

First General Convention Issue

Price 10 Cents



The Living Church

VOL. LXXXV

MILWAUKEE, WISCONSIN, SEPTEMBER 19, 1931

No. 21

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1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.
In Denver: 1650 Broadway (Shirley-Savoy Building.)

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EDITORIALS & COMMENTS

The Keynote of General Convention

TWO exceptionally strong and able statements mark the opening of General Convention: the address by the Presiding Bishop at St. John's Cathedral, Denver, last Sunday (repeated the following day over a nation-wide radio hook-up), and the sermon delivered by the Bishop of St. Albans to the eager throng of Churchmen who crowded into Denver's city auditorium for the public opening service of the Convention on Wednesday. Both addresses are printed in full in this issue of *THE LIVING CHURCH*, and we commend them to the careful reading and meditation of all Churchmen, whether or not they were fortunate enough to hear them delivered.

It is significant that both of these speakers, whose words cannot fail to carry weight with the bishops and deputies now in Convention assembled, saw fit to devote considerable parts of their statements to the sanctity of the home and of Christian marriage. Never before has the legislative body of our Church, or of any Church in the Anglican communion, been faced with so bold a challenge to the ideals of Christian domestic life as that which comes to General Convention this year through the recommendations of the Commission on Marriage to grant the blessing of the Church on marriages contracted in express contravention to the teachings of our Lord and to the universal doctrine of the Catholic Church.

That this proposal to reverse the stand of the Church with reference to remarriage after divorce is anxiously regarded by many outside the immediate fold of the American Episcopal Church is shown not only by the carefully chosen words of our distinguished English guest, Dr. Furse, but by the editorial which we reprint this week from a recent issue of the *English Church Times*. The entire Anglican communion, indeed the whole of Christendom, is waiting to see whether or not our branch of the Church is going to let down the bars in this fundamental phase of Christian morality.

It is comforting and encouraging to know that in the face of this demand to accommodate the eternal precepts of Christ to the easy morals of an age that is inclined to look lightly upon the ideal of sexual purity, the Presiding Bishop does not hesitate to express in no uncertain terms the duty of the Church: "Whatever legislation or social custom may be woven round it, giving or withdrawing public sanction, the bond between husband and wife once sealed in the name of God is subject not to the will of man but to the divine

will. . . . Christian marriage rises above consideration of expediency and of human desire. The laws which govern it are written for the perpetuation of a divine institution, for the preservation of conjugal purity, and for the protection of the Christian family. Whatever legislation to that end may be enacted must in sheer consistency conform to the declaration in the marriage service, 'If any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful.'"

These are brave words from a bishop charged with preserving the order and unity of the Church. They take clear-cut issue with the proposals of the official commission headed by the Bishop of Michigan. In the light of the high keynote of loyalty to the Christian ideals of domestic morality sounded by the Bishops of Rhode Island and St. Albans, General Convention ought to, and doubtless will, make short work of burying under an avalanche of negative votes Section VII of the proposed new marriage canon and any other suggestion that the Church approve what Bishop Perry frankly terms "the legalization of polygamy in any form." To fail in this signal duty would be to confess our lack of faith in our Lord, would cause our sister Churches of the Anglican communion to look upon us with suspicion, would lessen the respect of those both within and without the Church who look to her for moral guidance, would leave the great Roman communion as almost the only conspicuous defender of the Catholic doctrine of the integrity of the home, and would be nothing less than an ignominious surrender to the world, the flesh, and the devil.

EQUALLY ABLE, in what we may perhaps term his keynote address, is Bishop Perry's discussion of the duty of the Church in relation to industry and the economic situation with which the world is faced. No advocate of "pious resolutions," the Presiding Bishop warns the Church against the ever-present tendency "to pose as arbiter of these"—civic, governmental, and economic institutions and systems—and to be "content to pass resolutions of approval or of criticism." For the Church to do so, he says, "is to be guilty of something worse than futile interference. It is to descend from its appointed sphere of authority

Industry and the
Economic Situation

and to take place among the onlookers and censors of passing human affairs."

The lengths to which such a policy of "futile interference" may go are apparent when we look about us and see what has happened to other religious bodies that have written political dogmas into their doctrinal formularies. One such body, a Church toward which General Convention has made overtures through the appointment of a commission to confer with a view toward paving the way for reunion, has invested the dogma of prohibition with a sanctity that makes it to all intents and purposes a cardinal article of faith. At a state-wide conference of this body in a Midwestern state a week or two ago, called presumably to consider the advancement of the Kingdom of Christ, the main discussion revolved around the question as to whether or not a certain prohibition officer should be removed from office. The conference actually resulted in the dispatch of a telegram to President Hoover demanding this man's removal, one of the grounds of the charges being that he was, forsooth, "disloyal to the Republican party"!

Dare we take any action that will make it impossible or uncomfortable for a loyal Churchman at the same time and in good faith to be, shall we say, a Democrat, or a socialist, or a capitalist, or a single tax booster, or a pacifist, or an advocate of the plan to plow under every third row of cotton? In other words is the Church the Body of Christ, supreme in its own domain and requiring the undivided allegiance of Christians in matters spiritual; or is it a busy-body, organized by men and self-constituted as a back seat driver of the machinery of government?

When the Church deals with political or economic questions, as sometimes it must, it is imperative that her representatives keep ever in mind a true perspective. The Church as such has no interest in the Spanish revolution, the Russian five-year plan, the British national government, or American prohibition. She is not committed to any specific economic order. She has both flourished and been persecuted under empires, kingdoms, republics, democracies, and socialistic communities. The Church is above and beyond these things, and her interest in them is only as they affect human values and the relationship between God and man. This is her primary interest; indeed it is at bottom her only interest, and from it flow her many activities in the realms of social service, education, and the like. Christ did not give His life for human institutions, but for the salvation of human souls.

WE DO NOT forget that Bishop Perry opened his discussion of The Church and the World with a plea for Christian reunion. Yet he spoke wisely when he warned that "a reunion into which Churches might be swept by impatience with their differences would bring no blessing. Not in the low levels of compromise, but in the daring heights of conviction and of loyal devotion where the oneness of God's Being is apprehended, the oneness of His Church shall be achieved."

The essence of schism is sin; so the essence of reunion is repentance. So long as Churches and Christian people assume they themselves are right and all others are wrong, just so long shall Christ's Body be torn asunder by schism. Not compromise, but repentance and willingness to bow to God's will are the *sine qua non* of Christian reunion.

Have we, then, been in the wrong? Can there be something lacking in the vaunted comprehensiveness of our beloved Anglicanism? Have we, as a Church,

been guilty of fostering schism through our own sin?

Yes, indeed. "As the Churches of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred"—and so have the Church of England and the Protestant Episcopal Church in the U. S. A. We erred when we failed to appreciate the spirituality of John Wesley, and drove his followers to establish a new religious body. We erred when we mocked and scoffed at Newman and Manning, and drove them into the Roman Church. We erred in some parts of this country when we permitted the Episcopal Church to become known as a body of wealthy and respectable people with no interest in the social nobody, so that the laborer, the farmer, the wage-earner, and the immigrant, unless he was willing to accept the ultramontaniam of Rome, had perforce to choose among the Protestant sects or give up his religion entirely.

Nowadays we know better. Our Church shelters alike the Evangelical and the Catholic, the rich and the poor, the native and the foreign-born. But have we really grown more tolerant in our attitude toward those whose convictions differ from ours, or are we merely more careless?

A unity based on carelessness, on disregard of fundamental doctrine, is no unity. It is not broad, but narrow. It is not far-seeing, but blind. It is not based upon a sure and certain foundation, the Rock of Ages, but on the shifting sands of good intentions.

So when we consider, as we must consider, the question of reunion with the Eastern Orthodox, or with Old Catholics, or with Methodists and Presbyterians, let us do so in a spirit of deep humility, with a consciousness of past and perhaps present sin, and with a firm desire to get down to the bedrock of underlying common faith before we attempt to rear our structure of a reunited Church.

WE ARE printing elsewhere in this issue the text of a telegram sent by THE LIVING CHURCH to the Presiding Bishop just before the meeting of the National Council preceding General Convention, urging that a fund be appropriated and added to the Church's budget for the purpose of giving emergency relief to the four Church weeklies, all of which are in sad financial straits. This appeal has the endorsement of the *Churchman*, whose editor further suggests that the help of the Woman's Auxiliary be sought.

Dr. Shipler's suggestion is a good one. The women of the Church have ever been the loyal supporters of its missionary work, and the Church press is one of our most powerful missionary agencies. If the Woman's Auxiliary would make it one of its objectives for the next triennium to get each of its members to subscribe to and read regularly one of the Church weeklies, the troubles of our religious press would be materially lessened and the vision of the laity greatly broadened.

How about it, women of the Church?

OWING to a most unfortunate error in our printing department, a wrong page was printed as page 652 in several thousand copies of last week's LIVING CHURCH. The result was that in these copies Dr. Ancell's thoughtful article, The Case Against Registration of Schools in China, was broken half way through. We sincerely regret this mistake, and apologize both to Dr. Ancell and to our readers for the inconvenience caused them.

In order to do justice to Dr. Ancell's argument, we are reprinting his article in full in this issue.

DAILY BIBLE STUDIES

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

"THY CHURCH"

Sunday, September 20: Sixteenth Sunday after Trinity

READ Ephesians 3:13-21.

UNTO HIM be glory in the Church by Christ Jesus"—there is the heart of our message. A great branch of the universal Church is now holding its triennial convention, and we are asked by our Presiding Bishop to pray, as we have been praying for more than three weeks in anticipation, for a blessing to rest upon this important assembly. How dear the Church is and how real her work becomes as we thus pray together! She is the Body of Christ (Ephesians 1:22-23); the Bride of Christ (Revelation 21:2); loved by Him who gave Himself for her (Ephesians 5:25); founded upon a Rock (St. Matthew 16:18); and that Rock is Christ (I Corinthians 10:4). Of this blessed Body we are all members, and so we pray the Lord to let His continual pity cleanse and defend His Church. Let it be a constant prayer both now and always.

Hymn 464

Monday, September 21: St. Matthew, Apostle and Evangelist

READ St. Matthew 9:9-13.

ST. MATTHEW was a Publican, a tax-gatherer for the hated Roman Empire, and he was rich. Our Lord called him and he immediately left all and followed Him. We may well believe he used his wealth to help in meeting the needs of the little body of Apostles, and we love to remember that he was one of the few who offered hospitality to the Master (St. Luke 5:29). The Church, like her Lord, is poor and is dependent upon the free gifts of her members for the work God has given her to do. She needs money to carry on her missionary work, and she asks all her members to "give until they feel it." All that we have comes from God and it is surely a privilege to give of His own unto Him in loving devotion.

Hymn 319

Tuesday, September 22

READ Hebrews 12:22-24.

WHAT a blessed privilege is ours as we realize that the Church of which we are members is not merely a human organization, but, in the holy Person of Jesus Christ, she came down from Heaven! Only as we grasp the great truth that God, not man, created and established this blessed Family can we realize the sacredness of our worship and work and the authority of Christ's Great Commission: "Go ye into all the world." The gifts of the Church are His gifts. As we are baptized, as we confess Christ before the world and receive the gift of the Holy Spirit, as we receive the Holy Communion, as we read the Bible and pray, we are not performing a ceremony; rather are we receiving the blessings from Heaven and communing with the saints of all the ages and with the angels. So we are reminded as in the service for the Holy Communion we sing: "Therefore, with Angels and Archangels, and with all the company of Heaven." Our whole life is associated with the unending life of God, and the Church is His family, watched over, loved, cared for, guided.

Hymn 470

Wednesday, September 23

READ Romans 8:35-39.

ST. PAUL was not speaking only of individual Christians in these inspired words, but also of the Church. For the Church is in the world and temptations and trials are her experiences even as they are the experiences of every Christian. What a history the Church has had through the centuries! Sometimes dark clouds have overshadowed her. Divisions have seemed to break her unity. There have been false prophets and anti-Christians (St. Matthew 24:4-6). Discouraging? But Jesus Christ in His company of Twelve had a traitor, and one who

denied Him and one who doubted His resurrection, and when He was seized in Gethsemane they all forsook Him and fled. Yet we rejoice to think of that apostolic body and thank God for their work and the work of those who followed them. Still there are problems and hard experiences. But the gates of hell shall not prevail, nay, not even when the Church is in the wilderness (Acts 7:38). The Lord is cleansing and defending His Church!

Hymn 471

Thursday, September 24

READ Acts 20:28-32.

THE growth of the Church during the last part of the first century was marvelous. The message of Christ spoken by the Apostles and by St. Paul and his companions was what the people were hungering for. They were weary of idolatry. The gods of Rome were a laughing stock. There were promises of a brighter day even among the Gentiles, and the Jews looked for the Messiah. When the people heard the story of the Cross and of the Open Tomb, and when the Holy Spirit fell upon them, they found great comfort. So today there are multitudes at home and abroad who are longing for something, they know not what. The Church of God is to be fed, but also she is to be extended. Life's problems can only be solved by the Church of the Living God. We are called as never before to claim the world for Christ. His kingdom is here but men do not know it. Great triumphs are before us if we are loyal to the opportunities which are facing us. "Come over and help us" is the pathetic cry of the nations, and they need more than money—they need Jesus Christ.

Hymn 474

Friday, September 25

READ Ephesians 5:25-27.

WE PRAY in our collect, "Cleanse and defend Thy Church," and Christ's life and His death upon the Cross give an answer. He wishes her to be a "glorious Church," "fair as the moon, clear as the sun, and terrible as an army with banners" (Solomon's Song, 6:10). As all Christians need to be made clean through the precious Blood of Christ, so the Church needs this holy cleansing, and she needs a strong defense against all her enemies, against "false doctrine, heresy, and schism." It is a great comfort to know that she cannot fail, and we, as her members, must do our best to be faithful. The loyalty and love of her children, their fidelity to her worship and their desire for fellowship and unity must, by God's blessing, make the Church a sacred leaven in the world as the nations mark her beauty and find in her a satisfaction for their hungry souls.

Hymn 534

Saturday, September 26

READ Revelation 21:1-7.

WE NEED the vision. We need to sing the songs of Zion even in the land of strangers, for we are marching to victory. Let us never dare to doubt when the Captain of our salvation is our Leader. The Church is a great army, holy in anticipation of her perfection, catholic in her universal call to all and in her unchanged and unchangeable faith, apostolic in her history, one in her spiritual unity, rejoicing in the never-failing help and goodness of God. Already we can sense the answer to our prayer, "Thy kingdom come." Already we are planning to go forward as Christ commands. The world is white unto the harvest. Onward, O Church of God!

Hymn 533

Dear Lord, we pray for Thy holy Church universal, that she may be so guided and governed by Thy good Spirit that all who profess and call themselves Christians may be led into the way of truth and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Amen.

CONTINUATION COMMITTEE OF THE WORLD CONFERENCE

BY THE REV. FRANK GAVIN, Th.D.

GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY

ON TUESDAY evening, August 18th, the Archbishop of York held the opening service of the sessions of the Continuation Committee of the World Conference on Faith and Order, in the chapel at High Leigh, Hoddesdon, in Hertfordshire. The meeting lasted through Friday, the 21st, and is far and away the most significant and important of the several annual sessions that have taken place since Lausanne. It was conspicuous for the number of those attending—ninety-nine in all, representing thirty-nine autonomous Churches and twenty-two different countries. It was also conspicuous for the extraordinary development of Lausanne spirit, both in the direction of greater frankness in the statement of differences of conviction and practice, and in the generous appreciation of these differences by those who were on opposite sides. It may sound paradoxical but the sympathetic presentation of the principles of sacramentalism by a Danish Lutheran theologian, with fervor, fire, and feeling gave one to think furiously. He was no less sincere a Lutheran for appreciating what Catholics hold dear. Likewise the extraordinary accord of Orthodox in a new appreciation of the essential qualities of Lutheranism struck the same note.

The paradox of the meeting was that the more our differences are frankly stated, honestly urged, and sharply emphasized, the greater the possibility—given that intangible unity—the Lausanne spirit—of understanding and allowance for others. It is this last (equally intangible) which is so fundamental: the sense of leeway in the general outlook of any single religious group. When opposite types of Christianity begin to value in each other and as often as not wake up to a lively appreciation of just those things which they have not themselves held or practised, there are indubitable signs of the working of the Holy Spirit.

The Theological Committee, which had met for a fortnight under the Bishop of Gloucester, as his guests at the Palace, in its interim report and sundry informal matters brought up by some of the members at High Leigh, offered the chief theological pabulum for the sessions of the Continuation Committee. A volume of essays on *Grace* is now in proof, the firstfruits of its labors of over two years. It is planned to have a German edition appear simultaneously with the English text. The writer was a member of both committees, and, like others of the Theological Committee, has found that the genial courtesy, penetration, and deft chairmanship of his Lordship of Gloucester brought out more of genuine value from the discussions than would have seemed possible to the most sanguine expectations. The group sitting at Gloucester consisted of a Greek and a Russian Orthodox, a Congregationalist, a Scotch Presbyterian, two German *Evangelische*, a Hungarian member of the Reformed Church, a Baptist, a French Calvinist, a Swiss "Reformed" (French-speaking), an Anglican, an American Presbyterian, and an American Episcopalian! Discussions were mostly in English and German, with occasional use of French. Probably we should all have done better had we used Latin. It would have been an advantage for two reasons: its vocabulary has fixed denotations, and one would not have been waylaid into any unnecessary use of words!

High Leigh abounded in striking personalities, interesting people, and intense personal individuality. The exquisite Bishop of Novi Sad, Irénée, with his polished charm and his ripe scholarship; the lovable Dr. Garviè, with his ardent zeal of reunion and his crackling wit; the generous appreciativeness of the Continentals—Danish, Norwegian, Swedish, and German Lutherans—on fire with mystical piety and human appreciation; the Johannine mysticism of Prof. Arseniev with his amazing power of kindling his hearers whether he spoke in German or English; the earnest vigor of the English Methodists; the incisive directness of Bishop Palmer (formerly of Bombay); and above all the suave urbanity of the chairman, the Archbishop of York, made the whole session memorable. Dr. Tatlow brought a group of young people from various countries and Churches, who represent a movement for the education of the coming generation in the need and problems of reunion.

The meeting next year will take place in August at Wiesbaden, Germany. The Theological Committee, to which was

remanded the subject of the Eucharist for its next labors, will probably have a fortnight just before. The same personnel was reëlected, with power to accept others. The suggestion as to the topic came from Fr. Monahan, archdeacon of Monmouth, and commended itself immediately to the Continuation Committee. Various meetings were held, one evening during the sessions, of sectional groups: the Orthodox, the Continentals, the British, and the Americans. The secretary's report will tell of the detailed business done. Inasmuch as the chairman is now an Englishman, it is obviously wise that an executive committee of those within his reach in Europe should take over both interim and possibly final arrangements of subsequent meetings.

The outstanding impressions gained from the High Leigh meeting might be stated as follows: frankness in the statement of controverted matters is the best possible road toward understanding and allowance, when the groups concerned have genuinely grasped the ideal of reunion and care intensely about it. The whole ideal of a reunited Christendom seems to have received a new life. Theological preparation, to be undertaken on a larger scale than that feasible for the Lausanne of 1927, is regarded as *the* best means. When such great interest is aflame, when men who are so keenly interested are sensible to all the difficulties involved, and when the spirit of all is dominated by a humble desire to fulfil our Lord's will for His brethren, there can be but the most exhilarating coöperation from Christians in the adventure of faith towards the reunion of believers, as the least estimate of their duty and responsibility toward that consummation.

AN APPEAL ON BEHALF OF THE CHURCH PRESS

ON THE EVE of the meeting of the National Council in Denver, preceding General Convention, THE LIVING CHURCH sent the following telegram to the Presiding Bishop:

"I think you know the serious financial situation which is faced by THE LIVING CHURCH. Last year we had a deficit of \$9,000. In previous years deficits have been met by Morehouse Publishing Co. profits, but in this time of depression it is no longer possible to do so. It is impossible for us to survive another such loss as that of the past year and if conditions are not greatly improved or an adequate endowment raised by the end of our fiscal year, May 31, 1932, we shall have no alternative but to discontinue publication. Understand the *Southern Churchman* is also faced with \$15,000 deficit, while *Churchman* and *Witness* are very hard pressed.

