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VOL. LXXXV MILWAUKEE, WISCONSIN, MAY 16, 1931 No. 3

EDITORIALS & COMMENTS

"A Dinner of Herbs"

WE NEVER seem to hear sermons, in these days, on the text from which these words are taken. It used to be a favorite text with preachers, especially those whose parishes were in the country; or so we are informed by more than one "oldest inhabitant." From the same source, we learn something about the actual sermons. Occasionally these dealt with family life—as might have been expected. But far more often the preachers, taking the text as a point of departure, preached on simplicity of life! They did indeed—as long ago as that. Moreover, they stressed one particular phase of the subject: the daily meals. Sometimes, we are told, the sermon was directed more especially toward the women of the congregation. Plain food, even for "company," was recommended. This was to the end that there might be leisure and freshness for spiritual things—most particularly church-going. So many wives and mothers stayed at home on Sunday to get dinner, that elaborate Sunday dinner of those days! At other times, the preacher turned his attention to the men. They were admonished as to contentment with plain food—for the same reasons. Then again, the sermon might be general. Everyone was urged to live simply, in the matter of food, in order to have the means to give to those in need. How interesting it would be to read some of those old sermons!

No, we never hear anyone preach on that text now. But—and not so very seldom, at that—we hear a rector say that he would like to preach on it. Sometimes we hear a bishop say that he wishes that he might take it as his text. Then, why don't they? We all know that they never do. The reason is not far to seek: if they did, they only too probably might make bad matters worse. For they would not consider family life in the light of the text—not even should they use Dr. Moffatt's translation: "Better a dish of vegetables with love, than the best beef served with hatred." Nor would they be at all likely to take simplicity of life as their theme. What *would* be their sermons on this text? No one knows, for certain. But anyone who is well acquainted with the clergy knows why they wish that they might preach on the text—knows in general always, and knows in particular very often.

In almost every parish there is at least one member whose membership constitutes a danger to the work of the parish. We do not refer to the devoted parishioner who wishes to do all the work or to give all the money. Neither is reference made to the parishioner who comes regularly to services, perhaps, but does no work and gives no money. They are *problems;* moreover, they are problems that can be solved. As such, they are not dangers. The parishioner meant is the one who "makes trouble." Which one is this? Invariably, this parishioner is a person who has the habit of animosity. Psychologists, we believe, can explain such persons; but their explanations are seldom much comfort to unfortunate rectors or bishops.

CONSIDER, for example, the man who wishes to be the most important person in the parish, because he thinks this is his right; any interference with his accomplishment of his desire, and he becomes an enemy. It may be that he, at real sacrifice to himself, makes large and regular contributions. Perhaps a new parishioner comes, who makes as large, or larger, contributions, and makes them as regularly. The rector may, naturally enough, show his appreciation of the help given by this new parishioner. Then what? Very often a trouble-maker will dislike the new parishioner. This feeling may then extend to the rector. Several endings are possible. Only too certain is it that they are all sorry endings. What can the rector do? Prevention is not often possible. And cure? Conversion is, of course, the only cure. But, meantime, the work of the parish has been crippled.

Or it may be that the trouble-maker's animosity is directed not toward another man who can give as much as he gives, but toward a poor man who can contribute little except constant interest and unfailing work. The rector, very naturally, values such a man as this, and shows it. The trouble-maker will soon dislike him, and perhaps he will dislike the rector also. An even more difficult situation is thereby created. What can the rector do—or cease to do? The rich man may remind him, in so many words, of his value to the parish. Can the rector quote the text to him—even in the Moffatt translation, let alone the King James version? He can, of course. But he is usually too wise to do it. To be sure, there is the other proverb, a little farther along in the book. But the experienced rector will not quote that either—except to his sympathetic wife, in the safe seclusion of the rectory. It is vivid, and it is pointed—particularly in Moffatt: "Better a morsel of dry bread and peace, than a house full of banqueting and quar-

rels." It may come almost to that, too, if the trouble-maker goes beyond talking—as he may go. Is there nothing that the rector can do? Not much. He can ignore the trouble, though not the trouble-maker; he can counsel the subject of the trouble-maker's animosity to patience, should that subject become aware of the animosity, and speak to the rector about it—as he may. Preach on our text? Hardly!

The trouble-maker may be a woman. This creates situations even more awkward. She may be the woman in the parish whose social position is higher than that of any of the other women of the parish, except the rector's wife. And she may regard it as her right to be the most intimate friend of the rector and his wife. What can the rector do—and what can his desperate wife do? (For such a parishioner as this can reduce the rector's wife to desperation!) They cannot possibly be what the trouble-maker wishes them to be. There is usually the additional complication that they would not if they could. What discerning person (and the inhabitants of rectories become discerning!) has any desire for intimacy with such an one as this type of trouble-maker?

What can be done? Sometimes the rector's wife may manage so to plan things that she is "friendly with all, and intimate with none." But the trouble-maker will hinder this; and she may prevent it. For example, she will tell the rector's wife things that she thinks she "ought to know" concerning the other women against whom her animosity has been aroused. And she may tell the other women things about the rector's wife that she thinks they "ought to know." Then, finally, the rector comes in for his share. He has to listen. Whether he is silent, or whether he speaks, the consequences are apt to be the same: he is accused of "partiality." What can he do? He may, and beyond a doubt does, consult his wife. She is a woman—but that does not help him much, if at all; she is such a totally different kind of woman from the trouble-maker! Moreover, she is quite as deeply involved as he is. They can only try to "treat all alike." But this is the very thing that the trouble-maker particularly does not want! A sermon on our text is beyond even a last resort. Of course, it is!

EVERYONE who is a member of a parish knows about trouble-makers. The welfare of almost every parish is menaced by at least one. The rector can do so little! How about the other parishioners; can they do anything? It need hardly be said that nothing in the world is more dangerous than for them to try. They may merely increase the danger by so doing. Or they may become trouble-makers themselves. Animosity would appear to be easy to "catch." Still, there are things that the other parishioners can do. For one thing, they can resolve that they will never, under any circumstances whatever, complain to the rector about anything whatever that he may do or not do. For another thing, they can resolve that they will not, even one single time, tell the rector or his wife or anyone else in the parish anything, no matter what, that they think he or she or they "ought to know." And for a third thing, they can resolve to listen to no complaints about the rector, and to no one who would tell them things that they "ought to know" about anyone at all. This last, of course, is the only one of these three co-operative acts that is really supremely hard to perform. And it is. Few things annoy the trouble-maker, whether man or woman, more than the refusal to listen. The very refusal becomes something that the rector—and others—"ought to know"! A great actor once found a way to do it. Whenever anyone came to him with something that he "ought to know," about anyone in his company, he used to quote the words of Hamlet to Polonius when he came on one of his intruding errands: "Do you see yonder cloud that's almost in shape of a camel?" This way succeeded—once in a while. But we do not venture so far as to advise rectors to follow the example of that actor. It *did* succeed, sometimes. But there were other times when it led to the remark on the part of the person who had come that the great actor was crazy. Polonius, we all recall, thought this about Hamlet. Would it be well for parishioners to try it? Perhaps not—unless they happen to care little about their reputation for sanity. What *can* they do? There is only one safe course: escape as quickly as they can. Who has not seen them doing it?

For, fortunately, there are many wise as well as good parishioners. They wish to help the rector in all the ways open to them. A large number of those ways he will indicate to them. The rest they will find for themselves. He cannot tell them what to do with trouble-makers. The only guidance they have must come from their own good sense and their own good breeding.

WHERE does the bishop come in? For we began by saying that bishops, as well as rectors, sometimes wish that they might preach on the text: "Better is a dinner of herbs where love is, than a stalled ox and hatred therein." They do so wish. And they would preach on the other proverb, too: "Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife."

In every diocese there are trouble-makers, men and women, who have the habit of animosity. They manifest it in various familiar ways. The bishop gets the brunt of it, whether it is directed toward him "or contrariwise." For the trouble-maker is as dangerous an ally as an antagonist. What can the bishop do? Preach on our texts—either or both? Scarcely. He can do only what the rector can do: not much. But the good and wise people of the diocese, clergy and laity, can do something. They can do as do the good and wise parishioners: show their wisdom and their good sense and their good breeding. Fortunately there are many of them—and they do just this.

But what of the trouble-makers? Are they to be consigned to outer darkness? Certainly not. And this never happens! Are they to be scorned? Certainly not. It is to be feared that this does happen, sometimes. What, then, of the trouble-makers? The only right attitude toward them would seem to be to hope for their conversion, with that kind of hope which confidently expects fulfilment—though not seeing how or when. Meanwhile—patience.

ACKNOWLEDGMENTS

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A CHRISTIAN gentleman, when blamed by his commercial partner for doing so much for the cause of God, made this reply: "Your fox hounds cost more in one year than my religion ever cost in *two*." —*Whitecross.*

DAILY BIBLE STUDIES

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

ANTICIPATION

Sunday, May 17: The Sunday after Ascension Day

READ I Peter 4:7-11.

LIFE is largely anticipation. We live in the future more than we realize. St. Peter believed that the end of the world was coming speedily, and we, though nineteen centuries have passed since he wrote his Epistle, are still looking forward. God has made us in such fashion that we look forward not only in body, but in mind and spirit, anticipating that which is to be. The past is not forgotten or disregarded. It is the background. St. Peter remembered Christ and His divine work, and from His teaching he looked for a fulfilment of the plan of God. We need to be careful, notwithstanding, that we neglect not the present. He best prepares for the future who is faithful in daily living.

Hymn 1

Monday, May 18

READ Psalm 96.

HE COMETH to judge the world, and that judgment means preëminently setting wrong things right and establishing righteousness. It is the Christian's joy that he can anticipate the Day of Judgment with assurance, for then all that is bad will be set aside and removed, while all that is good will be permanently established and perfected. It is like a vision which inspires the struggle and education of the present. We see ourselves as we shall be, by God's grace, and so we gain boldness in our efforts. We see the world as it will be when all evil has gone from her, and so we gain patience. Advent and the Sunday after Ascension Day have a like message, for the coming of the Holy Spirit was the beginning of a new era, the last era of the world's great history.

Hymn 540

Tuesday, May 19

READ St. John 15:26—16:7.

OUR Blessed Lord did not leave His Apostles in a trying uncertainty. Very definitely He told them that He would send the Comforter. And the Christian, while like the Apostles he is to bear witness concerning Christ and His work, can look forward to final victory and strive for its coming even though the present day be dark. It is the clear and positive truth of Christianity that proves its divine power. We are not following "cunningly devised fables" (II Peter 1:16), but we are looking for and preparing for a fulfilment of the promises which can never fail. For any man to cry, "What does life mean?" and like Pilate "stay not for an answer," is to prove a pitiful ignorance which even science and philosophy rebuke and which the "faith once delivered" sweeps aside with holy scorn.

Hymn 499

Wednesday, May 20

READ Acts 1:15-26.

IT WAS a fine proof of courage and faith when St. Peter during the ten days between the Ascension and Pentecost called the Eleven together to fill the place of Judas. While these years and centuries are passing and bringing nearer the Great Day, we also have much to do under the Spirit's guidance. Our conferences and conventions are not vague gatherings. We have a work to do for God which is definite and clear. Our marching orders are direct: "Go ye" (St. Matthew 28:19). We have the world to convert and we have the preachers and missionaries to prepare. The past nineteen centuries thrill with activities. The future is calling. Oh, the splendor of life and action when we know Whom we have believed and what He has given us to do!

Hymn 485

Thursday, May 21

READ Philippians 3:13-16.

MANY of us fail because our life is so indefinite. We are like a body without bones and muscles and nerves, floating about in the air with jelly-fish form, but no shape to be grasped. And we are at fault because Christ has made very clear what we are to do and how we are to do it. Each day should have a program, the first article of which is prayer. A clearly cut plan of the whole life should be before us. We cannot tell all the circumstances which will surround us, but these cannot affect the positive course. "From God, for God, to God"—so we can give title to the program, and the Holy Spirit will guide us and the Master Himself, the Good Shepherd, will go before us. Never let Satan tempt us to believe or say, "I do not know why I am here!"

Hymn 385

Friday, May 22

READ I Corinthians 4:1-5.

A MYSTERY is something which we cannot perfectly understand and which we yet accept. Of old, the Sacraments were called "Mysteries," and indeed the whole basis of Christianity, the Incarnation, is a mystery. And yet there is a clearness in Christianity and in the Christian life which enables us to go forward with courage and cheer, for the way is prepared for us. Life itself is a mystery, for there are so many things in our human experience which we cannot understand. The blessedness of it all is that some day we will understand, and we anticipate the coming of that day with faith and love. We are not living in the darkness of the night, but in the twilight. We can see and hear enough to comfort us. There need be no hesitation. But all the while, like the Hebrews of old, we "seek a country" (Hebrews 11:14).

Hymn 384

Saturday, May 23

READ Revelation 6:9-11.

IN PARADISE even as on earth God's children wonder how long it will be before the Great Day of the Lord shall come. We anticipate, we look forward, we believe, yet we cry for a better day. This is the divine force within us which impels us to work for a better world and a better life. It is the Spirit of God in us which bids us seek and pray, even while we labor. Nor does it weaken our enthusiasm, for we know there will be a final victory and we seek to have a share in it by doing all we can to fulfil God's will. If we are careless and idle perchance we can hear the dear Christ echoing the cry: "How long, O My children, will ye doubt and fear when there is so much for you to do?" Anticipation is active and full of loving courage.

Hymn 540

Dear Lord, I thank Thee for the anticipation which in faith and love leads me to seek a Country. I would, as Thou bidst me, strive for the coming of a better day for the world. But I ask Thy help that I may go forward with assurance, for Thy promises cannot fail. Amen.

"I NOTICE," said the stream to the mill, "that you grind beans as well and as cheerfully as fine wheat." "Certainly," clacked the mill; "what am I for but to grind? And so long as I work, what does it signify to me what the work is? My business is to serve my master, and I am not a whit more useful when I turn out fine flour than when I make the coarsest meal. My honor is not in doing fine work, but in performing any that comes as well as I can."

—*Exchange.*

ST. STEPHEN'S COLLEGE

A STATEMENT BY THE CHURCH COLLEGE COMMISSION

THE undersigned members of the Church College Commission appointed by the Department of Religious Education of the National Council of the Episcopal Church desire to call the attention of the Church to the serious and immediate need at St. Stephen's College, Annandale-on-Hudson.

This appraisal of the contribution of St. Stephen's College to the Church has been reached after careful study of the college records and documents, and by personal visitation to the campus, in which the members of the Commission had free access to records, to students, and to individual faculty members.

As a result of a combination of circumstances, beyond the control of its administration, this institution is faced with a deficit amounting to $60,000. For the most part this deficit is due to the inability of a few large subscribers to maintain annual contributions which they have been making for a period of years. It is hoped that, with the revival of business prosperity, some of these contributions may be renewed and that, in the meantime, endowment increases and subventions from certain of the large educational foundations may restore the balance of the college's finances.

It is, however, absolutely essential that new sources of income be found *within the next few months*. The Commission believes that the Church at large will respond to this urgent need promptly and generously.

For nearly three-quarters of a century St. Stephen's College has been making a notable contribution to the program of higher education in the Episcopal Church. Its location on the highlands of the Hudson River is a beautiful one; its campus is ample; its buildings are modern and excellently equipped. Its faculty consists of unusually able and well-trained scholars (some of whom are men of very great reputation). More than this, it is especially worthy of note that the entire institution is infused with an enthusiastic interest in the individual student. The curriculum meets the ideals of progressive educators, and is in fact a model of the way in which college education can be adjusted to the needs and interests of the individual.

Within recent years St. Stephen's College has received a signal mark of recognition in that it has been incorporated into the educational system of Columbia University. Its faculty holds membership in the faculty of Columbia and its degrees are granted by that institution. The relationship has been accomplished without impairing the integrity of St. Stephen's or affecting in the slightest degree its affiliation with and loyalty to the Church.

In this connection it should be repeated that St. Stephen's is in a very special sense a Church college. Its warden and two members of its faculty are priests of the Church. The remainder of the faculty are either communicants of the Church or are Christian gentlemen thoroughly in sympathy with the college's spiritual aims. The Holy Communion is celebrated daily and is well attended, while the daily Vesper service is noteworthy, not only for its dignity and beauty, but also for the spirit of devotion shown by many of the students participating in it. The curriculum contains a required course in religion, and the courses in psychology, philosophy, and history include reference to religion. More important than all of these features is the fact that religion at St. Stephen's appears to be a normal and natural element in the student's life. It is not paraded nor forced but, perhaps just for these reasons, it appears deeply vital. St. Stephen's has incidentally an enviable record for the men she has sent into the Church's ministry, and this record is being constantly maintained.

St. Stephen's College well deserves the instant and loyal support of the Church and needs it badly.

WALTER HULLIHEN, President,
University of Delaware, Chairman.

JARED SPARKES MOORE, Professor of
Philosophy, Western Reserve University.

NILES CARPENTER, Professor of
Sociology, University of Buffalo.

SORROW seems sent for our instruction, as we darken the cages of birds when we would teach them to sing.—*Richter.*

BISHOP FISKE ON THE MARRIAGE CANON

Speaking of the proposed new form of Canon 43, as recommended by the Commission on Marriage and Divorce, the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, said in his recent convention address:

THERE are some excellent suggestions in the proposed canon, such as the provision that in every parish instruction shall be given, both publicly and privately, on the nature of Christian marriage and the mutual forbearance and responsibilities of marriage; provision that those desiring to be married by the Church's service shall sign a statement declaring that they hold marriage to be a life-long contract and engage themselves to make every effort to realize the Christian ideal and to avail themselves of the means of grace thereto provided by the Christian Church; a declaration of the ground on which marriage may be annulled, etc. In plain fact, however, the proposed instruction can and should be given, canon or no canon. In actual practice it will not be given any more faithfully under canonical provision than it is now given without it. And as to the proposed declaration, many couples will at such a time (I suppose) sign almost anything.

The section which will arouse discussion and widespread disapproval is Section VII, which will permit clergymen to act as civil magistrates in the performance of a marriage in some other way than that provided by the Church, making each case depend upon its own circumstances, and creating ecclesiastical courts to judge such marital cases; or, in the event of courts not being constituted, leaving such cases in the hands of the Bishop to act with the advice of some learned lawyer.

I am utterly and absolutely opposed to this provision. It will really open the door for the remarriage of divorced persons, though that is emphatically declared not to be its purpose. It will introduce confusion worse confounded. It gives to the Bishop a responsibility and authority which should not be his. While much may be said for the evident purpose of the proposal in its desire to bring under continued religious influence those who have contracted marriages opposed to the Church's law, I believe that the authorization of civil marriages contrary to Christ's ordinance, *to be performed by Christ's ministers*, is a dangerous permission likely to have disastrous consequences in the breaking down of the Christian standard of marriage at a time when the Christian law should be more strictly upheld.

Moreover, it will be a source of infinite embarrassment to the clergy, rather than a help to them in their pastoral responsibility. It is a provision impossible in practical operation. The only possible solution of the problems presented by cases such as this section is designed to deal with is by an absolute separation between civil and religious marriage, with those who cannot accept the Christian standard contenting themselves with the variegated practice of the civil law of the several states, unless the somewhat vague efforts at instruction proposed under the canon may lead to a higher conception of marriage and a readiness to confide in the clergy and seek their spiritual counsel and aid in reconciling unhappy married couples before they have made shipwreck of their union. I leave it to the clergy to indulge in guesses as to how eagerly and frequently their aid will be sought.

THE GREAT Civil War in America did not lack Florence Nightingales of as strong and tender heart as hers. . . . When the three days' fighting at Gettysburg was over twenty thousand young men—the flower of both North and South—were left on the field. There for days and nights many of them lay before they could all be transported to a distant hospital. But their feeble cries did not waste their wail upon the midnight or mid-day air alone. Through all these burning and chilling hours of pain these angels of human love and Heaven's mercy walked among them in their sweet and gentle ministry. Of the most thoughtful was this—to carry about, with their cordials and restoratives, pencil and paper, to take from the closing lips of the dying his name, town, and state, and his last words of remembrance for loved ones at home; and then, closing his eyes tenderly, to write to the distant mother, wife, or sister the feeble utterances of the departed.

—*Elihu Burritt.*

On Seeking and Finding

By the Rev. Max Pribilla, S.J.

German Jesuit, Author of "Um Kirchliche Einheit"

Translated by the Rev. Anton A. Mueller, Th.D.

A LETTER was addressed to me recently by one of the recognized leaders of the Stockholm Ecumenical Movement for Friendship Through the Churches. In it the writer confesses himself deeply chagrined through the fact that in the negotiations being attempted in the interest of Christian unity the insurmountable walls separating the Churches keep obtruding themselves. Distressed as he is, he nevertheless is determined to put his trust in God, with whom nothing is impossible, and to carry on, as hoping that Christendom, so sadly divided now, shall yet coalesce in one holy and universal Church.

Such thoughts are likely to come to all who are intelligently and sympathetically interested in the Christian reunion movement. Hope and discouragement alternate and struggle with each other by turns. Is it any wonder, then, if now this doubting Thomas voices the ominous word "crisis"? then that despondent soul predicts an impending collapse of the whole movement? Many that are anxious for showy success here and now promptly seize on these utterances and interpret them as signals of retreat from their posts and justify themselves in unloading upon other shoulders their unavailing toil.

What a mistake! Christ's soldier must not allow disappointments, however numerous, to disconcert and discourage him. Though the object, Christendom's reunion, be far, very far away, still each and every effort to bring it nearer has the blessing of Christ's command and of His prayer; nay, the very seeking thereof is big with boons of an order so exalted that the toil would be worth while, even though that object itself were never completely realizable here below.

The thought, "It is God's will," inspired all those who at any time have endeavored to find a way in which a Christendom disintegrated might become reintegrated, and for that reason they put their trust above all in the power of prayer; for no matter how eager we children of men may be in seeking for union, it is God alone who can give the finding thereof. Accordingly, it was a profound and weighty Christian truth to which the World Conference on Faith and Order gave utterance when, in its "Suggestions for an Octave of Prayer, 1922," it declared: "The Unity of Christendom can be accomplished only by the Church on her knees. Unity in prayer necessitates as well as precedes unity in action." From perseverance in prayer for unity the soul will get strength to withstand whatever opposes itself to the work of reunion.

Nor is prayer our only weapon. Praying must be coupled with seeking. Hence the significant warning added in the Suggestions: "Prayer without action is barren pietism." To be sure, God alone can give success, but it is the will of the sovereign God to grant success not as a gratuitous gift but as a reward, as a prize for loyal coöperation. Realizing this, the disciples and promoters of the work of Christian reunion will have none of the inertia of those who would look for the reunion of Christendom only to a Divine miracle. The saying, "God helps those who help themselves," applies to the work of reunion as well. While to find is not in our own power, we can and must diligently seek.

But in order that our seeking may be profitable and blessed there is need of study and self-examination, lest we waste time and energy to no purpose and, as it were, strain after stars quite beyond our reach. Before we resolve on the course to be pursued in seeking after unity, it behooves us to examine, thoroughly and soberly, the actual state of the different denominations. And here we must ever bear in mind that the divisions in Christendom have persisted through hundreds of years and that, consequently, the sense of solidarity between Christian and Christian has become atrophied, nay, has largely died out. As time went on, boundaries, still pliant in the early days of separation, grew set and became walls of separation between the Churches, walls so big as to crib and confine the view beyond and interfere with the interchange of ideas and goods.

Everywhere you encounter today a variety of Christian bodies, each one independent of, and consciously antagonistic to, the other. Their diverse tenets and forms of worship grow out of and are entwined with convictions as deep as they are sincere, convictions held as binding in conscience and handed down as a sacred trust.

