

The **WITNESS**

CHICAGO, ILL., MAY 14, 1931

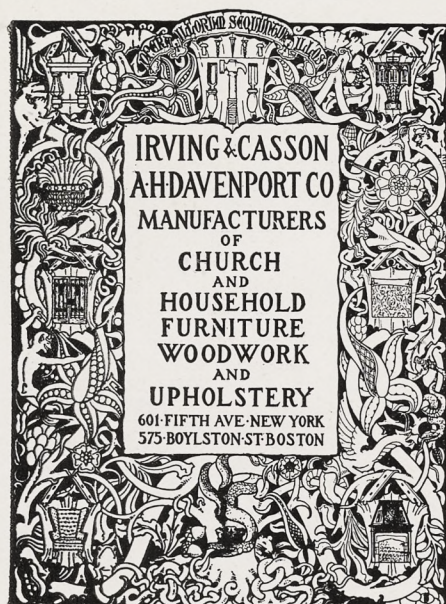
THE GREATNESS OF MAN

by

W. RUSSELL BOWIE

YOU cannot long work for man nor put any heart into human service, unless you believe in the greatness of humanity—not its present greatness, but its potential greatness, because it is seen as illuminated by its relationship to God. The power to begin and to continue the practical helpfulness which this world needs depends upon pity and compassion and faith, and these will never grow from the sour ground of cynicism and contempt. Real religion recreates faith in the possibilities of men because of its faith in the unwearying love of God. It remembers the words of Jesus: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." In every man—that is to say—there is a spark of Christhood, hidden and imprisoned, but waiting to be set free; and because of that dim but real divineness in the poorest human nature, it is worth working for and being patient with, till God's work is made complete.

MESSAGE OF THE WEEK



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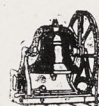
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THE WITNESS

A National Paper of the Episcopal Church

Vol. XV. No. 39

Five cents a copy.

\$2.00 a year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, RT. REV. F. E. WILSON, DR. J. R. OLIVER, REV. CLEMENT F. ROGERS, REV. IRWIN ST. JOHN TUCKER.

Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under Act of March 3, 1879.
Published Every Week EPISCOPAL CHURCH PUBLISHING CO. 6140 Cottage Grove Ave., Chicago

"WHAT IS COMING UP?"

An Editorial by

BISHOP JOHNSON

THE question is frequently asked, "What is coming up at General Convention next September in Denver? One might answer that question in the words of the Psalmist! "Thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the name of the Lord."

It is in great corporate gatherings such as the General Convention that we carry out the final mandate of the Master, "ye shall be witnesses unto me;" for in such great gatherings we manifest to all men our faith in our devotion to the Master. It is also an opportunity for us to give our thanks to God for His blessings as a body assembled for this very purpose. It is also an occasion on which as a brotherhood we pray for the peace of Jerusalem. Of course it is also a time for receiving reports from the front in order that we may hearten those who are laboring on the frontier and further them in their endeavors.

Moreover we have a staff at General Headquarters which is planning for future work and which needs to get the mind of the Church as to the direction of their leadership and to tell us what they would have us to do. The Presiding Bishop and the National Council have a difficult task because the more zealous they are for the work of the Master throughout the world, the more they demand from us and from the dioceses and parishes which we serve. It is a delicate task which requires mutual consultation and confidence. It is essential that through General Convention they should keep in touch with the mind of the Church.

It is rather lonesome to be a bishop after one has served a parish for years as a rector; it must be still more lonesome to be isolated in the Church Missions House and to know that the more effective you are the more expensive it is for your brethren to support you.

The National Council might easily become a College of Cardinals (which must be still more lonesome), if it were not for these triennial contacts with the whole Church. It is the genius of the Anglo Saxon and of the Anglican Church that the force which animates us shall be spontaneously generated and not externally derived from the Vatican City.

It is in the nature of the case, and much more primitive than the Roman method, that we should do nothing without a Council in which all participate and for which therefore all are responsible.

OF COURSE we have not yet really answered the question at the head of this article. What the questioner really wants to know is what are we going to fight about? The Anglo Saxon loves a contest whether on the battlefield, the gridiron or the forum. Usually there is some particular issue up before the Church which is debatable and about which there are great searchings of heart. As a rule we have emerged from these conflicts without serious casualties. It has been a wonderful record that men with such diverse viewpoints could come to such harmonious agreements.

For several conventions we have been revising the Prayer Book, but this was concluded at Washington. The fact that this has been completed will shorten our sessions, so that it is confidently expected that the convention will adjourn by September 30th.

The issues that will probably come before us have not yet been definitely set forth. There are canons to tinker, some of which affect the organization of the National Council. There are some policies to debate such as our situation in China and Mexico. There are some committees to report such as those on the status of marriage and divorce, the nature of assistant bishops, the geographical location of headquarters, the status of the presiding bishop and so forth. None of them concern anything very dramatic.

