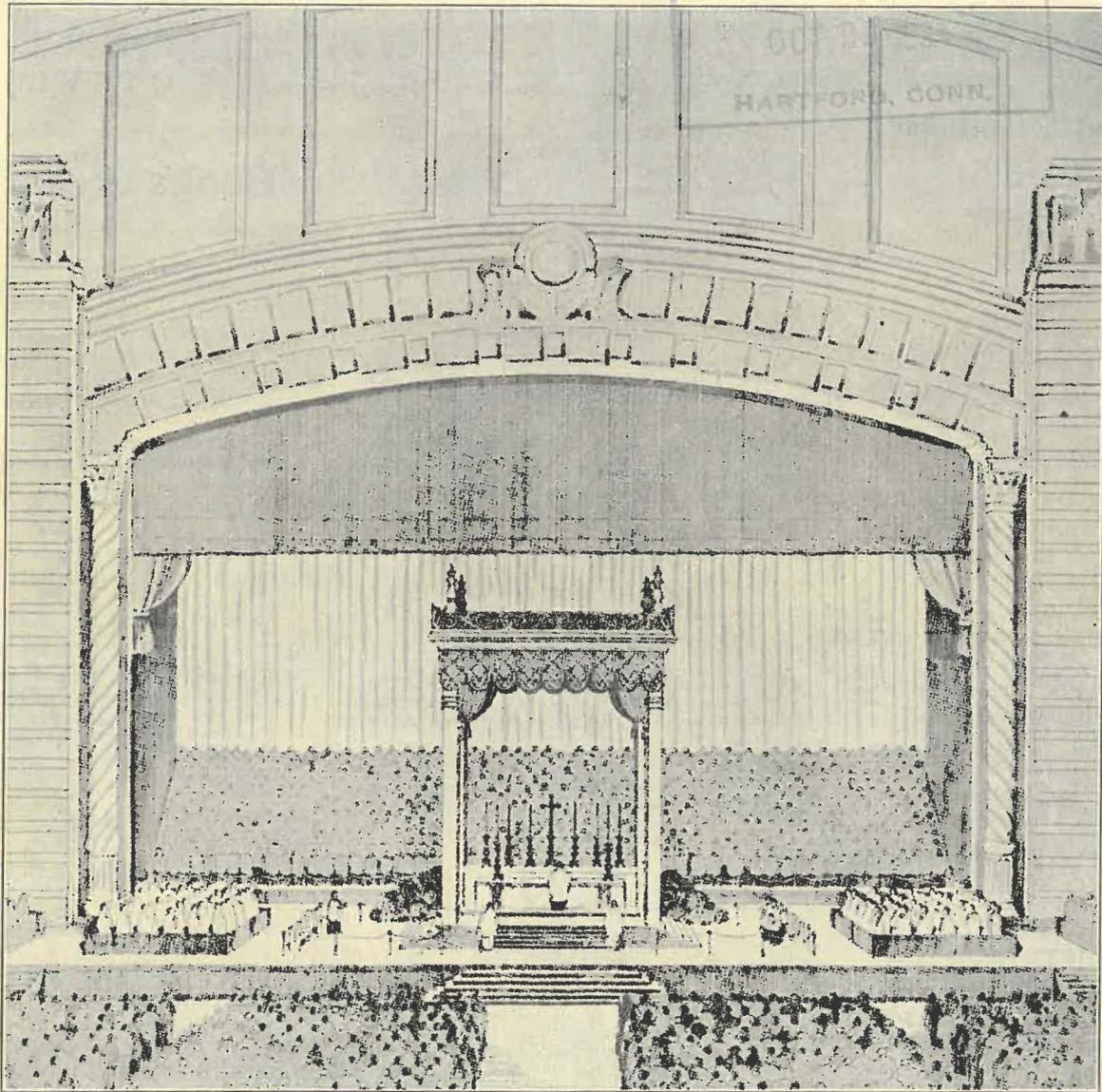


The Living Church



S. Mountford

ALTAR AND BALDACHINO IN GENERAL CONVENTION HALL

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE..... Editor
 REV. SMYTHE H. LINDSAY..... Managing Editor
 REV. FRANK GAVIN, Th.D.
 CLINTON ROGERS WOODRUFF } Associate Editors
 ELIZABETH MCCrackEN }
 REV. WILLIAM H. DUNPHY..... Literary Editor
 REV. GEORGE L. RICHARDSON, D.D..... Devotional Editor
 ADA LOARING-CLARK..... Woman's Editor



Published and printed by MOREHOUSE PUBLISHING CO., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. Entered as second class matter at the Post Office, Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,
 LATIN-AMERICAN COUNTRIES,
 AND SPAIN \$4.00 per year
 CANADA AND NEWFOUNDLAND.... 4.50 per year
 OTHER FOREIGN COUNTRIES..... 5.00 per year

Church Calendar



OCTOBER

21. Twenty-first Sunday after Trinity.
28. SS. Simon and Jude. Twenty-second Sunday after Trinity.
31. (Wednesday.)

NOVEMBER

1. All Saints' Day. (Thursday.)
4. Twenty-third Sunday after Trinity.
11. Twenty-fourth Sunday after Trinity.
18. Twenty-fifth Sunday after Trinity.
25. Sunday next Before Advent.
29. Thanksgiving. (Thursday.)
30. St. Andrew. (Friday.)

CALENDAR OF COMING EVENTS

NOVEMBER

8. Special Georgia Diocesan Convention to elect Bishop Coadjutor at Grace Church, Waycross, Ga.

CATHOLIC CONGRESS CYCLE OF PRAYER

OCTOBER

29. St. Barnabas', Burlington, N. J.
30. St. Margaret's Convent, Boston.
31. Christ Church, Hudson, N. Y.
 St. John's, Dunkirk, N. Y.

NOVEMBER

1. St. Thomas', Lawrenceville, N. Y.
2. St. Luke's, Fair Haven, Vt.
3. Holy Innocents', Hoboken, N. J.

Clerical Changes

APPOINTMENTS ACCEPTED

ASHBURY, REV. MAURICE D., formerly in charge of Emmanuel Church, Cape Charles, Va. (S.V.); to be in charge of the churches in Dinwiddie County, and St. John's Church, Petersburg, Va. (S.V.). Address, Dinwiddie, Va.

DUNPHY, REV. WILLIAM H., formerly professor of Dogmatic and Moral Theology, Nashotah House (Mil.); to be chaplain of St. Mary's School, Peekskill, N. Y.

LUMPKIN, REV. WILLIAM WALLACE, deacon, to be on the staff of Trinity Church, Boston, Mass.

MCALLISTER, REV. J. ROWAN, formerly in charge of churches in Eastern Mecklenburg and

Dinwiddie Counties (S.V.); to be in charge of all churches in Mecklenburg County. Address, Boydton, Va.

MORRIS, REV. ALBERT COURSN, formerly assistant at St. Thomas' Church, New Haven, Conn.; to be vicar at the Church of the Ascension, Boston, Mass. Address, 11 Newcomb St.

MUTTON, REV. JOHN W., formerly rector of Christ Church, North Conway, and St. Matthew's Church, Goffstown, N. H.; is now on the staff of Grace Church, Brooklyn, N. Y. Address, 29 Grace Court.

NYE, REV. ROWLAND F., formerly priest in charge of Grace Chapel, East Rutherford, and St. Paul's Church, Wood-Ridge, N. J. (N'k); to be in charge of the Church of the Redeemer, Palisades Park, and St. John's, Englewood, N. J. (N'k). Address after November 1st, 257 Hillside Ave., Palisades Park, N. J.

PRICE, REV. FREDERICK C., formerly rector of St. John's Church, Mt. Morris, N. Y. (Roch.); to be priest in charge of St. Stephen's Church, Peoria, Ill. (Q.).

RAPS, REV. HENRY GEORGE, formerly in charge of St. Philip's Church, Wiscasset, Maine; to be curate at St. Luke's Chapel, Trinity Parish, New York City. Address, 477 Hudson St.

RILEY, REV. M. LAWTON, formerly rector of Grace Church, Gainesville, Ga. (At.); is rector of St. Matthew's Church, Hyattsville, Maryland (W.).

WALKER, REV. SHEAFE, formerly in charge of All Saints' Church, Littleton, and Epiphany Church, Lisbon, N. H.; to be rector of Christ Church, Portsmouth, N. H. Address, 18 Park St., Concord, N. H.

WICKER, REV. WORTH, formerly rector of St. Paul's Church, Beaufort, N. C. (E.C.); to be rector of St. Paul's Church, Greenville, N. C. (E.C.).

NEW ADDRESSES

BURKS, REV. J. F., formerly Manassas, Va.; The Sterling, Apt. 22, 1915 Calvert St., N.W., Washington, D. C.

BUTLER, REV. FREDERICK D., D.D., formerly 1234 Sherman Ave.; 116 W. Washington Ave., Madison, Wis.

MEADE, REV. WILLIAM, formerly Logan, W. Va.; 12 W. 5th Ave., Williamson, W. Va.

REYNOLDS, REV. FRANCIS C., formerly 606 Washington Ave., Cairo, Ill.; care of 3654a Botanical Ave., St. Louis, Mo.

TANNER, REV. T. DEWITT, formerly 2106 Uter St.; 1717 Eldridge Ave., Bellingham, Wash.

RESIGNATIONS

COWLING, REV. EDWARD W., as rector of Christ Church, Eastville, and Old Hungars Church, Bridgetown, Va. (S.V.); to be retired. Address, Yardley, Va.

LEITCH, REV. CYRIL G., as priest in charge of the Big Sandy Missions, in the diocese of Lexington; on account of ill health.

DEPOSITION

JENNINGS, E. JEFFREY, Priest, by the Bishop of Long Island, October 3, 1934. Deposed. "For causes which do not affect his moral character."

ORDINATIONS

PRIESTS

MARQUETTE—The Rev. ARTHUR RONALD WILLIS was advanced to the priesthood by Bishop Oldham of Albany, acting for Bishop Ablewhite of Marquette, in St. Ann's Church, Amsterdam, N. Y., September 29th. The Rev. E. T. Carroll, D.D., presented the ordinand and the Rev. John N. Warren preached the sermon. The Rev. Mr. Willis is in charge of the Church of the Ascension, Ontonagon, Mich., serving also some associated missions.

MASSACHUSETTS—The Rev. DICKINSON SERGEANT MILLER was advanced to the priesthood by Bishop Sherrill of Massachusetts in the Cathedral Church of St. Paul, Boston, October 3d. The ordinand, presented by the Very Rev. P. F. Sturges, D.D., will be curate at the Cathedral. The Rev. Charles C. Wilson preached the sermon.

DEACONS

FLORIDA—JAMES THEODORE YOUNG was ordained deacon by Bishop Juhon of Florida in the Church of Our Saviour, Mandarin, October 2d. The candidate was presented by the Rev. A. M. Blackford, and will be in charge of the Church of Our Saviour, Mandarin, and St. Mary's Church, Green Cove Springs, with address at Mandarin, Fla. The Bishop preached the sermon.

LOS ANGELES—LESTER V. WILEY was ordained to the diaconate by Bishop Gooden, Suffragan of the diocese, in St. Augustine's Church, Santa Monica, Calif., October 1st. The Rev. Wesley A. Havermale presented the candidate, and the Rev. Wallace N. Pierson preached the sermon. The Rev. Mr. Wiley will be instructor at Seabury-Western Theological Seminary.

MASSACHUSETTS—STANLEY ROSS FISHER was ordained deacon by Bishop Sherrill of Massachusetts in the Cathedral Church of St. Paul, Boston, October 3d. The candidate was presented by the Very Rev. P. E. Sturges, D.D., and the Rev. Charles C. Wilson preached the sermon. The Rev. Mr. Fisher will be in charge of St. Andrew's Church, Hanover, Mass.

WESTERN MASSACHUSETTS—FREDERICK HARRY ARTERTON was ordained deacon by Bishop Davies of Western Massachusetts in Christ Church Cathedral, Springfield, Mass., September 30th. The Rev. Mr. Arterton will serve as curate at the Cathedral.

Books Received

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

ASSOCIATION PRESS, New York City:
Lay Leadership in Protestant Churches. By Leo Vaughn Barker. \$2.50.

BROOKINGS INSTITUTION, Washington, D. C.:

America's Capacity to Consume. By Maurice Leven, Harold G. Moulton, and Clark Warburton. \$3.00.

D. APPLETON-CENTURY CO., New York City:

Hery VIII. By Helen Simpson. \$1.50.

ALFRED A. KNOPF, New York City:

The Social Cost of Industrial Insurance. By Maurice Taylor. \$3.25.

THE MACMILLAN CO., New York City:

A Christian Year. By George P. Hedley. \$2.00.

An Introduction to the Books of the Old Testament. By W. O. E. Oesterley, D.D., and Theodore H. Robinson, D.D. \$4.00.

Wish-Hunting in the Unconscious. An Analysis of Psychoanalysis. By Milton Harrington, M.D. \$2.50.

PRINCETON UNIVERSITY PRESS, Princeton, N. J.:

The Sceptical Approach to Religion. By Paul Elmer More. Volume II of the New Shelburne Essays.

JOHN RUDIN & CO., Inc., Chicago, Ill.:

Stories of Hymns We Love. By Cecilia Margaret Rudin. \$1.00.

CHARLES SCRIBNER'S SONS, New York City:

Jesus and the World. By D. Rudolph Bultmann. \$2.00.

SHEED AND WARD, New York City:

Medieval Religion (The Forwood Lectures 1934) and Other Essays. By Christopher Dawson. \$2.00.

PAPER COVERED BOOKS

FARRAR & RINEHART, New York City:

The Commodity Dollar. By Harold L. Reed. 40 cts.

HARCOURT, BRACE & CO., New York City:

The Paris Pact. By Arthur Charles Watkins.



EDITORIALS & COMMENTS

Editorial Correspondence

From General Convention

ATLANTIC CITY, N. J., OCTOBER 13, 1934.

THE FIFTY-FIRST GENERAL CONVENTION of the Church is under way. Marking as it does the four hundredth anniversary of the independence of the Anglican Church from Rome and the one hundred and fiftieth anniversary of the consecration of Dr. Samuel Seabury as the first Bishop of the American Church, this year's Convention has a special commemorative significance.

Even before the opening of the Convention itself last Wednesday, the National Council, the missionary bishops, and the joint committee on budget and program were hard at work in preparation for it. The pressing question that takes precedence over all others this year is that of the budget, and these three groups have been seeking earnestly to find a solution to the financial problem that will at once preserve the integrity of the Church's missionary work and prevent the incurring of additional deficits. The problem is a herculean one, but if consecration, study, and prayer can find a solution to it, the solution will be found before the Convention adjourns—indeed perhaps even before these words appear in print.

The Convention opened on Wednesday, with an early celebration of the Holy Eucharist for bishops and deputies and another for members of the Woman's Auxiliary, followed by the great service in the Auditorium, in which some 35,000 Church people joined in worship. The service was delayed half an hour by delay in the arrival of trains, owing to congestion on the railroads because of General Convention travel, and it lasted rather over-long, but it was reverent, dignified, and beautiful. The custom of recent years, of dividing the service into an early morning Eucharist and a later one of Morning Prayer is a great improvement over the old practice of a late celebration of the Holy Communion with all the confusion and irreverence that that involved.

In accordance with the request of the last General Convention, the sermon was by the Presiding Bishop, and dealt in a general way with the principal matters to come before the Con-

vention. Bishop Perry sounded a high note of courage and determination to go forward in the face of adversity, and in that we believe he truly expressed the mind of this Convention; for while we have heard plenty of talk of retrenchment, there has been little or none of retreat. If we mistake not, some kind of significant forward movement is going to come out of this Convention.

The first few days of the Convention have been spent mainly in getting organized, and in the introduction of various resolutions, which have been referred to appropriate committees. Some will quietly meet their ends there, others will be reported back next week, perhaps in revised form, for action by the two Houses.

One matter that has been settled is the proposed constitutional amendment that would permit the translation of diocesan bishops from one see to another. This measure passed the Convention of 1931, but it met with short shrift when it came up in the House of Bishops last Thursday. Led by Bishop Manning, the opponents of the plan quickly defeated it. After all, the measure is one in which the bishops have a primary interest, and if they do not want it it is just as well that it was killed in the Upper House without going into the House of Deputies for debate.

The House of Bishops has also approved a new canon on deaconesses, which includes permission for these women to be licensed by the bishop to preach, and has sent it to the House of Deputies for approval. Many feel that if this canon is passed it will be used as an entering wedge looking toward the eventual admission of women to the priesthood. The really astonishing thing about it is that apparently the majority of the deaconesses themselves do not approve of it. It is a little difficult to understand why General Convention should force upon these good ladies powers and responsibilities that they have not sought and do not want, and it is to be hoped that the House of Deputies will scrutinize the proposal very carefully.

In the House of Deputies, final action has not yet been

taken on any matter of importance. A great number of resolutions, having to do with such varied questions as conscientious objectors, war and peace, motion picture censorship, the status of the Negro in American labor, and the name of the Church have been introduced and referred to committees. By the time this issue of *THE LIVING CHURCH* is published many of these will have been decided one way or another, and there is little use commenting on them at this stage.

Both Houses have received the important report of the joint committee on the status and work of the Presiding Bishop, but the proposals contained therein have not yet been voted upon. If adopted, they would make a real primatial see of the Presiding Bishopric. The Presiding Bishop would hold office until he reached the age of 68, and would resign his see to have jurisdiction in a small see especially designated for the purpose. He would be released from detailed responsibility as head of the National Council and would be provided with an assistant. This proposal is certain to evoke much debate, and it is to be hoped that out of it will come a constructive solution of a pressing problem.

As usual, the women of the Church have distinguished themselves in their United Thank Offering, the total of which is \$807,747.87. This is only about twenty per cent below the highest figure ever attained, and is a remarkable achievement for this difficult triennium. The men, too, have had their share this year through Everyman's Offering which, with other contributions toward the deficit, totalled \$251,000. While far short of the goal of \$500,000, this represents a notable effort by the laymen of the Church under the devoted leadership of Mr. Taft.

Looking forward toward the remaining days of the Convention, we feel that there is much reason for encouragement. There are tremendous tasks to be faced, and delicate questions to be answered. But the spirit of the Convention is one of hope and determination, and we have no fear for the outcome of it.

CLIFFORD P. MOREHOUSE.

SO THOROUGHLY does *THE LIVING CHURCH* agree with two editorials on this subject in a recent issue of the *Commonweal*, that ablest and most liberal of Roman Catholic reviews, that we venture to publish them as expressing substantially our own view. Says our

**Religious
Coöperation**

esteemed contemporary:

"A very definite answer to the widespread assumption that the organized religious forces of the United States have broken down, and are dying out, has been made by the National Committee for Religion and Welfare Recovery. A summary of the report has been released to the press by the Golden Rule Foundation, which instituted the committee, whose survey covers the Protestant, Catholic, and Jewish faiths. Representatives of these groups direct the work of the committee, which, in addition to its general survey, is also engaged in a highly practical program of religious coöperation.

"According to the findings of the survey, which covered more than a century in its study of the available statistics, there has been no such general falling away from the churches as many critics have claimed to be the case. On the contrary, the chief religious bodies have grown steadily during the past century, not only numerically, but in proportion to the total population. Between 1800 and 1934 the total population of the United States increased about twenty-two-fold, while the total recorded membership of the principal organized religions increased during the same period about eighty-fold. While in 1800 only one out of every fourteen persons belonged to the Evangelical Protestant Churches, and one out of every fifty-

three to the Catholic Church, in 1934 one out of every four persons in the country belonged to one or another of the Evangelical Protestant Churches and one out of every six persons was a Catholic."

Parenthetically, we may observe that the Episcopal Church is presumably included in the classification of "Evangelical Protestant Churches"—a designation that we should not have used ourselves, but that will serve for the present purpose. Continuing, the *Commonweal* observes:

"It is thus apparent that approximately one-half of the entire population is definitely committed to Church membership. In addition, there is a very large but indeterminate number of persons who are not Church members but still maintain their religious traditions, and at least some parts of religious practices. More than 30,000,000 Americans attend services each week in Protestant and Catholic churches and Jewish synagogues, so that, according to the committee, the present generation is far more conspicuously aligned with the Church than were its ancestors a century ago. Moreover, it is confidently claimed that there has been a betterment in ideals and conduct of those already belonging to religious bodies and attending services regularly in churches or synagogues. But this, of course, cannot be tangibly estimated, although one result of the so-called 'redemptive efforts of religious worship' may be seen in the reported growth of welfare activities, which have greatly increased in the past hundred years.

"In six definite directions progress can be proven, beyond the numerical advance, according to the interpretation of the survey committee. Some of these points apply only to the Protestant Churches, others apply to all three groups. The disastrous tendency to the multiplication of Protestant sects has been checked. There are relatively not more but fewer denominations than there used to be. Within Protestantism there is constantly increasing unity. Yet this strengthening of Protestant unity has not resulted in stronger conflict with other bodies. On the contrary, the committee declares that a strong movement for coöperation among the major faiths is in the ascendant. There has been a gain, although only a slight one, in the proportion of men who are members of the Churches. It is also claimed that the Churches through more carefully graded and adapted types of services and activities are better able to hold the converts which they make. Finally, a vigorous youth movement has been developed within the past century in all of the major faiths.

