

Third General Convention Issue

Forty Pages

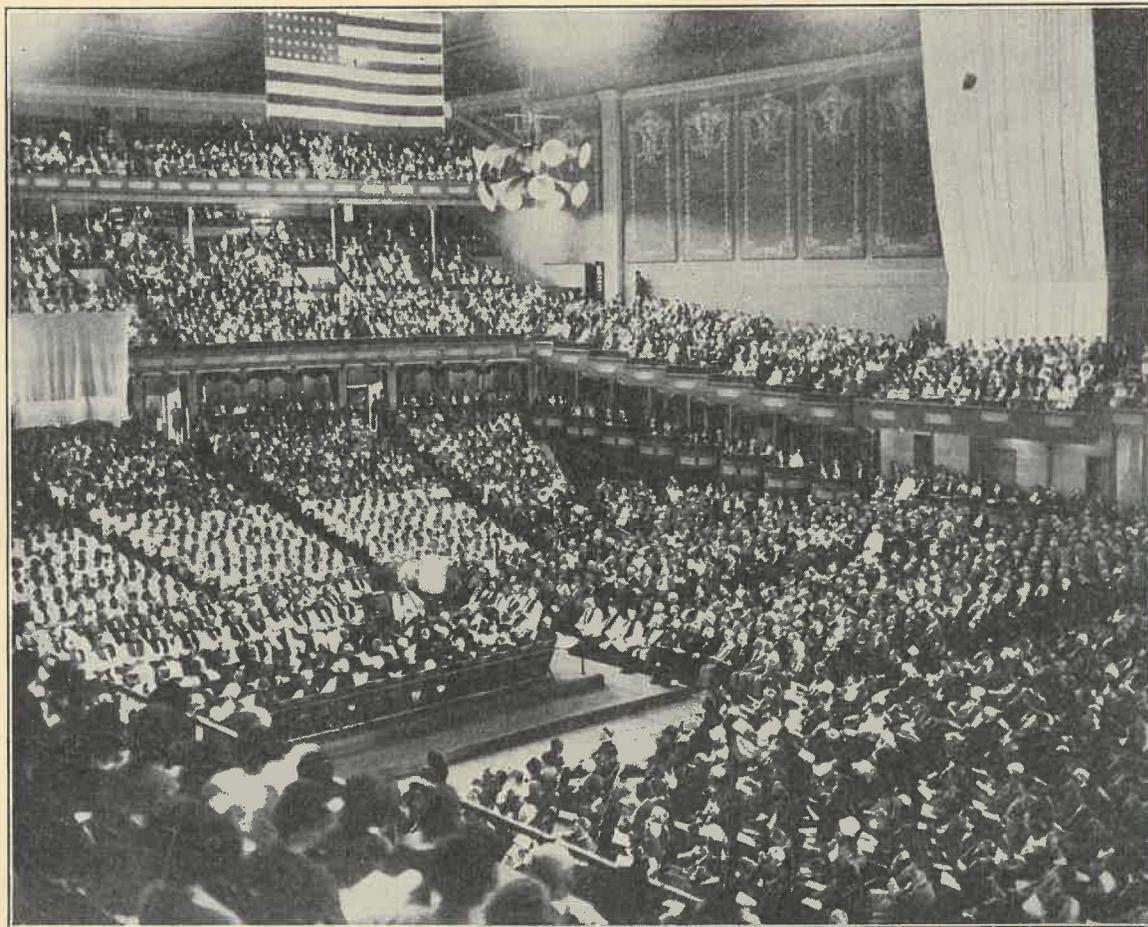
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The Living Church

VOL. LXXXV

MILWAUKEE, WISCONSIN, OCTOBER 3, 1931

No. 23



Acme News Pictures, Inc.

AT OPENING SERVICE OF GENERAL CONVENTION, 1931

A view of the huge crowd which jammed the city auditorium in Denver, Colo.,
during the 50th Triennial Convention

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OF THE
Episcopal Church**

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AC 110 Celluloid Button, "Adventuring With Christ"03
AC 111 Parent's Prayer Card03
AC 112 Teacher's Prayer Card03



Poster AC 205

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AC 205 Announcement Poster25
AC 206 Poster Patterns50

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AC 403 Celluloid Button03
AC 404 Teacher's Prayer Card02
AC 405 Parent's Prayer Card02
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No. 23

EDITORIAL CORRESPONDENCE

From General Convention

The Church at Work

Denver, Colo., September 26, 1931.

IT WAS A GREAT TEMPTATION to entitle this editorial "The Mountain Labored. . . ." Fortunately the temptation was resisted. It is always easy to stand by and say of General Convention, or of any legislative body, "They haven't done anything. They waste time. The world is crying for leadership, for a solution to pressing problems, and they pass little resolutions. The world is asking for bread, and here are the leading minds of the Episcopal Church passing out pebbles."

Such an evaluation of the work of General Convention would be unjust. It is true that much time is wasted, that hours are spent in debate over comparatively unimportant matters. It is true that General Convention has evolved no formula for the salvation of the world, nor for its deliverance from the jaws of the economic Frankenstein that it has created. Critics will not be lacking to point out these facts, which indeed are self-evident.

But what is the purpose of General Convention? Why do the bishops and clerical and lay deputies, and the delegates to the Woman's Auxiliary literally from all quarters of the compass foregather once in three years at a common center? Is it not primarily to integrate the Church as a whole, to exchange experiences gained in many places and under widely differing circumstances, and to aid the Church in moving forward as a harmonious whole rather than as scattered and disconnected independent

dioceses? Entirely apart from what specific legislation is enacted, what actual measures approved, we believe this to be the greatest value of the triennial General Convention of the Church.

As these lines are written, the fiftieth General Convention has been in session here in this city, perched a mile high on the tableland at the base of the rugged Rockies, for ten legislative days, and three more remain, according to its calendar. It does not look, this Saturday afternoon, as if the two Houses can possibly accomplish by Wednesday noon all that still remains on their agenda, but they have voted to adjourn *sine die* Wednesday noon and we doubt whether any amount of parliamentary reconsideration is going to keep the members from making use of the reservations they have made on every train leaving this city on that day. So it looks as if such matters as the proposed Revision of the Marriage Canon, the question of the Placement of the Clergy, and the like, will probably be carried over another three years.

As to what has been accomplished, public interest will probably center on the report of the so-called Committee of Twenty-one, appointed to consider national and world problems. The report of this group, which has been approved by the House of Bishops and doubtless will be approved by the Deputies, is divided into three parts—Industrial Dislocation, Lawlessness and Kindred Topics, and World Peace. It will be objected by many that the report confines itself in the main to



RE-ELECTED

The Most Rev. James DeWolf Perry, D.D., who retains the chair of Presiding Bishop.

summarizing the existing situation in these three matters, and does not make any specific recommendation for remedying the evils that are readily admitted to exist, except that under the last head it does advocate the membership of this country in the World Court.

There is, however, one other recommendation, and while some may scoff at it, we believe it to be an excellent one, and one that, if adopted and faithfully carried out, may prove to have a far wider effect than any man can foresee. We refer to the resolution (which we think is not original with the members of this Convention) calling upon the President of the United States to set apart Sunday, November 8th, and for the Jews and Sabbatarians the day preceding, as a national day of prayer and penitence, and also asking all of our own churches to observe that day in appropriate manner. No man has yet devised a way out of the economic and spiritual morass in which the world finds itself today, and it is idle to censure a committee of General Convention for failing in a week's consideration to find a panacea for all the world's ills. On the contrary, we think that the committee is to be heartily congratulated for reporting in the way it has, rather than trying to effect salvation by legislation, as religious groups are so often tempted to do.

We may as well face the issue squarely. Man, with his increasing power over the forces of nature, has come to regard his own prowess so highly that he has decided (speaking broadly) that he can get along very well without God. He is very much in the position of the shipwrecked sailor who prayed day and night that God might save him from death in the watery deep, and when he sighted a ship, said "Never mind, O Lord, I have found a ship and can now save myself." The human race has been prone to accept any invention, any labor-saving device, any new discovery as a forward step, regardless of what it was or what its ultimate effect might be. Only now are we beginning to realize that perhaps we have not been advancing so much after all; perhaps we have only been getting ourselves into a muddle without the wisdom of finding a way out. But God knows the way out. More, He *is* the Way. Perhaps when we realize that fact and get down on our knees, acknowledging that "we have erred and strayed like lost sheep," He will lead us into the Promised Land.

WE HAVE referred in passing to the Revision of the Marriage Canon and the question of the Placement of the Clergy. It looks at this writing as if neither of these important internal problems of the Church are going to be solved by this General Convention. The House of Deputies debated the former question at great length on Wednesday, Thursday, and Friday, and managed to patch together a compromise canon that is not very satisfactory to anybody in its present form, but that at least might have formed a good working draft for the House of Bishops to consider. Instead of that the House of Bishops on Saturday began independent consideration of an entirely different canon of its own concocting. That means, of course, that a conference committee will be required, and the whole matter will have to be reconsidered by both Houses. How all that can be done by Wednesday, especially when Tuesday morning is to be devoted to the consecration of two missionary bishops-elect, is difficult to see. The other question, that of the Placement of the Clergy, has not yet come before the House of Deputies, but has struck a snag in the House of Bishops and been referred back to the Commission on the Ministry for further study and report to the Convention of 1934. So, too, the proposal to undertake missionary work in India has been postponed for three years.

WE ARE delighted at the reelection of Bishop Perry to be Presiding Bishop of the Church for the next six years, and particularly at the very large majority that he is reported to have received in the balloting for that office. During the short time that he has served in this high office, Bishop Perry has proved himself a wise and statesmanlike leader and has gained the confidence of Churchmen of every school. We may be sure that the national affairs of the Church will be in good hands with him at the helm.

Of the missionary bishops-elect we have little personal knowledge. The Rev. Messrs. John B. Bentley and Efrain Salinas were nominated by the bishops under whom they are to serve as suffragans and have both had wide experience in the fields that they are called to serve.

The Rev. Mr. Bartlett, elected Bishop of North Dakota, has had experience in the promotional work of the Church as a field secretary in the province of the Pacific, so that many of the problems of the episcopate are doubtless already familiar to him. All of these bishops-elect will have many and various difficulties to surmount, and we ask the prayers of Churchmen everywhere for them. Two of them, Messrs. Salinas and Bentley, will already have been consecrated respectively Suffragan Bishops of Mexico and Alaska before the publication of this issue of *THE LIVING CHURCH*—a speed that is probably unprecedented in similar circumstances (though we have not the opportunity of verifying this fact).

With the consecration of Bishop Salinas, a representative of another race is represented in the Anglican episcopate, which already includes bishops of Japanese, Chinese, African, East Indian, and other races as well as those of English descent. The Church in Mexico is to be congratulated upon having a bishop of its own nationality, and it is to be hoped that Bishop Salinas will be successful in unifying and administering adequately the widely scattered missionary work of which, in the absence of Bishop Creighton, he will have the oversight and jurisdiction.

Other changes in the episcopate approved by the General Convention are the acceptance of the resignation of the Bishop of Arkansas and the approval of the election of a Bishop Coadjutor of Alabama. In addition, the division of the diocese of Western New York will necessitate a change in the jurisdictions of Bishops Ferris and Davis. The election of Dr. Budlong as Bishop Coadjutor of Connecticut has also been approved, but the see of Panama Canal Zone has not been filled. For the sake of economy, the neighboring bishops will administer the Canal Zone for another year or two.

SO ANOTHER General Convention is about to pass into history. It has been a pleasant, harmonious convention—one that has minded its own business and done the best it can with the matters coming before it. It has not been a great General Convention, but neither has it been a valueless one. It has inaugurated no great forward movement (unless the proposed new laymen's organization should, perchance, prove to be one), but it has once more brought together Churchmen from all parts of the country and beyond, for mutual conference and encouragement, and for discussion of the problems that are common to them all. And it has called the attention of the world to the need of divine guidance to lead us out of the present unhealthy state of world affairs. That may, in the ultimate perspective of human affairs, prove to be of more importance than perhaps it now appears.

CLIFFORD P. MOREHOUSE.

The House of Bishops

Second Week

By the Rev. Harrison Rockwell

Denver, September 21, 1931.

MESSAGES OF SYMPATHY were authorized by the House, at the beginning of its session today, to be sent to Bishop Webb of Milwaukee, Bishop Reese of Southern Ohio, Bishop Ferrando, Suffragan of Porto Rico, and to Frederic C. Morehouse of Milwaukee, who are prevented by ill health from being present at the Convention; also, a message of sympathy was sent to Bishop Ablewhite of Marquette, whose mother died last week.

Morning
Session

A resolution, introduced by the Bishop of Fond du Lac, providing for a day of fasting and prayer on the Friday before Thanksgiving Day, was referred to the Committee of Twenty-one.

The House concurred unanimously with the House of Deputies in endorsing the plan of Congress to observe in 1932 the 200th anniversary of the birth of the nation's first president. The resolution pledged the full support of the Church in this observance and promised that steps would be taken to bring it before the people of the Church.

The motion of the Bishop of East Carolina, Dr. Darst, was carried, providing that, in view of the times and need of guidance, the Presiding Bishop should summon both houses of Convention to an hour of prayer at the Cathedral.

Approval was voted to the recommendation of the Committee on Foreign Missions that additional episcopal aid in the form of a suffragan be given the Bishop of Alaska.

Consideration of the re-organization of the National Council, presented by the Bishop of Delaware, took up much of the time of the morning session. Canon 60 was amended to provide for two vice-presidents instead of one as at present. It was pointed out by the chairman and by the Bishop of Long Island that the additional cost of \$10,000 would not be more than certain economies assured by officers of the Council. The recommendation of the Bishop of Georgia that in the event of the death of the Presiding Bishop a bishop be elected president of the Council until the next General Convention was opposed by the Bishop of Colorado who maintained that such a one would almost certainly be elected Presiding Bishop. The House voted that in the event of such vacancy the vice-president hold the office of president until Convention. The resolution also was carried which provided for the rotation of office on the part of members of the Council, no one to be again immediately eligible after having served for six years.

The most important portion of this discussion was the proposal to divide the present Department of Missions of the National Council and to create separate departments of Foreign Missions and of Domestic Missions. The Bishop of Colorado recommended an investigation of the department before voting for the creation of an additional department, maintaining that the Committee on Canons does not possess sufficient information to decide such a question. He was vigorously opposed by the Bishops of South Dakota and Georgia, who pointed out that no one except the officers and secretaries of the Council are able to supply the information and that they recommend the canon as proposed. Bishop Reese objected to what he termed the insinuations of the Bishop of Colorado on the inefficiency of the Council. Bishop Barnwell of Idaho stated that the domestic missionary bishops favor this change and that it had originated with them and not from New York headquarters. Finally, upon vote, it was carried by a large majority, favoring the creation of the new Department of Domestic Missions, the other House concurring.

The House received from the Bishop of Michigan, Dr. Page, the reports of the Joint Commission on Architecture and that on Christian Healing, and in both matters approved the resolutions favoring the continuance of the committees with power to add to their numbers, in the event of concurrence by the House of Deputies.

[By Telegraph]

Denver, September 29th.

Both Houses today passed compromise Marriage Canon providing optional court system and nine impediments. Recognizes divorce only for adultery but provides others may apply for admission to sacraments.

AT THE afternoon session the House concurred in resolutions adopted by the House of Deputies, approving the report of the Free and Open Church Association, agreeing to the appointment of a committee of nine to consider the meeting place of the 1934 Convention, and agreeing to the appointment of a joint commission of two bishops, two clerical deputies, and four lay deputies to nominate members of the National Council to fill vacancies occurring at this time.

Afternoon
Session

It was carried by more than the necessary two-thirds vote to change the order of the day from 3 to 4:30 when, in executive session, the bishops would consider the request of a native suffragan bishop for Mexico.

The Bishop of Eastern Oregon, Dr. Remington, presented the report on Church Army. A resolution was passed, expressing to the founder, Prebendary Carlile of England, the appreciation of the House that this organization had been established in this country and that it has had the direction of Capt. B. F. Mountford. The bishops also commended the work of Church Army to our people as deserving of their financial aid, and further, they authorized the Presiding Bishop to appoint three bishops to cooperate with Church Army. Both Bishop Remington and Bishop Littell of Honolulu praised enthusiastically the work of this organization. Opposition was aroused when a resolution was introduced proposing a canon which would commission Church Army workers as layreaders. This on the ground that it was special legislation for a particular group and that there was danger of these lay evangelists developing into a separate order in the Church. Such canonical recognition was defeated in the vote but the Presiding Bishop was authorized to commission them for their work.

The Bishop of Western New York, Dr. Ferris, presented the report of the Brotherhood of St. Andrew.

The Bishop of Tennessee, Dr. Gailor, reported for the Commission on Faith and Order. The important resolution, endorsing the plan for a second world conference in 1937, was carried unanimously.

The Bishop Coadjutor of West Virginia, Dr. Strider, presented the plan of a new organization of laymen, and asked for the appointment of a joint commission of three bishops, three priests, and ten laymen to make a further study of the desirability of such a national organization. It was explained that this plan does not conflict with any existing agency, such as the Brotherhood of St. Andrew, but would place behind all the laymen of the Church an organization similar to the Woman's Auxiliary for the support of the national program of the Church. The resolution, providing for the setting up of this plan if found feasible, was carried.

Tuesday, September 22d

THE LESSON at the opening devotions was read by Bishop Sturtevant, Coadjutor of Fond du Lac.

The Presiding Bishop appointed members of the House to serve on committees as follows: to consider the meeting place of the next Convention, the Bishops of Virginia, Albany, and Los Angeles; and on the joint committee to consider an organization of laymen, the Bishops Coadjutor of West Virginia and Southern Ohio and the Bishop of Wyoming.

The House concurred with the House of Deputies in authorizing the continuance of the Commission on Christian Healing, with power to add to its numbers.

The Bishops concurred also with the Lower House in approving that the headquarters of the National Council remain in New York.

The report of the Committee on Rural Work was presented by the Coadjutor of Mississippi, Bishop Green. The House voted approval of the plan to establish a foundation of \$5,000,000 for the support of the rural work of the Church, referring the matter to the National Council for its consideration with power to act.

The House approved a revision of the canons taking the restriction off the limiting number of members of each department of the National Council.

After considerable debate the House passed by the close vote of 50 to 41 the proposal to change the canons to create a Commission on Ecclesiastical Relations. Bishop McDowell, speaking for the Committee on Canons, said that it was opposed to its adoption. He and the Bishop of Chicago objected to this committee being given canonical standing. The Bishop of Fond du Lac contended that the real authority on ecclesiastical relations was the House of Bishops and that it should not be delegated to the National Council. The Bishop of Georgia declared that this is a matter of great importance and should have canonical status. In this he was given strong support by the Assessor to the Presiding Bishop.

The House approved a change in the constitution on its first reading providing that the one elected Presiding Bishop shall serve until the close of the next General Convention, and so making certain that there be no vacancy in that office between Convention and the following January.

A lively debate developed over the presentation by the Bishop of Delaware of the proposal of the Episcopal Church in America taking up missionary work in India. The resolution authorized the National Council to study the possibilities of the work in India and to report to the Convention of 1934, and also to receive such pledges as might be offered for the support of that contemplated work. The Bishop of Honolulu made a plea for immediate and definite steps toward action in the Indian field and submitted a substitute resolution. This was lost by a tie vote, 47 to 47, including the vote of the chair. The Bishop of South Dakota stated that there is no intention of a financial campaign for this project, and the Bishop of Indianapolis told of several who have volunteered generously to support this venture. The original resolution was adopted by a large majority.

The House concurred with the House of Deputies in approving as the time of final adjournment Wednesday, the 30th, at 1 o'clock, and that the Pastoral Letter be read at the Cathedral at 2:30 that afternoon.

Concurrence also was given to the declaration that General Convention vigorously opposes the commercialization of Sunday, and approves the work of the Lord's Day Alliance.

The Bishops concurred with the Deputies of the Lower House that each diocese and missionary district of the Church shall submit, on or before each February 15th, a statement to the National Council declaring the amount of its apportionment it expects to pay in the ensuing year.

The Committee on New Dioceses reported through its secretary, Bishop Thomson of Southern Virginia, the petition of the diocese of Western New York to be divided into two portions, one to have Buffalo as its see city, and the other to have Rochester. Because of extent of territory, number of independent parishes, number of clergy, and size of endowments, the plan occasioned no debate, and upon vote unanimous approval was given.

The same committee reported favorably on the desire of the dioceses of New Jersey and Newark to make a certain alteration in the boundary line between them, affecting two institutions, but not affecting any parish or mission. The House voted its approval of the proposed change.

The Bishops gave their consent to the request of the diocese of Alabama for permission to elect a bishop coadjutor by reason of extent of territory.

On its second reading, the House adopted an amendment to Article I of the constitution which provides that except when two-thirds of the members of the House of Bishops are present a majority vote shall suffice.

The presentation of the Bishop of San Joaquin of an alternate form for religious services in the House brought forth from the Bishops of Delaware, Maine, and Newark expressions of dissatisfaction with the way in which the House treats this matter. Reference was made to the very satisfactory arrangement which prevailed at Lambeth for conducting the daily

devotions. The new alternative form mentioned above was approved.

The House approved the continuation of the Commission on Army and Navy Chaplains, and gave the National Council authority to make such appropriations to its work as funds at its disposal warrant.

Concurrence was voted in the action of the House of Deputies in approving inclusion of the Lutheran Church in the program of the committee to confer with the Methodist and Presbyterian Churches.

Wednesday, September 23d

THE lesson at the morning devotions was read by Bishop Goodwin, Coadjutor of Virginia.

A message of greeting from the presbytery of Denver was received and a suitable reply authorized.

The first reading of a resolution to amend the canons to permit a bishop or bishop coadjutor to be elected bishop or bishop coadjutor in another diocese or to be bishop of a missionary district, but not within five years of the date of his consecration, was approved. It was pointed out by the Bishop of California, Dr. Parsons, that such a change is to fall in line with Catholic and Anglican precedent, and he expressed the belief of the submitting committee that restlessness and politics would not prevail and that translations would be few if the report is finally adopted. There was read, also, the minority report on this subject, written by the Bishop of New York, Dr. Manning, who is absent from this Convention. The latter contended that life-long tenure of office by a diocesan bishop is one of the strongest assets in the Church, that misfits in the episcopal office are not likely to be called elsewhere, and that, instead, they should resign.

THE BUDGET

In the continued submission of the report of the Committee on the Budget and Program, Bishops Cook and Stewart presenting, the House adopted without dissenting vote the maintenance budget for 1932 of \$4,225,000. Also, the House concurred with the House of Deputies in the resolutions that the budgets for 1933 and 1934 be on the same basis, except that the National Council be authorized to add such sums within 2½% as appropriations warrant; and that the National Council be authorized to prepare a tentative budget for 1935, based upon the pledges of the preceding year, that such a budget may be set forth before the Convention of 1934 for guidance in the canvass of that year.

RESOLUTIONS

A further recommendation of the same committee occasioned debate. A resolution from the Lower House provided that if and when cuts in the budget must be made the missionary work of the Church be regarded as of first importance, and that priority of cuts be applied in this order: administrative work, in the Department of Publicity (specifically in the discontinuance of the publication, *The Church at Work*), in the expenses incident to ecclesiastical and racial relationships, and finally, reductions to work in aided dioceses. This last item brought forth an eloquent plea from the Bishop of Fond du Lac who protested against the discrimination made against aided dioceses and pleaded for one basis for all missionary work, that aided dioceses should not be made to suffer more than missionary districts. It was voted to amend the resolution, omitting this citation and thereby including such work in aided dioceses in the priority consideration given to all missionary work. The resolution then was passed.

Concurrence was voted on the resolution from the other House instructing the National Council to appropriate for administrative costs of the Council a sum not to exceed those of 1929.

Concurrence was voted, also, on the resolution presented in this House by the Bishop of Long Island, providing that the quotas of the several dioceses for 1932 are hereby fixed at an average between that of the past triennium and that of the proposed budget, less 3% which will be covered by miscellaneous incomes.

The report of the committee to confer with Methodists and Presbyterians (and from now on with Lutherans) was presented by Bishop Parsons. The House adopted the resolutions: providing that the committee be continued with power to fill vacancies, and to confer upon lines of approach other than moral.

OTHER BUSINESS

Bishop Parsons presented for Bishop Rhinelander the report of the Commission on Deaconesses. A resolution was passed approving the statement of Lambeth Conference that that of deaconesses is the one branch of the ministry of the Catholic Church recommended for women. The House further recommended that the Church Pension Fund take steps to provide pensions for deaconesses. The joint commission was ordered continued.

The House elected the following bishops as trustees of the General Theological Seminary to serve until 1937, as recommended in the report on this institution presented by the Bishop of Kyoto, namely, the Bishops of Western Michigan, Dr. McCormick; Maine, Dr. Brewster; Western Massachusetts, Dr. Davies; Bishop Rhinelander; and the Bishop of New Hampshire, Dr. Dallas. The separate house committees on the Seminary were voted united in a joint committee.

Concurrence was voted favoring the resolution that the National Council be instructed to make appropriations to aided dioceses only after careful examination of the need.

The House approved the resolution presented by the Bishop of East Carolina that seven bishops be appointed to cooperate in an advisory capacity to the Brotherhood of St. Andrew during the coming triennium.

The Bishop of Mississippi, Dr. Bratton, introduced a resolution to investigate the First Century Christian Fellowship and like groups and to report on the practical value of the same. The Bishop Coadjutor of Southern Ohio and the Bishop of Nebraska vigorously opposed such action, and upon the motion of the Bishop of Lexington to table the resolution the matter was dropped by a unanimous vote.

THE VACANT SEES BILL

The greater portion of this afternoon's session was taken up with the matter of providing bishops for missionary districts now vacant or in need of additional episcopal aid. Concerning the Canal Zone, it was voted to postpone such action for one year, until the 1932 meeting of the House. In the meantime that district will be served by the Bishops of Porto Rico, Haiti, and Louisiana.

The suggestion to deal similarly with North Dakota was strenuously opposed by the Bishops of Delaware, Colorado, and West Texas. Bishop Johnson declared that North Dakota would be a poor place on which to economize. The House voted to fill that vacancy.

The Bishop of Indianapolis, Dr. Francis, succeeded in his plea for an open session of the House during the nominations.

The veteran hero of the Alaskan district, Bishop Rowe, was permitted to nominate the suffragan he had asked for, namely, the Rev. John Boyd Bentley, archdeacon of the Yukon.

Likewise, the Bishop of Mexico made the only nomination of a native priest to serve as suffragan of that district, namely, the Ven. Efrain Salinas.