In view of this state of affairs it were a bootless, not to say criminal venture to try to raze as it were overnight the walls which run around the Churches. The result would only be a mobilizing of the adherents of the different denominations for the purpose of defending and fortifying those walls. Instead of serving, we would be disserving the cause of unity; the rent, instead of being mended, would become worse. Hence, what is above all else required of workers in the cause of Christian unity is that they arm themselves with great patience as well as manifest great and far-reaching considerateness for the individual Christian's state of conscience. Christendom's redintegration can, like all organic growth, come only from within; to fall back on force is alike futile and wrong.

IN THE domain of religion he always is most successful who strives not to convert another, but he who converts himself, who, that is, endeavors to translate the law of Christ into terms of his own life. In other words: A radical change of mental attitude and moral bent is *sine qua non* to the *rapprochement* and redintegration of a disintegrated Christendom. It is not by much speaking and writing about the distant objective that unity is promoted but by fulfilling the practical prerequisites toward its ultimate attainment.

Chief among these is the earnest intent to renounce once for all the purely negative attitude toward other denominations. Loyalty to one's own religious principles involves no duty to see in others only what is bad, imperfect, and different, and to ignore what is good, constructive, and held in common. Reverential regard for one's neighbor's soul is like a charm, it captivates and conciliates. If we will but banish absolutely from our innermost thoughts the error as though our neighbor's character or Christianity were inferior because his faith, forsooth, was not just like ours, we shall find the practice of this virtue of reverence for souls increasingly easy. Grace corresponding in degree with the requirements of his salvation is accessible to every man, yet is his free coöperation therewith not necessarily tied up with membership in a particular ecclesiastical organization. Hence it may well be that one man who errs in good faith leads a holier life than another man who has the true faith. More than once did St. Augustine point out that not infrequently those without, that is, they that are outside the pale of Christ's visible Church, are in God's sight better than many that are within.

Genuine humility and frank open-mindedness as regards what is good in the other Christian camps will prompt us, moreover, to take an interest in our separated brethren's concerns, their religious life, endeavors, and conflicts. Thus shall we come to realize that the separation between Christian and Christian, sincerely striving withal to serve God and His dear Son, is a matter of poignant grief and greatly injures the cause of Christianity, and that it is our duty to avoid whatever might widen the breach and to do what lies in our power to help to heal the same. Every demonstration of respect and love is like oil on troubled waters, whereas lack of mutual knowledge on the part of the different denominations makes respect and love difficult of practice.

It augurs well, therefore, for the future of the movement on behalf of Church union that both Catholic as well as Protestant and Orthodox leaders strongly insist that all possible provision for a better understanding on the part of Christian denominations must be made. Quite in line with this is the

principle which the Conference on Faith and Order has laid down in these words: "The beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one." Here is a program which even Catholics can assent to unreservedly. Investigations so thoroughgoing cannot fail of ascertaining definitely and conclusively whether the differences that divide the denominations are mere misunderstandings due to theological jargon or whether there exist between them as a matter of fact objective and irreconcilable antitheses. In any event, closer inspection will definitely and finally dispose of a vast mass of misunderstandings and snap judgments, thus taking the ground from under many an animosity and many a charge. Nor will the cause of unity be hurt if in the arena of free discussion the master spirits come to grips, provided that a spirit of respect and love is preserved. A Catholic British theologian is quoted as saying once upon a time that in order to become a saint one must first be a perfect gentleman. Once the representatives of the several Churches make up their minds to speak and act as gentlemen and to eliminate from their controversies all that savors of the acrimonious disputations of the past, much indeed will have been gained.

But the star of hope, whose rays illumine all the conversations between the separated Churches, is, besides the grace of God, the conviction underlying all human thinking that truth is one and God Himself its ultimate ground. The more sincerely we ourselves seek the truth and nothing but the truth, and the more effectually we promote love of the truth in others as well, the greater will be our success in promoting unity. At least we shall be preparing its way. To be sure, it must be an ardent love of the truth, a will to truth that recoils not but courts arduous seeking and stands ready to embrace the truth once found, cost what it may.

But if in our labors in behalf of unity we meet with disappointment and discouragement, then let us remind ourselves that it is Christ's, not our cause, we are seeking. Christ wills the unity of all His disciples and for it He prayed and toiled. Hence we act in conformity with His spirit and in obedience to His command when we, too, pray and work for unity. True, there comes times when the workers in the Church unity movement may well say to Christ: "We toiled all night and took nothing." Still they may and should also add: "But at Thy word we will let down the net." He who thus toils on by putting his trust in Christ's help will not labor in vain, even though it be not his good fortune to see the tangible results of his toilsome seeking.

YOUR SERVANT: THE MINER

BY THE REV. WILLIAM B. SPOFFORD
MANAGING EDITOR OF *The Witness;* AND TREASURER OF THE CHURCH EMERGENCY COMMITTEE

DECENT people, buying a necessary commodity like coal at higher prices, like to believe that the miner who goes into the earth to dig it is at least assured of a warm meal when he comes out at the end of the day. Times are hard with the depression and all. Nobody can hope for very much. But even at that I presume decent folks want the miners, who dig the coal which keeps them warm, to be supplied with enough food to keep them well. Very decent people might possibly go a bit further and argue that they should be supplied with the minimum necessities of life, not only for themselves but for their families.

They are not getting it in West Virginia. I have been in the Kanawha Valley Field, near Charleston, for a couple of days. I came with the idea that Vice-president B. A. Scott of the newly organized West Virginia Mine Workers, in telling the story of the misery in this valley before the Senate Committee recently, was putting it on rather thick. He wasn't. I have visited mining camps which for downright destitution surpass anything I have ever seen. Some of us said a couple of years ago that conditions in Marion, N. C., were the worst we had ever come in contact with. Today I say that conditions in the mining camps that I have visited are worse. Miserable shacks for homes, rows of them all alike, gray with coal dust. No yards unless the enterprising miner has plowed up a five by ten bit of land for a garden. Privies behind each little three-room house with a pump nearby furnishing the drinking water for every six or seven homes. Children half naked and barefooted, playing in the muddy streets.

These miners are supposed to work eight hours a day. Few of them are getting that much, but some are working longer, though they are paid for only eight hours and are fired if they so much as suggest that they should get overtime. Wages? I set it down here from the pay envelopes before me. Here is Carl Basham, a fine young married miner—he earned $19.80 for two weeks' work. Charged against him was $11.00 for scrip. Scrip is company money, pennies, dimes, quarters, which can be used by the workers to buy commodities at the company store. Just how much scrip is worth in United States money I do not know; the miners tell me about sixty or seventy cents. That is not far off if the owner of a movie theater I saw in one of the towns is right in his figuring, for on the box office he has a sign posted which reads; "Admission, 20 cts. in money; 30 cts. in scrip." Miners are paid for the most part in scrip. I have talked with scores of miners who haven't had real money for two years. Scrip is the reward for their labors, forcing them to buy in the company store at whatever prices the company cares to charge. Eleven of Carl's $19.80 was scrip—$3.00 for rent, meaning that he pays $6.00 a month for the miserable shack he and his family lives in—and he doesn't even live in that if he does anything to offend the boss, like attending a meeting of the union, or saying that he should be paid for overtime. He is fired and handed an eviction notice, based upon the "yellow dog contract" which reminds him that he agreed to "yield up and deliver quiet and peaceable possession of the said premises to the said company within five days after receiving a notice." Out he goes, wife, children, and all. He is charged off for a doctor, $1.00 every two weeks, whether he needs a doctor or not; 65 cts. for the hospital; a little more for mine supplies; a little more for the care of his tools. Well, the company in this case of Carl Basham managed to get back $19.55 of the $19.80 that he earned for two weeks' work. But he still had 25 cts. coming to him and he went to the office this morning to get it. A quarter isn't to be set aside too lightly in this part of the country. But he was told that a mistake had been made; that they had forgotten to charge him for an item of 25 cts.—so that he came out just even. So it goes through all the envelopes before me. Here is one who drew 70 cts. for two weeks' work; the next was in debt to the company for $4.00 at the end of his two weeks; the next drew $1.95; the next, $4.90—and so on.

One could enliven the story with thrilling stories of heroism and of misery. This morning I talked with George Odell—forty years old, the father of eight children, with a paralyzed mother to support as well. He was worried about his mother. He was to be evicted on Saturday and he feared it might kill her. Then there was his little girl, just six, who was recovering from infantile paralysis, but who was still very ill since he could get no rice or wheat to make her strong, and the diet of beans she seemed unable to assimilate. He was one of those who had been fired and evicted for saying to the boss that he should be paid for more than eight hours when he had been working twelve and fourteen. "If you don't like it, get out," was the answer. A good, honest, Sunday school-going miner, who still hopes that he can get his flock of children through high school is George Odell.

These thousands of miners, capably led by as fine a group of leaders as I have known, are fighting for their union. Everything is against them; no money, starvation, an industry that is in an awful mess. A hopeless proposition I was firmly convinced when I left New York, but I shall leave tomorrow morning believing they will win; that they will create a clean, strong, militant mine workers' union. Why? Because they are determined to have it, regardless of the cost to themselves. They have a spirit and enthusiasm to which one can only bow humbly, and then pitch in and help with everything one has.

If you can help, with no matter how little, send it to the Church Emergency Committee, 287 Fourth avenue, New York City, and it will be forwarded at once to responsible leaders who will use it carefully to buy food for starving miners and their families. Or if you can get together any clothing—anything—send it direct to the West Virginia Mine Workers, Old Kanawha Bank Building, Charleston, W. Va. Your little now will, literally, save lives.

The Co-operative Parish Plan

By the Rev. J. Warren Albinson

Port Deposit, Md.

THE scene of this article is laid in one of the earliest settled sections of this portion of North America destined later to become our United States and for that same reason a spot where our branch of the Holy Catholic Church, known at that time as the Church of England in America, waxed and grew strong until the Revolutionary War all but destroyed it.

The present church building of St. Mary Anne at North East, Md., for instance, was erected in 1742, but records, still in existence, show that a previous church building had stood on the same spot in the latter years of the seventeenth century, and there are stories of old tombstones having been seen in the churchyard bearing such dates as 1590 and 1630. The records also show that there were in those early days some 910 members on the parish list. A church of that size today would be considered well up on our list of larger parishes.

It will not be digressing, but perhaps help the reader to understand the pride of the average communicant of this county in the antiquity and history of his particular parish church, if I set down here some extracts from the minutes of the vestry meetings of this old church.

"May 1, 1744. Ordered that Notice be giving that The Vestry has a Quantity of Tobo to Dispose of for Ready Money."

"That Margaret Wilton have fore hundred pounds of Tobo for Cleaning the Church."

"The Vestry adjourns of Corse."

"Mar. 3th, 1752. This day Robr. Cummings Agrees to give fore pounds Current Money of maryland for the old church and old Vestry House. The said Money is to be Applyd by the Vestry towards Building Stables one on either Side of the church for Convenantz of Housing Horse in Weet Wheather in time of Divine Service."

"June 2, 1772. We the Rector, Vestrymen and Church Wardens of St. Mary Anne in Cecil Co Considering that our meeting so late obstructs the business of the parish, and is very Detrimentall to our private affairs, we therefore agre one with another that at our next meeting and every successive Vestry afterwards to meet by ten o'clock in the morning at least, and on falure to pay 2/6 to be disposed of by the Majority of the Vestry and to pay the same at Our Entrance and dismission."

"Dec. 3rd 1776. Whereas the Convention of this Province have thought proper to dispense with the 40 per pole for the support of the Episcopal clergy in it, We think it a duty Incumbent on us to set forward a subscription for the Support of the present Incumbent who is willing to continue with us."

At the next meeting of the vestry, it was reported that 118 citizens had pledged themselves to an annual payment for rector's support of £202,18s.6d.—no small stipend for that early date. This was probably the first Every Member Canvass ever held in America.

HOWEVER, when the writer took up his present duties in Cecil county, its glories, so far as the Episcopal Church was concerned, were all of the past and there seemed to be no bright outlook for the future.

North of the Bohemia River there were four parishes, Susquehanna, North Elk, Augustine, and Trinity, Elkton; two parochial missions, one in Susquehanna parish at Perryville and one in Trinity parish at Andora; also one independent congregation, St. James', at Port Deposit.

Not one of the parishes or congregations was able to support its own clergyman. By several combinations, and with considerable assistance from the diocese, three priests (when men could be secured who would take the jobs) were kept at work in this vast territory.

It was felt by those vitally interested in the welfare of the Church in this section that something should be done to pool the resources of the county and outline a progressive program with a definite future in view, but, taking into consideration the ancient heritage of each particular component, the task was one that called for the wisdom of a serpent and the gentleness of a dove.

One day Bishop Davenport, the Rev. L. Irving Insley, rector of St. Mary Anne's, and myself put our heads together and the result of our discussion was the Coöperative Parish Plan.

THE plan in brief is this: The combination of all parishes and missions in Cecil county, north of the Bohemia River, into a greater coöperative parish without destroying the separate identities of the parishes and missions as they now exist.

This could be accomplished by the formation of a county council composed of two vestrymen, elected from their number by each parish vestry and one representative from each mission, appointed by the Bishop or selected by the vestry of the parish in which the mission was situated. The members of this council could be elected or appointed each year or for any length of term decided upon.

This county council would select a treasurer for the coöperative parish who would have charge of the salary fund into which each of the parishes and missions concerned would pay the money they now pay directly to their various rectors, endeavoring to increase their contributions in prosperous years that a surplus might be laid away for lean years when one or more of the parishes might be unable to meet its quota.

The same arrangement might be made for the payment of the diocesan quota or that could be paid directly to the diocese by each parish and mission. This might be left to the discretion of the county council and the advice of the Bishop.

The county council would have the power to elect one of the three clergymen concerned as director of the coöperative parish and to appoint the two remaining as associate directors. In order to leave the door of advancement and satisfaction within the coöperative parish open, this election could be for a term of two years and a satisfactory director could be elected to succeed himself any number of times.

The county council would be empowered to fix the salaries of the director and associate directors, which would be paid by the council treasurer from the salary fund.

In the case of a vacancy among the ranks of the clergy, the county council, with the assistance of the director and the other clergyman, would select a candidate and recommend him to the vestry of the parish that was vacant.

The chances of an unsuitable clergyman slipping in would be slim, for the other two clergy concerned would be particularly careful to recommend that a new man coming in should be one who could coöperate. The election itself, however, would be in the hands of the vestry whose parish was to be filled.

OTHER advantages of the plan are these: Each of the clergy concerned would have the help and experience of the others in working out problems that developed in their own particular parishes. Through this the parishes would mutually profit. One man might be a splendid organizer of work for boys and men, another might be a specialist in religious education, and the third possess great spiritual insight and power. The talents of the three would be at the disposal of the best interests of the coöperative group. Frequently the three could exchange services with each other.

The director would be responsible to the county council for the harmonious working together of the entire coöperative parish and for plans that affected the group. The other clergy would be responsible to the director for actions and work that affected the entire group. Individual parish activities would be handled in the same way and manner as they have always been handled.

In the case of a vacancy the director would be responsible for the maintenance of services in the vacant parishes and missions until a new man was secured, thus preventing any loss of interest or let-down in the work. The same would apply also when vacations were being taken.

At the present time, for instance, the two clergy who are now in the district could offer services as follows at Elkton,

Holy Communion at 8:00 A.M. and Morning Prayer at 9:30 A.M., or Evening Prayer at 7:30 P.M.; at Andora, Evening Prayer at 4:00 P.M. and at Chesapeake City, Evening Prayer at 4:00 P.M., with a monthly Communion at the two latter places at a designated morning hour.

By means of the salary fund, which would gather a surplus in prosperous times and might be augmented by special gifts, bequests and concentrated efforts of the coöperative group, the coöperative parish would always be financially able to employ sufficient clergy, even adding a parish missioner to the staff, and the magnitude of the coöperative work would be such that the highest type of men would be attracted and held by it.

A meeting of the vestries of the parishes desired in the association was called and attended by thirty-two vestrymen.

The plan, as outlined, was put before them and after a great deal of discussion it was approved by those present with the suggestion that a small committee consisting of one vestryman from each parish, Mr. Insley, and myself, meet to go into the plan in minutest detail that it might be presented in full to each parish and mission for its acceptance.

An old historian of the county has written:

"The dominant characteristics of Cecil county people are conservatism, hospitality, and steady self-development. They have ever been markedly enterprising and industrious, believing in the preparedness that results in comfort in living and accumulation of wealth.

"The residents of the county, as a whole, are not emotional or responsive to unweighed ideas. Collectively and individually they study a plan long before accepting it, but having once indorsed it their support is continuous and their giving generous."

In the hands of such people we leave the Coöperative Parish Plan for development. Would it not be history repeating itself if, from that county, where some of the first services in America of our beloved Church were held, should be born a new idea in Church administration that will affect the future of the Church throughout the world?

ON CANON 43

An open letter to the Commission on Marriage and Divorce of the Episcopal Church

Brethren:

YOUR Commission has asked for criticism of the new canon which it proposes to submit to General Convention [L. C., May 2d]. I am glad to express my own opinion for what it may be worth. I speak only for myself; but I do so with careful regard for my responsibilities as a scholar.

The canon which you propose is an improvement on the present one in so far as it sets up proper machinery to pronounce on annulments. The necessity for that has to many of us long seemed obvious, The definition of grounds for annulment seems adequate. The only valid causes for the same which seem to be omitted are lack of intention to make a permanent marriage and deliberate intention not to have children; but these omissions are not important, in view of the definite statement which the bride and bridegroom will have to sign before their marriage is solemnized, a declaration which makes perfectly plain their intentions concerning both permanency of contract and desired progeny. So far, the proposed canon seems eminently sound.

When, however, I come to that section which would permit the Bishop or a diocesan court to authorize remarriage after divorce whenever he or it shall think that "the purposes of Christian marriage will be best served by the proposed marriage," I know not whether the more to be astonished or alarmed. This proposal is contrary to every known practice of Catholic Christendom for nineteen centuries; puts another almost insuperable barrier in the way of the reunion of that Christendom; and places our priests in a position quite intolerable. It seems to me also to fail to treat honestly those laypersons who desire to contract post-divorce marriages.

When such people ask the reverend clergy to marry them, they desire one of two things. Either they are seeking for the new union merely a social regularity and respectability such as they know is hindered by lack of ecclesiastical recognition, or else they are honestly desiring Christ's true and unadulterated blessing upon what they propose to do. The Church has held for nineteen hundred years that it has no right to give them this latter, because Christ's teaching about the indissolubility of marriage plainly forbids it. Happily, there has been no way up until now in which seekers after social regularity could use the Church for their dubious purposes, no matter how influential they were or how wealthy. Unless the Church is prepared now, without equivocation, to reverse its position, to deny the validity of Christ's teaching on the matter, and to give its unqualified blessing to such unions, it had better keep its hands entirely off such unions and let those who would contract them satisfy the demands of the state by marriage before a magistrate. At least that seems to many of us the only honest and consistent course of conduct possible.

Moreover, it is perhaps permitted to ask another question. Under the new canon are these persons, one of whom has living a divorced spouse, who get the Bishop's permission to contract another union, to receive really the blessing of Christ through His priest or not? If they are in any sense religious persons that is obviously what they desire. Do they get it? If so, why the requirement that they must be married outside the church building and with a form of words other than the usual ones? Do the proposers of the new canon actually think that the validity of a blessing is dependent upon some peculiar spot of the earth's surface or upon the use of a certain combination of parts of speech? That smacks of magic and of Mumbo-Jumbo. No reputable theologian holds to such nonsense. It is impossible to believe that the proponents of the canon hold that opinion. The new sort of marriage which they propose is to be a regular marriage. Then why camouflage it? To do so has not that touch of honesty about it which we have a right to expect of Christian prelates.

Freed from this unworthy camouflage, what the commission proposes is simply that hereafter we of the Episcopal Church shall violate the expressed commands of Jesus Christ about marriage whenever that may seem good to the pious judgment of an individual bishop. This is infallibility with a vengence! The Holy Father in Rome claims the right to *interpret* Christ's will and law, but even he never has gone so far as to maintain that he has the right to *contradict* Christ's law. It is of course quite permissible to advocate what this new canon advocates; but it is not quite fair to seek to conceal what is really proposed, and to continue to pretend a desire to preserve the sanctity of that which is really being demolished.

I for one am quite convinced that the members of the commission have not themselves sufficiently realized the revolutionary nature of their proposals, or in particular that apparent disingenuity which to the thoughtful reader the canon cannot help possessing. Undoubtedly before the General Convention meets, the commission will have discovered these things. The canon as it is will almost certainly never reach General Convention. That it may not is the earnest hope of one who is, Sirs, with respect,

Your Brother in Christ,
(Rev.) BERNARD IDDINGS BELL,
Professor of Religion in Columbia University,
Warden of St. Stephen's College.

Annandale, N. Y.

THE KINGDOM OF CO-OPERATION

UNEMPLOYMENT IS not a thing in itself. It is a sign of the fundamental inadequacy of our present industrial and social system. Indeed that system is not only inadequate but pagan in much of its fundamental principles. We Christian people do not ordinarily see this clearly enough, particularly if we ourselves belong to the privileged classes or are among those whom the injustice of the social system favors. But the millions looking hopelessly for work are a standing rebuke to our civilization. They remind us day by day as we see them on the street that we are altogether far from having discovered the Christian way of social life. Until we learn that the Kingdom of God is a Kingdom of coöperation and not competition we shall never permanently cure the diseases like unemployment. But long before we can reach this fundamental cure we can enormously help the situation if we realize that the method by which the ideal is to be approached must be that of meeting each problem as it comes with the best of our intelligence and the right fundamental principles. Great progress has already been made in any case in dealing with unemployment. And it is encouraging to know that throughout the whole country leaders in industry and civic life are working upon the questions involved. It is our part as Christian citizens to give them all the support we can and ourselves to show a noble discontent with things as they are.

—*From Bishop Parsons' Convention Address.*

Canterbury and Jerusalem

By the Rev. Charles T. Bridgeman, M.A.

American Educational Chaplain at Jerusalem

IT WAS during the Third Crusade that an Archbishop of Canterbury last visited the Holy Land. The recent visit of Archbishop Cosmo Gordon Lang stands in striking but enheartening contrast. In those heroic days long past, the then Archbishop of Canterbury, Baldwin, came at the head of two hundred knights as part of the desperate expedition which Richard Coeur de Leon and Philip of France launched against the Saracens under Saladin who had just captured the Holy City from the Crusaders and was at that time defending Acre. Archbishop Baldwin played a noble part in the siege of Acre, but died of a broken heart when he saw the unchristian manners of the soldiers of the Cross. He died at Acre on November 19, 1190, before he ever saw the Holy City.

The present Archbishop has long entertained the desire to visit the Holy Land on pilgrimage. His recent ill health, and the invitation from J. P. Morgan to spend part of his enforced holiday in cruising about the Mediterranean on the *Corsair* gave the hoped-for opportunity. His Grace, after visiting the Metropolitan of Athens, arrived at Beirut in Syria on April 11th, and came to Jerusalem by car with short stops at Baalbec, Damascus, and Tiberius. Upon his arrival on Wednesday, April 15th, his Grace went directly to Government House where he was to remain as the guest of Sir John Chancellor, High Commissioner of Palestine. It was encouraging to see that his long rest had been profitable and he appeared in excellent health. However, under doctor's orders, the program of his Grace's visit had to be kept to a rigid minimum of official engagements in addition to the usual visits to sacred places.

Thursday the 16th was set apart for a visit to the Holy Sepulchre, for which his predecessor long ago had laid down his life, and for formal calls on the ecclesiastical personages of the Holy City. In an effort to make his Grace's pilgrimage the spiritual experience it should be the greatest simplicity attended all his movements. The Archbishop came by car from Government House accompanied by Bishop MacInnes, Archdeacon Stewart, and the aide de camp of the High Commissioner, and alighted at Jaffa Gate to walk to the Holy Sepulchre. At the gate he was met by representative Anglican clergy and local government officials who accompanied him throughout his morning's program. The small company of Churchmen walking through the crowded bazaars of the old city drew a large crowd. In contrast to the elaborate display which often attends the arrival of so highly placed a personage the garb of the Archbishop, a purple cassock, cape, and skull cap, and of the Bishop of Jerusalem and Canon Danby in scarlet doctors' gowns, with the other clergy in black cassocks and gowns, was impressive by its very simplicity.

