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GOD'S PLAN

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

Bishop of St. Albans

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The Living Church

VOL. LXXXV

MILWAUKEE, WISCONSIN, SEPTEMBER 26, 1931

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EDITORIAL CORRESPONDENCE

From General Convention

General Convention Opens

Denver, Colo., September 19, 1931.

THE FIFTIETH GENERAL CONVENTION of the Episcopal Church is under way. As this is written, after four days of the Convention, little has actually been accomplished by the Convention, but many interesting and important matters have been presented in both Houses, and committees are hard at work sorting this material and preparing it for discussion by the Houses themselves.

The high points of the Convention so far have been the opening service, the presentation of the United Thank Offering by the women of the Church, and the joint session yesterday at which the executives of the various departments of the National Council presented their triennial reports.

The opening service went off smoothly and reverently. The great municipal auditorium was transformed into a very creditable church—a much more satisfactory transformation than is usually the case when a secular building is used for religious purposes. The acoustics were not of the best, so far as the music was concerned, but when the Lord Bishop of St. Albans delivered his sermon, his powerful, vigorous voice penetrated the building despite his disdain of the microphones before him. His Lordship strayed far from the published text of his sermon, omitting all reference to Birth Control but dealing at length with the question of Divorce and the Anti-religious Campaign of the Soviet government of Russia. Had Dr. Furse limited his address to the length of his published statement, one cannot help feeling that it would have been much more effective, while it also would have avoided any suggestion that it dealt at too great length with a question of the internal policy of the American Church soon to come before the two Houses of the Convention. Subsequent addresses by our distinguished English guest, particularly the forceful message which he presented to the House of Deputies, were better received than his sermon. Nevertheless, we are all happy to have the opportunity of welcoming Bishop Furse, who has won many friends among us and who by his presence here is a visible sign of the essential unity of the Anglican communion.

The women of the Church may well be proud of their United Thank Offering this year. That the total amount

of the offering is less than the high point reached three years ago is not a fact of which to be ashamed. The past two years have been extremely difficult ones financially, and there is little doubt that the \$1,030,000 presented this year represents a larger sacrifice and more widespread interest than did the \$1,101,000 offered at the 1928 Convention.

LOOKING BACK upon yesterday's joint session, three reports stand out particularly, though all of them were interesting and informative. Probably the most widely discussed address was that of Bishop Creighton, who reported on Domestic Missions. So eager, hopeful, and optimistic was the report, delivered in the Bishop's characteristically winning manner, that those who heard it could not fail to have a new interest in the missionary work of our Church at home, and to feel that this department of the Church's work is in exceptionally able hands. Especially vigorous was Bishop Creighton's comment on the Reno divorce mill, which he did not hesitate to condemn in unmistakable terms.

A second notable report was that of Dr. Lewis B. Franklin, treasurer of the Church. His revelation that Church people contribute less to the program of the Church than they spend on automobiles, and that their average donations are less than two per cent of their average incomes, was not a pleasant one, but one that will bear careful thought by each one of us. His condemnation of the habit of some dioceses of reporting the minimum amount that they can hope to raise as the amount to be expected from them, and then regarding their duty done if they raise a considerable part of this, instead of their quota, was a point well taken, and the result of this shortsighted policy was clearly shown in his report of the work that had to be curtailed for lack of funds.

Another address at this meeting that was eagerly anticipated and enthusiastically received was that of Spencer Miller, Jr., consultant of the Church in industrial affairs, dealing with Unemployment and kindred evils of the present Economic Situation. It was no cheerful picture that Mr. Miller painted, nor did he see fit to follow the President's advice to look toward the future through rose-colored glasses. He expressed the frank opinion that conditions are not getting bet-

ter, and that the coming winter is going to be one of very great suffering, particularly among the unemployed. He called upon the Church to aid the many local campaigns for relief and to do everything within its power to alleviate suffering among victims of a dislocated social order. The joint meeting was not a legislative session, and thus no action could be taken to formulate a program to meet this problem, but General Convention is well aware of the need for action and will not adjourn without giving its careful attention to this matter. The subject will also be further presented and discussed at a public mass meeting during the coming week.

IN THE two Houses themselves, little legislation has been enacted as yet, and no important or controversial subjects have been debated. Most of the important issues have been introduced and referred to committees, where they will be thrashed out and then brought back to the respective Houses for action. One of the most important committees is the one on World Peace, Economic Questions, and the like. This consists of seven bishops, seven presbyters, and seven laymen, and its personnel is exceptionally able. It is the task of this committee to formulate a policy for the Church with reference to the pressing public questions of the day, and it is to be hoped that its recommendations will be wise and far-reaching, and that they will be adopted by General Convention and followed by the whole Church.

The Convention is orderly and harmonious, as is usually the case with the General Conventions of this Church. Debates there will be, and differences of opinion, but no spirit of acrimony has been shown, nor is it to be expected. As one looks over the personnel of the two Houses, one cannot help but feel that whatever questions come up will be dealt with in a spirit of Christian courtesy and fairness toward those of differing views. Such was the spirit that prevailed in the friendly contest between Dr. Phillips and Dr. Powell for the presidency of the House of Deputies, and such, one has reason to hope, will be the spirit in dealing with questions yet to arise, however controversial they may be.

We wish that as much might be said for the Denver newspapers which, we are compelled to say, have not appeared to be very helpful or sympathetic. In contrast to the attitude of the press at the last two Conventions, in New Orleans and in Washington, where the newspapers seemed eager to report the news accurately and sympathetically, the only interest of the Denver papers seems to be in discovering and enlarging upon any possible subject of controversy. Despite the fact that neither Birth Control nor the question of the legality of *The American Missal* has been debated in either House, and that the questions of Divorce and the Placement of the Clergy are still in committee, one would judge from reading the local papers that these questions were constantly under discussion in the two Houses and that the Church was on the verge of disruption because of them. One paper has also been attacking Bishop Johnson in editorial and cartoon. Both the Hearst *Post* and the Scripps-Howard *News* run to sensational headlines, and one finds the Convention reports sandwiched in among such juicy streamers as "So and So Is Dirty Liar, Says Woman"; "Woman Accused in Killing Would Gladly Bare Soul"; "It's All a Lie, Shrieks Woman Named as Killer"—all actual headlines that have appeared during the past day or two. The press has also given wide prominence to a radio attack by the chief of police on George W. Wickersham, who is here for the Convention as a deputy from New York.

But if the press has not made us feel particularly welcome, the generous Church people of Denver have certainly done so. They, and particularly the women, appear to have given up all interests except that of making their guests happy and comfortable. We—bishops, deputies, and visitors—will long remember with pleasure and gratitude the splendid way in which our hosts are welcoming us.

WE CANNOT close this editorial without a personal expression of appreciation to the many people—almost everyone here, it seems—who have expressed their sympathy with the editor of *THE LIVING CHURCH* in his illness and in that of Mrs. Morehouse, which have made it impossible for him to attend the Convention.* We were particularly touched by the resolution of sympathy introduced in the House of Deputies by Roswell Page of Virginia and enthusiastically adopted by the House amid its spontaneous applause. So, too, at the luncheon of *THE LIVING CHURCH* correspondents, we appreciated more deeply than we can express the demonstrations of loyalty on the part of our co-workers, and their affectionate regard for Frederic C. Morehouse. Our heart was very full as we received these many tributes and transmitted them to Mr. Morehouse, and we scarcely know how to express his gratitude and ours for them.

JUST what are the important pieces of legislation now before General Convention and on which action will be taken? Most of them we have already discussed in these columns, but it is interesting to note the forms in which they are to come before the Convention.

Main Issues Before General Convention According to present plans, the budget and program will be considered first in the House of Deputies, being the main order of business for Monday, Tuesday, and Wednesday. (It will be recognized, of course, that these refer to days of the week just passed, as this is necessarily written a week before the date of issue.) Those who wish to understand just what is involved in these will do well to send to 281 Fourth avenue, New York, for the little blue book just published, *General Church Program, 1932-1933-1934*, price of which is 50 cts. It is possible that some small changes have been made in the budget as there outlined by the National Council, which met just prior to the opening of General Convention, but in general those are the figures that will be before the Convention for consideration. There are also some resolutions and memorials being considered by the committee dealing with this subject, notably a resolution introduced into the House of Bishops by Bishop Fiske, providing that the *Church at Work* be discontinued and the funds designated for that purpose be distributed among the four Church weeklies.

In the House of Bishops, the schedule calls for discussion of the proposals of the Commission on Marriage for the amendment of Canon 43 as the first order of business. The commission met during the opening days of General Convention and revised its proposed canon somewhat, but in general it remains substantially as published in *THE LIVING CHURCH* of July 4th. Various substitutes will be presented at the same time, notably one presented by Dr. Capers of Mississippi to retain the present canon but without the penalty clause; one received from the diocese of Western Massachusetts which would forbid the clergy to marry any divorced person; and one sponsored in the

* [The editor-in-chief begs to append a line in which to express his appreciation of the courtesies noted above and of others received. It is a great disappointment to him not to be present at this convention.—FREDERIC COOK MOREHOUSE.]

House of Deputies by Dr. Charles L. Dibble of Western Michigan and in the House of Bishops by Bishop Fiske of Central New York, forbidding remarriage after divorce but including a list of impediments and setting up courts to pass upon them.

The joint commission of twenty-one dealing with social and economic questions will present an important report, and a number of proposals have been submitted to it. One of the most notable is a resolution by Dr. Dibble directing attention to the Macintosh decision and calling upon Congress to pass legislation recognizing the right of the individual to place loyalty to God above loyalty to the State. No resolutions on the subject of Unemployment are before this commission, so far as we know, but the subject will be discussed and doubtless some recommendation will be made.

The question of the legality of *The American Missal* has been raised by two resolutions, one by Origen S. Seymour of Long Island asking the Convention to decide what books may rightly bear the certificate of the custodian of the Standard Prayer Book, and one by George W. Wickersham amending the canons so as to forbid the use on the altar of any book except the Book of Common Prayer.

The report of the Commission on the Ministry has also been presented, substantially in the form in which it has already been published, and several alternative recommendations on this subject will be offered for consideration. Then, too, there is the matter of the status of Deaconesses, and the question of a pension for them, on both of which questions several resolutions are pending.

Yes, the General Convention is just beginning, and it still has much work before it. May God guide it to a right judgment in all things.

Denver, September 20, 1931.

