

The **WITNESS**

CHICAGO, MAY 17, 1928



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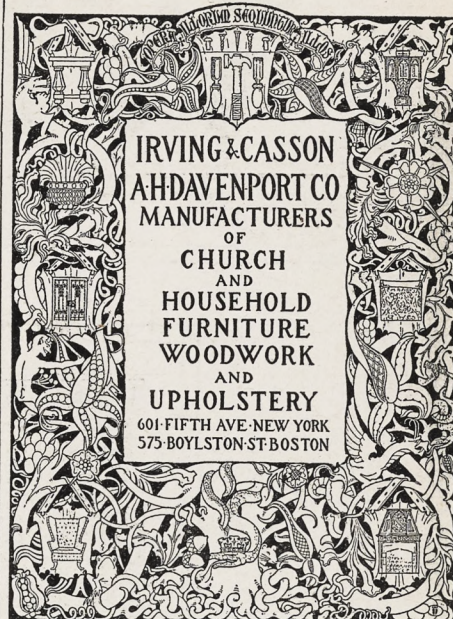
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IS SIN PASSE?

A Paper Read at the Social Service Conference

By

REV. NORMAN B. NASH

Professor at Episcopal Theological Seminary, Cambridge

THE new rector of a city parish received some time ago a bit of good advice from one of his vestry. "Don't preach about sin," said this prudent counsellor, "for none of the worshippers at the Church of the Holy Innocents is a sinner; at least none of the regular pewholders." Quite genuine was the indignation in another parish when a visiting preacher, the chaplain of the local prison, said: "I have the best congregation in this city. They are just a lot of good, plain, honest sinners."

UNPOPULAR IDEA

It would be idle, therefore, to deny that the idea of sin is today at least as unpopular as it always has been. Sir Oliver Lodge is probably right when he says that the modern man isn't worrying about his sins; he might have added that in this he has a close hereditary resemblance to the ancient and medieval man. In every age most men and women have got along quite comfortably with themselves while making more or less of a mess of their lives. It is no novelty that during the decade following one of the most complete messes the world has ever known, a great many intellectual people have united in the chorus:

*"What's the matter with us?
We're all right."*

I leave you to attach to this form of behavior whatever label your personal choice among our current psychologies may lead you to select. My task is first to state the, or rather a, religious view of sin, and then to discuss certain of the commonest objections to this view.

The sense of sin probably appeared in man's religion before morality did. Primitive man stood in profound awe



REV. NORMAN NASH

of the mysterious powers on which his life and well-being depended, and was strongly impressed with his own inferiority to them. It is at this sense of difference, I take it, that the sense of sin began. Most painfully aware that he was not the master of his fate, the primitive religious sought so to relate himself to "that other" who was master as to secure his own necessities and his peace of heart. As in the course of the evolution of religion, the moral element in the conception of the divine nature came to the central position it now holds, the moral demands of the deity gave the moral content to the sense of sin. But it would be a mistake to

forget that at the heart of the religious conception of sin still endures this awesome sense of profound indifference, which is heard in Peter's cry: "Depart from me, for I am a sinful man, O Lord." It is this note which makes the sense of sin permanently something more than the mere consciousness of moral defect or failure. In the experience of God's presence the religious man or woman finds strangely blended love and awe and the poignant feeling of unworthiness.

HISTORICAL DEVELOPMENT

In the course of the development of religion, as I have said, the moral element in the sense of sin grew as well, for if the gods were more and more conceived as moral beings then the way to a right relation with them must be through good conduct and character. At the legal stage of religious development, when the God is conceived as a lawgiver, and religious life as obedience to the divine code, moral and ceremonial laws are usually inextricably mingled, and failure to observe the proper ritual is as sinful as a deliberate moral transgression. But already appears at time the primacy of the moral element in the divine law. The prophets of Israel, you recall, proclaim that it is the wrongs done to one's fellows, in violation of the divine lawgiver's will, which chiefly arouse his anger and bring down punishment on sinful men. Sin has, you see, been socialized. One may, if one prefers, secularize the concept by talking not about sin but about anti-social behavior.

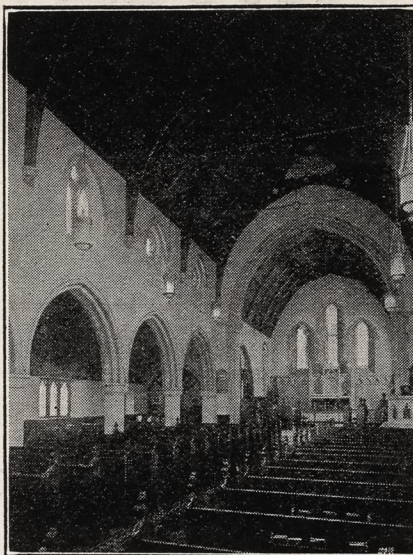
As beyond the legal stage, religion rises to the heights of the great redemptive faiths, and God is found to

be not merely a lawgiver but also a forgiving, redeeming, dynamic spirit, "a power not ourselves that makes for righteousness" and holiness in our lives, the concept of sin develops, too. Sin is the man-made barrier between one's self and God. It means being out of tune with the infinite. The sinner is a prodigal, far from his father's house. Sin is a moral and religious disqualification for the fullest spiritual life, the life of fellowship with the living, loving God. To one who has found God, or as he would usually prefer to put it, has been found by God, the indifference of the great mass of men and women to this glorious experience, this pearl of great price, is tragic. His religion being to him the best of good news, he feels bound by God's unmerited love for him to proclaim that love to others. Facing an indifferent or hostile world, he calls: "Repent!"

REPENTANCE

But if sin is an unpopular topic in many circles today, repentance is positively taboo. A year ago I found a group of social workers as shocked at the mention of penitence as their grandmothers would have been at the discussion of the case of sex delinquency into the midst of which this unwelcome religious notion was passed. Nor was the situation much helped by following the usual technique and substituting a synonym, for the only real equivalent for "repentance" is "conversion," a word I found quite as much in disfavor. Yet the two terms stand for the religious form of a very common and very salutary experience, namely, the discovery that in some degree we are dissatisfied with ourselves and our relation to our fellows; and the consequent search for a more satisfying relationship and a new integrity of spirit. Inasmuch as we are often but vaguely aware of something wrong, or even in naive egotism quite satisfied with ourselves, though no one else is, we may be in real need of some candid friend with the insight and the courage to start us on the road to self-knowledge and a new outlook and behaviour toward our fellows.

The challenge to repentance is the traditional religious method of dealing with this personality-difficulty. It is a common-place of theology that the New Testament word for "repentance" means by its etymology "a change of mind-and-heart," a conversion or turning about. Its popular association with an extreme sense of guilt, and self-pity disguised as remorse, is a mistake, whoever is responsible for that mistake. That the impetus to a new start often takes the unwelcome form of a quite violent shock to our self-satisfaction is true, and that the experience may have its pathological side is also true. But the heart of the matter is a healthy



INTERIOR VIEW
of St. Stephen's, Wilksburg

realization of a need for change, and a resolute will to seek a higher spiritual level. The experience becomes definitely religious when we realize that success in this enterprise is conditioned by our laying hold on those spiritual forces which are not of our invention but may be of our discovery. Or, to use the language more expressive of the religious experience, spiritual power for personality-change is the consequence of our being laid hold on by the redeeming love of God.

