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# The Living Church

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No. 4

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# The Living Church

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VOL. LXXXV

MILWAUKEE, WISCONSIN, MAY 9, 1931

No. 2

## EDITORIALS & COMMENTS

### Real and True

EVERYONE seeing old illuminated missals or breviaries is impressed by the brightness of the gold in the illuminations, even to the smallest points. "It has not lost its luster in all these centuries," they say with amazement. Then some one, of course, explains to them that it is "real gold" which never loses its luster. Should it become dim, a moment's burnishing will restore it. This can be proved with any bit of "real gold." Take a book, the title of which is printed in "real gold," and rub it a little: the gold will at once become bright. Another characteristic of ancient illuminations which interests everyone but particularly delights artists is the quality of blue in the paintings. This blue, they tell us, is "true blue," made of lapis lazuli—what is technically known as "genuine ultramarine." This "true blue," like the stone itself, keeps its color—its beautiful color. "Real gold" and "true blue" are obtainable today and are still used. But they are very costly. Perhaps they always were. Very few artists use them now. Not many ever used them. Only those illuminations in the making of which these things were used have lasted "all these centuries" in their original beauty. If there were others, less "real" and "true" in their materials, we do not know what has happened to them. Nor do we know how they appeared when new. Possibly they looked beautiful—for a time.

We know well how such things look now. Instead of "real gold," there is a substance called "synthetic gold," which is sometimes used in printing the titles on the covers of books. It is bright enough when it is new. But in a short time it becomes dull; and very soon it disappears completely, leaving little more than a shadow of the title. Burnishing would only accelerate this process. We hasten to say that we cannot blame publishers for using "synthetic gold." The surprising thing is that they use so little of it, in view of the demand for cheap books. If people want "real gold" they must pay the price. They are not always willing to do this. Nor are they willing, always, to accept black lettering: it "looks so plain," they say. It does, of course. So with the use of "true blue" in modern illuminating: it is costly, but those who are willing to pay the price may have it. And the others? There is a blue that is not "genuine ultramarine," it is the same color as the "true blue." It will last a long time—but not forever. Many are content with this.

People will tell us that they are obliged to be satisfied with imitations. They are not able to afford the real, they say. But do they not deceive themselves? "Real gold" may be beyond their means. But need they choose the imitation? Why not have something else—something as "real," if otherwise different? "Real" black ink surely is better than "synthetic gold." Or so people feel who want only what is "real."

A great number of "real" things are imitated. It is interesting to read advertisements with special reference to this matter. The requirement that advertisements shall describe truly the things offered has given rise to various words which are not quite so bald as the word "imitation." For instance: we see "simulated" tortoise shell advertised. And we see something of this sort: "Pearl beads (not real, of course)." Or we see this: "Oriental rugs (copies)." Occasionally, these commodities are offered as second-best. But more often than not, a plea is made for them as such. The "simulated" tortoise shell, for example, is said to be less fragile than the genuine, and to keep its polish better. The "not real" pearl beads are recommended as more "useful" than true pearls, for the reason that, being fairly cheap, they will not tempt thieves; also, if lost—well, nothing very precious is gone. As for the "copies" of the rugs, they are said to be not too fine for the "smallest home." These arguments would seem to be potent: many people prefer the imitations. The cost is less, they say; and the care is less. Were they millionaires, they add, they would prefer the genuine. Since they are not rich, they will have the imitations. Why not have genuine things? This is the great question.

NOT alone in the material realm, but also in the spiritual realm, the question arises. For here, too, are both the "real" and the "true"—and the "simulated" and the "copied" and the "not real, of course." Take Church Unity: all Christian people desire that. Many of them are working to bring it to pass. Practically everyone who considers it at all deeply is persuaded that, if it is to be lasting, it must be actual—"real" and "true." Its gold, so to speak, must be "real gold," that can always be burnished back to its first brightness; and its blue must be "true blue," that will keep forever the color of the stone of which it is made.

Nothing short of this would be "genuine" Church Unity. How costly! Yes, just so.

And, therefore, what do we have? Everyone knows: all kinds of imitations. Like our merchants, we dislike this word; and we use other, more euphemistic, terms. It need hardly be said that one of these terms is "breadth of view," and that another is "fellowship." Too often the first means practically merely what President Eliot was wont to call "cloudy thinking," and the other means simply getting a large number of men and women together in one place. What place? A neutral place. And to do what? To construct a neutral platform. How much "synthetic gold" has been used in these activities! It glitters in the headlines of the secular papers for a little; and then it fades, leaving only a faint shadow of that which it had declared. How much of what artists call "cerulean blue" is splashed on! But that fades, also, leaving nothing. Church Unity is not so easily come by: it is very costly. Bishop Brent stressed this truth again and again. So did Robert H. Gardiner. They worked very slowly and carefully, doing only so much as they could do with "real gold" and "true blue." Their work will last forever. They trusted that those coming after them would go on with the work, paying the price demanded. Will they? We have faith to believe that they will. "Real gold" and "true blue" *are* costly; but there have always been a few who do not count cost.

Some one may be asking just here: What about black ink, honest black ink? Isn't there something that ordinary Christian people can do to help bring about Church Unity—something "genuine," and yet within their means? There is, certainly; and we all know the work of such persons. Who are they? First of all, they are loyal members of their several communions. Secondly, they are vitally interested in the history of religion. And then, they realize that the problem of the reunion of Christendom is not to be solved by the simple expedient of discarding any articles of faith or points of order that block the way. What can they accomplish? Indeed, what *do* they accomplish? They perform the homely task of increasing mutual understanding of the problem. This "looks plain"—and it *is* "plain." But it lasts, this black ink, long after the "synthetic gold" has been forgotten.

**CHURCH UNITY** is only one department of Church life in which there is the choice to be made between the "real" and the "true" and the "simulated." In every department of the life of the Church we find that the choice must be made. Always there will be a few, the saints and heroes of the faith, who can and will and do pay the great price of "real gold" and "true blue." Always there will be many who will chose plain black ink: it is all that they can afford. And always there will be a large number who will prefer the imitations. These imitations cost little; they look like the costly treasures—for a while; and they require only a small amount of care, and can be used commonly and freely. This is only another way of saying that some Christian people are ready to make great sacrifices for the faith—and that some are not. The faith is costly.

Most men and women, we venture to believe, want God. We all remember G. A. Studdert-Kennedy's poignant poem, *Faith*, in which occur the words, "I must have God." It was a significant fact that many persons would ask Mr. Studdert-Kennedy to read this poem aloud, for the sole purpose of hearing him say those words. "I must have God": the words find an echo in every human life. From the very dawn of the race man has felt and expressed this deep necessity. "I must have God": the history of religion is the record of

man's search after God. And where does man find God? On the cross.

Mankind comes to the foot of the cross. They all want God. "I must have God": each one says this, eventually. God, the Real and the True: the most profound human need is, and always has been, the need for God. And each individual may have God; He gives Himself to all. But the cost? We know the cost to God: the cross. And to man? What is required of each one? We know that too: we must give ourselves. This is the sacrifice that God asks of each and every one. It may be easy; it may be supremely hard. But nothing else will suffice: God must have us.

So many things fade or vanish. But there *are* those things that are typified by the terms "real gold" and "true blue." And there are those other plain, homely, "genuine" things that are good too. The Christian life is the "real" and "true" life. Great or small, the Christian is "genuine." It is this "genuine" self that God wants—that God must have. Let us give ourselves. God gives Himself. "I must have God": each one says this. And, from the cross, God answers: "Here am I, for you." And if we ask why, what does God answer then? He answers, "I must have man."

**L**AST week we published the text of the proposed canon on marriage and divorce, which comprises the tentative report to General Convention of the Commission appointed to deal with this subject, together with an explanation by Bishop Page, chairman of the Commission. This week we publish a similar summary of the changes to be proposed by the Commission on the Ministry. The latter is really a reduction to definite recommendations for changes in the canons of the plan which had already been announced by that Commission, and on which we have heretofore commented editorially.

These two reports deal with two of the most important subjects to come before this year's General Convention, and it is well that they should be presented to the Church in tentative form well before the opening of the Convention, so that bishops, deputies, and the Church at large may familiarize themselves with the problems and with the proposed solutions. Only in this way can an adequate decision, based upon careful study of the facts, be reached by the Convention.

We therefore commend these reports, and other similar ones that will probably be presented between now and September, to the attention of the Church, and we hope that they will elicit a full and free discussion, among individuals, in diocesan conventions and other group meetings, and in the religious press, so that there may be some expression of that intangible thing, the mind of the Church, before the Denver Convention. For our own part, we have already given some attention to both of these problems in the editorial columns of *THE LIVING CHURCH*, and we shall probably discuss them further, while we are happy to place our Correspondence department at the disposal of our readers, so far as the limitations of space permit, for the expression of their views on these and other current problems facing the Church.

#### ACKNOWLEDGMENTS

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# DAILY BIBLE STUDIES

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

## THE BEAUTY OF THE EARTH

*Sunday, May 10: The Fifth Sunday after Easter:  
Rogation Sunday*

READ Ecclesiastes 3: 1-11.

A BEAUTIFUL hymn was written some years ago, beginning: "This is my Father's world." The Rogation Days usually come in the springtime, when nature is arrayed by the Creator in beauty, and so we are led to praise Him, even as we pray for the seed sown that it may bring forth fruit. It is fitting that we should thus think of Him who causes the grain to grow and the fruit to ripen, for thus we contradict modern error which disregards God's care and even denies His personal power, and in a positive way we confess His love and magnify His Holy Name. For fifteen centuries these Rogation Days have called Christians to acknowledge the goodness of God and to confess the sins which might, if unconfessed, cause Him to withhold His blessings.

*Hymn 425*

*Monday, May 11: Rogation Day*

READ Ezekiel 34: 25-31.

THIS passage, appointed for the Epistle for the Rogation Days, gives us the gracious promises of God in connection with the riches of the earth, and it suggests the care of the Good Shepherd who feeds His flock in a green pasture and leads them forth beside the waters of comfort (Psalm 23: 2). In olden times the priests and people passed through the fields singing litanies, thus asking God to bless the seed sown. There is a peculiar blessedness in living in the country and seeing things grow. The life of a farmer, though often despised, should be a wonderful life, for God is so constantly speaking through the silent powers of nature. And we who live in the city may well do as our Blessed Lord did when He fed the multitude, giving thanks for the food which He has provided. In nature and in grace.

*Hymn 182*

*Tuesday, May 12: Rogation Day*

READ St. Luke 11: 5-13.

THIS passage is the Holy Gospel for the Rogation Days, and how beautifully the fatherly care of God for our bodily needs is joined to the heavenly gift of the Holy Spirit! Our Blessed Lord always united the three parts of humanity, bidding us love God with all our heart and all our soul and all our mind. We love the words in Genesis as God provided for the needs of man (Genesis 1: 28-30), and the history of the divinely given supplies for the Israelites as they journeyed in the wilderness is one of the fascinating parts of the Bible. Body, mind, and spirit are to be nourished alike and for their nourishment God has provided from the beginning. How fitting, then, that the Church should teach us the sacredness of the body and call for its use in worship, even as she proclaims God's infinite truth and bids us declare our faith and love!

*Hymn 426*

*Wednesday, May 13: Rogation Day*

READ Psalm 96.

THE beauty of holiness." Various interpretations of these words have been given. "Worship the Lord in holy beauty." "Worship the Lord in His holy Court." "Worship Him in the garments of Christ's righteousness." But the expression "Beauty of holiness" brings in itself a great message, for what is more beautiful than holiness? "Thine eyes shall see the King in His beauty," sings Isaiah (Isaiah 33: 17). So in our Morning Prayer after the Confession and the Declaration of Absolution and after our homage in the Lord's Prayer, we instinctively cry in our imputed righteousness, "O come, let

us sing unto the Lord." Goodness, purity of heart, holiness—these are always beautiful. Even nature so proclaims as she manifests God's parables. And so in the Holy Communion, after our Confession and Absolution, we join with angels and archangels in singing that Hymn which St. John heard in his Patmos sojourn: "Holy, Holy, Holy"—"Heaven and earth are full of Thy glory."

*Hymn 183*

*Thursday, May 14: The Ascension Day*

READ Acts 1: 1-11.

THIS great Day of Triumph brings us a message of Holy Beauty as manifested in Him who ascended into Heaven. How finely John Keble phrases it:

"Soft cloud, that while the breeze of May  
Chants her glad matins in the leafy arch,  
Drawest thy bright veil across the heavenly way,  
Meet pavement for an angel's glorious march:

"My soul is envious of mine eye,  
That it should soar and glide with thee so fast,  
The while my grovelling thoughts half-buried lie,  
Or lawless roam around this earthly waste."

And yet, "This earthly waste" hardly describes the world which Jesus Christ loved. Surely the "soft cloud" brought to the earth, which His sacred feet trod for thirty-three years a beauty which was and still is dear to Christ, for it is the footstool of the Infinite (Isaiah 66: 1). The mystery of Christ's Ascension is enriched by the blessed Gospel story of His life and death and resurrection.

*Hymn 190*

*Friday, May 15*

READ St. Luke 24: 50-53.

WHILE He blessed them." And has not that blessing continued on the old earth and made indeed the desert to rejoice and blossom as the rose? It may be a tradition or the fruit of intense love, but I wot that the beauties of the world are richer, the fragrance of the flowers and the song of the birds sweeter since that blessing was spoken from "that mountain where Jesus had appointed them" (St. Matthew 28: 16). It inspires us to work as He worked. It reveals to us the beauty of the new heavens and the new earth. It binds us together in that holy love which is the nature of God. It makes our human burdens light and our sorrows precious. Even the sun and moon and stars are brighter because of that blessing. Life opens anew and the angels sing over a redeemed world.

*Hymn 495*

*Saturday, May 16*

READ Psalm 24.

IT DEMANDS little imagination to hear the songs of the heavenly host as they welcomed the Conquerer returning from the victory of life and salvation. It is all very real—the sacredness of that holy reunion ("I come to Thee"), the Throne once again taken, the acclaim of multitudes of redeemed, even from Paradise, and the voice of the Infinite God saying again, "Thou art My beloved Son in whom I am well pleased." What a mighty and eternal work was done by the Son of God! And we, each in his own place with his own work and worshipping from his own heart, have a part in that world-wide, age-long redemption. For we are saved by Christ's grace, and we can commune with Him, and then go out to tell the story.

*Hymn 192*

O my Risen and Ascended Lord, I worship Thee, I believe in Thee, I give myself to Thee. Help me, that I may worthily serve Thee. Grant me a vision of a world redeemed and saved. And as I look for Thy promised coming, may I be eager so to live and bear witness that Thou mayest say at last, "Well done!" Amen.

## THE 1931 UNITED THANK OFFERING

BY GRACE LINDLEY

EXECUTIVE SECRETARY, THE WOMAN'S AUXILIARY

WHAT can make the next United Thank Offering especially interesting? Will it be just another United Thank Offering because another triennium is over and each one is marked by an offering? It is to be hoped that the answer to the last question is such an emphatic *no* that it will indicate the answer to the first one as well. The United Thank Offering, full of poetry and romance, need never become mechanical. There are figures in it which in themselves hold possibilities of romance and poetry. Here is an offering begun in a simple way thirty-nine years ago, continued ever since, never decreasing, so that the \$2,188.64 in 1889 was \$1,101,450.40 in 1928. Yet the fact that such an increase occurred in thirty-nine years, so that its fourteen separate offerings make a total of \$4,709,736.97, is really less striking than the story of its steady growth. That growth was not uniform and four months before another offering is presented may be an appropriate time at which to take account of the jumps in the gifts as shown by the following table.

GROWTH OF THE U. T. O.

YEAR	TOTAL OFFERING	TRIENNIAL INCREASE
1889.....	\$ 2,188.64	
1892.....	20,353.16	\$ 18,164.52
1895.....	56,198.35	35,845.19
1898.....	82,742.87	26,544.52
1901.....	107,027.83	24,284.96
1904.....	150,000.00	42,972.17
1907.....	224,251.55	74,251.55
1910.....	243,360.95	19,109.40
1913.....	306,496.66	63,135.71
1916.....	353,619.76	47,123.10
1919.....	468,060.41	114,440.65
1922.....	681,145.09	213,084.68
1925.....	912,841.30	231,696.21
1928.....	1,101,450.40	188,609.10

Present indications do not promise such an increase as that attained in 1925 or even in the last offering. In answer to questions, ninety-one diocesan branches report as follows: forty-four show an increase in the amount they had in the bank at the end of 1930 as compared with the amount they had at the end of 1927. Thirty-one report a decrease and some fifteen or sixteen fail to compare the two figures. The net increase in money reported is \$51,881.28. Twenty-one branches have not been heard from. The eight months of 1931 may make many changes, but if the present rate of growth is maintained, the Offering of 1931 will show less increase than any of the last four offerings.

So much for the figures of the past. Let us turn to the use of whatever figure the Offering of 1931 attains. From that offering ten percent must be taken for pensions and at least \$200,000 for buildings. In 1929, 1930, and up to the present time in 1931, ninety-two women (including replacements and resigned appointments) have been appointed on the 1928 Offering. These funds are running low and not many more volunteers can be appointed this year. The only new appointments which can be made in the following three years will be on funds over the amount needed to take care of those women already serving or to be appointed on the present funds, except as those now serving may have to be replaced.

AFTER all, what is most needed is givers. Romantic as totals of offerings in dollars can be, the romance furnished by the number of givers is greater, but far less easy to tabulate. It is possible to say that there will be hundreds, probably thousands, of women in Denver on September 17th. They will represent many thousands who cannot be there, but who have sent gifts from all the dioceses in the United States, from Latin America, Africa, China, Japan, and the Islands, from the women glad to be able to give large checks to the women glad to be able to give small amounts. These givers will make thank offerings for blessings which again cannot be tabulated, for joys bestowed and sorrows comforted

### THE PRAYER FOR THE UNITED THANK OFFERING

**O** LORD, our heavenly Father, we pray Thee to send forth more laborers into Thy harvest, and to grant them Thy special grace for every need. Guard and guide the workers in the field, and draw us into closer fellowship with them. Dispose the hearts of all women everywhere to give gladly as Thou hast given to them. Accept, from grateful hearts, our United Thank Offering of prayer and gifts and joyful service; and bless it to the coming of Thy Kingdom through Jesus Christ our Lord. Amen.

and strength imparted. If they could be stated, what a list the reasons for thankfulness would make!

IT IS easy to speak cant. Is it true that givers are more needed than larger amounts? Let us imagine two possibilities. Suppose that on Thursday night, September 17th, in the city of Denver, one of two announcements could be made: either that the largest increase in the United Thank Offering ever reached had been attained, or that every woman in the Church had had a share, big or little, in the gift presented. Which would we choose? There are four months in which to answer the question. Suppose that there is undertaken in every parish a definite systematic effort to ask personally every woman to give something to the United Thank Offering. Suppose that in every parish a committee to do this gets to work immediately. Suppose that before September there are held, all through the Church, corporate Communion of the women in each parish as the United Thank Offering is presented. Suppose that then those offerings are taken by the diocesan United Thank Offering treasurers to Denver and are presented at the great Eucharist on the morning of Thursday, September 17th. Then it might be made the most beautiful, the most complete, United Thank Offering ever presented by the women of the Church.

### "BY THEIR FRUIT SHALL YE KNOW THEM"

A T A HORTICULTURAL SHOW there is a table running through a long hall for the exhibition of fruit; and this table is divided up into about twenty-five compartments, which are assigned to as many exhibitors for the display of their productions. I go along the table and discuss the merits of the various articles. Here is a man who has pears, and apples, and peaches, and cherries, and plums. They are not very good; they are fair; they are about as good as the average of the fruit on the table; but they do not beat anybody else's. I see fruit that is just as good all the way down the table. But the man to whom it belongs says, "Mine ought to take the premium." "Why?" I say. "Because it was raised on ground whose title goes back to the flood. No man has a right to claim the premium unless he can show that the title of his land goes clear down to the flood. I can prove that my title is clear, and I insist upon it that I ought to have the premium. That other fruit may have some ground for pretense, but it is uncovenanted." I go to the next compartment, and I say to the man there, "Your fruit looks fair. It is about on an average with the rest." "On an average with the rest! There is nothing like it on the table." "Why so?" "Because it was raised under glass. Those other fellows raised theirs in the open air. This is church-fruit. It was all raised in definite enclosures, according to prescriptions which have come down from generation to generation. In judging of my fruit you must take into consideration that it was raised according to the ordinances. It is pattern-fruit." He insists that his fruit is better than any of the rest on account of the way in which he raised it. I go to the next compartment. There I see some magnificent fruit, and I say to the man, "Where did you raise this fruit?" He says, "It came from the highway near my house." "From the highway?" "Yes. It grew on a wilding that I found growing there. I cleared away the brush that was choking it, and trimmed it a little, and it produced this fruit." "Well," I say, "I think that is the best fruit on the table." From the whole length of the table, on both sides, there arises the acclamation, "What! Are you going to give that man the premium, who has no title for his land, no greenhouse, and nothing but the highway to raise his fruit in? What sort of encouragement is that to regular fruit growers?" The whole commotion is stopped by the man who has the awarding of the premium saying, "The order of this show is, *By their fruit shall ye know them.*"

—Beecher.

# "One Having Authority"

Sermon Delivered at the Church Congress, Cincinnati, April 29, 1931

By the Rt. Rev. James Craik Morris, D.D.

Bishop of Louisiana

*"And it came to pass when Jesus had ended these sayings, the people were astonished at His doctrine; For He taught them as one having authority, and not as the scribes."—ST. MATTHEW 7:28, 29.*

AS ONE having authority." This is the criticism of the Sermon on the Mount. It may have been voiced precisely in these words, but more likely it is recorded by the Evangelist simply as summing up the impression that had been made upon the people and gathering into a telling phrase their excited comments as presently they dispersed and went their ways.

It is a criticism of the sermon, but even more it is a criticism of the preacher; and as such it expresses the amazement of the people at the striking contrast they perceived between this new Teacher of Galilee, sitting in their midst upon the mountain side and with gracious words opening their eyes to a vision of God, of His Kingdom, and of what man was meant to be; and on the other hand the laborious and respected and devoted Scribes, who for generations past had handed down and expounded the great tradition of the law.

Now the Scribes sat in Moses' seat. They were the accredited teachers of the nation. They had all the prestige that belonged to learning, to caste, and to recognized position.

On the contrary, Jesus had none of these advantages. He was a peasant who had been brought up in the midst of simple and rustic surroundings. Of outward official authority He had none whatever. Yet we are to infer that, in the opinion of these people, the Scribes, who had all the recognized authority and therefore might have been expected to exert the greatest influence, had nevertheless failed as a class to teach in words that moved them or found lodgment in their hearts; whereas this Man in contrast straightway secured a hearing, His words had force and cogency, and His teaching carried conviction and appeal. And all because, underneath and behind the words, they were conscious of an authoritative Person, who with serene assurance proclaimed the Kingdom, interpreted the eternal Law in terms of eternal Spirit, and revealed to wistful souls the unguessed possibilities of their manhood.