"Is the weekly Church press of sufficient value to the Church to justify us in asking National Council at its meeting Monday to recommend as part of budget for next triennium an appropriation of \$25,000 to \$50,000 to be distributed among the four weeklies during this period on whatever basis the Council thinks best? We feel that if help can be given over the next two or three years, the improvement of general conditions and raising of endowments will make it possible to finance them adequately from private sources after that time. We fear that if some such emergency measure be not taken the Church may find itself without religious weeklies or forced to combine into one official paper, which seems contrary to the spirit of the Episcopal Church.

"All four present weeklies present distinctive yet loyal points of view and we submit that the discontinuance of any of them would be real loss to the Church. If you agree, will you not kindly present the matter as an emergency measure at Monday's Council meeting?"

CHURCH ARMY IN U. S. A.

MORE THAN THIRTY years ago, the writer having recently been led back to the Lord Jesus Christ by the leader of a Young Men's Bible Class held in a village church, saw an advertisement which stated that Church Army received young working men and gave free training in evangelism, and after commissioning, guaranteed a post, at a small but sufficient salary.

Part of the glory of Church Army through fifty years of its history has been just that, giving the artisan and the youth of but average education a chance to serve the Church.

Prior to the formation of our society, hundreds of splendid young men were lost to the Church of England, as the Methodists of that day gave them an opportunity to serve which our conservative Church did not. Something like six thousand have been trained by Church Army and perhaps six hundred given to the missionary work of the Church as priests. —CAPT. B. F. MOUNTFORD, in *Spirit of Missions*.

The Church and the World*

By the Most Rev. James DeWolf Perry, D.D.

Bishop of Rhode Island; Presiding Bishop of the Church

THE PROTESTANT EPISCOPAL CHURCH assembles in General Convention this year conscious as never before of relationships world-wide, age-long. Organized Christianity in America for a century and a half was engaged in a process of breaking ties of tradition with the past and bonds of fellowship with other lands. Even our historic communion, while preserving the apostolic faith and ministry, acquired for a while a parochial rather than a Catholic outlook. The attitude of aloofness, excusable perhaps for a Church and State absorbed in ordering the ecclesiastical and national affairs of a continent, is calling now for thoughtful review and correction. The United States, led by a destiny which it dare not resist, is taking its rightful and, please God, its helpful place in the family of nations. No less the Church, responding to a call from the Lord of the whole earth, is accepting its part in the corporate responsibilities of Christendom. When a hundred and fifty years ago, under the leadership of Washington, White, and Seabury, the Episcopal Church in the United States, entering a new era, became independent of the Church of England, it did not withdraw its allegiance from the Anglican communion. Indeed the spiritual commonwealth, known as the Anglican communion, became an acknowledged fact when the first bishop of English succession to be given jurisdiction outside Great Britain was consecrated for America. Then the accumulated heritage of Christian thought and worship, of world-wide brotherhood and missionary purpose, became ours to cherish and to maintain.

The unity in diversity in which Christ holds the Churches as branches in the single Vine was vividly exemplified last year at Lambeth when Anglican bishops from every part of the earth, three hundred strong, including sixty from the United States, met at the invitation of the Archbishop of Canterbury. The significance of the event reaches beyond the membership of one communion. The Patriarch of Alexandria, with archbishops and metropolitans representing provinces of the Eastern Orthodox Church, sat with an equal number of our bishops, as did a delegation of the Old Catholics headed by the Archbishop of Utrecht, to consider steps for the restoration of communion between their Churches and our own. Doctrinal commissions of all these bodies were appointed to continue the inquiry. The progress of their work gives hope of full inter-communion between hitherto separated sections of the Catholic Church. There were made at Lambeth also encouraging approaches toward the union in South India between members of episcopal and non-episcopal Churches, a union which if consummated as planned would preserve the traditions of faith and order that characterized the whole Church for many centuries. Whatever the immediate outcome of these movements, they bring the aspirations and efforts of long years to the point of rich promise. They indicate as well the next step towards unity. It must be the careful examination by each body of its own teaching and practice, that it may sift and judge what is both valid and essential to the conception of the universal Church. A reunion into which Churches might be swept by impatience with their differences would bring no blessing. Not in the low levels of compromise, but in the daring heights of conviction and of loyal devotion where the oneness of God's Being is apprehended, the oneness of His Church shall be achieved.

The essence of unity in the whole body is the soundness of each several unit. By the same token the corporate strength of Christendom is found in singleness of thought and purpose within one household of faith. It is well for a Church charged, as is our own, with world-wide responsibilities to consider this on the eve of a momentous legislative session. As we meet

to take counsel, in our desire to extend the gospel of peace, praying "Thy kingdom come, Thy will be done . . . give us this day our daily bread," one great nation in the East is rising in rebellion against that Gospel, while Western races fall into reckless violation of it. Half the population of the earth is suffering from failures of the economic order while the other half is working for its breakdown. Meantime, the foundations on which the whole structure of the Christian ethic rests are being subjected to attacks in a warfare more sinister than that which threatens the peace of nations. In view of conditions so pervasive, so destructive, what course shall the Christian Church pursue, what means shall it employ for the healing of mankind and for the preservation of the moral order?

The question points inevitably to those whose first concern is for God's kingdom. All the problems that weigh most heavily at present upon the public mind and conscience find their ultimate solution in spiritual terms. Clear away the political implications, the temporal considerations, which have confused or compromised the progress of organized religion, and the way to justice and righteousness and peace will be discovered in the corporate relation of the creature to the Creator, to response of the human will to the divine.

In this fact lies the answer to the question, what function in the order of human affairs pertains to the Church? It is the direction and use of those agencies for which it has been given sole responsibility.

CIVIC institutions which determine the relations and the obligations of members in the body politic; governments which legislate for the common weal; economic systems which regulate the values of labor and its production are sovereign within their own domains, subject to the power, guided by the enlightened conscience or the self-will of their constituents. For the Church in its corporate capacity to pose as arbiter of these, content to pass resolutions of approval or of criticism, is to be guilty of something worse than futile interference. It is to descend from its appointed sphere of authority and to take place among the onlookers and censors of passing human affairs.

The destinies over which God's Church has ruled may not be measured by the rise and fall of earthly powers or by the success and failure of their policies. Monarchies and democracies, industrial and social systems, flourish and fade away. In none of them is to be found the fulfilment of God's promises. There are laws which transcend the statutes written and amended and re-written by successive governments. There are institutions more powerful, more permanent than any which modern genius for organization has devised. There is a realm of truth and of beauty which the sciences and arts of an era but faintly reflect before they pass into oblivion. These are the forces committed by Christ to His Church. They are the instrumentalities which in the plan of God are eternally effective for the solution of every human problem and for the salvation of mankind.

It is with a solemn sense of this unending, this potent, spiritual heritage that all legislation in the name of Christ is to be undertaken. It has for its aim the enactment of God's unchanging laws, the fulfilment of His purposes. Were the Church an institution organized and governed by man for man, its practices and policies would be changed from time to time in conformity with changing moods of thought and custom. This is not the case. The only reason for existence which the Church can claim is its designation by our Lord Himself as the kingdom of God. Its chief function, therefore, is the interpretation and administration of divine law, governing all those relations which, ordained for man by his Creator, are sacramental and eternal.

Such is the law of marriage. Whatever legislation or social custom may be woven round it, giving or withdrawing public

* Text of address delivered by Bishop Perry in St. John's Cathedral, Denver, on Sunday, September 13th, on the eve of the opening in that city of the fiftieth General Convention of the Episcopal Church. Bishop Perry repeated this address over a nation-wide Columbia hook-up from Denver, September 14th.

sanction, the bond between husband and wife once sealed in the name of God is subject not to the will of man but to the divine will. It is in bearing witness to His law that the Church as the third party in a marriage contract has its single function to perform, blessing what God has blessed, holding in union those whom He has declared to be one flesh. Other disposition of marriage made by the State through divorce or annulment, or the legalization of polygamy in any form, can be viewed by Christians only as an existing fact, admitted as an expedient for the satisfaction of personal desire and of public demand. For the Church to legislate upon such matters would be to place its seal of consent or disapproval upon procedures which lie beneath its rightful province. Christian marriage rises above consideration of expediency and of human desire. The laws which govern it are written for the perpetuation of a divine institution, for the preservation of conjugal purity, and for the protection of the Christian family. Whatever legislation to that end may be enacted must in sheer consistency conform to the declaration in the marriage service, "If any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful."

THIS is a purpose which reaches beyond negations and restrictive measures. The Church has a nobler, a more courageous course than to take refuge in canon law from attacks of a sordid age upon the ordinances of God. With inspired wisdom it has stood staunchly in defense of matrimony as an inviolable institution. It has yet to hold the sacrament of marriage as a veritable sword of the Spirit in the warfare for righteousness, to lift the standards of morality from the depths of shame to the heights of divine law, which is the law of unselfish and unalterable love.

Of such spiritual import are those human relationships also which concern material possessions, the fruits of industry. These constitute as do the nation and the family an institution subject to law, economic law operating no less positively than the domestic, or that which rules the body politic. But like them it was instituted of God, governed in the beginning and in all time by His commands. Disregard for the divine principles of justice and unselfishness as revealed in Christ are primarily responsible for every breakdown in the rightful production and distribution of property. While the industrial organization within its appointed realm is the constituted agency for the administration and the application of these principles, the Church representing the Christian conscience is appointed to interpret and declare them. This obligation is not fulfilled by an attempt to watch or to direct, to censure or to commend the operations of industry; neither is it wholly satisfied by the alleviation of distress caused by the failure of the economic system. The splendid passion for social service so contagious now has set in motion currents of intelligent thought and of human sympathy which will help immeasurably to solve the problems and ease the burdens of a distressed world. Let us bear in mind, however, that the present condition demands more than temporary measures of relief of suffering. It will engage Christian minds in the careful study of the principles of human justice and human brotherhood to which organized Christianity must ever bear witness.

A vital and enduring part in the social order has been committed to the Church. It occupies a kingdom within which its responsibility and sovereignty are supreme. Within that realm it enrolls a citizenship which knows and respects the differences of race but transcends them; it acknowledges the claims of government and industry and every human ordinance which for a term of years or centuries demands allegiance, but beyond all these it upholds the law of love and loyalty to Christ. With the human and material resources at its command, it extends to every corner of the earth the missionary and educational forces which bring the knowledge and power of this kingdom within reach of all mankind.

It is inevitable that in the desires of our Lord's disciples for the universal understanding and fulfillment of His purpose, the Gospel which they preach should be obscured and often compromised. Ambassadors for Christ in their zeal for their profession are not unmoved by considerations of diplomacy. The Church has for its field a world which is as eager to take the name and form as it is unwilling to accept the reality and substance of religion. On the other hand Churchmen ardent in their belief that the kingdoms of this

world are becoming the kingdom of our Lord speak confidently of a Christian state, a Christian nation, a Christian civilization. Such things do not exist. Christian faith and Christian life never have been found embodied in political organization. The resistance of the world to the dominion of Christ is as strong today under the semblance of peace as it was in the world of the first century under the reign of persecution. By the same token the course of Christian discipleship shall be marked by a purpose unobscured, a faith unflinching, and a moral law uncompromised. To these things the world is still adverse, and the Church shall not wait for popular approval and consent. It will not seek common ground with contemporary opinion, but it will raise in the midst of unbelief the symbols of the Christian faith. It calls upon the faithful to hold high the standards of purity, honor, and reverent devotion. It builds in the babel of an aimless and a lawless age the stronghold of the City of our God.

ST. PAUL'S CHURCH AT LAS VEGAS, N. M.

A Memorial to Bishop G. K. Dunlop of
New Mexico and Arizona

THERE is something peculiarly fascinating about old churches. Even if entered from mere curiosity, the visitor generally sinks to his knees for a moment, borne there by the silence and the sense of mystery of the past which enfolds him.

Such an old church is found at Las Vegas, N. M. In 1880, when the Rt. Rev. G. K. Dunlop came to the district of New Mexico, he found a small adobe church in Las Vegas, which had been consecrated by Bishop Spalding of Colorado.

For years pioneers in this southwest country were baptized, confirmed, and married in this picturesque building. Congregations grew, and it was not long before a larger house of worship was required. When this emergency arose, the present structure was erected, but the old adobe, the mother church in this part of the country, was not torn down. This original church still stands, and is used as a parish house and guild by the members of St. Paul's.

Decades have passed, and the elements have left their destructive marks on the new church. Its memorial windows, broken and weatherbeaten, but still beautiful and sacred, seemed doomed to go, and make way for new ones.

In 1929, the Rev. F. B. Eteson was called to this church and, sensing the feeling of the pioneers and their descendants, devised a plan whereby every portion of the old stained glass, freighted with memories of the past, was to be utilized. This has been done, and with the windows replaced there is that feeling that something precious has been preserved. And though the building was re-roofed, the old hand pumped organ replaced by a lovely pipe organ, the latter being made possible through a legacy of Davis Dewel, and a heating plant installed, as little change as possible has been made in its appearance. The old gothic architecture has been kept intact, and the exquisite white marble altar, a memorial to Bishop Dunlop, has in no way been changed.

And so the treasured old church still remains, preserved for future generations by the necessary repairs. Shaded by the gorgeous old trees, set like the small jewel that it is, in the meadow surrounded by majestic hills, St. Paul's stands today, old, but vigorous and alive, another "old faithful" of America.

AN INVITATION

AT A VACATION CHURCH SCHOOL held recently in a Nevada town, and which was attended by boys and girls from 5 to 13 years of age, and with a registration of forty, only three knew the Lord's Prayer and only one of the number said her prayers daily.

To questions such as: Where was Jesus born? How many Apostles did He have? Where did He live? What is a parable? and to many more of a similar nature, the boys and girls had no answer.

Not more than half went to school or church on Sunday and in cases where they did what they had learned seemed precious little and of no great importance.

Nevada's nine Vacation Church Schools this summer are an attempt to answer the invitation.

Opening Sermon of General Convention

By the Rt. Rev. Michael B. Furse, D.D.

Bishop of St. Albans

"Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me."

—St. John 14: 6.

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me."

—Acts 1: 8.

SUCH was Christ's promise: such His command. On the first Whitsunday that promise was fulfilled, in every succeeding generation that command has been obeyed, at least by some, thank God; otherwise we should not be gathered here today in the Name of our Lord Jesus Christ.

For us, too, that promise holds good, and that command remains. "Power" and "Witness," and never has there been greater need of both in the Church of Christ than there is today.

In the last ten years or more we have seen what twenty years ago none of us would have believed possible: a determined attempt on the part of the government of a great and hitherto Christian nation to exterminate all forms of religion, and especially the Christian faith. The four objectives on which that attack has been launched by the Soviet government of Russia are significant. First and foremost: the home, and the Christian idea of marriage on which the home is based; secondly, the teaching of the Christian faith to young and old; thirdly, the public worship of Almighty God; and fourthly, those who are set to teach that faith and minister in that worship.

And why? Because these are the four cornerstones of the whole Christian faith and life.

I. THE HOME AND CHRISTIAN MARRIAGE

IN attacking the Christian home and the basis on which it is built—the indissolubility of the marriage tie—the Soviet government knows that it is attacking not only the last stronghold against the realization of complete Communism, but is undermining the very foundation of the whole Christian ethic and the social order built thereon; for the foundation of that ethic is ultimately the relationship of the sexes. But seeing that its avowed aim is to smash the present social order, little wonder that it is so seriously concerned to smash the home.

We may well look with horror on that anti-God campaign in Russia, but what is happening in Europe and America?

To those who are convinced that Christian marriage is God's law for man, the alarming increase in the number both of divorces and of the causes for divorce is sinister enough, but far more sinister is the attitude towards this whole sorry business adopted by many individuals who profess the faith of Christ, and alas! even officially by some Christian communions, an attitude either of practical indifference, or even of acquiescence and condonation and, sometimes among those who care most for the sanctity of marriage, an attitude of almost hopeless despair.

But, brethren, there is no cause for despair for those who believe in Christ and are true to His orders to witness to Him and to the laws of God as revealed by Him; for one thing is certain, no man-made law can ever alter the eternal law of God. The duty of witness has been entrusted to us; the results of that witness we can confidently leave to Him. As Christians we are not called upon even to try to impose our own beliefs on others, but we are called upon to refuse to accommodate the Christian law to the standards of society organized apart from God.

The Christian Church from the beginning has always been a minority in the world. Our Lord foresaw that. The Christian Church is a minority still, but it has its work to do. Is it doing it? It is to be in the world, but not of it; it is to be a beacon of the light of truth in the darkness and ignorance of the world; it is to be the leaven of love, leavening the whole lump of suspicious and warring humanity. It is

to be the salt of self-sacrifice and service, preserving the race from rotting away through the disintegrating forces of selfishness, lust, and greed.

As members of Christ's Body we are here to witness fearlessly before men to the truth of God as revealed by Christ Jesus, and that, too, whether they hear or whether they forbear.

Are we doing it?

Sometimes from a mistaken idea of Christian charity, sometimes from sheer fear of unpopularity, sometimes from a natural but unworthy desire to avoid trouble, or from whatever cause it be—are we not in England and in this country in grave danger of failing to bear witness, of compromising with the world, and of acquiescing in the lower moral standard around us?

Are we upholding the indissolubility of the Christian marriage tie? Of the sacred responsibility of Christian parenthood? Or are we compromising with a comfort-loving world in its efforts to avoid this God-given responsibility by attempting to frustrate the biological end of sexual intercourse in marriage—the procreation, if God will, of the human race.

The prevalent and increasing use of contraceptives by married folk is, I am convinced, bound in the long run to degrade the holy estate of matrimony, physically, intellectually, morally, and spiritually. But it is doing more than that—it is giving a cloak of apparent respectability to the widespread use of these things among the unmarried, and thereby the whole standard of sexual morality is being lowered. The advocates of so-called companionate marriage know well enough that without the use of contraceptives their whole theory and practice would break down. I dare to say that acquiescence in such practices on the part of the Church, however carefully safeguarded, is a denial of our professed belief that the power of the Holy Ghost is sufficient for all human needs—for the needs of those, at least, who give themselves wholly to Christ, holding nothing back.

Brethren, there are many, not only in my own country but elsewhere, who are looking anxiously to you here in this convention to stand firm and bear your witness fearlessly to the highest ideal of sexual morality within and without the married state as the fundamental basis of all human relationships and of all true civilization, and not to acquiesce in any second-bests—however plausible they may seem—for second-bests have no place in the religion of Jesus Christ.

I pray to God we may not look in vain.

II. TEACHING

IN ITS attempt to exterminate the Christian religion the Soviet government of Russia has not only attacked the home, but is trying to prevent the teaching of the Christian faith and creed to young and old. And why?

It is because it knows full well, if we do not, the dynamic nature of ideas, the decisive part that thought plays in the production of character, whether individual or national. In this it is right, for did not the Founder of the Christian religion lay so much stress on teaching true ideas of God and man, of worship, prayer, and sacrament, that He not only spent His whole public ministry in doing so, but charged His disciples to go out and teach all nations whatsoever He had taught them?

And what is happening outside Russia?

In spite of the fact that in recent years we have seen, as never before, determined attacks made often by men and women of great ability, on Christian morals, yet I believe the vast majority of my fellow-countrymen and yours still genuinely desire to see their children brought up Christian in character.

At the same time, the idea is increasingly prevalent that you can produce Christian character in boys and girls, and men and women, without the definite teaching of the Christian

religion, without Christian doctrine, and without adherence to any form of institutional religion. The result is that we certainly in England are turning out of our schools and colleges an increasing number of boys and girls and men and women who know no divine sanction for that moral life which they have been taught is the right one, and have no knowledge of the spirit and power to enable them to live it, or how to make that spirit their own. Even if they have learned something of Christ as the Way, they know nothing of Christ as the Truth and the Life.

And meanwhile what is His Church doing about it?

Are we bearing our witness to Him as the Truth? Are we standing as we should for the faith which we profess, that in the long run "as a man thinketh (or believeth) in his heart . . . so is he," that there can be no fruit without the root, and that the root of Christian character is right belief about God as revealed through His Incarnate Son? That the secret of Eternal Life here and hereafter is the ever-increasing knowledge of the one true God and Jesus Christ whom He has sent, of God as Father of all men, as King whose law of love is supreme, as not only the Creator, but the one Source and one Sustainer of all life, physical, intellectual, moral, and spiritual?

Are we demonstrating that faith before the world by seeking to carry our Lord's last commands to His Church to teach this truth? Have we a clear and definite message to deliver in these days of vague, indefinite, and diffused religion?

Can we bishops and clergy claim that as a body we can hold our own as teachers of the Christian religion with those whose business it is to teach classics, history, mathematics, or science? Is the science and art of teaching given the place that it demands in the training and education of men for the ministry? Have we as a body even yet begun to realize the vital importance of continuing that education in a thorough and systematic manner after ordination? Fortunately the Church still possesses theologians and philosophers of the highest ability. But are we eager to equip ourselves by a study of their works to stem the rising tide of secularism?