IT LOOKS as though this Convention would be one in which after Prayer Book Revision had been completed, there would be a breathing spell before we enter upon some new issue. Possibly there may be an attempt to have the General Convention pass upon our fraternal relations with ministers of other denominations. There are those who are exceedingly anxious that we be more closely identified with Pan-protestantism. There are others who would have us more imitative of the Roman Church. Questions may be raised which will have a tendency to commit us to one course or the other. It would certainly produce a most interesting debate and would probably clarify the present situation.

The old Canon XIX (present XXIII) which dealt with the prophetic office was the source of a most animated discussion. The present question is one which applies also to the priestly functions of the ministry.

It will compel us to define more clearly the relation of the ministry to the sacrament of the Altar. We would welcome such a discussion as bringing out more clearly the peculiar position of the Anglican Communion in its relation to both Rome and Geneva. It is our opinion that Protestantism is beginning to realize the value of the Altar. It is also certain that we are not going to remove the altar from our churches nor minimize its vital importance in our worship.

It is a debatable question as to how far the Church can go in the interest of reunion without sacrificing one's principles and yet recognizing the need in Protestantism of a Sacramental religion.

There is a question about the permanent location of our National Headquarters which ought to be carefully considered in a statesmanlike way.

We will make this however the subject of another editorial.

YOUR SERVANT: THE MINER

By

WILLIAM B. SPOFFORD

DECENT people, buying a necessary commodity like coal at high 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 few 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, North Carolina, could not possibly be worse. 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 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

which are in such shape that one has to pass over them in second gear.

These miners are supposed to work eight hours a day. Few of them are getting that much. 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 on the dollar. That is not far off if the owner of a movie theatre I saw in one of the towns is right in his figuring, for on the box office he has the sign posted which reads: "Admission, 20c in money; 30c 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 for rent, a total of \$6 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 every two weeks, whether he needs a doctor or not; 65c for the hospital; a little more for mine supplies; a little more for the care of his tools and 50c every two weeks for the burial fund, so that he is no expense to the company when he dies. 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 25c 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 25c—so that he came out just even. So it goes through all the envelopes before me. Here is one who drew 70c for two weeks work; the next was in debt to the company for \$4 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 miners' 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 leave tomorrow morning believing they will win; that they will create a clean, strong militant 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 very 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 League for Industrial Democracy, 154 Nassau St., 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, West Virginia. Your little now will, literally, save lives.

Let's Know

By

BISHOP WILSON

SPAIN

THE recent revolution in Spain makes many people wonder what the effect will be upon the Church. It is still an open question.

Christianity entered Spain at an early date. St. Clement of Rome writes that St. Paul himself visited "the extremity of the west"—probably Spain. An old legend says that St. James the Great preached the Gospel there and that after his death in 44 A. D. his body was placed in a boat and drifted to that country. At any rate St. James (Iago) is their patron saint.

By the end of the second century there were many churches in Spain. In the fifth century the Vandals overran the country, leaving their name in a southern section known as Vandalusia (now Andalusia). Soon after, the Visigoths took over the land and settled it with a form of Arian Christianity. For a long time there was much freedom in the Church life. Bishops were chosen by the people, the clergy were married, they had their own special rite of worship. But in the eighth century the Moslem Moors made their invasion and dominated the country for the better part of seven centuries. There were times when the Christians were bitterly persecuted.

Gradually the Christians began to win back their heritage, setting up several small kingdoms of their own, chief of which were Castile and Arragon. In 1479 Ferdinand and Isabella united these two in a joint rule and succeeded in driving the Moors from their last stronghold at Granada. During these centuries of oppression the Spanish Church was obliged to seek much outside assistance, leaning heavily on Rome. This gave Gregory VII a strong leverage when he began to consolidate the power of the papacy. The Inquisition completed the job. Nowhere did the Holy Office enjoy such free reign as in this country. Indeed the Spanish Inquisition has come to be synonymous with the perfection of religious persecution. It was successful in keeping out the Reformation and, tho its powers were gradually reduced after the fifteenth century, it was not formally abolished until about a hundred years ago.

During the difficult years following the Reformation, Spain was the outstanding supporter of the papacy. St. Ignatius Loyola, founder of the Jesuit Order, was a Spaniard. The religious wars carried on by Spanish troops in the Netherlands are classical for their ferocity. The Spanish Armada was sent against England for the special purpose of bringing the British back under papal control. Then Spain began to decline. Losses without and dissention within reduced the country to a minor place in European affairs. Dynastic wars and revolutions have been frequent. In 1868 a republic was set up which lasted

two years and had four presidents. Then the monarchy was restored with all of its papal affiliations.

The Roman Catholic Church has been the only one recognized in the country. Every year the government has appropriated large sums of money to subsidize its work. Until comparatively recently other religious bodies were excluded. They are now tolerated but find the going to be rather rough. Since the disruption of the Austrian Empire, Spain has been the only thoroughly Roman Catholic country in Europe. What will happen to it now—nobody can tell thus far.