Fifteen priests were nominated for North Dakota as follows and in this order:

The Rev. Paul Roberts of Colorado by the Bishop Coadjutor of Minnesota; the Rev. Hiram R. Bennett of Harrisburg by the Bishop of Harrisburg; the Rev. Howard R. Brinker of Chicago by the Bishop of Chicago; the Rev. William Burrows of Indianapolis by the Bishop Suffragan of Los Angeles; the Rev. A. E. Clattenburg, D.D., of Pennsylvania, by the Bishop of Pennsylvania; the Rev. Theodore S. Will of Lexington by the Bishop of Lexington; the Rev. F. B. Bartlett of the National Council by the Bishop of Idaho; the Rev. W. L. Essex of Quincy by the Bishop of Northern Indiana; the Very Rev. K. B. O'Ferrall of Michigan by the Bishop of Ohio; the Rev. A. R. McKinstry of Albany by the Bishop of Albany; the Rev. E. R. Morgan of Upper South Carolina by the Bishop of Upper South Carolina; the Very Rev. H. S. Brewster of North Dakota by the Bishop Coadjutor of Montana; the Rev. George Davidson, D.D., of Los Angeles by the Bishop of Nebraska; the Rev. H. R. Harrington of North Dakota by the Bishop of South Dakota; the Rev. C. T. Warner of Washington by the Bishop of New Mexico.

PRESIDING BISHOP'S SUCCESSOR

There was referred to the committee on amendments to the constitution a report on the status and work of the Presiding Bishop, one resolution in which provides for an assistant to him who shall be a bishop and who shall succeed him in the event of his death or resignation during term of office.

The election of the bishops for missionary districts and of the Presiding Bishop will be held on Friday morning in St. Barnabas' Church.

Thursday, September 24th

BISHOP LARNED, Suffragan of Long Island, was the lector at the opening devotional period.

BUSINESS ROUTINE

The joint committee to nominate candidates for the office of Presiding Bishop reported through the Bishop of San Joaquin, and, according to canonical requirements, submitted the names of three, which were: the Bishop of Rhode Island, Dr. Perry, the present incumbent; the Bishop of Washington, Dr. Freeman; and the Bishop of California, Dr. Parsons.

The resignation of the Rt. Rev. Dr. James R. Winchester as Bishop of Arkansas, presented by reason of long-continued illness, was accepted by the House with great regret. On motion of Bishop Thomson an expression of sympathy and regret was authorized to be sent to the resigned Bishop of Arkansas.

The House adopted a resolution that there be appointed by the Presiding Bishop and the chairman of the House of Deputies a joint committee of five bishops, five presbyters, and ten laymen to study the whole question of the needs of missionary districts and aided dioceses, together with a study of local receipts and of the use of help given missionary projects within aided dioceses; said committee to report a year prior to the next General Convention, thus providing valuable guidance in making up future budgets.

A very important matter came before the House in the recommendation of the Committee on Budget and Program that consideration be given to the matter of the boundaries of missionary districts. This was presented by Bishop Maxon of Tennessee. It was voted to consider that matter in executive session. One member of the House stated to this correspondent that he considers this proposal of as far-reaching importance as any matter with which Convention will deal. There is evidently a great deal of dissatisfaction with the present arrangement, whereby dioceses and districts are guided chiefly by state boundary lines. It was pointed out that much greater efficiency has been achieved in this very locality where Convention is meeting by the merger in 1919 of the former district of Western Colorado with this diocese. Bishop Remington's suggestion that Eastern Oregon, Spokane, and Idaho be taken as a specific consideration was lost by vote.

Bishop Perry was accorded the privilege of speaking on the office and work of the Presiding Bishop. He stated that he does not approve the recommendation of the committee on this subject that a bishop be provided to assist him in this office and who shall have the right of succession in the event of a vacancy, but that the needs will be met, in his opinion, by the aid of the vice-presidents of the National Council.

ON MARRIAGE AND DIVORCE

When Bishop Page of Michigan came forward to present the report of the Joint Commission on Marriage and Divorce it was recognized that the long-awaited moment of greatest interest to the House had arrived. Dr. Page presented his report by title but spoke at length on his subject. He pointed out that it seemed to him a remarkable achievement that such a report had been prepared of which the fourteen members had agreed on six points, differing only on the seventh, and that the vote upon the seventh section was 11 to 3. The Bishop claimed that the stricter attitude toward divorce had failed completely in solving the social problems caused by unhappy marriages, and cited the steadily increasing divorce rate in England and Canada where no exception is permitted. He stated that in one year 1,300 Canadians came to this country to take advantage of lax conditions here. In the face of such the Church, he contended, must adjust its stand.

Continuing, the Bishop of Michigan pleaded for extensive education on the meaning and responsibilities of marriage to be given from childhood through adult life. It must extend to the clergy for, he pointed out, the charge is constantly made by neurologists and psychiatrists that the clergy are not competent to deal with many of the social problems confronting them. Further, there is need of definite citation by the Church of the grounds for annulment, and there is nothing now in the canons to direct the clergy in the matter. Especially must we seek to interpret the mind of Christ. Forgiveness and mercy are the outstanding characteristics of His teaching. While we find texts forbidding remarriage, the Bishop maintained that few of us depend for our interpretation of the mind of Christ upon separate texts; rather, we seek to see the whole picture that He

presented in dealing with people and their problems. Our guide is the mind of the Church. And we find the Eastern Church permitting divorce, and in the Roman Church its practise of nullity. The Protestant bodies have their means, while we of the Anglican communion stand hard and fast in this whole matter. It is not a matter of lowering our standards but of meeting a need in the spirit of Christ; the Church has always faced the temptation, the speaker declared, of sitting in judgment and forcing people by legislation to be good. He contended that if the proposed canon, submitted in this majority report, is passed, we will have less remarriage of divorced people than at present, and that it will remove condemnation from the man and woman who want to live a better life in matrimony. It will be understood that Bishop Page was presenting the report on the subject of Marriage and Divorce which has been printed in full in the Church and secular press and which has aroused widespread discussion in the past few months, especially in respect to its seventh article providing for remarriage by priests of the Church of those who have been divorced for any cause.

The minority report of this commission, signed by the Bishop of New Jersey, and the Rev. Drs. C. R. Stetson and H. C. Robbins, was presented by Bishop Matthews. This report substi-



"IN YE OLDEN DAYS"

The historic stage in which Bishop Brewster of Maine was transported through Denver streets.

tuted for the objectionable section 7 of the majority report the resolution that any person whose former marriage has been dissolved for any cause by a civil court and who has been remarried by civil authority may apply to the ecclesiastical court of his diocese or district for the recognition of his or her communicant status or for the right to apply for baptism or confirmation in this Church.

The Presiding Bishop asked the Committee on Canons to report before vote was taken on the above, whereupon the Bishop of Alabama submitted a proposed canon acceptable to his committee. This canon prohibits the remarriage by a priest of this Church of any person divorced for any cause; one whose marriage has been annulled or dissolved by a civil court may apply to his bishop or ecclesiastical court to have the said marriage declared null and void by reason of any one of eight impediments to marriage; when such declaration has been made by the bishop the person may be married by a minister of this Church as if he had never previously been married, one year elapsing after the granting of the civil decree; a person married otherwise than as the Word of God and the discipline of the Church allow but desirous of baptism or of receiving Holy Communion may have his desire presented to the bishop by a presbyter for the godly judgment of the former.

Friday, September 25th

THE Bishops spent the morning at St. Barnabas' Church in a closed session for the purpose of choosing three bishops for missionary districts and for electing a presiding bishop to serve through General Convention of 1937. As is customary, this business meeting was preceded by a celebration of the Holy Communion; the Presiding Bishop was the celebrant. At 1 o'clock, three and one-half hours after the beginning of this

session, their task was completed and the results of their balloting made known. The Rev. John Boyd Bentley is the Suffragan Bishop-elect of Alaska; the Rev. Efrain Salinas, Suffragan Bishop-elect of Mexico, and the Rev. Frederick Bethune Bartlett, a general secretary of the Field Department of the National Council, Missionary Bishop-elect of North Dakota. The office of Presiding Bishop was filled by the reelection of the present incumbent, the Rt. Rev. James DeWolf Perry, Bishop of Rhode Island. It has been given out with some evidence of authority, although not officially, that Bishop Perry received 86 votes against 15 going to the two others nominated, Bishop Freeman and Bishop Parsons. The choice of Bishop Perry seemed a foregone conclusion long before today's election. The whole Church has known of him and his work as Presiding Bishop in the year and a half since his election to succeed the late Bishop Anderson in that office, but General Convention has afforded to a great many their first opportunity to meet Bishop Perry and to see him presiding day by day at the sessions of the House of Bishops. On every side one hears the most enthusiastic expressions that the Bishop of Rhode Island is our Presiding Bishop and President of the National Council. His executive ability and marked charm of personality have won for him a host of new admirers here at the Denver Convention.

IN OPEN SESSION at the capitol this afternoon the House approved a resolution, sponsored by Capt. Richmond Pearson Hobson, condemning the illicit narcotic drug traffic, petitioning Congress to ratify the action of the Geneva Convention, and urging the Church of this country to participate in the movement to end this traffic.

Afternoon
Session

The Bishop of Washington, as chairman of the Committee of Twenty-one, presented the report of that committee with three resolutions, which were adopted. They provide for approval of the report as reflecting the mind of this Convention, for the setting apart of Sunday, November 8th, the Sunday nearest Armistice Day, as a day of prayer and penitence; and, for requesting the President of the United States to designate that Sunday (together with the day preceding for the observance by Jewish people) as a day of prayer for all people of the nation.

The report discusses industrial dislocation first, and states that the world today faces a social crisis of the first magnitude. We must meet immediate needs in the lives of others as Christians; we must provide for the future security of the worker, especially for those in smaller industries. If compulsion by the government be necessary to provide unemployment insurance for all, the report advocates that.

The prevalence of lawlessness was deplored and condemned, especially on the part of those on whom falls the burden of greater responsibility. It is within the province of the Church only to recommend an intelligent discussion on the value of the Eighteenth Amendment to discover the informed opinion of the people of the nation. We need Christian leadership to return to the principles upon which our liberties were established, and it is our duty to put down lawlessness of every sort. Under the heading of World Peace the report rejoices that our nation is one of the signatory powers of the Kellogg-Briand Pact, and appeals to our government to base its policies upon that Pact. Christians should back up the coming Disarmament Conference by prayer and by every other means available to them. The report believes our country should reconsider our relation to the League of Nations, and states its belief that our membership in the World Court would contribute greatly to the stabilization of the world.

This report, which it is planned to print in full in a future issue of this paper, will commend itself to Churchmen by the sincerity of its desire to make an expression of value in this present crisis, by the courage with which the committee faced its difficult task, and by reason of its practical resolutions entirely within the province of the Church's service to the world. It is of interest to know that while the appointed committee was preparing its report, the House of Bishops was approached by representatives of clergy of other Christian denominations in Denver and urged, most earnestly, to issue such a pronouncement as this is at this time.

The House voted down the suggestion of the Bishop of Kansas that this report take the place of the usual Pastoral Letter of General Convention to be issued by this House. His desire was to get this before all our people. But the bishops listened with approval to the plea of the Bishop of Fond du Lac

who urged that the announcement of the day of prayer be accompanied with a preamble calling upon our people to recognize their sinfulness, of which the present crisis is the result. It was voted that when the call to observe the day goes out to the Church it shall include the preamble suggested by Bishop Weller and which was presented in the House last week.

The resolution of the Bishop of Massachusetts, Dr. Sherrill, was adopted; it provides that the President of the United States be informed that it is the sense of this Convention that our government urge a substantial reduction in armaments at the 1932 conference.

ACCUMULATION OF UNFINISHED BUSINESS necessitated an evening session today. The schedule provided the most strenuous day of the Convention for the bishops, with the morning devoted to the elections, followed by an afternoon session from 3 to 5, and meeting again from 8:30 to 10:30 at night.

The evening period was devoted to a consideration of the report on the Placement of the Clergy. The Committee on Canons reported that it had considered the report and had referred it back to its sponsors, the Department of Religious Education, without recommendation. It was then presented for that department by the Bishop of Delaware. He stated it to be a most important matter and deserving of extended consideration. Our Church has, he declared, the weaknesses of other systems. We

Evening
Session



"IN CONFERENCE"

Bishop Stewart of Chicago and Bishop Ivins of Milwaukee discussing affairs of the day. The Rev. Harold Holt is the accompanist.

avoid the position of the Roman Church where clergy are appointed to parishes, and if, in the freedom similar to congregational polity, one of us tries to place himself he at once loses caste. In an episcopal Church the bishop should have a voice in the placement of the clergy. The debate waged for a time between the recommendation of the report that the bishop and standing committee nominate three priests at a time to the parish seeking a rector and that adopted by the Fifth Province and presented by the Bishop of Ohio, Dr. Rogers, which made the same plan a matter for the bishop without the standing committee. The Bishop of Liberia pointed out the difficulty there would be in placing white clergy in his district where his council of advice is made up of Liberians. But the Bishop of California declared that it should not be left to the bishop alone, that the standing committee represents the clergy and vestry. Dr. Taitt, Bishop of Pennsylvania, pointed out inevitable difficulties in getting some parishes to accept the recommendation of a bishop wishing to place men of his own policies. The Bishop of Colorado stated that he desires no nominating privilege but rather veto power. The Bishop of Massachusetts made a speech which quickly cleared the air, pointing out that he deplored so much machinery in such a matter, that it is, above all else, a pastoral relationship, that he wants no nominating or veto power, that the frequent summoning of a standing committee in a diocese where there are vacancies often presented an impossible requirement. It was apparent that the House, like the Committee on Canons, could not recommend the report, and when the whole matter of placement was referred, in a resolution by the Bishop of Atlanta, back to the Department of Religious Education, it was adopted by a vote of 42 to 26.

Saturday, September 26th

IT WAS REPORTED from the closed session of the House of yesterday that the bishops had given their approval to the election of the Rev. Dr. Frederick G. Budlong to be Bishop Coadjutor of Connecticut.

The Presiding Bishop made the very interesting announcement that he has taken order for the consecration of the Rev. John Boyd Bentley, Suffragan Bishop-elect of Alaska, and of the Rev. Efrain Salinas, Suffragan Bishop-elect of Mexico, to take place at 7:30 A.M. on Tuesday, September 29th, St. Michael and All Angels' Day, at St. John's Cathedral, Denver. To have a consecration occur but four days following election is without precedent in recent years, at least, but the reason therefor is apparent in the case of bishops-elect who are present at the time of General Convention and who live in distant countries where there is not a requisite number of bishops for consecration to the episcopal office.

The House adopted a resolution presented by the Committee on Canons which removes the present limitation banning married women from eligibility to the office of deaconess.

The Deaconess
Bill

A further resolution was amended, following the pronouncement of Lambeth Conference on the duties of a deaconess. This provides that such may prepare candidates for baptism and confirmation, assist in Holy Baptism as befits her office, in the absence of a clergyman to baptize infants, to conduct the choir offices, and to preach, except at the celebration of the Holy Communion.

THE HOUSE voted the continuance until 1934 of the committee on the status and work of the Presiding Bishop. Bishop Perry declared that the matter needs further study because at present the Presiding Bishop has no jurisdiction or official residence beyond his own diocese.

The bishops adopted a resolution empowering the Presiding Bishop to nominate an assisant bishop to whom he may assign certain duties, and who shall, in the event of the inability, resignation, or death of the Presiding Bishop, carry on the duties of the office until a successor to the Presiding Bishop is elected.

A resolution was adopted providing that the United States Senate be advised that it is the sense of this House of Bishops that the United States should be urged to become a member of the World Court. This was presented by Dr. Oldham, Bishop of Albany.

The remainder of today's session was occupied with consideration of the matter of marriage and divorce. The House has received the majority and minority reports on this subject from the commission on the proposed Marriage Canon, one from the House Committee on Canons and one adopted by the House of Deputies. Because of the status of the discussion at the present, this correspondent's report of the same is being deferred until next week when a review of the whole debate in this House can be presented.

THE FIRST CENTURY CHRISTIAN FELLOWSHIP MOVEMENT

DENVER, COLO.—Upon invitation of several of the bishops, including the Presiding Bishop, the Rev. Samuel Shoemaker, Jr., rector of Calvary Church, New York, and leader of the First Century Christian Fellowship Movement, arrived in Denver Wednesday, September 23d, with a "team" of his disciples. The same evening he began to hold meetings somewhat along the line of the Buchmanite house parties, and these will be continued until the end of General Convention.

Among those in the Fellowship group are Mr. and Mrs. Albert H. Ely, Jr., members of a prominent Long Island family; Mrs. J. Herbert Smith, wife of the associate rector of Calvary; Mrs. John Bland, also of that parish; Dr. Irene Gates, member of the staff of Roosevelt Hospital and director of the Grace Chapel Clinic, New York; Dr. Philip Marshall Brown, professor of International Law at Princeton; Miss Olive Jones, former president of the National Education Association; the Rev. John Henry Brown, of Louisville, Ky.; and James Newton of the Firestone Tire and Rubber Co.

REPORT OF THE COMMITTEE OF TWENTY-ONE

(Joint Committee on National and World Problems)

BY HOMER W. STARR

FOR the first time, members of the General Convention meeting in Denver were given an opportunity to discuss such issues as World Peace, Industrial and Economic Dislocation, and Lawlessness, when the Joint Committee on National and World Problems (properly referred to as the Committee of Twenty-one) held an open meeting at the Brown Palace Hotel on Tuesday evening, September 22d.

About fifty delegates and visitors attended the meeting with the expectation that proposals for complete disarmament, a statement concerning prohibition, and suggested remedies for the prevailing unemployment would produce heated discussion.

But prohibition was not discussed at all; only one brief speech was made with reference to disarmament; and the entire discussion, which lasted for two hours, centered around the problem of unemployment.

No action was taken by the committee and no resolution adopted which would have indicated the mind of the gathering on any of the issues.

THE UNEMPLOYMENT PROBLEM

The remedies suggested for the unemployment situation ranged all the way from a proposal that employers be forced to make the same provision for a reserve fund for the maintenance of employment and wages in times of depression as is now generally made to safeguard dividends, to a proposal by a committee from the Denver Ministerial Alliance that the nation and the world be called to the observance of a day of humiliation, fasting, and prayer.

One visitor suggested that all acquired wealth be forfeited to the state on the death of the owner and redistributed to those who had need. The same speaker also recommended that sterilization by a government agency be made available to all desiring that surplus population might be reduced.

Several urged the appropriation of large amounts from public funds for the immediate construction of needed public works so as to provide jobs for the unemployed. Others, however, pointed out the fact that the use of modern machinery in such work called for the labor of a comparatively small number of men and that therefore such artificial methods of increasing employment would have but little effect.

Various illustrations of the displacement of men by machines were given as a principal factor in the present situation; but it was recognized that we cannot hope to eliminate the use of machinery and return to the hand labor of an earlier and simpler day. The only remedy for the cause of unemployment will be found, as it has been found before, in a gradual process of readjustment.

One speaker urged a "back to the farm" movement as the only hope of providing a means of living for the hosts of idle industrial workers now crowded in the cities.

"Wages and not profits must be the first charge against industry," said the speaker. "Human need must have priority values. Shall wages and security of employment be guaranteed by the voluntary action of our industrial leaders, or must it eventually be forced upon them by governmental action?"

"If men were kept steadily employed at high wages, so as to maintain the purchasing power of the public, there would never be a 'financial depression' and the workers would have

no need of unemployment insurance or old age pensions," said another.

In answer it was pointed out that the present depression has followed the most prosperous period this nation has ever known, during which steady employment was available and wages the highest ever known in history. The lesson is that men do not when times are prosperous set aside a reserve of savings against a future need. They are, on the contrary, led into extravagance and unnecessary spending; and installment buying and high pressure salesmanship are largely responsible for our present distress. People do not usually get into trouble until they first get into debt; and the trouble today is that all over the world nations as well as individuals have, through extravagant spending, accumulated a huge debt which we are now under the necessity of liquidating. We have played the fool, and now must pay the penalty of our folly. The message of the Church should be directed toward a new character-building whereby our people would be once more trained in habits of self control and thrift.

A more optimistic note was struck by another speaker who pointed out that during the panic of 1893 no one then could possibly have conceived of the tremendous growth and development of this country which was to characterize the next thirty years. So no one today can clearly see the way out of darkness into light. But he can have faith to believe that the way will be found; and the present distress may be only the way—the painful way—by which God is re-shaping the character of the American people, leading them to a truer sense of values, and bringing them in the end to better things.

SECOND GENERAL CONVENTION WEEK SUMMARY

The two Houses:

¶ Re-elected the Bishop of Rhode Island as Presiding Bishop.

- ¶ Elected the Rev. John Boyd Bentley Suffragan of Alaska.
- ¶ Elected the Rev. Efrain Salinas Suffragan of Mexico.
- ¶ Elected the Rev. Frederick B. Bartlett Bishop of North Dakota.
- ¶ Approved holding of second World Conference in 1937.
- ¶ Approved formation of a national organization of laymen.
- ¶ Approved continuing national Church headquarters in New York.
- ¶ Asked National Council to continue study of the possibilities of our taking up work in India and to report to 1934 Convention.
- ¶ Gave consent to election of a Coadjutor in Alabama.
- ¶ Approved division of the diocese of Western New York.
- ¶ Approved proposed amendment that diocesan bishops be eligible for election in other dioceses.
- ¶ Approved sum of \$4,225,000 for maintenance budget for 1932.
- ¶ Authorized Church Pension Fund to prepare for pensioning deaconesses.
- ¶ Approved election of Dr. Budlong as Connecticut Coadjutor.

In addition the House of Bishops:

- ¶ Adopted report of Committee of Twenty-one and approved national day of prayer on November 8th. [To Deputies.]
- ¶ Referred report on placement of clergy back to its sponsors.

The House of Deputies:

- ¶ Amended and adopted a new Canon 43, of Matrimony. [To Bishops.]

THE COMMITTEE OF TWENTY-ONE

THE seven Bishops to serve on the Committee of Twenty-one, as listed in the House of Bishops report, and referred to in the editorial in THE LIVING CHURCH, September 26th:

The Rt. Rev. James E. Freeman, D.D., Washington
 " " Benjamin Brewster, D.D., Maine
 " " Charles Fiske, D.D., Central New York
 " " Edward L. Parsons, D.D., California
 " " G. Ashton Oldham, D.D., Albany
 " " William Scarlett, LL.D., Missouri
 " " Henry Knox Sherrill, D.D., Massachusetts

Representatives of the House of Deputies appointed Monday, September 21st, by President Phillips are:

Clergy

R. T. Phillips, South Carolina
 W. A. R. Goodwin, Virginia
 Charles Clingman, Alabama
 J. Howard Melish, Long Island
 R. W. Woodroffe, Michigan
 Charles F. Blaisdell, Tennessee
 Samuel Tyler, Rochester, N. Y.

Layty

Henry D. Harlan, Maryland
 Z. C. Patten, Tennessee
 E. G. Moon, Iowa
 H. N. Laffin, Milwaukee
 C. P. Overfield, Utah.
 Reynolds D. Brown, Pennsylvania
 John Bryan, Virginia

The House of Deputies

Second Week

By Clifford P. Morehouse

Denver, September 21, 1931.

MONDAY was budget day in the House of Deputies. Just after the noon prayer for missions, the Rev. Dr. Karl M. Block of St. Louis, chairman of the committee on budget and program, presented Report No. 1 of that committee, calling for a budget for 1932 of \$4,225,000—approximately the amount budgeted for the current year, but later cut by some \$700,000. In the hour before the noon recess, the proposal was subjected to searching attacks by many who thought that the psychological effect of demanding as large a budget as ever for the Church while individual incomes and budgets were being generally reduced was unwise. When Dr. Phillips' gavel fell at 1 o'clock and the deputies filed out for a two-hour recess, it looked as if the adoption of the full budget as recommended was doomed to failure.

The Budget

Evidently luncheon made the deputies more optimistic, for it was clear shortly after the House reassembled that the tide had turned in favor of adopting the budget as recommended. Perhaps the most effective argument was that of Dr. Block, who pointed out that the record of the past twelve years shows that the most generous giving of the Church has been in the worst and not the best business years. For instance, it was pointed out that in 1919, an excellent business year, a total of only \$1,472,949 was given, while in 1920, a bad year, the total for missions amounted to \$2,969,121. It was pointed out that 1930, in the face of loudly proclaimed difficulties, showed an increase over both 1929 and 1928. These figures refer to direct annual missionary giving, which are supplemented by invested funds and other resources.

Pleas for sympathy for Churchmen were brushed out of the argument when it was shown that they average less than two per cent of their incomes for the work of the Church. An educational campaign was needed, it was said, to convince the whole membership of the Church that its missionary enterprise should be regarded as a first lien. In connection with the total of the budget, it was declared that since this never had been inflated in recent good years, there was no necessity that it be deflated now. Every item, it was pointed out, was a legitimate item of actual maintenance. Many speakers declared that periods of depression in the secular world were times of opportunity for the Christian Church. Any lessening of courage, they said, would merely tend to lower the general morale while a courageous attitude toward the future would tend to heighten morale.

A final eloquent appeal challenged not only the deputies, but the Church as a whole, to look, as it were, through the Cross with its challenge to sacrifice into the faces of thousands of men and women laboring in mission fields at home and abroad for the Christian ideal; into the faces of tens of thousands of sick being healed in Christian hospitals; of world-wide need for Christian education; and see if it could dare, in the face of such a challenge, to sound a retreat.

Following the adoption of the complete budget, Dr. Block presented the committee's Report No. 2, stating that the committee did not approve the recommendation of the National Council that the budget be automatically increased two and one-half per cent annually for the years 1933 and 1934, but did recommend an annual increase at the discretion of the Council within this figure. This resolution was carried, as was that in Report No. 3, authorizing the National Council to set a tentative budget for 1935, subject to the action of the General Convention of 1934. Still another resolution proposed by the committee and passed by the House was one providing that if cuts in the budget should become necessary they should be made first in the Department of Publicity, especially by the elimination of the *Church at Work*; second, in the Department of Ecclesiastical Relations; third, in the appropriations for aided dioceses and continental missionary districts.

The naturalization and citizenship question was again

brought into the House by Reynolds D. Brown of Pennsylvania, who presented a resolution calling upon Congress to pass a law making it possible for an alien to become a citizen without taking an oath to bear arms in any and all future wars. This motion was ruled out of order by the president, Dr. Phillips, as the rules of the House preclude reconsideration of a subject upon which a motion to reconsider has once been put and lost. An appeal to the House sustained the chair's ruling, 233 to 219.

Naturalization and Citizenship

It was voted to amend Canon 14, section 5, sub-section 2, by adding the words "who has a seat and vote in the House of Bishops," the effect being to debar other bishops from a vote of ratification in the election of a bishop when such election occurs just before a session of the Upper House. The amendment must be approved by the bishops before it becomes final.

Routine

Dr. Chorley of New York, tendering his report as custodian of the archives of General Convention, reported that the New York Historical Society had agreed to preserve these, subject to recall by the Church, and the House thereupon passed a resolution of thanks to that body. Various other reports were received and approved during the afternoon—that of the Commission of Evangelism, one resolving that the headquarters of the National Council remain in New York, and others. A resolution by a deputy from Michigan, providing for the sterilization of criminals and insane persons, was laid on the table. Other memorials, petitions, and resolutions were referred to appropriate committees, whence they will be reported at a later session.

