

The Living Church

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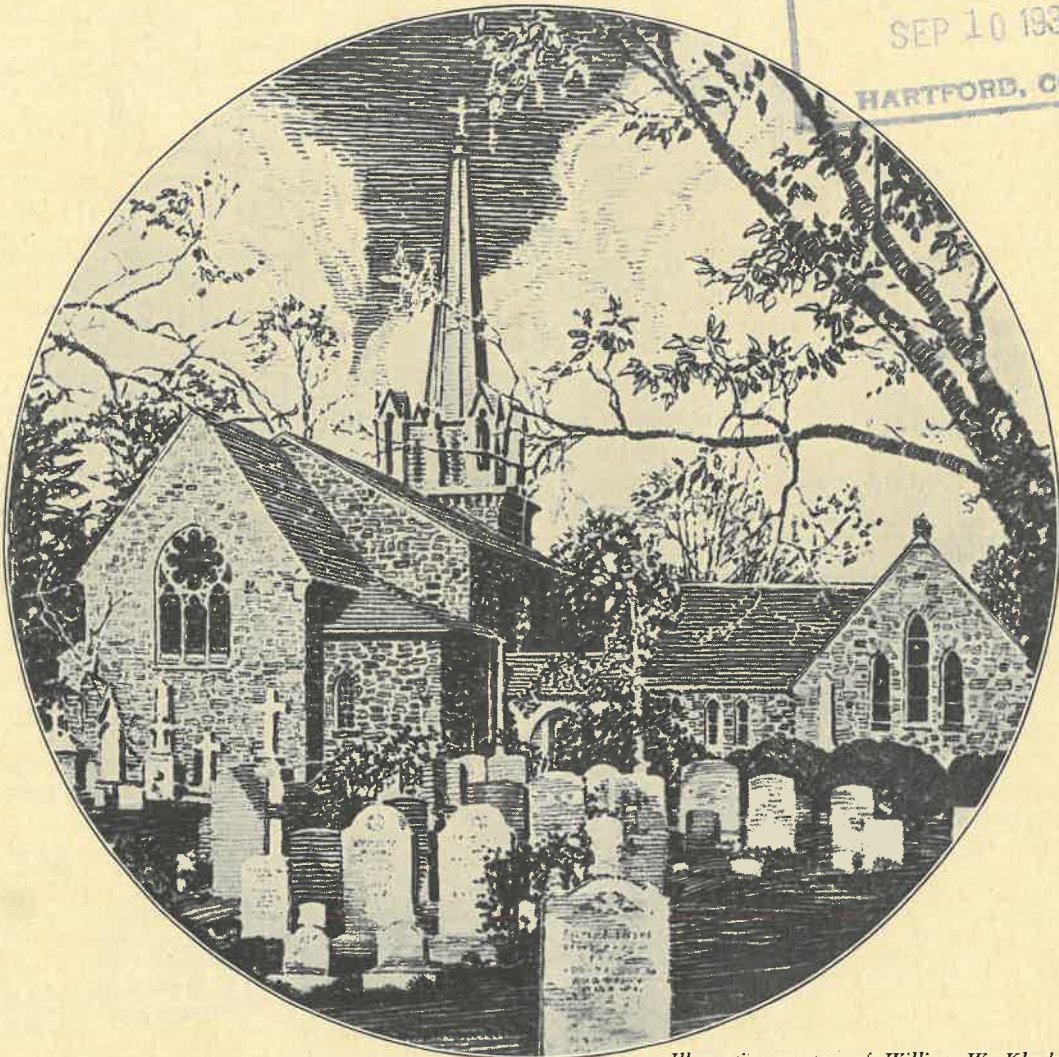


Illustration courtesy of William W. Klenke.

ST. JOHN'S CHURCH, SALEM, N. J.

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
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REV. GEORGE L. RICHARDSON, D.D.....Devotional Editor
ADA LOARING-CLARK.....Woman's Editor



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Church Calendar



SEPTEMBER

1. (Saturday.)
2. Fourteenth Sunday after Trinity.
9. Fifteenth Sunday after Trinity.
16. Sixteenth Sunday after Trinity.
- 19, 21, 22. Ember Days.
21. St. Matthew. (Friday.)
23. Seventeenth Sunday after Trinity.
29. St. Michael and All Angels. (Saturday.)
30. Eighteenth Sunday after Trinity.

CALENDAR OF COMING EVENTS

AUGUST

- 31-September 3. Chicago Young People's Conference, Lake Geneva, Wis.

SEPTEMBER

- 3-7. Priests' Institute, Kent School, Kent, Conn.
- 4-6. Convocation of Colored Church Workers of provinces of the Northwest and Southwest, Topeka, Kans.
- 10-14. Autumn School of Sociology, under auspices of Catholic Congress, at Adelynroad, South Byfield, Mass.
12. General Synod of Church in Canada at Montreal.
16. Western Colorado Conference.
- 16-18. Ohio Clergy Conference, Gambier.
- 17-20. Clergy Retreat, sponsored by the Brotherhood of the Way of the Cross, Adelynroad, South Byfield, Mass.
- 18-19. Western Nebraska convocation, Scottsbluff, Nebr.

CATHOLIC CONGRESS CYCLE OF PRAYER

SEPTEMBER

10. St. James', Washington, D. C.
11. All Saints', Orange, N. J.
12. Sisters of St. Mary, Peekskill, N. Y.
13. St. Stephen's, Fall River, Mass.
14. St. Alban's, Olney, Philadelphia, Pa.
15. Order of the Holy Cross, West Park, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

COXE, Rev. J. BOYD, D.D., formerly locum tenens at St. Paul's Pro-Cathedral, Mishawaka, Ind. (N.I.); has joined the staff of All Saints' Cathedral, Milwaukee, Wis., effective September 1st. Address, 1221 N. Marshall St.

EMERSON, Rev. SEWALL, formerly curate at Trinity Church, New York City; to be curate at Christ Church, New Haven, Conn.

FLANAGAN, Rev. ROSS H., formerly in charge of the missions at Washington, Delaware, and Hope, N. J. (N'k); to be in charge of Holy Trinity Church, Hillsdale, N. J. (N'k).

FLOCKHART, Rev. ROBERT SEATON, D.D., formerly rector of St. John's Church, Western Run, Baltimore Co., Maryland; to be rector of St. Thomas' Church, New Haven, Conn., effective September 30th. Address, St. Thomas' Parish House.

MARTIN, Rev. JOHN QUINCY, rector of St. John's-in-the-Wilderness, Gibbsboro, and Atonement, Laurel Springs, N. J.; is also priest in charge of Trinity Church, West Berlin, N. J.

MCGINNIS, Rev. OMAR WENDALL, deacon, will be curate at St. Paul's Church, Steubenville, Ohio, effective September 1st.

ORR, Rev. WILLIAM D., formerly associate minister of St. Paul's Church, Albany, N. Y. (A.); to become associated with the Rev. Henry Lewis of Ann Arbor, Mich., in student work at the University of Michigan. Effective September 16th.

SELWAY, Rev. GEORGE R., formerly curate at St. Paul's Parish, Akron, Ohio; has accepted a call to become rector of St. Mark's Church, Toledo, Ohio, effective September 24th.

WYLLIE, Rev. WILLIAM, formerly archdeacon of Santo Domingo, Dominican Republic; to be rector of St. Paul's Parish, and I. U. Parish, Chestertown, Maryland (E.).

NEW ADDRESS

GRIFFIN, Rt. Rev. ROBERT E., formerly Asheville-Biltmore Hotel; 60 Ravenscroft Dr., Asheville, N. C.

MURPHY, Rev. DuBOISE, formerly 500 W. Ferguson St.; 711 S. Vine St., Tyler, Texas. Effective September 15th.

DEGREE CONFERRED

LIBERIA COLLEGE—Bishop Campbell of Liberia has recently received the degree of Doctor of Civil Law from Liberia College as a token of appreciation for his notable efforts in education and learning in the republic.

RESIGNATIONS

BARROWS, Rev. WILLIAM S., D.D., for 27 years headmaster of DeVeaux School, Niagara Falls, N. Y. (W.N.Y.), has resigned his position as of August 1st. Address, Lexington, Va.

CLEPHAN, Rev. A. E., as rector of St. Paul's Parish, Put-in-Bay, Ohio, to take effect October 1st.

NICHOLS, Rev. C. E. O., as rector of St. Mary's Church, Warwick, R. I., because of ill health. Address, 118 Williams St., Providence, R. I.

ORDINATION

PRIEST

UPPER SOUTH CAROLINA—The Rev. THEODORE P. DEVLIN was advanced to the priesthood by Bishop Finlay of Upper South Carolina in the Church of the Nativity, Union, August 22d. The ordinand, presented by the Rev. A. Rufus Morgan, is to be rector of the Church of the Nativity, Union, S. C. The Bishop preached the sermon.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

HOUGHTON MIFFLIN CO., New York City:
The Way of Christ. By James Thayer Addison. \$1.25.

THE MACMILLAN CO., New York City:
Poems of the War and After. By Vera Brittain. \$1.25.

Designed for Reading. An Anthology. By the Editors of the Saturday Review of Literature. \$3.00.

OXFORD UNIVERSITY PRESS, New York City:

A History of Bolshevism. By Arthur Rosenberg. \$3.75.

CORRECTION

THE MACMILLAN CO., New York City:
The Revolt Against Mechanism. By L. P. Jacks. \$1.00. Incorrectly listed as a publication of J. & A. McMillan, Ltd., of Saint John, N. B., in our issue of August 18th.

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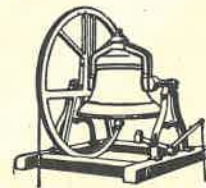
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CORRESPONDENCE

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.

The Name of the Church

TO THE EDITOR: The present name of the Church involves us in many difficulties. The chief difficulty is in the word "Protestant." Protestants do not consider us real, or good, Protestants, and the conversion of one of them to us is resented as bitterly as though the change had been to Rome.

Our Constitution and canons do not permit us to fraternize with the Protestant sects as equals, save as here and there some adventurous bishop or clergyman acts on his own initiative and does violence to canon law and custom.

As a parish priest I have found the apparent contradiction between our legal title and our solemn assertion before God in our creeds that we believe "One, Holy Catholic and Apostolic Church," very difficult to explain to inquirers.

Many will be able to argue the question more ably than I, and I will just give two instances of how it works out.

In the diocese to which I belong, we have three parishes whose background was entirely Roman Catholic, in that the first members and founders were members of that Church. At one time there was a very strong movement toward the Episcopal Church among them and still there are those who refer to our Bishop as "the other Bishop."

One Monday morning a man came to one of our clergy and said that there were 25 families whom he represented, who had decided to leave the nearby Roman parish and come to his church. After a long talk the details were arranged, and the man stopped on his way home to tell the Roman priest what had been determined. The priest said, "I am sorry you are going to turn Protestant." The man said that was not true. "I know the Mass when I see one, and this, while not in Latin, is a Mass, and the priest there says he will give us absolution when we wish to make confession as well as you." The priest went to a safe in his office and took out a roll of bills. "Here is \$100. Take it and go to that priest and ask him if he belongs to the Protestant Episcopal Church. If he says 'No,' you can keep the money. If he says 'Yes,' you must bring the money back to me." The man did as he was told, and our priest could not but say "Yes," but tried to explain. But the man was angry, feeling he had been deceived, and said "Protestant is Protestant" and left. Nothing came of the matter.

A certain Roman congregation determined to withdraw from the Roman Church and transfer to "the other Bishop." The details do not matter. On the day appointed our Bishop with a couple of clergy went to the Roman church (the trustees held the title) and celebrated Holy Communion according to our rite. He had been met by 75 men on horseback, all heads of families. The parish was delighted at hearing the easily recognized service "in their own" tongue, and the transfer was agreed upon to be accomplished later.

On Monday morning the Roman priest went about to every house and showed the title page to our Prayer Book. The trustees wrote to the Bishop of the Episcopal Church that he need not come back.

I could relate many other like incidents, where people out of sorts with the im-

perialistic methods of Rome sought in us a Church that seemed to be Catholic, and more in accord with liberty and American ways, but who were antagonized by the word Protestant. It was all right to claim that it meant just what they meant; a protest against Rome, but to them it meant more. It meant the denial of the faith of the Catholic creeds and sacraments by which their religious life had been nourished. Everything else in our Church they liked, but that one word shut them out.

But no one, Catholic or Protestant, would be antagonized if our title page bore the words, The American Episcopal Church. Such a name would link us up with the Church which gave us a bishop when the English Church refused; the Scottish Episcopal Church. (Rev.) A. PARKER CURTISS. Sheboygan, Wis.

TO THE EDITOR: I feel irresistibly moved to join my voice in the plea for a speedy righting of the wrong our Mother the Church has so long suffered through the unfortunate misnomer given her in this country. Her position is bound to be misunderstood and her work thereby retarded, as long as the words Protestant and Episcopal are connected with her name. How this condition could be allowed to continue as it has, without the unanimous protest of all loyal, intelligent Church people seems almost inconceivable, does it not?

We like Fr. Ruth's suggestion (L. C., August 11th), but would not American Catholic Church be more simple?
(Miss) KATHARINE C. BARKER.

The name "American Catholic" has, we understand, been appropriated by another religious body, and so could probably not be used without legal complications.—
THE EDITOR.

The Cost of General Convention

TO THE EDITOR: In 1922 Bishop Hall (of Vermont) was my delightful host at an evening dinner. As executive secretary he examined me as to the total sum spent by delegates, visitors, and in entertaining General Convention. He was surprised to learn that in all over one million dollars was expended. Here are the figures, well below the estimated totals:

A. Entertaining Convention	\$ 30,000
B. Transportation, berths, and meals en route....	400,000
C. Hotel, meals, etc., in Portland	420,000
D. Local spendings in three weeks	200,000
Total	\$1,050,000

These figures are based on attendance of 2,000 bishops, clerical and lay deputies, Woman's Auxiliary members, and office force from "281." Many more than 2,000 came as visitors, friends, and camp-followers. The above totals have been checked by an expert on Conventions from the Chamber of Commerce. He states that an average of \$10 a day is left in the city by the ordinary

delegate. So for 20 days, 2,000 people would leave \$400,000.

In conversation with many delegates who were taken to the bank to get their checks cashed, the sum of \$500 was mentioned as a fair amount to figure as the cost of attending the General Convention at Portland.

The Bishop and his committees in addition provided a fleet of guest-cars, numerous excursions, and social affairs . . . one item was the provision of fresh flowers each day on the tables of guests. All these of course were gladly tendered free of cost and in the true Portland spirit.

This writer expresses no opinion as to the wisdom of holding General Convention every three years, at distant points, but Bishop Hall was very emphatic in his opposition. What many of us lay-folk feel is that the synods should have much more authority. And some of us would go further than Dr. Fleming, and would rejoice to see the old Catholic custom revived of an Archbishop at the head of every province!

Portland, Ore. JOHN W. LETHABY.

Appropriate Endowments?

TO THE EDITOR: May I suggest that the General Convention, as a step toward solving the financial distress of the Church, should take the step already taken by the Church of England, and take over all endowments held by individual parishes, dioceses, and Church organizations, in the name of the national Church?

For example Trinity parish, New York, is the possessor of immensely valuable land which could pay the whole of the debts of the Church at large. This was given, not for the benefit of one parish, but of the whole Church in this country. There are heavy endowments in Philadelphia, Chicago, Boston, and other cities which simply serve to keep alive useless parochial organizations.

If the trustees of these endowments refused to take this step, it could be brought about by campaigns of education. Trinity parish must hold elections some time. A campaign among the communicants would eventually result in the election of a vestry committed to the serving of the purpose to which the endowments were originally intended to be devoted. The present building could be taken down, stone by stone, and put up again somewhere else where it would be of some use; the famous church yard, now serving as a lunch-room for stenographers, could be made to produce sufficient revenue to maintain a number of dioceses or districts.

Let us be a national Church, instead of a chain of old folks' clubs!

(Rev.) IRWIN STEPHEN TUCKER.
Chicago, Ill.

Canon 41

TO THE EDITOR: Both as a Churchwoman and as a social worker of special experience in work with youth, I am concerned to deprecate the suggestion of Fr. Slack of Alexandria (L. C., August 4th) that the individual pastor be empowered to dispense with the three days' advance notice required by our present marriage canon.

That brief interval is a very slight substitute for the traditional three Sundays' "crying of the bans" whose publication was required by the Lateran Council of 1215. Anyone who has been married in France, Germany, or Italy can testify how widely our American secular usage has departed in this matter from the precautions which the tradition of Christendom, respected even by doubtfully Christian governments, has set as a barrier to hasty or fraudulent marriage. American records of annulment and

divorce do not suggest that it was a wise departure.

In *Marriage and the State*, published in 1929 by the Russell Sage Foundation, Mary E. Richmond and Fred S. Hall have treated the whole subject of advance notice and the Church's responsibility in this connection with a completeness which leaves little to add. I would refer particularly to Chapter V, pp. 106-122, Chapter XI, pp. 242-259, and Chapter XII, pp. 260-279. On page 246 Cardinal Gasparri is quoted as holding that it is incumbent on a pastor to make diligent investigation even if, in a given case, "he should have a moral certainty as to the absence of all impediments." On pp. 249-252 it is shown that Methodists, Baptists, and Lutherans have urged a waiting period before the issuance of marriage licenses. On pp. 254-255 Episcopalian activity in obtaining laws to this effect is shown. In the year 1927 laws requiring five days' advance notice were in effect in six states—Maine, New Hampshire, Massachusetts, Connecticut, Michigan, and Wisconsin.

On page 116 the authors state: "It has been found advisable in practice to allow a certain degree of flexibility by providing for a waiver of the five-day notice law under certain circumstances. . . . These waivers should be granted by one of the higher courts only." The "higher court" to which one of our priests would have recourse would naturally be the bishop. Fr. Slack suggests that he may be out of his diocese. Would it not be grave negligence for him to leave it or otherwise allow himself to be put out of reach without delegating authority for the exercise of necessary emergency functions? I should have no objection to vesting him with canonical power to set aside the requirement, for weighty cause. But I should deplore imposing this responsibility on the parish priest, subject as he must be to personal pressure. It would go far to nullify the canon.

May I add that I cannot see why emergencies should be as frequent as Fr. Slack seems to have found them? The three days are a minimum, not a maximum. If an engaged couple know that the length of their stay in a given place must be uncertain, yet wish to be married just before leaving, what hinders them from giving the necessary notice at once, without fixing the date? It seldom happens that they have no knowledge even of the possibility that one of them may be suddenly called away. If they do not know the canon, that is a reason for spreading the knowledge of it, rather than for changing it.

Buffalo, N. Y. (Miss) C. I. CLAFLIN.

TO THE EDITOR: Apropos the article by the Rev. W. S. Slack, *Shall We Amend Canon 41?* (L. C., August 4th), may I say that I very much hope that the forthcoming General Convention will make the three-day regulation optional with the individual case?

Recently I had four applications for marriage in one week. One groom was a Christian Scientist, one was a Romanist, and two were Episcopalians. I solemnized the marriages of the Scientist and the Roman Catholic. But I was obliged to send the two Churchmen to a neighboring minister. Those who had never given a dime to the support of the Episcopal Church were married by our rite; those who had faithfully supported their Church were denied its ministrations at one of the most solemn times in their lives. Why? Because of the three-day rule. It is a good rule in many cases. But it cannot work in some.

And there are some of our people who cannot comply with such a rule, much as they would desire to do so. Take the situa-

tion when an accident occurs. The man would like to marry the lady and make her his heir before he dies. They have been engaged for years. He will not live three days. Almost any clergyman can take care of him, under the circumstances, except the pastor whom he has supported. Is that a fair arrangement?

I shall never forget my experiences with the two aforementioned bridegrooms whom I was not permitted to serve.

