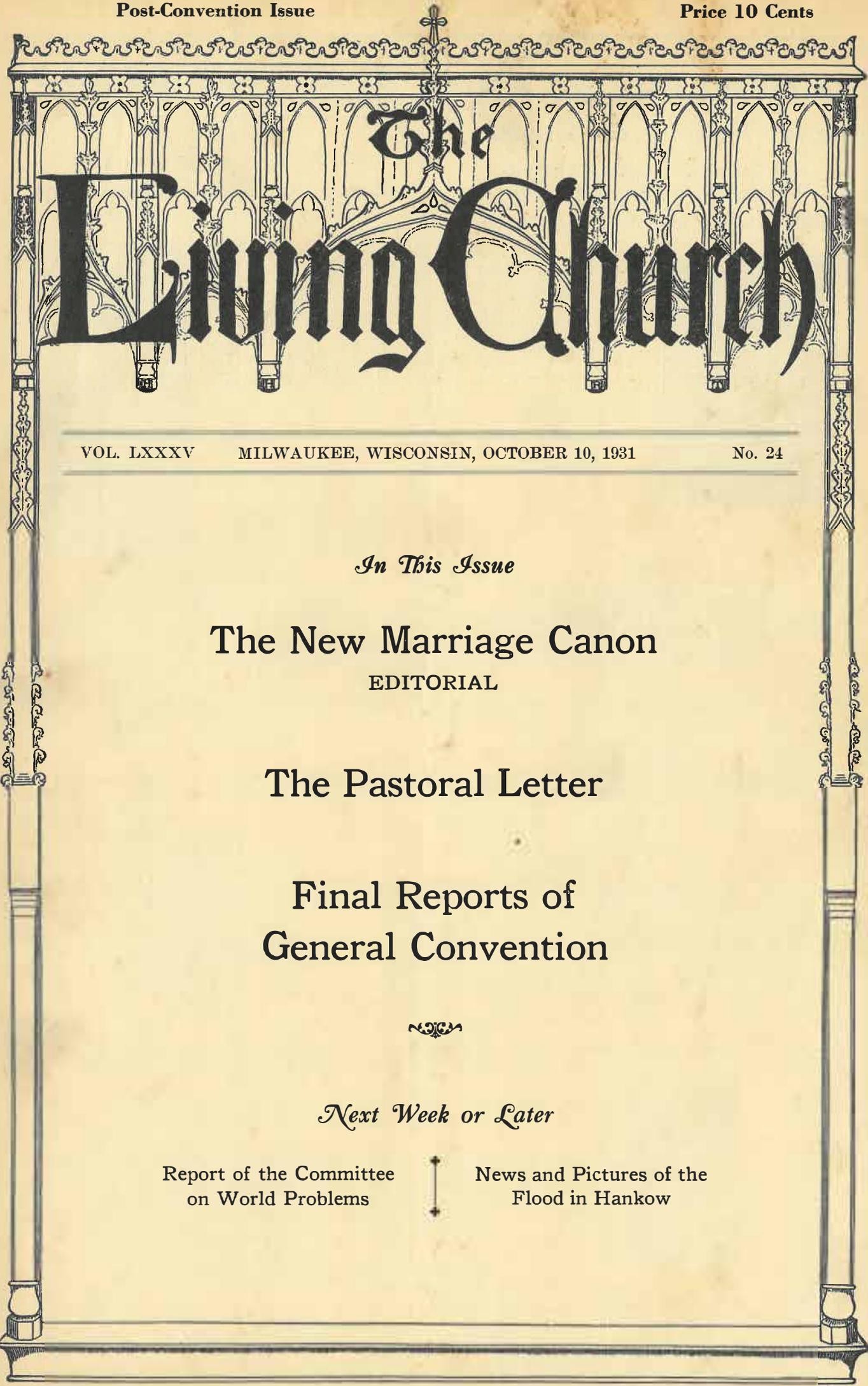


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MILWAUKEE, WISCONSIN, OCTOBER 10, 1931

No. 24

In This Issue

The New Marriage Canon

EDITORIAL

The Pastoral Letter

Final Reports of General Convention



Next Week or Later

Report of the Committee
on World Problems

News and Pictures of the
Flood in Hankow

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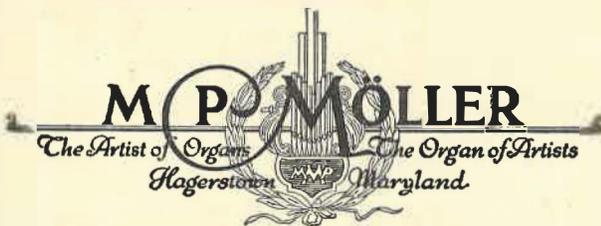
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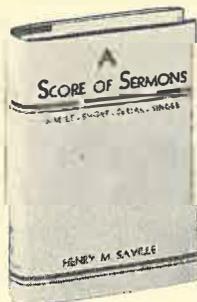


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No. 24

EDITORIALS & COMMENTS

The New Marriage Canon

PERHAPS the most noteworthy accomplishment of the General Convention just closed with the adoption of a new marriage canon which will take effect, we understand, on January 1, 1932. Passed in the closing hours of the convention, the canon is the result of much discussion and compromise, and it shows the marks of the travail through which it has been. Nevertheless, on the whole it is distinctly superior both to the old canon and to the one proposed by the Commission on Marriage. Its inclusion of specific impediments to marriage, with provision for annulment by the bishop or ecclesiastical court, is a valuable feature, though it does not actually add anything new to the Church's practice. Its provision that the minister must give some instruction to the applicants for marriage, and its requirement that the parties to be married must give three days' notice of their intention, are new, and should be effective in reducing the number of hasty and ill-considered marriages within the Church.

We are printing the entire text of the new canon on another page, and we commend it to the careful study of the clergy and of all who are interested in the problems which the Church faces through the ever-increasing stream of divorces and the frequent applications for remarriage of those who have been divorced.

In considering this whole question, one must bear in mind just what interest the Church has in this matter. In the first place, it must be recognized that the Church is powerless to prevent divorce or remarriage. The Church does not marry a man and a woman, any more than the State does. The man and woman marry each other. The function of the State is to give legal sanction to the marriage and to certify that it recognizes the existence of the new relationship. The function of the Church is to bless the union, if it has been entered into in accordance with Christian principles, and if the parties to the marriage are children of the Church or desire her blessing.

What the Church can do is to educate her people in the principles taught by our Lord, both as to matrimony and as to family life, and do everything in her power to bless and to help her children to follow those eternal principles. But the Church has a further duty to those who, through ignorance or failure, or through the failure or ignorance of others, have not succeeded in carrying out the Christian ideal as to marriage. To

these the Church must extend the mercy that is characteristic of her Founder, yet without sacrificing her witness to the ideal of Christian marriage as a life-long union between one man and one woman.

We believe that the new canon has endeavored to accomplish this twofold object, and in the main we feel that it will be successful in so doing. It will not, of course, prove a panacea for the evil of divorce. It will not prevent the eloping couple from going around the corner to be married by a justice of the peace or a minister of some other religious body, if the priest of the Church to whom they apply refuses under its provisions to marry them. It may, in some instances, result in fewer marriages within the Church and less revenue to some of the clergy from marriage fees. But it will preserve the witness of the Church as to the nature of true Christian marriage, and it does temper the justice of her doctrine with the mercy of her forgiveness.

TO TAKE up the sections of the new canon seriatim: Section I provides that the clergy of the Church shall "give instruction both publicly and privately" on the nature and responsibilities of Christian marriage. Probably everyone will agree that it is a good thing that such instruction should be given, and it is well to have the fact recorded in our canon law. As a matter of practice, however, the nature and amount of such instruction will vary with the interest and ability of the parish priest, as it always has, some parishes stressing this important matter and providing wise, sane instruction, and other parishes neglecting it or doing it in slipshod fashion. The only difference is that in future the weight of the law is on the side of the former, whereas formerly the Church has made no provision in its canon law for this important phase of religious education.

Section II, providing that ministers shall comply with both civil and Church law governing marriage, adds nothing to the present law, nor does the first part of Section III, except to provide once more that the minister shall instruct the contracting parties as to the nature of Christian marriage. An effort to require that no marriage be solemnized unless at least one of the parties to the marriage be baptized failed, as did an attempt to limit the witnesses to those meeting certain prescribed specifications, and one to require a health certificate of the contracting parties.

The last clause of Section III does add a decidedly new feature—or rather revives in different form a very old feature of both canon and civil law. That is the provision that no marriage shall be solemnized within the Church “unless the intention of the contracting parties shall have been signified to the minister at least three days before the service of solemnization.” This is in effect a partial revival of the requirement for the publication of the banns, a practice that has almost entirely died out in this country, being superseded in the civil law by the requirement of a marriage license. It will be interesting to see how this new requirement works out in practice. The “marrying parson” has never been characteristic of the Episcopal Church, but neither has he been unknown within the ranks of our clergy. If this new provision is strictly carried out, such a clergyman will have to turn over most of his lucrative trade to the local justice, or to the minister of a Church whose requirements in this regard are less strict.

Section IV, like Section I, states a principle that it is well to have in our canon law, but that depends upon the personal element to such an extent that it is impossible of practical enforcement. This is the provision that, if divorce be threatened, it shall be the duty of the “offended party” (who is to decide which is the offended party?) “to lay the matter before a minister of the Church,” and of the minister to try to reconcile the two parties if possible. Of course the difficulty here is that this either will or will not be done, depending upon the various parties concerned, whether or not it is in the canon law of the Church. Most lay people haven’t the remotest idea what is in the canons of the Church, if indeed they realize that there are such things, and certainly no husband (or wife) who is on the point of seeking a divorce is going to consult his rector (if he would not do so otherwise) simply because that canon says he should do so. Or are we unduly pessimistic on this score? Anyhow, the provision cannot do any harm, and it may in exceptional cases do some good.

Section V is identically the same as the present law, forbidding remarriage within the Church to any divorced person, except the innocent party in a divorce for adultery. Attempts were made both to liberalize this proviso on the one hand, and to strike it out on the other, but both failed and the law of the Church in this particular remains unchanged.

As to the question of remarriage after divorce, we do not discuss it at this time because the provision for its limited exercise is unchanged in the new canon. The Church is, by her canon law, expressly reversing the position enunciated by our blessed Lord. As to this, none of the quibbles raised interest us. The commission that has considered the matter has deliberately recommended the action and General Convention has again sustained them in it. We see no reason whatever for this attempt at improving the law of God and we fear that it will again be demonstrated that “if any persons are joined together otherwise than as God’s Word doth allow, their marriage is not lawful.”

But the Church, as represented in General Convention, believes that a policy of expediency is better than a policy of witnessing. The oft pointed out conflict between our marriage service and our canon law continues.

IN Section VI, nine impediments to marriage are listed, and provision is made for declaring a marriage null if one of these impediments existed at the time it was contracted, and if it has since been dissolved by a civil court. There is really nothing new in these impediments; they have always been tacitly

recognized by the Church and many bishops have permitted remarriage on the basis of them, thus practically declaring the previous marriage null in the eyes of the Church. Now, however, there can be no doubt as to just what impediments the Church recognizes and, *per contra*, what alleged ones it does not recognize. This is a good thing, for it removes possible misunderstandings and clarifies the Church’s teaching as to nullity.

The much-discussed ecclesiastical courts creep in through Section VI, not as officially authorized by the national Church, but as recognized creatures of the several dioceses, by whose canons they are to be governed. This is perhaps not very satisfactory, but it is better than the proposal to require a marital court in each diocese and missionary district, thus putting an unnecessary burden on some of the smaller and poorer ones. Under the new law, the bishop may adjudge such cases himself or the diocesan convention may, through its own canons, provide a suitable court to do so.

Section VII, about which so much controversy raged before the convention assembled, bears little resemblance to that section as proposed by the joint commission. It does not give any permission to remarry divorced persons, either within the Church or by a “back door” ceremony. Its first clause is the same as the corresponding clause of the old canon, providing that the minister shall refer doubtful matrimonial cases, where one of the parties desires admittance to the sacraments, to his bishop; but the following significant sentence has been added: “The Bishop, after due inquiry into the circumstances, and taking into consideration and godly discipline *both of justice and of mercy*, shall give his judgment thereon in writing.” (The italics are ours.) This clearly seems to give the bishop wide liberty in “stretching” the law, where he feels that to do so will be in the best interests both of the Church and of the applicant.

LIKE most laws that are hammered out in debate and conference, this compromise canon has certain chinks and flaws that may cause future difficulties. One of these is the second clause of Section VII, which seems on the face of it to imply that persons married either by civil authority or by a minister of some other Church are *ipso facto* excommunicate until they apply to the bishop or ecclesiastical court and have their communicant status recognized anew. We do not think this situation was intended by the convention, but that is what the wording appears to say, and it remains to be seen whether or not this provision will or can be strictly enforced.

So the canon stands—not perfect, by any means, but on the whole, we believe, a real improvement. No one thinks that it is yet in final form, and indeed the joint commission has been asked to continue its study of the subject, and bring in a new report to the Convention of 1934. The commission has given this matter its very careful attention for the past six years, and there can be no doubt as to the sincerity of its desire to solve a very perplexing problem. It is clear by now that the Church has no intention of “liberalizing” its marriage law, if by that expression one means free provision for remarrying divorced persons, by any ceremony whatever; but it is willing to temper its justice with mercy and to face the problem of remarriage more squarely. Above all, it is becoming more and more widely recognized, both within and without the Church, that the place to attack the problem is *before* marriage or *before* the home is broken up, not after. This is in itself a long step forward.

The Bishops' Pastoral Letter*

To our Brethren of the Household of Faith:

WE, YOUR BISHOPS, in General Convention assembled, greet you in the name of our Lord. We give thanks to God our Father for all the evidences of faith and courage in the several parts of the Church, shown by simplicity and steadfastness of life and by devotion to Christian Worship and work in the midst of widespread indifference and hostility. We are grateful for an increasing sensitiveness to human suffering, for the endeavor to understand better the complexities of human relationship, and for the growing desire for such world adjustment as may promote universal goodwill and well-being. May the Holy Spirit inspire and encourage us to bear such faithful witness to God's salvation through Christ that this and every nation may seek to do His will and find their place in Him.

We are living in a time of extraordinary strain. The one word which describes best the present condition of society is "confusion." Uncertainty pervades every field of human interest, economic, political, and religious.

I

POVERTY and wealth are relative terms and inequality of possessions is to be expected, but the contrast between individual want and collective plenty cannot be accepted as in accordance with the will of God. The resources of the earth are unimpaired and the means of distribution were never so abundant, and the existence of world-wide involuntary unemployment and the fact that in every land multitudes lack not merely the comforts but the necessities of life and must depend upon doles and charities or starve is an arraignment of the present economic system under which the trade of the world is carried on. An acquisitive society, as the modern age has been aptly called, stands bewildered in the presence of a crisis precipitated, not by earthquakes, droughts, floods, or any physical catastrophes, but, apparently, by the competitive profit-seeking principles upon which, it has been hitherto assumed, general prosperity is based.

The obvious primary duty in the present crisis is the relief of the suffering which unemployment has created. We are confident that our people will give, to the point of sacrifice, for this purpose as long as the need exists.

But this is not enough. It is the duty of society to see that such a crisis does not occur again. The Church cannot advocate a particular method, but we call upon the employers in our communion to labor for the adoption of a plan, or plans, which shall coördinate production and consumption, insure continuity of employment, and provide security of income to the workers of the nation.

Unemployment, however, is but a symptom of underlying selfishness. The Church must insist that every financial question is essentially one of human relations. Until business is converted and is conducted as in the sight of God who is the Father of all men, no change in technique will be of permanent value. The profit-seeking motive must give way to that of service.

II

IN THE realm of morals there is similar confusion. The moral standards of any people are the fruits of group experience. Those acts are considered right which seem to agree with the common welfare, and those acts are condemned as wrong which interfere with common well-being. Whenever alien cultures are brought into intimate contact with each other, the clash of interests means also the conflict of moral standards. A period of confusion inevitably results and continues until the two groups coalesce and an adjustment has been reached. During the disturbance of social control, every man will do that which is right in his own eyes. In this modern age the interpenetration of peoples has progressed so rapidly that moral standards everywhere have been thrown into confusion and the sanctions which enforced them have been challenged and sometimes discredited. Nowhere is this more evident than

in the United States where we have a cross section of the earth's population, and where there is as little homogeneity as in any part of the world. And the prevalence of crime, the loosening of family ties, the unbridled individualism and re loosening of social control is a logical consequence.

Christianity provides moral principles drawn from the life and words of the Saviour, which are in brief the infinite value of human personality and the universal tie which unites all men in one family. Any code of conduct which is not in conflict with these principles may be called a Christian code, and any which denies them is thereby condemned. But Christianity leaves the application of these principles to the conscience of the individual, which becomes for him the supreme arbiter of conduct, superior to the interpretation of courts or the edicts of governments. These principles by their very nature and the loftiness of their demands are not easy of application, but he who tries to fashion his life upon them finds an inward peace which is indestructible and a strength which is unconquerable.

Christianity possesses a sanction which is final in the faith in a Father Almighty, Maker of heaven and earth, whose grace and truth are revealed to us in the face of Jesus Christ, upon whom all creatures depend and to whom all are responsible. This combined sense of dependence and responsibility keeps the conscience keen and bright. But just as at no time have the principles of Christ been completely accepted, so at no time has this faith in God been unchallenged, and in the present world confusion there should be no surprise that the validity of all religious sanctions, and particularly of the Christian faith, should be bitterly denied. Perhaps the sharpest test of Christian truth is about to confront us. If so, we await the trial with confidence. The Lord God reigneth; Jesus Christ is the same not only yesterday and today but forever.

III

ECONOMIC distress and political unrest are aggravated by the present state of international relations. Progress here in comparison with the amazingly rapid progress in other departments of life has been painfully slow. We with the cave man still depend upon force, the only difference being that his club has developed into vastly more efficient agents of destruction. The peoples of the world are hungry for peace and ready to trust one another while professional patriots in every land and all too many political leaders still adhere to prehistoric ways. The reliance upon force is based on fear and mistrust and it is for Christians to convince the leaders of the nations that the risk involved in trusting one another is far less grave than the consequences of mutual distrust. The most hopeful step toward world peace ever taken is the agreement signed by fifty-eight nations to abandon war as an instrument of national policy. Yet the powers most active in promoting that agreement have shown a persistent disregard of its logical inferences and continue to put their trust in armed preparedness. We covet for our country the courage to lead along the pathway of world peace, by doing its utmost even at the cost of risk and sacrifice to achieve immediate substantial reduction of armaments, and above all, by more general and wholehearted coöperation and conference with the nations of the world, especially through official participation in such existing international agencies as tend toward world peace. We believe such a course would have far more weight with other nations and do more to restore confidence than any official utterance. It seems as if the point had now been reached when the nations must choose whether the pagan principles of force and deceit shall continue to determine their dealings with each other or whether the Christian principles of justice, mercy, and goodwill shall prevail. The alternatives before us are Christ or chaos.

All of the foregoing surely deals with familiar facts and deductions. There are two conclusions we are constrained to draw. The first is that the ultimate responsibility for the conversion of the world to Christian faith and practice rests upon each individual in his loyalty to Christ. The Christian is Christ's man. His faith, his eternal hope, the character of his dealings with his fellows are determined by his relationship

* Read by the Rt. Rev. L. C. Sanford, D.D., Bishop of San Joaquin, at the close of the 1931 General Convention.

to Christ. Christ's man moves through the daily transactions of home and society of neighborhood and state as one whose life is hid with Christ in God. The fruit of such loyalty is honesty in business, faithfulness in marriage, devotion to public welfare, justice and goodwill to them that are near or far off.

The second observation is that in all our thinking upon the conditions in which we find ourselves, it is necessary to see the world as a unit; geographically it has become such. The mountains and seas which once separated nation from nation have lost their meaning, and in an area no longer divided into separate compartments, racial and economic barriers to intercommunication are doomed. The spiritual barriers of prejudice and suspicion, based as they are upon the age-long habits of more or less self-sufficient groups can be dissolved only by the will to recognize the unity of mankind. No economic methods can meet the physical necessities of the people which are not conceived in terms of the whole. No international relations can be stable which are not universal in their scope, no moral standards permanent which are not valid for all men. No salvation is possible unless it includes all mankind.

This world view has been the Christian attitude from the beginning. The ideal has never faded altogether, though the divisive influence of group loyalties and animosities has obscured it and prevented its realization. But it must be evident now to every thoughtful Christian that we can no longer blind ourselves to the implications of our charter. Here lies the justification of the missionary program of the Church. There is no such thing as foreign missions, if we really believe that God has made of one blood all areas of human interest wherever it may lead. How simple yet how difficult; but nothing less is our Christian calling, and only by being true to it will we do our part to bring near that great day of the kingdom of our God and of His Christ.