At the door of the Holy Sepulchre, where the grave of an English Crusader still keeps silent watch over the place of the Resurrection, the Archbishop was met by archbishops, bishops, and clergy of all the Eastern Churches having rights therein. After words of welcome his Grace was taken to visit the Sacred Tomb, Calvary, and the other shrines, at each of which he knelt in silent prayer. His Grace was then conducted to the great Catholicon, or Orthodox Cathedral, which forms the central part of the vast structure facing the Tomb, where a service was conducted for him by the Orthodox Church. The Catholicon was brilliant with a hundred little lamps, a special altar was set before the iconostasis with four candles upon it and a ruby cross enclosing a fragment of the True Cross, and two thrones placed in the midst of the nave. At the door the Archbishop was met by Archbishop Evdoros of Philadelphia (Amman), representative of the Patriarch Damianos (who is confined to his room), and all the archbishops of the synod, with archimandrites and other clergy. The Archbishop of Philadelphia and most of the clergy were in full vestments. As the Archbishop of Canterbury entered, the choir began to sing. His Grace was conducted to the thrones, one for him and the other for the Patriarch's representative. The choir then sang selections from the Easter anthems, with oft repeated refrain, *Christos aneste ek ton nekron* (Christ is risen from the dead). There followed prayers for the King, the Queen, the Prince of Wales, the Patriarch Damianos, and the Archbishop of Canterbury. The service concluded with a brief address in English read by the Archbishop of the Jordan, Timotheos, in which the connection between Jerusalem and Canterbury was gracefully touched upon, and thanks expressed for the splendid reception given the Orthodox delegation at the Lambeth Conference. The Archbishop then went forward to within the iconostasis where he knelt in prayer before the altar, praying, as he subsequently said, for the restoration of the unity of the Church. Upon issuing from the Holy Sepulchre Church the Archbishop was escorted by all the Eastern clergy of whom he took leave at the door.

HIS GRACE then proceeded to the Orthodox Patriarchate to pay his respects to the representative of his Beatitude the Patriarch. The whole synod and brotherhood were present to receive him. The Archbishop took the occasion to reply to the address given at the Holy Sepulchre, dwelling upon the pleasure which his cordial reception gave him, and speaking of the important discussions at the last Lambeth Conference. His Grace took to himself the words of the Ecumenical Patriarch when he described the relations between the Anglican and Orthodox Churches as being not only friendly but fraternal; and went on to say that his own conception of the unity of the Church was not that of a single all-inclusive government but of a fellowship of Churches united by Orthodox Faith and Catholic Order.

The Apostolic Delegate, the ranking representative of the Bishop of Rome, being out of town, the next visit was to his Beatitude Luigi Barlassina, Latin Patriarch of Jerusalem, who with his Assistant Bishop, Mgr. Fellinger, and a large number of his clergy received the Archbishop in a friendly manner. The Latin Patriarchate remained merely titular after the failure of the Ansodes until the middle of the last century when the Patriarch returned to the Holy Land. His position is difficult as there are upwards of a dozen independent Roman organizations in Palestine not under his control. The Franciscan Order in wealth and prestige outshines the Patriarchate. His work with a score of priests of all nationalities consists in upbuilding a Latin rite Church.

The last visit of the morning was to Bishop Mesrob Neshanian, locum tenens of the Armenian Patriarchate. Here again the whole community, with all the students of the theological seminary, met the Archbishop at the door of the convent and conducted him with incense to the reception hall. His Grace expressed to Bishop Mesrob his deep sympathy with the Armenians and his high regard for the late Patriarch Elisee Tourian. The Archbishop evidenced special interest in the theological education of the Armenians, and when he learned that all the students spoke English he made a brief address. He said further that he was happy to know that our Church through an American priest was having some part in their lives. After a visit to the shrines of St. James the Lord's Brother and St. James the Great, the Archbishop was shown some of the treasures of the Armenian community. Among them he was especially interested in a wand of amber belonging to one of the Armenian kings of the thirteenth century.

In the afternoon of Thursday the Archbishop was at home at Government House to the heads of the ecclesiastical communities of Jerusalem. All those called upon in the morning came to pay their respects, as well as heads of the minor Eastern communities and a representative of the Apostolic Delegate. Late in the afternoon his Grace went to the Mount of Olives to visit the Patriarch Damianos, who was too ill to leave his house.

On Friday his Grace went to the Jordan in the morning, visited the new Scottish Churches War Memorial Chapel and Hostel, the splendid Opthalmic Hospital of the Order of St.

John of Jerusalem, the Orthodox Church of St. John the Forerunner (from which the Knights Hospitaller took their name, and where they hold an annual service on St. John's Day), the Garden of Gethsemane, and St. George's Cathedral, where a reception was held for him by the Anglican Bishop of Jerusalem.

Saturday was occupied with a visit to Bethlehem, where again the Orthodox and other Eastern communities welcomed him, to Hebron for a visit to the mosque covering the Cave of Machpeleh, and to St. Luke's Hospital; and in the afternoon his Grace visited the Haram esh Sherif where stood Solomon's Temple. After a service at St. George's Cathedral on Sunday morning, where owing to doctor's orders, he was unable to preach, the Archbishop concluded his pilgrimage and returned to Beirut to meet the yacht.

THE cordial reception which attended the Archbishop's visit on all hands, and the utter simplicity in which his Grace made the pilgrimage, was most impressive and has made a definite contribution to the life of the Holy City today. He came as a representative of the Anglican communion throughout the world, but he was eager that his coming should be characterized by that humility and recollection which is becoming to one following in the footsteps of the Divine Master.

Some reference should perhaps be made to the discussions in the press apropos of the Archbishop's projected visit. It must be understood that in the two central shrines of the Holy Land, the Holy Sepulchre Church and the Church of the Nativity at Bethlehem, some five or more Churches worship together, often using the same altars. The respective claims and hours of worship are carefully arranged and jealously guarded in accordance with ancient precedent. It so happens that the Church of England as such has never had rights in these international shrines. Her pilgrims may come and go freely as individuals but no public services may be held. In fact so strictly are the rules observed that no Roman Catholics aside from the Franciscan Order and the Latin Patriarch of Jerusalem may hold services there in their own right. And likewise no Orthodox except those of the Patriarchate of Jerusalem or under their invitation.

In view of this situation it was thought in certain quarters that the coming of the Archbishop would be used as an occasion for Anglicans to establish certain special rights in the shrines not hitherto held, it being presumed that the government would look on complacently. When indeed such an idea appeared in correspondence with the Foreign Office, that authority took occasion, it is reported, to administer a diplomatic rebuke to the power concerned. Anglicans, apart from any policy on the part of the government, have no desire or intention to seek special rights in the international shrines. It is enough that all Christians are welcome to the services of the communities already in possession. It may be added, however, that the Orthodox Church, as an act of fraternal love, does in fact lend for use by Anglican priests visiting in the Holy City the Chapel of Abraham which belongs to them alone and has the distinction of being built above the Chapel of Calvary in the Holy Sepulchre, though not a part of that building.

HEROIC SELF-SACRIFICE

THE ROOF of Bridgenorth Church was being repaired, when two boys from the adjoining grammar school went in. The coast being clear—for the workmen had all gone off to dinner—they climbed the ladders, got on the scaffolding, and had a fine scamper in and out among the rafters. At length, when it was nearly time for the men to return to their work, a plank, loosened by their scampering about, happened to give way. In falling, the younger of the boys managed to lay hold of a beam, while the elder saved himself by catching the younger by the legs. And there they hung, hoping each moment that the workmen might return and release them from their perilous position; but still they came not. After a time the elder thought he perceived signs of the younger's relaxing his grasp of the beam, and at once he asked him if he could hold on ten minutes longer *if freed from his weight*. After a few moments' hesitation he faintly said that he thought he could. Then the elder boy sent a message to his mother, said "Good-bye!" and loosed his hold of his companion. There was heard a dull thud on the floor of the church, and all was over. Shortly afterwards the workmen returned to their work, and rescued the younger and survivor from his perilous position. —*Selected.*

THE GENERAL CONVENTION PREACHER

THE Rt. Rev. Michael Bolton Furse, D.D., Bishop of St. Albans, England, who will deliver the sermon at the opening service of the fiftieth General Convention of the Church at Denver, Colo., September 16th, is one of the leaders of the Anglican communion. He is not unknown in the United States, having been a delegate to the Foreign Missions Conference which met in Washington in January, 1925. A closer tie to the United States rests in the fact that his wife is the former Frances Josephine Redfield, daughter of an American Army officer, while the fact that two of his books are about to be published in this country will doubtless gain him a wider fame. The first of these, *Marriage and Birth Control*, is one of the books making up the Lambeth Series, which will be published June 1st. Bishop Furse and Dr. David, Bishop of Liverpool, are co-authors of this volume, the former present-

GENERAL CONVENTION PREACHER
Rt. Rev. Michael Furse, D.D., Bishop of St. Albans.

ing the case for the minority of bishops at the Lambeth Conference who voted against the resolution on this subject which was adopted. The second book, *God's Plan*, is a summary of the faith of the Church intended especially for laymen and for those responsible for the instruction of young people; it is scheduled for publication September 1st.

Of Irish lineage, massive in body, keen in intellect, vigorous in speech, the Bishop has been characterized as "one of the most stimulating and wholesome influences in English religious life today." He has a native wit and an attractive personality which, with his progressive and constructive thinking, have made him a force among the body of English bishops. He is particularly identified with the movement for world peace; and with an inbred hatred of sham, is a leader in the social reform movement in the British capital of whose life he is a part, his diocese being located just over the border of North London. Born October 12, 1870, and educated at Eton, he was a conspicuous figure at Oxford in the early nineties. Following his ordination he engaged in parochial work, later being appointed Archdeacon of Johannesburg, where he served from 1903 to 1909. In the latter year he was made Bishop of Pretoria, South Africa, in which post he continued until 1920 when he was recalled to England and put in charge of the diocese of St. Albans.

Bishop Furse will arrive in New York early in September.

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 PROPOSED MARRIAGE CANON

To the Editor of The Living Church:

AS THE purpose of marriage is declared to be companionship, in Genesis 2:18, and in I Corinthians 7:2 to be the avoidance of sin, I hold that neither of these views of marriage can be held incompatible with Christianity. I therefore enter my feeble protest against all prospective married couples being required to state that they believe Christian marriage to be for the purpose of rearing offspring and protecting society (whatever the latter may mean). The English Church has always allowed of at least one case where marriage cannot be expected to be for the former purpose, as witness one of the rubrics at the end of their Marriage Service which provides for the omission of the prayer for fecundity.

Is it not to be noted that, at the times when the command to multiply was said to have been divinely given, there was a temporary but extreme dearth of human beings on earth? Does any such dearth now exist, and is profitable employment always readily found for all children as soon as they come to the age of self-support?

Why force the idea of a part of the Christian world on all? It has been hitherto the boast of apologists (horrid word!) that the American Church required no subscription to man-constructed dogmas of her lay folk, that all they had to say they believed was the creeds, Apostles' and Nicene, if communicants. Will the next step be to compel candidates for Confirmation to sign the Thirty-nine Articles? And Sunday school teachers to declare their unequivocal adherence to all of Pearson on the Creed?

Lastly (though I meant to avoid this side of it) is it not a little absurd to begin to demand an additional pledge of belief in the lifelong character of marriage at the same moment that it is beginning to be permitted more freely to dissolve it? And does it not savor of Romish insolence to permit a clergyman to marry a couple, but not in church nor by the Prayer Book? An act would seem to be either right or else wrong. In case the question is too hard for even our Fathers in God to advise us as to whether we are sinning or acting innocently, it would seem a cowardly evasion to say, "Yes, the priest may marry you, but not in church." Were I the bride I should feel much more deeply hurt by this dictum than by a frank but courteous statement that what I was about to do was not approved of by the Church and therefore a priest could not perform the ceremony, and therefore urged me to abandon the proposed union. A marriage performed perforce out of church and not by the Prayer Book would be a far more degrading thing—would it not?—than the European morganatic marriage.

Sayville, L. I., N. Y. MARY MCENNERY ERHARD.

To the Editor of The Living Church:

IN THE proposed new Canon 43, § III (ii), does it mean a minister of the Church may not marry persons unable to procreate? For example, a man and woman of 60 years of age? Or does the section turn on the meaning of "hold"—the ideal set forth in the canon as an act of faith even though unable to procreate themselves?

As an ecclesiastical court or a chancellor has no power to compel a person to make an oath, no means of punishing a witness who refuses to take an oath, has no power of subpoena, is not § IV, in the last analysis, worthless? Most persons will be willing to appear and to take an oath, but, to adopt Professor Beale's phrase, "if the litigation is determined on both sides," and one or more of the witnesses refuses to appear or to take the oath, the result is bound to be an injustice, with consequent blame heaped upon the Church, slurs, etc. In § V, "impotence" has been defined in law, likewise "mental deficiency," "intelligent choice," and "insanity"; but, in § VII, what does "mistake" mean? Does it mean mistaken identity? Does it mean false statement or statements on the part of one party, such as assertion that he or she has never been married before, while later it is revealed that such party had a living husband or wife from whom he or she had not been divorced?

These questions have been checked over by an expert in ecclesiastical law, of proven ability, who advises they ought to be asked, that further elucidation of the canon may be given.

New Castle, Pa. (Rev.) PHILIP C. PEARSON.

To the Editor of The Living Church:

I HAVE NOT analyzed carefully the proposed canon on divorce. One obvious objection appears to me however. No minister may marry a couple unless they sign a statement saying this, that the marriage is "for the purpose of the procreation of children." This would debar a minister from marrying those past the time of life when they can have children, and elderly people do ask to be married occasionally. It would debar us from marrying in case a man wished to be joined to a woman near death's door. This may seem to the Commission too romantic to be allowable by the Church, but I have known of cases. Proof of deep love for the woman was the fact. It would debar us from marrying where an operation had rendered the woman impotent. I have known of such marriages, and if the man through love wants the woman and knows the condition, I see no reason why they must be told to go elsewhere to be wed.

It may be answered that the statement reads "we hold marriage to be" for the purposes outlined, but there are instances, of which the above occur to me now, in which marriage could not be held to be for any such purpose as the procreation of children.

We have remarkably few divorces among our church people. The divorces of the country are held up to us calling for drastic attention, and statistics do indicate an alarming condition, but our own people's record should not be confused with that of the general state of the subject.

Jacksonville, Fla. CHARLES AYLETT ASHBY.

"MISSIONARY NEEDS"

To the Editor of The Living Church:

YOUR CORRESPONDENT, Helen Fairchild Wheaton, in the May 2d number of the indispensable LIVING CHURCH makes some significant and sensible observations, and suggests a very desirable change of method in regard to the field of labor for young men after ordination.

It has always seemed to the writer that they should be *assigned* to the work of the missionary field for a definite period, as a matter of course, by their respective bishops, and that, *as a rule*, they should remain unhampered for that period by marital ties.

This would indeed be "making the best use of our clergy" in still another way than those suggested by Bishop Abbott in the same issue of your paper. We have too many men only mildly interested in missions in our ministry which could not be the case had they served an apprenticeship in the hard places, each one in his youth—hard places which in the end might prove too fascinating to leave! MARY I. ROBERTSON.

Summit, N. J. (Mrs. W. Robertson)

ERRORS IN PRAYER BOOK

To the Editor of The Living Church:

YOUR EDITORIAL NOTE in reply to the letter of the Rev. Charles E. Hill regarding correction of errors in the Standard Prayer Book, informs us that such correction is to be made in certain paragraphs of the order for the reading of the Lessons. May I point out the desirability of similar alteration, or correction, in the second paragraph of "The Use of the Psalter," page vii?

It reads, "The Minister shall, on the days for which they are appointed, *or* on the eves thereof, use one or more of the Proper Psalms, etc." The word "or" should be "and." As it now reads, the rubric would be completely satisfied by the use of a Proper Psalm on the eve and not on the festival day itself.

And in the list of Proper Psalms, those for Palm Sunday should be printed in the manner of those for the Rogation Days. There were no "Proper Psalms heretofore in use" for Palm Sunday, as the present arrangement and punctuation intimates there were.

These are trifles, it is true, but "trifles make perfection."

Under the old Prayer Book, the congregation stood for part of the Baptismal office and knelt for the rest; they stood throughout the Confirmation office. Why, I wonder, instead of making the two services uniform as to posture, did we

change them both, making the posture of the people in each service what it used to be in the other?

And why does the second rubric in the Burial office say "The Gloria Patri may be omitted, etc." when there is no Gloria to omit in the office as now printed? The Commission has already "omitted the Gloria" for us; what the rubric should do is to order it said after the last Psalm used.

There are numerous like instances of lack of correlation, but *cui bono?* Except in the directions for Psalter and Lessons, it would take action of two General Conventions to correct them; and all the two million or so Prayer Books in churches and homes would be out of date before their newness is worn off.

(Rev.) JAMES R. SHARP.

Nashville, Tenn.

THE LITURGY

To the Editor of The Living Church:

THE LETTER of the Rev. John R. Crosby [L. C. May 2d] ends with the words, "With the possible exception of the Ten Commandments, what is the matter with our liturgy anyhow?" This is a pertinent question and deserves an answer.

It is quite generally admitted that the liturgy of our American Book of Common Prayer is in the main a beautiful, dignified, and liturgically correct service, though it is also thought by many that some things were lost, others added, beginning with the 1552 book and largely through continental Protestant influence. For example, the use of the Lord's Prayer as the priest's preparation instead of the old "I will go unto the altar of God," etc., is a departure from Catholic norm, also redundant and unnecessary. The *Pater Noster* has its liturgical place later in the service.

As Fr. Crosby very properly intimates the Ten Commandments of the Mosaic law are out of place in a Christian service and are not found in any of the historic liturgies. In the Nicene Creed, of course, there is no good reason why the second note of the Church should be omitted. We should say along with the rest of Catholic Christendom, "And I believe One, *Holy* Catholic, and Apostolic Church," and more particularly now that the Lambeth Conference has proclaimed the Catholic character of the Anglican communion.

Restoration of the *Benedictus qui venit* before the Consecration prayer, commemoration of the Mother of Christ and the saints in the canon, and the return of the ninefold *Kyrie* would round out an American liturgy that no critic could justly take exception to, unless it be our unusual placing of the *Gloria in excelsis* and the omission of a rubric authorizing the reading of the last gospel at the end of Mass.

As it is likely to be some years before another formal revision of the Prayer Book, one wonders in this connection whether it would not be competent for General Convention or the House of Bishops to authorize such changes as seem wise even before the printing of the next Revised Prayer Book.

Baltimore, Md. (Rev.) EDMUND S. MIDDLETON.

BIRTH CONTROL

To the Editor of The Living Church:

BY ITS courageous and clearly reasoned report upon birth control, the Federal Council of Churches of Christ in America has greatly promoted right thinking upon the subject.

But many conscientious, thoughtful men and women still believe that contraception is anti-social, because married couples, well qualified for parenthood—intelligent, healthy, and financially able to provide for children—are using birth control to limit their children to a small number, while couples unfit for parenthood on account of pauperism or physical or mental incompetence, are not using birth control at all, but are having large families of children; and the resulting unbalanced birth rate is dysgenesic.

There is, unfortunately, much truth in this point of view—birth control as now practised is deleterious in its effect upon the race. The remedy, however, is not *less* birth control, but *better directed* birth control. On the one hand, we must educate couples well fitted for parenthood to use contraception, not to limit their children to one or two (as is now too generally the case), but to space the births of their children, so that they may have a good-sized family without injury to the mother's health. On the other hand, we must make birth control practicable for the unfortunate men and women who should not, either for their own good or for that of society, have many children; thus enabling them either to avoid parenthood altogether or to limit their children to a small number.

The positive and negative sides of this program are both important. If humanity is to improve, we must have in each successive generation more well-born children and fewer ill-born. Rightly directed birth control is the most effective means of race betterment.

The American Birth Control League is working to make birth control eugenic, and we ask the help of the Churches. Is there any surer way to promote the realization of "God's kingdom upon earth" than thus to lay the foundations for a better endowed human race?

ELEANOR DWIGHT JONES,
(Mrs. F. Robertson-Jones)
President, American
Birth Control League.

New York City.

CHIPPING CAMPDEN

To the Editor of The Living Church:

IN THE Editorials and Comments column of THE LIVING CHURCH of April 11th I was so surprised and pleased to see Chipping Campden mentioned, it being the village where my father was born, christened, and confirmed—some years ago I spent several weeks there. I am not surprised in the least that American tourists were taken with the church. I have not seen a parish church to compare with it this side the Atlantic. Let me try and describe it. In the square stone tower are eight silver bells; by going up 120 stone steps you reach the top, and while up there I counted seventeen chimneys of the village; a large stone building surrounded by a high wall. The lectern is a handsome brass eagle with emerald eyes. The pulpit is beautifully carved.

Several persons are buried beneath the chancel floor; so that going to the altar rail you walk on brass plates four or five feet long. There are several very handsome stone or marble monuments which compare well with some in Westminster Abbey. As a result of being endowed, no offering is taken at Evensong, and only from communicants at the morning services. Some years ago when I spent ten months visiting in the rural parts of Gloucestershire and Worcestershire, the following lines often came to mind:

"The temples of His grace
How beautiful they stand
The bulwarks of our native place
The honor of our land."

Guelph, Canada. MRS. A. E. SMITH.

WHAT IS CATHOLICITY?

To the Editor of The Living Church:

YOUR CORRESPONDENT, the Rev. Fred Haworth [L. C., April 18th], seems very much confused. Catholicity means just what it says, nothing more. *Catholic* in Latin is *universal,* though the latter has come to have a quite general meaning while the former is technical. By definition: . . .

St. Peter's inspired insight, "Thou art the Christ, the Son of the Living God"—that is the foundation stone of the Catholic Church.

"If ye love Me ye will keep My commandments" (not quibble about them); "Go into all the world and preach the Gospel to every creature, baptizing them into (not in) the Name of the Father and the Son and the Holy Ghost, teaching them to observe all things whatsoever I have said unto you."

"Except a man be born of Water and the Spirit he cannot see the Kingdom of God"; "Do this for My memorial"; "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you."

The command to the twelve, who were evidently to hand on their commission to their successors (as see St. Paul's action and Clement's testimony). The Apostolic Ministry essential to salvation. No priest, no Eucharist. The agent the ministry, the instrument the sacraments, at least what are called the sacraments of the Gospel, Holy Baptism and Holy Eucharist. . . .

Vestments, rites, and ceremonies express the judgment of the Church. But it is more important to cherish the baby than insist on a peculiar mode of dress. That will come inevitably at length. If your correspondent will cease diving into "the intricacies of history and the psychology of human behavior" till his heart is at rest in the solid things of Catholic truth, he will, I believe, be less distressed.

Philadelphia, Pa. (Rev.) W. FRED ALLEN.

SUPPOSE a statue in its niche, capable of speech, and ask of it, "Wherefore art thou here?" It would reply, "Because my master, the sculptor, placed me here." "Wherefore art thou so motionless?" "Because he willed me to be so." "Of what use art thou? What does it profit thee to be here?" "I am not here for my own sake, but solely because it is the will of my master." "But canst thou not even see?" "No; but he sees me, and chooses that I should abide here." "Wouldst thou not fain have the power to move and go nearer thy master," "Not so, unless he willed it." "Hast thou no wishes?" "None; for I am where my master placed me, and his pleasure is the sole object of my existence."—*St. Francis de Sales.*

BOOKS OF THE DAY

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

THE NEW TESTAMENT

THE EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS. By Ernest Evans. New York: Oxford University Press, 1930. Price $1.25.

THE EPISTLE TO THE HEBREWS. By F. D. V. Narborough. New York: Oxford University Press, 1930. Price $1.25.