This situation offers a splendid missionary opportunity to those clergy who are able to serve young people when they need Christian consideration.

(Rev.) WALTER S. POND.

Chicago, Ill.

Students in Italy

TO THE EDITOR: Florence has long been a center for finishing schools for American girls. There are now eleven of these schools in operation and they prepare girls also for American colleges, with special emphasis on the languages, history of art, etc. There is also a very good boys' preparatory school here. I have weekly classes in religious education in most of the schools and they all attend St. James' Church on Sundays. Now the Italian Government is making a concentrated effort to attract students to the University in Florence. Smith College sends a group of Junior girls each year and there are an increasing number of students on their own. I would greatly appreciate the names of boys or girls who are to be in Florence next winter, and would also be glad to see or communicate with them, or their parents, while I am in America in September. My address for September 1st to October 13th will be Sunrise Camp, Minocqua, Wis.

(Rev.) KILLIAN A. STIMPSON,
Rector, St. James' Church.

Florence, Italy.

Clergy Unemployment

TO THE EDITOR: Here is an employer, also on a trip, who wants to say "Amen" to every word in Mr. Ladd's letter (L. C., July 28th).

The new ordination epidemic still continues. It is an old story that ministers are not business men but surely we have a right to expect our bishops to exercise Christian principles—which are surely the very opposite of this ignoring the needs of licensed and canonically resident men seeking work, and insisting on making bad worse by ordaining a lot of men who would not be hurt by some lay experience. Experience teaches—if our bishops and Convention delegates could experience what the clergy without regular work feel, maybe we would see results!

I wish you may be swamped with demands from the laity for practical Christianity in our Church over this matter. Present methods cannot be described in words for you wouldn't print them.

San Francisco, Calif. CHARLES S. SMITH.

Opposes Moratorium on Ordinations

TO THE EDITOR: I am moved to write you the following letter as a protest—and a strong one—against the opinion expressed by a number of recent letters in THE LIVING CHURCH in favor of a moratorium on ordinations. Nothing could be more disastrous for the Church.

It is to youth that the Church must ever look if her work is to be carried on properly and her cause advanced. The middle-aged and elderly—and I speak as one of the number—who more and more dwell in the past and cease to look to the future with anything but doubt, who cease to see

visions and commence to dream dreams, are not and never can be the leaders of a militant organization. . . .

What then is the remedy for clerical unemployment? I should say a very simple one. Lower the pension age from 68 to 65—personally I should like to see it at 60—and compel those who reach that age to resign. If the amount of the pension were reduced—as doubtless it would have to be—let the pension be reduced. It would still be enough to live on if it were cut 20 per cent for a man and his wife, and the retired priest could get occasional work to supplement it.

That this would be hard on some clergy I am aware, but the rule of hardness is the rule of Christ. To enforce that rule with regard to clergy retirement would give every priest under 60 work and at the same time assure those who desire to make the ministry of the Church their life's work, that after ordination there would be a place for them. (Rev.) FRANK M. BRUNTON.

Bradenton, Fla.

Maryland's Territory

TO THE EDITOR: I have read with interest your editorial on *The Primacy of the Church* (L. C., August 18th) but on one point I think you are all wrong. You say "Divide the diocese of Washington, ceding all territory in Maryland now included in the present diocese of Washington to the diocese of Easton."

The four southern counties of Maryland have a population of approximately 120,000. They are purely rural; there are no towns of any considerable size. The old colonial parishes have a considerable number of communicants, but they are weak financially. Many of them depend upon diocesan aid. This region belongs logically either to Washington or Baltimore.

The diocese of Easton is across Chesapeake Bay. It also is a rural section, having only two towns of about 10,000 population. The diocese is small in every way, weak financially, has only a few self-supporting parishes and many small struggling ones. To add southern Maryland would increase its area and numbers, but impose an impossible financial burden. Such an arrangement could be made possible only by the securing of a large diocesan endowment for the assistance of rural parishes.

Several times it has been proposed to unite the diocese of Easton with that of Delaware. The whole Delaware peninsula is a geographical unit (though divided between Delaware, Maryland, and Virginia) whose metropolis is the city of Wilmington. Again and again it has been proposed to annex the eastern shore of Maryland to Delaware. In 1832 a bill to that effect passed in the Delaware General Assembly, in the Maryland House, and failed in the Maryland Senate by only one vote.

If the four southern counties were taken from Washington they should logically be returned to the diocese of Maryland with which they have a far closer contact.

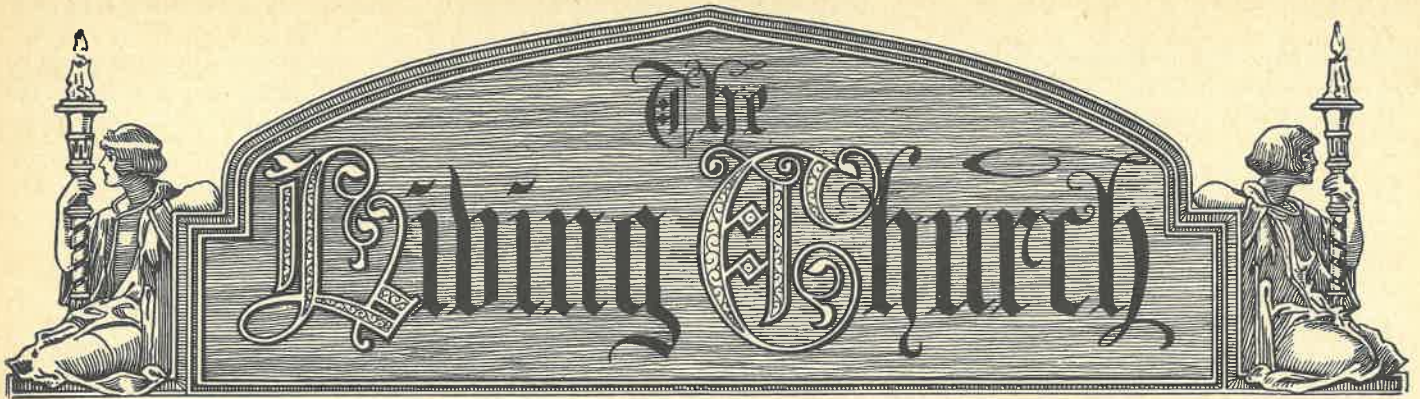
Elkton, Md. (Rev.) SIDNEY H. DIXON.

Old Copies of the "Annual"

TO THE EDITOR: May I ask through your columns if any of your readers have back number copies of *The Living Church Annual* which they would be willing to give me? To avoid duplicating copies and save unnecessary expense I should suggest that those who have copies to give would write and let me know the years. I can then definitely say which years I need.

I should, of course, be willing to pay the postal charges. E. SINCLAIR HERTELL.

Yonkers, N. Y.



EDITORIALS & COMMENTS

Problems of General Convention

(Continued)

3. The Name of the Church

THE QUESTION of the name of the Church is a perennial topic of conversation in General Convention years. That this year is no exception is shown by the fact that at least one diocese has adopted a memorial to General Convention asking that the word "Protestant" be dropped from the Church's official name, and that the correspondence columns of *THE LIVING CHURCH* and other Church periodicals have lately contained an increasing number of letters on this subject.

The arguments against our present name, "Protestant Episcopal Church in the United States of America," have been expressed so often that to repeat them here would be unnecessary and wearisome. Suffice it to say that it is an awkward and cumbersome title at best, that its emphasis is a negative one, that the word "Protestant" today has a different connotation from that of a century and a half ago—indeed that it has no well-recognized connotation of its own, but means one thing to one individual or group, and another to another—that the word "Protestant" is not included in the name of any other branch of the Anglican communion, and finally that it is highly objectionable to a large number of Church people and subject to misunderstanding by Churchmen and non-Churchmen alike.

The most notable attempt to change the name of the Church took place at the General Convention of 1910, but unfortunately the subject became entangled in partisan politics and the resulting controversy became so heated that the attempt inevitably resulted in failure. That fact is particularly regrettable in that a real attempt was made just prior to the Convention to secure agreement among Churchmen of different schools of thought, and such agreement was, in fact, reached among a considerable group of leaders only to be broken down on the floor of the Convention.

The proposal originally made in 1910 was to adopt as

the official style for the name of the Church to appear in a preamble to the Constitution and on the title page of the Book of Common Prayer as follows: "The American Catholic Church, commonly called the Protestant Episcopal Church in the United States of America." This proposal was submitted to a Round Table Conference held just before the opening of the Convention and consisting of about a score of prominent Churchmen, including the present Bishops Manning, Stewart, Parsons, and Longley, Dr. Wilmer of Atlanta, Dr. Alsop of Long Island, Dr. Beverley Warner of Louisiana, Dr. Rogers of Fond du Lac, Professor Norman B. Nash of the Episcopal Theological School in Cambridge, and Dr. Grosvenor of New York, and Messrs. George Wharton Pepper of Pennsylvania, Robert H. Gardiner of Maine, Burton Mansfield of Connecticut, and Frederic Cook Morehouse of Milwaukee.

The result of this Round Table Conference was a united recommendation to General Convention, not to adopt the name "American Catholic Church," but rather to amend the title page of the Prayer Book so that it should read as follows: "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of The Holy Catholic Church. According to the use of that portion thereof known as The Episcopal Church in the United States of America. Together with the Psalter or Psalms of David."

But it is not necessary to go back into this history, except to show the background of the question and indicate the changes that have taken place since 1910. For our part, we are confident that the growth of a unified spirit in the Church, and particularly in General Convention, makes it possible to arrive today at an amicable agreement that could not be reached twenty-four years ago.

OF THE POSSIBLE NAMES we believe that "American Catholic Church" is definitely out of the picture. For one thing it did not commend itself to the repre-

sentative group that considered it in 1910, and probably would not commend itself to the entire Church today. If the word "Protestant" is objectionable to many Churchmen, we must face the fact that the word "Catholic" used as an official designation of the Church would be equally objectionable to others. However much we may be entitled to either of these names, it is a fact that both have acquired controversial connotations, and therefore, it seems to us, neither should be used in our official name. But more decisive than either of these considerations is the fact that the government of the United States, as represented by the Bureau of the Census, already recognizes a religious organization with the official name of "American Catholic Church," being the small group that owned allegiance to the late Dr. F. E. J. Lloyd, who styled himself Archbishop of the American Catholic Church. From a legal point of view therefore we think it likely that any other religious body, if not actually debarred from using that name, would be well advised to refrain from doing so, owing to the probability of confusion in the titles to property and other important questions.

Another name that has prominently been put forward of late is the name "Anglican Church in the United States of America," or some variation of that phrase. This does not appeal to us at all. It is true that our Church is a part of the Anglican communion, but it is equally true that the word "Anglican" popularly connotes "English," and this is not an English but an American Church. If, as seems probable, our Church numbers in its fold in future years an increasing proportion of American Christians not of English descent, the name Anglican would become less and less appropriate, until in years to come it might conceivably become as objectionable as our present title. As a name for a worldwide communion of autonomous Churches deriving originally from the ancient *Ecclesia Anglicana* it has its rightful place, but let us not try to localize it in this country.

IT SEEMS TO US that the most satisfactory name for the Church, and the one upon which all Churchmen could easily agree, is simply "The American Episcopal Church." American and Episcopal our Church unquestionably is, and the combination of the two words effectively distinguishes our Church from any Episcopal Church in other lands, and from any non-episcopal body in this country. There is precedent for the form in the Church from which we received our first bishop and the central part of our liturgy, the official title of which is "Episcopal Church in Scotland."

We hope that a resolution will be introduced into General Convention changing the official name of the Church to "The American Episcopal Church." A change of this kind would, by our Constitution, necessarily have to be passed by two consecutive General Conventions, and thus if initial action were taken at this Convention, the Church would have three years in which to give thorough consideration to the proposed change, with the option of ratifying or rejecting it in the General Convention of 1937.

Finally, it is worth noting just where the official name of the Church would have to be changed in the Church's formularies. At present the name of the Church does not appear in the Constitution or Canons, except on the title page, but it seems to us that if any change is made a new Section I should be inserted in Article I of the Constitution, definitely giving the official name. Changes would also be required in the Prayer Book, where the name of the Church now occurs on the title page, in the Preface, and in the

promise of conformity, in the service of the Consecrating of Bishops. Curiously enough, no pledge of allegiance to the Protestant Episcopal Church by name is required of deacons or priests, but only of bishops, so we suppose that, strictly speaking, our Fathers in God are the only real Protestant Episcopalians, and the rest of us are just the simple Catholics that we profess to be every time we recite the Creed.

TWO EVENTS of far-reaching significance should make Labor Sunday this year an important event in the life of the Church as well as in the annals of labor. In our domestic economy, the first year of the New Deal has brought sweeping changes not only in the employment and compensation of labor, but more especially in the status of the worker as a partner in fact in the social reconstruction of our economic system. Labor has received widespread recognition in collective bargaining but, what is more important, its problems have been made subjects of dominant public concern as never before in our history. Furthermore, in the program of social insurance, which it is the purpose of the Administration to recommend to Congress at its next regular session, there will be measures against some of the gravest fears of economic insecurity which the religious community has protested for these long years. Indeed the comprehensive program of the New Deal implements in legislative enactments many of the social ideals of the Church. Whatever may be said as to the details of legislation, many of which will probably not stand the test of time, the animating principle of social justice cannot fail to meet the approval of sincere Christians.

But in the field of our world economy, this Labor Sunday and the Labor Day which follows should be momentous days both for labor and the community. For on August 20th, President Roosevelt in conformity with a joint resolution passed by Congress accepted the invitation to membership unanimously adopted by the International Labor Organization June 22d. Thus America takes her place in the Labor Office of the League of Nations fifteen years after the Senate of the United States rejected the Covenant of the League. And what is more: America becomes a part of that international agency of social justice whose effective functioning has waited her full and active coöperation.

So long ago as the Lambeth Conference in 1920, the chief pastors of the Anglican communion commended the League of Nations, its Labor Office, and the World Court as potent instruments for international coöperation and world peace. Long years before the Church through her priests and prophets had spoken in the name of Christ concerning the dignity and worth of every worker, and his moral claims to security and a fuller life. This year, then, marks the fuller incorporation of these social ideals into our national program. It should hearten all men of good will in the belief that ideals will prevail if man will but have faith and endure.

WE HAVE not heretofore dealt in our editorial columns with the controversy that has taken place in England over the action of the Bishop and Dean of Liverpool in opening the pulpit of the Liverpool Cathedral to a Unitarian preacher, though our London correspondent has

The Liverpool Controversy

kept our readers well posted on developments in that unhappy situation. Our own Church went through much the same ordeal some twenty-seven years ago, in the

bitter controversy over the "open pulpit" canon introduced into the General Convention of 1907. Since those days, we feel that the Church has grown in wisdom and stature to such an extent that we believe few American Churchmen today would question the position that, however desirable it may be to have clergymen of other religious bodies deliver addresses at services other than the Holy Communion, as permitted by our canons, it is of the first importance, if we are to continue to be in any measure a teaching Church, not to invite into our pulpits men who, no matter how winning their personal character, belong to a denomination that specifically denies so central a part of the Church's faith as the doctrine of the Incarnation. Indeed why a minister who does not believe in that doctrine should wish to preach in a church building that by its very architectural plan is designed for the worship as God of One whom he can only regard as a man, is more than most of us can comprehend. One must, it seems to us, be not a theologian but a master of the intricacies of formal logic to be able to read any consistency into such action.

But if there are those who wish to go into the matter further, we commend to them two little books published by the Oxford University Press: *Unitarianism or Historic Christianity?* (35 cts.) by the Bishop of Durham, who clearly sets forth the reason why the Church, if it is to stand for anything at all, cannot indulge in gestures that contradict its own plain teaching, and *Two Letters* (40 cts.), in which the Dean of Liverpool and Dr. L. P. Jacks endeavor to rationalize their strange procedure. In passing, it may be well to note that the incident has been formally disavowed, both by the convocation of York, the official body of the Church of England having jurisdiction in the matter, and also by the majority of the very Cathedral chapter that the Dean of Liverpool claimed to be representing in the extension of his unfortunate invitation.

If the entire incident teaches anything at all, it is one more clear bit of evidence that the cause of Christian unity is not set forward by blinding one's eyes to fundamental differences of belief or by flaunting Church law and order, but rather by diligently seeking and following the guidance of the Holy Spirit in prayer and in humility; not seeking to break down the convictions and loyalties of others but to strengthen, deepen, and increase our own so that God may have a sure and steady foundation upon which to build His Kingdom.

MEMBERS of THE LIVING CHURCH FAMILY will rejoice over the appointment of Mrs. Ada Loaring-Clark, who so ably edits our department Churchwomen Today, as editor of the *Royal Cross*, official organ of the Daughters of the King. Mrs. Loaring-Clark is one of the best informed and ablest of Churchwomen, and while the readers of the *Royal Cross* will miss the helpful editorial leadership of Mrs. W. Shelley Humphreys, we are sure the paper will advance to new achievements under its new guidance. Fortunately Mrs. Loaring-Clark's added editorial duties will not compel her to give up her position on the staff of THE LIVING CHURCH. Indeed, in addition to her department she will report the convention of the Daughters of the King and the activities of Churchwomen at the General Convention in Atlantic City next month both for the columns of this periodical and for the GENERAL CONVENTION DAILY to be published under our auspices.

IT MUST IN THE END be disastrous to cherish a creed which finds no expression of its characteristics in our lives.

—Bishop Westcott.

The Sacrament of Unction

By the Rev. Charles S. Hutchinson, D.D.
Rector of St. John's Church, Newport, R. I.

FOR THE PAST THIRTY YEARS I have used the Sacrament of Unction and am convinced of its great value. I have found that even in cases where there was no cure effected and death ensued, there has been a relief from pain and restlessness and a spiritual awakening that has proved of great comfort to the patient.

It is not an easy matter to select from numerous instances those that seem to me most convincing but I am giving three that have shown real results.

Some years ago I ministered to a man 79 years of age who had suffered for three years from a severe heart disease (myocarditis). One evening the end seemed to be near and the physician on leaving me in the sick room told me that it would be "only a matter of two or three hours at the utmost." The man was anointed. In a short time a marked improvement was manifest and at three o'clock the nurse reported that the patient was sleeping normally. He recovered and lived five years. In the morning the doctor said, "Something happened last night that I cannot account for—I am at a loss to understand it."

One night I was called to the bedside of a man desperately ill of pneumonia. Physicians believed it to be "only a matter of time—nothing more could be done." He was anointed and in a few hours began to recover. A week later he received the Blessed Sacrament. There was a complete recovery. Later he sent for me and told me that he had passed through a wonderful spiritual experience. During the time that he was ill, and in a coma the greater part of the time, he remembered only two happenings: an intense consciousness of the anointing and of the reception of the Holy Communion. Everything else was a blank. He asked me to help him retain and make use of the deepening of his apprehension of God's presence that had come to him.

Very recently I was called to minister to a boy of thirteen who for several years had been ill of an acute heart condition, which was rapidly growing worse. I gave him his first Communion and anointed him. The next day his mother reported a marked improvement in his condition and he is still improving.

There are many other instances that I have known either from my own experience or that of fellow clergy. I am certain that in this ministry of healing we have a great power which is only too seldom used.

Never Do This

DON'T give any stranger a list of the members of your church organization, or any of its affiliates. The lists are confidential; and they are not your individual property.

Don't authorize any stranger to do anything in the community, in the name or for the sake of the church, except under the direct supervision of your most cautious layman—especially if money is to be even so much as mentioned.

Don't authorize any stranger to collect money from Church members or from citizens in general. If the stranger insists on collecting before rendering whatever service it is which he offers, ask him to get permission from the chief of police—in writing!

Don't let a smooth-talking stranger persuade you that he can do for any part of your church, or for all of it, what the members themselves cannot do.