Tuesday, September 22d

THE much-heralded memorial to General Convention protesting against the use of *The American Missal*, which originally was reported to bear more than 7,000 signatures but which now appears to have only 5,030, was presented to the House of Deputies Tuesday morning by the Rev. Dr. Maxon of

Morning Session

Michigan, and was referred back to him as chairman of the Committee on Canons. This was the signal for the submission of other resolutions on this subject, one by Roswell Page of Virginia and one by the Rev. Dr. Stetson of New York. These, together with two which the Committee on the Prayer Book graciously relinquished, were also referred to the Committee on Canons.

Another important resolution presented this morning was one by the Rev. Dr. J. Howard Melish of Brooklyn, dealing with Unemployment Insurance. This was referred to what has come to be known as the Committee of Twenty-one, which announced that it would hold public hearings on the questions committed to it beginning this evening. A change in the personnel of this committee was also announced by the chair, Reynolds D. Brown of Pennsylvania having been appointed to succeed Edward H. Bonsall of the same diocese.

CONVENTION ADJOURNMENT RESOLUTION

The end of the fiftieth General Convention was sighted this morning, when the House of Deputies adopted a resolution (subject to concurrence by the bishops) that the Convention adjourn *sine die* at 1 o'clock next week Wednesday, September 30th, the closing service and reading of the Bishops' pastoral to be held at 2:30 the same afternoon. This will make the Convention of 1931 the shortest since the days before the recent revision of the Prayer Book was begun.

ALABAMA TO HAVE COADJUTOR

A deputy from a diocese which he termed "Alabahmer" asked consent to the election of a bishop coadjutor, and the House, apparently identifying the strange diocese, voted its consent, subject to that of the bishops.

UNITY WITH DENOMINATIONS

A report of the commission on conference with Methodists and Presbyterians was submitted by the Rev. Dr. George F. Dudley, declaring that increasing harmony between these religious bodies is evident and that organic unity between the three is not deemed impossible of attainment. The report further declared that the commission is certain that "the function of the Church is not to govern or to seek to govern political action, but to further the influence of Christian principles in society," and included an account of the Atlantic City conference with northern Methodists and Presbyterians. Later in the day there was adopted a resolution calling upon this commission to extend its relations during the next triennium in the direction of the Lutheran Churches as well as toward the Methodists and Presbyterians.

BUDGET REREFERRED TO COMMITTEE

A lively debate over the method of expenditure of funds for aided dioceses was referred back to the Budget Committee, as many deputies felt that in the form it was presented it might result in too great a centralization of authority in the National Council. A resolution that the administrative costs of the National Council for 1932 should not exceed those of 1929 was passed, despite the fact that the House was evidently quite in the dark as to the amount of the 1929 expenditure. This matter was explained by the treasurer, Lewis B. Franklin, as was a complicated average quota computation system passed unanimously later in the day. In the latter case, the Budget Committee was obviously prepared for opposition, but no deputy was sure enough of his grounds to oppose the resolution, so it passed without debate.

OTHER BUSINESS

Other matters acted upon Tuesday were an amendment to the canons clarifying the regulation of Church congregations by the bishop, as opposed to church buildings by the rector, and one recognizing the power of suffragan bishops to ordain. Both of these were passed, as was a resolution presented by Dr. Chorley calling for a joint commission to study the advisability of establishing a Church historical review. All of these matters go to the bishops for concurrence.

TUESDAY AFTERNOON'S session lasted little over an hour, and was chiefly characterized by the efforts of the chairman of

Afternoon
Session

the Committee on Dispatch of Business to find something for the House to do. A resolution providing for the appointment of a commission of five bishops, five presbyters, and five laymen to study the whole question of the status of Negroes in the Church was adopted after some debate, and sent to the bishops.

THE ORDER OF DEACONESSES

Dr. Howard C. Robbins of New York presented three resolutions dealing with the office of Deaconess. The first, accepting the Lambeth declaration that this was the only order of the ministry that could be recognized for women in the Anglican communion, was adopted after a considerable debate, in which several deputies protested against the description of deaconesses as constituting an order of the ministry. A second resolution, dealing with pensions for deaconesses, was referred to the committee on pensions, while one authorizing the continuance of the Commission on Deaconesses was carried. The first and third of these resolutions require the concurrence of the House of Bishops.

OPPORTUNITIES BEFORE CONVENTION

Unanimous consent was granted the Rev. Dr. Melish to read a letter from former Governor Sweet of Colorado, published in a local paper, pointing out the opportunities for service that lie before General Convention at this time. For want of something better to do with it, the letter was referred to the much-imposed-upon Committee of Twenty-one, which appears to be an excellent residuary for all matters that don't seem to fit in anywhere else.

Wednesday Morning, September 23d

AN UNSUCCESSFUL EFFORT to reconsider the action taken yesterday with reference to the status of deaconesses was the opening action of today's session of the House. The Rev. E. Aigner Powell of Indianapolis moved reconsideration of that action, explaining that he thought it discriminated

unfairly against Religious communities for women in the Church.

In executive session, the deputies approved the election of the Rev. Dr. Frederick G. Budlong of Greenwich, Conn., to be Bishop Coadjutor of Connecticut. Dr. Budlong is a member of this House. The ratification of his election by the Deputies makes it unnecessary for the consent of a majority of standing committees of continental dioceses to be obtained.

Division of the diocese of Western New York into two dioceses was approved, as was the readjustment of the boundary line between the dioceses of Newark and New Jersey. Both of these actions require the concurrence of the House of Bishops. The difficulty raised yesterday as to appropriations for aided dioceses was ironed out by the Budget Committee, which brought in a new report requiring careful investigation and supervision of funds appropriated for such dioceses. This proposal was approved by the House, and sent to the Bishops for their concurrence.

The Committee on Canons, to which had been submitted the report of the Commission on Marriage and Divorce, together with several substitute revisions of Canon 43, brought in a report on this important subject, which was made the first order of business for this afternoon. The further adventures of the proposed Marriage Canon will be found in the article beginning on page 759 of this issue.

An amendment to the constitution, providing that the Presiding Bishop may be elected by a majority of bishops present at the election, instead of a majority of all entitled to vote, was passed. This measure goes to the House of Bishops for concurrence, and if passed by them must come up at the General Convention of 1934 for ratification.

The House concurred with several measures enacted by the House of Bishops, notably the authorization of a five million dollar fund for the creation of a Rural Church Foundation, as proposed by the Commission on Rural Work, and the acceptance of the report of the Commission on Christian Healing, with a provision for continuing that commission.

The House voted to accept the report of the Commission on the World Conference on Faith and Order, presented by the Rev. Dr. Floyd W. Tomkins of Pennsylvania, and sent it to the Bishops for concurrence. This report includes endorsement of the plan for holding a second World Conference not later than 1937, and also carries an appropriation of \$5,000 a year for the expenses of the commission, which is to be continued.

A NATIONAL LAYMEN'S ORGANIZATION

Spirited discussion was aroused by the proposal, which came down from the House of Bishops, that a commission of three bishops, three presbyters, and ten laymen be appointed to consider the advisability of a new Church-wide laymen's organization, and, if they judged it advisable, to inaugurate a plan for one. Opposition to the proposal was voiced by E. H. Bonsall of Pennsylvania, Courtenay Barber of Chicago, and the Rev. Dr. William H. Milton of North Carolina, all of whom contended that such an organization would interfere with existing organizations for men, notably the Brotherhood of St. Andrew and the National Federation of Church Clubs. Mr. Bonsall proposed an amendment instructing the commission not to act, but to study the question and report back to the next General Convention. This amendment was opposed by George M. Block of Missouri, the Rev. Charles Clingman of Alabama, Roswell Page of Virginia, Judge Philip S. Parker of Massachusetts, the Rev. Dr. Homer W. Starr of South Carolina, and others. These spoke of the desirability of a men's organization similar to that of the Woman's Auxiliary, and bearing substantially the same relationship to the Brotherhood of St. Andrew that the Auxiliary does to the Daughters of the King.

After discussion lasting the better part of an hour, the House voted to kill the amendment, providing that the commission should report to the next General Convention, and concurred with the action taken by the House of Bishops, giving the proposed commission full authority to establish the new organization if investigation proved it worth while.

Wednesday Afternoon, and Thursday, September 24th

WEDNESDAY AFTERNOON was devoted entirely to consideration of the Marriage Canon, which is reported elsewhere in this issue. Except for the introduction of various measures and their reference to committees, Thursday was also devoted exclusively to this matter.

Upon receipt of a message from the House of Bishops conveying the greetings of the Presbyterian Church, U. S. A., in this area, and the Bishops' proposal for a reply, concurrence was unanimously voted. Concurrence with the Upper House was also voted in the matter of approving the division of the diocese of Western New York, where both Houses had apparently taken action at the same time.

RESOLUTIONS PROPOSED

Four important matters were brought up and referred to committees, whence they will be reported after the urgent matter of the Marriage Canon is settled. They were (1) a resolution by Origen S. Seymour, Long Island, amending Canon 61 to provide that "no copy of the Book of Common Prayer or part thereof shall be made, published, or circulated as of authority unless it bears the authorization of the custodian," and further that "no copy shall be authorized or certified which contains additional matter" other than the Scriptures or the authorized Hymnal; (2) a resolution that the United States join the League of Nations, introduced by the Rev. E. Vicars Stevenson of New Jersey and referred to the Committee of Twenty-one; (3) a resolution by the Rev. W. S. Poyner of South Carolina providing for federal regulation of the movies, referred to the Committee on Social Service; and (4) a resolution by William H. Pelham of Chicago calling for a mass meeting to consider the spiritual aspects of world problems.

Thursday, September 24th

EXCEPT for the first hour, Thursday was devoted entirely to discussion of the Marriage Canon, reported elsewhere. A number of resolutions and messages from the House of Bishops were referred to committees or placed on the calendar for future consideration. The Deputies voted concurrence with the Upper House in replying to a message of greeting from the local presbytery of the Presbyterian Church, and in approval of the division of the diocese of Western New York.

Among the matters referred to committees were a resolution asking that the United States join the League of Nations and one urging federal censorship of motion pictures.

Friday, September 25th

FRIDAY morning was devoted to the consideration of Canon 43, except for a few minor matters. The House concurred with the Bishops in amending a canon to authorize the president of a province to consecrate a bishop in place of the Presiding Bishop when it was felt desirable. An amendment to Canon 7, Section VI, with reference to requirements for ordination, was passed and sent to the House of Bishops for concurrence, as was a change in Canon 44, Section I, making it apply to baptized members as well as communicants. The House also concurred with the Bishops in providing for a commission of two bishops, two presbyters, and two laymen to prepare a Prayer Book in French.

The *American Missal* issue was disposed of, temporarily at least, by the House of Deputies Friday afternoon when it adopted an amendment to the canons to prohibit the use of portions of the Book of Common Prayer, with the authority of the Church, in any other book of worship or similar book. The action came on recommendation of the Committee on Canons in response to various petitions and resolutions relating to the *Missal*. It was adopted without a record vote and was virtually unanimous. Among those who seconded the amendment were the Rev. Frederick H. Sill, O.H.C., of Connecticut, the Rev. Dr. Frank Nelson of Cincinnati, and the Hon. Roswell Page of Virginia.

The House refused to concur in a proposal received from the House of Bishops relating to members from provinces on national departments of the National Council. Rejection was on grounds of added expense. The House concurred, however, in the House of Bishops' proposal for a survey of all provincial boundaries of the Church.

The House adopted a resolution thanking children of the Church for the \$1,600,000 in offerings reported at this Convention.

Approval of the election of the Most Rev. James DeWolf Perry, D.D., as Presiding Bishop of the Church, was voted by a rising vote. The elections of missionary bishops by the House of Bishops were reported to the House of Deputies for ratification as follows: to be Bishop of North Dakota, the Rev.

Frederick B. Bartlett, California; Suffragan Bishop of Alaska, the Ven. John Boyd Bentley, at present archdeacon of the Yukon; Suffragan Bishop of Mexico, the Ven. Efrain Salinas, archdeacon of Guadalajara, Jalisco, Mexico.

The House adopted a resolution congratulating the American Institute for Negroes upon the attainment of its twenty-fifth anniversary.

Saturday, September 26th

A PLEA for the "millions of living dead" who are addicted to the use of narcotics was made by Capt. Richmond Pearson Hobson, hero of the Spanish-American war, speaking by special permission before the House of Deputies of General Convention Saturday morning. Captain Hobson spoke on behalf of resolutions calling upon Congress and state legislatures to enact laws for the control of narcotic traffic. The resolutions were unanimously adopted.

Mentioning the interest of the late Bishop Brent in the campaign against dope, Captain Hobson called upon the Church to lead the way in the movement, saying that the influence of the moral and spiritual forces of the world would go far toward bringing about a successful campaign.

THE PENSION FUND

The Pension Fund of the Church was a subject of lengthy discussion at the morning session. A resolution from the diocese of Montana, asking the trustees of the Pension Fund to extend, if possible, the benefits of the fund to adopted children of clergy, was adopted after debate.

Monell Sayre, New York, a director of the Pension Fund, explained that any such extension would increase the rate now assessed against parishes for the maintenance of the fund. The Rev. J. Howard Melish of Long Island countered that the benefits must be extended to include such adopted children, regardless of such increase. A suggestion that the age of retirement for clergy be reduced from 68 to 65 and the rate, now standing at 7½%, be increased to 10%, was made by the Rev. W. B. Capers, D.D., of Mississippi.

A proposal to extend the benefits of the Pension Fund to immediate dependents of unmarried clergy was killed.

The Pension Fund trustees were requested to take steps looking toward the setting up of a pension system for deaconesses. This, it was pointed out, will require the raising of a fund of probably \$500,000 to start the pension plan.

The favorable action of the Deputies on the deaconesses' pension plan is the second victory for this group of Church workers during the present convention. Several days ago, the Deputies acted favorably on legislation which gives the deaconesses a higher official standing in the Church.

ASSISTANT TO PRESIDING BISHOP

Joint resolutions, already approved in the House of Bishops, providing for an assistant to the Presiding Bishop who will perform the duties of the Presiding Bishop in case of emergency, were concurred in by the House of Deputies. Legislation relating to the office of Presiding Bishop is pending but cannot be finally passed until the next Convention, since it requires constitutional amendment.

A RESOLUTION

The following resolution, introduced in the House of Deputies by the Hon. Philip S. Parker, lay delegate from the diocese of Massachusetts, was unanimously adopted by the House on a rising vote:

"WHEREAS, the Congress of the United States has created a National Colonial Monument by acquiring a body of land from Jamestown, the first permanent settlement of the English race in America, and the site of the first English church on this continent, to Yorktown where this nation achieved its freedom, and,

"WHEREAS, this action of the Congress is complementary to that of John D. Rockefeller, Jr., who, with large liberality and far-seeing appreciation has undertaken the restoration of Williamsburg, the colonial capital of Virginia, and,

"WHEREAS, these activities will insure the completion of a work heretofore carried on chiefly by members of this Church for the preservation of these ancient landmarks and for the enshrinement of the traditions of the past that the future may be guided and inspired thereby, and that the principles on which this Republic were founded may be perpetuated and the faith and order of the Protestant Episcopal Church in America be extended, now therefore be it

"RESOLVED, the House of Bishops concurring, that the Fiftieth Convention of the Protestant Episcopal Church hereby expresses its profound approval of the action of Congress

in preserving in their original setting the places where this nation had its beginning and gained its liberty, and be it

"RESOLVED, FURTHER, That this Convention express to John D. Rockefeller, Jr., its grateful acknowledgment for restoring the colonial capital of Williamsburg in its ancient glory and historic beauty as an example and incentive to future generations to preserve and protect the heritage of our fathers and to rejoice in the liberty wherewith God hath made us free."

The House spent nearly two hours in executive session for the approval of the missionary bishops-elect. The balance of the morning was spent in the routine of passing the codification of the canons dealing with the trial of bishops, priests, and deacons, all of which, except the provision for an ultimate court of review, was accomplished with only minor amendments.

COLLEGE WORK IN THE CHURCH

BY JOSEPH E. BOYLE

Denver, September 24, 1931

A NEW IMPETUS to the program of college work in the Church has been developed through a series of conferences and study classes on the problem, held during the past week in connection with General Convention, under the leadership of the Rev. W. Brooke Stabler, secretary of college work of the National Council's Department of Religious Education.

Two features of the program stood out particularly—the mass meeting on college work, held Monday night; and the college rally dinner held Tuesday night.

The keynote of the sessions was struck by the Rev. Mr. Stabler Monday night when he pointed to the urgency of the present situation among students and called upon the whole Church to help supply the proper leadership to present the claims of Christ to students throughout the country.

"If there is a poverty of religion in the universities, with its consequent pseudoscience and atheism, the situation demands a searching analysis by the Church and a summary remedy," he declared. "University pastors must be supplied and work among students developed beyond all expectations. God forbid that the Episcopal Church put her trust in dormitories, student centers, oysters, hot-dogs, and fun. May we be delivered from all such enterprises which commence with a committee, continue with a campaign, and conclude in a collapse. The case before us is not a student problem but a Church problem."

Companionate marriage, lawlessness, exploitation, lack of ethical stamina in politics—all these have had their beginnings among college and university students, the Rev. C. Leslie Glenn, rector of Christ Church, Cambridge, Mass., and former secretary of college work, said in re-stating the importance of the college field. The good things of present-day life likewise are traceable to the door of colleges, he added.

"Impatience with hypocrisy, an idealism, and a vision of work to be done, the will to cooperate in the common good—these things too are well known in colleges. The ideas of the students of yesterday are the deeds of the men of today. The tide has turned. We are turning to students. And the world is going to be different in ten years because everywhere in college circles today there are devoted men and women appealing to the native idealism of youth to make the world of tomorrow into the Kingdom of God."

Bishop Stewart of Chicago stressed a similar idea.

"We must follow our students through their college years," he declared, "with interest and understanding and guidance and encouragement. The habits in Church life formed in secondary schools or in home parishes must be deepened and their early religious experiences expanded and enriched. At the gate of every college campus we want a church and community house with a priest in charge."

The Rt. Rev. Henry K. Sherrill, D.D., Bishop of Massachusetts, and Coleman Jennings were the speakers at the college rally dinner. In his address, Bishop Sherrill dwelt upon the importance of choosing the right men for the task of college pastors. Upon this selection, he said, rests the future of the college work in large measure. Mr. Jennings spoke of the tendencies among students, describing the student of today as he sees him. He said many of the accusations which are laid at the feet of the student are superficial; that he is full of response and idealism.

Corporate worship, a better understanding of the Church, and knowledge of Christ were declared to be the essential aims of work among students by Miss Leila Anderson. Disregard for religion in the classrooms of colleges was declared

by the Rev. Angus Dun of the Cambridge Theological Seminary to be the principal cause for disinterest among students in religion at the present time.

The Church should be a workhouse for students and not a museum, the Rev. Carter H. Harrison, Brookings, S. D., told the group. He urged student pastors not to underestimate the potentialities of preaching to students as a means of developing their interest in the Church.

The Rev. Murray Bartlett, D.D., president of Hobart College, urged a larger use of such colleges for the youth of the Church. Lewis B. Franklin, treasurer of the National Council, spoke on the student's financial obligations to the Church while in college, saying that every student should continue his givings to the Church, either through his home parish or his college parish. This plan of consistent giving will go far toward holding the young man and woman after they go to college, he said.

The present period was termed one of "progressive reconciliation" as between the college and religion by the Rev. Howard C. Robbins, D.D., of New York, speaking at another session. This reconciliation has been made possible by mutual concessions, he stated, adding: "Most of the Churches have given up fundamentalism. Religion is being divested of obscurantism and superstition. There is still room for mystery, but no more room for magic. On the other hand, science is rapidly becoming spiritualized. It is being freed from the materialistic presuppositions which characterized it in the past. The door is at last wide open for full cooperation between Church and college on the basis of mutual respect and regard."

Out of the whole series of meetings and classes, Mr. Stabler believes has come a larger interest in college work; a better understanding of the job which the Church faces in her college program, and a more consecrated group of laymen and pastors for carrying forward this phase of the Church's program throughout the country.

MASS MEETING HELD AT DENVER IN INTEREST OF FOREIGN MISSIONS

BY LEWIS E. WARD

NOBODY could help but have his heart thrill at the meeting in the Auditorium in Denver, on Sunday night, September 20th, in the interests of Foreign Missions. The stage was filled with combined choirs of the city parishes and at the processional the bishops of the different foreign dioceses marched in behind the flag of the country where they are working. The chairman of the evening was Dr. John Wood who introduced the five bishops who spoke. The Rt. Rev. Robert Campbell, D.D., of Liberia opened the mass meeting with prayers, and the Most Rev. James DeWolf Perry, D.D., Presiding Bishop, offered prayer and gave his blessing.

The Rt. Rev. Norman S. Binsted, D.D., of Tohoku gave a splendid outline of the work which has been done in Japan and pointed out in a heartening way the work which is to be done in the coming years. The Japanese are very responsive to the work which the Church is doing there and Bishop Binsted feels that with the foundation which has been laid the Church can feel sure of even greater response than in the past.

The Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, gave an address upon a summer trip he made through his diocese and visits by airplane to the outstations. He spoke especially of the work at Tanana and Nenana and of his trip to Fairbanks. The Rt. Rev. William M. M. Thomas, D.D., of Southern Brazil told of the upbuilding of the work in Brazil and of the nine buildings which have been completed in the past year.

The Rt. Rev. Frederick Rogers Graves, D.D., of Shanghai, gave a history of the work in China and told of the progress which had been made there recently. The demand of "registration" is one which cannot be explained in a few words but in short the government expects to have absolute control of the schools and to exclude the teaching of Christianity. The Church is not opposed to any reasonable regulations but we cannot agree to anything which will prevent a free and full teaching of Christianity. Civil war, famine, and flood have brought disaster to the Chinese people. The Church must not fail to carry on the hospital work and schools.

Adventures of the Marriage Canon

1. In the House of Deputies

By Clifford P. Morehouse

Denver, Colo., September 25, 1931.

AFTER A TEMPESTUOUS VOYAGE through the storm-swept House of Deputies, lasting since Wednesday morning, the good ship Canon 43 docked safely this afternoon, if not at the haven where it would be, at least at a place of temporary shelter. It is, to be sure, little but the battered hull that remains, for the superstructure of Section VII has been swept away and replaced by one that probably satisfies nobody. And the hidden rocks of the House of Bishops, where it yet may founder, still lie ahead.

All of which is but to say that the Deputies on Friday noon, by a vote in the clerical order of 52¼ to 25 votes and in the lay order by the slim margin of 34¼ to 29¼, adopted a new marriage canon recognizing nine impediments to marriage, permitting remarriage only to the innocent party in a divorce for adultery, and setting up a system of Church courts to determine the marriageability of applicants for a second marriage. It should be explained that the final vote was taken by dioceses and orders, the missionary districts being permitted one-quarter vote in each order, and that accounts for the fractional figures in the summary.

As finally adopted by the House of Deputies (subject, of course, to concurrence, amendment, or defeat in the House of Bishops), the canon is in general the same as that proposed by the Commission on Marriage and Divorce, published in *THE LIVING CHURCH* of July 4th, in the first six sections, though most of these contain minor changes. As to Section VII, it is in general similar to Section III of the old Canon 43, with a new section added providing for re-admission to communicant status, if the ecclesiastical court approve, of those who have been remarried after divorce contrary to the earlier provisions of this canon.

COMMITTEE ON CANONS PRESENTS REPORT

The canon came before the House of Deputies as a report of the Committee on Canons, to which the report of the Commission on Marriage, with various amendments and substitutes, had been submitted early in the sessions. As reported to the House by that committee, Sections I to VI inclusive were substantially as recommended by the Commission, while Section VII was more like Section III of the present canon, though with a provision that the approval of the court should be secured before the remarriage of the innocent party in a divorce for adultery.

The procedure governing the consideration of the canon was simple in theory, but decidedly complex in its application. First, a member of the Committee on Canons read the report through section by section and clause by clause, amendments being offered from the floor to each clause, debated, and voted upon—then not infrequently reconsidered and voted upon again. This procedure took from 12 o'clock Wednesday until late Thursday afternoon. No final action was taken during this period, except on the amendments. Then the entire canon was gone over again in the same way, with still more amendments being offered from the floor, but this time each section was adopted after the amendments had been incorporated or defeated. This took until noon Friday. Then, finally, the entire canon was voted upon by dioceses and orders, with the result reported at the beginning of this article.

Action on the canon was begun by Origen S. Seymour of Long Island, acting chairman of the Committee on Canons, who described the proposed canon briefly and then read Section I, as follows:

I. (i) In every parish instruction shall be given both publicly and privately, on the nature of Christian marriage, its responsibilities, and the mutual forbearance which it requires.
(ii) No minister of this Church shall solemnize a marriage unless he is assured that the parties thereto are thus instructed and that both hold the Christian ideal of marriage. In which case, before he officiates, he shall require them to sign in his presence the following statement:

We, A. B. and C. D., desiring to receive the blessing of the Church upon our marriage, do solemnly declare that we hold Christian marriage to be a life-long physical and spiritual union of husband and wife, for the purpose of mutual fellowship, encouragement, and understanding, for the procreation (if it may be) of children and their physical and spiritual nurture, and for the safeguarding and benefit of society. And we engage ourselves, so far as in us lies, to make every effort to realize the Christian ideal and to avail ourselves of means of grace thereto as taught and provided by Christ's Church.

Scarcely had Mr. Seymour finished reading this section when the attack upon the canon was launched by Roswell Page of Virginia, who moved to amend by striking out the reference to parochial instruction and the entire statement to be required of the applicants for marriage. Equally quick to come to the canon's defense was the Hon. George W. Wickersham of New York, who moved to lay Mr. Page's amendment on the table, and the fight was on. The vote on Mr. Wickersham's motion was 253 in favor and 210 opposed, giving the supporters of the canon the honors in the first round.

Next to enter the fray was the Rev. Dr. H. H. Covington of Southern Virginia, who proposed to add a clause after the words "benefit of society" as follows: "And we further declare that so far as we know no impediment to our marriage exists." As originally proposed, Dr. Covington wished also to omit the last clause as well, "and to avail ourselves of means of grace," etc., but after speeches by the Rev. Drs. F. H. Nelson of Southern Ohio and H. W. Starr of South Carolina he agreed to leave these words in. The other part of his amendment was thereupon carried by *viva voce* vote. Mr. Seymour then continued his reading:

II. (i) There shall be constituted in each diocese and missionary district an ecclesiastical court, with jurisdiction to act in all marital cases arising under Sections III and VII where one at least of the spouses is domiciled and a stated worshipper within the diocese or district.

A motion to strike out the entire Section II, made by C. D. James of Arkansas, was ruled out of order as the rest of the section had not yet been read. Dr. Covington thereupon offered an amendment with reference to the jurisdiction of the proposed court, which moved Messrs. Wickersham and Beale, the latter a professor of law at Harvard, to reply with a lengthy legal explanation. This in turn gave Mr. Page another opening for one of his brief but forceful speeches, in which he declared that the need for this technical explanation simply showed the weakness of the court system. After further discussion by various members, the amendment of Dr. Covington was lost, and Mr. Seymour proceeded with

(ii) Unless otherwise provided in the constitution and canons of the diocese or district, the judge or judges of ecclesiastical courts shall be appointed by the bishop, with the advice and consent of the standing committee, and shall be godly communicants resident in the diocese or district, and learned in both the law of the Church and the law of the State.