TWO new volumes of that generally excellent work, *The Clarendon Bible*. Mr. Evans' new volume, however, falls a little below the level thus far set. The purpose of the series, of course, is to make the Bible comprehensible to the ordinary reader in his own terms, but Mr. Evans has rather overstressed the desire to be thoroughly "modern." For, in striving so to be, he has centered his attention on a series of expository essays that fill so much of the volume that the positive interpretation shrinks to minimal dimensions; the reader is not brought close to St. Paul. The interpretation itself, moreover, is often "apologetic" in the unfortunate sense of the term. So in I Corinthians on v. 5 we are told that "delivery unto Satan means excommunication"—which it certainly does not. Or on v. 4, "St. Paul says that Rock spiritually signifies Christ"—a remark the precise opposite of the text. It is high time that we understood that St. Paul lived in the first century and that, in consequence, his thoughts were not always as our thoughts.

Canon Narborough's *Hebrews*, on the other hand, sticks close to the text and endeavors to interpret it in first century terms before trying to modernize the thought. He balks, indeed, a little at the statement in 9:23—a little less attempt at explanation here would have been an improvement—but he does full justice to 7:1-3, without endeavoring to find an allegory that is not there. Indeed he resists everywhere that "mystical" overinterpretation that has always been the temptation of commentators on Hebrews. The result is distinctly the best commentary on the Epistle that we have in English, and one eminently suited to the class of readers for whom the *Clarendon Bible* is being written. It may be noted that Canon Narborough thinks the dangers to which the original readers were exposed came from a Jewish gnosticism. It may also be noted that the theory of the Atonement developed in his introduction is not a theory actually stated in the Epistle; it is a theory that the modern mind may very properly deduce from indications in the Epistle. The writer of Hebrews was content to point the correspondence between the Old Testament and the New, without drawing theoretical conclusions. E.

IN *The Historic Jesus* (Longmans, $6.40), Dr. James Mackinnon presents us with a formal Life of Christ in something of the older style, the orderly presentation being well intermingled with critical discussions and elaborate bibliographical citations. The writer—who is best known as a distinguished authority on Luther—is fully abreast of modern criticism and has developed a sound, middle-of-the-road position of his own with regard to the historic problems; in theology his standpoint is Ritschlian. There is so much matter in the volume that it is rather heavy reading, but as a work of reference it is extraordinarily useful: if anyone wants to know just what is being held today on Gospel problems, the information can be quickly obtained. An excellent index facilitates this use.

Jesus Christ, by Léonce de Grandmaison (Macmillan, $4.50), will be in three volumes when the translation is completed; the first volume consists wholly of prolegomena. The author—who died in 1927—had the entire literature on the subject at his fingers' ends, and some of his pages consist almost entirely of footnotes. His conclusions, however, were controlled in advance by the decisions of the Pontifical Commission for Biblical Studies, whose rulings he treated as determinative, and he wrote entirely for French Roman Catholic students. The result is a volume far too technical for non-specialists, while specialists will find in it chiefly a collection of material for the history of Gospel criticism.

A NEW BOOK by Dr. E. F. Scott is always an event, but his *The Kingdom of God* (Macmillan, $1.75) is an event of great importance. His main interest is the "social gospel"; to determine just how far it can be said to be Jesus' message. His examination of the evidence shows that while Jesus really and sharply emphasized social responsibilities, these responsibilities are the result of a more primary emphasis on the individual, and the emphasis on the individual in turn depends upon man's relation to God. In other words, the social ethic is at every point the consequence of a basically religious approach. When this is understood, Dr. Scott goes on to demonstrate that Jesus' belief in his own Messiahship is not something super-added to the rest of his teaching, but is the central fact in the gospel. "Through the Messiah men will attain to the Kingdom in the sense that they will apprehend the higher world, they will receive power to do God's will, they will know God as Father." To Dr. Scott clarity of presentation is not inconsistent with thorough scholarship; the little volume can be read right through with pleasure.

FRANK LENWOOD'S *Jesus—Lord or Leader?* (R. R. Smith, $2.00) belongs rather to theology than to Gospel criticism, although there are ample evidences of his competency in critical matters. His thesis, roughly speaking, is the not very novel fact that all the definitions of the ecumenical Christology are not immediately recoverable from the oldest Synoptic data; from this he deduces that the ecumenical definitions are wrong and that we must look on Jesus rather as "Leader" than as "Lord." What one regrets chiefly in a book of this sort is the Church atmosphere in which Mr. Lenwood must have moved; if his teachers had been faithful to their tasks he never would have been upset by the discoveries he has made for himself. As it is, there is nothing extreme in his Liberalism; at the end of his volume he prints with approval a confession of faith in which the signer takes "Jesus as my example and His teaching as my standard."

OUR OWN revered Bishop Vincent has published *The Pastoral Epistles for Today* (Morehouse, $2.50), which embodies the expository talks which he once gave the students of Bexley Hall. There is no attempt in them to be critical; Bishop Vincent does not even insist on Pauline authorship. He simply takes a paragraph of the text, and then goes ahead to illustrate it in the light of the experience of a long and fruitful ministry, with illustrations drawn from all sorts of sources and always to the point. An audience of theological students is constantly in mind and Bishop Vincent delights in giving frequent and useful homiletic hints, but anyone can read and enjoy this volume—and can profit by it. E.

THE PRESBYTERIAN General Assembly's Commission on Marriage, Divorce, and Remarriage has issued, as a kind of interim report, a volume edited by Clarence A. Spaulding, entitled *Twenty-four Views of Marriage* (Macmillan, $3.00). This consists of twenty-four extracts from writings by as many authors. Kagawa, Bertrand Russell, Fort Newton, Maude Royden, Gilbert Murray, Keyserling, Ben Lindsey, Walter Lippmann, and Ellen Key are among the best known of the contributors. Among the appendices are some extracts from the interim report of our own General Convention's Commission on Divorce. The whole book, while it does not get us much further with the discussion of the matter, provides a useful conspectus of varying views for the use of students of contemporary morals who are interested in this particular topic.

L. H.

The Living Church

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
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Church Kalendar

✠

MAY

17. Sunday after Ascension.
24. Whitsunday.
27, 29, 30. Ember Days.
31. Trinity Sunday.

JUNE

1. Monday.
7. First Sunday after Trinity.
11. Thursday. St. Barnabas.
14. Second Sunday after Trinity.
21. Third Sunday after Trinity.
24. Wednesday. Nativity St. John Baptist.
28. Fourth Sunday after Trinity.
29. Monday. St. Peter.
30. Tuesday.

KALENDAR OF COMING EVENTS

MAY

16. Fourth Annual Business Meeting and Conference of Y. P. F., diocese of Erie, Ridgway, Pa.
17. Convocation of North Dakota.
18. Conventions of Long Island and Western New York.
19. Conventions of Connecticut, Erie, Fond du Lac, Maine, Newark, New Hampshire, Rhode Island, and Southwestern Virginia.

JUNE

1. Summer Conference of West Texas, Kerrville, Tex.
14. National Conference on Social Work, Minneapolis, Minn.
21. Peninsula Summer Conference of dioceses of Delaware and Easton at Ocean City, Md. Convocation of Wyoming.
22. Conference for Church Work, Wellesley, Mass. Concord Conference, St. Paul's School, Concord, N. H.
29. Blue Mountain Conference, Hood College, Frederick, Md. School for Rural Clergy, Madison, Wis. Summer Conference for Church Workers, St. Alban's School, Sycamore, Ill.

CATHOLIC CONGRESS CYCLE OF PRAYER

MAY

18. St. James', Brooklyn, N. Y.
19. St. Barnabas', Newark, N. J.
20. The Saviour, Providence, R. I.
21. St. James', Bradley Beach, N. J.
22. St. John's, Camden, N. J.
23. Order of the Holy Cross, West Park, N. Y.

APPOINTMENTS ACCEPTED

BARTON, Rev. LANE W., rector of Trinity Church, Newark, Ohio (S.O.); to be rector of St. Paul's Church, Flint, Mich. Address, 420 Kearsley St., Flint. June 1st.

DONNELL, Rev. JOHN C., vicar of Trinity Mission, Orange, Calif. (L.A.); to be superintendent and chaplain of Seamen's Church Institute, Los Angeles. Address, Harbor Blvd. and First St., San Pedro, Calif. June 1st.

HALL, Rev. HARRIS T., formerly curate at St. Luke's Chapel, Trinity parish, New York City; to be associate priest of Allegany County Mission, Belmont, N. Y. (W.N.Y.) Address, St. Philip's Rectory, Belmont.

KUHNS, Rev. JOHN, formerly chaplain of St. Luke's School, New Canaan, Conn.; to be senior assistant at St. Stephen's Church, Providence, R. I. Address, 114 George St., Providence. June 15th.

MASON, Rev. JOSEPH C., formerly curate at St. John the Evangelist's Church, Newport, R. I.; to be priest-in-charge of Church of the Holy Apostles, Hilo, Hawaii. Temporary address, until about June 1st, 241 Courtland St., Bridgeport, Conn.

MCNULTY, Rev. J. ARCHIBALD, formerly dean of Rosebud missions, South Dakota; has become rector of Emmanuel Church, Hastings, Mich. (W.M.)

MYERS, Rev. J. BENJAMIN, formerly rector of Trinity Church, Woodbridge, N. J.; has become assistant at Trinity Chapel, New York City. Address, 16 W. 26th St., New York City.

PORTEUS, Rev. CHESTER A., assistant at Holy Trinity Church, St. James' parish, New York City; to be rector of Church of the Good Shepherd, 238th St., New York City. Address, June 1st, 4401 Matilda Ave., New York City.

TEMPORARY APPOINTMENT

WRIGHT, Rev. JOHN A., recently ordained deacon; to be locum tenens at St. Paul's Church, Augusta, Ga.

RESIGNATIONS

HOBBS, Rev. DOUGLAS I., as rector of Trinity Church, Rocky Mount, and of the missions at Callaway and Endicott, Va. (Sw. V.); to retire. New address, Salem, Va.

JAMISON, Rev. JOSEPH CLARKE, as priest-in-charge of St. John's Mission, Spiro, Okla. New address, St. Andrew's, Tenn.

MCGLOHON, Rev. SAMUEL B., as rector of St. Paul's Church, Savannah, Ga.; to retire. Effective June 28th.

OSBORN, Rev. ERNEST A., as chaplain of Whittier State School, Whittier, Calif. New address, 113 Willard Ave., San Gabriel, Calif.

NEW ADDRESSES

BANKS, Rev. WILLIAM, formerly of Sewanee, Tenn.; Church of the Nativity, Maysville, Ky.

HARROWELL, Rev. THOMAS N., rector of Holy Cross Immanuel Church, Chicago, formerly 248 W. 61st Place; 5429 Ingleside Ave., Chicago.

HOWARD, Rev. WALTER S., rector of Christ Church, St. Paul, Minn., formerly 132 Nina St.; 118 N. Virginia Ave., St. Paul.

TYNDELL, Rev. CHARLES N., S.T.D., rector of Trinity Church, Fort Wayne, Ind.; Residence, 617 W. Berry St.; Office and parish house, 611 W. Berry St., Fort Wayne.

ORDINATIONS

DEACONS AND PRIEST

WESTERN MASSACHUSETTS—The Rev. JOHN VERNON BUTLER, Jr., curate of Christ Church Cathedral, Springfield, was advanced to the priesthood by the Rt. Rev. Thomas F. Davies, D.D., in the Cathedral on Wednesday, April 15th. At the same service SEWALL EMERSON of New York City and ALBERT E. BLANEY of Springfield were ordained deacons. The Rev. Mr. Butler was presented by his uncle, the Rev. Thomas T. Butler of Utica, N. Y. The Rev. Mr. Emerson was presented by the Rev. William M. V. Hoffman, S.S.J.E., of Cambridge, and the Rev. Mr. Blaney was presented by the Rev. John H. Nolan of Springfield. The Rev. Dr. Frederic S. Fleming of New York was the preacher, and the Rev. Allen Clark, rector of All Saints', Worcester, was the celebrant.

PRIESTS

MASSACHUSETTS—On May 6th the Rt. Rev. Henry K. Sherrill, D.D., Bishop of Massachusetts, advanced the Rev. LLOYD RUSSELL GILLMETT to the priesthood in the Leslie Lindsay Memorial Chapel of Emmanuel Church, Boston. The candidate was presented by the Rev. Dr. Benjamin M. Washburn, and the sermon was preached by the Rev. Angus Dun.

The Rev. Mr. Gillmett is to continue as curate of Emmanuel Church, with address at 15 Newbury St., Boston.

OHIO—On May 5th the Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio, advanced eight deacons to the priesthood in Trinity Cathedral, Cleveland, on Tuesday, May 5th. They were the Rev. Messrs. JOHN RUSSELL PATTIE, CHARLES WELLINGTON HUGHES, GEORGE RHYS SELWAY, HOWARD VINCENT HARPER, RICHARD OLOF PETERSON, JAMES ETHAN ALLEN, JAMES ERNEST WOLFE, and FREDERICK SCHERER WHEELER. The Very Rev. Francis S. White, dean of the Cathedral, preached the sermon.

TENNESSEE—On Sunday, May 3d, the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, advanced the Rev. GEORGE WILLIAM JONES to the priesthood in St. Andrew's School Chapel, St. Andrew's. The candidate was presented by the Rev. R. B. T. Anderson, O.H.C., who also preached the sermon.

The Bishop Coadjutor was celebrant at the solemn Eucharist, the Rev. J. H. Flye being deacon and the Rev. Charles A. Woodward subdeacon. The preface to the ordinal was read by the Rev. Mr. Flye, the call to the priesthood by the Rev. Shirley C. Hughson, O.H.C., and the litany by the Rev. J. Marvin Lake. All the priests named, together with the Rev. Malcolm Taylor and the Rev. Joseph C. Jamison, united in the imposition of hands.

IN MEMORIAM

William Robert Mowe
Annie Mowe French

Entered into rest, May 16, 1924, WILLIAM ROBERT MOWE and ANNIE MOWE FRENCH.

"Lord, all pitying, Jesu blest
Grant them Thine eternal rest."

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CAPABLE, EXPERIENCED ORGANIST-choirmaster, graduate organist of two colleges, expert trainer and director, desires position with stable parish offering opportunities for good work. Recommended by bishops, clergymen, and eminent musicians. Address: CHOIRMASTER, Box 5841, Roxborough, Philadelphia, Pa.

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

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Sunday Masses, 7:30, 9:30, 11:00 A.M.

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

District of Columbia

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

Illinois

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

Massachusetts

Church of the Advent, Boston
REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15 A.M.; Young People's Mass, 9 A.M.; Church school, 9:30 A.M.; Matins, 10 A.M.; High Mass and Sermon, 10:30 A.M.; Solemn Evensong and Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30 A.M.; Evensong, 5 P.M. Thursdays and Holy Days additional Mass, 9:30 A.M. Confessions: Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.; 3:30-5 P.M.

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

New Jersey

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

New York

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

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

CHURCH SERVICES—Continued

New York

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

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

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

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

Pennsylvania

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

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

Wisconsin

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

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KCJR, JEROME, ARIZONA, 1310 KILOcycles, Christ Church. The Rev. D. J. Williams, every Sunday at 11:00 A.M., Mountain Standard Time.

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

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

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

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

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

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

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

WKBW, BUFFALO, N. Y., 1470 KILOcycles (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

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

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

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

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

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

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

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

RETREAT

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

HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY Shore, Long Island, N. Y. References required.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, ORganized under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent THE LIVING CHURCH, six the Church at Large. President, Rt. Rev. B. F. P. Ivins. D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

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BOOKS RECEIVED

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

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

The Father's Curse. A Historical Romance of the Time of Sir Walter Raleigh. By Rev. A. M. Grussi. $2.00 net.

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

Selected Gems of Poetry, Comedy, and Drama. By Mercedes Gilbert. $1.50 net.

Roosevelt, Wilson and the Federal Reserve Law. A Story of the author's relations with Theodore Roosevelt, Woodrow Wilson, and other public men, principally as related to the development and writing of the Federal Reserve Law. By Col. Elisha Ely Garrison, author of *The Roosevelt Doctrine, 1904; Currency Banking, and Accountancy* (Journal of Accountancy), 1910; *Accounting Every Business Man Should Know,* 1910, etc. $3.00 net.

Wm. Collins Sons & Co., Ltd. 15 East 26th St., New York City.

The Life of St. Paul. Compiled by John R. Crossland, F.R.G.S. Collins' Cameo Bible Anthologies No. 2. 40 cts.

The Faith Press, Ltd. 22 Buckingham St., Charing Cross, W. C. 2, London, England.

Morehouse Publishing Co. 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. American agents.

Romanism and Truth. Part II. The Struggle Against Common-sense. By G. G. Coulton, Litt.D., D.Litt., F.B.A., Fellow of St. John's and Hon. Fellow of St. Catharine's College, Cambridge. $3.00.

The Macmillan Co. 60 Fifth Ave., New York City.

The Nemesis of American Business. By Stuart Chase. $2.00.

Dwight E. Marvin. 55 Fernwood Road, Summit, N. J.

Historic Child Rhymes. A Monograph on the Origin and Growth of the Rhymes that Children Use and Love. By Dwight Edwards Marvin. $2.00.

The McGraw-Hill Co., Inc. Whittlesey House, 370 Fifth Ave., New York City.

The Community and Social Welfare. A Study in Community Organization. By Cecil Clare North. $2.50.

Morehouse Publishing Co. 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

The American Communion Service: Its Order and History. By John Brett Langstaff. $2.50.

The Call of Christ. A Series of Brief Addresses in Holy Week given at the Garrick Theater, Chicago, in 1931. By the Rt. Rev. George Craig Stewart, D.D., S.T.D., L.H.D., Bishop of Chicago. Cloth, 90 cts.; paper, 45 cts.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

Morehouse Publishing Co. 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. American agents.

The Tiger of Tong San and Other Corean Stories for Children. By W. N. Gurney, formerly a priest in the Corean Mission. 80 cts.

The Mantle of Prayer. A Book of English Devotions. New Edition compiled by Gina Harwood and Arthur W. Hopkinson. $1.40.

A Good Warfare. Addresses to Boys and Girls, from Septuagesima to Easter. By the Rev. Bernard Griffin, M.A., director of the London Diocesan Council for Youth. 60 cts.

"Hark! The Herald Angels Sing." No. 1. Colored picture board cover, 40 cts.

"Good King Wenceslas Looked Out." No. 2. Colored picture board cover, 40 cts.

"While Shepherds Watched." No. 3. Colored picture board cover, 40 cts.

"Good Christian Men, Rejoice!" No. 4. Colored picture board cover, 40 cts.

The above are in the series of Christmas Picture Books for Children. Each one contains Readings and Pictures for the Young at Christmastide, with eight colored illustrations.

W. W. Norton & Co., Inc. 70 Fifth Ave., New York City.

The Enduring Quest. A Search for a Philosophy of Life. By H. A. Overstreet, professor and head of Department of Philosophy and Psychology, College of the City of New York. $3.00.

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

And So He Made Mothers. By Margaret T. Applegarth. $1.50.

The Golden Book of Faith. Compiled by Thomas Curtis Clark. $2.00.

The Minister and Family Troubles. A Case Study of the Relation of the Minister and the Church to Sex and Family Problems. By Elisabeth Anthony Dexter, Ph.D., author, *Colonial Women of Affairs,* etc.; and Robert Cloutman Dexter, Ph.D., secretary, Department of Social Relations, American Unitarian Association, author, *Social Adjustment,* etc. $1.25.

University of Pennsylvania Press. West Philadelphia, Pa.

Conscientious Objectors in the Civil War. By Edward Needles Wright. $.300.

PAPER-COVERED BOOKS

The Faith Press, Ltd. 22 Buckingham St., Charing Cross, W. C. 2, London, England.

Morehouse Publishing Co. 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. American agents.

The Validity of Anglican Ordinations. By Mgr. Chrysostom Papadopoulos, Archbishop of Athens. Translated and Prefaced by J. A. Douglas, Ph.D., B.D., vicar of St. Luke's, Camberwell, Hon. Canon of Southwark and Member of the Senate of the University of London. Cloth, $1.20; paper, 80 cts.

Science and Faith on Life, Death, and Immortality. By Paul B. Bull, C.R., Community of the Resurrection, Mirfield. Cloth, $1.20; paper, 80 cts.

As in Times Past. An Anglican Defense and Vindication of our Catholic Inheritance. By Harold Heath Firkins, priest of the Society of the Sacred Mission, Kroonstad, South Africa. With a Letter from the Rt. Rev. Walter Julius Carey, D.D., Bishop of Bloemfontein. 40 cts.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

Morehouse Publishing Co. 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. American agents.

"Lead Thou Me On." Devotional Readings and Pictures. Everyday Counsel Booklets. 60 cts.

"Thy Way, Not Mine." Devotional Readings and Pictures. Everyday Counsel Booklets. 60 cts.

The Health of the Soul. By James Wareham, organizing secretary of the Association for Promoting Retreats. 40 cts.

A Scrap-Book of Prayer. A Simple Guide for those who want to pray better. By T. Dilworth-Harrison, vicar of St. Bartholomew's, Brighton. 40 cts.

BULLETINS

Easter School. Baguio, P. I.

Twenty-five Years of Easter School. Baguio, Philippine Islands, 1931.

Hartford Seminary Press. Hartford, Conn.

Annual Catalogue of the Hartford Seminary Foundation, including the Hartford Theological Seminary, Hartford School of Religious Education, Kennedy School of Missions, College of Missions (Affiliated). Register of Faculty and Students, 1930-1931. Announcements, 1931-1932.

ANNIVERSARIES CELEBRATED AT BAGUIO, P. I.

BAGUIO, P. I.—The new Church of the Resurrection at Baguio, erected by the corporate gift of the Woman's Auxiliary in America, was consecrated on Easter Sunday. The Rt. Rev. Gouverneur Frank Mosher, D.D., Bishop of the Philippines, pontificated at the ceremonies and the Rev. George C. Bartter of Baguio officiated. The building is a beautiful example of Romanesque architecture.

Easter School celebrated its twenty-fifth anniversary on Easter Sunday and Monday. On Sunday they joined in the religious observance and the consecration of the new Church of the Resurrection and on Monday held an interesting anniversary program combined with graduation exercises. Sports and games were held on the school campus. Many former pupils returned for the festivities. Bishop Mosher made the principal address of the day, reminiscing delightfully, and paying a tribute to the late Deaconess Hargreaves to whom much credit is due for the present standing of the school. The school scholarships, consisting of an award for honor students in each grade and a prize for the best weaver, were presented by Mrs. John W. Haussermann, an old friend of Deaconess Hargreaves. Certificates of graduation were presented by Vice Governor General George C. Butte, of Manila.

Conventions and Convocations

ALBANY

Review Bishop Nelson's Lifelong Service to Church

ALBANY, N. Y.—The sixty-third annual convention of Albany, meeting in the Cathedral guild house, May 5th and 6th, felt keenly the death one week previous of the Rt. Rev. Richard H. Nelson, D.D., late Diocesan, whose successor, the Rt. Rev. G. Ashton Oldham, D.D., memorialized him in the opening of his convention address.

The dominant note in the Bishop's address was that of responsibility for promoting the Church's mission. He expressed himself as regarding the payment of the diocesan quota to the National Council a prior obligation, and shortage in meeting the amount pledged a debt to be discharged. The Bishop also made an appeal for the schools and hospitals of the diocese, now in need of endowment, as well as the Cathedral of All Saints. In closing he spoke briefly on the spirit and pronouncements of the Lambeth Conference.

The opening service of the convention was a celebration of the Holy Communion in the Cathedral. The afternoon session was given to organization, appointment of committees, and other routine.

At the evening session, when the report of the diocesan council was presented, Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, addressed the convention. Captain Arthur W. Abraham, Church Army worker in the diocese, the Rev. R. C. Joudry, a missionary priest of the diocese, and the Rev. William Garner, in charge of community work at Rensselaerville, also made addresses.