Never trust any stranger who has any sort of financial scheme whatever. Put him under rigorous and unrelaxing observation. Reverse the usual rule and consider him dangerous until he has proved himself harmless. Find out exactly what there is in it for him.

And then, ninety-nine times out of a hundred, show him this notice, and bid him a polite good-day.

By heeding these warnings, many a church has saved itself much grief.

—Christian Advocate.

A Brahmin's Baptism

By M. K. Booth

ON SATURDAY, May 5th, an event of great importance took place in Christ Church, Mahableshwar. It is a hill-station 75 miles from Poona, and here every year from March to the end of May the Marathi Language School is held. This great event was the baptism and confirmation of Mr. Hershi, one of the Brahmin pundits of the Language School.

At 7:30 A.M., immediately after celebrating the Holy Eucharist, the Bishop of Bombay performed the baptism. Fr. Winslow of the Christa Seva Sangh, who had been instructing Mr. Hershi during the past year, assisted at the service. The Bishop then gave a short address and confirmed Mr. Hershi and an Indian youth.

The services were most impressive, conducted with solemnity and dignity by the Bishop in red cope and mitre. The church was full; all the language students, and all up on holiday, including a large number of American missionaries, were present. Three hymns were sung, accompanied by harmonium and violin. The next morning the Bishop celebrated and Mr. Hershi made his first Communion.

The importance of an event like this cannot easily be understood by people outside India. It must be realized that there have been very few converts from the higher castes. The Brahmins, as most know, are the highest caste, and up to now it has been an almost impossible thing for a Brahmin to become a Christian. Not only have the Brahmins been the most rigid upholders of Hinduism, but also any who were influenced by Christianity have found it difficult to confess the Christian faith. It meant becoming an outcast.

Anyone becoming a Christian is an untouchable to his former friends and even to his own family. He would not be able to marry his daughters, and would find it almost impossible to earn his livelihood. However much a man was willing to face persecution himself, how could he see his family suffer starvation? For such reasons there have been few Christians from the higher castes.

The fact that Mr. Hershi's baptism has been possible, and in such a public manner, shows that conditions are changing in India. Much has been heard about the breakdown of the caste system; this event, and the way in which the news of it has been received among the other Brahmin pundits, proves that to some extent caste is breaking down.

The other Brahmin pundits have not liked the conversion, but they have said that a man must act as he believes, and they have not turned Mr. Hershi out from his own community.

Although it is much more possible now, it is far from easy for a Brahmin to become a Christian. The news of the baptism was made public nearly a week before the appointed day.

During this time many people tried to dissuade Mr. Hershi. Some said to him: "People in England are leaving Christianity and embracing Hinduism. Why do you want to become a Christian?"

One of the Indian princes called on him, saying that it was a ruler's duty to protect Brahmins and cows, and Mr. Hershi was offered 5,000 rupees (about £375) if he would remain a Brahmin.

In order to escape from such visitors he used to spend his evenings with the Christa Seva Sangh and leave his sons to deal with any callers. Now that he is back in Poona it is quite likely that things will not go too smoothly for him.

Some of us at the Language School have had the privilege of being in Mr. Hershi's class and of sharing a meal in his house.

THE IMPORTANCE of the recent baptism of a high caste Brahmin pundit, which marks a real advance in the progress of the Church in India, is shown in this article by a well-informed correspondent of the "Scottish Guardian."

The reality of his faith is evident, but he does not despise all Hindu ideas.

He says that there is much akin to Christianity in some of the Hindu books, such as the Bhagavad Gita, but there is not Christ with His power and peace. He stresses

particularly the peace which he has found.

He has been a pundit at the Language School for 14 years, and declares it is his contact with missionaries in this way which has gradually led him to take this step.

One of the other pundits is much attracted to Christianity. It is probable that he and other Brahmins similarly attracted will be influenced by Mr. Hershi's baptism and have courage to come forward in the same way.

Mr. Hershi's wife, two sons, and daughter have not become Christians with him, but they are still a united family. The elder son is a graduate of Bombay University, the other is still studying in Poona, and the daughter, still unmarried, is going to college in Poona.

We have appreciated having Mr. Hershi joining in our Church services, and it has been lovely to see the joy on his face. It is a cause for great thanksgiving that such an event has become possible.

THE FACE . . . A FRAGMENT

*WHEN the violet shafts of first high evening fall
In slender silence quivering,
And the sun-stricken day on yonder tired wall
Bends tender shadows, whispering—
In the blue dusk'd tracery
Of evening's mystery,
I see "Thy" face.*

*When the white sheathed gleams of first high stars distil
A silver softness, quieting,
And the moon-shuttled night on yonder sleepy hill
Drops weary wings, alighting—
In the sheen-carved fantasy
Of night's black wizardry,
I hear "Thy" voice.*

*When the scarleted thrusts of first high morning flame
A sudden splendor, startling,
And the dawn-springing day through yonder window frame
Clasps baby-shadow, winsoming—
In the sun-slash'd imagery
Of morning's litany,
"Thou" healest me.*

JOSEPH FORSTER HOGGEN.

POTENTIAL

*WE ARE THE IMMATURE forming in the womb,
We are the emerging statue in the stone,
We are the fabric weaving on the loom.
We know the thrill of the growing bone,
We know the promise in a childish face,
We know the push and fret of seed new sown.*

*We are the runners in an endless race,
We are the strivers, knit in one bond,
Ours is the glory of the ardent chase
Pressing to a goal forever beyond.*

VIRGINIA E. HUNTINGTON.

The Canons of the Church

By Origen S. Seymour

Chancellor of the Diocese of Connecticut

AS BISHOP WILSON says, the word "Canon" is an exact transliteration of a Greek word which meant a straight rod or bar, and then a rule or standard. "By the fourth century, A. D., it was applied to the Ordinances of Church Councils and gradually took on an exclusively ecclesiastical significance."¹ To a Churchman, a very natural inquiry is: Whence came these ordinances or canons which are the law of our Church in America?

In a general way their source is understood, but I venture to think that few, aside from students of the Canon Law, have any idea how pure and direct is their Catholic origin. The essential canons, being those not required by local custom, are found in Holy Scripture; the first four Ecumenical Councils; the writings of the Church Fathers; and the decrees and decretals of popes ("of authority" certainly up to and including the Council of Nicea in 325 A. D.). The decrees and decretals were added to and subtracted from, through the succeeding centuries, by local synods in their several national convocations and from time to time by the successive popes and Constitutions of later Councils, which had force if they were regarded as truly Catholic, even after the great schism which divided the Eastern Church from the Church of the West.

Christianity came to the Roman province which we call Britain, by the first half of the third century.

The lovely legend of Joseph of Arimathea and his staff "that threw ought bright leaves and tender shoots that grew into a thorn tree, which every Christmas Day burst into blossom, caring not for frost or snow, in perpetual remembrance of the Infant Christ;" and the legend that St. Paul could be claimed as the Apostle of the British, must, I fear, be set aside as only legend. However, by 359 A. D., the Celtic Church was "a duly settled and regularly organized branch of the Catholic Church,"² having derived its ritual and ordinances from its richer neighbor, the Church of Gaul. It possessed bishops at Canterbury and York and they later gave their formal assent to the Council of Nicea. Thereafter, and for a time as the influence of Rome waned, there came a great religious awakening to Great Britain, especially in Ireland. St. Ninian was followed by St. Patrick who established the hard pressed Church on a firmer foundation. "The magic of personal influence, not the strength of sturdy institutions"³ was the inspiring force.

The fifth century was a critical period in the history of religion. As the Roman power in the West became weaker, the horde of barbarians from the forests and plains of Central and Eastern Europe overran Italy, Spain, Africa, and Gaul. For a few years the fate of the world hung in the balance. "Then the holy power of Christ and the majesty of Rome asserted themselves."⁴ While the Roman empire shivered to decay, the Celtic Church of Great Britain sprang into vigorous life. St. Augustine, when he demanded that the Celtic Church should submit to the domination of the Pope, was told by Dimoth that it would be necessary first to consult "our bishops," thus proving

THE CATHOLIC ORIGIN of the canon law of the American Church is comprehensively traced in this article by Mr. Seymour, a prominent attorney. ¶ The average Churchman, knowing all too little of our debt to England and to Rome, will find this paper enlightening as well as interesting. The article, because of its length, is published in two sections. The second section will appear in the next number of THE LIVING CHURCH.

the existence of a substantial ecclesiastical organization prior to 600 A. D.

The story of Theodore's mission to England and the primary refusal to recognize him, because he was sent by the Bishop of Rome; "his subsequent election as Metropolitan—not by virtue of his appointment, but as Bishop of Litchfield"—the convening of a Synod by Theodore at Hatfield, attended by the Saxon princes,

when the old canons were examined and local canons passed—shows the orthodoxy and vigor of the Church in Great Britain at this period (680 A. D.). "The Council of Hatfield marks a great point in the Anglican history; for it thoroughly recognizes the Nicene Council and Constitutions, and all the Councils Ecumenical, placing the united Church of the Britains and Saxons on the unequivocal basis of Holy Scripture and primitive antiquity."⁵

In 701 an English council took occasion to declare "That no decree of English Archbishops and Bishops should ever be altered by any decree of the Apostolic See."⁶ This was the pith of the attitude that Dimoth and the Celtic bishops took in their response to St. Augustine.

AT THE BEGINNING of the eighth century, the canon of Holy Scripture, the creeds, the episcopate, were identical with those we now have. There was no doctrine of transubstantiation, the communicant received in both kinds; there was no forced confessional. The clergy were mostly married men.⁷ And so the English Church continued until the coming of William the Conqueror. It did not retain its ecclesiastical independence during the succeeding period but it oftentimes successfully resisted what it regarded as unlawful encroachments upon its ancient rights and liberties, as an independent branch of the Catholic Church. With William, in 1066, came Lanfranc of Bec, a cleric learned in the law, both civil and ecclesiastical, and profoundly interested in giving the canon law concrete form. He had had his training as lawyer and priest in Rome, and believed that the Bishop of Rome spoke for the whole Church. He eventually persuaded the ancient Church of England and Ireland and Wales to accept this point of view. From then on, at least until 1215, the spiritual supremacy of the Bishop of Rome was recognized throughout Great Britain, and this condition continued with greater or less sanction until the reign of Queen Elizabeth.

When Lanfranc became Archbishop of Canterbury, we find that though so soundly nurtured in the Church of Rome, he ruled his archbishopric with great respect for the common ecclesiastical law of England—the customary law, as it is termed. "As a matter of fact, no new code of ecclesiastical law ever was authoritatively imposed as a result of the Norman Conquest and attempts to force on the Church and Nation the complete canon law of the Middle Ages were always unsuccessful."⁸ The laws of the Church of England from the Conquest onwards were as before, the "customary law," developed by the legal and scientific ability of its administrators, and "occasionally improved and

¹ Bishop Wilson—Article in the *Witness* of November 19, 1931.

² Wakeman's *History of the Church of England*, 10th Edition, Rivington (1923), p. 2.

³ *Id. Supra*, p. 4.

⁴ Wakeman, *id. supra*, p. 5.

⁵ Bishop Coxe, *Baldwin Lectures*, 1886, p. 193.

⁶ *Id.*

⁷ *Id.*, p. 198.

⁸ Dr. Stubbs in *The Historical Appendix to the Report of the Royal Commission*—presented in 1883 Cf. Ogle's *The Canon Law in Medieval England*, p. 21.

added to by the constitutions of successive archbishops, the canons of National Councils, and the sentences, or authoritative answers to questions propounded by the popes. The Decretum of Gratian, the basis of the text of the Roman Church law, came into common, though not authoritative use; and the great prelates of the thirteenth century, whose dates coincide with the beginning of the growth of the statute law of England, gradually developed that independent and imperfect system which prevailed in England until the Reformation."⁹

Sir John Davies in *Le Case de Commendams* fixed the introduction of the canon law into England at 1290, A. D., and says:

"These Canons which were received, allowed, and used in England, were made by such allowance and usage, part of the King's Ecclesiastical Law, whereby the interpretation, dispensation, or execution of those Canons having become laws of England, belong solely to the King of England and his magistrates within his Dominions. . . . Yet all of the Ecclesiastical Laws of England were not derived and adopted from the Court of Rome; for long before the Canon Law was authorized and published (after the Norman Conquest) the ancient Kings of England, *viz.*, Edgar, Athelstan, Alfred, Edward the Confessor, and others, did, with the advice of their clergy, within the realm, make divers ordinances for the government of the Church of England and after the Conquest divers provincial synods were held, and many Constitutions were made in both the Kingdoms of England and Ireland, all of which are part of our ecclesiastical laws of this day."¹⁰

Lord Chief Justice Tidal in the famous case of *Queens vs. Millis*, said:

"But that the Canon Law of Europe does not, and never did, as a body of laws, form part of the Law of England, has long been settled and established."¹¹

THE CHURCH OF ENGLAND does not properly date its Reformation from the reign of Henry VIII. The Statutes of Provisors and the Statute of Praemunire were passed in the reign of Edward III. This was two centuries before Luther. Before the reign of Henry VIII sovereigns of England had claimed that they were supreme in Church and State and that it was by an act of grace on their part that the spiritual supremacy of the papacy was admitted. During all this period the Church in England made its own laws, elected its own bishops, and while accepting the pallium, did not always regard this as an essential act of consecration.¹²

The papacy never exercised *administrative* rights in England until the coming of the Normans. Even between 1215 and 1536, the attempt to extend these administrative rights met with almost continual protest. "When they had been freely exercised it was by arrangement with the crown, not by any inherent prerogative of the papacy."¹³

The first three Norman kings depended partly on their political strength, and partly upon the support they received from the episcopate, to preserve the barriers against papal interference with the English Church.¹⁴

Henry II in his great controversy with Becket gave what is on the whole an accurate description of the customary practice in his grandfather's reign. This was enforced by the Constitution of Clarendon. The chaos of Stephen's reign helped neither the Church nor the papacy in the continuing struggle.¹⁵

In approaching the period of the Reformation it is important to bear clearly in mind this distinction between the purely spiritual claims of the Roman Church and the exercise of administrative rights. Throughout the reign of Henry VIII, the clergy was still a caste, separate and apart from other men and divinely endowed with the power to perform a daily miracle

of the conversion of the bread and wine into the body and blood of Jesus Christ.¹⁶ Henry VIII broke with the papacy for both selfish and political reasons. Politically he reasserted the temporal rights and liberties of which the English nation had from time to time been divested by Rome during the preceding 300 years, though, as I say, never without protest. And this claim of Henry VIII to a restoration of temporal rights and liberties was in no respect different from the recognition by the papacy of the same claim which Adrian had recognized in Charlemagne, and the Nicene Fathers in Constantine, just as, long afterwards, the popes allowed the Gallicians to recognize in Louis XIV.

Edward VI it was, who carried out the consummation of the breach with the papacy, but his successor, Queen Mary, under whom in 1553 the Parliament of England restored "Catholic Worship," recognized the supremacy of the Pope of Rome, and waived her own claim as supreme head in Church affairs. She died a devout Roman Catholic. It was not until 1559, in the reign of Queen Elizabeth, that by a further Act of Uniformity, the use of the "New Prayer Book," so marvelously worded and edited by Cranmer, at the request of Henry VIII, and published during the minority of Edward VI, was established. (In thus abbreviating I am not overlooking the First Act of Uniformity passed in 1539, which Act was the earliest definition by Parliament of the Faith of the Church; nor the first Book of Common Prayer (1549) which established a uniform service in the English language.) It was, however, not until 1563, when the Thirty-nine Articles were adopted (and they were a revision of the Forty-two Articles adopted ten years before) that the final Constitution of the Anglican communion was fixed, with the retention of the historic episcopacy and the Liturgy of the Catholic Church, to which Liturgy the Roman Church was a co-heir.

IN 1604 was drafted the present Constitution and Canons of the Church of England. They were adopted at a synod held in London, and were promulgated by an Act of Parliament. They were in the main a digest of the old canons with some new ones added and totalled 141 in number. A vital point of divergence with the older ecclesiastical law was that every clergyman was obliged to swear willingly to the Oath of Supremacy. These canons are still in force, except as they have been amended from time to time, and the amendments are very few.

It was this subscription to the Oath of Supremacy which was the stumbling block to the consecration by the English bishops of our first American bishop, Dr. Samuel Seabury of Connecticut, or to put it more accurately, perhaps, kept Dr. Seabury waiting six months in England for the archbishops to make up their minds what they would do, and eventually forced him to seek and obtain consecration by Bishops Kilgour, Skinner, and Petrie in Scotland.

The canons of 1604 combine in themselves the "customary law"—the common ecclesiastical law as well as the statute law of the Church, the statute law in turn having derived its support from the civil law and the canon law of the Holy Catholic Church.¹⁷

It was by no means an unfortunate circumstance that Bishop Seabury had to turn to the Scottish Church for his consecration. Aside from giving us our first American Bishop, we owe much to the Scottish Church. It gave us the beautiful Prayers of Invocation and Oblation in our Communion Office, and at a time of great need strengthened the mind and heart of Bishop Seabury to insist upon the exercise of all his episcopal prerogatives.

At the first ordination in the Episcopal Church in the United States, held at a convention of the clergy "of the Church of England" at Middletown, Conn., in August, 1785, the candidates were required to take the following Oath of Conformity:

¹⁶ Pollard's *Henry VIII*, p. 387.

¹⁷ Burns *Ecclesiastical Law*, Preface XI.

⁹ *Id. supra.*

¹⁰ Sir John Davies' *Reports*, p. 198.

¹¹ Clark and Finnely, 534 at p. 680.

¹² At the time of the Conquest, England was Nicene and not Roman.

¹³ Wakeman's *History of the Church of England* as revised by Ollard.

¹⁴ Z. N. Brooke, *The English Church and the Papacy, 1066-1200*, p. 191.

¹⁵ *Id.*, p. 206.

"I, N. M., do declare that the Book of Common Prayer & Ordering of Bishops, Priests, & Deacons, of the Church of England, contains in it nothing contrary to the Word of God, & that it may lawfully be so used; & that I myself will, so far as shall be consistent with the alteration necessary to be made on account of the civil constitutions of the State in which I shall live, use the form in the said book prescribed, in Public prayer, & administration of the Sacraments, and none other," etc.¹⁸

A great deal of paper and ink has been wasted to maintain the seemingly obvious fact that the American Church inherited its ecclesiastical law from its mother, the Church of England. It is a curious controversy, perhaps of some interest to the legalistically minded, but makes slight appeal to students of Church History. Very briefly, the two sides of the argument are that the Declaration of Independence and the American Revolution caused a breach of all law, civil as well as ecclesiastical, and in the adoption of the Constitutions in 1789, both the Church and the State were as a Nation and a Church started afresh without any law, except the *lex scripta* then adopted.¹⁹ The opposing contention is that the Church inherited its common ecclesiastical law, as the body politic inherited the common civil law, from England. Our highest legal authority, the supreme court of the United States, has clearly laid down the general principle that the English common law was part of our heritage as a nation, and that to perfect remedies, and in the exercise of jurisdiction (to mention only two titles) we turn for our authority to the common law, as laid down by the English courts, provided, of course, no superseding legislation has been enacted by our national and state legislatures.²⁰

The supreme court of New Jersey in a case involving the direct question as to what laws were obligatory in the Episcopal Church held—"The English Ecclesiastical Law, although somewhat modified by new circumstances, and by American usages and statutes, continues the substantial basis of Law controlling the affairs of this particular Church."²¹ To the same effect was the decision of the supreme court of North Carolina, which held that "the Canon and Civil Laws, as administered in the Ecclesiastical Courts of England, are parts of the Common Law, . . . were brought here by our ancestors as parts of the Common Law, and have been adopted and used here in all cases to which they were applicable."²²

There can be no argument as to the fact that prior to the Revolution clergymen of the Church of England and congregations conforming to the tenets of the Anglican communion, worshipped in accordance with the Liturgy and were governed by the discipline of the English Church. When England acknowledged the independence of the Colonies and the relations of members of the Church of England in America were severed from the political control of England, it was necessary that a new branch of the Anglican Church should be founded in America. One of the first subjects that engaged the attention of the members of our Church was the necessity of organizing a new ecclesiastical government. Believing as they did in the historic episcopacy, the Holy Catholic Church, and the worship and discipline of the Church of England, their thoughts turned naturally to the need of continuing the apostolic succession. Fundamentally this was no new idea for the Colonists had often asked the Church of England for resident bishops.