Brethren, may the grace of God be with us all.

RESOLUTION ON RELIEF

THE FOLLOWING RESOLUTION, introduced in the House of Deputies by the Hon. George W. Wickersham, deputy from New York, was adopted Tuesday, September 29th:

"WHEREAS, it appears that during the coming winter all social agencies will be called upon to extend relief to the needy and to aid in securing work for the unemployed and there may be difficulty in discriminating between those actually in need and those who are not worthy of assistance, and

"WHEREAS, the social organizations in the various parishes of the Church are in a position to ascertain the actual needs, not only of our own people, but of many others in their parishes,

"RESOLVED, that it be recommended to all the rectors and other authorities of every parish to establish coöperation with other Churches in their vicinity to secure and furnish to national, state, and local committees on unemployment information which may aid them in giving assistance and employment to those in actual distress and to prevent the abuse of the agencies of relief.

"FURTHER RESOLVED, that all Church members be urged to coöperate actively with local agencies engaged in such work."

LAZARUS

LAZARUS and the rose
Have found
A common grave
Within the ground.

Each falls to earth
In his last hour:
The man,
The flower.

Lazarus in the grave
Eternal sleeps;
Tears fall from heaven,
Jesus weeps.
* * *

The heart of Lazarus beats;
The rose blooms red;
Lazarus is risen
From the dead!

EVANGELINE C. COZZENS.

ADVENTURES OF THE MARRIAGE CANON

II. In the House of Bishops

BY THE REV. HARRISON ROCKWELL

IT WAS stated in my report of last week that description of the debate in the House of Bishops on the proposed canon on Marriage was deferred in order that something approaching a continuous report could be made.

Now it can be told. Final action was taken on September 29th, Michaelmas, a day set apart by the Church to the honoring of beings angelic. Then there was given us by joint legislative action a canon on this all-important subject that is already being condemned by some outstanding leaders as a compromise of the most worldly sort. At any rate, we now have a new Canon 43, Of the Solemnization of Holy Matrimony, the provisions of which are effective January 1, 1932.

This is not an editorial but a report. Therefore, the writer asked four bishops and two presbyters for their opinions on this legislation. All are men who are known to the Church as in accord with the principles of Churchmanship sponsored by this paper. Two of the bishops believe that a step has been taken which forsakes the none too high ideals of the past and which opens the door to permissions which will work great harm to our Church as a representative of Christ. The other two bishops and the two presbyters agree in considering the new canon a considerable improvement upon the old one, that it enables the clergy to respond better to conditions confronting them and the better to minister to such, mercifully. It is yet very early to pass careful judgment upon legislation completed on next to the last day of Convention, four days ago. I have, however, a statement by the Rt. Rev. Charles Fiske, D.D., of Central New York, which he has given me permission to quote. This is done, especially because he is one whose opinions are valued throughout the Church. He has written as follows:

"The general feeling of those with whom I have been associated is that the Canon on Holy Matrimony, as finally passed, is a distinct improvement on the present canon. We feel that the objectionable features of the canon proposed by the commission have been eliminated, while some of the worthwhile features have been retained.

"The retention of the present exception allowing the remarriage of the innocent party in a suit for divorce on the grounds of adultery was due to the fact that it seemed certain that the lay members of the House of Deputies would not concur in the action of the bishops removing the exception. This leaves us in the same position as before, while at the same time there is more definite provision along the lines of the present practice of referring to the bishops questions of admission to Holy Communion, or presentation for Holy Baptism or Confirmation.

"The clarifying of the problem of annulling marriages is a step in the right direction. Heretofore, the whole matter of annulment was left to the discretion of the individual bishop or priest. The list of grounds for annulment, however, needs more careful revision."

THE situation in the House of Bishops was as follows: It had had presented to it the majority report of the Joint Commission (which is the one to which great publicity has been given in the press during the past several months); the minority report of the same commission, presented by the Rt. Rev. Paul Matthews, D.D., of New Jersey (it rejected the much-disputed Section VII and forbade the remarriage of divorced persons); third, the substitute canon adopted by the House of Deputies, described in the report of Clifford P. Morehouse in the previous issue of this paper. All of these were referred to the House Committee on Canons, which, after consideration, presented to the bishops a fourth canon of its own devising.

At the first presentation of the recommended canon, it was voted, 58 to 38, to strike out the pledge which the contracting parties should sign before the ceremony (beginning, "We, A. B. and C. D." etc.). It was felt that the pledges taken in the service are sufficient. This matter was later found to be one of the two irreconcilable points on which the joint conference committee could not agree, so that this, now left out of the canon, but desired by the House of Deputies, remains for final decision at the 1934 Convention.

AN ADMIRABLE resolution of the Bishop of Northern Indiana, providing that the parties to a marriage shall have been baptized, was adopted by a vote of 46 to 41, and with almost no debate. Shortly afterward, upon the motion of

the Rt. Rev. Boyd Vincent, D.D., the House voted to reconsider this action, feeling that it was too important to have been given so little consideration. Bishop Vincent then moved that but one of the contracting parties must have been baptized. The Rt. Rev. Edward L. Parsons, D.D., of California and the Rt. Rev. Francis M. Taitt, S.T.D., of Pennsylvania approved, one pointing out that the section as it stood prevented marriage if one should be a Quaker, the other objecting to anything that savored of forcing anyone to be baptized. The House did not see that Christian marriage necessarily implies such a ceremony only between Christian people, and adopted Bishop Vincent's resolution by a substantial majority. It happens now that this clause proved a snag in the endeavor to reconcile the separate canons adopted by the two Houses, and this matter remains one of two provisions to be further considered at the next General Convention.

Extended discussion attended the consideration of the proposal requiring the publishing of banns, or the securing and presenting of a license from the State at an interval of at least three days before the marriage service. Certain objections brought out the statement that this is for general rather than specific occasions, a matter of protection to the clergy and a certain barrier in the case of unknown parties. Its adoption and its place in the new canon is a distinct improvement over the former lack of such direction.

The situation was further complicated by the submission by the Rt. Rev. A. S. Lloyd, D.D., Suffragan of New York, of an entirely new canon. This was very brief in form, forbidding the marriage of any person having a living consort, and leaving entirely to the bishop the question of discipline in the case of one married contrary to the order of this Church who seeks status as a communicant. Bishop Lloyd's report was rejected by a vote of 30 to 67.

In the continued discussion of the House Committee's canon, the resolution of the Rt. Rev. Walter Mitchell, D.D., of Arizona, to strike out provision for an ecclesiastical court was lost, the bishops approving inclusion of the same as its establishment is provisional, not ordered by the canon.

The House ruled out the suggested inclusion in the list of impediments of "Anyone afflicted with a loathsome disease." The Rt. Rev. G. C. Stewart, D.D., of Chicago and the Rt. Rev. S. A. Huston, D.D., of Olympia emphasized the difficulties attaching to the certainty that such, particularly venereal disease, has been banished. However the vote of the other House and the later recommendation of the Conference Committee prevailed in the final decision of this House, and now, in altered wording, this stands as reason No. 8 in the impediments to marriage.

IN considering the proposal that, upon the favorable recommendation by the bishop concerned, a priest may bless the parties to a union who have been married otherwise than as the Church provides, the Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac, aptly pointed out that that is all a priest does anyway in the solemnization of marriage; the parties marry each other, and the Church blesses the union. The first section of Section VII, as adopted, has to do with non-members of this Church who approach it as candidates for baptism, confirmation, or holy communion; the second section applies to those familiar with the Church's standards.

In spite of the fact that the final vote on the canon as a whole was carried in this House by 70 to 19, there were several efforts to refer it back to the commission to report again in 1934. The Rt. Rev. F. F. Reese, D.D., of Georgia and the Rt. Rev. H. S. Longley, D.D., of Iowa believed recommitment better than to proceed with amending the proposed canon. They were opposed by the Rt. Rev. W. G. McDowell, D.D., of Alabama and the Rt. Rev. Frank A. McElwain, D.D., of Minnesota of the Committee on Canons, who contended that such objections were the cause of no progress having been made by the Church in this matter since 1808, and that the recommendations of the committee represented the culmination of years of study. The Rt. Rev. H. J. Mikell, D.D., of Atlanta urged continuing with the old canon rather than accept a new one to which due consideration could not be given. The vote to recommit was lost, 36 for and 62 against.

The Conference Committee which drew up the present canon to satisfy the objections of both Houses was comprised of

Bishops McDowell, Irving P. Johnson, D.D., of Colorado, and Herman Page, D.D., of Michigan; the Rev. Dr. C. R. Stetson of New York, and Messrs. Origen Seymour and Joseph Beale.

One of the permissions of the new canon, and one which it is felt may lead to difficult situations, is that the applicant for nullification may plead his or her case without the presence of the other party to the union, the only protection given the other party being that the record of the complaint is to be entered upon the diocesan books.

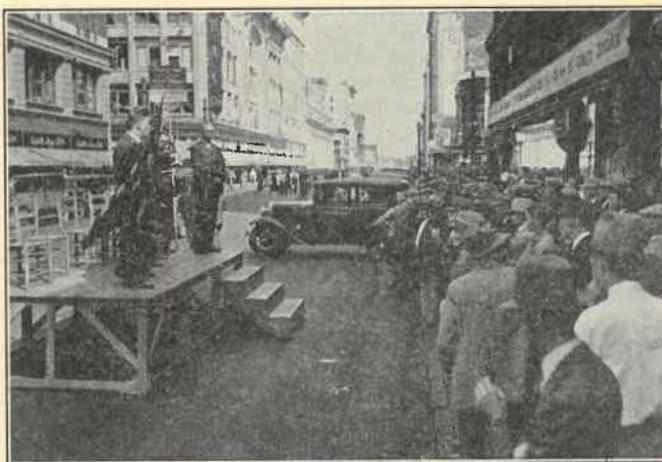
The section on nullification is welcomed by most, as Bishop Fiske points out. It is the first explicit direction our Church has ever given in the matter, and in the incorporation of this in its canon, the Church is adhering closely to the provisions of the Roman communion.

It will be seen from the above that nothing like the extended and vigorous discussion attending this whole subject in the House of Deputies was repeated in the House of Bishops. In fact, the chairman of the commission, Bishop Page, remarked that it seemed to him the House had devoted less time to this great matter than it had to the question where the next Convention should meet. That was, of course, somewhat exaggerated, but, nevertheless, compared with the almost sentence-by-sentence debate in the other House, the consideration given it by the bishops was notably brief. However, of six Anglo-Catholic bishops and presbyters questioned by the writer, four look upon the new Canon 43 with approval.

[The full text of the new Canon 43 is published on page 792.—EDITOR, L. C.]

CHURCH ARMY IN DENVER

A LARGE place was given to Church Army in the recent General Convention in Denver. To them was committed the daily Outdoor Witness throughout the convention period. The Rev. W. McMurdo Brown, rector of St. Thomas' Church, Denver, had been successful in securing the best position in town, in front of one of the city's newspaper offices. Crowds from two to five hundred gathered each noon-time



CHURCH ARMY IN DENVER

Street preaching in front of the newspaper offices and the "dime" store drew crowds often numbering 500 persons.

to hear the messages of the Church Army evangelist led by Captains Mountford and Estabrook. Prominent laymen, clergy, and bishops took part each day. Sunday afternoon outdoor services were held on the Cathedral green.

Two hundred and fifty-six people, including nineteen bishops and twenty-nine clergy, sat down to the Church Army get-together dinner, presided over by Samuel Thorne. Addresses were made testifying to the value of Church Army work by bishops of the dioceses of Eastern Oregon, New Mexico, Southwest Virginia, Albany, East Carolina, and Honolulu.

Captain Mountford made an appeal for money help, stating that eight men and three women were waiting to be received at their training center—but delayed due to lack of funds. This leader also voiced his hope that when the Army was stronger numerically, some missionary-hearted bishop with private means would be appointed to have the spiritual oversight of this work.

CANON 43 *

Of the Solemnization of Holy Matrimony

¶ Sec. I. Ministers of this Church shall within their Cures give instruction both publicly and privately, on the nature of Holy Matrimony, its responsibilities, and the mutual love and forbearance which it requires.

¶ Sec. II. Ministers of this Church shall conform to the laws of the State governing the civil contract of marriage, and also to the laws of this Church governing the solemnization of Holy Matrimony.

¶ Sec. III. (i) No Minister of this Church shall solemnize any marriage before the following conditions have been carefully complied with:

(a) He shall ascertain by due inquiry the right of the parties according to the laws of this Church to contract a marriage.

(b) He shall instruct the contracting parties as to the nature of Holy Matrimony, its responsibilities and the means of grace which God has provided through His Church.

(ii) There shall be at least two witnesses present at the solemnization of the marriage.

(iii) Every Minister shall without delay formally record in the proper register the name, age, and residence of each party. Such record shall be signed by the Minister who solemnizes the marriage, by the married parties, and by at least two witnesses of the marriage.

(iv) No marriage shall be solemnized by a Minister of this Church unless the intention of the contracting parties shall have been signified to the Minister at least three days before the service of solemnization.

¶ Sec. IV. If one party to a marriage so grievously offend the other that the security or permanence of the home is imperiled it shall be the duty of the offended party to lay the matter before a Minister of the Church; and it shall be the duty of such Minister to labor that the parties may be reconciled.

¶ Sec. V. No Minister, knowingly after due inquiry, shall solemnize the marriage of any person who has been or is the husband or the wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage. Nor shall it be lawful for any member of this Church to enter upon marriage when either of the contracting parties is the husband or the wife of any other person then living from whom he or she has been divorced for any cause arising after marriage. But this Canon shall not be held to apply to the innocent party in a divorce for adultery; PROVIDED, that before the application for such remarriage a period of not less than one year shall have elapsed after the granting of such divorce; and that satisfactory evidence touching the facts in the case, including a copy of the Court's Decree and Record, if practicable, with proof that the defendant was personally served or appeared in the action, be laid before the Ecclesiastical Authority, and such Ecclesiastical Authority, having taken legal advice thereon, shall have declared in writing that in his judgment the case of the applicant conforms to the requirements of this Canon; and PROVIDED, FURTHER, that it shall be within the discretion of any Minister to decline to solemnize any marriage.

¶ Sec. VI. (i) Any person whose former marriage has been annulled or dissolved by a civil court may apply to the Bishop or to the Ecclesiastical Court constituted by Canon, of the Diocese or Missionary District of the said person's domicile to have the said marriage declared null and void by reason of any of the following impediments to marriage:

1. Consanguinity (whether of the whole or of the half blood) within the following degrees:

(a) One may not marry one's ascendant or descendant.

(b) One may not marry one's sister.

(c) One may not marry the sister or brother of one's ascendant or the descendant of one's brother or sister.

2. Lack of free consent of either party.

3. Mistake as to the identity of either party.

4. Mental deficiency of either party sufficient to prevent the exercise of intelligent choice.

5. Insanity of either party.

6. Failure of either party to have reached the age of puberty.

7. Impotence of either party undisclosed to the other.

8. The existence of venereal disease in either party.

9. Facts which would make the proposed marriage bigamous.

(ii) The Bishop in such case, after taking legal advice thereon, or the Ecclesiastical Court proceeding in accordance with the canons and acting through the Bishop, shall render judgment in writing to the petitioner. All judgments rendered under this Canon by the Bishop or the Ecclesiastical Court shall be made matters of permanent record in the archives of the Diocese or Missionary District. No such judgment shall be construed as referring in any way to the legitimacy of children or the civil validity of the former relationship.

(iii) Any person whose former marriage has been annulled or dissolved by a civil court and pronounced null by the Bishop, may be married by a Minister of this Church as if he had never previously been married.

¶ Sec. VII. (i) If any Minister of this Church shall have cause to think that a person desirous of Holy Baptism, or of Confirmation, or of receiving the Holy Communion, has been married otherwise than as the word of God and discipline of this Church allows, such Minister, before receiving such person to these ordinances, shall refer the case to the Bishop for his godly judgment thereupon. The Bishop, after due inquiry into the circumstances, and taking into consideration the godly discipline both of justice and of mercy, shall give his judgment thereon in writing. PROVIDED, HOWEVER, that no Minister shall in any case refuse these ordinances to a penitent person in imminent danger of death.

(ii) Any persons who have been married by civil authority, or otherwise than as this Church provides may apply to the Bishop or to the Ecclesiastical Court of their domicile for the recognition of communicant status or for the right to apply for Holy Baptism or Confirmation. After due inquiry into all the facts relevant thereto, judgment shall be given in writing to the petitioners by the Bishop or by the Ecclesiastical Court acting through the Bishop. In case of a favorable decision, a Minister of this Church may, at his discretion, bless the parties to the union.

PRESENT GIFT TO DR. R. W. PATTON

THE SILVER JUBILEE of the American Church Institute for Negroes attracted a large audience recently to the Scottish Rite Temple, Denver. Much of the proposed celebration centered about the personality of the Rev. Dr. Robert W. Patton, director of the Institute, under whose direction it has grown from a small group of schools for Negroes in the South to an institution which today is affecting the lives of nine thousand men, women, and children in and near nine educational institutions spreading across eight southern states. Dr. Patton, to the genuine grief of thousands of friends, is ill in Richmond, Va., having been compelled to leave a train on which he was undertaking to reach Convention. It was announced that a Jubilee gift of \$2,500 had been contributed by personal friends of Dr. Patton for presentation to him. Announcement of the gift was made and this, together with resolutions of congratulation which had been adopted by the National Convention of the Church, was mailed to him.

The Most Rev. James DeWolf Perry, D.D., Presiding Bishop, presided. Opening prayer was offered by the Rev. Harry E. Rahming, D.D., rector of the Church of the Holy Redeemer, Denver. The Rev. Cyril D. Bentley of Macon, Ga., recently elected associate director of the Institute, was introduced. Addresses were delivered by the Rev. Mordecai Johnson, Ph.D., president of Howard University, Washington, D. C., and the Rev. G. Warfield Hobbs, director of publicity of the National Council and of the Institute, and editor of *Spirit of Missions*. A feature of interest was the presence of a quintet of singers representing the schools. They rendered a program of Negro folksongs.

* Final text, as adopted by both Houses of General Convention. Effective January 1, 1932.

The House of Bishops

Third Week

By the Rev. Harrison Rockwell

Denver, September 30, 1931.

THE PRESIDING BISHOP, acting upon the authorization given him by this Convention, nominated the Rt. Rev. Dr. Hugh Latimer Burleson, Bishop of South Dakota and present Assessor to the Presiding Bishop, to be the Assistant to the Presiding Bishop. Bishop Burleson accepted the appointment, subject to the approval of the House of Deputies, and later presented his resignation as Bishop of South Dakota. The other House in due time gave its approval to the Presiding Bishop's appointment. On Monday evening this House voted to receive nominations for the bishopric of South Dakota. There was but one such made, that by Dr. Burleson who nominated the Rt. Rev. William Blair Roberts, D.D., since 1922 Suffragan Bishop of South Dakota. It was voted to hold the election on Tuesday morning, following the Eucharist at the Cathedral, celebrated at the consecration of the Suffragans of Alaska and Mexico. Bishop Roberts was elected to be the fifth Bishop of South Dakota, the election was confirmed by the House of Deputies at once, and on Tuesday afternoon he took his seat as Bishop of his district.

THE MACINTOSH CASE

Dissatisfaction arising from the Supreme Court's decision in the Macintosh case was manifested in the resolution presented by the Rt. Rev. G. Ashton Oldham, D.D., of Albany. He pointed out that this carried no criticism of the action of the Court but was a petition to Congress so to modify existing laws, particularly the Naturalization Act of 1906, so as to avoid placing loyal citizens in the position of being forced to choose between their country and God. The resolution was adopted. The Rt. Rev. Frank E. Wilson, D.D., of Eau Claire spoke against it, contending that it appeals above all else to our sympathies. This joint resolution was brought back from the House of Deputies on the final morning with the wording slightly amended to express the hope of the Convention that naturalization laws can be amended to admit to citizenship those who object to combative service. This was agreeable to the Bishop of Albany, who sponsored the resolution, and the House voted concurrence.

The Rt. Rev. Paul Matthews, D.D., of New Jersey stated that he was unable to report for the committee on the status of coadjutor and suffragan bishops on account of the illness of several and the death of one member of the committee.