(iii) Unless otherwise provided in the constitution and canons of the diocese or district, the judge or judges of an ecclesiastical court may fix the rules of procedure of his or their court.

These two sections caused little debate, the committee accepting the addition of the words "or council of advice" after "standing committee." A motion by Mr. James to strike out the entire section, on the ground that the courts therein set up would be "a piece of useless ecclesiastical machinery," was withdrawn by the mover when Judge Parker of Massachusetts suggested that it would be more in order after Section III, which was then read as follows:

III. (i) The following are impediments to marriage:

1. Consanguinity (whether of the whole or of the half blood) within the following degrees:
 - (a) One may not marry his ascendant or descendant.
 - (b) One may not marry his sister.
 - (c) One may not marry the sister or brother of his ascendant or the descendant of his 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.

Here the debate broke out with renewed vigor, and continued on this sub-section for half an hour or more. Sundry amendments were offered and defeated—one adding marriage to a first cousin as an impediment, one omitting the words “undisclosed to the other” in item 7, and others. Even more discussion was aroused by the next sub-section:

(ii) **No minister, knowingly after due inquiry, shall solemnize any marriage if there exist at the time of marriage any impediment to a valid marriage, nor shall any member of this Church enter upon a marriage when any impediment exists.**

Here a radical amendment was actually carried through, though it was destined later to be reconsidered and killed. It was offered by Louis B. Runk of Pennsylvania, and provided that both parties should submit to the minister a physician's certificate declaring that there was no physical or medical impediment to the marriage. This amendment, which would have put the Episcopal Church on record as more strict in the matter of eugenics than any Church and than most states, was carried without discussion by a vote of 240 to 215. Mr. Seymour thereupon passed on to:

(iii) **If, after a marriage has been annulled or dissolved by a civil court, it shall be proved that, at the time of the marriage, any of the impediments existed, the ecclesiastical court having jurisdiction over marital cases in the diocese or missionary district in which one of the parties is domiciled may declare the marriage null.**

Here Col. James Mann of Southern Virginia interjected an amendment, the sense of which was to limit ecclesiastical annulment to the causes for which the civil annulment or divorce had been granted—an amendment that caused Professor Beale to object. “Why,” said he, “should the ecclesiastical court be bound by the findings of the civil court, which in effect would render the Church court useless?” “Because,” replied Col. Mann, “ours is an *ex parte* court, without power to summon witnesses, and should therefore rely upon the more impartial evidence of the civil court.” General debate followed on this question, but when the question was put, the amendment was overwhelmingly defeated, and Mr. Seymour continued:

(iv) **A person whose former marriage has been annulled or dissolved by a civil court and annulled by an ecclesiastical court, may be married by a minister of this Church.**

Again Colonel Mann introduced an amendment, this time providing that the ecclesiastical court should certify that the applicant was not guilty of fraud in the civil case before rendering a favorable judgment, but again he went down to defeat before the battery of New York and Massachusetts lawyers.

Then came Monell Sayre of New York, who spoke against the Runk amendment to sub-section ii, calling attention to the seriousness of the addition of this requirement for a medical certificate and moving that the entire sub-section be stricken in order to get rid of the amendment. General and somewhat heated debate followed, with motions and counter-motions that soon got the House into a first-class parliamentary jam. The situation was saved when someone who had voted for Mr. Runk's amendment moved reconsideration. The amendment was thereupon reconsidered and lost by a large majority, after sundry speeches about “bootleg certificates” and the like.

Sections IV, V, and VI were then read, and except for an amendment proposed in Section VI by Charles L. Dibble of Michigan and defeated, little opposition was met. These sections were as follows:

IV. **Ministers of this Church shall be careful to secure the observance of the law of the State governing the civil contract of marriage in the place where the service shall be performed.**

V. (i) **No minister shall solemnize a marriage except in the presence of at least two witnesses.**

(ii) **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, and by the married parties, and by at least two witnesses of the marriage.**

VI. **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, before instituting legal**

proceedings of any nature, 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.

So ended Wednesday, the first day of the debate.

The Second Day

EVERYONE expected that the second day would open with a discussion of the moot question of Section VII. But overnight some of the Deputies had been thinking over the action taken on earlier sections, and the first proposal offered was one by Judge Parker to strike out the last clause of Section II, sub-section ii, and to substitute the words “qualified to deal with questions of ecclesiastical and civil law.” After twenty minutes or more of discussion, most of it irrelevant, this amendment was passed. An amendment by George B. Elliott of East Carolina to omit the words “or dissolved” in Section II, sub-sections ii and iii, occasioned further heated debate—a lawyer's debate as to the distinction between divorce and annulment. It was a gallant fight that the lay deputy from the South put up against some of the best legal minds of the East, and so close did he come to winning that Judge Parker took refuge in a motion to recommit these two sections, so that the committee could re-word them. His motion was lost, however, as was the amendment when put to the vote of the House. One more amendment to this part of the canon, the purport of which was to bring sub-sections ii and iii into closer harmony with i, was also lost.

At last the way was cleared for the real storm center, which Mr. Seymour read as follows:

VII. **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 a 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 section 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 further that the ecclesiastical court of the diocese or missionary district in which the applicant is domiciled having inquired into the conduct of the parties concerned in the divorce and having examined the record of the court proceedings, including the decree, and particularly as to the proof of domicile, personal service, or appearance of the parties to the action; shall declare in writing its judgment that the case of the applicant conforms to the requirement of this canon. In such case a minister of this Church may solemnize the marriage; provided, that it shall be within the discretion of any minister to decline to solemnize any marriage.**

By prearrangement, Mr. Beale immediately introduced as an amendment the original Section VII of the Commission on Marriage, as follows:

VII. (i) **No divorced person whose former spouse is alive shall be married by any minister of the Church except as provided in this section.**

(ii) **Any person whose former marriage has been dissolved for any cause by a civil court may, after the expiration of one year from the granting of the divorce apply to the ecclesiastical marital court of his or her domicile for permission to marry another person. The court shall thereupon inquire into the characters and personalities of the parties to the previous and proposed marriages and the conduct of the parties concerned in the divorce, and whether or not the applicant did what he or she reasonably could have done to avoid the separation; and if after this inquiry the court shall determine that the spiritual welfare of the applicant will be best served thereby, it may permit the proposed marriage. In such case, a minister of the Church may solemnize the same; provided, that it shall be within the discretion of any minister to decline to solemnize any marriage.**

And Dr. Caleb R. Stetson of New York moved as a substitute to the amendment the minority proposal of the commission:

VII. (ii) **Any person whose former marriage has been dissolved for any cause by a civil court and who has been remarried by civil authority, may apply to the ecclesiastical court of his or her domicile for the recognition of his or her communicant status. The court shall thereupon inquire into the character of the parties to the previous and the existing marriages and determine whether the welfare of the parties and the good of society will be served by such recognition.**

In case of a favorable decision, no impediments shall exist to their communicant status in the Church and a minister of this Church may in his discretion bless the parties to the union.

Provided, further, that it shall be within the discretion of any minister to decline to solemnize any marriage.

With all three of these proposals before the House at the same time, a special order was obviously called for, and on motion of Mr. Beale it was voted to allow half an hour on Dr. Stetson's proposal, then half an hour to his own, then ten minutes to each for rebuttal, and finally half an hour on the original report. All of this was approved, and set as the first order of the afternoon, following which a recess for luncheon was taken.

Of the debate on the three versions of Section VII, it is impossible to say more here than that it was long, taking the entire afternoon, very detailed, sometimes quite technical, occasionally heated but never acrimonious. To report it in full would be to take up many pages of THE LIVING CHURCH, and would leave our readers quite as weary and frayed as were the Deputies when they oozed out of the Scottish Rite Cathedral at 6 o'clock. We shall have to content ourselves, therefore, with a few of the highlights.

Dr. Stetson divided his time with Dr. Howard C. Robbins of New York, another minority member of the commission. Dr. Stetson's was a calm, good speech, the gist of which was that now is the time to raise rather than to lower the standards of the Church. Dr. Robbins spoke of the Stetson measure as preserving the best interests of both Conservatives and Liberals, and bringing this Church into line with the rest of the Anglican communion. Others also spoke on this proposal, and an amendment by Dr. Capers of Mississippi to insert an "innocent party" clause was defeated.

Professor Beale then took the floor in behalf of his proposal, and hung his case on the statement that the Church cannot prevent remarriage after divorce, and can only lessen the divorce evil by education. Dr. Frederick C. Grant of Chicago supported Professor Beale, as did Mr. Wickersham, Dr. Keller of Southern Ohio, and others. Some speeches in opposition to the measure were also made, notably one by the Rev. William B. Stoskopf of Chicago.

In his rebuttal, Dr. Stetson declared that his was a liberalizing, not a restrictive measure, and hinted that if one of the others were adopted some of the clergy might feel it necessary to resign their parishes. This unfortunate suggestion, it may be said in passing, was the only indication throughout the debate that anyone would fail to abide by a fair decision, and the writer feels that it definitely weakened Dr. Stetson's case and was not approved by many who otherwise sympathized with his contentions. Professor Beale in his rebuttal was more generous, with his declaration that unless whatever proposal carried was adopted by a large majority he would favor recommitment of the entire section.

The vote on the amendment and the substitute being taken by dioceses and orders, both were defeated by substantial majorities.

The question was then on the proposal of the committee on canons, the first printed above, and Dr. Stetson at once moved sub-section ii of his defeated substitute to be sub-section ii of the section now under consideration. The chair ruled the amendment in order, and the amendment carried, 280 to 115, a substitute by Dr. Randall of Chicago being lost. Thus the committee's Section VII remained the only contestant, the other proposals having gone down to defeat at the hands of the House.

It was late, nearly 6 o'clock, and the House was in no condition to continue with the rational discussion of the canon. Somebody moved an amendment to strike out the words "arising after marriage" in two places in Section VII, but the House voted it down without debate. An attempt by Dr. Randall of Chicago to strike out the "innocent party" proviso was ruled out of order. On the other hand a proposal by Judge Parker to amend Section III, iii, by striking out the words "it shall be proved that, at the time of the marriage, any of the impediments existed," substituting the phrase "for any of the impediments set forth in this section," was carried. This amendment, as we shall see, was destined to last no longer than over night.

Friday's Adventures

CONSIDERATION of the Marriage Canon on Friday began with a proposal by Judge Parker to reconsider his own amendment, passed hastily at the close of Thursday's session, because he did not feel that the House had been in a temper to

give the measure sufficiently careful attention. This was a generous gesture on the part of the deputy from Massachusetts, and resulted in the loss of the amendment he desired. The House voted reconsideration, and Judge Parker presented his amendment anew, explaining that he did so on behalf of the majority of the Committee on Canons. The effect of the amendment would have been to limit the action of the ecclesiastical court to annulling marriages on the same grounds as those for which the civil court had granted annulment or divorce. This proposal was opposed by Dr. Robbins, who said that he expressed the unanimous opinion of the Commission on Marriage, and by Mr. Wickersham, who pointed out that if it were adopted the ecclesiastical court would be powerless to do anything that the civil court had not done, and that therefore there would be no reason for such a court. The question being put a second time, the amendment was lost.

Mr. Seymour, as acting chairman of the Committee on Canons, then began the tedious task of reading through the entire canon again, as amended. This time at the conclusion of each section amendments were proposed and acted upon, and then a vote was taken upon the section as a whole, subject to final vote on the complete canon.

The only amendment here offered to Section I was one proposed by the Hon. Clark McK. Whittemore of New Jersey, who attempted to insert a proviso permitting the omission of the signed statement when one of the parties to the marriage is a non-Christian. This occasioned but little debate, and was overwhelmingly defeated. Section I was thereupon adopted.

The reading of Section II occasioned another determined attack upon the whole court system, led by Anson T. McCook of Connecticut, who moved to strike out the entire section, declaring that if this motion were carried he would move to delete all other references to a court system. His time being extended by vote of the House, Mr. McCook made a very full and forceful plea against setting up a court system. It would, he declared, be an *ex parte* court, hearing only one side of any case without the power to summon witnesses and with less definite authority than the bishops now have. He expressed the fear that, while the first courts might be adequately constituted, in course of time there would be grave danger of the same evils creeping in as those which are said to characterize the Roman Rota. With the setting up of 101 independent courts, he feared that the remedy would be worse than the disease.

An amendment proposed by J. R. O'Daniell of Dallas was designed to alleviate one of the difficulties brought up by Mr. McCook by providing that adequate notice should be served on what he termed the defendant, though Mr. Seymour replied that there was no such thing as a defendant in cases of this nature, where only one party, the applicant for remarriage, is involved. "I thought the Star Chamber expired in the time of Charles I," commented Mr. O'Daniell.

Both amendments were lost, the vote in the case of the McCook one being 146 for and 295 against it. Section II, without further amendment, was thereupon carried, 301 to 134.

The reading of Section III brought forth a number of new amendments. Another attack on the court system was made by Dr. Milton, who moved recommitment of sub-section i, a motion that was overwhelmingly defeated. Colonel Raymond suggested the wording "declared null" instead of "annulled" and this change was accepted by the committee and made without vote. Attempts by Fr. Stoskopf of Chicago to strike out impediment number 8 and by John W. Ford to delete numbers 2 and 4 were all defeated. Sundry other amendments were also lost, after which the section was adopted without further change.

Sections IV, V, and VI were adopted without debate and with a minimum of opposition.

After reading Section VII, Mr. Seymour moved to insert the words "except as provided in Section III" at the end of the first section, and this was carried, despite a vigorous protest by Colonel Mann, who contended that in case of any conflict between Sections III and VII, the latter ought to prevail. Two final attacks on this section failed, the first led by the Rev. Frederick D. Butler of Minnesota, ruled out of order, and the second by Dr. Powell, who moved reconsideration of sub-section ii, being Dr. Stetson's successful amendment with reference to communicant status. Section VII was then adopted.

(Continued on page 765)

Church Women in Denver

By Ada Loaring-Clark and Virginia E. Huntington

WOMAN'S AUXILIARY

Denver, September 19, 1931.

MISS ELIZABETH MATTHEWS called the convention to order for its third business session. Mrs. Mann of Florida and Mrs. Abbott of Lexington were appointed timekeepers.

Mrs. Henry Burr of Kansas City, Mo., chairman of the committee on nominations, reminded the delegates at this session that all names must be received before the committee reports on Monday. The national board consists of eight members elected by the Triennial Convention and eight elected by the Provinces.

Mrs. Herbert Sands of Denver, chairman of the committee on credentials, made a supplementary report, showing 424 accredited delegates now present, 121 alternates, and 2,057 total registrations, including visitors.

PROPERTY AND ECONOMIC CONDITIONS

Spencer Miller, Jr., gave the second of five addresses on topics of challenging interest to be considered by groups at a later date. He said, "I have a story without end."

Second Address Quoting the story of the rich young ruler, within the limits of which can be epitomized Jesus' reaction toward great wealth, and taken together with the story of Dives and Lazarus which, in the words of Dr. Gale, reveals "the indignation of infinite love at white heat," we have some conception of Christ's attitude toward the problem of earthly possessions

—of property—which has come to be a matter of increasing concern to the modern world. "Land, capital, consumption goods—these are the three types of property which fall into a general category."

The world today, the speaker said, is in the throes of the greatest economic crisis in half a century. It is the natural consequence caused by the dislocations of the Great War. It discloses the defects of our present national economy. It discloses itself in many ways; that of the Unemployment Situation being, perhaps, its most dramatic and tragic manifestation. This is world-wide in extent.

Reviewing in detail unemployment conditions in the various countries, Mr. Miller dealt with the productive capacities and the inequalities in the distribution of wealth, which is made vivid when we examine figures in income tax returns. From 1922 to 1928, income tax groups stood

\$5,000 to \$10,000.....	60%
\$10,000 to \$25,000.....	79%
\$1,000,000 or more.....	662%

or 2% of the population receive 80% of the wealth produced over the countries.

METHODS OF DEALING WITH PRESENT DEPRESSION

Methods employed in the United States and England are typical of capitalism, and methods used by Soviet Russia were discussed; these two systems being those challenging the world's attention. The insufficiency of most of the national plans for dealing with an economic situation which has escaped beyond the borders of any single nation has become obvious to anyone who has eyes to see the economic unit which the world has now become.

"The logic of this situation has led in Europe to the development of international trusts or cartels to regulate production, for the most part, of raw material" he said. "The significance of the cartel, as it has developed, is the indication it gives to the growth of international economic agreements. Under the provisions of our anti-trust legislation such virtual trusts are prohibited and are impossible for American corporations."

International commercial treaties, international standards, international finance, and world planning were discussed, showing clearly that property rights tend to become individualized while economic relations tend to become socialized. Mr. Miller stated further:

"The ultimate test to be applied is the recognition that human rights have a priority over property rights. The gross inequalities in the distribution of wealth cannot fail to disclose some essential denials of Christian ethics. The moralization of property is, in all probability, the labor of a long age, but it is the task to which we, as Christians, must resolutely turn our faces."

CHRISTIANITY AND INTERNATIONAL RELATIONS

Dr. D. A. McGregor, professor of Dogmatic Theology at Western Theological Seminary, gave the third of the addresses which the Auxiliary delegates will discuss. He challenged the gathering to discard the belief that there is something

Third Address

inevitable and mystically supreme about one's love for his political unit or his country.

"The most powerful emotion in the lives of peoples has been the emotion of patriotism conceived in terms of nationalism." Dr. McGregor outlined how people are trained in patriotism until they come to hold the conviction that "Right or wrong, a citizen must take up arms for the cause of his country."

"It is important for us to recognize that there is a great deal of superstition about nationalistic patriotism. There is no rational ground for the respect that is accorded to it by

the nations of the world, it is not deeply rooted in man's history. It is not psychologically inevitable, nor historically fixed, nor is it a fundamental instinct."

MODERN NATIONALISM

"Still more important than any of these points," said Dr. McGregor, "is the fact that modern nationalism is a denial of Christianity. Its postulants are directly opposed to the Christian message. The intense spirit of nationalism in the world today is what a cancer is to the human body—an abnormal growth of good and healthy tissue.

"If the Christian Church is to perform the great tasks which lie before her there are two preparations which she must make: the first, achieving unity, the second, realizing her international character. A distracted world looks for the secret of unity, and a divided Church can give no guidance."

Noon-Day Devotions

Miss Matthews led the meeting in noonday devotions, bidding prayers for all nations and races, for unity, and for God's guidance in solving the problems of the age.

A FORTUNATE ERROR

On Wednesday of last week the treasurer of the Church, Dr. Lewis B. Franklin, announced to the Woman's Auxiliary and to the two Houses of General Convention that through an error in computation the total amount of the triennial United Thank Offering is not \$1,030,109.09, as previously announced, but

\$1,059,575.27

This is a gain of over \$29,000, a matter of very great rejoicing to the women of the Church.

HEREWITH are the successive Triennial contributions of the Woman's Auxiliary of the Church, known as the United Thank Offering, since the inauguration of the Offering in 1889:

1889.....	\$ 2,188.64
1892.....	20,353.16
1895.....	56,198.35
1898.....	82,742.87
1901.....	107,027.83
1904.....	150,000.00
1907.....	224,251.55
1910.....	243,360.95
1913.....	306,496.56
1916.....	353,619.76
1919.....	468,060.41
1922.....	681,145.09
1925.....	921,841.30
1928.....	1,101,450.40
1931.....	1,059,575.27

Monday, September 21st

THE early morning of today was spent in classes of the National Council Training Institute, with a regular session for business at 11 o'clock. The chairman opened the meeting and appointed as timekeepers for the day Miss Mary Blakewell, Miss Helen Cobb, Mrs. John Hill, and Miss M. Whitley.

DIVORCE

A resolution that the Woman's Auxiliary send to General Convention a request asking "that in no way shall the Canon on Divorce be changed so as to make the ruling of our Church more lax toward divorce." The resolution came from the women of the Third Province and was presented by Mrs. Oscar Randolph of Lynchburg, Va.

INTERRACIAL CONTACTS

The convention heard two addresses on Interracial Contacts. This is the fourth subject that the Auxiliary will consider and, through its Discussion Groups and Findings committee, will present methods for definite dealing with the subject. The first address was given by Dr. Sterling M. Takeuchi, university Fellow and research assistant of the University of Chicago. Dr. Takeuchi asked that he be introduced as a product of Brent House. The other speaker was Dr. Mordecai Johnson, president of Howard University, Washington, D. C.

Fourth
Address

Afternoon
Session

E. Curley of New York and Mrs. Livermore of California. Action was taken on a number of routine matters which occupied the whole afternoon.

The following persons who have been nominated on the executive board have withdrawn their names: Mrs. L. C. Lance of California; Miss Eva D. Corey of Massachusetts; Mrs. Spencer Smith of Los Angeles; Mrs. Lewis Francis of Long Island; Mrs. Murdock Norris of Maryland; Mrs. C. S. Williamson of Chicago.

The resolution in regard to Divorce, presented by the women of the Third Province, has been referred to the subcommittee on Family Life to be considered in the preparation of their findings after the three discussion groups had considered them. A motion to call this resolution out of committee and make it a special order of business for immediate action was lost.

C. M. H. REPRESENTED ON EXECUTIVE BOARD

The Church Mission of Help having petitioned for representation on the Woman's Auxiliary executive board, similar to the representation which the G. F. S. has had for some nine years, a motion that the Church Mission of Help be asked to appoint such a representative was carried. An amendment to this resolution asking that the representative be given a voice but no vote brought out some division of opinion as some delegates felt that the representative of such a cooperating agency as the C. M. H. or the G. F. S. should not be expected to shoulder the responsibility of voting on policies of the Woman's Auxiliary, or on the other hand that the policies of the Woman's Auxiliary should be determined solely by board members elected by the provinces or the triennial. This amendment, however, was lost and the C. M. H. will have a voice and vote as the G. F. S. representative has had.

THE 1934 THANK OFFERING

A committee on resolutions regarding the United Thank Offering of 1934 brought in the following recommendations which were adopted:

That not less than twenty per cent of the 1934 offering be used for buildings in the mission field.

That ten per cent of the offering be added to the permanent trust funds, income to be used for retiring allowances for women workers under the missionary society.

That the balance of the offering be used for the work of women in the missionary enterprises of the Church.

That all diocesan and district custodians of United Thank Offering money be urged to turn it over to the National Council treasurer at least semi-annually, for safe-keeping.

That no appropriations be made for buildings unless plans of the buildings have been approved by the National Council.

That funds so appropriated for buildings, if not called for within three months of the following triennial, revert to the National Council to be added to the sum for buildings in the next triennial offering.

That a fixed retiring allowance for women workers be established as soon as possible.

Wednesday, September 23d

AT THE discussion group on Family Life, led by Miss Mary L. Brisley, it was felt that the youth of today is much better than it was ten years ago. Modern youth is usually blamed for a goodly share of the world's sociological ills, but unjustly so. Present-day frankness was highly commended.

Morning
Session

experts in their various fields, are leading the discussions. These will continue on Wednesday and Thursday mornings. The conclusions of the fifteen groups are to be summarized and presented to the convention for action.



The Woman's Auxiliary serves women of all nations through the United Thank Offering.

Between the two addresses Mrs. Clinton S. Quin conducted the noon-day devotional service. Her prayers dealt with the topic considered in the morning.

RELIGIOUS THINKING TODAY

The Rev. Angus Dun delivered the address on the above subject, the fifth and last for the consideration of the Auxiliary.

Fifth
Address

He spoke of Modern Thinking and the Growth of Science.

"Science has done three important things to men's thinking," he said, "and modern thinking has stressed the power and worth of man. Modern religious thinking accepts some tendencies in modern thought and rejects others."

All five addresses are to be printed for distribution among Auxiliary women.

NOMINATIONS FOR EXECUTIVE BOARD

Mrs. Henry Burr of Kansas City, Mo., chairman of the nominating committee, presented seventeen names which were supplemented by nominations from the floor, for election to the national Executive Board. The committee also nominated Miss Grace Lindley for executive secretary. She is the present incumbent and was the only person nominated.

Tuesday, September 22d

FIFTEEN groups of Woman's Auxiliary delegates met simultaneously this morning for the first of three discussions of the five subjects which have been presented to the convention as a whole. The groups were limited in size in order that free discussion might be possible. Fifteen leaders,

"Ninety per cent of the cases that pass through the juvenile courts in Los Angeles are the children of broken homes and there is a higher percentage for the rest of the country as a whole," said Mrs. John L. Riddle, social service secretary of the Los Angeles branch of the Woman's Auxiliary. She was speaking on Family Life in the series of forums being held on this vital subject. The fifteen groups hold their third and last session tomorrow morning. Their findings will be summarized and presented to the Woman's Auxiliary as a whole next week.

In lieu of the drawing-room meetings that were held for missionaries at previous General Conventions, luncheons, at which addresses by missionaries told interesting things about their work, have been held here. Speakers have been the Rev. Robert Chen, from China; Mrs. St. John, head of the Nurses' Home in Tokyo; Mrs. William P. Remington of Eastern Oregon; Mrs. Edward Ashley of South Dakota.

BUSINESS SESSION

The meeting was called to order by Miss Elizabeth Matthews. Dr. Lewis B. Franklin asked permission to speak and to the delight of the delegates he said he was sorry an error was made in counting the United Thank Offering and that it was

\$1,059,575.27

This is \$29,469.18 more than had previously been announced. Needless to say the sorrow was short-lived.

Mrs. Louise D. Simmonds of South Carolina and Mrs. John McKim of North Tokyo, Japan, were appointed timekeepers. Mrs. James R. Cain of Upper South Carolina, chairman on Dispatch of Business, announced the program for the afternoon.

The name of Miss Grace Lindley, who has so long and untiringly directed the Auxiliary forces as their executive secretary, was declared unanimously nominated to fill the same office. This officer is not elected but is nominated to the Presiding Bishop for appointment. In a few gracious words of acceptance Miss Lindley thanked the women and paid tribute to her associate secretaries. She said that her intention was to nominate all those who had served so faithfully.

Dr. William C. Emhardt pleaded for aid for the work of the Church carried on in the Holy Land by Canon Bridgeman and Fr. Panfil. He was earnestly supported by Miss Matthews. A resolution, moved by Miss Nannie Hite Winston of Louisville, was unanimously carried and gives an opportunity to those attending the afternoon intercessions on Friday to make an offering for this work. The sum of \$27,000.00 a year is needed and there is some small deficiency to be covered.

A lengthy discussion as to whether full minutes were to be printed or mimeographed resulted in having neither done. Reports, as heretofore, will be printed and distributed and the full minutes will be bound into a volume which will be accessible to interested persons at 281 Fourth avenue, New York.

In an impassioned speech Miss Mary Blakewell moved a resolution which, if accepted by the upper houses, would give women exact equality with men on vestries, diocesan conventions, general conventions, and would allow them to enter theological seminaries as students, when properly prepared, and to be licensed as preachers and evangelists when qualified and trained. Many delegates spoke to the resolution, the first clause of which was overwhelmingly defeated.