"It is in the rural regions that the survey finds that the churches have lost ground. They have not kept up with the revolution which has depopulated much of rural America, extinguished thousands of rural churches, and piled up the great cities. The religious bodies have not shifted the remaining rural churches fast enough to escape a slight slump in the percentage of rural church population. With villages, towns, and small cities generally, however, the Church is gaining on the situation. A relatively stabilized nation—anything like a planned economy—will make the prospect of the churches even better in future.

"While only a few of the chief points of the committee's survey can be glanced at in the brief summary supplied to the press, the report as a whole quite justifies its conclusion that there has been progress and not decline in organized religion, and that while all the churches have been desperately hard hit financially by the depression, and must struggle hard to recover, they possess ample resources of faith and energy to apply to the work of recovery.

"It is to arouse the churches themselves to a livelier consciousness of their innate strength that the committee is now, on the basis of this encouraging report, conducting its nationwide program of practical coöperation. From October 1 to January 1, 1935, efforts will be made to bring back to full and active Church membership the vast number of sloth-

ful or careless Christians and Jews who are nominally attached to their respective faiths."

After detailing some of the specific plans for this loyalty campaign, the *Commonweal* adds, in another editorial:

"October 1st to 6th will be Fellowship Week, in which concerted efforts will be made to secure crowded churches and synagogues on Loyalty Day: October 6th, Saturday, for Jews; October 7th, Loyalty Sunday, for Protestants and Catholics. Throughout the rest of the year there will be a continuous series of meetings, educational in purpose, and varied in character to suit the requirements of the different denominations, to impress the practical obligations and opportunities for service that Church membership implies upon the recruits. No more interesting and potentially valuable experiment in religious coöperation has been known in our country. Vast results for good are bound to come of it."

To all of which we can only add a fervent Amen.

"Religion and welfare recovery reports certain events knowledge of which reached us after this issue's leading editorial was written. A first nation-wide appeal was made on September 20th. Utilizing the background of the Century of Progress exposition, a number of prominent speakers pointed out that although Church membership has kept pace with the development of the nation a great quickening of the spiritual life is needed if grave moral problems now everywhere in evidence are to be solved. Endorsing the movement as a whole, President Roosevelt wrote on September 14th: 'I earnestly hope that there will be a widespread and hearty response to the call which Protestant, Catholic, and Jewish representatives have issued to the people to assemble in their churches and synagogues on October 6th and 7th for the purpose of rededicating ourselves to the service of God and of our fellow men, for surely we all feel deeply our human weakness in the presence of the problems that confront us as a people and our need of divine strength and guidance.' While Catholic adult attendance at church on Sundays and holy days is good, we should be retreating to a fool's paradise if we fancied there were no room for improvement, or if we failed to use every possible means to induce the listless and the lukewarm to renew their attachment to the Faith. Whether such movements can effect a wholesale reversion to religious fidelities is one question, but surely they can help if in turn they are assisted."

HERE IS something interesting in connection with the drive to clean up the movies. In the province of Quebec there is a law prohibiting the attendance of any child under eighteen years of age at a motion picture show. Children are not allowed to go even with their parents or guardians. This prohibition has been in effect for a number of years. Correspondents in Montreal tell us that the law is well enforced, and that there is no movement toward repeal, and that it seems to have general public support.

No Quebec Children Allowed in Movies

Vestrymen and Their Duties

VESTRYMEN with us are not deacons or elders of the Church, but they should realize that they are nevertheless officers of the Kingdom of God. As such, they must think beyond asphalt walks and new carpets to the spiritual and social order of the world. They used to think it their sole duty to look after the finances of the parish, an antiquated conception still imbedded in the canons. But we are coming to a time when the purposeful vestry will be no longer content with committees on Finance, on Music, and on Property. It will have committees on Education, on Missions, and on Evangelization. It will ever see a world of men to be saved and a Kingdom of God to be realized.

—Bishop Davies.

Through the Editor's Window

CLERICAL AND OFFICIAL CIRCLES in England have been stirred, it seems, by a controversy between the Lord Bishop of St. Edmundsbury and Ipswich and His Majesty's postal service. It seems that His Lordship, being a noted entomologist (bug-collector to you!), was recently advised by post-office officials that they had intercepted a package addressed to him containing "a small insect and a few dried leaves." The Bishop was warned that postal rules did not permit the posting of live creatures except bees and leeches (amazing exception!) without special permission from the Postmaster General. In true British style, "W. G. St. Edm. and Ipswich" promptly sat down and wrote a letter to the *Times*. "Perhaps," he observed caustically, "the post-office at this season of the year may be apprehensive of an attempt on the part of me and my friends now in the north of Scotland to send the Inverness Monster by post." Followed a reply from the post-office through the same medium: The postal service was prepared to send the Loch Ness monster by mail for 3 halfpence for the first two ounces and an additional halfpenny for each additional two ounces. Then the public joined in with a free-for-all discussion, and a jolly time was had by all.

FROM A SOUTHERN READER comes an account of a recent questionnaire at Western Reserve University showing that a majority of students there prefer sleep to church on Sunday mornings. Our informant adds the query: "Wonder what percentage would react similarly to a questionnaire on preference for sleep to classes on school day mornings?"

ANSWERS TO CORRESPONDENTS

W. A. D.—We believe that hymns composed by Anglicans and Protestants are not infrequently sung in Roman Catholic churches.

J. M. W.—The difference between the renting or lending of an Anglican Church building to Protestants and the San Joaquin arrangement is that in the latter case it is proposed to have a Protestant minister administer Holy Communion to Churchmen.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

HOLD THE LINE FUND

From Exile	\$ 10.00
S. O.	2.00
	\$ 12.00

Bits of American Church-Lore

By the Rev. Edgar L. Pennington

THE SOUTH CAROLINA COUNCIL pay a touching tribute to their former rector, in a letter dated February 13, 1708:

"As to Mr Edward Marston the Common Incendiary of this Province (and to get rid of whom it was that we made that Clause in the former Church Act that gave such Offence to your Honble Society & others) Wee know not what we shall do with him for in one of the Country parishes where he now is upon liking he hath quarrelled with and abused most of his parishioners so that the People of the parish will never choose him their minister and so he is not qualified to receive the publick Salary given by the Church Act because he is not chosen by the People—and there is another parish in the Country that have chose him their Minister. The people of the parish where he now is tho' they knew of his quarreling with and abusing the parishioners of Charles Town and his affronting and insulting the whole Government here yet having no other Minister they were willing to make tryal of him being in hopes that in a new place he wou'd avoid the Errors he Committed in Charles Town and agree better with them. And indeed no people cou'd be kinder to him than the people of the parish where he now is who subscribed him between 50 & 60 l. for a Year besides the Publick Revenue, till he fell out with them and most Grossly abused 'em."

War

By the Rt. Rev. Walter D. Mitchell, D.D.

Bishop of Arizona

IT SHOULD BE CLEAR to all of us that, as a people, we are asleep when it comes to this crime and sin of war. We know perfectly well that if war is to be prevented it must be before it begins. So far as I can see, the peace loving people of this country are doing precious little to prevent war. The government has done certain fine things. The embargo on the shipment of munitions to Bolivia and Paraguay was one, and a long step forward. Withdrawal of troops from Haiti was another. Most of all was the President's address to the nations, as courageous an utterance as was ever made by any of our presidents.

But in the matter of armaments, we made a very different record. Gen. Hugh Johnson, in an article in *The Saturday Evening Post*, let "the cat out of the bag" when he said that the authorities were simply dumbfounded that the Vinson proposal for increasing the Navy was permitted to become law. They had no idea in the world but that an indignant public opinion would defeat that plan, as it has generally done in the past. We just did not seem to care at all about it. Recent papers indicate that twenty-four of these new ships have been or are about to be contracted for and at the same time an influential committee has recommended a huge increase in airplanes. I read the *New York Times* carefully for general and international news and if one does that he cannot but be impressed with the fact that there was probably never a time when the words of diplomacy and the acts of the governments uttering them were farther apart. How it can be done without those responsible feeling that they are stultifying themselves; or why it is that the rank and file of the people sit tamely silent it is too much for me to explain.

In the case of our own President, as though he were not only disappointed but disgusted that his statesmanlike proposal to the nations of the "good Neighbor" fell apparently upon deaf ears, it appears to me that he turned right around and by the Vinson act, went to the other extreme. The effect was seen immediately. A shudder seemed to go around the world. At once Japan made the largest appropriations ever made in her history, I think even in war times; Russia was next, then Poland, then Germany, then France and Italy, and last of all England, who now talks of the Rhine as her frontier! Our deeds belied our words, although I believe the President meant what he said. The result is that at this moment more money is being spent for the things of War and more men are under arms than ever before in the history of the world unless it was during the World War itself.

In his address at the anniversary of Woodrow Wilson's birthday, the President said that 90% of the peoples of the world want peace; that it is only the leaders who want war and yet he, as our leader, led us into the situation I have described.

The trouble, of course, is the wrong sort of nationalism. "My country, right or wrong" is about as terrible a travesty on all that we believe as Christians that one can conceive. When we undertake to follow our nationals into all the backward parts of the world, in accordance with our "dollar diplomacy" with the intention of protecting them and their investments, we misuse nationalism. Men go to these out of the way places because they can get rich very much more quickly there than at home. It seems to me we should say to such persons, in effect, "Go where you will, but when you leave the jurisdiction of the United States you leave the protection of the United States and must live in accordance with and abide by the laws or lack of them of the country to which you go." I should say that to missionaries as well as to others. I cannot think our Lord approves of the use of force either to propagate His religion or to protect His disciples

in their efforts in that regard. Indeed, time and again some of the best of missionaries have opposed the use of force for their protection. It is the fact that there is less of this easy money commerce than the so-called civilized nations want, which is the chief cause of war, next to fear and distrust of each other. As one publicist said recently, "Nations may step on each other's toes and settle the matter with diplomatic bows, but when one nation steps on another's pocket-book, they wheel out the guns!" (Paul Maller.)

The World Court situation illustrates what I am driving at. Our people are overwhelmingly in favor of our government joining in this court which our nationals, headed by Elihu Root, did so much to create; but a little minority in the Senate has blocked it year after year. I know nothing of the inside of these things but it would seem that if the President had put this matter on the calendar of his "must" legislation the past session, action would have been had.

Similarly as to the League of Nations, an American product which we have persistently disowned. Until latterly we, Russia, and Turkey were about the only ones outside. Had we been inside I feel sure there would have been a different story to tell not only as to Japan but as to Germany, both now outside. It looks like Russia is going in and, in due time, no doubt Germany will also. It would seem, if we are to make our influence for peace really count, that the time has come when we ought at least to set forth the conditions upon which we would enter the League. That seems to be fair enough. I trust Convocation will pass a resolution to that effect. One reason our efforts have been so fruitless I think is because we have divided our activities among so many different peace organizations. I do hope that they will all get together for one united impact upon our public opinion, and I urge each of you to join some one of them in the meantime and to subscribe for some one of the inexpensive publications which would keep you informed as to these matters. When the guns are "wheeled out" and our sons are drafted, it will be too late to cry Peace.

We do seem, at last, to have the munition makers "on the run"; but if we lose interest just because a Senate Committee is making an investigation, I can tell you the munition makers will stop running right off. It is no easy thing to say what firms are really in the business, because so many things, made for peace time uses, can be so readily turned into war supplies. That is true of every airship made today, I suspect; and of every steamship and so on. The only safe thing is to make war impossible and that settles all the other questions.

A TRILOGY OF WEALTH

THE MAN who with himself communes is rich
If Letters and the Arts are his allies,
And if devotion leads his soul to prize
The priceless gems that beckon from the niche
Of fame, and with them rise aloft to pitch
His silken tent triumphant in the skies—
And know that sacred secret realm where lies
Art's line, and Music's power to bewitch.

Or if enchantment leads to Nature's Play,
Where charming beauty, from a soothing balm
May turn to fearful crashing strength—but stay
Alarm, and give again the sun's sweet calm;

Or if through life he only knows God's Way
Of Love, his every breath shall be a psalm.

CURTIS B. CAMP.

The General Convention

By the LIVING CHURCH GENERAL CONVENTION DAILY Staff

SATURDAY, OCT. 13, 1934.

WITH the flurry and excitement of convening in this beautiful resort city dying down, the members of the House of Bishops, the House of Deputies, and the Woman's Auxiliary meeting have settled down to a consideration of the serious matters before them.

Preceding the meetings of General Convention, the Brotherhood of St. Andrew and the Daughters of the King held their conventions, the National Council met, and the Joint Committee on Budget and Program went into session.

When the roll was called for the first session of the House of Bishops, meeting in the Vernon Room, Haddon Hall, 80 answered to their names. Before business was well under way, others came in, bringing the number up to 108. One hundred and twenty-eight of the 146 bishops of the American Church have a vote; 66 constitute a majority, and 52 a quorum.

The House being organized for business, the Presiding Bishop cited the names of five bishops who have died since the last meeting of the House, and the House stood in tribute to their memory. They were Bishops Restarick, Acheson, Morrison, Overs, and Faber.

The Rev. Dr. Charles L. Pardee was elected secretary of the House and the Rev. John H. Fitzgerald assistant secretary. Bishop Francis of Indianapolis was elected vice-chairman. The nomination of Bishop Cook of Delaware, by the Presiding Bishop, as Assessor to the Presiding Bishop, was confirmed by the House.

It was voted that the hours of meetings during this Convention shall be from 10 A.M. to 1 P.M. and from 3 P.M. to 5 P.M. daily. A committee consisting of Bishop Capers of West Texas and Bishop Abbott of Lexington was appointed to give formal notification to the House of Deputies that the House of Bishops was organized and ready for business.

The first procedure was the announcement of the standing committees of the House of Bishops. This was followed by the presentation of various reports by title and their reference to the proper committees.

One of the reports had to do with the translation of bishops. While every member of the committee was opposed to the proposed measure, other members of the House were in favor of it. Another report had to do with Canon 41, on Marriage.

Bishop Wilson of Eau Claire asked that the papers concerning the election of the Rt. Rev. John Torok as Suffragan of Eau Claire be received by the House. Bishop Torok is a Bishop of the Eastern Orthodox Church, who was elected Suffragan of Eau Claire at its last diocesan convention. Bishop Manning of New York moved that a special committee of the House be appointed to consider the matter, there being serious question as to the exact ecclesiastical standing of Bishop Torok. The motion was carried.

Other motions included one by Bishop Creighton, Suffragan of Long Island, that a suitable person of Mexican birth be made Missionary Bishop of Mexico. At present the only bishop of the Church in Mexico is Bishop Salinas, who is a Suffragan. Bishop Creighton was formerly Bishop of Mexico. Bishop Carson of Haiti made a motion that a new district be formed, to include the whole of the islands, and to be design-

The House of Bishops

ACTION in the House of Bishops to date includes:
Unanimous refusal to accept the resignation of Bishop McKim of North Tokyo.
Approval of a change in name of the missionary district of Haiti to the missionary district of Haiti and the Dominican Republic.
Disapproval of the translation of bishops.
Refusal to further consider the case of Dr. William Montgomery Brown.
Disapproval of resolution that would require deaconesses to be unmarried.

nated the Missionary District of the Dominican Republic.

Resolutions of sympathy were moved to be sent to Bishop Cook, Bishop and Mrs. Hulse, Bishop Rhinelander, and Bishop Sumner. Bishop Cook has not recovered from the serious motor accident in which one of his daughters lost her life. Bishop and Mrs. Hulse were in St. Luke's Hospital as the result of their experiences on

the *Morro Castle*. Bishop Hulse arrived at the Convention later. Bishop Rhinelander and Bishop Sumner are not well enough to attend Convention.

Bishop Urban, Suffragan of New Jersey, elected and consecrated since the last General Convention, was presented to the House by Bishop Gilbert, Suffragan of New York, one of his consecrators. The Bishop of Killaloe, in the southwest of Ireland, the Rt. Rev. Dr. Patton, was welcomed as a guest to the House, and invited to sit on the platform.

A telegram of good wishes was received from Archbishop Athenagoras of the Greek Church in America.

The House of Bishops October 11th voted to elect a Suffragan Bishop of Shanghai, China, and also a Diocesan Bishop for Mexico who is of Mexican birth. The Rev. John W. Nichols has already been nominated for the former office by the missionary district of Shanghai and will undoubtedly be elected. The present Suffragan Bishop of Mexico, the Rt. Rev. Efrain Salinas y Velasco, will unquestionably be elevated.

The translation of bishops, which would allow a bishop at present holding a jurisdiction to accept election in another diocese, has been lost in the House of Bishops. This is the second reading. A constitutional majority of 65 votes was required. The motion received but 44 votes. This is the final disposition of the matter, so far as this General Convention is concerned.

A series of brief but telling speeches preceded the vote.

The matter of a fixed date for Easter, that date to be the Sunday nearest April 8th, was brought up in the form of a resolution offered by the Bishop of New York. The Presiding Bishop appointed a special committee to consider the resolution, consisting of Bishop Manning, of New York; Bishop Johnson, of Colorado, and Bishop Wing, of Southern Florida.

Bishop Brewster (retired), of Connecticut, offered a resolution that the Senate of the United States be urged to give consent to the participation of this nation in the World Court; this was unanimously passed, the House of Deputies concurring.

Bishop Freeman, of Washington, presented the report of the Commission on Army and Navy Chaplains, and asked for the continuance of the commission, with power to add to its numbers. The resolution was passed.

Bishop Parsons, of California, read the report of the commission on a change of plan as to the number of provinces and the dioceses and districts to be included in each. He gave the results of an inquiry into the mind of the dioceses and districts, to the effect that the present number and plan of provinces be continued. It was voted that action be deferred until further conference with the provinces.

The Commission on the Laymen's Work in the Church reported through its chairman, Bishop Strider, of West Virginia. A resolution was offered that the commission's recommendation of the formation of a Laymen's League of the Church be adopted.

A new commission to make definite plans for this league was included in the resolution, to consist of five bishops, five presbyters, and 15 laymen. This was carried, the House of Deputies concurring. The president of the present commission is Eugene Thompson, of Washington; the vice-president, Warren Kearny, of Louisiana; the treasurer, Robert H. Gardiner, of Boston.

QUESTION OF DEACONESSES

THE question as to whether or not deaconesses should be allowed to marry came before the House of Bishops the afternoon of October 11th with Bishop Manning of New York leading the forces of those who were of the opinion that deaconesses should be either unmarried or widowed, while Bishop Parsons of California took the opposite position.

Bishop Manning contended that deaconesses are not an order of the ministry and that therefore they cannot be compared with priests or deacons who are allowed to be married. Bishop Parsons on the other hand maintained that to be a deaconess means nothing unless it is an order of the ministry and that to require celibacy would be to repudiate the principle that the Anglican Church throughout the world has taken for centuries that the question of celibacy in the ministry is one to be settled by the minister himself.

The question was put to a vote after considerable discussion with the resolution that would require deaconesses to be unmarried lost by a vote of 49 to 35.

The House also voted that deaconesses should be allowed to preach when licensed by their bishops to do so.

The Committee on Constitutions and Canons, to which was referred the petition of Dr. William Montgomery Brown, asking either for reinstatement in the House of Bishops or provision for a final Court of Appeal for a rehearing of his case, reported that, the Committee considered the action taken in Dr. Brown's case in 1925 as final, so far as his seat in the House of Bishops is concerned, and inasmuch as the provision for a final Court of Appeal can only be accomplished by the concurred action of both Houses of General Convention, they requested that the secretary of the House of Bishops be instructed to inform Dr. Brown of this opinion and that the Committee be discharged until further consideration of the matter. This recommendation of the Committee was approved unanimously by the House of Bishops.

FIRST JOINT SESSION

The Assembly Hall of the auditorium was packed to capacity as the Bishops and Deputies assembled October 12th for their first joint session of the present Convention. The Presiding Bishop occupied the chair and called the joint session to order. In his opening remarks, Bishop Perry asserted that missionary work is the chief business of the Church.

"We are here as Christian men and women to perform the chief work which Jesus Christ has committed to us," said Bishop Perry. "I would call your attention to the fact that the whole membership of the Church is embraced in the Domestic and Foreign Missionary Society of which this gathering is a meeting. Here you are speaking for the whole Church. The foundation stone of faith is loyalty of the individual to his Lord and in this session you are expressing that faith."

Bishop Perry then entered upon a discussion of the partnership plan which has existed for fifteen years between the national Church and the individual dioceses. This partnership, he said, has been broken down during the past two years. Its restoration is necessary, he said, if the future missionary life of the Church is to be preserved.

The time for revival and restoration of foreign missionary projects dropped during the financial stringency is at hand, Dr. John W. Wood, Executive Secretary of the Department of Foreign Missions of the National Council, said in his report.

"The Church at home must emulate the faith and courage shown by our missionaries during the past three years," he asserted. "Our missionary staff must be filled where vacancies

have existed in some cases for long periods of time. The leaders of non-Christian faiths in foreign lands are claiming that the Christian Church has lost its power in so-called Christian nations."

Dr. Wood said regardless of the political future of the Philippine Islands, the Church will always be needed there.

America is prepared for a spiritual awakening, the Rt. Rev. Frederick B. Bartlett, D.D., Executive Secretary of the Department of Domestic Missions, asserted before the joint session.