Legislation was enacted changing the five archdeaconries of the diocese to deaneries and designating the archdeacons thereof as rural deans.

Officers and committees were generally reëlected.

Deputies to General Convention were elected as follows: *Clerical,* the Ven. Guy H. Purdy, Menands; the Very Rev. G. L. Richardson, D.D., Albany; the Rev. Messrs. C. R. Quinn, Albany; and A. R. McKinstry, Albany. *Lay,* Messrs. C. W. Betts, Ballston Spa; J. S. Conover, Schenectady; G. R. P. Shackleford, Saratoga Springs; and R. R. Raymond, Cambridge.

Alternates: *Clerical,* the Rev. Messrs. G. F. Bambach, Schenectady: E. T. Carroll, D.D., Amsterdam; William J. Hamilton, Potsdam; Sidney T. Ruck, Lake Placid. *Lay,* Messrs. Sydney T. Jones, Albany; George J. Rugg, Glens Falls; C. W. Tillinghast Barker, Troy; and C. V. Hopkins, Catskill.

CENTRAL NEW YORK

Bishop Opposes Section VII of Proposed Marriage Canon

SYRACUSE, N. Y.—Among other timely matters Bishop Fiske, in his address to the sixty-third annual convention of Central New York, meeting in Trinity Church, May 5th and 6th, mentioned that no one had requested his authorization for use of the new *American Missal,* and that such would not be authorized for use in this diocese. He emphasized his opposition to Section VII of the proposed canon on divorce and remarriage; that the Church should act as a moral dynamic and not meddle in politics; with regard to the cause of temperence reform, the influence of the Church at large might be exerted looking toward ascertaining the actual sentiment of the nation; that the Church might act through a committee of inquiry, charged with the duty of studying the whole question of unemployment and all the allied problems of business and industrial life, with the distinct purpose of seeking a way in which to apply Christian principles to the solution of the difficulties. Bishop Coley's address touched on the very satisfactory results of the Year of Loyalty inaugurated by Bishop Fiske last October, and heartily supported by the diocese.

On May 4th a conference for the clergy was held in Trinity Church by the Rev. Dr. Henry H. Hadley, rector of St. Paul's Church, Syracuse. A corporate Communion of the clergy was held in St. Paul's Church at 8 A.M., May 5th, with the Bishop of the diocese as celebrant. At 10 A.M. a second conference for the clergy was led by Bishop Fiske, with others of the clergy as speakers. Convention formally opened at 3 P.M. in Trinity Church following Evensong. The addresses of both Bishop Fiske and Suffragan Bishop Coley were heard at that time.

Holy Communion was celebrated on May 6th at 9 o'clock as the convention's corporate act of worship, Bishop Fiske celebrating. Balloting for delegates to General Convention resulted as follows:

Clerical, the Rev. Dr. H. H. Hadley, Syracuse; the Ven. A. A. Jaynes, Utica; the Rev. Harold E. Sawyer, Utica; and the Rev. F. T. Hendstridge, Elmira. *Lay,* the Hon. F. M. Boyer, Watertown; C. L. Behm, Fayetteville; Willis H. Howes, Watertown; and Prof. H. N. Ogden, Ithaca.

Alternates: *Clerical,* the Rev. Messrs. W. A. Braithwaite, Cortland; Herbert G. Coddington, D.D., Syracuse; Theodore J. Dewees, Binghamton; and Henry E. Hubbard, Elmira. *Lay,* Messrs. John P. Miller, Oswego; L. I. Wilcox, Cortland; the Hon. P. C. J. deAngelis, Utica; and Henry Burden, Cazenovia.

The proposed canon on marriage was referred to the committee on constitutions and canons of the diocese, which reported the canon "at variance with the traditions and fundamental principles of the Church; that it is contrary to the doctrines of Christ; that it is contradictory, inadequate, does not reflect the teaching of Holy Scripture, does not meet the spiritual needs of men and women anticipating holy matrimony, and offers no adequate solution of moral problems."

It was also voted that the secretary should send that portion of the Bishop's address dealing with prohibition matters to the secretary of General Convention for reference to the proper committee.

A feature of the convention was the dinner, held in Jaynes Hall of Trinity Church, on the evening of May 5th, at which the Most Rev. James DeWolf Perry, D.D., Presiding Bishop, gave an address on Communism. An address on present-day movies was given by the Rev. Dr. Clifford G. Twombly, of Lancaster, Pa.

EASTON

Franklin J. Clark is Speaker From Outside of Diocese

CAMBRIDGE, MD.—At the men's dinner, held at Hotel Dixon, which opened the sixty-third annual convention of Easton, meeting in Christ Church, Cambridge, May 4th, 5th, and 6th, speakers were the Rev. Franklin J. Clark, secretary of the National Council, and John S. McDaniel, a prominent layman of the diocese.

The convention opened on the following morning with a celebration of the Holy Communion in Christ Church, the Bishop being the celebrant, assisted by the Rev. W. D. Gould, rector of the parish, and the Rev. Dr. G. C. Sutton, president of the standing committee. At this service Bishop Davenport delivered his annual address.

The convention organized for business immediately after the service. A report was received from the standing committee, which was followed by that of the executive council presented by the Rev. Alward Chamberlaine, and embraced an outline of the work of the council in executive sessions during the past year.

In the evening there was a mass meeting in Christ Church with a stirring address by the Rt. Rev. F. D. Goodwin, D.D., Bishop Coadjutor of Virginia.

Elected to General Convention: *Clerical,* the Rev. Messrs. R. R. Gilson, Salisbury; S. R. MacEwan, Easton; F. W. Kirwan, Denton; and William McClelland, East New Market. *Lay,* Messrs. Dudley G. Roe, David Dallas, Cassius M. Dashiell, and H. L. Beaven.

Alternates: *Clerical,* the Rev. Messrs. C. L. Atwater, Chestertown; Alward Chamberlaine, Centerville; R. W. Lewis, St. Michael's; and L. I. Insley, North East.

KANSAS

By-Laws of Bishop Vail Foundation Drawn Up

TOPEKA, KANS.—The adjourned meeting of the diocesan convention was held on May 5th, opening with Holy Communion in McClintock Chapel of Grace Cathedral with Bishop Wise as celebrant and the Very Rev. John Warren Day assisting.

The first order of business was the presentation of the by-laws of Bishop Vail Foundation drawn up by members of the standing committee and the board of trustees of Church property, in accordance with the instructions of the seventy-second annual convention which met in Independence on February 10th. The by-laws were accepted and approved by the convention, providing for a board of trustees of fifty members.

The by-laws provide also for an executive committee of eight elected by the board of trustees, the permanent members of which shall be the Bishop of the diocese, the president of the standing committee, and the dean of the Cathedral. The duties of this executive committee shall be to take care of the finances of Bethany College, Christ's Hospital, the Vail School of Nursing, the Kansas Theological School Fund, the DeForrest Endowment Fund, the Episcopal Endowment Fund, and all such properties and funds as shall be ordinarily handled by the trustees of Church property. The executive committee shall also act as an advisory counsel to the Bishop and decide upon all policies of the diocese with the approval of the board and the diocesan convention.

NEW JERSEY

Rapid Development of Cathedral Project Noted

TRENTON, N. J.—The 160th convention of New Jersey assembled on Tuesday morning, May 5th, meeting here for the first time since the recognition of Trinity Church as the Cathedral. Bishop Matthews celebrated, assisted by Bishop Knight, Dean Urban, and the Cathedral canons. In his annual address, which took the place of the sermon, he first noted the rapid development of the Cathedral project, first broached a year ago.

In regard to the prevalent discussion of the method of placing the clergy and filling vacant parishes, the Bishop advocated a more cordial regard on the part of vestries for recommendations coming from the bishops of the Church. He also reported the proposed mutual concessions of territory between the two dioceses of the state to have been agreed upon and awaiting only the ratification of General Convention; the purpose of this readjustment being chiefly to place entirely within the diocese of Newark the property of its institution Bonnie Bray Farm, and entirely within the diocese the property of St. Bernard's School, Gladstone.

Luncheon was served on both days at Hildebrecht's Restaurant, where the annual fellowship dinner was also held. Bishop Matthews presided, and the only address was made by the Rev. Dr. B. H. Reinheimer of the National Council.

On Wednesday morning routine business and elections followed after Morning Prayer.

Elections were as follows:

Treasurer, James C. Tattersall.

Deputies to the General Convention: *Clerical,* the Rev. R. E. Brestell, Camden; the Ven. R. Bowden Shepherd, Trenton; the Rev. E. Vicars Stevenson, Plainfield; and the Rev. Robert Williams, Princeton. *Lay,* the Hon. E. L. Katzenbach, the Hon. C. McK. Whittemore, and Messrs. F. M. P. Pearse and William F. Stroud.

Alternates: *Clerical,* the Rev. Messrs. John H. Schwacke, Freehold; John T. Ward, Burlington; Martin S. Stockett, Camden; and H. Eugene A. Durrell, Atlantic City. *Lay,* Messrs. Charles H. De Voe, Charles M. Duncan, Everard C. Stokes, and William H. Bradford.

Delegates to the provincial synod: *Clerical,* the Rev. Messrs. Thomas A. Conover and Samuel G. Welles, the Very Rev. Ralph E. Urban, the Rev. William R. Cross, the Rev. J. Mervin Pettit, and the Ven. R. Bowden Shepherd. *Lay,* Messrs. William F. Stroud, W. S. F. Pierce, Charles M. Duncan, Franklin S. Chambers, John C. Beatty, and Percy L. Fowler.

Alternates: *Clerical,* the Rev. Messrs. R. G. Williams, Clarence S. Wood, Cortlandt H. Mallery, Edgar L. Sanford, D.D., James S. Holland, M.D., and Roscoe T. Foust. *Lay,* Messrs. Hugh W. Kelly, Charles R. Hoe, Jr., John W. Zimmerman, Charles M. Phillips, Percy Dixon, and John N. Brooks.

NORTHERN INDIANA

Archdeacon Deis of Chicago Addresses Session

PLYMOUTH, IND.—The Rt. Rev. Campbell Gray, D.D., Bishop of the diocese, celebrated at the solemn Eucharist which opened the thirty-third annual council of Northern Indiana, held in St. Thomas' Church, Tuesday and Wednesday, May 4th and 5th. The Bishop was assisted by the Rev. W. E. Hoffenbacher of Logansport as deacon, the Rev. Harry K. Hemkey, Indiana Harbor, sub-deacon, the Very Rev. L. C. Rogers, Mishawaka, chaplain, and the Rev. E. E. Smith, South Bend, thurifer.

During the luncheon hour consideration was given to the advance work program and James H. Haberly, of Fort Wayne, was named chairman of a committee to carry out Northern Indiana's part in the program. The Ven. Frederick G. Deis, archdeacon of Chicago, addressed the council during the afternoon session.

Routine business was transacted and diocesan officers generally reëlected. James H. Haberly is the new treasurer of the diocese.

Deputies to General Convention: *Clerical,* the Rev. W. J. Cordick, Plymouth; the Rev. C. H. Young, S.T.D., Howe; the Very Rev. L. C. Rogers, Mishawaka; the Rev A. L. Schrock, Goshen. *Lay,* J. H. Haberly, Fort Wayne; John M. Sweeny, Gary; M. V. Starr, Goshen; J. A. Johnson, Michigan City.

Alternates: *Clerical,* the Rev. G. J. Childs, LaPorte; the Rev. W. J. Lockton, Elkhart; the Rev. L. C. Ferguson, South Bend; the Rev. James E. Foster, Gary. *Lay,* C. H. Redding, Elkhart; G. U. Bingham, South Bend; H. P. Conkey, Hammond; and Dr. E. H. Griswold, Peru.

There was a record attendance at the meeting of the Woman's Auxiliary, a feature of which was an address by Mrs. Rebecca Standring, of Soochow, China, a missionary from this diocese.

On Tuesday evening there was a mass meeting at which the sermon was preached by the Rev. Dr. Charles Noyes Tyndell, recently installed rector of Trinity Church, Fort Wayne.

OHIO

Advancement of Eight Deacons to Priesthood is Feature

CLEVELAND—The ordination of eight deacons to the priesthood by Bishop Rogers on Tuesday, May 5th, in Trinity Cathedral was a feature at the annual convention of Ohio. The Very Rev. Francis S. White, dean of the Cathedral, preached the sermon. The service was the opening of the annual convention, at which reports were presented showing the fine growth of the diocese.

The Bishop, the Rt. Rev. Warren L. Rogers, in his address referred to the long and happy episcopate of the late Diocesan, William Andrew Leonard, and paid affectionate tribute to his accomplishment.

At the convention dinner the Bishops of Idaho and Hankow told of their work in which Ohio is particularly interested, having been assigned in the advance work program projects in these two jurisdictions. At this dinner the Rev. George F. Smythe presented to Bishop Rogers the first copy issued of his book on which he has labored many years, *A History of the Diocese of Ohio.*

The standing committee, the treasurer, and the secretary were reëlected.

Deputies to the General Convention were elected as follows: *Clerical,* the Rev. Dr. J. R. Stalker of Massillon, the Very Rev. F. S. White and the Ven. Gerard F. Patterson of Cleveland, and the Rev. Donald Wonders of Sandusky. *Lay,* Messrs. Samuel Mather of Cleveland, T. P. Goodbody of Toledo, H. P. Knapp of Painesville, and John W. Ford of Youngstown.

Alternates: *Clerical,* the Rev. Dr. W. R. Breed of Cleveland, the Rev. B. Z. Stambaugh of Akron, the Rev. Dr. E. S. Pearce of Toledo, and the Rev. J. E. Carhartt of Cleveland. *Lay,* Messrs. R. K. Ramsey of Sandusky, Herbert Goodwin of East Liverpool, Dr. J. A. Nelson of Mount Vernon, and Robert H. Clark of Cleveland.

PENNSYLVANIA

Bishop Taitt Bans Use of American Missal

PHILADELPHIA—With a celebration of the Holy Communion in Holy Trinity Church, at which the Rt. Rev. Francis M. Taitt, D.D., Bishop of the diocese, was the celebrant, the 147th annual convention of Pennsylvania opened on Tuesday morning, May 5th.

The most important subject discussed during the first morning was the report of the committee on clerical salaries, of which the Rev. Gilbert E. Pember, rector of St. Michael's Church, Germantown, is chairman. Accordingly, a new scale of salaries, with several changes, was approved by the convention. The scale raises the highest minimum salary from $2,100 to $2,400.

In his address Bishop Taitt warned the clergy against the use of other than the authorized versions of the Prayer Book, instructing them specifically to remove from the altars copies of *The American Missal* if any "may have been inadvertently introduced."

Following the Bishop's address the Rev. Henry H. Chapman, of Alaska, the Rev. Dr. Arthur M. Sherman, recently back from China, and the Rev. Charles H. Collett, field secretary of the National Council, addressed the convention. The

Rev. Mr. Collett criticized the Church for its indifference to foreign and interracial missionary work.

Consideration of the question of public unemployment insurance was brought before the convention in a resolution from the executive council, sponsored by Clinton Rogers Woodruff and presented at the first session. The resolution asked that a commission be appointed to study the question of the desirability, from the Christian viewpoint, of requiring that employers and possibly employees, contribute to unemployment reserve funds upon some basis to be determined by law.

At the closing session, this resolution received the overwhelming approval of the convention. Friends of the resolution, including Reynolds D. Brown, of the University of Pennsylvania, Dean Stanley R. West, of the convocation of Norristown, and Mr. Woodruff, explained that corporations in this country are already working out schemes of unemployment insurance independently, having recognized the failure of methods thus far used.

Opposition to the resolution was voiced by the Rev. Francis C. Steinmetz, rector of St. Mary's Church, West Philadelphia, and Col. W. P. Barba, of the standing committee.

A proposal, which came from the diocese of Chicago, that deaconesses be ordained, was voted down by the deputies after it had been opposed by Dean Hathaway. The recommendation that an adequate pension system be established for deaconesses was, however, approved.

Bishop Taitt, after drawing attention to the fact that this diocese has more candidates for the ministry than any other, criticized those candidates who ask to be excused from translating the New Testament from the Greek, Latin, and Hebrew languages as "unfit for consecration."

The following deputies to the General Convention were elected: *Clerical,* the Rev. Messrs. George C. Foley, D.D., John Mockridge, D.D., Gilbert E. Pember, and Floyd W. Tomkins, D.D., all of Philadelphia. *Lay,* Messrs. Edward H. Bonsall, George Wharton Pepper, Reed A. Morgan, and Reynolds D. Brown, all of Philadelphia.

Alternates: *Clerical,* the Rev. Messrs. Wallace E. Conkling and Malcolm E. Peabody, Philadelphia; Charles E. Tuke, D.D., Landsdowne; and Nathaniel B. Groton, Whitemarsh. *Lay,* Messrs. Louis Barcroft Runk, Philadelphia; W. A. Cornelius, Merion; W. G. Price, Jr., and I. Smith Raspin, Philadelphia.

QUINCY

Routine Matters of Principal Interest

KEWANEE, ILL.—Routine matters were principally discussed at the fifty-fourth annual synod of Quincy, meeting in St. John's Church, Tuesday and Wednesday, May 5th and 6th. At the same time and place the Woman's Auxiliary of the diocese held its annual meeting. A dinner was served at the Hotel Parkside on Tuesday evening and addresses were made by the Ven. Frederick G. Deis, archdeacon of Chicago, who represented the National Council; Arthur E. Hungerford, and the Rev. Morton C. Stone of Urbana, and the Bishop of the diocese who told of a plan whereby, with the help of the National Council, a limited number of the midwestern dioceses might acquire sufficient diocesan endowment for episcopal support. The chairman of the committee on advance work, the Rev. William L. Essex, of Peoria, reported that the project accepted by the diocese, *viz.*, a new parish house at Las Vegas, Nev., had been oversubscribed.

Deputies to the General Convention: *Clerical,* the Rev. Messrs. William L. Essex, Peoria; C. A. G. Heiligstedt, Kewanee; John K. Putt, Pittsfield; and Charles D. Maddox, Tiskilwa. *Lay,* Messrs. C. W. Dull, Monmouth; August E. Lamp, Rock Island; Walter B. Duke, Henry; and Charles S. Cockle, Peoria.

Alternates: *Clerical,* the Rev. Messrs. Channing F. Savage, Moline; Rodney F. Cobb, Rock Island; Arthur B. Cope, Peoria; and John E. Almfeldt, Galesburg. *Lay,* Messrs. Murray M. Baker, Peoria; T. R. Stokes, Kewanee; Carl F. Harsch, Peoria; and William Mumford, Pittsfield.

Delegates to provincial synod: *Clerical,* the Rev. Messrs. J. K. Putt, Pittsfield; R. J. Sudlow, Peoria; R. F. Cobb, Rock Island; and C. A. G. Heiligstedt, Kewanee. *Lay,* Messrs. S. W. Birks, W. B. Elliott, the Hon. Jesse Heylin, and W. L. Ogden.

Alternates: *Clerical,* the Rev. Messrs. H. A. Burgess, Rushville; A. B. Cope, Peoria; R. Y. Barber, Galesburg; and D. Ferguson, Warsaw. *Lay,* Messrs. Frank Smith, Robert Pein, Thomas Beatty, and Philip Horton.

Dr. Lang, Archbishop of Canterbury, Returns to London in Restored Health

Annual Service of St. Michael and St. George Held — Bishop of Llandaff Consecrated

The Living Church News Bureau
London, May 1, 1931

THE ARCHBISHOP OF CANTERBURY arrived in London on Wednesday, on his return from his cruise to Italy, Greece, and Palestine in the *Corsair*, the yacht of J. Pierpont Morgan. Dr. Lang left the yacht at Venice and traveled overland through France. His Grace has now entirely recovered from his recent illness, and will resume his duties at once; but in order that the full benefit of his restored health may be secured, he must be careful for some time as to the number of engagements which he can undertake.

CELEBRATIONS ON ST. GEORGE'S DAY

On St. George's Day the usual celebrations took place in London and elsewhere. The annual service of the Order of St. Michael and St. George was held in St. Paul's Cathedral at noon. For the first time since the repairs to the fabric began five years ago the whole of the Cathedral could be used for the service, and it was possible to revert to the old hour instead of a less convenient time in the evening.

BISHOP OF LLANDAFF CONSECRATED

The Archbishop of Wales (Dr. Edwards) officiated last Saturday at the consecration of the Bishop of Llandaff, the Rev. Timothy Rees, formerly warden of the College of the Resurrection, Mirfield. The consecration took place in St. Asaph Cathedral, the chancel of which is cut off from the nave on account of the restoration work on the tower. The sermon was preached by the Rev. E. K. Talbot of Mirfield. The Bishop-elect was conducted to the Archbishop by the Bishops of St. Davids and Monmouth. The other bishops who took part in the consecration were the Bishops of Bangor and Maenan, Bishop Mounsey, C.R., and Bishop Nash, C.R.

The enthronement of the new Bishop will take place in Llandaff Cathedral on May 21st, and by his wish a Welsh service will be held in the Cathedral on that evening, when he will preach his first Welsh sermon after his enthronement.

ELECT BISHOP OF UNITED DIOCESE

At a meeting on Wednesday last of the diocesan synods of Cashel, Emly, Waterford, and Lismore, held in Clonmel, Ireland, Archdeacon F. J. McNeice, rector of Carrickfergus, was elected Bishop of the united diocese, in succession to the late Dr. Miller. The new Bishop, who is Archdeacon of Connor, was ordained in 1895, and has been in the North of Ireland since 1899. He is the author of *Reunion: The Open Door.*

MISCELLANEOUS

Archbishop Germanos, Metropolitan of Thyatira, spoke on Christian Reunion last Saturday at a meeting at Coventry arranged by the diocesan branch of the English Church Union.

The sale of the new Prayer Book of the Church in Scotland continues to be steadily good, and there are few churches now in which it is not in regular use, though the old books still linger in the pews, and a considerable number of lay people still make shift with their old copies. It is proposed to issue shortly a supplement, with the Epistles and Gospels for Black Letter Saints printed in full.

GEORGE PARSONS.

HOME FOR CHILDREN AND HOLIDAY HOUSE DEDICATED

MERCER ISLAND, WASH.—On a beautiful lakeside estate of eighty-two acres on Mercer Island the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, dedicated on Sunday, May 3d, a home for underprivileged children and a holiday house for members of diocesan organizations. The large company present included representatives of the estate of the late Mrs. Louise Ackerson which donated the property, the faculty of the University of Washington who are interested in the educational side of the project, and the chancellor of the diocese. A corporation, known as the Children's Educational Foundation, is responsible for the organization, with the Bishop as president and Mrs. E. A. Strout as chairman of the board of managers.

A feature of the holiday house is a chapel, which provides expression for the Church influence of the institution. Bishop Huston and the trustees have started the project largely as an act of faith, but the gift of the property is so generous and the possibilities are so great that it is hoped that financial support proportionate to the opportunity will be forthcoming. Various parishes and organizations in the diocese have already furnished several rooms and provided gifts for the house and the chapel. The chaplain is the Rev. E. C. R. Pritchard, rector of St. Clement's Church, Seattle.

TO CONSECRATE CHAPEL FOR KENT SCHOOL

KENT, CONN.—On Saturday morning, May 30th, the new chapel of Kent School is to be consecrated by the Rt. Rev. Edward C. Acheson, D.D., Bishop of Connecticut. The Rev. James O. S. Huntington, D.D., O.H.C., founder of the Order of the Holy Cross fifty years ago, is to be the preacher. There will be a great many alumni from all over the country present, along with parents, friends, and benefactors, and the Connecticut clergy are to be invited.

The architect of the chapel building, a little Norman church, is Roger H. Bullard of New York.

The Rev. F. H. Sill, O.H.C., is headmaster of Kent School.