¹⁸ *Historical Magazine*, March, 1934, pp. 61 and 62.

¹⁹ Cf. *American Church Law*, Rev. Wm. D. Wilson, LL.D., published by James Potts & Co., 1889.

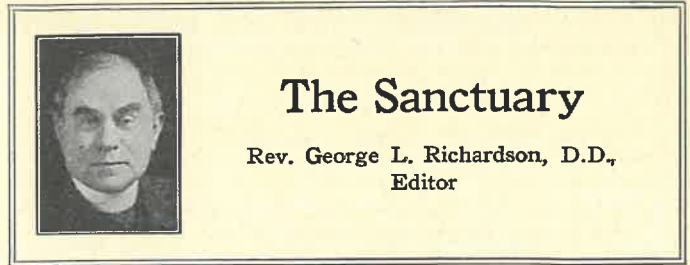
²⁰ Cf. *Wheaton v. Peters*, 8 Peters 591; *Foxcroft v. Mollitt*, 4 Howard 453. *Robinson v. Campbell*, 3 Wheaton, 239.

²¹ *Lynd v. Menzies*, 33 N. J. Rep., 162.

²² *Crump v. Morgan*, 3 Iredell's Equity Rep. 91 at 98.

(To be concluded)

WE ARE POOR JUDGES of great and small. The little service which we can render may be all that is required to complete the circle of some greater work.
—Bishop Westcott.



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

Works of the Flesh

READ the Epistle for the Fourteenth Sunday after Trinity.

IN THE EXHORTATION appointed by the Prayer Book "when the Minister giveth warning for the Celebration of the Holy Communion," we are bidden to examine ourselves "by the rule of God's Commandments." It has already been suggested in this column that this does not necessarily mean simply the Ten Commandments from the Old Testament. A year ago some hints were given (L. C., September 16, 1933) for the use of the fruits of the Spirit in this exercise. Let us consider today the catalogue of the works of the flesh which St. Paul enumerates in this same passage. They are obviously intended as a description of that pagan society by which the little groups of Christian beginners were surrounded in the first century. No one can question, however, that they apply equally well to the revived paganism of our world in the twentieth century—a paganism more blatant and aggressive than it has been within the memory of this generation.

1. Note that two of the sins—idolatry and witchcraft—are violations of our duty toward God. The one consists in substituting for God some lesser object for our worship. The other, which appears today in subtler forms but has been by no means eliminated from our common life, applies to all the various methods of attaining our ends—such as the resort to clairvoyance, mediums, charms, and the like—which may be substituted for communion with God through prayer and sacrament, the Christian's appointed way. Six of the sins in the list come under the head of those lusts of the flesh which we have renounced at our baptism and confirmation; four are offenses against purity, and two, forms of gluttony. Against these none of us is safe, though some persons, of course, are more subject to them than others.

2. The most impressive fact about this list of sins is that, out of seventeen, nine are community sins. That is to say, they are forms of pride and anger that divide families, destroy friendships, embroil neighborhoods, set nations in battle array, and cleave asunder even the Church itself: "hatred, variance, emulation (*i.e.*, jealousy), wrath, strife, seditions, heresies, envyings, murder." What a sinister host of enemies! It might seem that murder need not be included in the self-examination of devout communicants before they approach the altar, but "he that is angry with his brother without a cause," says our Lord, breaks the Sixth Commandment. Note that "heresies" here does not mean theological error but "parties," as the Revised Version has it. It refers to the partisan temper.

The point on which we may profitably dwell here is that many of us who would repel with horror the suggestion of murder, adultery, or even drunkenness, pass lightly in our self-scrutiny over such sins as variance, jealousy, strife, and envy, which St. Paul puts in the same catalogue: "works of the flesh" which shut us out from inheriting the Kingdom of God.

3. God always has a remedy for every malady of the soul, a way of escape from every temptation. So the cure for all these seventeen works of the flesh, which "are manifest" truly in our individual lives and in the corporate conduct of our communities, is found in four words, "Walk in the Spirit." There is no other antidote. Apart from the infusion into human character of the power of God, through the gift of His Holy Spirit, there is no safety. From these dangers, Jesus Christ came to save the world. "For us men and for our salvation" He built His Church and endowed it with sacraments and other means of grace, in order to give, in continuous and inexhaustible supply, strength for every need.

O God, who knowest the weakness of our flesh and our often failure, and hast provided for our every need, we would walk in the Spirit, thankful for Thy gifts of grace. Guard us against the manifold temptations that beset us, and fit us for our inheritance, through Jesus Christ our Lord. Amen.

Was the Early Church Communistic?

By the Rev. M. K. P. Brannan

Curate, St. John's Church, Los Angeles

THE CHARGE is often made today that the Apostolic Church and the early post-Apostolic Church was communistic. This charge, while it is most frequently made by Communists and Socialists, is, surprisingly, concurred in by many Christians who reject the teachings of Communism or Socialism. These latter explain that the early Church tried out an experiment, which, failing, was abandoned.

Now such a charge would be a matter for indifference were it not for the fact that there are some who, basing their arguments on these premises, would conclude that Communism is more in line with primitive Christianity, if not with the teachings of Christ Himself, than is the teaching of the Church today concerning the right of private property.

The charge is further made that the Church of the Middle Ages when it had become the Church of the rich as well as the poor had to modify its doctrines to ease the conscience of its rich members; and that ever since the conversion of Constantine the primitive economic teaching had been progressively modified, until the time of the *Summa* of St. Thomas when it had ceased to resemble in any way the teachings of the Apostles.

In the interest of truth, I believe it would be well to examine the grounds on which this theory is based before subscribing to the Communist argument.

The alleged communism of the first Christians is based on a few verses of the Acts of the Apostles describing the condition of the Church at Jerusalem:

"And they that believed were together and had all things common; and sold their possessions and goods and parted them to all men, as every man had need."—Acts 2: 44-45.

"And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things that he possessed was his own; but they had all things in common. . . . Neither was there any amongst them that lacked; for as many as were possessors of land and houses sold them, and brought the prices of the things that were sold, and laid them at the Apostles' feet; and distribution was made unto every man according as he had need."—Acts 4: 32-34-35.

Now a serious examination of the above texts reveals no systematic division of property, nor any teaching of the necessity for it. As a matter of fact the phrase "the things that he possessed" indicates that they were still matters of private ownership, but that the possessor did not *say* that they were his, preferring to consider them the property of whosoever had a greater need. We can conclude, therefore, that these texts merely indicate the charitable instinct of the infant Church was so great that those in want among them were entirely supported by those who were more prosperous. A belief in the proximity of the *Parousia*, which was a popular belief of the early Christians, may have made the possession of property less desirable in their eyes, but there can be no doubt that their chief motive was that of benevolence and fraternal charity. Nor can it be admitted from these facts that there was any adverse teaching on the subject of private property.

Nor was Communism preached as a part of Christ's doctrine as given to the Apostles. In St. Paul's epistles there is no direction given to the congregations addressed that they should abandon their private property; on the contrary, the continuance of such rights is expressly recognized and approved in his appeals for funds for the Church at Jerusalem. "I speak not as one commanding," he writes to the Corinthians, in his second letter, wherein he appeals for funds for the Christians of the Holy City. In fact just ten years had passed since the foundation of the Church, when the first collection was taken up to relieve the want felt at Jerusalem. Can it be that the experiment in Communism had produced a chronic state of poverty in the Church at Jeru-

salem? Certain it is that the experiment was never repeated in other apostolic congregations.

It is, therefore, hardly probable that the Church at Jerusalem as described in the Acts practised Communism at all, aside from great liberality and benevolence. And even assuming for the moment the correctness of the Communist interpretation of the above texts let us see what the so-called Communism amounted to.

In the first place it is plain in the Acts 4: 32, as we have already said, that the Communism was one of use not of ownership. It was not until the individual owner had sold his goods and placed the proceeds in a common fund administered by the Church that any question of Communism arose. "While it remained was it not thine?" said St. Peter, rebuking Ananias; "And after it was sold was it not in thine own power?" In other words, Ananias was perfectly free to retain possession of his own goods both before and after their sale. It was only his attempt to deceive the Apostle and obtain merit which was not due him that got him into difficulties. Therefore, this sort of Communism was perfectly voluntary and only of use. Indeed it would be difficult to understand if the Apostles had taught Communism in the strict sense of community of ownership since Christ Himself had remained silent on the subject. Far from advocating Communism, the Founder of Christianity had urged the practise of many virtues which suppose private property as essential to their attainment. What Christ urged was voluntary abnegation and almsgiving. But the giving of goods without hope of compensation, the spontaneous deprivation of oneself, could only exist under a system of private ownership. Moreover since the Mosaic law recognized private property it is unlikely that Christ would not have spoken explicitly had He intended to change the old system.

And as has been pointed out, there existed at the time of Christ a Jewish sect, the Essenes, who were endeavoring to practise Communism, but there is no word in Scripture which suggests that Christ Himself held them up as an example to His followers.

But what about the early post-Apostolic Church? It has been frequently asserted that the early Fathers and ecclesiastical writers favored Communism and disapproved of private property. And yet there is no place in their writings where they explicitly treat with the justice or injustice of private property, apart from its use or abuse. It is unthinkable that in a civilization dominated by Roman law, founded as it was on the right of *dominion*, that the fathers would have unanimously failed to deal explicitly with a doctrine which they held to be opposed to Christian teaching.

The utterances of the Fathers of the Church on property are scattered and disconnected. Yet there is sufficient indication of their thoughts on the matter to permit us to conclude that their position was that of the Apostolic Church, *i.e.*, the inculcation of the Christian duty of liberality and almsgiving, no less than a spiritual detachment from the goods of this world. But there is no indication that they in any way condemned private property, or advocated a system of Communism.

THE PASSAGES from the writings of the Fathers which are most cited by Socialists who are anxious to support the proposition that Socialism formed a part of the early Christian teaching may be divided roughly into four groups: First, passages where the abandonment of earthly possessions is held up as a work of more than ordinary devotion—in other words, a counsel of perfection. Second, those where the practise of almsgiving is recommended in the rhetorical and persuasive language of the missionary—where the faithful are exhorted to exercise their charity to such a degree that it may be said that the poor and the rich have all things in common. Third, passages directed against avarice and the wrongful acquisition or abuse of riches. And

fourth, passages wherein the distinction between the natural law and the positive law on the matter is explained.

The following passage from St. Cyprian is a good example of the first class of utterances and is clearly intended as a counsel of perfection. Isolated sentences from this passage have been frequently quoted to prove that Cyprian was an advocate of Communism. But there can be no doubt from the passage as a whole that all he was aiming at was to cultivate in his followers a high detachment from earthly wealth and that, insofar as a complete abandonment of one's property is recommended, it is simply indicated as a work of quite unusual devotion. It is further noteworthy that this passage occurs in a treatise on almsgiving, a practise which presupposes a system of individual ownership. "Let us consider," St. Cyprian writes, "what the congregation of believers did in the time of the Apostles, when at the first beginnings the mind flourished with greater virtues, when the faith of the believers burned with a warmth of faith yet new. Then they sold houses and farms, and gladly and liberally presented to the Apostles the proceeds to be dispersed to the poor; selling and alienating their earthly estates, they transferred them thither where they might receive the fruits of an eternal possession, and there prepared houses where they might begin an eternal habitation. Such, then, was the abundance of labors as was the agreement of love, as we read in the Acts—'Neither said any one of them that aught of the things that he possessed was his own; but they had all things in common.' This is truly to become a son of God by spiritual birth; this is to imitate by the heavenly law the equity of God the Father. For whatever is of God is common to our use; nor is anyone excluded from His benefits and His gifts, so as to prevent the whole human race from enjoying equally the divine goodness and liberality. Thus the day equally enlightens, the sun gives radiance, the rain moistens, the wind blows, and the sleep is one to those that sleep, and the splendor of the stars and the moon is common. In which example of equity he who, as a possessor in the earth, shares his returns and his fruits with the fraternity, while he is common and just in his gratuitous bounties, is an imitator of God the Father" (Cyprian, *Treatise viii, On Works and Alms*, 25).

There is also the much quoted passage of St. John Chrysostom which is capable of the same interpretation. In his commentary on the alleged Communism of the Apostles at Jerusalem, he emphasizes the fact their Communism was voluntary: "That this was in consequence not merely of the miraculous signs but of their own purpose is manifest from the case of Ananias and Sapphira." He further insists on the fact that the members of this community were animated by unusual fervor: "From the exceeding ardor of the givers none was in want." Further down in the same homily Chrysostom urges the adoption of a communistic system of housekeeping, but purely on the grounds of domestic economy and saving of labor. There is not a word to suggest that a communistic system was morally preferable to a proprietary one (*Hom. in Acts xi*).

As for the second class of passages, those namely recommending almsgiving in the rhetorical and persuasive language of the missionary, such passages are frequent, but we shall limit ourselves to two which are most quoted by the Communists. The first is from St. Ambrose: "Mercy is part of justice; and if you wish to give to the poor, this mercy is justice." "He hath dispersed, he hath given to the poor; his righteousness endureth forever" (*Comm. on Ps. cxviii, 22*). "It is therefore unjust," continues St. Ambrose, "that one should not be helped by his neighbor, when God hath wished the possession of the earth to be common to all men, and its fruits to minister to all; but avarice established possessory rights. It is therefore just that if you lay claim to anything as your private property which is really conferred in common to the whole race, that you should dispense something to the poor, so that you may not deny nourishment to those who have a right to share with you."

The following passage is from Gregory the Great: "Those who rather desire what is another's, nor bestow what is their own, are to be admonished to consider carefully that the earth

out of which they are taken is common to all men, and therefore, brings forth nourishment for all in common. Vainly then, do they suppose themselves innocent who claim to their own private use the common gift of God; those who in not imparting what they have received walk in the midst of the slaughter of their neighbors; since they almost daily slay so many persons as there are dying poor whose subsidies they keep close in their own possession."

Now it can be readily seen that neither of these two passages teaches any system of Communism, but rather are intended as exhortations to almsgiving, which as we have already said, presupposes private property. They do point out, however, that there exists a strict obligation in justice to support the needy.

THE THIRD CLASS of passages is that in which the Fathers levelled attacks against the abuse and wrongful acquisition of riches. These passages instead of indicating that the Fathers favored a system of Communism, point directly in the opposite direction, for if property were an evil thing in itself they would not have wasted their time in emphasizing the abuses to which it could be put. The insistence on its abuses is an implicit admission that it has its uses. Thus Clement of Alexandria devotes a whole treatise to the question "Who is the rich man who can be saved?" In this he shows that the too great attachment to riches and worldly goods are the principle dangers in the rich man's road to salvation. He absolutely denies that the rich man must abandon all his riches in order to be saved.

The following passage from St. Gregory Nazianzen breathes the same spirit: "One of us has oppressed the poor, and wrested from him his portion of land, and wrongfully encroached upon his landmarks by fraud and violence, and joined house to house and field to field to rob his neighbor, so as to dwell alone on the earth. Another has defiled the land with usury and interest, both gathering where he has not planted and reaping where he has not strewn, farming not the land but the necessity of the needy. . . . Another has no pity on the widow and orphans, and has not imparted his bread and meager nourishment to the needy; . . . A man perhaps of much property unexpectedly gained, for this is the most unjust of all, who finds his very barns too narrow for him, filling some and emptying others to build greater ones for future crops." Now here is plainly nothing but a condemnation of the unjust acquisition of riches, which certainly cannot for a moment be rightly interpreted as a condemnation of all acquisition of wealth and private property.

Similarly Clement of Rome advocated frugality in the enjoyment of wealth. And Salvian has long passages on the dangers of the abuse of riches.

In the fourth class of quotations from the Fathers is explained the distinction between the natural and the positive law on the matter of wealth. It is in this class that the greatest confusion has been created by Socialist writers. They read in the Fathers as well as in St. Thomas that private property did not exist by natural law, and they would conclude from this that the Fathers condemned private property. We must recall that in St. Thomas, as well as in the Fathers, the term "natural law" connoted not alone the law of God, which they most frequently referred to as "divine law," nor did it signify exactly the same thing as a "law of nature" does to us; but rather it denoted that quality which was natural to a thing. And in this sense it merely indicates that there is nothing in the nature of material things which determines their being the property of one person in preference to another.

We should further recall that the quasi-philosophical theory from which the patristic concept is drawn was common also to pagans, such as Cicero and Seneca, according to whom there existed a Golden Age, in which all men were innocent. Can we conclude here a memory of the Fall of man still lingering in the noblest minds of paganism, an acquaintance (undoubtedly) with Hebrew literature, or merely a theory, comparable with Karl Marx' hypothesis on the primitive state of man, which happened to be right? At any rate according to the above classical writers

men being innocent and not avaricious had no use for private property, but the very moment men fell from this state of innocence Communism became impossible simply on account of the change which had taken place in the nature of man.

This same teaching was held by the Fathers with regard to the Garden of Eden and the primeval innocence of man, hence they concluded that according to the law laid down by God, in the beginning, all things were to be had in common, hence there was no need for private ownership. To this extent it is true to say that the Fathers looked with disapproval on private ownership; that it was one of the institutions rendered necessary by the fall of man. Of course it would have been better had man never fallen from innocence, in which case he could have always lived a life of Communism. But, they conclude, man having fallen, Communism became impossible and from that moment property must be respected as the one institution which would put a curb on man's avarice and preserve society from chaos and general rapine. Thus St. Augustine says, "By what right does every man possess what he possesses? Is it not human right? For by divine right 'the earth is the Lord's and the fullness thereof.' The poor and the rich God made of clay; the same earth supports alike the poor and the rich. By human right however, one says, 'This estate is mine, this servant is mine, this house is mine.' By human right, therefore, by right of the emperor. Why so? Because God has distributed to mankind these very human rights through the emperors and kings of the world."

We can of course conclude from this that what is accomplished by a human agreement can be abolished by a human agreement, which only proves that there is nothing immoral in Communism, but does not prove that there is something immoral in private ownership, as the Socialist would have us believe.

WHEN we turn to St. Thomas we find that his teaching is not at all out of line with that of the Fathers with regard to property. Rather does he summarize and consolidate their teaching. In establishing his thesis, St. Thomas did not borrow from the Roman juriconsults, through the medium of St. Isadore, anything except their vocabulary, just as he borrowed from Aristotle the arguments upon which the philosopher based his right of property. But the ground of the doctrine is undoubtedly of Christian origin, and there is between the Fathers and St. Thomas a perfect continuity. He writes: "Community of goods is ascribed to the natural law, not that the natural law dictates that all things should be possessed in common, and that nothing should be possessed as one's own, but because the division of possession is not according to the natural law, but rather arose from human agreement, which belongs to positive law. Hence the ownership of possessions is not contrary to the natural law, but an addition thereto devised by human reason." St. Thomas goes on to elaborate this idea of property. He says, "Two things are competent to man in respect to external things. One is the power to procure and dispense them, and in this regard it is lawful for man to possess property. Moreover this is necessary to human life for three reasons." He explains then that things are better cared for economically with less dispute and ill-feeling when they are administered by the possessor.

It must not, however, be concluded that because the Scholastics upheld the right of property that they for a moment approved of the unregulated individualism which modern opinion allows to the property owner. The very strength of the right to own property entails as a consequence, according to their teaching, the duty of making good use of it. Nor did they hesitate to teach that in certain instances, *e.g.*, dire necessity, great famine, and so forth, that the owner of private property was held in justice to surrender it to those who had greater need, and should he fail to do this, then the State or even a private individual, who had the dire need for it, could possess himself of it without sin.