Are you, brethren of the laity, demanding as you should that your clergy should be first and foremost—in the sense that our Lord was—teachers of the Christian faith and life? Have you, yourselves, as yet waked up to the fact that that knowledge of God which is the secret of life must be an ever increasing knowledge? That a Christian's education never ceases in this world, and surely not in the next? Are you prepared to give the time and energy and labor to be true disciples, that is to say, true learners of the faith, in order that you may be real witnesses to Jesus as the Truth?

And what of our methods?

What teacher worthy of the name would imagine for a moment that he could teach any serious subject adequately by merely addressing a mixed audience of his pupils, varying both in age and intellectual attainment, at intervals of, say, a week or more, for the space of twenty minutes to half an hour, after that audience had already been more or less tired out by trying to take a real part in devotional exercises lasting perhaps forty-five minutes or more; with no opportunity of question or answer, no facilities even to take any notes of his lecture, and no private study meanwhile? And yet that is the method most prevalent in our own and other communions! Have we not done great disservice both to the cause of teaching and the cause of worship by almost invariably attempting to combine the two?

Is it not time that we seriously faced this whole question of "the teaching and the learning Church," that so doing, by the grace of God, we may bear our witness more effectively to Christ not only as the Way, but as the Truth, and to the vital connection between right thinking and right conduct?

III. PRAYER, WORSHIP, AND POWER

OR AGAIN, we can understand the purpose of the Soviet government in attacking Christian worship. For vital as the connection between right thinking and right conduct is, it is not in itself enough. The faith which our Lord commands and commends is not merely thinking rightly or holding right, or orthodox, opinions or beliefs; it is making the assumption that those ideas or beliefs are true and acting on that assumption in everyday life.

Faith must ever be in the nature of an experiment. Faith in our Lord is an experiment which becomes an experience; and the deeper that experience the more it grows into a conviction—and that is as near to certain knowledge as any human can attain. It is because Christ's life appeals to me as the one and only Way of living all life; it is because I see that His human character was the direct outcome of His belief about and in God and man, that I believe what He taught is the truth, and am prepared to make the assumption—and to try to act upon it—that He is the Truth.

But it is only when I try to act on that assumption in my everyday life that I find not only that I need a Saviour to save me from my sins, not only a power not my own which will enable me to pursue the ideal which He has set before me, but that in Him, through the gift of the Holy Spirit, I can and do get the forgiveness and the power that I need, if only I am humble enough and faithful enough to do what He tells me—to seek it and ask for it in prayer diligently day by day.

That is the only answer I know to give to those who are asking today and with increasing insistence not only, "Why should I be moral according to the Christian standard?" but "How can I be?" But are we giving that answer with that personal conviction of experience which alone can convince others of the reality of our faith? Are we witnessing to the reality of sin and the need of a Saviour? Or, in deference to the world, are we shirking the Cross and all it stands for? Are we witnessing to Christ not only as the Way but as the Life?

Does the manner in which we conduct our own private lives or the work of Christ's Church impress the outsider that we really believe that all who will give themselves to Christ will in Him find a power equal to each and every task that comes their way?

BRETHREN of the laity, what is it you demand most in your bishops and clergy? Eloquence in the pulpit? Organizing capacity? Ability in raising money? Social gifts? Or that simple and complete devotion to our blessed Lord which makes them first and foremost men of God and men of prayer, and therefore men of power, living witnesses of the Christ that dwelleth in them? In the long run you will get what you really demand.

And what do you honestly believe in your hearts is the greatest contribution you yourselves can make to the life of the Church of Christ today?

The money you give or raise? The wits you bring to the business affairs of the Church? Or the time you spend on your knees day by day alone with God in prayer and communion with Him? and the spirit of worship which you bring from it week by week to the public worship of Almighty God?

And on our own part, brethren, can we honestly say that we have been bold enough in the demands we make from the people entrusted to our care for a higher standard of personal devotion in the life of prayer and communion with God? Are we ourselves convinced that adoration is the very heart of all true religion? It is true that we have exhorted our people to prayer and worship often enough; but have we ever really tried to teach them, as we should teach them any other subject, the science and art of prayer and communion with God in worship?

Do our ordinary services in church, and does the way in which we conduct them—even in the supreme act of worship in the Holy Communion—tend to bring men and women into contact with the unseen, and impress them with the majesty and awe and wonder of God? Would the casual visitor to many of our churches feel that he is really standing on holy ground in the presence of the Incarnate Son of God surrounded by the innumerable company of the heavenly host?

Are we by the methods which we employ tending to help our people to feel that they go to church not primarily to get but to give; and that the praises we offer and the intercessions we make and the prayers we pray are of supremely practical importance to our everyday lives and to the truest welfare of our country and our fellow men?

The Soviet government is attacking the worship of Almighty God because it recognizes as strongly as our best modern theologians the vital connection between worship and the very continuance of the Christian religion. Where worship withers vital religion decays.

The cynic would tell us that judging from the place that

worship practically holds in the lives even of professing Christians today there is no need for any government in Europe or America either to shut up churches by force, or to murder bishops and clergy; and who could deny that there is some truth in this cynicism?

CONCLUSION

GRAVE as the situation is with which we are confronted today both within and without the Church of Christ, yet, brethren, I repeat there is no cause for despair, but great cause for thankfulness. In every continent and country of the world, wherever you see even a handful of men and women who have really given themselves to Christ, seeking in the power of the Holy Spirit to witness to the faith that is in them, there you see that the Christian religion is still as it always will be, the strongest and most vital power for all that is best and finest in human life. Christ is still the one and only hope for a broken, distracted, and disillusioned world.

"Look then to the rock from whence ye are hewn," and thank God and take courage.

Thank God not only that you are Christians, and called to take a hand for Christ in these great and difficult days. But thank God that you own allegiance to that part of the Catholic Church of Christ which in the upheaval of the Reformation was preserved by the grace of God to bear special witness to Christendom and the World; that you belong to that part of the Catholic Church which has held fast to the Bible as the inspired Word of God, and to the historic Creeds as the interpretation of that Word; to the belief in the Church not as a human organization but as a divine organism, the Body of Christ, with its historic ministry and divinely-instituted sacraments—which claims for all men that freedom which God gave man when He created him a son, and not a slave or a machine—and has held the balance between the rigidity of the great Roman communion, and the fluidity of Protestantism divorced from Catholic faith and order.

Thank God, then, for that great heritage which is yours and mine, and safeguard it at all costs, witnessing in the power of the Holy Spirit as free men to the faith once committed to the saints in all its fulness, severity, and love; witnessing to Christ as the only Way of life worthy of man's pursuit, as the Truth which alone can make men free, as the Life apart from whom we can do nothing, and resolutely refusing to compromise with the world.

See to it that you bear this witness both in Jerusalem, in your own homes and parishes; in all Judea, throughout your great country; in Samaria, among the many races who have come to these shores to share in your citizenship; and even to the uttermost parts of the earth, taking gladly and willingly your full share in the missionary enterprise of the Church, that the kingdoms of this world may become the Kingdom of our Lord and His Christ.

As I look back on the history of the last four hundred years and see how marvelously God has preserved and revived again and again the Church of my fathers, as I look out today on this representative gathering of that communion in this land, as I think of the Church in my own country, as I remember my seventeen years in that great continent of Africa in which it was my good fortune to try to serve my own countrymen and the native peoples of that land, I see a vision of the greater Church which is yet to be. And I see in that vision our own beloved communion standing strong and undismayed as a rallying point for the broken fragments of the precious Body of Christ. And as I see that vision and dream that dream I thank God once again and take fresh heart and hope.

"Dreamers of dreams, we take the taunt with gladness,
Knowing that God beyond the years you see
Has wrought those dreams which count with you for madness
Into the substance of the world to be."

WE SHOULD AIM to be too active to stagnate, too busy to freeze. We should endeavor to be like the missionary who said, "If there be happiness on earth, it is in laboring in the service of Christ"; like the Blessed Redeemer, "whose meat and drink it was to do the will of God." The vineyard must be cultivated; and the command is, that we enter it and work.

—*Christian Treasury.*

THE YOUNG PEOPLE'S DIVISION OF THE SEWANEE TRAINING SCHOOL—1931

BY THE REV. W. BROOKE STABLER
SECRETARY FOR COLLEGE WORK OF THE NATIONAL COUNCIL

CHURCH HISTORY is one continuous story of reawakenings. Each one must endure birth pangs; each is at first scrutinized by questioning and dubious eyes. The reawakening of the young people of the Church is proving no exception.

In evaluating its worth, however, we should not be like the judge who cared not to hear both sides of a case because he became confused. In some respects there have been warped emphases. Oysters, ice cream, and fun may feature too prominently in some groups. Others have unquestionably begun in committees, continued in programs, and ended in collapse. Again, the criticism that the Young People's Movement is a substitute for the Church may not be wholly unjustified in some instances. There are some who apparently dislike to grow old and cling on long beyond their years, failing to align themselves with the Church proper. We recognize these as negative dangers against which we must guard.

Yet we must consider in our evaluation the positive features of this reawakening. The Young People's Division of the Sewanee Training School lends encouragement, evidencing decided progress towards their fourfold goal: study, service, fellowship, and worship.

One feature of the summer school which was most noticeable to one who had never attended before was the note of genuine seriousness in the classroom. The students' responsiveness, regular attendance, and questionings dispelled beyond the shadow of a doubt that "good times" alone had brought them there. It was recommended that each student take three courses of ten fifty-minute periods, and take examinations for National Accredited Leaders' Association credit in only two. Unanimous advantage was taken of this opportunity. Moreover, the courses offered were of an inspirational and practical nature, seeking to produce intelligent, active, and constructively critical members of the Church. In short, the summer school admirably accomplished the important task of stabbing awake those present and guiding them as they seek to think through and to make personal the deepest experiences and beliefs of the Christian way of life.

Another hopeful aspect of the school was the unified attempt to put truer content into the word *service*. It was removed from the category of gasoline stations and revealed in terms of the cross. It is here that many Young People's Service League groups need assistance and breadth of vision; and the faculty ever sought to give this guidance through the medium of services, classes, and personal interviews.

The spirit of fellowship and conviviality which gave relaxation to the days of the summer session was not premeditated but utterly spontaneous. No longer need we speak of "the lost radiance of the Christian religion" when we have that spirit of joy, which her sons, both new and old, come to revere, emanating from Sewanee.

All that has thus far been said, however, would be of no avail were it not for the fact that the chapel and the Sewanee cross, rich in tradition and memorializing all that is highest and finest, were the points around which everything revolved. In a unique way, these sacraments of the Master instilled their spirit into the lives of the young people attending and will stand out in their memories as the cardinal teachings of Sewanee, as the spiritual symbols of their lives and their movement. To my mind nothing holds out more hope for the creative future of the young people of the Church, nothing so guarantees proper balance and constructive development, as the indescribable way in which this chapel and this cross made alive the Young People's Division of the Sewanee Training School. This spirit among our young people, coupled with the patient and encouraging counsel of an ever-increasing number of adult leaders and advisors, will issue in a new day and will extend the destinies and the hope of the entire Church beyond the limit of our sight.

CHRYSOSTOM tells us that in the primitive Church women and children had frequently the gospels, or parts of the New Testament, hung round their neck, and carried them constantly about with them.

—*Exchange.*

THE UNEMPLOYED CHRIST *

BY THE REV. FLOYD VAN KEUREN, D.D.
EXECUTIVE SECRETARY, SOCIAL SERVICE COMMISSION

"He saith unto them, 'Why stand ye all the day idle?' They say unto him, 'Because no man hath hired us.' He saith unto them, 'Go ye also into the vineyard, and whatsoever is right I will give you.'"—ST. MATTHEW 20: 6-7.

AN ANCIENT employment office or labor exchange is the opening scene of the parable of the Laborer in the Vineyard. Men displayed their labor supply in the market place as sellers of goods displayed their material products. It was a veritable labor market. The employer, who in the morning had engaged men for his vineyard at the standard and accepted wage, finds in the late afternoon other men standing idle because no man had hired them. They go to work in his vineyard for the rest of the day without a wage agreement, and on faith that they will receive what is right. The parable, the lesson of which is not economic but spiritual, points the way to spiritual rewards.

But the parable answers a perplexing question for the Church during these difficult days.

This pestilence of unemployment is gripping us with anxiety. Some of you are conscientious employers, like the householder in the parable, asking from troubled hearts, "Why stand they—these millions—so long a time idle? Why are my factories and plants and shops so idle?" Why indeed? Or are you one of those millions standing in the market place, already idle, or with the sick fear that, at any moment, the pestilence may reach out a relentless hand and seize you? What is causing this plague? Why are men idle? It is still difficult to give a more direct answer than "No man hath hired us."

You, who are students of economy and industry, think of grave contributing complications in this world disease. There is the relatively diminishing gold supply. Our poor old earth just has not money enough to buy the material which it has been producing at a faster rate than it can find and produce gold. Our medium of exchange, our money, is very sick with a disease no doctor can with certainty diagnose. The tariffs, once so useful to a world of nationals—are they now only survivals of overstuffed furniture against which a modern internationally industrial world trips?

And our hands have outgrown our heads. Once our heads were better than our hands. We needed them to develop our inventive and productive skill. But now we can make anything in any quantity. We are burying ourselves under our products because we do not know how to distribute them. Here is a surplus of two and one-half million tons of sugar, a mountain of sugar, toppling over us. Must we be buried under sugar or drowned in surplus oil? Here are our shoe factories, equipped to manufacture nine hundred million pairs of shoes a year, when we need only three hundred million. And our coal mines able to produce annually seven hundred million tons of coal and we can use but five hundred million. Doctors disagree as to whether the principal difficulty is the lack of markets or the appalling ability of machinery and mass production to glut any market. Can production, budgeted and controlled by more scientific management and by mutual agreement in industries and groups of industries, provide high wages and regular employment for labor and also a working return to capital? Will reduction in the hours of labor to a five-day week be a great factor in distributing opportunities for employment?

Is not our method of labor placement and employment offices as primitive socially as that of the parable? Might we not develop a nation-wide system of employment offices, operated by a trained and non-partisan personnel, which would lead to the mass production of jobs, and would save industry untold expense due to competitive employment, turn over, and retraining? And, finally, cannot the combined intelligence of capital and labor find a practical way of applying to industry as a whole the stimulating tonic of some kind of employment insurance through the development of wage reserves similar to dividend reserves?

These are some of the problems which confront the economic world. We may well take heart that so many conscientious and intelligent leaders in our business life are thinking earnestly on

these things, and are looking for methods of treatment which will not be even worse than the disease. In the offices of business executives and leaders of labor, and in the quiet research laboratories of our economists, men are seeking, and are praying, too, for a way out. And we thank God for that.

Meanwhile, "must men starve, because they have produced too much food"? asks a recent writer, "or must they go naked because they have made too many clothes, or sleep on park benches because they have built too many houses?" For men are starving, and women and little children, too. Some morning the milkman fails to leave a quart of milk for your children. You know what happens to children when that goes on day after day. Last winter, here in New York City alone, the milkman failed to leave a million quarts of milk every week. How many children went hungry, and what happened to their bodies for lack of proper nourishment? It is not a pleasant picture. Barefoot children in unheated houses. Homes slowly stripped of furniture, and finally lost by purchasers unable to continue payments; purchasers who lose, too, all that has been already paid. Strained and crumbling family life. Mental and emotional disorders from worry and the lack of physical necessities. Increasing delinquency and crime. Admission to tuberculosis clinics growing by leaps and bounds. Serious illness in two-thirds of the families of the long unemployed.

AN ARMY of six million plague refugees—nearly twenty-five million, including their families—cry, "We can work! We want work! We must work!"

But, what can the Church do! It cannot cure this plague. The cure lies in the fields of economic and political science. But still the Church has as great a responsibility as industry or government. It cannot create employment for unemployment. It cannot say, "Go into my vineyard and I will pay thee." But it has a Vineyard of its own to offer to a distressed world, to idle employers and employes. To them the Church can say, "Come into my Vineyard and whatsoever is right you will receive."

It is the Vineyard of God's creative power. The Vineyard in which Washington knelt during the dark days of Valley Forge, and in which Foch prayed in the early mornings at little village churches during the War. It is the Vineyard of courage, morals, inspiration, guidance, and of the strength which overcometh the world. Where,

"When the strife is fierce, the warfare long,
Steals on the ear, the distant triumph song,
And hearts are brave again and arms are strong."

It is the Vineyard of finding a living, creative, and constructive way through our economic and social problems.

There are the unemployed and their families. What an opportunity for the rector, the head of his parish family, to be a real father in God to the troubled ones in his congregation. He can enter into their anxieties and put his shoulder under their burdens. He can use all his influence to get them work, all his faith to give them faith. He can mobilize his parish resources to help them with funds or friendship. He can strive to fill their enforced leisure with character-building recreation and developmental activities. He personally can cooperate with social agencies, and interpret the agencies to his own poor. And what he does for his own, he and his parish can help the community to do for its own. Then there are the business leaders, as puzzled by conditions as are their employes. Should not the Church revive in them a sense of the practical reality of religion? Industry will become socially constructive when its leaders are animated by the certainty that God knows how to operate business and social forces as well as He does planets and natural forces. God-guided technical knowledge is a great thing in industry.

Unemployed men, unemployed factories, unemployed products. Is there not a vital connection between these and the unemployed Christ? When shall we come into this Vineyard and begin to employ the unemployed Christ? When shall we put Him on our payrolls and on our committees and on our boards of directors? Not merely a system of Christian ethics. But the Christ, Son of Man and Son of the living and creating God. No vague abstraction. No mere historical figure. But a present, companioning, guiding, and strengthening Person. Then shall we find the secret of economic and social progress. Then shall workers and executives find in the Vineyard of Life whatsoever is right.

* Sermon preached at the Cathedral of St. John the Divine, New York City, Sunday, September 6th.

The Case Against Registration of Schools in China

By the Rev. B. L. Ancell, D.D.

Principal of Mahan School, Yangchow, Kiangsu, China

IN THE August 15th issue of THE LIVING CHURCH is carried an article entitled The Case for Registration of Schools in China, by the Rev. Walworth Tyng, that I have read with much interest. But read also with concern, with much concern; for, dealing with a subject of grave importance at the present time, it is calculated to leave in the minds of readers some gravely erroneous impressions.

In the matter of the registration of these schools, probably eight out of every ten persons who read Mr. Tyng's article will get the impression that those who delay to register are "opposing Chinese nationalism" and even breaking Chinese law.

Absolutely nothing of the sort. Let all who care about the matter instantly dismiss from their minds any such idea. There is no defiance, no opposition, involved in the position of those very many, of whom I am one, who urge a further *delay* before consummating registration; and one is scarcely impressed with either the fairness or the "impartiality" of insisting at this critical time upon creating such an issue. There is no such issue. Yet it is crucial to the argument of the writer to make it appear to be so. We who plead for delay defy no one, break no law. We simply omit for reasons satisfactory to ourselves, and when the matter is clarified—we believe to the satisfaction of Churchmen of America—we simply omit to claim certain privileges to be accorded *on condition* that we do certain things. The suggestion of opposition is astonishing. If I, while in the United States, omit to pay capitation tax and to register at the polls, am I opposing the American government? The situation *re* registration is exactly parallel. We fail to claim certain rights for our pupils: rights to enter certain universities, rights to engage in government service, etc. Is that opposition? It is rather outrageous to use this to create the impression of an attitude of opposition, or disregard for law.

THE UNCERTAINTIES OF THE SITUATION

Not only is there no opposition, no defiance of law, but there is in the minds of those who decide to wait, not only a complete goodwill, but probably a greater consideration for the ultimate benefit of China than is shown by those who assume that the present chaos is to be permanent and proceed to fall in with it. The present welter of multitudinous laws and regulations creates such an uncertainty as to constitute a reason for friendly pause rather than haste. For, though Mr. Tyng thinks that there does, actually no clean-cut body of school law exists that is applied as law. Let us show this. He says (page 520, end of first paragraph): "Once a central authority arose out of the welter, and once Nanking has made its position plain in definitive law, then . . ." etc. And he goes on to show, under this definitive law, that any institution that was in existence before 1928, as was St. John's University, was exempted from one of the difficulties attending registration, *viz.*, the framing of a satisfactory statement of the purpose of the institution, and therefore under no obligation to express any purpose whatever; and he devotes a considerable part of his article to establishing this point. The fact is, however, that in May, 1930, two years later, the Minister of Education at Nanking stated emphatically to Dr. John W. Wood that such declaration of purpose *must be made* before any registration could be effected. Now into what situation has Mr. Tyng's fervor led him? Only to this: that he reveals with startling clearness the lack of coördination displayed, and the lack of any ultimate court of appeal. In another place, Mr. Tyng himself shows that a certain school had registered, fulfilling every requirement of "the law," but was "ordered" to cancel its registration and register again!