MEMBERS OF GENERAL CONVENTION and guests who attended St. Andrew's Church, Denver, this Sunday morning had the opportunity of seeing at first-hand the need of some such book as *The American Missal* in order to establish a standard of liturgical usage among Anglo-Catholic parishes that is thoroughly loyal to the Prayer Book. The Mass celebrated in that church at 7:30, and attended by a throng of convention visitors, was exactly the type of service foreign to the genius of Anglicanism that the *Missal* is designed to supplant by a service that is in accord with that genius. The service in question was celebrated in such a low tone of voice that it was impossible to tell just what was said, but it was clear that the Prayer Book order was not followed and that the celebrant patterned his words and actions on a foreign rite without the slightest regard to the rubrics of the Prayer Book or the convenience of his congregation.

Individualism in the conduct of the prescribed services of the Church when carried to such an extreme as this does not seem to us to be justified by any tenable theory either of Liberalism or of Catholicity. Lest any who attended that service or a similar one feel that it is typical of the Catholic movement in the American Episcopal Church we do not hesitate to state emphatically that it is not typical of that movement nor is it condoned by such Anglo-Catholic leaders as those who have compiled *The American Missal*. We make this statement advisedly and after consultation with a number of such leaders. Whatever the Catholic movement may or may not be in the English Church, in the American Church it is loyal to the Prayer Book and

the spirit of Anglicanism, and it will continue so to be unless by unhappy chance its opponents through persecution and petty fault-finding force it into extremist positions which are neither advocated nor desired by the great majority of its exponents today.

God forbid that such a contingency should arise.
CLIFFORD P. MOREHOUSE.

ACKNOWLEDGMENTS

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BISHOP FISKE IS SPEAKER AT THE LIVING CHURCH FAMILY LUNCHEON

BY THE REV. LEWIS E. WARD

THE LIVING CHURCH FAMILY present at the General Convention held a luncheon at the Denver Athletic Club, Thursday, September 17th. The chairman of the luncheon was Clifford P. Morehouse, the son of Frederic C. Morehouse, who introduced as the speaker of the day the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York. Bishop Fiske took as his subject Secular and Religious Journalism. He said that the papers had changed a great deal since the time he had worked as a newspaper man. At that time a newspaper represented the policy of some particular party or class. Today newspapers are given over very generally to news of all kinds. Church newspapers today represent different types of Churchmanship and, while we might be able to get along without some, still it would be a great loss to the Church if THE LIVING CHURCH had to cease publication. It is astounding to find the views that people have on religious matters and it is the office of the Church papers to offer a remedy for these ills today. In its return to fundamental ideas again and again THE LIVING CHURCH presents an opportunity today. People need definite teaching and fall away from the Protestant Church because they fail to receive that same teaching. And so there is a very definite place for THE LIVING CHURCH publication.

Bishop Fiske spoke of the great contribution that Frederic Cook Morehouse had made to the work of the Church and a resolution was passed expressing the regret of those present that Mr. Morehouse could not be with them in person. In THE LIVING CHURCH editorial concerning the possibility of the discontinuance of the publication, the Bishop said there was no cry of "wolf, wolf" but an immediate problem in the life of that paper was presented.

Mr. Morehouse then introduced the Rt. Rev. Benj. F. P. Ivins, D.D., who is the president of the Church Literature Foundation for the promotion of Churchly literature. Bishop Ivins said in part that if the Church was ever to accomplish and impress the world it must be by slow but constant work of the Church press. This, he said, cannot be done by one Church paper; it must be the work of many representing the minds of different people. We are not all of one mind, he said, and he felt that there was a place for all the Church papers. He spoke of the great service which the editor of THE LIVING CHURCH had done for the Church. This service, he said, goes back to the grandfather of the luncheon chairman and consists not only of the work which has been done in the Morehouse Publishing Co. but gifts of money of which no mention has been made. Plans for the continuation and substantial support of THE LIVING CHURCH paper were suggested and at the close of the dinner the Rev. Harrison Rockwell, New York City, and Donald A. Ivins of Milwaukee, who are in charge of the up-building campaign, were presented to the guests.

THERE IS A legend that Nimrod took Abraham and cast him into a furnace of fire because he would not worship idols; but God changed the coals into a bed of roses. So it will ever be. The obedience that leads to the furnace of fire will find in the end that it is a bed of roses.

DAILY BIBLE STUDIES

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

"PRISONER OF THE LORD"

Sunday, September 27: Seventeenth Sunday after Trinity

READ Ephesians 4:1-6.

ST. PAUL wrote this letter to the Christians of Ephesus from a prison in Rome. He was the "prisoner of the Lord," held in bondage because he was an ambassador of Christ. But, "stone walls do not a prison make, nor iron bars a cage," and St. Paul's expression, the "prisoner of the Lord," reveals a holy bondage in which he gloried. He was bound to Christ by the bonds of love and faith. He was the servant of Christ and so subject to His will. He no longer lived his own life—for to him to live was Christ (Philippians 1:21). When we place ourselves under Jesus Christ we are not our own (I Corinthians 6:19, 20), being bought with a price. Such service is perfect freedom (I Corinthians 7:22). We are led by the perfection of Him who is holy. No longer are we satisfied with things of earth, for they are temporal, while the things of God are eternal.

Hymn 326

Monday, September 28

READ St. John 15:14-16.

HERE is an illumination which transfigures the title "servant." The Christian is the "friend" of Christ, and is there any bondage greater than the blessed claims of friendship? Does not the true man think more of his friend than of himself? Are not his desires centered in his friend whom he longs to serve? Would he not, like his Master, lay down his life if necessary to save the one he loves? The love of a mother for her child, the love of a true patriot for his country, the love of truth by the seeker for truth—does not the friendship here make a happy yet unconscious prison for him who is held by the golden chains of affection? So the Christian who sincerely loves Christ finds his affection so imperative in its demands that he cries, "This one thing I do. All my life is held by Him whose I am and whom I serve!" The true servant is the friend, and the true friend is the servant.

Hymn 224

Tuesday, September 29: St. Michael and All Angels

READ Isaiah 6:1-8.

ANGELS are special messengers of God, and they love the service. They came to Abraham to reveal the will of the Almighty. They came to Jacob in the midnight vision. An angel came to Mary to announce the birth of Christ, and the angels ministered to Christ in the wilderness and in Gethsemane. Bound are they in their adoring service, and they arouse us by their devotion to cry with the prophet, "Here am I, send me." Blessed jeweled walls of Heaven wherein dwell these angelic ministrants, through the gates thereof going out at God's command to minister to us on earth! The mysteries of redemption they desire to understand (I Peter 1:12 and Ephesians 3:10), but their service is holy as they lovingly obey. So may we find the joy of adoration and obedience though still confined in the bonds of human service.

Hymn 208

Wednesday, September 30

READ Romans 6:16-22.

ONE of the glories of our human life is our bondage to the ideal. "Be ye perfect," said Christ, and the true man is ever seeking perfection. The artist is in bondage to the perfection of his art; he is in prison, held by his vision of beauty. The musician seeks the "Lost Chord" of divine harmony. The earnest philosopher is bound by the chains of his desire for truth. The scientist cannot be freed from his hunger for the solution of mystery. There are corrupt desires, alas! and the sinner is the slave of sin. But the Christian is the slave of righteousness and his prison walls hold him in a

longing to be like his Master. Christ is his vision of goodness and holiness; he cannot find rest save in Him. O blessed bondage, into which the dear Lord Himself enters, bringing light of hope and an assurance that at last we shall awake after His likeness! We sing, as Paul and Silas sang, in our limitations, for we know the joy of longing and the certainty of the coming freedom.

Hymn 66

Thursday, October 1

READ Zechariah 9:9-12.

PRISONERS of Hope!" And held as we are by our limitations—desires for the world's redemption almost mocking the most earnest of missionaries, a few years of service recording so little in the results we tabulate—we catch a vision: The Sun of righteousness arising with healing in His wings (Malachi 4:2); the gates of brass broken in pieces and the bars of iron cut in sunder (Isaiah 45:2); the voice "like the sound of many waters" calling: "Come, ye blessed of My Father"; and the angels singing the Glad Amen of Peace! Our prison is a school in which we are learning the language of Heaven. Our earth-life is a studio where we are being taught the songs of Zion. We are in a retreat, that faith may be nourished and love deepened and joy of heart strengthened. We are holding a mission whereby the prisoners of hope may learn of God, and we are cheered by the promise of a Jerusalem which is free, the Mother of us all (Galatians 4:26).

Hymn 378

Friday, October 2

READ St. Luke 12:49-50.

HOW 'am I pained till it be accomplished"—so the blessed Lord revealed His mental agony, and His great and divine love unrecognized made Him cry in the mystery of His suffering, "O Jerusalem, Jerusalem!" A prisoner Himself, assuming humanity, He knew the trials and the rejections. It was the refusal that made the Incarnation an age-long agony: "Ye will not come unto Me that ye might have life." No wonder that He cried, "Not peace, but a sword"! Yet here we have the example of patience—God's patience. Nineteen hundred years and the world still unredeemed! The Gospel preached and the world still lying in wickedness. And even we who are believers are too truthfully described: "Light half-believers of our casual creeds." But Christ died not in vain. At last the walls will fall and the divine light enter. At last the blessed Redeemer shall see of the travail of His soul and be satisfied (Isaiah 53:11).

Hymn 129

Saturday, October 3

READ I Corinthians 2:9-11.

THE Christian lives by faith. He is not ready as yet to behold the King in His glory. We wonder, we long, we cry out, but still the answer comes, "Wait patiently!" The blessedness of it is that we know our waiting is not in vain. St. Paul from his prison taught us how to trust: "I know whom I have believed." Therefore, we do not seek for that which is hidden from us. We do not complain when the cloud hides and the storm threatens and the silence of God is felt. Nay, we look up and lift up our heads for "faith is the substance of things hoped for, the evidence of things not seen." Our very limitations become an assurance and our bondage promises freedom. And what a revelation will come when He calls for us! Eternity will be too short for our praises.

Hymn 543

Dear Christ, I thank Thee for the blessings which are hidden, for the restraints upon my longings, for the limitations of power and thought. Only keep Thou me near to Thee and help me to do what Thou wouldst have me do to bring the world to Thee. Amen.

The Opening Service

By Clifford P. Morehouse

TEN THOUSAND Churchmen assembled in Denver's City Auditorium on Wednesday morning, September 16th, to witness the opening public service of the fiftieth General Convention of the Church. For most of the bishops and deputies it was not the first, but the second service of the Convention, however, for they had attended an early corporate Communion at St. John's Cathedral.