In conclusion therefore, we may say that the first Christians were not Communists in the sense that they adopted a *system* of Communism, and that to accuse the Church of departing from tradition in her doctrine regarding property is to act without

foundation in fact. Further we may add that the virtue of charity and the practice of self-denial and the abandonment of riches as a personal means of perfection has ever been taught by the Church as is clearly seen in the writings of the Fathers. But regardless of one's opinions on the economic advantage of Socialism or of private property, it is simply unhistorical to contend that the primitive Church was Communistic or Socialistic.

Bits of American Church-Lore

By the Rev. Edgar L. Pennington

THE REV. JOHN THOMAS, of Hempstead, Long Island, feels that the Society for the Propagation of the Gospel in Foreign Parts has lent too ready an ear to complaints made against the missionaries by influential laymen. On April 30, 1709, he writes:

"We who are Missionaries in this Province are all of us engaged in families, and as such, cannot forbear to bewail the misfortune of a Situation so near the Confines of a dangerous Precipice; we endeavour with God's Assistance to lead lives agreeable to the Gospel, and the Mission we have undertaken; We have ventured our Lives and hazarded our Libertys, banished the sweet Conversation of our dearest Relations to arrive at our respective Charges. We always thought ourselves happy in the Honble Relation we bear to so Venerable a Society, yet if a poor Missionaries bread be exposed to so many various dependancies, he may be tempted to wish his more refined knowledge were exchanged for the more gross understanding of the Axe and Ho, the most independent and most profitable Station in this Country. In short, if the Honble Society withdrew our allowance upon every such uncommon inducements, their Missionaries are most unhappy, and under great temptations to despond, to wish themselves free again within their own native Climates, disentangled from those most sacred Engagements to their families, to whom God and nature command their sincerest Constancy and Adherence. . . . We are tempted to be Parasites, fawn and stroke that which may hurt us; We are many ways liable to be hurted; I know few for true Countenance or relief; pardon me Dear Sr if I avouch my disdain of flattery, and little insinuating Courtships, which are no talent, or inclinacion of mine to be in some measure the ground of this Complaining representation. The blind Heathen of old were not greater Votaries to a multiplicity of Deities, than we must be subordinate to a plurality of Superintendents."

THE REV. JOHN TALBOT, of Burlington, New Jersey, feels that the Church in America is sadly demoralized for lack of a Bishop. On June 30, 1709, he writes to the secretary of the Society:

"I am very glad to find by the President's Letter that the Members of the Honorable Society are convict that a head is necessary to the Body, but if he don't make hast he will come too late, for here's nothing established but such a Moderation to all that's good, and such a Tolleration of all that's evil, yea of the most damnable heresies which by the way is a damnable Toleracion, and worse than the worst Persecucion that ever was in the World, for that only destroys Men's bodys but these destroy body and Soul in hell for ever, which is damnable with a Vengeance and will make the last State of poor America worse than the first, if not timely prevented. Is it not strange that so many Islands shou'd be inhabited with Protestants, so many provinces planted by them, so many hundred thousand Souls born and bred up here in America, but of all the Kings, princes, & Govrs, all the Bishops, & Archbishops that have been since the Reformation they never sent any body here to propagate the Gospel, I say to propagate it by imparting some spiritual Gift by Ordination or Confirmation; I thought the Society had set up to supply these wants and to take off this horrible Scandal from the Protestant Churches, but truly they wou'd not hear of it till they had lost their best Missionaries (may lose all the rest for ought I know before it be legally obtained.) . . . We can't baptise any body hardly now for want of Godfathers and Godmothers, for who will be bound where they are not like to be discharged; I can't get Children here to be Catechized, they are ashamed of any thing that's good for want of School Masters to teach them better."

I Magnify My Work

By the Rev. Emanuel A. Le Moine

Rector of St. Columba's Parish, Washington, D. C.

ATTACKS UPON THE CHRISTIAN ministry from the outside are not new. But in recent magazine articles certain ministers have gone over to the other side, and joined in the attack. Many of the facts which they marshal are true, but they are none the less the expressions of defeatists; and defeatism is both the shame and weakness of much of our modern ministry. Such was not the spirit bequeathed to it by its Founder. No one who sees the commanding figure of Christ moving across the pages of the New Testament can think of Him as a defeatist. So completely is He master of every situation, and so completely emancipated from all entangling alliances, that from the essential point of view of the ancient philosophers, especially the Stoics who made their boast of freedom from externals, Christ would be considered the great ideal who knew how to live in the world, yet not to be enslaved by it. And ever since He dwelt among men His aggressive followers have gone on emulating the courage and unconquerable spirit which they knew their Divine Master to have possessed.

Sometimes one hears it said: "I pity the minister; he has so much to contend with." But let it be remembered that a minister of Christ needs no one's pity. He is an Ambassador of the King of Kings and Lord of Lords. And to all those who in a spirit of condescension would pity him, he would reply in the words of his Divine Master on the way to Calvary, "Weep not for me, but weep for yourselves and for your children." Here was an exhibition of royal independence which a loyal servant must needs follow.

It was St. Paul who, while bearing in his body the marks of suffering for the cause of Christ, said: "I magnify my work." And why cannot a minister of Christ of today, although he is neither an apostle nor a saint? He most certainly shares in the same ministry of reconciliation. Well may one glory in teaching the divine revelation, and man's upward reach after God. Nor need he feel ashamed of his work or sense defeat when a cynical sophist tells him that the work which he is doing is one with the superstitious and magic past. On the contrary he will glory in the fact that in the Providence of God he is in the vanguard of that great company of his forbears of every race and clime, who, since the beginning of conscious life, have in a variety of ways been reaching after God, and striving to come in right relationship with Him. As I stand in the pulpit or minister at the altar why should I not be thrilled with the thought that I am related to the past, that I am carrying on in a purer, higher, fuller, and more perfect way the best beliefs and practices of the primitive religions?

I find much in this most inclusive of all professions which constrains me, as it did St. Paul, to magnify it. I magnify the Christian ministry, not only for the opportunity of preaching the word and administering the sacraments, but because it is the most liberally learned of all the professions. For example, a doctor to be successful needs to know little beyond anatomy, physiology, and his pharmacopœia. An engineer can span the Hudson River or build the Coulee Dam, and know nothing whatever of Plato, Shakespeare, or Darwin. Many lawyers are succeeding who know very little of the fine arts, and whose knowledge, even of their own profession, does not often extend beyond American jurisprudence. It is an age of specialists. But in the pursuit of the specialty the larger perspective of life suffers. It is otherwise with the intelligent minister. He touches life at every angle, and must be an omnivorous reader. He may not be a specialist, and generally he is not, even in his own field, but he is a real humanist in the sense in which we would apply the famous words of Terence: "I am a man; and I consider nothing that concerns mankind a matter of indifference to me."

We claim a like preëminence for the ministry in the field of oratory. Once Congress was a meeting place of orators; but those days are past. Most of the work now is done in committees, and the oratory of both the House and Senate consists mainly in asking questions for the sake of clarification. And many a good speech which politicians make are not their own, but the work of an unknown ghost writer. Once in a while we read of a prominent statesman taking a week or more off to prepare his speech, but when it is heard the most conspicuous thing about it is the dry rehearsing of facts already known rather than an exhibition of spell-binding eloquence. Over against this oratorical effort of the statesman may be placed the constructive eloquence of many preachers who, Sunday after Sunday, year in and year out, from the same pulpit give to their congregations fresh and vigorous interpretations of old themes.

In writing thus we are not unmindful of the fact that in the House and Senate and at the Bar there are orators of the first rank, and that in the pulpits there are many dull, ignorant, and platitudinous preachers. Nevertheless we believe that those who are familiar with the canons of oratory, and have a wide experience will not hesitate to say that all in all the best orators of America are to be found in the pulpits.

AGAIN I magnify the ministry for the great opportunity which it gives for pastoral work. While most ministers fall far below the good pastor of Goldsmith's *Deserted Village*, yet they know that the poet has not overdrawn the ideal pastoral relationship, which they consider the most enjoyable and precious portion of their ministry. Friendships are formed with both poor and rich that survive the severance of parochial ties and changing fields of activities.

There are deprivations in the ministry; the rations on the Gospel Ship sometimes run short. But Christ never promised riches to his followers, clerical or lay. He did, however, promise food, shelter, and raiment to all who seek first the Kingdom of God. And I have yet to find one who entered the ministry with a singleness of purpose, and worked with loyalty to Christ and His cause who has not received all that was promised, and often a great deal more. The financial reward for most ministers can never be large, but the opportunity for service is great. I often recall the words of the great bishop who ordained me. "Le Moine," he said while visiting my first mission in a slag and soot covered mining camp in Utah, "when I was at Princeton I had a classmate who is now in business earning a salary of \$10,000 a year. I have as good a brain as that man, and could have done as well as he." (His was \$3,000.) Then placing his hand on my shoulder, as we walked across the dust-swept ravine, he continued, "But, Le Moine, ours is a bigger job."

It was neither egoism nor false piety that brought forth that remark. For those who knew Bishop Spalding of Utah are perfectly conscious that he was void of both. And when he spoke of the Christian ministry as the "bigger job" I knew that he meant it. And today, in this materialistic age, there are still many who think likewise. It is still true, I believe, that the minister of whom it may be said:

"Christ's lore and His apostles twelve,
He taught, but first he followed it himself."
is forever blessed, and may justly magnify his work.

AS A HEART-YOUNG layman of 66, I say to our clergy: Give us more faith, self-sacrifice, and enthusiasm; less garrulous academic scholarship, more parochial hard work, less conference cackle.—*W. J. Bryant.*

BROTHERHOOD Conventio



REV. BERNARD IDDINGS BELL, D.D., honorary canon, Cathedral of St. John, Providence, R. I.



REV. KARL M. BLOCK, D.D., rector of St. Michael and St. George, St. Louis.



REV. E. H. BONSTALL, director of Young People's Work, Penna. S. S. Ass'n.



RT. REV. THOS. C. DARST, D.D., Bishop of East Carolina.



RT. REV. JAMES E. FREEMAN, D.D., Bishop of Washington.



MOST REV. JAMES DEWOLF PERRY, D.D., Presiding Bishop of the Church; honorary president of the Brotherhood.

Atlantic City
October 5th to 9th



REV. GORDON M. REESE, director of the Boys' Convention, Brotherhood of St. Andrew.



REV. G. WARFIELD HOBBS, D.D., executive secretary, Department of Publicity National Council.



REV. W. R. G. IRWIN, St. Andrew's Church, Richmond, Va.



RT. REV. PAUL MATTHEWS, D.D., Bishop of New Jersey; host of the Convention.



J. R. MARCUM, vice-chairman Young Men's Division Committee.



RICHARD H. RANGER, chairman Boys' Division Committee.

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vice-chancellor,
University of the
South; president,
Brotherhood.



**REV. D. WILMOT
GATESON,**
Church of the Saviour,
Philadelphia.



REV. C. LESLIE GLENN,
Christ Church, Cam-
bridge, Mass.



REV. D. A. MCGREGOR,
Ph.D.,
executive secretary,
Department of
Religious Education.



**REV. JOSEPH FORT
NEWTON, D.D.,**
co-rector of St. James'
Church, Philadelphia.



GEORGE H. RANDALL,
editor emeritus,
St. Andrew's Cross,
Philadelphia.

Complete Program
Pages 293, 294, 295



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general secretary,
Brotherhood of
St. Andrew.



REV. H. A. L. SADTLER,
rector of St. Paul's,
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WEDEL, Ph.D.,**
secretary for College
Work, National
Council.



JOHN W. WOOD,
D.C.L., executive
secretary, Depart-
ment of Foreign
Missions, National
Council.

SCENE OF CONVENTION



The Problem of the Lapsed

By the Rev. Desmond Morse-Boycott

THE PROBLEM OF THE LAPSED is as old as Christianity, and I do not propose to dabble with statistics on the causes of lapse, but to inquire how a priest can stem the tide within his own border. It is a problem which has troubled every Christian, from St. John the Divine to Frank Weston, and then further. They are good examples because the latter was, we know, a bishop of power and charming personality, who won the hearts of even the most tiresome children; and the former has ever been known as the Apostle of Love. Somebody taught me in my childhood—with what authority I know not—that he was so charming and gracious that, as he walked in the streets of Ephesus, little children would run up and put their hands into his.

St. John had a lad in whom he was deeply interested, and he placed him in the care of a bishop, only to find, later, that he had lapsed and, what was worse, become a robber. Despite his age and infirmity he pursued him among the mountain fastnesses until he found him, like the Good Shepherd seeking the lost lamb, and recovered him by his tenderness.

The most poignant incident in the life of Frank Weston has been told by Dr. Maynard Smith. "There was a very sad case" (he says) "of a man, the godson of a dead missionary, who had been one of the Bishop's boys at Kiungani, and afterwards a teacher. The awful solemnity took place in church. The candles were dashed down and extinguished, but when the Bishop came to the terrible words: 'We do hereby cut you off,' he could not complete the sentence, but broke down sobbing. All the congregation sobbed with him, while the bell went on tolling for the doom. A year or so afterwards he revisited the station. It was a time of festival and everyone was glad, except the Bishop, who was still thinking of his lost sheep. At length he was told that the man had been hiding in the neighborhood to see him as he passed by. He took this as a sign of grace, sought him out, persuaded him to do penance and afterwards restored him to the Church. The Bishop, some thought, had been too lenient. Perhaps they were right, for the man relapsed into his wicked life and is once more an outcast. . . ."

Nevertheless, it is highly important to remember that the Christian religion exists to deny fixity of character. That is a reflection to purify sorrow over the lapsed of any despair. A pure sorrow may, verily, be a power letting loose spiritual influences for the recovery and revivifying of the lapsed. It is something to offer up, with prayer. Many have the heartache—Church workers of all sorts, parents with erring children, school teachers—but I wonder how many become cast down by sadness instead of braced and thrilled by sorrow; obsessed by a sense of tragedy instead of inspired by a vision of the Victim-life, by living which they can do more good than by highly successful activity.

The short view, of the lapsed one in his loss, must needs be grievous, but Fr. Andrew, in his own inimitable way, has shown a world of difference between sadness and sorrow. Sorrow is sadness with God in the center. We have no right to assume (as we assume by over-mourning) that lapse is permanent. We have whole heaven on our side, and God has a life-time to work in.

Two texts come to mind. *Cast thy bread upon the waters. . . . One soweth and another reapeth.* This, the every-day experience of every priest, is easily overlooked. Are we not always reaping? Perhaps we pridefully imagine that Such-a-one is now coming to church because it, or our preaching, or our parochial régime, is compellingly attractive—more so than in the days of our predecessors. But probably Such-a-one is coming to church *now* because *then* some priest, almost forgotten, taught and patiently

cared for Such-a-one; and broke his heart, one sunny Easter, when Such-a-one failed to fulfil the Easter duties.

I have just said that there is no such thing as fixity of character, but most of us believe there is, deep down in our hearts, though with our lips we deny it. We assume, with a sorrowful sigh, after many efforts to reclaim some lapsed one, that it is no use, really. Such-a-one has flopped down into a permanent rut, and our experience of death-beds does not inspire us to hope that the last state may be better than the present. But the glorious thing about Catholicism is that it exerts an attraction strong to drag the lapsed out of the rut and make them re-climb Mount Zion. I remember an elderly man-in-a-rut who was so worried about himself that he wrote every other week for an appointment in the confessional. The appointment was kept, alas! by me alone, and then I would get an inevitable note of apology. The courtesy of it all was terrific, on both sides! My correspondent would give me minute descriptions of himself, so that I should recognize him when he entered church. I stored them in mind. He wrote, at last, frankly saying that he had not the will power to climb out of the rut. There was a pause, and then correspondence broke out again, and I began to keep a new series of solitary appointments. But one evening my correspondent appeared in the flesh and, literally perspiring, hurried into the confessional. He died a few months later. Fixity of character? He died in grace. Yet he had spent most of his life in a rut.

Another fallacy is that of Such-a-one's "going all to pieces." This may be true of an adult, but not necessarily so of a child. We assume that a lapsed Catholic, deprived, by his own fault, of nearly all the means of Grace which, presumably, have "held him together," will "go all to pieces." I have noticed, however, that many a lad, for whom, when he threw over the *practice* of religion, I feared with aching heart, has grown up and come back, manly and pure and good. I have awaited awful revelations when the wanderer has begun to tell of his days in the far country, only to find that he had gone on saying his prayers regularly; gone on living a good life; gone on, indeed, as usual, but minus church-going, confession, and Holy Communion. What did that mean? That God was in the wilderness, too? That baptismal grace was strong? Yes. But also that when he fell away he felt no aching void, simply because, for all one's ministrations, one had not been altering the essential child. He had conformed, not been transformed. One had built things round him, not under him. So, when they were swept away at one blow, he did not "go all to pieces." Herein is food for anxious thought; herein, also, a measure of comfort concerning the spiritual condition of the lapsed.

THERE are many liabilities attaching to a long stay in one parish and many assets. One liability is an ever-growing list of lapsed or vanished friends and a permanent heartache. One asset, a sure conviction that the unexpected will happen.

Fifteen years ago a little Somers Town urchin carried my bag to the station. I had come up for the day to see and be seen, my future all unknown. I said to the child: "If I come to Somers Town I hope you will be one of my boys." I came, and it was so. He was one of the lads of the village, but I seemed to have a pacifying effect on him. He was a stand-by in the choir, and I recollect one Midnight Mass when he sang Woodward either alone, or assisted by one or two boys with the voices of mice, the rest having succumbed to secular excitement. I held the lad until he went out to work—work as a dining-car boy on a train plying between Euston and Glasgow. For

a while he survived the disintegration, hearing Mass at Euston and Evensong in Glasgow. In time he heard neither, and though he sometimes visited me I realized with dismay that his religion was purely sentimental. He loved to talk of past years, but would take no step back to the sacraments. He grew into a man and we drifted apart.

A while ago I summoned up enough courage to call on him. Yes, it needs courage to go after lapsed boys when they have reached man's estate. A brother, who might have been my little boy, stepping over the fields of yesterday, opened the door. He promised to give a message. A few days later I was disturbed by that special clamor of the telephone which denotes a pay station. It was my old boy. He wanted to make his confession. Once a month, since, he has rung up similarly, and fulfilled the engagement. "I'm not going to fall away this time," he said to me the other day.

This example is the more valuable because it is not grounded in any crisis or bereavement. Sentiment had kept the flame from wholly dying, and then the will was quickened by an undiscernible impulse of grace, and the flame burst out.

But returns in crisis have their value, too. A lapsed boy, in young manhood, stole from his employers and was dismissed. He came straight to me. It was his solitary fall and he wept over it. He returned to the sacraments. He has fallen away again, because he has fallen in love. But falling in love cuts both ways. I lately saw a beloved son in church, after a lapse of many years, and hastened to greet him. "This is my young lady," he said proudly.

The priest and Church worker can do much to prepare for such returns, and no longer plow a lonely furrow, for bishops are now holding re-union services for confirmation candidates. The priest should keep the light burning in the window. The birthday card, the Christmas and Easter greeting, the Lenten list, unsold copies of parish magazines—usually left to collect dust in the vestry, when they could be publicity—can be signs of an earthly friendship which betokens the love of the Friend who never changes: Jesus Christ, the same yesterday, today, and for ever.

"Hello, John!" I said, as a man walked in the other day. "Many happy returns." He was stupefied. "Fancy remembering my birthday," he said. I could see he was moved, but, alas! he failed to keep the engagement he made with me. I remembered his birthday because I had just looked at my list!

Sometimes the lapsed consume our mind as we hold up the Host in trembling supplication, our hearts torn by sorrow. Why shouldn't they know? Couldn't they be told, by letter, that on such a day they would be prayed for at Mass?