Relations of Greek Church and State Is Delicate Eastern Problem

Church and State in Greece—Inaugurate Organization for Management of Church Property

L. C. European Correspondence
Wells, Somerset, England, April 5, 1931

ALL THE WORLD OVER, THE RELATIONS OF Church and State are a matter that needs delicate adjustment on clearly understood principles; the difficulty is that the facts on which principles are based have a way of changing from age to age, and then there is friction, until a new adjustment has been attained.

In Greece Orthodoxy is, no doubt, the religion of the great bulk of the population; Protestants of various complexions are a very small minority, the most conspicuous at the moment being a minute but zealous faction of Seventh Day Adventists. Their emphasis on the doctrine that the second coming of the Master is very near at hand is unfortunately one that is apt to cause confusion and disorder in the Oriental mind—which takes its religion with a directness disquieting to the Western—and may cause trouble to administrations. Hence, "Chiliasts," as they are called, are not popular with any authority, secular or clerical.

Another separatist body of perhaps greater importance is that composed of the "Uniates." These are, as most readers of THE LIVING CHURCH may know already, those members of either the Greek Orthodox or of some other Oriental Church who have made their submission to the Pope as the one head of the Church on earth, and are therefore allowed, by his grace, to use their ancient services with either expurgations or interpolations so that they become acceptable to Roman authority.

The Orthodox Church is the established Church, and as such is at once supported and controlled by the secular authority.

Lately, this Church has doubled its area. The provinces of "New Greece" (*viz*, Macedonia, and the strip of Greek territory to the north of the Aegean Sea), were annexed to Greece, politically, in 1912, but it is only very lately that the Church in those provinces has become a part of the autocephalous Church of Greece. Previously they were left in the Ecumenical patriarchate of Constantinople, and it is less than a year since that prelate, by a friendly arrangement, ceded them to his brother of Athens. At first Constantinople had been glad to retain them for reasons of history and of prestige. When, however, the changed state of things introduced by Mustafa Kemal made it quite impossible for the Presiding Bishop of Christian subjects of Turkey to exercise jurisdiction on any of his subjects without its frontier, the patriarchate readily handed them over, only stipulating that his name should still be recited in the liturgy as Patriarch. It was quite a sensible arrangement, but it implied some re-organization in the Church of Hellas.

Further, the Greek government, like every government in the world just now, is in want of money, particularly as the strain put by the settlement of nearly two million refugees in a nation that previously held less than six million has been almost intolerably severe.

LAW OF LIQUIDATION PASSED

Hence, a law was passed for the "liquidation" (which means pretty much the same as confiscation) of all the property of the monasteries in Greece and also for the handing over all the balance of the property of the Church, barring only the parochial glebes, to a commission which was styled "The Organization for the Management of Church Property." This is to pay all the ecclesiastical salaries, and it was said (it always is said by the government official when disendowment is in the wind) that the Church property had been very badly managed, and that if only the organization had the benefit of government control, it would prove enough to provide decent stipends for bishops, clergy, theological teachers, Church officials, *et hoc genus omne*, and finally to provide a most attractive surplus for various attractive ends. We have heard that talk in England at times.

Many politicians were anxious to go further and to go in for as frank and shameless a measure of disendowment as was the case in France in revolutionary days. Then the Church property was frankly "nationalized" and the salaries of the clergy—very poor salaries too—paid by the State till such times as that item of the budget could be economized.

In Greece, things have been better done, though there was talk to the effect that the "taking over" of the property of the monasteries would provide just the fund that was needed for aerial defense. It was also added that, though of course the state would have to pay the salaries of the older lot of bishops, nobody could expect them to pay for those who had just been taken over from "New Greece." They had no vested interests. However, better plans prevailed.

Naturally, so drastic a change has meant a great deal of heart-burning, and indeed it has very nearly come to a definite breach between the Church and the state. Disestablishment may very soon be practical politics there, too. A commission was set up, of course, to carry out this new law, and the government wished to have two bishops on it, to assist in the proceedings and perhaps also to make the change less severe in its workings.

At first the synod of the hierarchy of Greece definitely refused to name any to undertake the work. On this the government named two pliant men who did consent to serve and who therefore found themselves in very bad odor with their episcopal colleagues. They even threatened them with immediate excommunication and deposition from their office.

Meantime, the government had resolved to go on, with the coöperation of the bishops or without it. The Premier wrote a letter, not to the general synod of the hierarchy, a body which he did not recognize, but to the "permanent synod" that sits as advisory body to the Archbishop, telling them roundly that the law would be put into action with their help or without, though in the latter case the state would simply take all the property of the Church and sever all connection with it.

COMPROMISE AGREED UPON

Finally, a compromise of sorts was agreed on. The synod agreed to appoint the two episcopal commissioners on condition that the two who had been named in defiance of the synod were thrown overboard, and the bishops took their seat on the board in the frank hope that by their presence some scheme might be hammered out that would be less hard on the Church than the original one had at least looked likely to be.

Meantime, if the State had dealt drastically with the Church in one direction, it showed itself at least not unwilling to help it in another. The government if it does control the Church is willing to support it against its enemies. The enemy that is most formidable at the moment is Roman propaganda conducted in Greece through the Uniate Church. Hence the new law, so much complained of by Roman Catholics, to the effect that all Greeks must attend the national schools up to a certain age, and that the clergy of the Uniate communion must in future not wear a costume that may easily be taken for that of clergy of the Orthodox Church. It does not seem too hard to say, that if you do not wish to be Orthodox you ought not to masquerade in the uniform of that body, but the order has caused much heart-burning, notwithstanding.

Romans even say that it has been the result of a bargain, and that the Church would never have made so easy an agreement with the State over the law of liquidation if this measure of support had not been promised it beforehand. There is, however, no proof whatever of that, beyond the assertion of some very disgruntled controversialists.

The State, it would seem, wishes to have an establishment and is willing to help the Church if the Church is content to be national. Nationalism in religious matters has its dangers, of course, as for that matter of course has also the "Ultra-nationalism" of Rome, and what we may describe, with an apology, as the infra-nationalism of some of the dissenting bodies in England. Still, nationalism in religion is a fact of the religious life, and if you do not take account of it, a neglected fact is apt to bring nemesis in its train.

ANGLICAN ORDERS

We have already called attention, in these letters, to the formal recognition of Anglican orders recently made by the synod of Alexandria. Previously, both that and other Orthodox Churches had felt bound to "enter a caveat" in that respect, till the Anglican Church should itself be able to explain whether it did, or did not, regard orders as a sacrament and the Holy Eucharist as a sacrifice. Now that the Lambeth Conference has been able to give an explanation on these points, expressed in the official language of the Church of England, the Alexandrian Church has withdrawn the "caveat," recognized Anglican orders fully, and announced that fact officially to the Patriarch of Constantinople. That prelate on his part has fully approved the step, in a formal letter dated January, 1931, and has also written formally to the leading bishops of the other autocephalous Churches of the Orthodox communion, suggesting like action on their part.

It is quite possible then that we may see some interesting developments in this matter, even before the pro-synod of the Orthodox communion meets at Whitsuntide in 1932.

W. A. WIGRAM.

Make Appeal on Behalf of Clergy in Agricultural Areas of Canada's Middle West

Annual Meeting of Social Service Council — At the Synod of Montreal

The Living Church News Bureau
Toronto, May 8, 1931

THE FOLLOWING APPEAL FROM THE EXecutive committee of the Missionary Society on behalf of the salaries of the clergy in the distressed agricultural areas of the middle west was read in churches throughout Canada last Sunday:

"That the fall in the price of wheat—to a point near, or below, the cost of production—has produced a very serious economic situation in the middle west—is a fact of common knowledge.

"Until the end of last year the people in the affected areas maintained—in a very commendable manner—their contributions toward the stipend of the missionary clergy.

"The executive committee of the Missionary Society is convinced that, for this year, many of the people will be able to contribute little or nothing. This means that unless special assistance, upon a generous scale (over and above the proceeds of the apportionment), is given by the Church at large—the missionary clergy will either fail to receive their meager stipends in full, or they will have to be withdrawn and their missions closed.

"The executive committee believes that the Church does not desire—and will not permit—either of these alternatives to take place. The committee is confident that in this time of unusual stress the Church will declare its will and purpose that every mission station shall be kept open, and that every missionary clergyman, in the distressed areas in the middle west, shall receive his stipend in full for the current year.

"The committee therefore urgently requests such a generous response to this special appeal that both these objects—the payment of every missionary stipend in full and the keeping open of every mission station—shall be secured."

In Toronto the Rt. Rev. I. O. Stringer, Bishop of Yukon and Archbishop-elect of Rupert's Land, preached on behalf of the appeal at St. Paul's Church and St. Alban's Cathedral, Toronto. The whole ministry of the Archbishop-elect has been spent in that province of Rupert's Land, and he is thus admirably fitted to present in the east the problems and needs of the Church in the west.

ANNUAL MEETING OF SOCIAL SERVICE COUNCIL

The annual meeting of the social service council of Canada was held at the parish hall of St. John's Stone Church, St. John, N. B. Previous to the annual meeting social welfare conferences under the auspices of the council were held at Charlottetown, P. E. I., Halifax and Sydney, N. S., Moncton and Fredericton, N. B. In addition to local speakers four representatives of the social service council of Canada took part. At Halifax, where a committee of seven is taking up better housing, A. G. Dalzell, president of the Town Planning Institute of Canada, gave a series of addresses. Subjects discussed at the conference included Helping Dependent Families to Help Themselves, The Challenge of Unemployment, Trends of Family Life, Rural Problems, and The Spiritual Background of Social Work. At Charlottetown the opening meeting was addressed by the Premier of the province. The social service council of Prince Edward Island was organized with the Rev. H. D. Raymond, rector of St. Paul's, Charlottetown, as president, and a committee was appointed to coördinate and develop social welfare work in Charlottetown. At Moncton it is expected a council of social agencies will be formed. At Fredericton the establishment of a department of public welfare under the provincial government, the appointment of a provincial psychiatrist, and the immediate proclamation of the Children's Protection Act and the Mothers' Allowance Act was urged upon the provincial government by Professor Keirstead of the University of New Brunswick.

The annual meeting of the council in St. John extended over three days, the pulpits of local churches presenting the council's message on the preceding Sunday by visiting speakers. The report of the executive referred fully to the council's work throughout the year and referred specially to the satisfaction at the introduction of the shorter working day in the steel industry, partly, at least, as a result of the survey made a year ago by the council's industrial life committee.

The annual address of the president, Canon Vernon, dealt with the twofold aspects of social work as Mother and as Warrior, relieving distress and battling against evil, and entered fully into the great world problem of unemployment. A series of resolutions on unemployment were adopted including a call to social agencies to maintain modern standards in relief work, and an appeal to the government of Canada to arrange for complete investigation of the problem and of unemployment insurance.

A valuable statement on Christian marriage was presented by a special committee of which Dr. Dobson was chairman, a useful report on the need of prison reform by the Rev. W. H. Adcock of Regina, and an admirable report on rural problems by Dr. Comrie of Winnipeg.

The first evening meeting was presided over by the Rev. W. S. Goodman, president of the social service council of New Brunswick, the second by the Archbishop of Nova Scotia, and the third by the Bishop of Fredericton. Dean Llwyd of Halifax gave an admirable address on the Evils of the Speculative Spirit, and Principal McKinnon, of Pine Hill United Church College, Halifax, a fine talk at the concluding banquet on The Impatience of a Social Worker.

Canon Vernon was reëlected president of the council.

AT THE SYNOD OF MONTREAL

At the synod of Montreal the missionary committee reported that $69,559 had been received, an increase of $1,253 over the previous year.

Work abroad was presented by the Rev. W. M. Trivett, till recently working in China, the needs of Western Canada by the Rev. W. C. Eccleston, mission work in the diocese by Canon Charters, and the Fellowship of the West by the Rev. Elton Scott.

G. E. Main, secretary of the pensions committee of General Synod, spoke on the proposed general Pensions Scheme.

The report of the social service committee dealt fully with relief work in Montreal, and the need of education in temperance.

A resolution was adopted appointing a committee to study the vexed problem of removing rectors, who have outlived their usefulness in a parish.

With reference to the Primacy of the Canadian Church the synod adopted the following resolutions:

"That the Primate should always be elected by the General Synod, a majority in each house and of the votes of each order in the lower house, constituting an election, and

"That steps should be taken as soon as possible to create and endow a primatical see, and

"That until such primatical see should have been created, only bishops in the Canadian Church should be eligible for election as Primate, and

"That after the creation of such primatical see, any priest of the Church of at least ten years' standing should be eligible for election to Primate."

SYNOD OF NEW WESTMINSTER

An impressive review of the progress of the Church was presented at the forty-fourth session of the synod of New Westminster, by the Most Rev. A. U. dePencier.

In opening his address, Archbishop dePencier spoke of the systematic visitation of the parishes undertaken in connection with the jubilee year of the diocese and of the beneficial effect upon the Church.

Speaking of the Lambeth Conference, Archbishop dePencier said the greatest impression made upon all present was a realization of the world-wide extent of the Church.

PLANS FOR RURAL FELLOWSHIP AT MADISON

MADISON, WIS.—The annual meeting of the rural fellowship of the Church will be held at Madison, July 7th, in connection with the annual national conference on rural work. The conference on rural work coincides with the summer school of rural leadership conducted by the University of Wisconsin, June 29th to July 10th.

The annual meetings of the rural fellowship in years past have been intensely interesting and inspiring, and the one to be held this coming July 7th will be no exception.

The Rt. Rev. Frank E. Wilson, D.D., honorary president of the rural fellowship, will give one of the addresses at the banquet to be held in Memorial Union Building.

The Rev. C. Rankin Barnes, acting executive secretary of the Department of Christian Social Service, will be in attendance Rural Fellowship Day and will "respond" to the occasion. The Rev. Val H. Sessions, veteran rural worker and editor of *The Rural Messenger* since its inception, will be present both as group leader and editor. The president of the fellowship, the Rev. H. W. Foreman, will be at Madison for Fellowship Day and throughout July 8th as well.

As in years past, Rural Fellowship Day will begin with a corporate Communion in St. Andrew's Church at 7 A.M. At that service prayers will be offered for deceased members, mentioning especially the Rev. Charles N. Lathrop, who did so much for the fellowship and American rural life. The annual business meeting will be held at 3:30 P.M. At that time reports for the year past will be made, plans for the ensuing year made, and nominations for officers for the coming year offered. The banquet will be held in Memorial Union Building at 6:30 P.M. In addition to the addresses to be made at that time, officers will be elected for 1931-32.

Woman's Auxiliary of New York Gathers At Cathedral for Annual Service

C. A. Porteus Elected Rector of Good Shepherd Parish—Summer Conferences in the Diocese

The Living Church News Bureau
New York, May 9, 1931

LAST Tuesday morning at the Cathedral of St. John the Divine occurred the annual meeting of the Woman's Auxiliary of this diocese. Bishop Manning was the celebrant at the Holy Communion. At this time was presented the United Thank Offering, amounting to $15,465. It was reported, further, that this diocesan branch raised, during 1930, $45,399.83 for the missionary work of the Church. Its advance work program for 1930-31 includes five items, totalling $57,000, and is divided as follows: $25,000 for a church at Camagüey, Cuba; $12,000 for a boys' dormitory at Fort Defiance, Ariz., where the Good Shepherd Hospital ministers among the Navajo Indians; $8,000 for a launch for the Bishop of Liberia; $6,000 for electric light plant and X-Ray equipment at Wuchang General Hospital; and $6,000 for a club house for use by Indians at Whiterocks, Utah. Similar to the recommendations of the National Council, this auxiliary to that body is characterized by the same fine determination to plan and to achieve in spite of the prevailing economic depression.

ELECTED RECTOR OF GOOD SHEPHERD PARISH

The Rev. Chester A. Porteus, during the past two years an assistant to the Rev. Dudley S. Stark on the staff of Holy Trinity Church, St. James' parish, East 88th street, has accepted election to the rectorship of the Church of the Good Shepherd in the Wakefield section of the Bronx. In his new work Mr. Porteus will succeed the Rev. Francis A. Sanborn, vicar-elect of Grace Chapel. Prior to his coming to Holy Trinity Church, Mr. Porteus was, during his diaconate, minister-in-charge of St. Luke's Church, Malden, Mass.

SUMMER CONFERENCES IN THE DIOCESE

In this second province summer conferences for Church workers have been held in six centers, none of which was in this diocese. This year it has been decided to hold two in New York. One will be for any young people, 16 to 25 years of age, and will be held June 26th to the 30th at the River Camp of St. George's Church, located near Saugerties; the second will be for Church school teachers who are at least 17 years old, and will be held June 26th to July 2d at the Girls' Friendly Society holiday house, Interlochen, near Monroe. Full information concerning these can be obtained from Miss Louise E. Rich at Old Synod House in the Cathedral close.

CATHEDRAL ITEMS

While there is a desire on the part of a comparatively small number to alter Canon 23 to afford greater freedom in inviting the clergy of other denominations to preach from our pulpits, the policy of the Bishop and dean of our Cathedral here shows how, under the existing canon, a very liberal attitude toward our neighboring brethren can be freely and graciously expressed. Dr. Cadman was the Cathedral preacher last Sunday afternoon on the occasion of the 150th anniversary of the Grand Lodge of Masons in the State of New York; the Rev. Dr. Mendenhall, clerk of the New York presbytery, will preach there at the annual nurses' service, Sunday evening, May 17th; and the Rev. Dr. Henry Howard of the Fifth Avenue Presbyterian Church will be the preacher on May 24th at the annual Knights' Templar service. The Cathedral now has the Eucharist as the chief service on every Sunday of the year, while the afternoon service is widely used in the commendable way the above items indicate.

The verger is on duty all day and personally conducts many groups. Members of the Laymen's Club are frequently at the Cathedral during the week and assist in showing visitors about. A member of the Cathedral staff is present daily to be of service to any who may come.

Among the most interesting delegations were two groups of "Acadians" on their way from "Evangeline" land to visit their distant cousins in Louisiana. A number of priests and professors accompanied these groups of forty-four and fifty each.

ITEMS

The Rev. Samuel M. Shoemaker, Jr., rector of Calvary Church, has been in Arizona this past week, conducting conferences at Phoenix at the meeting of the eighth province.

The Rev. C. Rankin Barnes, the new secretary in the National Council's Department of Social Service, will be the speaker at the supper for social workers to be held in Calvary House on Monday, the 18th.

Trinity Church concludes in this coming week its series of noonday sermons for this season. The preacher is to be the Rev. Gregory Mabry, rector of St. Paul's, Brooklyn.

The Rev. Alwyn E. Butcher, rector of St. Paul's Church, Salt Lake City, is to preach in Trinity Chapel on Sunday morning, May 17th.

Church Army is conducting a series of out-door preaching services in Harlem, May 8th through the 17th. The Brotherhood of St. Andrew chapter of St. Philip's Church is coöperating in these services which are held at 7 and 10 each evening.

The 1930 year book of the Girls' Friendly Society in this diocese shows that that excellent organization believes that the present economic crisis brings a great challenge to G. F. S. workers to extend their influence. The local president, Mrs. William Walter Smith, states that it is time to inaugurate a vigorous diocesan campaign to establish a branch of the society in every parish in the diocese.

HARRISON ROCKWELL.

PLAN FOR BOYS' CAMP AT GLOCESTER, R. I.

PROVIDENCE, R. I.—Grace Church will turn its centennial farm at Glocester into a boys' camp for the summer, beginning June 28th and ending July 18th. The director is Ellwyn Nichols who is in charge of the young people's work of the parish.

The diocesan council of the Order of Sir Galahad, which has recently been established, will hold a camp for two weeks from July 20th to August 1st at the centennial farm following the period set aside by Grace Church.

MANY THANKS

NEW YORK—I do not like to write complaining letters but last month I felt compelled to do so. Today I can send to the treasurers a heartfelt word of thanks.

We have made up all of the loss of the first three months and are $45,836.16 ahead of last year to May 1st. We might remind you that part of our improvement may be due to the earlier date of Easter and the receipt of large sums from the children in April of this year and that we are still $74,000 behind 1929 but I will let you find that out for yourselves.

Out of the thirty dioceses from which no money was received up to the first of April, twenty-one have remitted, most of them in substantial amounts. One more diocese, Albany, has adopted a resolution calling for monthly proportionate payments.

The following have paid 100 per cent of their quota to date:

New Hampshire	Georgia
Rhode Island	Montana
Long Island	South Dakota
Porto Rico	Western Nebraska
Delaware	North Texas
Erie	Alaska
Maryland	Arizona
Pennsylvania	Nevada
Southwestern Virginia	Cuba
East Carolina	Liberia

Keep up the good work.

Again thanks:

LEWIS B. FRANKLIN,
Treasurer.

DEDICATE STUDENT CENTER AT FLORIDA STATE COLLEGE

TALLAHASSEE, FLA.—For the past four years Miss Hope Baskette has been strengthening the spiritual life of the Church students attending the Florida State College for Women.

A splendid piece of work has been done in spite of the lack of buildings and equipment. Through the generous gift of John G. Ruge of Trinity parish, Apalachicola, Florida now owns a beautiful and modern student center in Tallahassee, situated immediately across from the campus of the college.

Ruge Hall, as the center is called, was formally dedicated on Sunday afternoon, April 26th. Some three hundred clergymen, lay men and women, and college girls crowded the building and its porches for the ceremonies conducted by the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida. Bishop Juhan was assisted by the Rev. William J. Alfriend, rector of St. John's parish and student chaplain to the college girls, and the Rev. Joseph R. Walker, rector of Trinity parish, Apalachicola.

In the enforced absence of Mr. Ruge on account of his serious illness, and of Mrs. Ruge, in whose memory her husband has given the building, the president of Rollins College, Dr. Hamilton Holt, made the speech of presentation. Bishop Juhan accepted the gift on behalf of the diocese of Florida, and Dr. Edward Conradi, president of the Florida State College, expressed his appreciation and evaluation of the work being done by the Church in this institution.

Ruge Hall, which represents in its structure and furnishings the generous sum of $35,000, consists of a large auditorium and chapel, a library, an office for the student worker, two bedrooms, a kitchen, and a bath. A tiled porch, a green lawn, and the beginnings of a future garden already attract the eyes of all passersby.

Guild of St. Barnabas Meets for Forty-fourth Annual Council in Boston

Children of Church Schools Present Lenten Offering—Festival of S. S. J. E. Observed

The Living Church News Bureau
Boston, May 9, 1931

THE GUILD OF ST. BARNABAS WORKS so quietly that it came as a surprise to realize that the guild's national conference in Boston on Tuesday and Wednesday was actually its forty-fourth annual council. Two busy and happy days were spent. Miss Elise Dexter was introduced as speaker at Tuesday's luncheon in the diocesan house by the chaplain-general, the Rev. Charles Henry Webb of Brooklyn, N. Y.; and Bishop Sherrill gave the address at the evening service in Trinity Church. The chaplain-general was the celebrant at the early corporate Communion in Trinity Church on Wednesday. Breakfast in Trinity parish house was followed by business sessions that continued throughout the afternoon, with intermission for a luncheon at which the speaker was Dr. Richard C. Cabot. The conference closed with a reception at Holm Lea, Brookline, with Miss Sargent as hostess.

This diocese has long had an interest in the work of the Guild of St. Barnabas whose aim is to bring to the sympathetic attention of professional nurses the spiritual side of their calling. There is a second objective in the guild's work, namely to give to nurses friendly hospitality and to make participation in parish life possible for them at hours when they are free to respond. A body of associates, women not in the nursing profession, aids the social side of the guild's work and observes a rule of life that is a simpler one than that of the members of the guild. While the Guild of St. Barnabas is under the auspices of the Church, its membership is inter-denominational.