The Denver Auditorium is a mammoth affair, designed to seat 11,000 or 12,000 people. It is said that when Bryan received his third nomination for the Presidency which so often eluded him, over 15,000 Democratic delegates and visitors crowded into this building. But the General Convention of 1931 is a comparatively small affair, as General Conventions go. Distance from the Eastern centers of population and economic factors have caused a marked shrinkage in the number of delegates and visitors present.

At the front of the Auditorium a very creditable altar, with white reredos and two tall candles, had been erected, and the building looked much more like a church than is generally the case with large buildings erected for secular purposes. In a small chancel were seated the Presiding Bishop and the Bishop of Colorado, with their chaplains, the Bishop of St. Albans, the episcopal presidents of the provinces, and the Bishop of South Dakota in his capacity as Assessor to the Presiding Bishop. On a raised platform just outside the chancel sat the rest of the House of Bishops, in order of seniority of consecration, while the center of the nave was occupied by members of the House of Deputies. The remainder of the congregation almost filled the three sides of the building, including the galleries and boxes, some of which were reserved for members of the National Council, officers of the Woman's Auxiliary, and wives of bishops.

The service was one of Morning Prayer, the hymns and psalms being sung by massed choirs of the Denver churches, accompanied by Robert Jefferson Hall, organist of St. John's Cathedral.

The opening prayers of the service were read clearly and distinctly by the Rt. Rev. Wyatt Brown, D.D., recently consecrated Bishop of Harrisburg. The lessons were read by the Rev. Floyd Tomkins, D.D., rector of the Church of the Holy Trinity, Philadelphia, and the Rev. Carroll M. Davis, D.D.,



THE BISHOP OF ST. ALBANS, ENGLAND

secretary of the House of Deputies. Another of the younger bishops, the Rt. Rev. Stephen E. Keeler, D.D., Bishop Coadjutor of Minnesota, led the Creed and delivered the closing prayers, the Benediction being given by the Presiding Bishop.

VIGOROUSLY and forcefully the Rt. Rev. M. B. Furse, D.D., Lord Bishop of St. Albans, delivered his sermon, which was printed in *THE LIVING CHURCH* last week. But the Bishop wandered far from his manuscript during the delivery of the sermon, which lasted the better part of an hour. It was a complete and unconditional condemnation of divorce and of the proposal that the Church bless the remarriage of persons who have been divorced by the State. Curiously enough, however, he made no mention of the question of birth control, which was an important part of his printed sermon. And thereby hangs a tale. It is a rule of the broadcasting stations that the word "contraceptive" shall not be used over the radio. The advance text of Bishop Furse's sermon contained this tabooed word—indeed repeated it several times. The directors of the local station were therefore faced with a delicate problem, and it was feared for a time that unless the distinguished English visitor could be induced to modify his language, the sermon might be barred from the air. However, a telegram to Washington and a favorable reply enabled the local radio officials to grant His Lordship a special dispensation, and when he faced the microphone Wednesday morning it was with official authority to use the word at his discretion. After all this pother, everyone was duly astonished to find that the Bishop completely omitted the part of his prepared sermon dealing with this whole question. Nevertheless, in a statement to the press later in the day, Bishop Furse declared that his views were unchanged, and that the sermon as originally prepared might be regarded as an accurate quotation.

Opinions as to the opening service varied among delegates and visitors. Most of those who had seen either or both of the impressive outdoor services at New Orleans and Washington six and three years ago felt that the Denver service was distinctly on a lower plane. Others who remembered heat and mosquitoes in New Orleans, or acorns falling on their heads at Washington, preferred the indoor service. The fact of the matter is that each of these three services was most impressive in its own way, and all of them will be memorable events to those who participated in them.



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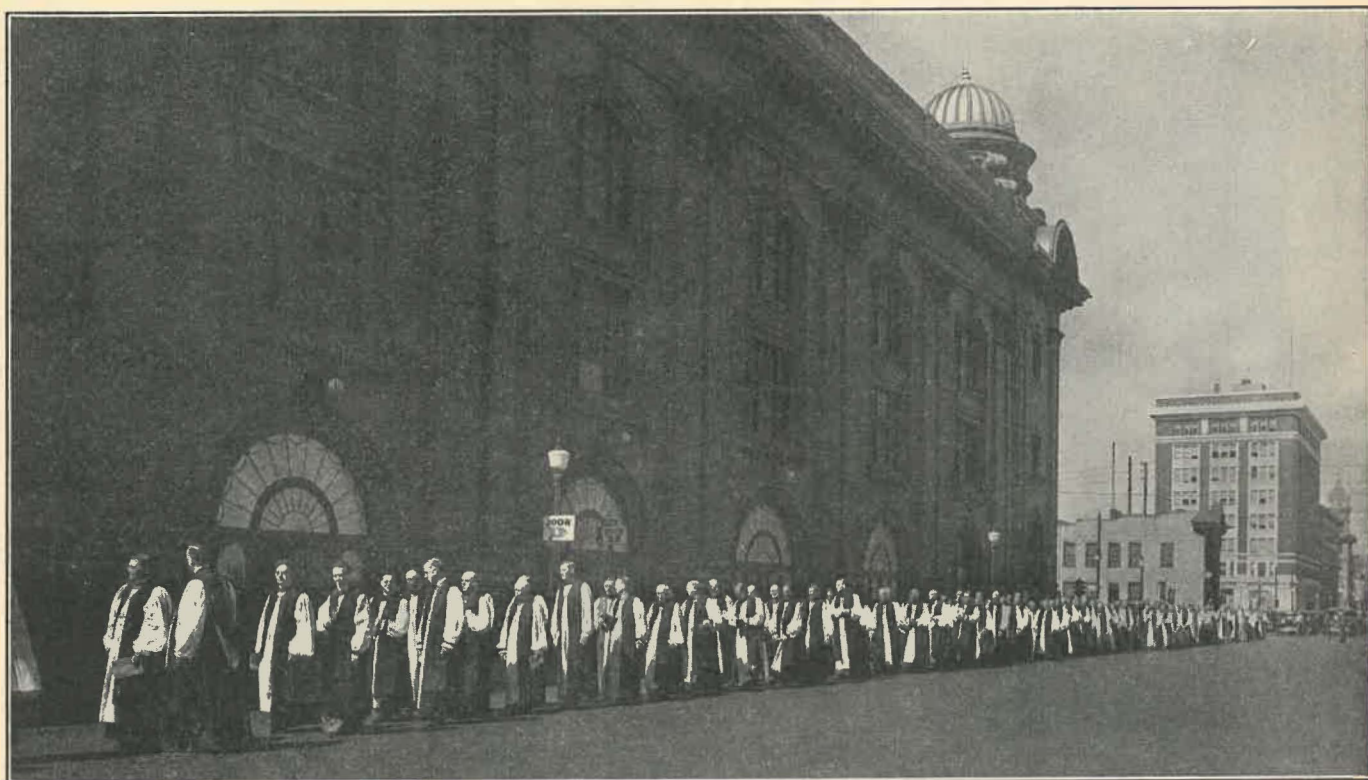
BISHOP PERRY AND HIS CHAPLAIN

Photo of the Presiding Bishop and Canon Harry Watts of Denver taken before opening of convention.

At Denver Convention



Front of Procession entering City Auditorium for Opening Service



Bishops in procession circling the Auditorium before the Opening Session

The House of Bishops

By the Rev. Harrison Rockwell

Denver, September 16, 1931.

IN 1865, but sixty-six years ago, George Maxwell Randall was consecrated the first Bishop of the Church of Colorado and adjacent territories. Today his successor in office, who is the fourth Bishop of Colorado, welcomed the House of Bishops to Denver as they assembled in the state capitol for their first session of this Convention. That the Rt. Rev. Irving Peake Johnson, D.D., is now able to act as host to the representatives of the dioceses and of the missionary districts of the Church throughout the nation and beyond is an evidence of the soundness of the early foundations, and a tribute to the consecration and valor of the pioneers who laid them.

With the Presiding Bishop of the American Church, and Bishop of Rhode Island, the Most Rev. Dr. James DeWolf Perry in the chair, the first session of the House of Bishops of the fiftieth General Convention was called to order at 3 o'clock, with 112 bishops present.

Following the opening prayer, there occurred the impressive presentation of bishops consecrated since the last meeting of the House. These were Bishops Binsted of Tohoku; Littell of Honolulu; Scarlett, Coadjutor of Missouri; Hobson, Coadjutor of Southern Ohio; Gooden, Suffragan of Los Angeles; Stewart of Chicago; Sherrill of Massachusetts; Goodwin, Coadjutor of Virginia; Gilbert, Suffragan of New York; Kemerer, Coadjutor of Duluth; Brown of Harrisburg; and Keeler, Coadjutor of Minnesota.

The Bishop of Colorado presented the Convention's distinguished guest from the Church of England, the Rt. Rev. Dr. Michael Furse, Lord Bishop of St. Albans. He was received by Bishop Perry and welcomed to all sessions of the House.

There was then read by the Presiding Bishop the names of members of the House of Bishops who have died since the preceding Convention in 1928, following which appropriate prayers were offered. The unusually long list included the names of Bishops Kinsolving of Texas, LaMothe of Honolulu, Brent of Western New York, Murray of Maryland, Kinsolving of Southern Brazil, Sessums of Louisiana, Morrison of Iowa, Tucker of Southern Virginia, Anderson of Chicago, Hall of Vermont, Slattery of Massachusetts, Shipman of New York, Partridge of West Missouri, Darlington of Harrisburg, Leonard of Ohio, Griswold of Chicago, Garland of Pennsylvania, Nelson, formerly of Albany; and Tyler of North Dakota.

BUSINESS SESSION

The Rev. Dr. Charles L. Pardee, secretary of the House, who is absent from this Convention by reason of illness in his family, was unanimously reelected. To care for the secretarial work of these sessions the Presiding Bishop was authorized to appoint a secretarial staff to serve as secretary *pro tem*. The Chair thereupon delegated the Rev. John H. Fitzgerald of Brooklyn, first assistant secretary, and John E. Gerstenberg of Merrick, L. I., N. Y., to perform such duties. Further, he authorized Mr. Fitzgerald to appoint an assistant if needed.