New opportunities have been declined in many sections of domestic missionary work during the past three years, Bishop Bartlett said. "It does not seem possible that we can carry on under existing conditions of finances in the domestic field," he continued. "Young men and women who have volunteered for missionary work have had to be turned away."

Bishop Bartlett reported that six aided dioceses of the Church have released allotments from the National Council during the triennium.

"If America is to be allowed to become pagan through the release of our missionary work at home, then the cause of the Church around the world will be hopeless. The great problem of the Church is the problem of courage and we feel certain that she will rise to meet this present crisis in the history of our missionary effort."

NEED RELIGIOUS EDUCATION

THE job of Mrs. Jones in the village Sunday school, teaching six rowdy boys or half a dozen giggling girls was said to be the greatest task in the Church today by the Rev. Dr. Daniel A. McGregor, executive secretary of the Department of Religious Education of the National Council.

"The half million boys and girls who are members of Episcopal Church Sunday schools of the country, and the 60,000 men and women who serve as teachers in those schools are the greatest missionary force existing in the Church today," Dr. McGregor said. "Here lies the future of the Church and it is to the task of helping Mrs. Jones give her Sunday school class the fundamentals of the Christian religion that the Department of Religious Education is committed."

Social justice for every man and woman and child must be the standard of the Church, the Rev. Dr. C. Rankin Barnes said in his report of the work of the Department of Social Service.

"The Church is not concerned with a new social order," said Dr. Barnes. "Rather she is concerned with a Christian social order. Humanism and humanitarianism cannot suffice in our conception of the kingdom of God. It is a question today of Christ or chaos."

The Rev. Dr. G. Warfield Hobbs, executive secretary, reporting for the Department of Publicity of the National Council, declared that if the Church is to be heard in the midst of modern clamor she must employ the three great twentieth century channels of information: the printed word, the motion picture, the broadcast.

He paid tribute to the American newspaper as still the mightiest of these in disseminating information and declared that from mission fields and in the great departments of its organized work there was news of highest type and that the American press today in increasing ways is evidencing appreciation of the value of such news.

Each of these great avenues he declared was ready for the message the Church has to give and the obligation is upon the Church to seize the opportunity and meet the need. He paid tribute to the Roman Catholic Church in America which has just established a missionary magazine beginning with an initial circulation of 2,500,000 copies.

Dr. Hobbs pointed to the tremendous range of activities centering in the Convention being conducted in the name of publicity. These included contacts with the secular and religious press, with great press associations, the motion picture companies, and the Columbia Broadcasting System; to a considerable exhibition of

the whole range of printed matter used for and by the Church and to a studio where continuing exhibits of missionary films goes on as a feature of the Convention.

The people of the Church will give if given an opportunity, declared Dr. Lewis B. Franklin, treasurer of the National Council, before the joint session of the House of Bishops and Deputies of General Convention the afternoon of October 12th, and as evidence of it reported that the spontaneous offering at the Missionary Mass Meeting of the night before totaled \$7,916.

"BISHOP OF FINANCE" REPORTS

IN INTRODUCING Dr. Franklin, the Presiding Bishop referred to him as "the Bishop of Finance" and after the applause said, "that was a slip but it stands."

Dr. Franklin stated that the condition of the Church, as to assets and liabilities, was sound, pointing out that the national Church possessed \$11,250,000 in invested funds, property throughout the world worth millions, and above all hundreds of devoted and self-sacrificing workers.

He pointed out that while the Council has been successful in closing the years 1931 and 1932 without a deficit, that there was a deficit of \$529,804 at the close of 1933 which he attributed to various causes, notably the failure of the dioceses to pay what they said they expected to pay at the beginning of the year, to lower interest rates on investments, and to the increased cost of operation, due primarily to a depreciated American dollar. Likewise, he said, there will be a large deficit at the close of 1934 since the sums promised from the dioceses to the national work of the Church have been still further reduced. Thus the Convention is faced with a total deficit of approximately \$750,000 for the two years, in spite of the Laymen's Offering of \$251,000.

PRESENT 1935 BUDGET

He then presented a budget of \$2,700,000 for the year 1935, which, he stated, would require an increase in giving over 1934 of \$802,000. In dealing with the question as to why a still further reduced budget was not presented he said it was because the National Council was charged by canon to promote the missionary work of the Church and that a smaller budget would mean a crippling of the work of the Church. Salaries, he declared, cannot be further cut; schools and hospitals simply cannot carry on with any less money, and the administrative work of the Church cannot be further curtailed without impairing its efficiency. He therefore stated, speaking for the National Council, that if further retrenchment became necessary it should be done by abandoning existing missionary work rather than in the further curtailing of the work.

However he expressed the opinion that the funds for the proposed budget could be raised if the Church had a real determination to do so. After pointing out that only one-third of the communicants support the work of the Church he said that "the reason the majority do not give is not because they have no money but because they lack conviction as to the real purpose of the Church."

Earlier in the session the Rev. B. H. Reinheimer, secretary of the Field Department of the National Council, announced that 21 missionary teams, consisting of a missionary bishop, a representative of the Field Department, and a representative of the Women's Auxiliary, would visit 380 centers throughout the country this fall for conferences and missionary mass meetings in order to arouse the people of the Church to the crisis that the missionary work now faces.

Bishop Thomas, of Southern Brazil, presented a graphic picture of the work of the Church in South America, and Bishop Nichols of Kyoto, Japan, told of the work in the Orient, declaring that the Church in both Japan and China was headed for financial independence, and pleaded with his audience to continue their support until that day arrives.

The House of Bishops October 13th unanimously declined to accept the resignation of the Rt. Rev. Dr. John McKim as Bishop of the missionary district of North Tokyo.

The bishops voted to change the name of the missionary district of Haiti to the missionary district of Haiti and the Dominican Republic, an action which was taken solely for the purpose of giving recognition and status to the workers of the Dominican Republic.

COMMISSION TO STUDY SEMINARIES

A COMMISSION is to be appointed, subject to the approval of the House of Deputies, to study the facilities, status, and work of the various seminaries of the Church. Bishop Hobson of Southern Ohio, in presenting the resolution, indicated that such a commission might well find that it was advisable to abolish some of the seminaries and to combine others. The commission when appointed will consist of five bishops, five presbyters, and five laymen.

Bishop Schmuck, of Wyoming, reported for a committee which has been working on the definition of the word "communicant." They reaffirmed action taken by the Convention of 1913 which declared that "a communicant is one who has received baptism and confirmation or has been formally admitted to the Holy Communion. All such persons are to be kept on parish registers until death, transfer, or discipline removes them." However, a communicant who is known to have neglected for three years the reception of the Holy Communion, in spite of opportunity therefor, should not be reported for statistical purposes, declared the committee. The report was accepted by the House of Bishops.

Action on the Status and Work of the Presiding Bishop, one of the most important matters to come before the Convention, was postponed until next week.

The Good Doctor

I DO NOT WANT to die without leaving a record of my belief that suffering can be overcome. For I do believe it. What must one do? There is no question of what is called "passing beyond it." This is false.

One must submit. Do not resist. Take it. Be overwhelmed. Accept it fully. Make it part of life.

Everything in life that we really accept undergoes a change. So suffering must become Love. This is the mystery. This is what I must do. I must pass from personal love to greater love. I must give to the whole of life what I gave to one. The present agony will pass—if it doesn't kill. It won't last. Now I am like a man who has had his heart torn out—but—bear it—bear it! As in the physical world, so in the spiritual world, pain does not last forever. It is only so terribly acute now. It is as though a ghastly accident had happened. If I can cease reliving all the shock and horror of it, cease going over it, I will get stronger.

Here, for a strange reason, rises the figure of Doctor Sorapure. He was a good man. He helped me not only to bear pain, but he suggested that perhaps bodily ill-health is necessary, is a repairing process, and he was always telling me to consider how man plays but a part in the history of the world. My simple, kindly doctor was pure of heart as Tchekov was pure of heart. But for these ills one is one's own doctor. If "suffering" is not a repairing process, I will make it so. I will learn the lesson it teaches. These are not idle words. These are not the consolations of the sick.

Life is a mystery. The fearful pain will fade. I must turn to work. I must put my agony into something, change it. "Sorrow shall be changed into joy."

It is to lose oneself more utterly, to love more deeply, to feel oneself part of life—not separate.

Oh, Life! accept me—make me worthy—teach me.

—Katherine Mansfield.

Intercession

TO PRAY for others is an indispensable duty, a duty taught when we lisped our first prayers. We should have thought it unloving in our childish days not to have included father, mother, brother, and sister. Every childish duty and prayer ought to expand with our growth. We were taught why our Lord bade us say "Our Father," not "My Father," that we prayed to Him as the common Father of us all.

—Rev. E. B. Pusey.

The House of Deputies

By the LIVING CHURCH GENERAL CONVENTION DAILY Staff

THE REV. DR. ZE BARNEY T. PHILLIPS, rector of the Church of the Epiphany, Washington, D. C., and chaplain of the U. S. Senate, was elected president of the House of Deputies. The House of Deputies opened its sessions October 10th with the Rev. James G. Glass of Florida, as temporary chairman.

The Rev. Mr. Glass conducted the opening devotions. Dr. Phillips, who will serve as president of the House of Deputies for the third consecutive Convention, was nominated by the Rev. R. B. Shepherd, of New Jersey. Numerous seconds to the nomination followed and Dr. Phillips was declared elected by unanimous vote.

In accepting the election, Dr. Phillips sounded a note of the gravity of the Convention and its problems. "This undoubtedly will be a momentous Convention," said Dr. Phillips, in his opening remarks.

The Rev. Franklin Clark of New York was named secretary of the House of Deputies and Raymond F. Barnes, Brooklyn, was elected treasurer. The Hon. Randolph Anderson of Georgia was appointed chairman of dispatch of business, an important position in the deliberations of the Convention.

Conscientious objectors, marriage and divorce, war and peace, motion picture censorship, and the status of the Negro in American labor were subjects brought before the House of Deputies yesterday at its session.

The Rev. Dr. Howard C. Robbins of New York introduced a resolution, which, if passed, would establish a definite status for the conscientious objector. The resolution also would set up machinery for the declaration by members of the Church of their objections to participating in warfare. The resolution was referred to the Social Service Committee.

The whole subject of war and peace was placed before the House of Deputies in resolutions offered by the Rev. Elmore M. McKee, of Buffalo, N. Y., on the behalf of the deputation from the diocese of Western New York. The resolutions declare a state of tension and uneasiness exists in international affairs; call upon the Convention to reaffirm its position that war is unchristian, and to pledge continued effort on the part of the Church for the prevention of war. The resolutions also would uphold the Pact of Paris and declare that "the cross is above the flag" in matters of international conflict. The resolutions were placed on the calendar for future action.

Federal censorship of motion pictures would be petitioned under resolutions presented in the House of Deputies. The resolutions provide for petition to the President for a Federal Censor Board which would pass on all motion pictures prior to their filming, instead of after filming. The resolutions declare that world peace and moral standards are jeopardized by existing conditions in the motion picture industry and call attention to the fact that 80 per cent of all motion picture films are made in this country.

Minor corrections, due to typographical errors in the Standard Book of Common Prayer, were authorized by the House of Deputies on motion of the Rev. Dr. John W. Suter, Sr., custodian of the book.

Progress toward a better understanding between Methodists, Presbyterians, Lutherans, and Episcopalians, looking toward ultimate union, was reported to the Convention by the Rev. Dr. George F. Dudley, of Washington, D. C., on behalf of the Joint Committee for Conference between the bodies. Overtures from the Episcopal committee to the three other communions were cordially received, he said, and the way has been opened for further considerations of the problem of unity. The status of the ministry has been the particular subject considered by the conferees during the past three years, while minor differences were found in the attitudes of the bodies on the ministry. Dr. Dudley

said on the whole there was a general agreement on the basic principles involved. The committee suggested regional conferences to bring about closer cooperation and better understanding between the Methodists, Presbyterians, Lutherans, and Episcopalians, and cooperation in the field of service through the Federal Council of Churches. A unification of the efforts for Church unity was also proposed by the commission. The report was placed on the calendar for future action.

Establishment of a clergy placement bureau was proposed in resolutions offered by the Rev. J. Clarence Jones of Brooklyn.

A proposal which would permit lay-readers to assist in the administration of the Holy Communion was introduced and referred to the Committee on Canons.

MARRIAGE CANON DEBATED

CANON 41, the noted canon on "Marriage and Divorce," came in for a battery of resolutions and proposed amendments in the House of Deputies. Apparently attention will center on the clause which requires a three-day notice prior to marriage. This section has been found difficult of enforcement in many sections of the Church and is likely to be the subject of much debate.

The delegation from Louisiana introduced resolutions which would permit Episcopal clergy to waive the three-day notice if the officiating clergyman is personally acquainted with one or both of the parties to the marriage.

The Panama Canal Zone delegation, through the Ven. Edward J. Cooper, offered resolutions protesting against any change in the canon as it now stands, particularly in the direction of liberalization.

Dr. Jones of Brooklyn offered, on behalf of the Long Island delegations, certain suggestions about the Marriage Canon. First, they proposed the elimination of the reference to divorce in the heading of the canon; second, that impediments to marriage be considered before marriage and not afterward through annulment or divorce; third, that all matters of divorce be declared matters for civil rather than Church authorities, and finally, that all divorce cases be judged by the local rector, rather than by a court now provided for by the canon.

Several other petitions calling for the elimination of the three-day notice clause of the canon were introduced. All of the petitions and proposals were referred to the House Committee on Marriage and Divorce.

The diocese of Western Michigan, through Charles L. Dibble, of Kalamazoo, introduced resolutions providing for approval of the Government's regulations on alien rights in the United States. The same delegation offered a proposal whereby no member of the National Council of the Church may be elected for more than six consecutive years. This proposal comes from the province of the Midwest.

Charges of discrimination in the administration of federal relief funds among Negroes and whites of the southern states and of withholding relief funds from Colored persons were made on the floor of the House of Deputies.

The charges were contained in resolutions offered to the Convention by the Rev. Philip J. Jensen, of Owings Mills, Md., (white) on behalf of the Maryland delegation to the Convention.

The resolutions appealed for justice on behalf of the American Negroes and reported considerations of the Conference of Colored Persons held in Baltimore recently. They recited the "dire plight of twelve million Colored persons," in the United States, saying these persons are the last to secure employment and the first to be discharged in industry. Approximately one-fourth of the entire Colored population of the United States is on relief, said the resolutions.

(Continued on page 486)

Missions

By the Rt. Rev. Frank W. Creighton, D.D.

Suffragan Bishop of Long Island

IT IS SIGNIFICANT and fitting that the women of this Church should have begun this day and in a measure opened an important part of this General Convention by engaging in that act of corporate thanksgiving to Almighty God for His mercy and goodness so lovingly commanded by His Incarnate Son.

It is significant, too, that the great service of presentation this morning, undoubtedly larger than any held heretofore, included in it and culminated in one wonderful act of faith similar services of presentation held in all parts of the world during the three eventful years just past.

Tonight we are gathered together to measure results and mutually to renew our faith in missions, not relying upon what we have done, but upon the strength and zeal which God will give us to accomplish His purpose in the coming three years.

Whatever the announcement of figures may be, it will not measure to the full our faith or our capacity to respond to God's faith in us, or His confidence in our willingness to make Him known to all men everywhere. The real and lasting results of this day will be found in the degree of our dedication of ourselves in soul and body in reasonable, holy, and living sacrifice. And never, perhaps, has a time so demanded such a demonstration of self-dedication to the cause which is central and essential to the building of God's Kingdom on earth.

No one could question for a moment the need for recovery of economic values, and no one who believes that an enlightened social order is the purpose of God could fail to lend himself to its maintenance or to the recovery and preservation of the elements which enter into it.

We thank God for the high motives and skill which have characterized the plans presented and the devoted and conscientious leadership given us by the President of the United States and those who stand with him. They have had the courage to acknowledge that well beaten paths are not the only approaches to success. They have explored new avenues and have suggested new methods, whose ends appear, at least, to be more in keeping with the spirit of equity and justice than some of those we have followed heretofore.

We who are here to take council about the things of God are not satisfied, however, with mere economic recovery. We are confronted with falling spiritual values, a spiritual depression, not necessarily in our own land, but throughout the world. "God is in His heaven," of that we are convinced, but all is *not* right with the world. And our part in spiritual recovery is to relate Him to this earth as a living, directing force, whose divine influence will make justice and fair play prevail because of Him as naturally as injustice and fear and greed prevail without Him.

That is our task and that must be our contribution to the reconstruction of a broken world out of sheer faith in Jesus Christ. We have lifted up our hearts to our Father God this day because we believe above all else in the Incarnation as the central fact of Christianity, because we believe in the prime necessity of relating God to His humanity in His own appointed way.

Mere recovery is not enough. If the causes which have produced distrust and fear and greed and collapse and starvation are permitted to remain, then our efforts are merely evanescent and futile. Unless the Lord build the house and we are fellow laborers with Him, no matter how economically beguiling, no matter how socially dazzling the structure may be, we are building in vain.

THIS ADDRESS was delivered at a missionary mass meeting in Atlantic City the evening of October 11th in connection with the General Convention. At this meeting announcement was made of the amount of the United Thank Offering of the Woman's Auxiliary. ¶ Bishop Creighton, in addition to being Suffragan Bishop of Long Island, is in charge of the missionary district of Mexico.

We are laboring once again for ruin more magnificent and more appalling than before.

If we are to build an enduring structure, it must be God builded upon a foundation which is His life, and its fabric must include myriads in all parts of the earth who are today building themselves with skill and devotion into other social and economic structures in which He has no recognized part,

or from which He is deliberately excluded.

Some of those who are building have never heard of Him; some of them distrust the society which has given Him condescending lip service; some of them look with disdain upon a pliable, opportunist Christianity, which pursues the course of political or material expediency; some of them know Christianity only as a stupid, self-seeking, reactionary force, detrimental to that progress and development to which self-conscious nations and exploited peoples now know they are entitled.

We may not ignore the fact that these too are building in a world which is more closely interrelated and more acutely responsive to outstanding events in any part of it than ever before.

MISSIONS is no longer mere activity on the frontiers of Christianity. It is translating the life and spirit of God through Christ to all men everywhere—at home and abroad. There is no longer any question as to whether or not we believe in foreign missions, or missionary enterprise in our own land with its far flung borders and limitless opportunities. It is a question as to whether the world order is to be reconstructed by Jesus Christ upon the principles enunciated by Him filled with His spirit, or by the prince of this world. It is a question as to whether we believe in Christ, whether we love Him sufficiently to permit Him to be the controlling motive in our lives as we are world citizens, or whether we are going to sit by supinely, as forces alien to Him come into control.

It is a question as to whether the cost of presenting the Gospel as this Church has received it in men and women and money is the measure of our faith or our fears. It is a question as to whether our own devotion is of sufficient force to drive us to sacrifice, or if it is too weak to impel us to anything beyond casual and indifferent effort.

It is a question as to whether the Gospel of Jesus Christ is the one unique, essential, saving element in a groping world, or is a soft, pietistic and inept expedient to be presented in an apologetic way by a half-hearted, indifferent, and disinterested Church.

It's all, or nothing. Thank God there is no blessing on the spineless or lukewarm. Either God so loved the world that He gave His only begotten Son to save it, or He didn't. Either we believe that and are one with Him, body, soul, and spirit, in all that we are and all that we have, or we deny Him.

And we are here tonight to testify to and to renew our faith in Him as the Saviour of the world and in the Church as the channel of grace and the arena of our missionary activities. And as we do it we must recognize the fact that the Church as a part of the world Christian movement is on the defensive. In the serious work of building new civilizations there is scant regard for an institution which may easily be eliminated or bent to the purposes of the State, or placed in a position of comparative subserviency as of little or no importance. The position of the Church in lands where it was once the dominating factor, now filled with the

spirit of new nationalism, is anything but important and nothing to be proud of. In new civilizations its worth has yet to be recognized. In some it has been weighed and found wanting.

These facts loom large as we work and pray and give for missions. They need not discourage us. They may well spur us to re-evaluate Christianity and ourselves in relation to it. In the face of new and startling social trends more in keeping with the spirit of Christ than the Church has dared to be, in the face of a determination to guarantee to the underprivileged masses rights which the Church has never granted them, in the face of world recognition of the folly and wickedness of warfare which in the past has received the sanction and the blessing of the Church, in the face of a growing discontent with special privileges of which the Church has been a beneficiary, we are confronted with the alternatives of easy conformity with the old and discredited order, or going forward in the spirit of the Christ who bids us rise up to His own sacrificial heights and be one with Him. Dare we be as bold as He? Dare we be as kind and loving? Dare we strip ourselves of the robe of pride and take our place with the poor and the outcast, the struggling masses, and make their hopes and aspirations our own? Dare we be as human as He—and as divine? And dare we out of such an apprehension of Him as will sanctify our devotion and make budgets and quotas easy make His mission to humanity our first aim, our consuming passion, as it was His?

How else can we hope for a part in the new order and the leadership which we ought to have? How can we speak authoritatively as a divine institution on faith, on morals, or anything else, until out of our own Pentecost we preach Him and teach Him to all men everywhere and bring them sacramentally into His life?

I SPEAK experientially out of a very recent visit to Mexico, as some of my brethren here can speak out of their own experiences in other parts of Latin America, in China and Japan.