To some, this discovery of God is a gradual process of illumination, and to others it is a lightening flash not without its shattering clap of thunder; but however it comes, it brings new peace within, new awareness of the persons whose lives are knit to ours and new ways of behavior toward them. "If any man be in Christ, there is a new creation."

FORGIVENESS

This supreme desire of the convert to such a faith is for complete harmony of the whole personality with God. "Blessed are the pure of heart, for they shall see God," not that the vision is the arbitrary reward of the purity of heart, but that the complete integrity of spirit is the condition without which full harmony is impossible. Even in the new life, sin remains as the shadow cast by the longing of the religious heart for divine fellowship, and a very dark shadow indeed it can be. For the loftiness of the moral ideal, and the sublimity of the God whose companionship we seek make the tension the greater, and greater too becomes the sense of a man's own incapacity to attain. "Wretched man that I am, who shall deliver me out of this body of death?"

The answer is immediate; the release of this tension is the experience of divine forgiveness and redemptive power. The distinctively Christian teaching is not the doctrine of sin, but that of God's forgiveness of sin. As long as religious thought remains on that legal level, forgiveness is simply pardon, the remission of penalty, and will continually arouse the indignation of those moralists who take as final in the spiritual world the conception of law and penalty. But forgiveness means something quite different when stated in terms far more appropriate to the religious life from those of the criminal law, namely, the terms of personal fellowship. Forgiveness, the active expression of love in the face of disloyalty, is the inevitable and necessary weapon of one who refuses to allow fellowship to be destroyed by another's wrong-doing. In the family, forgiveness is normal because the will for continued fellowship is normal. Without forgiveness the family either breaks up or else fails to reach any true fellowship. And so it is in the family of God, with the great difference that the divine love, as the religious man finds it, has in it an enduring quality and a recreative, redemptive dynamic beyond our power to exhaust. So overwhelming is the intense experience of divine forgiveness that the language used to express it, emphasizing the boundless mercy of the divine lover and the unworthiness of its human recipient, is well calculated to puzzle or give offense to those who have never shared it. Its most famous literary statements are perhaps in the New Testament—in the magnificent seventh and eighth chapters of St. Paul's epistle to the Romans, and most exquisitely in the parable of the prodigal son.

MATERIALISM

"God," "Sin," "Repentance," "Conversion"—these are ancient terms and you may not like any of them. Many are the substitutes offered to us today. Dr. Fosdick, I believe, suggests "bad taste" instead of "Sin." If by nature or training I were so aesthetically sensitive that ugliness was positively painful to me, this revival of an old Greek way of talking about right and wrong might mean more to me; but as one of the dwellers on Main Street I have to confess that we are not likely to hunger and thirst after good taste. I sincerely doubt whether an aesthetic vocabulary really provides the best symbolism for our thinking about our personalities and our human relations. The language of religion will, I believe, continue to employ the terms of family life and personal fellowship which Jesus preferred. But let us not quarrel over our linguistic symbols. It is time to turn

to more important objections to the religious conception of sin.

You remember the story of the man who when invited to join a game of cards said there were ten reasons why he didn't want to play, the first being that he had no money. He was told he needn't trouble to relate the other nine. These things are an allegory; for there is an objection to the religious doctrine of sin so fundamental that if one holds to it, other objections are gratuitous. But in its bluntest terms it is simply this: "Religion is bunk." This dogma takes many forms, some professing to be psychological, others more accurately calling themselves philosophical. For whether they acknowledge it or not, they all rest on the metaphysical proposition that reality is material, and that consciousness and its ideal content are the mere bio-products of mechanical change. Psychology is merely bio-chemistry and bio-chemistry is only physics. Do not be alarmed, I am not going to try to refute materialism, for in the first place we should never get back to our topic if I started, and in the second place, I am going to make an unblushing appeal to authority and refer you to the metaphysicians. If you are tempted to make a philosophy of behaviorism, I beg of you to consult your favorite professor of philosophy, who will proceed to slay the slain for you. Materialism is "old stuff" to him.

More superficial attempts to explain away God and religion are the familiar theories that the idea of God is only the projection of the Old Man of the Tribe, or the father-complex, or wishful thinking of some kind or other. The reply to these is a less abstruse matter, for they are, I submit, confusions between the inquiry into the mental process which leads to a concept and the question of the validity of the concept. Convinced that they have learned how men come to the idea of God, many conclude that this is a disproof of God's existence. The fallacy is as obvious as it is common, and resembles the argument with which all social workers become sadly familiar, that our splendid city has no social problems because the people who claim that they have found them are only social workers making jobs for themselves. Perhaps this ascription of motive is sound—though I suspect it is not the whole truth—but it leaves unaffected the existence of the evils in question. Similarly none of the rival psychologisms which claim to explain the subjective side of the religious life has any right to add that it is *only* subjectivism, until the psychologist, has faced the underlying philosophical question, which no purely scientific inquiry can answer: is the God whom men thus conceive a real-

On the Cover

THE Rev. William Porkess, rector of St. Stephen's, Wilkinsburg, Pa., graduated from Victoria University, England, in 1903. Ordained by Bishop Greer, he was first assistant at St. Andrew's, New York, and then at Grace Church under Dr. Huntington. He then served a year each at St. Paul's, New Haven; St. Peter's, Albany, and Calvary, Pittsburgh. He became the rector of Grace Church, Pittsburgh, in 1913, and was called to his present parish in 1919. He has served as the president of the Pittsburgh Ministerial Union and the Wilkinsburg Inter-Church Federation; has served in various diocesan capacities and is the author of several religious books. He is to be abroad this summer and has been invited to preach in Lincoln Cathedral the first Sunday in July.

ity or not? The negative answer is the dogma of the materialist once more, and when the materialist declares "There is no God," the religious man, if polite, answers: "Pardon me, but I know Him"; if irritated, he may say: "Sir, you quote Scripture, but in the Psalter it is the fool who says that!"

TEST OF LIFE

But for most of us, I suppose, the proof of the pudding is not in the cook book, but in the eating: we bring our scepticism not to the test of metaphysical inquiry, but to the practical test of life. By their fruits we judge, roughly, to be sure, of the truth of beliefs as we judge of the personalities of others, and we therefore ask: what are the practical results of this insistence in traditional religion that men are sinners, needing God's forgiveness and help?

Some will sincerely answer that religion does more harm than good by this insistence. They urge that by encouraging people to view their defects or their bad habits as offenses against God, religion creates a sense of guilt which, far from helping to overcome them, fastens them more firmly on men, and merely creates conflict without desolving it. I would at once admit that in some cases such morbidity does occur, but I doubt it is frequent, and I am sure it is not the normal result of a religious dealing with these problems of personality. The assurance of the divine forgiveness is an obvious safeguard against a morbid sense of guilt, and our current stress on positive rather than negative morality—on sublimation, not on repression—is a further safeguard. May I confess, too, my uncertainty whether sweeping gen-

eralizations about the undesirability of conflict are quite justified. We all have moments when we envy the cow her placidity, but I am not sure they are our wisest moments. Have we a painless technique on which we can rely to produce the equivalent of the victories won in moral struggle by the grace of God?