The Rt. Rev. Dr. Frederick F. Reese, Bishop of Georgia, who will be 77 years of age in October, was reelected unanimously as vice-chairman of the House. The recommendation of Bishop Reese that the daily sessions of the House be from 10 to 1 and from 3 to 5 was carried.

The reappointment by the Presiding Bishop of the Rt. Rev. Dr. Hugh L. Burleson, Bishop of South Dakota, as his Assessor was approved unanimously.

The Rev. Russell S. Hubbard of Vermilion, S. D., was chosen to act as messenger from this body to the House of Deputies.

The Bishops of Newark, Atlanta, and Vermont were ap-

pointed chaplains of the House to arrange for the daily devotions.

The next item was the announcement and appointment by the Chair of sixteen standing committees for the expediting of the great amount of business to come before the sessions. To these committees a considerable number of memorials was referred today for their consideration.

At this first session there was mention of the Convention of 1934 and also of that of 1937. For the Convention three years hence, invitations were extended by the Bishop of Minnesota, the Rt. Rev. Frank A. McElwain, D.D., in behalf of Minneapolis as the meeting-place; by the Bishop of New Jersey, the Rt. Rev. Paul Matthews, D.D., for Atlantic City; and by the Bishop of Ohio, the Rt. Rev. Warren L. Rogers, D.D., for Cleveland. Also, the Rt. Rev. George C. Stewart, D.D., Bishop of Chicago, expressed the wish of his diocese to entertain the Convention of 1937.

A deputation from the House of Deputies announced through its spokesman, the Rev. Dr. H. H. Powell of California, that that House was organized for business, following the election of its president and secretary.

The resolution of the Bishop of Washington, the Rt. Rev. James E. Freeman, D.D., providing for a joint commission of seven bishops, seven presbyters, and seven laymen to present an expression of the Convention concerning the world situation, and touching especially on the points of world peace, economics, and lawlessness, and kindred subjects was carried.

The House adjourned at 5 o'clock.

Second Day, Thursday, September 17th

THE Rt. Rev. Frederick F. Reese, D.D., Bishop of Georgia, the vice-chairman of the House, presided at the beginning of this morning's session. The Scripture lesson was read by the Rt. Rev. Stephen E. Keeler, D.D., Bishop Coadjutor of Minnesota.

The House voted concurrence with the House of Deputies for a joint session on Friday. Further concurrence was voted in the election of Raymond F. Barnes of Long Island as treasurer of General Convention, and in the reelection of Lewis B. Franklin as treasurer of the Domestic and Foreign Missionary Society.

Upon his arrival the Presiding Bishop announced the appointment of the seven bishops to serve on the Committee of Twenty-one, as voted in yesterday's session. Those chosen to



RT. REV. IRVING P. JOHNSON
The Bishop of Colorado, who is host to General Convention at Denver.

MESSAGES OF GOOD WILL

DENVER—The Most Rev. Cosmo Gordon Lang, D.D., Archbishop of Canterbury and head of the Church of England, sent the following message to General Convention. It was read at the opening session by the Most Rev. James DeWolf Perry, D.D., Presiding Bishop:

"Will you convey to the Convention a message of my remembrance and the assurance of my prayers that God's blessings and guidance will be given abundantly to your deliberations?"

The Presiding Bishop also read the following message from the Archbishop Athenagoras of the Greek Orthodox Church:

"I congratulate you heartily on the commencement of your Convention. I am spiritually among you, reverend and dear brethren, praying for the full success of your great work."

serve are the Bishops of Washington, Maine, Central New York, California, Albany, the Coadjutor of Missouri, and the Bishop of Massachusetts.

The Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, introduced a resolution calling upon the government to do all in its power toward drastic reduction of armaments at the coming International Disarmament Conference, and toward making the Kellogg Pact a reality. This resolution, which was a strong one on the subject of peace calling for international justice and brotherhood, was referred to the Committee of Twenty-one.

A petition from the Rt. Rev. William Montgomery Brown, D.D., asking for re-instatement in the House, is to be considered by the bishops in council.

Because of the more satisfactory arrangement now prevailing of directing the American Churches in Europe under

suffragan bishop to the Presiding Bishop be referred. And it was, further, recommended that the committee be discharged which had been appointed to consider this matter. The motion and recommendation were approved.

BY THE gracious hospitality of the pastor and congregation of Central Presbyterian Church their spacious, well-adapted, and conveniently-located building has been opened to General Convention for use at its joint sessions. There the House of Bishops and the House of Deputies assembled at 11 this morning for the first joint session of this Convention.

Joint Session:
Morning

The Presiding Bishop was in the chair throughout the morning and afternoon sessions.

There was read a message of greeting and good wishes from the acting archbishop of the Church in Canada. To this a reply



GUEST BISHOP IN PROCESSION

LEFT TO RIGHT: Bishops Furse, Reese (Ga.), Burleson, crucifer, and Sanford.

the supervision of the Presiding Bishop, who has been aided therein by his Assessor, Bishop Burleson, the resolution of the Rt. Rev. John Newton McCormick, D.D., Bishop of Western Michigan, recommending discontinuance of the Joint Commission on American Churches in Europe, was adopted unanimously.

The Bishop of Tennessee, the Rt. Rev. Dr. Thomas F. Gailor, D.D., who is a former Presiding Bishop of the Church, was felicitated today by his brethren of the House on the occasion of his 75th birthday.

The Presiding Bishop reported by title the acts of the holders of his office since the last General Convention, namely of Bishop Murray and of Bishop Anderson until the time of their deaths, and of his own term of office during the past fifteen months.

The bishops voted to assemble in council at 11 o'clock this coming Saturday for the consideration of certain of the Lambeth Conference pronouncements and of other matters, and it was further voted to invite the Lord Bishop of St. Albans to attend the council.

To give the many committees opportunity to consider the business referred to them and to prepare the same for presentation to the House, there was no regular session of the House of Bishops this afternoon.

Friday Morning, September 18th

FOLLOWING the opening devotions, the lesson in which was read by Bishop Kemerer, Coadjutor of Duluth, the House considered the few items that could be presented in the brief period of this morning's session. Adjournment was taken at 11 o'clock to meet with the House of Deputies for the first joint session.

The resolution of the Bishop of Newark was adopted, providing for the consideration of the budget at 11 o'clock on Monday, Tuesday, and Wednesday of next week.

The resolution of the Bishop of Minnesota was adopted in which it was provided, with the concurrence of the House of Deputies, that a committee of fifteen be appointed (five members in each order) to consider the status and work of the office of the Presiding Bishop.

To the proposed committee, above described, it was moved by the Bishop of Western Michigan that the matter of a



END OF THE PROCESSION

Bishop Perry and his chaplain; Bishops Ingley and Matthews.

of appreciation was duly despatched on the motion of the Bishop of San Joaquin, Dr. Sanford.

Bishop Perry presented his own report by title, but added a brief description of some of its contents. He spoke of the improved efficiency of the National Council, and pleaded that that body never be thought of "as an experiment station set up somewhere within the Church for the promotion of specialized programs. The National Council exists to give to every province, every diocese, and every parish, their utmost opportunity for the single task engaging them, which is the building of God's Kingdom on earth."

Referring to present moral and financial difficulties which face the Church, Bishop Perry declared that "therein lies our hope. The Church was never more secure than it is today because the Church is on its mettle." And in partial proof he cited the record of the past years, the rally to the support of the fund for St. Luke's, Tokyo, and the truly remarkable United Thank Offering made on Thursday, "larger in point of real fact, despite smaller figure, than ever before."

The Bishop of South Dakota, Dr. Burleson, stated in his address, as assistant to the Presiding Bishop, that he was reporting not as Assessor to the Presiding Bishop but in this second capacity of aiding the president of National Council. A canon is to be presented to this convention providing for some permanent plan and status of this particular office. As Primate of the whole American Church and as president of the National Council a greater burden has been placed upon the office of Presiding Bishop than one man can carry. Bishop Burleson cited the greatly improved conditions resulting from the appointment of Bishop Creighton to serve with Dr. John W. Wood as co-director of the Department of Missions. Tribute was paid to the memory and work of the late Dr. Charles N. Lathrop, and announcement was made of the appointment of the Rev. C. Rankin Barnes of Los Angeles to succeed Dr. Lathrop as executive secretary of the Department of Christian Social Service. Bishop Burleson's description of improved policies and methods in the work of the National Council, coming from a veteran in the administrative work of the Church, had marked significance.

The report of Lewis B. Franklin, treasurer of the National Council, was a searching analysis of the financial

(Continued on page 723)

The House of Deputies

By Clifford P. Morehouse

Denver, Colo., September 16, 1931.

A SPIRITED but friendly contest for the presidency marked the opening session of the House of Deputies of the fiftieth General Convention of the Church, when that body assembled in the Scottish Rite Cathedral here at 10 o'clock Wednesday morning. It was a notably small House, many of the deputations being incomplete, particularly in the lay order, though all except a very few foreign ones were represented.

Declaring the House open pursuant to the call of the last General Convention, the Rev. Carroll M. Davis, D.D., secretary, called for nominations for the presidency of the House. First to secure recognition was the Rev. Dr. William D. Maxon of Detroit, who nominated the Rev. ZeBarney Phillips, D.D., rector of the Church of the Epiphany, Washington, D. C., chaplain to the House of Representatives and 1928 president of the House of Deputies. Scarcely had he completed a brief nominating speech when C. A. Johnson of Colorado secured the floor and nominated the Very Rev. Herbert H. Powell, D.D., dean of the Church Divinity School, Berkeley, Calif. Both nominations were seconded by a large number of dioceses, and the ensuing ballot resulted in 270 votes for Dr. Phillips as against 223 for Dr. Powell. Upon motion of the defeated candidate, the election of Dr. Phillips was made unanimous.

Next in order was the election of the secretary, and, upon motion of J. Randolph Anderson of Georgia, Dr. Davis was unanimously reelected to this position, which he has held for many years. Assistant secretaries appointed were the Rev. Messrs. Clark and Glass and Miss Helen M. Smith. The House was thereupon declared fully organized, and Dr. Powell and Origen S. Seymour of Long Island were appointed to convey this information to the House of Bishops. Almost at the same time a delegation from the House of Bishops, consisting of Bishops Wyatt Brown and Keeler, was received and presented Message No. 1, that the Upper House was also organized and ready for business.