England Discusses Unity

By

A MANBY LLOYD

WE WERE the usual collection of nonentities who go to make up the ordinary Clerical Society for Sacred Study—stout country rectors; lean and hungry parish priests; sedate young curates. The subject under discussion was the bishops' reports on the Lambeth Conference. A brother opened with an analysis of pages 130 to 151—the report on relation to and reunion with Episcopal Churches. Salient points were lightly touched on, such as the description of the Malines Conversations given by the late Archbishop Davidson, when he said, "I expressed my readiness to have official cognizance of the arrangements, provided that a corresponding cognizance was given by the Vatican. Satisfied with regard to that point, I gave what was described as 'friendly cognizance' to a second visit of the Anglican group to Malines."

The delegation from the Orthodox Eastern Church stated that the terms already drawn up by a provisional committee seemed to be satisfactory, as a basis of discussion, but they desired that some further information should be given on the subject of the Holy Eucharist and of ordination, etc., etc. Does the Anglican Church for instance, agree that Holy Orders is a mysterion, and that, in its succession, it is a link with the Apostles? We touched on questions of discipline and doctrine, e.g. the Real Presence and that dreadful stumbling block, transubstantiation.

Someone reminded us of a story of Dr. Liddon, who held reunions of Oxford undergraduates, at which a pert young man, thinking to draw him, said "Come now, Dr. Liddon, I wish you would tell us the difference between the Real Presence and Transubstantiation, for they seem to me to mean the same thing." To which the great Doctor at once replied, "Indeed, now; I should have thought, do you know, that the one is a fact, and the other an attempt at the explanation of that fact."

Paper read, the discussion passed along. Minor Canon Scroogeum hoped the position of cathedral dignitaries would be safeguarded. Fr. Chasuble, who does good work in a slum, thought the report was a trifle too academic. "What," he said, "about Bill Smith and

Mary Jones? Do they care a hang about 'mysterion'?" Mr. Cauldron, the new deacon at St. Tabithas', asked blushing a question about celibacy, but was sat on by Dr. Prambo, who has a wife and ten children. As usual the debate began to fizzle out. Shy members held their tongues; wise ones wanted to hear the chairman sum up.

He was a rather nervous looking man with a high forehead, tall and inclined to stoop; one noticed a little habit he had of punctuating his sentences with a sniff. But from his first words he had the meeting in his grip. With subtle eloquence he passed each point in review. He agreed with one speaker (the writer) who had said he could swallow the White Pope, but not the Black One. But, he concluded, the chief fault I find with this report is this. *It does not deal with realities.* What happens when an Eastern bishop or theologian comes over? He is taken in charge by a well-meaning person like, say, Mr. Athelstan Riley, and he sees all the best of the advanced churches, and meets the most orthodox of the clergy or sees the most beautiful ceremonies devoutly carried out.

But all this, said the chairman, is not the Church of England; it is only a group. It is a large group and a most important group. But the Church of England! The fact is, the Bishops, when they get into conclave at Lambeth or anywhere else, live in an atmosphere of unreality. They never face facts. So we never get very much further.

I forgot to tell you the chairman's name. You know him well, by his writings, if you have never seen him in the flesh—The famous canon of Hereford—Dr. Streeter.

Unreality! Why nine-tenths of the people of England never darken the doors of either church or chapel. There has been a tremendous row at a parish in S. Wales, all about candles and wafers, and the bishop had to close the church down for six months. He did not know that the ringleader, the root of all the bother, had been turned out of every chapel in T—n. So a life long resident in the town told me.

YEARS ago, (never mind how many) I used to see the beautiful Lady Brooks,—the woman that Queen Victoria wanted to wed to Prince Leopold. She is now Lady Warwick, still lovely and a Socialist. She has just published her Memoirs. Brought up on the usual protestant lines of the 'sixties and 'seventies, she was an early rebel, but everybody went to church. "After an elaborate breakfast, my mother and her guests, in satins and jewels, went off to our little church. The ladies drove, the men walked. In church our seats were divided; the men on one side of the aisle, the women on the other. Only the 'quality' did this. The rank and file did as they liked. At the close 'We' filed out first before the gaze of our humble neighbours. The estate steward and his family followed, then the farmers, and last of all the cottagers." She often wondered, even as a child, how God viewed this 'table of precedence' in His church, where all men are supposed to be equal. She abolished the custom,

later on, by remaining kneeling with her head buried in her hands till the congregation took the hint.

In 1895, when poverty was rampant and many were idle, having just succeeded to the title, she gave a ball at Warwick Castle, happy in the belief it would give work to many people. To her indignation, she got a severe trouncing in the *Clarion* from Bob Blatchford, (whose account of it I have also been reading in His Memoirs.) Lady Warwick read with indignation the scathing remarks of this impertinent "rag." She was in Fleet Street next day and found Bob at the top of a staircase in an obscure court. She told him, with flashing eyes, that the ball had given work to half the county and to dozens of London dress-makers.

"Sit down," said Bob, and he began to tell her what he thought of charity bazaars and ladies bontiful. He made plain the difference between productive labor and unproductive. Labor, used to produce finery—why, said Bob, you might as well dig holes in the ground and fill 'em up again!