The new revolutionary Mexico is one of the nations of the world in which a new social and economic order is being created for the benefit of the masses. Every element is being utilized and startling experiments are taking place to discover new ones. Unfortunately in the appraisal of forces available for inclusion into the new body politic, the Church has received scant consideration. In fact, Mexico has relegated religion to a place of comparative unimportance. As your representative in Mexico until the election of Bishop Salinas y Velasco, I have followed events there for many years with mingled feelings of satisfaction and apprehension.

No fair-minded person could do other than recognize and commend the remarkable progress which has been made. After an absence of three years, I was back in the Republic during August and early September for an inspection of such parts of our work as I could reach in that limited time. That visit gave me opportunity to observe the national social trends and the remarkable progress made which even opponents of the revolutionary government are forced to concede. Mexico is in better condition today socially and economically than most of the first class nations of the world. There is a new spirit of release manifest in her masses. Her educational program, however much one may deplore its avowedly secular character, is educating. The terrible cloud of illiteracy which has hung like a pall over that country is being dispelled. The people are learning sanitation. Backward communities are being all too rapidly modernized.

The City of Mexico and the federal district, under enlightened and progressive government, are rapidly clearing out slum sections and erecting workers' modern homes and schools and markets.

Cultural agencies, under government auspices, are at work in all parts of the Republic. There is constant propaganda to inculcate recognition of individual capacity and to utilize it sacrificially in the onward march of Mexico into the position of international importance which her resources, her ancient history, and her power of adjustment warrant. These accomplishments and these

objectives and trends all constitute a recent phenomenon and are included in the period subsequent to the legislation which relegated religion to a position of relative unimportance. And those of us who are forced to admit these facts do not draw from them the conclusion that religion has no part in progress, nor that any nation can achieve her full destiny without the Divine Spirit which is life.

We do, however, recognize that the strident secular State is a direct reaction from a theocracy which makes the Church an end in itself, devoting itself to its own aggrandizement at the expense of the humanity which it is divinely commissioned to inspire and save. The Church has no business to grow rich and powerful while its faithful grovel in unspeakable poverty and abysmal ignorance. It cannot escape from the dictum of its Divine Head. It is created to spend and be spent, not to accumulate and grow rich. Either it lives by giving its life, or it dies in withholding it. The Church in its mission to mankind has a direct social obligation. If it does not fulfill it, it deserves its fate if it is eliminated.

Again, we may learn from the condition of the Church in Mexico that the course of expediency is not compatible with the character of the Gospel. That is a single treasure so unique and so valuable that we buy the whole field that we may possess it. And while we recognize, with those whose evaluation of certain parts of the mission field has had so large a part in creating the present condition of missionary enterprise, the value of a study of comparative religions and the recognition of spiritual values in pagan religions, yet no people are going to have any respect for any part of the Christian Church when after a long period of time it becomes impossible to distinguish the point in its doctrine and usage where paganism ends and Christianity begins.

Mexico is not irreligious. She is not anti-Christian. She has found, however, in the social philosophy of the revolution a nearer approach to her own discovered spiritual ideals than in the institutional Christianity which has consistently opposed them.

There is, perhaps, no nation on earth which would more gladly receive the opportunity to worship the God of light and love and liberty than Mexico. No one who knows her or her splendid leaders can doubt that eventually provision will be made for that worship and that the Spirit groped for will be recognized and included. There is no assurance of future stability without it. Unless the Lord build the house they labor in vain that build it.

Our own Church in Mexico is the outgrowth of the first wave of liberal Christianity which swept Mexico under Benito Juarez. It has had a distinguished part in moulding many lives. It has opened eyes and minds. It has worked disinterestedly and with no thought of gain, save the souls of men and women. In it are many humble people and many whose aspirations for Mexico are that the Gospel, as this Church has received it, may guide its destiny. Its work is not easy. It is exceedingly difficult. And soon it must be committed in its entirety to Mexicans by birth. It is a challenging part of our Missionary program and may be the norm for the Church's part in a new world order.

MISSIONS is not merely the Church's activity on the frontiers of Christianity, although it may be that. It is preaching, teaching, living the Christ in any environment, under any condition, favorable or unfavorable. It is relating our Lord to His humanity, that He may save and direct. And whether it be in our own land, or in extracontinental areas, or in the foreign field, it is central to our religion and His gracious invitation to grow unto His stature.

In a time of economic confusion and political upheaval we may be tempted to pause, or stop. Excuses to postpone, or delay, may easily be found. But please God that this day of thanksgiving may mean a recapturing of our faith and its sublimation to approximate, at least, the faith of Jesus Christ in mankind and in His Church to be His life upon earth.

The rehabilitation of society, its comfort, its happiness, its freedom from gnawing care, is being accomplished at staggering

(Continued on page 486)

The Woman's Auxiliary

By the LIVING CHURCH GENERAL CONVENTION DAILY Staff

THE Triennial Convention of the Woman's Auxiliary opened the afternoon of October 10th, with 345 delegates and 86 alternates present, representing 104 dioceses and districts, 24 of which had their full quota of five delegates. Among the more distant branches present were Japan and China, Liberia, Honolulu, Cuba, Southern Brazil, the Philippine Islands, Puerto Rico, Mexico, and Alaska, as well as several Negro branches in the southern states.

The first order of business after roll call is election of a presiding officer, for which office the national executive board nominated Miss Elizabeth Matthews of Glendale, diocese of Southern Ohio. There were no other nominations and Miss Matthews assumed office. She conducted the convention through a mass of necessary preliminary procedures and adjourned the meeting five minutes ahead of schedule time.

Two distinguished visitors from England and one from Canada were presented. The English women are officers of the Church of England's Central Council for Women's Work, the Hon. Mrs. Charles Taylor, treasurer, and Mrs. F. S. Boas of the publications department. Mrs. Boas is also executive of the Mothers' Union, a well-known Church of England organization. From Canada came Mrs. Ferrabee who, to give the official title complete, is president of the Dominion Board of the Woman's Auxiliary of the Missionary Society of the Church of England in Canada.

Miss Rebekah Hibbard of Pasadena, Calif., who has been 1934 chairman of the national executive board, reported on the past three years' activity of the board, and Miss Grace Lindley, national executive secretary of the Auxiliary, made her triennial report.

More than 100 women have been appointed on twelve committees to work during the convention. Most of the committees have at least eight members, representing each of the eight provinces. The committees on program and rules of order reported and were discharged. Continuing committees are on credentials, dispatch of business, memorials, missions, Christian citizenship, United Thank Offering, nominations, elections, miscellaneous resolutions, and courtesy.

"If ever there were a time when the Woman's Auxiliary to the National Council should measure itself against needs and opportunities, that time is now," said Miss Lindley in her triennial report to the Auxiliary. "Current conditions and trends are testing and measuring the value of the Auxiliary as never before."

Five points were chosen by Miss Lindley on which to examine the work of the Auxiliary: unity, coöperation, training, gifts, and spiritual development. Increasing unity is to be seen in the fact that while the Auxiliary works through parish and diocesan units, its activity is for the Church as a whole rather than for narrow personal or purely parochial aims. Unity is also seen in the increasing desire to include social service and religious education as well as specifically missionary work. Since the organization of the Church's National Council in 1919, the women's group has been, by vote of its triennial convention, an auxiliary to each department of that council. Further unity is seen in the present organization of the Auxiliary in many parishes which tend to include all women's work in one organization.

THE TOTAL of the United Thank Offering of the Woman's Auxiliary of the Church for 1934, which was collected at the Communion service, was \$807,747.87. The same offering at the General Convention three years ago was \$1,059,575.27. This is about 20 per cent below the highest figure ever attained. Announcement of these figures was made at the Missionary Mass Meeting in the large auditorium the night of October 11th at 8:30 P.M.

The Auxiliary is eager to welcome and use the service of the younger women of the Church. Miss Lindley feels that the larger and more unified tasks are most sure to win their support.

Increasing coöperation with other agencies is noted, especially with the National Council's department of Religious Education.

The Auxiliary contact with children and young people is made chiefly through the Church school division of that department and through its secretary for young people's work.

That Church work demands not only a missionary spirit but sound professional qualifications has long been the belief of the Auxiliary, and to this end, it emphasizes the need of training.

As to gifts, Miss Lindley reported that "the expectation at the 1931 triennial of difficult conditions has been more than fulfilled, so that even where proportionate giving has been maintained, less money has been received because of lessened incomes." Of the unknown future, Miss Lindley observed, "Our Lord never indicated that His mission would depend upon money, but He certainly did assume that what we are and what we have would be used for that mission." "What is needed," Miss Lindley continued, speaking of finance, "is that we find a way which shall be so simple and practical that we can democratize giving and take our financial obligations in our stride."

Of spiritual development, the report reminds the convention that what is needed is the "absolute dedication of the whole self to Christ and His Church."

Pointing out the continual dangers of complacency and of being contented with apparent successes, Miss Lindley urged a sternly realistic facing of the social and religious questions which confront the world today.

10,000 ATTEND CORPORATE COMMUNION

THE triennial corporate Communion of the women of the Church took place the morning of October 11th, attended by a vast congregation estimated at 10,000. The high altar, with a mass of deep rose-colored dahlias rising above the tall candles, formed a splendid setting for the service which is one of the high points of the Woman's Auxiliary convention.

The Presiding Bishop was the celebrant, assisted by Bishop Roots, of Hankow, who read the epistle, and Bishop Rowe, of Alaska, who read the gospel. In administering the Communion, 28 bishops from mission fields at home and abroad also assisted. More than 3,000 persons made their Communions. The Rev. Henry E. A. Durell, rector of the Church of the Ascension, Atlantic City, acted as master of ceremonies.

The service began at 8 A.M. and lasted until after 10. There was no vested choir but the hymns used had been decided upon weeks in advance and announced to the women throughout the Church in order that all who attended the service might be familiar with them.

The offering, which is the formal presentation of the United Thank Offering contributed by the women during the past three years, was taken up by 150 members of the Girls' Friendly Society, who, in white dresses with blue veils, added a strong note of color to the scene.

The names of diocesan officers of the Woman's Auxiliary who have died during the previous three years were read at this service. Bishop Perry read 91 names.

(Continued on page 487)

The House of Deputies

(Continued from page 482)

Moreover, the resolutions charge that relief allotments for Negroes are below the scale of whites, saying that in some instances the monthly allowances ran as low as four and six dollars per month. The resolutions charged that Negroes are discriminated against in the type of work given them by the Federal Government and charges that in many cases funds allotted to Negro farmers in the South are actually withheld. They also protest against alleged wage differentials which are said to be enforced upon Negroes and call upon the Government to establish a code for the safeguard of the Negro race in the present emergency situation.

Finally, the resolutions call upon the Colored race to organize in every department of labor in order to further its welfare. The resolutions were referred to committee without action or discussion.

PROPOSE PRIMATE OF CHURCH

A PROPOSAL to make the Presiding Bishop Primate of the Church in fact as well as name was presented to the House of Deputies October 12th by the Rev. Stanley C. Hughes, of Newport, R. I. He is a member of a Joint Committee on the Status and Work of the Presiding Bishop.

Under the suggestions submitted and referred to the Committee on Canons, the Presiding Bishop would automatically be retired upon the attainment of 68 years of age; he would, upon being elected Primate, resign his see and be provided a primatial see. Also the proposals would relieve the Presiding Bishop of all details and business responsibilities which now revolve upon him.

A reference was made to the use of the title "Archbishop," but the proposals suggested that this title be permitted to grow out of the existing provincial system of the Church rather than applied immediately to the office of the Presiding Bishop.

An assistant Presiding Bishop also would be provided under the resolutions and the assistant would automatically succeed the Primate upon his death or retirement.

The matter of the status and work of the Presiding Bishop is one of the important matters which will be discussed at this General Convention. The Rev. Mr. Hughes is a member of a Joint Committee on Status and Work of the Presiding Bishop, appointed at Denver three years ago to study all questions related to that subject, and the matter which he presented to the Convention is the first summary of the result of the study of this subject.

A memorial on social service, dealing with existing conditions in the social world, was presented by the Rev. Dr. Robert Rogers, of Brooklyn, and referred to the Committee on Social Service without action or discussion.

The Rev. Dr. Percy Silver, of New York, tendered his resignation as a trustee of General Theological Seminary, New York, and as a member of the National Council at the morning session of the House. Dr. Silver was for years a leading figure in General Convention.

A petition calling for the elimination of the word "Protestant" from the official title of the Episcopal Church was presented from the Missionary District of the Philippine Islands.

Among the resolutions presented in the House of Deputies October 13th were two of especial importance. One, presented by the Rev. Henry B. Washburn of Massachusetts, commended the Government for its munitions investigation.

The other, presented by Clifford P. Morehouse of Milwaukee, editor of THE LIVING CHURCH, would amend the Constitution so the name of the Church would be changed to the American Episcopal Church.

FORTITUDE illumines pain like sunshine, or like a procession through dull streets; it writes victory across every page where failure was written. The best of it is that no occasion is too trivial for its exercise, no point of our lives too low to catch its light.
—Bishop F. Paget.

Exhibits at General Convention

ATLANTIC CITY—No small part of the educational opportunities of a meeting of General Convention is provided by the exhibits of the Church supply houses and publishers which are to be found in the Boardwalk Arcade just opposite Central Pier.

The entrance is flanked by the displays of Edwin S. Gorham, Inc., and the Morehouse Publishing Company, both known to thousands of Church people throughout the country. THE LIVING CHURCH DAILY offices are here. Noticeable especially are the many editions of attractive books at prices suited to Depression pocketbooks; not for years has so much excellent and timely literature been offered so reasonably and the browser will find it hard to tear himself way from the counters.

With the Gorham display is found that of Robert Robbins, artist and craftsman in carved wood and color, and Georgia Bender, who has an elaborate display of vestments and other ecclesiastical necessities.

Going further into the Arcade the display of J. M. Hall, Inc., of New York, is found with a complete line of clerical clothes and vestments and, in the same store, an elaborate showing from the Cathedral Studios of Chevy Chase, Washington, D. C. Miss Lucy V. Mackrille, of the Studios, is known as the author of a Manual for Altar Guilds.

In another section of this store The Redding Company of New York, the oldest Masonic publishers in this country, is showing many rare Christmas cards and hand-painted ikons which are to be seen nowhere else. They have also rosaries and crucifixes of fine workmanship priced most attractively. The next store is occupied by The Ammidon Co., of Baltimore, whose woodworking has already been widely distributed and is gaining an increasing number of clients owing to its practical usefulness, artistic design, and exquisite, soft finish. An altar with wooden ornaments here should be observed. The Ammidon Co. is also showing, exclusively, a series of prints in color of English Cathedrals, the work of Cecil Alden.

St. Hilda's Guild of New York has as its main display an altar vested in all-season red hangings and many other vestments of their well-known meticulous design and workmanship. George W. Jacobs and Co., of Philadelphia have a special display of brasses as well as their publications. They have also a line of "every-day" vestments for clergy and choirs especially to meet the present situation in many parishes where replacements are urgently needed and there is little money to provide them.

Missions

(Continued from page 484)

cost. May it never be said that the Church did less for that which is imperishable and eternal. God will reign through His Incarnate Son in heaven and in earth. It is His purpose. And happy are we that He deigns use us for its accomplishment. It is for us to say, in this period of recapturing values, and their utilization, whether the Church shall lag behind, keep pace, or lead the way.

May it be our purpose to see that it is neither of little moment because of a sense of its own importance and a failure to fulfill its mission, or inept because of our neglect. If thankfulness to Almighty God can produce out of these times from the women of the Church an impetus as great as the United Thank Offering, whatever it may be, what may we expect for the kingdom of God when the man power of the Church is fully aroused, as it is being aroused, and consecrated to the Church's mission, when we are all one in Christ Jesus.

No one can be zealous for missions out of indifference, faithlessness, or fear. It is when the heart is touched, and the soul aflame that there is zeal and faith and courage to make sublime truth radiant fact, to believe as He believed when He said, "I have overcome the world."

Unrepentant

OF ALL the things I dislike, there is nothing so abhorrent to me as a spoiled child. I have pinched several, and never had the slightest qualm of conscience afterwards; and though I am a man of peace, I hope to pinch many more before I die.

—Rev. H. R. L. Sheppard.

Books of the Day

Rev. William H. Dunphy
Editor



RESTORATION. By Ross J. S. Hoffman. Sheed & Ward. 1934. Pp. 205. \$1.50.

THE APOLOGETIC which the Roman Church is diligently propagating today is based upon the thesis that it alone represents the only genuine alternative to blank negation. Its success rests upon the fact that it possesses a system of doctrine which is based upon an intelligible philosophy. Its appeal today is not esthetic. It is the *philosophia perennis* which is so attractive. It should be noted, however, that the success of this apologetic is greatest in the countries where Roman Catholicism is weakest and less effective in what are termed Catholic countries. Prof. Hoffman's book is a part of this concerted attack which has done so much to put the Roman Catholic position so definitely on the mental map of the modern world. He joins the company of von Hügel, Fulton Sheen, Chesterton, Belloc, Christopher Dawson, Sigrid Undset, etc. The Faith is tested in three ways. "The first will aim to discover whether, in the light of historical record, the truths taught and the claims made by the Church contain any demonstrable error. The second will have to do with the question of whether the fruits of Catholicism have been peculiarly salutary, that is to say, whether the effects of the Faith upon human society have been those which we might sensibly expect to follow from a philosophy rooted in truth and answering perfectly to the nature of man. The third will be the test of how well the Faith accords with the realistic and rational view of man and the universe."

WATERS OF COMFORT. By R. G. Hickman. J. & A. McMillan, Ltd. 1934. Pp. 81. \$1.00.

THE PASTOR does not need to be convinced that many people lose their grasp upon the Faith the first time they have personally to face the problem of pain and evil. How often does he meet people who have always been loyal Christians until some tragedy entered their life? They had somehow supposed that Christianity would prevent that from happening. It is almost impossible at the time of trouble to find helpful words which will convince if the troubled person has not before faced the fact that there is a cross at the heart of the Christian's earthly experience. This book is a good one to give to such persons.

THE LARGER PARISH. By Edmund deS. Brunner. Institute of Social and Religious Research. 1934. Pp. 95. 50 cts.

ACAREFUL sociological study of the larger parish movement. The history and development of the movement is traced. The larger parish is defined and its activities and services to the rural community described. Finally the author appraises the advantages, achievements, problems, and failures of the movement. He concludes that in many cases it is difficult to distinguish what is called a larger parish from the old circuit and that at present the movement is largely an ideal rather than a fact. However, it is an enthusiasm which may be realized in time.

THE IDEALS OF EAST AND WEST. By Kenneth Saunders. Macmillan. 1934. Pp. 248. \$2.50.

ACRITICAL and comparative study of the ethical ideals of Eastern and Western peoples is presented by Dr. Saunders. His exposition and analysis is well illustrated by selected readings, both prose and verse. One of the most interesting relationships brought out in this study is the influence of the thought and practice and literature of the common people upon the seer. He takes his materials from them, and having passed these materials through the crucible of his own personality re-

turns the material to them sublimated and transformed. Dr. Saunders feels that all religious truth is of course one and that the ideals of one people cannot but complete and supplement the ideals of others. Christian ethics were largely influenced by Hellenism and Hebraism and will in the future be enriched by the wisdom of the East. While Christ is not accepted as God in an orthodox sense, yet all truth finds its unique fulfillment and union in Him.

THE OLD TESTAMENT AS IT CONCERNS WOMEN. By Marie Welles Clapp. Methodist Book Concern, 1934. Pp. 128. 50 cts.

ABIBLE STUDY COURSE for women which they should find interesting. This is a novel study of the Old Testament. The influence of men is so strong in the Scriptures that we lose sight of the fact that women must have played a very large part in the life and growth of Israel. We are all familiar with the problems which were posed and answered in the history of the chosen people. We have long turned to that history for encouragement and enlightenment. This book seeks to portray the large part played by the women of the Old Testament and to indicate its importance for women of today.

FAITHS MEN LIVE BY. By John Clark Archer. Thomas Nelson & Sons. 1934. Pp. 498. \$3.00.

MOST BOOKS on comparative religion are historical. The author seeks in this book to supply a guide to the study of living religions. The historical element enters, of necessity, but on the whole he does stick to the program of studying the religions that men now live by. Dr. Archer seeks to be objective and to reduce his prejudices to a minimum and succeeds as well as may be. Comparative studies are useful in determining what qualities a religion must have to survive. I think that most of us would agree that man would not long hold to a religion which was not intellectually acceptable, morally adequate, and spiritually satisfying. Anyone who sets himself the immense task of describing objectively such a vast field is almost bound to surrender his method from time to time. The author declares that a religion must be studied in itself because its special forms must be explained by those who molded them. The faithful must explain the acts and symbols of their faith. In some of the studies the conclusions do not seem to have been derived from such internal evidence. And, at least in the prescribed reading on the religion of Jesus and Christianity, the books seem to be *avoué* religion. Source material is not suggested, and all have a similar approach. I do hope this suggested limitation will not lead anyone to think this book anything but a real contribution to careful, scholarly, religious literature.