From the fact that our Lord early in His ministry radically changed His method of approach and spoke thereafter mainly by parables, we may conclude that He Himself became dissatisfied with the results of His earlier discourse; yet it is certain that even here, at the beginning, He does speak as no one had ever spoken, He does speak with power, He does speak as a Master, He does speak with authority.

And, surely, we know the reason. It is because He is not repeating something He Himself has learned by rote and treasured in His memory, but, out of the abundance of a rich and deep experience—a rich and deep human experience—the experience of one who knows His Father and knows what is in man—He is revealing at once the love of God, and the perfect goodness which God requires of those whom He designs to crown with a glorious eternity. It is because, in this sermon as always, He is really giving the people a portion of His own matchless life. He is giving them Himself. And men instinctively recognize Him, and they know, as He touches them and opens their eyes and moves their hearts, that they are in the presence of one in whom are hid all treasures of wisdom and knowledge.

When He said, "Blessed are the pure in heart, for they shall see God," men felt them, as they have felt the world over, that here was one who Himself was pure, and that to Him, because of His purity, had come of necessity a vision of God. When He said "Blessed are they which do hunger and thirst after righteousness," they knew that here was one whose whole life had been a hungering and thirsting, and one who had found that His hungering was not in vain, that it was

ever more and more satisfied. Men believed it because He told them. They believed it because He Himself had found it true and had brought the truth to them out of the treasure of His experience.

THAT is it, brethren. The Sermon was a fragment of life, of a great life, of a great experience; therefore it had weight, it had influence, it had power, it had authority.

Again, our Lord spoke with authority because not only did He speak out of His experience, but that experience itself was such as had plumbed the very depths of the truth of life. In every recorded word He goes to the root of things and turns our formal, commonplace, conventional ideas of virtue and goodness upside down.

In every parable there is illumination, there is an enkindling spark, there is strenuousness, there is forthrightness, there is inevitableness, there is hope for man and inspired confidence in man's ability to be perfect even as his Father is perfect.

And, once more, our Lord spoke with authority because in His life and teaching He brought the Kingdom down out of heaven, and, while magnifying its demands beyond all that men had conceived of, transferred its tribunal, as our own Dr. DuBose expressed it, and interpreted eternal Law in terms of eternal Spirit. "The Kingdom of Heaven is within you." And so men wondered and believed, even when they could not understand. They felt, they knew, that what He said was true. They knew that He Himself was true. Their hearts, their instinct, the likeness of God in them, assured them that He was true, and that He realized in Himself and for them the Kingdom of God. And they were glad. Their hearts burned. They said, "What new Teacher is this?" They said, "Lord, to whom else can we go? Thou hast the words of eternal life!" . . .

And we, brethren, have we not seen Him, do we not see Him daily, if so be we welcome His inward presence, speaking to us, teaching us, arousing us, inspiring us, confirming us—not by gracious words alone, but by the reality behind the words, by Himself, by the grace and love and power of His Spirit, by what He *is*—what He is both as Son of God and as the risen and glorified Son of Man—the interpreter of life, the light that lighteth every man coming into the world, the solvent, the revealer of the truth that makes men free? . . .

Let me then, briefly and simply, illustrate what I mean by suggesting a very few of the characteristics of our Lord's manhood which, as I think, we may well seek to emphasize anew in our generation, to cultivate in ourselves, and to teach with what measure of authority we may attain unto. I have chosen these few out of all the wealth of Gospel illustration because they seem to me to indicate with singular clearness and in terms of a possible universal human experience, something of the freshness and naturalness, something of the strenuousness, and something of the irresistible appeal of the truth of human life as it is revealed in Jesus Christ.

FIRST of all I would say Childlikeness. "I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes." I need not tell this congregation how necessary it is to approach every subject of thought with an open, an unprejudiced, a childlike mind. Of the scholars I have been privileged to know, there were at least two of world-wide recognition, two whom the world called really great. And in both of these was evident that genuineness, that beautiful frankness, that entire simplicity, which we associate with children. They were always growing. They were like the young tree, with bark still thin and soft, whose branches are able to come out on every side. They shut them-

selves off from no form of life or knowledge. Of necessity therefore they acquired wisdom and their scholarship was profound. So also with character, with the life of the Spirit. "Suffer the little children to come unto Me, for of such is the Kingdom of Heaven." "Except ye become as little children, ye shall not enter into the Kingdom of Heaven." How indeed can we enter it? How can we hear unless we are alert and keen to hear? How can we grow in grace unless grace flows in us as the sap flows in the young tree? How can we be neighborly and kind and understanding unless we keep open the channels of our sympathy? How can we improve unless we be rid of self-complacency? How can we call God Father unless we live naturally and spontaneously? No, in the characters of every saint there is the beauty, there is the charm, there is the winsomeness of youth; and if we wish it we can still be young when we come to die.

And childlikeness, is it not the condition of the love of truth—the truth without which there can be no spiritual life whatever? Not simply to speak the truth and not a lie, but to love the truth for its own sake, to search for it, to welcome it even from unexpected quarters, to manifest it in our thinking and in our living—that is richness, that is fullness, that is strength, that is to have the mind of Christ, that is to have influence and authority.

Next, our Lord's ever present sense of responsibility. His first recorded words are, "Wist ye not that I must be about My Father's business?" At the end He says, "I have finished the work Thou gavest Me to do." Again and again He illustrates by parable. We are all stewards who must render an account—stewards of our lives, of our talents, of our opportunities for service. Some time ago the London *Times* published a book whose chapters, written by many hands and in many countries, were all agreed in this, that there can be no life worth living that is not lived with a consciousness of responsibility to the Giver of Life. They had in mind the need of an awakened conscience in the world, of respect for established law and order, of discipline in the family and the state. It is all very interesting, very important, but it does not go far enough, and our Lord's teaching is infinitely deeper.

To my mind perhaps the most searching, the most startling of all the parables is that of the Wedding Feast, of the man who came to the feast without a wedding garment. He had not asked to be invited and such a summons would never have occurred to him; yet when he did come he was cast out again because in failing to prepare himself for the feast he had failed utterly to do what was his duty and privilege to do; he had failed as a loyal subject to accept any how and at any price this high privilege and opportunity and to do his part as a guest at the feast of royalty. Like all the parables it goes to the very roots of human character. How many, how many of us make ourselves unhappy—sick at heart and often sick in body—simply because we are unwilling or afraid to take the world and life and all their problems as we find them, and then to bear them and make the most of them! How many of us are discontented and ineffective and afflicted with that dreadful malady, self pity, because we have never learned the lesson of the wedding garment and gladly put on the raiment of loyal love and service for the feast of life! If we only knew it, doing one's duty to Him is our source of joy; for "all things are ours"—all good things, all worthwhile things—"all are ours; for we are Christ's, and Christ is God's."

**A**GAIN, Christ's commandment, Christ's example, of love is an interpretation of life far above anything that the mind of man alone has conceived of. We do not find it in Plato, the stoics, or the Jewish rabbis. His Incarnation, His life, His sacrifice were the work of an infinite compassion, an infinite love. He says "Greater love hath no man than this, that a man lay down his life for his friends." And He says, "A new commandment I give unto you—as I have loved you, that ye also love one another." He says therefore that, as His love is, even so can ours be. He says it because it is true, and it was always true, but His life and words reveal the truth to us with the sanction of a new authority, and if we have even in part attained it, it is because He has given us an example. Very familiar, very precious, are the parables of love: of the father yearning for his son who had wasted his life, seeing him when he came to himself while

yet a great way off, running out to meet him, embracing him, giving him the kiss, the ring, the robe, the shoes, killing the fatted calf. How the story mocks at our pious maxims, our priggishness, our rules of thumb, our cut-and-dried morality! Here is goodness indeed, perfect goodness, but goodness inspired with understanding, with mercy, with forgiveness, with sympathy, with all-embracing love. Even so, we are told, was He who spoke it ever ready to be the friend of publicans and sinners.

And the Good Samaritan, who never stopped to ask, "Who is my neighbor?" "How far ought I to go?" "What is the limit of my obligation?"—do we not forget, as has been often pointed out, when we ask the lawyer's futile question, that Jesus' parable is as it were a rebuke to him for asking it—that He tells the story to lead him straight away from it, and at the end asks another question so very, very different—not now, "Who is my neighbor?", but "Who becomes a neighbor?"—who is neighborly, who draws near, who has the heart that shows mercy and compels his ministry to the man who is in need? What would it mean for the Church with its world-wide mission, what would it mean for the nations of the world—wounded and distracted and the prey of bitterness and distrust—what would it mean if we all took this parable to heart—determined to be neighbors at any cost, going to one another as friends, binding up the wounds, pouring in oil and wine, helping all to stand upon their feet? Not far would we be from the Kingdom of God.

And finally, our Lord's life had influence and authority because He was filled with the Holy Spirit of God, and in that Spirit He lived day by day in the felt presence of the Father. "The Spirit of the Lord God is upon Me" are the first words of His first sermon. Through the Holy Spirit He was baptized; through the Holy Spirit He preached deliverance to captives; through the Holy Spirit He opened the eyes of the blind and manifested the love of God.

And through the same Holy Spirit, God's Spirit, Christ's own Spirit, we know that He has come again, that He ever comes, into His Body the Church, into men's hearts, to bring the Kingdom down upon the earth and into our lives, to enrich us, to teach us all things, to reproduce in us—not any longer by example only, but by His inward and abiding presence—to reproduce in us all that grace of character, all that victorious manhood, all that life of the Spirit, in its largeness and fulness, which alone can make us kings and priests unto God.

**T**HIS, then, is the ground of our hope. If we really believe in Jesus Christ and in His Spirit we shall learn to see all knowledge and all life with the eyes of faith. to see them as the avenues and approach to Him who is the Light of the world. If we really believe in Him and His Spirit, we shall be rid forever of that depressing sense of helplessness and futility which casts so deep a shadow upon our age and gives sadness to so much of our poetry and life. If we really believe in the Holy Spirit we shall learn to discern on every hand God working in all nature, all law, all life, and to feel the presence of those higher forces, those divine realities, those spiritual powers, which determine the progress of the world and point it to its goal. If we really believe in the Holy Spirit we shall be unafraid to seek the truth and live the truth in love, to covet every perfect gift, and by His grace to do our humble part, with authority and power, to make His Kingdom come—to

"Strengthen the wavering line,  
'Stablish, continue our march,  
● On to the bound of the waste,  
On to the City of God!"

So, brethren, we kneel at His altar. We offer our oblations, we give ourselves to God. And our prayers, we know, are answered by something infinitely more precious. For that which goes up to Heaven, so timid, so poor, so unworthy, comes down from Heaven in God's gift, the gift of Christ's Body and Blood, the perfection of Christ's Manhood, the fulness of the Spirit's work in Him, to dwell in us, to renew us, to make us grow in largeness, in wisdom, in sympathy, in grace, and in power; so that we shall have His Spirit in us, and the Spirit will work mightily in us, and men will take knowledge of us that we have been with Jesus.



# The Placement of the Clergy

## Recommendations Proposed to General Convention

**C**HANGES in the canons of the Church with a view to solving the problem of the placement of the clergy will be recommended to General Convention by the Commission on the Ministry, according to an announcement following the recent meeting of that body. For two days, April 15th and 16th, the members of the Commission were guests of the College of Preachers in Washington. The meeting was attended by almost the entire membership of this large Commission, including the deans or professors from twelve theological seminaries, an examining chaplain from each of the eight provinces save one, the secretary for Adult Education and the secretary for College Work from the national Department of Religious Education, and six members at large. They came from every section of the country and represent every school of thought in the Church.

The proposed changes in the general canons of the Church occupied much of their attention. In previous reports the Commission had outlined a plan of action which they feel will be a great improvement on the present unsatisfactory method of filling vacancies; but this was the first time the plan had been stated in the form of canonical change. The Commission has had the benefit of advice from Professor Beale and Mr. O. S. Seymour in framing these canons.

The first, which has to do with the filling of vacancies, would retain certain sections of the law on that subject, Canon 20, but almost completely changes the form of procedure. In the main, the proposed canon has two principles in view—first, to charge certain persons with responsibility in this matter, and, second, to emphasize the unity of the diocese and take the position that the filling of a vacancy in a parish is a matter of concern and interest to the whole diocese. A study of the proposed canons should keep these principles in mind.

The responsibility for the proper planning of men is, therefore, stated to be the joint responsibility of the diocese and the parishes. The diocesan responsibility is vested in the Bishop and standing committee. This is the norm—unless a diocesan convention choose to put it in the hands of the Bishop and some other elected committee. The standing committee is the body designated to deal with the clergy as diocesan representative in no less than sixteen instances in the present canons. Only exceptional cases would justify another committee, in the opinion of the Commission.

The canon proposes the Bishop and standing committee act with concurrent authority in their proceedings.

In case of a vacancy in a parish the proposed canon provides, first, for a consultation between the representatives of the parish and Bishop and standing committee for the discussion of names for the vacancy. Second, it provides that the Bishop and standing committee then nominate three names to

the parish. If the parish select one and the man selected accepts, the election is complete. If none of the three is satisfactory, the Bishop and standing committee may consult with the parish representatives again, and, in any case, nominate three more names until the parish elect.

It will be observed that this plan creates a situation where the vestry, Bishop, and standing committee, all parties who are concerned with the welfare of the parish, agree as to the fitness of the man for the position—and, further, provides for consultation before, not after, a call is extended either formally or informally.

In case of a vacancy in a mission the proposed canon would require the Bishop to consult with the standing committee and representatives of the mission, but does not bind him by their advice.

In case of an assistant minister, the choice of the rector or vestry must receive the approval of the Bishop and standing committee before he may become a canonical resident of the diocese.

One section of the proposed canon provides for exceptional cases, for situations the law of the Church cannot foresee, in which, with the approval of the standing committee, the Bishop may give written consent to the parish to proceed to an election without nominations being made. In such exceptional cases the work of the Church should not be hampered by a rule which cannot be applied to the situation.

**I**N PREVIOUS reports, based on the investigations of Dr. Ludlow, the Commission has stressed the need of a complete and authoritative list of the clergy of this Church. There is no such complete file in existence today and information of this kind would prove of great value to those seeking to fill a vacancy. Fear has been expressed that such a file would make for bureaucracy and be used to help some and hinder others. From the start there has never been

in the mind of the Commission any other thought than a record based on facts and the obvious way to get such a record is to allow each minister of the Church to make his own record.

It is proposed, therefore, to add to Canon 21 a section which would require every minister to make to the Bishop annually a personal report on a uniform card which would supply information about himself—simple facts as to place and date of birth, his education before and after ordination, places of work, and present official position. It further provides that this record would accompany a letter dimissory when issued.

A further proposal would add a section to Canon 18, On the Duties of Bishops, which would provide that the Bishop keep a file of these reports received from each minister and send copies to national headquarters.

Finally a proposed addition to Canon 61, On the Presiding Bishop and National Council, would provide for the mainte-

### THE COMMISSION ON THE MINISTRY

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Rev. Theodore R. Ludlow, D.D.  
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#### APPOINTED FROM PROVINCES

1—The Rev. Samuel Sutcliffe  
2—The Rev. Harry P. Nichols, D.D.  
3—The Rev. William L. DeVries, Ph.D., D.D.  
4—  
5—The Rev. Edwin A. Powell  
6—The Very Rev. Edwin B. Woodruff, D.D.  
7—The Rev. Karl M. Block, D.D.  
8—The Rev. Perry G. M. Austin

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Rev. Malcolm Taylor (Secretary)  
Rt. Rev. Theodore I. Reese, D.D.  
Rt. Rev. Herman Page, D.D.  
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Rev. W. L. Wood  
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Rev. Octavius Applegate, D.D.  
Rev. Samuel S. Drury, L.H.D.  
Rev. C. Leslie Glenn.

nance of a complete file of these records to be made available, under proper regulations, to duly authorized diocesan and parochial representatives.

The Commission is sending copies of these proposed changes to bishops and standing committees and to those elected as deputies to General Convention for their consideration previous to that gathering.

The Commission found that the work of studying the situation as to unemployed clergy and kindred subjects had been committed to another Commission of General Convention so that it holds in reserve any suggestion as to removals or transfers until that Commission reports.

#### CHANGES PROPOSED

Amend CANON 20 so that it shall read as follows:

##### CANON 20

##### OF THE FILLING OF VACANT CURES

Sec. I. The responsibility for the effective use of the clergy is shared jointly by the Diocese and the Parishes within its boundaries.

(i.) The Bishop of each Diocese or Missionary District together with the Standing Committee or Council of Advice thereof shall represent the Diocese in the discharge of this responsibility, unless the Diocese or District shall delegate this responsibility to the Bishop and some other Committee. The Bishop and the Committee shall act with concurrent authority.

(ii.) When a Parish or Congregation becomes vacant the Church wardens or other proper officers shall notify the fact to the Bishop and Standing Committee or Council of Advice within thirty days thereof. If the authorities of the Parish shall for thirty days have failed to make provision for the services, it shall be the duty of the Bishop to take such measures as he may deem expedient for the temporary maintenance of divine services therein.

(iii.) The Bishop and the Standing Committee or Council of Advice or other designated Committee shall consult with the proper representatives of such Parish and shall then nominate to said Parish or Congregation three clergymen who are in their opinion suited to the opportunities and needs of said Parish or Congregation.

(iv.) If none of the clergymen so nominated be satisfactory to the Parish or Congregation, the Bishop and Standing Committee or Council of Advice or other designated Committee shall, after further consultation with the Parish representatives, nominate three more and continue so to do until an election shall be made.

(v.) For reasonable cause and with the consent of the Standing Committee or Council of Advice the Bishop may give written consent to a Parish to fill a vacancy by election without nomination by the Bishop and Committee.

Sec. II. Written notice of the election, signed by the Churchwardens, shall be sent to the Ecclesiastical Authority of the Diocese. When the person elected has notified the Ecclesiastical Authority of his acceptance of the office, both of the within mentioned notices shall be sent to the Secretary of the Convention, who shall record them. Such record shall be sufficient evidence of the relation between the Minister and the Parish.

Sec. III. A Minister is settled, for all purposes here or elsewhere mentioned in these Canons, who has been engaged permanently, by any Parish, according to this manner of selection, the rules of said Diocese or District, or for any term not less than one year.

Sec. IV. In case of a vacancy in a mission, the Bishop shall advise with the Standing Committee or Council of Advice or other designated Committee as provided in Section I, and with the proper representatives of the mission in making an appointment to fill said vacancy.

Sec. V. In case of the election of an assistant Minister, a certificate thereof from the Rector and Wardens shall be sent to the Bishop and Standing Committee or Council of Advice; and no such assistant may become canonically resident in such Diocese or District without the consent of the Bishop and Standing Committee or Council of Advice or designated Committee.

In order to secure an official record of all the Ministers of this Church the Commission suggests the following changes in Canons as enumerated below:

Amend CANON 21 by inserting a new subsection (iv.) in Section III to read as follows:

(iv.) It shall be the duty of every Minister of this Church to submit to the Bishop of the Diocese or District of his canonical residence, an annual written report which shall contain the following information:

- (a) Name and residence.
- (b) Present official position and address.
- (c) Place and date of birth.
- (d) College, or canonical equivalent, with dates and degrees.
- (e) Theological Seminary with dates and degrees.
- (f) Post graduate work, where, with dates and degrees.
- (g) Ordination: Deacon, place, date, officiant.  
Priest, place, date, officiant.
- (h) Married, children with dates of birth.
- (i) Ministerial offices and places of work since ordination, with dates.
- (j) Official positions in Diocese, Province, and National Church, with dates.

Amend CANON 21, Section V, subsection (i) by inserting the following words after the word "character" in the eighth line of said subsection "and shall be accompanied by the record provided for in Canon 21, Section III, subsection (iv.), and insert in line ten after the word "thereof" the following words "together with the record card," so that subsection (i.) shall read as follows:

(i.) A Minister of this Church removing into a Diocese or Missionary District shall, in order to gain canonical residence within the same, present to the Ecclesiastical Authority thereof, a testimonial from the Ecclesiastical Authority of the Diocese or Missionary District in which he last had canonical residence, which testimonial shall set forth his true standing and character and shall be accompanied by the record provided for in Canon 21, Section III, subsection (iv.). The said testimonial shall be given by the Ecclesiastical Authority to the applicant and a duplicate thereof, together with the record card, shall be sent to the Ecclesiastical Authority of the Diocese or Missionary District to which he proposes to remove. The testimonial may be in the following words:

I hereby certify that the Reverend A. B., who has signified to me his desire to be transferred to the Ecclesiastical Authority of..... is a Presbyter (or Deacon) of..... in good standing, and has not, so far as I know or believe, been justly liable to evil report, for error in religion or for viciousness of life, for three years last past.

(Signed)

Amend CANON 18 by adding to Section II two new subsections designated (iv.) and (v.) to read as follows:

(iv.) It shall be the duty of the Bishop of each Diocese or Missionary District to maintain a record of all the clergy ordained, received or canonically resident within his jurisdiction. Such record shall contain the information provided in the annual report required of each Minister by Canon 21, Section II, subsection (iv.).

(v.) It shall be the duty of the Bishop to transmit to the National Council a copy of each such record, and, from time to time thereafter, to submit, as and when they occur, any changes in the Diocesan Clergy List through ordination, reception, transfer or death as well as in the status, designation and work of clergy canonically resident in said Diocese or District.

Amend CANON 61 by substituting a new Section XII for the present Section and renumbering the present Section as Section XIII, the new Section to read as follows:

Sec. XII. The National Council shall maintain the records provided for in Canon 21, Section III, subsection (iv.) and in Canon 18, Section II, subsections (iv.) and (v.) and shall make them available, under proper regulations, to duly authorized Diocesan and Parochial representatives.

CHESTERTON believes that we are swinging back to royalism and to ritualism. As to the latter, I agree with him. Democracy, with its eager espousal of equality, stripped us of much that made life colorful and inspirational. The human spirit needs pageantry; our yearning is for something ceremonial which reaches back into the childhood of the race and points upward to the stars.  
—BRUCE BARTON, in *American Magazine*.

# The 1931 Church Congress

Apr. 28 - May 1<sup>st</sup>  
By the Rev. Harrison Rockwell

Cincinnati, Ohio, April 28, 1931.

THE Bishop Coadjutor of Southern Ohio, the Rt. Rev. Dr. Henry Wise Hobson, formally opened the fifty-seventh Church Congress this evening. His first act was to present the new general chairman of the Congress; the Rev. Dr. Howard C. Robbins of New York, who was elected at the 1930 Congress in Charleston to succeed the late Bishop Slattery. The sessions are all being held in the auditorium of Christ Church parish house. Tonight the large room was crowded, many being obliged to stand throughout or to listen from the balcony-like mezzanine floor.

Christ Church is an ideal meeting place for the Congress. Kentucky is across the river, near enough for something of the charm of far-famed Southern hospitality to affect the good people of Cincinnati. And here the genial and efficient personality of the Rev. Dr. Frank H. Nelson, rector for thirty-two years, has welcomed the throng of Congress visitors with a courtesy and warmth that have delighted us all. This parish plant is one of the great Church centers in America. Located in the heart of the downtown business district, the old church, built in 1837, with the adjoining and towering parish house, erected in 1907, form Southern Ohio's most influential parochial activity. Such is the fortunate choice for the meeting place of the 1931 Church Congress.