Other business transacted was the reappointment of Judge Anderson of Georgia to his time-honored position as arbiter of the dispatch of business—theoretically he is chairman of a committee on that subject, but if there are any other members of the committee they are silent partners indeed; arrangements for a joint session with the House of Bishops on Friday; and the election of Raymond F. Barnes of Long Island to the treasurership of General Convention, subject to the concurrence of the House of Bishops. This is the position that was held for so many successive General Conventions by General W. W. Skiddy, who died two years ago, at which time Mr. Barnes was appointed *ad interim* treasurer.

NECROLOGY

Just before closing, the Rev. Dr. E. Clowes Chorley of New York called attention to the death, within a few days preceding the Convention, of two veteran deputies: Ex-Governor Richard I. Manning of South Carolina and Judge George F. Henry of Iowa. It was voted to send telegrams of sympathy to the families of the two deceased members, and the president of the House offered appropriate prayer. The members then stood for a moment in silence in tribute to their two beloved confrères, after which the House of Deputies adjourned.

Thursday Morning, September 17th

THURSDAY was a dull day in the House of Deputies. The hall in which the members meet is poorly ventilated, and the acoustics are not good. There were frequent complaints that deputies could not hear, and those in the upper reaches of the bowl-shaped chamber did not hesitate to complain about

the bad air. Denver air may be very healthful outdoors, but this correspondent can cite at least three buildings used for Convention purposes in which there appears to be a conspiracy to keep as much of it as possible out in the great open spaces. Can this be what is meant by the rarity of the air at this high altitude?

The first business of Thursday was the appointment of a committee on elections, headed by the Rev. Dr. Martin Aigner of Erie—another veteran without whom General Convention would scarcely seem to be the same body. Upon recommendation of Judge Anderson, it was voted to dispense with the afternoon session, in order to permit time for the appointment of the many standing committees.

Lewis B. Franklin was unanimously elected treasurer of the Domestic and Foreign Missionary Society, subject to the approval of the House of Bishops.

The memory of former Governor Manning was again recalled when Roswell Page of Virginia, one of the best known of the deputies, who was greeted with applause when he went forward to speak, delivered a eulogy in memory of him.

The Rev. Dr. Caleb R. Stetson of New York called attention to the fact that Bishop Gailor of Tennessee was celebrating his 75th birthday, and an appropriate resolution of congratulation was adopted by a rising vote.

The bright spot in Thursday's session was the reception in the House of the Lord Bishop of St. Albans, who was escorted to the platform by Dr. Powell and Judge Burton S. Mansfield of Ohio. For half an hour Dr. Furse spoke concisely and pointedly on the subjects of missions and religious education, addressing his remarks, which were highly spiced with kindly and delicate hu-

mor, primarily to the laymen of the House. Some noteworthy Furseisms:

"Nothing goes by its own momentum unless it is going down hill."

"There are churchwardens and churchwardens, but unfortunately most of them are the latter."

"Our religion will degenerate within the next generation if our laity fail to demonstrate that spirit of sacrifice and service which is so greatly needed at the present time."

A defense of modern youth was sounded by the speaker. He declared that it is harder for youth to demonstrate his Christianity today than ever before.

"We older folks seem to be afraid to talk to young people about their problems. Youth wants to be talked to. I love our modern youth. They are as good as any preceding generations and the question which we must face squarely is whether or not we are doing our part to help them. We should see that they know what Christianity is, first of all. Our colleges and universities are turning out thousands of students who know nothing about Christianity and who are not in any sense schooled in the Bible. I would not call such a person educated, even though he may be a graduate of a college or university."

Religion, said the Lord Bishop, doesn't come in "potted" form through an 11 o'clock service on Sunday morning.

DAILY ROUTINE

The rest of the day's business was mostly routine. Sundry resolutions were received from the House of Bishops and referred to appropriate committees or placed on the calendar. A resolution endorsing the sesquicentennial celebration of George Washington's birth, received from the Upper House, was carried. Invitations for the 1934 Convention were received from Atlantic City and Cleveland, while one from Chicago for 1937 was "placed on file." Far-seeing people, these Windy City-zens.

Four changes in the Constitution, carried over from 1928, next came up for ratification. The first, dealing with the method of voting in the House of Bishops, was placed on the calendar in deference to the Upper House, and will be considered when



REV. ZE BARNEY PHILLIPS
Elected to succeed himself as president of the House of Deputies.

it comes down from the Bishops. The second, providing that the details of the method of electing the Presiding Bishop should be subject to regulation by canon, was carried without opposition, as was the third, which added the following sentence to Article I, Section 4: "No action of either Order (in the House of Deputies) shall pass in the affirmative unless it receives the majority of all votes cast, and unless the sum of all the affirmative votes cast shall exceed the sum of other votes by at least one whole vote."

The fourth amendment, permitting missionary districts one-quarter vote in each order on final action in Prayer Book revision occasioned some debate, Dr. Powell opposing it (though he had formerly favored it) and Prof. Joseph H. Beale of Massachusetts and others favoring it. The amendment was passed by a vote of 60 to 6 in the clerical and 55 to 8 in the lay order.

The balance of the session was devoted to the presentation of a quantity of memorials, petitions, and resolutions, whose scope varied from the question of slavery in Liberia to an inquiry as to what constitutes a Church family. Most of these were referred to more or less appropriate committees, whence some of them will emerge at a later date. One, an appeal from Bishop William Montgomery Brown for reinstatement, was voted "received as information."

Two more messages were received from the House of Bishops: one dealing with the discontinuance of the Joint Commission on American Churches in Europe, placed on the calendar; the other announcing the election of Raymond F. Barnes, in which the Lower House concurred, apparently forgetting that it had already taken the initial action in electing Mr. Barnes the previous day.

And so the House adjourned to have its picture taken. Still no fireworks.

(No Session Thursday Afternoon)

Friday, September 18th

FRIDAY'S session of the House of Deputies was a short one, lasting only from 10 to 10:45, as the first joint session of the two Houses was scheduled for 11 o'clock.

Reports of the committees on dispatch of business and on elections were first in order, following which the question of appointing a Joint Commission to Consider Questions of World Peace, etc., to consist of seven bishops, seven presbyters, and seven laymen, was taken from the calendar and carried. As this was a concurrence with the House of Bishops, the members will be appointed at once and will report near the close of the convention.

RESOLUTIONS OF SYMPATHY

Amid great applause, the Hon. Roswell Page of Virginia presented a resolution expressing the sympathy of the House in the continued ill health of Frederic C. Morehouse, editor of *THE LIVING CHURCH* and veteran deputy from Milwaukee, with whom Mr. Page said that he had the honor of disagreeing on practically every issue of importance that had ever come before General Convention. The resolution was amended to include the name of Warren Kearny of New Orleans, who is also absent, and was carried by a rising vote.

Other messages of sympathy were proposed and carried by rising vote as follows: to Samuel Mather of Cleveland, in the loss of his wife who died last week; to Col. Z. D. Harrison, oldest deputy, who declined election this year owing to ill health; to Gen. Charles M. Clement of Sunbury, Pa., recuperating from a recent operation; to Dr. Josiah E. Cole and to William H. Crocker of California, both of whom are kept away by serious illness of their wives; and to the Rev. Dr. Berryman Green of Virginia, who is ill.

OTHER BUSINESS

An invitation to hold the 1934 General Convention in Minneapolis was presented by the Rev. Dr. A. E. Knickerbocker of that city, and referred to the appropriate committee.

The Rev. Charles Clingman of Birmingham, Ala., presented a petition from the diocese of Alabama for permission to elect a bishop coadjutor; referred to committee.

The Rev. W. S. Slack of Alexandria, La., recorder of ordinations, reported the ordination to the diaconate during the past year of 525 men, the reception of four priests from the Roman communion, and the ordination of 31 deacons in foreign missionary districts; a total of 560 as against 357 during

the same period ten years ago. He also reported 64 depositions, seven suspensions, and eight restorations to the ministry.

Other reports were those of Dr. Aigner for the Commission on Provinces, referred to committee, and of Dr. Stetson for the Commission on Church Architecture, placed on the calendar.

THE AMERICAN MISSAL

The question of *The American Missal* was raised in the House of Deputies today by the Hon. George W. Wickersham, former United States attorney general, who proposed an amendment to the canons of the Church declaring that the Book of Common Prayer is the "only authorized" book of worship. No debate occurred on the resolution, but Mr. Wickersham stated that the intention of his proposal is to bring the whole matter of the *Missal* to an issue and to settle it definitely. Heretofore, it has been hoped by many leaders that the *Missal* would not come before the Convention. The resolution submitted by Mr. Wickersham was referred to a committee and will be brought up for debate early next week.

Saturday, September 19th

SATURDAY was another uneventful day in the House of Deputies, mainly because most of the business to come before the House has been referred to committees and has not yet been reported back to the House. A few new resolutions and petitions, mostly having to do with amendments to Canon 43, Of Marriage, were introduced and referred to the committee considering that subject. Discussion of the status of the American Churches in Europe was deferred owing to the absence of the Very Rev. Frederick W. Beekman, dean of the American Pro-Cathedral in Paris, who will probably speak on this subject next week.

The question of observing the bicentennial of the birth of George Washington led to an interesting revelation made by Roswell Page of Virginia—that the nearest living kin of the first President are probably the Rev. Beverley D. Tucker, deputy from Virginia, and his brother, the Bishop of that diocese.

An invitation from the Mount Royal Hotel, Montreal, to hold the next General Convention in that city, was read by the secretary, who was directed to inform the hotel that meetings could not be held outside the United States.

Finding itself with nothing to do, the House adjourned about an hour after it had assembled.

Monday, September 21st

BY TELEGRAPH

DEPUTIES this afternoon passed \$4,225,000 budget as recommended. Voted not to authorize annual 2½ per cent automatic increase but approved annual increase by National Council within this limit. Instructed National Council if cut required next February to cut department of Publicity first, especially *Church at Work*; second, Ecclesiastical Relations; third, aided dioceses. No cut in domestic or foreign missions.

CONVENTION SIDE ISSUES

THE CHURCH ARMY, which has a very splendid exhibit at the convention in Denver, held a special service in their booth on Thursday morning, September 17th, at which time the banners and other articles to be used in street services were consecrated by Fr. Sutton of Trinity Church, New York City. The Church Army is holding street services in two places in Denver each noon and has also given a demonstration of what outdoor services can be in front of the Scottish Rite Cathedral. The work in Denver is in charge of Capt. D. Frank Mountford.