FEAR OF GOD

A closely related criticism is that the religious concept of sin involves fear of God and fear is ever a most destructive emotion. Again, I would admit pathological instances, but once more remind you that forgiveness means love, and love casts out fear. Alienists can tell us sad stories of the religious forms insanity takes, and of the people who are obsessed by the notion that they have committed the unforgivable sin. But "post hoc ergo propter hoc" is still, I think, a fallacy, so that further argument is necessary before one can conclude that religion has caused this insanity.

Moreover, are we quite sure, or, if we are, is our assurance well founded, that the "fear of God" is merely destructive emotion? I once heard a wise priest say, "I fear God, but I'm not afraid of him." The reverence and awe which rather than terror are characteristic of "Godly fear" seem to me inherent in the religious attitude toward God, and very different from panic in their emotional tone and their results.

More far-reaching is the objection to the religious attitude toward sin raised by those who may be called moral naturalists. Their objection to the religious attitude to moral problems finds in it the most widespread and stubborn form of absolutism and conservatism in the ethical field. Wishing to open up again practically all the moral issues, advocating an "experimental" attitude toward them, and possessing both an optimism about human nature that minimized the need of discipline, and a scepticism as to the utility of prohibitions, these ethical liberals quite naturally find a serious opponent in the traditional Christian ethic, and include in their attack the conception of sin. Manifestly, it is impossible to deal with so vast an issue in a short section of a short paper. Many of us in the religious world have much sympathy with the scepticism as to the efficacy of moral codes and legal solutions of the delicate and complex problems of human relations and of personality-development. But we are equally sceptical about what seems to us both a naive confidence in the "Natural" modes of human behavior, and an excessive depreciation of the moral experience and conclusions of the past. We feel, too, that the use of the analogy of scientific experiment is misleading, unless its advocates admit that the experiment has

all the danger of a laboratory devoted to high explosives, or rather is as risky as experimenting on oneself with drug-taking. Think it a prejudice if you must, but permit us still to protest that by changing the names of those forms of conduct traditionally known as fornication and adultery, one has not removed their anti-social quality or their demoralizing consequences.

ORIGINAL SIN

I have postponed to the bitter end, for fear lest I lose all chance of any agreement, the most unpopular, I believe, of all Christian teachings—*original sin*. It is, perhaps, most berated by those whose own deterministic doctrines about man's behavior most closely resembles it. It is no mere gibe that eugenics is the modern Calvinism, and heredity the latest form of double predestination. And I honestly believe that we owe to the Freudian discoveries or poetic imaginings—I do not know which they are!—a more lurid description of "total depravity" than any theologian ever penned.

What, after all, does the doctrine of original sin mean after it has shed its mythological dress? Let's forget the jokes about Eve and the serpent, and see if there is not grim, tragic truth conveyed by this archaic belief. Is there a single one of us who does not agree that there is something terribly wrong with the world, and that from generation to generation, whether among the Australian bushmen or our most civilized selves, is handed down, whether by heredity or by example or by training or all three of them, a weary burden of evil? The advocates of the all-importance of heredity are having their innings just now, but the most dogmatic environmentalist or behaviorist among us will surely agree that there is much tragic truth in the old proverb: "The fathers have eaten sour grapes, and the children's teeth are set on edge." Explain it as you will, there is a grim continuity of evil down through the ages. The doctrines of human depravity and original sin are old formulations of that sad knowledge. Reformulations have their value, but they do not remove the sorry facts.

In the face of them, is there any source of hope more fundamental than the ancient belief in the power not ourselves that makes for righteousness? In this day of disillusionment and "tired radicals," of suicidal nationalism and the conflict of counsellors, many of us find firm ground under our feet and enduring power for our work only in confidence in the Living God. We can labor and hope for the conquest of sin in ourselves and in our world because we know Him whom we have believed.



PROF. F. J. BRUNO,
At Social Service Conference

Let's Know

SEABURY'S ORDERS

By Rev. Frank E. Wilson

"WHY," comes a question, "was Samuel Seabury consecrated bishop by the Scotch bishops and not by the Archbishop of Canterbury? If Dr. Seabury's orders were valid, why did William White and Samuel Provost subsequently go to England to be made bishops?"

The Revolutionary War was formally concluded in 1783. Just before peace was proclaimed, the clergy of Connecticut had elected Samuel Seabury to be their bishop. He went to England for consecration but found that the old parliamentary regulations which had prevailed before the war were still in effect. One of these regulations provided that before the English bishops could consecrate a new bishop, the candidate must swear allegiance to the English sovereign. This, of course, Seabury could not do, but the hands of the English bishops were tied until Parliament made other provision. After waiting a year without results, Seabury went to the non-juring bishops of Scotland, who were not subject to these parliamentary regulations. The non-jurors were the ecclesiastical descendants of a group of bishops who had declined to take the oath of allegiance to William and Mary when they were called to the throne of England after James II had been driven out. These bishops declared that they had sworn allegiance to James and that he had never released them from their oath; therefore they could not take a sec-

ond oath to another sovereign. The non-juring movement has now died out, but there were still several bishops of that line in Scotland when Seabury went abroad seeking consecration. In 1784 he was consecrated by three of these bishops.

Seabury's orders were perfectly valid and regular. But way back in 325 A. D. the Council of Nicaea had adopted a canon providing that three bishops should join in the consecration of another bishop. This was probably to guard against any irregularities which might attend the consecration by a single bishop if he happened to be an erratic gentleman and careless about the rules of his order. Consecration by a single bishop would therefore be valid but not canonical. In order to avoid any possible question, American churchmen wished to take every precaution. So it was that White and Provost went to England and were consecrated by the English bishops in 1787, by which time Parliament had made the necessary exception to meet the need. Then there were three bishops in the American Church qualified to consecrate new bishops in full canonical form.

These were the first bishops in America. It was not until 1790 that the Rt. Rev. John Carroll was consecrated as the first Roman Catholic bishop for this country. He received his consecration in England at the hands of a single Roman Catholic bishop and he himself, alone, consecrated the next four Roman Catholic bishops for the United States. The Catholic Encyclopedia says that "consecration by a single bishop would not be invalid but would be illicit. So the Roman Catholic hierarchy has come to this country as a valid but illicit succession. Anglican Orders, however, have conformed to every historic requirement.

Preacher, Pulpit and Pew

By E. P. Jots

It was dusk as she stopped at the roadside garage. "I want a quart of red oil," she said.

The man gasped and hesitated.

"Give me a quart of red oil," she repeated.

"A q-quart of r-r-red oil?"

"Certainly," she said. "My tail light has gone out!"