Following introductory remarks by Bishop Hobson, Dr. Robbins, and Dr. Nelson, the papers of the evening were presented. The topic was "Christians and the New Morality"; the Rev. Granville M. Williams, S.S.J.E., rector of the Church of St. Mary the Virgin, New York City, and the Rev. Raymond Cunningham, rector of Trinity Church, Hartford, Conn., were speakers.

Fr. Williams referred frequently in his papers to both Mr. and Mrs. Bertrand Russell as the best known exponents of what is termed the new morality, denouncing their efforts as attempts to tear down the code of moral conduct taught by Christ and His Church. He stated that Christians, because of their fundamental religious and ethical views, because of their vision about God, because of their views about Jesus Christ, because of their philosophy of the Cross, cannot come to terms with the new morality. The one code is based on self-expression and the assumption that man is merely animal in nature. "Animals we are and animals we remain," is the belief of Mrs. Russell, according to Fr. Williams. The Christian code is built on self-sacrifice and the belief that we are the sons of God. . . . The basis of the Christian teaching about the wrongness of indiscriminate sex relationships is not that sex is in itself wicked or impure, but that the body of a Christian is the temple of the Holy Spirit.

Touching on the problems of marriage and divorce, this speaker recommended the separation of the civil and religious sides of marriage so that only those who are sincerely devoted to the ideal set forth by Christ would in the future be united by the Church in the sacrament of holy matrimony.

The other paper, read by Mr. Cunningham, represented the Liberal point of view. It maintained that Jesus laid down principles rather than rules of conduct. Pointing to the Puritans, to Roman Catholics, to the Protestants, to the individualists, and to the collectivists, the speaker asked, "Where, in this varied religious background, can we find the hope of unanimity of opinion and purpose that will make the Christian's attitude, as a religious force, a well-defined solution of the moral problems that press upon us all?"

Mr. Cunningham advocated study in the pursuit of truth, having in mind the evolution of Christians by a slow process to reach a practical application of truth.

"Christian morality is inseparable from the new morality, for both should emphasize the forgetting of those things that are behind, except as they are valuable guide posts and material for future building and the pressing forward to the mark of the high calling in Christ Jesus, the ideal society of the future where each man strives for all men to the ut-

most development of his spiritual capacity for good will. Christian morality lays down no rules and regulations, but insists on binding principles of unselfish experiment with the good of society in mind rather than the immediate good of the individual."

All the sessions of the Congress concluded with brief speeches from the floor. This evening Dr. Guthrie of New York spoke, recommending that we do not take too seriously Bertrand Russell and his wife. Professor Dunphy of Nashotah House was unusually well received in his plea for a dedication to a life of the Cross, to a religion both natural and supernatural. Acknowledging that the Church does proceed slowly in her judgment on great issues, he claimed that when that decision is made it is an accurate one.

Wednesday, April 29th.

AT 11 o'clock in Christ Church there was the corporate Communion of the Congress. Bishop Hobson was the celebrant, and the Bishop of Louisiana, the Rt. Rev. James Craik Morris, D.D., was the preacher of the Congress sermon. The service was beautiful and devotional. It seems appropriate to add an expression of appreciation that the Eucharist has been provided at our Church Congresses as the chief corporate act of worship on the part of those assembled. In addition to this service, there is a daily Eucharist on the regular schedule of St. Paul's Cathedral in this city and, during the Congress, Christ Church also has a daily celebration. Also do I think it worthy of mention that there was a complete absence of academic hoods in the sanctuary this morning, notwithstanding that the two bishops and three priests present possess doctors' degrees! Bishop Morris' sermon is printed elsewhere in this issue.

Wednesday afternoon session.

AT THIS hour the ecclesiastical thermometer ascended. It was a very warm afternoon—in the parish house. Not only was the topic provocative of controversy, "Do We Make the Best Use of Our Clergy?", but the Congress leaders had chosen Bishop Abbott of Lexington and Dr. Cummins of Poughkeepsie to present the subject.

The Bishop was the first speaker. As one local paper put it, his utterances were awaited with great interest by the bishops and other clergy at the Congress because of the national publicity given to a recent clerical controversy in the diocese of Lexington. Bishop Abbott's paper was printed in full in the May 2nd issue of this paper.

Dr. Cummins in his paper reiterated the charges against Anglo-Catholics that have long been familiar to those who read his editorials. It had been the hope of the program committee that this topic would develop a needed discussion of the much-disputed problem of placement of the clergy. It worked out differently. One speaker, a priest, contended that the bishops have altogether too much power, become autocratic, love display, enthronements, etc., and lose sight of the pastoral work of a chief shepherd; while the other, a bishop, lamented the lack of authority in the episcopal office, and charged the clergy and laity with having too much of the hypercritical spirit in their attitude to their Diocesans. If it seems inconsistent that Dr. Cummins pleaded for a wider exercise of the pastoral office in the episcopate and followed that with the recommendation that we have fewer bishops, all will welcome his appeal: "Let us cooperate with our bishops, encouraging them to be spiritual leaders. . . . Let us help our clergy to realize that in taking vows as ministers in the Protestant Episcopal Church they are honor bound to obey its law, conduct its services as authorized, and defend its doctrines and practices."

Speaking in rebuttal, Dr. Cummins declared that there are various reasons why our clergy are not more effective, but that if we would seek the source of general inefficiency

we would investigate more thoroughly the methods practised by our seminaries.

Bishop Abbott's concluding remarks formed an impassioned plea for fair play toward the bishops.

"Bishops belong to the noble army of martyrs; there is no more humble man than the average bishop; there is no lonelier man, and no one who more needs the coöperation of his brethren. Men who are trying to do their jobs today to the best of their ability as bishops are in hard, arid places. . . .

"You are not going to help us do our bit by maligning us in the newspapers, on the platforms of Church Congresses, and in Church papers. We are all of one family, and unless we learn to love one another we are going to be stagnant and static, and not dynamic."

Extemporaneous speakers from the floor included the following: The Rev. Dr. A. L. Whittaker of Northeast Harbor, Me., advocated closer coöperation on the part of our clergy with those of other communions; the Rev. Dr. Harry P. Nichols of New York, who spoke of the merits of the proposed ministry registry, enabling a bishop and committee to present three names at a time for the consideration of a vestry about to elect a rector; the Rev. Dennis Whittle of Delaware, Ohio, who pleaded that the laity make that use of the clergy for which they are ordained, a fuller use of the pastoral office. The Rev. S. M. Dorrance of Brooklyn made a good point in urging the removal of the stigma from those who, after ordination, retire, seeing that they can be more useful in some other walk of life. The Rev. C. L. Willard, Jr., of Elmhurst, L. I., questioned the meaning of "usefulness" in the title of the matter before us. He was vigorously applauded for denouncing the widely prevalent idea that the useful clergyman is the one who is a successful money-raiser and is very popular with his great congregations. The Rev. C. R. Moodey of Muncie, Indiana, replied that, while the contention of the previous speaker is true, we should not minimize the importance of numbers.

Wednesday evening.

WEDNESDAY evening's session was later characterized by the general chairman of the Congress as the greatest one of all, both by reason of the subject and by the keen interest manifested by the great audience in papers not at all points easy to follow. For it was, obviously, not an evening of controversy but one approaching the spirit of devotion, a manifestation of spiritual desire. "The Meaning of a Personal God in the Light of Science" was the topic. The first speaker was Dr. Roland Cotton Smith of New York, for many years rector of historic St. John's Church in Washington. He said, in part:

"Science can throw no light on any idea of God; it is outside her province. It is high time that the Church, the custodian of the spirit, should assert herself, declare her independence, and begin to do some work and thinking for herself in her own province of the spirit. The Church today has so little conviction of the spirit. She is mortally afraid of science and feeds upon the crumbs that fall from the scientists' table. . . .

"What light has the modern study of the spirit thrown upon the idea of a personal God? No light, because the Church of ideas among the ruins of ideas has chosen to fly through the barren theologies instead of working in her laboratory to become aware again of a spiritual world, to find a God whom Jesus called Father. If this is an age of science, let us make it an age of the spirit, too. And we can do it by rebuilding our own souls."

A second remarkable paper followed that of Dr. Smith's, read by its author, the Rev. Dr. Daniel A. McGregor, professor of Dogmatic Theology at Western Seminary.

Dr. McGregor predicted a new science of religion in which "a scientific study of religion will seek to describe accurately what approach shall be made and what response man has received as he made this approach."

"There will come a new science of religion, a new science of God," he prophesied, "a science which has cast away the last remnants of mechanistic or impersonal superstition, a science which acknowledges the reality of the personal life and the whole process of life, and which will study and seek to describe accurately the response of reality in experience to man's personal approach. As physical science studies the way in which the universe responds to the mechanical or physical approach of man, so the new science of God will study how the universe in its totality responds to man's personal approach. It will find abundant material, for man has been functioning as a person all through history and has found the experiences conse-

quent on this approach the most interesting experiences of his life."

Dr. McGregor scored those scientists who belong to the so-called "mechanistic" school, or those who do not believe in personality.

"This new science which I have outlined will be quite different from the mechanistic school, for this false scientific mechanism began by eliminating all personal approach and response. Small wonder is it then that it has reached no positive conclusions as to the reality of personality in the universe."

Thursday, April 30th.

BISHOP GRAY of Northern Indiana and the Rev. Charles W. Sheerin, rector of Grace and Holy Trinity Church in Richmond, were the presenters of the papers at the morning session. The topic was "The South India Scheme and the Historic Episcopate." Bishop Gray described carefully and lucidly the South India Scheme, bringing in several quotations including a lengthy statement by the Archbishop of York to reveal the hopes of our leaders while doing nothing disloyal to the foundation principles of our communion or nothing likely to create a misunderstanding of us on the part of Eastern Church leaders with whom such marked progress toward unity is now being made.

"I would like to give you in conclusion in my own words what I believe should be the really worthwhile outcome of the Lambeth deliberations, and I believe that what I am about to say, if not in the strict letter, is true to the principles of the Lambeth report and resolutions.

"It is interesting to quote that throughout the whole report the nomenclature used is not Catholic and Protestant but Episcopal and non-Episcopal. It is also interesting to note that nowhere in the report is there anything to warrant the statement that 'the Anglican communion is both Protestant and Catholic.' The negative term Protestant is nowhere applied to her. She is Catholic, which includes evangelical truth and also liberty of modern intellectual inquiry. It is all positive.

"There is a propaganda which seems to seek the stirring up of strife on the one hand and on the other by placing undue emphasis on differences rather than by the discovering of points of contact and grounds of harmony. Using the popular terms, High Churchmanship is an empty sham if it means merely an emphasis on the adornments of ceremonial apart from the vital things thereby signified; a mere empty imitation of a sister communion; an insistence upon a mechanical routine of devotion and sacraments apart from conduct without allowing the virtue of the sacraments to transform character in the power of life of Jesus Christ whom the Holy Ghost imparts thereby.

"Broad Churchmanship will but destroy faith if it insists upon entire disregard of all tradition and makes liberal thought synonymous with lack of conviction, leaving nothing sure, nothing certain, whereas it is only when one has strong convictions of one's own that it is possible to be really tolerant of the convictions of others. . . .

"Personal development and loyalty to Jesus Christ, with the constant practice of the presence of God, builds up a virile Churchmanship which naturally and normally expresses itself in a befitting worship, edifies the body of Christ, and saves souls gloriously."

The Rev. Mr. Sheerin's Liberal point of view led him to minimize the importance of our approach to the Eastern Church and to stress the willingness of the South India Churches to enter upon this plan.

"They have put aside their fears of lordly bishops. They have put aside memories of past insults too frequent. They have accepted our episcopacy as historic and they have even said that their pulpits and altars will be open to us for the 'interval' period, though we do not choose to do the same for them. All they ask of us is that for 30 years we acknowledge officially what we are bound to do privately, that they are of God.

"All of these things have been accomplished in South India today. If we refuse to enter the United Church (and do not forget a United Church already exists), we will be the ones who did not coöperate and did not give of our religious experience.

"To sum up: We keep our episcopate and share it in a larger field than ever before. We keep our creeds, our sacraments, our fellowship with other Anglican bodies. We gain the earnestness and fellowship of thousands of Protestant Christians who have proved themselves worthy of the name."

Bishop Hobson spoke most hopefully of unity and told of his experience at Lambeth as ground for such hopes. Professor Dunphy declared the important thing is not so much the historic episcopate as the historic priesthood; is it the latter which the South India Churches are consciously accepting? Dr. McConnell of Easton urged a policy on our part of waiting until there is a fuller desire for unity. Bishop Vincent stressed

unity as a spiritual thing rather than a material goal. Bishop Gray pointed out our strategic position by reason of the values that are ours and urged a true appreciation of them.

The question, "Are there Social Objectives in the Russian Experiment Which Christians Must Accept?" was dealt with, on Thursday evening, by the Rev. William B. Spofford, executive secretary of the Church League for Industrial Democracy, and by the Rev. Lewis B. Whittemore, rector of Grace Church, Grand Rapids.

"Our American Church can learn much from what has happened in Russia," said Mr. Whittemore. "The Church in this country has not been without sin. It has not, on the whole, forgotten the poor, it has lifted up its voice for the oppressed, but, in spite of that fact the Church today is too much identified with the propertied classes and too much overawed by the state.

"The individual minister must beware lest his church become a social club with a religious atmosphere. He must get to the laboring man; the proletarian, if you will, show him that the Church is for him, is ready to speak out in his interest and to give him all the riches of its fellowship with God."

Mr. Spofford had come to the Congress directly from a strike situation in West Virginia. He brought the assembly to a pitch of tense interest and, for many, of great enthusiasm, in that a priest of our Church is manifesting the concern of one of our societies for the underprivileged. Mr. Spofford's description was decidedly graphic and, thereby, he brought the attention home from far-away Russia to conditions here which, he claimed, the Church that calls itself Christian cannot neglect.

Voluntary speakers included Dr. Keller of Cincinnati, who urged a better-trained ministry, men with social consciousness equipped with a social technique. One of the most delightful speeches of the week was made by Mrs. Caroline Conover of Dayton who, in spite of her seventy-some years, is an active worker for social justice. She expressed her satisfaction that the Congress had brought this revelation of the Church's interest in social problems, and pleaded for more preaching of such truth. Mr. C. P. Taft of Cincinnati closed the long discussion by declaring that progress is being made among employers and others privileged in correcting our evident social wrongs.

Friday, May 1st.

THIS day marking the first anniversary of the consecration of Dr. Hobson as Bishop Coadjutor of Southern Ohio, and also the sixth anniversary of Bishop Gray's consecration, the general chairman, Dr. Robbins devoted the first moments of this morning's session to appropriate comments and good wishes toward them.

"What is the Place of Schools and Hospitals in Christian Missions?" was answered in quite different ways by the Rev. Dr. George H. Thomas of St. Paul's Church, Chicago, and by the general secretary of the Congress, the Rev. Dr. H. Adye Prichard, rector of St. Mark's Church, Mt. Kisco, N. Y.

Dr. Thomas quoted from certain of our missionary leaders in California, Utah, Alaska, China, and Japan, to show how Christianity has been introduced and welcomed as it expressed itself in education and ministry to physical ills. He then presented further claims from his own extensive travels among the domestic and foreign mission stations of our Church to show that, in his opinion, schools and hospitals in that field are the Church's chief evangelizing centers.

Dr. Prichard expressed his feeling that by our extensive support of schools and hospitals in the mission field funds are kept from use for the construction of churches and chapels. It was a plea for greater emphasis upon and attention to the distinctly spiritual side.

In the discussion, Dr. McConnell asked the motive of missions. Is it to prepare only for future benefit or is it to make merely better citizens? The Rev. Dr. Cooke of Cincinnati, a worker of many years' experience in Japan, spoke in behalf of schools as effective means of bringing Christianity into pagan homes by the ministry of the children-scholars. The Rev. Mr. Lichtenberger of this city, also a former worker in the foreign field, testified to the need of such as schools and hospitals to interpret the mission and spirit of Christianity to the ignorant people who feel no need of a different religion.

The concluding session of the Congress at 3 o'clock this afternoon had as its speakers the Rev. John W. Suter, Jr., executive secretary of the Department of Religious Education of the National Council, and the Rev. Karl Morgan Block, D.D.,

rector of St. Michael and St. George's Church, St. Louis. Their subject was "How Can Religion be made Vital in the Modern Home?"

Mr. Suter held up the Book of Common Prayer as more than a program for worship, as the blueprint of the parochial educational structure, and advocated a planned parish with definite aims and methods for achieving them. Ideals for parents, prepared by the National Council, were recommended; these advocate a fuller consciousness of the duty of parents to face, courageously, the intellectual problems of children that there may be such sympathetic understanding as shall permit spiritual guidance by spiritually-minded fathers and mothers.

Dr. Block urged that parents be taught that religion confers upon children moral immunity to a marked degree, that religion is the most effective means of preserving the family life, that their responsibility for the moral and spiritual welfare of the children is unique and primary. The speaker advocated more expression of religion in the home. There is time for such. We Americans have a way of finding time for that which we greatly desire to do. Dr. Block recommended grace at meals, the reading of the Bible by parents to their children, and the personal example of prayer.

With appropriate and felicitously-expressed remarks, the general chairman then brought this fifty-seventh Church Congress to its close. He expressed our thanks to Bishop Hobson for his interest and leadership. Present at every session, the Bishop Coadjutor conducted most of the devotions, using unusually beautiful and appropriate prayers. Dr. Nelson was thanked for the hospitality of his people and of himself. Down to the last detail Dr. Nelson and his co-workers cared for our needs with extraordinary efficiency.

It was the consensus of opinion that this was a great Congress. The younger members freely said so, but those, like Dr. Nichols and Dr. Smith who have attended our Church Congresses for more than fifty years and whose opinion therefore, is worth something, declared that this surpassed all previous meetings both in the numbers present and in the excellence of the spirit manifested. Now they are men of dependable judgment.

### ST. MARY'S, OXON

FROM the twilight snows of Hinksey  
I came one eventide  
To old St. Mary's portals  
And slipped like a thief inside,  
Mid the dim and vaulted stillness  
On her broken and blackened stone  
Where worthier lives were sainted  
I knelt to the Rarely Known.

But there was nor ring nor Virgin,  
Nor shapen vow nor prayer,  
Nor garb for the world's observing  
Given or taken there.  
So they say life's joys must miss me—  
No Bacchic blood to share,  
No wine-hot lips to kiss me  
Through dusk-dark, tangled hair.

Yet am I rich, possessing  
A life they can not know,  
A friend that walks beside me  
The common ways I go,  
A voice that fills my silence  
And on my restlessness  
A touch too light for chastening,  
Too firm for mere caress.

What recks the world forsaking,  
The heart knows no more breaking,  
No ravined, anguished aching,  
Impotencies of hell!  
My life hath touched its glory  
What ever end the story.  
God bless thou, old St. Mary's  
Whence all my ways are well.

PETER GILDERSLEEVE.

## THE CHURCH AND CURRENT PROBLEMS

From the Convention Address of  
THE RT. REV. CHARLES FISKE, D.D.  
BISHOP OF CENTRAL NEW YORK

WHY should not the Christian men and women of America take corporate action towards Christianizing our whole social order? Instead, we have stood supinely while on every side there have been demonstrations of democracy at its worst.

I have spoken and labored in vain, if I have not made clear to most of you my own settled convictions about Churches which "meddle in politics." The paramount duty of the Church is not the formulating of programs of social, political, or economic reform. Our duty is the enlargement of sympathy and the realization of fellowship among men, the kindling of brotherly confidence and understanding, and the spreading of it as by contagion. The real business of the Church is to make men's hearts right, and then trust their enlightened consciences somehow to solve their civic duty. In its corporate capacity, the Church cannot pass upon methods by which reforms are to be brought about in the body politic. A convention of the Church has no authority to pledge the Church's membership to specific legislation, or by resolution to pass upon reform programs.

The Church cannot, of course, declare that any problem involving the morals of the community is outside its province. Whenever such a problem arises, it is the duty of the Church to endeavor to establish the principles upon which the matter may be determined. Beyond establishing principles, the Church cannot, or should not, act in its corporate capacity.

All this I have said, in season and out of season. In saying it, I have been misunderstood as urging that the Church may be permitted only to talk harmlessly about morality without ever getting down to hard facts and facing clear-cut issues. The fact is, that individual members of the Church, acting in their capacity as citizens but dominated and illuminated by Christian moral principles, must, either as individuals or in groups and organizations, endeavor to see that these principles are embodied in specific reforms. The Church should be a center of spiritual influence to strengthen men for such service, a moral dynamic.

If ever there were an opportunity for Christian men and women to carry this moral dynamic into public life, it is before us now.

I do not think that this convention, or any convention, should pass upon the subject of prohibition, for example, and declare whether or not it is the best method of furthering the cause of temperance; but I *do* think that we should do all in our power to promote temperance and I could wish that more of our Church members were seeking to think straight on the problems which the Eighteenth Amendment and subsequent legislation have made the outstanding moral issue in politics today.

That it is such an outstanding moral issue can hardly be denied. Yet, we have spent years in talk about it and have fought shy of action. Representatives in Congress, members of both political parties, "side-step" the issue. For myself, I should be ashamed to look at my own face in the mirror, if as an elected representative of the people I were ever afraid to express my conviction on any subject. I would speak my mind, regardless of elections and their results; I would speak it, though the heavens fall!

At the same time, I can understand that some men may feel that they are elected to office to represent the sentiments of a certain district and that they are bound to their constituency to the full limit of conscientious action. In consequence it has been practically impossible to settle the liquor question. Representatives in Congress do not know of a certainty what their constituents really want. Nothing is done. The law is not enforced. Neither is it modified or repealed. There follows widespread corruption, lawlessness, brutal crime.

Now, either there should be an aggressive enforcement of the law; or, if this is contrary to the convictions of a majority of the people, a modification or repeal of the law. Law rests upon the reasoned convictions of a reasonable majority of the people. Without the compulsion of public opinion, no law can be enforced.

It seems to me that in the interest of honesty and public

morals some effort should be made to learn the opinions and convictions of the people and that the one way in which to bring the whole subject to a head is through a nation-wide referendum, with the issue clearly and definitely set forth in the several states.

Why should not our own General Convention, which will meet in September, urge upon the Congress that it provide for such a referendum, divorced from personalities and political party programs? What possible objection could be made to such an effort to discover what the nation really wants, and what the several states can reasonably be expected to enforce? Why should any society or league object to such a referendum? . . .

There is no one in this body who has not deeply at heart the cause of temperance reform. We differ in our ideas as how best to advance the cause in which we are all concerned. Why cannot the influence of the Church at large be exerted, to see that in some way the actual sentiment of the nation shall be ascertained, that the Congress and the Executive Departments may have real authority behind any action which may follow?

IN SOMETHING the same way, the Church's influence should be exerted in the solving of other problems of the day. We have been passing through a period of depression which challenges the very life of our present business and industrial order. I would be the first to dispute the authority of the Church to set forth any program of reform here. What do the clergy in this convention, or in any convention, know of the intricate problems involved in any readjustment of the present system? The average clergyman who embarks upon social and industrial reform is a doctrinaire of the deepest die, an impractical theorist. Despite the fact that Church social service commissions have done excellent work, there is widely prevalent a conviction that they also are a wholly impractical folk. The notion may be a false one, but its prevalence gives it importance.