BISHOP BREWSTER OF MAINE had a very novel experience when he arrived in Denver for General Convention in the form of an old-fashioned western welcome. Bishop Brewster in the early part of his ministry was rector of Grace Church, Colorado Springs, and dean of St. Mark's Cathedral, Salt Lake City. Later he was Missionary Bishop of Colorado. His travels at this time were by stage coach, and to recall those old days, Bishop Brewster was transported from the union station to the place where he was staying during the convention in a stage coach. The committee who met the Bishop at the station included the present Bishop of Colorado and the dean of St. John's Cathedral.

Church Women in Denver

By Ada Loaring-Clark and Mrs. D. Trumbull Huntington

DAUGHTERS OF THE KING

THE NINETEENTH CONVENTION of the Daughters of the King was held in St. Barnabas' Church and parish house, Denver, the Rev. Charles N. Brady, rector.

The sessions opened Friday, September 11th, with a quiet hour, conducted by the Rt. Rev. Fred Ingsley, D.D., Bishop Coadjutor of Colorado. The topic for the convention was the Extension of the Kingdom: to Know Him and to Make Him Known. The Bishop took for his subject, Preparation of the Individual for the Work of the Extension of the Kingdom.

Following this service the Denver Daughters met their visitors and delegates at tea in the parish house and during the evening discussion groups on the work of the order were held under the chairmanship of Mrs. George Ames and Mrs. W. W. Pedder.

Saturday, September 12th

Saturday opened with a service of Holy Communion, the Rev. William L. Blaker, celebrant. The opening session was called to order by the national president, Mrs. George H. Ames. The Bishop of Colorado, the Rt. Rev. Irving Peake Johnson, D.D., gave the prayers and the address of welcome to which Mrs. Ames responded; addresses of welcome were extended by Mrs. W. H. Lamb, National Council member, and Mrs. E. F. Craig, diocesan president, to which Mrs.

Charles Henry Arndt responded on behalf of the society.

A junior session under the chairmanship of Miss Martha Kimball of Ohio was held and plans for increased junior activities were made. The Very Rev. Benjamin D. Dagwell of Denver gave the closing afternoon devotional address. At an evening service Dr. John Wood spoke on the spiritual aspect of and motive for missions, and the Rev. Mr. Blaker, rector of St. James' Church, led a service of preparation for Holy Communion.

Sunday, September 13th

Sunday afternoon the Rev. Canon Winfred Douglas held a service at the meeting house in Evergreen.

Monday, September 14th

The triennial corporate Communion was held on Monday morning. The celebrant was the Rt. Rev. George Allen Beecher, D.D., Bishop of Western Nebraska, who incorporated into the service a memorial for the two hundred deceased Daughters who had died during the past triennium, and also a service of rededication. A large memorial cross of white flowers stood before the altar, each flower a tribute to a name.

Three meditations on God's Great Gifts were held: the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, taking His Pardon; the Rt. Rev. Elmer N. Schmuck, D.D., Bishop of Wyoming, His Peace; and the Rt. Rev. S. Arthur Huston, His Power. Group conferences were held on the Extension of the Kingdom: Miss Emma Hall taking Through Bible Study; Miss Edna Eastwood, Through Rural Contacts; Miss Grace Lindley, Through Cooperation; and Miss Mabel Lee Cooper, Through Religious Education. Group discussions were held in the evening under the chairmanship of Mrs. T. F. Shannon and Mrs. A. F. Morrisette.

Final Session, September 15th

On Tuesday the Rev. Sherman Coolidge celebrated Holy Communion and the day was given over to the business of the order. The Denver Daughters entertained the delegates at luncheon at the Olin Hotel and tributes were paid to Mrs. Lamb and the Denver Daughters for their hospitality.

It was decided to secure a field secretary as soon as financially possible; that the reestablishment of the gift of the All Saints' Day Offering for the order be made; that chapters of older girls be formed; that the endowment fund be stressed; certain prayers be added to the Book of Prayers; that the gathering pledge itself to pursue with greater consecration its work for Christ; that a smaller cross be made, its use to be optional. Messages of greeting and sympathy were ordered.

The Presiding Bishop of the Church, the Most Rev. James DeWolf Perry, D.D., gave a forceful message on the privileges and usefulness of the members of the order. He closed his message by giving his blessing to the delegates and those in the gathering.

The Rt. Rev. Henry Judah Mikell, D.D., Bishop of Atlanta, gave the closing address and installed the newly elected council members. The officers for the ensuing triennium are Mrs. George H. Ames of Central New York, president; Mrs. W. J. Loaring-Clark of Tennessee, first vice-president; Miss Martha Kimball of Ohio, second vice-president; Mrs. Charles Henry Arndt of Pennsylvania, treasurer; Mrs. W. Shelly Humphreys of Florida, secretary.

The convention was voted one of the finest the Daughters have ever held. To Mrs. Lamb of Denver and her associates was accorded much thanks, and Mrs. Harry Longley, chairman of the courtesy committee, voiced the opinion of those present when she said that no

city has ever been more careful and considerate of the comfort of any gathering of Daughters in convention assembled.

WOMAN'S AUXILIARY

PRE-CONVENTION SERVICES and sessions are over. The inspiration of the great opening service and the challenging pronouncements of the Lord Bishop of St. Albans are in their hearts and minds as the women of the Auxiliary assemble for their first business session in the Central Presbyterian Church.

Wednesday, September 16th

The fiftieth Triennial Convention was opened by Miss Grace Lindley, executive secretary, who called the meeting to order. With the singing of O God Our Help in Ages Past and the opening prayers the large assemblage settled itself for real business. The committee on credentials, through its chairman, Mrs. Herbert S. Sands, reported that three hundred and eighty-nine accredited delegates and fourteen members of the national board were in attendance and that one hundred dioceses and missionary districts were represented.

Miss Elizabeth Matthews of Southern Ohio, the presiding officer at the triennial of three years ago, was again nominated by the national executive board to serve in the same capacity; she was unanimously elected and accepted her election in an earnest manner which foretold the assurance of her high standard at all times in the conduct of the meetings in their effort to serve the Church of Christ.

Greetings were extended by Mrs. Irving Peake Johnson on behalf of the diocese, and Mrs. James Collier, president of the Missionary Society of the Central Presbyterian Church, and the delegate from Honolulu brought leis for Mrs. Kinney, president of the Auxiliary, diocese of Colorado, Miss Elizabeth Matthews, and Miss Grace Lindley.

Miss Ogden of Maine, read the rules for the conduct of business, and Mrs. Allan MacGregor of Ohio outlined the program and its objectives.

Mrs. Harper Sibley, chairman of the executive board, gave a report of the board's activities for the past three years, and

THE UNITED THANK OFFERING
OF CHURCH WOMEN IS
\$1,030,105.09
Due to the depression this year, however,
greater sacrifice is shown in this amount than
that of the last triennial, which was \$1,101,450.40.

outlined suggestions for the disposition of the next United Thank Offering. A new feature of the work of the board is that of placing workers in colleges. There are at this time some fourteen such appointees.

A most comprehensive report was made by Miss Grace Lindley which embraced the activities of the Auxiliary during the past triennium. This report will be printed in full and will be of great value to each branch. Miss Lindley stressed the fact that there has been increased emphasis on the importance of Religious Education and a fuller recognition on the importance of Social Service.

Mrs. Biller's important work at Brent House, in making possible a new era in international and interracial relations, was received with much interest, as was the news of the success of Tuttle House at Raleigh, N. C.

During the triennium the National Council appointed 129 women for home, foreign, and student work. The field of adult education presents significant opportunities to the Auxiliary. We shall want to share, too, as fully as we may in the plans and ideals of federations of home and foreign boards of missions. We must do better recruiting for both parish and world-wide service. World Peace, Christian Unity, a new social order, and a different attitude towards race open up roads down which we should not wander, but up which we should march guided by the wisdom and love of God.

CORPORATE GIFT

IN THE ABSENCE of Mrs. Robert Burkham, chairman, the report of the Corporate Gift was given by Miss Nannie Hite Winston, treasurer. She reported that \$66,414.90 had been received and that this had been disbursed in:

Church at Santo Domingo.....	\$25,000.00
Church at Silver City, Canal Zone.....	5,000.00
Water Supply at Ethete, Wyo.....	10,000.00
Dormitory, Christ School, Arden, N. C....	10,000.00
St. Catherine's School, Porto Rico.....	2,000.00
Trinity Church, Honolulu	10,000.00
Church at Garden City, district of Salina	3,500.00
Chapel of Tucson, Ariz.	914.90

Total \$66,414.90

Thursday, September 17th

PRESENTATION OF THE UNITED THANK OFFERING

THE CORPORATE COMMUNION and presentation of the Offering of the women of the Church was held on Thursday at 7:30 A.M., the large crowd of communicants being guided by ushers whose quiet efficiency contributed greatly to the reverence of the service.

This corporate Communion is for the Woman's Auxiliary the highest peak in the General Convention, bringing as it does the fulfilment and completion of three years of prayer and work and sacrifice. This year the service was particularly fine, aided as it was by a printed meditation in the hands of all present, which gave a quiet sense of prayer and directed worship in the moments of confusion of seat-finding before the opening hymn.

Assisting the Presiding Bishop in the improvised chancel were the Missionary Bishops from Alaska, China, Honolulu, Japan, Liberia, Mexico, and the domestic fields, while a Chinese priest from the diocese of Anking emphasized the purpose of the offering, and of our kinship in Christ Jesus with all the nations.

BUSINESS SESSION

REPORT on registration up to today showed 415 accredited delegates, 116 alternates and a total, including visitors, of 1,896 women registered.

Four memorials to Church leaders who had died within the past three years were received by the delegates standing: To the Most Rev. John Gardner Murray of Maryland and the Most Rev. Charles Palmerston Anderson of Chicago, both of whom were Presiding Bishops; to Mrs. Louis Monteagle of San Francisco, who was diocesan and provincial president of the Woman's Auxiliary and a member of the national executive board; and to the Rev. Charles Newton Lathrop, former national secretary of the Department of Christian Social Service.

The first of a series of addresses on vital problems of the present day was given at this session by Mrs. Harper Sibley of Rochester, N. Y. As a premise to the subject it would be

agreed, among those whom she was addressing, that the will and the mind of Christ contain the answer to our problems, could we know that will and mind. A further premise is the belief in the complete wholesomeness and holiness of the fact of sex, the approach to which should be completely reverent and natural.