* * *

He woke up with a "morning after the night before" head. So he rang up his employer's private number and said, "I'm afraid I shan't be at the office today. I'm feeling very unwell."

"You needn't have troubled," came the reply, "It's Sunday."

The Cockpit

Each week we plan to submit to two or three readers some question now before the Church, with the request that they submit their opinions in about two hundred words for publication. We shall welcome from our readers questions which they would like to have answered here. The department is for frank opinion, not controversy.

SHOULD ECONOMIC, SOCIAL OR POLITICAL THEMES BE DISCUSSED FROM THE PULPIT?

By

REV. FLEMING JAMES

Professor at Berkeley Divinity School

IF IT is to be done in the right way, yes—emphatically. Let the clergyman know the facts; especially let him become acquainted with his own community, with the way people live, work and play there. If any sore spot exists, or any trouble, such as a strike, let him study it and try to understand what is needed to set it right. Often it may not be necessary to preach about it at all. But at times he will feel it is his duty to set forth the matter as he sees it to his people. This should, of course, be done temperately, fairly and kindly. Denunciation is usually out of place. He should speak modestly and yet firmly. The same is the case with issues in legislatures or Congress where moral considerations are involved. He has the duty to bring his influence to bear on his representatives and senators in such a matter as the late bill for naval increase, and to induce others to do the same. The sooner all of us Christians embrace the truth that Christ must sanctify our corporate as well as our individual life the better.

* * *

By

REV. BERNARD IDDINGS BELL
Warden of St. Stephen's College,
Columbia University

THE business of the pulpit is to teach the Faith, to persuade men to the love of our Lord Jesus Christ and to explain what that Faith and that love demand of men in their own lives. If this last function of the pulpit is to be performed, obviously nothing which has to do with man's conduct toward God and his fellow-men can be ruled out as inappropriate subject matter. Certainly most of man's attitude toward his fellow men is concerned with economic, social and political problems. There are times when these phases of life must be dealt with from the pulpit by the prophets of God.

If such topics are taken up, certain restraining considerations must be kept in mind, viz.:

1. The preacher must be sure that in the issue he is discussing is unavoidably involved a basic moral principle consonant with the teach-

PRESIDING BISHOP ASKS PRAYERS FOR NATIONAL COUNCIL, MAY 31, 1928

IT IS necessary to hold a special meeting of the National Council May 31st with meetings of several of the Departments on May 30th. Important matters which could not be finished at the April meeting will be considered. Will the clergy remember us in their prayers in public worship on one or more Sundays before the meeting.

JOHN GARDNER MURRAY,
Presiding Bishop and President
of the National Council.

ing of our Lord. He has no right to preach about anything else, no matter how interesting the topic may be to him or to his hearers.

2. He must be sure that he is speaking the mind of the Church and not his own individual opinion. If the Church has not spoken on any subject and a priest thinks that it ought so to speak, it is his business to work on the Church rather than to enunciate his own opinions.

3. He must be careful not to impute evil motives to those with whom he differs and he must always make it plain that, even when he is called upon to denounce sin, both he and the Church love the sinners.

4. He must not claim exemption from punishment for his opinions on the ground that he is a parson.

If these considerations are kept in mind, preaching on economic, social and political topics will not be the stone of stumbling which at present it is to many religiously desirous persons.

Finally, it may properly be expected that no parson will preach about a social, political or economic subject unless he really knows what he is talking about.

About Books

SHOULD SUCH A FAITH OFFEND? *Sermons and addresses by Ernest William Barnes, Bishop of Birmingham. Published by Doubleday, Doran and Co. Price, \$3.00.*

The preacher is under sacred obligations to speak the truth, yet there are few places where it is more difficult to do so than in the pulpit. The strong and clear thinker, if he is honest will utter his convictions in the pulpit, and he will find himself abused and misrepresented and called a traitor to his Church. The Bishop of Birmingham has undergone such an experience, and this volume of sermons under the caption "Should Such a Faith Offend" is a defense against this sort of villification and willful

misrepresentation. These sermons are frank and manly utterances upon the great issues that confront the Church. They reflect sane and thoughtful scholarship, and to the fair minded ought to give comfort and enlightenment instead of offense. It is not modern thought, but modern thoughtlessness that is the real enemy of religion and the Church.

Irvine Goddard.

* * *

THE SACRED SCRIPTURES, CONCORDANT VERSION. *The Concordant Publishing Concern, Los Angeles, Cal. 1927. Price, \$1.50.*

In an age when almost everything is done by machinery a machine made translation should not be surprising. This new version of the New Testament is an illustration of what such a translation is like. The translators, who are anonymous, have one principal assumption—that God dictated the New Testament in Greek. On that assumption the best translation is the one most completely literal, where the effort has been to translate words rather than ideas. To avoid any possible subjective or interpretative element in their work the compilers of "The Concordant Version" prepared a card index of every form of every word in the New Testament with its fixed translation which it should have wherever found. With this machine erected, translation becomes office-boy work, a matter of shuffling cards and arranging the result into readable sentences. The result is often weird, sometimes interesting, but almost never English. Such an effort as this, and it must have taken years of work, is the reductio ad absurdum of the theory of verbal inspiration.

Frank R. Myers.

* * *

THE ACHIEVEMENT OF ISRAEL. *Professor Herbert E. Purinton, Professor of Biblical Literature and Religion in Bates College. Charles Scribner's Sons, New York. 1927. Price, \$1.25.*

This is a very fine little textbook in what used to be called "Old Testament History." Its scholarship is thoroughly modern in a simple and uncontroversial manner, its viewpoint and method of approach, with the emphasis upon social and religious achievement rather than poetical history, is equally modern, and it is interestingly written. Each of the twenty-five chapters is supplied with questions for written work, topics for oral discussion and subjects for project work. The book is sufficiently elementary for use with students of high school age, but it would also be a useful text for Church school teacher training classes or for adult Bible classes. Not least of its virtues is that it does not require a learned teacher to use it. Frank R. Myers.

INTERPRETATION OF EVENTS IN ENGLAND

Women and Orders Much Discussed

Edited by

REV. A. MANBY LLOYD

WRITING last week in the *Church Times* Prebentary Leary relates that when an undergraduate he was walking with the Cowley Father, Dr. Benson. Suddenly the latter turned to him and said: "Christianity since the days of the martyrs has never been worth the name."

The grand promise of last year has vanished into thin air. The concordat between Catholic and Protestant, High, Low and Broad has been shelved. "The bishops," says Mr. Leary, "had a splendid opportunity, and have lost it—a religious policy which looks for an alliance with the powers of the world will ultimately come to grief."

Fifty years ago the bishops were busy "putting down ritualism." Everything then condemned as Popery was sanctioned in the revised Prayer Book of 1927. But having won the ritual battle, in which Anglicans are not temperamentally interested, the disciples of Pusey, Keble and Newman went on to fight for a higher standard of morals; hence Dolling and the slums, marriage reform, condition of the people and Kingsley, Stewart Headlam and the ballet-girls. That battle was won; laissez-faire is in retreat, and Mond the Jew and Cadbury the Quaker discuss ways and means of bringing working men into co-partnership.