But why, again, should not the Church act? We have in our own communion prominent employers and representatives of labor, leaders in business and finance, whose opinions would carry weight. I should like to see a committee of enquiry appointed at the General Convention, to be made up of such a membership, not restricted (of course) to the membership of the Convention, charged with the duty of studying the whole question of unemployment and all the allied problems of business and industrial life, with the distinct purpose of seeking a way in which to apply Christian principles to the solution of our difficulties. Let it be granted that commissions are not specially honored of late, when so many of them have been functioning in all directions, yet such a committee of enquiry might have real value. The present order *must* be Christianized, or it is doomed.

It is discouraging to find how many keen business men are without any sane ideas as to the future of business. I talk with scores of them whose only suggestion for a return to better times is through a return to artificial stimulation of consumption, with high-powered salesmanship tempting the public to renewed indulgence in deferred-payment purchases. They do not seem to realize that one chief reason for the lengthened period of depression is that tens of thousands of people have been trying to pay for what they purchased a year or a year and a half ago and cannot afford to indulge in new purchases.

The experience of the past eighteen months has shown, nevertheless, that there are many leaders alive to the seriousness of the situation and keenly desirous of finding a solution of the evils now so apparent. Hundreds of such men are already studying the whole problem. Many of them are motivated by aims truly Christian, not simply acting under pressure of necessity to prevent the wreckage of a civilization in which they still believe.

Why should not General Convention seek to lend its help to those of our own communion who are studying the problem? Why should not we ourselves urge that such action be taken? Others feel as I do about the feasibility of such action and are convinced that it offers reasonable promise of useful progress in the solution of problems which affect not this nation only but the whole world. In some such way the coming General Convention could become more than a mere denominational conference, with limited vision and little real moral influence.

# 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.

## CLERGY PLACEMENT

To the Editor of the Living Church:

PERMIT ME to call attention to a slight error in the Bishop of Lexington's interesting and suggestive article in THE LIVING CHURCH of May 2d. The Privy Council has nothing to do with the appointment of bishops in England. To quote from the Bishop of Southwark's article in *Episcopacy Ancient and Modern* (p. 90): "In most of the dioceses the bishop is elected by the Dean and Chapter on the nomination of the Sovereign; in practice the Dean and Chapter accept the name which has been recommended to the Sovereign by the Prime Minister. In some of the new dioceses where there is no Chapter the appointment is directly made by letter patent . . ."

Undoubtedly the Bishop, as Dr. Almon Abbott argues, should have more authority in the appointment of rectors, though there are obvious objections to the Roman and Methodist systems. Perhaps it would help solve our problems if the Bishop had the right to nominate three candidates, which the vestry must consider; and then the right to reject a rector elected by the vestry who was not his nominee, provided his reasons be stated to the vestry in writing. There is much to be said for the permanency of tenure of rectors in this Church, and while the dissolution of pastoral relations between a rector and a parish, when there is obvious trouble, should be facilitated by canonical legislation, such legislation should not impair the theoretical permanency of the tenure. The Bishop admits that some of his own order are "misfits," but beyond translation he does not suggest any means whereby the relations between a bishop and his diocese may be dissolved. This suggests another reason for the creation of archbishops in the Church. What is sauce for the goose should be sauce for the gander.

Lenox, Mass.

(Rev.) LATTA GRISWOLD.

## MARRIAGE AND DIVORCE

To the Editor of the Living Church:

ALLOW me to use your correspondence column to say how very awful I believe to be Section V and Paragraph 9 of Section VII of the proposed new Canon 43 on marriage and divorce. In them we accept the divorce decrees of Reno, Mexico, and Paris as of more authority than the New Testament statements of our Lord and His Apostles. Then we set up four score standards of divorce and re-marriage in this American Church. And finally we are to sneak down, into the cellar of the rectory, for instance, and read a marriage ceremony which we do not dare to read in church. So people may have first-rate or second rate marriages in our Episcopal Church—or both; the second-rate marriage being in the same class, apparently, as burial services over the bodies of suicides and notorious criminals. In other words, we should seem to declare that we really do not know when a person is married and when he is not, or when he should be married or not. We set up a double standard of marriage ceremonies; and most certainly we should have a very much torn Church. I cannot believe that this proposed canon will pass General Convention.

Pawtucket, R. I.

(Rev.) THOM WILLIAMSON, JR.

## "CHURCH UNITY"

To the Editor of The Living Church:

THE LETTER of the Rev. T. Tracy Walsh with respect to the obstacles in the way of Church unity, published in THE LIVING CHURCH, April 11th, stressed some very important facts. One of the greatest needs of the day is an apostolic Church, having an apostolic ministry, endowed with apostolic authority, to administer the Sacraments, to preach the gospel, and live an apostolic life.

Apart from apostolic succession in an apostolic Church it is hard, indeed, to see how such may be obtained. I know of no greater inconsistency among the so-called Protestant Churches than the one which reduces their ministers to the positions of hireling, who are hired and fired like the heads of the local stores in any well organized chain system.

In the average Protestant church the "present minister of the gospel" is almost sure to find his gospel ministrations an unwanted factor within five years from the time the whole church, and the town, turned out to welcome him to its pulpit as the best, greatest, and grandest hero who had yet had the honor of occupying it. In many cases this tenure of tolerability is but two brief years, after which one has to tramp his way from door to door, so to speak, demonstrating his ability to work "signs and wonders" without which he may not hope to make a favorable impression upon any church whose pulpit "happens" to be without a pastor.

I am happy to note that in the midst of the present leveling-down process, lately begun by some who in former times cast away a priceless heritage, the Protestant Episcopal Church is standing like a bulwark, and setting before the whole body of Christian believers an example of how Catholic Christians should walk.

The drift of the Churches today is back toward those things for which your Church has stood all through the centuries. It is quite apparent in Methodism now, which is using the term "Rt. Rev." to apply to its bishops, more and more, whereas a few brief years back, so to speak was to incur episcopal rebuke; and is expressing the need of a Prayer Book which, if it eventuates, will be but an adaptation of the Book of Common Prayer.

Moreover, there are some of us who would gladly enter the priesthood of your Church submitting willingly to re-ordination, but it seems to be a difficult matter to effect such a change of Church relationship.

(Rev.) JUDSON S. WASHBURN.

Methodist Episcopal Church,  
Brewster, Ohio.

## PENSIONS

To the Editor of The Living Church:

IN ORDER to avoid severe disappointment and hardship in later life, it is important for the younger clergy in the Episcopal Church to remember that the old age benefits promised by the Church Pension Fund are paid only to clergymen in good standing. Consequently if a man loses that standing, all the premiums paid for him are lost by him.

The *Living Church Annual* statistics show that for the past three or four years one deposition occurs for about every twelve ordinations. This would indicate that there is one chance in twelve that a clergyman will have to take care of his old age without any help from the Fund. In so serious a matter this risk is too great.

Provident clergymen therefore should pay no attention to the promises of the Pension Fund, when saving for their old age, nor should they permit vestries to think that such saving is taken care of by the pension premiums. If the Fund provided a cash surrender value on withdrawal from it, or gave former clergymen the privilege of keeping up their premiums themselves, this objection would be overcome. But until then, clergymen who rely on the Fund may find some day that despite years of acceptable service they have nothing at all for their old age.

(Rev.) BRADFORD YOUNG.

Brooklyn, N. Y.

## DR. HEILER ON THE EPISCOPATE

To the Editor of the Living Church:

I FEEL all Churchmen owe a debt of gratitude to Fr. Weed for his able and timely letter in the last issue of THE LIVING CHURCH. I was hoping some champion would voice a protest to Dr. Heiler's article. It seemed to me that from the outset, Dr. Heiler displayed a patronizing and slightly contemptuous tone in reference to the Anglican Church. He was satisfied we had not the apostolic succession nor a valid Sacrament of the Altar. His panacea for his own communion was a "Manufactured" Apostolic Succession, for analyzing the article would seem to warrant that conclusion, as if measured and shaped by rule.

CLEMENT J. STOTT.

Chicago, Ill.

## SPIRITUAL HEALING

To the Editor of *The Living Church*:

THE RECENT interesting article on Spiritual Healing in your magazine [L. C., April 4th] tempts a layman to speak. This letter is both a tribute and a report, unsought and unknown, as the result of twelve years of healing and help from the sacrament of Spiritual Healing.

Trinity Chapel, West 25th street, New York City, the Rev. J. Wilson Sutton, D.D., vicar, is a small parish, doing a big work in many lines, but I am now referring to the work of Spiritual Healing, as instituted there in 1918 by Mr. Hickson of England and carried on ever since by the clergy and staff.

Its aim is the healing of man, body, soul, and spirit. Its foundation is faith and trust in God; its method, prayer and the laying on of hands, sometimes Unction. It works in co-operation and harmony with physicians and all that the science of medicine can offer. It is all done, simply, quietly, and naturally. There are no published reports, statistics, or sensational methods of any kind. Once a week a simple service of meditation and intercessions for the afflicted, followed by prayer and the laying on of hands for those who come to the chancel rail, as naturally as the rite of Confirmation is bestowed. Besides this, a group of people are praying daily and definitely, for those on their prayer list, designated specifically as to affliction. The clergy are also at the chapel, each Saturday afternoon, for those who can and care to come for personal help and conference on any subject.

Requests for healing prayer help come literally from hundreds of sources—Europe, Canada, South America, as well as all parts of this country, and often strangers from the far west or north or south find their way to the chapel, to speak in person their thanks. Daily many letters of gratitude, telling of healing and of great benefit, are received.

It is all so simple, so spiritual, and so convincing. Why not? It is the work that our Lord did, and His method of doing it.

There is always healing benefit of some kind received, that is the wonder and God-power of it. Physical pain quieted or banished often means the birth of a soul. Spiritual stumbling blocks removed release great powers of physical recuperation. A fear-damned mind, set at peace and in co-operation with body and soul, makes a joyous Christian. A life haunted by sin, failure, mistakes, or ignorance is washed clean by the Church and beholds a loving Father. Healing, sometimes instantaneous, sometimes progressive, but always healing.

But what do you and I mean by "healing"? Is it the immediate cessation of bodily torture, or the education of the spirit to its rightful heritage as a child of God? It is all a matter of education and adjustment by understanding. We speak of *spiritual healing* and mean *physical release*. I don't in the least minimize physical cures. I have known and seen results that are too stupendous to be put into words. But we are so poorly instructed as to the trinity of being, and that healing of any part brings healing to all. God always is seeking us, in love, He always hears and He always answers. That is what we learn and receive in spiritual healing at Trinity Chapel.

More power to every movement now in the Church working toward spiritual healing. But why should the Church be afraid to claim her heritage, to assert her power to heal and to teach all her sacraments? We lose many to Christian Science yearly, because they have never been told that the Church has spiritual healing. We lose many to our "sister communion" because they are never told of the seven other privileges, as well as of the two.

Some see the Church a mighty triumph, some a complete failure in this 1931. What would happen if we should teach and practice our *complete* faith, and not rest content to shut it up in the Prayer Book? Easter and Christmas are criterions of the strength of the Church; almost lost the rest of the year, because they have never been told of the wonders and privileges that lie waiting for them. Men are not indifferent, they are starved and desperate for help, and they would gladly go where it was offered. That is the tragedy—and hope of it—the Body of Christ, ready to care for her children all through this life and eternity. And all they need is to be told!

Auburn, N. Y.

PAULINE L. TITUS.

To the Editor of *The Living Church*:

MAY I express my appreciation of Mr. Baird's splendid article on Health and the Common Man published in the Easter number of *THE LIVING CHURCH*? Mr. Bell and I have travelled from coast to coast and through the South holding health and healing missions in the Church and we have found many such Tom Williamses as he describes. They are seeking health of body as well as of soul and for-

tunate are they who find the teaching in their own parish and do not have to seek it in Christian Science or some other cult.

Dr. Rippelmeyer has made a good point, well taken, in his book *Behold the Man*, that Christ spent the greater part of His early ministry in healing men's bodies before He attempted to teach them spiritual truths, so He must have meant healing of the body to be a definite part of the program of His Church. "If ye love Me—keep My commandments (laws)." Who made a distinction between physical and spiritual law? Not our Lord. He asked, "Why call ye Me Lord, and do not the things that I say?"

We have found that definite teaching of right living was welcomed at every mission, and Mr. Baird is correct in saying that the clergy should be taught how to carry on classes after a mission. I look forward to the time not long hence when every theological school will have a course of Physiology and Dietetics taught by a Christian medical man, and that every Medical school will have a course of the effect of faith and prayer on the human body.

HELEN P. BELL.

Denver, Colo.

(Mrs. R. B. H. Bell)

## THE "A. P. E. A. C. CHURCH"

To the Editor of *The Living Church*:

IN VIEW OF THE present discussion of the origin and suitability of the name Protestant Episcopal as the official designation of the Church in America it might be well to give thought to the matter of finding a more appropriate name. The name of the Russian Church, the Russian Orthodox Greek Catholic Church, has much to recommend it by way of example. It is a coupling of the name of the particular national Church with that of the Catholic communion of which it is a daughter. Similarly we might have the American Episcopal Anglican Catholic Church. The short name would be simply the American Episcopal Church, and we would still be known as "Episcopalians," but the full or long name would show us as a national Church of the Anglican communion, and the claim to be Catholic, which we make in the creeds, would definitely appear in the official name of the Church. If, however, the word "Protestant" is too greatly valued to be dropped we might adopt the title American Protestant Episcopal Anglican Catholic Church, remembering that "Protestant Episcopal" alone is not distinctive, this designation being also claimed by the Church of Ireland and by the Moravian Church, or Unitas Fratrum.

Los Angeles, Calif.

REGINALD B. HENRY.

## FIRST ANGLIO-ORTHODOX CELEBRATION?

To the Editor of *The Living Church*:

IN REFERENCE to the note, "Joins in Greek Observance of Easter at Fond du Lac," in *THE LIVING CHURCH* of April 25th, may I be allowed to call attention to my article "As to Some Points of Reverence in the Orthodox Church" in the L. C. of December 13, 1930, in which I state that on one occasion I was co-celebrant at the Mass in a Rumanian church. This happened about five years ago, when I was superintendent of the Foreign-born Americans Division of the diocese of Michigan. The rector of the church preached in Rumanian and I, afterwards, in English. This is perhaps the first Anglo-Orthodox co-celebration of the Divine Liturgy in America. Not knowing Rumanian I said my part in English. Perhaps my Rumanian friend, at whose invitation I took part in the celebration of the Mass, anticipated what, we hope, may soon become a generally recognized practice.

New York City.

(Rev.) H. HENRY SPOER.

## FROM AUSTRALIA

To the Editor of *The Living Church*:

MAY I AGAIN crave space in your magnificent paper to offer my sincere thanks to all those good folk in the U. S. A. who have wonderfully supplied several magazines, etc. regularly, without any knowledge as to who are sending them to me. This small supply has enabled me to keep up a work that is very dear to me in that I am able to forward on to many families small periodical parcels of books, novels, magazines, pamphlets, etc., which does help to bring unto them deeper knowledge and a newer vision. May I still crave for new supplies of all kinds of literature? Just those surplus books, etc., that many do not need any further? I shall appreciate them very sincerely and also any correspondence on any topics that are of deep interest to Church members of this vast Anglican group.

The attached address is now my permanent one.

23 Junction street,  
Woollahra, New South Wales,  
Australia.

(Rev.) A. J. CULLEN.



# BOOKS OF THE DAY

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

**T**HE *Preacher and His Missionary Message*, by Stephen J. Corey (Cokesbury Press, \$1.50) while written, as the title suggests, with special reference to those who are responsible for preaching sermons, has many helpful suggestions for other speakers or for those who are interested in the general subject of missions. Throughout the book, the term "missions" is used in its widest meaning, not in the sense of its local compass in the community or national life (which is not seriously questioned by anyone who accepts Christ as the Saviour), but in the world-wide field of Christian effort which is especially under fire today.

Dr. Corey analyzes the reasons for the sag in missionary enthusiasm in this age and lists the following questions as a guide to the unchanging elements in the Christian faith; questions which are being raised everywhere by the secularism of the world in the minds of many people who have no background on which to decide them, and negative answers to which strike at the heart of Christian teaching. "Is Christ the universal Saviour of men? Can society be redeemed? Is the Holy Spirit powerful and effective today? Is the Bible the supreme Book of religion? Is the Church God's instrumentality for the advancement of His kingdom?" The responsibility of preachers to answer these questions by an intellectual, thoughtful, consecrated presentation "of a consistent message of world responsibility and world challenge" is forcefully presented. New factors in the missionary appeal and its abiding aims and motives are outlined and then brought together in a summary of the challenge to the Christian Church as it meets "secularism, scientific agnosticism, materialistic determinism, political fascism, and moral iconoclasm." Results in mission fields and world-wide reverence for our Lord are described to prove the possibility of the triumph of the Christian Church in spite of all obstacles. What insistence on a world field does for the Christian Church itself is sketched with telling illustrations.

The book closes with suggested answers to the principal criticisms against missions, and with material and outlines for sermons on missionary topics, which would be helpful to officers of missionary or other Church societies as well. The responsibility for the use of the spoken word to spread the conviction that Jesus is the Saviour of the world is emphasized throughout as one of the greatest agencies for bringing in the Kingdom of God. Nothing will more quickly bring spiritual death to the Church at home than to lose her world vision.

L. F. B.

IN THE GROWTH of national Churches in mission lands, the figure of Bishop Motoda of Tokyo stands out as a leader. A short story of his life has recently been written by Eleanor Gilbert Parker with the title of *A Samurai Bishop* (Church Missions Publishing Co., 25 cts.). This pamphlet is developed around the three questions: Who was he? What did he do? What was he like? It will be helpful in visualizing this man who was a leader in many fields but supremely a leader in the Christian Church.

L. F. B.

FOR A CLEAR summary of the forces at work in China which have caused the situation known today as the Chinese problem, *China: the Collapse of a Civilization*, by Nathaniel Pfeffer (The John Day Co., \$3.50) will be found interesting. The book is based on a study made in pursuance of a fellowship granted by the John Simon Guggenheim Memorial Foundation. The author has sketched convincing pictures of the old China and the China of today, outlining with abundant illustrations the influence of the impact of the West on its political, economic, social, and cultural life, and has presented modern China with its breakdown of every phase of

its ancient culture as a problem of the present day to which the future must give an answer. The author does not attempt to give one now. He is evidently not sympathetic with the work of Christian missions in China, for while he devotes considerable space to showing their contribution to the disintegration of the country, he seems to see no possibility of their helping to build the new China. It seems strange that while he emphasizes the fact that the rebuilding of China requires more than successful industrialization and economic productivity, and says that China may become rich and efficient and yet not attain its full growth as a nation, he fails completely to see the power of Christ to supply the need for a soul. One wonders in reading the book whether the inability to give any answer to the problem of China is not due to the author's failure to see the power of spiritual forces in building a nation.

L. F. B.

*Master of Manhattan: The Life of Richard Croker*, by Lothrop Stoddard (Longmans, \$3.50), is a biography of special interest just now, when once again the city government of New York is under close scrutiny. Perhaps the most illuminating section in Mr. Stoddard's book is his Chapter I, describing the historical origins of the city as we know it. "Colonial New York had been a Tory stronghold, and when Revolution triumphed, over 10,000 loyalist refugees sailed away with the British fleet; among them the strongest and staunchest of the city's colonial leaders." Then in 1825 the Erie Canal was opened and New York became a typical "gold-rush town." "Incapable of true leadership, Knickerbocker society fenced itself off from New York's turbulent reality behind a Chinese wall of etiquette. Politically, the Knickerbockers were as impotent as the Royalists of Paris, who, from their grim old mansions in the Faubourg Saint-Germain, sigh for a King and sneer at the Republic."

New York is to be judged, then, as a gold-rush town learning how to govern itself by bitter experience, without much help from what should have been the stabilizing element of the community. What help was given was chiefly in the form of somewhat hectic "clean ups," which occur with a kind of rhythmic regularity. Against this background Mr. Stoddard pictures the dramatic rise and fall of Richard Croker—the Irish immigrant boy who led Tammany to victory, reigned imperially in New York, and after his last defeat retired to Britain to win the Derby and die in such odor of sanctity as befits a country gentleman. One reads the story with the same kind of relish as once upon a time must have greeted the telling of the tale of the Unjust Steward in the villages of Palestine.

L. H.

TWO MORE additions to the "Anglican Library of Faith and Thought" are *Religion and the Mysterious*, by F. H. Brabant, and *Religion and the Reign of Science*, by F. L. Cross (Longmans, \$1.35 each). Mr. Brabant has written an admirable little book. Much influenced by Dr. Otto, yet not by any means hypnotized by him, he has produced a very discerning analysis of the place and value of the mysterious in all life, and therefore in religion. This is a book to be read and pondered. Mr. Cross's contribution is not so happy. He was doubtless selected to write this particular volume because of his scientific training. But only two or three of his seven chapters are devoted to the subjects on which that training has specially qualified him to speak. He then launches out into discussions of psychology, biblical criticism, and philosophy, where his pages read like secondary material dependent upon seminary lectures for its sources, with sneers and dogmatisms (in which some lecturers indulge themselves) preserved intact.

L. H.

# The Living Church

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D.  
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## OTHER PERIODICALS

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THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE. Monthly, 35 cts. per year.

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THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.

THE BOOKSHELF. An occasional publication. Sent free on request.

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

## Church Kalendar



MAY

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

MAY

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

- 11-16. Christ Church, La Plata, Md.

## APPOINTMENTS ACCEPTED

AKELEY, Rev. THOMAS G., rector of St. Andrew's Church, Newcastle, and St. John's Church, Dresden Mills, Maine; to be vicar of St. Margaret's Church, Belfast, Maine. June 1st.

BELL, Rev. H. RUSHTON, formerly on staff of New York City Mission Society as assistant chaplain at Sea View Hospital and City Farm Colony, Staten Island, N. Y.; to be rector of St. John's Church, Cleveland. Address, 1446 Rosewood Ave., Lakewood, Ohio. Effective May

HOWE, Rev. C. FLETCHER, formerly rector of St. Paul's Church, Portsmouth, R. I.; to be priest-in-charge of Church of the Good Shepherd, Walluku, and St. John's Mission, Kula, Hawaii.

JUDD, Rev. ORRIN F., assistant at Chapel of the Mediator, Philadelphia; to be rector of St. Mary's Church, Haddon Heights, N. J. Address, 501 Green St., Haddon Heights. May 15th.

SCOFIELD, Rev. THOMAS ALVORD, formerly priest-in-charge of the missions at Milton, Destin, and De Funiak Springs, Fla.; to be priest-in-charge of the missions at Live Oak and Lake City, Fla. Address, St. Luke's Rectory, Live Oak.

SNOWDEN, Rev. JOSEPH, priest-in-charge of St. Paul's Church, Carlinville, Ill., and associated missions (Sp.); to be rector of St. John's Church, Deadwood, with charge of St. Thomas' Church, Sturgis, S. D.