Moreover, if from the state of school law in China any one thing becomes clear, it is this: That under the regulations, provision *is made* for non-registered schools. In this way: that

disabilities are imposed upon those who graduate from non-registered schools; I mentioned above some of these disabilities. From this, it is perfectly clear that it is anticipated, quite sensibly, that there will be schools that elect not to register at present. And one last word as to this "opposition" charge: by his argument, it can be shown that Jesus was "opposing" Jewish nationalism when He refused to be a party to the campaign against Rome. If refusal to become political agents be opposition, then we are "opposing" in good company.

While on the subject of the obscurities of the school law, it is worth while to call attention again to that paragraph about Yali (Yale in China, at Changsha). Mr. Tyng's theme has been the definiteness of the law under "Order No. 3." He then adds when telling of the registration of this school, that "the early comers got the best treatment"! So there is, then, on his own confession, that very state of affairs that has given us such pause, *viz.*, that there is, in the administration of the law, whatever its wording, a better and a worse treatment! I have already alluded to his surprising admission that this school, after being actually registered, was "directed to withdraw its registration and apply again!" The inequality, the arbitrariness that now exists could not be more starkly revealed than in Mr. Tyng's own words. *If*, or I prefer to say *when*, the Chinese nation has, like Japan, achieved a government, where law is law and administered without such arbitrariness, without such "better and worse," then one can proceed with assurance. Until that time shall come, our well-being, including that of China, lies in waiting.

THE "TREND OF FOREIGN OPINION"

AGAIN: "The trend of foreign opinion is in favor of registration"; so Mr. Tyng. But is it? Here is my experience: During two visits to Shanghai in 1930, and one early in this year, I stayed at the Missionary Home, where one meets people from all over China. The matter of registration often came up for mention, and my observation varies greatly from that of Mr. Tyng. I found no such "trend." On the contrary, I found two significant things, *viz.*: (a) among those who had tried registration, considerable dissatisfaction was expressed; and (b) I was many times congratulated upon the decision of the Shanghai district of the American Church Mission to defer registration, and assured that the position was widely endorsed. Numerous missionaries representing several different denominational boards expressed the wish that they had taken the same stand. That does not seem to me to indicate any trend towards favoring registration; rather the contrary. And I find my opinion fortified by one of such wide acquaintance as Dr. John C. Ferguson, long time adviser to the Chinese government. He wrote: "The provisions of the regulation (*i.e.*, the order forbidding religious exercises in schools) do not commend themselves to the good judgment of the average man." Surely Mr. Tyng is mistaken in his judgment about this "trend."

I am glad that Mr. Tyng alluded to a change of mind on the part of Dr. Pott, president of St. John's University, for the reason that it gives occasion to explain just what did happen in sequence to that change.

The result is that all the other American clergy of the district, than whom there are no better nor more understanding friends of the Chinese, met and unanimously assured Bishop Graves that not one of them found himself able to go with Dr. Pott. And that is a fact of great significance indeed. Because, in spite of Mr. Tyng's derisive allusion to Shanghai as an "island" of sorts, there can be no question that people who live around Shanghai do have, after all, more opportunities for getting different points of view, of seeing more sides, than are possible to the residents of any inland city whatever. And this gives greater value to, and heightens the significance of, the unanimity found among such clergy in their

instant dissociation of themselves from Dr. Pott's change of view. The position in the district against present registration was far the stronger for Dr. Pott's change.

Mr. Tyng's whole attitude of mind is puzzling. One is puzzled at other places, but most clearly at two points: (a) he accuses St. John's of "hiding behind guns." At a time like this, when feelings run high, that is a gravely unfortunate way to talk, (b) he ascribes, at the end, more Christianity to the Chinese government than to the missionary societies. This remark is none the less regrettable because it is easily seen who inspired it.

DISRUPTIVE EFFECTS

Another matter looks obviously incorrect, *viz.*, his assertion that mission schools tend to exhibit disruptive effects, tend to "become a separative and disruptive group." Is it meant by that, that they tend to disqualify for the highest and noblest citizenship? To whom is he disposed to point in illustration of his premise? A rapid survey of the scene would seem to indicate exactly the reverse. Did Dr. C. T. Wang suffer disabilities, become "separative and disruptive" from having had his education in mission schools? Or T. V. Soong? Or Dr. Sun Yat-sen? Or Wellington Koo? Or Dr. W. W. Yen? Or indeed, Dr. F. C. M. Wei himself? So far from proving his point, it contradicts it. For it is safe to say that not one of those named, nor any one of a thousand others who could be named in such a canvass, would fulfil in any more patriotic way their citizenship had they been brought up in schools without foreign control and administration; nor probably even as well. The missionary schools have proven themselves the better seminaries for developing talent. I could quote men beyond number who have said to me that they send their children to us exactly for the reason that they are under foreign control. And no one can possibly deny, no one who knows the nation, that this sentiment is very general throughout China. Dispute it who can. How could it be otherwise? Mr. Tyng himself mentions in his article the "intolerable pressure that Chinese individuals and Chinese institutions must face"; and in another place admits that "to turn our Christian population over to . . . government school training . . . is to subject them to moral and religious conditions that would reverse a hundred years of Christian missions." And yet he writes ten thousand words to urge that it be done!

THE REAL DIFFICULTIES NOT BROUGHT OUT

WITH all that he has written, Mr. Tyng has avoided touching upon the gravest of objections to present registration. One wonders how, in canvassing the subject at such length, he could have missed them. There is far less that is impossible in what he says than in what he omits to say. He has touched, but very lightly, upon the difficulties lying in the transfer of property which some of the regulations have appended to the transfer of control. That needs to be scrutinized with greater care. He has not mentioned that the ideals of the schools are not merely non-Christian but are at variance with Christian ideals. What about the government appointment of a disciplinarian for the schools, with all the undefined limits of his authority, and also—note this carefully—the admitted incompetence of the Chinese in matters of discipline, making that one of the main grounds of the superiority of the foreign controlled schools? What about the military training required under the law to be given? Do American Churchmen want to assume the expense of a training school for soldiers in China? If the reply is made that such training is not insisted upon, he only illustrates afresh my main contention, that laws are not carried out in China; for this military requirement is, or was, a law. The more it is revealed that laws are not carried out, the more the hesitancy to register under those laws. It is pertinent to refer again at this point to the crucial difference in these matters between China and Japan. In further illustration of the laxity of administration, I have an instance at hand, drawn from a letter from Bishop Gilman in the same issue of THE LIVING CHURCH. He shows that higher charges were being made at Boone University, or the Middle School, than in the other schools. Is that not an illegality under the Chinese law? Certainly some regulations that I have seen have made it so. But the point of my allusion to that remarkable story is, not to charge the Bishop with any illegal action, but to center attention upon this: that the official in charge could be induced, without any change in the law, to change

his attitude towards the administration of the law as soon as "proper respect" was shown to him! Could anything indicate more clearly the personal nature of administration, and the formidable dangers lurking in submitting ourselves to such administration? There are a number of other things under this head that might be mentioned, but why pile them up? All point the same way; better wait.

THE PROVEN DANGERS OF REGISTRATION

There was in the article a silence about another indisputable danger. Mr. Tyng has, on one of the last pages of his article, the curious statement that our schools, once registered, "have in China a standing they never had before." That is obvious, but it is a new standing fraught with danger. For it is a standing that subjects them to confiscation on occasion. Experience proves this beyond any possibility of denial. Let anyone that is interested look into the history of the Church of England College in Foochow; into that of the school in Chengtu of the United Church of Canada; into that of a certain English Baptist School somewhere in North China, perhaps at or near Paotingfu, but whose exact location has escaped my memory. In each of these cases all went well for a time; but when an issue arose, the property was seized.

Better wait. The time is not yet ripe to register.

MORAL ASPECTS

SO FAR I have spoken only of certain practical aspects of the matter of registration, but there remains the much more serious matter of moral considerations.

How can the Church consent to become a party to an education that, though presently satisfactory to those in charge of education in China, is so seriously defective as education? All education is defective that ignores religious training, and most so where—as in China—the lack of school training is rarely supplemented by home and Church training. When, as has often happened, a man brings his son for entrance into my school and requests that his son be given an English training but excused from Chinese, I refuse to receive him; because to accede to that request would result in the boy's going out an educational cripple, and to that I refuse to be a party. Or when, as has happened in at least one case, a man asks that his son be excused from mathematical lessons, I refuse to admit him; for while such a limited education would satisfy his father, it would seem to me actually immoral to grant such a request, and send the boy out with such limitations. So also with religion. Anyone who goes out into his life's work with no basis of religion is, *I know*, an educational cripple, and will inevitably some day show the weakness of such a condition. I refuse to be a party to such, and lower my ideals even at the urgent request of a boy's father. And registration under present conditions forces the schools to submit to such limitations, such yielding of ideals, and that involves an intolerable moral responsibility. That the Chinese will eventually, when the fever of certain ideas has subsided, see all this, I am as certain as I am of anything in this world; and they will thank the men who waited, leaving open the opportunity to appeal from Caesar drunk to Caesar sober.

One more illustration of what I mean by moral responsibility in this matter. What we are being called upon to do is something like this: We are in positions similar to surgeons called upon to assist in a hospital. We are willing to provide our own instruments, and take responsibility for their condition. But an order comes that only Chinese instruments may be used; instruments that look to us inadequate for the delicate work to be done, and also not conditioned as we think they should be. Shall we, simply to please the Chinese vanity, operate with such instruments? *Dare* we do so? Ask any surgeon who knows China. And in this matter we are called upon to operate upon what is far more precious than human bodies, *viz.*, human souls. Dare we proceed with instruments the condition of which we cannot guarantee, on the mere assurance of the Chinese manufacturers that *they consider them sufficiently clean?*

If, as is perhaps feared, property is at stake, then better the loss of property under duress than by our own act of assignment. There would be more hope of an ultimate recovery.

There is no opposition in our position, there is nothing but goodwill, looking to ultimates. We had better wait a while before registering.

MATRIMONY AND THE AMERICAN CHURCH

An English view, being an editorial reprinted from the "Church Times" of August 28th.

IT IS stated that among the provisions of the new Spanish constitution there is to be one by which facilities will be provided for divorce on easy terms. Thus in yet another European country the hold on ancient Christian civilization will be weakened. The instance illustrates the progress of the tendency towards separation between religious and secular standards of conduct. In few countries now are the restraints imposed by statute on the sexes in the matter of marriage not markedly less strict than the rules which loyal members of the Christian Church are expected to observe. Civil law requires a far slacker standard of self-discipline from the general public for which it legislates than the Church demands of its loyal children.

Those who wish to have the best of both worlds have two courses open to them. They can either go through a form of civil marriage and chance the ecclesiastical consequences, relying on the feeble administration of discipline over disloyal Christians, or they can try to get the law of the Church altered. What is clearly inadmissible is to expect complacent clergymen to ignore the ecclesiastical law and perform the rites of Christian marriage over persons who are debarred by the law of their religious society from entering into matrimony. A good deal of prominence has been given to a case in which such a wedding was advertised to take place in a London church. We are profoundly thankful that Bishop Perrin, who is in charge of the diocese during the absence of the Bishop of London in Canada, has succeeded in securing that the intended marriage should not be solemnized in church. For such cases there is a registrar. The State official is the only proper person to conduct a ceremony which is only legal under the terms of a civil statute which has not been adopted by the Church.

The comments on the Bishop's action that the secular press has printed are absurdly ignorant. In the debate on the Prohibited Degrees of Marriage Act in the House of Lords on July 7th, the Archbishop of Canterbury said:

"One satisfactory feature is that the liberty of the clergy guaranteed by the former acts is retained, and that they are not required to perform these marriages. The bill constitutes a still wider divergence between the principles of the Church and the law of the State, a problem which sooner or later must be faced and is of extreme gravity and difficulty. I need hardly add that nothing in this bill or the previous acts can be deemed in any respect to change the teaching and discipline of the Church of England as they were before the principal act was passed."

A determined effort, to which our New York correspondent again refers this week, is being made in the United States to work on the second alternative that we have suggested, and secure an alteration in the canon law. The inspiration for this movement comes, it is said, from members of wealthy Modernist parishes in the American Church who are anxious to make the customs of Christendom conform to the laws which govern the co-habitation of enlightened paganism, that they may be free at will to divorce and re-marry without losing the respectability of their religious connections. Moses is asked once more to cede to Hillel, and Christ to bow down to both. It is a strange thing that people who have so little regard for the Christian religion as to seek to supersede its plainest moral precepts nevertheless continue to attach so high a value to the empty name of Churchmanship. A similar paradox is not altogether unexampled in this country, though here it is perhaps already beginning to yield to a keener sense of the logic of reality. In America, apparently, the process has not gone so far, and in certain quarters the absence of all scruple about conformity to the morals of the world is still combined with the utmost reluctance to forego the titles of conversion and devotion.

The General Convention of the American Church . . . will deal with a proposed revision of the canon law of marriage. . . . The proposals provide for the operation of an "ecclesiastical marital court" in every district, which should be competent to hold an inquisition into the characters of all the parties to a matrimonial tangle, and consider whether the welfare of the parties and the good of society would be served by granting them permission to conduct fresh matrimonial experiments under the sheltering egis of religious sanction.

"Any person whose former marriage has been dissolved for

any cause by a civil court, may, after the expiration of one year from the granting of the divorce, apply to the ecclesiastical marital court of his or her domicile for permission to marry another person. The court shall thereupon inquire into the characters of the parties to the previous and to the proposed marriage, and determine whether the welfare of the parties and the good of society will be served by the proposed marriage."

THIS Gilbertian proposal is being seriously urged in the American Church, and must be seriously faced by the supporters of Christian matrimony. It is further provided in the proposals that should the court accede to the appeal of the new parties in matrimonial adventure, their marriage may not be performed by a clergyman of the Church. But if they elect to be married by the civil authority, not only would they be free from all ecclesiastical censure, but "a minister of this Church may, in his discretion, bless the union."

The distinction between marriage by a priest and the blessing of a civil marriage by the same authority is one with little practical difference to commend it. If the proposed canon were to become law, it would be manifest that the American Church had surrendered the principle of Christian monogamy and was prepared to recognize the formation of successive unions with different parties. It is surely unthinkable that the proposals should receive the convention's assent, and it is gratifying to be assured that the influence of the Presiding Bishop will be cast on the side of their rejection. But a situation in which the new canon could ever even be proposed is sufficiently alarming, and it is not beside the point to reflect on the chain of consequences which would follow from the adoption by the American Church of any such misguided concessions to matrimonial self-indulgence.

To begin with the least extensive evil, such concessions would render the position of American Anglo-Catholics impossible. We fail to see how Catholics could continue to minister or worship in a body which should so decisively reject not merely the tradition of Christian authority but the teaching of Christ. Whatever may be the solution of the problems raised by the controverted passages in St. Matthew's Gospel, hardly any reputable scholar is daring enough to argue that our Lord sanctioned the practice of divorce and re-marriage to His followers; and no Catholic can venture to go behind the expressed will of Christ on one of the very few points of moral discipline on which He gave a detailed application of His principles.

What is worse, the Anglican communion would be forced to take notice. If it contributed even by the passive sunshine of its acquiescence while a regional Church of its communion made hay of the morality of Christendom, it would be fatally compromised, no less than it would have been compromised by the sacrifice of the principle of holy order in South India. Rather than even seem to compromise itself there, the last Lambeth Conference preferred to sacrifice a province in order to save a principle. It is inconceivable, in spite of the laxity of discipline in many dioceses and provinces, that Lambeth would be more ready to sacrifice a cardinal principle of morality than one of order. To suppose otherwise would be to confess the belief that the Anglican communion is not only time-serving in practice but dispossessed of all dogmatic foundation. Yet its strongest critic would hardly venture to maintain that Anglicanism is thus incompetent to save its own face.

Finally, it remains to consider probable effects on the religious orientation of America. The Roman Church is unquestionably making many converts among native-born Americans, and although profession of allegiance to Rome is still a handicap in the highest flights of American political achievement, its influence, politically and socially, is immense and increasing. It possesses many assets of great value, not the least being the great ability and saintly character of Cardinal Hayes. In their attitude towards members of other religious bodies, the leaders of the Roman Church in America are, in striking contrast to the common habit in this country, sympathetic and kindly. If the proposed new marriage canon were adopted, the Roman Church would gain a vast prestige from the tenacity with which it maintains the Christian moral law. Upholders of the morality of Christendom would be compelled to cast their eyes towards the leadership of Rome. And the Roman Church in the United States, with its marked consideration for outsiders and due regard for opportunities afforded by others' folly, could hardly be expected to do otherwise than profit by hauling in the flotsam of an Anglican wreck.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

THE MARRIAGE CANON

To the Editor of *The Living Church*:

WE COMMON PEOPLE are puzzled by this much written-about canon on "marriage and divorce or annulment." Is a canon of greater authority than the Book of Common Prayer? If so, and General Convention passes the canon, will there be another revision of the Prayer Book to make it conform with the canon, or just accepted as fine literature but meaningless?

It seems to us the State has made a horrible mess of divorce and marriage, and it is amazing to find some in the Church want her to follow the ways of the world. Do they believe marriage of the divorced necessary to salvation? Is sin obsolete and an oath only binding when agreeable to one?

We have been under the impression the Form of Solemnization of Matrimony in the Prayer Book is for Christians; if so, why not be true to it? Find out if applicants for matrimony have been baptized and know the Church catechism, how to examine their lives and conversation by the rule of God's commandments.

A hard working woman, married to a drunkard, said once, "When I feel I can't stand it any longer, I say over to myself 'My duty towards God and my duty towards my neighbor,' then I can go on." Would the sentimental writers think she was wrong, because variety in husbands and wives is now the way of the world?

Would that some of the sight-seeing trips for General Convention took in tuberculosis camps and homes for incurables, and bring home to the delegates the meaning of

"We were fashioned out for perfect peace
In this world, howsoever in the next
And what we win and hold is through some strife."

Freehold, N. Y.

FRANCES E. WALLIS.

TIME LIMIT ON PRESENTATION OF NEW CANONS

To the Editor of *The Living Church*:

COMMENTING ON THE STATEMENT of the Bishop of California in the last issue of *THE LIVING CHURCH* to the effect that the joint commission on the revision of canons for the trial and sentence of bishops, priests, and deacons, should have published the proposed canon establishing an ultimate court of appeals one year before the present General Convention, it is only fair to this joint commission to point out the following facts:

(1) After the House of Bishops (see *Journal*, 1928, pages 58-59) and the House of Deputies (*Id.*, page 252) had voted concurrence on the resolution offered by Bishop Parsons,

(2) The House of Bishops and the House of Deputies (page 311) concurred in a resolution referring the whole report "back to the commission with the request that it be printed and distributed at least three months before the meeting of the new General Convention."

The commission, whether rightly or wrongly, conceived that the latter resolution superseded the resolution offered by Bishop Parsons.

ORIGEN S. SEYMOUR.

New York City.

AN INTERESTING RELATIONSHIP

To the Editor of *The Living Church*:

LAST YEAR was observed the nine hundredth anniversary of the death of St. Olaf, patron of Norway, his feast day being July 29th. At the great national commemoration the Anglican communion, more directly the Archbishop of Canterbury, was represented by the Lord Bishop of Guildford, who went to Norway in that capacity from the Lambeth Conference, in session at that time. A Norwegian paper that has come into the writer's hands tells of an interesting incident from the English Bishop's visit: He addressed a meeting of the Norwegian-British Union in Oslo. The vice-president of the union is Harald Grieg, head of a large publishing concern. Now, the name of the Bishop is John Harold Greig. This striking similarity of names is not a mere chance. With it hangs a tale of historic significance. Two brothers took part in the battle of Culloden, in 1746, where the Scots made a last desperate stand for the

Stuart cause. Both escaped, and sentence of death was passed upon them. One fled to the mountains where he remained until amnesty was proclaimed. He was an ancestor of the Bishop of Guildford. The other fled to the city of Bergen, Norway, where he took up his abode and founded the family to which the vice-president of the Norwegian-British Union belongs. Many distinguished men in modern Norway bear names of this same Scottish origin, among them the great composer, Edward Grieg. Needless to say that this meeting of the two kinsmen was a happy event for both.