The Woman's Auxiliary

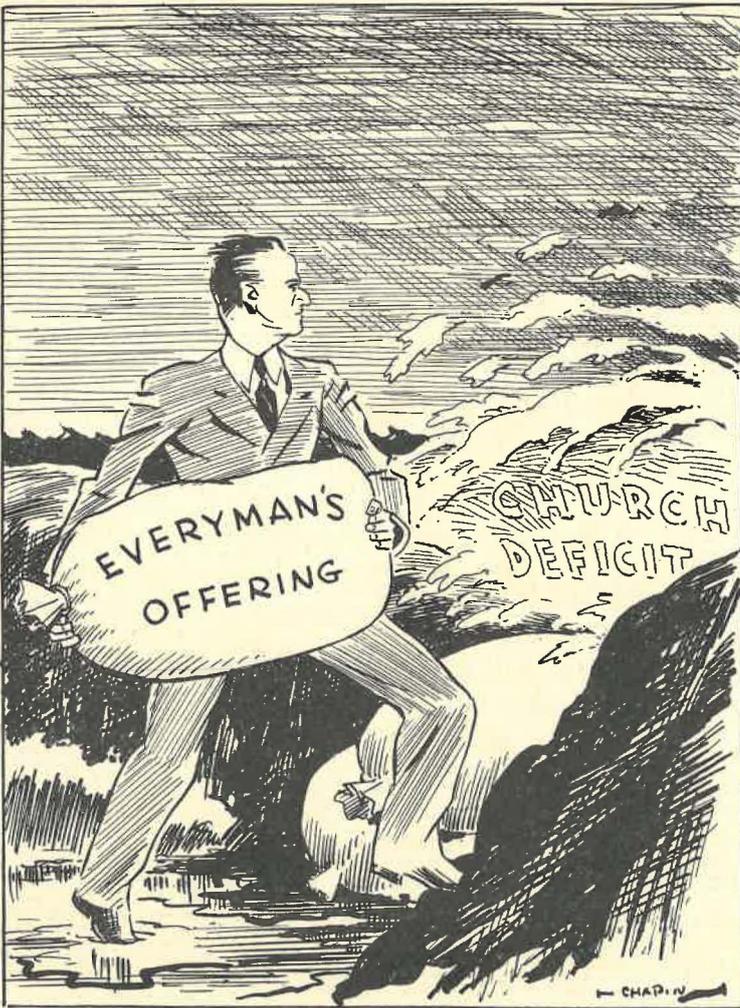
(Continued from page 485)

The first two addresses were delivered that afternoon in the series of five which form the central feature of the Woman's Auxiliary triennial convention. As a survey of the whole field, the first subject considered was World Conditions Today, presented by Mary Evelyn Townsend, Ph.D., assistant professor of History in Teachers College, Columbia University, New York.

Following this review of world problems came an address on The Resources of the Church, the two subjects presenting a dramatic contrast of ideas. The Rev. Dr. Frank Gavin, who gave the second address, is one of the best known and most popular speakers in the Church, and also one of the most scholarly. He has received doctorates from Columbia and Harvard, is fluent in Hebrew and Greek, and has just returned from Europe where he attended the Continuation Committee meetings of the World Conference on Faith and Order.

That evening the missionary mass meeting took place at 8:30 in the auditorium at which the total of the United Thank Offering was announced by the treasurer of the National Council, Dr. Lewis B. Franklin. Bishop Perry presided at this meeting and Bishop Creighton made the address.

The Auxiliary held no session on October 12th but attended the Joint Session of General Convention.



"Stopping the Break"



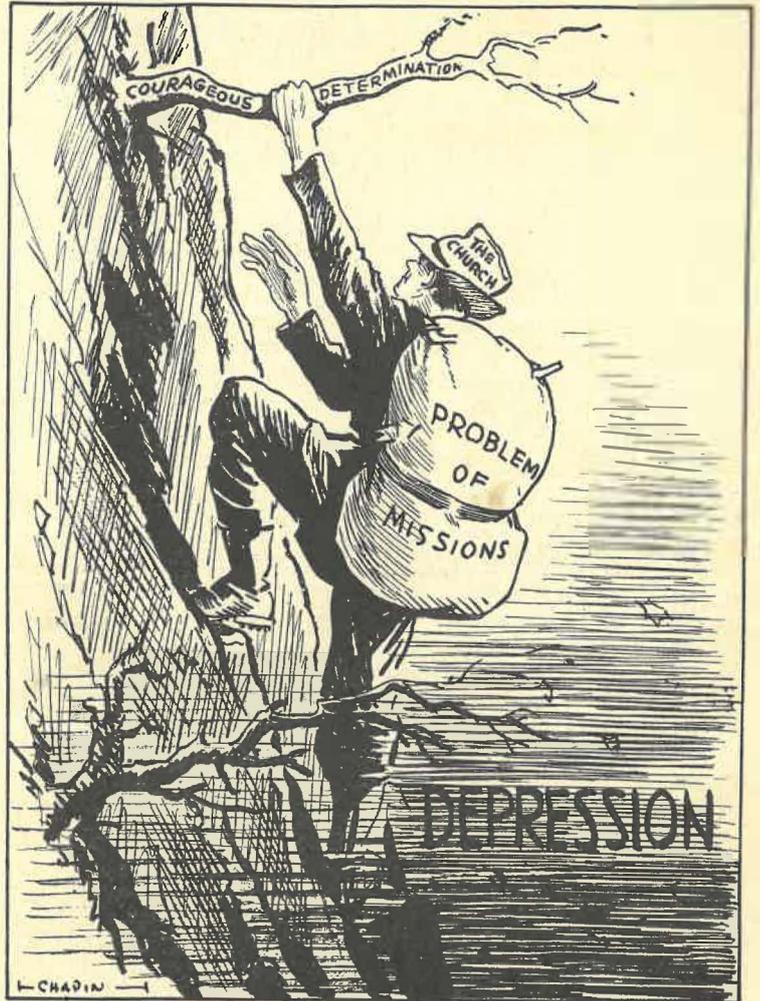
Office of "The Living Church Daily"



National Convention



part of the Morehouse Book Store



"The Only Way Out"



ters of the King

The Church and Labor

By the Rev. Floyd Van Keuren, D.D.

Executive Secretary of the Social Service Commission of the Diocese of New York

ONE OF THE COMPANY said unto Him, Master, speak to my brother, that he divide the inheritance with me. And He said unto him, Man, who made Me a judge or a divider over you? And He said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of things which he possesseth.*

That is a striking picture of the situation which confronts the Church today. Jesus was preaching on men's need for the Spirit of God in their daily lives. He had warned them not to fear those who killed the body, but to fear those who killed the soul. The latter were the greater enemies of public welfare. And He had stated that when men shut out the Holy Spirit they automatically doom their souls to lifelessness.

Suddenly one of His hearers interrupted Him with the request that He should use His influence toward the more equal distribution of a certain property. That there was justice in the claim of the petitioner is indicated by the statement that the property was an inheritance, and also by the absence of comment on Jesus' part.

But our Lord, who surely believed in justice, and who had come to give men more abundant life, knew that abundance of life had no necessary relation to abundance of wealth. He refused to take sides in any squabble over the distribution of material things, even in the interest of social justice. Social justice was important, but the spiritual justice by which men gave just recognition to God was fundamental to social justice. Beware of covetousness, He cried, if you would keep your souls alive. Then, illustrating His point with a parable of the death of a soul, He added, "So is he who layeth up treasure without being rich toward God." Not the redistribution of wealth, but the making of men rich toward God—this was the task which Jesus undertook, and this, I believe, is the task He would like His Church to be undertaking.

Yet Jesus was no scorner of material things. He came eating and drinking and even while He warned His disciples not to be anxious about food and clothing, He said, "Your heavenly Father knoweth that ye have need of these things. But," He cried, "seek ye first the Kingdom of God." Lay up treasures in heaven; that is, treasures of God's Spirit, in your soul, treasures which moth and rust and bitter adversity will not destroy.

To Jesus, spiritual welfare was the first concern. Only through spiritual welfare was social welfare possible. Men who urged first a redistribution of wealth were putting the cart before the horse. The seed of all social welfare is the life of God in the soul of man. The plant which grows from that seed and which alone bears the fruit of social welfare is high integrity of human character. Jesus believed in a rugged spiritual individualism of personal character. You cannot grow figs on the thistles of covetousness, even though the covetousness be given the label of social justice and though it be spread among suffering people like an epidemic by demagogues striving to kindle suffering into a "red fool fury" of resentment and anarchy. The love of money is still the root of all evil, whether in the unscrupulous and lawless employer or in the equally unscrupulous and lawless agitator. "Beware of covetousness. Seek ye first the Kingdom of God." Such was Jesus' doctrine.

There are still false prophets who disagree with Him, and who, like the man who interrupted Him, teach that good men

WITH THE INSISTENCE that only through spiritual welfare is social welfare possible, Dr. Van Keuren here presents a four-point program of more abundant life not only for working men and women but for the nation as a whole.

are made not by God but largely by social machinery, and believe that there must first be a redistribution of wealth before there can be a distribution of the Spirit of God. Recently even a clergyman was quoted as saying, "I don't think it is possible to go into the

world as it is today and live a good Christian life." Well, our Lord, who gave His name to the Christian religion, gave also a Gospel of an abundant life in no way dependent upon prosperity and comfortable circumstances; and He set us forever an example of living a good Christian life even while dying upon a cross.

The Church must ever be militant against injustice and sin, but she knows that sin is a disease of the soul and not a disease of economics or sociology, and that an unequal distribution of wealth is mainly a symptom of a society not rich toward God. The Church must ever be aggressive in the relief of suffering and in the enriching of opportunity, but she knows that there can be no social improvement without character development, and no character growth without "the light of the knowledge of the glory of God."

Today, the Church is profoundly concerned with the welfare of working men and working women. Not because they are workers, but because they are children of God, requiring for their best welfare an intelligent knowledge of God. For the same reason the Church is concerned with the welfare of employers. Both workers and employers are among her members. She may not be a judge or divider between them, nor favor the one against the other. Sin in either must be equally condemned. Greed and covetousness are as destructive of the souls of workers as of the souls of employers. Surely in the sight of God, malefactors of great wealth are no worse and no better than malefactors on the side of labor. To both alike the Church which is loyal to her Master must say, "Beware of covetousness. Seek ye first the Kingdom of God."

SO IT SEEMS to me the Church might well adopt a four-point program of more abundant life not only for working men and women but for the nation as a whole:

1. The re-emphasis of personal character as the only way to individual and social welfare. We have witnessed a wholesale weakening of the nation's moral fiber. This weakening has in part been unavoidable because of the necessity for emergency relief on a vast scale. But had the government been willing to utilize more generally trained and experienced local social workers and organizations the relief of starving bodies would not have caused so great a starvation of character.

Especially should the Church combat the insidious, materialistic sociology, which, in the guise of bringing in a new social order, is destroying the soul of labor by appealing to cupidity, resentment, and self-interest. Individual and national character are being poisoned by the spreading habit of always blaming others for all our troubles, and never striving to correct our faults and strengthen our own backbones. The Church should revive again the knowledge that in the long run character, and only character, pays; whether it leads to prosperity or to a cross; and that society will be re-ordered upward not by levelling it to the weakness of the average man, but by raising it to the fullness of the stature of Christ.

2. The dignity of labor, of personal initiative, energy, and industry, should again be preached. At present we seem to be turning into a nation of sponges. Surely, it is no disgrace to re-

* St. Luke 12: 13, 14, 15.

ceive relief from government. But to think that the government owes one a living, to go on a strike when asked to work for relief, or to strike for increased relief—this is degradation to the level of the professional hobo. Unemployment and misfortune have brought many a man, through no fault of his own, to the economic level of pauperism. The pity of it is that minds and spirits are also being pauperized, not so much by hard conditions as by agitators who fan discontent into a flame for the destruction of society. Instead of redistributing wealth they are merely redistributing greed.

We need to take to heart again the stirring words of Abraham Lincoln: "Property is the fruit of labor; property is desirable; it is a positive good in the world. That some should be rich shows that others may become rich, and hence is just encouragement to industry and enterprise. Let not him who is houseless pull down the house of another; but let him work diligently to build one for himself; thus, by example, assuring that his own shall be safe from violence when built."

3. The third way in which the Church should serve labor is by joining in the struggle for law and order, and for a deeper devotion to those institutions upon which depend our national unity, security, and civilization: the Church, the school, and constitutional government. For these, every Churchman and every citizen worthy of the protection of the country should in honor be ready, and should be, trained, to work, to fight, and to sacrifice his goods and even his life should the need arise.

The American Federation of Labor is now engaged in a life and death struggle against Communism and subversive radicalism. The Church should assist in that struggle. Communism, as we have it today, is not an economic or social philosophy; it is not a political party; although it still deceives gullible persons by these disguises. It is a highly organized war-machine, guided by the steel hand of the Russian Stalin toward the overthrow of all non-Communist governments including our own. If you have any doubts, get the report of the American Federation of Labor, or read the official Communist newspaper published in New York, one of nine such newspapers in this country. Communism works not by direct and open attacks but by subversive undermining and crippling of our American activities. The Communist is a professional trouble-maker. Probably 75 per cent of the recent strikes in this country have been due to Communists. There were only 1,300 longshoremen in San Francisco before the strike. Communists and other radicals joined the longshoremen's union until the membership numbered nearly 5,000.

I hope the time will soon come when aliens will be required to remember that they live in this country only as guests. Whenever they undertake to interfere with, or incite others to interfere with, the customs and laws of the home in which they are enjoying the privileges of hospitality, they should be quickly and finally ejected.

The Church may well lend a hand in promoting a Christian patriotism in which loyalty to the country as a whole raises men out of sectional, political, and personal self-interests.

4. Finally, and most important of all, is the Church's responsibility to revive in the popular mind a sense of the reality and beauty of religion. In our struggle for existence and for a new social order, we have forgotten to seek to be rich toward God. Government officials, politicians, social reformers, economists, and even some clergy have been so busy trying to discover how to regulate either production or distribution of material goods that they have crowded God out of life. We are becoming a God-starved nation.

The Church has the divine and social responsibility of reviving again a personal religion, based not on humanistic ethics but on the sacramental life. She should convince the average man that religion is neither a sentimental escape from reality nor simply living the Golden Rule. Our Lord was using no idle words when He said, "Without Me ye can do nothing." "Except ye eat of My flesh and drink of My blood ye have no

life in you." It is time that the Church again took seriously its greatest task of feeding men the Bread of Life.

Is this too visionary, too impractical, when anxious millions are unemployed, and many are starving? Well, there were many starving people in Jesus' day, and people were suffering more grievously than now under the whip of injustice. And yet, God was the remedy which Jesus advised. The Church cannot improve upon her Master.

Love

REAL LOVE is full of understanding—it knows how easy it is to sin, how difficult to live nobly. It does not make quick judgments on spirituality. It sees with the eyes of those it loves. It gets to the heart of a situation as nothing else. It thinks in terms of humanity, and never in terms of "hands" or statistics. It prefers to give itself to the individual; it shuns expression on public platforms. It has no ulterior object except to serve. It would gladly lead if it could—it would never drive. It asks nothing for itself, but it is human enough to long for love in return. It knows when to speak and when to be silent, when to be patient and when to be impatient. It is at home with all sorts and conditions of men and women and children, and it makes them laugh, for it has its own real vein of humor. It gives and gets a joy in loving. It believes in all men and women. There is no such word as hopeless in its vocabulary. It feels; it is sensitive to the moods of all to whom it is given. It is never clumsy, and yet it often steps in where angels fear to tread. Perhaps its greatest characteristic is its power to understand. It anticipates man's needs; it can see a situation sometimes before it occurs; it has an almost superhuman instinct for what ought to be done and how to do it. It knows what is in the heart of man. It is not always declaring itself. Like all creative forces, its best work is done in quietness. It prefers action to speech, it would prefer to visit someone in want to making any oration on fellowship. It likes best to do small things that no one else has seen need doing. It sees sorrow where sorrow is thought to be hidden, and virtue and grandeur where it is least expected. It is for ever on the watch for those who need it. It runs to give itself as the father to the prodigal child, not because he pitied, but because he couldn't do without his son. It washes the disciples' feet as He did because it wants to—not because there is a lesson in humility to be taught. It is like a window through which can be heard all the cries of the market place without. It knows no barrier of rank or class, of creed or color or race. It overflows the boundary of its own denomination—no official channels can hold it entirely. It flows perhaps most tenderly to those who never enter church, and care little for the love of God. It sees the crown of their need on their foreheads, and longs to be of service.

It learns more in listening than in speech. It is never sarcastic, for it knows that by such means no soul was ever won. It is the property of no clique—it wears no ecclesiastical badge.

It cares nothing for its own status—there is nothing professional about it. It is not always trying to buy up the opportunity, to point the lesson, and draw the moral. Above all, its faith in God is massive. It is confident always that in the end darkness must flee before light. It passes through a world of strife with a strange tranquillity, yet things happen because of it.

This love which comes of God through Jesus Christ is the one weapon we need. Only so can the Kingdom be recognized as a reality.

—Rev. H. R. L. Sheppard.

Father

I CAN NEVER FORGET looking into the face of my father when life had left the dear body, and thinking of the times unnumbered when I failed to tell him what I owed to him. They tell me that when I was young he and my mother went without things to give me of the best. I know that the thoughts of his last years were centered around me. I wonder now if there is an angel who can take him a message that will tell him that as the years go by I am increasingly grateful to him. On the last Sunday of his life he expected me to have supper with him, and told my mother several times that he was certain I should come. I was tired and did not go. That is a thing that haunts now it is too late.

—Rev. H. R. L. Sheppard.



Churchwomen Today

Ada Loaring-Clark, Editor



The Sanctuary

Rev. George L. Richardson, D.D.
Editor

HERE IS SOME interesting information regarding the Japanese woman of today that has been written for us by Angela M. Oglesby (Mrs. J. M.) who is the secretary to Bishop Nichols of Kyoto. Mrs. Oglesby is in this country and made a splendid contribution at the adult conference at Sewanee by her interesting talks on several occasions. It is good to hear first-

hand from someone who thoroughly knows the Japanese woman and can speak with authority. She tells us: "The Japanese woman of today is a very complex but a very interesting person. She is shy, retiring, secluded, dressed in lovely kimono and obi of exquisite silk and brocade; yet she is modern in the business and professional world, permanent-waved, dressed in foreign style and very efficient—depending largely on where you find her."

"She takes an important position in the Church and it is a pleasure to watch with what smoothness and dispatch a diocesan Woman's Auxiliary meeting handles the matters before it. After a corporate Communion, addresses by leaders of the Church are listened to attentively. When the business session commences the discussions are short and to the point, the decisions are soon made." What a lesson for many of us here at home!

"She has a very important place in the life of the parish. Through the auxiliary or other local Church organization she helps with the Church school, sometimes carries out some specific project in the kindergarten, makes curtains for the parish house, and does all the things women do to make the life of the parish run well.

"Politically, she is working for suffrage for women and, with her quiet persistence, is certain to win before very long. Under the auspices of the W. C. T. U. she is working for the abolition of the 'white slave system,' and meeting with considerable success; she is bending every possible effort toward harmonious relations between her country and the neighboring nations; also toward educating the youth of her country to realize the harmful effects of alcoholic intemperance. In all this she is by no means working alone, nor in opposition to husband, father, brother. Sometimes, perhaps, it may be so, certainly not always. More often men and women supplement or support the work of the other, and work in perfect harmony for the betterment of the moral, political, and educational conditions in their country wherever they need improvement."

God Bless You

God bless you! Words are empty things—

We speak and think not of our saying—

But in this phrase forever rings

The higher tenderness of praying.

It means so much—it means that I

Would have no fears or threats distress you,

Nor have your heart timed to a sigh,

God bless you!

This trinity of blessed words

Holds all my wishes, oldest, newest,

The fairest deeds that can be wrought,

The holiest greeting and the truest,

'Tis more than wishing joy and wealth,

That kindly fortune may caress you,

That you may have success and health,

God bless you!

God bless you! Why it seems so much,

I almost whisper when I say it;

I dream that unseen fingers touch

My hand in answer as I pray it.

May all it means to all mankind

In all its wondrousness possess you,

Through sun and cloud and calm and wind,

God bless you!

Mrs. DEANE TURNER.

Three Stages of Faith

READ the Gospel for the Twenty-first Sunday after Trinity.

THE NOBLEMAN whose son was sick at Capernaum passed through three stages in the development of his faith, which are typical stages and common to all of us. Faith is not mere credulity, accepting without reason a statement of belief which is handed down to us. It is true we believe on authority but we are first entitled to know that the authority on which we rely is adequate. True faith is a living and growing part of us. It goes from strength to strength, and while it never attains nor can attain to the certainties of sight, when we "know even as we are known," it can and does afford assurance for the guidance of life.

1. The first stage is the faith of appeal. It sprang partly from his bitter need and partly from what he had heard Jesus could do. Others had been healed, why not his child? At any rate, it was worth a trial. His faith had not the rich content of a disciple who had been the close companion of our Lord, but it had drawing power to bring this man to Jesus. He came with his prayer. Faith issues in prayer and is expressed by prayer. In this way it differs from mere fatalism, which rests passive in a situation assumed to be beyond our control. The fatalist says, "What must be, must." The man of faith cries out "Sir, come down ere my child die."