They forgot the lunch hour and next day Lady Warwick, the scion of Society, the friend of Royalty, sent for ten pounds worth of books on Socialism. Whatever objection she raised, Bob had his answer. It was something like the schoolboy whose master reproached him for untidy hair.

"No scissors," said the boy.

"But," was the sarcastic master's reply, "you could borrow your father's."

"No hair," was the cool retort.

The New Books

THE KINGDOM OF GOD IN THE NEW TESTAMENT by Ernest F. Scott. Macmillan, \$1.75.

This is a scholarly inquiry into the question "What was Jesus' conception of the Kingdom of God," by one of the foremost New Testament scholars, a professor at the Union Seminary. He gives not only the origin and earlier history of the conception, but also the main directions in which the teachings of Jesus were developed by His early followers, believing that they offer the best commentary on His teaching.

* * *

A LIFE OF JESUS by Basil Mathews. R. R. Smith, \$3.00.

The author of this work is well-known to Church people for his graphic reports of the Jerusalem Conference, used as study material by study groups a couple of years ago. It is a book of conviction, alive and real, with a beautiful poetic quality. It carries a number of fine illustrations. It is a charming book which will delight you.

* * *

A COUNTRY PARSON LOOKS AT RELIGION by H. Adye Prichard. Harpers, \$2.25.

A delightfully written book, with personal touches which add to its attractiveness. As indicated by the title, Canon Prichard detaches himself from the hub-

bub of the present world and reflects upon eternal truths; about the nature and purposes of God; the Bible; the place of the Church in the world; the creeds; sin and immortality. It is a fine book, written by one of the outstanding leaders of the Church.

* * *

THE MEANING OF THE CROSS by Henry Sloane Coffin. Scribners, \$1.50.

The power of the Church can be regained only by rediscovering the meaning of the cross. Thinking lightly of sin in this day of easy optimism and luxury makes it difficult to comprehend the sacrifice of Christ. Dr. Coffin then presents us with the meaning of the cross and ends by pointing out for us the implications of the teaching for the present world. Dr. Coffin, the author, is a Presbyterian and the president of the Union Theological Seminary.

* * *

MEN OF CONVICTION by Henry B. Washburn. Scribners, \$2.50.

There is no person in our Church who has a finer gift for brief biographies than Dean Washburn of the Cambridge Seminary. In this absorbing book he tells us about Athanasius, Benedict, Hildebrand, St. Francis, Loyola and Pius IX. It is a most entertaining and useful book which you will do well to own.

* * *

THE QUAKERS AS PIONEERS IN SOCIAL WORK by Auguste Jorns. Macmillan, \$2.00.

This is a book written in 1912 by Dr. Johns, German scholar, and attempts to present a wide survey of the influence of Quakerism upon our social, economic and industrial life over a period of two hundred and fifty years. It is particularly valuable for the social worker and for those who feel that the influence of the Church must be brought to bear in economic life.



SCHOOLS

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NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

THE members of the commission on the ministry were the guests of the College of Preachers in Washington recently and through a series of sessions were able to give careful consideration to the matters before them and prepare, in the form of proposed new canons of the Church, their recommendations concerning the placement of the clergy so that they may be considered by the General Convention. The purpose of these changes is to allocate more definitely responsibility for the placing of the clergy in positions best suited to their powers and abilities.

The meeting was attended by almost the entire membership of this large commission, including the deans or professors from twelve theological seminaries, an examining chaplain from all of the eight Provinces save one, the secretary for adult education and the secretary for college work from the national department of religious education, and six members at large. They came from every section of the country and represent every school of thought in the Church.

The proposed changes in the general canons of the Church occupied much of their attention. In previous reports the commission had outlined a plan of action which they feel will be a great improvement on the present unsatisfactory method of filling vacancies; but this was the first time the plan had been stated in the form of canonical change.

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

The responsibility for the proper placing of men is, therefore, stated to be the joint responsibility of the diocese and the parishes.

The diocesan responsibility is vested in the bishop and standing committee. This is the form—unless a diocesan convention choose to put it in the hands of the bishop and some



CYRIL HUDSON
Joins Berkeley Faculty

other elected committee. The standing committee is the body designated to deal with the clergy as diocesan representative in no less than sixteen instances in the present canons. Only exceptional cases would justify another committee, in the opinion of the commission.

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

In case of a vacancy in a parish the proposed canon provides first, for a consultation between the representatives of the parish and bishop and standing committee for the discussion of names for the vacancy. Second, it provides that the bishop and standing committee then nominate three names to the parish. If the parish select one and the man elected accepts, the election is complete. If none of the three is satisfactory, the bishop and standing committee may consult with the parish representatives again, and, in any case, nominate three more names until the parish elect.

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

In case of a vacancy in a mission the proposed canon would require the bishop to consult with the standing

committee and representatives of the mission, but does not bind him by their advice.