New at the convention is the use of the modern discussion-group method. There are to be five addresses to be given on five vital world problems of today, the addresses to be given by well known leaders in their fields. Each of these addresses is to be followed by three group discussions.

The results of all the discussions are to be summarized and presented to the triennial for action. It has been necessary to organize three groups on each subject to keep the numbers low enough to make free discussion practical so there will be in all fifteen groups of delegates, representing every point of view, giving their best thought to the problems of the day.

UNITED THANK OFFERING MASS MEETING

At the municipal Auditorium the Presiding Bishop opened the meeting and made a short address. Bishop Irving Peake Johnson, D.D., in his usual vigorous manner spoke of world conditions, especially from a spiritual aspect. He asked for an acceptance of the ideals for which the Auxiliary stands.

Missionaries were introduced by the Rt. Rev. Frank W. Creighton, S.T.D., from the domestic field; and by Dr. John W. Wood from the foreign field. Miss Grace Lindley introduced the general field workers and the Rev. John W. Suter, Jr. introduced four student workers in colleges who represented the fourteen young women now engaged in this work.

The Rt. Rev. S. Harrington Littell, S.T.D., Bishop of Honolulu, gave the principal address of the evening. He made a strong plea for carrying the Gospel, not from Maine to California, but from Jerusalem to Jerusalem.

Dr. Lewis B. Franklin broke the tenseness which is always evident at the mass meeting when every woman is eagerly waiting to know the amount of the offering. He said that ten per cent would be set aside as a retiring fund for women workers and that \$201,000 would be given for buildings. It was in a breathless silence that he announced the Thank Offering of the women of the Church, for the Triennial of 1928-1931 as

\$1,030,105.09

The audience arose at the call of Bishop Perry and sang the Doxology. Every woman present was thrilled with the largeness of the gift which, while slightly smaller than that of the last triennial, was an expression of devotion and thankfulness that is very remarkable in these days of economic depression. A definite part of the U. T. O. will be used for the erection of buildings. It has been decided that Brent House, a conference center already in operation in Chicago, shall receive \$50,000; Fort Valley School for Negroes, \$25,000; Student Center at Lubbock, Tex., \$10,000; St. Philip's Junior College, San Antonio, Tex., \$10,000; St. Ann's Mexican Mission, El Paso, Tex., \$2,500; Infirmary, Dabney House, a settlement at Java, Va., \$2,500; Church and Parish House at Otsu, Japan, \$14,000; Girls' School, Southern Brazil, \$28,000; Church at Santiago, Cuba, \$20,000; Residence for Headmaster, Iolani School for Boys, Honolulu, \$8,000; Parish House, Sendai, Japan, \$12,000; Parish House, Anchorage, Alaska, \$5,000; and toward the rebuilding of the Church in Santo Domingo \$4,500. This is a gift toward replacing the church that was totally destroyed by the hurricane.

Friday, September 18th

TODAY has been a quiet day. The joint sessions have been well attended and of major importance. They were attended by many women who first attended the conferences arranged for them.

OFFICERS' CONFERENCES

Conference groups to consider the most practical and business-like way to carry on the work of the Auxiliary, through its officers, were held this morning. Presidents, secretaries, treasurers, box secretaries, U. T. O. treasurers, and educational secretaries met to outline new plans and to confer on modern methods. These groups help the officers in their respective parishes by giving aid in constructing plans and considering the duties that should fall to each one.

(Continued on page 727)

THE HOUSE OF BISHOPS

(Continued from page 718)

condition of the Church and a clearly-defined recommendation of a way to improve the situation. Mr. Franklin approved the Pay-As-You-Go Plan. He described the cause of our difficulty as in no sense a lack of money. A careful estimate shows that we are giving less than 2% of our incomes! The treasurer presented the General Church program for 1932, 1933, and 1934, and announced that the maintenance budget, submitted in detail, is for a total of \$4,225,000, which is practically the same as the total of budgets adopted by General Convention for each year of the triennium now ending. Further, the Council recommends that the convention approve a general policy for an annual increase in the maintenance budget at the rate of 2½%, thereby making the budget for 1933, \$4,330,000, and for 1934, \$4,440,000. The Advance Work program consists of 156 projects for which \$1,500,000 is asked during the next three years.

The Standard Book of Common Prayer was presented to the Church by the Bishop of California, Dr. Parsons, chairman of the Prayer Book Revision Commission. This book, representing the culmination of the work of this commission since 1913, is the finest example of the printer's art, and is the gift of J. P. Morgan of New York.

A resolution, offered by Roswell Page of Virginia, was unanimously adopted by a rising vote. This was the congratulatory expression of General Convention to the Rev. Dr. Howard B. St. George of Milwaukee upon the observance of the fiftieth anniversary of his ordination to the priesthood, and it further evidenced the appreciation of the convention of Dr. St. George's long and valued service on the Prayer Book Commission.

The morning session concluded with the address of the Rt. Rev. Dr. Frank W. Creighton, Bishop of Mexico, and executive secretary of the Department of Missions. This was one of the great addresses of the convention thus far, and its author was accorded an ovation at its close. His exceedingly clear-cut explanation why there is a department of domestic missions and the detailed and enthusiastic account of its work deserve a wide reading, and it is planned to print the Bishop's address in full in a later issue of THE LIVING CHURCH.

FOLLOWING a luncheon given the members of both Houses at the Cosmopolitan Hotel, the joint session was resumed at 2:30 o'clock.

Dr. John W. Wood presented his report on the overseas work of the Department of Missions. Of great interest was the announcement that of the \$2,650,000 approved by the 1928 convention as the goal in the campaign for St. Luke's medical center in Tokyo, \$2,396,000 has been secured.

On the motion of the Rev. Dr. Kinsolving of Maryland, the joint session approved the sending of a message to Bishop Roots of Hankow, expressing regret at his absence from Convention and sympathy for the people of his jurisdiction in the present plight of flood-stricken China.

The Rev. John W. Suter, Jr., executive secretary of the Department of Religious Education, submitted his report by title, but spoke on some of its details. He stressed the point that the future of religious education in our Church is in the hands of the clergy, for the parish priest is the one whose influence in spiritual matters is greater than any other who comes into contact with the family. Further, Mr. Suter recommended that the rector and his educational assistants must provide general religious education for all the adults as well as for all the children. A third point was the urging of the need of an educational missionary giving full time to religious educational leadership in each diocese and missionary district. This last item forms one of the department's recommendations in what is titled a Nine-Year Plan for Religious Education, the others being: a new supply of books and other study material for pupils of all ages; that every seminary should give its students adequate training in religious educational leadership; and that one seminary should conduct research in child study, maintain a training center for lay readers, and administer a local Church school as an experiment station for practice teaching and for observation.

On the motion of the Rev. Dr. Aigner of Erie, the con-

BISHOP ABLEWHITE'S MOTHER SERIOUSLY ILL

DENVER, COLO.—The Rt. Rev. Hayward S. Ablewhite, D.D., Bishop of Marquette, was called away from General Convention to the bedside of his mother, who is seriously ill at Mercy Hospital, Mount Vernon, Ohio. Bishop Ablewhite left by airplane Thursday, September 17th.

vention enthusiastically approved a resolution of appreciation of the 1931 United Thank Offering.

The new executive secretary of the Department of Social Service, the Rev. C. Rankin Barnes, began his address with a tribute to his predecessor, the late Dr. Lathrop. A marked expression of approval was given to the work of Dr. William S. Keller of Southern Ohio in the success he has achieved in the unique Cincinnati Summer School in Social Service for Seminarians and Junior Clergy, and citation was made of the newly instituted Family Relations Institute which, under the direction of the department, is bringing the good offices of the home economics teacher, physician, psychiatrist, and priest in making needed adjustments in family life. Mr. Barnes expressed the hope of the department that the United States would become a member of the Court of International Justice before next February's World Disarmament Conference.

The reception accorded by the convention to the address of Spencer Miller, Jr., consultant on industry in the Department of Social Service, showed the awareness of that body of the Church's responsibility in the present world crisis. Mr. Miller pointed out with great directness that we are today on the threshold of one of the periods in the world's history when the old order is giving way to a new one. It is not just another turn in the business cycle—it is the end of an era. The speaker contended that future historians will be amazed at our inability to read the signs of the times. He stated that it is abundantly clear that we cannot as a nation stand a succession of shocks such as we have been subjected to in the past two and a half years, and added the very pertinent question, "As Christians, how can we condone a system which denies, periodically, to so great a number of our brethren the very basis of a good life?"

Mr. Miller declared the Church would become impotent in guiding the moral standards of the world if it stands silent and inactive in this crisis. Its first responsibility is, he stated, to throw the weight of its moral leadership in behalf of all community-wide endeavors of relief to the end that no man who is involuntarily idle shall involuntarily starve. But deeper than that is our responsibility in making effective the statement of Lambeth Conference that "what is needed is nothing less than a fundamental change in the spirit and working of our economic life." The speaker warned that unless capitalism can devise better methods revolution will ensue, and pointed out that the road away from social revolution is the one that leads toward the transformation of this world in accordance with the mind of Christ, the assertion of a Christian sociology to supplant the prevailing social standards which exalt money as the judge of human worth and the profit motive as the spring of man's actions.

Speaking for the Department of Publicity, its executive secretary, the Rev. G. Warfield Hobbs, told the convention that American newspapers are more interested today than ever before in the publication of religious news. He declared that the Church should respond more and more to this receptive spirit, in its need for publicity, and that it should be unwilling to reduce its appropriations for such.

Reports were also made for the Field Department by the Rev. Dr. B. H. Reinheimer, executive secretary, and for the Woman's Auxiliary by Miss Grace Lindley.

Central Church was thanked for the use of its building in an adopted resolution offered by the Rev. Dr. Mockridge of Pennsylvania, and in response the assistant pastor of the church made a gracious reply.

Monday, September 21st

BY TELEGRAPH

SECOND attempt to bring up naturalization question blocked. Bishops Monday approved Alaska Suffragan. Endorsed plan for second World Conference. Approved separate Domestic Missions Department.

The Placement of the Clergy

By the Rt. Rev. William Theodotus Capers, D.D.

Bishop of West Texas

THE PLACEMENT OF THE CLERGY is the important question of the Church today, for the Church as she is working under her present method of placing her clergy is laboring under a distressing handicap, and the result is that she is not meeting her striking opportunities for advancing her lines and strengthening her stakes at the present. And if she cannot meet the opportunities for growth that are clearly hers today how can we look forward to the future with hope? The Church today is in the identical position of a great manufacturing concern that has unlimited resources and occupies a position of great advantage, but because of inadequate man-power it fails to produce sufficient articles of merchandise to create profitable dividends.