It only remains to clinch matters by popularizing forms of worship. Outside Martins and Mass there is a demand for extra-liturgical development. This has been met by Devotions, Services and Adoration—in some cases by bold adaptation of the Roman cults of Benediction, and Rosary. So far from driving people to Rome this policy has kept thousands of laymen within the fold of Anglicanism. It is the laity who push the clergy, not the wicked clergy who set traps for the simple-minded. Recently I noticed a number of youths at an early service in Wales. I asked the vicar who they were. "Why," he replied, "they make all the trouble here. They have formed themselves into a Confraternity and it takes me all my time to keep them in check."

* * *

The death of Canon Arthur James Mason removes one of the memorable figures in Anglican circles. As was once said of Manning, he was as "graceful as a stag" in all his movements. Living at Canterbury at the end of the 19th century I saw and

heard much of him. A beautiful voice and manner was coupled with spiritual grace and mental refinement. His influence at Cambridge in the seventies was unbounded. In Trinity College Chapel six hundred undergrads listened to him spell-bound. He possessed that (is it rare) gift, the love of souls. What wonder that when he went mission preaching in Cornwall under the aegis of Bishop Wilkinson, the penitents flocked to his feet. But it is of his Canterbury period I would speak most intimately. What a staff it was in those days; what lights and shades. Rugged old Temple; Farrar raving like Savavarola; Page Roberts with his oddities; poor old Rawlinson, with no roof to his mouth, mouthing futilities about Assyrian tablets—then, like evening sunset after storm, came "Lady" Mason, as the undergrads called him, a romantic figure that might have stepped out of the third century, pouring forth spiritual interpretations of the Song of Songs or the words of Zechariah; a mind saturated with the theology of Bernard and Ambrose. Often have I seen him piloting visitors round the Cathedral and reconstructing the tragedy of Becket.

He died in his 76th year.

* * *

The Bishop of Durham (Dr. Hensley Henson), speaking at the Durham Diocesan Conference on Saturday, referred to the problem of women and the Church. He spoke of the crisis now before the Church of England by reason of the enormous decrease in the number of ordination candidates, and continued:

"It is not in my mind by the admission of women to Holy Orders that the present crisis ought to be met. There is no assumption of female inferiority in excluding women from Holy Orders, but only a recognition of their distinctiveness in a natural function, and that distinctiveness cannot be ignored.

"The world needs today the faithful fulfillment of women's normal natural functions. For what is the most menacing evil of our times? Is it not the repudiation of the wifely and motherly functions by women?"

"This repudiation of the natural functions, dictated by a perverted notion of sexual equality and made possible by the misapplication of science, implies a disintegrating of the family and the withdrawal from society of the principal discipline in

which citizenship is divinely ordained to develop.

"The abuse is deliberate, shameless, and actively propagandist. It constitutes a challenge to the Christian Church which we dare not ignore. The world wants desperately, not female priests and bishops, but Christian wives and mothers."

On the other hand, Dr. Welldon, the Dean of Durham, says it seems illogical that women should be admitted, as they no doubt will be, to the Cabinet and yet be excluded from the diaconate. If women are encouraged to prepare candidates for confirmation and to hear confessions, there would seem no reason for denying the recognition implied in the gift of Holy Orders. It would be better and safer that women should hear the confessions of women.

As to this last remark, the wish seems father to the thought. How many women trust their own sex? Just imagine Betsy Prig telling her beads to Maud Royden.

* * *

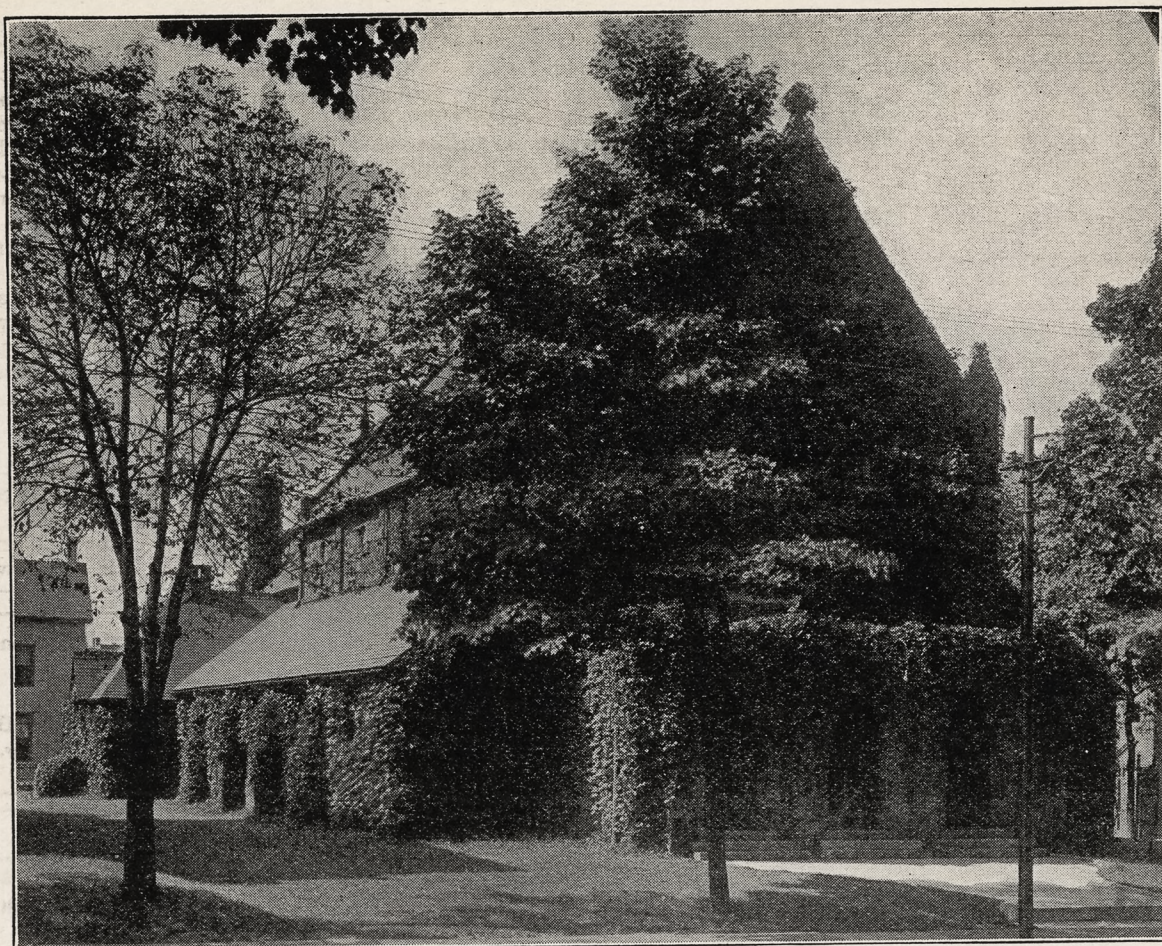
"I am doubtful whether modern scientific discoveries have brought happiness," said Dr. Furse, Bishop of St. Albans, at a ruri-decanal conference at East Barnet.