(Rev.) ALBERT N. GILBERTSON.
North Grafton, Mass.

DUTY TO GOD AND STATE LAW

To the Editor of *The Living Church*:

IT SEEMS RATHER SURPRISING to find a woman upholding the unholy ruling of the five associate judges. No doubt, in the last analysis, no two *duties* can clash—although we often wonder in our individual lives how to draw the line! But the *duty* to God can and has often clashed with the *demands* of the State. If these be paramount, then the blood of thousands of martyrs has been shed in vain.

There are probably many American born, like myself, who would refuse to take any oath which would obligate them to consider the demands of the State before those of conscience. But we vote.

When we went to school we used to hear much about this being a country of religious freedom. It is not any more. One group has imposed its religious standard as to what is right to drink—with the natural consequences. Now another group is trying very hard to impose its standard of when it is right to draw the sword, while a third has been partially successful in imposing its ideas as to how it is right to teach history and science.

Those of us who would intelligently and consistently refuse to take this new "iron-clad oath" which implies "My country right or wrong!" (a most frightful doctrine) would not deny the right of the government to imprison us in case our judgment concerning right differed with its own in a crucial case.

Though painfully aware of my lack of knowledge of the inside of a prison from experience, I should judge it to be preferable to an oath which would place the requirements of (not duty to) the State above the duty to God and conscience. And I cannot think myself alone among native Americans in this rather obvious conclusion.

Sayville, L. I.

MARY McENNERY ERHARD.

THE COMING OF THE MESSIAH

To the Editor of *The Living Church*:

RECENTLY I NOTICED that some of the leading Jews of America are "looking for the coming of the Messiah."

It is interesting news! I note also that James Douglas writing in the *London Daily Express* of recent date asks this question, "If God should make another Christ and send Him to London, or Rome, or New York, or Paris—would we believe Him?" Any more than we believe in the Jesus of Galilee—or more than the people of His day believed Him? Probably we would not!

Imagine Jesus the Christ returning to earth and taking charge of some great mass movement, say in New York! And imagine, if you can, a return of the early disciples and followers! Imagine a Mark or a John in one of our great newspaper offices! Imagine a Bartholomew or a Peter in one of our metropolitan pulpits! Imagine a Thomas or a Matthew at the head of a great school, or a great business enterprise in America! It seems a far cry from the old ways and methods of the Galilean days—but, after all, are fundamental principles different from those of two centuries back? Would Jesus and His Apostles be able today to iron out some of the world's troubles or to show the statesmen, politicians, business magnates, and pulpit orators how to adjust today's muddle, or to lift the lid off the pot of depression? In the absence of these "real conditions," however, might it not be well for our leaders to "put into definite practice now" some of the well known principles of the Nazarene?

Olney, Md.

(Rev.) THOMAS F. OPIE.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

ECONOMIC CAUSES OF THE REFORMATION IN ENGLAND. By Oscar Albert Marti. New York: Macmillan, 1929. \$2.50.

NO BOOK could be more accurately described by its title than is this one. Dr. Marti, as a result of his thorough-going researches into the relevant literature of the three centuries preceding the English Reformation, has provided us with an entirely satisfactory answer to the position of those who regard the Reformation in England as a result of Protestant theology or of Henry VIII's domestic difficulties.

Henry's policy was the culmination of a long process. In all the acts of the Reformation parliament,

"the Petitions of the Commons, the Conditional Restraint of Annates, the Restraint of Appeals, the Act Forbidding Papal Dispensations and the Payment of Peter's Pence, one cannot help being impressed with the fact that the major grievance of the Commons was the financial and economic losses sustained by the English people through the impositions of the papacy."

As early as 1226, the machinations of the Italian bankers in England had begun to arouse Englishmen to fury. The rate of interest which they exacted sometimes was as high as fifty per cent and this might increase on overdue loans. The Bishop of London pronounced an anathema against them in 1235, "but they merely laughed at his efforts and successfully appealed to the papacy." In view of the supposed novelty of Henry's confiscation of Church land for secular use, it is interesting to read the form of agreement entered into by a Church corporation with these bankers:

"We bind ourselves and our church, and our successors, and all our goods, and those of our church . . . ecclesiastical and temporal, in possession . . . to the said merchants and their heirs, until the full payment of the aforesaid; which goods we hereby recognize we possess from them by a precarious tenure."

The protestations of Grosseteste and the insolence of the pope at the Council of Lyons in 1245 followed. In 1414 there was completed the confiscation of the alien priories in England, a foretaste of what was to follow under Henry VIII over a century later. With regard to the remaining monasteries, "their wealth was bound to increase in the long run since it was the policy of the religious houses ever to acquire and never to alienate property." The result was that the Church became "a great business as well as a religious corporation, and its interest touched the whole economic life of the people." Once launched upon an economic career, the Church had to accept the economic consequences; and in conflict with the rising commercial class she lost. It was the members of the latter who, through Henry VIII, acquired her property.

The only question which Dr. Marti seems to leave unsolved is why the English did not desert Rome in the thirteenth century. It was in the middle of that century that the great Bishop of Lincoln visited Rome, and exclaimed of the papal court, "To satisfy its avarice the whole world doth not suffice, and for its pleasures all the harlots of the world are not sufficient." In the same century the papal legates often had to be protected by arms against the fury of the English mob while they beat a hasty retreat to Dover.

The author is to be congratulated on his admirable use of authorities and his impressive bibliography. Though he quotes his sources extensively, he succeeds in never being dull.

C. R. F.

CHURCH SERVICES AND SERVICE BOOKS BEFORE THE REFORMATION. By H. B. Swete, D.D., Litt.D. (Edited by Bishop Maclean) S. P. C. K., 1930. \$2.00.

THIS is a new edition of the late Dr. Swete's book which was, at the time of its publication in 1896, "based upon a course of lectures delivered to candidates for ordination." Perhaps no other book gives so compactly and so satisfactorily the history of pre-Reformation English Service Books, some knowledge of which is vital to any serious study of

the Book of Common Prayer. The only defect of Dr. Swete's book is a certain incompleteness of detail due to the advance of liturgical knowledge since his day. These lacunae are to some extent filled in by the complete and competent editing of Bishop Maclean.

H. N. R.

AS WE WERE. A Victorian Peep Show. By E. F. Benson. New York: Longmans, Green and Company, 1931. \$4.00.

AS THE SON of an Archbishop of Canterbury and the member of a family prominent in Church, school, public life, and literature, Mr. Benson approaches the Victorian procession with unusual advantages. And it must be said he has made the best of them, and has given us a charming and valuable book. The volume is rather informal in character; the prevailing attitude is friendly but not obsequious, sympathetic though critical. There is no baiting of the eminent Victorians; the author is too much a product of the age to feel it his duty to destroy the idols of his youth. It is evident, however, that his viewpoint has been modified considerably in later years.

Only a few extracts and notes may be given here. We should like to pause longer before the beautiful picture of the home life of the author's father, before the Primacy brought on its innumerable responsibilities. We should enjoy lingering with the author at his beloved Cambridge, where he found such unique types as Oscar Browning and Charles Waldstein. The book is stocked with reminiscences of distinguished men and women, and will be enjoyed by all who have any curiosity regarding the period.

The estimate of Queen Victoria does not vary essentially from Strachey's. We see a woman of supreme determination, conscientious, and serious, intolerant towards low standards of morality and integrity, but not abreast of the shifting problems. Jealous of her prerogatives, she suppressed the aspirations of her son, a natural statesman. To the end of her days she knew nothing of the working classes or the squalor of their lives.

"She was a firm believer in classes, but she knew of only three: first came the monarchy, then came the upper and landed class which directly buttressed the throne, thirdly there was the great middle class which she saw was becoming the governing power. Below it there came, no doubt, a very large quantity of dim human beings, but of these she neither saw nor heard anything to any purpose . . . of slums and over-crowding and bestial existence she knew nothing whatever, and, being without imagination, she never formed any picture of the condition of the millions of mournful workers who never saw the sun. . . ."

She never suspected that their votes would some day put a Labor party in power at Westminster. With her limitations, nevertheless, "the Queen had an unflinching fund of first-rate common sense."

Of Gladstone, Mr. Benson says:

"Always there was this huge concentration of force; purpose at white-heat roared like a furnace in every action of his life. When once he had convinced himself of any subject, it ceased to be his opinion, and became a cosmic truth, which it was the duty of every right-minded person to uphold. . . . He always paid (the Queen) the most profound respect, but his deference to her person did not include the slightest deference to her statecraft, and nothing she said influenced him in the least when his mind was made up, for he knew he was right, whereas she, on those many occasions when their views differed, was equally certain that he was wrong."

Some interesting sidelights are given on Tennyson, Swinburne, Whistler, Ruskin, and Oscar Wilde. The author has watched the development of certain movements which tended to efface the characteristic Victorianism of his childhood days; before the dawn of the '90s, he tells us the old idols had been quite toppled over. But lest we treat the past decades with pharisaical contempt, let us reflect on the outstanding quality of much of its voluminous output.

EDGAR LEGARE PENNINGTON.

The Living Church

Established 1878

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

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

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

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

Social Service, **CLINTON ROGERS WOODRUFF**.
Advertising and Circulation Manager, **D. A. IVINS**.

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, BRAZIL, CUBA, HAITI, AND MEXICO: clergy, \$3.50; laity, \$4.00 per year. NEWFOUNDLAND: clergy, \$4.00; laity, \$4.50 per year. CANADA: clergy, \$5.10; laity, \$5.60 (including duty) per year. OTHER FOREIGN COUNTRIES: clergy, \$4.50; laity, \$5.00 per year.

OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

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

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

Church Kalendar



SEPTEMBER

20. Sixteenth Sunday after Trinity.
21. Monday. St. Matthew.
27. Seventeenth Sunday after Trinity.
29. Tuesday. St. Michael and All Angels'.
30. Wednesday.

OCTOBER

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

KALENDAR OF COMING EVENTS

SEPTEMBER

21. G. F. S. and C. P. C. Conventions, Denver, Colo.
23. Church Army Dinner at Brown Palace Hotel, Denver, Colo.
25. Conference of Church Hospitals at Denver.
29. Annual Conference of Choate School, Wallingford, Conn.

OCTOBER

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

CATHOLIC CONGRESS CYCLE OF PRAYER

SEPTEMBER

28. All Hallows', Davidsonville, Md.
29. Trinity, Santa Barbara, Calif.
30. St. Elisabeth's, Philadelphia, Pa.

OCTOBER

1. Our Saviour, Sound Beach, Conn.
2. Brotherhood of St. Francis, Mt. Sinai, N. Y.
3. St. Peter's, Westfield, N. Y.

APPOINTMENTS ACCEPTED

ALLEN, Rev. **JAMES ETHAN**, priest-in-charge of St. Mark's Mission, Shelby, Ohio; to be rector of St. Mary's Church, Mitchell, S. D. Address, 212 W. Third Ave., Mitchell. October 1st.

BAKER, Rev. **CHARLES W.**, formerly vicar of Imperial Valley Missions at El Centro and Brawley, Calif. (L.A.); to be vicar of Redeemer Mission, Los Angeles. Address, Fifth and Indiana Sts., Los Angeles.

BLOY, Rev. **FRANCIS J. F.**, rector of Grace Church, Kirkwood, Mo.; to be rector of Church of St. James-by-the-Sea, La Jolla, Calif. (L.A.) November 1st.

BRAYSHAW, Rev. **I. DE L.**, formerly assistant at St. James' Church, Wilmington, N. C. (E.C.); has become rector of Christ Church, New Bern, N. C. (E.C.)

BURLESON, Rev. **JOHN K.**, D.D., formerly vicar of St. John's Mission, Porterville, Calif. (San J.); to be vicar of Trinity Mission, Escondido, Calif. (L.A.)

FERRIS, Rev. **JOHN O.**, formerly of Newark, N. J.; has become assistant at Grace Chapel, New York City. Address, 419 E. 13th St., New York City.

KEEDWELL, Rev. **ALEXANDER N.**, formerly rector of St. Luke's Church, Brockport, N. Y. (W.N.Y.); to be assistant at Church of Good Shepherd, Rosemont, Pa. Address, 1108 County Line Road, Bryn Mawr, Pa. October 1st.

MCKINLEY, Rev. **EDWARD NASON**, non-parochial priest of diocese of Connecticut; to be chaplain to Sisters of St. Anne, Kingston, N. Y. Address, 287 Broadway, Kingston.

MEANS, Rev. **DONALD C.**, formerly priest-in-charge of St. Philip's Mission, Armour, S. D.; has become rector of St. John's Church, Portage, Wis. (Mil.) Address, 207 W. Pleasant St., Portage.

MORTON, Rev. **EDWIN A.**, deacon; to be vicar of the Good Shepherd, Sapulpa, Okla.

NURSE, Rev. **OSCAR J.**, formerly vicar of Trinity Mission, Escondido, Calif. (L.A.); to be rector of St. Peter's Church, San Pedro, Calif. (L.A.)

QUARTERMAN, Rev. **GEORGE H.**, deacon; to be in charge of St. Philip's Church, Ardmore, Okla. Address, 516 McLish Ave., Ardmore.

SHIRLEY, Rev. **J. ALVIN**, formerly rector of St. Luke's Church, Monrovia, Calif. (L.A.); to be rector of Trinity Church, Orange, Calif. (L.A.) Address, 215 N. Grand St., Orange.

TENNYSON, Rev. **M. G.**, formerly rector of St. Peter's Church, La Grande, Ore. (E.O.); has become priest-in-charge of St. Andrew's Mission, Burns, Ore. (E.O.)

WARD, Rev. **JAMES G.**, formerly rector of St. Philip's Church, Ardmore, Okla.; to be rector of Holy Trinity Church, Iron Mountain, Mich. (Mar.)

WILKINSON, Rev. **HOWARD S.**, formerly rector of Emmanuel Church, West Roxbury, Boston; to be assistant at Cathedral of Incarnation, Garden City, L. I., N. Y. (L.I.) Address, 63 Magnolia Ave., Garden City, L. I., N. Y.

RESIGNATIONS

MAXON, Rt. Rev. **JAMES M.**, D.D., as rector of Christ Church, Chattanooga, Tenn.

SANFORD, Rev. **EDGAR LEWIS**, D.D., as rector of Christ Church, Bordentown, N. J. New address, 725 W. State St., Trenton, N. J. October 1st.

SUMMER ACTIVITIES

OLDHAM, Rev. **JOHN L.**, rector of St. Mary's Church, Jacksonville, Fla.; to be in charge of the Church of the Advent, Spartanburg, S. C., until September 30th.

ROTER, Rev. **SANFORD L.**, rector of Grace Church, The Plains, Va.; to be in charge of services at Church of the Good Shepherd, Raleigh, N. C., until September 27th.

ORDINATIONS

DEACONS

ARKANSAS—**JOHN FRANCIS ROBERTSON** was ordained to the diaconate by the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, for the Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, in All Saints' Cathedral, Milwaukee, on Tuesday, September 8th, being the Feast of the Nativity of the Blessed Virgin. The candidate was presented by the Rev. M. M. Day of Milwaukee, and

the Rev. E. H. Creviston of Canton, Ill., read the litany.

Mr. Robertson is on the staff of St. Matthew's Church, Kenosha, Wis., with address at 5904 Seventh Ave.

COLORADO—**LEWIS C. BEISSIG** was ordained deacon September 8th by the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, at St. Luke's Church, Westcliffe, where he has been serving as lay reader. The sermon was preached by the Rev. Thomas Haldeman, rector of St. Mark's, Denver, and the Rev. L. A. Crittenton of Christ Church, Canon City, and the Rev. H. C. Benjamin of Ascension Church, Pueblo, assisted in the service. Mr. Beissig will spend the ensuing year as a special student at the General Theological Seminary, after which he expects to return to the diocese.

DEGREE CONFERRED

LEXINGTON—On September 3d at Trinity College, Toronto, Can., a D.D. was conferred upon the Very Rev. **CHRISTOPHER P. SPARLING**, dean of the Cathedral.

MARRIED

WILLIAMS-PERRY—On September 2d, in All Saints' Chapel of Trinity parish, New Haven, Conn., Miss **RACHEL PERRY** became the wife of the Rev. **F. RANDALL WILLIAMS**. The ceremony was performed by the father of the bridegroom, the Rev. F. C. Williams, assisted by the Rev. Dr. Oscar E. Maurer of the Central Congregational Church. The bridegroom is assistant at St. James' Church, New York City, and the couple will be at home after October 15th at 85 Madison Ave.

DIED

ATKINSON—Entered into rest eternal, August 31, 1931, **MARGARET**, widow of G. W. P. ATKINSON and daughter of the late C. G. Pearce of Cincinnati, Ohio. Mass of Requiem was celebrated at St. Mark's Church, Evanston, Ill. Interment in Spring Grove Cemetery, Cincinnati.

"Jesu Mercy."

MEMORIALS

Anna Mary Olmsted Denslow

ANNA MARY OLMSTED DENSLow entered into eternal life September 21, 1924.
"May light perpetual shine upon her."

Leonard Frank Syphard

In loving memory of **LEONARD FRANK SYPHARD**, who entered into life eternal at West Collingswood, N. J., September 19, 1930.
"May light perpetual shine upon him."

RESOLUTIONS

Rev. William Bours Clarke, D.D.

Resolution on the death of the Rev. **WILLIAM BOURS CLARKE, D.D.**, Seneca Falls, N. Y., September 2, 1931.

In the death of the Rev. William Bours Clarke, D.D., the diocese of Central New York has lost its oldest active priest, and Trinity Church, Seneca Falls, an honored and beloved pastor, who for thirty-eight years gave distinguished service both to the parish and the community.

The clergy of the diocese desire to bear testimony to the high regard and sincere affection in which they held Doctor Clarke and to assure his family of their heartfelt sympathy.

EDWARD H. COLEY, D.D.,
ALMON A. JAYNES, D.D.,
HENRY E. HUBBARD,
JOHN B. ARTHUR,
HERBERT G. CODDINGTON, D.D.
For the Clergy of the Diocese.

Judge Vernon Mansfield Davis

At a special meeting of the vestry of St. Luke's Church, East Hampton, Long Island, held July 11, 1931, the following resolutions were adopted:

Judge **VERNON MANSFIELD DAVIS**, junior warden of St. Luke's Church, East Hampton, N. Y., died at his home in New York, on April 17, 1931.

The rector, church wardens, and vestrymen of St. Luke's Church desire to express their appreciation of his thorough goodness and conscientiousness. Always a stalwart Churchman, he lived his faith with loyalty and devotion. He was the personification of reverence and courtesy, yet with no self assertion. His character has left its mark, and our duty is to follow faithfully the notable example he has set us.

MAKE YOUR WANTS KNOWN
THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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

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

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

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

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

POSITION OFFERED

MISCELLANEOUS

PRIEST (PHILOLOGIST, ARCHAEOLOGIST, dogmatist), seeks a co-worker or Maecenas for research work and writing of books. Address, W-642, **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

ARCHDEACON OF LARGE DISTRICT would correspond with bishop or vestry seeking able rector with progressive program. University, seminary, professor, newspaper editor. Considered capable preacher, pastor, organizer; nationally known in religious education and general Church work. Can be interviewed at General Convention. Address, L-296, care of **LIVING CHURCH**, Milwaukee, Wis.

CATHOLIC PRIEST, 43, AVAILABLE FOR duties immediately. Supply, locum tenency. Will go anywhere. X. T-639, care of **LIVING CHURCH**, Milwaukee, Wis.

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

MISCELLANEOUS

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

CHURCHWOMAN, EXPERIENCED, UNENCUMBERED widow, middle-aged, educated, wishes a position of trust, where diligence and faithful services are required. Have been successful, desire change. References. M-630, care of **LIVING CHURCH**, Milwaukee, Wis.

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

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

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

UNLEAVENED BREAD

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

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

CHURCH LINEN

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

VESTMENTS

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

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

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

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

LENDING LIBRARY

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

MISCELLANEOUS

SHAKESPEARE REVIVAL! PLAY THE game "A Study of Shakespeare." Increase your knowledge! Educational, instructive, entertaining. Price 65 cts. **THE SHAKESPEARE CLUB**, Camden, Maine.

APPEAL

ST. JAMES' CHURCH, WASHINGTON, D. C. The rector, wardens, and vestry of St. James' parish, Washington, D. C., appeal to the generosity of friends throughout the country for financial help in connection with the rebuilding of the Church property, which was seriously damaged by fire on August 30th, as has been described in **THE LIVING CHURCH** of September 12th. Contributions, large or small, will be most gratefully accepted and will be promptly acknowledged if sent to **REV. GEORGE W. ATKINSON, D.D.**, rector, 224 Eighth St., Northeast, Washington, D. C.