Will some regard such methods as artificial, perhaps theatrical? I do not know. But I know the alternative. For me, a dreary dwelling in the land of remembrance, with nothing to do but weep. And over-much dwelling in the land of remembrance unfits one for duties that are new every morning:

A Priest's Prayer

THE OTHER DAY a priest handed me a copy of a very beautiful prayer, which I confess I had not seen before. It is a priest's prayer, and is as follows. (Could any sacerdotal prayer be more suitable at the end of each day?)

O Lord God, merciful and mighty:
 Help those whom I have neglected to help,
 Set upright those whom I have caused to stumble;
 Visit those whom I have neglected to visit;
 Bring back those whom I have led astray;
 Cheer the hearts of those whom I have made sad;
 Draw with the cords of Thy love those for whom my love has grown cold.
 Save them all, O Lord, and have mercy upon me, the chief of sinners, lest after that I have preached to others, I myself should be a castaway.
 Hear me, O Father, for the sake of Christ my Lord. Amen.

—Church Standard.



Churchwomen Today

Ada Loaring-Clark, Editor

THE TIME is rapidly approaching for the presentation of the sixteenth United Thank Offering. The romance and challenge of the Little Blue Box thrills most of us. From \$2,188 in 1889 to \$1,059,575 in 1931 is a stupendous growth. One woman missionary then and over 200 now. One church building which cost \$1,000 and since then \$290,000 spent for buildings. The contents of the little blue box help train and equip women for Church work; send and maintain workers both at home and abroad; provide a retiring allowance for missionaries no longer able to serve; and aid in erecting buildings in Alaska, Japan, China, Mexico, Puerto Rico, Cuba, and in the United States.

Parish U. T. O. treasurers are making special efforts during these last few weeks before the Triennial to see that all women communicants have an opportunity to make their offering. Several dioceses have designated the 1931-1934 offering as a memorial offering and are placing special emphasis on making it a worthy one. Each diocese will set a definite date when all moneys must be sent to the treasurers. Miss Grace Lindley, in her last quarterly letter, suggests that arrangements be made for celebrations of Holy Communion on October 11th, so that, in their parish churches, those women who cannot attend the Triennial may share in the offering of prayer and praise concurrently with those in Atlantic City.

IF WE BE HIS DISCIPLES" is the theme for the Woman's Auxiliary meetings with consideration of Missions in This Age, Christian Citizenship, and The Life of the Spirit. The Daughters of the King have chosen for their theme: The Call of Christ, with the subdivisions of Come: Learn: Follow. Various groups will consider how this theme can be made meaningful through Prayer and Service.

ALL YOUNG PEOPLE of the Church are invited to Atlantic City, Friday to Sunday, October 12th to 14th. They may be members of young people's organizations or not but must be between 14 and 25 years of age. Topics scheduled for the young people are Whither and How in Young People's Work, New Frontiers, Race, Economics, New Leisure, and Peace. A service of corporate Communion will be held on Sunday morning, October 14th, at 7:30 A.M. Discussions for leaders and advisers have also been arranged.

A GROUP OF CHURCHWOMEN in the diocese of Pennsylvania is doing a notable piece of work among isolated women. Their league was organized in 1929 by Mrs. George Woodward. Mrs. Charles Biddle is the chairman and moving spirit in helping the many members of this Church league who are unable, for various reasons, to attend Church services. Rectors in the convocations cooperate by giving names and addresses and vice-chairmen keep lists and see that Christmas and Easter cards are sent, books loaned, notices of special days of prayer and copies of *The Friendly Visitor* are provided for each one. Many real friendships have been made through these contacts. There are 40 names on the committee and 600 members on the list of those who are called intercessors rather than isolated folks.

One of many instances of cooperation: A woman in a home for old couples gave one of the visitors a penny for missions, saying she wished it could be more and that she hoped it would grow. The committee contributed a penny each and then invested it. It is growing in the shape of match boxes on sale in the Supply Store. The penny is called "Our talent that was not buried!"

Books of the Day

Rev. William H. Dunphy
Editor



JUDAISM, CHRISTIANITY, AND GERMANY. By Cardinal Faulhaber. Translated by George D. Smith. Pp. 116. Macmillan. 1934. \$1.50.

CARDINAL FAULHABER'S Advent addresses made a profound impression in Germany and abroad, and this English translation will be welcomed by many. The sermons deal with the Old Testament and its fulfillment in Christianity. Combatting the anti-Semitic hostility to the Old Testament, the author distinguishes between its temporary and its permanent elements, and brings into clear relief the abiding values—religious, ethical, and social—which are enshrined there. Admitting the darker side of the Old Testament—the faults of its characters, the hymns of hate, etc.—he yet emphasizes the unique and inspired teachings found in it, reaching their fulfillment in Christ, and boldly confronts its critics. Deliverance from the Old Testament can only mean for us deliverance from that Pharisaism which says so little of the bright side of Old Testament morality and so much of its imperfections; which in its own nation sees only the bright side and in other nations only the imperfections. Deliverance from the curses and the hymns of vengeance of the Old Testament! Hatred is not a Christian virtue, no matter against whom it is directed. The spirit of revenge is a relapse into ancient Judaism. These are bold words, spoken under the present conditions—we can only hope that they will bear fruit. In themselves the addresses contain little that will be particularly new or striking to our readers, but considered against the background of the new paganism whether hidden or avowed, they take on prophetic significance. W. H. D.

THAT STRANGE MAN UPON HIS CROSS. By Richard Roberts. Abingdon. 1934. Pp. 139. \$1.25.

IN A MOVING STYLE, punctuated by many crisp, clear, relevant illustrations and analogies from our own day, Dr. Roberts portrays the Man, the Teacher, and the Man of Action, yet shows that it was none of these as such but rather the Crucified who drew the world to His feet. It was not what Jesus taught or did but rather His death which has had the profoundest effect on mankind. The universality and timelessness of the Cross are dwelt upon, though the writer's own explanation of this universality and timelessness seems rather rhetorical than convincing. The explanation would indeed involve a firmer grappling with the problem of the person of Christ than he undertakes and the acceptance of a much higher conception of that person than he appears to hold. His exegesis of the word "It is finished!" as a cry of despair is open to serious question, though one cannot avoid being deeply stirred by the portrayal of the Son's faithfulness to His Father even in the midst of what seemed to Him, according to the author, a real and complete abandonment of Him by the Father. The writer realizes keenly our need for a new beginning, made possible through Christ—that in Him we are confronted by a concrete moral order and not an abstraction in the light of which we are compelled to judge ourselves. The vigor and lucidity with which this is expressed make it one of the finest parts of the book. W. H. D.

A SHEED AND WARD SURVEY. New York: Sheed and Ward. 1934. Pp. 426. \$2.50.

THIS WORK, dedicated by the publisher to those who are sick of him, is of the nature of an intellectual cocktail, and the ingredients have been gathered from widely varying sources. It consists of representative extracts from sixty-one books published by Sheed and Ward. Even those who are ac-

customed to the high quality of the publications will be surprised and delighted at this volume, in which Chesterton, Noyes, Maritain, D'Arcy, Sheed, Belloc, Dawson, Adam, Berdyayev, and many another appear in many different fields—criticism, philosophy and psychology, sociology, sanctity, theology, controversy, fiction, etc. The writers are all Roman Catholics, with the exception of the distinguished Russian Orthodox philosopher, Nicholas Berdyayev, but the work will make a strong appeal to Anglicans and other non-Romans as well. For solid thought and literary excellence, they are the best thing in many a day. The introduction of leading French and German Catholic thinkers to the English-speaking world is a real contribution. The chief complaint one has to make is that the extracts are often just long enough to awaken, without satisfying, the appetite, but then perhaps that is the function of a literary and spiritual *apéritif*.

THE RELIGIOUS LIFE. Edited by Arnold Pinchard. Morehouse. 1934. 40 cts.

THE DENSEST ignorance about the Religious Life prevails in the Anglican communion, even among those who are otherwise appreciative of its Catholic heritage, and there is a need for this little book to bring home to our people the meaning of this life, the forms it takes, and the inestimable value of its contribution to the spiritual welfare of the Church at large. The powerful influence of Monasticism down the ages—the fact that the general level of Church life has usually gone up or down with it—and the importance of its revival today, are brought out by W. J. Sparrow Simpson. The nature of the religious life, as the living of the Christian life in its simplicity and fulness, is expounded by F. P. Harton, and the common objections (as to "flight" from the world, the "thwarting" of nature and the like) are answered. The primary of being over doing receives needed emphasis. Other writers deal with the various forms of the religious life, as to the active and the enclosed and contemplative, and with the subject of vocation. To explain the religious life to the average worldly Christian, immersed in the secular, naturalistic spirit of the age, may seem like expounding Einstein to a savage, but for those who have ears to hear this work has a real message. W. H. D.

THE PROBLEM OF EVIL. By Hubert S. Box. Morehouse. 1934. \$1.00.

THE PROBLEM OF EVIL we have always with us. It becomes complicated when we view the world as the work of a Creator who is at once all-good and all-power. Dr. Box faces the question frankly, rejecting the easy "solution" of dualism or again the notion of a God beyond all distinctions of good and evil. His criticism of the school of extreme Optimism, in particular Leibniz and the Deists, who held this is the best of all possible worlds, follows the lines which St. Thomas, by anticipation, marked out centuries ago. There is an infinite distance between the created and the uncreated, and a created world that is absolutely the best possible is therefore a contradiction of terms. Yet this world is the best for the purpose God had in view—the testing, training, and perfecting of rational beings. The author examines and criticizes the pessimism of Schopenhauer and Hartmann, showing the self-contradiction that lurks in the notion of consciousness as a function of the Unconscious and of the Unconscious as performing purposive action. He shows, however, that the pessimistic view of life can be met only by the theistic view, with greater comprehensiveness, and demonstrates the absurdity of a quantitative weighing of the goods and ills of life. The pessimistic estimate is really qualitative, and based on an arbitrary subjectivity. The author treats clearly the traditional distinctions between physical and moral evil, and again between the permitting and the causing of evil, and shows that theism is able to provide a much more satisfactory explanation of the problem of evil than any other system. Apart from a tendency to minimize the importance and the difficulty of physical evil, especially in animals, the book is helpful and suggestive and as adequate as a brief treatment could well be. W. H. D.

FAITH IS THE PRIMARY BOND that holds us fast to the realms of the invisible.
—Rev. T. T. Carter.

NEWS OF THE CHURCH

Chicago Parish Plans New Church School

Rev. W. B. Stoskopf and Staff at
Church of Ascension Work Out
Novel Course of Education

CHICAGO—Declaring the Church must do her part in solving the problem of additional leisure time, the Rev. William B. Stoskopf and his staff at the Church of the Ascension have worked out a novel plan of education which will be instituted in the parish this fall.

"The child being father of the man, the child in the Sunday school is certainly father of the man in the pew," says the announcement of the new plan, "and no doubt a lot of the disrespect for the Church begins in the generally inefficient Sunday school of the past.

"Any other type of education if run in the usual manner of a Sunday school certainly would accomplish little. It is necessary that as much time and care, if not more, be given to the teaching of religion as any other type of knowledge. So this year in place of the Sunday school with its loosely organized classes and haphazard attendance, we are organizing the Church of the Ascension School. Classes will be held both on Sundays and during the week. Courses will be elective. The only requirement is that each child or adult registered must be enrolled in both departments.

"Today the Church has two great problems: first, the teaching of religion and secondly the teaching of the proper use of leisure. With shorter working hours for adults, lack of playgrounds and recreation for children, the devil has ample opportunity for use of idleness. The Church of the Ascension School in presenting its curriculum tries to help both of these problems, hence the two departments—religion and crafts."

Courses to be offered include: Bible
(Continued on page 288)

Colonial Church in Maryland Has Annual Reunion Services

WASHINGTON, D. C.—St. George's Church, Valley Lee, Md., the Rev. E. N. MaConomy rector, has recently held its annual home-coming and reunion services, with large attendance. Land for the first edifice of this parish was purchased by the Colonists from Indians. The first building goes back to 1642 and the present structure was built in 1751.

Chicago Secretary Recovers

CHICAGO—The Rev. Dr. Edwin J. Randall, diocesan secretary for a number of years and superintendent of City Missions in Chicago, is returning to his duties early in September after a year's leave of absence from his duties forced by a serious illness. Dr. Randall will resume his work in City Missions and as priest in charge of the Church of the Epiphany.

Labor Sunday Message States World on Trial

NEW YORK—Copies of the annual Labor Sunday Message, issued by the executive committee of the Federal Council of the Churches of Christ in America, through its Department of the Church and Social Service, have been sent to clergy of the Episcopal Church with the compliments of the Department of Christian Social Service, National Council.

The Message is to be read in the churches on Labor Sunday, September 2d, or on the first available Sunday thereafter.

Stressing that American business and industry, labor, the general public, and the Church are on trial, the Message concludes:

"Once again we announce our purpose as Churches and religious organizations to help recreate men and women in the spirit of Christ so that there shall be in America an increasing body of citizens whose master passion shall be the building of the Kingdom of God."

Colored Church Workers To Meet in Topeka, Kans.

TOPEKA, KANS.—The Convocation of Colored Church Workers of the provinces of the Northwest and the Southwest will meet in the Church of St. Simon the Cyrenian at Topeka September 4th to 6th.

The opening service will be at Grace Cathedral at 8 P.M., September 4th. The Rev. Victor E. J. Holly will be the officiant. Bishop Wise of Kansas will welcome the convocation, and the Rev. Bernard Whitlock will respond. Remarks will be made by the Very Rev. John W. Day, dean, and the convocation then will be officially opened by Bishop Demby, Suffragan of the province of the Southwest.

Others on the program include the Rev. Messrs. Robert Johnson, G. G. Walker, A. C. Roker, James Henry King, E. F. Barrow, W. Bright-Davies, B. G. Whitlock, H. E. Rahming, R. Bunn, M. R. Hogarth, and the Hon. Paul Jones and T. P. Martin.

Memorials to Dr. Norwood

NEW YORK—An organ, choir stalls, and a pulpit in memory of the Rev. Robert Norwood, D.D., late rector of St. Bartholomew's Church, were dedicated in the church of his boyhood at Hubbard's Cove, Nova Scotia, August 19th. Archdeacon Watson of Halifax officiated at the service. Archdeacon Almon of Montreal preached, and the Rev. A. H. Moore, D.D., of King's College, Halifax, read the lessons. Dr. Norwood's brother, the late Edmund B. Norwood, also was commemorated in the memorials. Mrs. Robert Norwood and Mrs. Edmund B. Norwood were in the congregation.

New Salina Mission Church is Dedicated

St. Bartholomew's One of General
Theological Seminary Associate
Mission Group

ELLIS, KANS.—St. Bartholomew's Church here, one of the churches of the General Theological Seminary associate mission at Hays, district of Salina, was dedicated August 25th, the Rev. Marius J. Lindloff of Norman, Okla., preaching the dedication sermon.

NEW YORK WOMAN AIDS

The church, built in 1921, was purchased from a German Lutheran congregation and moved 20 miles into Ellis. Most of the expenses of the purchase and moving were paid by Mrs. J. Amory Haskell of Incarnation parish, New York City, in memory of her father and mother, John Lawrence Riker and Mary Jackson Riker, and her brother and sister-in-law, John Jackson Riker and Edith Barton Riker.

The church is the first of a threefold building program sponsored by the associate mission. Another church, St. Andrew's, in the country near Hays, is nearing completion and will be consecrated on St. Andrew's Day.

The Ellis congregation, on entering the new church building, is making its fourth move in two years. It has met in the Memorial Hall, in an underground beer garden, and in a creamery. There is a Church school of 40 children.

Edwin S. Gorham, Prominent New York Publisher, Dies

(By Telegraph)

NEW YORK—Edwin S. Gorham, prominent publisher and head of the firm bearing his name, died August 27th.

Wyoming Young People Meet

LARAMIE, WYO.—The first annual Young People's Conference of the district of Wyoming was held at St. Michael's Indian Mission, Ethete, August 10th, 11th, and 12th. Representatives were in attendance from all the young people's groups in the state. There were some 65 in attendance. Bishop Schmuck of Wyoming was chaplain.

Ohio Clergy Meet September 16th

CLEVELAND—The annual Clergy Conference of the diocese of Ohio has been designated for September 16th to 18th at Gambier. Charles P. Taft of Cincinnati, head of the Everyman's Offering drive, will be the speaker at the opening service at 8 P.M., September 16th. Supper will be served at 6:30 P.M.

Anglo-Catholic School Largest Ever Held

Unable to Accommodate All Seeking
Membership in Sessions at Keble
College; Several Attend from U. S.

LONDON—The recent 10th Anglo-Catholic Summer School of Sociology was numerically the best that has been held. Several applications for membership were refused because the Pusey lecture room at Keble College, where the meetings were held, would not accommodate any more. Members were present from other countries, including the United States.

Christopher Dawson opened the school with an address on The Catholic Interpretation of History.

Dr. Julius Hecker, who teaches philosophy in Moscow, presented a paper on The Religious Challenge of Communism. He made four points: that religion is only a reflection of that passing stage of society in which one class exploits another; that Communism has succeeded, almost completely, in destroying the Orthodox Church in Russia; that Christian theism, allied to and dependent on idealism, is intellectually discredited by the superior philosophy of Communism, *i.e.*, dialectical materialism; and that the rise of Communism is the judgment of facts on the failure of historical Christianity to seek and achieve social justice.

This provocative and remarkable paper was entirely thrown into the shade by an amazing duel which took place later when Dr. Hecker, fresh from Moscow, was confronted by Dr. Nicolai Berdyaev, from the Russian Orthodox Academy in Paris, driven into exile by the Communists, and

probably the greatest living critic of their philosophy and social system.

The debate was a thrilling piece of drama. The personalities of the two men were wonderfully expressive of their views. Dr. Hecker is an easy speaker, rather glib, happy, efficient. Dr. Berdyaev has a prophetic largeness and simplicity. His system cannot be so easily formulated; the supernatural keeps breaking through.

The Political Challenge of Communism was presented to the school by Geoffrey Davies, at one time editor of the *Sociological Review*. The Economic Challenge of Communism was presented by Ivor Thomas.

Following each address, conferences and study circles were held.

On the whole, the temper of the school is well described in a quotation from Dr. W. G. Peck: "The actual conflict with which we must be concerned is that be-

tween those who desire a new world order which is sacramental, and those who desire a new world order as in itself the adequate and self-sufficient environment of mankind."

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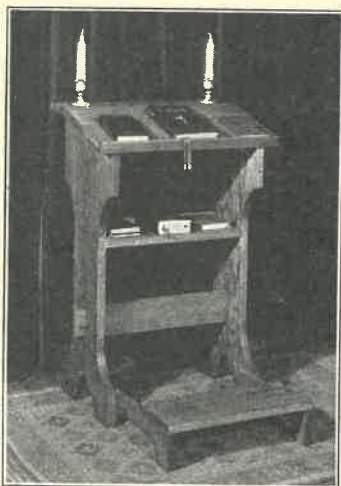
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31 S. FREDERICK ST., BALTIMORE, MD.

Parish Develops New Finance Plan

Church in Diocese of Chicago Issues
\$2,500 in \$25 Notes; Repairs Made,
Taxes Paid

CHICAGO—In these days of financial stringency, any new and effective plan in Church finance should prove interesting. The Church of the Holy Nativity, Beverly Hills, seems to have started something in this regard.

The vestry of the Holy Nativity has worked out a plan whereby it has issued \$2,500 in six per cent notes, the income to be used in making needed repairs in the Church property and in paying off accumulated tax assessments. The notes are in \$25 denominations and bear interest coupons the same as commercial issues. Coupons are payable at a Beverly Hills bank and each note is the obligation of the parish. The notes are secured "by the faith and credit of the parish which is supported entirely by voluntary pledges."