WILLIAMS, Rev. FREDERICK C., rector of St. Paul's Church, Willimantic, Conn.; to be vicar of All Saints' Chapel, and assistant at Trinity Church, New Haven, Conn.

## RESIGNATION

FREEBERN, Rev. GEORGE L., as rector of St. Thomas' Church, Falls City, Neb.; to retire. After a three months' visit to Great Britain and Ireland, Mr. and Mrs. Freebern will reside at 3441½ South Arlington, Los Angeles.

## NEW ADDRESSES

ANDREWS, Rev. ROBERT W., Ph.D., has returned to Japan after furlough in the United States. Address, 2 Irefune Cho, Tochigi Michi, Tochigi Ken, Japan.

JAMISON, Rev. JOSEPH CLARKE, formerly Spiro, Okla.; St. Andrews, Tenn.

## TEMPORARY ADDRESS

WALTERS, Ven. H. P., archdeacon of the diocese of Bethlehem; to be in charge of Epiphany Church, Glenburn, Pa. (Be.), during May.

## ORDINATIONS

DEACONS

CHICAGO—Four students of the Western Theological Seminary were ordered deacons by the Rt. Rev. George C. Stewart, LL.D., Bishop of Chicago, on May 1st in the Bishop Anderson Memorial Chapel of the seminary. They were HENRY BAKWELL of Joliet, JOHN HIGGINS of Cleveland, JAMES G. JONES, LaSalle, Ill., JOHN C. WEAVER, Glen Ellyn. The Rev. John B. Hubbard, rector of St. Mary's Church, Park Ridge, preached the sermon.

Mr. Bakewell was presented by the Very Rev. T. DeWitt Tanner of Joliet; Mr. Higgins, by his brother, the Rev. Ralph Higgins of St. Paul's Cathedral, Detroit; Mr. Weaver, by the Rev. Prof. D. A. McGregor of the seminary; and Mr. Jones by the Rev. John C. Cole, rector of St. Christopher's Church, Oak Park.

Mr. Jones has been appointed by the Bishop to take charge of the Church of the Epiphany, Lombard. Mr. Higgins will return to the seminary next fall to do graduate work and act as tutor in Church history; Mr. Weaver and Mr. Bakewell will both continue their studies at the seminary.

MARYLAND—The Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, ordained JOSEPH GILLESPIE ARMSTRONG, III, and EDWIN APPLETON MORTON to the diaconate in the Pro-Cathedral of the Incarnation, Baltimore, on April 29th. The Rev. Dr. Donald F. Forrester of the General Theological Seminary preached the sermon.

The Rev. Mr. Armstrong, presented by the Rev. Harold N. Arrowsmith of the Pro-Cathedral, is to be deacon-in-charge of Severn parish, Anne Arundel County, Md., and the Rev. Mr. Morton, presented by the Rev. Dr. William A. McClenchen of Mount Calvary Church, is to be transferred as a deacon to the diocese of Oklahoma.

On April 30th Bishop Helfenstein ordained CHARLES RANDOLPH MENGERS and JOSEPH E. MILLS, JR., to the diaconate in the Church of the Ascension and Prince of Peace, Baltimore. The Rev. Christopher P. Sparling preached the sermon.

The Rev. Mr. Mengers, presented by the Rev. Theodore N. Barth of St. Bartholomew's Church, is to be deacon-in-charge of Holy Trinity parish (St. Barnabas' Church), Sykesville; and the Rev. Mr. Mills, presented by the Rev. George C. Groves of Brooklyn, is to be assistant at Christ Church, Brooklyn, N. Y.

NORTH TEXAS—On April 27th the Rt. Rev. E. Cecil Seaman, D.D., Bishop of North Texas, ordained WARWICK AIKEN to the diaconate, the candidate being presented by the Rev. L. L. Swan of Clarendon.

By courtesy of the Bishop of Dallas and the Rev. L. Valentine Lee, rector of the Church of the Incarnation, Dallas, the service was held in that church, the rector acting as master of ceremonies. Bishop Seaman preached the sermon. The Rev. Fred Glover, rector of St. Margaret's Church, Winnipeg, read the litany, and the Rev. W. P. Gerhart read the epistle. The clergy of the city of Dallas were vested in the chancel.

The Rev. Mr. Aiken is a senior student in the Evangelical Theological College, Dallas, and is preparing for mission work in North Texas.

WESTERN MICHIGAN—On Sunday, April 26th, in St. Luke's Church, Kalamazoo, the Bishop of Western Michigan ordained to the diaconate LISLE H. CONE. The candidate was presented by the Rev. Everett A. Moore and the sermon was preached by Archdeacon Vercoe.

Mr. Cone, who came into the Church from the Congregational ministry, has been placed in charge of the Church of the Good Shepherd, Allegan.

PRIESTS

NORTH CAROLINA—A noteworthy ordination was that of the Rev. JACKSON AUGUSTUS MARTIN to the priesthood at Christ School, Arden, on April 29th, by the Rt. Rev. E. A. Penick, D.D., Bishop Coadjutor of North Carolina, who also preached the sermon.

Fr. Martin is a graduate of the school and of the University of North Carolina and the General Theological Seminary, and has been a teacher at the school during his year's diaconate. The Rev. R. R. Harris presented Fr. Jackson. Fr. Martin is to be assistant priest at Christ School.

SOUTH FLORIDA—On St. Mark's Day, April 25th, the Rt. Rev. John D. Wing, D.D., Bishop Coadjutor of South Florida, advanced the Rev. OLIVER C. COX to the priesthood in St. Paul's Church, New Smyrna. The candidate was presented by the Rev. Willis G. Clark of Tampa, and the sermon was preached by the Rev. Dr. Harry L. Taylor of DeLand.

The Rev. Mr. Cox is priest-in-charge of St. Paul's Mission, New Smyrna.

## CAUTION

FERNALD—The Bishop of Maine requests that bishops or other clergy who may be appealed to for help by a young man, named ARTHUR L. FERNALD, communicate with him before rendering to the young man in question any considerable assistance. It is a case requiring great caution. Address, THE BISHOP'S HOUSE, 143 State St., Portland, Me.

## MINUTE

Rt. Rev.

Richard Henry Nelson, D.D., LL.D.

The chapter of the Cathedral of All Saints, assembled to pay the last honors to the Rt. Rev. RICHARD HENRY NELSON, D.D., LL.D., whom it has always been a delight to honor, and sorrowing that we shall see his face no more, desire to make permanent record of the affection in which we held him and the sympathy we have for those who are bereaved by his death.

Bishop Nelson went in and out among us for more than a quarter of a century. He officiated in the Cathedral many times as our Bishop to our spiritual profit and to the glory of God. He was a faithful minister of God's Word and dispenser of His Sacraments, a patient and loving guide, a wise teacher.

As presiding officer of the chapter, he came into intimate association with its members and has left the ennobling memory of one who fulfilled every duty conscientiously and in the spirit of Christ. His gentle courtesy, his genial humor and his unvarying kindness endeared him to us all.

No formal expression of regret or sympathy would befit such a life as his. We can only join our prayers with those of many others that the peace of God may rest upon all who mourn his going, and that he may find in the Paradise of God the reward of faithfulness in the service of His Master and ours.

GEORGE L. RICHARDSON,  
Dean.

IRVING J. MORRIS,  
Secretary.

## MEMORIAL

Lennie Powell Skipwith

Entered into rest May 6, 1930, LENNIE POWELL SKIPWITH.

"And His servants shall serve Him and they shall see His face and His name shall be in their foreheads."

**DIED**

**KREBS**—Entered into eternal life, evening of April 14th, at St. Luke's Home, New York City, ALIDA ARMSTRONG KREBS.  
"May she rest in peace. Amen."

**McKITTRICK**—GRACE KENNETH McKITTRICK, wife of Hugh McKittrick, died Saturday, April 25th, in St. Louis, Mo.

**SMITH**—Entered into rest at Boston, Mass., on April 20th, EMLÉN HARE SMITH, son of the late Rev. Samuel E. and Hannah Miller Smith. Burial at Albany, N. Y.

**WATKIS**—At her home in Hammonton, N. J., April 29th, MARY MONTGOMERY PASSMORE WATKIS, wife of J. Edward Watkis and daughter of the late Rev. William and Elizabeth Newell Passmore.

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**I**N 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.

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

**M**ARRIED 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.

**P**RIEST ON FURLOUGH AVAILABLE FOR summer supply work from June 15th to September 15th inclusive. Address, E-550, care of **LIVING CHURCH**, Milwaukee, Wis.

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

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**MISCELLANEOUS**

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**RETREAT**

**R**ETREAT FOR CLERGY AND CANDIDATES at Holy Cross Monastery, West Park, N. Y., from Monday night, June 8th, to Friday morning, June 12th. Conductor, **Fr. Huntington**, O.H.C. Please address **GUESTMASTER**.

# Church Services

## California

### 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 Evensong 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 Benediction, 7:30 P.M.  
Week-days: Masses, 7 and 8 A.M. Thursdays and Holy Days, 9:30 A.M., also.  
Confessions: Saturdays from 3 to 5 and 7 to 9 P.M.

## Minnesota

### Gethsemane Church, Minneapolis

4th Avenue South at 9th Street  
REV. DON FRANK FENN, Rector  
Sundays: 7, 8, 9:30, 11, 7:45.  
Wed., Thurs., Fri., and Holy Days.

## 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 11th 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 of the Incarnation, New York

Madison Avenue and 35th Street  
REV. H. PRACY SILVER, S.T.D., LL.D., Rector  
Sundays: 8, 10, 11 A.M.; 4 P.M.  
Noonday Services Daily 12:20.

## CHURCH SERVICES—Continued

### New York

### 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.

### 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.

### The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"  
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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.  
CONFESIONS:  
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

**K CJR, JEROME, ARIZONA**, 1310 KILOCYCLES, Christ Church. The Rev. D. J. Williams, every Sunday at 11:00 A.M., Mountain Standard Time.

**K FOX, 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.

**K HQ, SPOKANE, WASHINGTON**, 590 KILOCYCLES (225.4). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M., P. S. Time.

**K SCJ, SIOUX CITY, IOWA**, 1330 KILOCYCLES (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 Cathedral. Morning service, first and third Sunday, 11:00 A.M., P. S. Time.

**WIP, PHILADELPHIA, PA.**, 610 KILOCYCLES (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 Sunday, 10:45 A.M., C. S. Time.

**WKBW, BUFFALO, N. Y.**, 1470 KILOCYCLES (204). Church of the Good Shepherd. 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 KILOCYCLES (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

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

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

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

**WTAQ, EAU CLAIRE, WIS.**, 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays 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.

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## BOOKS RECEIVED

Cokesbury Press. 810 Broadway, Nashville, Tenn.

*The New Preaching.* A Little Book about a Great Art. By Joseph Fort Newton, LL.D., author of *Preaching in London, God and the Golden Rule, Altar Stairs*, etc. The Cokesbury Reprint Library. \$1.00.

*Ministerial Ethics and Etiquette.* By the Rev. Nolan B. Harmon, Jr., M.A. The Cokesbury Reprint Library. 75 cts.

Charles Scribner's Sons. 597 Fifth Ave., New York City.

*The Head of the Corner.* A Study in Christian Origins. By Louis Matthews Sweet, S.T.D., Ph.D., Cyrus H. McCormick, professor of Systematic Theology, Presbyterian Theological Seminary, Chicago. \$2.00.

*Greatness Passing By.* Stories to Tell to Boys and Girls. By Hulda Niebuhr. \$1.50.

## PAMPHLETS

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

*Religion in India.* By James Thayer Addison, professor of the History of Religion in the Episcopal Theological School, Cambridge, Mass. 15 cts.

*Forty Years in Anvik.* By John Wright Chapman. Soldier and Servant Series. Publication No. 162. February, 1931. 25 cts.

## Orthodox and Armenian Prelates Greet Archbishop Lang on Visit to Bethlehem

### Attitude of Church on Re-marriage After Divorce—Archbishop of Cape Town Enthroned

The Living Church News Bureau  
London, April 24, 1931

IN CONNECTION WITH THE ARCHBISHOP OF Canterbury's visit, the Anglican authorities at Jerusalem issued the following announcement:

"Throughout the past ninety years, during which the Anglican communion has had ecclesiastical representation in Jerusalem, it has neither sought nor desired, still less claimed, any particular privileges, or rights, or special status in the Church of the Holy Sepulchre. Members of the Anglican communion, whether ecclesiastics or laymen, visit the Holy

cave of Machpelah. In the afternoon his Grace went to the "Haram esh Sherif" in Jerusalem, and was received by his Eminence the Mufti. From an upper window in the office of the supreme Moslem council the Archbishop was able to look down upon the Wailing Wall area, which was thronged with Jews. After that, his Grace visited the English Hospital.

Before leaving on Sunday morning, the Archbishop celebrated Holy Communion in St. George's Cathedral.

#### ON RE-MARRIAGE AFTER DIVORCE

The Bishop of Peterborough (Dr. Blagden) has spoken out plainly and fearlessly regarding the attitude of the Church of England to remarriage after divorce. Dr. Blagden said that it was inattention to



ARCHBISHOP OF CANTERBURY IN JERUSALEM

BACK row, left to right: Canon Bridgeman, American chaplain; Rev. M. L. Maxwell; Rev. W. A. Parker, British chaplain; Rev. Elias Marmura, native Anglican.

FRONT: A. Cust, Esq., Private Secretary to the High Commissioner; Canon Danby; Bishop MacInnes; Archbishop Lang; E. Keith Roach, Deputy District Commissioner of Jerusalem; Captain Holt, aide-de-camp to the High Commissioner.

Sepulchre in the capacity of Christian believers for the purposes of private devotion. The authorities of the Anglican communion value the fact that their veneration for the Christian holy sites is such that it can continue without occasioning complication or embarrassment to others, and it is not their intention to embark upon any act that might seem to make any change, or allege any additional privilege."

While at Athens, Dr. Lang paid a visit to the Archbishop of Athens, Mgr. Chrysostimos. The two friends conversed for nearly half an hour, and Dr. Lang complimented the Greek Archbishop on his recent book on Anglican Orders, referring to his plans for the forthcoming visit to Jerusalem. He elicited the fact that the Metropolitan of Trikkala would represent the Greek Church on the commission on doctrine to be presided over by the Bishop of Gloucester. The interview ended with cordial leave-takings.

The Archbishop left Jerusalem on Sunday morning, April 19th, for Haifa to re-embark on board the yacht *Corsair*.

When the Archbishop visited the Church of the Nativity at Bethlehem on Saturday, his Grace was received by Orthodox and Armenian prelates, and was led to the patriarchal throne by Mgr. Timotheos, Archbishop of the Jordan, who delivered a message of welcome.

Later in the morning the Archbishop visited the mosque at Hebron over the

the rules of their society, the Church, which produced difficulties among Church members as to such re-marriages, and the expectation of innocent parties to receive the Church's blessing on another union. There was nothing so difficult to refuse, yet he could not doubt that it ought to be refused. The Church was not acting like a dog in the manger by withholding its blessing. The marriage could take place, and would be reckoned as a real marriage by the State, but the whole theory of the marriage service was that it was the solemn inauguration of an indissoluble union, and however much one might pity those who had made an unhappy marriage, and now saw before them the prospect of unclouded happiness, one could not doubt that they were asking for something for which they had no right to ask, and indeed they would never think of seeking unless they had lived in an atmosphere of continuous disregard of the rules and laws of the Church. It was this which lay at the root of half their troubles. People liked the Church, but they were only ready to take from it what they wanted to get. They expected that it should be moulded to their will—not that it should command their assent or obedience.

#### COMMISSION ON EDUCATION IN INDIA

Dr. A. D. Lindsay, master of Balliol College, Oxford, the chairman of the

commission on Christian higher education in India, arrived in London last Saturday from India with several other members of the commission.

On their return home, the British members of the commission expressed great hopefulness about the outcome of their work, and emphasized the unanimity of the closing conference held at Bombay with delegates from all parts of India.

#### ARCHBISHOP OF CAPE TOWN ENTHRONED

A message from South Africa states that the Rt. Rev. Francis Phelps, Bishop of Grahamstown, was enthroned as Archbishop of Cape Town in St. George's Cathedral on April 16th.

GEORGE PARSONS.

## CANADIAN NOTES

The Living Church News Bureau  
Toronto, April 29, 1931

EARL BESSBOROUGH, Canada's new Governor-General, has followed the practice of his predecessor, Lord Willingdon, and reads the lessons at St. Bartholomew's, Ottawa, on Sunday mornings when resident at Rideau Hall, the vice-regal residence.

The Missionary Society of the Canadian Church has issued a special appeal to be placed before all members of the Church on Sunday, May 3d, on behalf of the prairie dioceses where the stipends of the clergy have been affected by the phenomenal fall in the price of wheat and the consequent shortage of cash among the farmers.

The Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, was the special preacher at the Montreal diocesan synod service held at Christ Church Cathedral.

The Rev. John Bushell, for twenty-six years rector of St. Clement's, Riverdale, Toronto, has been appointed by the Bishop chief chaplain of the public institutions in the city of Toronto.

At the annual service for Sunday school teachers and scholars at St. Alban's, Toronto, the Rev. W. W. Judd of Hamilton was the special preacher. Representatives of some fifty Sunday schools presented their Lenten missionary offerings, amounting to over \$3,000.

The synod of Kootenay is to meet at Vernon, May 27th to 29th. Canon Cooper of St. James', Vancouver, will preach the synod sermon.

The Rev. Canon A. P. Gower-Rees of St. George's, Montreal, will be the special preacher at the synod of Huron on May 11th. A processional cross has been presented to Fredericton Cathedral in memory of the late Rev. W. J. Wilkinson.

## FORMATION OF BOYS' FRIENDLY SOCIETY RECOMMENDED

MEADVILLE, PA.—At a meeting of the committee on young people's work of the diocese of Erie, on April 16th, a resolution proposed by the Ven. Harrison W. Foreman, archdeacon of the diocese, was adopted recommending the formation of a Boys' Friendly Society, which should aim to do the same things for boys and young men with the same ideals as the Girls' Friendly Society does for girls and young women. It is believed such a national organization would coördinate the many scattered clubs and small groups in the parishes and would meet the needs of a large number whom the Junior Brotherhood and the Boy Scouts cannot hope to reach.

## Many Clergy Reply to Questionnaire on Sanction and Support of War System

### Dr. Henry Darlington Granted Leave of Absence—Anniversary of St. Mary's, Mott Haven

The Living Church News Bureau  
New York, May 2, 1931

THERE HAVE JUST BEEN PUBLISHED THE results of a questionnaire which the publication, *The World Tomorrow*, has conducted in an effort to ascertain the stand of 53,000 American clergymen on the sanction and support of the war system. While the questions were not submitted to Roman Catholics, Jews, Lutherans, or to ministers of several other religious groups, the information that has been obtained is highly interesting and, as far as it goes, is indicative of a definite trend. Of the 53,000 questioned, 19,372 replied. The queries were sent to the clergy of the Methodist Episcopal, Presbyterian, Congregational, Protestant Episcopal, Baptist, Disciples of Christ, Reformed, United Brethren, Evangelical Synod, Unitarian, and Universalist, and to 1,551 others, classified as miscellaneous. The committee directing the questionnaire included the Rev. Drs. Cadman and Fosdick, and the rector of Grace Church, Dr. Bowie.

Sixty-six per cent of those responding favor immediate entrance of the United States into the League of Nations. One-third of our clergy answered the eight questions submitted. On this point we stand next to the highest in favor of the League. Yet we have the highest percentage of those favoring military training in our public high schools, civilian colleges, and universities; the highest in willingness to serve as official army chaplains, and again first in regarding the distinction between defensive and aggressive war as valid reason for personal participation in a future war. Also do the clergy of the Church, who answered this set of questions, make our percentage the lowest in favoring substantial reductions in armaments even if we should have to take the initiative and make a proportionately greater reduction than others; we stand the lowest in favoring the abandonment of armed intervention in other lands on the part of our government to protect American lives and property; our percentage is again the lowest in approving that American Churches should go on record as refusing to sanction or support a future war, and likewise do our clergy stand lowest in the list on personal intention not to sanction a future war or to participate in the same.

Space prevents further description of this limited though indicative expression. Those interested are referred to the May issue of *The World Tomorrow*, published here at 52 Vanderbilt avenue.

#### ITEMS

The Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church, will make his first official visit to Trinity Church at the great choral Eucharist on Ascension Day, a time when this famous church has one of the most beautiful and elaborate services of the year.

The Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest, and who is now slowly regaining his health following a recent sudden and serious physical collapse, has been granted an in-

definite leave of absence from his parish. In his absence, the vicar, the Rev. Herbert J. Glover, will be in charge.

The United Thank Offering presentation of the Woman's Auxiliary of this diocese will be held at the Cathedral on Tuesday morning, May 25th.

The annual commencement service of the New York Training School for Deaconesses and the setting apart of a deaconess will take place in St. Ansgarius' Chapel at the Cathedral at 11 o'clock on Friday, May 15th.

The Church Club of New York reports the following elections at its annual meeting on April 27th: President, Avery D. Andrews; vice-presidents, John S. Melcher, Arthur F. Schermerhorn, and James B. Taylor; secretary, Edward R. Hardy, and treasurer, Edward S. Pegram.

The service of Negro spirituals held annually at St. George's Church, Stuyvesant square, will be held at 4 o'clock on Sunday, May 24th.

St. Mary's Church, Mott Haven, East 138th street, the Rev. Frank R. Jones, rector, is about to observe its seventy-fifth anniversary. The Rev. Harry F. Auld, rector there from 1880 to 1888, will be the preacher at 9:30 on May 7th; the Rev. Henry B. Todd at 11 on Sunday, May 10th; and the Rev. Dr. H. A. Prichard at 8 P.M. on Ascension Day.

There is now a daily celebration of the Holy Communion at the Church of the Ascension, the Rev. Dr. Aldrich, rector.

The members of the National Church

Club for Women had a corporate Communion at 8 o'clock on April 22d at the Church of the Resurrection, East 74th street. The rector, the Rev. E. Russell Bourne, was the celebrant.

The Rev. Drs. H. C. Robbins, H. A. Prichard, H. P. Nichols, W. N. Guthrie, A. G. Cummins, and the Rev. Granville M. Williams, S.S.J.E., comprised the New York visitors to the Church Congress in Cincinnati this past week.

Under the auspices of the National Shakespeare Federation, a Shakespeare anniversary service was held at the Cathedral last Sunday afternoon. Sir Philip Ben Greet made the address. Shakespeare was baptized on April 26, 1564, the third day after his birth.

The Rev. Dr. H. P. Silver, rector of the Church of the Incarnation, will be the preacher at the annual service of the Girls' Friendly Society at the Cathedral on Sunday afternoon, May 10th.

The Rev. Dr. Elwood Worcester of Boston, who is now giving one day each week at Grace Church, this city, in the interest of the healing ministry, recently spoke on the same subject before the chaplains and lay workers of the City Mission Society.

Prefacing his announcement with the quotation from Chesterton, "To an open house in the evening, home shall men come," the rector of the Church of St. Mary the Virgin, Fr. Granville Williams, S.S.J.E., states that beginning May 1st, St. Mary's Church will not be closed each week-day at 6 o'clock, as in the past, but will be kept open until 10 o'clock, in order that those who wish to come there for private devotions in the evening may be able to do so.