THE discussion on the status of the Negro in the Episcopal Church and the matter of racial episcopal jurisdictions extended through two sessions. The Rt. Rev. E. A. Penick, D.D., Coadjutor of North Carolina, presented the report of the committee, approving such jurisdictions. The Rt. Rev. F. F. Reese, D.D., Bishop of Georgia, made an impressive protest against the recommendation of the committee, stating that

the diocesan is the one providing contact between the colored and white parishioners in a diocese. As at present arranged, the Negro has representation in the diocesan conventions and in his own convocations. Bishop Reese, speaking of the Georgia diocese, said that he was the bishop of all and of all alike, and would protest against a Negro bishop taking over a part of his work. Such a change would take away representation from the colored people. All they would have would be a suffragan who would have a seat and no vote in the Triennial Conventions. Also it would mean our contributing to work outside our control. Bishop Penick's report brought out the interesting and surprising information that only 29% of the Negro communicants of the Church are in the South; 51% are in the east of this country, 16% in the middle west, and 2% in the Pacific area. The discussion resulted in a resolution authorizing the continuance of the joint commission to study

this subject, and appointing the Bishops of Georgia, Indianapolis, Coadjutor of Tennessee, Texas, and the Coadjutor of North Carolina to serve thereon from this House.

PUBLICATION APPROPRIATIONS

Some feeling was expressed in the House against the annual appropriation of \$33,000 for the publication of *The Church At Work*. A resolution was presented by the Rt. Rev. Charles E. Fiske, D.D., Bishop of Central New York, recommending its discontinuance and the expenditure of a portion of this

sum in paid publicity in the columns of our four Church weeklies. The resolution was brought back to the House with the recommendation that it be referred to the National Council. That was that! Later, it seemed that marked commendation was given *The Church At Work* in the resolution of the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, providing for the printing of the new Marriage Canon in full in the forthcoming issue of that publication. His motion was adopted.

Another matter of major interest, occurring in this final week, was the re-submission to this House of the proposal to inaugurate missionary work in India under the sponsorship of our American Church. As will be recalled, the House of

Work in India

Bishops voted last week to continue study of this and report to the 1934 Convention. The Deputies thought differently, however, and sent to this House a resolution calling for an early response to the plea of the Bishop of Dornakal in India, and asking for the approval of the National Council to receive subscriptions from individuals to begin such work. Two bishops told of large pledges thereto already made, and as the previous vote had been a tie, it was not surprising that this House, encouraged by the attitude of the Deputies, should vote concurrence. So that important and unique venture is launched.

The newspapers which the writer has seen have carried



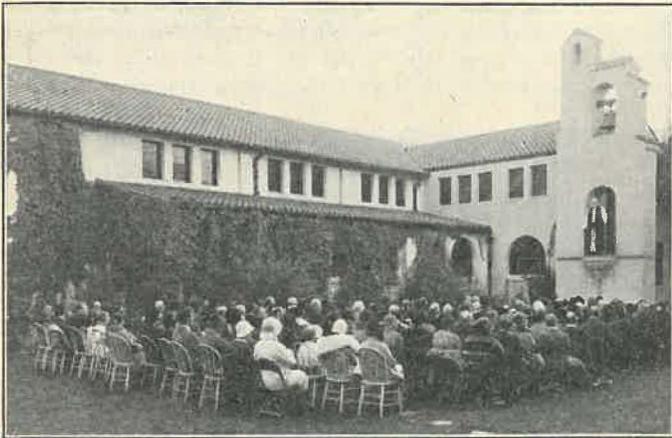
HOUSE OF BISHOPS IN SESSION

reports that would naturally lead their readers to think that much of the Convention was a pitched battle between conservatives and liberals, or between Anglo-Catholics and Broad Churchmen. It would have been difficult to have exaggerated more greatly. Even the widely-advertised *American Missal* controversy has passed serenely into history. The action of the Deputies, reported in the last issue, forbidding the printing of any portion of the Prayer Book in any other book, unless certified by the Custodian of the Prayer Book, was concurred in in this House without debate. And later, the Rev. Dr. Lucien M. Robinson was re-elected Custodian of the Prayer Book. And so was another threatened controversy averted by the Spirit's guidance.

The Missal

OTHER BUSINESS

While the House of Deputies looked with approval upon the submitted designs for the flag and seal of the Church, the bishops were much more critical. While admitting that the



WITH GOD'S SKY AS A ROOF

The Rt. Rev. G. A. Beecher, D.D., Bishop of Western Nebraska, preaching from the outdoor pulpit at St. Thomas' Church, Denver, on a Sunday afternoon during General Convention.

heraldic designs were, no doubt, quite correct, they decided the results were unsatisfactory, and rejected the plans on a vote of 48 to 37.

Because of conflict between the titles, Seamen's Church Institute of America, and S. C. I. of New York, the House gave its approval to the request of the National Council that a more distinct title be given the former, approving as such the Seamen's Church Institute.

An effort was made, sponsored by the Bishops of Central New York and Washington, to have the reports of the Church's commissions and committees submitted to the Presiding Bishop and made public exclusively through the National Council's Department of Publicity not later than three months before General Convention assembles. This plan was lost by a later refusal of the House of Deputies to concur.

The Bishop of South Dakota, Dr. Roberts, announced that he would direct his new work for a year with the aid of neighboring bishops, and that he would ask for a suffragan bishop at the 1932 meeting of the House.

On motion of the Rt. Rev. Ernest M. Stires, Bishop of Long Island, a resolution was passed creating a joint commission, to consist of five bishops, five presbyters, and ten laymen, on the Program and Budget of the Church.

The Bishops concurred with the Deputies on Atlantic City as the place of meeting for the General Convention of 1934.

A previous vote of this House for rotation of office for members of the National Council was rescinded in concurring with the Deputies that there should not be such rotation.

The attempt of the House of Deputies to change the canon giving greater freedom in our churches to ministers of other communions was defeated by non-concurrence in this House, leaving the canon as it was.

An important resolution, offered by Bishop Colmore of Porto Rico, and providing for the appointment of four women to the Commission on Marriage and Divorce, to act in consultative capacity, was approved.

Concurrence was voted on the resolution asking of Congress federal regulation of moving-picture films. Also, that no further

efforts should be made on the Advance Work Program of the Church until the present economic depression ends.

And on the following resolutions from the other House was concurrence voted: that a joint-committee take action appropriately to observe in 1934 the 150th anniversary of the consecration of Bishop Seabury; that the needs of the flood-stricken people of China be brought before our people; that a quarterly historical Church paper be published; that the first \$15,000 of the Good Friday offerings be paid to the Jerusalem and the East Mission, and accounting be given of the other use of the moneys received; that all Christian people be invited by our Church to arrange services of penitence and prayer in the last week of next Lent; that the Brotherhood of St. Andrew be urged to sponsor a campaign in November in behalf of the Church weeklies.

The bishops approved the recommendation of the National Council that all diocesans, when filling vacancies in college towns, be urged to appeal to vestries to consult with the college commission of the Department of Religious Education.

The Bishop of Arizona, the Rt. Rev. Walter Mitchell, D.D., made a splendid plea in behalf of our secondary schools, citing the closing of Grafton Hall and St. Mary's, Knoxville, for the present, as an indication of the non-support our schools receive. It was voted that the National Council undertake to inform our people of these institutions, of their worth and need of use and support.

The petition of William Montgomery Brown for re-instatement in the House seems finally closed with the decision, made in closed session, that this is not a matter for the House of Bishops to consider.

The attempt to give missionary districts in foreign Churches the right to nominate for vacancies in missionary bishoprics was lost.

The following were appointed on the cited commissions: on Evangelism, the Bishops of East Carolina, Washington, Albany, Delaware, and Coadjutor of Southern Ohio; to cooperate with the Brotherhood of St. Andrew: the Bishops of Western New York, East Carolina, Delaware, Los Angeles, Chicago, and Florida; Coadjutor of Southern Ohio; on Christian Healing: the Bishops of Mississippi, California, Michigan, Ohio, and West Missouri.

Great interest was expressed in the announcement that the synod of the Old Catholics has accepted the terms of agreement relative to union with the Anglican communion. It was voted to defer formal expression by this House until its next meeting, believing that such action should first come from the Provinces of Canterbury and York. There was passed, however, a resolution voicing satisfaction that this goal has been achieved.

Upon motion of the Rt. Rev. Herman Page, D.D., of Michigan, a resolution was passed requiring the House of Bishops to meet two days prior to the next meeting of the General Convention in order to dispose of matters that have to be taken up in Council.

The House of Bishops concurred with the House of Deputies on the election of members to the National Council. The two Bishops elected were Bishop Stires of Long Island and Bishop Stewart of Chicago.

Almost unanimous approval was voted on the resolution that at the opening service of General Convention the Presiding Bishop should be the speaker, dealing with matters to come before the sessions.

The closing moments of the final session witnessed a deservedly large number of resolutions thanking the Bishop of Colorado and his people for the hospitality and entertainment which space alone prevents description here. The Governor of Colorado was presented by Bishop Johnson and heard the appreciation of the Bishops for the use of the state capitol by this House.

Final adjournment came shortly after 1 o'clock on Wednesday, the 30th.

THE BUILDING COMMITTEE of a church called upon a wealthy member of the congregation, soliciting a subscription toward a new house of worship. The sum he subscribed disappointed them, and they told him so, at the same time intimating that Mr. Jinks had given double the amount. "So he should," said the wily gentleman; "he goes to church twice as much as I do."
—Selected.

GENERAL CONVENTION BREAKFASTS AND DINNERS

Province of the Northwest

TICKETS were sold out two days in advance for the provincial dinner of the Sixth Province, and before the scheduled hour of commencement 450 people were seated. The Sixth Province comprises eight states and covers one-third of the area of the United States. The presiding Bishop of this province, the Rt. Rev. Fred Ingley, D.D., was chairman. Among other bishops present were the Rt. Rev. Irving Peake Johnson, D.D., of Colorado, host to the General Convention; the Rt. Rev. Robert E. Campbell, O.H.C., of Liberia; and the Rt. Rev. Hugh L. Burleson, D.D., Assessor to the Presiding Bishop.

The Rt. Rev. Stephen E. Keeler, D.D., Coadjutor of Minnesota and Junior Bishop of the Province, asked the blessing.

The address of the Most Rev. James DeWolf Perry, D.D., Presiding Bishop, was broadcast so that he spoke to the eight provinces in the eight places of their meeting, these provincial dinners all being held at the same hour on the same night. Bishop Perry emphasized the fact of the fading frontiers, called the west, to where those in the islands of the Pacific look on the Golden Gate as the east. In the matter of the control and direction of the provincial synods he emphasized the questions of education, racial diversity, and rural work.

Mrs. J. E. Kinney, president of the Woman's Auxiliary of Colorado as well as of the Province of the Northwest, spoke of her pride in the U. T. O. offering of over a million dollars.

The Rt. Rev. James M. Maxon, D.D., Coadjutor of Tennessee, speaking on rural work, said, "No civilization predominantly urban has ever continued long to exist. We must cease to give our weakest to the rural districts and must believe firmly that the Church is adapted for rural work, provided we become rurally minded." He pointed out that the field of opportunity represented 43 per cent of our entire population, one-half of whom he claimed were under 20 years of age.

The Rev. Carter H. Harrison of Brookings, S. D., in his address on College Student Work, said that where the pulpit desired to make an appeal to these young men, the sermon had to deal with a live subject, have intelligent projection, be expressed in good English, and be one of personal interest and application.

Young People's Fellowship

FIVE HUNDRED young people, interested in the Y. P. F. and Y. P. S. L. work of the Church held a banquet while at Denver on September 25th. Malcolm Lindsey, chairman of the diocesan department of religious education, presided. A message was read from President Hoover, complimenting the work of the Y. P. F., as follows:

"Through the Young People's Fellowship of the diocese of Colorado, I wish to extend my cordial greetings to the youth gathered from all sections of the country at your meeting in Denver. The opportunity of youth for service to the community was never greater."

The Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., gave a short address and welcome, and was presented by the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, with a thank offering from the young people of Sewanee of around \$800. The Rev. Brooke Stabler pointed out the dangers of over-organization and trusted that since Y. P. F. work is now being connected with college work, he would be of service and value to the young people's societies throughout the Church. In his address Bishop Juhan said the object of the Fellowship was to teach young people 16 to 20 how to relate themselves to life and to give the local rector the opportunity to give a course of Christian ethics which could be supplied in no other way, emphasizing Christian living. The Bishop pointed out that the ideals for which the society stands were study, fellowship, worship, and service, but these could only be obtained by a self-surrender of the individual to our blessed Lord.

Seventh Province

THE Rt. Rev. William T. Capers, D.D., of West Texas was toastmaster at the dinner for the Seventh Province, September 24th, at the Albany Hotel. Speakers and their topics: The Rt. Rev. Robert N. Spencer, of West Missouri, on the Development of the Southwest; Miss Mabel Lee Cooper of the National Council Department of Religious Education, on the Relations of Adults to the Young People of the Church; Mrs. Benjamin Brown, president of the Woman's Auxiliary in the province, on the Affairs of the Woman's Auxiliary in the Seventh Province; and the Rev. Karl M. Block, on the Province and Religious Education.

Brotherhood Breakfasts

OF INTEREST to the Denver General Convention was a series of eight breakfasts given by the Brotherhood of St. Andrew to the bishops and deputies, at which the new Brotherhood program was presented. Some five or six hundred, it is estimated, have participated in these breakfasts and many have indicated an intention to initiate Brotherhood work along the new lines in their respective dioceses and parishes. Courtney Barber of Chicago, president of the Brotherhood, was the host on these occasions. The Brotherhood's Advance Division program was presented by the Rev. Irwin C. Johnson of Detroit; Eric Gibberd of St. Edmund's School, Glendale, Ohio; Paul Rusch of Tokyo, Japan; and Leon C. Palmer of Philadelphia.

Reports commending the present and proposed activities of the Brotherhood were made to the House of Bishops by the Committee of Bishops on Cooperation with the Brotherhood, headed by the Rt. Rev. David L. Ferris, D.D., of Western New York, and to the General Convention as a whole by the National Commission on Evangelism headed by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina. A resolution was introduced commending to the Church the proposed campaign of the Brotherhood for subscriptions to the four Church weeklies planned for the second week of November.

CONVENTION SIDELIGHTS

THE RT. REV. JAMES E. FREEMAN, D.D., Bishop of Washington, gave a special address at the service held at the Oakes Home in connection with the General Convention at Denver on Sunday, September 27th.

The special occasion was the anniversary of the consecration of the chapel at the home when Bishop Freeman preached the sermon. The service on the 27th was taken by Dr. Oakes who is rector of the sanitarium and in charge of the chapel.

AMONG THE MANY diocesan gatherings held during the General Convention and one which was possibly of special note was a breakfast of the people representing the diocese of Western New York. This diocese, which was divided at the Convention, held what might be termed its last family gathering at this time. The Rt. Rev. David Lincoln Ferris, D.D., and Mrs. Ferris entertained some thirty people representing the diocese at the Brown Palace Hotel. The special guests at this breakfast were the Rt. Rev. and Mrs. Wyatt Brown. Bishop Brown up to the time of his election was dean of St. Paul's Cathedral, Buffalo. Bishop Ferris spoke of the association which had always existed between the different parts of the diocese and said "that while he was the rock upon which the diocese was split he hoped to be also the rock upon which these splendid associations and friendships would be held together."

THE WOMEN of the different parishes of the city of Denver who have organized the motor corps department deserve a special word of commendation for the splendid way in which they have cared for the large number of people who had to be taken from one place to another during the Convention. Cars were always ready and each parish took care of the work on different days. On the first Saturday of the Convention there were 832 people taken on the mountain trip in seventy-two cars. Stops were made at Lookout Mountain where Col. William F. Cody (Buffalo Bill) is buried and at the Church center at Evergreen where tea was served to the guests. On the second Saturday almost as many people were taken on the same trip. These trips were planned by the committee of Denver women having the transportation in charge.

TWO MISSIONARY BISHOPS CONSECRATED

BY THE REV. HARRISON ROCKWELL

Denver, September 29, 1931.

SELDOM, if ever, in the annals of the American episcopate has there been witnessed a more impressive event than that which took place this Michaelmas morning in St. John's Cathedral, Denver. Two archdeacons who have rendered effective service in widely separated missionary jurisdictions of the American Church were consecrated to be suffragan bishops in the fields where their ministry thus far has been exercised.

Several features united to render unusual distinction to this morning's service. Both men, the Rev. John Boyd Bentley and the Rev. Efrain Salinas, were elected bishops as recently as last Friday, so that their consecration to the episcopate four days later seems to be without precedent. The writer is not certain whether a General Convention has ever before witnessed the consecration of one elected at its sessions, but it seems, from what one can ascertain here, that this is the first such occasion. Further interest attaches to the fact that one man goes to serve as a bishop on the frozen fields of Alaska, the other into the tropics to minister to people in Mexico. Also, the latter, a native Mexican, is the first of his people to sit in the American House of Bishops.

Promptly at 7:30 the long procession filed into the Cathedral. The splendid chief church of this diocese provided a magnificent setting for the service. By reason of Convention being in session it was possible to have as witnesses to the consecration missionary bishops and priests from the domestic and foreign fields to an extent unusual.

The consecrator was the Presiding Bishop, the Most. Rev. James DeWolf Perry, D.D. The epistle was read by the Rt. Rev. Fred Ingle, D.D., Coadjutor of Colorado; and the gospel by the Rt. Rev. Irving P. Johnson, D.D., Diocesan of this jurisdiction. The Rev. Mr. Bentley was attended by the Rev. Dr. Edwin R. Carter and the Rev. Dr. W. A. R. Goodwin, both of Southern Virginia; and the Bishop of Virginia, the Rt. Rev. H. St. George Tucker, D.D., and the Bishop of Southwestern Virginia, the Rt. Rev. Robert Carter Jett, D.D., were presenters. The co-consecrators of Mr. Bentley were his Bishop, the Rt. Rev. Peter Trimble Rowe, D.D., of Alaska, and the Bishop of Southern Virginia, the Rt. Rev. Arthur Conover Thomson, D.D.

Archdeacon Salinas was attended by the Rev. John H. Fitzgerald, acting secretary of the House of Bishops at this session, and by the Rev. Dr. Carroll M. Davis, secretary of the House of Deputies. He was presented by the Bishop of Cuba,



BISHOP OF ALASKA AND HIS SUFFRAGAN

The Rt. Rev. Peter Trimble Rowe, D.D., and the Rt. Rev. John B. Bentley who was elected to be his assistant.



BISHOP OF MEXICO AND HIS SUFFRAGAN

The Rt. Rev. Frank W. Creighton, D.D., and the Rt. Rev. Efrain Salinas, native Bishop who was consecrated during General Convention.

the Rt. Rev. H. Richard Hulse, D.D., and the Bishop of Porto Rico, the Rt. Rev. Charles Blayney Colmore, D.D. The co-consecrators of Mr. Salinas were his Bishop, the Rt. Rev. Frank W. Creighton, D.D., and the Rt. Rev. Hugh L. Burlison, D.D., formerly of South Dakota and newly-appointed assistant to the Presiding Bishop.

The Rt. Rev. Thomas F. Gailor, D.D., Diocesan of Tennessee, was the preacher, delivering a simple and appealing exhortation to the Bishops-elect to go forward in courage and trust as the ministers of One who had called them, an ever-present and loving Christ. The Rt. Rev. Arthur Selden Lloyd, D.D., senior Suffragan of New York, read the litany. The master of ceremonies in the service, the details of which were admirably cared for, was the Very Rev. B. D. Dagwell, dean of the Cathedral in Denver.

It was a great missionary service. From the Cathedral, once known as St. John's in the Wilderness, Bishop Bentley returns to his home field to minister as a suffragan to the people of Arctic America, and Bishop Salinas goes back to his own people of Mexico, commissioned to minister also as a suffragan, and, by reason of new laws in that land, to represent his Bishop, Dr. Creighton, resident in New York. It marked another and a most significant milestone in the history of the missionary work of our Church.

WEALTH

THESE are the things I seek;
A farmhouse on a hill
Spreading and low,

A barn with dusty rafters
And cattle in their stalls.

Within my farmhouse may I find
Pewter and copper, earthenware and oak,
A cellar where rich treasures of the earth
Lie heaped in piles of red and gold.

This is the month I seek;
October, russet, purple and cerise;
The trees aflame, the hills turned amethyst;
Summer's long passionate farewell.

This is the God I seek;
That strange young oriental King
Who chose a cattle shed for birth;
And left what men declare a poor estate,
Two simple gifts of bread and wine.

EVANGELINE C. COZZENS.

The House of Deputies

Third Week

Denver, Colo., September 28, 1931.

RESOLUTIONS condemning motion pictures which exploit criminal themes and immorality and calling upon Congress to enact legislation providing for government supervision of motion pictures on a basis similar to existing bank, railroad, and radio supervision, were adopted by the House of Deputies Monday morning, September 28th. The resolutions were offered by the Committee on Social Service, under chairmanship of the Rev. Dr. Floyd Tomkins of Philadelphia.