Referring to television, he said:

"At present there is only one place where I can secure absolute privacy. That is in my bath.

"I view with great trepidation the coming of the day when, by television, my morning ablutions at St. Albans will be reflected on a screen in New York for the entertainment of the American cinema public."

The important action taken at the convention of the diocese of Albany was the vote to divide the diocese. It was further resolved to raise an endowment of \$100,000 before General Convention, which with the gift of \$50,000 already received, will start the new diocese off with \$150,000. Final action must be taken by General Convention. The convention also attempted to set the minimum salary of clergymen at \$2100 and house, but it failed to pass. General Convention delegates: Revs. H. R. Freeman, Troy; W. J. Hamilton, Potsdam; Ven. Guy H. Purdy, Warrensburg, and Ven. C. R. Quinn, Hudson. Lay delegates: Messrs. G. R. P. Shackelford, Saratoga Springs; C. W. Betts, Ballston Spa; Horace B. Finlay and Robert C. Pruyn, both of Albany.



NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

ST. STEPHEN'S, Wilkesburg, Pa., a picture of which appears above (the rector's picture on cover) was consecrated on Wednesday of this week. The parish was founded in 1882, the present church having been built in 1903. The mortgage indebtedness of \$58,000 was paid last year at a time when the church was doing the most for missions in its history. The celebrant and the preacher at the consecration service was the bishop of the diocese, Dr. Alexander Mann, and a large number of the clergy of the diocese were in the procession, as well as the vestry and a choir of fifty men and boys. Three men have entered the ministry from this parish during the incumbency of Dr. Porkess, and another man is to enter a seminary this year. Five lay readers are now serving the diocese from this church, which has become the second largest in the

diocese of Pittsburgh. A reception was held in the evening.

* * *

Bishop Manning made the important announcement at the convention of the diocese of New York that \$900,000 had been given by from twenty to thirty friends for the second tower for the west front of the Cathedral. The similar sum for the other west tower was given by an anonymous donor some time ago. He stated that he could not see any reason for retaining the 39 articles in the Prayer Book; that he hoped the General Convention would find more important matters to discuss. He also criticised those who make light of the creeds. Delegates elected to General Convention: Revs. Howard Chandler Robbins, dean of the Cathedral; Rev. Edward Clowes Chorley, rector at Garrison; Rev. H. Percy Silver, rector of the Incarna-

tion; Rev. Caleb R. Stetson, rector of Trinity Church; lay delegates, Messrs. Stephen Baker, Samuel Thorne, George W. Wickersham, and George Zabriskie, chancellor of the diocese.

* * *

Dr. James Stone, retired rector of St. James, Chicago, one of the oldest clergymen in the diocese, died on May 8th while preaching a funeral sermon for a friend. After quoting from Tennyson's "Crossing the Bar"

"I hope to see my Pilot face to face

When I have crossed the bar" he reached for the sides of the pulpit and exclaimed: "May I have a chair, please." In five minutes he was dead.

* * *

Delegates to General Convention from West Texas: Revs. John W. Sykes, Rolfe P. Crum, Charles W. Cook and L. B. Richards; lay delegates, Messrs. Roy Miller, Albert

Steves, Jr., Walter A. Springall and Jesse A. Chase.

* * *

An effort is made by this journal to limit the length of articles — to cut out the "hay" as the news men say. An exception is made this week by the printing of Norman Nash's article, delivered at the Social Service Conference which met in Memphis, May 3rd to the 6th. We are sure that you will thank us for breaking the rule.

There were other papers of a very high standard delivered at this get-together of Christian Social Workers. Professor Frank J. Bruno of Washington University, read a paper on the Relation of Social Work to the Church, in which he treated religion as a psychologist and came to certain definite conclusions which served as a basis for fruitful discussion. For instance, he stated that churches often neglect the real job of preaching the gospel in order to do social work that is better done by secular agencies. Then the Rev. Pryor M. Grant, who is the head of Toc H in New York, read a paper on the relation of the Church to social work, in which he contended that to be a good, top-notch social worker one should be a Christian. "The Church exists," he said, "to create the will to serve. I would say that when this is made conscious and ready for use, its mobilization and regimentation are secondary matters to be adjusted solely on the basis of efficiency. Social work is a part of the strategy of the Kingdom of God and social workers are officers in the army. The Church is another name for the whole army. It is not a division or a department of the service. . . The confusion of thought about the relation of the Church and social work lies probably in the high presumption which long ago set the clergy off as a separatist class in an aura of divine and supernatural sanctity, and limited not only the high commands but the whole officership of the army to this one class."

The conference was well attended and marked by lively discussion.

* * *

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Churchmen for matters that are to be discussed at Diocesan Conventions is becoming a custom in the East—some say an unwholesome custom. News trickles in that there were many private conferences staged in the diocese of Pennsylvania before the election of their Bishop Coadjutor, one distinguished gentleman being sufficiently on the inside to be able to send to me a fairly accurate tabulation of the results of the balloting several days before the delegates convened. Several days later the New York papers ran nasty headlines about "ward politics" getting into the Church of the diocese of New York, and presented some evidence that the clergy of the diocese were attempting to put over slates. In Long Island the pre-convention meetings were staged around issues rather than personalities, and apparently to much profit. The Church Club invited four authorities to present important topics that are to come before the convention May 22 and 23 and thus gave to the assembled members valuable information which will make for more intelligent action.

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The Rev. Robert Rogers, who has served as secretary of the convention for twenty-five years or so, told of the organization and work of the convention and impressed upon the brothers that it was a most important gathering; the Rev. Richard D. Pope, authority on canons, rehearsed some alterations in the constitution of the diocese that come before the convention for final action; Mr. Raymond F. Barnes, treasurer of the diocese, talked about the budget, and Mr. Origin S. Seymour, a deputy to the last General Convention, spoke of matters that are apt to come before the Church in Washington in the Fall.

* * *

"Diet and Better Cooking," by Mrs. Robert B. H. Bell, and "Disease: Its Prevention and Cure" by the Rev. R. B. H. Bell, were the subjects of a Health Mission held the week of

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April 22nd at St. Andrew's, Harrisburg, Pa. These services so crowded the church that overflow meetings were necessary, and our correspondent writes that "night after night, Christ's power to heal was manifested." He goes on to write: "On the first night, Miss Iva Smith, deaf for thirty years, regained her hearing. Another outstanding case is that of Mrs. Fleck, carried into the church as a paralytic, who, by the grace of God, was enabled to arise and walk forth in joy."

Three hundred and seventy-five students from 20 denominations and 17 states met for the Rural Church School at Vanderbilt University for a couple of weeks last month. The Episcopal Church group, numbering thirty-two men, was under the direction of the Rev. F. D. Goodwin and the Ven. V. G. Lowery. Several Episcopalians were on the faculty, including Bishop Paul Jones, secretary of the Fellowship of Reconciliation. They passed a resolution calling upon rural pastors to institute social service work in their communities.