The response to the plan has been instant and the notes have been sold for the most part in small amounts to members of the parish. Benjamin Clarke, a lawyer and warden of the parish, has been made trustee of the fund because of the changing personnel of the vestry. The Rev. Thomas Bellringer is rector of the parish.

South Carolina Church Observes Two Anniversaries August 19th

RIDGEWAY, S. C.—With several hundred people present, including former rectors and Bishop Thomas, South Carolina, St. Stephen's Church at Ridgeway, S. C., celebrated August 19th the 80th anniversary of the consecration of the present church building and the 95th year of the establishment of the Church in this community.

At the anniversary service in the morning the little Gothic church could not accommodate the crowds. The Rev. Alexander R. Mitchell, rector of St. James' Church, Greenville, and a former rector of St. Stephen's, preached the sermon. Luncheon was served under the trees surrounding the old church for all those attending the service.

In the afternoon an historical sketch of the parish was given by Charles E. Thomas whose father had been one of the founders of the parish. Dr. Katherine DeRosset Meares delivered a memorial address.

Bishop Thomas preached the closing sermon in which he traced the connection of the parish with the early Huguenots of

lower South Carolina and the part the parish has played in the life of the Church in this state.

The present rector of the parish is the Rev. Saunders Guignard.

Vermont Retreat for Clergy

BURLINGTON, VT.—There will be a retreat for the clergy at Rock Point beginning September 10th and closing September 14th. The conductor will be the Rev. John Crocker, chaplain at Princeton.

CHALFONTE-HADDON HALL EXTENDS A CORDIAL WELCOME TO THE HOUSE OF BISHOPS

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Conference Hears Social Justice Views

Rev. Robert Smith, Spencer Miller, Jr., and Rev. W. B. Spofford Address Adelynrood Gathering

SOUTH BYFIELD, MASS.—The Rev. Robert Smith, secretary of the Workers' Unemployed Union of New York, gained and held the close attention of the conference on the Contemporary Situation held at Adelynrood, August 17th to 21st, by the Social Justice Committee of the Society of the Companions of the Holy Cross.

Fr. Smith was the leader throughout Sunday, August 19th, giving two addresses and conducting a round table. He affirmed that, while Christ taught an individual ethic, He also taught a social ethic. This social ethic was to be found in many of His sayings, but most profoundly in the first Beatitude: "Blessed are ye poor, for yours is the Kingdom of Heaven." Fr. Smith said:

"Our Lord meant by this that those who labor, those who are propertyless, those who suffer as such poor do suffer are to be the ruling class of the earth. When all men have become identified with that class, we shall have the Kingdom of Heaven on earth. We as Christians are called to work not for the poor, but with the poor, to become poor ourselves.

"This can be brought about only through revolution. But all fundamental change in conditions, whether in science, economics or religion, is brought about by revolution. History proves this. The great changes in the world have been, not gradual developments, but catastrophic changes. Will the revolution be violent and bloody? If it is, the violence and the bloodshed will be on the part of the privileged who resist, not the workers. This has always been the case. For example, in the San Francisco strike, not the strikers, but the representatives of power and privilege were violent. They destroyed property and threatened bloodshed.

"Christ came as a Son of a poor woman, came into the working class. He did not resist violence, nor did He do it, nor allow it in His defence. He submitted, even to the death on the Cross. Christ was a revolutionist. So must we be, if we are to be His disciples."

VARIOUS OPINIONS

All shades of economic opinion are represented in the Society of the Companions of the Holy Cross. At the group round tables, held in the afternoon of Sunday, some were in agreement with Fr. Smith; others regarded him as a dangerous radical. Still others were stirred to deeper thought and further study of the Christian religion.

Spencer Miller, Jr., consultant on In-

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dustrial Relations, National Council, was the leader August 18th. Mr. Miller's topic, The Policies of the Government, gave him an excellent opportunity to give to the conference the benefit of his special knowledge and wide experience. He outlined the policies of the New Deal, cited its achievements, and outlined its future problems.

Although his view of the path was quite different from Fr. Smith's, Mr. Miller also envisioned a new society in which every person would have a full share of the plenty which the country affords. The economic face of the world has so changed that the profit system cannot return. Foreign countries do not need our surplus, we cannot use it ourselves; therefore, our problem is sufficiency of production, not the over-production we had nor the under-production we are about to have.

FEDERAL CONTROL DISCUSSED

Mr. Miller took up federal control and its implications. He pointed out that the old-time county and state control has become out-worn. The "new speed" has brought boundaries very close together. What happens in one state may affect the whole United States. Federal control is not dictatorship; it is a natural outgrowth of the new means of communication and the resultant interwoven interests of state with state.

The Rev. William B. Spofford, managing editor of the *Witness* and executive secretary of the Church League for Industrial Democracy, was the leader August 20th. Fr. Spofford was in his best form. The conference could hardly be persuaded to adjourn when the hour arrived, so absorbed were all the members in what he had to say about The Technique of the Individual in bringing in the new social order. What he said may be summed up in his concluding sentence: "We must be not only our brother's keeper, but our brother's brother."

There were many guests at the conference, in addition to members of the S. C. H. C. Among the S. C. H. C. were several charter members of the Church League for Industrial Democracy, as well as many newer members.

The chairman of the Social Justice Committee of the S. C. H. C. is Miss Bessie J. Rendall of Utica, N. Y. She presided at all the meetings.

Chicago Parish Develops New Educational Plan

(Continued from page 285)

study, religion and biology, normal training class, confirmation class, Church research, religious forum, Church history, wood cutting, printing, process printing, ecclesiastical embroidery, piano, boys' choir, first aid, weaving, scout craft, camp fire craft, seamanship, Indian craft, Indian lore, knotting, leather tooling, model building, cooking, wood carving, folk dancing, sewing, and dramatics.

The faculty of the school includes: Fr. Stoskopf, superintendent; the Rev. Ralph Rohr, principal-in-charge; the Sisters of St. Anne; Miss Grace T. DeLand, secretary-treasurer; Miss Therese Bocek, assistant secretary; George Carpenter, registrar; and 16 others accomplished in various fields of endeavor.

HOLY CROSS MAGAZINE

SEPTEMBER, 1934

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SPECIAL CONVENTION RATES ON REQUEST



United States Clergy For Calendar Reform

Survey Indicates Preference for Fixed Easter; 30 Bishops in Favor of Change

NEW YORK—A survey of Protestant and Anglican clergymen in this country indicates that they favor reform of the calendar and a fixed Easter, according to a report issued by the World Calendar Association of 485 Madison avenue for the Universal Christian Council meeting this month in Fano, Denmark. The questionnaire was sent to the clergy by the United Press.

The proposed new calendar retains the 12-month year, but regulates it into multiples of halves and quarters with each quarter consisting of three months of 13 weeks or 91 days. Each month has 26 week-days and each quarter has 13 Sundays.

31 BISHOPS ENDORSE REFORM

Bishop Manning of New York and more than 30 other bishops of the Episcopal Church appear as advocates of calendar reform in replies to the questionnaire.

Bishop Manning replied as follows:

"A fixed Easter and a reformed calendar is greatly to be desired for many reasons and the Churches throughout Christendom should take the lead in this matter and express themselves through their governing bodies."

Bishop Stires of Long Island also states that "the Church should take the initiative in calendar reform if possible."

WOULD STABILIZE HOLIDAYS

The association advocating the reform points out that the revised calendar conforms to the seasons and stabilizes religious and secular holidays. The last day of the year is considered Year-End Day as an extra Saturday between December 30th and January 1st, and the 366th day in leap years is considered another extra Saturday between June 30th and July 1st.

A survey of 1,178 clergymen brought 907 replies favoring the revised calendar in preference to a proposed 13-month calendar, and votes of 1,037 clergymen for a fixed Easter. The survey was conducted in coöperation with the Universal Christian Council of Churches.

Chicago Church School Leaders to Assemble

CHICAGO—Church school leaders and workers of the diocese of Chicago will assemble at St. Paul's Church, Kenwood, September 8th and 9th, to consider common problems and discuss plans for work during the coming year. The influence of movies upon the child will be one of the topics up for consideration.

Plans for the conference have been completed by the department of religious education, Miss Vera C. Gardner, supervisor, and the faculty will include Bishop Stewart of Chicago, who gives the opening address, the Rev. Harold Holt, rector of Grace Church, Oak Park, the Rev. John S. Higgins, rector, Church of the Advent, and chairman of the department of religious education; Mrs. Chester H. Green, state motion picture chairman, Illinois Congress of Parents and Teachers, and the Rev. G. Carlton Story, rector, Church of the Mediator.

The Rev. Richard C. Talbot, Jr., St. Elisabeth's Church, Glencoe, will be dean of the conference, and the Rev. Donald Crawford, assistant at St. Paul's, will be chaplain. Dr. George H. Thomas, rector of St. Paul's, will be host to the conference. Other officers will be: Miss Grace

Deland, secretary; Frank B. Wyckoff, treasurer. Assisting in the plans for entertaining the 200 Church workers expected to attend are Church of the Redeemer and Christ Church, Woodlawn.

Morse and Other Gifts Presented To St. John's Church, Portsmouth

PORTSMOUTH, N. H.—A handsome morse, the gift of Charles Mason Remy, in memory of Gertrude Heim Remy, was blessed at St. John's Church August 5th. Other gifts for the sanctuary include materials for a black frontal and a red frontal, a handsome bowl of Sheffield plate, and pieces of rose point, duchess, and Liege lace. The Rev. M. Ganter is rector.

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Church in Australia Especially Active

Past Six Months Bring Quickening
in Ecclesiastical Circles; Dr.
Mowll Extremely Busy

BY THE REV. R. HARLEY-JONES

SYDNEY—During the past six months the Church in Australia has shown signs of special activity and life. A quickening has been felt not only in ecclesiastical circles because of special circumstances which have produced new bishops and cathedral jubilees but the Church has also aroused herself to endeavor to contribute to the economic readjustment which is shaping itself here as in other parts of the world.

DR. MOWLL ORGANIZES WORK

Dr. Mowll has been particularly busy since his arrival in March as the new Archbishop of Sydney. Coming from China with very little knowledge of the internal conditions and details of this large diocese his task has been very arduous and difficult. By a systematic scheme, however, a thoroughly organized inquiry has been carried out and a series of official visitations have been completed which have caused great hopefulness and inspired new efforts in the general life of the Church. There are over 300 clergy in Sydney and every one has been interviewed by the Archbishop. Also all the Church wardens of the diocese have been assembled and given a special spiritual commission for their work. Rural deaneries have been visited and big social gatherings have been held which have created the feeling of solidarity and strength. Dr. Mowll has not yet presided over a Sydney Synod but will do so in September.

TWO CATHEDRALS CELEBRATE

Two cathedrals in Australia have arrived at the stage of jubilee years during the last six months. The first is that of St. Saviour's, Goulburn, N. S. W. Goulburn is a city about 100 miles southwest of Sydney. The Cathedral is one of the most beautiful structures we possess in Australia. It is built of stone in the English Decorated period style. Internally the fabric is as pleasing and satisfactory as without. There are three chapels upon which have been spent much thought and care, while the high altar, sanctuary, and nave are worthy of the great Faith the whole building symbolizes. The jubilee coincided with the enthronement of Goulburn's new bishop, the Rt. Rev. E. H. Burgmann, who was recently elevated to the episcopacy in succession to Dr. Radford who has left Australia to reside in England. Bishop Burgmann was formerly warden of St. John's Theological College, Morpeth, N. S. W.

The second jubilee was that of Grafton in the northern part of New South Wales. The Bishop is the Rt. Rev. J. W. Ashton, D.D. The Cathedral is not yet complete and advantage is being taken of the jubilee celebrations to appeal for funds

to proceed with extensions. Already \$5,000 has been raised and a very valuable legacy of \$25,000 is to be made available from the estate of the late Dr. Bell of England. The jubilee arrangements brought visitors from all parts of the State and Commonwealth, as Grafton is one of the important centers of rural industries. Bishops of the province of New South Wales were also present, including the Metropolitan, the Archbishop of Sydney.

COADJUTOR FOR MELBOURNE

It is expected that a bishop coadjutor will shortly be appointed as assistant to Dr. Head, Archbishop of Melbourne. Dr. Hay, Bishop of Tasmania whose Cathedral is at Hobart, has received a legacy which will enable him to install a peal of bells when the Cathedral tower is erected. Also one of the three "squeezes" made of the Jerusalem Stone has been presented to St. David's Cathedral, Hobart. It reads "No gentile may pass beyond this railing into the sacred place. Whosoever is caught trespassing will bring death upon himself." The inscription is in Greek.

The diocese of Brisbane is awaiting

the arrival of its Archbishop, the Most Rev. J. Wand, who was consecrated in St. Paul's Cathedral, London, May 1st.

Six new priests have been engaged from England by the Bishop of Willochra to work in his out-back diocese which is as big as England itself. Willochra is the name of one of our most extensive inland areas and is situated in the southern central part of Australia.

Another matter which has brought the Church into the prominence of the daily press and common talk is of a Presbyterian nature. Dr. Angus is the central figure in a theological controversy which has aroused general religious concern. He is a professor of Theology at St. Andrew's College, Sydney, and is responsible for the religious instruction of candidates for the Christian ministry. He is also a modernist and has recently been charged in the Presbyterian Councils with teaching heresy concerning the deity of Christ. The matter is still *sub-judice* and it is difficult to prophesy what the result will be for Dr. Angus. The whole controversy has been most unfortunate and has aroused very strong feelings among all the Churches.

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NEW YORK—Continued

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Week-days: 7, 5. Also Wed. and Fri., 8 P.M.
Confessions: Saturdays, 8-9 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
9:30 A.M., Junior Congregation.
11 A.M., Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days,
10:30 A.M.

St. James' Church, New York

Madison Avenue at 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sundays: Low Mass, 8 A.M. Matins, 10:30.
High Mass, 11 A.M. Evensong, 4 P.M.
Daily: 7, 9, 12:30, and 5.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30 and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

† Necrology †

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

A. B. MURRAY, PRIEST

BERKELEY, CALIF.—The Rev. Alexander B. Murray, priest, retired, died suddenly of heart disease August 18th.

Fr. Murray was born December 31, 1860 in Fredericton, Canada. He was ordained deacon in 1888. He was a graduate of King's College, with a Master of Arts degree.

In the first two decades of his ministry he was rector of St. Thomas' Church, Stanley, New Brunswick. After several shorter pastorates he came to the United States and for 12 years was rector of St. Stephen's Church, Schuylerville, N. Y. He then spent some time as a missionary in Texas. His last charge was at Sonora, Calif. On his retirement four years ago he made his home in Berkeley, residing in All Souls' parish and aiding the Rev. Theodore Bell, rector.

Bishop Parsons of California officiated at the funeral service in All Souls' Church. Six priests acted as pallbearers.

Fr. Murray is survived by his widow, four sons, and three daughters.

GEORGE F. SMYTHE, PRIEST

GAMBIER, OHIO—The Rev. George F. Smythe, who had been connected with Kenyon College and Bexley Hall here since 1900, died August 25th at the age of 81.

He was chaplain of the college and dean of Bexley Hall, the seminary. He formerly served Ohio pastorates at Oberlin, Elyria, and Toledo, and at Bridgewater, Mass.

Dr. Smythe, who was born in Toledo, had been a priest for 48 years. He received his Bachelor of Arts degree from Western Reserve University in 1874, his Master of Arts from the same institution three years later, and then taught for seven years, first in a Cleveland, Ohio, high school, then, 1880 to 1884, at Greylock Institute, Williamstown, Mass.

Dr. Smythe, historiographer of the diocese of Ohio, was chaplain of Kenyon College from 1900 to 1915; professor of Homiletics and Religious Education at Bexley Hall 1916 to 1920; professor of Bible, Kenyon College, 1900 to 1920, and dean of Bexley Hall 1918 to 1920.

He started at Kenyon as a professor of Latin. In 1878 he married Emma C. Hall of Hudson, Ohio, who died in 1927. They had a son, Frank Nelson Smythe. Among the books by Dr. Smythe are *Kenyon College, Its First Century*, and *The God of Israel*.

W. H. KELLOGG

SKANEATELES, N. Y.—Walter Hamilton Kellogg, prominent business man, died at his home here August 19th.

Mr. Kellogg, head of the teal firm of Kellogg Brothers, also was active in many other businesses. He was an officer of the

Classified Advertising RATES

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
- Resolutions and Memorials, 3½ cts. per word, including one-line heading.
- All other classifications, 3½ cts. per word where replies go direct to the advertiser; 4½ cts. per word including box number and address when keyed in our care to be forwarded by us.
- Minimum price, \$1.00.
- No time, space, or cash discounts on classified advertising.

ANNOUNCEMENTS

Died

BENEDICT—Entered into life eternal LILLIE CORINNE BENEDICT, who died February 13th at her home in Franklinville, N. J. Burial Requiem at St. Thomas', Glassboro, N. J. At the same hour a memorial Requiem was celebrated at St. Clement's, Philadelphia.

Jesu Mercy.

Memorial

AGNES STUART HIGGINS Remember the soul of AGNES STUART HIGGINS, departed this life September 3, 1929.

ALTAR BREAD AND INCENSE

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

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

ST. MARY'S CONVENT, Peekskill, New York. Altar bread. Samples and prices on request.

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SAINT RAPHAEL'S HOUSE, Evergreen, Colo., under the care of the Sisters of St. Mary. Address, the SISTER IN CHARGE.

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y.; also 1748 Roosevelt Ave., Los Angeles, Calif.

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MARGARET PEABODY LENDING LIBRARY for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

FINE LINEN, 90 cts. to \$3.10 per yard for all Church uses. Transfer designs for embroidery, 25 cts. per set. Samples, etc. MARY FAWCETT CO., 812 Berkeley Ave., Trenton, N. J.

MISCELLANEOUS

CRUCIFIX especially designed for a children's corner with a wrought iron fixture for votive flowers or candle, \$12.50. ROBERT ROBBINS STUDIO, 859 Lexington Ave., New York, N. Y.

MONEY IN OLD LETTERS. Look in that old trunk up in the garret and send me all the old envelopes up to 1880. I will pay highest prices. Stamp collections purchased. GEORGE H. HAKES, Belvidere, Ill.

SHAKESPEARE—How many questions could you answer on Shakespeare? Consult the game "A Study of Shakespeare." Authoritatively endorsed. Price 60 cts.; postage 5 cts. THE SHAKESPEARE CLUB, Camden, Maine.

NOTICE

THE 1934 GENERAL CONVENTION, Atlantic City, N. J., October 10-26. Please apply for information to REGINALD R. BELKNAP, Diocesan Director, General Convention Committee, Central Pier, Atlantic City, N. J.

POSITIONS OFFERED

Miscellaneous

RETIRED CLERGYMEN, or others desiring to increase their income, wanted as representatives of THE LIVING CHURCH. Liberal commission for new subscriptions. Write for further information and supplies. THE LIVING CHURCH, 1801 W. Fond du Lac Ave., Milwaukee, Wis.

POSITIONS WANTED

Clerical

PRIEST DESIRES POSITION, permanent or temporary. SIDNEY DIXON, Elkton, Maryland.

PRIEST, SOUND CATHOLIC, 13 years in present parish, desires change. Clean record. Best references from Bishop and associates. Wishes Catholic parish. Available October 1st. DAVIN BARRE, 1216 West First Ave., Columbus, Ohio.

Miscellaneous

ENGLISH CATHEDRAL ORGANIST, ample experience and ability, offers services to large active parish within ten miles Newark. Cathedral music. Boys preferred. Nominal stipend, alternative living quarters parish house. Address: ORGANIST, 37 Washington St., Newark, N. J.

ORGANIST, CHOIRMASTER, accustomed to boy and mixed choirs, recitalist, conductor, desires organ. Churchman, thoroughly efficient. Modern change desired. Address, G-111, THE LIVING CHURCH, Milwaukee, Wis.