Reports Favorable
and Unfavorable

A second effort to place the House of Deputies on record as favoring physical examination before marriage failed. Dr. Tomkins' committee reported unfavorably on the resolution offered by Henry S. Booth of Michigan, and its report, asking that the committee be discharged from further consideration of the resolution, was adopted.

The House of Deputies disposed of the proposal to strike out the word "Protestant" from the official title of the Church in short order. The Rev. H. Percy Silver, D.D., of New York submitted a report of the Prayer Book Committee, asking that it be discharged from consideration of the question and this report was adopted with scattering objection.

CHURCH FLAG AND SEAL

An official flag and seal for the Church was authorized by a resolution adopted by the House of Deputies this morning, and sent to the House of Bishops. It was submitted by William M. Baldwin of Long Island, chairman of a joint committee which has spent several years studying the whole problem. In submitting the proposal, Mr. Baldwin stated the Church has had no official flag in the past and that the seal which the Presiding Bishop has been using is objectionable in some particulars. (This action was later defeated by the Bishops.)

CHURCH COLLEGES

Establishment of a commission on advice for Church colleges is provided in resolutions adopted by the House on recommendation of the Committee on Christian Education. The report, submitted by the Rev. Dr. Arthur Kinsolving of Maryland, calls for a committee of five, three of whom must be engaged in teaching.

Dioceses of the Church are asked to confer with the division of College Work of the National Council on the selection of college pastors under terms of other resolutions adopted by the Deputies. The resolutions declare the importance of the Church's work on college and university campuses.

CALL TO PRAYER

The program of the Commission on Evangelism was commended to the Church under resolutions adopted this morning. The House also adopted resolutions calling upon the Church to set aside the two-weeks period before Easter, 1932, as a special period of prayer with regard to world conditions. Other communions and denominations are asked to join in the observance.

THE BUDGET

The work of the House of Deputies on the budget for the next triennium was virtually completed today when a report of the Committee on the Budget providing for the Advance Work for the period was adopted. The committee asked that unfinished Advance Work projects of the past triennium be given priority in the next triennium. The committee also asked that the National Council defer all organized effort on new Advance Work until such time as it is convinced financial conditions warrant the undertaking of such. An increase from \$10,000 to \$12,000 in the budget for the Commission on Evangelism was voted by the Deputies on recommendation of the Budget Committee. The same committee declined to ask a requested increase for the Commission on Faith and Order, declaring that, under present conditions, it did not deem it wise to recommend such. This action was endorsed by the House.

Resolutions commending the work of the Rev. Dr. ZeBarney Phillips, president of the House, during the present convention, were adopted.

THE SPECTRE OF COMMUNISM and bolshevism was drawn into the House of Deputies Monday afternoon when that body took up the report of the Committee of Twenty-one dealing with national and world problems.

National and
World Affairs

At the opening of the afternoon session, George W. Wickersham took the floor in opposition to certain declarations in the report. He moved, first of all, to refer back to the commission the section dealing with Industrial Dislocation. "Discussing his motion, Mr. Wickersham said, "There is much in this section with which I cannot agree. It is necessarily controversial and could be rewritten to avoid serious differences."

Mr. Wickersham mentioned particularly the committee statement declarations:

"And yet, side by side with such misery and idleness, there are warehouses bursting with goods which cannot be bought, elevators full of wheat while bread lines haunt our cities; carefully protected machinery lying idle while jobless men throng our streets; money in abundance in the banks, available at low rates."

He said he disagreed with these statements. When he stated there is no great superfluity of supplies in warehouses, his remark was greeted with calls of "Cotton," "Wheat," "Corn," from various sections of the House. On final oral vote, Mr. Wickersham's motion to recommit the section was declared lost.

Immediately the New York deputy took the floor and announced his intention to submit a series of amendments which would strike out the objectionable statements.

A declaration that "there is not a statement in the whole section that is not true and based on facts," was made by George M. Block, St. Louis deputy.

"I cannot commit myself to the social philosophy which is voiced herein," said Mr. Wickersham, upholding his position on the report. "This is one of the most important declarations the Episcopal Church has ever made and to have it go out containing certain mistruths would be tragic. We want our statement to represent the mature thought of the whole Church."

Mr. Wickersham then said he would not be bound by any declarations which were not thoroughly discussed, adding that "we are glibly passing off statements without consideration of their actual truth."

Russian Sovietism finds expression in the following statement in the report, according to Mr. Wickersham:

"It is becoming increasingly evident that the conception of society as made up of autonomous, independent individuals . . . is as faulty from the point of view of economic realism as it is from the standpoint of Christian idealism. Our traditional philosophy of rugged individualism must be modified to meet the needs of a coöperative age."

"That statement is the negation of our whole concept of American society," added Mr. Wickersham. "It is a sad day when we in America abolish our theory of individualism."

The Rev. J. Howard Melish of Long Island, who wrote much of the report, took the floor in opposition to Mr. Wickersham's position. He termed the report as "comprehensive," and quoted declarations of Owen D. Young and Gerard Swope as proof of his contention that the report did not represent what he termed "revolution."

"Coöperative age," as used in the committee report, has no reference to Russian bolshevism, Mr. Melish asserted. He declared the thing inferred from the declarations of Messrs. Young and Swope is the need for modification of the Sherman anti-trust act.

Monell Sayre of New York moved that the term "funds" be substituted for "reserves" in the references to unemployment insurance. He also said the term "unemployment insurance" was misused in the report. The unemployment insurance plans in Germany and England were referred to in the discussion and Mr. Sayre declared they are not examples of successful plans for such. He declared that such are "not solvent schemes" and that the ultimate result of these has been the dole.

Mr. Brown of Philadelphia asserted that "big business has failed" in its effort to solve the present situation and the re-

port of the committee is an "intermediate" between big business men and those who favor the Russian system. He said certain big business institutions in this country have worked out satisfactory plans against unemployment and that, this having been accomplished, he could see no reason why plans covering the whole of industry should not be perfected.

Mr. Wickersham, in answering Mr. Brown, declared that "big business is not the way the Church can find a solution for present difficulties," adding: "Certainly the dole is not the solution."

The Rev. Frederick H. Sill, O.H.C., headmaster of Kent School, Connecticut, offered an amendment to the resolution accompanying the report in which the statement of the committee is "recommended for the careful consideration of the Church," as against the "mind of the convention."

Prof. Joseph Beale of Harvard University, deputy from Massachusetts, favored the Sill amendment. The report of the committee he termed a "breath of mountain air" and added: "I glory in the fact that the committee has had the courage to tackle this thing." He favored sending the report out for careful consideration of the Church rather than as the "mind of this convention."

The Rev. Dr. Samuel Tyler of Rochester, N. Y., a member of the commission making the report, stated that "there was no intention in the minds of any of the commission to commit this convention to the mind of the Soviet." He declared the committee felt it was time for new lines of progress to be indicated by the Church.

The Rev. Theodore Partrick, Raleigh, N. C., termed the report a "prophetic utterance" and labeled it "the salvation of this convention."

"Don't sidestep the issue," he continued. "Give us a clear-cut declaration. I am not interested in the preservation of Americanism, but rather in the preservation of the Christian ideal. I do not believe any of the statements contained in the report are contrary to the teachings of Christ."

A reference to the "red flag" was made by the Rev. E. Aigner Powell of Evansville, Ind., in a plea to defeat the Sill amendment. He called upon the convention to "dare to speak to the world."

John R. Vanderlip of Minneapolis, Minn., called upon the deputies to "be true to yourselves," saying that he could not subscribe to certain of the declarations regarding industry in the report.

A retort against Dr. Partrick was sounded by the Rev. Dr. W. B. Capers of Jackson, Miss., when he rose and stated: "As a son of the Confederacy, I do care a lot about the preservation of Americanism." He called upon the House not to "let sentimentality lead us to throw down the government."

Dr. Silver of New York said there were a number of statements in the report to which he didn't subscribe but that he would vote for the report under the provision of the Sill amendment, which would recommend the statement to the Church for consideration.

On final vote, the Sill Amendment was passed, 213 to 188.

The report as amended was then adopted. [This will be published in full in an early issue.—EDITOR, L. C.]

OTHER RESOLUTIONS

The House of Deputies then proceeded to adopt other resolutions attached to the committee's report. These resolutions request churches throughout the country to set apart Sunday, November 8th, as a Day of Prayer and Penitence and called upon the President to designate this day by proclamation.

The Deputies declined to concur with the House of Bishops in the canon on Marriage and Divorce which the Bishops had passed. In place of the Bishops' proposal, the Deputies substituted their own and sent the same back to the Bishops for concurrence or a conference committee.

The Deputies also refused to concur with the Bishops in choosing Atlantic City as the place for the 1934 Convention, and substituted Minneapolis instead. The vote on this substitution was 202 to 145.

Before adjournment at noon, the Deputies held a brief memorial service for those members of the House who had died since the last convention. Ninety-four names were read; two members of this group had served for thirteen conventions (thirty-nine years), and one member for twelve conventions.

Tuesday, September 29th

THE PROPOSAL for establishment of a final Court of Appeals in the trial of Bishops, Priests, and Deacons, which was finally defeated in the House of Deputies after passage in the House of Bishops, created spirited debate in the lower house.

Final Court of Appeals

The action involved revision and codification of the whole judiciary system of the Church. Preliminary sections of the revision were adopted without great difficulty. When it came to Canon 33, providing for the Court of Appeals, however, there was immediate objection.

Some of the best theological minds of the Church were pitted against each other in the debate which followed. The Rev. George C. Foley, D.D., of the Philadelphia Divinity School, was the first to take up the opposition.

"There are possible calamitous results in the adoption of this proposal," said Dr. Foley. "In the final analysis, we should ask ourselves whether consecration has endowed the Bishops with more wisdom, more scholarship, better judgment, so as to enable them to be judges in the adjudication of matters of faith. The establishment of such a court will result in the elevation of opinions to the status of dogma. It will result in the fixity of opinions and a possible tyranny of temporary majority. It is evident that the clergy are not protected from such a possible result under the terms of this proposal.

"I cannot but feel that the passage of this proposal will narrow the whole area of thought in the Church. We will thereby be binding to ourselves a burden which will be hard to bear."

The Rev. H. H. Powell, Ph.D., of the Theological Seminary of the Pacific, had this to say about the proposal:

"If this proposal passes, we will be tied and bound by the ecclesiastical decisions of this new court. We might well profit by the experiences of the great Roman Church and also the Presbyterian Church in this regard. We will simply be tying a millstone around our neck by the adoption of this plan. It assumes that we know everything about God that is possible to know. We need to realize that this is an immature age in which we are living. A thousand, yes ten thousand years, from now, we will know a great deal more about religion than we do today. We are straddling ourselves with a yoke if we pass the canon."

The Rev. Samuel Tyler of Rochester, N. Y., had this to say:

"I am convinced that this plan for a court of final appeal is contrary to the conception of the Christian religion as set up. Our religion is constantly changing; it cannot become a fixed thing. Admittedly, the legal system of the Church is at present technically incomplete. But the welfare of the Church will be better served by this principle of freedom which transcends all schools of Churchmanship. I am pleading for the liberty of individual Churchmen in opposing the proposal."

Monell Sayre, New York deputy, took issue with the statement of the acting chairman of the Committee on Canons to the effect that the proposal is not out of line with procedure in other branches of the Church. He declared that he would move to amend the canon so as to include priests and laymen on the Court of Appeals if the proposal were finally passed.

The Very Rev. Frederick C. Grant, S.T.D., dean of the Western Theological Seminary, Chicago, took up the argument in favor of passage of the court plan.

"Our judicial system has long been incomplete," he said, "and it ought to be perfected as soon as possible. I am in favor of the proposal for these reasons: first, the provincial system of courts as set up in previously adopted provisions will vary greatly and there will be no uniform judicial findings. Second, there is safety in numbers. In leaving the final judgment to the House of Bishops, we would be leaving the matter to approximately 105 men, whereas if final jurisdiction is held by the provincial courts, adjudication would rest with a court of nine. We want no more heresy trials in the Church, and the Court of Appeals would guarantee freedom, rather than curtail such, in such trials. In the last example of trial, much of the scandal and public discussion would have been avoided if we had had such a system as is here proposed. Finally, I would call to your attention the fact that the day of individualism is past and the day of Catholicity has arrived."

Roswell Page of Virginia opposed the proposal, saying that it would create a super-tribunal which is unnecessary. He said he favored leaving the final decision in the hands of what correspond to state courts, rather than to set up a sort of supreme court for all matters of trial.

George W. Wickersham declared the proposed plan was not unusual and that it simply provided for a fair system of review on all cases. He pointed to the federal court system and said the provincial courts correspond to district federal courts

as now in existence and that the Court of Appeals would provide a means of establishing a uniformity of rulings on ecclesiastical matters in the Church.

The Rev. Henry B. Washburn, dean of the Episcopal Theological Seminary, Cambridge, was the next to take up the opposition argument. He declared:

"Experience shows that we need no super-tribunal of this kind. I object to the plan also on grounds that neither presbyter nor layman is included in the final Court of Appeals. Moreover, I fear that if this plan is finally adopted, it will be called into practice."

The Rev. Robert Johnston, deputy from Washington, D. C., termed the proposal a dangerous course and asked that the House "let history be the guide in such matters." He expressed a belief that if the plan passed, the ecclesiastical court would be substituted for the jail in ecclesiastical judicial matters.

In closing the debate, Origen J. Seymour, acting chairman of the Committee on Canons, called upon the House of Deputies to "trust the Bishops" and expressed belief that there need be no fear as to the ultimate beneficial results of the plan. He said the Court of Appeals would be an advantage rather than a drawback to the clergy. He termed the present system as lopsided and unjust.

A division of the House on the vote was requested and the final vote was as follows: *Clerical*: yes, 27¾; no, 43; divided, 5. *Lay*: yes, 24; no, 25¾; divided, 5.

Thus the proposal was lost. Immediately the House proceeded to adopt minor amendments to the changes previously made so that the canons relating to trials would conform to the action on the Court of Appeals. As finally passed, the legislation makes provision for provincial courts.

THE FAMOUS MACINTOSH CASE again was a point of contention before the House of Deputies Tuesday afternoon. The House finally adopted a resolution, offered by Reynolds D. Brown of Philadelphia, as a substitute for that adopted in the House of Bishops.

The resolution as adopted calls upon Congress to amend the naturalization laws and the oath of allegiance so that conscientious objectors may be admitted to citizenship provided they are willing to serve the country in time of war in non-combatant positions. The final vote on this was 163 to 81.

The resolution as it came from the House of Bishops called upon Congress to amend existing laws so as to avoid placing citizens in a position of deciding between government and their Christian dictates.

Anson T. McCook of Connecticut offered a substitute for the Bishops' resolution which would have avoided any declaration on the subject, saying it is a controversial subject and the convention should not be placed on record. Monell Sayre of New York offered an amendment to strike out the entire preamble to the resolutions, saying such "are typical of the House of Bishops." This amendment was adopted but was superseded by the resolution of Mr. Brown of Philadelphia, substituting an entirely new resolution.

Thomas E. Robertson of Washington termed the proposal dangerous and inexpedient. He referred to France as "the greatest menace to world peace today."

Mr. Wickersham, in supporting the Brown substitute, said: "I have no sympathy with the man who takes advantage of all the benefits of organized society and refuses to bear its burdens."

Dr. E. J. Randall of Chicago termed the question a political one and opposed any consideration of it. He declared there is a subtle influence working in this country "which strikes at the very foundation of the government," and that the adoption of the resolution would give encouragement to such influence.

OTHER BUSINESS

The Deputies concurred in the nomination of the Rev. William S. Slack of Louisiana as recorder.

The House adopted resolutions from the House of Bishops relating to the Seamen's Church Institute of America, after amending the same. As finally adopted by the Deputies, the resolutions provide for a referee appointed by the Presiding Bishop to determine advisability of changing the name of the Institute so as to avoid conflict with the Seamen's Institute of New York. Legacies amounting to more than \$150,000 are involved in the dispute between the two bodies, both of which are Church-owned institutions.

The Church will undertake work in India under terms of resolutions adopted in the House.

Work in India

Action came on a motion by Samuel Thorne of New York, which calls upon the National Council of the Church to undertake work in India as early as possible and that a three-year trial period be followed. Under terms of the Thorne resolution, not to exceed \$15,000 will be expended for the work and this amount must be raised from sources outside the budget already adopted.

The proposed Indian Work has been a point of contention for some time in the Church.

Gandhi and his place in the religious world was brought into the discussion on the proposal. The Rev. Charles E. Jackson, Grand Rapids, Mich., in support of the plan termed Gandhi one of the great men of the world and said the poverty of India ought to be a great lesson for the United States. He said that India is facing a crisis at the present time and that the Church in America would be missing a great opportunity if it defers definite action on the project for three years, as recommended by the National Council of the Church. The Thorne resolution was a substitute for the report of the Committee on Missions, which offered a resolution drawn up by the National Council and which recommended delay until the next Convention and a continuation of a study which the Council has undertaken.

The Rev. Alexander Allen of California urged delay until disputes between the Church of England and the experiment on Church Union in South India are settled. In answer to Dr. Allen, Mr. Thorne asserted that the Church cannot advance by a policy of timidity. Dr. Howard C. Robbins of New York upheld this attitude, as did the Rev. Dr. B. D. Tucker of Virginia. Dr. Tucker favored the Indian work on grounds that it "would help us to show our real interest in Christian unity and will help us to save our own souls."

Dr. John Wood, head of the Foreign Missions Work of the Church, was called on to express his opinion. There is nothing more important in the missionary work of the Church than to take this venture of faith, he said. He stated the action suggested by the National Council was affected as a means of maintaining the unity of the Church, because of the diverse opinions for and against the Indian endeavor. He concluded that if General Convention passed the resolution, the National Council would strive to carry out its provisions.

On oral vote, the resolution was carried.

VARIOUS MATTERS

The House of Deputies concurred with the House of Bishops in petitioning the United States Senate that the United States become a member of the Permanent Court of International Justice. In bringing up the report, Col. J. Randolph Anderson of Georgia injected a bit of humor into the discussion by saying he wanted to make sure the resolution was passed legally, "because, as a Democrat, this is the first opportunity I have had to vote favorably on the Permanent Court proposition."

Special tribute was paid the Rev. Carroll M. Davis, St. Louis, for his half-century of effort in behalf of General Convention. Burton Mansfield of Connecticut offered a resolution pointing out that Dr. Davis had served two conventions as a deputy and fifteen on the secretarial staff, making a total of fifty-one years. The resolution was adopted with a rising vote.

A resolution offered by Mr. Wickersham of New York calls upon all clergy to cooperate with national, state, and local unemployment agencies in supplying information on the unemployment projects through this coming winter. The resolution was adopted.

Resolutions thanking the people of Denver for their hospitality during the Convention, Denver churches, and those who managed the motor corps which has been at the disposal of the Convention attendants, were offered by Dr. Tomkins of Philadelphia and adopted.

Wednesday, September 30th

ATLANTIC CITY was chosen as the next meeting place of General Convention in 1934 by the House of Deputies, after considerable discussion and debate. The other contending cities were Minneapolis and Cleveland. The Deputies had pre-

(Continued on page 801)

Church Women in Denver

By Ada Loaring-Clark and Virginia E. Huntington

Saturday, September 26th

THIS MORNING'S business session of the Auxiliary was called to order by Miss Elizabeth Matthews. Miss Margaret Weed of Florida and Miss Berry were appointed timekeepers.

LITERATURE FOR THE BLIND

An opportunity to speak on the work of the Committee on Literature for the Blind was given to Mrs. W. J. Loaring-Clark, secretary of the committee. She told of the comparatively little religious literature that has been provided for them and announced the publication of the second volume of Dr. Floyd Tomkin's *Daily Bible Studies*. The two volumes cover six months of the Church year. Hand-transcribers are generously giving their services in making special books for the committee. The Province of the Pacific has organized a group of Auxiliary women as a committee to care for the needs of the blind and in this report of the session one can only touch on "highlights." The speaker asked for practical coöperation in providing calendars and Christmas cards at Christmas time, and also that each diocesan branch of the Auxiliary should include a gift towards the work of the Church for the Blind in their next annual budget. It was announced that a blind young Navajo Indian, now a student in a State College, has offered himself as a candidate for the ministry.

REPORT OF FINDINGS COMMITTEE

As soon as resolutions and recommendations had been presented, Mrs. Edward Cross, chairman of the Findings Committee, gave a preamble to the actual reports in few words.

Mrs. Robert Happ of Northern Indiana, chairman of the group on Family Life, presented her report. The report said that factors that make for unhappy marriages are: 1. Lack of proper preparation; 2. Sexual maladjustments; 3. Selfishness; 4. Economic problems; 5. Family interference; 6. False values; 7. Intemperance of any kind; 8. Psychological factors, lack of balance, and fear of any kind.