CHURCH HOME SOCIETY SERVICE

The annual service of the Church Home Society is being held in St. Paul's Cathedral this Saturday morning beginning at 10:45 A.M. The vicar of the Cathedral, the Rev. Charles Russell Peck, will be the celebrant at the service of Holy Communion, and the Rev. Dr. William E. Gardner of Trinity Church will give the address to the foster mothers, the relatives of the children, and to the children themselves who are under the care of the society. This annual occasion is one of much interest and the spiritual values of foster parentage are rightly emphasized. The 120 associates of the Church Home Society who keep interest in the society's work keen in that same number of parishes have been asked to attend this service, as have all of the rectors in the diocese. The annual luncheon will be served in the Cathedral rooms immediately after the morning service.

CHILDREN PRESENT LENTEN OFFERING

General optimism was the outcome of seeing Trinity Church packed with 2,400 persons last Sunday afternoon on the occasion of the annual presentation of the Church school Lenten offering. The service began at 4 P.M., but all available seats save those reserved for the choir were filled half an hour earlier. The actual total of the checks placed in the alms basin was $13,207.66 but this sum has already been augmented by additional contributions. It falls below the customary total for the offering on account of economic conditions—but in money alone and not in the enthusiasm and consecration of members of the Church schools.

START MEMORIAL FUND AT ST. MARK'S, FALL RIVER

The Percy Stickney Grant Memorial Fund has been started in St. Mark's Church, Fall River, for the purpose of purchasing Helen Sahler's bas-relief in bronze of Dr. Grant whose memory is revered in the parish which he founded. From the Episcopal Theological School in Cambridge, Percy Stickney Grant went for the summer months of 1886 to the Church of the Ascension, Fall River. He had been given a traveling scholarship by Harvard College and had planned to return to his studies in the autumn; but the labor conditions of Fall River and the people of St. Mark's offered a stronger attraction. He encouraged the members of St. Mark's Mission to organize as a parish and, becoming minister-in-charge, he remained there for eight years until called to the Church of the Ascension, New York. It is therefore very fitting that the bas-relief find a place as a memorial on the walls of St. Mark's Church. This is naturally considerable of an undertaking for a parish which, while closing the year with all debts and its missionary apportionment paid in full, is feeling the rigors of the present industrial depression. The rector, the Rev. Paul Micou, is confident that help in the purchase of a very beautiful memorial will be forthcoming from many of those who knew and appreciated Dr. Grant.

FESTIVAL OF S. S. J. E. OBSERVED

The patronal festival of the Society of St. John the Evangelist and of the Church of St. John was observed on Wednesday with three early Masses. Vespers of the Fellowship of St. John and Benediction of the Blessed Sacrament were sung on Thursday evening when the Rev. Fr. Williams, S.S.J.E., made the address. After this service the Fathers and Brothers of the society held their semi-annual reception in the schoolroom, with both Fr. Williams and Fr. Dale present. Tomorrow, the Sunday in the octave of the Patronal Festival, the preacher at High Mass will be the Rev. Grieg Taber, rector of All Saints' Church, Ashmont, and a priest associate of the Society of St. John the Evangelist. At Benediction tomorrow, the Rev. Fr. Dale, assistant superior of St. Mary's House, New York, will be the preacher.

MISCELLANEOUS

In memory of the Rev. Lawrence S. Shermer, the rector recently deceased of the Church of the Good Shepherd, a Prayer Book for use at the altar, presented by the wardens and vestry of the church, was dedicated at the morning service on April 19th. On that same evening, the church being 68 years old, a history of the parish, compiled by himself, was read by Prof. Robert H. Richards, senior warden, who has worshipped regularly twice on each Sunday of all those years, unless absent from the city or prevented

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by illness. Professor Richards, now over 80 years of age, is the oldest living graduate of the Massachusetts Institute of Technology.

Bishop Sherrill commended the work of the Sailors' Haven Woman's Aid at the annual meeting of this organization held in the library of Emmanuel Church last Monday afternoon. The Rev. Dr. Benjamin M. Washburn, rector of Emmanuel, welcomed the assembly and, after a brief business session, Archdeacon Dennen and Stanton H. King, superintendent of the Sailors' Haven, spoke in addition to Bishop Sherrill.

From the estate of the late William R. Donovan, a legacy of $10,000 has been added to the Phillips Brooks memorial endowment fund of Trinity Church, Boston.

The Rev. William Hyde, rector of Trinity Church, Weymouth, who retired from active duty on May 1st, has been in charge of that parish since 1885, the year he was ordained to the priesthood by Bishop Paddock. ETHEL M. ROBERTS.

Canon T. A. E. Davey of Liverpool Cathedral Addresses Chicago Clergy's Round Table

Dr. McAllister to Be Instituted at Evanston — Rockford Observes Rector's Anniversary

The Living Church News Bureau
Chicago, May 9, 1931

NOT UNIFORMITY, BUT AGREEMENT—that is the aim of a new alignment of parties in the Church of England, the Rev. T. A. E. Davey, canon of Liverpool Cathedral, England, told the clergy's round table in session at St. James' Community House, Monday morning. This re-alignment, Canon Davey believes, will bring about greater advances in the Church.

Through a "renewal of the way" program, Canon Davey declared a better understanding is being brought about between clergy, pointing to the work being carried on at the Liverpool Cathedral as an example of what can be accomplished.

Regarding the relation of Church and State in England, Canon Davey predicted the Church will stand strongly for her time-honored right of self-government and if matters come to the point where an effort is made to take this away, disestablishment of the Church will follow. While in Chicago, Canon Davey was the guest of the Rev. Dr. Duncan H. Browne of St. James' Church. He preached at St. James' Sunday morning and at the Chicago Sunday Evening Club in the evening.

BISHOP ADDRESSES MOTHERS

The importance of childhood impressions and of early training of the child in the Church was stressed by Bishop Stewart, speaking to seventy-five mothers of the diocese at St. James' Community House. The meeting was sponsored by the pre-school division of the department of religious education.

Reports were given by various parishes on the Mothers' Clubs which are being organized through the diocese. Miss Vera L. Noyes, diocesan supervisor, also spoke.

INSTITUTE DR. MC ALLISTER ON ASCENSION DAY

Bishop Stewart will formally institute the Rev. Dr. Charles Eldridge McAllister as rector of St. Luke's Church, Evanston, on Ascension Day, May 14th. The Ven. Frederick G. Deis and the Ven. Winfred H. Ziegler, archdeacons, will act as deacon and subdeacon respectively. Dr. McAllister will be the celebrant at the Eucharist. Assisting clergy will be the Rev. Gardner A. MacWhorter and the Rev. James McNeal Wheatley of St. Luke's staff.

Following the institution service, a luncheon will be given for visiting clergy of the diocese.

ROCKFORD CELEBRATES RECTOR'S ANNIVERSARY

Emmanuel Church, Rockford, had an unusually fine affair Tuesday night when it celebrated the tenth anniversary of the rectorship of the Rev. Garth Sibbald. The celebration took the form of a parish dinner, with Dr. William A. Maddox, president of Rockford College and senior warden of the parish, T. Barney Thompson, John H. Camlin, Roy H. Brown, and the rector as speakers.

A money purse, a surplice, and Prayer Book were presented to Fr. Sibbald in recognition of the anniversary.

BISHOP ENDORSES JUBILEE WEEK

Next week is jubilee week in Chicago and Bishop Stewart has joined others in commenting upon the week. To sound afresh the note of Christian courage and adventure should be the underlying object of the week, the Bishop said in his comment:

"There could be no better time for a jubilee for the Church than next week, embracing the Feast of the Ascension."

NEWS NOTES

The Rev. Dr. Frederic S. Fleming, vicar of the Chapel of the Intercession, New York, is returning to Chicago for a short visit on May 17th, and will preach at the Church of the Atonement that day.

The annual May Ball, given by the diocesan Young People's association for the Cathedral fund, was held last night and was a marked success. No financial report is yet available to determine the amount to be turned over to the fund. The young people already have raised $15,000 for this purpose.

The first degree of the Order of the Sangreal will be conferred at St. James' Church, Ascension night, May 14th. Announcement also will be made at that time of an award of the cross of honor of the order. Bishop Stewart will preach on the Quest of the Grail.

The Rev. Dr. Samuel S. Drury, St. Paul's Church, Concord, N. H., will be the speaker at the Chicago Sunday Evening Club on May 24th. The address will be broadcast over Station WMAQ, Chicago.

Two memorial windows to Mrs. Charles F. Stotz were dedicated at the Church of the Advent, Chicago, Sunday, as a feature of Mothers' Day exercises. The Mothers' Club of the parish attended the service in a body and the Rev. G. G. Moore, rector, preached on Three Great Mothers.

NO WONDER Chinese news is hard to follow. An English missionary writes that the city of Tai-an changed hands three times in three weeks.

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Bishop Taitt Addresses Pennsylvania Convention for First Time as Diocesan

Cadets Attend Annual Service at Church of the Saviour—Meeting of Catholic Club

The Living Church News Bureau
Philadelphia, May 9, 1931

THE RT. REV. FRANCIS M. TAITT, D.D., made his first address before the diocesan convention as Bishop of Pennsylvania at the opening of the afternoon session on Tuesday, May 5th, in Holy Trinity Church.

At the conclusion of his address, the Bishop made the official statement that he does not need nor want a coadjutor or suffragan at present. For many years he has administered a very large parish single-handed, and he feels that he is therefore able to administer the duties of Bishop alone. However, he will need the assistance of a bishop for about two months during each year to help in the work of Confirmation. There are not enough available days in the year to provide for all the visitations, and the Bishop will need more hands, but believes that one head, with the assistance of the clergy, will be sufficient for the diocese.

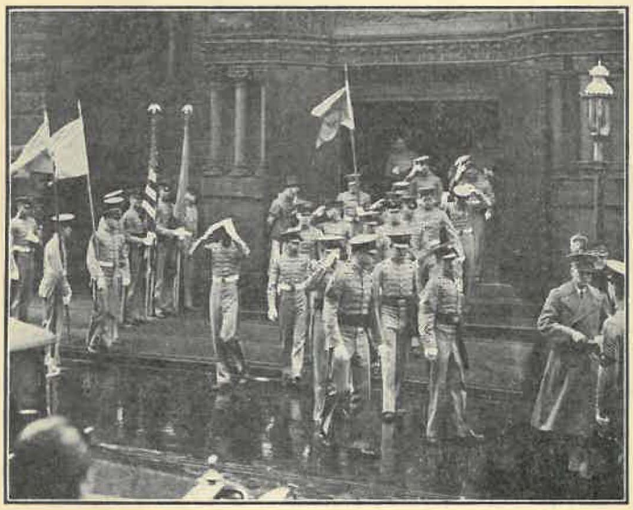
The Bishop also told of his success in calling together some thirty or more laymen, men of large affairs, and a few women, to act as an advisory board of the diocese. Thomas A. Gates, president of the University of Pennsylvania, has consented to act as chairman of the committee, and will help formulate plans for an intelligent and efficient working out of the problems of the diocese. Bishop Taitt expects to enlarge this group with new members from time to time.

A brief survey of the progress of the diocese during the past year was made by the Bishop, which included a list of the new church buildings, parish houses, and chapels built since last May. Speaking of the missions in the diocese, Bishop Taitt expressed his desire that no foreign work should remain permanent in Philadelphia. While some services must at present be held in foreign languages for those who cannot speak English, it is hoped that these will all gradually be replaced by services in our own language, as the children of foreign parents go through the public schools and become thoroughly Americanized.

In reminding the convention of the tremendous responsibilities of the diocese, Bishop Taitt read a paragraph from THE LIVING CHURCH, issue of April 4, 1931, concerning the size of the diocese of Pennsylvania, and expressed the hope that Philadelphia may always be a greater stronghold of the Church than any other city in the country.

CADETS ATTEND ANNUAL SERVICE

Officers and cadets of the Valley Forge Military Academy attended a special service which is held for them once a year in the Church of the Saviour, West Philadelphia, on Sunday morning, April 26th. The occasion was also the farewell service of the Rt. Rev. Frank DuMoulin, who has resigned as rector of the church. Bishop DuMoulin, who preached, was assisted by the Rev. W. I. Rutan, chaplain of the Valley Forge school.



CADETS ATTEND SERVICES

Members of the cadet body of Valley Forge Military Academy, leaving the Church of the Saviour, after their annual visit on Sunday, April 26th.

(Photo, courtesy Philadelphia Inquirer.)

MEETING OF CATHOLIC CLUB

The regular meeting of the Clerical Union for the Maintenance and Defense of Catholic Principles, Philadelphia branch, will be held on Tuesday of this week at St. Alban's Church, Tabor road. There will be solemn High Mass at 11, to be followed by a meditation by the Very Rev. H. St. Clair Hathaway, dean of the Pro-Cathedral of St. Mary. At noon a business meeting will be held.

Members of the club will be the guests at luncheon of the Rev. Archibald Campbell Knowles, rector of St. Alban's. After lunch, a paper will be read by the Rev. Shirley C. Hughson, O.H.C., of West Park, N. Y.

MISCELLANEOUS ITEMS

The Rev. Gardiner M. Day, rector of St. John's Church, Williamstown, Mass., was the special preacher at St. Mary's Church, Ardmore, on Sunday, May 3d.

In honor of the 80th birthday of the Rev. Edward Ritchie, rector emeritus of the Church of St. James the Less, a reception will be held this evening in the parish house of that church, at which the Rev. Charles Jarvis Harriman will be master of ceremonies.

The wives and members of the vestry of the Church of St. Luke and the Epiphany will hold a garden party at the Church Farm, Broomall, Thursday after-

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noon, in honor of the Rev. Dr. David M. Steele, rector of St. Luke's, and Mrs. Steele, who were married a year ago.

The Catholic laymen of the diocese, who are members of the Catholic Congress, will make a corporate Communion in St. Clement's Church at the 7 o'clock Mass on Corpus Christi Day, June 4th. There will be a breakfast in the parish house afterwards. ELEANOR ROBERTS HOWES.

Summer Conference for Young People of Long Island to be Held in Stony Brook

The Clerical League on Unity—Discuss Problems of Church Schools—Other Items

The Living Church News Bureau
Brooklyn, May 7, 1931

THE DIOCESAN SUMMER CONFERENCE FOR young people to be held July 6th to 11th at Stony Brook is attracting a good deal of attention by reason of the publication of a very attractive program. The conference will be held in the buildings of the Stony Brook School. The theme of the conference is Christian Living and it is intended to emphasize the real conference principle of participation, with abundant opportunity for discussion and suggestion. Mornings will be given to study, afternoons to recreation, evenings to assemblies, addresses, entertainment.

The faculty is as follows: The Rt. Rev. J. I. Blair Larned, D.D., our Suffragan Bishop, will be chaplain; the Rev. Joseph H. Titus, rector of Grace Church, Jamaica, is dean; the Rev. Canon H. Adye Prichard, rector of St. Mark's, Mt. Kisco, N. Y., will have a course on What Do We Believe?; the Rev. Stanley Brown-Serman, rector of Grace Church, Nyack, N. Y., on the Teachings of Jesus and the Life of Today; the Rev. C. Ronald Garmey, rector of St. Gabriel's, Hollis, and the Rev. Wilbur Caswell of St. Paul's, Yonkers, on Religious Education; Spear Knebel, social service secretary of Long Island, on Christianity in Action; the Rev. A. R. McKechnie, of All Saints', Great Neck, L. I., on Missions; Miss Mildred H. Brown on Dramatics for Young People; the Rev. Parker C. Webb, of St. Andrew's, Queens Village, on the Young People's Fellowship; Miss Elizabeth Willing, of Philadelphia, for young women, on the Individual and Life; the Rev. C. Lawson Willard, of St. James', Elmhurst, for young men on the same topic; and the Rev. Joseph H. Titus on Science and Religion.

CLERICAL LEAGUE ON UNITY

The last meeting for the season of the Brooklyn Clerical League was exceptionally well attended. The Rev. Deane Edwards described the Radburn Experiment; and George Hobard, of the Committee on Comity of the Greater New York Federation of Churches, described a situation in a certain new suburban settlement of 2,500 people which already has five "Protestant" churches. The recent establishment of an Episcopal and a Lutheran church, when there were three others in the field, was considered as a mark of non-coöperation with the comity committee. The Rev. J. Howard Melish then spoke of the possible application of Canon 11 to this situation, showing that it would be allowable for the Bishop to give episcopal ordination to the minister of any denomination who might be pastor of a community church, who then could minister to the Episcopalians in the community organization, without at all forfeiting his position in his own denomination. There was a lively discussion, and it is evident that more will be heard on the matter.

DINNER FOR THE CHURCH SCHOOL PROGRAM

One hundred and seventy-six sat down recently to a dinner in the interest of better Church schools, under the auspices of the committee on the Church school service program. Sixteen of the clergy were present. Subjects interestingly presented were the Little Helpers, the Thank Offering, missionary education, Church school dramatics, hand-work, Christmas boxes, and relation to summer conferences.

CHAS. HENRY WEBB.

AMERICAN STUDENT CENTER IN PARIS LEASES PROPERTY

PARIS—Signal evidence of the strong bond of friendship between France and the United States has again been given by an official act of the general council of the Department of the Seine. A long-term lease, at a nominal rental, upon a valuable piece of public property has been voted to the American Student Social Center as a site for its quadrangle of four buildings.

The American colony, under the leadership of the American Pro-Cathedral Church of the Holy Trinity, conducted a successful campaign for funds in June, 1929. Nearly $300,000 was raised, to which was added $200,000 collected before and since the drive. The objects of the campaign were two: The creation of a social center with a chapel and clinic for the principal use of American students and artists in Paris, and to assist in the announced plan of the French government to make and keep Paris the international student center of the world. The campaign received the public support of the premier, the minister of foreign affairs, the minister of public instruction and beaux-art, the rector of the Sorbonne, and many other French leaders.

There were some large gifts, but hundreds of more modest ones. The most notable contributions were St. Luke's Chapel itself, without interior furnishings, given by Mrs. Marius de Brabant, and the small Students' Hospital, given by Edward Tuck, at a cost of $50,000.

Plans call for a group of four principal buildings—the largest to contain an assembly hall, library, reading and writing, conference, and billiard rooms, gymnasium, baths, and cafeteria. The fourth will be a residence for the chaplain-director.

The Very Rev. Frederick W. Beekman, dean of the Pro-Cathedral and chairman of the committee on special gifts and permanent endowment, announced that while some money already had been subscribed for an endowment, in order to open and operate all the buildings it will be necessary to increase the endowment fund by at least $250,000. It is hoped that friends of the work for the benefit of the 5,000 Americans studying in France would continue to contribute to this. Plans will be completed and the foundation stone laid as soon as possible.

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BROTHERHOOD LEADERS ADOPT THREE-YEAR PLAN

Recommendations Likely to Revolutionize Handling of Boy Problem—Adopt Three-Year Plan of Diocesan Organization

SWARTHMORE, PA.—That the program of the Brotherhood of St. Andrew on the eve of its anniversary of fifty years service to the Church, might be adopted to present-day conditions in the field of work with men and boys, twenty nationally known leaders in this sphere of Church activity attended a four-day conference at Strath Haven Inn, May 3d to 6th. The conference, probably more far-reaching in the influence it will exert on the future of men's and boys' work in the Church than any similar gathering in the past quarter century, worked out in tentative form a series of recommendations likely to completely revolutionize the handling of the boy problem in the parishes of the country.

The gathering was called by Leon C. Palmer, general secretary of the Brotherhood, and presided over by H. Lawrence Choate, president of the national organization. The Rev. Irwin C. Johnson of Detroit, director of boys' work for Michigan, and chairman of the advance division advisory committee of the Brotherhood, under whose auspices the conference was held, was floor leader during the session. Paul Rusch of St. Paul's University, Tokyo, head of the Brotherhood of St. Andrew in Japan, was chairman of the steering committee. Messages of greeting, expressing interest in the purpose of the conference, were received from the Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church, and other national leaders.

The conference opened Sunday afternoon with a study of the changed conditions, economic, social, intellectual, moral, and religious, confronting the youth of today, and the effect of these changes upon the life of the boy and young man in their personal development and world outlook.

BROTHERHOOD PROGRAM ANALYZED

The study of boy life was followed by a critical analysis and evaluation of the present program of the Brotherhood of St. Andrew, its objectives and underlying principles. Attention was called to the fact that the Brotherhood which was organized nearly half a century ago, and is the oldest Church organization for boys and men, has maintained its original objective and rules practically without change during this period, and the opinion was expressed that these might need modification or restatement to fit modern conditions.

Two special commissions were appointed to study and report on this question, and the report, submitted at a later session, was unanimously adopted. The report recommended that the fundamental objective of the Brotherhood, "The spread of Christ's Kingdom among boys and men," did not require any change, but that there was need for a fuller interpretation and defining of this objective in terms of the life experiences of the various age groups included in the Brotherhood.

The Brotherhood standard of daily intercessory prayer and weekly definite effort was re-affirmed as a statement of fundamental principles, but it was urged that it be interpreted in larger terms and with a social as well as an individual application. The report adopted by the Conference stated, in part: "The Brotherhood interprets Christ's Kingdom as the Master's way in all phases of life. . . . It aims to discover each individual to himself and to present life as an on-going growth and development, the fullest expression of which demands and calls forth spiritual exercise. Members of the Brotherhood of St. Andrew are part of a world movement which is breaking down barriers of denominational, class and national mistrust and selfishness, through the impact of unselfishness, prayer and service."

In connection with the discussion of the question as to whether there is such a thing as a special "Brotherhood type" of man or boy, a commission headed by Dr. B. F. Finney, vice chancellor of the University of the South, reported that the typical Brotherhood member is the ordinary Christian man or boy who earnestly desires to fulfill his baptismal obligations and use for Christ his influence in the everyday contacts of life.

THREE-YEAR PLAN ADOPTED

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

In addition, special provision for work in colleges and seminaries was recommended, together with the provision of special leadership for younger boys, for men, and for publicity work.

This program, which will involve a large expansion of the national organization, was adopted for recommendation to the National Council of the Brotherhood. A special committee on college work, headed by the Rev. Irwin C. Johnson, was appointed, and the development of the diocesan organization program was committed to the existing advance division advisory committee.

In order to emphasize the close relation between the Brotherhood as a layman's organization and the official leadership of the Church, it was voted to establish an advisory board of not to exceed ten clergymen, who will be given voice and vote in the National Council of the Brotherhood. It was voted also to consider all members of Brotherhood chapters, junior, advance, and senior, as members of the Brotherhood of St. Andrew, subject to the provisions of the constitution as to voting and office holding.

The formation of "bishop's chapters," composed of scattered individual members in dioceses where the organization is at present weak, was recommended. It was voted not to undertake work with boys under ten years of age, but that especial emphasis should be given to enlisting in the Brotherhood former members of the Young People's Fellowship, Young People's Service League, etc.

At the closing session, announcement was made of the Japan pilgrimage sponsored by the Brotherhood, in which during the summer of 1932, 150 selected young Churchmen will make a six weeks' trip to Japan for a conference with Brotherhood leaders in that country, and others that may take part.

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FOURTH PROVINCE PLANS EXTENSIVE TEACHING MISSION

ATLANTA, GA.—Plans for the teaching mission on the Great Commission to be held throughout the province of Sewanee in the fall of 1931 took definite form in a two-day meeting of the provincial field department, held April 24th and 25th in Atlanta.

The objective of the proposed mission is "To give a vision of the Kingdom of God, to deepen the individual spiritual life, and to present channels of expression through the program of the Church."

Bishop Penick, chairman of the field department, announced that eleven of the fifteen dioceses within the province have already voted their endorsement of this movement and that he has been unofficially informed that he may expect word of the coöperation of the remaining four dioceses at an early date.

The chairman has written the bishops of the province since the Atlanta meeting and sums up the findings of the department in the following words: "The teaching mission will conserve the experience and use all that was good and effective in the plans of the Nation-wide Campaign and the Bishops' Crusade. It contemplates an intensive period of evangelical-missionary instruction in each diocese by the most prominent and successful clergymen of the province after earnest and thorough preparation. The vision of its possibilities, in these trying times, is gratefully encouraging. . . ."