CHURCH LITERATURE FOUNDATION, INC.

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

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

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

New York City

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

HEALTH RESORT

ST. ANDREW'S REST, WOODCLIFF LAKE, Bergen Co., New Jersey. **SISTERS OF ST. JOHN BAPTIST**. For women recovering from an acute illness or for rest. Private rooms, \$10-\$15. Age limit 60.

REST HOUSES

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

HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY Shore, Long Island, N. Y. There are now openings for guests wishing to spend the winter. Mild climate. House well heated. References required.

RETREATS

A CONFERENCE FOR LAYMEN AT THE House for Retreats and Conferences, Bernardsville, N. J., and under the leadership of Dr. William C. Sturgis will be held from the evening of Friday, September 25th, to the afternoon of Sunday, September 27th. These great opportunities for the deepening of the spiritual life are offered to Church people living in the vicinity of the great Metropolis (New York). The expense in each case will be very slight, only enough to cover costs. For particulars kindly write to the **REV. T. A. CONOVER**, Secretary, Bernardsville, N. J.

A RETREAT FOR CLERGY WILL BE HELD at the House for Retreats and Conferences, Bernardsville, N. J. (1 hour from New York) —from the evening of Monday, September 21st, to the morning of Thursday, September 24th. The conductor will be the **REV. FR. HUNTINGTON, O.H.C.** The custom of silence will be observed. For particulars kindly write to the **REV. T. A. CONOVER**, Secretary, Bernardsville, N. J.



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

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

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

Church Services

California

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

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

District of Columbia

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

Illinois

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

Massachusetts

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

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

New Jersey

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

New York

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

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, and 11 A.M.

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

CHURCH SERVICES—Continued

New York

Church of St. Mary the Virgin, New York
46th Street between 6th and 7th Avenues
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Low Masses, 7:30 and 9:00.
High Mass and Sermon, 10:45.
Week-day Masses, 7:00 and 8:00.

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

The Transfiguration, 1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily 7:30.)
11:00 A.M. Missa Cantata and Sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at
10:00 A.M.

Pennsylvania

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

Wisconsin

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

RADIO BROADCASTS

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

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

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

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

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

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

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

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

WKBW, BUFFALO, N. Y., 1470 KILO-
cycles (204). Church of the Good Shep-
herd. Morning service every Sunday at 9:30,
E. S. Time.

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

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

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

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

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

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

BOOKS RECEIVED

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

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

Indian Summer. By J. C. Snaith. \$2.00.

Cokesbury Press, 810 Broadway, Nashville, Tenn.

Studies in Religious Education. The View-
points of Twenty-nine Writers, Each a
Specialist in His Respective Field. Edited
by Philip Henry Lotz, Professor of Reli-
gious Education, Woman's College of Ala-
bama. A Source and Textbook for Colleges,
Universities, Seminaries, and Discussion
Groups and for Leaders and Workers in
the Field of Religious Education. \$3.50.

The Faith Press, Ltd., 22 Buckingham St., Charing
Cross, W. C. 2, London, England.

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

A Brief Sketch of Greek Church History.
By the Rev. Constantine Callinicos, B.D.
With an Introduction by the Most Rev.
Archbishop of Thyateira, Germanos, D.D.
\$1.20.

Marshall Jones Co., 212 Summer St., Boston, Mass.
Body, Mind and Spirit. By Elwood Worcester
and Samuel McComb. \$2.50.

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

Shadow of the Crown. A Story of Malta.
By Ivy Bolton. Illustrated by Henry C.
Pitz. \$2.00.

Survivals of Roman Religion. By Gordon J.
Laing, Professor of Latin, The University
of Chicago. \$1.75.

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

The Natural and the Supernatural. By John
Oman, Principal, Westminster College,
Cambridge. \$3.00.

The Macmillan Co., 60 Fifth Ave., New York City.

Mexico: A Study of Two Americas. By Stuart
Chase. \$3.00.

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

A Score of Sermons. Simple, Short, Serial,
and Single. By the Rev. Henry Martyn
Saville, Providence, R. I. \$2.00.

God's Plan. By the Rt. Rev. Michael Furse,
D.D., Bishop of St. Albans. \$1.75.

New Faith in an Old World. By Lewis Sasse
II, Rector of St. John's Free Church,
Philadelphia. \$1.00.

Our Father. By the Rt. Rev. Albert A. David,
D.D., Bishop of Liverpool. \$1.25.

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

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

Personality and Holy Communion. A Fresh
Approach to the Eucharist. By the Rev.
D. S. Guy, B.D., Canon Emeritus of
Ripon. With an Introduction by the Most
Rev. William Temple, D.D., D.Litt., Arch-
bishop of York. \$2.00.

PAPER-COVERED BOOKS

Church Pension Fund, 20 Exchange Place, New
York City.

*The Church Pension Fund Thirteenth An-
nual Report, 1930.*

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

Our City—Chicago. By Edna F. Campbell,
Fanny R. Smith, and Clarence F. Jones.
\$1.25.

League of National Life, 168 Victoria St., Lon-
don, S. W. 1, England.

The Question of Contraceptives. By H. L.
Goudge, D.D., Regius Professor of Divinity
in the University of Oxford. A Lecture
Delivered to Some Clergy of the Diocese
of Manchester, with a Criticism of Some
Points in the December 1930 number of
Theology, December 16, 1930. 40 cts.

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

500 Questions and Answers in Religion. By the Rev. John S. Littell, D.D., Rector of St. Peter's Church, Lewes, Delaware. Paper, 40 cts.; Cloth, 75 cts.

Lambeth Through American Eyes. Some Views on the Conference of 1930. By the Rt. Rev. G. Ashton Oldham, D.D., S.T.D., Bishop of Albany. The Lambeth Series. 50 cts.

Municipal Administration Service, 261 Broadway, New York City.

Municipal Auditoriums. By Edna Trull. Publication No. 21. 35 cts.

The Administration of Municipally Owned Utilities. By Delos F. Wilcox, Ph.D. Publication No. 22. 50 cts.

The Society for the Propagation of the Gospel in Foreign Parts, 15 Tufton St., Westminster, London, S. W. 1, England.

The World of Melody. A Musical Diary for Radio Notes or Engagements. Compiled by Grace E. Pulling. Illustrated by Frank J. Stanley. 60 cts.

University of Minnesota, Minneapolis, Minn.
Conference on Governmental Relationships, 1930.

PAGEANT

The Church Missions Publishing Co., 31-45 Church St., Hartford, Conn.

By Water and the Word. A Pageant of Missions. By Ethel Bain. The Church in Story and Pageant. Publication No. 31. 50 cts.

PAMPHLET

From the Compiler, 239 Fayetteville St., Raleigh, N. C.

Fifty Years of Statistics, 1876-1925 (also 1926-1930) of Protestant Episcopal Church in the United States of America.

MEDICAL AID SOUGHT FOR ASSYRIANS

NEW YORK—From Mosul, Iraq, where he is the educational chaplain for the Church, the Rev. John B. Panfil writes:

"The Assyrians besiege my house clamoring for medicines and for doctors' visits to their villages, but having no funds for that purpose I am forced to send them away."

Commenting on this, the Rev. Dr. W. C. Emhardt says that this medical work represented the only work done by the Near East Relief in behalf of the Nestorian Assyrians after their arrival in Mosul. After spending a little more than \$10,000 on this part of the work, they were compelled to withdraw, and the Assyrian Relief Committee, of which the Rt. Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church, is chairman, and Samuel Thorne, 44 Wall Street, is treasurer, has endeavored to continue the work. The funds of the committee, however, have been exhausted for months, and the medical work discontinued.

While the programs of the organizations continuing the work of the Near East Relief reach out into additional countries, the Assyrians alone of the people of the Near East are omitted. It is necessary, therefore, to depend for the revival and continuance of the work in behalf of these, the most unfortunate of all Near Eastern people, upon the efforts of the Assyrian Relief Committee.

The Rev. John B. Panfil serves as the sole agent for the Archbishop of Canterbury's Assyrian Committee. He is compelled not merely to abandon the industrial work, and to close the schools in Mosul and in about twelve surrounding villages, but also to discontinue the much needed medical work. Last year a British commission described this work as heroic.

It is hoped that a generous contribution from those within the Church who desire to continue their interest in the Near East will enable us to fulfill what we believe to be an international obligation.

Theological Differences and Agreements Of Anglicans and Easterns to Be Listed

Representatives of Churches Already Appointed—The New National Government

The Living Church News Bureau
London, August 28, 1931

THE ARCHBISHOP OF CANTERBURY HAS picked representatives of the Anglican communion on the Doctrinal Commission authorized by the Lambeth Conference to prepare a joint statement on the theological points about which there is difference and agreement between the Anglican and the Orthodox Churches. As officially announced this week, the Anglican representatives are:

The Bishop of Gloucester (chairman); the Archbishop of Dublin; the Bishop of Northern Indiana; the Bishop of Gibraltar; Canon H. L. Gouge, D.D., regius professor in divinity, Oxford; Canon L. W. Grensted, professor of the philosophy of religion, Oxford; and Canon J. A. Douglas; with the Rev. Philip Usher as secretary.

The Ecumenical Patriarch has appointed the following representatives of the Orthodox Churches:

For the Church of Constantinople, the Metropolitan of Thyatira, Mgr. Germanos (chairman); for the Church of Alexandria, the Metropolitan of Hermoupolis, Mgr. Nicolaos; for the Church of Antioch, the Metropolitan of Tyros and Sidon, Mgr. Theodosios; for the Church of Jerusalem, the Archbishop of Jordan, Mgr. Timotheos; for the Church of Cyprus, the Metropolitan of Paphos, Mgr. Leontios; for the Church of Greece, the Metropolitan of Trikkis and Stagon, Mgr. Polycarpus; for the Church of Serbia, the Bishop of Novi Sad, Mgr. Iréne; for the Church of Rumania, the Metropolitan of Boukovina, Mgr. Nectarios; for the Church of Poland, Prof. Nicolaos S. Arseniev.

The joint commission will meet in London at Lambeth Palace on October 15th.

FAITH AND ORDER CONTINUATION COMMITTEE MEETS

The continuation committee of the Conference on Faith and Order, held at Lausanne in 1927, met last week at High Leigh, near Hoddesdon, in Hertfordshire. The session opened on Tuesday afternoon, and closed on Friday. The various Churches of Europe and America were well represented, among those present being the Archbishop of York (in the chair), the Bishop of Gloucester, and Bishop Palmer; Lord Sands and Principal Martin; Dr. Garviè, Dr. Lofthouse, and Dr. Wiseman; Archbishop Germanos, the Bishop of Novi Sad, Professor Alivisatos, and Dr. Arseniev; M. Monod, Dr. Merle d'Aubigne, Dr. Brilioth, Dr. Siegmund-Schultze, and Dr. Wobbermin; Dr. Parkes Cadman, and Dr. William Adams Brown.

REPORT OF THE YORK CHURCH COMMISSION

The report of the York Church Commission shows that the northern city is faced by a situation resembling, in a lesser degree, that of the city of London. The central part of the city of York has more churches and more clergy than it needs, while the districts surrounding the city have fewer churches and fewer clergy than they need. The commissioners recommend the amalgamation of several parishes, the effect of which would be a considerable saving of man power and the full-time employment of the clergy who would still be ministering in the city parishes. There would also be a saving of money, and the commissioners suggest that this should be

devoted to raising the stipends of incumbents in the area to £450 a year, with a house, and to providing endowments for curates in poor parishes. The commissioners are not indifferent to historical and architectural claims, but there are times when even these must yield to such exigent spiritual needs as those by which the Church is faced when whole populations are migrating from the center to the outskirts of our great cities.

RADIO PROGRAM AT SALISBURY CATHEDRAL

A special service was held in Salisbury Cathedral on Tuesday at which the musical portions were reproduced from records by radio-gramophone. It was the first of a series of services for country folk attending the weekly market, who find the usual hour of Evensong (5:15 P.M.) too late. The *Magnificat* and *Nunc Dimittis* were played on the records, which transmitted the singing of the Westminster Abbey choir. Anthems by Handel and Sullivan, sung by the Salisbury Cathedral choir, were also reproduced, and the service ended with a similar reproduction of Bach's *Fugue in D Major*, played by Dr. Alcock, organist at the Cathedral. It was a rare opportunity for the market folk to enjoy hearing the best ecclesiastical music, and a suggestion has been made that, for future services of the kind, a short mechanized sermon might form a fitting supplement.

THE NEW NATIONAL GOVERNMENT

The political developments of the past week have been dramatic, culminating in the formation of a national government, to carry out the program of retrenchment demanded by the present financial situation. Mr. MacDonald's consent to form a national administration is a fine example of unselfish patriotism, for he realizes that when the life of the new ministry comes to an end, his own political career may end with it. Equally patriotic is the action of the Conservative and Liberal leaders in their willingness to serve under Mr. MacDonald, particularly when it is remembered that, with the revolt of so many of the Labor party, the ministry's existence will depend almost entirely on the Conservatives and Liberals in the House of Commons. Meanwhile it is the duty of all Churchmen, unhampered by any political allegiance, to recognize facts, and to support the national government in their endeavors to secure a return of prosperity to the country, by ungrudging self-sacrifice and general economy.

PRESERVATION OF WALES CATHEDRAL

The Pilgrim Trust has generously voted a grant of £3,000 towards the repair of St. David's Cathedral, Wales. The Dean of St. David's, the Very Rev. D. W. Morgan, states that the money will be spent on the preservation of the ruins of the St. Mary's College Chapel as the first stage in its restoration. In response to a public appeal by the late dean, the Very Rev. W. Williams, who died last November, £3,000 was raised some time ago towards the restoration of the octagonal bell tower, which cost £3,840, and the Cathedral authorities are now contemplating a memorial to the late Dean Williams; but no decision has yet been arrived at as to what form it shall take.

GEORGE PARSONS.

Complete Revision of Present Policy to Be Discussed by Synod of the Canadian Church

Change of Name Up for Recommendation—Bishop of London in Vancouver

The Living Church News Bureau
Toronto, September 9, 1931

THE MEETING OF THE GENERAL SYNOD of the Church of England in Canada which opens on Tuesday, September 15th, in the Maurice Cody Memorial Hall of St. Paul's Church, Toronto, promises to be one of the most important in its history.

The central feature will be, of course, the report and the many and comprehensive recommendations of the Anglican National Commission, based on the three years' survey conducted by the three field commissioners, the Bishop of Niagara, Canon Gould, and Chancellor Gisborne. These include recommendations for enlarging the office of the Primate, for the election of the Primate by the General Synod instead of by the House of Bishops, and for the establishment at an early date of a fixed primatial see; the strengthening of the powers and jurisdiction of the General Synod, making its decisions unaffected by the rights, powers, or jurisdiction of any provincial synod; the consideration and confirmation of the election of a bishop by the House of Bishops; the abolition of the life tenure of the incumbent of a parish or mission; the coördination of the resources of the theological colleges; that the concurrence of the General Synod be required for the erection of a new diocese; that the Committee on Reunion renew active efforts; the provision of special literature to deal constructively with the implications of modern knowledge in relation to religious truth; the development of a national laymen's organization with an organizing secretary; the admission of women to all councils of the Church to which laymen are admitted; the preparation of special forms of services for use in mission areas; the adoption of the name "the Anglican Church in Canada"; fuller provision for publicity; the rearrangement of several diocesan and provincial boundaries; the establishment of and compulsory use of transfer cards for members of the Church moving from place to place.

The Committee on Beneficiary Funds, of which the Bishop of Montreal is chairman, will present a report and a proposed canon on the Pension Fund, which it will recommend shall be much on the lines of that of the American Church. The committee feels, however, that an appeal to meet accrued liabilities cannot be launched at the present time with any reasonable hope of adequate success because of present economic conditions.

The scheme of reorganization of the general work of the Church by the creation of an enlarged Executive Council with executives for Missions, Religious Education, and Christian Social Service, was to come into operation with the meeting of General Synod, but Chancellor Gisborne will move that it do not come into force till the next regular session of General Synod and that it be referred to a joint committee for further consideration and report.

SYNOD OF YUKON

At the first business session of the recent synod of the diocese of Yukon, the

Rt. Rev. Isaac O. Stringer, D.D., presented his last charge as Bishop of Yukon. In reviewing the twenty-five years of his episcopate the Bishop mentioned that three white churches had been closed because of the decline of population, and seven native centers had been opened; eleven churches and eleven mission houses had been built; a new and adequate building had been erected to house the Indian residential school at Carcross; an Eskimo residential school had been established at Shingle Point and St. Paul's Hostel at Dawson.

At another session there arose a vigorous discussion of the problem of educating the Indian children and subsequently the following resolution was adopted:

"That this synod respectfully request the department of Indian Affairs to establish some kind of boarding school under the cottage system in a village, in Yukon or elsewhere, as an experiment in an effort to improve the work of educating the Indian children."

In his charge the Bishop discussed the problem of the health of the natives and the committee appointed to consider the charge brought in a resolution, which was adopted by the synod, asking for a health survey of the entire territory.

At the evening session of the meeting of synod Bishop Stringer was presented with an engrossed and illuminated address, together with a purse of gold, on behalf of the synod, by the Rev. H. B. Metcalf, secretary.

THE BISHOP OF LONDON IN VANCOUVER

The Bishop of London attended an evening garden party in aid of the St. James' new church building fund in Vancouver. He was introduced by His Grace Archbishop de Pencier, and was accompanied by the Bishop of Down, Ireland. At the house he was received by the parochial clergy: the Rev. E. Cooper, the Rev. Bruce Reddish, and the Rev. H. R. Whitehead, and was welcomed by Mrs. Sillitoe (the veteran Woman's Auxiliary life member of the New Westminster diocese, and president of St. James' Woman's Auxiliary).

Addressing the people, the Bishop of London said:

"Follow Mrs. Sillitoe! She and her husband (the late Bishop Sillitoe) made the trail long ago. Follow Mrs. Sillitoe and you will make the Church in Canada the best Church in the best country in the whole world!"

MISCELLANEOUS NEWS

The will of the late Arthur H. Scott, a prominent architect of Windsor, in the diocese of Huron, disposes of an estate valued at more than \$100,000. After making bequests to many charitable institutions and to individuals he stipulated that "all the rest and residue of my estate, both real and personal, I give, devise, and bequeath unto All Saints' Anglican Church, Windsor."

In addition to this bequest, the following societies of the church are to receive these amounts: Church school, \$500; Women's Aid, \$500; Woman's Auxiliary to Missions, \$500; Choir, \$500; Chancel Guild, \$500; Scouts and Guides, \$500.

To St. John's Church, Sandwich, he left \$1,000 with a proviso for perpetual care of the Scott burial plot in Sandwich.

The Canadian mission hospital at Kweitch, Honan, is now filled with refugees from the flood on the Upper Hwai Ho River. Bishop White of Honan is at present in Toronto. St. Paul's Hospital was given to the Church by St. Paul's Church, Toronto. It is used as a training center for Chinese nurses and medical students.

The installation of the new organ in St. Bartholomew's Church, Toronto, has been announced by the committee of the Canon Frederick George Plummer Memorial Organ Fund. Canon Plummer was organist at St. Bartholomew's for three years, prior to his death in 1929.

The Most Rev. Dr. S. P. Matheson, former Archbishop of Rupert's Land, was the speaker at the unveiling of a bronze plaque in honor of the pioneer women of Manitoba.

On September 25th a Quiet Day at the Montreal diocesan conference will be held in the college chapel conducted by the Very Rev. J. P. D. Llwyd, D.D., dean of Nova Scotia.

COLORED CONVOCATION OF ARKANSAS MEETS

PINE BLUFF, ARK.—Nehemiah 4:6 was chosen as the text of the Rev. Robert J. Johnson, D.D., for his sermon in the morning at the twelfth convocation of colored people of Arkansas which met in St. Andrew's Church, Pine Bluff, recently. Those assisting at the service were the Rev. Messrs. J. H. King and Shirley G. Sanchez, and R. J. Collins and J. B. Hill, lay-readers.

In the afternoon the various branches of the Young People's Service League rendered a program which was so impressive that the Rt. Rev. Thomas Demby, D.D., Suffragan Bishop of the diocese for the colored race, organized a convocation branch of the league with Miss Cora Mae Malone as president and J. Otto Alston as secretary. The Rev. G. G. Walker officiated at solemn Evensong, W. H. Dawley and R. J. Collins assisting.