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

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

In previous reports, based on the investigations of Dr. Theodore Ludlow, the commission has stressed the need of a complete and authoritative list of the clergy of this Church. There is no such complete file in existence today and information of this kind would prove of great value to those seeking to fill a vacancy. Fear has been expressed that such a file would make for bureaucracy and be used to help some and hinder others. From the start there has never been in the mind of the commission any others thought than a record based on facts and the obvious way to get such a record is to allow each minister of the Church to make his own record.

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

A further proposal would add a section to canon 18 on the duties of bishops which would provide that the bishop keep a file of these reports received from each minister and send copies to national Headquarters.

Finally a proposed addition to canon 61 on the Presiding Bishop and National Council would provide for the maintenance of a complete file of these records to be made available, under proper regulations, to duly authorized diocesan and parochial representatives.

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

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

* * *

The National Council met in New York April 29th and 30th, with 23 out of a possible 25 members present. One of the most important matters discussed was the proposition that has been before the Church for some time—whether or not the Episcopal Church should enter the India mission field. Resolutions were passed at the Council meeting, which are to go to General Convention, recommending that our Church accept the invitations that have been received from Christian leaders in India and take up work there. The recommendation is that we undertake the work providing sufficient financial support can be secured to carry on the work for a trial period of three years at an approximate cost of \$15,000 a year.

* * *

An anonymous gift of a half million dollars was announced to the National Council by Dr. Teusler for the building of St. Luke's Medical Center, Tokyo, which brings the total to \$800,000, bringing the whole enterprise within about \$400,000 of its original objective.

* * *

The American Church Army asked the National Council for an appropriation to carry on their work, but the request was denied, with regrets. The Army was made one of the official co-operating agencies of the Council, however, which brings it privileges even if no cash.

* * *

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

The following institutions will be affiliated: Boone College, maintained by the Protestant Episcopal Church in the United States of America; Wesley College, maintained by the English Methodist; Griffith John College, maintained by the Eng-



LLOYD R. BENSON
Rector at Ilion, N. Y.

lish Congregationalists; Lakeside College, maintained by the Reformed Church in the United States, at Yochow, and Yale-in-China, maintained by the Yale Foreign Missionary Society at Changsha.

Hua Chung College will have a Chinese President, and a Board of Directors resident in China, of whom two-thirds will be Chinese.

* * *

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

a matter of convenience, almost of necessity to the dioceses, General Convention will be asked to determine the total amount (not the details) of the budget for 1935 as well as that for 1933 and 1934. At present the dioceses cannot learn until October, 1931, after General Convention, the amount of their quotas for 1932. This difficulty would be eliminated if each General Convention determined the budget for the first year after the succeeding Convention.

A further recommendation of the Council will be that, beginning with 1933, General Convention include a 2½% increase in the budget each year over the year preceding, and established the principle of a 2½% increase as a normal rate of growth. The Council believes that the Church as a whole welcomes such a determination. The missionary work of the Church has been practically static since 1923; the missionary budget for 1931 is less than that approved by General Convention for 1923. If the Council's recommendation is adopted, the slight increase in the budget, amounting to about \$100,000 annually, would care for growing needs in the mission field.

* * *

The Council received a communication in regard to the retiring fund for deaconesses and passed a resolution asking the General Convention to consider the whole question.

* * *

The 200th anniversary of the birth of George Washington occurs in 1932.

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Following the suggestion of the publicity department of the National Council plans are under way to celebrate the anniversary in the churches throughout the country, with emphasis upon his life as a Churchman.

* * *

Dr. Franklin, reporting for the committee on trust funds, said that in 1930, on the ten and a half million dollars of invested funds, there had been no default in interest payments except a slight delay on the interest of one real estate mortgage, now being paid, and since January, 1931, the one default in interest has been the coupon of a one thousand-dollar bond which was received through an estate and which the committee has been unable to sell. The Council, through a resolution presented by the Rev. Dr. Percy Silver, expressed its appreciation of the treasurer's handling of the funds.

* * *

The tentative report presented at the last meeting of the Council, recommending to General Convention certain changes in canons, was discussed in detail and accepted at this meeting. The changes, if adopted by General Convention, will provide for two vice-presidents, and will make ineligible for immediate re-election any member who has served a full six-year term.

* * *

Apparently there will be a lively time at General Convention over the proposed changes in the canons on marriage and divorce. The Rev. George H. Thomas, deputy from Chicago, says that chaos would result from the proposal which would authorize priests of the Church to marry divorced persons, without the use of the marriage service in the Prayer Book and elsewhere than in a church. Such a plan, Dr. Thomas believes, would make clergy "simply police judges." Dr. Duncan H. Browne of St. James', on the other hand, was inclined to see less danger in such a proposal, saying that the priest would act simply in the capacity of a civil authority in such cases.

With regard to the proposal that all grounds for divorce be eliminated, Dr. Thomas said he was not ready to express a final opinion on this. He said he would, as a general proposition, approve the proposal to establish ecclesiastical courts in each diocese which would pass upon annulments of marriages.