In the immediate future regional training schools are to be held for the training of leaders for the mission. A group of over one hundred leading clergymen have been nominated by their bishops, and are now being invited by Bishop Penick, to attend these schools at the following places: Memphis, May 20th, 21st, 22d; Atlanta, May 24th, 25th, 26th; Charlotte, May 27th, 28th, 29th. Bishop Penick will be the director of all three of these training schools; the teaching faculty consists of Dr. Lewis B. Franklin, Dr. John W. Wood. and the Rev. Messrs. R. Bland Mitchell, William H. Milton, Oliver J. Hart, and David R. Covell. Clinical demonstrators will be Bishop Juhan, the Rev. Messrs. John W. Irwin, C. C. J. Carpenter, W. B. Crittenden, Elwood L. Haines, R. I. Johnson, and W. B. Crittenden. Mrs. James R. Cain, Mrs. W. Loaring-Clark, and Mrs. Henry Davis have been invited to hold clinics on the coöperation of the women of the Auxiliary.

It is understood that clergy and laity of the province not included in the specially appointed number of chosen missioners will be most welcome to attend the training schools, should they so desire.

CONVENTION OF Y. P. S. L. IN SOUTH CAROLINA

CHARLESTON, S. C.—With encouraging reports of more than satisfactory progress being made by its eighteen parochial branches, the seventh annual convention of the Young People's Service League of South Carolina met in St. Michael's parish house on May 2d with an attendance of 135.

At the annual banquet, held in the South Carolina Society Hall on the preceding evening, the Bishop's prize for the best papers submitted on Church History was awarded to Edward Hodges of St. Luke's Church, and Miss Mary Stroble of the Church of the Holy Communion. The executive secretary, the Rev. Edgar C. Burnz, acted as toastmaster, and the principal address was made by the Rev. W. A. Lillycrop of Greenville, N. C.

ANNUAL CONFERENCE OF Y. P. F. HELD AT KEENE, N. H.

KEENE, N. H.—Two hundred and fifty delegates from all over New England attended the seventh annual conference of the Young People's Fellowship May 2d and 3d in St. James' Church. The conference session opened in the parish house at 2:00 P.M. when the Rev. Austin H. Reed, rector, and Arthur A. Laurent, president of the St. James' Fellowship, brought greetings. Brief reports from dioceses and also one from Henry G. Pratley on the request for a national secretary filled the interim before the two-hour period allotted to these three conferences: Diocesan Organizations for Y. P. F. Officers and Others, led by Miss Louise H. Caddoo; Parish Programs, Miss Gertrude Fieber, leader; and Conference of Advisors under the leadership of the Rev. Robert R. Carmichael. After supper an address by the Rev. Ralph H. Hayden preceded the social hour. At 9:15 P.M. in St. James' Church, the Rev. Percival M. Wood of Auburndale, Mass., conducted the installation service for provincial officers and the Rev. A. Vincent Bennett of Fitchburg conducted a service of preparation for the corporate Communion.

The corporate Communion was celebrated at 8:00 A.M. on Sunday. Breakfast followed. At 10:45 A.M., the great body of young people attended the inspiring fellowship service in St. James' Church at which the preacher was Bishop Dallas of New Hampshire.

COLLEGE WORKERS MEET AT BLOOMINGTON, IND.

BLOOMINGTON, IND.—A retreat and conference for college workers of the province of the midwest was held at Bloomington, April 22d to 26th. The Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, conducted the retreat and the Rev. Henry Lewis of Ann Arbor, chairman of the college commission of this province, conducted the conference for college workers, which was held on the first two days.

Following the college workers' conference a student conference, with representatives from various universities and colleges in the province, was held. Over eighty student delegates attended, coming both from state universities and from the smaller colleges within the province. The preacher at the morning service on Sunday was the Rev. Lewis B. Whittemore of Grand Rapids, chairman of the provincial department of religious education.

NEW BUILDINGS PLANNED FOR CATHEDRAL IN TENNESSEE

MEMPHIS, TENN.—St. Mary's (Gailor Memorial) Cathedral announces the award of contracts totalling about $40,000 for new buildings and improvements in the Cathedral fabric.

Bayard S. Cairns, architect of the Cathedral, has begun work on the chapel which is being erected in memory of his mother, Mrs. F. A. Cairns. In addition to the chapel, Mr. Cairns is building the stone cloister connecting the chapel to the Cathedral and the cloister garth. The cost of the chapel and cloister will amount to over $15,000.

A contract has been let for the erection of the first unit of the Church school building at a cost of approximately $11,500.

The contract for the reredos to be erected to the memory of Sister Hughetta has been awarded. The reredos which will

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Mrs. Marion B. Evans, following the request of her husband, Jacob A. Evans, late junior warden of the Cathedral chapter, has awarded a contract for two memorial stained glass windows to be placed over the front entrance to the Cathedral. The windows, costing $5,000, will be erected in memory of Jacob Axson Evans, Jr., and Marion B. Evans.

FRONTIER CHURCH CELEBRATES FIFTIETH ANNIVERSARY

UVALDE, TEX.—What is now St. Philip's parish, Uvalde, was in 1881 an infant mission of the Church on the frontier of West Texas.

On May 1st the parish celebrated its golden jubilee, the fiftieth anniversary of its founding as a mission, and the fiftieth anniversary of the erection of the present church building. The archdeacon of the diocese, the Ven. B. S. McKenzie, the Rev. Mr. Fenner, and the Rev. H. Conger Jones, rector of St. James' Church, Del Rio, were present. At noon the woman's guild served luncheon to eighty-five guests. The former district judge, the Hon. I. L. Martin, H. H. Hornby, and the Rev. T. A. Hardin of the Presbyterian church gave addresses, paying tribute to the church and praising the part it has played in the building of the present community.

The jubilee was brought to a close with a memorial Evensong at 5 o'clock. The rector of the parish, the Rev. Henry N. Herndon, officiated. Fr. Fenner preached.

PLANS FOR DAUGHTERS OF THE KING AT GENERAL CONVENTION

DENVER, COLO.—The nineteenth triennial convention of the Order of the Daughters of the King will be held in Denver, September 12th to 16th. St. Barnabas' Church and parish house will be used for services and meetings.

An inspirational and informational program is being prepared on The Extension of the Kingdom. Among those who will participate are the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado; the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado; the Rt. Rev. George A. Beecher, D.D., Bishop of Western Nebraska; the Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York; the Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta; Dr. John Wood; and the Rev. Charles H. Brady, rector of St. Barnabas', Denver. Miss Grace Lindley and Miss Edna Eastwood will conduct conferences while evening discussion groups will consider the plan and scope of the work of the order.

A mass meeting in the interests of the Daughters of the King will be held during the days of General Convention.

BUDGET FOR 1932

NEW YORK—The Department of France has recently sent to each diocese and district a statement of its tentative quota for 1932, subject, of course, to such action as General Convention may take both on the total of the budget and the method of allocating quotas. The quotas for the dioceses and districts in continental United States are allocated on a mathematical basis but those for the extra-continental districts are arbitrary.

Under date of March 25th the Rt. Rev. Charles B. Colmore, D.D., writes asking that the budget quota for Porto Rico for 1932 be increased from $1,200 to $1,400.

† Necrology †

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

WILLIAM BURBURY MAGNAN, PRIEST

JACKSONVILLE, FLA.—The Rev. William Burbury Magnan, retired priest of New Mexico, died suddenly in Riverside Hospital on Friday night, May 1st. The Rev. Mr. Magnan had been living in the Penny Farms Memorial Community at Green Cove Springs, since the latter part of 1930. He is survived by his widow, and two sons, the Rev. T. W. B. Magnan of New York City, and Arthur Norman Magnan of St. Louis, Mo.

The Rev. Mr. Magnan was born in Kingston, Jamaica, on November 5, 1860. He was a graduate of the Toronto University, being ordained deacon in 1884 and priest in 1885 by the Bishop of Algoma. He was at Platteville, Wis., in 1892; at Marion, N. C., in 1910; and rector of St. John's Church, Ouray, Colo., from 1911 to 1918.

JOHNSON OGDEN

MILWAUKEE—Johnson Ogden, long a member of St. Paul's Church and then of All Saints' Cathedral, died at Columbia Hospital on Monday, May 11th, after an illness of two weeks. Mr. Ogden was born in Milwaukee on November 24, 1858, the son of Thomas Ludlow and Jane Wilmet Ogden. He is survived by a sister, Caroline Ogden. Burial was from All Saints' Cathedral on Wednesday, May 13th, the Very Rev. A. I. Drake, dean of the Cathedral, officiating at the requiem, assisted by the Bishop, the Rt. Rev. William Walter Webb, D.D., and the Rev. Holmes Whitmore, rector of St. Paul's Church. Interment was at Forest Home Cemetery.

SARA NAPPER

SALT LAKE CITY, UTAH—Early Monday morning, May 4th, Miss Sara Napper died in St. Mark's Hospital. For many weeks she had been far from well and Saturday evening was taken to the hospital.

Miss Napper was born in London, England, November 18, 1845, and taught school for a number of years, coming to Salt Lake City in 1892 where she became a teacher in some of the schools founded by Bishop Tuttle. Resigning her work as a teacher she was appointed a missionary and became a United Thank Offering worker. For many years, in fact, until her retirement two years ago, she was registrar of the district.

One of the last things she did was to complete a history of the district for Bishop Moulton which she handed to the Bishop just a few weeks before her death and which he characterizes as the "most complete history of the Church in Utah from its beginning until the present date."

Funeral services were held in St. Mark's Cathedral, Wednesday afternoon, May 6th,

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and were conducted by the Bishop assisted by the Very Rev. Henry A. Post, dean of the Cathedral, the Rev. Canon A. Leonard Wood of Salt Lake City, and the Rev. S. J. Talbot of St. Elizabeth's Mission, Whiterocks. Interment was in the family plot at Mount Olivet Cemetery.

MRS. ALICE M. GRINDLAY REEVE

TORONTO, ONT.—The death occurred on Friday, April 24th, of Mrs. Alice Mary Grindlay Reeve, widow of the late Rt. Rev. W. D. Reeve, former Bishop of Mackenzie River and Assistant Bishop of Toronto.

Mrs. Reeve was born in Montreal and in 1880 married W. C. Grindlay who died in 1899. Eight years later she married Bishop Reeve.

A member of St. James' Cathedral for fifty-one years, Mrs. Reeve has been prominent in many Church activities. She was a vice-president of the Woman's Auxiliary of the diocese of Toronto, president of the Deaconess House Association, associate of St. John the Divine Sisterhood, Georgina Houses, Girls' Friendly Society, and a member of the Mothers' Union.

Surviving her are four daughters and one son, W. H. Grindlay, Vancouver.

MRS. LUKE C. WALKER

FT. THOMPSON, S. D.—Mrs. Luke C. Walker, pioneer for the Church and the loving friend of Indians and white settlers, died at Ft. Thompson, Crow Creek Indian Reservation, in South Dakota, at the hour of sunset, April 28th. She was 84 years old. For fifty-seven years she had ministered to the Dakota Indians.

She was born in Hamburg, Germany, and was brought to Covington, Ky., when she was two years old. She lived there until 1873 when she went to Dakota to visit her brother. Going to the Yankton Reservation in 1874, the year after Bishop Hare came into Dakota territory, she worked under his supervision first as a school teacher and later as the wife of one of the foremost Indian priests. She married the Rev. Luke C. Walker in 1875. Three years later they moved among the Brule Sioux who had settled on the west bank of the Missouri river. Here she went through the period of transition with the Indian people from the days when their homes were in buffalo-hide tepees until the time when they were established in houses on Indian allotments; from the days of the old religion to the time when every member of the tribe had become a Christian, chiefly through the efforts of her husband and herself.

She is survived by her husband who has ministered to his own people for sixty years.

ILOCANO DIALECT USED IN SERVICE AT UPI, P. I.

MANILA—St. Francis' Mission at Upi, in the Philippines, has now had over 500 baptized. Average attendance at Sunday services has been 121. The first service of the Holy Communion in the Ilocano dialect was held recently, and translations into Tirurai and Visayan are nearing completion. These, with English, make four languages in use and reflect the variety of the population. The dialects are needed to reach the middle-aged and older people. Attendance of young people at the government agricultural school near the mission has doubled, and the new government high school is nearing completion.

NEWS IN BRIEF

ALABAMA—A beautiful memorial was dedicated on the Fourth Sunday after Easter in Christ Church, Tuscaloosa. It consists of a white marble altar in memory of Edward Nicholas C. Snow and Carrie T. McLester Snow. The altar was given by the children and grandchildren of Mr. and Mrs. Snow, the former of whom was for fifty years a vestryman of the parish and for fourteen years its senior warden and who had given many beautiful memorials to the church.

MARYLAND—The seventh annual conference and convention of the Young People's Fellowship of the province of Washington was held in Baltimore, May 1st, 2d, and 3d. The sessions were held in the Church of the Ascension and Prince of Peace on Saturday, and addresses were made by the Rev. Dr. William A. McClenthen, and the Rev. Edmund L. Gettier, Jr. Bishop Helfenstein made the address on Saturday evening at the banquet. The convention closed with the celebration of the Holy Communion in St. Michael and All Angels' Church, by Bishop Helfenstein, who was assisted by the new rector of the church, the Rev. Don Frank Fenn.

MASSACHUSETTS—Two most helpful and stimulating retreats were held on the successive week-ends, April 11th and 12th and April 18th to 20th, at Seabury House, Mendon. The first was for students and the conductor was the Rt. Rev. Samuel Babcock Booth, D.D., Bishop of Vermont. The other was for the associates of the Church Army, and was conducted by Captain Conder, C.A.

NEWARK—A reception in honor of the tenth anniversary of his rectorship was tendered the Rev. Alfred R. McWilliams, rector of St. Stephen's Church, Jersey City, on the evening of April 30th. Those present numbered nearly 500. Brief addresses were made by members of the vestry, past and present. A generous purse was presented to the rector by the senior warden for the parishioners of St. Stephen's.—On the afternoon of April 25th, a presentation service for the Church school Lenten offering, one of three scheduled in the diocese, was held at St. John's Church, Passaic. More than $3,000 was received. The address was delivered by Bishop Stearly.—The diocese conducts two camps annually at Eagle's Nest Farm, Delaware, N. J., one camp for boys and the other for girls. This year the dates of the girls' camp are June 27th to August 1st; and those of the boys' camp, August 3d to September 5th.—On Sunday evening, April 26th, St. Paul's Church, Paterson, was the scene of a special service, to which Masons of the city and surrounding towns had been invited. Over 100 men accepted the invitation. The assistant rector, the Rev. William L. Griffin, delivered the sermon.—About thirty-five young men of the Paterson archdeaconry met at St. John's Church, Passaic, to consider matters relative to the Brotherhood of St. Andrew in that section. Paul Rusch of St. Paul's University, Tokyo, was the principal speaker.—On April 27th a talk on Palestine was given by the Rev. F. Creswick Todd, rector of St. Andrew's Church, South Orange, at a gathering of the Girls' Friendly Society of the House of Prayer, Newark.

NORTH CAROLINA—On Sunday afternoon, April 19th, the Sunday schools of the diocese met at four central points, Christ Church, Raleigh, the Good Shepherd, Rocky Mount, St. Andrew's, Greensboro, and St. Peter's, Charlotte, to present their Lenten offerings. In spite of heavy rains throughout the state, nearly all the Church schools were represented. Compared with last year, there is some falling off in the amount of the offering, but it is hoped that when all the offerings are in the total will be at least $6,000.

OHIO—Bishop Rogers visited the parish of Sandusky on Sunday, April 26th. At the morning service in Grace Church, the Rev. Donald Wonders, rector, he confirmed a class of forty-six. In the afternoon at 4:30 all the parishes in the Sandusky region assembled in Grace Church for the presentation of the Church schools Lenten offering which totaled $475.60. Bishop Rogers preached the sermon. At the evening service in Calvary Church, Sandusky, the Rev. Gates E. M. Young, rector, the Bishop confirmed a class of sixteen.

PITTSBURGH—A regional meeting of the Woman's Auxiliary of the diocese was held in St. Mary's parish hall, Charleroi, on Friday, April 24th. The meeting was presided over by Mrs. Bertha J. Leighou, diocesan president. Representatives were present from Christ Church, Brownsville; Trinity Church, Monessen; St. Paul's, Monongahela; St. John's, Donora; and St. Mary's, Charleroi. Addresses were made by the diocesan president and

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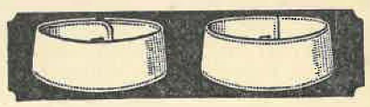
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other members of the various diocesan committees.—A Young Woman's Auxiliary, branch of the Woman's Auxiliary, has been organized in St. Paul's parish, Mt. Lebanon. This is the second branch of the Young Woman's Auxiliary to be formed in the diocese of Pittsburgh.

PITTSBURGH—A diocesan pilgrimage to St. Margaret's Memorial Hospital, Pittsburgh, is planned for Sunday afternoon, May 17th. There will be a service in the chapel and address by the Bishop.—Mrs. G. Philip Jung, wife of the rector of Christ Church, Brownsville, has been elected president of the Woman's Club. This club is affiliated with the state and national women's clubs.

PITTSBURGH—Members of Calvary Church Boy Scout Troop No. 32, Pittsburgh, dedicated a cabin on the Guyasuta Reservation the afternoon of May 2d. Bishop Mann and Andy T. Benson, scout executive, spoke.—On Sunday, April 12th, the new stone Church of the Atonement, Carnegie, was formally dedicated by the Bishop. Many of the diocesan clergy were in attendance and several local ministers brought cordial greetings and congratulations from their respective congregations. The Rev. Dr. William Porkess, rector of St. Stephen's Church, Wilkinsburg, delivered the sermon.—The Rev. Nathaniel Rue High Moor, formerly rector of St. Luke's Church, Atlanta, Ga., was instituted as dean of Trinity Cathedral, Pittsburgh, on Sunday morning, May 3d, by Bishop Mann. On April 29th the Church school of St. Andrew's Church presented an illustrated lecture on the Passion Play held at Oberammergau in 1930. The lecture was illustrated with moving pictures taken at Oberammergau and is one of eleven films released in the United States.

SOUTH CAROLINA—There has recently been presented to St. Paul's Church, Summerville, two silver alms basins by Daniel Van Noy Smith and Mrs. Mary Gadsden Smith. Two brass hymn boards have also been given in memory of Euretta Love Richardson and Mary Thompson Waring.—The Rev. Dr. William Way, rector of Grace Church, Charleston, who has been unable to take his services since the close of Lent, is at the Riverside Infirmary, where his condition is reported to be much improved.

SOUTH FLORIDA—The seventh annual convention of the Church schools of the diocese was held at the Church of the Good Shepherd, Jacksonville, April 18th. Some 711 registrants from all parts of the diocese took part in the presentation service. The offering for the general work of the Church, made by the Church schools during the Lenten season, amounted to $2,743.48. The Rev. Herbert A. Donovan, for a number of years a missionary in Liberia, West Africa, held the young people and their elders spellbound with a dramatic and challenging Call to Service in Africa. The Bishop of the diocese gave an address.

SOUTH FLORIDA—Bishop Mann's 80th birthday, April 3d, was the occasion of a shower of telegrams and letters. A number

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of checks were sent to the Bishop to be applied to the debt on St. Luke's Cathedral. —Bishop Carson of Haiti was a visitor at Trinity Church, Miami, and a series of services, conducted by the Rev. Thomas Parker Boyd, rector-emeritus of St. Paul's Church, San Francisco, resulted in large crowds and much enthusiasm.

UTAH—The second quarterly meeting of the district organization of the Young People's Fellowship was held Friday, April 24th, at St. Paul's Church parish house, Salt Lake City. About sixty-five young people, together with a number of advisors and visitors, were present. The question of a pledge from the district organization toward Utah apportionment was discussed and it was decided that the individual chapters this year would make their pledges to their own parish or mission rather than giving to a separate fund from the district.—Sunday, April 26th, Bishop Moulton paid an official visit to the Reservation at Whiterocks. At the morning service the Rev. S. J. Talbot presented a class of thirty-one Indians for confirmation, making a total of fifty-one Indians confirmed at this mission during the past three months.—Thursday evening, April 30th, the Bishop attended a meeting of the Good Fellowship Club in Ogden, and was the principal speaker at a dinner given by the club at the Methodist church.—The Episcopalian Club of Utah gave a banquet on April 29th at St. Mark's Cathedral, Salt Lake City, honoring the Bishop, it being the eleventh anniversary of his consecration as Bishop of Utah. The Bishop gave an exceptionally interesting talk. Robert Richart, a member of the Cathedral and a high school student, spoke on the Future of the Constitution.

UTAH—The second quarterly meeting of the diocesan organization of the Woman's Auxiliary was held Monday, April 20th, in St. Mary's Church, Provo. The morning session was devoted to reports of the various branches and correspondents. During the afternoon session an interesting and instructive talk was given by Mrs. H. C. Goodrich, secretary of the diocesan branch, on The Organization and Work of the Woman's Auxiliary. Elected to represent Utah at the meeting to be held during General Convention were: Mesdames A. E. Kimball, H. C. Goodrich, A. W. Moulton, J. W. Hyslop, and H. E. Henriques. Alternates: Mesdames A. E. Butcher, H. R. Moore, J. L. Hayes, M. H. Leute, and W. Bradley.

VERMONT—Bishop Booth conducted a very successful preaching mission at St. Thomas' Church, Brandon, March 22d to 29th, assisted by the rector, the Rev. A. J. Holley.

WESTERN MICHIGAN—The Acolytes Guild of the diocese held its annual gathering on the evening of May 8th in Grace Church, Grand Rapids. About 100 were present and after a dinner in the parish house, at which brief addresses were made by Bishop McCormick and the rector, the Rev. L. B. Whittemore, the service was held in the church at 7:30 conducted by the chaplain, the Rev. Joseph G. Madeley, rector of Holy Trinity, Manistee. The sermon was preached by the Rev. Dr. Charles Herbert Young, rector of Howe School. —The annual Church school presentation service of the diocese was held on the third Sunday after Easter in St. Luke's Church, Kalamazoo. In spite of threatening weather about 600 children attended and the service was very inspiring. Ten of the clergy of the diocese were present and the address was made by the Bishop. With one exception all the schools in the diocese were represented and the offering amounted to $3,126.61.

WESTERN NEW YORK—The Woman's Auxiliary of the diocese celebrated its fiftieth anniversary at the diocesan meeting held in Christ Church and St. Luke's Church, Rochester, May 5th and 6th.—Richard Endress Field, son of Mr. and Mrs. Frank Field of St. Luke's parish, Jamestown, died on Tuesday, April 21st. Richard was a member of the Church school and a grandson of the senior warden of the parish. He was ten years old and had a regular attendance in the Church school for five years. The Rev. Herbert Merrill, missionary to the deaf in the diocese, presented a class of six candidates for confirmation in St. Luke's, Jamestown, on April 12th. This was the first class to be presented by the missionary in this parish in thirty years. At the same service on Low Sunday the rector of St. Luke's Church, the Rev. Lewis E. Ward, presented a class of sixty-four candidates, which is a record number for this parish.—On the Saturday after Easter, Miss Clarice Lambright, diocesan secretary of religious education, was married to Pierre Buhlmann in St. Luke's Church, Rochester. Mr. and Mrs. Buhlmann sailed for France where Mr. Buhlman is executive director of the Industrial Acceptance Company and International Banking House with offices in Paris.—The patronal feast day of St. Matthias' Church, East Aurora, was observed recently with Bishop and Mrs. Davis as guests of honor.—Miss Estelle Bissell, one of the oldest and most devoted communicants of Christ Church, Corning, died recently in that parish.

WEST MISSOURI—The Rev. Sears F. Riepma, D.D., a Presbyterian minister, has announced his intention of entering the priesthood of the Church, and, on April 19th, he and his family were confirmed in Grace and Holy Trinity Church, Kansas City, by Bishop Spencer. During the year Dr. Riepma will be in charge of mission work centering at Nevada, Mo.

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