POSITION AS HOUSE MOTHER, chaperone, or hostess in small boys' or girls' school, or companion to elderly person wanted by clergyman's widow. Address, C-253, THE LIVING CHURCH, Milwaukee, Wis.

RELIABLE WOMAN will care for children by hour, day, evening, or week. References. Address, H-251, THE LIVING CHURCH, Milwaukee, Wis.

TEACHER OF MUSIC, English, Dramatics desires position. Living and moderate salary. Long experience. Friends school. Address, F-148, THE LIVING CHURCH, Milwaukee, Wis.

TRAINED CHURCH WORKER desires position in school or institution for girls. Small salary. Address, P-252, THE LIVING CHURCH, Milwaukee, Wis.

WANTED: POSITION BY ORGANIST and choirmaster of marked ability and experience. Communicant. Will locate anywhere. References. Address, Box P-149, THE LIVING CHURCH, Milwaukee, Wis.

Bowditch Boat Company of Skaneateles and manager of the St. Lawrence River branch at Thousand Island Park in the '90s. He was associated with the Waterbury Felt Company of Skaneateles Falls for many years. He served as a director and later was vice president and treasurer. He relinquished all interests in the Waterbury Company several years ago.

He was director of the National Bank and Trust Company of Skaneateles for 21 years, and was senior director and vice president when he retired because of ill health from the board last January.

Mr. Kellog was village trustee for 14 years and served as a member and later as vice chairman of the Onondaga county park and regional planning board. He was senior member of the board.

He married Jennie Louise Kellog June 21, 1892. She and one son, the Rev. Hamilton H. Kellog, rector of St. James' Church, Danbury, Conn., survive.

The funeral service was conducted by the Rev. Henry Scott Miller, rector of St. James' Church, Skaneateles, August 21st.

MRS. J. T. ROSBOROUGH

TEXARKANA, TEX.—Mrs. Martha Parish Rosborough, widow of Capt. James T. Rosborough, C.S.A., was fatally injured recently, at the age of 92, in an automobile accident.

Mrs. Rosborough was largely instrumental in keeping the little mission of St. James' alive in its early days, and was the founder of the Church school in Texarkana. For more than 30 years she had been one of the leaders of the Woman's Auxiliary in the diocese of Dallas.

The Requiem Mass was celebrated by the Rev. W. L. Botkin, former rector of the parish. Bishop Moore of Dallas paid a tribute to her fruitful religious life.

She is survived by one son, Thomas Whitaker Rosborough of Glenwood, Ark.; and seven daughters: Mrs. Mary C. Dumbeck of Texarkana; Mrs. L. P. Beidelman of Little Rock; Mrs. W. N. Bemis of St. Louis; Mrs. O. S. Holliday, Mrs. Ben G. Cox, Miss Rachel, and Mrs. George Jacks, Texarkana.

MISS EDITH M. WILLIAMS

BROOKLINE, MASS.—Miss Edith Mary Williams died suddenly of heart failure at Adelynrood, South Byfield, August 19th, in her 64th year.

The funeral service was held in the Chapel of the Holy Cross, Adelynrood, August 21st, the Rev. Glenn Tilley Morse, rector of All Saints' Church, Old Newbury, officiating.

Edith Mary Williams was born April 9, 1871, in Staten Island, New York, the daughter of Frederick and Mary (Hodges) Williams. She was a member of the Socialist party from the time she reached her majority. A few years ago, she ran for Secretary of State of Massachusetts on the Socialist ticket. She was for the past 20 years a member of the Church of Our Saviour, in the Longwood section of Brookline. During that entire period, she taught in the Church

school. She was the local representative on the Federal Council of Churches. She was a charter member of the Church League for Industrial Democracy and of the Fellowship of Reconciliation, and a member of many years' standing of the Society of the Companions of the Holy Cross. A valuable member of its Social Justice Committee, she was one of the speakers at a session of its recent conference on The Contemporary Situation.

Surviving are four sisters: Clara E. Williams, Margaret Williams Moulton, Caroline Williams Bacon, and Rosamond Williams, and a niece whom she had adopted as a daughter, Muriel Williams.

EDUCATIONAL

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Thorough college preparation for girls 10 to 19. General course with music, art, and dramatics. Boarding and day students. Hockey, riding, and tennis. Catalog on request. Bishop of Washington, Pres. of Bd. of Trustees, Mabel S. Turner, Prin., Mt. St. Alban, Washington, D. C.

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New York

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COLLEGES AND SCHOOLS FOR GIRLS

Continued

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Scholarships offered to girls of ability. Regular fee \$500.00. Scholarship fee for 1934-35, \$250.00. Apply to MRS. EMILY TOLL HOPKINS, Valle Crucis, North Carolina.

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A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address THE PRECENTOR, CATHEDRAL CHOIR SCHOOL, Cathedral Heights, New York City

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ADVANCE PROGRAM
OF THE
FORTY-FOURTH NATIONAL CONVENTION
OF
THE BROTHERHOOD OF ST. ANDREW IN THE
UNITED STATES
ATLANTIC CITY, NEW JERSEY

OCTOBER 5-9, 1934

(All meetings in the Roof Solarium of the Hotel Jefferson (Kentucky Ave., near the beach), unless otherwise stated.
All regular meals will be served in the Hotel Jefferson dining room.)

Convention Theme:

"The Purpose of God for Men and Boys"

FRIDAY, OCTOBER 5

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| <p>1:00 P.M. LUNCHEON MEETING OF NATIONAL COUNCIL (in the Sun Parlor of the Hotel Jefferson).</p> <p>3:00 P.M. REGISTRATION.</p> | <p>4:00 P.M. INFORMAL RECEPTION TO CONVENTION DELEGATES BY THE NATIONAL COUNCIL (in Hotel lobby and parlors).</p> <p>6:00 P.M. DINNER.</p> |
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Opening Session

Dr. B. F. Finney, National President of the Brotherhood of St. Andrew, presiding.

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| <p>7:30 P.M. CALL TO ORDER.
DEVOTIONAL SERVICE—Rev. H. E. A. Durell, Chaplain of the Convention.
A WORD OF WELCOME—Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey.
RESPONSE—President Finney.</p> <p>8:00 P.M. "VITAL RELIGION IN A CHANGING WORLD"—Rev. Joseph Fort Newton, D.D.</p> | <p>8:20 P.M. "THE OPPORTUNITY IN THE BROTHERHOOD FOR THE MEN OF THE CHURCH"—Rev. Louis W. Pitt.</p> <p>8:40 P.M. "YOUTH BUILDING A NEW WORLD"—Rev. Gordon M. Reese.</p> <p>9:00 P.M. REPORT OF NATIONAL COUNCIL.
ADJOURN.</p> |
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SATURDAY, OCTOBER 6

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| <p>7:30 A.M. HOLY COMMUNION (Church of the Ascension, corner of Kentucky and Pacific avenues).</p> <p>8:30 A.M. BREAKFAST.</p> <p>9:30 A.M. to 12 M. CONFERENCES:
MEN: Roof Solarium, Hotel Jefferson.
BOYS AND YOUNG MEN: Assembly Room, Monticello Hotel.</p> <p>12:30 P.M. LUNCHEON.</p> <p>2:30 P.M. CONFERENCES: (As above).</p> <p>4:10 P.M. RECREATION.</p> | <p>6:30 P.M. DINNER.</p> <p>8:00 P.M. EVENING SESSIONS:
MEN: (Roof Solarium, Hotel Jefferson)—
"THE PURPOSE OF GOD—REAL WORK FOR REAL MEN"—Rev. G. Warfield Hobbs, D.D.
BOYS: (Assembly Room, Monticello Hotel)—
"THE CHRISTIAN MISSION IN THE WORLD TODAY"—Rev. E. H. Bonsall.</p> <p>9:00 P.M. PREPARATION SERVICE (Men and Boys)—Church of the Ascension—Rev. D. A. McGregor, Ph.D.</p> <p>9:45 P.M. ADJOURN.</p> |
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SUNDAY, OCTOBER 7

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| <p>7:30 A.M. CORPORATE COMMUNION (Church of the Ascension)—The Most Rev. James DeWolf Perry, D.D., Celebrant. Rt. Rev. Paul Matthews, D.D., Rev. H. E. A. Durell, Rev. Gordon M. Reese, assisting.</p> <p>9:00 A.M. BREAKFAST.</p> <p>11:00 A.M. Delegates will attend Church services in the various parishes of Atlantic City.</p> | <p>1:00 P.M. DINNER.</p> <p>3:00 P.M. MASS MEETING OF MEN AND BOYS—(Auditorium of Atlantic City Junior High School, Ohio and Pacific avenues).
Music by the Atlantic City C. W. A. Band.
Brotherhood Hymn, "JESUS CALLS US."
PRAYER—Rev. H. E. A. Durell.</p> |
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SUNDAY, OCTOBER 7—(Continued)

- 3:10 P.M. Address: "THE CALL OF A WORLD TASK"—John W. Wood, D.C.L.
- 3:35 P.M. THE BROTHERHOOD THROUGHOUT THE WORLD—Two-minute messages from the Brotherhood of St. Andrew in Great Britain, Canada, Holland, New Zealand, Australia, Mexico, Central America, the West Indies, Japan, China, and Liberia. Offering for support of Brotherhood work at home and abroad.
- 4:00 P.M. Address: "CARRY ON"—Rt. Rev. James E. Freeman, D.D., Bishop of Washington.
- 4:25 P.M. ADJOURN.
- 6:30 P.M. SUPPER.
- 8:00 P.M. JOINT SESSION at St. James' Church (North Carolina and Pacific avenues).
DEVOTIONAL SERVICE—Rev. W. W. Way, D.D.
OUR MEMORIAL ROLL—George H. Randall.
"THE MINISTRY OF THE LAITY"—Rt. Rev. Ernest Milmore Stires, D.D., Bishop of Long Island.
"THE OPPORTUNITY OF THE BROTHERHOOD AMONG THE YOUTH OF THE CHURCH"—Rev. Karl M. Block, D.D.

MONDAY, OCTOBER 8

- 7:30 A.M. HOLY COMMUNION (Church of the Ascension).
- 8:30 A.M. BREAKFAST.
- 9:30 A.M. to 12 M. CONFERENCES:
MEN: Roof Solarium, Hotel Jefferson.
BOYS AND YOUNG MEN: Assembly Room, Monticello Hotel.
- 12:30 P.M. LUNCHEON.
- 2:30 P.M. CONFERENCES.
- 4:10 P.M. RECREATION.
- 6:30 P.M. DINNER.
- 8:00 P.M. JOINT EVENING SESSION (Men and Boys) in the Roof Solarium of the Hotel Jefferson. Greetings: From the Daughters of the King. From the Girls' Friendly Society.
- 8:15 P.M. "THE LAYMAN AND THE KINGDOM OF GOD"—Rev. Bernard Iddings Bell, S.T.D.
- 8:45 P.M. "CHRISTIAN TRUTH AND MODERN THOUGHT"—Rev. Theodore O. Wedel, Ph.D.
- 9:15 P.M. ELECTION OF NATIONAL COUNCIL.
ADJOURN.

TUESDAY, OCTOBER 9

- 7:30 A.M. HOLY COMMUNION (Church of the Ascension).
- 8:30 A.M. BREAKFAST.
- 9:30 A.M. to 12 M. CONFERENCES:
MEN: Roof Solarium, Hotel Jefferson.
BOYS AND YOUNG MEN: Assembly Room, Monticello Hotel.
- 12:30 P.M. LUNCHEON.
- 2:30 P.M. CONFERENCES: (As above).
- 4:10 P.M. RECREATION.
- 6:30 P.M. DINNER.
- 8:00 P.M. JOINT EVENING SERVICE (Men and Boys) at the Church of the Ascension.
ANNOUNCEMENTS.
- 8:30 P.M. "THE PURPOSE OF GOD FOR THE WORLD TODAY"—Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina.
- 9:00 P.M. "FROM THE MOUNT OF VISION TO THE VALLEY OF SERVICE"—Rev. D. Wilmot Gateson.
- 9:30 P.M. ADJOURN.

CONFERENCE SCHEDULE

FOR

THE MEN'S DIVISION

Four Conference Periods and One Open Forum, daily, on Saturday, Monday, and Tuesday.
All held in the Roof Solarium, Hotel Jefferson

SATURDAY, OCTOBER 6

- 9:30 A.M. "PRINCIPLES OF CHURCH WORK WITH BOYS"—J. R. Marcum.
- 10:10 A.M. "PERSONAL RELIGION" (I)—Rev. D. Wilmot Gateson.
- 10:50 A.M. TEN-MINUTE INTERMISSION.
- 11:00 A.M. OPEN FORUM ON PRACTICAL METHODS OF BROTHERHOOD WORK—Led by Leon C. Palmer, with the cooperation of representative Chapter Directors.
- 12:00 M. ADJOURN.
- 12:30 P.M. LUNCHEON.
- 2:30 P.M. "THE DIOCESAN BROTHERHOOD ASSEMBLY"—Percival H. Granger.
- 3:10 P.M. "BROTHERHOOD OPPORTUNITIES IN NEARBY RURAL COMMUNITIES"—J. Q. Beckwith.
- 3:50 P.M. ADJOURN.

MONDAY, OCTOBER 8

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| <p>9:30 A.M. "THE PLACE OF THE BIBLE IN PRESENT-DAY CHRISTIAN LIVING" (I)—Rev. Noble C. Powell, D.D.</p> <p>10:10 A.M. "PERSONAL RELIGION" (II)—Rev. D. Wil-mot Gateson.</p> <p>10:50 A.M. TEN-MINUTE INTERMISSION.</p> <p>11:00 A.M. OPEN FORUM ON PRACTICAL METHODS OF BROTHERHOOD WORK—Led by Leon C. Palmer, with the coöperation of representa-tive Chapter Directors.</p> | <p>12:00 M. ADJOURN.</p> <p>12:30 P.M. LUNCHEON.</p> <p>2:30 P.M. "WINNING MEN TO CHRIST"—Rev. W. N. Parker.</p> <p>3:10 P.M. "THE FRIENDLY CIRCLE—A PRACTICAL PLAN FOR PROMOTING PERSONAL RELIGION"—Rev. H. A. L. Sadtler.</p> <p>3:20 P.M. ADJOURN.</p> |
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TUESDAY, OCTOBER 9

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| <p>9:30 A.M. "THE PLACE OF THE BIBLE IN PRESENT-DAY CHRISTIAN LIVING" (II)—Rev. Noble C. Powell, D.D.</p> <p>10:10 A.M. "PERSONAL RELIGION" (III)—Rev. D. Wil-mot Gateson.</p> <p>10:50 A.M. TEN-MINUTE INTERMISSION.</p> <p>11:00 A.M. OPEN FORUM ON PRACTICAL METHODS OF BROTHERHOOD WORK—Led by Leon C. Palmer, with the coöperation of representa-tive Chapter Directors.</p> | <p>12:00 M. ADJOURN.</p> <p>12:30 P.M. LUNCHEON.</p> <p>2:30 P.M. THE BROTHERHOOD AND THE MEN'S BIBLE CLASS—Rev. W. R. G. Irwin.</p> <p>3:10 P.M. "THE CHURCH ATTENDANCE CAMPAIGN"—Frank C. DuMoulin.</p> <p>5:30 P.M. ADJOURN.</p> |
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**CONFERENCE SCHEDULE
FOR THE
BOYS' AND YOUNG MEN'S DIVISION**

Three 20-minute Conference Periods (each followed by 5 minutes for song or intermission) each forenoon (Saturday, Monday, and Tuesday), as follows:

- (1) 9:30 - 9:50
- (2) 9:55 - 10:15
- (3) 10:20 - 10:40

Followed by simultaneous separate group conferences, for discussion of topics brought out by the three speakers; these group discussion conferences to extend from 10:45 to 12:00.

Luncheon at 12:30.

In the afternoon one discussion conference daily, from 2:30 to 3:15.

(All Conferences held in Assembly Room, Monticello Hotel.)

SCHEDULE OF TOPICS AND LEADERS

Saturday: General Theme: "BUILDING A LIFE."

- (1) "UNDERSTANDING AND USING THE BIBLE"—Leon C. Palmer.
- (2) "MAKING PRAYER REAL"—Rev. E. H. Bonsall.
- (3) "FINDING GOD IN THE SERVICES OF THE CHURCH"—Rev. Gordon M. Reese.
- (4) (Afternoon, 2:30-3:15) "REAL LIVING FOR REAL BOYS"—Richard H. Ranger.

Monday: General Theme: "STRENGTHENING THE CHAPTER."

- (1) "THE PLACE OF THE BROTHERHOOD CHAPTER IN THE LIFE OF THE PARISH"—Rev. Charles L. Ramsay.
- (2) "THE PROGRAM GUIDE AND HOW TO USE IT"—Rev. E. H. Bonsall.

- (3) "CORRELATING THE BROTHERHOOD CHAPTER AND THE CHURCH SCHOOL CLASS"—Charles W. Slicer.

- (4) (Afternoon, 2:30-3:15) "MAKING THE MOST OF MY LIFE"—Rev. C. Leslie Glenn.

Tuesday: General Theme: "SPREADING THE KINGDOM."

- (1) "THE FAITH AND YOUTH PROGRAM"—Douglas C. Turnbull, Jr.
- (2) "THE BROTHERHOOD'S OPPORTUNITY IN THE COLLEGE"—Rev. Theodore O. Wedel, Ph.D.
- (3) "THE DIOCESAN OLDER BOYS' CONVENTION"—Arnold Marcum.
- (4) (Afternoon, 2:30-3:15) "COUNTING FOR CHRIST"—Rev. C. Leslie Glenn.

Preparation Cards for Holy Communion

PREPARATION FOR HOLY COMMUNION

The Priest, having arranged the Sacred Vessels on the Altar, descends the steps and stands in the midst, the Server kneeling at his left, and says: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Prison. I will go into the altar of God. Server. Draw unto the God of my joy and gladness.

Psalm 43, Judica me, Deus. (This Psalm is omitted in Roman Celebrations and from Passion Sunday until Holy Saturday, vigilance.)

P. Offer sacrifice with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

S. For thou art the God of my strength, why hast thou put me from thee: and why go I so bitterly, while the enemy oppresseth me?

P. O send out thy light and thy truth, that they may lead me: and bring me into thy holy hill, and to thy dwelling.

S. And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

P. Why art thou so heavy, O my soul: and why art thou so disquieted within me?

S. O put thy trust in God: for I will yet give him thanks, while in the help of my conscience, and my God.

P. Glory to the Father, etc.

S. As it was in the beginning, etc. Amen.

P. I will go unto the altar of God.

S. Draw unto the God of my joy and gladness.

P. Our help is in the name of the Lord.

S. Who hath made heaven and earth.

P. I confess to Almighty God and to thee, my brother, that I have sinned exceedingly in thought, word, and deed, by my own fault, by my own fault, by my own most grievous fault. Therefore I beg thee, my brother, to pray for me to the Lord our God.

S. Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

P. Amen.

S. I confess to Almighty God and to thee, father, that I have sinned exceedingly in thought, word, and deed, by my fault, by my own fault, by my own most grievous fault. Therefore I beg thee, father, to pray for me to the Lord our God.

P. Almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life.

S. Amen.

P. O The Almighty and merciful Lord grant unto us pardon, absolution, and remission of all our sins.

S. Amen.

P. Will thou not, O God, turn again and pardon us?

S. That Thy people may rejoice in Thee.

P. O Lord, show Thy mercy upon us.

S. And grant us Thy salvation.

P. O Lord, hear my prayer.

S. And let my cry come unto Thee.

P. The Lord be with you.

S. And with thy spirit.

P. Let us pray.

The Priest goes up the steps to the Altar and the Server goes to his place on the Gospel side.

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