MEMBERS-AT-LARGE

For the second time in the history of the Auxiliary the first ballot proved an election for the eight members. They are as follows:

Mrs. W. T. Barbour, Michigan; Mrs. James R. Cain, Upper South Carolina; Mrs. Edward M. Cross, Spokane; Miss Mary Johnston, Ohio; Mrs. Blair Roberts, South Dakota; Mrs. Harper Sibley, Western New York; Miss Nannie Hite Winston, Kentucky; Mrs. George Woodward, Pennsylvania.

The last four are members of the present board who have served only one term.

Thursday, September 24th

GROUP DISCUSSIONS are closed and committees are busy preparing findings which are to be presented to the Woman's Auxiliary on Saturday and Monday next.

PROBLEMS IN THE MISSION FIELDS

The afternoon session was opened by the chairman and Mrs. Hart of Upper South Carolina and Mrs. Walke were ap-

pointed timekeepers. Bishop Hulse asked permission to say "thank you" for the building given to the oldest city in Cuba, by the Auxiliary.

Miss Matthews introduced Bishop Lloyd as "the god-father of the Auxiliary" and turned over the chair to him. In his speech he said that the Woman's Auxiliary had always been that element in the life of the Church which has ever kept in mind the purpose for which it exists.

Five missionaries spoke on the problems that confront them in their respective fields. Miss Eliza Djang, who is a graduate of St. Hilda's School, Nanjing, and now doing graduate work at Ann Arbor, said that Christian teaching has opened the door wide to Chinese women who are now everywhere in Christian schools, receiving, practically, the same education as their brothers. Speaking with marked hopefulness of the whole Chinese situation, Miss Djang declared her optimism was justified by facts known to her and to other workers, but frequently lost sight of in the welter of news of communistic activity. "It is only natural that these noisy things down the quiet progress of Christianity." Eventually Christianity will triumph.

ST. CATHERINE'S SCHOOL, PORTO RICO

The absolute necessity for proper training of missionaries was emphasized by Miss Ethel Robinson, head of the school for Church workers in Santurce, Porto Rico. The training of native workers is best done in their own native land. Supplemented by further training in the United States, such as the Auxiliary has made possible through appropriations from the U. T. O., Brazil, Haiti, Mexico, and Porto Rico train their own clergy.

STUDENT WORK

Miss Leila Anderson, a Georgia girl, now associated with college work in the Eighth Province, asked the Woman's Auxiliary to continue its interest in and support of college workers, who are making an effective contribution to the life and thought of hundreds of girls who will be the leaders in the near future. We have now fourteen young women engaged in this work, four of whom are in attendance at General Convention.

RURAL WORK

The Bishop Coadjutor of Virginia spoke of the need of strengthening religious work in the vast rural areas of the United States. Eight years ago the late Rev. Charles N. Lathrop called a conference of eight people to consider this problem. Now each General Convention has a standing committee on rural work, the Convention has a joint commission on the subject, and at this current session the National Council has been instructed to start a movement for adequate endowment of rural work.

The Rt. Rev. Shirley H. Nichols of Kyoto, Japan, thanked the Auxiliary for the gift of the building and spoke of the many problems that confront him in Japan. He has many building needs but much is being taken care of locally. The Bishop said that in spite of long history, family traditions, and the noble philosophy of the Japanese aforesaid wedded to Buddhism, Christianity is surely on its way into the hearts of the Japanese people. Modern learning may have wrecked the Orient but Christianity will build it again.

THE CHURCH CALENDAR

The Church Calendar, for which the Presiding Bishop has written the first page for 1932, was brought to the attention of delegates. It has three objects: 1. To disseminate missionary information; 2. To secure systematic and intelligent prayer for missions; 3. To help the Church to carry out her program. It is valuable to the student of missions in that every missionary district has a page of missionary information.

Friday, September 25th

TODAY was observed as a day of Intercession and commenced with a service of corporate Communion for the Auxiliary. The offering was given for the support of the work in Jerusalem and Mosul. Meditations and Intercessions were given in St. John's Cathedral by three bishops. The Rt. Rev. Edward M. Cross, D.D., Bishop of Spokane, spoke on Work in This Country. His topic was the Ministry of Prayer to the Ministry of Service. This he divided into three heads: 1. The

Romance of the Ordinary; 2. A Tremendous Task; 3. New Happenings for New Days.

The Rt. Rev. Norman S. Binsted, D.D., Bishop of Tohoku, spoke of the immensity of the task in the Orient: China with its four hundred million; Japan with forty million Buddhists, sixty-eight million Shintoists, and only half a million Christians and a very small number of missionaries. He said the future hope is in a native clergy. Splendid men and women are giving their lives and doing their part in extending the Kingdom and making great sacrifice for the cause of Christ.

The Rt. Rev. Dr. William Scarlett, Coadjutor of Missouri, opened the third hour with a paraphrase on part of the Sermon on the Mount. He spoke of our relation to God and said that self-realization is the grand goal of human life. Against God, as background, we have to toss all the exploitation in our human relationships, for all problems are ultimately religious. If one group suffers, all suffer with it. There must be a world consciousness and loyalty.

CHURCH PERIODICAL CLUB

Conferences on the work of the C. P. C. have been held each morning in St. Mark's Church. Questions regarding its work, plans, and policies have been thoroughly threshed out by representatives of thirty-seven dioceses. At the mass meeting Bishop Ingley presided. Bishop Rowe, to whom the C. P. C. has meant much, and the Rev. Arthur M. Sherman, D.D., of Kuling, China, were the speakers. Miss Mary Thomas, the national secretary, and Mrs. O. Heinigke, national president, were in attendance. Mrs. Henry McAllister gave a reception in honor of C. P. C. officers and delegates.

CHURCH MISSION OF HELP

The C. M. H. has been represented in Denver by its president, Mrs. John Glenn, and members of the staff. Conferences have been held and a dinner given. An exhibit in the Scottish Rite Cathedral displayed literature and posters which deal with the problems of unadjusted youth and include the problem of the unmarried mother. In caring for the girl it endeavors to meet the problem of the boy involved. It uses the social case work method and works in close cooperation with other social agencies and institutions in the country.

GUILD OF ST. BARNABAS FOR NURSES

A corporate Communion was held for the officers, members, and chaplains of this organization which means so much to the



SERVICE OF GUILD OF ST. BARNABAS FOR NURSES

many lonely nurses in our hospitals. A breakfast meeting followed the service when the tasks and problems of the guild were discussed.

GIRLS' FRIENDLY SOCIETY

As the largest organization for girls in the Church, the Girls' Friendly Society has been represented here by activities that explained and demonstrated its work. The missionary luncheon at the Olin Hotel opened the special G. F. S. convention activities with Bishop Littell of Hawaii; Miss Mary McGill of St. Barnabas' Mission, Kusatsu, Japan; and Mrs. F. A. Saylor of St. Andrew's Mission, Mayaguez, Porto Rico, and others speaking. At Kusatsu there is a G. F. S. branch among the lepers, one of four branches in Japan and at St. Andrew's, Mayaguez, is one of the seven Porto Rican branches of the society.

THE CHURCH AND CHANGING STANDARDS

This was the subject of an address given by Bishop Dallas of New Hampshire at the G. F. S. dinner. Miss Lukens, the national G. F. S. president, presided. Miss Gladys Bell, dean of women, University of Denver, discussed the problems of girls in a world of changing standards. Miss Newbold, executive secretary of the G. F. S., closed the dinner in a speech which effectively showed the contribution which the G. F. S. makes to girls today.

Bishop Stevens of Los Angeles preached at the festival service and a special course for leaders and members of the society was held during the study class period.

A most interesting exhibit told the story of the G. F. S. in a series of silhouettes and photographs, and headquarters were established in the Scottish Rite Cathedral.

OFFERINGS OF THE CHILDREN OF THE CHURCH

BY ADA LOARING-CLARK

A SERVICE for the presentation of the children's offerings was held in St. John's Cathedral, Denver, Sunday afternoon, September 20th. The spacious church was crowded long before the service commenced.

To the hymn, "O Saviour, Blessed Saviour" a large choir composed entirely of children and young people from all the Denver parishes, and directed by Karl Staps, organist of the Cathedral, entered in procession, while Church schools throughout the city were in the pews.

OUR OFFERINGS

The Presiding Bishop from the sanctuary bade the children "Remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.' In the name of the Church I call for your offerings to the Lord Christ. Come, bring your gifts to the Saviour."

A group of small children of pre-school age came to the altar rail and gave their gift of \$12,417.46. This is for the Little Helpers bed in St. Agnes' Hospital, Raleigh, N. C., for a Japanese kindergarten, and a special font in a mission church. Then the Birthday Thank Offering was brought forward by an older group and accepted by the Presiding Bishop. It amounted to \$27,215.35, and is given for the children's ward of the new great international hospital in Tokyo, Japan. The Lenten offering, given each year of the triennium, amounted to \$1,565,312.82 in total, and was accepted by Bishop Perry.

The total of the gifts during the past triennium amounted to

\$1,604,945.63

From the Children

The Birthday Thank Offering of 1931-1934 is to be given to the Bishop of Honolulu for the Iolani School.

In addition to the offerings it was reported that children had given a total of 172,021 Christmas gifts for children in missionary districts through the national Department of Religious Education.

ADVENTURES OF THE MARRIAGE CANON

(Continued from page 761)

Vote by dioceses and orders was then taken on the entire canon as amended, and passed by the small majority noted at the beginning of this article. At least those were the last figures received by this writer, and he believes them to be correct. The secretary added up the votes some four different times, each time obtaining a different figure. The totals as given above are those finally announced Friday noon, when the House of Deputies breathed a sigh of relief and hoped that they had seen the last of the Marriage Canon.

[EDITOR'S NOTE: Since this article was written a telegraphic report (see page 749) has been received. This article will be continued next week, when the Rev. Harrison Rockwell will relate the further adventures of the Marriage Canon in the House of Bishops. The full text of the new canon as finally adopted by the two Houses, will be published also at that time.]

WORK is beginning on a new Chinese Prayer Book. Translations of the English and American books are now used in the various English and American dioceses.

The World Crisis and the Church's Responsibility

An address before the Joint Session of the House of Bishops and the House of Deputies

By Spencer Miller, Jr.

Consultant on Industry

THE WORLD TODAY is in the throes of a great economic crisis, which is testing our standards, our leadership, and our institutions to the very limit. Within the last three months two great nations—Germany and England—have been swept to the very brink of financial disaster. In June, Germany's financial stability was severely weakened by the difficulties of the Austrian Credit Bank, and the resulting withdrawals of foreign short term credits. A virtual run took place and the effort of the Reichsbank to stem the tide was unavailing. As the financial structure began to totter, some of the leading banks were forced to close and fear seized the populace. On all sides there was grave anxiety lest another postwar inflation period would again depreciate the mark to but a portion of its stabilized value. The statesmanlike action of the President of the United States in proposing a year's moratorium on inter-governmental debts alone saved the German Republic not only from impending disaster but also from what certain leading German publicists asserted might have led to social revolution.

Less than six weeks ago the world was again startled by the financial distress in England. Mounting expenditures, decreasing revenues, and a large deficit in the budget led in turn to a run on London banks. Withdrawals from the pound sterling became so serious that by the end of the first week in August the possibility of a collapse of her credit position before the world became a matter of days. Drastic action was imperative. The Labor Cabinet resigned and a National Government was formed as the outward evidence of the attempt to meet the national emergency. The gravity of the predicament was stated by Prime Minister MacDonald at the opening of the extraordinary session of Parliament less than a fortnight ago, when he said: "The position which those of us in responsible positions had to face was something like a typhoon approaching, and unless averted would pass over and leave widely-strewn wreckage behind."

These two crises, coming within a little over two months of each other, have compelled men all over the world to consider anew the gravity of the present world crisis. For it has become clear that the financial distress which had begun months ago in Central and South America had spread from one nation to another in all the five continents until it had culminated in nearly undermining the financial credit of two of the leading nations of Europe. What began as a financial crisis in some countries has brought low at least a dozen governments, and has led the social revolution in still others. Changes which are impending will profoundly affect not only our economic order but are bound to affect our moral standard as well. The forces of change in the world will not be denied; they may be directed. And upon their wise direction will depend the very future of our civilization.

In a recent public address, Dr. Nicholas Murray Butler asserted that the present world crisis challenges with peremptory directness the social and economic system which gives rise to, and permits it. . . . It constitutes a full and final test of the entire capitalist system, a test to which it has never before been subjected.

LET US consider for a moment the trend in world affairs. In general, four facts emerge clear and unmistakable from the present world crisis. In the first place, the phenomenal destruction of the World War which swept away, in four short years, the capital accumulations of generations, wrought a dislocation in the world's economy—in its trade and commerce which was immensely more serious than the colossal destruction of the War itself. Everywhere industrial habits

have been modified and economic balances have been destroyed, some of which it has taken three centuries to develop. In the second place, economic questions have ceased to be confined to national boundary and have become international in their scope. Attempts to deal with economic problems on the basis of a nationalist philosophy have become growingly ineffective. Economic self-sufficiency, tariff walls, and other devices have proved to be an impediment to mutual advancement. And isolation, whether in politics or in economics, is no longer a policy but a sorry predicament. The world itself has become an economic unit and nations parts of larger economic areas. Furthermore economics is disclosing that not only the world is one, but that we are "all members, one of another."

In the third place we find ourselves today faced by one of the strangest of paradoxes—recurrent distress in the period of growing potential use of our economic resources. Never before in the history of the world has man's capacity to produce been commensurate with the present. Yet with this unrivaled capacity for production we have the most acute curtailment in the world's consumption.

In the fourth place there has emerged a realization of the total inadequacy of our present monetary and credit structure to serve the needs of the modern world. The breakdown in our credit facilities has been one of the disclosures of the present and monetary crisis and suggests the need of some device to make credit more elastic and more international in its service.

Arising out of these four important facts is the growing realization that we are in fact on the threshold of one of those periods in the world's history when the old order is giving place to new. The present depression is not just another turn in the business cycle—it is the end of one era and the beginning of a new. Every effort thus far to compare the present worldwide depression with its previous depressions in our national history has proved unreal. It explains why so many prophecies of early recovery have proved either 'unsound, or worse than useless. As the historian of the future looks back upon our present predicament, and sees the way in which the Great Depression followed inevitably upon the Great War, he will be amazed at our inability to read the signs of the times. He will find a far greater parallel between the changes through which we are now passing and those great changes in the social order which took place at the beginnings of the social and political revolutions in England and in France than to any depressions from 1857 to the present time, in the United States.

AGAINST this background of the world's crisis our own economic depression, and resulting unemployment, takes on a new significance. We realize now how impossible it is for us to regain our prosperity, as a nation, while the rest of the world is prostrate. No nation can either become prosperous, nor remain so for long, in an international almshouse. With financial disaster threatening many of the nations of the world, and social revolution around the corner in some of these countries, is there little wonder that it has become impossible, thus far, to stabilize our own economic conditions?

If the world crisis is alarming in its force and direction, the extent of the unemployment problem in the United States can be no less disquieting to us as Churchmen and citizens. Just how critical the situation has become may be realized when we understand that six million of our fellow citizens are wholly unemployed, and as many more are partially employed, according to conservative estimates. For two and a half years we have been caught in the throes of a depression which has grown steadily worse. As we meet in this Fiftieth Triennial

Convention we face the third successive winter of unemployment in our land. It is the deliberate judgment of many persons who have made any careful study of the situation that it will be the most serious winter which we have yet faced. For many of our people the approaching winter months can mean nothing less than destitution, utter distress, and despair. Their savings are depleted, their credits exhausted; they must rely on private and public charity lest they and their families starve. 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 breadlines haunt our cities. Money in abundance in our banks, available at very low rates, and machinery lying idle while jobless men throng our streets.

Verily unemployment would be the great stupidity of our age if it were not so great a human tragedy.

Ten years ago this month the President of the United States, then Secretary of Commerce, stated in connection with the President's Unemployment Conference, "there is no economic failure so terrible in its import as that of a country possessing a surplus of every necessity of life, with numbers willing and anxious to work, deprived of these necessities. It simply cannot be for our moral and economic system to survive." One thing is abundantly clear, that we cannot, as a nation, stand a succession of shocks such as our people have been subjected to during the past two and a half years. As Christians, how can we condone a system which denies, periodically, to so great a number of our brethren the very basis of a good life?

This is a brief picture of the present crisis. It is not an optimistic picture, but, I believe, a substantially accurate one. There are, however, two hopeful aspects of the present situation which deserve to be mentioned. In the first place this is the first great depression when an attempt has not been made to fix the blame on some individual. Men everywhere have realized that the fault lies not with any individual but in the operation of our economic system. This is, I submit, a substantial gain in our social thinking. In the second place there is probably today a greater disposition, among all sections and groups in the community, to find a way out of these recurring cycles of depression than ever before. This is a happy augury. Out of such an effort, I believe, the way will be found to control these severe economic dislocations. May I add that perhaps the outstanding experiment in this country to stabilize an industry, and provide security for its workers, was started ten years ago by a devout member of this Church, and a lay delegate to this Convention. In the midst of these trying times it is well to ponder on these aspects of the picture.

Unemployment is thus not only a severe economic problem—it is also one of our most searching moral problems. Beyond the economic distress is the human cost which it entails, the destruction of the worker's standard of life, the loss of self-respect, which comes from a sense of being useless, and outside the economic system, and dependent on charity; the undermining of his capacity for good work in the future, and the breeding of resentment against society. The crux of the whole problem is the workers' insecurity, so characteristic of today, and more extensive than their unemployment.

What, then, is the challenge to the Church in this present crisis which confronts the nations of the world? Has it any authority or responsibility to speak on these great questions? For those who think this is no concern of the Church, nor the province for the Christian religion, let me call attention to the ringing words of the late Bishop Anderson, former Presiding Bishop of this Church, in his great opening sermon to the General Convention but three years ago:

"Thy Kingdom come, Thy will be done, On earth as it is in Heaven," he said, "is an authoritative definition of the reach of religion. . . . The followers of Christ have undertaken to try to bring it to pass that the sovereignty of Jesus Christ will be universally recognized, that governments will recognize that they are under His sway—that industry will be operated in accordance with the moral law of the Kingdom of God—that commerce shall be conducted on the basis of the Golden Rule—that society and civilization will become Christian in their structure and ideals. There is no sphere of human conduct, whether in society or business or politics, in which the follower of Christ can detach himself from his religion."

For the Church to remain silent and inactive in the face of so great a crisis in the world's history, when men are seeking security of life beneath the shelter of those institutions

which abide, and hunger not only for bread but also for the Word of God, would be to render the Church impotent in guiding the world's moral standards.

The immediate responsibility of the Church in the present crisis in America is to throw the weight of its moral leadership in behalf of those community wide endeavors of relief, to the end that no man, who is involuntarily idle, shall involuntarily starve. Every facility of our Churches, from one end of the country to the other, should be made to minister to human distress during these coming months. The responsibility is no less definite upon Churchmen, clergy and laity alike, to press for such industrial and governmental measures as will reduce the hazards of unemployment and provide a reasonable measure of security for all employed in industry.

But the task to which the Church must also resolutely set its face is something more fundamental than devices either for private or public relief. "What is needed is nothing less than a fundamental change in the spirit and working of our economic life" to quote the words of the Lambeth Conference. Capitalism is on trial as surely as is every other social system. Unless capitalism can devise some better means of preventing these recurring shocks to our social and economic system, mankind will press forward for some other system that will provide the basis of an abundant life for all its citizens. Well-timed reform alone averts revolution. The road away from social revolution is clearly marked for us—it leads toward the transformation of this world, in accordance with the mind of Christ.

This task of transformation of the modern world to a more just and Christian social order cannot be achieved by anything less than the discipline of men's minds and spirits to the goal of the Kingdom of God on earth. It will involve the assertion of a Christian sociology to supplant the prevailing social standards which exalt money as the judge of human worth, and the profit motive as the spring of men's actions. It is, broadly speaking, the task of education—of religious education carried out systematically and courageously from the cradle to the grave—an education informed not only by a knowledge of Christ's mission for the world, but by the spirit of social service in the world.

At almost the close of his life, the late Woodrow Wilson wrote an essay on the world's needs, in which he said, with prophetic insight:

"Our civilization cannot survive materially unless it is redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit."

Our world can be redeemed in no other way. And this is the supreme task of the Church, which speaks in the name of the living Christ.

RELIGIOUS "BEST SELLERS"

September, 1931

General Books

Devotional Manuals

E. S. GORHAM, INC.
NEW YORK

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|---|---|
| 1. Difficulties in the Way of Discipleship— <i>Mackay</i> . | 1. Practice of Religion— <i>Knowles</i> . |
| 2. The Vision of Victory— <i>Nelson</i> . | 2. St. Swithun's Prayer Book. |
| 3. Principles of Conduct— <i>Greene</i> . | 3. In God's Presence— <i>Gilman</i> . |
| 4. Stormers of Heaven— <i>Freehof</i> . | |
| 5. Art of Mental Prayer— <i>Frost</i> . | |

MOREHOUSE PUBLISHING CO.
MILWAUKEE, WIS.

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| 1. 500 Questions and Answers in Religion— <i>Littell</i> . | 1. God's Board. |
| 2. Ways and Teachings of the Prayer Book— <i>Haughwout</i> . | 2. Little Color Missal. |
| 3. Faith by Which We Live— <i>Fiske</i> . | 3. Daily Life Booklets— <i>Tomkins</i> . |
| 4. The Episcopal Church— <i>Atwater</i> . | |
| 5. Prayer Book Reason Why— <i>Boss</i> . | |

DAILY BIBLE STUDIES

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

"ON YOUR BEHALF"

Sunday, October 4: Eighteenth Sunday after Trinity

READ I Corinthians 1:4-8.

WE PRAY for others, and it is a joy and comfort. But to thank God for others, for what they are and "for the grace of God which is given them by Jesus Christ," is too rare an experience. Ministers give thanks, perhaps, for their earnest and devoted members, and we are generally thankful (when we think of it) for the devout Christians of all ages, although the General Thanksgiving in our Prayer Book is purely personal. But to thank God for the members of our family, for our friends, and even for those whom we do not know intimately—to thank Him, not as thinking of what they are to us or for what they do for us, but for the spiritual blessings and gifts which are theirs—that is quite another thing. It makes Christ's own prayer an example (St. Matthew 11:25), and it reveals the fine spiritual nature of St. Paul. Surely we can give thanks for all the good people we know and for the earnest workers of the Church of God. It is so much better than criticism!

Hymn 424

Monday, October 5

READ I Thessalonians 1:2-7.

ST. PAUL rejoiced in the men and women who were led to Christ by His teaching, but he rejoiced not as glorying in what he had done, but in the beauty and strength of their lives. Statistics have their place, and doubtless ministers give thanks, as they read in parish register or parish list, for the dear souls of their flock. It is a joy to the Church school teacher as she notes the growth in grace of her class members; and the Christian man or woman, who has been, under God, the means of leading someone to Christ, loves to read St. James' words (St. James 6:20). Nothing so proves the blessedness of service as the knowledge that some soul has been comforted and helped by Christ through our influence. And nothing so strengthens one's faith as the approach to the altar at the time of Confirmation of some person whom he has sought to bring to the Master.

Hymn 500

Tuesday, October 6

READ Philippians 2:15-18.

LIFE is service, in Christ's name, for others. The business man only reaches the high place of his toil when he looks upon his occupation as an effort to supply human need. The same is true regarding all professions and particularly is it true in the case of a godly physician and a consecrated nurse. "I may rejoice in the day of Christ that I have not labored in vain"—what a thrill the words bring, and how we feel the beauty and character of service! It is the thanks felt on behalf of others. Bank accounts, popularity, reputation take a second place when there is a big understanding of the ideal life. And it reaches everywhere. The worker in mine or factory, the clerk in the store, the trolleyman and the banker as well as the minister—all are called upon to give thanks for those who are being helped through their efforts. So the dear Christ said: "The Son of man came not to be ministered unto, but to minister" (St. Mark 10:45).

Hymn 319

Wednesday, October 7

READ St. Luke 10:21-24.

CHRIST rejoiced in the privilege which was accorded the disciples to see the Messiah. But His rejoicing also was for their love and loyalty. He loved their presence as He journeyed and preached and healed (St. Mark 3:14). His last prayer (St. John 17) largely concerned them, and His resurrection-greeting was the devoted expression of a loving Saviour and Friend (St. Matthew 28:9). It surprises us, when we

realize how faulty the disciples were and how faulty we all are, that the blessed Lord can have pleasure in us. The answer comes, first, from His gracious interest in each of His children, and then in the fact that He looks at the heart and sees, in spite of our human weakness, that we are sincere. He rejoices in the prayer of a little child. He is glad when He notes the patience under trial of some believer, and the angels express His joy when they sing over a repentant sinner. We can only fully realize the deep love of our Christ when we think of His joy concerning us.

Hymn 229

Thursday, October 8

READ Isaiah 65:17-25.

GOD'S JOY in His works and in the final reign of righteousness is a rich part of the Old Testament. "The Lord shall rejoice in His works," sings David (Psalm 104:31), and the first chapter of Genesis if rightly understood fairly sings the joy of the Infinite in His creation, and He speaks to Job of the delight of Heaven in those great words which are all the richer in meaning because of their mystery: "When the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7). The beauties of nature were exalted by Christ when He spoke of the lilies and when He sailed on the Sea of Galilee. Does it not make the natural world very dear to us when we learn how God loves it? And when we read the Master's words, "Ye are of more value than many sparrows" (St. Luke 12:6, 7), do we not find new courage in the love which even the birds of the air reveal?

Hymn 252

Friday, October 9

READ St. John 10:14-18.

WE THINK of the Cross with sadness because our sins caused the Christ to die. May there not be another emotion, however, not contradicting the other but enshrining it in a glory which only eternity can reveal—namely, the joy of Jesus Christ in His suffering that the human race might be saved? Very reverently we think of it, but does it not make that old hymn of Fortunatus, written in the sixth century, exceedingly dear in its adoration:

"The royal banners forward go,
The Cross shines forth in mystic glow."

So in the Epistle to the Hebrews, Christ's joy is declared (Hebrews 12:2), and we know that the glory of Heaven's bliss will center about Him who laid down His life for His sheep because He loved them.

Hymn 144

Saturday, October 10

READ St. Jude 24, 25.

WILL NOT the joy of Heaven be fulfilled as the redeeming Christ presents His children while the angels sing (St. Matthew 25:34, and St. Luke 12:8)? Will not the new Heaven and the new earth find their glory in the infinite joy of God as Christ leads His children to the Eternal Throne? Will not the joy of God—Father, Son, and Holy Spirit—be a wonderful part of the eternal bliss, as the Holy and Divine Shepherd leads His own unto living fountains of waters (Revelation 7:17)? But need we wait, impatient, for that day? Why not give thanks for the Church Universal here and now? Why not sing the praises of Him whom we believe and follow, even though we are still struggling? Surely the Church is worthy of real and grateful expressions to God for His faithful children who worship and love and serve the Christ and have faith in the final victory!