2. The second stage is the faith of obedience. "Jesus saith unto him, 'Go thy way: Thy son liveth.' And the man believed the word that Jesus had spoken unto him and he went his way." A real demand was made upon him here. Other works of healing had been wrought by our Lord by personal contact. He was able to reinforce by word or look or touch the trust of the sufferer or of the intercessor. Here there was no such aid. The man must return from Cana to Capernaum, a long, fatiguing journey. He must go alone, for Jesus remained behind. How often as he traversed the steep trail in the darkness must he have wondered whether there was any hope for his child. It was sixteen miles from Cana to Capernaum and every step that he took was a test of obedience. He could know nothing until the morning when his servants met him. Yet he obeyed. So we must often have our faith tested. It is he that will do God's will who comes to know the truth. Faith then not only is quickened by prayer, but gains an enduring quality by obedience. Often it happens to us that we must take the night walk not knowing what we shall find at the end, but obedient to His command, "Go."

3. The third stage is the faith of conviction based on experience; "the father *knew* . . . and himself believed, and his whole house." This is the faith of whole-hearted allegiance—a vastly different attitude from the pathetic cry of the heart in the first stage of his spiritual progress. There could be no question now. He knew what had happened and on that was founded a new and unshakable trust in the Lord Jesus.

Now we must realize that the Church has room for people in all three stages of faith. We do not all occupy as yet that secure ground of complete allegiance and self-surrender which marks the third stage, but we may look forward to reaching it along the road of obedience to His word. "Add to your faith," writes an apostle, "virtue, and to virtue, knowledge." We live by faith and through faith we know.

Lead us, O Christ, by the way of obedience to that assured and contagious faith in Thee and Thy love, by which the world is overcome, and make us partakers of Thy healing and Thy peace. Amen.

SERVICE KEEPS ill-regulated desire at bay.

—Rev. H. P. Liddon, D.D.

NEWS OF THE CHURCH

35,000 Attend Colorful Opening Service of General Convention

Altar Built on Stage Dominated Scene—Feature Was Presentation of Everyman's Offering

ATLANTIC CITY—To the majestic strains of "God of Our Fathers, Whose Almighty Hand," the processions of choirs, clergy, and bishops moved into Atlantic City's vast auditorium Wednesday morning, October 10th, for the opening service of the 51st triennial General Convention. Some 35,000 persons were there to participate in the praise and prayer of this, the largest gathering of the Church hitherto on this continent. Although delays in both bus and rail transportation had hindered the start of the service by detaining some of the processional choirs, the timing of the march and the hymns was perfect, and the whole service moved with a massive dignity and beauty worthy of the occasion. The amplification was well controlled and responsive parts of the service came from every section of the hall with a precise unity which was most remarkable. It remains true that a speech or sermon amplified loses something in the fire and pungency of the unassisted voice, but both the Presiding Bishop and other participants in the service had mastered the technique of the microphone so that their words came clearly and with impressive power.

A steady stream of people had been pouring through the ramps since 9:45, and yet the last minute arrivals found ample seating with both vision and hearing excellent. The Pennsylvanians made an impressive showing, each with the identification badge

provided by the committee which organized their great pilgrimage. The other eastern dioceses were also well represented but not so readily noticed. The altar, with its towering baldachino, dominated the whole scene, its proportions completely adequate to the setting.

Back of the sanctuary, the choir of 1,000 members sat in tiered seats. The prevailing color of the auditorium is blue; the prevailing color of the sanctuary decorations is red. The Presiding Bishop, the Bishop of New Jersey, and several others wore scarlet chimeres. The clergy wore red stoles. Academic hoods in which the dominant color was the red of the Doctor of Divinity degree added to the brilliant effect of color.

The procession came up the center aisle and the right side aisle. Heading the right aisle line were the executive secretaries of the Departments of the National Church. Following were deputies. In the procession up the center aisle were additional members of the choir, deputies, and other clergy. The bishops brought up the rear. All mounted to seats in the improvised chancel.

BISHOP VINCENT TAKES PART

Bishop Vincent (retired), of Southern Ohio, had demurred about taking part in the service, owing to his limited strength. But so great was the insistence that he take his usual honored place that he came to the auditorium in a wheeled chair and joined the procession on foot as it went up into the chancel. Other especially noted persons in the procession were the Bishop of Killaloe in Southwest Ireland and Dr. Sergius Bulgakoff of the Russian Church.

Bishop Hobson of Southern Ohio took the opening sentences and prayers, while Dr. Pardee, chairman of the House of Deputies, read the lessons. The Creed was led by Bishop Gribbin of Western North Carolina, who took the prayers to the close of the Office also. The Presiding Bishop, the preacher, took for his topic The Continuity of Christian Thought, Life, and Work. The sermon was published in last week's issue of THE LIVING CHURCH.

The presentation of the Everyman's Offering, amounting to \$251,000, was a feature of this service. Ninety laymen representing the various dioceses brought the gifts to the opening service. Finally, the Benediction, pronounced by Bishop Vincent, brought to a close this great act of worship.

Wednesday evening was the occasion of a general assembly of Churchpeople and informal reception in the Assembly Hall, which is the meeting place of the House of Deputies, and also on Sundays is the Convention church. The provincial stand-

(Continued on page 496)

Bishop Perry Tells of Forward Movement

Tells Conference of Church Clubs He Expects New Movement of Laity to be Launched Soon

ATLANTIC CITY—A new forward movement among the laity of the Church is in the making, the Rt. Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church, declared before the 32d conference of the Federation of Church Clubs which met at the Dennis Hotel during the first week of General Convention.

The nature of the movement and plans were not divulged by the Presiding Bishop but it was understood that he expected the movement would be launched during General Convention. Bishop Perry brought to the laity a plea for consecrated effort, saying the whole missionary program of the Church is at the crossroads.

Chislers and cheats in the matter of Church contributions were attacked by Bishop Stewart of Chicago, speaking at the Federation dinner on the same program with the Presiding Bishop. Bishop Stewart said it is untrue that the ultimate of giving possibilities of the Church have been reached.

"Statistics show that we have only begun to tap our resources as far as the laity are concerned," said Bishop Stewart. "It is absurd to think that this great Church of ours, with all her substantial members, cannot face a deficit of \$1,000,000 without talking about abolition of important fields of missionary endeavor. We need more consecration of our wealth. We need more tithing, and if we investigated the number

(Continued on page 499)

Women of Church Plan Quiet Day of Prayer

NEW YORK—On November 12th, again this year as last, a quiet day for prayer is to be observed by the women of the Church. The Woman's Auxiliary through its executive board suggests that wherever possible there should be a corporate Communion of the women in parishes and missions at an early hour on November 12th, and after that the church should remain open all day for prayer.

It is hoped that all women will take part in this plan, not only those who attend regular meetings of the Auxiliary, but all the women and older girls of the Church, including shut-ins, the isolated, and any temporarily debarred from service. The hope is to make it, as it was last year, a great effort of all the women of the Church, or any who wish to join with them, in a united act of prayer.

Convention Activities to be Broadcast Daily

ATLANTIC CITY—Daily broadcasting of Convention activities is being carried on by the Department of Publicity of the National Council under the direction of the Rev. John W. Irwin. At 5:30 P.M. daily, except Saturdays, there will be a news summary over WPG, Atlantic City, 1100 kilocycles, and on the Convention Sundays a special program will go on at that hour. The Rev. Dr. G. Warfield Hobbs will give the news and from time to time will introduce noteworthy guest speakers as they are available. On Sunday the 21st at 10:45 A.M. the entire service at the Convention Church in Assembly Hall will be put on the air. The sermon will be delivered by Bishop Manning of New York. The daily news programs will continue until the close of the Convention sessions. All the foregoing will be over WPG, Atlantic City.

Bavarian Protestants Defy Reichsbishop

Pastors Read Manifesto from Pulpits Denouncing Reichsbishop for War Against the Church

BERLIN—In defiance of authority the majority of Bavarian Protestant pastors on Sunday, October 14th, read from their pulpits a manifesto denouncing Reichsbishop Müller and Administrator August Jaeger for the unholy war against the Church, and called on the faithful Protestants to refuse obedience to the Reich Church Government.

In Munich on the night of October 12th crowds of Protestants marched through the streets to the residence of Bishop Hans Meisser of Bavaria, who was deposed and arrested the day before, and shouted for his appearance. When he attempted to address them from a window he was dragged back out of sight. Before the demonstration the churches had been crowded with Protestants who had gathered to offer prayers of intercession for their deposed Bishop. From many pulpits vigorous attacks on Reichsbishop Müller, his civil administrator, Dr. Jaeger, and the policy of his ecclesiastical ministry were read.

After the services were over crowds poured out of the churches and formed processions to march to the residence of the Bavarian Bishop, who had not been able to preach again in St. Matthew's Church, because he was being kept under arrest in his home.

Great excitement had prevailed all day regarding the protest and intercession services, which were held in Munich's Protestant Churches. The constraint imposed upon the Bishop was obviously intended to prevent him from taking part in these services.

The rapid and still partly obscure development in Reichsbishop Müller's struggle with the Bavarian State Church has abruptly shattered the hopes for a peaceful settlement which Bavarian Protestants had begun to cherish.

When Dr. Theophil Wurm, the Protestant Bishop of Württemberg, was arbitrarily deposed a month ago it was feared that the same measure would immediately be extended to Bavaria. But week succeeded week and still no blow was struck and complete silence was the only answer to the rigorous campaign against the Reichsbishop that Dr. Meisser waged from the pulpit in the chief centers of his diocese.

Bavarian Protestants began to think that Dr. Müller, impressed with the resistance offered, had decided not to employ coercive measures but to reopen negotiations.

After this, Reichsbishop Müller seems to have made up his mind to strike a powerful surprise blow. Accompanied by Dr. August Jaeger, he came to Munich recently, and a decree was published dividing Bishop Meisser's diocese into two and putting the half containing a Protestant majority under the jurisdiction of a Reich Church Commissioner.

(Continued on page 495)

Bishop Hulse of Cuba Arrives at Convention

ATLANTIC CITY—It was a great joy to the House of Bishops and to the whole General Convention to see Bishop Hulse of Cuba, who arrived October 12th and took his seat in the House of Bishops. Bishop Hulse has not yet fully recovered from the effects of the *Morro Castle* tragedy, but he is improving. The great importance of the missionary situation impelled him to come to the Convention, in spite of his health.

New Primate of Canadian Church Addresses Clergy at Lake Mahopac Conference

NEW YORK—Those in attendance at the annual conference of the clergy of New York at Lake Mahopac, October 3d and 4th, declared that it was the best conference so far held. In spite of the fact that General Convention was at hand, between two and three hundred of the clergy were present and stayed throughout the sessions. As always, they were the guests of Bishop Manning.

The address made by the new Primate of the Canadian Church, the Most Rev. Derwyn T. Owen, D.D., on The Ministry and the Personal Life of the Ministers, made a profound impression. It was a truly apostolic call to personal holiness and sacrifice. Bishop Roots of Hankow, speaking on The Christian Religion and the World Today, thrilled his hearers with a new vision of their great opportunities and responsibilities. Canon Bridgman, of St. George's Cathedral, Jerusalem, gave a vivid presentation of The Present Situation of the Churches in the East. Other speakers were Fr. Huntington, Dean Carl W. Ackerman, of the School of Journalism, Columbia University, who spoke on the Church and the Press, and the Bishop and the two Suffragan Bishops of New York.

Dean Sergius Bulgakoff, of the Russian Seminary in Paris, who was to speak on Christ and Communism, did not arrive in the United States in time to be present. His subject was taken by the Rev. Dr. Floyd Van Keuren, executive secretary of the Social Service Commission of the diocese.

Daughters of the King Elect

ATLANTIC CITY—The newly elected national council of the Daughters of the King has chosen for officers the following ladies: president, Mrs. W. J. Loaring-Clark, of Jackson, Tenn.; first vice-president, Miss Martha P. Kimball, of Cleveland; second vice-president, Mrs. W. W. Pedder, of Los Angeles; secretary, Miss Janet Soper, Washington; treasurer, Mrs. C. Herbert Gale, of New York.

The executive board will consist of the officers with the addition of Mrs. George H. Ames, of Cortland, N. Y., the late national president, and Mrs. William E. Lamb, of Denver. Plans are already being formulated for the work of the order.

Seek Youthful Leadership at Brotherhood Convention

Suggest Destinies of Group be Turned Over to Younger Men

ATLANTIC CITY—The National Council of the Brotherhood of St. Andrew definitely declared itself in favor of a younger leadership by electing two young men—Robert Webber of Detroit, and Mike Jennings of Greenville, S. C., vice presidents in charge of the young men's and boys' divisions respectively, at its national convention here, October 5th to 9th.

Dr. Benjamin F. Finney, vice chancellor of the University of the South, Sewanee, Tenn., was reelected national president. In speaking to the Brotherhood Council, Dr. Finney himself asked the group to look to the time where, in the near future, the destinies of the Brotherhood might be turned over to younger men.

Other officers elected were: Walter Kidde, Montclair, N. J., and Courtenay Barber, Chicago, vice presidents; W. F. Leggo, Long Island, vice president in charge of the men's division; secretary, Leon C. Palmer, Philadelphia; treasurer, W. A. Cornelius, Philadelphia. Executive committee: the officers and Robert Anderson, Richmond, Va.; Rodney Bonsall, Philadelphia; Douglas C. Turnbull, Jr., Baltimore; J. R. Marcum, Huntington, W. Va.; Capt. Richard H. Ranger, Newark, N. J., and the Rev. William N. Parker, Philadelphia.

No national convention of the entire organization will be held next year, but a convention of the young men's division was authorized. An invitation to hold this at the University of the South, Sewanee, tendered by Dr. Finney, was favorably received.

W. & E. Schmidt Company
624 WEST CLYBOURN STREET
MILWAUKEE, WIS.

Beautiful Memorials

IN BRASS, SILVER, BRONZE,
MARBLE AND WOOD.
WRITE FOR CATALOG, ADVISING
YOUR NEEDS.



**Surplices, Cassocks
ETC.**

For the Clergy and Choir
Altar Linens, Embroideries, Materials
by the yard, Tailoring.

J. M. HALL, Inc.
174 Madison Ave. (Suite
702-3-4) (Bet. 33d and
34th Sts.) New York.



ESTABLISHED 1857
J. AND R. LAMB
STAINED GLASS · MOSAICS
MURALS · MARBLE · STONE
WOOD · METAL · DECORATION
323-327 SIXTH AVE NEW YORK

**Prof. Bulgakoff of Paris
Stresses Christian Unity
in New York Address**

NEW YORK—A powerful plea for united universal Christianity, symbolized by the triumph of the spirit of Pentecost over the spirit of the Tower of Babel, was given by the Rev. Prof. Sergius Bulgakoff, dean of the faculty of the Russian Orthodox Theological Academy, Paris, at the Evensong service at the Cathedral of St. John the Divine, Sunday, October 7th.

"Both forces, both tendencies," Prof. Bulgakoff declared, "exist in the Church's life as two ways: the way of love and the way of competition, exclusiveness, and pride."

Citing the experience of the World Conference on Faith and Order and the Universal Christian Conference for Life and Work, Fr. Bulgakoff pointed to the "sounding of a new message through the world."

"Both spirits, that of the Tower of Babel and that of Pentecost, have influenced the life of the Church during her history," Fr. Bulgakoff declared, "but the prevailing spirit until now has been the schismatic one. Fortunately, we are now able to notice a remarkable change in recent years. A new message sounds through the world, a new spirit is breathing, the spirit of Pentecost, the message of universal Christianity."

"This ecumenic spirit is now awakened as a first realization of the Church's catholicity in our days. Instead of mutual exclusiveness and haughtiness there comes a desire for mutual acquaintance and understanding in the spirit of peace and love. This change of reciprocal attitude has already begun, as the representatives of many different confessions meet now with one another without feeling their own orthodoxy endangered."

Declaring that these first steps should not be exaggerated, Fr. Bulgakoff pointed to two causes of separation between Christian bodies—differences in dogma and creed which should not be evaded in the effort for reunion, and differences caused by provincialism and narrow-mindedness which should be easily overcome.

That the Orthodox Church must assume the responsibility of an elder sister in taking active leadership in the move for Christian unity, Fr. Bulgakoff declared.

The service was conducted by the clergy of the Cathedral staff, including Dean Gates and Canon Precentor William D. F. Hughes. A large congregation attended.

**Deaconess Training School of
New York Begins Academic Year**

NEW YORK—The New York Training School for Deaconesses, at St. Faith's House, opened its academic year on October 3d. The number of students is about the same as last year. The faculty is unchanged.

On the evening before the formal opening, the warden of the school, the Rev. Dr. Charles N. Shepard, and Mrs. Shepard, dined at St. Faith's, and, with Deaconesses Gillespy and Dahlgren, greeted the students. The entire student body attended the opening day of General Convention.

**Bavarian Protestants
Defy Reichsbishop**

(Continued from page 494)

On the evening of October 12th news of Dr. Meisser's compulsory retirement was made known officially.

The Bavarian Bishop's retirement, according to official report, is the consequence of "his persistent refusal to carry out legitimate decrees of the Reich Church."

"His functions," the announcement continues, "will for the present be executed by two commissioners, one with his headquarters in Nuremberg [in the new diocese of Franconia] and the other with his headquarters in Munich [the diocese of old Bavaria and the Upper Palatinate]."

Deprived of all other means of defense, the leaders of the opposition to Reichsbishop Müller's autocratic Church policy will propose at a meeting at the National Free Synod in Berlin to be held within another week that Bavaria and Wurtemberg be placed under a Protestant interdict as a protest against the deposition of Bishops Meisser and Wurm.

Trinity College Opens

HARTFORD, CONN.—Dr. R. B. Ogilby, president of Trinity College, Hartford, officially opened the college's 111th year by conducting the traditional chapel service on September 24th. In an address to the new students, he emphasized the importance of religion in the life of a college man.

The enrolment this year totals 450 men, of which approximately 130 are freshmen.

**Temporary Altars Built
to Aid Worship Facilities
at General Convention**

ATLANTIC CITY—To provide facilities for worship for the thousands attending General Convention four temporary altars have been erected. They will be used in addition to the city's eight Episcopal churches.

An altar of large dimensions is in the main auditorium of the Convention Hall, where the opening service was held the morning of October 10th and the corporate Communion of the Woman's Auxiliary on the morning of October 11th.

For devotional services before sessions of the House of Deputies and for Church services on Sundays, another large altar was erected in the Assembly Room of the Convention Hall. There also is a small Bishops' Chapel at Haddon Hall, headquarters for the House of Bishops, and, for the private devotions of clergy and other persons attending the Convention, a smaller room in Convention Hall, near the Deputies' meeting place, has been converted into an oratory.

Study Religious Education

CHESTNUT HILL, PA.—Parents and Church school teachers of Chestnut Hill have had a two-day intensive conference on religious education. Dr. Adelaide Case of Teachers' College, Columbia, leading six conference groups.

The conference grew out of religious education carried on by St. Paul's Church, of which the Rev. Malcolm E. Peabody is rector.



Motor routes from your home bring you right to the Sheridan Plaza Hotel. The Chicago, North Shore & Milwaukee Electric Station at Wilson Avenue is just two blocks west. Buses to the Loop stop at the door—fare 10¢. Enjoy residential quiet and social life in a fine hotel at moderate cost.

Room Rates
\$1.50
Single—Upwards
400
MODERN ROOMS
EACH WITH BATH

SHERIDAN PLAZA
HOTEL • 4605 Sheridan Road

35,000 Attend Opening Convention Service

(Continued from page 493)

ards were ranged about the walls of the room and a throng of approximately 10,000 moved in and out, seeking old friends and finding new, guided by a large staff of aides of the diocese of New Jersey. At 9:15 Bishop Perry spoke for a few minutes in greeting to the assemblage and paid particular tribute to the men's offering of the morning which, he said, had made him feel in its inception and progress, a new devotion and power released for the service of the Kingdom.

WOMEN PRESENT OFFERING

On Thursday early arrivals at the Convention Hall for the corporate Communion of the women of the Church started filing in with the opening of the doors and when the opening hymn sounded, about 12,000 were in place. The Presiding Bishop was the celebrant, assisted in the administration and other portions of the service by 33 other bishops. The immense numbers were cared for by a Communion rail at which over 100 could kneel at once but it was 10:30 before the congregation left the hall. In fact, the very size of the meetings and services made possible by the resources of Atlantic City and the nearness of large numbers of Church people has all along caused delays for which thankfulness rather than annoyance is due. Both to the people of the city and those attending the Convention this outward demonstration of power and interest is a most impressive thing.

The promise of a lecture from the Rev. Dr. Frank Gavin of the General Seminary packed the large projection room at noon on Thursday at a meeting in the interests of the Church League for Industrial Democracy. Fr. Gavin was in his best form and ploughed deep with the questions and suggestions he left in the minds of his hearers. He related the whole of the economic problem of the day primarily to the twin sins of State and Church in disregarding the relations of the part and the whole: the State having exalted the motive and individual gain into a principle of life and lost sight of the main thing at which to aim; the development of every part of the body politic in appropriate degrees; and the Church in its many divisions having become accustomed to act as if each part were a self-sufficient whole. A return to the fundamental principles of the Redeemed Society will alone bring the order we must have into the chaos which exists.