* * *

St. Alban's School, Sycamore, Illinois, has just received notification of election to the North Central Association of Colleges and Secondary Schools. The North Central Association is the highest accrediting body

CLERICAL SKETCHES

LLOYD R. BENSON

MR. BENSON is the rector of St. Augustine's, Ilion, New York, where he has served since 1913. He is a native New Yorker, a graduate of Trinity College and the General Theological Seminary. He was first in charge at Yaphank, Long Island, from 1900 to 1903. He then went to Ellsworth, Kansas, where he was rector until called to his present parish. During his successful rectorship at Ilion his parish has built a beautiful parish house and crypt of a new church, all paid for even though they cost close to \$100,000. It is planned to complete the church, at a cost of another \$100,000, in the near future. Mr. Benson has been a deputy to two General Conventions, is the archdeacon of the Mohawk at the present time, is a director of the Chamber of Commerce and president of the Ilion board of education.

in the middle west and the fact that the school has been admitted, after rigid inspection, is not only an honor but is a guarantee of the quality of academic work that is done at St. Alban's. Also it assures that boys graduating from St. Alban's will be admitted to colleges throughout the country. The Rev. Charles L. Street, is headmaster of St. Alban's.

* * *

The Rev. Alwyn E. Butcher, rector of St. Paul's Church, Salt Lake City, Utah, reports that since 1924 every class which he has presented for confirmation has had some Mormon candidates.

* * *

The Church College Commission, appointed by the Department of Religious Education of the National Council, has issued a statement calling attention to the serious and immediate need at St. Stephen's College. This unsolicited statement, signed by Walter Hullihen, president of the University of Delaware, Garet S. Moore, professor at Western Reserve, and Niles Carpenter, professor at Buffalo University, is as follows:

"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 those of that institution. This integration has been accomplished without in any way 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 is 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."

* * *

The Bishops of continental missionary districts and aided dioceses met at the Tuttle Memorial House, St. Louis, Missouri, to consider requests for applications for 1932, and various matters in connection with the missionary work of the Church in the domestic field. Thirty-seven bishops attended the conference. Several bishops asked for increased appropriations for 1932 to enlarge established work and in some cases to start new work greatly needed; but inasmuch as the December meeting of National Council decided that the quota for 1932 should not be larger than the quotas for the last triennium, all increases of domestic missionary bishops and some of aided dioceses were withdrawn. Resolutions expressing regret over this action were passed and a plan was devised, and submitted to the Council, for aiding dioceses, all western, who are unable to maintain their own work.

* * *

Mrs. Luke C. Walker, adventurer for faith, pioneer for the Church and

the loving friend of Indians and white settlers, died at Fort Thompson, Crow Creek Indian Reservation in South Dakota, at the hour of sunset, April 28th. For fifty-seven years she had ministered to the Dakota Indians.

* * *

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 on April 24th and 25th in Atlanta, Georgia.

The objective of the proposed mission, as formulated by the department, 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 hearty endorsement of this movement and that he has been unofficially informed that he may expect word of the cooperation of the remaining four dioceses at an early date.

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 20, 21, 22; Atlanta—May 24, 25, 26; Charlotte—May 27, 28, 29. 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, Wm. 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, and R. I. Johnson. Mrs. James R. Cain, Mrs. W. Loaring Clark and Mrs. Henry Davis have been invited to hold clinics on the cooperation of the women of the Auxiliary.

* * *

The Rev. Marcus B. Hitchcock, formerly curate at St. Mark's, Toledo, Ohio, has taken up his new work in charge of St. George's, Dundalk, Maryland. He was formerly a Boy Scout executive before entering Bexley Hall to prepare for orders.

* * *

The Rev. R. Alan Russell of Albany was preacher at a service of the Odd Fellows, held at the Cathedral of All Saints to celebrate the 112th anniversary of the founding of the fraternity.

* * *

Throngs of Church school children attended the services for the presentation of the Lenten Offering, held at four regional centres in the diocese of Albany.

* * *

The Rev. Gardiner M. Day, rector of St. John's Church, Williamstown, Mass., was the special preacher at St. Mary's Church, Ardmore, Pa., on Sunday morning, May 3rd. The Rev. Louis W. Pitt is rector of St. Mary's.

* * *

The Rev. Dr. Charles E. Tuke, rector of St. John's Church, Lansdowne, Pa., was the speaker at the Church normal school commencement of Pennsylvania, which was held at the Church house in Philadelphia on April 23rd. The Rev. Frederick E.

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Seymour, director of religious education of the diocese, is principal of the school.

* * *

The Rev. Halsey Werlein, Jr., formerly dean of the cathedral, Ancon, Panama Canal Zone, has arrived at Fort Worth, Texas, to take up his duties as the rector of St. Andrew's.

* * *

The Churchmen's vacation conference at the diocese of Dallas is to be held at St. Mary's College, June 7 through the 14th. There are to be courses by a notable faculty including the Rev. David R. Covell, general secretary of the National Council, Dean George Wood of the cathedral in Dallas, the Rev. H. Cowley-Carroll, who is also the dean of the faculty, Miss Dorothy Fischer, young people's leader, Bishop Moore of Dallas, Mrs. Goodrich Fenner, who is to be in charge of the class on religious drama, and Dr. E. M. Perry of Dallas and Dr. May A. Hopkins of Baylor University, who are to give courses on sex hygiene.