The convocation and the Woman's Auxiliary held a joint business meeting at which all parishes were represented. The following is part of a petition sent the Most Rev. James DeWolf Perry, D.D., Presiding Bishop and National Council:

"The colored work here is strictly missionary. The development of self-supporting congregations depends upon the growth of the Church among colored people. This growth depends upon the number of well trained and adequately paid priests with sufficient equipment and definite moral support.

"Our colored Church people are loyal and generous. In one congregation thirty-one people for a period of twelve months contributed an average of eighteen dollars a week. . . .

"At present there are only four priests at work in Arkansas. They are underpaid, receiving less than \$900 annually from the Department of Missions. We need at least three more priests for this diocese. Each one should receive a minimum salary of \$1,200 a year.

"We need at least \$1,000 annually for the operation of Christ Church school, Forrest City.

"We need money for the erection of three chapels in the diocese, one in Forman, one in Helena, and one in Texarkana."

OF THE nearly two hundred girls in St. Hilda's School, Wuchang, China, district of Hankow, almost three-fourths are Christians.

Dr. Van Keuren Describes Value of Religion in the Economic Crisis

Defines Duty of the Church—Organize Mission in Harlem—Personals

The Living Church News Bureau
New York, September 12, 1931

IT IS THE CUSTOM OF THE AUTHORITIES AT the Cathedral here to have the morning sermon on the Sunday before Labor Day delivered by the executive secretary of the diocesan social service commission. That arrangement offered the Rev. Dr. Floyd Van Keuren, D.D., who became the secretary of this agency last January, his first opportunity of speaking on this annual occasion.

Dr. Van Keuren, in his sermon of last Sunday, showed a clear recognition of the province of the Church. It exists to speak with authority of the power of the spiritual. In a year when the temptation is especially great to wander beyond the limits of the Church's field and to dictate to industrial leaders exactly what should be done, it is reassuring to note Dr. Van Keuren's rightful emphasis upon the spiritual forces which, alone, can lead the way to order and justice.

Dr. Van Keuren's sermon will be found in full elsewhere in this issue.

ST. MONICA'S MISSION IN HARLEM ORGANIZED

To the writer it seems that the areas of New York which, especially, need the influence of more churches and missions, are the congested tenement-house districts and the densely-populated Negro sections of Harlem. These are the chief "danger spots" of the city. It is, therefore, highly gratifying to learn that, under the auspices of our Church, another work for the colored people has recently been organized.

St. Monica's Mission has functioned but a few months, but already there are forty-five communicants from thirty-two families, and there is a Church school of thirty-five. A class of nine was confirmed in May by Bishop Gilbert. Under the direction of the Rev. Rollin Dodd, rector of All Souls' Church in St. Nicholas avenue, as the priest-in-charge, and aided by D. A. Carty, a lay reader who is to enter the General Seminary this month, this new mission has a well-appointed chapel in a basement room at 56 West 114th street, in the block between Fifth and Lenox avenues. Given adequate provision, commensurate with its growth, this marks, undoubtedly, the beginning of another great work of our Church in Harlem. Let no one say that the day of our opportunity in New York, even in Manhattan, is passing.

ORGANISTS AS MUSIC LEADERS

It is only a sentence but it should be stimulating to our music leaders. Speaking at the dinner of the National Association of Organists, held here last night, Prof. John Erskine, president of the Juillard School of Music, predicted that the best music of the future would come from the compositions of church organists.

PERSONALS

The Rev. Dr. Frank Gavin of the General Seminary faculty, who has spent the summer in England, was the preacher in Westminster Abbey on one of the Sundays of July.

The Rev. Richard Lief, rector of St. Luke's Church, Boston, Mass., is the

preacher on the Sunday mornings of September at Trinity Church, New York.

The Rev. Howard S. Wilkinson, rector of Emmanuel Episcopal Church at West Roxbury, Mass., has been appointed assistant to the dean at the Cathedral of the Incarnation at Garden City, L. I.

HARRISON ROCKWELL.

WHAT ONE FAMILY THINKS OF HOBART COLLEGE

GENEVA, N. Y.—Preceded by his father, his grandfather, his great grandfather, five great uncles, and two great, great uncles, Richard Rankine Sandford of Geneva enters Hobart College this fall as a member of the freshman class—the "most related" freshman in the history of Hobart. He is a graduate of the De Veaux School in Niagara Falls.

Sandford's father, Montgomery H. Sandford of Geneva, is a member of the Hobart class of 1900; and the Rankines and the Meeks, predecessors of young Sandford, date back to Great Grandfather James Rankine, who received the honorary degree of Master of Arts from Hobart in 1857 and who served as president of Hobart from 1869 to 1871. Sandford will be the eleventh member of his family to affiliate with the college.

BIG NEWS FROM A LITTLE KNOWN PARISH

NEW YORK—The French church, Eglise du Saint Esprit, has leased a house at 114 East 76th street, New York City, to be used as a parish house. Pending the building of a new church, services will also be conducted here.

This French church goes back to the early days of New Amsterdam. It was first a part of the Dutch Reformed Church, then was organized as an independent Presbyterian congregation, and united with the convention of the diocese of New York in 1804. The services of this church are held entirely in French. With the consent of the Rt. Rev. William T. Manning, D.D., Bishop of the diocese, a revision of the French Prayer Book has already been made by the rector, the Rev. Dr. John A. Maynard, with the help of the Rev. Dr. A. E. Ribourg of St. Andrew's Church. The first part of that translation, which is the service of Holy Communion, is now being printed.

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Spiritual Awakening Is One Result of European Depression, Says Bishop Stewart

Change Most Noticeable in Germany — Young People Hold Conference

The Living Church News Bureau
Chicago, September 12, 1931

A REVIVAL IN RELIGIOUS INTEREST IN Europe is one of the bright spots of the present world depression, the Rt. Rev. George Craig Stewart, D.D., reported on his return to Chicago this week from a two months' tour of the Continent. The Bishop was accompanied on his return to Chicago this week by Mrs. Stewart and his son, George Craig, Jr.

"A new spiritual vitality seems to be developing in Europe," said the Bishop. "I attended many churches that were filled to the doors. This spiritual quickening is the natural outcome of a period of depression and anxiety, making people feel their own insufficiency and therefore their need of God."

Bishop Stewart stated that the new spiritual awakening in Europe is most noticeable in Germany.

CHINESE DEAN OF WOMEN TELLS PROBLEMS

The perplexing problems of a Chinese dean of women were revealed in Chicago this week by Miss Mary T. H. Kwei, former Wellesley student and a graduate of Columbia University. Speaking to the members of St. Chrysostom's Church, the dean of women at the Central China College, Wuchang, told of experiences in her native land since 1924.

"CHURCH HELPS NEWSPAPER"

Newspapers today prefer "good news" and if the Churches produce such according to modern standards it will be used on front pages the same as any other news, in the opinion of Angus S. Hibbard, chairman of the department of publicity of the Chicago diocesan council. Mr. Hibbard's statement came as an answer to recent comments by Dean Shailer Mathews of the University of Chicago to the effect that churches should "shun front page publicity."

DEACONESSES AND CLERGY SELECTION DISCUSSED

Opposition to the ordaining of deaconesses is expressed by the Rev. Dr. Charles Eldredge McAllister, St. Luke's Church, Evanston, on the ground that parochial calling in too many parishes would be delegated to them when actually the clergy and the people need more personal contact than they have even at present.

"The feeling is growing that we need fewer and better clergy," says Dr. McAllister. "Some faithful women frequently offer better service to Christ and the Church than many men. At the same time, would it not be wise to allow a little more time to improve the caliber of the men in the priesthood before opening the door for the inclusion of women by ordination even though their lifelong ministry be limited to the official prerogatives of deacons?"

In discussing the present method of calling clergy, Dr. McAllister says that "it is evident to everyone that the present arrangement of calling rectors and of maintaining them in cures, once called, where they are clearly misfits, needs some correction. If all vestries were of the highest

intelligence and all clergy had sense to know when they have failed in a work and when to get out, we would not be faced with as many doubtful parishes as we are today."

YOUNG PEOPLE HOLD CONFERENCE

The young people of the diocese held their eighth annual conference at Doddridge Farm, near Libertyville, opening Thursday, September 3d, with an enrolment of sixty. By Saturday, the enrolment had increased until it totaled 120.

The faculty consisted of the Rt. Rev. Frank Wilson, D.D., Bishop of Eau Claire; the Rev. G. Carleton Storey, rector of the Church of the Mediator, Chicago; the Rev. John B. Hubbard of St. Mary's, Park Ridge; and the Rev. J. McNeal Wheatley, assistant at St. Luke's, Evanston.

MISSIONARIES ARE GUESTS OF RHODE ISLAND G. F. S.

SAUNDERSTOWN, R. I.—The Rev. Hollis H. Corey and Miss Grace Denton, missionaries home on furlough, the former from Hawaii and the latter from Japan, spoke at a conference for associates and members of the Girls' Friendly Society of Rhode Island, held this weekend at Holiday House, Saunderson. The program began with a dinner at 6 o'clock on Thursday at which Mrs. Bert Edson, head of recreation, talked on recreation for use in the different branches of the Society. A morning watch was held at 9 o'clock and at 10 a diocesan calendar was given. In the afternoon funds for missions in 1932 was discussed. The G. F. S. has pledged \$2,000 for a new parish house at St. Augustine's Mission, Kohola, Hawaii.

Mrs. Charles Townsend, head of membership, described the first national G. F. S. conference for older members, held at Adelynrood, South Byfield, Mass. July 31st to August 4th. Miss Anne T. Vernon, secretary for the diocese of Rhode Island, department of social service, made an address. On Saturday morning Miss Evelyn Bethel, head of classes, and assistants, took charge of the handicraft session. In the evening, Miss Jeanette F. Booth, national head of worship, led in discussion "What Makes a Live Branch?"

SOME NEW BLOOD IN HAWAII

HONOLULU—Two new clergymen have been added to the work in Hawaii, besides a new principal for Iolani School.

The Rev. C. Fletcher Howe and family arrived from Hankow, China, where Fr. Howe has labored for sixteen years, and this in the very midst of the opium traffic and communistic activities.

The Rev. Joseph C. Mason has arrived from the diocese of Milwaukee, and is taking charge of the work at the Church of the Holy Apostles, Hilo, during the absence of the Rev. H. H. Corey, who is now in the States, and who was to undergo an operation on September 14th in St. Luke's Hospital, New York city, for goitre.

Albert H. Stone came from China, where he served under the Rt. Rev. L. H. Roots, D.D., as principal of Kuling American School, for a period of twelve years. This school is attended by children of American families. Iolani has a new board of governors, composed of business and professional men of Anglo-Saxon, Hawaiian and Oriental races.

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Bishop Taitt Breaks Ground for New Church of the Messiah, Philadelphia

Rector of the Parish Conducts the Service — Church Institutions Benefit by Wills

The Living Church News Bureau
Philadelphia, September 12, 1931

THE RT. REV. FRANCIS M. TAITT, D.D., Bishop of Pennsylvania, broke ground for the erection of the first of a group of three buildings for the combined work of St. Matthew's Mission, Frankford, and the old Church of the Messiah, Port Richmond, on Thursday, September 10th. The new church, which will be known as the new Church of the Messiah, will be located at the intersection of Roosevelt boulevard and Large street.

The service was very well attended, in spite of a very hot afternoon, and all present joined in the singing of the hymns, which were led by the choir of St. Matthew's Mission. The rector, the Rev. William Oscar Roome, Jr., conducted the service, and was assisted by the Rev. Richard J. Morris, secretary of the diocese, who read the lesson, and the Rev. Allen R. Van Meter, who conducted the prayers.

After making a short address, the Bishop turned the first shovel of earth. Each of the other clergy present also turned a shovel, including those who took part in the service and also the Rev. Dr. James O. McIlhenny, rector of the Church of the Resurrection, who represented the standing committee, and the Rev. F. B. Downs, rector of St. Stephen's, Wissahickon. Several lay members of the parish then turned shovelfuls, including the treasurer of the mission; rector's warden of the Church of the Messiah; director of the choir; superintendent of the Church school; and presidents of the Brotherhood of St. Andrew, Woman's Auxiliary, and Daughters of the King, in the parish.

The new building will be of Chestnut Hill granite, two stories high, with a belfry. Memorial windows and chancel furnishings from the old Messiah Church at Port Richmond will be installed in the upper floor, which will be a chapel. The basement will be used for a parish house. The lot, which was purchased by the diocese four years ago, is of sufficient size to permit eventually the erection of a church and rectory.

St. Matthew's Mission, which was organized three years ago, began with two families, and under the direction of the Rev. Mr. Roome has grown steadily, and there are now over fifty families in the parish, with seventy-five children in the Church school. The last service for the congregation of the Church of the Messiah, Port Richmond, was held in that building on Palm Sunday, 1929, and at the suggestion of the late Bishop Garland the remaining members of that parish became associated with St. Matthew's. In the meantime, the diocese has begun a mission for the Polish people who have now moved into the Port Richmond neighborhood, so that the Church is now ministering to both old and new residents.

BISHOP TAITT MEMBER OF NATIONAL COUNCIL

Bishop Taitt has been elected a member of the National Council by the province of Washington, to fill the unexpired term of the Rt. Rev. Thomas J. Garland, late Bishop of Pennsylvania. He will serve until the next meeting of the provincial

CONGRATULATIONS!

THE CHURCH IS TO BE HEARTILY congratulated upon the gain in collections on quotas since the report of July 1st. On that date we were \$183,882 behind last year. The enclosed report shows that we are only \$135,002 behind 1930, thus showing a gain for the two summer months of nearly \$50,000.

The following dioceses and missionary districts hold the place on the honor list, having paid 100% of the minimum due on their budget quota:

Dioceses	Missionary Districts
New Hampshire	Porto Rico
Long Island	Alaska
Southwestern	Honolulu
Virginia	Nevada
	Philippines
	Cuba
	Liberia

Five dioceses on the honor roll July 1st have wilted under the heat while Southwestern Virginia seems to like hot weather. Honolulu is a new member of the 100% class among the missionary districts, while South Dakota, Arizona, and Idaho have dropped behind.

Thank you for enabling me to make this better report to General Convention.

LEWIS B. FRANKLIN,
National treasurer.

synod, which will be held in Pittsburgh in October, 1932. The Bishop has gone to Denver to attend the National Council meeting this Tuesday.

THE REV. M. E. PEABODY TO REPLACE DR. PEMBER AT CONVENTION

The Rev. Malcolm E. Peabody, rector of St. Paul's Church, Chestnut Hill, who was elected clerical alternate deputy to the General Convention, was called home from his vacation at Northeast Harbor last Wednesday, in order that he may attend the Convention in place of the Rev. Dr. Gilbert E. Pember, rector of St. Michael's Church, Germantown, who has been prevented from attending at the last minute.

All eight deputies will leave Philadelphia tomorrow afternoon in a special car.

CHURCHES AND INSTITUTIONS TO BENEFIT BY WILLS

Miss Emily Bell, who died on August 19th, bequeathed \$5,000 to the Episcopal Hospital to endow a free bed, and gave \$1,000 to the endowment fund of St. Stephen's Church, of which she was a member.

Gloria Dei (Old Swedes') Church is to receive one-fifth of the estate of Mrs. Sophia Garvin, widow of William J. Garvin, who died on August 30th.

The Home of the Merciful Saviour for Crippled Children is to be given \$2,000 under the terms of the will of Miss Mary Jane Witham, who died at her summer home on September 2d.

Under the will of the late Dr. Charles Harrod Vinton, oldest graduate of the University of Pennsylvania Medical School, who died on August 20th, \$2,500 is bequeathed to St. Mark's Church, of which he was a member, for the purpose of endowing a pew.

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Long Island Clergyman and Layman Arrested as Aids in Silk Workers' Strike

Battle Is Between Communists and Labor Unions — Diocese Pays Quota in Full

The Living Church News Bureau
Brooklyn, September 11, 1931

PROBABLY THE MOST INTERESTING BIT OF news that has transpired in this diocese during the dull summer season is a morsel that recently found ready access to the daily papers—the arrest by the police of Patterson, N. J., of the Rev. L. Bradford Young and Spear Knebel, of this diocese, for their activities in support of the striking silk-mill workers. Doubtless many Church people, reading the accounts in the daily papers, wondered whether the facts were truly set forth there. For their benefit, I have tried to ascertain the truth of the matter. I believe the facts are as follows:

Some ten or twelve thousand silk-mill workers are on strike in Patterson. There has been divided leadership among the strikers, a strong Communist organization working one way and the American Federation of Labor and others opposing the Communists. There has also been a difference in interpretation of the New Jersey law about picketing in strikes. Some of the workers, picketing in their own behalf, and, as they believed, lawfully, had been arrested and fined. Certain of the leaders felt that if they could get the picketing matter squarely before the courts the strikers would win their point; but that they would be far more likely to succeed if they could enlist the help of some people more or less prominent, whose names and influence would have weight. These leaders accordingly invited a number of somewhat prominent people, known to sympathize with the workers, to come and help in this particular matter; and the Rev. Mr. Young and Mr. Knebel, with Norman Thomas and others, accepted the invitation. This group undertook to picket the mill in accordance with their understanding of what the law permitted. The picketing consisted in walking around the bounds of the premises, to make it evident to all concerned that a strike was in progress. At first the police, who were present in some force, allowed them to continue; but after two or three circuits had been made the police decided to interfere. They stopped the picketers, arrested fourteen of them, and took them to the station house in patrol wagons. The fourteen were held for trial, but were released on payment of bail in the amount of \$14 each, which was provided by the strikers' union. Nothing further has happened to this date. They have not yet been called before any court.

There will be differences of opinion among Church people as to the wisdom and propriety of the action of a clergyman and a lay officer of the Church as narrated above. But one may be allowed to express admiration for the courage and self-sacrifice of these men. It is to be hoped that the judgment of those who elected to make this test will be vindicated, and that a positive ruling will be obtained which will be an advance in the long struggle.

The Rev. L. Bradford Young is assistant to the Rev. J. Howard Melish at the Church of the Holy Trinity, Brooklyn; Spear Knebel is a candidate for holy or-

ders in this diocese, and secretary of the diocesan council's department of Christian social service.

LEGACY TO TRINITY CHURCH

Probate of the will of the late Abraham Lincoln Miller, a horticulturist and florist of Long Island, reveals that Trinity Church, Brooklyn, is to receive one-fifteenth of the residual estate. It is not at present known what the value of this bequest will be, but the estate is believed to be a rather large one.

LONG ISLAND IN FRONT

A recent statement of Dr. Lewis B. Franklin, treasurer of the National Council, shows that the only dioceses that have paid their quotas in full to date are Long Island, New Hampshire, and Southwestern Virginia. As the quota of Long Island is in a different class from those of the other two dioceses mentioned, it appears that Long Island is the only one of the dioceses having a large quota that has paid in full for the portion of the year that has now passed. It will be recalled, perhaps, that our diocesan council gave its treasurer authority to make these payments monthly, even borrowing the money if he found it necessary; but I have it on good authority that there has been no such borrowing to date.

DEPUTIES TO GENERAL CONVENTION

Our deputies to General Convention will all attend except the Ven. R. F. Duffield, who is kept at home by illness. The Rev. J. Clarence Jones, first clerical alternate, will substitute for Canon Duffield. All the lay deputies will attend as elected.

NEW CLERGY

The Rev. Lyman Cox Bleecker, formerly assistant at Trinity Church, Hartford, Conn., has begun his work as rector of St. John's, Cold Spring Harbor, and is to be instituted soon.

The Rev. Frederick L. Barry, for the past year assistant at the Cathedral of the Incarnation, Garden City, assumes his duties as rector of St. Gabriel's, Hollis, next Sunday.

Two new assistants have taken up their work at the Cathedral, Garden City. The Rev. Frederic F. Bush, lately rector of Trinity Church, Arkansas City, Kansas, and the Rev. Howard S. Wilkinson, formerly rector of Emmanuel Church (West Roxbury), Boston, Mass. Miss Vera L. Noyes, lately director of religious education in the diocese of Chicago, is also a member of the Cathedral staff for the coming year. CHAS. HENRY WEBB.

TO BUILD NEW CHURCH AND SCHOOL AT CAMAGUEY, CUBA

CAMAGUEY, CUBA—Ground was broken for a new church and school at Camaguey by the Ven. J. H. Townsend, archdeacon of the Oriente, on August 31st. The archdeacon was assisted by the Rev. Pablo Muñoz, who officiated at the service. Not only did the Church people attend the ceremony but pastors of denominational churches and the workmen in the employ of the contractors turned out *en masse*. The architects, Purdy and Henderson, who built the Capitolic and the Hotel Nacional in Habana, expect to have the two structures completed by Christmas.