HARRISON ROCKWELL.

## Work of Altar Guild of Massachusetts Outlined at Annual Meeting in Boston

### Queen of Order of Fleur de Lis Enthroned—Head of Social Service in Trinity Church Resigns

The Living Church News Bureau  
Boston, May 2, 1931

THE REV. ARTHUR L. WASHBURN OF Brown University, Providence, spoke on Our Common Standards of Beauty and Conformity at the annual spring meeting of the diocesan Altar Guild on April 23d in the crypt of St. Paul's Cathedral. This address and the showing of a short moving picture of an Altar Guild at work in St. Martin's Church, Providence, R. I., was preceded by a supper with over 160 present. Bishop Sherrill made the address at the 8 P.M. service in St. Paul's Cathedral.

One hundred dollars was voted by the diocesan Altar Guild toward an altar for the Church of the Resurrection, Baguio, Philippine Islands. In connection with this missionary gift, it is in order to state that the altar for St. Andrew's Church, Montello, was likewise a gift of the diocesan Altar Guild and not of the Massachusetts Altar Society as erroneously stated in the Boston letter, in THE LIVING CHURCH of April 18th. As there are only about eleven dioceses with diocesan Altar Guilds, the hope is entertained of placing the organization on a national footing at the General Convention.

Confusion sometimes exists as to the

respective fields of the diocesan Altar Guild and the Massachusetts Altar Society. The latter under the leadership of Miss E. Trevor Bush is the older organization which conducts a workroom and fills orders for ecclesiastical embroidery, altar hangings, and stoles, and—from its earnings—gives most generously toward the provision of all that pertains to the altar and to vestments for use in missionary enterprises all over the world. The diocesan Altar Guild is the educational agent, impressing upon its members the spiritual significance of their duties and helping them to attain technical perfection.

#### QUEEN OF FLEUR DE LIS ENTHRONED

The coronation of Miss Ruth Lee Littlefield in Trinity Church, Boston, last Sunday afternoon as sovereign queen of the Order of the Fleur de Lis was the occasion of a most impressive service. Miss Littlefield succeeds Miss Helen N. Mower who was crowned five years ago, for the order believes in rotation in office. The Rev. Otis R. Rice of Trinity staff conducted the service; the Rev. W. Appleton Lawrence, D.D., of Grace Church, Providence, R. I., preached; and the Rev. Albert J. Chafe of Grace Church, North Attleborough, officiated at the coronation ceremony. Miss Mower and Miss Littlefield belong to St. Stephen's parish, Lynn, while Dr. Lawrence was formerly rector of that church, and Mr. Chafe was formerly one of its curates.

SOCIAL SERVICE HEAD OF TRINITY  
CHURCH RESIGNS

The resignation of Dr. Jeffrey R. Brackett as chairman of the committee on social service for Trinity parish, Boston, is of more than parochial interest and he is known to many not only in Massachusetts but among social service interests throughout the country at large. Dr. Brackett gave many years of service as chairman of the diocesan department of social service and is still a member of that department. His successor to chairmanship of the parish committee is Miss Christel Wilkins.

MISCELLANEOUS

A quiet hour, followed by supper and an address by the Mayor of Boston, was held in St. Paul's Cathedral last Wednesday. The Rev. Dr. Angus Dun, who besides being a member of the faculty of the Episcopal Theological School is president of the Cambridge Welfare Society, gave the address and conducted the service which preceded the supper and address in the crypt. The gathering was under the auspices of the Greater Boston Federation of Churches.

Bishop Sherrill has been elected president of the board of trustees of St. Mark's School, Southborough.

The Tuesday evening Bible class of St. Paul's Cathedral, intent upon good works, sponsored a lecture by John H. Wilson of the Boston *Transcript* last Tuesday evening.

Religious workers of the commonwealth who give full or part time in public or private institutions were called together for the fourth annual chaplains' conference last Monday.

The diocesan service for Girl's Friendly Society candidates was held last Saturday afternoon in the Leslie Lindsey Memorial Chapel with the Rev. Wolcott Cutler of St. John's Church, Charlestown, as preacher.

Bishop Dallas and Dr. Adelaide Case were the speakers at a small meeting of the Boston Northfield League held at Cedar Hill, Waltham, on Tuesday and Wednesday of the past week.

ETHEL M. ROBERTS.

PARISH AT COHOES, N. Y.,  
CELEBRATES CENTENNIAL

COHOES, N. Y.—Sunday, April 26th, was the one hundredth anniversary of the first service in St. John's parish. At 8 A.M., it was fittingly remembered by a corporate Communion of the parishes of St. John's, Cohoes, and Grace Church, Waterford. The Rev. James T. Kerr, rector of the mother church, Grace, Waterford, celebrated, and the rector of the parish, the Rev. E. J. Hopper, assisted him.

At the 10:30 service the centennial memorial window, given by the Men's Club of the parish, was unveiled. The theme of the window, which was designed and executed by Henry Lee Willet Studio, Philadelphia, is the Baptism of our Lord by St. John the Baptist.

The dedicatory sermon was preached by the rector.

On Saturday evening, May 2d, the anniversary of the incorporation of the parish, a reception to the public was held in the parish house, and on Sunday, May 3d, the centennial service was held with Holy Communion at 8 A.M., the rector celebrating; and at 10:30, Holy Communion, confirmation, and sermon by the Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany.

## Dr. Stephen E. Keeler Accepts Election As Bishop Coadjutor of Minnesota

### Predict Fight on Marriage Canon —Plan for Conference at St. Alban's School

The Living Church News Bureau  
Chicago, May 2, 1931

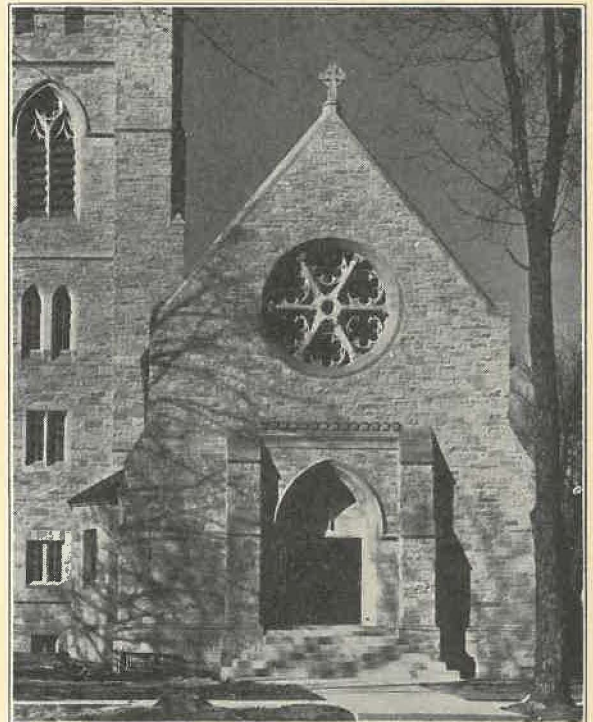
THE REV. DR. STEPHEN E. KEELER, rector of St. Chrysostom's Church, Chicago, announced his acceptance of election as Bishop Coadjutor of Minnesota, late Thursday, following a meeting with the vestry of St. Chrysostom's. The acceptance is contingent upon approval of the election by a majority of the bishops and standing committees of the Church.

Two factors entered into his decision, Dr. Keeler stated: First, the unanimity

The Rev. Dr. George H. Thomas, rector of St. Paul's Church, and dean of the Chicago delegation to General Convention, was the first to express an opinion.

Dr. Thomas predicted that chaos would result from the proposal which would authorize priests of the Church to marry divorced persons, without the use of the marriage service in the Prayer Book and elsewhere than in a church. Such a plan, Dr. Thomas believes, would make clergy "simply police judges." Dr. Duncan H. Browne of St. James', on the other hand, was inclined to see less danger in such a proposal, saying that the priest would act simply in the capacity of a civil authority in such cases.

With regard to the proposal that all grounds for divorce be eliminated, Dr.



DEDICATED

The new chapel of Christ Church, Winnetka, Ill., dedicated by Bishop Stewart on Sunday, April 21st. [See LIVING CHURCH, May 2d.]

of the election; second, the missionary opportunity which he believes the diocese of Minnesota offers. His election on April 15th was virtually unanimous on the first ballot. Last week, following official notification of election, Dr. Keeler went to Minneapolis and conferred with Bishop McElwain and looked over the diocese.

Thursday night Dr. Keeler wired Bishop McElwain his acceptance. If all canonical requirements can be fulfilled, it is expected the consecration will take place in June. Vestrymen of St. Chrysostom's expressed regret upon Dr. Keeler's leaving, but were unanimous in expressing to him their good wishes and esteem.

Dr. Keeler's acceptance will remove him from the Chicago delegation to the General Convention in Denver. The Rev. William B. Stoskopf, rector of the Church of the Ascension, will succeed him as a deputy, by virtue of having received the fifth highest vote for clerical deputies at the diocesan convention in February.

PREDICT FIGHT ON MARRIAGE CANON

First indications of a lively clash over the proposed canon on marriage were evident here this week, following the publication of the first draft of the proposal.

Thomas said he was not ready to express a final opinion on this. He said he would, as a general proposition, approve the proposal to establish ecclesiastical courts in each diocese which would pass upon annulments of marriages.

THE REV. J. R. PICKELLS ADDRESSES CLERGY

The problem of the feeble-minded as related to the Church was discussed before the clergy's round table by the Rev. John R. Pickells, rector of Trinity Church, last Monday. Mr. Pickells urged the clergy to give careful consideration to the whole problem and to seek expert advice on individual cases of feeble-mindedness.

Cases of feeble-minded children in the Church school are particularly trying and should not be neglected, said Mr. Pickells. He said the clergy should attempt to eliminate the horror of such cases from the minds of the parents, pointing out that feeble-mindedness is a mental illness and not necessarily hereditary.

LENTEN OFFERING PRESENTED

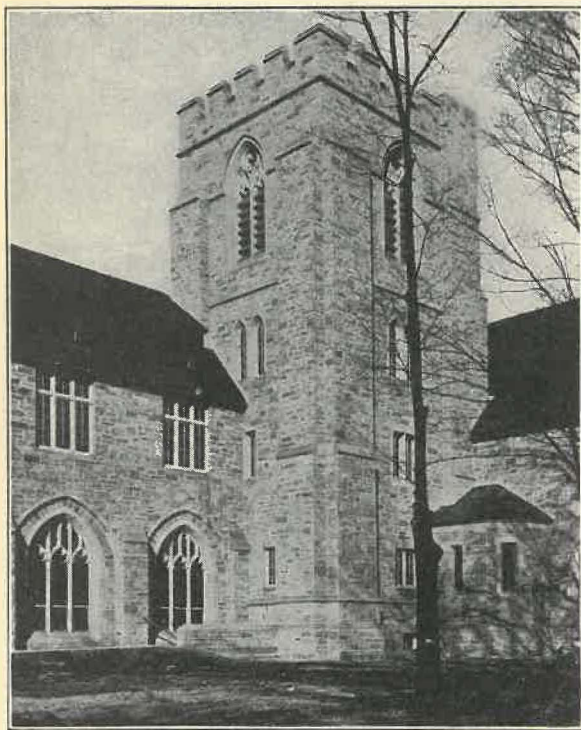
Last Sunday brought the closing six of the nine Church school rallies held in various parts of the diocese for the presentation of the children's Lenten offering. Present indications are that the of-

fering will total approximately the same as last year, in spite of business conditions.

The Rev. Dr. Stephen E. Keeler spoke at the north side rally, held at St. Peter's Church; the Rev. Harold Holt, at the west side rally at the Epiphany; southern deanery rallies were held at Christ Church, Ottawa, where the Rev. F. H. O. Bowman of Pontiac spoke, and at St. Paul's, Kankakee, where the Rev. Duncan H. Browne was the preacher. The Rev. Leland H. Danforth gave the address at the northern rally, at Christ Church, Waukegan; at Freeport, the Rev. E. Victor Kennan spoke; at Western Springs, the Rev. Henry Scott Rubel; at Glen Ellyn, the Lenten stories of mission fields were retold in pageant form, under direction of Mrs. George Price of Elgin.

#### ST. ALBAN'S SCHOOL HONORED

St. Alban's School, Sycamore, has just received notification of election to the North Central Association of Colleges and



NEW TOWER  
The tower of the new Christ Church, Winnetka.

Secondary Schools. The North Central Association is the highest accrediting body in the middle west and the fact that the school has been admitted, after rigid inspection, is not only an honor but is a guarantee of the quality of academic work that is done at St. Alban's. Also it insures that boys graduating from St. Alban's will be admitted to colleges throughout the country.

#### SYCAMORE CONFERENCE PLANS

Plans are well under way for the annual summer conference for Church workers, to be held at St. Alban's School, Sycamore, Ill., June 29th to July 10th. This year's conference, the fifteenth annual, will feature classes in religious education, social service, Church history, young people's work, Church's program, Church pageantry, religious drama, Church music, and mission study.

Bishop Stewart will be the preacher at the sunset services during the first week of the conference, and the Rev. Dr. Stephen E. Keeler, rector of St. Chrysostom's and Bishop Coadjutor-elect of Minnesota, the second week. These services are always one of the most impressive features of the sessions. The

## Bishop of Washington Officiates at Service Honoring King of Siam

### Annual Toc H Service Held in Cathedral—Prepare for Annual Massing of Colors Service

The Living Church News Bureau  
Washington, May 2, 1931

WASHINGTON HAS BEEN ENGAGED IN the entertainment of royalty during the past week. His Majesty, the King of Siam, accompanied by the Queen, the parents of the latter, and a numerous retinue, spent three days in the capital. A full program of official formalities and receptions was carried out. On Thursday morning, April 30th, George Washington University conferred on the King the degree of Doctor of Laws. At this ceremony, which took place in the

work program, which for the diocese has as its objective the raising of money for the Bishop Payne Divinity School. The speakers at the luncheon will be Bishop Freeman, Canon Anson Phelps Stokes, and the Rev. Dr. Robert W. Patton.

#### ANNUAL TOC H SERVICE HELD

Toc H, the fraternity of youth and service, held its annual service of praise and purpose, and the rekindling of its lamp, at Washington Cathedral on April 22d. Bethlehem Chapel was crowded to capacity on the occasion by members and friends of the organization. The service was conducted by the Rev. H. A. Woolfall, rector of St. Mark's Church and padre of the Washington branch. The address was delivered by Coleman Jennings of Washington. Toc H, through the generosity of a friend, maintains a club house in Washington, and all its members are pledged to perform during their spare time some form of Church or social service work.

#### NATIONAL CATHEDRAL ASSOCIATION TO MEET

At the meeting of the Washington committee of the National Cathedral Association, to be held on Friday, May 8th, at the home of Mrs. Alexander Mackay-Smith, an address will be delivered by the Very Rev. Milo H. Gates, D.D., dean of the New York Cathedral. Reports will be presented of the work accomplished by the Washington committee, both in regard to work for the Cathedral and the Orthodox Russian Theological Seminary in Paris.

On Ascension Day the annual meeting of the National Cathedral Association will be held at the Cathedral. At this meeting reports from all the committees scattered throughout the country will be presented. Statements of progress and plans will be read by the Bishop, the dean, and others. Following the meeting the first stone of the Woman's Porch, which is being given by the recently formed women's committee, will be set in place. Mrs. Herbert Hoover, honorary chairman of the women's committee, has been invited to lay this stone.

#### PLAN FOR MASSING OF COLORS SERVICE

The fourth annual massing of the colors service will take place on the afternoon of Whitsunday, May 24th, in the open-air amphitheater on Mount St. Alban. This service, which is sponsored by the district of Columbia chapter of the Military Order of the World War in commemoration of the heroic dead of the nation, is considered one of the most picturesque ceremonies of the spring season in the national capital. A feature is the procession bearing flags, including United States colors and emblems of virtually every national patriotic society, which passes down the Pilgrim Steps and into the amphitheatre to mass the colors before the outdoor altar. Cabinet members, government officials, diplomatic corps, representatives, and ranking officers of the Army, Navy, and Marine Corps will be in attendance. Special accommodations are provided for disabled veterans from the service hospitals. It is expected that more than ten thousand persons will be in the congregation.

Chaplains from the Army, the Navy, and the Military Order of the World War will participate, and an address will be delivered by the Bishop of Washington. A choir of 200 voices, recruited from several Washington parishes, in addition to the Cathedral choir, will lead the singing

Pan-American Building, the Bishop of Washington officiated as chaplain.

#### IN INTEREST OF ADVANCE WORK

Mrs. Spencer S. Wood, diocesan president of the Woman's Auxiliary, has issued invitations for a luncheon at the Army, Navy, and Marine Country Club on Tuesday, May 12th. This gathering has been arranged in the interests of the advance

Ven. F. G. Deis, archdeacon of Chicago, will be chaplain of the conference.

#### NEWS NOTES

A joint meeting of the northern and southern deaneries of the diocese was held at Christ Church, Joliet, last Monday and Tuesday. At the opening dinner Bishop Stewart and Dr. Keeler spoke. The Ven. W. H. Ziegler, archdeacon, preached at the evening service. John N. Tilton spoke on Church architecture Tuesday morning.

The annual memorial service for artists will be held tomorrow afternoon at St. Stephen's Church, Chicago. Various pieces of art will be dedicated. The Rev. Irwin St. John Tucker, rector, will deliver the memorial address.



of the hymns. Instrumental accompaniment will be provided by the United States Marine Band. Music for the procession of colors will be provided by the 206 Coast Artillery National Guard Drum Corps. The Rev. Dr. G. Freeland Peter, canon and chancellor of Washington Cathedral, will act as master of ceremonies.

#### COMMEMORATE ADMIRAL DEWEY

The annual commemoration of Admiral George Dewey was held beside his tomb in the Cathedral on May 1st. The address was delivered by Rear Admiral Spencer S. Wood, U. S. N., retired, who was a former aide of Admiral Dewey. Preceding the service a pilgrimage of children of the Navy, led by little Miss Beverley Moffatt, bearing a wreath, held a brief ceremony at the tomb. RAYMOND L. WOLVEN.

### LONG ISLAND NOTES

The Living Church News Bureau  
Brooklyn, April 30, 1931

**S**T. GEORGE'S DAY WAS COMMEMORATED by a special service in the Church of the Redeemer, Brooklyn, last Sunday evening. The church was well filled, several hundred members of the American Order of the Sons of St. George and the Independent Order of the Daughters of St. George being present. Bishop Stires was the principal speaker. Roger Stevens, British Vice-consul in New York, also spoke. Besides the rector, the Rev. Dr. Thomas J. Lacey, there were several other clergy in the chancel.

Bishop Stires in his sermon earnestly advocated the cancellation of war debts.

#### TRIBUTE TO MEN'S CLUB PRESIDENT

St. Bartholomew's Men's Club is well known as one of the most successful in this diocese. Ex-Judge C. G. F. Walhe has been president of it for twelve years. At his reelection for the thirteenth year, recently, an illuminated address was presented to him by his fellow members. It reads in part as follows: "Re-elected as president for the thirteenth consecutive year March 12, 1931. This long term of office is exceptional, and the quality of leadership outstanding. In view of this the members unanimously adopted a resolution directing the officers of the club to express to C. G. F. Wahle in permanent form their sense of obligation to him, their grateful recognition of his long and inspiring service, and their appreciation of his unflinching courtesy in the discharge of his duties." The resolution was signed by the rector and the officers of the club.

#### MISCELLANEOUS

St. Paul's Players, a dramatic society of St. Paul's School, Garden City, will give a performance of *Three Live Ghosts* in the high school auditorium tomorrow night. The proceeds are for diocesan missions.

The Rev. Roy F. Duffield, archdeacon of Queens and Nassau, is seriously ill at his home in Garden City.

CHAS. HENRY WEBB.

### MISSIONS IN INDIANAPOLIS

MISSIONS in the diocese of Indianapolis, aided by the National Council, made on the whole a better record than the parishes last year. As far as it can be expressed in figures, with one exception the missions gained 6½ per cent in communicants, 51 per cent in baptisms, and 114 per cent in confirmations. The missions are in farming and manufacturing communities.

## Lenten Offerings of Church School Children of Philadelphia Presented

### Bishop White Prayer Book Society Holds Annual Service—Guild of Epiphany Formed

The Living Church News Bureau  
Philadelphia, May 2, 1931

**T**HE COMBINED LENTEN OFFERINGS of the Church school children living within the Philadelphia city limits were presented to the Bishop last Sunday afternoon at four impressive services.

Children of the south Philadelphia convocation met in the Church of the Holy Apostles, where they were addressed by the Rt. Rev. Francis M. Tait, D.D., Bishop of Pennsylvania, and the Rt. Rev. Alfred A. Gilman, D.D., Suffragan Bishop

the diocese began the ceremonies with a procession to the chancel of the church, where their banners were massed. At the close of the sermon by the Rev. Dr. Joseph F'ort Newton, co-rector of the church, a procession of lights through the darkened edifice was held.

The Rev. Dr. John Mockridge conducted the service. The girls were led by Miss Mary M. Lukens, national president of the Girls' Friendly Society, and Miss Margaret C. Maule, diocesan head.

#### BISHOP WHITE PRAYER BOOK SOCIETY SERVICE

The ninety-seventh annual service of the Bishop White Prayer Book Society was held in the collegiate chapel of St. Andrew

#### PRESENT LENTEN OFFERINGS

Choirs from south Philadelphia churches marching into Church of Holy Apostles for Presentation Service on April 26th.

(Ledger Photo.)



of Hankow. The Rev. Dr. Arthur M. Sherman, secretary of missionary education of the National Council, addressed the children of the west Philadelphia convocation in the Church of the Epiphany, Sherwood.

Bishop Gilman spoke later in the afternoon in St. Simeon's Church, where the north Philadelphia children gathered, and Bishop Tait and Dr. Sherman both addressed the children of the Germantown convocation in Christ Church, Germantown.

Junior choirs from all over the city met in the parish houses adjoining the churches where the presentation services were held, and marched into the church before the service.

The largest offering from any individual parish in the city was presented by the children of the Church of the Holy Apostles, of which the Rev. Dr. George H. Toop is rector, the total amount being \$5,802. It is estimated that the total contributions from the Sunday schools of the entire diocese will be approximately \$75,000.

#### GIRLS' FRIENDLY SOCIETY SERVICE

More than a thousand members of the Girls' Friendly Society from parishes in Pennsylvania united in their annual festival service last Tuesday evening in St. James' Church, Philadelphia.

Representatives of the fifty branches in

of the Philadelphia Divinity School on Thursday afternoon, April 30th.

The Rev. Dr. James A. Montgomery, professor of Old Testament literature of the Divinity School, preached the sermon. The music was in the care of the Divinity School choir and choristers of St. Peter's Church.

St. Andrew's Chapel is being finished and furnished in memory of Bishop White; and this work, save for the vital item of the statue of the Bishop, is now completed.

#### UNITED THANK OFFERING SERVICE

The spring presentation service of the United Thank Offering of the women of the diocese was held on Thursday morning, April 30th, in St. Paul's Memorial Church.