Hymn 470

Dear Lord, I thank Thee for Thy loving and constant help. I thank Thee also for the Christians in whom Thy grace is manifest. Help me to think of the divine joy which Thou hast in Thy Church and in Thy believers, and may I find courage and peace in that joy. Amen.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

BETWEEN TWO WORLDS. By Daniel A. Polling. New York: Harper and Brothers. 1931. Pp. 229. \$2.00.

THE WRITER is the minister of the Marble Collegiate Church in New York. He calls this book the Romance of Jesus. It is a romance, indeed. The author seems to have something akin to reverence for our Lord's deity, though his favorite term for Him is "the Wonder Worker." Withal, there is much romancing, and some of it strikes the reader with sharp unpleasantness.

Of course in such a brief space only a few scenes from the Gospels can be treated. More pity therefore that so much space should have been devoted to the author's imaginings concerning data which are not mentioned in the Gospels, nor anywhere else probably, except in this well meant but unfortunate "romance." Some items concerning John Mark, and especially the apocryphal stroll into the country around Bethany which he and our Lord are said to have taken on Wednesday in Holy Week, are simply pure fabrications from the author's inner consciousness. It may be that flapperdom will here and there be helped a little by this astonishing book. Its flamboyant style may help the inveterate novel-reader to remember that there is a New Testament, and perhaps that is the reason the book was written. We can think of no other explanation.

J. H. H.

A LIFE OF JESUS. By Basil Mathews. New York: Richard R. Smith, Inc. 1931. 519 Pp. \$3.00.

A REMARKABLE BOOK in every way, and most thrillingly interesting. Reverent in treatment, clear in style, replete with biblical learning, the author's work should take instant place among the truly great "Lives of Christ." Well known in England as a leader in Christian thought and work, with some fifteen volumes on various religious themes already published, Mr. Mathews now lays American Christians under most welcome obligations by this masterly and illuminating transcription of the Gospel narratives. Two unpublished pictures by Holman Hunt and thirty-four modern views from Mr. Mathews' own camera add beauty and light to the attractive pages. The author is no mere "modernist." He believes the Incarnation. He accepts St. John's Gospel. He must have written almost "on his knees," so deeply devotional is every chapter. The only item approaching flaw is his reference to our Lord's "brethren." In this he ventures a collision with the opinions of the great Lightfoot, and it is unfortunate, of course, for our author. Barring this and one more serious blemish, *viz.*, that the message of the Ascension, but not the fact nor its meaning, concludes the final page, this is one of the most stimulating and valuable books we have read in many a long day.

JOHN HENRY HOPKINS.

FOURTEENTH CENTURY MURAL PAINTING AND ITS SYMBOLISM. By George W. Ferguson. \$3.00.

IN THIS little book of seventy pages, Fr. George W. Ferguson, rector of St. Peter's Church, Springfield, Mass., describes the new mural paintings in that church. His purpose is "to present this unusual church as an adventure in ecclesiastical art and decoration which deserves further development and consideration than has been given it in the past four centuries."

The mural paintings by Arthur Gordon Smith are described as "both modern and ancient"; modern in style and ancient in being "almost an exact reproduction of the art of the fourteenth century mural decorative work." Mr. Smith's paintings (unlike those of Giotto in the fourteenth century which are realistic) are symbolic. The cross forms the background of the figures of saints and angels which adorn the

walls. And the chancel arch is covered with symbols of God's Kingdom, the triangle, the sun, the heart, the chalice, the fountain, etc. Placed in the midst of these modern designs are three Della Robbia plaques and a bronze crucifix—certainly the effect must be "both modern and ancient." At times the interpretation of the symbols seems strained, as for example, the triangle, which is the symbol of the Holy Trinity, "also portrays to us through the equality of its angles, that we are all equal in the sight of God."

The book, which comes to rather an abrupt end with the description of the chancel, is embellished with letters and designs by Ruth Bishop Robertson which are pleasing. There have been fifteen hundred copies of this printed, and well bound in imitation leather with a cover of a handsome tooled-leather effect. It is sold for the cost of publication.

RALPH J. SPINNER.

STEWARDSHIP PARABLES OF JESUS. By Roswell C. Long. Nashville, Tenn.: Cokesbury Press, 1930. Pp. 230. \$1.00.

THIS is an unusual book. Its style is strong and telling. Its stories and illustrations are graphic, modern, and impressive. Its poetical selections are beautiful and powerful. It would be of special value as a series of lay leaders' sermons, though it lacks the distinctive features which a Churchman would probably have included. Six of our Lord's great Parables—The Good Samaritan, The Talents, The Ten Virgins, The Rich Fool, The Laborers in the Vineyard, and The Tower—are selected as expressions of stewardship, and are treated with freshness, vigor, and apt suggestion. Dr. Long has hit upon the most important "next step forward" for all active Christians. If the urge to personal stewardship were as widely recognized as is today the duty of missionary zeal by proxy (paying the missionaries and expecting them to do all the work), Church membership would not be long at its present standstill. Dr. Long's vivid chapters set this forth with no uncertain sound.

J. H. H.

THE MASTER'S SECRET OF POWER" (New York: Little, Ives. \$2.00) by Van Rensselaer Gibson is described as "modern studies in the secret principles underlying the Gospel miracles of healing in the light of advanced scientific and psychological thought, supplemented with exercises and affirmations for practical application."

Let it be said that the author has dealt with these healing miracles in a very helpful way to the general reader, though because of the very subject matter the method of exposition and application is more homiletic than scientific. The spiritual insight is clear; the scientific analysis is clouded by the frequent use of such terms as "cosmic energy," "psychic powers," "contacting Christ," "divine vibrations," which, although the sympathetic may perceive what the author means to say, will almost inevitably turn away those who have had unsavory experiences with spiritual quackery. There are many who delight in concealing thought with high-sounding phrases. This is unfortunate, for a reading of the book will be helpful to those who suffer from mental, physical, or spiritual disorders.

R. T. FOUST.

Can Business Prevent Unemployment is a striking discussion in which two prominent businessmen, Sam A. Lewisohn of New York and Ernest G. Draper of Boston, and two prominent economists, John R. Commons and Don D. Lescoghier, participate. All four answer Yes, believing that by preventing unemployment each business can increase its profits (New York: Alfred A. Knopf. \$2.00).

C. R. W.

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.

Assistant News Editor, Mrs. IRENE NELSON. Literary Editor, Rev. Prof. WILLIAM H. DUNPHY.

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OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE LIVING CHURCH ANNUAL. A Church Cyclopaedia 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

4. Eighteenth Sunday after Trinity.
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

8. Conference of Chicago clergy on program of the Church at Doddridge Farm.
- Conference of Church Workers Among the Deaf at Chicago.
9. Conference of laity at Chicago.

CATHOLIC CONGRESS CYCLE OF PRAYER

OCTOBER

12. Grace Church, Louisville, Ky.
13. St. Matthew's, Goffstown, N. H.
14. Christ Church, Rochester, N. Y. All Saints', Buffalo, N. Y.
15. St. Agnes', Washington, D. C.
16. Holy Cross, Kingston, N. Y.
17. Corpus Christi, New York City.

APPOINTMENTS ACCEPTED

BASSILL, Rev. WILLIAM F., formerly curate at St. Luke's Cathedral, Portland, Me.; has become assistant at Trinity Church, Princeton, N. J. Address, 30 Mercer St., Princeton.

CASH, Rev. ARTHUR E., formerly rector of St. George's Church, Detroit; to be rector of St. John's Church, Deadwood, S. D. Address, St. John's Rectory, Deadwood.

CHAPIN, Rev. JOHN A., priest-in-charge of St. James' Church, Laconia, N. H.; to be priest-in-charge of St. Mark's Church, Ashland, and Church of the Holy Spirit, Plymouth, N. H. Address, P. O. Box 51, Ashland.

COLLINS, Rev. JOHN A., formerly rector of St. Stephen's Church, San Luis Obispo, Calif.; has become rector of St. Peter's Church, San Francisco. Address, 430 29th Ave., San Francisco.

DARE, Rev. NORMAN P., formerly rector of St. Paul's Church, Southington, Conn.; to be rector of St. Peter's Church, Bennington, Vt. Address, St. Peter's Rectory, Bennington. October 8th.

FERRIS, Rev. JOHN O., of diocese of Newark, is assisting temporarily at Grace Chapel, New York City. Address, 191 Roseville Ave., Newark, N. J.

HALLOCK, Rev. FRANK H., S.T.D., formerly instructor at Western Theological Seminary, Evanston, Ill.; to be professor at Nashotah House, Nashotah, Wis. Address, Nashotah House, Nashotah, Wis.

KENNEDY, Rev. CHARLES E., formerly rector of Christ Church, South Amboy, N. J.; to be rector of St. John's Church, Ogdensburg, N. Y. (A.) Address, St. John's Rectory, Ogdensburg. October 15th.

MACINTOSH, Rev. STANDISH, formerly priest-in-charge of St. Philip's Mission, Dupree, S. D.; to be priest-in-charge of Christ Church, Gettysburg, S. D.

MALLET, Rev. J. REGINALD, rector of Holy Trinity Church, Greensboro, N. C.; to be rector of Christ Church, Chattanooga, Tenn. November 1st.

MARTIN, Rev. JAMES L., formerly rector of St. Paul's Church, Henderson, Ky.; to be priest-in-charge of St. George's Church, Louisville, Ky.

MOORE, Rev. H. RANDOLPH, formerly priest-in-charge of St. Peter's Church, Key West, Fla. (S.F.); to be diocesan archdeacon for colored work, and priest-in-charge of St. Paul's Church, Atlanta, Ga. (At.) Address, care Dr. E. G. Bowden, 183½ Whitehall St., Atlanta, Ga.

MORTIMER-MADDOX, Rev. RICHARD, formerly curate at St. John's Cathedral, Providence, R. I.; to be rector of St. John's Church, Barrington, R. I., with charge of St. Matthew's Church, West Barrington, R. I.

NICHOLSON, Rev. ERNEST K., formerly curate of Trinity Church, Elmira, with charge of St. Matthew's Church, Horseheads, N. Y. (C.N.Y.); to be curate of Christ Church, Rochester, N. Y. (W.N.Y.) Address, 28 Lawn St., Rochester.

PAIGE, Rev. EMMETT P., formerly curate at Zion Church, Manchester, Vt.; to be curate at Zion Church, Wappingers Falls, N. Y.

ROEBUCK, Rev. ARTHUR F., formerly rector of St. Stephen's Church, Grand Island, Neb. (W.Neb.); has become curate at Grace Church, Lawrence, Mass.

SALMON, Rev. EDWARD SEILER, formerly priest-in-charge of Church of Resurrection, Dallas, and colored work in diocese of Dallas, Tex.; to be locum tenens of St. Peter's Church, Key West, Fla. (S.F.) Address, St. Peter's Rectory, Box 115, Key West, Fla. October 1st.

SMITH, Rev. J. HERBERT, assistant at Calvary Church, New York City; to be associate rector of that church. Address, 61 Gramercy Park, North, New York City.

STANGEL, Rev. FRANK J., vicar of Church of the Ascension, Pawnee, Okla., and associated missions; to take up the work of organizing a new mission in the Capitol Hill district of Oklahoma City, Okla. Effective October 15th.

TYNG, Rev. DUDLEY, Ph.D., formerly rector of St. John's Church, Barrington, R. I.; has become assistant professor in Biblical Literature at Brown University, Providence, R. I. Address, Attleboro, Mass.

VACHÉ, Rev. JEAN A., formerly rector of St. Paul's Church, Beaufort, N. C. (E.C.); to be rector of St. Andrew's Church, Greensboro, N. C.

RESIGNATION

JENNER, Rev. A. GEORGE E., as rector of Christ Memorial Church, Danville, Pa. (Har.), and will retire, as rector emeritus of that church. Effective November 2d.

ORDINATION

PRIEST

NORTH CAROLINA—In the Church of the Good Shepherd, Raleigh, LEWIS PAGE SPENCER was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. Joseph Blount Chesire, D.D., on September 20th.

The candidate was presented by the Rev. E. H. Goold, and the Bishop preached the sermon. Mr. Spencer is to be priest-in-charge of Holy Trinity Church at Townsville.

CORRESPONDENTS OF THE LIVING CHURCH

SAN JOAQUIN—Add, Rev. Arthur L. Walters, 1970 Tenth St., Reedley, Calif.

EASTERN OREGON—Add, Rev. Geo. Foster Pratt, Baker, Ore.

BORN

KELLAM—Born, a son, Monday, September 21st to the Rev. and Mrs. HARRY M. KELLAM, Pawhuska, Okla.

DIED

BAXTER—SARAH CURTIS BAXTER, widow of the late Benjamin Baxter, sometime rector of St. John's Church, Durand, Mich., entered life eternal on Monday, September 21st.

TURNER—At Everett, Mass., September 12, 1931, JAMES WINSLOW TURNER entered the larger life, in the 26th year of his age. Funeral services held in Grace Church, Everett, September 16th, conducted by the rector, the Rev. William H. Pettus, with interment in Glenwood Cemetery.

"Numbered with Thy saints in glory everlasting."

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, SUCCESSFUL, MODERATE Churchman, desires parish, or as General Missionary. Highest references from Bishops and Vestry. Address C-644, care LIVING CHURCH, Milwaukee, Wis.

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

MISCELLANEOUS

A VIRGINIA WOMAN, CULTURED AND well posted, member of prominent southern family seeks companionship position. Excellent references; services available immediately. Address, A-641, care of THE 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.

CHURCHMAN, FORMERLY HEAD OF music department in a state college, wants position as organist. Is young, married, recitalist, choir trainer. Good organ and field for teaching required. Address, M-700, care of 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.

NURSE, COMPANION OR HOUSEKEEPER, in private family. Experienced. Best references. Address, C. P. B., 117 N. Woodstock St., Philadelphia, Pa.

ORGANIST, CHOIRMASTER WISHES PO-sition in any Protestant church. Can train junior, intermediate, and senior choirs, and has made a study of voice culture. Four years' study of organ, theory, at Cincinnati Conservatory of Music. Experienced in Church work. References if desired. For further information write to SAMUEL S. BADAL, Jr., Lowellville, Ohio.

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.

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

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). St. EDMUND'S GUILD, care of Mrs. H. J. REILLY, 2230 North 1st St., Milwaukee, Wis.

S. T. 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

CHURCH EMBROIDERIES, ALTAR HANG-ings, Vestments, Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

GOTHIC VESTMENTS, MEDIAEVAL DE-signs. Entirely hand-made. Low prices. Sent on approval. Low Mass sets from \$65. Stoles from \$12. Copes from \$75. Mitre \$25. St. CHRISTOPHER'S GUILD, 23 Christopher St., New York.

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

VESTMENTS AND EMBROIDERY, SILK and linen Church supplies, materials. GEORGIA L. BENDER, 1706 Manning St., Philadelphia, Pa.

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.

MISCELLANEOUS

SHAKESPEARE REVIVAL! PLAY THE game "A Study of Shakespeare." Increase your knowledge! Educational, instructive, entertaining. Price \$5. cts. THE SHAKESPEARE CLUB, Camden, Maine.

CHURCH LITERATURE FOUNDATION, INC.

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

Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin with principal office at 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., the sum of, the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

LENDING LIBRARY

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, Conv. of the Holy Nativity, Fond du Lac, Wis.

BOARDING

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORT

S. T. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St., New York. SISTERS OF ST. JOHN THE BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

HOUSE OF RETREAT AND REST

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

INFORMATION BUREAU and BUYER'S SERVICE



This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institution, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

Write THE INFORMATION BUREAU, THE LIVING CHURCH, 1801-1817 West Fond du Lac Ave., Milwaukee, Wis.

Church Services

California

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. Thursdays and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7 to 9 P.M.

New Jersey

St. Mary's-by-the-Sea, Point Pleasant
Sundays: 7:30 and 9:30 A.M.; 8:00 P.M.
Week-days: 7:30 A.M.; except Monday 9:30.
Confessions: Saturdays, 5:30 and 8:00 P.M.
The Holy Hour: First Friday at 8:00 P.M.

New York

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

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

CHURCH SERVICES—Continued

New York

Church of the Incarnation, New York

Madison Avenue and 35th Street
 REV. H. PERCY SILVER, S.T.D., LL.D., Rector
 Sundays: 8, 10, 11 A.M., 4 P.M.
 Noonday Services Daily (except Saturday),
 12:20.

Church of St. Mary the Virgin, New York

46th Street, between Sixth and Seventh Aves.
 (Served by the Cowley Fathers)
 REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
 Sundays: Low Masses, 7, 8, 9, and 10.
 High Mass and Sermon (Rector), 11.
 Vespers and Benediction (Rector), 8.
 Full Choir and Orchestra every Sunday at
 High Mass and Vespers.
 Week-day Masses, 7, 8, and 9:30.

Holy Cross Church, New York

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

St. Mark's Church in-the-Bouwerie,
New York City

10th Street, just west of 2d Avenue
 REV. WILLIAM NORMAN GUTHRIE, Rector
 Holy Communion throughout the year at
 8:00 A.M.
 Other services: 11 A.M., 4 P.M., 8 P.M.

The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"
 REV. RANDOLPH RAY, D.D., Rector
 Sundays: 8:00 and 9:00 A.M. (Daily 7:30.)
 11:00 A.M. Missa Cantata and Sermon.
 4:00 P.M. Vespers and Adoration.
 Thurs., Fri., and Saints' Days, 2d Mass at
 10:00 A.M.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
 REV. FRANKLIN JOINER, Rector
 Sunday: Low Mass at 7, 8, and 9:15.
 High Mass and Sermon at 11.
 Sermon and Benediction at 8.
 Daily: Mass at 7 and 9:30. Tuesday and
 Friday at 8.
 Friday, Address and Benediction at 8.
 Confessions: Friday, 3-5; 7-8. Saturday, 3-5;
 7-9.
 Priests' telephone. RITtenhouse 1876.

Saint Mark's Church, Philadelphia

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

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Ave. 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.

RADIO BROADCASTS

KCJR, JEROME, ARIZONA, 1310 KILO-
 cycles, Christ Church. The Rev. D. J. Wil-
 liams, every Sunday at 11:00 A.M., Mountain
 Standard Time.

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

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

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

KSCJ, SIOUX CITY, IOWA, 1330 KILO-
 cycles (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 KILO-
 cycles (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 Sun-
 day, 10:45 A.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILO-
 cycles (204). Church of the Good Shep-
 herd. 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 KILO-
 cycles (475.9). Washington Cathedral, the
 Bethlehem Chapel or the Peace Cross every
 Sunday. People's Evensong and Sermon (usu-
 ally by the Bishop of Washington) at 4:00
 P.M., E. S. Time.

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

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

WRVA, RICHMOND, VA., 1100 KILO-
 cycles (270.1). St. Mark's Church, Sunday
 evening, 8:00 P.M., E. S. Time.

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

WTAR, NORFOLK, VIRGINIA, 780 KILO-
 cycles (384.4), Christ Church every Sun-
 day, 11 A.M., E. S. Time.

REST HOUSE

HOUSE OF THE NAZARENE, MOUNTAIN
 Lakes, N. J. A house of rest and spiritual
 refreshment. Chapel services daily. Large re-
 ligious library. Excellent food. \$18-\$25.

BOOKS RECEIVED

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

D. Appleton & Co., 35 W. 32nd St., New York
 City.

The Inquisition. By A. Hyatt Verrill. \$3.00.

Cokesbury Press, 810 Broadway, Nashville, Tenn.

Education in the Christian Religion. By John
 W. Shackford. \$1.50.

Harper & Bros., 49 E. 33rd St., New York City.

Christian Freedom. By William Malcolm Mac-
 Gregor, D.D., Principal, Trinity College,
 Glasgow. New Edition. \$3.00.

The Macmillan Co., 2459 Prairie Ave., Chicago,
 Ill.

Judgment on Birth Control. By R. de Guch-
 teneere. \$2.00.

G. P. Putnam's Sons, 2 W. 45th St., New York
 City.

America's Primer. By Morris L. Ernst. Il-
 lustrated by Walter Cole. \$2.00.

Reilly & Lee Co., 536 Lake Shore Drive, Chicago,
 Ill.

The Friendly Way. By Edgar A. Guest. \$1.25.

Chas. Scribner's Sons, 597 Fifth Ave., New York
 City.

A Modern Pilgrimage. The Story of Donald
 Hankey. By K. G. Budd. \$1.50.

Issa. A Poem. By Robert Norwood. \$2.50.

PAPER-COVERED BOOK

From the Author, Ashland, Wis.

La Follette Socialism. How It Affects Your
 Job, Your Savings, Your Insurance Policy,
 Your Rights and Your Future. By John B.
 Chapple. \$1.00.

MAGAZINE

Church Assembly, Press and Publications Board,
 Church House, Westminster, S. W. 1, Eng-
 land.

The Church Overseas. An Anglican Review
 of Missionary Thought and Work. Pub-
 lished Quarterly. No. 16. 40 cts.

EXPERIMENT IN CHURCH UNITY
AT LONE PINE, CALIF.

SAN JOAQUIN, CALIF.—An experiment in
 Church unity was initiated in Lone Pine,
 September 1st, with the merging of the
 Episcopal and Methodist congregations
 into Trinity United Church, of which our
 missionary, Dr. Powell, and the Metho-
 dist minister, Mr. Ellis, are now co-pastors.

When the city of Los Angeles appro-
 priated Owens River for its water supply,
 many residents of Inyo county moved
 away, and the congregations in the va-
 rious churches dwindled. They decided to
 pool their activities, and in June an asso-
 ciation was formed of which the Rt. Rev.
 Louis C. Sanford, D.D., Bishop of San
 Joaquin, was named chairman. As a result
 of this movement Trinity United Church
 was organized, with a vestry chosen from
 the combined membership.

An agreement signed by Bishop San-
 ford and the Methodist superintendent
 preserves the respective rights of the na-
 tional Churches to which the united con-
 gregations are related, and any member
 of Trinity United Church moving to an-
 other town will be eligible to membership
 in either the Episcopal or the Methodist
 Church.

Another interesting experiment parallel-
 ing this enterprise was begun on August
 30th at Oakhurst, Madera County, where
 at the request of the secretary of the
 Presbyterian Board of Missions, Bishop
 Sanford confirmed Oscar E. Harden, a
 Presbyterian ruling elder, and licensed
 him as a lay reader. Hereafter the services
 there will be definitely under the auspices
 of the Presbyterians and ourselves, and
 the people will be trained in the use of
 the Book of Common Prayer.

AN OLD CHURCH
WITH A NEW VISION

Mt. VERNON, N. Y.—Believing that any
 church founded in the Name and upon
 the ideals of Jesus Christ must afford
 to those who seek its aid, protection, and
 service, just as it expects those gifts in
 return, St. Paul's Church, Eastchester,
 Mt. Vernon, has arranged to protect the
 health of all the children who attend its
 Church school. Under the direction of the
 Rev. W. Harold Weigle, rector, and Miss
 Marjorie Martin, director of religious edu-
 cation, this parish which has been for
 more than three centuries a center of
 Christian life has taken an advance step
 which puts it in the forefront of those
 seeking to apply these ideals of protection
 and service.

At the opening of the Church school for
 registration on Sunday morning, Septem-
 ber 20th, W. S. Wilson, M.D., a member
 of the parish drafted for this piece of
 service, and a nurse were in attendance
 and conducted a health survey of the
 school, which was open from 9 to 11 for
 this purpose. Those children who showed
 symptoms of any contagious or infectious
 diseases were excused from attendance
 and a card sent their parents stating the
 reason, and referring them to their family
 physician. This health inspection will be
 continued as long as circumstances war-
 rant.

Doctrinal Commission, Meeting in Cambridge, Reaches Controversial Subjects

Opening of Modern Churchmen's Conference in Oxford—News of Tristan da Cunha

The Living Church News Bureau
London, September 17, 1931

THE ARCHBISHOP OF YORK STATES that the Doctrinal Commission will be meeting again in full session at St. John's College, Cambridge, from Monday to Saturday next week (September 21-26). The commission is now reaching those subjects which are most frequently matters of controversy within the Church. The Archbishop asks for the support of Church people with their prayers during the session.

DEAN INGE OFFERS CHALLENGING THOUGHTS

Dean Inge, as was only to be expected, offered some challenging thoughts in his opening address to the eighteenth conference of the Modern Churchmen's Union, held at Oxford last week. Dr. Inge contrasted "the self-tormenting ascetic, the inhuman persecuting bigot, the victim of puerile superstitions, the narrow-minded, money-grubbing man of business"—all types of Christian history and modern conditions—with the happy, healthy Greek, "with few illusions and clear, sane intellect." Humanism, the dean said, had its complaint in that the Church had been too much occupied with hospitals and orphanages—that it had concerned itself too much with cure and too little with prevention. Dr. Inge might, perhaps, have paid some small tribute to the long line of Christian thinkers, teachers, and social reformers whose efforts and example have illumined many a gloomy period of the world's history. On one other issue the dean of St. Paul's will certainly carry with him many who are not Modernists. "When Christianity was fresh from the mint," he said, "there was no Church and no Christian Bible. But there was the indwelling Spirit of God, which St. Paul identified with the Spirit of Christ."

DISTRIBUTION OF RELIGIOUS BOOKS AND BOOKLETS

The 132d report of the Religious Tract Society states that larger sales of definitely Christian books and booklets are recorded from places so far apart and so widely different in their conditions as Paris and Tokyo, Madrid and Hankow, Italy and India.

In Austria, at a bookstall opened for two days in the Prater of Vienna with the help of the society, 6,000 gospels and 20,000 booklets and tracts were sold and given away. It is intended to have similar bookstalls at other fairs. Tract distribution in France by the colporteurs of the Société Evangelique of Geneva has helped in a large increase in the sale of the Scriptures. Although Russia is still largely closed to evangelical workers, the society has helped to produce tracts and booklets in Russian, and in Latvia it has assisted in the publication of tracts in Latvian and Lithuanian. In Spain there is an increase of 10,000 in the publications sent out from the society's Madrid agency.

Of the work in India, the report speaks of a circulation of 728,263 copies in the Hindu and Urdu languages through the North India Society, while the Madras so-

ciety records a circulation in Tamil and Telegu of nearly 670,000 copies. In China the Hankow society heads the list with the largest circulation of Christian literature among all the aided or branch societies.

PLAN BRIGHTON CHURCH CRUSADE

Over 150 services and meetings have been arranged for the Brighton Church Crusade, which will be held from October 2d to 16th. The crusade, organized by the Industrial Christian Fellowship, will be led by the Bishop of Malmesbury (Dr. Ramsay), and over twenty clergy, nine laymen, and five women speakers will take part. The crusaders will be commissioned at a service at the parish church (St. Peter's) on Friday, October 2d, at which the Bishop of Chichester (Dr. Bell) will preach. The service will be followed by a procession of witness through Brighton. During the crusade special services will be held in the churches in addition to open-air gatherings. Dr. R. J. Campbell will preach at a service for men at St. Peter's on Sunday, October 11th.