There must be a common respect for the rights of others and a sense of economic security is essential to the spiritual aspect of the marriage union. Christian women are bound to emphasize the power of the Christian home to contribute to the building of a Christian nation.

Mrs. Loaring-Clark led noonday devotions.

Monday, September 28th

THE morning's business was called to order by Miss Matthews, followed by the reading of the minutes of Saturday's meeting. Miss Carver of Oregon and Mrs. Patrick of Nevada were appointed timekeepers. It was urged that the Industrial Missions handiwork be used for Christmas gifts, thus helping the work of the Church.

FINDINGS

Mrs. E. M. Cross read the Preamble of Findings, and it was moved and seconded that the Findings of the various committees with the presentation addresses be received and sent to the various diocesan branches.

Mrs. H. G. Lucas of Dallas read the report of the Committee on Property and Economic Conditions, which stressed the duty of stewardship in regard to possessions and the value of personality and urged that we have a knowledge of conditions of production. The report warned of ostentatious spending and urged coöperation with organized welfare agencies.

Mrs. McMillan of South Carolina in reading the report of the Commission on Interracial Contacts, stressed the brotherhood of man. Race-instinct is not an instinct but an outgrowth of example or precept. It is to be counteracted by personal contacts, justice, and friendship governing our relationship. It was suggested that no one should be excluded from worship in any church because of color or race; that special united services be used; that there be repeal of the Exclusion Act affecting Orientals; that new missionaries be given instruction in Comparative Religion.

The report of the Commission on International Relations was given by Mrs. Roger Walke of Maryland, who said that nationalism is contrary to the spirit of Christianity and is a menace to world peace; as a nation we are growing more co-operative and a feeling of our inter-dependence has followed the economic depression. It is woman's responsibility to educate individuals and groups and to create fearless public opinion, as well as to identify themselves actively with peace organizations.

Following prayer by Mrs. Huntington, the morning session concluded with reading of Courtesy Resolutions by Mrs. Barbour of Michigan.

AFTERNOON SESSION

The afternoon session opened with a half-hour address by Spencer Miller, Jr., who spoke on the use of leisure and its relation to unemployment. Leisure is not idleness and labor and leisure are complementary. He suggested that the Church could well use parish houses and church buildings in helping the unemployed to equip themselves for a better future.

Resolutions passed on the various vital points of the Findings resulted in part in the following suggestive ways: Daily intercession for unemployment; study groups on economics; war as a method of settling international disputes incompatible with teachings of Jesus.

The Committee on Religious Thinking Today offered no resolutions but its chairman, Mrs. Deems of San Francisco, summed up her Findings by saying: "What we think about God is of supreme importance and underlies all that had been considered in the other discussion groups. Responsibility for our religious thinking is an individual one." The interest in the matter of Religious Thinking was attested by the fact that the largest enrolment was in these classes.

Tuesday, September 29th

THE morning was spent in routine business and the receiving of miscellaneous resolutions, largely courtesy resolutions for the fine hospitality of Denver citizens, within and without our own communion. The chief innovations sponsored by the hosts of this Convention were the splendid service of the motor corps, and the missionary luncheons with speakers from the foreign and domestic field.

Dr. Mary L. James of the Church General Hospital, Wuchang, urged in view of food and famine conditions in China that the women of the Auxiliary ask their Congressmen if something could be done to dispose of our surplus grain for the use of suffering China. Her resolution was seconded by Mrs. A. A. Gilman of Hankow, China.

The morning session ended with noon-day prayers led by Mrs. Arthur S. Phelps of New Jersey.

FINAL BUSINESS MEETING

A feature of the afternoon was the introduction of the members of the executive board, eight of them newly elected. Greetings from the Woman's Service League of the Church in China were read in English and Chinese. After the passing of more courtesy resolutions, the Doxology was sung, and Miss Matthews declared the meetings of the Woman's Auxiliary for this triennium closed.

Wednesday, September 30th

WHILE the business sessions of the Woman's Auxiliary were completed on Tuesday, it was felt that the culmination and real ending of our sessions came with the corporate Communion in the Cathedral followed by meditations by the executive secretary.

Miss Grace Lindley who for many years has led devotions at noonday during the triennial meetings but who has not done so this time, gave a morning of devotion based on I Corinthians 3 and the closing verses of the chapter.

The first meditation and address was on the Church's

Closing
Devotions

Richness in Fellowship. Personalities are our own, the Christians of the past, those of today, are all bound with the fellowship of the Church in this land, other lands and in the other world.

The second meditation was on Our Possession of Experience, the world; life; death. We must meet, conquer, and fall in line with changed circumstances.

The next was Our Possession of Time. The present and the future time. Our use of time, need for quiet and retreats, which will make the future ours.

The fourth address and meditation was based on Ye are Christ's and Christ is God's. We possess all the above and are possessed by Christ. We live in God.

These meditations were a fitting climax to the triennial—a triennial that has faced grave questions; a triennial that is ready to do all in its power to aid in stabilizing a disturbed world; a triennial in which the women of the Church have informed themselves and who will do all in their power to, in their turn, inform the women at home, so that the women of the Church may present a solid front when they are called to face stern realities that may come in the immediate future.

BROTHERHOOD OF ST. ANDREW SPONSORS NEW YOUTH MOVEMENT

HOLDING that the Church has failed in large measure to attract the interest of young men, plans for a nation-wide youth movement were launched at a conference sponsored by the Brotherhood of St. Andrew in connection with General Convention of the Church, Thursday, September 17th.

At the first of a series of breakfast sessions on the plan held at the Argonaut Hotel under the chairmanship of Courtenay Barber of Chicago, newly elected president of the Brotherhood organization, Mr. Barber said in part:

"After a rather widespread study of present conditions with relation to the interest of young men in the Church, we have concluded that the young man of today is finding little to interest him permanently in Church work. It is evident that if the Church is going to develop future lay leaders, she must immediately provide a plan for challenging youth.

"It is our conviction that youth is not interested in the Church as an amusement agency. He will and is finding his amusements elsewhere than in the parish house. The Church should not attempt to compete with the movies, dance halls, and similar commercial agencies. Youth wants a definitely spiritual job in the Church, and it is in an effort to provide such a job that we propose a nation-wide program aimed definitely toward young men."

Central proposals of the plan include: the organization of boys' work commissions in each of the approximately one hundred dioceses of the country; the holding of annual boys' conferences in each diocese; and the establishment of a national commission to make an extensive study of religious conditions in colleges and universities throughout the country.

HOUSE OF DEPUTIES

(Continued from page 799)

viously voted for Minneapolis, but reversed their stand to agree with the vote of the Bishops.

The Joint Commission on Marriage and Divorce was authorized to include Churchwomen in a consultative capacity in its future work under terms of resolutions adopted. The House of Bishops adopted similar resolutions providing for placing four women on the Joint Commission. This was held objectionable in the House.

Resolutions expressing thanks of the Convention to the Trustees of the Pension Fund for their work in advancing the pension fund were unanimously adopted.

The House of Deputies failed to concur in a resolution from the House of Bishops which referred to the National Council the question of subsidizing the four national Church weeklies and discontinuance of *The Church at Work*.

All business being finally completed, the House adjourned *sine die*.

MAN is the iron and God is the smith; and we are always either in the forge or on the anvil. God is shaping us for higher things.
—Beecher.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published.

FROM ST. ANDREW'S CHURCH, DENVER

To the Editor of *The Living Church*:

THE LIVING CHURCH of September 26th has just come to Denver, and I see that St. Andrew's Church is in for an editorial advertisement that is not very nice. (For all I know the statement is true, but the implications certainly are not.)

I placed this church at the disposal of any clergy attending the General Convention who might wish opportunities of saying Mass. No questions are asked of any of our visiting celebrants, nor any use prescribed. *The American Missal*, the *Anglican Missal*, and sundry altar service books (not to forget the Book of Common Prayer) are provided at preference.

By this tenth day of the Convention twenty-seven priests and four bishops have celebrated 112 Masses. On the Sunday mentioned sixteen Masses were offered. This is a very diminutive church, and all celebrants—without suggestion—have been commendably quiet.

I am sorry that I shall have to muddle through in the face of the disapproval of my letters, but I don't know any better than to be happy that so many clergy have been willing to confer the greatest imaginable honor on a very obscure little church. For the end of the matter, I really think you owe us the reparation of publishing my assertion that, in our native state, we are rather scrupulous in adherence to Prayer Book use.

(Rev.) NEIL STANLEY.

Denver, Colo.

[Certainly we are happy to publish Fr. Stanley's reply to our editorial, and we are sorry indeed if we seemed lacking in courtesy to a parish that was very courteous and generous to its guests. We believe, however, that the rector, and not a visiting priest, was celebrant of the service in question.—EDITOR, L. C.]

UPHOLDING CHURCH PAPERS

To the Editor of *The Living Church*:

HAND IN HAND go industrial depression and financial depression; naturally, as part of a vicious circle. But it should not adversely affect Church papers, messengers of God which "go about doing good." What would we know of other sections of the Lord's Vineyard than our own parish, were it not for the weekly visits of these papers? And surely, surely, in Church households should not our Church weeklies be far more welcome and far more eagerly looked forward to than so-called Sunday papers with their ungrammatical "funnies" and some rather objectionable matter?

I, for one, feel that if the Banner of King Jesus is to remain at the masthead, and not to be half-mast nor down altogether, we, His soldiers and servants, must very much more worthily support the Church papers. All around, I think, private subscription would be found preferable to appropriations from official bodies, for obvious reasons.

May God bless you, Mr. Editor, your staff, your readers, your advertisers, and all who in any manner or measure help along the good work your paper is accomplishing for Christ and His Church.

STERLING BRANNEN.

Fredericton, New Brunswick, Can.

THE MACINTOSH DECISION

To the Editor of *The Living Church*:

THE CRITICISMS upon the Macintosh decision made by certain American missionaries and by THE LIVING CHURCH in its issue of August 22d [Peace and War] are not justified. It is for the United States to say upon what terms foreign-born aliens shall be admitted to citizenship with its duties and privileges. The United States is a political body and its relations with its citizens are political relations. It, naturally, requires political conditions of membership; they are prescribed by law and interpreted and applied by the courts.

Whether the United States is morally justified in requiring its native-born citizens to bear arms in its behalf is another question. Here Dr. Macintosh was not asked to join us. He has perfect liberty to remain as he is. We must remember that the decision is presumably right in law since the highest court has so held. At any rate, I do not think that excitable missionaries are qualified to overrule it. It interferes with no one's religious principles.

ALFRED B. CRUIKSHANK.

Avenue du Parc,
St. Malo, France.

DAILY BIBLE STUDIES

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

SINLESS ANGER

Sunday, October 11: Nineteenth Sunday after Trinity

READ Ephesians 4:25-32.

WE COMMONLY think of anger as sinful, and certainly much sin is often associated therewith. Yet the Apostle writes, "Be ye angry and sin not." Is there a sinless anger? Sometimes men call it "righteous indignation," but that may be, and it often is, a cover for pride. Anger is an emotion aroused by that which seems to us to be wrong. If we are correct in our judgment, then our wrath is justified, and it is the part of a true man to be angry with evil always and everywhere, else he is lacking in character. But the anger must be aroused by the evil rather than against the person who manifests the evil. We are to hate the sin and love the sinner, but our love for the sinner must not make us indifferent to the sin. Indeed, our love cannot have vital power unless it is hostile to all that contradicts or is harmful or degrading.

Hymn 496

Monday, October 12

READ St. Mark 3:1-5.

OUR LORD "looked round about" on those who were seeking to accuse Him, "with anger," but He was sinless. He was angry at their falseness and their disregard of human need, "being grieved for the hardness of their hearts." His anger draws us to Him because it showed His hatred of insincerity and pride. They thought their opinion was right in spite of the fact that the man with the withered hand needed help. Christ did not break the law of the Sabbath by His deed of mercy. Nay, He established the law. It was the meanness and hard-heartedness of the Pharisees that aroused His divine indignation. It would be a sorry thing if we thought God did not hate all evil, and if we did not realize that His perfect nature rebelled against our faults. He loves us, but just because He loves us He hates our evil thoughts and words and deeds, and that is what makes His love so precious.

Hymn 140

Tuesday, October 13

READ Psalm 97:10-12.

IF WE are true Christians we will hate all evil and be angry at it, even as we love the good. And here is where we often err. We do not hate the wrong as we should. He who really appreciates beauty hates ugliness. Robert Burns was right when he sang:

"Chords that vibrate sweetest pleasure
Thrill the deepest notes of woe."

The heroic and unending battle against all that is false and impure moves side by side with the love of truth and righteousness. We are too apt to grow familiar with wrong. All the badness of the world should make us angry and our anger should lead us to battle against sin. Human progress is shown by pressing down wrong as well as by advancing goodness. And while we are to overcome evil with good (Romans 12:21) we must make our good an active force before which evil shall fade away.

Hymn 497

Wednesday, October 14

READ St. Matthew 5:21-24.

CHRIST warned against bitterness and wrath, but He declared that there might be a cause for anger. Shall we not be angry with those who abuse little children, with those who tempt the weak and lead them astray, with those who publicly endorse wrong and injustice? Our anger may not be cruel, but it must be sharp and definite, else Satan, who is the source of all evil, may get the upper hand. Christ taught

reverence for humanity. To call hard names which imply a doubt of the divine creation, He sternly forbade. But He also called for righteous judgment and set an example by His own way of dealing with wrong. He pardoned the erring woman, but He loathed the sin as He stooped and wrote on the ground and sent the conscience stricken accusers slinking away (St. John 8:1-11). Sin was so hateful to Him that He died to conquer it, but in dying He manifested the love of God and His mercy.

Hymn 492

Thursday, October 15

READ St. John 2:13-17.

WE LOVE this manifestation of Christ's righteous anger. What a splendid declaration of His love of holiness it was when He made a scourge of small cords and drove the sheep and oxen from the temple courts and overthrew the tables of the money-changers! He was sinlessly angry: "Make not My Father's house an house of merchandise!" We, too, may well be angry when God's goodness is mocked and men seek to profit through apparent religion! Are we not too easy with those who defy God and exalt themselves rather than the Infinite Father? When we ourselves, alas! lift up earthly gain and forget God, when we plan for ourselves even while we approach the Mercy-seat, are we not faulty? Sometimes our anger should be active and the enemies of justice and truth should be driven away backward. Christianity has a place for zeal.

Hymn 538

Friday, October 16

READ Psalm 30:4-12.

THE CROSS, glowing with love, was also an expression of God's anger with sin. It was the Son of God going forth to war. It was the divine demonstration of holiness. God's anger endured for a moment and the sun was darkened, and then came the morning of joy. Well may we hold Calvary sacred in its message of power mingled with love. We need no philosophy to guide us, nor can we penetrate the holy mystery. But we know that Christ on the Cross was the Victor whose life was given that sin—poor, human sin, yours and mine and everybody's—might be forever branded. It was the holy wrath of God, but it was the proof of His holiness and love! Hence the human hatred of sin! Hence the declaration of power to forgive!

Hymn 152

Saturday, October 17

READ Revelation 12:7-12.

EVEN in Heaven there was war, opening the era of final victory, Satan vanquished forever, and the glorious decree, "Now is come salvation, and strength, and the Kingdom of our God!" It is a mysterious revelation, but it reveals the wrath of God against wrong, and the assured victory. So we are to join with the powers of Heaven in our earthly conflict, a conflict which has a sure ending. We fight by the strength of Christ, and we see not yet the victory, but we see Jesus (Hebrews 2:9), and He is leading us, and the result is sure for us and for the world which God loves. We take heart of hope, but our anger, our hatred of evil, is inspired and we feel the thrill as we battle and pray, the thrill of those who sing the battle-song with the angels of God! Onward we go, and we are not dismayed!

Hymn 533

Dear Lord, teach me how to be angry and sin not. If I truly love Thee, I will hate evil and fight against it. I thank Thee that Thou hast conquered and dost bid me to enter Thy victory and claim it as my own. Only, dear Christ, help me to persevere. Amen.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THE FIELD OF PHILOSOPHY. An Introduction to the Study of Philosophies. By Joseph A. Leighton, Ph.D., LL.D. New York: D. Appleton. Pp. 650, \$3.50.

IN THIS fourth edition, revised and enlarged, this standard work will have increased usefulness. It combines the historical method with the topical or systematic. In the author's own words:

"This book is intended to be an introduction to the *serious* study of philosophy. It is not written for those who wish to dabble in philosophy a little in order that they may acquire a conversational smattering of philosophical terms. Such culture is illusory and misleading. There is no easy road to philosophical insight."

This edition contains three new chapters reflecting the profound influence that scientific discovery is having on philosophic thought. The chapter on Whitehead's Philosophy of Organism gives a critical presentation of his "bafflingly obscure book," *Process and Reality*. Those who wish a much shorter introduction to philosophy may find it in Hocking's *Types of Philosophy*, reviewed in this department a few months ago, but for advanced students Dr. Leighton's volume is almost indispensable. There is a good glossary and a complete index.

FRANCIS L. PALMER.

WILL DURANT'S new book, or perhaps it would be more accurate to call it anthology, *Adventures in Genius* (New York: Simon and Schuster. \$4.00) is irregular in form and inconclusive, but it is highly provocative and certainly well worth reading. It deals entertainingly with the ten greatest thinkers—that is the ten he regards as greatest, and the ten greatest poets. Then he conducts an adventure in contemporary philosophy (Spengler, Keyserling, and Bertrand Russell), in literature (Flaubert, Anatole France, and John Cowper Powys) and then into travel and controversy—a wide area of subjects, but all lightly and suggestively treated. Some idea of his general point of view may be gathered from his introduction:

"The real history of man is not in prices and wages, nor in elections and battles, nor in the even tenor of the common man; it is in the lasting contributions made by geniuses to the sum of human civilization. To contemplate such men, to insinuate ourselves through study into some modest discipleship to them, to watch them at their work and warm ourselves at the fire that consumes them—this is to recapture some of the thrill that youth gave us when we thought, at the altar or in the confessional, that we were touching or hearing God. In that dreamy youth we believed that life was evil, and that only death could usher us into Paradise. We were wrong; even now, while we live, we may enter it. Every great book, every work of revealing art, every record of a devoted life, is a call and an open sesame to the Elysian Fields. Too soon we extinguished the flame of our home and our reverence. Let us change the ikons, and light the candles again."

C. R. W.

IF I BE LIFTED UP. Thoughts About the Cross. By Samuel M. Shoemaker, Jr. New York: Fleming H. Revell Co. 1931. Pp. 179. \$1.50.

TWELVE sermons, earnest, clear, devoid of any element of special attractiveness in style, each centering around some message concerning the Atonement and the Cross. Perhaps the most striking and notable statement in them all is the line in the sermon on "Pride," where the preacher states that "the antidote to Pride is not humility, but gratitude." That is a profound and remarkable statement, and illustrates the underlying theme of all these helpful sermons. One of the twelve sections of the book is devoted to Good Friday addresses on "the Seven Last Words." These, on the whole, do not rise to the level of the powerful sermon on Pride. The book is a welcome addition to any library of current preaching.

J. H. H.

IN *Incompatibility in Marriage* Dr. Felix Adler writes with his usual clarity and forcefulness. He treats of such profoundly important and interesting topics as the woman's spiritual influence in marriage, the revolt against conventional morality, the strain between the older generation and the younger, the spiritual attitude towards old age. To Dr. Adler personality is the essential fact in life, and growth into a more personalized, more distinct personality is the chief aim to be served by the personal relations (Appleton's. \$1.50).

C. R. W.

NORMAN ANGELL, England's well known economist and publicist, has hit upon a very happy idea to teach some much needed fundamental lessons with regard to money. He has devised a game called "Money" and has written a book to accompany it which he calls *The Money Game* (E. P. Dutton & Co., \$6.00). The book is devoted to describing the rules of the game and to discussing some of the underlying principles of money economics. Mr. Angell points out in his introduction that one does not learn the game of bridge or chess through a course of didactic statements and a description of the cards and the principles, but by actually handling the cards under the instruction of an informed teacher. He feels that the science of money ought to be taught in the same way, hence his devising a game to give the average person some idea of its meaning. The game is interesting in itself, as a game, but is valuable as an ingenious means of instruction. The essay is in itself a lively piece of writing and will be found most useful.

C. R. W.

DR. MORRIS FISHBEIN is a clever, popular writer on medical subjects, and maintains his reputation in his latest book *Shattering Health Superstitions* (New York: Horace Liveright. \$2.00). While his treatment is largely facetious, what he really undertakes to do and does do very well indeed is to trace the development of superstition and magic from the Indian medicine man and Egyptian priest to the modern psychoanalyst and Christian Scientist. The question concerns all of us, for most of us must confess a belief in some of the home remedies still being handed down to this very modern generation. Dr. Fishbein is the editor of the *Journal of the American Medical Association*.