\$807,747.87 PRESENTED BY WOMEN

Again on Thursday evening Convention Hall was the scene of the Missionary Mass Meeting, one which will live long in the memories of even confirmed Convention goers. Bishop Perry made the opening address, as usual appearing amazingly untired by the events of a day which should have exhausted him. Bishop Matthews with a dramatic gesture, held up before the congregation the original report of the Committee of 1835, written by Bishop George Washington Doane, sec-

ond Bishop of New Jersey, as a result of which the Church itself was recognized as the true and only missionary society, and every baptized person as a bearer of the Commission. The holograph manuscript had been presented to the diocese of New Jersey by the Rev. Dr. Howard Chandler Robbins, to whom, in the name of the diocese, Bishop Matthews offered thanks. Following the presentation of the missionaries by Bishop Bartlett of North Dakota and Dr. John W. Wood, Bishop Creighton, Suffragan of Long Island, made an impassioned and inspiring address, viewing world movements in general and those exemplified in Mexico in particular and charging the whole Church to re-incarnate the mind and life of the Master in the

reality of sacrifice. "The mission of the Church," he said, "is to spend and be spent, not to gain and grow rich."

Before the announcement of the total of the United Thank Offering by Dr. Lewis B. Franklin, treasurer of the National Council, the Rev. C. P. Trowbridge of Salem, Mass., made a personal suggestion and acted upon it in a manner which brought out a totally unexpected high point in the evening. He called upon all who wished then and there to testify to their faith in the missionary cause and to stand back of the force in the field, whose representatives were upon the platform, to come forward and place an offering on the altar steps. There was an instant's hesitancy as he stepped forward alone and laid his gift

Hymnals and Prayer Books for Thanksgiving and Christmas

With the near approach of Thanksgiving and Christmas each parish should make provision for an ample supply of Hymnals and Prayer Books. A gift of a number of copies might be made by some generous parishioner or by groups within the parish.

In the interest of improved congregational singing, the General Convention has urged all churches to place the musical edition of the Hymnal in the hands of the congregation so far as possible.

As publishers of the authorized and approved Hymnal of the Church, as well as the Prayer Book, in behalf of the Church Pension Fund, we solicit your order.

HYMNALS

Standard Musical Edition at \$1.20 per copy (or \$1.00 per copy in lots of 100 or more).

Special Choir Edition, heavily reinforced, at \$1.50 per copy (or \$1.30 per copy in lots of 100 or more).

Word Edition at 40 cents per copy.

PRAYER BOOKS

Pew Edition, 3½ x 5½, in various colors, at 35 cents per copy.

Chancel Edition, 5 x 7½, in various colors, and with larger type, at 60 cents per copy.

CIRCULARS SENT ON REQUEST

Order direct from

THE CHURCH HYMNAL CORPORATION

(a subsidiary of the Church Pension Fund)

20 Exchange Place, New York

before the towering cross, then the forward surge began and the Bishop of New Jersey called for the singing of "Onward Christian Soldiers." Soon the steps and aisles were black with the slowly moving throng, and the altar steps were being covered by a sea of \$5, \$10, and even larger bills. "The Son of God Goes Forth to War" followed, as the movement continued for some 20 minutes, and finally the happy crowd of apparently thoroughly cheerful givers was again seated to hear the great announcement that the triennial offering of the women had reached a total of \$807,747.87. The voluntary offering laid on the altar steps amounted to \$7,916.

FRIDAY, OCTOBER 12TH

Official meetings, reported elsewhere, occupied most of Friday, October 12th, with the result that visitors thronged the 51 exhibits in the galleries of Convention Hall while the bishops and deputies received reports. In the evening a capacity crowd filled the Assembly Hall for the first showing of the film, "The New World," which has been preparing for many long months and represents the cooperation of many different organizations, including the Harmon Foundation. The editing of such varied material, sequences, cutting, and title writing has occupied a committee of the diocese of New Jersey with exacting labor since the inception of the idea. Starting with pictures of ships of ancient type afloat off our coast, and views of Bristol, England, whence the Cabots sailed to North America, the picture goes through reenactments of the history of Jamestown and shows the spread of the Church through the Dominion by a series of fascinating pictures of old churches. The same procedure is followed for New England and New Jersey, building up a splendid impression of the Colonial Church.

Passing over to the period after the Revolution, we see reenacted the selection of Samuel Seabury to go to England and seek consecration, also the site of the New Jersey meeting which led to the calling of the first General Convention. The revival of Church life and work in the early nineteenth century with the election and consecration of Bishops Hobart, Griswold, Moore, and Ravenscroft; particularly beautiful is the section which gives scenes from the life of Griswold, in settings of the New England countryside. Perhaps the high spot of the historic part of the picture is the scene in the post-war Convention of

1865, which was staged in the original locality, St. Luke's, Philadelphia, by bishops and clergy of the dioceses of New Jersey and Pennsylvania. In this scene, as in several others, many of the audience were delighted by seeing familiar faces and views, a feature which added greatly to the interest of the showing. No one could fail to be moved by the critical scene, as Bishop Atkinson somewhat hesitantly entered the church, soon to be summoned to his rightful place among his brother bishops in the chancel and the healing of the North-South wound was symbolized. From this point on the "New World" is forward-looking and the whole sweep of the Church's work at home and abroad is covered by a series of pictures which one could wish were less complete or spaced by some variety of program, in order that the full effect of what is really an amazingly fine portrayal calculated to inflame the dullest imagination, might have a chance to sink in. One felt hurried on and almost overwhelmed by the weight of material presented. If a fault at all, it is one easily remediable for the spacing out of the picture and separating it into two or three runs will make it even better as a parochial program for an evening.

Saturday to Monday: This was Young People's week-end at the Convention, and the splendid type of these youths and girls which made their appearance on the Boardwalk and at the meetings was full of the finest kind of promise for the future; they were everywhere: a group dashed breathlessly into Haddon Hall with the excited

question: "Where is the House of Bishops meeting?" in just the attitude one asks "Has the game started yet?" The Atlantic City passer-by is impressed by the quality of the attendance and more than one has commented on the "difference" between this and the average convention.

Following luncheons and meetings on Saturday, and a banquet in the evening, there was another showing of "The New World" film for those who had either missed its premiere or who wanted to see it again. The corporate Communion was at the Church of the Ascension at 7:30 A.M. and in the afternoon of the 14th Sunday School Day was observed. The marshals were long busy with the arrivals from all over New Jersey and parts of other states, and it was a thrilling procession for one who had eyes for the future to see the thousands of children filing past to the inevitable but ever stirring strains

THE
EPISCOPAL CHURCH
SERIES

OF

Sunday School Lessons

The Oldest
The Best
The Cheapest

Send for a complete set
of free samples and
prospectus.



GEO. W. JACOBS & CO.

1726 Chestnut Street
Philadelphia, Pa.

For 1935

THE
DESK
KALENDAR

25 cts., Postpaid

The 1935 Desk Kalendar, a convenient guide giving the lessons for Morning and Evening Prayer, and the Saints' Days on the left hand page, and providing space for writing down daily appointments on the right hand page, is ready now for general distribution.

By request, we issue the Desk Kalendar in advance because so many clergy have occasion to make appointments months in advance. If you have not previously used the Desk Kalendar, try a copy for 1935—you will find it handy, a constant reminder of your appointments, and a convenient booklet showing the colors for the day, the lessons, etc.



Morehouse Publishing Co.
Milwaukee, Wis.

DOCTOR
THINKRIGHT

By Clarence Hawkes

"He has woven a fine philosophy of life into a tale full of human interest."—Dr. Eugene Lyman.

"A doctor of troubled hearts"

\$1.50

THOMAS Y. CROWELL COMPANY
393 Fourth Avenue, New York

of "Onward, Christian Soldiers." A short service of Psalm, Creed, Collects, and hymn was followed by a greeting from the Presiding Bishop and then a showing of the film "The New World." It was a full program and left the young people with ample material for talk and recollection on the long rides home.

GROUP CONFERENCES SUCCESSFUL

The group conferences following the mass meeting for young people on Saturday afternoon, October 13th, were a success. Peace, economics, race, and leisure were the topics discussed with concern and intelligence. At the evening banquet for the young people the Rev. Gardiner M. Day of Williamstown, Mass., said that these could not be summarized but that the young people must work to change the so-called rules of the game which made many underprivileged; the ambition of an appalling number simply to get enough to retire at forty. This spirit of reckless gain seeking must be replaced by principles which accord with the kingdom of God.

SUNDAY, OCTOBER 15TH

On Sunday the weather was magnificent but cold. All the churches were crowded, especially the Convention church, where Bishop Freeman of Washington was the preacher.

The children's service in the afternoon was swamped with attendance. After his address Bishop Matthews left the platform and acted as usher. The older people were asked to leave to make room for the throng which overflowed the 5,000 capacity of the hall.

ENTHUSIASTIC MEETING HELD IN EVENING

On Sunday night the disappointment of the first mass meeting where the individual missionaries could not be distinguished in the vastness of the auditorium was remedied in an even more enthusiastic meeting held in the Assembly Hall, which was again crowded close to capacity despite a day full of activities for most of the visitors. Bishop Perry led the Creed and prayers. Dr. John Wood acted as chairman, Bishop Bentley spoke for Alaska, Bishop Reifsnider for Japan, Bishop Mosher for the Philippines, and Dr. Francis Cho Min Wei delivered a stirring message, "From a Chinese Layman to the American Church."

The Advisory Committee on Ecclesiastical Relations heard reports from Bishop Perry and Dr. Frank Gavin on European meetings this summer. The points stressed were the need of unifying the several Ecumenical movements and of our having more adequate diplomatic representation, especially "theologically minded bishops," in touch with Europe. The Commission suggested that the Commission on Conferences with Methodists, etc., World Conference, and its own should be more closely coordinated. Other topics were on Canon Bridgeman's work in Palestine, the visit of Prof. Bulgakoff, and a petition from Archbishop Theophilos of San Francisco.

The Good Friday Offering from fifteen hundred parishes was \$16,455—\$810 more than last year.



THE REV. H. H. SHIRES
New Dean of Church Divinity School

New Bishop of Guildford

LONDON—The Rt. Rev. J. V. Macmillan, Suffragan Bishop of Dover, and archdeacon of Maidstone, has been appointed to the Bishopric of Guildford, vacant by the resignation of Dr. Harold Greig.

CLERICAL RABATS AND COLLARS

Cashmere \$2.00. Fine Silk \$2.50.
Serge \$2.00. Suiting \$3.50.

ANGLICAN (single hand)

Linen (height 1 3/4-2) \$2.75 per doz.
Linen (height 2 3/4-2 3/4) \$3.00 doz. (Special)
Cleanable Fabric (1 3/4-2 in.) 3 for \$1.00.

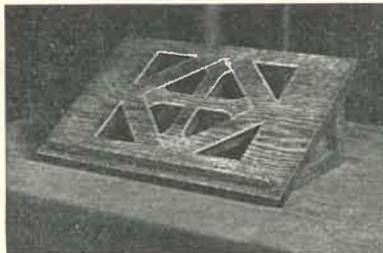
ROMAN (double style)

Linen (height 1 3/4-2-2 1/4 in.) \$2.75 per doz.
Cleanable Fabric (1-1 1/4-1 1/2-1 3/4-2) 3 for \$1.
Choir Collars (Sizes 10 1/2 to 14) \$2.75 doz.

Effective at once, all goods sold on cash basis or C. O. D.

CENTRAL SUPPLY CO. WHEATON, ILLINOIS

Oak Missal Stand



A Missal Stand of solid oak suitable for Chapel or High Altar. Available in many styles and various designs. Prices to fit the reduced budgets of parishes today.

AMMIDON & CO.

31 S. Frederick St., Baltimore, Md.

Harmony of Convention is Disturbed at C.L.I.D. Meeting

ATLANTIC CITY—An untoward incident disturbed the harmony of General Convention over the week-end of October 13th when the Rev. Gardiner M. Day, student chaplain at Williams College, Williamstown, Mass., characterized the Russian Orthodox Church as "pagan and reactionary and run by ignorant and dirty priests." The statement was made at a noon meeting under the auspices of the Church League for Industrial Democracy on Saturday. Archbishop Sergius Bulgakoff, dean of the Russian Seminary in Paris, who was present, immediately protested indignantly to the Rev. William Spofford, chairman of the meeting.

The next day Bishop Matthews of New Jersey at the opening of the Convention Sunday service expressed deep regret at the incident and tendered an apology to Dean Bulgakoff and the Russian Church. Fr. Sergius accepted the apology and stated of Fr. Day "he is a young priest and was in Russia only two months. He seems a sincere man and came back thinking he knows something about Russia."

Plan Your Fall Children's Mission Early

THE "ADVENTURING WITH CHRIST"

program provides a selection of three Advent missions for children. Each mission offers complete material including the Missioner's Manual, Child's Card, Announcement Poster, Poster Patterns, Buttons, and other auxiliary material. These three missions are offered:

Knights of the Way The King's Henchmen Ambassadors of Christ



WRITE for explanatory booklet A C 100. Free upon request. All material published and for sale by—

MOREHOUSE PUBLISHING CO.
Milwaukee, Wis.

New York Church Property is Listed for Assessment

Property Belonging to Five Parishes Removed from Tax-exempt Rolls

NEW YORK—Property belonging to five parishes of the diocese of New York in New York City was removed from the tax-exempt rolls and listed again for assessment by the Board of Taxes and Assessments here, which in a drive to develop sources of new income for the city disqualified property totalling \$55,640,900 from the exemption lists.

The five New York churches which were included among a list of property which included also church property of other denominations, were St. Thomas' Church, Manhattan; St. Paul's Church, the Bronx; and the Church of the Ascension, St. John's Church, and St. Mary's Church, Staten Island.

The disqualifications, which for the most part affected parish houses, were made by the Board of Taxes and Assessments for "doubtful use" of the property. The new assessed valuations are as follows: St. Thomas' Church, \$113,000; St. Paul's Church, \$40,000; the Church of the Ascension, \$4,000; St. John's Church, \$1,600; and St. Mary's Church, \$11,000.

FRENCH PARISH ALSO LISTED

Included also in the disqualification list was a church building, owned by Christ Methodist Episcopal Church, which has been leased and renovated by the French parish, L'Eglise de Saint Esprit. The property is valued at \$181,000. It is under contract for sale to the French Church.

The property belonging to St. Thomas' Church is believed to have been replaced on the tax lists due to an error, the Rev. Dr. Roelif H. Brooks, rector, told THE LIVING CHURCH. It will probably be removed from the tax list when the true nature of its use is brought to the city's attention, he declared.

Dr. Brooks said the St. Thomas property was used entirely as a choir school, where boys are trained to sing free of charge. The building is an educational institution, he stated, and is not a money-making proposition of any kind. The vestry will take the matter up with the Board of Taxes and Assessments in the immediate future, Dr. Brooks indicated.

Similar action was promised by Carl H. Fowler, president of the Board of Trustees of Christ Methodist Episcopal Church. Although the building has been leased and is under contract for sale, it is used daily for religious activity, Mr. Fowler said.

Bishop of British Columbia Asks for Coadjutor in His Diocese

TORONTO—The Bishop of British Columbia has asked for a coadjutor. He writes: "While my health has been restored in considerable measure since my serious illness of eighteen months ago, my medical advisers are persuaded that I cannot expect again to do the whole work as the Bishop of our missionary jurisdiction. They assure me that the strain of journeys in outlying parts, such as I have taken regularly each year, would be out of the question."

The endowed archdeaconry is vacant at present. The salary accruing from this and the gift to the diocese of a suitable house, eases the financial problem. The matter will come before the next synod.

Bishop Perry Tells of Forward Movement

(Continued from page 493)

of tithers in our Church I am sure such an investigation would show some astonishing results."

John D. Allen, president of the Church Club of Chicago, was reelected president of the Federation. Other officers named were: Vice Presidents: Oscar W. Ehrhorn, New York; E. Osborne Coates, Philadelphia; Maxton R. Davies, Cleveland; secretary-treasurer, J. E. Boyle, Chicago.

Results of a survey presented by the Federation at the conference showed a decided lack of uniformity in the work of laity of the various dioceses of the Church. It also showed that in about 50 per cent of the dioceses there is no organized lay work on a diocesan scale. Eleven dioceses definitely showed an interest in establishing such work through the inquiries of the Federation. Eight bishops expressed the belief that it would be impossible to organize their laity at all.

Looking toward the perfection of the system of lay organizations in the Church, the Federation group voted to send representatives into dioceses where there are no diocesan organizations, but only after careful surveys of the conditions in the diocese and consultation with the bishop.

The Federation voted to accept into its membership parochial men's clubs in dioceses where no diocesan clubs exist.

New Organist

NEW YORK—Franklin Coates has been appointed organist and choirmaster at the Church of the Transfiguration. He succeeds Frederick Rocke, who resigned last June. Mr. Coates was organist at the Church of the Heavenly Rest for the past four years.

Charles J. Connick
Designer and Worker
in Stained Glass
nine Hancock Street Boston

EDWIN S. GORHAM, INC.

Established 1900

BOOKS: THEOLOGY, RELIGION, DEVOTIONAL BIBLES, PRAYER BOOKS, HYMNALS, ALTAR BOOKS, PARISH REQUISITES.

Information on Request.

18 West 45 Street, New York

CATHEDRAL STUDIO

Established 40 years. Church embroideries, exquisite Altar linens, etc. Stoles from \$6.50. Burse and veil from \$10. Surplice from \$8. Cope from \$70. Damask Mass set from \$60. Silk chasuble from \$30. Complete line of pure Irish linens and Church fabrics by the yard. Embroidered emblems ready to apply. Altar Guild Handbook, 50 cts.

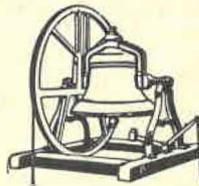
L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Wis. 2752.

ST. HILDA GUILD, INC.

CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery

Conferences with reference to the adornment of Churches

Old Embroidery Transferred
147 E. 47th Street NEW YORK
Telephone: Eldorado 5-1058



MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS



CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

Specialists in Church Vestments and Embroideries for half a century

COX SONS & VINING, Inc.

131-133 East 23rd St., New York

CONVENIENT TO

October headquarters on
Atlantic City's most
beautiful avenue

HOTEL LAFAYETTE

North Carolina Ave., near Beach

offers quiet luxury during convention activities and all vacation periods.

Single rooms or housekeeping apartments with complete hotel service.

American or European Plan

SPECIAL CONVENTION RATES
ON REQUEST



**Fourth Generation
from North Carolina
is a Convention Deputy**

ATLANTIC CITY—Kemp D. Battle is historically a good "deputy from the diocese of North Carolina." In the '40s and '50s his great-grandfather, Judge William H. Battle of the Supreme Court of North Carolina, was frequently a deputy and in the historic General Convention of 1865 at St. Luke's Church, Philadelphia, took part in the debate on the question of clergymen bearing arms in war.

Also in that same Convention from North Carolina was his grandfather, Dr. Kemp P. Battle, later president of the University of North Carolina. And his father, Thomas H. Battle, of Rocky Mount, N. C., represented North Carolina in the General Conventions of 1922 (Portland, Oreg.) and 1925 (New Orleans). Kemp Davis Battle, besides being in 1934 a deputy from the diocese of North Carolina, is also chairman of its diocesan finance department.

It is unique in American Church annals for the four successive generations in direct descent of the same surname to represent the same diocese. Historically he is a good "deputy from the diocese of North Carolina."

Dr. William J. Battle, of the University of Texas, a deputy from that diocese in 1934, his fifth successive General Convention, is a son of Dr. Kemp Plummer Battle, of the 1865 General Convention.

**Dr. Bernard Iddings Bell Addresses
Faculty of Wisconsin University**

MADISON, WIS.—A voluntary and informal group made up of members of the faculty of the University of Wisconsin, who are connected with or interested in the Church, is being organized. The group has no constitution, by-laws, nor officers. Its affairs are managed by a small committee appointed annually by the rectors of Grace and St. Andrew's Churches in Madison and will hold dinner meetings three times a year, on which occasions the group will be addressed by leaders in the world of Christian thought and action.

The first meeting was held at the Wisconsin Union building on Thursday evening, October 18th, at which the speaker was the Rev. Dr. Bernard Iddings Bell, canon of the Cathedral of St. John, Providence, R. I., and former president of St. Stephen's College. Dr. Bell spoke on The Present State of Religion Among Thinking People.

**"Living Church Daily"
Makes a Hit at Convention**

ATLANTIC CITY—*The Living Church Daily* has now become the most audible feature of the Boardwalk, news-vendors having apparently found it advisable to cry this paper first as attractive to customers. Its issues seem to have surpassed the anticipations of all—news, pictures, information, and editorials being well done and the whole appearance of the paper exceedingly handsome. The abundance of good pictures is particularly commendable and furnishes a most reasonable way of keeping a memorable record of this Convention.

Being printed in Camden, copy and photos are rushed to the plant of the Haddon Craftsmen by special plane every evening. On Wednesday evening, October 10th, the plane crashed when returning to Atlantic City, but no one was injured and the paper appeared Thursday morning as usual. The circulation of the Daily is now 11,000 copies.

Memorial Service Held

NEW YORK—Members of St. Bartholomew's Church here attended a memorial service Sunday, October 7th, for the late rector, the Rev. Dr. Robert Norwood. Favorite hymns of Dr. Norwood were sung, while the present rector, the Rev. George P. T. Sargent, preached.