One must hand it to the Church Army. Last Sunday in Trenton, New Jersey, they led a group of twenty laymen—lawyers and business men—onto the street to witness to their faith on the street corner. More than that, several of these business men went to the prison and jails and

there spoke to the inmates about the Christian Way of Life. A layworkers group has been organized in the diocese, with these men for a starter. Captain Mountford was the leader over the week-end.

The first reports of the sums raised in the campaign in the diocese of New Jersey were announced at dinners held throughout the diocese on April 30. About one-third of the total amount asked for has been raised.

being built for St. Bartholomew's, Wissinoming, Philadelphia. The plans also call for a new church which will be built when the parish house is finished. The architects are Watson, Edkin and Thompson of Philadelphia.

A series of services marking the 25th anniversary of the rectorship of the Rev. N. Peterson Boyd were held last week at St. Philip's Church, Brooklyn.

A word of warning from the Rev. L. Ernest Sunderland, head of the

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City Mission Society of New York, to watch out for a man going by the name of Charles V. Knightley, about 56, slightly lame, who says he is a civil engineer. Write or wire Dr. Sunderland at 38 Bleecker Street, if he puts in an appearance.

* * *

A total Sunday school offering of \$17,440 was presented at a great service of the schools of the diocese of Maryland held at Memorial Church, Baltimore, on April 29th. The money is to be devoted to work among the Indians of the Wind River Reservation and to Japanese Kindergartens.

* * *

The rector of St. George's, Astoria, Long Island, the Rev. Aubrey P. Nelson, reports most satisfactory results from co-operation with neighboring denominational churches in a campaign of "visitation evangelism." Twenty-three parishioners went out every night for a week, made 175 calls at the homes of new comers and inactive members, secured 75 signed pledges of re-enlistment, gathered ten for baptism and fifteen for confirmation.

* * *

A social service conference for the First Province is to be held at Adelynrood, South Byfield, Massachusetts, June 5-7th. Adelynrood, for the benefit of those not fortunate enough to know about it, is a most beautiful retreat house owned by the Companions of the Holy Cross, and is reached by automobile from Newburyport. The leaders: Miss Josephine F. Starr, social worker of New York, formerly

with the CMH, who is to speak on "The Significance of Social Case Work;" the Rev. William J. Brown, of Manchester Center, Vermont, on "Social Case Work in the Rural Community," Rev. Norman Nash, professor at Cambridge, on "What Does Jesus Teach Us About Family Relations?"; Miss Mary E. Coe of Brookline Friendly Society on "The Family and the Community," and Dr. Jeffrey R. Brackett on "Preparation for Marriage." Those wanting further details may have them by writing the Rev. Malcolm Taylor, 1 Joy Street, Boston.

* * *

For the eight weeks preceding Easter many of the Protestant churches in Baltimore united in a great "Loyalty Crusade," led by an imported high-pressure orator and organizer. Our own Church failed to co-operate because the movement coincided in time and in purpose with the season of Lent. The real results of any such intensive drive cannot be measured,

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but Federation Headquarters reports rather remarkable increase in church membership. Including those who normally would have become members at Easter time, the total reaches 3700 additions for the 116 participating churches.

* * *

Friendship Committees, composed entirely of children, with officers and chairmen likewise children, organized at the Church School of the Church of the Heavenly Rest and Beloved Disciple, New York City, where the Rev. Dr. Henry Darlington is Rector, brought gifts on Sunday, May 6th, and packed gift bags during the Church school class work-hour, to be sent to the children of Mexico.

This project represented the initial contribution to be made by the children themselves in the interest of international friendship with the children of other lands. Each class has been formed into a friendship committee, having a chairman, secretary and treasurer.

* * *

The Annual Mite Box Offering Presentation Service of the Diocese of Los Angeles was held in St. Paul's Cathedral on Sunday afternoon, April 22nd. The procession was headed by the brass band of the Harvard School; the address was by the Rev. Robert B. Gooden, and the offering amounted to \$10,500. Trinity Church, Santa Barbara, one hundred miles distant, sent thirty-five children to the service. Children in costume represented the various missionary fields of the Church.

* * *

At the California Congress of Religious Education held in San Francisco, Bishop Parsons made an address on the important problem of "Conflicting Loyalties." The Bishop stated that our various group loyalties must all be subordinated to the one supreme loyalty to God. He

showed that this principle ruled the early Church but was changed during the rise of the absolutist theory of the State which was claimed by many today. A world of absolute states would be an impossibility, as it would lead to constant conflicts and finally destruction of all but the one surviving state. There must be a law of nations to which all are subject. The highest law is the moral and spiritual law and the supremacy of God. It is the business of the Church to clarify people's minds and to bring their consciences to bear on all of their loyalties.

The Bishop's address led to considerable discussion, as some did not believe in the fundamental principle of absolutism in any sphere of life, even religion. The majority, however, supported the Bishop's position that there must be one final, absolute authority for truth and the spirit and that must be God. Everything else must be made subordinate to that one supreme loyalty,—no matter what the cost.

* * *

The largest increase for fifteen

years past in the number of active Chapters was shown by report submitted by General Secretary Leon C. Palmer, at the spring meeting of the National Council of the Brotherhood of St. Andrew, in Philadelphia, April 21st, and a still larger increase is expected during the coming year. Many new Chapters have been organized, and inactive Chapters have been

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Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago
Rev. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10, and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

St. Luke's, Evanston
Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

The Ascension, Atlantic City
Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12 and 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45 and 7:45.
Daily, 7, 9:30, and 5:30.

Christ Church, Eau Claire, Wis.
Rev. Frank E. Wilson, S.T.D.
Sundays: 8, 9:45 and 11:00 A. M.
Holy Days: 10:00 A. M.

St. John's Cathedral, Denver
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.
Church School, 9:30.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California.
Sundays: 7:30, 11:00 a. m., 5:00 p. m.
Tuesdays: 10:00 a. m.

either revived or dropped from the rolls.

* * *

A five-day institute for women, "Clear Thinking in an Environment of Conflict," will be held at Adelynrood, conference house of the Society of the Companions of the Holy Cross, July 13th to 18th. It will open with three sessions dealing with criteria of right judgment and the technique of group discussion, followed by a day of devotion on Sunday conducted by Rev. Smith Owen Dexter; the three concluding days will be devoted to social legislation and the creative aspects of law and conflict. Round table discussion will be an essential feature. For information address House Secretary, Adelynrood, South Byfield, Mass.

* * *

Three anniversaries of the consecration of the churches in the Minnesota Valley will be observed this year as follows: the fifty-fifth at Henderson, on July 31st; the fifty-sixth at Belle Plaine, on Sept. 5th, and the fortieth at Le Sueur, on Dec. 9th. Bishop McElwain will preach on these occasions, and will also confirm a class of candidates in each place. The Rev. C. W. Baxter is Priest in Charge of these missions in connection with his work as Rector at St. Peter, Minn.

* * *

The Mission of Sagada, in the Mountain Province of Luzon, Philippine Islands, has a small dispensary under the care of Miss Dorothea Taverner. There is no doctor nearer than Bontoc, from which latter point Sagada is accessible only by trail, horseback, carrying-chair, or on foot.