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EASTERN CHURCH NOTES

L. C. European Correspondence
August 9, 1931

PREVIOUS LETTERS OF OURS TO THE LIVING CHURCH may have shown to those interested in the matter that things are not altogether happy in Greece. The fact is that we have there, as elsewhere, instances of the difficulty that may arise when in time past the Church has been willing to be "established" and to be governed by the State which is capable of giving it all that it needs, but which now is finding that she is outgrowing those swaddling clothes and needs freedom of self-expression and a right of self-government; on the other hand a popular assembly, or parliament, is always very slow to give up any power that it has won, even when it is most manifestly unfitted to wield it, and friction results between the two.

It is always interesting to see how problems that we are trying to settle at home are approached by those whose position is at once like and unlike to our own.

Hitherto, the Church has been regarded as a State department, a concept that is probably a legacy from days when the King of Greece was a German, and brought the governmental ideas in which he had been educated into the newly freed country that he had to organize. There was a Ministry of Cult and Education which has now gone on for about a century. If political gossip does not greatly err, it has generally been used, of late years, as a sort of "Dead-head's refuge."

Was there any man whose services to the party had been such that he could not be left out of the ministry, but whose intellect was also such that no premier wanted to put him in any executive department? Let him go to the Ministry of Cult and Education! The phenomenon is not unknown, unless political gossip again errs sadly, in other and more ancient democracies! Now, however, this particular ministry has become important, for all have come to admit that the relations of Church and State need overhauling, and the post can no longer be used in this philanthropic wise.

There is to be, then, instead of the old department, an Ecclesiastical Ministry, and, sure proof that things will get done in it, it is to be filled by the Premier himself—Venizelos—and no other. It is admitted something has to be done, and where Venizelos is, at least something does get accomplished.

It is agreed that some scheme of co-operation between Church and State is wanted, a plan that will leave opportunity of activity to the Church, and yet will secure at least a right of veto to the State. It is surprising to those who chafe at the present state of the relations between the two in England, to find that our condition appears to Greeks as a positive model to copy! There the Church can frame her own laws, and the State cannot amend them. It must either accept or reject. "If only Greeks had something like that," say the Hellenes. How differently do things look from a little distance.

W. A. WIGRAM.

AT THE harvest festival in the North China village of Ho Kien the churchwardens ask the heads of the Christian families how much money they can give as their annual offering to the Church, and their promises, written out, are offered at the altar. The money has to be forthcoming before the end of the year.

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DR. BUDLONG IS ELECTED CONNECTICUT COADJUTOR

Leads Dr. Howard C. Robbins in Last Ballot Only

HARTFORD, CONN.—At the diocesan convention meeting in Christ Church Cathedral, Hartford, Wednesday, September 9th, the Rev. Frederick T. Budlong, D.D., rector of Christ Church, Greenwich, for six years, was chosen Bishop Coadjutor of Connecticut on the fourth ballot.

The Rev. Dr. Howard Chandler Robbins, former dean of the Cathedral of St.



John Photo, Stamford, Conn.
REV. FREDERICK G. BUDLONG, D.D.

John the Divine in New York City and the choice of the liberal element, had led in the earlier ballots.

Dr. Budlong was nominated by the Rev. H. Hamilton Kellogg, a former curate in Greenwich, now of Danbury. The convention voted a salary of \$7,000 plus traveling and secretarial expenses of \$3,400 to the Coadjutor Bishop.

In his acceptance of the honor accorded him, Dr. Budlong pledged allegiance to his Bishop, the Rt. Rev. Edward Campion Acheson, D.D., and expressed his intention to carry out to the best of his ability the duties of his new office.

The new Coadjutor was born in Camden, N. Y., July 10, 1881, the son of the Rev. Frank D. Budlong and Elizabeth Grandy Budlong. He was graduated from Shattuck Military School, Faribault, Minn., in 1900; from Hobart College in 1904; and from the General Theological Seminary in 1907. During his college years he assumed the charge of country missions in southern Minnesota, which aided him somewhat in securing the rectorship of Christ Church, St. Paul, in 1909, succeeding to the office of dean at the age of 29. During this time he was married to Miss Mary Corbett of Brooklyn.

In 1912 he became rector of a suburban parish in Winnetka, Ill.; rector of St. Peter's, Chicago, then the largest in the city, in 1916; rector of the Church of the Ascension, Pittsburgh, being in touch with

some 12,000 students, from 1920 to 1925, when he accepted the Christ Church appointment in Greenwich.

He received the honorary degrees of S.T.D. from Hobart and D.D. from the University of Pittsburgh, and has been a deputy to General Convention several times.

A son, Harrison, who was graduated from Choate School, Wallingford, last June, enters Yale this fall.

BUILD NEW DORMITORY AT ALASKAN MISSION

ANVIK, ALASKA—A new dormitory is being built at Christ Church Mission, Anvik. It is intended to replace the present girls' dormitory, which is small, crowded, and inadequate to accommodate the thirty children now being cared for.

The new house is a two-story building, seventy feet long and thirty-six feet wide. There is a basement under the entire building. The lower story is of logs, the upper of frame sheathed with shingles. In addition to the dormitories for the girls, the building will include a small chapel, a dining room, kitchen, guest room, nursery, and rooms for the housekeeper, assistant housekeeper, and teacher.

The exterior of the building is nearly finished. The upper story has been shingled, the malthoid roofing has been laid, and the rooms on the first floor have been partitioned off. But much remains to be done. The doors and windows are not yet in place. The floors and ceilings must be laid, and the inside walls lined with plasterboard. The material for all this work must be ordered from Seattle for which funds must be supplied.

The building will be heated by steam. It is estimated that the cost of the heating system, including installation, will be \$5,000. The Rt. Rev. Peter T. Rowe, D.D., Bishop of the diocese, estimates that the total cost of finishing the building will be around \$18,000. Of this amount \$12,000 has been promised. The need is urgent. There are a number of people waiting to place their children in this school.

BISHOP FURSE CONDUCTS RETREAT AT BURLINGTON, VT.

BURLINGTON, VT.—The Lord Bishop of St. Albans was the conductor of the diocesan clergy retreat, held at Rock Point, Burlington, and attended by about forty priests, not only from Vermont, but also from the dioceses of Montreal, Western New York, New York, Connecticut, Massachusetts, Rhode Island, New Jersey, and Ottawa. His lordship was a most skilful and sympathetic conductor, and came to be greatly beloved by those who were privileged to make the retreat under his guidance.

The meditations were based on the Lord's Prayer, the various phases considered being Adoration, Thanksgiving, Intercession, Penitence, and Deliverance from Evil and Temptation. The Bishop stressed the necessity of learning detachment from the world by learning attachment to the unseen.

The girls of the Church Mission of Help gave valuable aid, caring for the estab-

BALLOTS CAST FOR CONNECTICUT COADJUTOR

	1		2		3		4	
	C.	L.	C.	L.	C.	L.	C.	L.
Ballots cast	146	175	144	173	144	176	144	179
Necessary for choice	74	88	73	87	73	89	73	90
F. T. Budlong, D.D.	40	58	63	61	83	83	90	124
H. C. Robbins D.D.	56	65	58	78	56	87	51	54
F. S. Fleming, D.D.	38	21	18	22	5	4	2	0
Scattered	12	31	5	12	0	2	1	1

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The Rev. Charles Carroll Edmunds, D.D., Editor

October, 1931 Vol. XXX. No. 4

EDITORIAL COMMENT
Our Readers—A Correction—The General Convention—The African Way—Bishops—Crime and Its Causes—The Missing Element—No Popery—The Vital Need.

HUMANISM A YEAR AFTER
Chauncey B. Tinker.

PROBLEM PARISHIONERS AND THE "NEW" PSYCHOLOGY
John L. Peckham

THE NEW PERSECUTION
Hugh Molleson Foster

THE BOOK OF WISDOM
May Waddington

THE MOST HOLY PRESENCE
Charles E. Berghaus

JOHN DONNE
E. Sinclair Hertell

AN ESSAY TOWARD EDUCATION
Karl Tiedemann

THE CITY PROBLEM
Clinton Rogers Woodruff

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ishment, and serving all the meals. All who attended expressed their appreciation of the privilege that had been theirs, and expressed gratitude both to the Lord Bishop of St. Albans and to the Rt. Rev. Samuel B. Booth, D.D., through whom such a heartening experience had been made possible. Vermont possesses an ideal center for retreats at the Rock Point property.

RHODE ISLAND AUXILIARY LISTS DELEGATES TO TRIENNIAL

PROVIDENCE, R. I.—As finally selected the delegates and alternates to the triennial meeting of the Woman's Auxiliary are:

Delegates: Mrs. Charles C. Binney, president; Mrs. James W. Thornley, treasurer United Thank Offering; Mrs. William Davis Miller, Mrs. Arnold S. Hoffman, Mrs. Benjamin M. MacDougall.

Alternates: Mrs. Lewis D. Learned, Miss Julia Downing, Miss Mary B. Anthony, Miss Ellen Anthony.

Mr. John Nicholas Brown, lay delegate, owing to illness, will not be able to attend the convention. No alternate has been selected as yet.

TO CELEBRATE GOLDEN JUBILEE OF CANON ST. GEORGE

NASHOTAH, WIS.—Dr. Howard B. St. George will observe the fiftieth anniversary of his ordination to the priesthood on Tuesday, October 6th. Nashotah House will be *en fete* for the occasion, and many clergy and laity will wish to join with the veteran priest, whose services to the Church have been so great. A special Eucharist will be offered at 10:30 A.M., with Canon St. George as celebrant and the Very Rev. E. J. M. Nutter, dean, as preacher. Luncheon will be served at 1 o'clock. The annual fall meeting of the board of trustees will be held that afternoon, instead of on September 29th as usual.

Nashotah House will open on Michaelmas Day for its ninetieth year's work. There will be the customary sung Eucharist at 10:30 A.M., at which the Rev. Joseph S. Minnis, class of 1929, will preach. The Rev. Frank H. Hallock, D.D., will occupy the chair of Old Testament Languages and Literature, and the Rev. Hewitt B. Vinnege, Ph.D., is the new instructor in Latin and Greek in the collegiate department.

FIRST SERVICES HELD BY MISSION IN MILWAUKEE SUBURB

MILWAUKEE—Christ Church, the new diocesan mission in the north shore suburb of Whitefish Bay, held its first services on Sunday, September 13th, in the newly completed parish house. The Rev. Marshall M. Day, vicar, celebrated the Holy Communion at 8 o'clock, at which time the members of the building fund committee made their corporate Communion, and at 11 the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of the diocese, officiated at the service of dedication and blessing of the altar.

The new building is designed to serve as both church and parish house pending the erection of a permanent church building, and will serve Church people in three or four suburbs of Milwaukee. Lay officers of the new congregation are: Linden H. Morehouse, warden; Thomas M. Rees, treasurer; Frederic Sammond, missionary treasurer; and Clifford P. Morehouse, clerk.

On the following Friday, September 18th, the congregation planned a reception to the vicar and Mrs. Day.

† **Neerology** †

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

ARCHIBALD FISKE

NEW YORK—At the American Hospital in Paris, Archibald Fiske, second vice president of the Metropolitan Life Insurance Co., and a son of the late Haley Fiske, died of diabetes September 8th at the age of 43. He had gone to Paris just a few weeks before to join Mrs. Fiske and their three daughters and son. Though two months ago he was found to be suffering with diabetes his death was unexpected.

Mr. Fiske at college had, at his father's request, taken up law. He soon discarded this study, however, to follow his own bent, that of insurance. This change in profession, all unknown to his father, caused him to go to Lynn, Mass., where he sought a position as agent from one of the company managers. The success attained by the son won the approval of the elder and the son was placed in the New York office eventually, in 1928 securing the place of second vice-president.

Besides his important position with the insurance company Mr. Fiske was affiliated with local, national, and international organizations, holding high offices in several.

The deceased leaves, besides his widow and children, his mother, Mrs. Marione Cushman Fiske; a brother, Haley Fiske, Jr., of Rumson, N. J.; three sisters, Mrs. Kenneth C. Johnson of New Rochelle, Mrs. Martin Walker of New York, and Miss Katherine C. Fiske of Bernardsville; and a half-sister, Mrs. E. D. Evans of New York.

MRS. JUAN B. MANCEBO


SANTIAGO DE CUBA—Mrs. Juan Bautista Mancebo, wife of the rector of St. Mary's Church, Santiago, died August 25th following an illness of but a few hours. Funeral services were held the next day, the service being read by the Rev. Hipólito Jaúregui, assistant to the rector and who is on the faculty of the provincial normal school at Oriente.

Mrs. Mancebo was a native of Charleston, S. C., but for many years had been engaged in the missionary work of the Church in Santiago as well as being a professor of English at the normal school in Oriente.

RICHARD IRVINE MANNING


NEW YORK—Richard Irvine Manning, a member of the National Council, died at his home in Columbia, S. C., on September 11th, after a few months' illness. He was Governor of South Carolina from 1915 to 1919. General Convention of 1928 was the thirteenth to which he had been a delegate. He had been a member of the National Council since 1926, elected by General Convention.

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he was educated in the South, married there, and always made his home there. He was a cotton planter, and president or director of numerous industrial, financial, and textile firms. He was vestryman or warden of several parishes, and since 1880 a delegate to the convention of his diocese (formerly South Carolina; since 1922, Upper South Carolina). He was also a member of the standing committee.

WILLIAM S. MEYER

NEWARK, N. J.—St. Andrew's Church, Newark, has lost one of its founders in the death of William S. Meyer, on August 30th. He was sixty-two years of age, and since the incorporation of the church as a parish had been a vestryman there, actively participating in Church work until prevented by illness from doing so.

A native of Newark, Mr. Meyer was president of the W. S. Meyer Scale Co. of that city. Three children and seven grandchildren survive him.

The funeral was conducted on September 2d by the Rev. Frank Damrosch, Jr., rector of the parish, and interment was made in Evergreen Cemetery.

OLD CATHOLICS LIKELY TO APPROVE INTERCOMMUNION

MONTREAL—According to the Montreal *Daily Star* of August 6th, recent negotiations at Bonn between doctrinal commissions of the Anglican and Old Catholic Churches has resulted in such close agreement that it is predicted that the report due shortly will announce that only formal ratification is required to make reunion an accomplished fact.

The Anglican commission found that the Declaration of Utrecht, which was the doctrinal basis of the Old Catholic Churches, was no impediment to reunion while the Old Catholic Synod agreed to the validity of the Anglican orders of baptism and ordination and concurred also in a declaration of the validity of the Anglican Eucharist. Formal ratification is considered probable at Vienna.

NATIONAL COUNCIL'S REPORT FREE ON REQUEST

NEW YORK—READY NOW AND FREE ON REQUEST: The National Council's Annual Report for 1930, including the bishops' reports from the missionary districts, domestic and foreign, and the dioceses aided by the National Council, reports of each department and the Auxiliary, statistics from all the missions, financial tables, and the Church's canons and by-laws relating to the National Council. Over 300 pages. Request a copy from the Bookstore, 281 Fourth avenue, New York City. If you care to send postage, which is for two pounds, parcel post, it would probably be appreciated but it is not asked.

NEWS IN BRIEF

CUBA—Prayers are requested for the speedy recovery of the Ven. Juan McCarthy of the province of Habana, who is seriously ill in St. Luke's Hospital, New York City. The Church is carrying on in Cuba despite the depression, though under harassing conditions. The government is maintaining law and order and no further trouble is anticipated. The economic situation is grave, however.

HARRISBURG—On September 6th, the Rt. Rev. Wyatt Brown, D.D., Bishop of the diocese, instituted the Rev. John W. Mulder as rector of St. John's parish, Lancaster.

LOS ANGELES—On the morning of Sunday, August 16th, the new St. Thomas' Church, Hollywood, was dedicated by the Bishop of

the diocese, the Rt. Rev. W. Bertrand Stevens, D.D. The Suffragan Bishop, the Rt. Rev. R. B. Gooden, D.D., preached the sermon. The building is a chaste specimen of gothic architecture, and the rector of the parish, the Rev. Arthur H. Wurtelle, D.D., has worked for years collecting funds toward the culmination of the project.—There has just come off the press the first issue of the official organ of the Seamen's Church Institute of Los Angeles. It is called *The Anchor*, is edited by the Rev. John C. Donnell, superintendent and chaplain of the institute, and is to be a monthly visitor in the homes of those who are or should be interested in this important and effective piece of Christian social service.

LOUISIANA—The Rev. W. S. Slack of St. James' Church, Alexandria, on September 15th completed his fourteenth year as rector of the parish.

MILWAUKEE—The Junior League of St. Paul's Mission House, Milwaukee, took part in an open air service at the new home of Mr. and Mrs. George Gibbs, South Beach road, Fox Point. During a candlelight service the Rev. George Schroeder, assisted by Walter W. Schroeder, assistant at the Mission House, blessed the foundation.

MINNESOTA—The corporate presentation of the United Thank Offering of the women of the diocese of Minnesota took place on September 9th at Gethsemane Church, Minneapolis, when the Woman's Auxiliary placed upon the alms basin the sum of \$10,051.84. The service was preceded by a celebration of Holy Communion at which the Rt. Rev. Frank A. McElwain, D.D., Bishop of the diocese, was celebrant, assisted by his Coadjutor, the Rt. Rev. Stephen E. Keeler, D.D., the Rev. Austin Pardue, rector of the parish, and the Rev. Charles B. Scovil.

MONTANA—On September 10th, St. Peter's parish, Helena, celebrated the laying of the cornerstone of the new St. Peter's Church by the Rt. Rev. William Frederic Faber, D.D., Bishop of the diocese. Others assisting in the service were the Rt. Rev. Herbert H. H. Fox, S.T.D., Bishop Coadjutor, who delivered the address; the Rev. Henry H. Daniels, rector of St. Peter's parish, the Rev. Sidney Douglas Hooker, the Rev. Reginald P. Skinner, the Rev. W. Friend Day, the Rev. J. N. MacLean of the Presbyterian Church, who read the lesson, and the Rev. C. Rankin Barnes, D.D., executive secretary of the Social Service Department of the National Council. Previous to the service the cornerstone of the old church was removed, and is to be incorporated in the new building.

NEWARK—A guest book, in which the names of visitors may be inscribed, has been placed in Christ Church, Newton, by the rector, the Rev. Oscar Meyer, to facilitate his work among summer residents there. Already people from various places, including Sandusky, Ohio; Newark, Leonia, and Orange, N. J.; and Clifton, N. Y.; have signed the book. A total distance of about 2,000 miles has been traversed by the rector in his work this summer.

RHODE ISLAND—The Rev. William Worthington, 72 years old, retired and living in Providence, recently visited Southern Colorado where he was ordained to the ministry and served his first field 47 years ago. At Pueblo he visited the steel mill of the Colorado Fuel and Iron Company there, and while the operators guided red hot steel blooms ingots into the rolls where they were turned into structural, he entered the "pulpit." This is the place where the overseer is stationed. The weekly paper devoted to the welfare of the workers reported this incident but gave no account of Mr. Worthington's sermon.—Trinity Church, which owns a fine camp on Narrow River, near Saunderson, invited the Rev. John A. Gardner, rector of St. Mary's, East Providence, to spend his vacation on the estate. This opportunity he shared with 32 men and boys of his church. He and his boys built an outdoor chapel, calling it St. Mary's-in-the-Woods. The Rev. Mr. Gardner celebrated Holy Communion on each of the three Sundays he was there, and preached at the 5:30 vesper services in the afternoon. The natives were much interested in the chapel and attended services in large numbers.—Miss Gwendolyn Miles comes to Grace Church, Providence, as director of religious education from Teachers College, New York City. A graduate of Mt. Holyoke in 1929, she attended a business school for a short time and later became one of the secretaries to the dean of women at Ohio State College. For seven years she has been with girls' camps, four years as counselor. Last year she taught at the Church of the Heavenly Rest, New York City, and in the summer at the Gambier Conference. Grace Church is making an intensive study and practice of the religious training of youth. Last summer it conducted, on its

large farm, both a girls' camp and a boys' camp, which gave special emphasis to the building of Christian character.

WEST VIRGINIA—A tablet and baptismal ewer were dedicated to the memory of the Rev. William H. Meade, D.D., in Zion Church, Charles Town, on Sunday, September 6th, by the Rev. Carter Page of Virginia. The tablet is in Georgian style and recalls many of those placed in English and Colonial churches during the eighteenth century. It is the gift of those who were children in the years of his ministry. The ewer is from the Geissler studios in New York.

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