NEWS OF TRISTAN DA CUNHA

The latest report (1928-31) of the fund for helping the people of Tristan da Cunha, "the most inaccessible place in the British Empire," is naturally much taken up with accounts of the rare and eagerly awaited visits of ships to its shores. Until a few years ago, there had been no mail to Tristan from this country for ten years. Now, owing in large measure to the efforts and interest of Church people, regular communications have been set up, with an annual mail, emergency stores provided, a church and schoolhouse built, a missionary has been in continual residence, the island's fleet of boats has been replenished, and a Boy Scouts' company formed. The Society for the Propagation of the Gospel does the major part in supporting the mission. The society sent out in 1929 the Rev. A. G. Partridge to succeed the Rev. R. A. C. Pooley. The Tristan da Cunha Fund makes itself responsible for sending stores and provisions to the lonely islanders.

DR. PERCY DEARMER AT WESTMINSTER ABBEY

Dr. Percy Dearmer, preaching at Westminster Abbey recently, said that the new movement in the Church would not be tied up to dogma or waste itself by defending untenable positions merely because they were ancient.

It would reverence the Creeds, which were indeed almost miraculously good, considering the time when they were drawn up, but it would not regard them as final, and indeed they were not so regarded by the men who made them. It was the religion behind the Creeds that Christians really believed.

Religion in the last century had been weakened by theological disputes, just when a multitude of profound discoveries should have fixed men's minds on essential matters. It was a hopeless dream to think that the religious and educated men of Europe, America, and Asia, could ever be united in the acceptance of any elaborate system.

"TOURISTS ALWAYS WELCOME"

From inquiries received by the Royal Automobile Club, it is evident that many

motorists have the praiseworthy desire to attend divine service while on tour or during the course of a Sunday run. The club has therefore made inquiries to ascertain at which country churches the attendance during the touring months generally includes worshippers in traveling attire, and where suitable parking places exist. From the information received, the R. A. C. has compiled a list of such churches, and also of others where motorists are particularly welcome.

GEORGE PARSONS.

HOBART COLLEGE BEGINS ITS 110TH YEAR

GENEVA, N. Y.—Hobart College, one of the five institutions of higher learning recognized as official colleges of the Church, opened for the 110th consecutive year this week.

The addition of four new members of the faculty, in the departments of history, economics, modern language, and mathematics, and repairs and improvements at the gymnasium, football field, administrative building, and at the eight fraternity houses greet the returned students.

Dr. Henry Charles Hawley, member of the faculty of the Harvard School of Business Administration, has been appointed professor of Economics during the absence of W. Arnold Hosmer, holder of the Arthur Yates professorship of Economics, who has taken a year's leave of absence. During that time he will be visiting lecturer in accounting at the Harvard Graduate Business School, by invitation from that university.

Hardin Craig, A.B., Princeton, and A.M., Harvard, will take the place of David Buddlong Tyler as instructor in history. Mr. Tyler is taking up graduate work at Columbia University. In the mathematics department Richmond W. Longley, for two years instructor in freshman mathematics, is being replaced by Austin LeRoy Starrett, A.B., Dartmouth, and A.M., Harvard. Mr. Longley is taking up advanced work at Harvard.

The fourth addition to the faculty is Joseph S. Solano, A.B. and A.M., Harvard, who is taking the place of Hugh Merson, instructor of romance languages last year. Mr. Merson has returned to New York where he is teaching in a preparatory school and taking outside work at Columbia.

Interesting students in the entering class include Richard Rankine Sandford of Geneva, the "most related" freshman in the college's history, of which an article was given in a recent issue of THE LIVING CHURCH.

The youngest high school graduate to enter Hobart within the memory of college officials is also a freshman at the college this year. But 14 years of age, A. Alexander Patterson of Brooklyn, N. Y., a graduate of the Townsend-Harris high school in Brooklyn, comes to Hobart with an enviable record for participation in school activities.

FREE MOTION PICTURES

NEW YORK—As motion pictures are being used more and more in the church as well as in the classroom, it has come to our attention that the Motion Picture Bureau of the Y. M. C. A., 347 Madison avenue, New York City, and 300 West Adams Bldg., Chicago, Ill., has an extensive library of free motion pictures in addition to a large collection of rental pictures on religious and secular subjects. Catalog may be obtained on request. In the next few months a catalog listing sound films will also be available.

Produce Quality, Not Quantity, Is Edict Issued to Canadian Theological Colleges

Maintenance Expense to Be Cut If Possible — Archbishop of Nova Scotia Is New Primate

The Living Church News Bureau
Toronto, September 23, 1931

THE TWO PARAGRAPHS OF THE SECTION of the Anglican National Commission's report on Theological Students presented to General Synod produced a long discussion, centering round the number of theological colleges.

The synod finally decided "That men of the highest character, training, and sense of vocation, even though fewer in number is the great need of the present time."

The commission's recommendation "that the existing theological colleges—ten in number—are more than is needed to keep a working staff of approximately fifteen hundred clergy up to strength and call for an expenditure beyond our means; we recommend therefore that the resources of these colleges be so coördinated, and, if possible, combined, as to secure the best training of theological students with a reduction of expense," brought speeches from nearly every college principal in the Canadian Church. The points made were that the large number of colleges was rooted in past history, that there was a growing tendency to coöperation, and that such a recommendation would hinder appeals for support for the colleges of the Church. Finally the matter was referred to a committee, on the recommendation of which a modified form was adopted recommending the fullest coöperation between existing colleges and that the number should not be increased.

BISHOP OF LONDON AT GENERAL SYNOD

The Bishop of London visited General Synod on Wednesday evening and was accorded an enthusiastic reception.

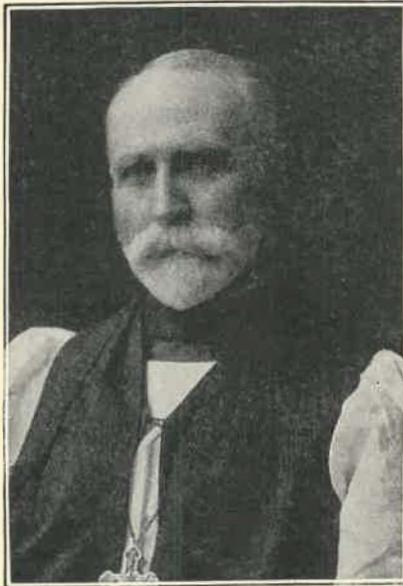
In his address the Bishop of London assured the Canadian Churchmen "not to be misled by the impression that the Church of England is rent with controversy," adding: "When I get back I expect to find everything in order and every one settled down, after the temporary storm of the Prayer Book, into a perfectly happy live-and-let-live policy."

"I have always acknowledged two interpretations of the Prayer Book—the evangelical interpretation and mine," he said. "I don't want to stop the interpretation for a moment, and all I want is reciprocal toleration for my own. That is now the dominating spirit with us in London, and, I hope, will be the dominating spirit in the affairs of the Church in Canada."

"Don't imagine we are dying for want of recruits at home," he continued. "All I can tell you in this connection is that, on my return, I expect to find fifty-six young men waiting to be ordained. I am not saying that we have not had our difficulties in the past, but I do put forward the encouraging fact that those waiting fifty-six represent the largest single group I have ever ordained."

NEW DIOCESES

After a prolonged debate with the adoption of an introductory clause recognizing fully the constitutional rights of diocesan synods, the General Synod adopted the following recommendations on new dioceses in the commission's report:



MOST REV. C. L. WORRELL, D.D.
Elected unanimously as Primate of
All Canada.

1. That—as far as may be possible—the ideal before the Church should be that of dioceses of approximate equality in strength.
2. That no diocese should be formed if the needed episcopal oversight can be secured by a transfer of territory to one or more adjoining dioceses.
3. That only after careful examination, and a decision that the situation can be provided for in no other way, should a new diocese be established.
4. That the concurrence of the General Synod be required for the erection of a new diocese.

CHINESE PRIEST AND INDIAN CHIEF HEARD ON MISSIONARY DAY

The third day of the General Synod was devoted to the comprehensive report of the Missionary Society, presented by its general secretary, Canon Gould. A special feature was the addresses by a Chinese priest from the diocese of Honan and an Indian chief, a lay delegate from the diocese of Caledonia.

Members of Synod and a crowded visitors' gallery listened to an address of which they could not understand a word. A small Chinese, with large black tortoise-shell spectacles and a broad smile, was speaking. And if it had not been for an interpreter, to whom the small Chinese turned knowingly every now and then, no one in the audience would have appreciated all his kind thoughts of Canada, his Church, and his listeners.

The small Chinese is the Rev. H. I. Wei, rector of a church at Kaifeng, Honan, and he spoke deliberately in his native dialect, because he wanted the Churchmen to believe that for a moment they were his congregation on a Sunday morning in Kaifeng.

He shared the interest of the session with Chief Henry Edenshaw. The Bishop of Caledonia, from the platform, presented the Indian chief to the synod. The chief of the Haida tribe walked quietly to the pulpit, and in faultless English, addressed them. He is a descendant of one of the first Christians of Queen Charlotte Islands in Northern British Columbia. He described his work, his home, his church, and his family.

REPORT OF TREASURER OF GENERAL SYNOD

L. A. Hamilton, honorary treasurer of the synod, reported total funds of \$2,117,384 in the treasury. The receipts for the year just closed included \$44,115 to the beneficiary fund, \$6,025 executive council trust, \$3,113 in the Primacy fund, and \$19,220 in the Caledonia Episcopal Endowment fund, a total of \$82,475. Mr. Hamilton was reelected and was supported by R. W. Allin in his contention that the time had arrived when, instead of an honorary treasurer, as he had been for several years, there should be a full-time paid treasurer.

SUDDEN DEATH OF MEMBER OF THE SYNOD

Suddenly stricken with a heart attack at Trinity House, Friday, the Rev. William L. Archer, aged 48, rector of St. John the Evangelist Church, Stamford, a delegate from the diocese of Niagara, died before the eyes of the Rev. Dr. Judd of Hamilton, the Rev. Canon Riley of St. Catharines, and the Rev. Harding Priest of British Columbia.

Mr. Archer had at different times occupied parishes in Thorold and Port Dalhousie. He was the son of the late Rev. Robert Archer, and a graduate of Trinity College, Toronto.

He was first chaplain of the First Battalion, but was transferred to another unit and went overseas in 1915. At the front his health became seriously affected, forcing him to return to Canada before the signing of the Armistice.

In 1922 he became rector of St. John's Church, Port Dalhousie, remaining until 1925, when he took charge of St. John's Church, Thorold, in the absence of the Rev. Canon Piper. He remained at Thorold eighteen months before proceeding to Stamford. Two years ago he was appointed rural dean of Lincoln and Weland. In addition to his widow and mother he is survived by four sons and one daughter.

STEPS TOWARDS REUNION

The report on re-union, signed by the Rt. Rev. J. C. Roper, Bishop of Ottawa, and Principal C. C. Waller was presented at Friday's morning session by the latter, who moved that a representative committee on reunion with an executive be appointed to study continuously the whole question of the reunion of Christendom and to deal with such special problems and opportunities relating thereto as may from time to time arise, and to report before taking formal action to the general synod of its executive council.

RELIGIOUS EDUCATION

On Monday last the report of the General Board of Religious Education ably presented by its general secretary, Dr. Hiltz, was given careful consideration. It reported the election of an eastern field secretary in the Rev. W. J. Bradbury, and a new western field secretary in the Rev. A. Harding Priest, in succession to the Rev. W. Simpson.

IN THE FIELD OF CHRISTIAN SOCIAL SERVICE

On Tuesday the report of the Council for Social Service was presented by its general secretary, Canon Vernon. The section devoted to unemployment and related problems brought forth the longest and liveliest debate of the synod, which adopted in full the statement on unemployment and related social and industrial problems submitted by the Council. The statement recognized unemployment as a major social problem and one which contributed a real challenge to industry, to governments, the Church, and all citizens,

commended the action of the governments, endorsed many proposals of the Social Service Council of Canada (of which Canon Vernon is president) and of the Conference on Unemployment at Ottawa.

FOR A GENERAL PENSION FUND

For two evenings and part of another session the synod discussed the report of the Pension Fund Committee presented by the Bishop of Montreal. Valuable information was given by the committee's actuary, Prof. M. A. Mackenzie.

An alternative scheme approved by the Provincial Synod of British Columbia was ably presented by Bishop Schofield of British Columbia. Finally the synod approved the report of the committee which provides for a general pension scheme on the general lines of that of the American Church. This will not come into operation till the three millions required to cover accrued liabilities can be raised.

THE PRIMACY

The question of the Primacy occupied much careful attention in General Synod. The recommendation of the Anglican National Commission adopted by synod as already reported in THE LIVING CHURCH called for the election of a Primate by the General Synod and the establishment as soon as possible of a fixed primatial see. For the latter a special committee was appointed to report at next General Synod. A canon was adopted providing for election by the General Synod, nominations to come from the House of Bishops, to come into effect as soon as the Basis of Constitution which provides for the present system of election from the Metropolitans by the House of Bishops has been amended. Repeated efforts to secure an immediate change of the Basis of Constitution failed to receive the required unanimous vote. It secured, however, far more than the necessary two-thirds required to pass it on to the next General Synod for final approval. The new plan of election will therefore come into effect at the next General Synod. At the request of the Lower House the Upper House proceeded to elect a Primate from among the Metropolitans and soon reported the unanimous election of the Most Rev. C. L. Worrell, Archbishop of Nova Scotia, the senior Metropolitan.

His first informal act after assuming office was to bestow his blessing upon the General Synod, as the delegates stood in reverent silence and with bowed heads.

"I only wish I were in every way worthy of the confidence you have placed in me," His Grace told the synod. "I have endeavored in all my life to do what I believe was right and in questions of importance have tried to consider the opinions of those most interested."

The Primate said he had always felt he had been but one in the great company united in the furtherance of the Spirit of Christ.

"I feel that I could not take the duty unless I might be guided by God's Holy Spirit. When it came to me as a unanimous request this morning, I felt it must have been an answer to our prayer."

The Primate declared he conceived his first duty was concerned with the spiritual lives of the people and at the same time would not overlook his business duties. He asked for the prayers of the General Synod and the Anglican people.

REPORT OF THE ANGLICAN NATIONAL COMMISSION

Whenever possible both Houses have been sitting together to consider the recommendations of the Anglican National Commission presented by Bishop Seager of Ontario. Many of these were adopted

without debate but others led to long and interesting discussions and were often commended and in some cases deleted.

The Commission's proposal that the name of the Church should be changed from that of the Church of England in Canada to the Anglican Church in Canada led to vigorous opposition by the veteran Dean Tucker and after a lively debate was snowed under.

The recommendations on the Ministry of Women were referred to the House of Bishops.

The synod adopted the recommendation that "Women should be admitted to those councils of the Church to which laymen are admitted, and on equal terms. Diocesan, provincial, or national synods may decide when or how this principle is to be brought into effect."

The synod voted in favor of a department of publicity and appointed a committee to make the necessary plans under the direction of the executive council.

The sections referring to boundaries of provinces and dioceses, special supervision of areas, and nomenclature of provinces and dioceses was referred to the executive council.

CHICAGO NOTES

The Living Church News Bureau
Chicago, September 26, 1931

ST. STEPHEN'S CHURCH, CHICAGO, known as the Little Church at the End of the Road, culminated September 19th a weeklong celebration of the twentieth anniversary of its founding. Each night was open house to all who cared to come, and many visited this artists' church.

Among the gifts on display which the church has received during the past year was the Lotta Crabtree Memorial window to her mother, a mosaic window made by the Artists' Guild of Chicago, a series of paintings by the famous Swedish artist, Emile Zoir, and other gifts.

A series of twelve sermons on Science and Religion was started with the anniversary celebration by the Rev. Irwin St. John Tucker.

PREACHING OF SCIENCE URGED

The preaching of science was urged by the Rev. Henry Scott Rubel, rector of St. Michael and All Angels' Church, Berwyn, at the opening fall session of the clergy's round table on September 21st. Mr. Rubel, a former atheist leader, declared that he had been brought to accept the Christian doctrine through his researches in biological chemistry, in which he is an expert.

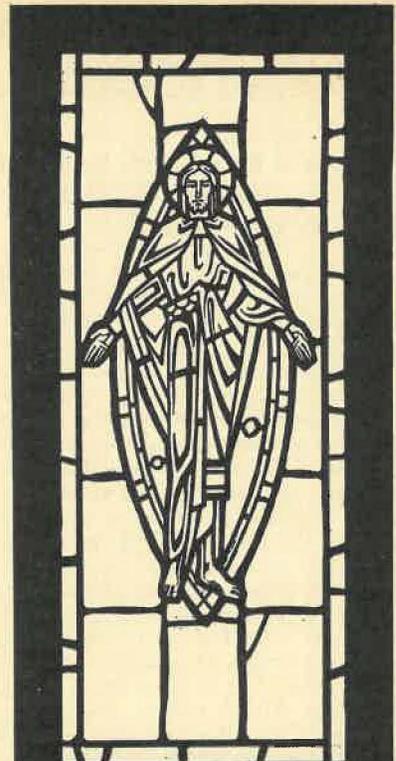
The round table appointed a committee representing all sections of the city to work with the Rev. D. E. Gibson of the Cathedral Shelter in opening homes for unemployed women.

WILL NOT PERFORM HASTY MARRIAGES

The Rev. Howard B. Ziegler, rector of St. Ann's Church, Morrison, has announced that he will refuse to marry Iowa couples who decide to marry in the wee sma' hours of the night and evade the law of their state by crossing into Illinois. The Rev. Mr. Ziegler states that he must have at least a five-day notice of intention to marry, as he will not help break the laws of a sister state.

NEWS NOTES

Chicagoans have been able to listen in to the evening sessions in Denver with a fair degree of success. Radio station KOA, Denver, broadcasts these sessions at approximately 10:30 P.M. Chicago daylight saving time.



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Woman's Auxiliary of New York Diocese Gives Increased Offering to U. T. O.

Amount \$3,834.62 More Than Previous Contribution — St. Mary's Holds Dedication Feast

The Living Church News Bureau
New York, September 26, 1931

THE UNITED THANK OFFERING OF THE Woman's Auxiliary presented at the General Convention in Denver is rightly considered greater in significance than that of 1928, notwithstanding the slight decrease in the total. Of that offering the amount contributed by the Woman's Auxiliary in this diocese was such as to make us all proud of the achievements. New York's share in the 1931 U. T. O. was \$97,925.10, and that impressive sum marks an increase of \$3,834.62 over their contributions at the preceding General Convention in 1928.

The delegates of the Woman's Auxiliary of New York to the Denver Convention were Mrs. Henry Hill Pierce of St. George's Church, New York; Mrs. Robert W. B. Elliott of the Church of the Incarnation, New York; Miss Janet Warner of St. John's, Yonkers; Mrs. Charles G. Kerley of St. Thomas', New York; and Mrs. L. M. Van Bokkelen of Trinity Chapel, New York. The following are the alternates: Miss Susan Waring of St. John's, Yonkers; Miss Grace Scoville of St. Thomas', New York; Mrs. A. H. Burroughs of St. Barnabas', Irvington; Miss Eveleyne Prophet of Intercession Chapel, New York; and Miss Virginia Hoyt of Trinity Church, New York.

At the Convention Mrs. Pierce served on the sub-committee on International Relations, and Mrs. Elliott served as vice-chairman and secretary of the nominating committee.

ST. MARY'S OBSERVES FEAST OF DEDICATION

One week from tomorrow the Church of St. Mary the Virgin will inaugurate what is to become an annual event in the life of the parish—an observance of the Feast of Dedication.

The Sunday afternoon services at St. Mary's, so familiar to Anglo-Catholic visitors to New York, will not be resumed this year. Instead, Vespers and Benediction will be sung with full choir at 8 P.M. There will be congregational singing at this service of hymns that are fairly well known and, as formerly, the choir will render the music for which St. Mary's is noted.

GRACE CHURCH, CITY ISLAND, REDECORATED

During the summer Grace Church, City Island, of which the Rev. Richard A. D. Beaty is rector, was entirely redecorated. The walls of the entire church were covered with celotex to produce a sandstone appearance, ten new bronze electroliers, and a three-manual organ valued at \$10,000 were installed. A very beautiful altar rail was given in memory of the late Capt. James F. Horton, for fifty-eight years a vestryman of City Island parish. It is appropriately made of teakwood. A new flooring has also been laid throughout the church; that in the choir and sanctuary is a memorial to a sea pilot.

The new organ is to be heard for the first time in a recital to be given on Friday evening, October 2d, when a program will be given by the rector and by Ernest A. Daltry, who was for twenty-four years organist in a synagogue at Adelaide, Australia.

Dedication of the above improvements will take place on Sunday, October 4th. The rector will be the celebrant at the

Eucharist, and the preacher will be the Rev. Dr. Fleming James of Berkeley Divinity School, New Haven.

MORNING SERVICES TO BE HELD AT
COLUMBIA UNIVERSITY

Because of popular demand for a Sunday morning preaching service in St. Paul's Chapel, Columbia University, such a service is now held at 11 o'clock. The all-student choir under the direction of Prof. Lowell P. Beveridge will be enlarged to sixty voices. Each Sunday morning, except the first one of the month, there will be a celebration of the Holy Communion in the chapel.

ITEMS

The Rev. Dr. Joseph Fort Newton, co-rector of St. James' Church, Philadelphia, will address the Jewish Institute of Religion at its reopening service to be held on Monday evening, September 28th. Dr. Newton will speak on the topic, Where Are We in Religion? The institute was founded by Rabbi Stephen S. Wise, who remains its president.

Captain Conder of the Church Army will conduct a stereopticon preaching mission at All Saints' Church, Henry street, beginning on Sunday, October 4th, and continuing throughout that week, the chief preaching service being each evening at 8 P.M. Because of the several foreign groups which make up a good part of the congregation at All Saints' it has been decided to present the topics partially by the means of lantern slides. This will be the first time that the Church Army has used this method in this country. The week of this mission marks the beginning of the seventh year of the present incumbent, the Rev. Harrison F. Rockwell. G. H. KAUFF.

NEWS STORY UNITES BROTHERS

CHICAGO—A news story carried by Chicago daily papers has brought the Rev. Mansel B. Green of the Church of the Good Samaritan, Oak Park, in touch with two of his brothers after not knowing for thirty years where one was and being unable for fifteen years to locate the other.

The story which the papers carried told how the Rev. Mr. Green was a composer at the age of 10; how he traveled extensively, while yet a boy, through parts of Africa, Australia, and continental Europe; how he left Cambridge University to answer the call of the wanderlust in the wilds of northwest Canada. A national news agency saw the story and spread it over two countries.

Some time later a letter came from a brother in Colorado who had lost all track of the Rev. Mr. Green for the past fifteen years, saying that he had seen the story in a local paper and suggesting they "get acquainted again."

Another week or so passed. Another letter came. A second brother, in Moose Jaw, Saskatchewan, Canada, told how, by mere chance, his attention was called to the story of the Rev. Mr. Green's life. It was all news to the Canadian brother, who did not even know that the Rev. Mr. Green had entered the ministry. Wilton Green of Canada arranged to meet his brother in Chicago on September 25th after attending the General Synod in Toronto as a lay delegate.

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Episcopal Academy, Philadelphia, Second Oldest Church School in Country, Opens

Begins 147th Year With 600 En-trants—New Missionary Calendar Is Ready

The Living Church News Bureau
Philadelphia, September 26, 1931

THE EPISCOPAL ACADEMY, SECOND OLDEST Church school and largest in size in the United States, opened its one hundred and forty-seventh year on Monday, September 21st, with an enrolment of six hundred boys.

At the opening session, the headmaster presented over fifty awards to boys who had attained honor grades in the college board examinations of last June. These prizes commemorate scholastic achievement, and served at the outset of the year



to focus attention on the dominant importance of studies rather than such distractions as football. Mention was also made of the fact that Jefferson Shiel, head of the department of mathematics, was beginning his fiftieth year of active work in the service of the academy.

One of the new members of the faculty this year is Frederick Seymour, A.B., son of the Rev. Frederick E. Seymour, director of religious education in the diocese. It is interesting to note that the headmaster, Greville Haslam, M.A., taught for three years at Baguio when his uncle, Bishop Brent, was Diocesan.

A generous gift from the class of 1931 has enabled the academy to add substantially to the library facilities during the summer, so that the boys may read with greater comfort than heretofore the ten thousand volumes at their disposal. New rooms have been provided for books and readers.

The Episcopal Academy was founded by the late Bishop White on New Year's Day, 1785. A great many of its graduates have gone into the ministry, and three living bishops are among its alumni. Several sons of Philadelphia rectors have recently won prizes in the school, including Richard Clattenburg, son of the Rev. Dr. Albert E. Clattenburg, rector of St. John's, Cynwyd; Benjamin Bird, son of the Rev. Benjamin N. Bird, late rector of St. Asaph's, Bala; and Louis Pitt, Jr., son of the Rev. Louis W. Pitt, rector of St. Mary's Church, Ardmore.

CHURCH SCHOOL INSTITUTE TO BE HELD

The annual Church School Institute of the diocese will be held on the afternoon and evening of Monday, October 5th, at the Church of the Holy Apostles. Addresses will be given by the Rev. Alfred M. Smith, of St. Elisabeth's Church; the Rev. Dr. Edgar C. Young, of the Phillips Brooks Memorial Chapel; Miss Helen Washburn, of Christ Church; Prof. Jonathan T. Rorer; and Dr. Edwin S. Adams.

ST. MATTHEW'S CHURCH REOPENED

Services were held in St. Matthew's Church last Sunday for the first time since a fire last March, when a portion of the church was damaged. During the past few months the entire building has been renovated, in addition to the necessary repairs. A large part of the organ has been rebuilt,

BREAKING GROUND FOR NEW CHURCH IN PHILADELPHIA

LEFT TO RIGHT: Rev. Allen R. Van Meter, executive secretary of the diocese; Rev. W. O. Roome, Jr., priest-in-charge; Bishop Taitt, and Rev. Richard J. Morris, diocesan secretary. [See THE LIVING CHURCH of September 19th.]

new pews and chancel furniture have been installed, and the entire floor retiled. The copy of Da Vinci's "Last Supper," which serves as a screen behind the altar, has been retouched by an artist. During the alterations, regular services have been held in the parish house. The Rev. C. Herbert Reese is rector.

GIFTS TO SCHOOL AND CHURCHES

The late Rev. William H. Cavanagh, formerly rector of St. James' Church, Hestonville, who died in the Episcopal Hospital on August 12th, bequeathed his library of historical and theological books to the University of the South, Sewanee, for the use of theological students. He also left \$600 to pay for the transfer of the books from Philadelphia. Another bequest in his will consisted of \$500 to the Evangelical Education Society, which is to be placed in the care of the Rev. S. Lord Gilbertson, secretary.

A bequest of \$1,000 to St. Asaph's Church, Bala, is reported by the will of the late Mrs. Anna D. Hamilton, formerly of Cynwyd. Trinity Church, Moorestown, N. J., is devised \$500 and silverware, under the will of William E. S. Maxwell of Philadelphia, who died September 4th.