The annual report of the dispensary work for the year 1927 shows the following amazing figures:

Total number of patients treated 17,916, of whom 2,582 were men, 1,329, women, 13,400, children. The range of cases covered 10,127 surgical, 7,177 medical, obstetrical 7. The patients registered from 48 towns, or *ilis*, as the native villages are called; and those visited outside of the dispensary in the *ilis*, either as individual calls or in clinics, numbered 2,933. The small dispensary building has only a few beds, but during the year 286 persons were received in its hospital ward. Miss Taverner was also called upon to treat 5 horses, 4 dogs, 6 cats and 2 sick chickens. Dr. Hilary Clapp, of the Bontoc Hospital, visited patients in and near Sagada every seven or eight weeks on inspection trips.

Twin babies, whose mother had died at their birth, were brought to Miss Taverner by a former pupil of the boys' school, who told her that on account of a native superstition regarding the birth of twins, fol-

Services

Cathedral of St. John the Divine, New York
Amsterdam Ave. and 111th St.
Sunday Services: 8, 9, (French), 9:30, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation, New York
Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D., Rector
Sundays, 8, 10 and 11 a. m., 4 p. m.
Daily, 12:20.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursday, 7:30 and 11.

Grace Church, Brooklyn Heights
Hicks St., near Remsen, Brooklyn, N. Y.
Rev. George P. Atwater, D.D.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York
Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursday, Holy Communion, 12.

All Saints' Church, New York
"The Old Slave-Gallery Church"
Henry and Scammel Streets
Rev. Harrison Rockwell, B.D.
8 and 10:30 A. M. and 8 P. M.

Church of St. Mary the Virgin, New York
139 West Forty-sixth Street
Rev. J. G. H. Barry, D.D., Litt.D.
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

Gethsemane, Minneapolis
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11 and 7:45.
Wed., Thurs., Fri., and Holy Days.

All Saints' Cathedral, Milwaukee
Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 5:30.
Daily 7 and 5:30.
Holy Days, 9:30.

St. Paul's, Milwaukee
Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
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Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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lowed by the death of the mother, he had brought them to her for safe-keeping. Unfortunately, one baby did not live, but the other, though weighing only one and a half pounds when admitted, is now a thriving six months old patient, of whom the whole Mission is very proud.

* * *

Giving flood control and farm relief legislation precedence over the naval expansion program was endorsed as a sound legislative policy by Frederick J. Libby, Executive Secretary of the National Council for Prevention of War, just prior to leaving Washington to fill engagements for the purpose of discussing the status of the naval expansion program now awaiting action in the United States Senate.

While flood control and farm relief legislation, as major impending domestic issues, have yet to get final consideration on the floor of either House, the naval program has been pushed ahead of these important matters to the point that the naval expansion bill passed the House and is now awaiting its turn for action in the Senate.

In addition to the vast sums involved in this new building program, the regular naval appropriation bill, asking for \$359,000,000 "is the largest since the Washington Conference," advised Mr. Libby, while quoting the warning of Congressman French, Chairman of the House Naval Appropriations Committee, that "costs will continue mounting unless a way is found to reduce construction of ships of war."

* * *

Miss Florence L. Newbold has

Clerical Changes

BRADNER, Rev. William M., Cove, Oregon, has accepted appointment as director of religious education in the diocese of Mass.

BENTLEY, C. C., rector of St. Stephen's, Olean, N. Y., has accepted the rectorship of Trinity, Toledo, Ohio.

BROWN, Rev. Sumner J., Prairie City and Canyon City, Oregon, has accepted a call to St. Mary's, Barnesable, Mass.

FRANCIS, Rev. John M., has resigned as rector of St. James', South Bend, Indiana.

GOLDEN-HOWES, Rev. Frederic W., rector of Trinity, Fort Worth, Texas, has accepted the deanship of Christ Church Cathedral, Mexico City, Mexico.

GAST, Rev. Stuart Franklin, vicar of Mechanicsburg, Pa., has accepted the rectorship of St. John's, Bellefonte, Pa.

HARTER, Rev. Walter G., rector of St. Augustine's, St. Louis, Mo., has accepted the rectorship of Calvary, Sedalia, Mo.

KNICKLE, Rev. C. E., rector of St. Luke's, Mount Joy, Pa., has accepted the rectorship of St. Paul's, Philipsburg, Pa.

MITCHELL, Rev. R. Bland, until recently the executive secretary of the field department of the National Council, should be addressed at 281 Fourth Avenue, New York City, until further notice.

SPAULDING, Rev. Charles E., Pennsylvania, has accepted the rectorship of Christ Church, Coronado, California.

WERLEIN, Rev. Philip, of San Francisco, has accepted the rectorship of the Redeemer, Houston, Texas.

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been appointed executive secretary of the Girls' Friendly to fill the vacancy made by the resignation of Miss Mary Madison McGuire. Miss Newbold has been connected with the society for many years.

* * *

It was near the end of the last century that the Canon for the Order of Deaconesses was passed by the General Convention. Ever since then thoughtful people have been looking forward to the time when a pension or retiring fund might be established to take care of the deaconesses at the time when they are forced to retire from either ill health or lack of strength. Many of them must make constant sacrifices to live on a slender income and when that income ceases, the idea of being dependent intensifies their physical condition. After many years' planning, a fund has at last been started. Through the Executive Committee of the National Conference of Deaconesses, a Retiring Fund has been incorporated in the State of New York for the "establishment, care, and maintenance of a fund, the income of which shall be used to provide an annuity or allowance to Deaconesses of the Protestant Episcopal Church in the United States of America in good standing according to the Canon of the Church who on their retirement from active service shall have

insufficient income for their needs." As soon as the fund reaches \$50,000, annuities will be paid.

The fund is in charge of seven directors elected by the National Conference of Deaconesses. Those serving at present are: President, Deaconess Helen M. Fuller; Chase House, Chicago; Vice-President, Deaconess Romola Dahlgren, New York Training School for Deaconesses; Secretary, Deaconess Mary C. West, Girls' Friendly Society, Diocese of New York; Treasurer, Deaconess Edith C. Smith, Morristown, New Jersey; Deaconess Effie M. Brainerd, St. Louis; Deaconess Claudine Whitaker, New York City; Deaconess Lillian M. Yoe, Washington, D. C.

There are people who have known the work of some self-sacrificing deaconess who will welcome this opportunity to show their appreciation. The larger the principle, the more interest there will be and the larger the number of deaconesses who may be cared for. The entire amount of the fund will be determined by the generosity of the friends of the Order. The first friend was Mr. R. W. B. Elliot who gave most generously of his time and his experience and without whose help it would have been impossible to have had the fund incorporated.

Leaflets explaining the Retiring Fund may be had from the Secre-

tary, Deaconess Mary C. West, 129 East 52nd Street, New York City. Checks may be sent to the Treasurer, Deaconess Edith C. Smith, 61 Franklin Street, Morristown, New Jersey.

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