* * *

The Rev. Don Frank Fenn, new rector of St. Michael and All Angels, Baltimore, preached his first sermon there on May 3rd. He came to the parish from Minneapolis. He was the guest at a reception on May 8th.

* * *

The Auxiliary of Western New York celebrates its fiftieth anniversary in Rochester on May 5th and 6th. There were addresses by Bishop Ferris and Bishop Davis, the presentation of the golden offering which is to be used to erect an altar at All Saints, Bontoc, P. I., as a memorial to Bishop Brent. On June 1, 1881, there were sixteen Auxiliary branches in the diocese. Today there is a branch in every parish and mission.

* * *

The Rev. J. Archibald McNulty has taken up his work as rector of Emmanuel Church, Hastings, Michigan. For the past three and a half years he has been the dean of the Rosebud missions, South Dakota.

* * *

Bishop Helfenstein ordained four men to the diaconate, April 29th and 30th. The first service was held at the cathedral when he ordained Mr. J. G. Armstrong. He is to graduate from the General next month and then is to be placed in charge of a mission in Maryland. The other ordained at this service was E. A. Morton, also to graduate from the General in June, after which he is to go to Oklahoma. The service on the 30th was held at Walbrook, Baltimore, and Mr. C. R. Mengers and Mr. Joseph E. Mills, Jr., were ordained. Mr. Mengers will continue in charge of the

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mission at Sykesville which he has been serving as a lay reader and Mr. Mills is to be an assistant at Christ Church, Brooklyn, N. Y.

* * *

An institute for religious education was held at Trinity, Pottsville, Pa., April 24-25, with teachers of the diocese in charge. It was largely attended.

* * *

St. Luke's home and hospital, Utica, N. Y., is to receive \$4,000 from the estate of the late Dr. Willis E. Ford. He also left \$2,000 to the Girls' Friendly of the diocese.

* * *

The annual convention of the Daughters of the King, diocese of Maryland, was held in Baltimore on April 25, the Rev. Noble C. Powell, rector of Emmanuel, giving the address.

* * *

Deaconess Stewart of China was the speaker at the annual presentation service for the Lenten offering, held at Kingston, diocese of Bethlehem. The convocation of Reading held their service at Pottsville. The total offering was \$1,500 less than last year.

* * *

The Rev. Burton S. Easton of the General is again to be the dean of the Wellesley Conference for the school for Church workers. He is to give a course on St. Paul. Others to give courses in this school are the Rev. John Lowe of Toronto, Dr. James A. Montgomery of Philadelphia, the Rev. Charles H. Boynton, Mrs. Wright B. Haff, vice-president of the Auxiliary in New York, Miss Elizabeth L. Hopkins of Pittsburgh and Miss Marjorie Martin of Brooklyn.

* * *

The Rev. Stephen S. Keeler, rector of St. Chrysostom's, Chicago, has accepted his election as Bishop coadjutor of Minnesota.

* * *

The largest confirmation ever held in rural Maine for many years was held at Northeast Harbor the third

Sunday after Trinity when a class of thirty-four was presented to Bishop Brewster by the rector, the Rev. Albert L. Whittaker. The class was confirmed in three sections, with services in the three churches of the parish. An interesting feature of Dr. Whittaker's work is a Sunday Evening Club, patterned after the Sunday Evening Club of Chicago, with speakers of prominence addressing large crowds on live topics.

* * *

A fine East Window was dedicated at St. Mark's, Pikesville, Maryland, on Sunday last. The central panel is a memorial to Mr. and Mrs.

Charles K. Harrison, who were members of the congregation when it started in 1876. In fact Mr. Harrison bought the original church from the Methodists and put the deed in his wife's Christmas stocking.

* * *

The annual conference of the Young People's Fellowship of the province of Washington was held in Baltimore, May 1-3.

* * *

The Rev. Wyatt Brown was consecrated Bishop of Harrisburg on May first.

* * *

The convention of the diocese of

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Ohio was held at the Cathedral, Cleveland, last week. One of the high lights of the convention was an ordination service when eight men were ordained deacons. The preacher was Dean Francis White. The convention dinner was held on Tuesday evening. At the convention of the Church schools, held in connection with the diocesan convention, a great service was held at St. Paul's, Cleveland Heights, with Bishop Paul Jones preaching. The Auxiliary also held their convention at the same time. Those to address the Auxiliary were Dr. John W. Wood and Bishop Gilman of China.

* * *

It is announced that the Rev. Cyril E. Hudson of St. Albans, England, will be on the staff of the Berkeley Divinity School, New Haven, for the first term of the coming academic year. Mr. Hudson is one of the best known of the younger English theologians. He is particularly active in the movement for adult religious education in the Church of England and the Church Tutorial Classes movement. He is the editor of "The Teaching Church Review," a magazine recently founded to awaken interest in religious teaching among the laity of the Church. His specialty is the psychology of religion on which subject he has written several standard books.