Philippines Increase Offering

NEW YORK—The United Thank Offering from the Philippine Islands was larger for this triennium than it was three years ago.

**Anglican
Theological Review**

EDITED BY

FREDERICK C. GRANT and BURTON S. EASTON

VOL. XVI OCTOBER, 1934 No. 4

CONTENTS

Christianity and the Value of Time*Victor Monod*
Recent Text Studies in the New Testament*Henry A. Sanders*
The Place of Gnosticism in the History of Christian Thought*Paul S. Kramer*
The "Meta-religious"*Mary Anita Exwer*
Notes and Comments*Burton Scott Easton*
Book Reviews
Notes on New Books
List of Sustaining Members, Vol. XVI

Published by

ANGLICAN THEOLOGICAL REVIEW

600 Haven Street
EVANSTON, ILLINOIS

\$1.00 A NUMBER \$3.00 A YEAR

**BROADEN THE INFLUENCE
OF YOUR CHURCH PAPER**

- (1) By showing your copy to friends, telling them what the paper means to you, and urging them to subscribe;
- (2) By sending in the names and addresses of those whom you would like to receive sample copies;
- (3) By asking your rector or vicar to mention the need for more subscribers to THE LIVING CHURCH.

Why You Should Help:

- (1) Because you appreciate the paper, and therefore others will;
- (2) Because there is set forth each week matter of vital interest to every Churchman worthy of the name;
- (3) Because THE LIVING CHURCH exists in order to serve the Church, to tell of her progress, and to make known her needs.

**Please use this coupon, and thereby become a member of the
Extension Club**

Enclosed please find \$4.00 to cover annual subscription to THE LIVING CHURCH on behalf of MR., MRS., or MISS.....
....., of (full address).....

THE LIVING CHURCH, MILWAUKEE, WIS.

A. MOWBRAY & CO. LTD.
**CHURCH VESTMENTS
CHOIR OUTFITS**

*Cassocks Surplices Copes Chasubles
Stoles Veils Burses Altar Linens*

METAL WORK WOODWORK

28 Margaret St., LONDON, W. 1,
and 9 High St., Oxford, England

+ Necrology +

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

MATTHEW J. STEVENS, PRIEST

PORTLAND, ORE.—The Rev. Matthew J. Stevens, a retired priest of Spokane, died on Wednesday, October 3d, at the Good Samaritan Hospital, here.

Mr. Stevens was born at Porthleven, Cornwall, England, on November 29, 1862. He came to this country when a young man and served as a missionary in the Labrador. Later he came west and was active in the ministry in and about the city of Spokane for 20 years. In addition to his clerical duties, he had charge of the erection of several church buildings in the district of Spokane.

Mr. Stevens was ordained deacon in 1913 and advanced to the priesthood the following year by Bishop Wells. He retired from the active ministry several years ago and at the time of his death was an honorary canon of the Cathedral of St. John the Evangelist, Spokane, and registrar of the district. During 1933 he served as president of the Spokane Ministerial Association.

He is survived by five children—Mrs. Stevens having died last April. Funeral services were held in St. David's Church, Portland, on Saturday morning, October 6th, with the Rev. Alfred Lockwood officiating.

THOMAS WHITE, PRIEST

RENSSELAER, N. Y.—The Rev. Thomas White, rector emeritus of the Church of the Epiphany and senior priest of the diocese of Albany, died on Saturday, October 6th, in his 89th year, at the rectory which has continued to be his home and that of Mrs. White, who survives him. Mr. White was rector of the Church of the Epiphany since 1887 until his retirement a year and a half ago. Previously he served in Baltimore and Decatur, Ill. He was a graduate of Trinity College and the General Theological Seminary.

Mr. White's body lay in state on Sunday, the vestry of the Church of the Epiphany forming a guard of honor. The burial service was held on Monday morning, October 8th, Bishop Oldham of the diocese officiating, assisted by the Ven. Guy H. Purdy, archdeacon, the Rev. R. Alan Russell, and the Rev. F. Allen Sisco, newly elected rector of the parish. Burial was at Butler, Pa., the birthplace of Mr. White. He is survived by one son, James B. White, of Rensselaer.

GUSTAVUS TUCKERMAN

ST. LOUIS, Mo.—Dr. Gustavus Tuckerman, a former clergyman of the Church, and more recently civic secretary of the St. Louis City Club, died here on Monday night, October 8th.

Born in New York 78 years ago, Dr. Tuckerman was graduated from Harvard in 1882 and then attended the Harvard

Divinity School. He served in several churches in New York and the Parker Memorial Church in Boston and in 1910 gave up the ministry. He organized the St. Stephen Mission, one of the first institutions of its kind in St. Louis to give aid to the poor without making racial or religious restrictions.

Dr. Tuckerman is survived by a widow, two sons, and by two sisters.

MRS. HANNAH J. DAWSON

PORTLAND, ORE.—On Sunday morning, September 9th, Hannah Jane Dawson, wife of the Rev. John Dawson, rector of Good Shepherd Church, Portland, for thirty years, died. The Burial Office was read by Bishop Sumner of the diocese, assisted by the Rev. Francis H. Ball, rector of Trinity Church, and the Rev. T. F. Bowen, chaplain of Good Samaritan Hospital.

Two Church Wardens Fined by Bishop at Celebration

ABILENE, KANS.—Paying honor to their senior warden, H. J. Hodge, who has completed his 45th year in that office, 100 members and friends of St. John's parish, Abilene, gathered at the Sunflower Hotel Monday evening, October 1st, to celebrate Mr. Hodge's 79th birthday.

The Rev. J. H. Chillington, rector, introduced Bishop Wise of Kansas who acted as toastmaster. Bishop Spencer of West Missouri gave the address.

From a long standing friendly rivalry between Mr. Hodge and M. H. Malott, the junior warden, a controversy arose concerning the ownership of a Chinese coin found in the pence boxes. Bishop Wise presided over a mock trial and fined both wardens \$9.50. Their checks given for the same were made payable to Bishop Gilman of Hankow, China.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses 8:00, 9:00, 11:00 A.M., and
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW JERSEY

All Saints' Church, Atlantic City

8 So. Chelsea Avenue
REV. LANSING G. PUTMAN, Rector
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays, and Holy Days.

NEW YORK

The Cathedral of St. John the Divine, Cathedral Heights New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Week-days: 7:30, Holy Communion (Saints' Days, 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

NEW YORK—Continued

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, with Address and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5, and 8 to 9.
ORGAN RECITALS—Eight Wednesdays at 8:30 P.M., October 3d to November 21st. No tickets required. Ramin, Lockwood, Fox, Biggs, Weinrich, Cheney, Courboin, and Christian.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector Emeritus
REV. GEORGE A. ROBERTSHAW
Sundays: 8, 10, 11 A.M., 4 P.M.

St. James' Church, New York

Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
Confessions: 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, Dean
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

Destruction is Dealt by Typhoon in Japan

Fourth and Fifth Year Students are
Killed When Primary School in
Kyoto Collapses

KYOTO—A short but destructive typhoon struck the western section of Japan, in which Kyoto and Osaka are situated, about eight o'clock Friday morning, September 21st. Within two hours and a half it had subsided, leaving in its wake many collapsed buildings and an unknown number of dead.

In the city of Kyoto, the most tragic disasters were the collapse of a primary school, when 100 fourth and fifth year students were killed outright, and about 500 others injured, and the burning of a government middle school, where thirty boys were incinerated.

The mission property has suffered heavily, but the people, as far as has been able to ascertain, have escaped. The fiercest part of the storm occurred at the hour when all kindergartens and schools were assembling. While the St. Agnes' School girls were engaged in their morning chapel service, one of the chancel windows was blown out. There was no break, however, in the service. At the Christ Church kindergarten in Shimogamo, the rector of the church carried the little children on his back to places of safety when the roof blew off the building. At the kindergarten of the Church of the Resurrection, none of the fifteen children who had arrived early, was injured, although the tin roof curled up like a shaving and blew off into the garden. At the Day Nursery, all the special violet ray glass for the infants' rest room has been shattered.

St. John's Church, Kyoto, so far seems to be the most seriously damaged. Part of the roof has gone, and three of the largest windows are completely destroyed. St. Agnes' Chapel roof has lost much of its tiling, as have also Holy Trinity Church, and the buildings in the Bishop's Office compound. The mission storehouse is damaged beyond repair.

With characteristic energy, before the rain stopped, members of the Young Men's Associations were summoned by siren and bell to help repair the damage. A group of soldiers and sailors and one fireman reported to the Mission Compound to clear away the long mud and wood fence which was obstructing the sidewalk, their only reward being a cup of tea apiece and a plate of cookies.

In the northern section of the city, electricity and water were cut off last night; but service was normal in most of the metropolitan area.

Churches Receive Bequest

NEW YORK—St. George's Church, this city, of which he was for many years senior warden, received a bequest of \$125,000 from the estate of Robert Fulton Cutting. St. Mary's Church, Tuxedo, was given a legacy of \$7,500, and a similar bequest was given the Tuxedo Hospital.

Rev. Henry H. Shires Accepts Deanship of Church Divinity School

SAN FRANCISCO—The Rev. Henry H. Shires, for 16 years rector of Christ Church, Alameda, has accepted the position of dean of the Church Divinity School of the Pacific at Berkeley. He will assume his duties the first of the new year and will occupy a new residence to be built on the school property.

Previously Mr. Shires has been a member of the faculty, an examining chaplain, and treasurer of the provincial committee for raising an endowment. Several times he has been delegate to the Synod of the Pacific, is a member of the standing committee, and this year is attending the General Convention as a deputy from California.

Memorial to Bishop Webb

TUKUKAN, P. I.—A carved reredos of native wood presented two years ago by Deaconess Routledge to the little Church at Holy Cross Mission, Tukuran, Philippine Islands, has been completed by three paintings in the panels of the triptych, a beautiful Calvary group painted by the Rev. W. H. Wolfe of Bontoc and given by him in memory of Bishop Webb of Milwaukee. Bishop Webb ordained Mr. Wolfe and took a keen interest in the Philippines mission.

Classified Advertising RATES

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
- Resolutions and Memorials, 3½ cts. per word, including one-line heading.
- All other classifications, 3½ cts. per word where replies go direct to the advertiser; 4½ cts. per word including box number and address when keyed in our care to be forwarded by us.
- Minimum price, \$1.00.
- No time, space, or cash discounts on classified advertising.

ANNOUNCEMENTS

Died

BABBIT—HARRY LIVINGSTON BABBIT, aged 69, a devoted Churchman, passed to Life Eternal Sept. 28th at his home in Jacksonville, Fla., leaving his wife, two sons, a sister, and nephew to rejoice for his faithful witness for Christ and Church.

LEONARD—Entered into rest on Saturday, September 29th, in Los Angeles, Calif., ROBERT LEVERETT, only surviving son of Mrs. Flora T. and the late Rt. Rev. Abiel Leonard, former Bishop of Salt Lake. Interment at Los Angeles.

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wis.

ALTAR BREAD AND INCENSE (Continued)

ST. MARY'S CONVENT, Peekskill, New York. Altar Bread. Samples and prices on request.

BOARDING

Health Resort

ST. ANDREW'S Convalescent Hospital, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10-\$15.

Houses of Retreat and Rest

SAINT RAPHAEL'S HOUSE, Evergreen, Colo., under the care of the Sisters of St. Mary. Address, the SISTER IN CHARGE.

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y.; also 1748 Roosevelt Ave., Los Angeles, Calif.

LENDING LIBRARY

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

LINENS AND VESTMENTS

FINE LINEN, 90 cts. to \$3.10 per yard for all Church uses. Transfer designs for embroidery, 25 cts. per set. Samples, etc. MARY FAWCETT CO., 812 Berkeley Ave., Trenton, N. J.

GOTHIC VESTMENTS, hand-made, inexpensive, individually designed. Also stoles. Sent on approval. ST. CHRISTOPHER'S GUILD, 23 Christopher St., New York. Chelsea 2-7941.

MISCELLANEOUS

BEAUTIFUL 17TH CENTURY CHALICE, silver with gold lining, \$45.00. ROBERT ROBINS, 859 Lexington Ave., New York, N. Y.

TWO HUNDRED HYMNALS, words and music, like new, Parish Choir Edition of 1927. Also one hundred anthems, twenty-five or more copies of each, bound or reinforced. Also some Service Music. Any reasonable offer for all or part of the above will be considered. For complete list write LIBRARIAN, St. Paul's Church, Chestnut Hill, Pa.

POSITION OFFERED

Miscellaneous

CHURCH WORKERS, or others desiring to increase their income, wanted as representatives of THE LIVING CHURCH. Liberal commission for new subscriptions. Write for further information and supplies. THE LIVING CHURCH, 1801 W. Fond du Lac Ave., Milwaukee, Wis.

POSITIONS WANTED

Miscellaneous

ORGANIST, CHOIRMASTER, accustomed to boy and mixed choirs, recitalist, conductor, desires change. Churchman, thoroughly efficient. Successful voice teacher. Address, G-111, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER available. Conservatory graduate. Best of references. Address, H-254, THE LIVING CHURCH, Milwaukee, Wis.

**Church Army Opens
Outdoor Meetings at
General Convention**

ATLANTIC CITY—Bishop Darst of East Carolina opened the Church Army outdoor meetings to be held each noon during the Convention. The first service was on Thursday, October 11th, at 12 noon on the plaza outside the Convention Hall, where a special platform has been erected by the city. Also speaking at this first service was Capt. B. F. Mountford, secretary of the Church Army, Capt. C. L. Conder, and a small group of candidates for Church Army.

The speaker at Friday's service was the Rev. Frank Cox of Germantown, Pa., and the Ven. W. R. Bulkley, archdeacon of Utah, spoke on Monday, October 15th.

This is the third Convention at which the Church Army has conducted outdoor witness meetings. The purpose of such meetings is to demonstrate to the people of the Church what can be done in the way of aggressive mission work in home communities by the laymen of the Church, and also to declare the Church's message to many visitors to the city who may not have before heard the Gospel as preached by the Episcopal Church.

**Honor Bishop Coley on Tenth
Anniversary of His Consecration**

UTICA, N. Y.—In honor of the tenth anniversary of his consecration as Bishop the Rt. Rev. Edward H. Coley, Suffragan of Central New York, was presented with a bound volume of over 200 letters of felicitation from friends, clerical and lay, on October 7th. The book, bound in purple morocco of special design, was presented to the Bishop by Bishop Fiske, the Ven. A. A. Jaynes, archdeacon, the Very Rev. D. Charles White, and the Rev. Francis C. Smith, committeemen.

The gift was a complete surprise to Bishop Coley, who had vetoed any public expression of appreciation from the diocese. He was deeply touched by the thoughtfulness of those who presented this "Book of Remembrance."

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

California

THE BISHOP'S SCHOOL

On the Scripps Foundation. Boarding and day school for girls. Preparatory to Eastern Colleges. Intermediate grades. Modern equipment. Caroline Seely Cummins, M. A., Vassar, Headmistress. Rt. Rev. W. Bertrand Stevens, President, Board of Trustees. Box 20, La Jolla, Calif.

District of Columbia

National Cathedral School

Thorough college preparation for girls 10 to 19. General course with music, art, and dramatics. Boarding and day students. Hockey, riding, and tennis. Catalog on request. Bishop of Washington, Pres. of Bd. of Trustees, Mabel S. Turner, Prin., Mt. St. Alban, Washington, D. C.

**Rector of Trinity Church,
Seattle, Wins Court Decision**

SEATTLE, WASH.—The judge of the King County Superior Court on October 10th upheld the Rev. Charles Stanley Mook against Bishop Huston of Olympia and the vestry of Trinity Church to remove him from the rectorate.

Last May the vestry requested the resignation of the rector who refused and the case was submitted to Bishop Huston under Canon 40. In July the Bishop gave his decision that the pastoral relations should cease as of August 31, 1934, which Mr. Mook refused to accept. He obtained a temporary injunction from the Superior Court restraining the Bishop and vestry in all efforts to remove him.

Trinity Parish is the mother church of Seattle and is situated near the business district. The Rev. Mr. Mook has been rector for ten years. Previous to his coming to Seattle the vestry had agreed to the building of a new church in a more residential district of the city. Mr. Mook expressed a desire to conduct the parish as a down-town influence, and the vestry acceded to his request that the present building be retained. It is generally admitted that Mr. Mook carried out his policy very successfully. Mr. Mook has three times represented the diocese of Olympia at General Convention.

COLLEGES AND SCHOOLS FOR GIRLS

Continued

New York

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL
Peekskill-on-Hudson

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and general courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address The Sister Superior.

WILLIAM SMITH COLLEGE

FOR WOMEN
Geneva, New York

Co-ordinate with Hobart College. Four year Liberal Arts course leading to the degrees of A.B. and B.S.

For catalog and information address
Faye Huntington Klyver, Ph.D., Dean

North Carolina

THE VALLE CRUCIS SCHOOL FOR GIRLS

Diocese of Western North Carolina. Beautiful and healthful situation in the mountains. Arts and Crafts, Music, Domestic Science, Nature Study and College Preparatory Courses.

Scholarships offered to girls of ability. Regular fee \$500.00. Scholarship fee for 1934-35, \$250.00. Apply to MRS. EMILY TOLL HOPKINS, Valle Crucis, North Carolina.

Virginia

STUART HALL

AN EPISCOPAL girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory and general courses. Secretarial, music, art, dramatics. Well-equipped buildings. New gymnasium, pool. Outdoor life. Riding. Graduates succeed in college. Lower School—grades 4-8. Catalog. Miss Ophelia S. T. Carr, Prin., Box L, Staunton, Va.

**Five Bishops are Guest
Preachers in New York**

NEW YORK—Five bishops were guest preachers at New York city parishes Sunday, October 7th. They were Bishop Littell of Honolulu, who spoke at the Church of St. Mary the Virgin; Bishop Booth of Vermont, who was the preacher at St. Stephen's Church; Bishop Mosher of the Philippine Islands, who occupied the pulpit at Trinity Church; Bishops Ivins of Milwaukee, who preached at the Church of St. Edward the Martyr; Bishop Wilson of Eau Claire, at the Chapel of the Intercession.

Lack of funds makes it impossible to properly care for the natives in the Philippine Islands, Bishop Mosher declared in his address. In some districts a priest must hear more than 100 confessions a day, besides his other duties of visiting the sick and giving the Holy Communion to the dying.

SCHOOLS FOR BOYS

New York

CATHEDRAL CHOIR SCHOOL

NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee - \$250.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address THE PRECENTOR, CATHEDRAL CHOIR SCHOOL, Cathedral Heights, New York City

THEOLOGICAL SEMINARIES

Massachusetts

THE EPISCOPAL THEOLOGICAL SCHOOL

Cambridge, Massachusetts
Affiliated with Harvard University
Dean H. B. Washburn 3 Mason Street

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS THE DEAN

Chelsea Square New York City

Pennsylvania

**THE DIVINITY SCHOOL OF THE PROTESTANT
EPISCOPAL CHURCH IN PHILADELPHIA**

Graduate Courses in Theology. Privileges at University of Pennsylvania. Address, the Rev. GEORGE G. BARTLETT, S.T.D., Dean. The Divinity School, 42d & Locust Sts., Philadelphia.

Virginia

The Virginia Theological Seminary

Alexandria, Virginia

Address THE DEAN

COMMUNISM AND RELIGION

By IVOR THOMAS

Paper, 40 cts.

Mr. Thomas sketches briefly and clearly the history of the downfall of the Church in Russia and the growth of the Communistic party and the U.S.S.R. He points out the differences between Marxism and Communism. He calls attention to the fact that an ideal Communism should be compatible with Christianity—as shown by the lives of early disciples, monastic orders, etc.—although Russian Communism has brought violent persecution of Christianity. In the end he presents suggestions for the Church to follow in finding a way to a harmonious relationship between Christianity and Communism. This book should be read by every person interested in modern religious and social conditions.

BABEL VISITED

By J. G. LOCKHART

\$1.25

"This is one of the best and most impartial studies of Russia which have appeared in many years. It does much to enlighten us as to just what it is that materialistic Communism is doing—what it has accomplished and what it has failed to accomplish. It shows the frightful spiritual price which is being paid for the material achievements. . . . The anti-religious cartoons, of which the book contains several, speak volumes for the mentality of the slaves of Bolshevism."—*The Living Church*.

THE GROUPS MOVEMENT

By JOHN A. RICHARDSON

Paper, 75 cts.

A new book by a well-known Canadian Bishop on the Oxford Group (Buchmanite) Movement who endeavors to point out both the merits and the faults of the movement. The book is a vigorous, though adverse criticism taking into account many of the recent books on the subject and the latest developments in the Group Movement. If you are at all interested in the subject you will certainly wish to read Bishop Richardson's critical analysis.

MEN WHO STOOD ALONE

By MARY JENNESS

Teacher's Guide, 90 cts.; Pupil's Book, \$1.00



The aim of this course is to provide children between the ages of ten and sixteen with a book of stories on the Old Testament prophets—a reader which will enlist the interest of boys and girls by means of its literary and dramatic content. The Teacher's Guide contains two courses, each differing in its method of approach to the subject, and a third section of invaluable resource material.

Postage Additional

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