C. R. W.

AS AN admirable illustration of the Friend in business one is to be commended to Iola A. Williams' *The Firm of Cadbury, 1831-1931* (New York: Richard R. Smith. \$3.00). The history of this establishment through the century of its existence gives due importance to the humanitarian factors of its development. That they have been an important element in the firm's commercial success there can be little doubt. The public's interest in them is attested by the fact that about 100,000 visitors travel every year to Bournville, just out of Birmingham, where are located the Cadbury factory and the model village in which live the Cadbury employees.

C. R. W.

EDGAR A. GUEST said: "To say I don't need the Church is mere bravado. I needed it when my father died. I needed it when we were married and when our babies were taken from us, and I shall need it again, sooner or later, and need it badly. I am in good health now, and I could, I suppose, get along nicely for a time without a clergyman or choir or even prayer. But what sort of a man is he who scorns and neglects and despises his best friend until his hour of tribulation?"

—Redeemer Tidings.

The Living Church

Established 1878

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

Editor, **FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.**

Managing and News Editor, **CLIFFORD P. MOREHOUSE.**

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OTHER PERIODICALS

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THE LIVING CHURCH ANNUAL. A Church Cyclopedic and Almanac. Annually, about December 15th. Prices: 1931 edition, \$1.00 in paper, \$1.50 in cloth; 1932 edition, \$1.85 in cloth, no paper binding. Postage additional.

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

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

Church Calendar



OCTOBER

- 11. Nineteenth Sunday after Trinity.
- 18. St. Luke Evangelist. Twentieth Sunday after Trinity.
- 25. Twenty-first Sunday after Trinity.
- 28. Wednesday. SS. Simon and Jude.
- 31. Saturday.

KALENDAR OF COMING EVENTS

OCTOBER

- 12. Chicago Post-Convention Dinner at Hotel Sherman.
- 14. New York Clergy Conference at Lake Mahopac.

CATHOLIC CONGRESS CYCLE OF PRAYER

OCTOBER

- 19. Holy Innocents', Hoboken, N. J.
- 20. St. Barnabas' Free Home, Gibsonia, Pa.
- 21. St. Andrew's, Stamford, Conn.
- 22. Sisters of the Tabernacle, Bridgeport, Conn.
- 23. Christ Church, Hudson, N. Y.
- 24. St. Barnabas, Rumford, Me.

APPOINTMENTS ACCEPTED

BARNES, Rev. WILLIAM, Ph.D., formerly in charge of the missions at Theresa, Redwood, and Alexandria Bay, N. Y. (C.N.Y.); has become rector of St. John's Church, Cape Vincent, N. Y. (C.N.Y.)

BOVER, Rev. BARTHOLOMEW, Ph.D., Th.D., of the diocese of Maine; to be assistant rector of Seminario de San Miguel, Santurce, P. R. Address, Romero St., No. 11, Santurce.

CHAPMAN, Rev. BENJAMIN E., formerly rector of Trinity Church, Aurora, Ill. (C.); to be priest-in-charge of St. Andrew's Church, Farm Ridge, Ill. (C.)

CLARKE, Rev. DELBER W., formerly priest-in-charge of St. Clement's Mission, Greenville, and of the missions at Mercer and Grove City, Pa. (Er.); has become rector of Christ Church, Cossackie, N. Y. (A.)

COX, Rev. FRANK, formerly rector of Ascension Memorial Church, New York City; has become a member of the staff of Calvary Church, Germantown, Philadelphia. Address, 252 W. Seymour St., Philadelphia.

HIGGINS, Rev. PAUL J., assistant at Trinity Cathedral, Omaha, Neb.; to be rector of St. Mark's parish, Waterloo, Ia. Address, 908 W. Fourth St., Waterloo.

HONOMAN, Rev. E. M., formerly vicar of St. Luke's Church, Mechanicsburg, with charge of the churches at Enola, New Market, and St. Gerald's, Harrisburg, Pa. (Har.); has become rector of St. Andrew's Church, Harrisburg, Pa. (Har.) Address, 1852 Market St., Harrisburg.

JOB, Rev. SAMUEL H., formerly priest-in-charge of the Advent, Medfield, Mass.; to be priest-in-charge of Church of the Good Shepherd, Fairhaven, Mass. Address, 12 Taber St., Fairhaven.

KETTERSON, Rev. ALEXANDER, rector of St. Luke's Church, Paterson, N. J. (N'k.); to be rector of Ascension Memorial Church, New York City. About November 1st.

MARTIN, Rev. JOHN QUINCY, Jr., formerly non-parochial priest of diocese of Minnesota; has become rector of Calvary Church, Bayonne, N. J. (N'k.) Address, C and 45th, Bayonne, N. J.

NIKEI, Rev. FRANK, formerly curate at St. Peter's Church, New York City; to be curate at St. Martin's-in-the-Field, Chestnut Hill, Philadelphia. Address, 8000 St. Martin's Lane, Chestnut Hill, Philadelphia.

NEW ADDRESSES

IVINS, Rt. Rev. BENJAMIN F. P., D.D., Bishop Coadjutor of Milwaukee, office, 818 E. Juneau Ave.; Residence, formerly 1823 E. Kane Place; 2275 N. Lake Drive, Milwaukee.

ELLWOOD, Rev. DONALD C., of All Saints' Church, Wilmington, Ohio (S.O.), formerly 105 Rombach Ave.; 302 E. Locust St., Wilmington, Ohio.

GODFREY, Rev. NORMAN B., rector of St. James' Church, Batavia, N. Y., formerly 14 Tracy Ave.; 409 E. Main St., Batavia, N. Y.

CORRESPONDENTS OF THE LIVING CHURCH

PHILIPPINE ISLANDS—Omit, Mrs. Bayard Stewart, Manila. Add., Rev. John C. W. Linsley, P. O. Box 1627, Manila, P. I.

MEMORIAL

Kathryn Merritt

In loving memory of **KATHRYN MERRITT**, late secretary of the Girls' Friendly Society for the third province, who passed to the greater life October 9, 1926.

NEWS IN BRIEF

PHILADELPHIA—In the Cathedral Church of St. Paul, Erie, the Rt. Rev. John Chamberlain Ward, D.D., Bishop of the diocese, will celebrate the tenth anniversary of his consecration on October 29th. The Presiding Bishop of the Church, the Most Rev. James DeWolf Perry, D.D., is to be the preacher at the service, and at the anniversary dinner a life-long friend of the Diocesan, the Hon. John Lord O'Brien of Buffalo and Washington, will be the speaker.

MARYLAND—The Rev. and Mrs. Hugh W. S. Powers of Baltimore announce the marriage of their daughter, Virginia, to the Rev. James Archibald Mitchell, on Monday, September 14th, at the Church of the Holy Nativity, Forest Park, Baltimore. Mr. Mitchell has recently joined the staff of the Theological Seminary at Alexandria, Va. He resigned as rector of the Church of the Messiah, Hamilton, on July 1st.

NEWARK—The organization of a central relief board for Pompton Lakes has been effected, with the churches, various lodges, and societies there participating. Christ Church was represented by its rector, the Rev. Kenneth O. Miller.—At a regional service for the Episcopal churches of Passaic, Clifton, and Garfield on the evening of October 25th, which is to take place at St. John's Church, Passaic, the music will be rendered by the combined choirs of the seven churches participating, Joseph A. Wheeler, directing. The Rev. Donald MacAddie is rector of St. John's.—In order to consider problems of present-day living, a class in personal religion for young people has been organized at St. Peter's Church, Clifton, the Rev. George L. Grambs, rector.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT

OF
THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: **DEATH NOTICES** (without obituary), free. **MEMORIALS AND APPEALS**, 3 cents per word. **MARRIAGE AND BIRTH NOTICES**, \$1.00. **BRIEF RETREAT NOTICES** may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. **CHURCH SERVICES**, 20 cents a line. **RADIO BROADCASTS**, not over eight lines, free. **CLASSIFIED ADS**, replies to go direct to advertisers, 3 cents per word; replies in care **THE LIVING CHURCH**, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. **NO DISCOUNTS FOR TIMES OR SPACE.** Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

ADDRESS all copy *plainly written on a separate sheet* to Advertising Department, **THE LIVING CHURCH, Milwaukee, Wis.**

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITIONS WANTED

CLERICAL

CAPABLE, FAITHFUL PRIEST, BUSINESS experience, desires change. Parish, chaplaincy, teaching, or missionary work. Reply, M-650, care of **THE LIVING CHURCH, Milwaukee, Wis.**

PRIEST WITH GOOD RECORD DESIRES correspondence in regard to change of field in a parish or group of missions. References on request. Address, W-701, care **LIVING CHURCH, Milwaukee, Wis.**

PRIEST, YOUNG, SINGLE, SEMINARY graduate, B.A., desires parish or curacy. Address, H-450, **LIVING CHURCH, Milwaukee, Wis.**

PRIEST, MIDDLE-AGE, AVAILABLE FOR supply duty eastern United States. Address, J. B. S., care **GERH. AM, 18 W. 45th St., New York City.**

MISCELLANEOUS

ACCOUNTANT, STENOGRAPHER, TUTOR must have permanent position to complete education. Box B. K-702, **LIVING CHURCH, Milwaukee, Wis.**

CHARGE OF INSTITUTION WANTED BY Churchwoman with ability, success, and good references. Kind disposition. Address, XL-647, care **LIVING CHURCH, Milwaukee, Wis.**

CHURCH WORKER WISHES POSITION IN parish. Good organizer, tactful visitor. Remarkable success with young. Churchwoman with best references. Address ML-648, care **LIVING CHURCH, Milwaukee, Wis.**

CULTURED CHURCHWOMAN DESIRES position as matron in Church institution. Experienced and very capable. Would consider position as companion. Excellent references. Address, W-640, **THE LIVING CHURCH, Milwaukee, Wis.**

ORGANIST CHOIRMASTER, SPECIALIST with unsurpassed credentials desires change. Reply, S-617, care of **LIVING CHURCH, Milwaukee, Wis.**

ORGANIST-CHOIRMASTER, SPECIALIST, of outstanding ability and broad experience, now available. Expert trainer and director. Good organizer. Boy or mixed choirs. Endorsed by leading bishops. Will go anywhere. **ARTHUR EDWARD JONES, 415 Dupont St., Philadelphia, Pa.**

UNLEAVENED BREAD

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar bread. Samples and prices on request.

CHURCH LINEN

NOW 10% EXTRA DISCOUNT ON ALL orders while present linen prices continue. Qualities unchanged. Samples and price list of Pure Irish Linen for all Church uses sent free on request. New, complete Mackrille Handbook, 50 cts. MARY FAWCETT CO., 812 Berkeley Ave., Trenton, N. J.

VESTMENTS

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VESTMENTS AND ALL CHURCH WORK. See Mowbrays displayed advertisement on another page. PAUL S. BUCK, Distributor, 665 Fifth Ave., New York City.

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

APPEAL

WANTED: GIFTS OF CLOTHING FOR elderly priest in chronic department of a city hospital. Height 5 ft. 9. Neck 14. Address SUPERINTENDENT, Box 219, Sayville, N. Y.

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NOTICE

THE SIXTY-NINTH ANNUAL MEETING of the Life and Contributing Members of The Evangelical Education Society of the Protestant Episcopal Church will be held on Thursday, October 15, 1931, in the Board Room of the Society, The Platt Building, 130 So. 22d St., Philadelphia, Pa., at 3:45 P.M., for the election of officers and the transaction of such other business as may be brought before it. S. LORD GILBERSON, General Secretary.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

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

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

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

KHQ, SPOKANE, WASHINGTON, 590 KILOCYCLES (492). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M., P. S. Time.

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

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

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

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

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

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

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

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

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

WRYA, RICHMOND, VA., 1100 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

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

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St. Mary of the Angels, Hollywood
4510 Finley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:00 A.M.

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

District of Columbia

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

Illinois

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

Massachusetts

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

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

Minnesota

Gethsemane Church, Minneapolis
4th Avenue South at 9th Street
REV. AUSTIN PARDEE, Rector
Sundays: 8, 9:30, 11 A.M.; 7:45 P.M.
Wed., Thurs. and Holy Days.

New Jersey

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

New York

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

New York

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Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.;
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Evening Prayer, 4:00 P.M. Week-days (in
chapel): The Holy Communion, 7:30 A.M.;
Morning Prayer, 10:00 A.M.; Evening Prayer
(choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

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Sundays: 8, 10, 11 A.M., 4 P.M.
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12:20.

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Sundays: Low Masses, 7, 8, 9, and 10.
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Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

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Pennsylvania

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20th and Cherry Streets
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High Mass, for Children at 9:15.
Solemn Mass and Sermon at 11.
Solemn Vespers and Sermon at 8.
Daily: Mass at 7, 8, and 9:30.
Friday: Sermon and Benediction at 8.
Confessions: Friday, 3-5; 7-8. Saturday,
11-12; 3-5; 7-9.
Priest's telephone: Rittenhouse 1876.

Saint Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Mass for Communions, 8:00 and 9:00.
Solemn High Mass and Sermon, 11:00.
Evensong and Sermon 4:00.
DAILY:
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Matins, 9:00.
Holy Days and Thursdays, 9:30.
Intercessions, 12:30.
Evensong, 5:00.
CONFESIONS:
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

St. Mary's Church, Pittsburgh

362 McKee Place
THE REV. THOMAS DANIEL, Rector
Sunday: 7:45 A.M. Low Mass for Communions.
9:30 A.M. Children's Mass.
11:00 A.M. Sung Mass and Sermon.
4:30 P.M. Vespers and Benediction.
Week-day Masses, 7:30 A.M., excepting Mon-
day and Thursday 9:30 A.M.
Confessions 4:00 P.M., to 6:00 P.M., and
7:00 P.M. to 8:00 P.M. Saturday.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Ave. and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30, 9:30, 11:00.
Week-day Masses: 7:00 A.M.
Confessions: Saturday, 5-5:30, 7:30-8:30.

BOOKS RECEIVED

(All books noted in this column may be ob-
tained from Morehouse Publishing Co., Mil-
waukee, Wis.)

Richard G. Badger Co., 100 Charles St., Boston,
Mass.

The New Priesthood. By the Rev. J. Warren
Albinson.

The Century Co. 353 Fourth Ave., New York City.
Contemporary Social Movements. By Jerome
Davis, Ph.D., Yale University. The Cen-
tury Social Science Series. \$5.00.

Prayers for the Christian Year. Compiled by
the Rev. Charles Morris Addison, D.D.
\$1.50.

The Case Against Birth Control. By
E. Roberts Moore. \$2.50.

Cokesbury Press, 810 Broadway, Nashville, Tenn.

Social Progress and Christian Ideals. Edited
by William P. King. \$2.25.

Thomas Y. Crowell Co., 393 Fourth Ave., New
York City.

How Our Government Is Run. A Book for
Young Citizens. By Inez N. McFee. With
Thirty-five Illustrations. \$2.50.

The Model Aircraft Builder. By Chelsea
Fraser. With One Hundred Eighty-five
Drawings and Fourteen Photographs by
the Author. \$2.50.

The Heffernan Press, Spencer, Mass.

Cincinnati Papers. A Record of the Church
Congress in the United States on its Fifty-
seventh Anniversary. With an Introduction
by the General Secretary, Harold Adye
Prichard.

Henry Holt & Co., Inc., 1 Park Ave., New York
City.

We Need Religion. By Ernest Fremont Tittle.
\$1.50.

Horner's, Inc., 231 S. Jefferson St., Chicago, Ill.

Citizen Cole of Chicago. By Hoyt King. In-
troduction by Graham Taylor. \$1.50.

Longmans, Green & Co., 55 Fifth Ave., New York
City.

Out of the Flame. By Eloise Lowmsberry.
Illustrated by Elizabeth Tyler Wolcott.
\$2.50.

McGraw-Hill Book Co., Inc., 370 Seventh Ave.,
New York City.

Divorce. A Social Interpretation. By J. P.
Lochtenberger, Professor of Sociology in
the University of Pennsylvania. \$4.00.

William Farquhar Payson, Inc., 598 Madison Ave.,
New York City.

Through the Lich-Gate. A Biography of the
Little Church Around the Corner. By
Ishbel Ross. Sixteen Illustrations from
Dry Points by Ralph L. Boyer. \$7.50.

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

Barbed Arrows. By Roy L. Smith, D.D.,
Litt.D. \$1.50.

Miraculous Healing. A Personal Testimony
and Biblical Study. By Henry W. Frost.
\$1.50.

Society of S. John the Evangelist, Mission House,
Marston St., Oxford, England.

A Month's Retreat. For Religious. By the
Rev. William Hawks Longridge. \$6.00.

Student Christian Movement Press, 58 Bloomsbury
St., London, W. C. 1, England.

*This Unemployment: Disaster Or Oppor-
tunity.* An Argument in Economic Philo-
sophy Submitted to the Christian Social
Council by its Research Committee. By
V. A. Demant, B.Litt., B.Sc. With a Fore-
word by the Bishop of Winchester. Paper,
\$1.00; Cloth, \$1.60.

The Vanguard Press, 100 Fifth Ave., New York
City.

Graft in Business. By John T. Flynn. Author
of "Investment Gone Wrong." \$3.00.

PAPER-COVERED BOOKS

Cokesbury Press, 810 Broadway, Nashville, Tenn.

Missions Matching the Hour. By Stephen J.
Corey. 50 cts.

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

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

At This Time For Us. Verses and Thoughts
for Christmastide. By Gertrude Hollis.
50 cts.

MISSAL PUBLISHERS DELETE
CUSTODIAN'S CERTIFICATE

MILWAUKEE—The certificate of the cus-
todian of the Standard Book of Common
Prayer will be deleted from future edi-
tions of *The American Missal*, according
to a statement of the publishers, More-
house Publishing Co. This action is taken
in deference to the wishes of General Con-
vention, though it is not required by the
action taken by that body, which amended
the canon law to provide that in future
no new certificate should be given by the
custodian to any book except the Book
of Common Prayer. The publishers an-
nounce that they will print a new title
page for the *Missal* as promptly as pos-
sible, and insert it in all copies of the
book sold thereafter.

EAST CHESTER RECTOR GIVES
BLOOD TO SAVE BOY SCOUT

MT. VERNON, N. Y.—The rector of St.
Paul's Church, East Chester, the Rev.
W. Harold Weigle, is a hero in the eyes
of one boy, at least, due to a transfusion
of blood given by Mr. Weigle to save his
life.

William La Vigna, a 14 year old Scout
of St. Paul's Church, following a tonsil
operation at the Manhattan Hospital, suf-
fered a hemorrhage and his condition
was regarded as critical. The Rev. Mr.
Weigle, his rector, immediately came to
the rescue.

LAY CORNERSTONES OF
TWO NEW JERSEY CHURCHES

PATERSON, N. J.—On Sunday, September
27th, the cornerstone of the Church of
the Holy Spirit, Verona, was laid by the
archdeacon of Newark, the Ven. William
O. Leslie, Jr., acting for the Bishop of
the diocese, the Rt. Rev. Wilson R. Stearly,
D.D. Many of the neighboring clergy were
present, including the Rev. David N.
Kirkby, the Rev. A. Stewart Hogenauer,
the Rev. Douglas H. Loweth, the Rev.
Allen Greene, the Rev. Robert W. Tren-
bath, the Rev. Charles P. Tinker, D.D., the
Rev. John C. Moore, and the Rev. Gordon
T. Jones. The vicar, the Rev. John Thurs-
ton Travis, was master of ceremonies and
Arthur Stonham, treasurer of the Bishop's
Church Extension Fund, made the address.

The articles placed in the cornerstone
included two copies of the *Verona News*,
and one copy each of the Newark *Church-
man* and the 1931 Journal of the diocese.

The Rev. David Stuart Hamilton, D.D.,
rector of St. Paul's Church, Paterson,
laid the cornerstone of the new building
for St. Luke's Church, Paterson, on Sep-
tember 27th. The first part of the service
was taken by the rector, the Rev. Alex-
ander Ketterson. The speaker of the oc-
casion was John Fletcher, of the diocesan
field department.

COMMITTAL SERVICE FOR
DR. VAN ALLEN

EVERETT, MASS.—The ashes of the late
rector of the Church of the Advent, Bos-
ton, the Rev. William Harman van
Allen, S.T.D., will be taken from the
Chapel of the Church of the Advent,
where they now are, to Elmira, N. Y., for
interment in the family lot in Woodlawn
Cemetery, on Tuesday morning, October
20th, at 10:30 o'clock, where the com-
mittal service will be read by the Rev.
William H. Pettus, rector of Grace
Church, Everett, who brought the ashes
to Boston from Europe. Dr. van Allen
died in Munich, Germany, on August 23d.