This is not Mr. Hudson's first visit to the United States. In the year 1927-8 he was special lecturer at the Berkeley Divinity School and at that time he preached and lectured in many of the larger parishes in the east. On this visit he will be available for a number of preaching and lecturing appointments outside of New Haven. He will arrive in New York at the end of September.

* * *

The bishop of Western Michigan ordained Mr. L. H. Cone to the deaconate at St. Luke's, Kalamazoo on April 26th. Mr. Cone came into the ministry of the Church from the Congregational ministry and has been placed in charge at Allegan.

* * *

The central committee, a joint committee of the five social service departments of the Pennsylvania dioceses, held a meeting at Harrisburg on April 21. This committee does exceedingly valuable work; among other things letting the people of the state know what legislation that is before the state assembly should receive the support of Church people. This year they are backing bills which provide for the better handling of juvenile offenders, one calling for an appropriation of ten million dollars for the development of state institutions for defective, delinquents and dependents, a bill that calls for

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the appropriation of over four million dollars for mothers' pensions. The committee is also preparing a bill requiring that five days elapse between an application for a license to marry and the ceremony.

* * *

The Rev. Frank E. Bissell, for twenty years curate of Christ Church, Rochester, N. Y., died on April 23. He was also the chaplain of the Church Home. He was one of the best known clergymen in the city of Rochester. Ever trying to efface himself behind the rector with whom he was associated he won regard for his humble service and his qualities as a man.

* * *

The Rev. Harold H. Kelley has been appointed the headmaster of Harvard School, Los Angeles, a position filled for so many years by Bishop Gooden.

* * *

In St. John's Church, Cohoes, N. Y. on April 26th, the feature of the 100th anniversary of the first service in the parish, was the dedication of the memorial window presented to the church by the Men's Club. The service was in charge of Rev. Ernest J. Hopper, rector. The theme of the window, which was designed and executed by Henry Lee Willet Studio, Philadelphia, is the Baptism of Our Lord by St. John the Baptist.

* * *

The Rev. J. W. Mulder, Buffalo, has been elected rector of St. John's, Lancaster, Penna., succeeding the Rev. F. P. Houghton who has joined the secretaries at 281 Fourth Avenue.

* * *

A cable from bishop Roots announces the death, on May 1, of Miss Mary Elizabeth Wood, director of Boone Library, Wuchang, China. It is understood that death was due to heart failure.

Miss Wood was internationally known for her work in connection with the library movement in China. Fan Yuan-Lian, Director of the China Foundation for the Promotion of Education and Literature described her in a recent letter from China as "the best friend of the library movement in this country."

* * *

A retreat and conference for college workers of the province of the mid-west was held at Bloomington, Indiana, April 22 to 26. Bishop Charles E. Woodcock, 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 80 student delegates attended coming both from state universities and from the smaller colleges within the province.

Seventeen young ladies from St. Petersburg, Florida, made a pilgrimage to the Cathedral School, Orlando, recently, the guests of the Young People's Service League of St. Peter's Church.

Services of Leading Churches

Cathedral of St. John the Divine New York

Amsterdam Ave. and 111th St.
Sunday Services: 8, 9:30, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.
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.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.; 4 and 8 P. M.
Church School at 9:30. Holy Days and Thursday: 7:30 and 11 A. M.

The Transfiguration, New York "The Little Church Around the Corner"

1 East 29th Street
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

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
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, 11:45.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri. and Holy Days.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:30).

St. Paul's, Chicago

Rev. George H. Thomas
Dorchester Ave. at Fifth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Stephen's, Chicago

The Little Church at the End of the Road
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston

Charles E. McAllister, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
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. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

St. Philip's Cathedral

E. Hunter and Washington Sts.,
Atlanta, Ga.
The Rt. Rev. H. J. Mikell, D.D., Bishop
The Very Rev. Raimundo de Ories, Dean
The Rev. William S. Turner, B.S., Canon
Services
Sundays: Holy Communion 8 a. m.
Church School: 9:30 a. m.
Second Celebration and Sermon: 11 a.m.
first Sunday in each month.
Morning Prayer, etc., and Sermon: 11 a. m.

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IN THE UNITED STATES

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BROTHERHOOD CONVENTIONS have been held annually or triennially ever since 1886, but

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 Presiding Bishop
 to Speak at Brotherhood Convention

THIS convention, in addition to the values of past conventions, will have the unique characteristic of being a Summer Training School, giving regular courses in specific subjects. For the first time in the history of the American Church, five hundred men and boys will spend seven days together in careful study and discussion of practical problems of Christian life and Christian service. There will be, in fact, two simultaneous conventions, one for the Advance Division (ages 16 to 24) and the Junior Department, and the other for Seniors (all over 25); each with its own program, speakers and officers, but with several joint sessions. On Sunday, August 30, members of the convention, in teams, will visit and be responsible for the services at the eighteen mountain missions near Sewanee.

All convention sessions will be held in the university buildings, and delegates will be entertained in the dormitories.

The convention as a whole will be an experience unique in our history and in the history of the Church.