Bishop Tait was the celebrant. He was assisted by the Rev. Herbert L. Johnson, rector of St. Paul's, and the sermon was preached by Dr. Newton.

#### SOCIAL WORK BY CHURCH STUDENTS

The social service work being done by Church students at the University of Pennsylvania has made great advances during this past winter. The basement floor of the Chapel of the Transfiguration, which is in charge of the Rev. Dr. John R. Hart, is known as the campus community center, and is continually used by more than two hundred children in the neigh-

borhood who would otherwise be compelled to play in the streets.

Under the leadership of Mrs. Charles Hall, the center has experienced a steady growth since it was organized by Dr. Hart in 1921.

#### GUILD OF THE EPIPHANY

The Rev. Benjamin J. Rudderow, vicar of Holy Trinity Chapel, has been appointed organizing and executive secretary

of the Guild of the Epiphany, composed of members of the Episcopal and Eastern Churches, which has been organized as a means of creating friendship and better understanding between the several Churches. It is hoped that former members of the Anglican and Eastern Association and all others who are interested in the reunion of Christendom will send their names to the Rev. Mr. Rudderow.

ELEANOR ROBERTS HOWES.

## Definite Forward Step Regarding Work in India Taken at National Council Meeting

### Hua Chung College—Gifts to St. Luke's Hospital, Tokyo—Proposed Changes in Canons

The Living Church News Bureau  
New York, May 4, 1931

ATTENDANCE AT THE NATIONAL COUNCIL meeting in New York, April 29th and 30th, totalled twenty-three out of a possible twenty-five, a number exceeded at only one meeting in the past. The vacancy caused by Bishop Garland's death has not yet been filled by the third province, which he represented.

The Presiding Bishop, opening the first session after the service of the Holy Communion, spoke of the council's keenly felt loss in the death of Bishop Garland. A formal memorial was later received from a committee of which Bishop Reese was chairman.

The committee on work in India reports receipt of a letter from the Archbishop of Calcutta, dated March 11, 1931, expressing again the hope that the Church in the United States will find it possible to undertake work in India. He encloses a request from the Rt. Rev. V. S. Azariah, LL.D., Bishop of Dornakal, urging that the Church in the United States begin its work in India in the Singareni area of the diocese of Dornakal.

Part of this area has hitherto been worked by the American Methodist Episcopal Mission. In the interest of Christian comity the Methodists have withdrawn and have turned over the entire responsibility to the diocese of Dornakal. The diocese is unable, Bishop Azariah states, to meet this new responsibility without aid both in personnel and money.

There is a small staff of Indian workers. There should be two missionaries, or at least one missionary, from abroad to strengthen and cooperate with the Indian staff.

The Bishop of Dornakal estimates that for the first two or three years an annual budget of \$10,000 would be sufficient. In addition, a capital expenditure of approximately \$7,500 would be needed for buildings to be taken over from the Methodist Mission.

#### WORK IN INDIA

Whether the Church should undertake work in India has been under consideration for many years. A definite forward step was taken by the adoption of a report for reference to General Convention. The report says, in part:

*Resolved:* that the National Council ask that the consent of General Convention be given to the undertaking of the work outlined by the Archbishop of Calcutta and the Bishop of Dornakal, on condition that sufficient financial support can be secured to carry it on for a trial period of three

years at an approximate cost, including capital expenditure, of \$15,000 a year.

Further, that the National Council is authorized to take such steps as may be necessary to bring this call to service in India to the attention of the people of the Church and to secure the offers of service and the funds required for the support of the proposed work.

#### HUA CHUNG COLLEGE

As the result of negotiations extending over two years, the Department of Missions presented to the National Council a plan for the affiliation, in Wuchang, China, under the name of Hua Chung (Central China) College, of the work of higher education hitherto conducted in several cities in central China.

The following institutions will be affiliated: Boone College, maintained by the Church in the United States; Wesley College, maintained by the English Methodists; Griffith John College, maintained by the English Congregationalists; Lakeside College, maintained by the Reformed Church in the United States, at Yochow, and Yale-in-China, maintained by the Yale Foreign Missionary Society, at Changsha.

Hua Chung College will have a Chinese president, and a board of directors resident in China, of whom two-thirds will be Chinese. A board of trustees in the United States responsible for the general administration and the holding of property not already owned by the affiliating institutions, contains among its members:

The Rt. Rev. Joseph M. Francis, D.D., Bishop of Indianapolis; the Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia; the Rev. Anson Phelps Stokes, canon of Washington Cathedral; Mrs. Harper Sibley, of Rochester; William G. Peterkin, of Parkersburg, W. Va.; John S. Newbold, of Philadelphia, Pa.; John W. Wood, of New York.

It was stated that "the purpose of Hua Chung College shall be to provide for the youth of China a college education of high standard with a view to developing character and intellectual capacity in its students, in order that they may become loyal and useful citizens of China, and may be prepared to aid in building up and strengthening their respective communities along moral, intellectual, and humanitarian lines, and to promote the general purposes had in mind by each of the several missionary societies in establishing its educational work in China."

The matter was approved by the National Council.

#### ST. LUKE'S HOSPITAL, TOKYO

An anonymous gift of \$500,000 was announced by Dr. Rudolf B. Teusler for the building fund of St. Luke's International Medical Center, Tokyo. This gift, together with one of \$250,000, another of \$25,000, both announced in February, and others recently added, equals a total of nearly \$800,000 received in the past few months and brings the whole enterprise

within about \$400,000 of its original objective.

The American executive committee of St. Luke's proposes to organize into a permanent "American council" as a membership corporation under the laws of the state of New York. The National Council learned with deep interest of this proposal and adopted a resolution highly approving the action. The purpose of the American council will be to foster the interests of St. Luke's in the United States, to maintain and further the international good will and friendly cooperation between the United States and Japan.

There is to be also a technical (medical) committee, on which several prominent American physicians and surgeons have accepted service. They will assist in securing young American physicians and surgeons to serve on the staff in Tokyo; they will seek to promote the interchange of prominent physicians between Japan and the United States with the object of developing centers where they may demonstrate their specialties for the advancement of medical science; and in other ways assist in building up a cordial understanding between the medical profession in Japan and the United States.

#### BUDGET FOR 1932 ADOPTED

The budget for 1932, \$4,225,000, was adopted for reference to General Convention.

As a matter of convenience, almost of necessity, to the dioceses, General Convention will be asked to determine the total amount (not the details) of the budget for 1935 as well as that for 1933 and '34. At present, the dioceses cannot learn until October, 1931, after General Convention, the amount of their quotas for 1932. This difficulty would be eliminated if each General Convention determined the budget for the first year after the succeeding convention.

A further recommendation of the council will be that, beginning with 1933, General Convention include a two and one-half per cent increase in the budget each year over the year preceding, and establish the principle of a two and one-half per cent annual increase as a normal rate of growth. The missionary work of the Church has been practically static since 1923; the missionary budget for 1931 is less than that approved by General Convention for 1923. If the council's recommendation is adopted, the slightly increased budget, amounting to about \$100,000 annually, would care for growing needs in the mission field.

#### CHANGES IN CANONS

The tentative report presented at the last meeting of the council, recommending to General Convention certain changes in canons, was discussed in detail and accepted at this meeting. The changes, if adopted by General Convention, will provide for two vice-presidents, and will make ineligible for immediate reelection any member who has served a full six-year term. A third provision has to do with the date on which a Presiding Bishop's term begins or ends. The present constitutional and canonical provisions with regard to the election of the Presiding Bishop and the date of his taking office, and particularly the provision with regard to an *ad interim* election, have resulted in the condition that from the date of the assembling of next General Convention to January 1, 1932, the Church will be without a Presiding Bishop. Suggested changes provide that the Presiding Bishop elected next September take

office immediately. In the future, General Convention may provide that the Presiding Bishop take office in January following his election and retain the office until the end of the year in which his term expires.

The council completed the organization of a Department of Domestic Missions and a Department of Foreign Missions. Allocation of certain of the missionary districts which are "foreign" in some aspects and "domestic" in others was referred to Bishop Burlison to study and report to the council in September.

Deep appreciation of the work and aims of the Church Army was expressed in a statement, unanimously adopted:

"The National Council, having received a request from the Church Army for an annual appropriation for the maintenance of its work, especially the training of men and women for service, deeply regrets that it cannot act favorably upon the request. The council records its admiration for, and confidence in, the work of the Church Army, and the wisdom and care constantly manifested by those responsible for the administration of its affairs and assures the Church Army that it will gladly give all the aid in its power to place its work before the Church in the confident belief that the Church when fully informed of such work will provide adequately for its maintenance."

A communication regarding the retiring fund for deaconesses was received by the council and referred to a committee consisting of Bishop Sherrill of Massachusetts, the Rev. Robert S. Chalmers, and Dr. Lewis B. Franklin. The committee brought in the following report which the National Council adopted for reference to General Convention:

"The National Council has heard with deep interest the memorial from representatives of the deaconesses of the Church reciting the necessity for the establishment of a pension plan for deaconesses, and heartily concurs in the recommendations of the memorial.

"The National Council has also in mind the necessity for providing similar protection for lay workers in the mission field, and the Woman's Auxiliary has already made a fine start in providing protection for United Thank Offering workers.

"We, therefore, ask General Convention to give careful consideration to this whole question, and empower the National Council to take such action as may seem necessary and advisable."

CHANGES IN PERSONNEL

The Rev. Dr. Bartelle H. Reinheimer, executive secretary of the Field Department, and the Rev. C. Rankin Barnes, assistant secretary of the Social Service Department and acting executive secretary, were welcomed by the council and made their first reports, Dr. Reinheimer outlining comprehensive aims and plans of his department, Mr. Barnes reporting current projects in the Social Service Department and expressing appreciation for Bishop Gilbert's help as special adviser.

The Social Service Department is to sponsor a memorial volume to the Rev. Charles N. Lathrop, under the editorship of the Rev. John W. Suter, Jr., and Spencer Miller, Jr. It will include a sketch of Dr. Lathrop's life and selections from his writings and speeches.

Changes in department or committee personnel include the following: The Rev. Frederick P. Houghton, rector of St. John's Church, Lancaster, Pa., was appointed a general secretary of the Field Department; and the Rev. Hiram R. Bennett of Christ Church, Williamsport, Pa.,

and the Ven. Frederick G. Deis, arch-deacon of Chicago, were appointed associate secretaries in that department. The Rev. Charles E. McAllister, D.D., rector of St. Luke's Church, Evanston, Ill., was appointed an additional member of the Publicity Department.

The following committee was appointed to study women's work in the Church: Deaconess Gertrude Stewart, Deaconess Frances R. Edwards, Miss Charlotte Tompkins of Utica, N. Y., Miss Grace Lindley, executive secretary of the Woman's Auxiliary, and Miss Margaret I. Marston, educational secretary of the Woman's Auxiliary. The resignation of Miss Eva D. Corey of Boston from the committee in charge of Windham House was accepted with regret. Mrs. John W. Suter, Jr., was appointed to the Windham House committee.

MISCELLANEOUS

Dr. Franklin reported for the committee on trust funds. The council, through a resolution presented by the Rev. Dr. Percy Silver, expressed its appreciation of the treasurer's handling of the funds.

The two-hundredth anniversary of the birth of George Washington occurs in 1932. Following a suggestion of the Publicity Department that this anniversary should emphasize Washington's life as a Churchman and his part in the administrative organization of the American Church after the Revolutionary War, the council instructed its officers to prepare and report at its September meeting plans for a Church-wide celebration, the plans to be referred to General Convention for adoption.

THE YOUNG People's Service League of the diocese of Florida, which occupies a regular page in the diocesan paper, also makes a contribution to the cost of producing the paper.

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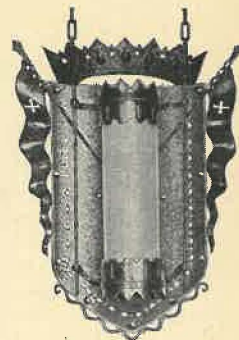
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### DEAN BROWN CONSECRATED BISHOP OF HARRISBURG

HARRISBURG, PA.—The Very Rev. Wyatt Brown, D.D., dean of St. Paul's Cathedral, Buffalo, was consecrated as the second Bishop of Harrisburg on Friday, May 1st, in St. Stephen's Church.

The Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church, was the consecrator. The Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem, read the epistle, and the Rt. Rev. John C. Ward, D.D., Bishop of Erie, read the gospel. The Rev. Dr. Oscar F. R. Treder, rector of St. Stephen's Church, was master of ceremonies, and the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, preached the consecration sermon. The certificate of election, testifying to the selection of Dr. Brown at the convention held in January at York, was read by the Rev. Lewis Nichols of Lock Haven, who

Angeles, who will be chaplain of the senior division convention; Bishop Gailor of Tennessee, who will welcome the convention to the diocese; Bishop Page of Michigan, who will give the opening address; and Bishop Juhan of Florida, who will give the camp-fire talk to the advance division.

The Very Rev. William H. Nes of New Orleans will give a course on The Psychology of Religious Experience, and the Rev. H. H. Lumpkin, Ph.D., of Madison, Wis., on Intellectual Difficulties and Evangelism. The Rev. C. Leslie Glenn of Cambridge, Mass., will conduct a daily conference on Work Among College Men, and Prof. R. J. Colbert, of the University of Wisconsin, will have at the same time a course on Helping Our Rural Folk. Archdeacon Leonard P. Hagger of Detroit will give a series of lectures and conferences on The Work of the Lay Reader,



#### BISHOP-ELECT AND ATTENDING PRESBYTERS

Rev. Bertram E. Brown of Tarboro, N. C., Dean Brown, and Rev. Francis F. Lynch of Buffalo at the consecration of Dr. Brown as the second Bishop of Harrisburg on May 1st.

presided at the convention. The canonical testimonial was read by the Rev. Charles E. McCoy of Williamsport, and the consent of the bishops was read by the Rt. Rev. David L. Ferris, D.D., Bishop of Western New York. The Litany of Ordination was said by the Bishop of Pittsburgh, the Rt. Rev. Alexander Mann, D.D.

### PLANS FOR NATIONAL BROTHERHOOD CONVENTION

SEWANE, TENN.—On August 27th to September 3d, for the first time in the history of the American Church, some five hundred boys and men will spend seven days together in an intensive course of training for personal service in the spread of Christ's kingdom. This meeting will be held in the buildings of the University of the South, and will constitute the triennial national convention of the Brotherhood of St. Andrew, but will be open to all men and boys of the Church.

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

Among the forty or more participants on the program will be the Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church and honorary president of the Brotherhood, who will conduct the preparation service and the national corporate Communion, with an address to the delegates; Bishop Reifsnider, of Japan, who will be chairman on International Night; Bishop Stevens of Los

and William F. Pelham of Chicago with two others will give courses on Personal Work. H. Lawrence Choate of Washington, D. C., president of the Brotherhood, will have a daily conference on Methods of Work for Brotherhood Chapters, and J. R. Marcum of West Virginia will have a series of lectures and conferences on Church Work With Boys. The Rev. Gordon M. Reese of Vicksburg, Miss., will be chaplain of the advance division, and the Rev. Irwin C. Johnson of Detroit, director of boys' work for the diocese of Michigan, will be general director of the advance division convention.

### BURIAL OF BISHOP NELSON

ALBANY, N. Y.—The sudden death of the Rt. Rev. Richard H. Nelson, D.D., late Bishop of Albany, on April 25th was a shock to the people of Albany, by whom he was universally beloved.

The burial service was from the Cathedral of All Saints', where he had been consecrated in 1904. Some eighty of the diocesan clergy were in the chancel. Honorary pallbearers were the members of the standing committee and of the Cathedral chapter. The Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese, said the sentences, prayers, and litany for the dying, and celebrated the requiem Eucharist, with the Rev. J. Lee Roney, canon of the Cathedral, as server. The Bishop's chaplain was the Ven. Guy H. Purdy, archdeacon of the diocese. The Very Rev. George L. Richardson, D.D., dean of the Cathedral, read the lesson; and the epistle and gospel were read, respectively, by the Rt. Rev. E. H. Coley, D.D., Suffragan Bishop of Central New York, and the Rt. Rev. Charles Fiske,

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D.D., Bishop of Central New York. The Cathedral was filled with a congregation representing the diocese and city, including people of all faiths who paid their solemn tribute to a man of God who had lived among them as "one who serveth." Bishop Nelson was buried at Poughkeepsie, in the family burying ground. Bishop Oldham had the committal, attended by Canon Roney and Archdeacon Purdy.

**DEDICATE ST. MARK'S CATHEDRAL, SEATTLE**

SEATTLE, WASH.—St. Mark's Day, 1931, will be long remembered in the diocese of Olympia as a great day, for on it the first great unit of St. Mark's Cathedral was dedicated by the Bishop of the diocese, the Rt. Rev. S. Arthur Huston, D.D., assisted by the dean, the Very Rev. John

**NEW CATHEDRAL PROPOSED FOR OKLAHOMA**

OKLAHOMA CITY, OKLA.—An ambitious project for a new Cathedral in Oklahoma has been launched by the Bishop, the Rt. Rev. Thomas Casady, D.D.

This Cathedral will bear the name of All Souls', and will be located in Oklahoma City, about six miles from the business district at a point which, according to the plans for the city's development, will be ideal for such an edifice in years to come.

Bishop Casady has purchased forty acres of land, and pictures and plans have been prepared. The proposed Cathedral, which is to be of a modified gothic style, will accommodate about 4,500 people. In addition there will be a bishop's house, a dean's house, a conference hall, an outdoor auditorium, and other buildings. The element of time does not enter into



AT DEDICATION OF ST. MARK'S CATHEDRAL, SEATTLE

LEFT TO RIGHT: Very Rev. J. D. McLaughlan, Ph.D., dean of St. Mark's; Most Rev. Adam U. de Pencier, D.D., Archbishop of New Westminster; Rt. Rev. Lemuel H. Wells, D.D., retired Bishop of Spokane; Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska; Rt. Rev. Edward M. Cross, S.T.D., Bishop of Spokane; Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia.

D. McLaughlan, Ph.D., and accompanied by the Archbishop of New Westminster, the Most Rev. Adam U. de Pencier, D.D.; the Bishop of Alaska, the Rt. Rev. P. T. Rowe, D.D.; the Bishop of Spokane, the Rt. Rev. Edward M. Cross, S.T.D.; and the retired Bishop of Spokane, the Rt. Rev. Lemuel H. Wells, D.D.

Preceded by the Cathedral choir of fifty voices and most of the clergy of the diocese, the five bishops formed a stately climax to an imposing procession.

At the dedication the diocese was represented not only by the Bishop but by the president of the standing committee, the Rev. Rodney J. Arney. There were two addresses in addition to those by the Bishop and the dean. One was an eloquent and heart-expressing greeting from the Archbishop of New Westminster and the other a thoughtful and helpful sermon by the Bishop of Spokane.

In the evening there was a banquet in the Scottish Rite Temple. Dean McLaughlan was the toastmaster, and the bishops again addressed the assembly, besides the president of the Seattle Council of Churches.

On Sunday the Rt. Rev. Charles deV. Schofield, D.D., builder of the new Cathedral in Victoria, British Columbia, preached. In the afternoon he and four other bishops addressed a very successful mass gathering of the Sunday schools of the diocese.

this project. No sensational advance is anticipated.

An interesting feature of the newly acquired land is a natural amphitheater, in which outdoor services will be held on Sunday evenings during the coming mid-summer months.

**RECTOR AT CHELMSFORD, MASS., CELEBRATES ANNIVERSARY**

CHELMSFORD, MASS.—In the presence of a large congregation at All Saints' Church on Sunday, April 19th, the two wardens stepped forward and in a brief presentation speech placed in the hands of the rector, the Rev. Dr. Wilson Waters, an ornate casket containing a number of gold pieces in recognition of his ordination to the priesthood on Sunday, April 19, 1891. Dr. Waters accepted the gift from his parish with feelingly expressed thanks. The Rev. F. S. Beattie of Lowell then addressed the congregation and Dr. Waters, and alluded to the appropriateness of the gift and the appreciation by the parish of the work accomplished by the rector during his almost forty years in All Saints'. The rector then preached a reminiscent sermon.

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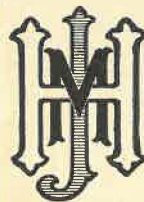
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### MEETING OF AIDED BISHOPS IN ST. LOUIS

ST. LOUIS—The bishops of continental missionary districts and aided dioceses met at the Tuttle Memorial House, on April 15th to consider requests for appropriations for 1932, and various matters in connection with the missionary work of the Church in the domestic field. Thirty-seven bishops attended the conference which convened after a celebration of the Holy Communion at Christ Church Cathedral at 7:30 on the morning of the 15th, and continued in session for two days, meeting both in separate groups and as one body.

Several bishops asked for increased appropriations for 1932 to enlarge established work and in some cases to start new work greatly needed; but inasmuch as the December meeting of National Council decided that the quota for 1932 should not be larger than the quotas for the last triennium, all increases of domestic missionary bishops, and some of aided dioceses were withdrawn. With reference to the proposed budget a resolution was passed by the conference of bishops and ordered submitted to the April meeting of the National Council, expressing regret at the act of the National Council, and urging that a substantial advance be proposed to the next General Convention at least for the two succeeding years of the next triennium—1933 and 1934.

A plan was approved with the understanding that the proposed endowments be for missionary work within the dioceses, and was ordered submitted to the April meeting of the National Council:

"Five aided dioceses which have inadequate diocesan endowment of less than \$100,000 shall be selected as follows:

(To be chosen)

"These aided dioceses shall be the first recipients of the benefit of this plan. Each of the named dioceses shall agree to raise at least \$1,000 each year for five years with the understanding that \$9,000 shall be set aside by the National Council for each diocese each year of this period not exceeding five years, or until the total grant reaches \$45,000. If the total endowment of the dioceses selected reaches \$100,000 before five years, then another diocese shall be chosen by this body of aided bishops to become the recipient of further grants.

"This plan shall obtain for ten years after its inception. It shall not bind the general Church through the National Council to complete any endowment incomplete at the expiration of the ten year period. The time may be extended by the National Council if it so desires.

"The funds to carry out the project given by the general Church may be taken from designated or undesignated legacies, as the committee on these funds shall determine. This portion of the diocesan endowment so given, and the matched funds raised by the dioceses, shall remain, in the custody of the National Council in trust and the income paid to the various dioceses each year.

"It is understood and agreed that such gifts to aided dioceses for increased endowment shall in no way prejudice or limit any future grants that may be made. . . ."

Three resolutions which were adopted by a committee appointed at the conference of bishops held in Atlantic City, N. J., September 28-30, 1929 were amended and unanimously adopted as follows:

I. RESOLVED, that the continental missionary districts shall hereafter have the status and style of missionary dioceses with all the rights and privileges of dioceses except as hereinafter provided.

II. RESOLVED, (a) that any missionary diocese whose bishop's or bishops' sal-

ary is paid in full by the National Council shall be entitled to not more than one clerical and one lay deputy to the General Convention;

(b) that when such diocese pays one-third of the bishop's salary it shall then be entitled to two clerical and two lay deputies to the General Convention;

(c) that when such diocese pays two-thirds of the bishop's salary it shall then be entitled to three clerical and three lay deputies to the General Convention;

(d) that when such diocese pays the bishop's salary in full then it shall be entitled to four clerical and four lay deputies to the General Convention.