Congress of Old Catholics in Session At Vienna Favors Intercommunion

Now Up to Vote of Lambeth Representatives — Church Assembly Sessions

The Living Church News Bureau
London, September 5, 1931

THE TWELFTH INTERNATIONAL CONGRESS of Old Catholics, recently held at Vienna, arrived at some important conclusions. It will be remembered that Anglicans and Old Catholics at Bonn in July reached agreement on mutual Catholicity and independence, each communion agreeing to admit members of the other communion to participation in the Sacraments. The Old Catholic bishops, at the meeting in Vienna, have now in synod recognized the validity of Anglican Orders and have come to a decision in favor of intercommunion. The precise terms of the Vienna resolution are as follows:

"Intercommunion consists in the mutual agreement of both communions to the admission of each other's members to participation in the Sacraments. Intercommunion does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all essentials of the Christian faith."

The statement has, of course, to be submitted to the convocations, but it is not likely that the terms will be repudiated. An important and historic step forward in the direction of unity is thus reached. The next step will be the October meeting at Lambeth between the Anglican and Orthodox representatives.

BISHOP BARNES PREACHES AT BRITISH ASSOCIATION CENTENARY

The Bishop of Birmingham, preaching in Liverpool Cathedral last Sunday at the commemoration of the centenary of the British Association, made an interesting survey of the achievements of modern scientific research and speculation during the last hundred years.

A sentence, however, in which the Bishop refers to the Oxford Movement is open to objection:

"That movement," said Dr. Barnes, "set up within the national Church an opposition to scientific method and its results, which unfortunately still continues."

Commenting on this, Archdeacon Rawlinson writes:

"That the fear of what was called 'liberalism' was one of the causes which led up to the Oxford Movement is undoubtedly the case, and Dr. Barnes is historically justified in making this point. But it must also be pointed out that that fear was not confined to the Tractarians; it was shared also by the Evangelicals of the period. The 'fundamentalist' attitude towards the Bible was, a century ago, common form among the orthodox Churchmen of both wings in the Church. Insofar as it survives still today, there is no doubt a reactionary 'Catholicism,' side by side with a reactionary 'Protestantism.' But there is also an 'advanced' Catholicism, side by side with an 'advanced' Protestantism; and equity demands the recognition that it was in fact the spiritual heirs and successors of the Tractarians who were the first theologians effectively to vindicate, among orthodox Churchmen, the freedom both to adopt a critical atti-

tude towards the Scriptures, and to recognize and affirm the compatibility of Christian Theism with the acceptance of scientific theories of evolution."

CLOSER COÖPERATION BETWEEN CHURCHES SUGGESTED

The Friends of Reunion, a Birmingham society which includes Bishop Barnes, the rector of Birmingham, Canon Guy Rogers, and leaders of the Evangelical and Nonconformist churches in the city, have forwarded a letter to the Federal Council of the Evangelical Free Churches. The signatories of the letter are "convinced of the need for some common action by the Churches in face of the influences that menace the cause of the Kingdom of Christ at the present day," and make the following suggestions for closer coöperation in practical work between the Churches:

(a) Local but comprehensive schemes for united evangelism, whereby every side of the life of the community may be influenced;

(b) Common action in defence and extension of Christian standards of morality, such as are involved in industrial and international conciliation, housing, temperance, Sunday observance, public entertainments and sports;

(c) Interchange of pulpits where this would

not be unwelcome to the general opinion of the congregations;

(d) United study of the Bible and of the grounds of our Christian belief, and combined and public witness to the value of the Gospel of Christ;

(e) Periodical meetings wherein the leaders of the local Christian Churches can take counsel together for the needs of the religious well-being of the locality, and come to a united opinion and a common plan of action, on matters concerning the influence of the Church as a whole.

CHURCH ASSEMBLY SESSIONS

The following dates have been fixed for the session of the Church Assembly at Church House, Westminster, in 1932: spring session, February 1-5; summer session, June 13-17; autumn session, November 14-18.

The business at the 1931 autumn session, which will open on November 16th, will probably include:

(1) Benefices (Diocesan Boards of Patronage) Measure, No. 2, on the stage of revision; (2) Report of the Committee on Clerical Service; (3) Report of the Electoral Rolls Committee; (4) Report of the Social and Industrial Commission; (5) Adjourned debate on Surplus Endowments; (6) Motions on Sunday observance and other motions not reached at the summer session; and possibly also (7) a measure to authorize the re-purchase of rights of patronage; (8) A measure to enable limited owners of advowsons to make a declaration of unsaleability.

GEORGE PARSONS.

Consecration of Church By Orthodox Is Viewed By European Correspondent

Travels By Ford Over Mountains to Witness Rite Seldom Seen By Foreigners

L. C. European Correspondence
Wells, Somerset, England, September 20, 1931

THE CONSECRATION OF A CHURCH BY the Orthodox rite—and for that matter, by the Roman also—is a rite full of picturesque and instructive ceremonies that take one back at least to the days of the Church of the Catacombs, and indeed to primitive days older than Christianity.

It is, however, a rite that is not performed very often, though since the rule of the Turk passed away it is more common than it once was, and foreign visitors to Orthodox lands have not often the opportunity of seeing it. As the opportunity was thrown by chance in the writer's way, it is worth describing the ceremony for readers of THE LIVING CHURCH. We had arranged, with a good friend among the Serbian bishops, that when wandering in Balkan lands in the summer we should make a point of visiting him in his palace, but a letter from him had warned us that we were not likely to find him there. "I have to go to South Serbia, to inspect monasteries in the company of our Patriarch," his Beatitude, Irenaeus, had written. "If you find yourself in that district you will hear where we are, so do your best to join us then." A long hunt for his Grace the Patriarch, over strange lands and among strange people, had been the result of this suggestion, but the bishops were run to earth at last in the little monastery of Leshaq. Those who had the duty of guarding his person looked askance at the prospect of admitting two such dusty and travel-stained wanderers

as the writer and his nephew to the august presence, but they agreed to take in a card, a talisman that brought Bishop Irenaeus rushing down the stairs to give us the warmest and friendliest of welcomes. Then came the suggestion. "We go to a remote village tomorrow to consecrate a new church. Will you not come with us to the service?" An early start by car was a necessity, for the village was fifty miles away among the hills, and it was no more than 5 A.M. when we were all upon the road. Nor were our experiences ended there, for some distance from the place we had to halt and change from the splendid patriarchal car to a little "Fordaki" or Ford, for "tin Lizzie," whatever her failings, is the only car that can get over the Serbian mountain tracks, and even then it is advisable to have a Balkan driver—or failing him, an Artillery man—at the wheel. Enroute, we heard from the Bishop the story of the making of this church that was now to be solemnly dedicated to the service of God.

HISTORICAL FACTS

Up to the year 1912, the lands of Southern Serbia were still in the hands of the Turk. It is true that they had been the original home of the medieval kingdom of that name, and it is about their hills and plains that all the ancient legends and ballads of the people cluster most fondly. Nevertheless, these lands were the last part of Serbia to be delivered from the yoke of Islam, and it was not till the Balkan war of 1912 that their brethren were able to welcome them under the Serbian flag. The village that we were making for, Novi Sella, lay isolated among its forest-clad hills, and it had no church of its own, nor one near it. Often leave to build had been sought of the Turk—for under his rule to build a new church was

forbidden, without special permission from high authority, and in theory from the Sultan himself. Leave was never granted, however, for the Turkish officials "could never see the necessity" and the village was not wealthy enough to provide the sum in hard cash that might have opened the eyes of officialdom to the need!

In 1913, as free Serbs, they were of course free to begin, but ere they could do so, the war of 1914 was upon them, and Serbia had to pass through deep and bitter waters indeed. When in 1918 that flood too had passed, a time of recuperation was a necessity, but nevertheless it was not long before the villagers set to work. Men, women, and children of the village toiled to build their church with their own hands, and to build a worthy building of stone (all the village is of wood, combined with panelling of "wattle and daub"), in the old Byzantine style. The paintings of the screen or iconostasis and the frescoes of the wall are a gift too, the work of a local aspirant to artistic fame. Be it admitted that the masonry is rough, though the church is far finer than any house in the village. Let us own, too, that the painting of the local artist is crude to a degree. They are the offerings of the people to One who looketh upon the thoughts and intents of the heart, and not on human skill.

Naturally all the village had gathered to greet the Patriarch as he came, all clad in the picturesque national dress, that in these remoter districts has not given way to the ready-made reach-me-down which alas is so much cheaper! All formed in rough procession, and singing the Serb national anthem we marched in order to the church. Unconsecrated as yet, it stood with all its doors, including those of the screen, wide open, and the clergy entered it to robe for the rite.

In front of the iconostasis stood a little table, bearing the vessels and books that were to be used later in the services, and also a small box of gold, containing—my friend whispered to me—certain relics of a saint. Inside the sanctuary one could see the altar standing ready, a bare cube of masonry, with a little hollow of perhaps four inches every way in its surface, the "tomb of the relics." By the side of it, the great stone *trapeza* or table, a slab of hard stone some four feet square and perhaps four inches in thickness.

This was the point in the ritual that took one back to the Church of the Catacombs. In those days, the tomb of a martyr often served as an altar, and hence in later days the belief took the form that an altar had better be, though it was not necessary, the tomb of a martyr. That is to say, if a martyr was not actually buried under it—and in the great basilicas one often does lie beneath the altar—at least it ought to contain the relics, or some relics, of a saint.

THE CONSECRATION SERVICE

Robing done, the bishops and clergy moved outside the church, to its west end, the table of relics being borne there also, and then the first part of the consecration began, the hallowing of the site. Bearing the relics and the sacred vessels, the Patriarch and bishops marched thrice in procession round the little plot of ground on which the church stood, "beating the bounds," and calling on all present to witness, after appropriate prayers, that this site had been given for holy purposes, and was set apart for them for all time. There was not, as with us, any signing of a deed of consecration; the witness of the elders of a village is enough to prove a fact. Then followed the second

part of the rite, the hallowing of the altar. Solemnly chanting Psalm 21, "Lift up your heads, O ye gates," the Patriarch entered the sanctuary and there, after prayers, took the relics from their case and placed them reverently in the little "tomb," to hallow the altar by their presence there. They were anointed with the sacred chrism, and sprinkled with holy water by means of a bunch of hyssop, the *trapeza* concealing them forever from human eyes. Lifting the great slab and putting it in place was no light task for the group of bishops, but it was duly done. The stone itself was then anointed and sprinkled, and covered with the linen cloths that are the "frontals" of the east, each being marked with the cross with chrism also. Now all was done, and the silken *thysiasterion*, equivalent of our Fair Linen, could be spread upon it, and the Liturgy of Consecration duly begun. As this included not only the full liturgy, but also the hallowing of the sanctuary and fabric by the marking of the cross with full ceremony on them, and also the ordination of a deacon to serve in the new church, the service was a long one. Beginning about 7:30, it was nearly noon before all was done—and this service be it remembered had to be done throughout by men who were fasting, and who had also driven a full fifty miles from their starting point ere they could begin.

It was finished at last, and after exchange of congratulations and thanks, the prelates were allowed to partake of such a meal as the hospitality of the village could provide, the best they could give, as goes without saying, but of the roughest for all that. Scarcely was it done, when the Patriarch was again in his car to start off once more into the hills, there to visit and inspect some little monasteries among the glens of the forests.

One may perhaps be allowed to draw the conclusion that Serbs are not without love for and devotion to the Church of their land—and that Serbian bishops do not altogether eat the bread of idleness.

W. A. WIGRAM.

ST. MARY'S SCHOOL, KNOXVILLE, ILL., TO CLOSE

KNOXVILLE, ILL.—Unable to secure a successor to the Rev. Dr. Francis L. Carrington, whose administration has carried on St. Mary's School, Knoxville, so efficiently since 1919, the trustees have most reluctantly found it necessary to discontinue the high school department for the present. Dr. Carrington, whose illness made necessary his resignation, is continuing the school for younger girls in Knoxville and has transferred the Mid-West School for Boys to Onkama, Mich., on the grounds of Camp Carrington. The trustees are hoping to make needed repairs to the St. Mary's buildings and to re-open all departments as soon as the financial situation permits and a competent rector can be found. St. Mary's School was founded by the late Rev. Charles W. Leffingwell over sixty years ago.

PRINCE TAKAMATSU, brother of the present Emperor of Japan, visited England and the United States last spring. Before he started from Japan the vice-minister of the Imperial Household Department asked one of the Christian professors of our St. Paul's University in Tokyo to give the Prince instruction in the history, belief, and practice of the Anglican communion. The Prince traveled to England with Bishop Matsui, head of the Church in Tokyo, and accepted from him the gift of a Bible in Japanese.

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Archbishop of Nova Scotia Installed As Primate of Canada By Fellow Archbishops

Was Metropolitan for Sixteen Years — Two Vacant Sees Supplied

The Living Church News Bureau
Toronto, October 1, 1931

ON THURSDAY MORNING LAST THE NEW Primate of All Canada, the Most Rev. Clare L. Worrell, Archbishop of Nova Scotia, was installed at St. Paul's Church, Toronto. The Primate was preceded by his chaplain bearing the archiepiscopal cross and attended by Archdeacon Heathcote, prolocutor, and Canon Hartley, clerical secretary of the Lower House. The Holy Eucharist was celebrated by the Archbishop of New Westminster, with the Bishop of Toronto as epistoler and the Archbishop of Rupert's Land as gospeller. After the Nicene Creed the Bishop of Niagara, as secretary of the House of Bishops, read the certificate of election, and the Primate was enthroned by his brother archbishops in a bishop's chair placed before the altar after prayers offered for the guidance of God in his high office. The Primate then gave his blessing to General Synod.

The new Primate was born at Smiths Falls, Ontario, in 1853, the son of the Rev. Canon Worrell, formerly of Oakville. He was educated at Trinity College School, Port Hope, and Trinity College, where he won several scholarships, including the Prince of Wales prize in 1873. He was ordained deacon by the Bishop of Ontario at St. George's Cathedral, Kingston, in 1881, and in 1884 was elevated to the priesthood at Holy Trinity Church, Brockville. He served successively at Gananoque, Brockville, Williamsburg, Morrisburg, Barriefield, and in 1891 went to the Royal Military College as professor of English literature. In 1901 he was appointed archdeacon of Ontario and in 1903 appointed rector of St. Luke's Church, Kingston. The following year he was elected to the see of Nova Scotia. In 1915 he was elected Metropolitan of Canada which carried with it the title of archbishop.

MODERATOR OF UNITED CHURCH ADDRESSES THE SYNOD

Dr. Oliver, moderator of the United Church, made an appeal for further Church union. With him in the representative deputation from the United Church were Dr. Geo. Pidgeon and Dr. James Endicott, ex-moderators, Hon. N. W. Rowell, Thomas Bradshaw, and Dr. Alexander of Hamilton.

SYMPATHY WITH THE MOTHERLAND

Pausing with solemnity in the midst of its protracted deliberations, the General Synod recorded its sympathy for and confidence in the British people in the crisis brought upon it by suspension of the gold standard and its many other difficulties.

With a silent and unanimous standing vote followed by the National Anthem, the assembly passed the following resolution of sympathetic interest introduced by Canon H. F. D. Woodcock and Canon H. J. Cody of Toronto:

"The General Synod of the Church of England in Canada desires to place on record its profound sympathy with the government and people of the Motherland at this time of stress and the assurance of its loyal concern, its prayers, and the confident hope that the people of Britain un-

der the blessing of God, inspired by the sacrifices and triumphs of the past, will be undaunted in the face of present difficulties, and enabled to emerge, strengthened and purified, to continue their great service to God and to mankind."

THE WORK AND PLACE OF THE LAITY

The synod passed the recommendation of the National Commission that there be associated always with incumbents and church wardens a group of laity empowered and entitled to assist in forming policies and in carrying out the management of the parish.

The synod also approved the commission's recommendation for a national laymen's organization with a general secretary appointed by the General Synod.

ECCLESIASTICAL AND CIVIL STATISTICS

Ecclesiastical statistics presented by the Rt. Rev. W. R. Adams, Bishop of Cariboo, revealed a Church population of 806,000. Civil statistics as compiled by the census department of the Dominion show the number of Anglicans as twice that number. One-half the missing Anglicans are in Ontario, one-quarter on the prairies, and one-eighth each in the Maritimes and British Columbia.

This startling condition considered with the admitted problem of reaching the youth in a time of transition and holding adults who either because of lack of information or the unrest of the time are constantly looking for something new was the subject of much discussion. This caused the synod to go on record as strongly in favor of the recommendation by the National Commission that a system of card transfers for people moving from one parish to another and a teaching campaign by the clergy and through books be undertaken throughout Canada.

RELIEF FOR DROUGHT STRICKEN AREAS IN THE WEST

The synod arranged that relief for the drought stricken areas on the prairies should be planned for by the Council for

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COÖPERATION WITH OTHER COMMUNIONS IN ISOLATED DISTRICTS

Coöperation with the other Christian communions in ministering to the people of the outposts and scattered communities was approved as a policy of the Church of England in Canada. Through the bishops the Church will endeavor to reach a working basis which will ensure to those who are without the ministrations of their own Church some measure of Christian instruction and opportunity for public worship.

In placing upon the bishops this commission the synod stressed the point that it should not commit the Anglican Church to any policy of division of territory with other religious bodies, and that it should above all else safeguard the privilege of ministering by priests of the Church the sacraments to our own people.

The Rt. Rev. M. T. Harding, Bishop of Qu'Appelle, led in the discussion which brought the synod to pronounce upon the importance of not giving the impression that the Church was commending to others those of its own people whom it could not often reach with the sacraments. It would be a grave mistake, he thought, to have the idea go abroad that the Church was not concerned about these people.

HYMNAL QUESTION UP TO NEXT SYNOD

The Lower House by a narrow majority approved the preparation of a new edition of the Book of Common Praise after the matter had been ably presented by James Edmund Jones, secretary of the Hymnal committee, who pleaded for an opportunity to include many of the beautiful new hymns written since the book was adopted by the Canadian Church.

On the grounds of the expense involved the bishops threw out the resolution and proposed instead that the Hymnal committee be instructed to find the will of the whole Church in the matter and report to the next session. The Lower House accepted this, with the result that the question is shelved for three years.

ELECTION OF BISHOPS TO SUPPLY TWO VACANT SEES

The Committee of the Provincial Synod of Rupert's Land, consisting of the bishops and of clerical and lay representatives of each diocese, met in Winnipeg yesterday for the election of missionary bishops for Yukon, vacant by the translation of Bishop Stringer to Rupert's Land, and Athabasca, vacant by the resignation of Bishop Robins.

The Rev. Canon A. H. Sovereign, rector of St. Mark's Church, Vancouver, B. C., was elected to the bishopric of Yukon. He is an honor graduate of the University of Toronto, was ordained deacon in 1906, and priest in 1907. From 1906-1909 he was curate at Christ Church, Vancouver, from 1910-1914 lecturer in the Anglican Theological College, Vancouver, and rector of St. Mark's from 1909. He has been commissary in Canada for the diocese of Yukon since 1927, and was appointed a canon of Christ Church Cathedral, Vancouver, in 1929. He is keenly interested in religious education and social service and is a member of the Alpine Club of Canada.

The Rev. T. B. R. Westgate, D.D., field secretary of the missionary society of the Canadian Church in charge of the Indian Residential School work, was elected to Athabasca, but declined on account of the importance to the Canadian Church of his present work. The committee then

elected the Very Rev. R. J. Renison, D.D., of Christ Church Cathedral, Vancouver. After his ordination in 1896 he served as a missionary to the Indians in the diocese of Moosonee, and in 1907 became archdeacon of Moose. He became rector of the Church of the Ascension, Hamilton, in 1912, and archdeacon of Hamilton in 1926. He served as a chaplain with the Canadian forces from 1917 to 1919. In 1927 he was appointed rector of Christ Church, Vancouver.

ELECTORAL COLLEGE FOR THE ELECTION OF A PRIMATE

After consideration of the canon governing the election of a primate sent up by the Lower House, the bishops sent down a revised canon setting up an electoral college, which won the acceptance of the Lower House. Its provisions are in brief as follows:

The Primate shall be elected by General Synod acting through an electoral college to consist of the bishops of the Upper House and the members of the executive council, the electoral college to be summoned by the senior metropolitan when a vacancy occurs to meet immediately before the executive council.

The electoral college shall sit as two houses. The Upper House must submit at least two nominations for Primate. On these the Lower House shall ballot without debate. A majority shall be required in each order for an election. Voting shall continue until a primate is elected or the Lower House asks for further nominations. If no election results after these are received, then election shall be made by the Upper House.