MEETING OF KNIGHTS OF SS. JOHN

The Rev. Allen R. Van Meter, executive secretary of the diocese, presided at a general meeting of the Order of the Knights of SS. John, which was held in Holy Trinity Memorial Chapel on Wednesday evening, September 16th. An address on How

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Youth Can Help was given by Douglas Eisenman of Calvary Church, Germantown.

The Knights of SS. John was founded in 1911 by the Rev. Dr. Francis M. Wetherill, and its purpose is to provide an organization for young men in the Church, which will awaken their interest in religious matters at a time when many are led to break away from their early religious influences.

NEW MISSIONARY CALENDAR READY

The Church Missionary Calendar for 1932 has just come out at the Church

House in new form. It is a much larger size than heretofore, and all pages are outlined in red, with cross and prayer in the center of each page. Among the contributors are Fr. Hughson, who has written a Litany as a preface; the Presiding Bishop; Bishop Taitt, Bishop Matthews, Bishop Booth, Fr. Williams, S.S.J.E., Bishop Rhinelander, Dr. John Rathbone Oliver, and Capt. Mountford of the Church Army. There is also a page from each of the missionary bishops, and the usual directory of all the missionaries.

ELEANOR ROBERTS HOWES.

Plans Complete for Sessions of Diocesan Training School to Be Held in Boston

Bishop Furse Begins Series of Lectures in New England—Other Notes from Massachusetts

The Living Church News Bureau
Boston, September 26, 1931}

THE DIOCESAN TRAINING SCHOOL WILL begin on October 1st and continue on Thursdays through December 3d (substituting November 24th for November 26th, since the latter is Thanksgiving Day). The classes will be held in various parts of St. Paul's Cathedral rooms and crypt and, while the sessions do not begin until toward the end of the afternoon, the noonday service in the Cathedral is being planned with special reference to the school.

Our Expanding Altar Guild is the title of the course to be given at the diocesan school under the auspices of the diocesan altar guild. For the ten successive meetings the subjects and speakers are:

The House of the Lord—Mrs. Reginald Pearce; The Functions of a Cathedral—the Very Rev. P. F. Sturges; The Sanctuary Beautiful—Mrs. Frederick S. Converse; Vestments—The Rev. Julian D. Hamlin; The Parish Altar Guild—Sister Eleanor, S.S.M.; Junior Members—Miss Mary Chester Buchan; Our Missionary Work—to be announced; Our Education—The Rev. Charles F. Lancaster; The Book of Common Prayer—The Rev. Charles R. Peck; A National Altar Guild, An Ideal—Miss Eva D. Corey.

BISHOP FURSE VISITS BOSTON

The Rt. Rev. Michael Bolton Furse, D.D., Bishop of St. Albans, England, will reach Boston on Monday and, staying with Prof. Julian Coolidge at Lowell House, Cambridge, begin a series of engagements with schools and colleges of New England. Bishop Furse will conduct prayers each morning in Appleton Chapel, as temporary quarters in Saunders Theater are termed during the dismantling of the original Appleton Chapel and the erection of the new chapel of Harvard University. September 29th will be devoted to a quiet day under the auspices of the Woman's Auxiliary of Christ Church, Cambridge, when Bishop Furse will give two addresses and conduct prayers and meditations from 11 A.M. until 4 P.M. The clergy of the diocese have been invited by the Rev. Dr. Benjamin M. Washburn of Emmanuel Church to a service of Holy Communion at 8 A.M., on Wednesday in the Leslie Lindsey Memorial Chapel and to the devotions and instructions by Bishop Furse to follow. Bishop Furse's engagements on the first Sunday in October are: Morning, Appleton Chapel Service, Harvard University; 5:00 P.M., Christ Church, Cambridge; 7:30 P.M., St. Paul's Cathedral, Boston.

REV. C. R. PECK RETURNS FROM ENGLAND

The Rev. Charles Russell Peck, home from an exchange of services with Canon Digby of Sherborne Abbey, England, began an account of that ancient abbey church and the life about it last Sunday evening in St. Paul's Cathedral. Tomorrow evening, Mr. Peck will conclude his verbal sketch of Sherborne Abbey.

MISCELLANEOUS

A children's chapel, beautiful and appealing, has been installed as an example of what may be done in making a special corner for children in the Episcopal Book Stall, a department of the Pilgrim Press Book Store on Beacon street. The ideas incorporated in it are due to Mrs. Homer Rogers, our representative on the staff of the book store, who has just returned from three months in Italy and England. During this period of travel, Mrs. Rogers made a special effort to secure new ideas and sources of inspirational material. Besides making the little chapel beautiful, it was the aim to make it at a low cost.

Canon T. Guy Rogers, an eminent and vital English preacher, will be heard at the annual union service of worship of the Greater Boston Federation of Churches in Trinity Church on October 8th at 8 P.M.

The Rev. Dr. William E. Gardner and the teachers of the Junior Church of Trinity parish, Boston, are spending the weekend in Salem in a retreat as a preparation of the teachers for the work of the year.

The Rev. J. Thayer Addison, professor of the History of Religion and Missions in the Episcopal Theological School, Cambridge, has returned from a period of five and a half months abroad during which he made a study of methods of medieval missions in Europe.

ETHEL M. ROBERTS.

SEVEN CHURCH INSTITUTIONS BENEFIT BY CASWELL WILL

NEW YORK—Seven institutions of the Church, six of them in this diocese, are named in the will of Mrs. Mary B. Caswell, who died August 27th at Whitefield, N. H.

The institutional beneficiaries and amounts stipulated are: St. Luke's Hospital, \$70,000; Eye and Ear Infirmary, \$30,000; Domestic and Foreign Missionary Society, \$10,000; Episcopal City Mission, \$10,000; Church of the Transfiguration, \$10,000; General Clergy Relief Fund, \$10,000; Community of St. Mary, Peekskill, \$10,000; and St. Agnes' Church, Washington, D. C., \$10,000.

St. Luke's Hospital received in addition an antique bookcase and books.

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LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, September 24, 1931

CHURCH SCHOOLS ARE REOPENING FOR the season, and in various places in this diocese it has been necessary to devise ways of meeting a considerable increase in the enrolment. At the Church of the Ascension, Rockville Center, changes have been made during the summer in both the parish hall and the guild house so as to accommodate more classes. The stage of the parish hall has been altered so as to make a place for two classes; the sloping floor of the gallery has been supplanted by a level floor, and classes are located there; the kindergarten and primary classes have been provided with new accommodations in the guild house. At St. Andrew's, Queens Village, it has been necessary to organize the school in two sessions to get sufficient room. At St. James', Elmhurst, more than three hundred attended the opening session; the last issue of the *Journal* gives the total enrolment at 337. A room in the parish house has been set aside as a workshop.

RELIGIOUS EDUCATION PROGRAM

Excellent leadership in this diocese in the work of religious education has borne good fruit. There is a general acceptance of advanced principles, a wide use of the best methods, and in general a solidarity and coöperation that are most helpful. The diocesan program of training and development is opening out for another year of promising activity. Tonight the season's first diocesan conference is being held, the subject being the Church School Service Program. Plans are being discussed for the birthday thankoffering, which this year is to be devoted to Honolulu; for the Christmas box work; and for the Lenten program. Next Tuesday night (Michaelmas) the annual fall assembly for clergy, officers, and teachers will be held at St. Ann's, Brooklyn. There will be two discussion groups, one for teachers led by Miss Vera L. Noyes, now of the Cathedral staff, and one for superintendents and pianists, on the development of the worship period in the school, led by the Rev. S. H. Bishop of St. Philip's, Manhattan. A dinner will then be served, and the dinner speaker will be the Rev. Hubert S. Wood, rector of St. George's, Flushing. The evening address will be by Paul Vieth, associate professor of religious education at Yale.

A new plan, with great possibilities in it, has been tried for the second year by St. James', Elmhurst. A two days' conference for the Church school staff was held in one of the buildings of the Stony Brook School, September 12th and 13th, and twenty-five of the teachers attended it—eighty per cent of the whole number. For two days this group discussed present problems and future plans.

The Rev. Charles H. Ricker of Manhasset, who for seven years has been chairman of the department of religious education in this diocese, at the last election declined reelection. His decision was regretfully accepted, and the Rev. Samuel R. Dorrance of St. Ann's, Brooklyn, has been chosen to succeed him. Miss Eveleen Harrison, who last spring resigned her post as secretary for religious education, has been prevailed upon to continue her work until January 1st at the least.

NEWS BRIEFS

Long Island contributed \$25,202 to the U. T. O. at Denver—an increase of more

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Bishop of St. Albans

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than \$3,000 over that of three years ago.

The Rev. Canon R. T. Homans is temporarily in charge of the services at St. Thomas' Church, Bellerose, pending the designation of a new priest-in-charge.

The Y. P. F. of St. John's, Fort Hamilton, during the summer raised sufficient money to redecorate the church.

The Brooklyn Clerical League will hold its first session for the season on Monday, October 5th. There will be election of officers.

The Rev. Benjamin F. Root has been officiating for several Sundays in the Church of the Ascension (Greenpoint), Brooklyn.

The rector of the Church of the Epiphany, Brooklyn, the Rev. Lauriston Castleman, will be assisted during the coming year by Thomas Blomquist, a lay reader, a member of the parish, graduated last spring from St. Stephen's College, and now a student in the General Theological Seminary.

CHAS. HENRY WEBB.

HOLD FIRST ACOLYTE FESTIVAL IN DIOCESE OF HARRISBURG

BELLEFONTE, PA.—Seventeen parishes from four dioceses were represented by more than one hundred and twenty boys and priests meeting in St. John's Church, Bellefonte, September 11th and 12th, for the first acolytes' festival ever held in the diocese of Harrisburg. The Rev. Dr. John Rathbone Oliver of Johns Hopkins University preached the sermon, the Rev. Rodney Brace of Lebanon and the Rev. M. DeP. Maynard of Ridgway assisting in the service with the Rev. Stuart F. Gast, rector of St. John's, as officiant. Charles M. Bullock of Bellefonte was master of ceremonies. Including the choir, there were nearly one hundred and fifty in the processional.

Priests in attendance were the Rev. Messrs. Brace, St. Luke's Church, Lebanon; Maynard, Grace Church, Ridgway; Van Elden, St. Matthew's Church, Sunbury; McCoy, Trinity Church, Williamsport; Sayre, St. Mary's Church, Williamsport; Hatch, St. Luke's, Altoona; Connop, All Saints' Church, Selinsgrove; Due, Our Saviour's Church, DuBois; Gottschall, Christ Church, Berwick; Davis, St. Stephen's Church, Mt. Carmel; Frear, St. Andrew's Church, State College; Gast, St. John's Church, Bellefonte; Oliver, Mt. Calvary, Baltimore; and Banks, of Toledo, Ohio.

PROMINENT CLERGYMEN TO SPEAK AT YALE

NEW HAVEN, CONN.—Some of the leading preachers in the United States have accepted invitations from Yale to deliver addresses at the university public services held Sunday mornings in Battell Chapel, it has been announced. They include the Rt. Rev. Henry K. Sherrill, D.D., Bishop of the diocese of Massachusetts; the Rev. Henry Sloane Coffin, president of Union Theological Seminary, who is a Fellow of the Yale Corporation; Dean Willard L. Sperry of the Harvard Theological Seminary; the Rev. Charles R. Brown, dean emeritus of the Yale Divinity School; and the Rev. Harry Emerson Fosdick, Riverside Church, New York City.

Prominent New York clergymen who will speak at Yale include the Rev. Reinhold Niebuhr and the Rev. Hugh Black, both of Union Theological Seminary; the Rev. Donald Bailey Aldrich, Church of the Ascension; the Rev. Morgan Phelps Noyes, First Presbyterian Church, Brook-

lyn; and the Rev. John Howard Melish, Church of the Holy Trinity, Brooklyn.

The list also includes the Rev. William J. Hutchins, president of Berea College, Berea, Ky.; the Rev. Anson Phelps Stokes, canon of Washington Cathedral; the Rev. Robert Russell Wicks, dean of Princeton Chapel; the Rev. Charles Whitney Gilkey, dean of the University Chapel, University of Chicago; and the Rev. Andrew Mutch of Bryn Mawr, Pa.

Pres. James Rowland Angell will deliver the matriculation sermon in Battell Chapel on October 4th. Other members of the Yale faculty who will deliver addresses during the year are Prof. William Lyon Phelps, Prof. Halford E. Luccock, Dean Luther A. Weigle, and Prof. Henry H. Tweedy.

LOS ANGELES CELEBRATES 150TH BIRTHDAY WITH FIESTA

LOS ANGELES—The 150th anniversary of the first settlement of the village which is now the city of Los Angeles was celebrated early in September with an elaborate fiesta of a week's duration. While St. Paul's Cathedral cannot claim a history reaching back to this beginning it has the distinction of being the lineal descendant of the first non-Roman religious organization to be established in this erstwhile village, now the metropolis of the west. An appropriate announcement outside the Cathedral during the festivities attested to this fact, and the Sunday of the fiesta was marked with special services at the Cathedral with a sermon by the Ven. Dr. H. Beal, upon the City We Love.

Progress is reported upon several major building enterprises in the diocese. St. Mary's Japanese Mission, where the Rev. John M. Yamazaki has been doing a remarkable work under the handicap of entirely inadequate buildings and equipment, is making splendid progress with its imposing new structure.

The Bishop Johnson Memorial Chapel, the first unit of which has been started this summer, likewise goes on toward an early completion. This building is to be the center of the Church's work on the campus of the University of California at Los Angeles and to minister to the community of Westwood in which the university is located. The Rev. John A. Bryant will assume charge of this work November 1st.

The new parish house for St. James', South Pasadena, plans for which were matured just prior to the departure of the Rev. C. Rankin Barnes to head the Social Service Department of the Nation Council, is now under construction and will be carried to completion under the leadership of his successor, the Rev. T. Raymond Jones.

COLUMBIA UNIVERSITY COLLEGE BEGINS 71ST YEAR

ANNANDALE-ON-HUDSON, N. Y.—The seventy-first year of St. Stephen's College, and its third as a constituent college of Columbia University, began on Sunday, September 20th, with a choral celebration of the Eucharist in Bard Memorial Chapel. Dr. Kenneth Owen Crosby, chaplain, was the celebrant and the address was delivered by the warden, Dr. Bernard Idings Bell, who spoke on education as distinct from mere training. He said in part:

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ST. ELIZABETH'S HOME AT PROVIDENCE, R. I., SEEKS FUNDS

PROVIDENCE, R. I.—St. Elizabeth's Home, Providence, the institution of the diocese for the care of incurables, is calling public attention to its need of a cancer ward. The home ministers to all denominations and is seeking in this way to extend its field of service to the state.

When the plans for the present building were drawn up fifteen years ago, provision was made for a separate wing to be devoted to cancer cases, but the funds available were exhausted before work upon it could be done. Rooms for these sufferers have been reserved on the third floor, but the board of governors say that this is a makeshift and seriously interferes with the working of the rest of the institution.

During his episcopacy, Bishop Clark took a deep interest in the institution, furthering in every way possible its efforts to include cancer sufferers among its inmates. After his death, the board passed a resolution providing that the wing when erected should be known as the Thomas March Clark Memorial. This year the home hopes to be able to put that resolution into effect.

ALL ST. ALBANS GRADUATES PREPARED FOR UNIVERSITY

WASHINGTON, D. C.—Coincident with the opening of St. Albans, the National Cathedral School for Boys, for the new term, it was announced that of the ten students who graduated on June 21st, every one qualified for the university of his choice.

Three of these graduates received university scholarships as follows: Richard George Fletcher, Jr., was awarded the Harvard University scholarship from the District of Columbia; Robert Adolph Matern was similarly recognized by the Yale University Club of the district; and Alexander Hamilton Van Keuren, Jr., received the William P. Henzley scholarship at the University of Pennsylvania for qualifying second among all scholarship competitors entering Pennsylvania by college board examinations.

The remaining seven graduates of last spring entered the United States Military Academy at West Point, New York, George Washington University, Leland Stanford University, University of North Carolina, Norwich University, University of Pennsylvania, and Princeton.

NATIONALISM AND PATRIOTISM DEFINED BY R. I. RECTOR

EAST GREENWICH, R. I.—The Rev. Charles A. Meader, rector of St. Luke's Church, East Greenwich, whose sermons are widely published, recently drew this distinction between patriotism and nationalism in a discourse to his congregation:

"Nationalism is selfish and patriotism is unselfish. Patriotism is spiritual and unworldly; nationalism is industrial, worldly and materialistic. Patriotism offers sacrifices; nationalism forces them. Patriotism brought the minutemen to Concord; nationalism sends marines to Nicaragua. Nationalism is the chief menace to the world's peace in our times."

"A WONDERFUL SUMMER"

IN THESE WORDS the Rev. R. C. Joudry, rector of Trinity Church, Sharon Springs, N. Y., and missionary in Schoharie county, described diocesan mission work carried on during what is commonly a vacation period. Mr. Joudry had employed under him Alexander A. Frier, a candidate for holy orders and second year seminarian, and together they visited sections of the countryside conducting meetings and holding children's classes. They enlisted the interest of three young women, summer visitors, who gave one afternoon each week to help in an interesting series of lessons for the children. The local branch of the Girls' Friendly Society, St. Mark's Church, Hoosick Falls, put on an outdoor entertainment at the West Middleburgh mission, and the diocesan Church Mission of Help staff spent three days with the missionary. Miss Grace Manchester, an isolated person living in a distant part of the diocese, who has for many months done excellent work in the correspondence Church school, also visited the section and made the personal acquaintance of a large number of her pupils. A portable building for Grace Church, Cobleskill, one of the central missions of Schoharie County, was recently placed and is regularly used by the growing congregation.

ANNIVERSARY OF NATIONAL CAPITOL CORNERSTONE LAYING

SEPTEMBER 18TH marked the one hundred and thirty-eighth anniversary of the laying of the cornerstone of the United States capitol building in Washington by President George Washington.

The occasion was attended with much pomp and ceremony. There was much firing of cannon, and after the laying of the cornerstone an ox weighing 500 pounds furnished the barbecue, while two bands supplied music.

The official opening of the event was announced by the discharge of artillery. Then a large silver plate was presented to President Washington, part of the inscription which we quote:

"This southeast cornerstone of the capitol of the United States of America, in the city of Washington, was laid on the 18th day of September, 1793, in the thirteenth year of American Independence, in the first year of the second term of the Presidency of George Washington, whose virtues in the civil administration of his country have been as conspicuous and beneficial as his military valor and prudence have been. . . ."

FIFTY STUDENTS have been attending the Central Theological College at Ikebukuro, the Tokyo suburb where St. Paul's University is located. This seminary serves all the dioceses in Japan. Of the five men who graduated last year, one remained in the diocese of Tokyo, two went to North Tokyo, one to Kobe, and one to Prince Rupert in British Columbia to work among Japanese settlers there. The seminary has also sent men to Japanese colonies in South America.

The buildings are somewhat dilapidated. They were cheaply built twenty years ago, severely shaken by the great earthquake of 1923 and patched from time to time since then.

The Rev. G. H. Moule, appointed by the English Church Missionary Society, is the only foreign lecturer in residence. He urges that there should be at least one more, especially as his own retirement comes within a few years.

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light perpetual shine upon them."*

THOMAS MAXWELL HIBBERT

BOSTON—While swimming in the ocean, in company with two friends, during his brief holiday at Halifax, Nova Scotia, Thomas Maxwell Hibbert, 40 years old, a special student at Boston University, was caught in an undertow and drowned. After a few days the body was washed up on shore. Interment was made beside his parents at Yarmouth.

Mr. Hibbert, who was a Nova Scotian by birth, for the past twelve years had been a teacher of English at the high school in Hartford, Conn., and during the summer vacation had taken up an advance course at Boston. He was not married.

NEWS IN BRIEF

GEORGIA—Mayor Thomas M. Hoynes, a vestryman of St. Michael and All Angels' parish, Savannah, delivered an address on Citizenship at St. Augustine's Church (colored), on the Sixteenth Sunday after Trinity, and also held a conference after the service with the congregation on the subject of relief and unemployment in connection with the relief program to be instituted by the city authorities.—Mrs. J. W. Griffith, executive secretary of the diocesan department of religious education, announces the following classes and conferences to be held during October at diocesan headquarters: A class on administration beginning October 5th, and continuing five days, for superintendents and supervisors. Grade conferences will also be held during this month. A class for women will meet Wednesday, October 7th, and every week thereafter for study of the Old Testament.

HARRISBURG—A window depicting the Angel of the Resurrection with the three Marys at the tomb on Easter morning was recently installed in Trinity Church, Shamokin, as a memorial to Mr. and Mrs. Monroe H. Kulp. Two other memorials are: an altar in memory of the Rev. F. H. C. Bedell, former rector of the parish who, at his death, named the rector, wardens, and vestry his residuary legatees to the half of his estate; and a new reredos in memory of Lizzie Shinn, daughter of the first rector of Trinity, the Rev. George W. Shinn, has replaced the old one. The memorials will be blessed by the Bishop of the diocese, the Rt. Rev. Wyatt Brown, D.D., following his return from Denver.

LOS ANGELES—The clerics of San Diego announces the election, at its first fall meeting, of the Rev. M. L. Kain, rector of All Saints', San Diego, as president, and the Rev. W. Benson Belliss, chaplain of the San Diego City Mission Society, as secretary.—Prior to the meeting of General Convention, the Rev. John Gaynor Banks, director of the Society of the Nazarene, conducted a healing mission at La Jolla in connection with the parish of St. James-by-the-Sea. The clergy of the diocese are looking forward to the third annual clergy conference to be held at Mt. Lowe October 8th and 9th. The clergy will meet under the leadership of our own two bishops with the added inspiration of the presence of Bishop Sanford, president of the province of the Pacific.

MARYLAND—The Rev. Joshua B. Whaling, retired priest of Belton, Tex., celebrated his 42d year in the priesthood by officiating at Holy Communion in St. John's Church, Frostburg, September 20th. Mr. Whaling will spend the winter in the diocese.

NEW YORK—The general chapter of the forty-eighth year of the congregation of the Companions of the Holy Saviour met September 21st and 22d at St. Augustine's Chapel, Trinity parish, New York City. The principal work of the chapter was in connection with the publication of the revised rules and constitutions. The organization of Associates of the Companions which was instituted at the chapter a year ago has developed encouragingly. The Rev. George La Pla Smith was reelected master of the congregation, the Rev. Frederick S. Griffin, vice-master, and the Rev. Edward Nason McKinley, secretary.

NEW YORK—Trinity Church, Saugerties on Hudson, celebrated its one-hundredth anniversary on August 16th. One hundred years ago on this date the parish received its charter of incorporation. The rector, the Rev. Emery Lewis Howe, who recently had two serious operations at St. Luke's Hospital, New York City, though now returned to his home was unable to attend. A booklet has been published giving the history of the parish.

NEW YORK—The St. Hilda Guild, 131 East 47th St., New York, is holding its annual exhibition of church vestments and other articles of church adornment, from November 18th to November 21st inclusive.

NORTH CAROLINA—St. Mary's school and junior college, Raleigh, began its ninetyeth year on Thursday, September 17th. Addresses were made by the rector, the Rev. Dr. Warren W. Way, and by the Bishop, the Rt. Rev. Joseph Blount Cheshire, D.D.—At the state university at Chapel Hill the registration shows about three hundred and eighty students affiliated with the Church.

OHIO—Kenyon College, Gambier, holds its home-coming day Saturday, October 17th.

RHODE ISLAND—The vestry of Trinity Church, Newport, one of the most historical ecclesiastical structures in America, has recently taken three unusual measures for the protection of the building from destruction by fire. It has put on a slate roof, a heating plant with a cement chamber which is entirely fire-proof, and a sprinkler system. Sprinklers have been installed from the basement to the top of the spire. If fire breaks out anywhere at any time, the heat will release a supply of water always on hand. Pipes are invisible and security has been obtained without marring the beauty of the structure. These measures have materially reduced the annual charges for insurance.—St. Paul's Church, Wickford, the Rev. Herbert J. Piper, rector, was closed for two months this summer for repairs. During that time the whole interior of the church was renovated. The furnishings of the chancel including the altar and the pulpit have been refinished. In addition to the rubber tile, the floor of the chancel has been beautified by the gift of three Persian rugs. The work was the offering of the Ladies' Sewing Society, augmented by a generous donation from Mrs. Mary E. Rodman. Mrs. Harold Metcalf, president of the society, had charge of the work, assisted by Mrs. B. Frank Smith and Miss Lucy Reynolds, the latter the donor of the rugs for the chancel.—The rector of St. Michael's, Bristol, the Rev. Anthony R. Parshley, represented the town Rotary Club at the International Convention in Europe this summer. His assistant, the Rev. George H. Toadvin, Jr., is now abroad to visit relatives in London and to make a tour of the Cathedral towns of Exeter, Salisbury, York, and Durham.

RHODE ISLAND—The Rev. Charles Townsend, rector of St. Stephen's Church, Providence, is doing much to promote the cause of Catholic Churchmanship in Rhode Island. In his monthly parish paper, "St. Stephen's," he usually runs an article or two that gives instruction in Catholic doctrine and Catholic teaching and carries with it a sense of devotion and spiritual power that is having a marked effect upon members of his congregation and on outsiders who read the leaflet.

SAN JOAQUIN—The fourth annual service and conference for the ministers of Fresno City and county took place in St. James' Cathedral, Fresno, on September 9th. The Holy Communion was celebrated by Bishop Sanford, assisted by Dean Farlander, some thirty ministers and laymen of several denominations being present and receiving the Sacrament. The conference subject was Movements Towards Unity.

SPRINGFIELD—The field department of the diocese has arranged for a quiet day for the clergy to be held in St. Matthew's Church, Bloomington, on Tuesday, October 20th. The Very Rev. Julius A. Schaad, dean of the Cathedral at Quincy, is to be the conductor. In the evening a General Convention dinner is to be held for Church people, it being the first of a series of dinners to be held. The next day the annual fall meeting will be held at the church, with the Rev. Herbert L. Miller, rector of Emmanuel Memorial Church, Champaign, as chairman.—The young people of the diocese held their fall conference October 2d and 3d at St. John's Church, Decatur, with the Rev. Stanley A. Macdonell and his young people as hosts.

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A MARKED LOSS of population during the past decade in the state of Montana as a whole has had its material effect on the work of the Church, says Bishop Fox. Communicants, however, have increased in number during that period, but very often confirmations in Montana, worked and prayed for by the Church in Montana, have meant a gain for the bishops in California, Oregon, or Washington. The loss of population fell heaviest on rural districts where the Church's missionary work is carried on.

The tide of population seems already to be turning. Poplar, a town where services were discontinued a year ago, has had such an accession of Church families that they have requested services to be resumed. Marysville had a flourishing congregation in 1920; today it is a ghost town, but the mining interests may be resumed and the town revived.

Several of the Montana clergy have for some time been holding services in school houses. Appreciative congregations gather, first for informal services, and then with increasing use of the Prayer Book. These schoolhouse services together with the correspondence Church school are reaching many grown people and children to whom religion is otherwise almost unknown.

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