III. RESOLVED, that when any missionary diocese in addition to the full payment of the salary of its bishop or bishops shall also provide for all of its diocesan administration, with the exception of grants which may be made by the National Council for missionaries' salaries and the support of institutions, it shall then be entitled to elect its own bishop, as provided by canon.

During the meetings there was a protracted discussion of the work in colleges and universities. Also on the agenda there was a presentation of the relationship of the bishop to the vestries of his diocese, and a free discussion on the placement of clergy.

It is impossible to estimate the value of these meetings of continental bishops receiving aid from the National Church. Mutual problems were discussed at length in an informal way, and the advice and suggestions received in good part were most helpful to the bishops attending. It was remarkable that, save for specialized work, *i.e.*, among Indians, Negroes and Foreign Born, the missionary problem in the United States presents itself in such a way as to be somewhat the same throughout the vast area in which it is carried on.

### BROTHERHOOD MEETING AT PONTIAC, MICH.

PONTIAC, MICH.—It is commonly supposed that the youth of this generation are not interested in the Church and the spread of the Kingdom of God. This was proven to be untrue, however, in one of the greatest demonstrations of boy power harnessed to the task of extending Christ's kingdom ever held in a diocese of the Church, when the second annual convention of the Michigan assembly of the Brotherhood of St. Andrew was held at All Saints' Church, the week-end of April 24th to 26th. More than 215 boys paid their registration fee to attend this convention. They represented forty chapters of the Brotherhood, more than thirty of which are advance division chapters enrolling boys between the ages of 16 and 20.

The convention opened with a dinner on Friday evening at which brief addresses were made by the president of the assembly, and the Rev. William F. Jerome of Dexter. Following the dinner the large church was crowded for the opening service at which the Rev. Bates G. Burt, rector of All Saints' Church, gave a welcome to the delegates. He was followed by the Rt. Rev. Herman Page, D.D., Bishop of Michigan. Following this opening service the Rev. Gordon Reese, rector of Holy Trinity Church, Vicksburg, Miss., gave an address.

The following morning, beginning with a devotional period, the boys worked through the entire morning, listening to addresses and attending a series of discussion groups.

At the session held the early part of Saturday afternoon the annual business

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session was held and plans were discussed for the furtherance of the Japanese pilgrimage of the Brotherhood to be held in 1932, and the national convention at Sewanee, August 27th to September 3d.

The afternoon and early evening was spent in recreation and a camp-fire supper. This was followed by the preparation for the annual corporate Communion.

At the convention breakfast following the corporate Communion, Paul Rusch spoke of his work in Japan and his impending departure for that country. The Rev. Herman R. Page, rector of St. Paul's Church, Dayton, Ohio, preached the convention sermon at the concluding session.

**DR. EASTON HEADS  
WELLESLEY DEPARTMENT**

WELLESLEY, MASS.—Dr. Burton S. Easton of the General Theological Seminary is again to be dean of the school for Church workers at the conference to be held in Wellesley, from June 22d to July 3d. He will give a lecture course on St. Paul, his teachings and his place in history. Other course leaders in this department are also widely known experts in their particular subjects. The Rev. John Lowe will again come to the conference from Trinity College, Toronto, this year lecturing on The Kingdom of God in the Bible. Dr. James A. Montgomery of Philadelphia Divinity School will discuss the Apocrypha and Its Period. Dr. Charles H. Boynton gives a fundamental course on Pedagogy for Church School Teachers.

**WELCOME DON FRANK FENN  
TO BALTIMORE**

BALTIMORE—The Rev. Don Frank Fenn preached his first sermon as rector of the Church of St. Michael and All Angels, Baltimore, on Sunday morning, May 3d.

Mr. Fenn comes to Maryland from Minneapolis, Minn., where he was rector of Gethsemane Church for nine years.

He was born in Wichita, Kans., on December 31, 1890. He received his early training in the public schools in Denver, Colo., and graduated from Nashotah Seminary in 1915. He was ordained deacon in 1914 and priest in 1915 by Bishop Webb. He married Miss Addie Kelly on November 15, 1916.

On Friday, May 8th, he was given a reception by the vestry and members of the Church of St. Michael and All Angels, and cordially welcomed by that congregation.

**EASTERN OREGON HOLDS  
RECORD CONVOCATION**

BEND, ORE.—“There is no easy way out of the world depression which will not challenge the courage and wisdom of great leadership,” said the Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, in his address opening the twenty-first convocation of the district on Sunday, April 19th.

“The best and most successful convocation we have held together,” was the Bishop's characterization of the meetings. The forward-looking leadership of Bishop Remington appeared in constructive advances achieved. The twenty-five in attendance at the laymen's conference organized the Churchmen's League “to bring men into the Church, and to provide an environment which will make them want to stay there.” It was voted that missions

should not unconcernedly expect that the district would balance any budget, but that specific requests should be made for the amount of aid yearly required, which aid should be progressively reduced to the standard of \$500 yearly. A laymen's committee on missions was authorized, and when organized, as the equalization committee, directed the missions to pay to their clergymen the part of salary locally raised, instead of paying that through the district headquarters as formerly.

A mass meeting in union with other churches of the city was held at the Methodist church, with 450 attending. Addresses on The Quest for Truth were by Bishop Remington, the Rev. John Richardson, and the Rev. L. E. Bond of Riverside (Community) Church, Hood River. The Churchwomen's Service League meetings showed continuous strengthening in the women's work.

Officers and committees were generally reelected.


Delegates to General Convention: the Ven. S. W. Creasey, Pendleton; alternate, the Ven. J. H. Thomas, Klamath Falls; lay, C. H. Marsh; alternates, G. A. Hartman, J. T. Lambirth, H. A. Miller.

To provincial synod: the Ven. J. H. Thomas, the Rev. John Richardson, and the Rev. P. F. Sturges. Alternates, the Ven. S. W. Creasey, the Rev. R. V. Hinkle, and the Rev. G. F. Pratt. Lay, H. N. Ashby, Dr. E. E. Grey, C. T. Howe. Alternates, H. A. Harden, C. A. Frey, and Dr. C. A. Patterson.



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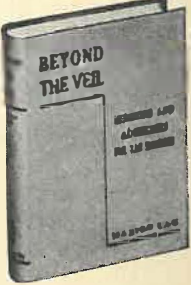
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### REGIONAL CONFERENCE OF CATHOLIC CONGRESS HELD

BURLINGTON, N. J.—An impressive and spirited regional conference of the Catholic Congress was held April 29th at St. Mary's Church.

The conference opened with a solemn Mass at 11:00 o'clock, the Rev. Frank Damrosch, of St. Andrew's Church, Newark, celebrating, and the Rev. James M. Niblo, rector of All Saints' Church, Norristown, preaching the sermon. After the Mass, the procession of clergy representing New Jersey, New York, Pennsylvania, Maryland, and the New England states, re-



turned to St. Mary's Church, where, after a luncheon period in the guild hall, the afternoon meeting was held.

The Rev. Thomas A. Sparks, rector of the Church of the Good Shepherd, Rosemont, Pa., chairman of the Congress committee, presided at the conference session and was assisted by the Rev. C. Clark Kennedy, of New Haven, Conn., secretary of the Congress. Fr. Sparks introduced the Rev. John T. Ward, who, as rector of St. Mary's, welcomed the visitors, numbering more than 300. Fr. Ward stressed the history of the parish and pointed out

said, was in South Carolina, while Bishop Knight was attending the funeral of one of the oldest priests of the diocese in Elizabeth. The Rev. Shirley C. Hughson, Superior of the Order of the Holy Cross, quoted from the life of Catherine of Sienna and touched on the practical, effective power of holiness.

Other afternoon speakers were the Rev. Charles C. Edmunds, editor of the *American Church Monthly*, Fr. Kennedy, who traced the growth of the Congress work, and the Rev. Frank L. Vernon, rector of St. Mark's Church, Philadelphia, who read a paper on the meaning of the Catholic Congress in the Church. Following ad-

#### AT CATHOLIC CONGRESS CONFERENCE

Procession of clergy from New Jersey, New York, Pennsylvania, Maryland, and the New England states, at regional conference of Catholic Congress.

jourment for supper, a service of Solemn Vespers was held at 7:45 p.m. with Fr. Ward officiating, the combined choirs of St. Mary's singing the service, and the Rev. Franklin Joiner, rector of St. Clement's Church, Philadelphia, preaching the sermon.

Summing up the conference theme, Practical Problems of Faith and Modern Living, Fr. Joiner said: "When everybody is of one mind and everybody is discontented something happens. None of us anywhere is satisfied with world conditions as they are today."



that the meeting was being held within the walls of the first church, more than two centuries and a quarter old.

The first speaker of the afternoon was the Rev. Frederick S. Arnold, of St. John's Church, Auburn, N. Y., associate editor of the *American Church Monthly*. Following him was Prof. Chauncey Brewster Tinker of Yale University, chairman of the associate Congress committee.

The Rev. Frederick O. Musser, rector of Trinity Church, Easton, Pa., urged that the Catholic movement be extended beyond a few ritualistic parishes.

Archdeacon R. Bowden Shepherd of Trenton welcomed the delegates and explained the absence of the Bishop, the Rt. Rev. Paul Matthews, D.D., and the Bishop Coadjutor, the Rt. Rev. Albion W. Knight from the meeting. Bishop Matthews, he

### TO MAKE WINDOW FOR CHICAGO CHURCH DURING DINNER

CHICAGO—Like a chapter out of the old days of the Cathedral builders of medieval Europe, the Artists' Guild of Chicago is planning an extraordinary feat. The guild will meet for its monthly dinner on May 21st in the studio of Thomas A. O'Shaughnessy. There, surrounded by sheaves and stacks of iridescent glass, they will feast, and while the dinner is being served ten selected artists will paint on large sheets of paper a design for a stained glass mosaic window, consisting of from 800 to 1,000 separate pieces.

Immediately the craftsmen will cut the paper, lay it on fired glass, cut the glass, lead it, fit the pieces together, insert them into the frame, and by the time the din-

#### AT REGIONAL CONFERENCE OF CATHOLIC CONGRESS

Priests present at the regional conference of the Catholic Congress, held in St. Mary's Church, Burlington, N. J., on April 29th.

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ner is over the window, three feet by six in height, will have been completed. It will then be presented to the artists' church, St. Stephen's. To provide a place for it the congregation of the church is planning to build an extension to the present structure. Only members of the congregation will engage in the endeavor.

#### MISSOURI ELECTS NEGRO PRIEST TO GENERAL CONVENTION

ST. LOUIS, Mo.—At the diocesan convention of Missouri held last January, one of the deputies elected to the triennial convention was a Negro priest, the Rev. D. R. Clarke, rector of All Saints' Church, St. Louis.

Mr. Clarke was born in Wytheville, Va. For ten years he was employed as a clerk in the Philadelphia post office, and took his theological training while so employed. He graduated with honors from the Philadelphia Divinity School in 1916, and was ordained deacon that year by Bishop Rhinelander. In February, 1917, he was advanced to the priesthood. On October 1, 1917, Mr. Clarke became rector of All Saints', St. Louis, one of the outstanding Negro churches in the country.

Mr. Clarke has taken an active part in the diocese of Missouri, and for two years served on the diocesan council. When he was elected deputy to the General Convention, Mr. Clarke immediately wrote the news to his aged mother in Philadelphia. It was the last letter she was able to read, as shortly thereafter she passed away.

#### HARRISBURG CAMP PREPARES FOR OPENING

YORK, PA.—Camp Betty Washington, the Holiday House of the Girls' Friendly Society in the diocese of Harrisburg, is being prepared for the summer season, which will open on Saturday, June 27th. The camp is located about three miles outside the city of York, and consists of a fine property equipped with a magnificent swimming pool. The hostess of the camp is Mrs. J. Charles Heiges, diocesan president of the Girls' Friendly Society.

The diocesan conference of the Girls' Friendly Society will be held at Camp Betty Washington at 1:30 P.M., on Saturday, June 20th. Miss Julia Cunningham of Baltimore, chairman of the Washington National Girls' Friendly Society center and a member of the G. F. S. national board, will be the principal speaker.

#### CHURCH AT JOHNSTOWN, PA., OBSERVES ANNIVERSARY

JOHNSTOWN, PA.—Impressive services commemorating the golden anniversary of the granting of the charter to St. Mark's Church and the fortieth anniversary of the consecration of the present church edifice were conducted by the Bishop of the diocese, the Rt. Rev. Alexander Mann, D.D., Sunday evening, April 26th. Bishop Mann delivered the sermon upon the Permanency of the Christian Religion.

The Rev. Edward L. Reed, rector of St. Mark's, gave a brief history of the parish, which was established in 1855 as a mission. The organization was first known as Christ Church, but was renamed St. Mark's when the first permanent church was built on the site of the present one. This was a brick structure and was washed away during the flood of 1889. The present church was started shortly thereafter and was consecrated forty years ago.

#### ALTAR GUILDS AT GENERAL CONVENTION

PHILADELPHIA—With the approval of the Presiding Bishop and the cooperation of the committee on arrangements and the department of religious education, the national committee of diocesan altar guilds has been able to arrange the following program for altar guilds in Denver:

*Corporate Communion*—Tuesday, September 22d, 8 A.M. St. Mark's Church.

*Conference for Altar Guilds*—Tuesday, September 22d, 2:30 P.M. Brown-Palace Hotel.

*Exhibition of the Work of Diocesan Guilds*—Daily (except Sunday) from 9:30 A.M. to 5:30 P.M. September 16th to October 3d. Scottish Rite Cathedral.

*Course in Altar Work*—National Council Training Institute, Cathedral parish house. Five sessions of one hour each—Monday, September 21st to Friday, September 25th, inclusive.

It is hoped that by the meeting together for corporate Communion and conference of those interested in this branch of Church work, that the life and work of altar guilds may be quickened and extended.

#### NEW PARISH HOUSE PLANNED AT MANHASSET, N. Y.

MANHASSET, N. Y.—Ground was broken for the new \$160,000 parish house for Christ Church, Manhasset, on Sunday afternoon, April 19th. The rector, the Rev. Charles H. Ricker, turned the first spade of dirt. The wardens, Louis Dutton and George Newbold, and the members of the vestry and building committee, also assisted.

The parish house will contain twenty-eight class rooms, boys' club room, girls' club room, women's guild rooms, men's club room, chapels, auditorium with stage, kitchen, rector's office, secretary's office, etc. There are to be five memorials. The auditorium is given in memory of Payne Whitney, as well as the men's club room; the kindergarten chapel in memory of Sybil Ricks; the primary chapel in memory of the Onderdonk family; and the junior chapel in memory of the Turton family. It is expected that the building will be open for use about December 1st.

#### TO HEAD BOYS' SCHOOL IN SALINA, KANS.

DENVER, COLO.—The Rev. Jerome L. Fritsche, rector of St. Michael and All Angels' Church, Denver, will become superintendent of St. John's Military Academy for Boys, Salina, Kans., the Rt. Rev. Robert H. Mize, D.D., Bishop of Salina, announced recently. He will assume charge of the school June 1st. He will preach his farewell sermon on May 17th and with his family will go the following week to Salina.

#### G. F. S. PLANS TRAINING CONFERENCE

NEW YORK—Following its policy of developing progressive Christian leadership among its members, the Girls' Friendly Society is holding a training conference at Adelynrood, South Byfield, Mass., July 31st to August 4th, for members over eighteen, and associates or advisers.

Emphasis will be placed not only on the individual as a leader but on the leadership of the group as a whole.

Mrs. Charles Townsend, of Providence, R. I., national head of the membership department of the G. F. S., and Mrs. Albert S. Cook, of New Haven, Conn., national head of older members, are in charge of the conference plans.



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### ALBANY RECEIVES HOUSE OF REST

ALBANY, N. Y.—By the will of a devout Churchwoman, an estate with a large house and extensive grounds, On-the-Knolls, at Broadalbin, is bequeathed to the trustees of the diocese of Albany, to be used as a house of rest for persons who otherwise would have no holiday. In addition, there is a bequest of \$50,000, the income of which is to sustain the property. It is hoped that the house may be put to the use for which the donor presented it this coming summer.

### TO LECTURE AT BERKELEY DIVINITY SCHOOL

NEW HAVEN, CONN.—The Rev. Cyril E. Hudson of St. Albans, England, will be on the staff of the Berkeley Divinity School for the first term of the coming academic year. Mr. Hudson is particularly active in the movement for adult religious education in the Church of England and the Church tutorial classes movement. His specialty is the psychology of religion on which subject he has written several standard books.

This is not Mr. Hudson's first visit to the United States. In the year 1927-8 he was special lecturer at the Berkeley Divinity School, and at that time he preached and lectured in many of the larger parishes in the east. He will arrive in New York at the end of September.

## † Necrology †

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

### MARY ELIZABETH WOOD

NEW YORK—A cable received by the Department of Missions from Bishop Roots announces the death, on May 1st, of Miss Mary Elizabeth Wood, director of Boone Library, Wuchang, China. It is understood that death was due to heart failure.

Miss Wood was internationally known among librarians for her work in connection with the library movement in China.

A native of Batavia, N. Y., and a graduate of Pratt Institute, Brooklyn, and of Simmons College, Miss Wood joined the missionary staff of the Church over thirty years ago, and during her long period of service had been identified with educational movements in China. She was a pioneer in establishing the modern library system in that country. As the organizer and head of the Library School at Boone she had trained Chinese students who are now occupying positions of importance throughout China.

Miss Wood was influential in effecting the enactment of legislation at Washington through which Boone Library School and other developments of the modern library idea share in the appropriations from the Boxer Indemnity Fund which is used for educational purposes in China.

THE UNIVERSITY of Nanking has received \$50,000 gold from W. H. Hoover, a member of the Disciples Church, Canton, Ohio, to be used over a period of ten years at the point of greatest need.

—Chinese Recorder.

### NEWS IN BRIEF

ALBANY—The first two of four regional presentation services for the Children's Lenten offering were held April 25th and 26th at St. John's Church, Richfield Springs and St. Eustace Church, Lake Placid. Bishop Oldham made the address at Richfield Springs and the Rev. C. S. Lewis, rector of Trinity Church, Plattsburgh, at Lake Placid.—The Odd Fellows of Albany celebrated the 112th anniversary of the founding of the fraternity at a sacred service in the Cathedral of All Saints, Sunday evening, April 26th. The Rev. R. Alan Russell of Albany was the preacher.

ALBANY—The annual meeting of the Woman's Auxiliary of the diocese was held at St. Paul's Church, Albany, April 29th and 30th. The preacher on Wednesday evening was the Rev. Charles H. Collett, field secretary of the National Council. Following Holy Communion and presentation of the United Thank Offering on Thursday morning, there were business sessions. At noon addresses were made by Mrs. Henry H. Pierce, provincial representative of the second province, and the Rev. J. Alvin Russell, principal of St. Paul's Institute, Lawrenceville, Virginia.

BETHLEHEM—The annual presentation of the Lenten offering took place for the convocation of Seranton on April 18th in Grace Church, Kingston. Speakers were the Bishop and Deaconess Gertrude Stewart, a missionary from China. For the convocation of Reading the presentation took place in Trinity Church, Pottsville, on April 25th.—In Trinity Church, Pottsville, was held an institute on April 24th and 25th. The diocesan supervisors of the Christmas Box, the Birthday Thank Offering, the Little Helpers, and the Lenten Offering held conferences. Child study conferences were also held.

COLORADO—On Monday, April 20th, in St. Matthew's Church, Grand Junction, a very successful deanery meeting of western Colorado was held. The meeting began with a celebration of the Holy Communion, the celebrant being the Rt. Rev. Fred Ingle, Bishop Coadjutor of Colorado. The afternoon session was opened by a stirring address by Bishop Ingle. The remaining time was taken up with reports of the Woman's Auxiliary. In the evening the Bishop spoke at length to the men's club on the work of the Church and the coming General Convention at Denver.

ERIE—On Easter Day there was used, for the first time, at the Cathedral of St. Paul, by the Very Rev. Francis B. Blodgett, a set of communion silver, chalice, paten, and cruets, from the Gorham Studios. It was given by Mrs. Charles S. Coleman, a communicant of the Cathedral parish, and is dedicated in memory of her late husband.—The combined choirs of Grace Church, the Methodist Episcopal and the Presbyterian churches, North Girard, sang the cantata, *Christ Victorious*, on Easter Day at 7:30 P.M., in Grace Church. The Archdeacon of Erie, the Ven. Harrison W. Foreman, preached the sermon.

FOND DU LAC—Found guilty by a diocesan court of "open, wilful, and contemptuous disobedience," the Rev. John E. Hodson, former vicar of Christ Mission, Sturgeon Bay, Wis., was suspended from the exercise of his ministry for six months, according to an announcement made here on April 28th. Mr. Hodson had been ejected from the Sturgeon Bay rectory by civil court order after he had refused to vacate when asked to do so by diocesan authorities. Following the announcement, Mr. Hodson declared that he would make no appeal and said that he and his family had been received into the Roman Catholic Church.

GEORGIA—William Kitchens Miller, chancellor of the diocese for these many years, and Mrs. Miller celebrated their golden wedding anniversary on Monday, April 20th, at their home in Augusta.—Miss Clara Roland, R. N., of Baltimore, daughter of Mr. and Mrs. E. P. H. Roland of North Augusta, has been chosen one of the two nurses for the Grenfell Mission.

MILWAUKEE—When little Miss Darlene Doubleday Greer was baptized in Grace Church, Madison, Wis., on Easter Even, there were present besides the baby, her mother, her grandmother, her great-grandmother, and her great-great-grandmother. Thus five generations were present at the Baptism, something which probably seldom occurs.—The erection of a new diocesan mission in Whitefish Bay, a suburb of Milwaukee, was brought nearer when a committee was formed recently to raise the \$5,000 required to complete the building fund. The committee voted to inaugurate a campaign to secure this amount by June 1st, and peti-

tioned the Bishop Coadjutor to name the new mission Christ Church.

MARYLAND—The annual presentation service of the Church schools of the diocese, for the presentation of the Lenten offering of the schools for 1931, was held in St. John's Church, Waverly, Baltimore, on Sunday afternoon, April 26th. Bishop Helfenstein received and presented the offering of \$13,013.68, after which a pageant was presented by the members of St. John's Church.

MINNESOTA—Mrs. Sally Archer-Burton, confirmed by Bishop Whipple on his first visit to St. Martin's Church, Fairmont, the oldest communicant of the parish, has written a brief but interesting autobiography, dedicated to her seven children.—Harrison Edwards and George Blanchard, two boys inspired by the Rev. A. L. Murray who has had week-end care of the parish pending the arrival of a new rector, have collected funds for a handsome outdoor sign for the church. The sign was erected Easter Eve.

SOUTH FLORIDA—A group of seventeen young ladies and four chaperons from St. Petersburg made an all-day visit to the Cathedral School, Orlando, on Saturday, April 18th. This "excursion" of prospects for the school was sponsored by the Y. P. S. L. of St. Peter's parish, and while in Orlando they were the guests of the school.

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