DENVER SEMINAR FIRST OF FALL GOOD WILL MEETINGS

NEW YORK—Seminars, round table conferences, and "town meetings" on inter-religious good will to take place within the next two months are announced by the National Conference of Jews and Christians in a statement issued on the eve of the Jewish high holy days. Newton D. Baker, Prof. Carlton J. H. Hayes, and Roger W. Strauss are the co-chairmen, and Everett R. Clinchy is director of the National Conference of Jews and Christians which was organized four years ago to promote "justice, amity, and understanding between the many groups that comprise America."

The first of the seminars was held in Denver, Colo., on September 29th and 30th. Similar conferences will be held in Los Angeles, San Francisco, Calif., Dallas, Tex., New Orleans, La., and in Birmingham, Ala.

GANDHI PAYS VISIT TO DEAN OF CANTERBURY

LONDON—Mahatma Gandhi, leader of India's seekers for liberty, paid a private visit on October 4th to the Very Rev. Hewlett Johnson, D.D., dean of Canterbury. He attended Evensong at the Cathedral, sitting in the canons' stall.

NEWS IN BRIEF

• PITTSBURGH—The Rev. Louis L. Perkins, rector of St. Paul's Church, Kittanning, has been elected chairman of the general relief committee of Armstrong County.—During the absence of the Rev. Dr. William Porkess, rector of St. Stephen's Church, Wilkensburg, as clerical deputy to the General Convention the services were taken by the Rev. Canons Benson Heale Harvey, John Stanley Taylor, and Thomas Hill Carson. These are three of the five men of St. Stephen's ordained during the present rectorship. A sixth man, Edwin W. Heginbotham, has just entered the Virginia Theological Seminary, Alexandria, Va.



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Bishop Manning Makes Plea to Diocese to Witness for Christ

People Must Come Back to Prayer to Right the World, Says Diocesan—Clergy Conference

The Living Church News Bureau
New York, October 3, 1931

THE BISHOP OF NEW YORK, THE Rt. Rev. William T. Manning, D.D., has returned to his diocese after a summer spent in Maine, regaining his strength and health, and is to preach tomorrow morning at the Cathedral.

At the request of the writer, the Bishop has sent a copy of his sermon the day before. This unusual procedure was resorted to because the sermon is meant to have wider application than to the Cathedral congregation. It is a plea to the diocese. It has to do with the serious times in which we live.

"We are standing at one of those moments in the world's history when the old order is giving place to a new. Nothing can stop this world movement. The only question is which direction is it to take."

In a plea for the realization of a new day of spiritual and moral leadership as the only alternative to the break up of civilization, the Bishop cites three outstanding facts: the Church is not bearing its full witness to Christ; we need a great call to faith in our Lord, who alone can give us guidance in these times; and our weakness is that numbers of professing Christians are not fully converted. The sermon is a call to the people of the diocese to make it their common aim to come back in simple faith to Christ, in such definite acts as daily prayer, Bible study for guidance, confession of sin, and Communion at the altar. The Bishop offers no directions for solving our economic problems and for restoring confidence save those which lie within his province, the guiding of a chief pastor who would call all his people to a complete rededication of themselves to Christ.

LAKE MAHOPAC CLERGY CONFERENCE

The clergy of the diocese have been advised of the program which has been arranged for their fourth annual conference to be held October 14th and 15th at Lake Mahopac. The list of the speakers and their topics is as follows: Bishop Manning on What We Want Our Conference to Do for Us; the Rt. Rev. Thomas F. Gailor, D.D., on the Gospel and the Church; Fr. Bickersteth, C.R., on the Spiritual Life of the Clergy; Dr. W. Cosby Bell of the Virginia Seminary on the Relation of Body and Mind; the Rev. H. E. W. Fosbroke, D.D., of the General Seminary on the Religious Value of the Old Testament; Dr. William Marshall Urban of Yale on the Church and Modern Thought; and the Rev. Frederick H. Sill, O.H.C., on Making Religion Real to Boys.

GENERAL SEMINARY HAS LARGEST ENROLMENT

The General Theological Seminary's 114th academic year began on Wednesday, September 30th. The bursar, Admiral Belknap, states that the enrolment or registration already indicates an increase over the former maximum. Forty-five have been admitted as juniors, the same as last

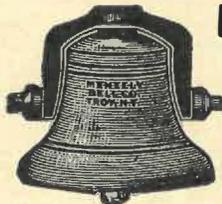
year; others bring new entries to 77 or 78 more than before. The number of dioceses represented is 39 against 29 of 1930-31.

In the personnel of the teaching staff, Professor Shepard succeeds the Rev. Dr. Denlow as sub-dean, the latter having retired and taken up his residence at Glastonbury, Conn. The Rev. Harold N. Renfrew will direct the department of liturgies. A vacancy exists in the chair of Christian Apologetics by reason of the resignation last May of the Rev. Dr. Hodgson, now a canon at Winchester Cathedral, England.

The exterior construction of the new Seabury Hall is practically completed, and it is hoped to have the dedication of the building in January.

ITEMS

The Bishop of Washington, the Rt. Rev. James E. Freeman, D.D., will be the



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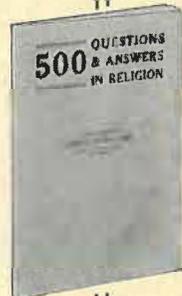
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preacher tomorrow morning at St. Paul's Chapel, Columbia University.

The Rev. Harold N. Renfrew of the General Seminary faculty has, by reason of added duties in Chelsea square, ceased to be a part-time member of the staff at St. Ignatius' Church.

The Episcopal Actors' Guild has issued its report for the year 1930-31. Of special

interest is the list of some forty-five clergy throughout the country who are acting as chaplains of the guild in their communities.

The Rev. H. Ross Greer of Milbrook and the Rev. Daniel Morse Welton of New York are noon-day preachers, each for a week during October, at St. Thomas' Church, this city.

HARRISON ROCKWELL.

Drive for Clothing the Needy Is Instituted By Chicago Young People

Building of Cathedral Gives Place to More Vital Issue — Post-Convention Dinner

The Living Church News Bureau
Chicago, October 2, 1931

A PROGRAM FOR CLOTHING THE NEEDY was announced recently by the Young People's Association of the diocese. The drive to collect clothing necessary for the program starts immediately and will cover the northern part of the state, according to Earle Harrison, vice-president of the organization and, with William E. Whitely, co-chairman of the drive. Parishes will be zoned, each member visited, and discarded clothing collected. Distribution of the clothes will be made just before Thanksgiving through the Cathedral Shelter.

"The present program is a decided change from that followed by the Young People's Association in the past," stated Mr. Harrison. "We have occupied ourselves almost exclusively with promoting an annual May Ball, the proceeds of which for the past six years have gone toward making possible a Cathedral in Chicago. So far we have raised almost \$20,000 toward that end. During the present economic crisis, we have felt the need of doing something more vital. It is not likely that our relief activities will cease at Thanksgiving, for we have the backing of parishes all the way from Waukegan to Freeport."

POST-CONVENTION DINNER AT HOTEL SHERMAN

The triennial post-General Convention dinner of the diocese will be held at the Hotel Sherman on Monday, October 12th, under the auspices of the Church Club of Chicago, according to announcement today by John D. Allen, president, and the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago.

Bishop Stewart, the Rev. Dr. George H. Thomas, rector of St. Paul's Church and dean of the Chicago delegation to Denver; Courtenay Barber, newly-elected national president of the Brotherhood of St. Andrew, who will represent the laymen of the diocese; and Mrs. Charles Spencer Williamson, president of the diocesan Woman's Auxiliary, will be the speakers. Mr. Allen will be toastmaster.

All of the speakers have just returned from Denver and are expected to give their personal reactions on Convention deliberations. Other members of the Chicago delegation also will have an opportunity to speak briefly regarding Denver.

SOCIAL SERVICE PROGRAM PLANNED

A three-day social service program at the Church of the Epiphany, beginning Sunday, October 4th, will feature the Rev. C. Rankin Barnes, acting executive

secretary of the National Council, as speaker at the 11 o'clock service.

Monday afternoon, city mission executives will convene, with the Rev. John F. Plummer, diocesan superintendent of city missions, as chairman. Among the speakers on the afternoon's program are Bishop Stewart; the Rev. Walter K. Morley of Milwaukee; the Rev. George Backhurst of Detroit; and the Rev. J. T. Ware of Cincinnati.

Evening prayer Monday will be followed by a Fellowship Dinner at Chase House, with the Rev. Dr. Duncan H. Browne, rector of St. James' Church, presiding. Fr. Barnes and Edward L. Ryerison will speak.

The last day of the social service program there will be a meeting of the Social Service Department of the Midwest Province, with the Rev. Almon R. Pepper, executive secretary of the Social Service Department of the diocese of Ohio, as chairman.

DEAF WORKERS CONVENE IN CHICAGO

At the third national triennial Conference of Church Workers among the Deaf, Bishop Stewart and the Rev. Dr. Edwin J. Randall, diocesan secretary, will welcome the delegates through the medium of an interpreter.

Its main object is to complete the Endowment Fund of \$30,000 which was started over a year ago. This now amounts to over \$8,000 and is placed in trust with the National Council for work of a missionary nature among the deaf.

Officers of the present conference are: the Rev. Oliver J. Whildin, president; the Rev. Herbert C. Merrill, first vice-president; Harry E. Stevens, second vice-president; the Rev. G. C. Braddock, secretary; and the Rev. H. L. Tracy, treasurer.

PROGRAM CONFERENCES

Every parish and mission in the diocese is entitled to send at least one representative to the annual Laymen's Conference on the Church's Program, October 8th and 9th. The Lay Conference dates are from the 8th to 11th.

Bishop Stewart and Bishop Stephen E. Keeler, the Rev. F. P. Houghton, field secretary of the National Council; the Rev. Dr. Charles E. McAllister, the Rev. Dr. George H. Thomas, the Rev. G. Carleton Story, the Rev. H. R. Brinker, and the Rev. Gowan C. Williams are among the leaders scheduled.

The Clergy Conference begins Thursday evening, October 8th, with dinner and continues until Saturday morning. The Lay Conference opens Friday night with dinner and concludes Sunday noon.

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A church built entirely of glass and supported on rust-proof steel was an interesting plan proposed for a new St. Stephen's Church as the result of a meeting of architects, glass workers, artists,

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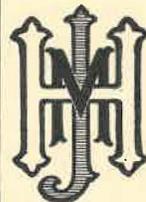
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and members of the parish recently. The Rev. Irwin St. John Tucker, priest-in-charge of the "Little Church at the End of the Road," as St. Stephen's is called, said that an attempt will be made by members of the parish to erect the proposed building as their church home at a later date.

According to B. F. Olson, a specialist in gothic church architecture, glass is the next great architectural medium.

"Building materials for the construction of our modern skyscrapers are steadily mounting in cost. Therefore it is necessary that we find a new and lighter material," he said. "The walls in the new skyscrapers are so thick that they are not economical. A wall of glass, four inches thick, supported on steel, can sustain as great a burden as a wall of masonry two feet thick. Walls of glass can also be cleaned by the weather itself."

CHURCH FILMS OWN MOVIE

The young people of St. Michael and All Angels' Church, Berwyn, will go "on location" for the filming of a real moving picture in the near future, according to announcement by the Rev. Henry Scott Rubel, rector of the church.

A contest to decide the best movie scenario closes soon and the winning plot will serve as a basis for the movie.

Actors and actresses will be selected from among the members of Gamma Kappa Delta, a young people's organization. The play will be directed by Mrs. Rubel.

BISHOP SHERRILL ISSUES APPEAL TO CHURCH FOLK

Must Support Rector in Work of the Church, He Says

The Living Church News Bureau
Boston, October 3, 1931

THE RT. REV. HENRY KNOX SHERRILL, D.D., in issuing a message to all interested in the work of the Church in this diocese, has written briefly and directly upon a matter never touched upon in his visitations for the purpose of holding Confirmation services: namely, the obligation of supporting the parish, the diocese, and the work of the Church throughout the world. The message has an appeal for the freeing of the rector from financial strain and worry, that the spiritual work of the parish may go forward; for the work of the diocese, where the strong must bear the burdens of the weak; for the work of the Church throughout the world and the confidence in the definite administration of missionary work.

EDUCATIONAL BOOKLET ON SALE

The Junior Church on Sunday Morning is the title of a substantial, illustrated booklet that has been sent by the Department of Education of Trinity Church to all parents in that great congregation; for others, it is on sale at the book table this parish maintains. The book describes the plan by which teachers, parents, and children are thinking about religion and trying to put into practice for a family church the ideal of "the united family in Church on Sunday morning." One can guess in a measure how this plan is being worked out, but it takes the book itself to explain briefly how the enthusiasm of the parents in Trinity has endorsed and supported the change from "going to Church school" to "going to Church." A picture, and it is a fascinating one, is drawn verbally of a release from the pressure of "getting the children off to school" on

Sunday as well as on other days of the week; the older members of the family no longer have to care for young children who have been brought home at the exact hour when adults normally start for the morning service. Through the newer plan, the family may have a leisurely breakfast together and start for Church as a family.

TRAINING SCHOOL SCHEDULE

The schedule of courses offered by the diocesan Training School offers a comprehensive variety. Subjects and leaders are: Religious Drama, Harold Lindergreen; The Prayer Book, the Rev. Frederic W. Fitts; The Church Since Apostolic Times, the Rev. Ernest M. Paddock; Primary Methods, Miss Elizabeth Hopkins; Church School Administration, Mrs. Maude Copley; Principles of Teaching, Miss Rosamond Newton; The Life of Christ, the Rev. William M. Bradner; Psychology of the Junior High School Age, the Rev. Charles F. Lancaster. In addition, besides the course on Our Expanding Altar Guild, which was given in detail in THE LIVING CHURCH for October 3d, there is a course on Boys' Work for which there will be special lecturers under a permanent chairman. The service and address on Thursdays is open to the general public without charge and the speakers will deal with the work of the Church at home and abroad, with economic conditions, psychology in religion, and Russia.

ST. MICHAEL'S, MARBLEHEAD, OBSERVES ANNIVERSARY

The congregation of St. Michael's Church, Marblehead, observed by a special service the 217th birthday of their house of worship last Sunday. The records of the church make extremely interesting reading. They refer to good Queen Anne, George III, and the American Revolution. The latter caused a crack in the English church bell (later recast by Paul Revere) and the rector with other Royalists moved to Nova Scotia. Good men remained in the pews and among them was Captain William Blackler, who commanded the boat in which General Washington crossed the Delaware. As one looks at an old print of that popular episode, it is interesting to remember that the boat in which Washington stands is captained by a staunch parishioner of old St. Michael's in Marblehead.

NOTES

The Episcopal Theological School of Cambridge, now starting its sixty-fifth year, enrolled thirty-two men this fall: twenty-three are first year men, three seniors, three middlers, two special students, and one graduate student. The faculty is on duty with the exception of the Rev. Norman B. Nash who is taking a semi-sabbatical during the first half year and remaining with his family in Perry, Me., until November 1st.

Think and Thank was a thought given by the Rt. Rev. Michael Bolton Furse, Bishop of St. Albans, England, on the occasion of the holding of a quiet day for the women of the diocese in Christ Church, Cambridge, last Tuesday. It is a motto from a very ancient English font.

The Religious Life Hour, a broadcast by WBZ on Sunday afternoons, 3 to 3:30 p.m., under the direction of the Province of New England of the Church, will begin on October 11th and continue for eight Sunday afternoons. Kenneth C. M. Sills, president of Bowdoin College, will be the first speaker, and take as his subject Religion and Economics.

ETHEL M. ROBERTS.



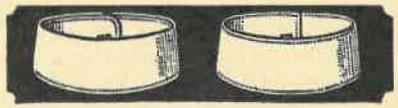
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WILLIAM C. DeWITT, PRIEST

CHICAGO—The Rev. William C. DeWitt, S.T.D., long a familiar figure to Chicagoans and prominent in the diocese for more than forty years, died on September 27th, in Pasadena, Calif., where he had been making his home. Dr. DeWitt's entire ministry was spent in Chicago and where for more than twenty-one years he had been dean of the Western Theological Seminary in Evanston. Temporary interment has been made in a vault at Pasadena.

Born in Tiskilwa in 1860, Dr. DeWitt



THE LATE DR. WILLIAM C. DeWITT

would have been 71 years old on October 31st.

Dr. DeWitt had the distinction of being one of the first three graduates from the Western Theological Seminary. After graduation he became rector of Grace Church, Freeport, remaining there for two and a half years. Then he became rector of St. Andrew's Church on the west side, within a mile of the old location of the seminary. For seventeen years as rector of this parish, he was closely associated with the seminary and its work and, in 1905, he was elected dean of the school.

Graduating from Racine College in 1883, Dr. DeWitt attended the General Theological Seminary for two years, following this with two more years of study at the Western Theological Seminary. He was ordained deacon by Bishop McLaren in 1886, and priest in 1887. He was the author of several religious books, among them being *Decently and in Order* and *A Manual for Instruction of Confirmation Classes*.

Dr. DeWitt resigned as dean of the Western Seminary in 1926 and sought a change of climate in compliance with doctor's orders. Upon his resignation, he was made dean emeritus.

JUAN McCARTHY, PRIEST

HAVANA, CUBA—In St. Luke's Hospital, Havana, on September 27th, the Ven. Juan McCarthy, D.D., archdeacon in charge of Cuban Work, this city, died at the age of 66 following a stomach operation performed August 10th. The

stomach complaint was believed to be the result of internal injuries caused by the kick of a horse twelve years ago. He is survived by his widow, eight children, and several grandchildren.

Dr. McCarthy entered the ministry of the Church in 1907 following years in the service of the Baptist Church as a missionary in South America. Ordained a deacon in 1920 by Bishop Hulse and advanced to the priesthood the next year, he held several charges in Cuba until in 1924 he became archdeacon of that diocese.

Dr. McCarthy wrote several books and hymns, all Spanish translations.

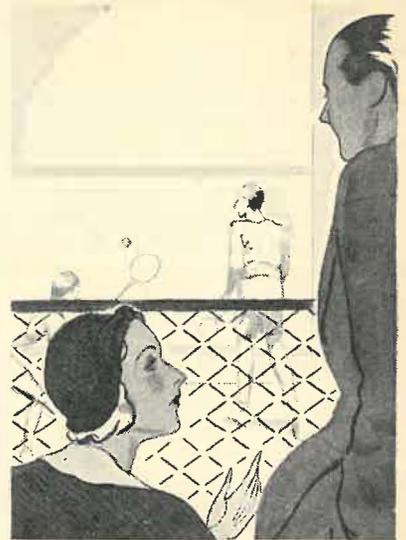
PACA KENNEDY, PRIEST

ROMNEY, W. VA.—While stopping overnight at Romney from a trip to Union with his wife and son, who survive him, the Rev. Paca Kennedy, D.D., of Alexandria, Va., 53 years old, professor of New Testament Language and Literature and also secretary of the Virginia Theological Seminary faculty, was found dead in bed September 11th, his death due to heart disease. Services were held at Zion Church, Romney, the next day and interment made at Charles Town.

Dr. Kennedy received his college education at Roanoke, and in 1902 was graduated from the Virginia Theological School, by which institution he was later awarded his D.D. He was ordained to the diaconate by Bishop Peterkin in 1902, the same year winning a Rhodes scholarship to Oxford from the Sparrow Fellowship. In 1904 on his return to this country he was advanced to the priesthood by Bishop Gravatt. His first charge was Grace Church, St. Mary's, and associated missions. In 1908 he was made professor at the seminary and at the time of his death was the oldest member of the faculty in point of service.

ROBERT K. SMITH, PRIEST

WESTFIELD, MASS.—The Rev. Robert Keating Smith, a former rector of the Church of the Atonement, this city, where he had served for twenty-one years, died October 2d at the age of 66. He was well



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known as an author of books on Slavic subjects.

Mr. Smith was born in Brooklyn, N. Y., August 2, 1865, and graduated from Stevens Institute of Technology in 1889. In 1895 he took deacons orders and the following year was advanced to the priesthood by Bishop Lawrence. The same year he was made rector of St. Paul's Church, Kansas City, Mo. In 1906 he was installed as rector of the Atonement, his last charge, being appointed as national representative of Czechoslovakian parishes.

GEORGE ZABRISKIE

NEW YORK—George Zabriskie, ex-chancellor of the diocese of New York and former Convention deputy, died Sunday, October 4th, in his 79th year.

Mr. Zabriskie, a nationally known layman of the Church, and one of the foremost lay workers of the diocese of New York, died of hardening of the arteries. Since he began the practice of law in this city at the age of 22 he had forged to the front. At the time of his death he was a member of several bar associations of international repute as well as national.

Besides his widow, Mr. Zabriskie leaves three children: George Gray, Margaret F., and the Rev. Alexander C. Zabriskie, of Alexandria, Va. Funeral services were held Tuesday, October 6th, in St. James' Church, St. James, L. I.

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