In this illustration I am anxious to indicate that the problem of placing the clergy is so great as to make it impossible of solution except through patient consideration over a considerable period of time. It is not a question that can be settled simply by amending canons so as to divide the responsibility, as between the bishop and some diocesan committee, of calling a priest to the rectorship of a parish or to place him in charge of a mission. This is just one of the details which is involved in the undertaking of so reorganizing the governing power of the Church as to place her clergy under her wise fostering leadership. I repeat, then, that the placement of the clergy is the biggest question that confronts the Church today, and that it should be so approached as to create in the mind of her bishops, priests, and laity that all other questions concerning the advancement of the Church hinge absolutely upon first solving this great and imperative problem.

With this brief statement of the prime importance of solving the problem of the placement of the clergy, I will venture to make a few observations which seem to me to bear upon this whole subject:

First. The Church must have a deeper sense of responsibility for the maintenance and guidance of her clergy than she seems now to have. I do not believe that I am speaking without reasonable grounds for my opinion when I say that candidates for holy orders are received in a most casual way. The usual process of bringing a man into the ministry is through the parish priest or missionary who makes his own decision as to whether the man is suited for the ministry, and after coming to this conclusion he brings the prospective candidate to the bishop with the confident statement that he has another recruit for the ministry. The bishop, speaking generally, takes the approval of the rector, and of those who know the young man as sufficient evidence for his fitness to serve in the ministry of the Church. After the young man becomes a candidate for holy orders he is supposed to be under the bishop's observation, but here again the bishop is embarrassed by the fact that the young man has already turned his back upon invitations to enter other fields of service, and so the bishop feels compelled to stand by the young man's choice. Upon the ordination of this young man to the priesthood the bishop has practically fulfilled his obligation to him, for upon entering the priesthood, so far as the Church is concerned, the young priest alone becomes responsible for his advancement or his failure. I make this statement upon the fact that the Church has not a single canon that suggests that she holds any responsibility for the maintenance and the guidance of her clergy. In strong contrast to this position I call your attention to the manner in which the Roman Catholic Church and the Methodist Church maintain their respective ministries.

In my humble judgment, here is the secret of the many failures that take place in the ministry of the Church: When the Church ordains a deacon to the priesthood, endowing him with authority and sending him forth upon his mission, she

does not offer to him one encouraging word that might be expressed in such simple terms as this, "Go, and preach the Gospel, and feel sure that I am with you to sustain and guide and uphold you." The contrary to this is true. The young priest is sent out upon his mission and, unless he has the wisest and most loving of bishops, if he fails in his first mission or first rectorship he receives a definite frown from the Church. And the bishop, in order to place the young man elsewhere, has first to overcome the prejudices in the mind of the laity that have been created through his failure. I am speaking, of course, out of my own practical experience, and I have seen all that I have said worked out most dramatically and painfully in the lives of some of my own clergy. The only recourse that a young priest has, should he meet with failure in the beginning of his ministry, or even at the close of it for that matter, is through his own effort to secure a call from some other diocese. It is this condition in the ministry of the Church that is largely responsible for the failure of many of the priests of the Church both in the past and in the present. The result is that there is in the mind of the average clergyman, particularly of small parishes and missions, that he must look after his own interests and take the initiative in securing a change of parish or of mission. Such a condition as this has produced a habit of mind in a large percentage of the clergy of "looking for jobs," and in turn this habit of mind produces a restless, dissatisfied, and inefficient ministry. It can easily be seen how such a state of mind in the clergy reacts most harmfully upon the life and enthusiasm of the Church.

THEREFORE, I maintain that the first thing the Church has to do is to put herself in such a relationship to her ministry as to make the average clergyman feel that the success of his ministry does not depend upon his having done successful work in his first rectorship, or in his first missionary charge, but rather that his success is to be dependent upon the guiding and loving hand of the Church as indicated through her laws and through the loving oversight of her bishops. It is upon this ground that I am opposed to bringing any organization, such as the standing committee or the National Council, between the bishop and his clergy. As an illustration of the reasonableness of my opinion in this matter I will cite a recent experience of my own. I ordained a young man to the priesthood a short while ago where he had been serving the church as a deacon and had done very acceptable work. But on account of difficult financial conditions in his parish he felt that he should look out for himself by seeking work elsewhere. The evidence of this fact was revealed to me in a letter from a brother bishop saying that this young man had asked for work in his diocese. You can see how quickly this young priest had learned the lesson that is so cruelly taught through our present method of placing the clergy. Hardly a day passes that there does not come to my desk an application for work from some priest of the Church, and so I once again repeat that the reason for this restlessness is because the Church has not put herself in the proper relationship to her clergy by passing such canons as will indicate to them that she feels a sense of responsibility for the maintenance and guidance of her clergy. It is true that the Church has provided a canon which protects the rector in his rights, but at the same time I venture to say that in eighty-five cases out of a hundred the rector would never resort to this canon if there was a further canon in which the Church assured her clergy that she was going to take care of each man by securing a worthy appointment for him should it be expedient for him to resign his rectorship. To my mind the present method of placing the clergy is the very reason why many rectors have to remain in charge of their parishes through years of discouragement to all parties concerned.

Second. In order to put the Church in a position to assume her responsibility for the maintenance and guidance of her clergy there must be, of course, a thorough reorganization of the Church's present method of placing her clergy. I realize that this involves a stupendous task, and yet I venture to affirm that until the Church does undertake this task in faith, and with a set determination to accomplish it, that she will be ever hopelessly handicapped in her advance work, and that she will never be in such a position of strength as to take advantage of the challenging opportunities that the future holds for her. Under proper organization the Church could take her present clergy force and advance her interests in every department of her work. The inefficiency of the Church today is largely due to the discouragement that a vast body of her clergy is laboring under, all because the Church is failing to uphold them by assuring them of her sympathy and understanding, and by giving them reasonable expectation of being maintained through their ministry.

It is my thought that the House of Bishops should take the lead in this matter and through its annual meetings undertake to face courageously this commanding problem of the Church. It is not a task that can be accomplished in a year, nor in several, for it involves great financial difficulties and also the readjustment of diocesan responsibilities and diocesan relationships. But in the face of every difficulty the Church must not decline to address herself to this problem, for in the solution of it she will find a larger life through the efficiency of her clergy.

Third. The commission on the placement of the clergy has offered an amendment to Canon 20 for the consideration of General Convention. But this amendment only deals with the calling of a rector or of the placing of a missionary in the field. Now, this is the very smallest item in the solution of the problem of placing the clergy that the commission has to deal with. The most imperative need is not placing a priest as rector or as a missionary, but rather in removing a priest from one parish to another or from one mission station to another. Not until the Church can effectively work out a system by which she can effect necessary changes in the rectorship of a parish, or in the supply of a mission station, can she ever hope to realize upon the challenging opportunities that the future holds in store for her.

During the World War the army made use of the trade test board whose function was to discover just what contribution the enlisted man could make toward perfecting the strength of the army. The findings of this board enabled the army to assign the soldier to his proper position of service. In other words, the efficiency of the army was dependent upon putting the right man in the right place. This, I take it, is the problem of the Church today, putting the right man in the right place; and, until this problem is solved, the Church can do nothing more than mark time. In illustration of this statement, I recall a striking case in a certain missionary district where a young man was exercising the office of his ministry as rector in his first parish. He served in this parish for two years and because of the failure that he had made, in his own estimation, he not only resigned the rectorship of the parish but offered his resignation from the ministry to his bishop. Fortunately for him he had a wise, directing head in his bishop, who persuaded him that just because he had failed in one department of the ministry that was no reason to believe that he would fail in every department. Thus did this good bishop persuade the young man to reconsider his determination to resign from the ministry, and to accept an appointment as an archdeacon in his missionary district. Today this young man is making a glorious success of his ministry because he was fortunate enough in his own judgment to realize his failure as a rector, and he also was fortunate enough to have had a bishop who properly guided him into other fields of service.

Fourth. In my humble opinion, I would regard it as a most unwise act to pass a canon requiring the bishops of the dioceses and of the missionary districts to submit their respective clergy lists to the National Council. It seems to me such a canon would be absolutely contrary to the polity of the Church, and therefore would only serve as a constant irritant and a hindrance to the harmony of the whole Church. In ad-

dition it would serve to make the National Council a most unpopular organization, for it would necessarily take on the character of a bureaucracy. The National Council is the Church's own creation and its function is to set forward the missionary work of the Church. It was never contemplated that this organization should in any way set up its authority over a diocese or a missionary jurisdiction.

BISHOP GAILOR CELEBRATES BIRTHDAY

DENVER, COLO.—THE RT. REV. THOMAS FRANK GAILOR, D.D., Bishop of Tennessee and former president of the National Council of the Church, celebrated his seventy-fifth birthday on Thursday, September 17th. General Convention of the Church, now in session in Denver, took cognizance of Bishop Gailor's attaining three quarters of a century in age with resolutions in the House of Bishops and in the House of Deputies.



BISHOP GAILOR

One of the ranking bishops of the Church, Bishop Gailor has had a picturesque career. He has been Bishop of Tennessee for thirty-three years and has been a leader in national affairs of the Episcopal Church during that time.

The resolution introduced by the Rev. Dr. Caleb R. Stetson, rector of Trinity Church, New York City, and

adopted by the House of Deputies follows:

"Resolved: That the House of Deputies congratulates the beloved and revered Bishop of Tennessee, the Rt. Rev. Thomas Frank Gailor, on the completion of the seventy-fifth year of his earthly life. Many of these years he has spent in the service of this Church as priest and bishop. His kindness and warmth of heart have endeared him to multitudes. His scholarship and his strong and fearless leadership have been of the greatest value to our communion and we trust that God in His wisdom may grant him years of continued happiness, peace, and joyous service here on earth."

The same evening, at the Brown Palace Hotel, a surprise birthday dinner was tendered the Bishop. The delegation from Tennessee, with visitors, numbered nearly fifty.

JUST A DOG

THE BYRD Antarctic expedition carried a veteran of the icy trails of the Poles. It was Arthur T. Walden, who has driven dog teams in Alaska for thirty years. On the ice-scarred whaler he brought back sixty-eight dogs—their jobs well done.

But one dog did not come back. And as Walden spoke of it his eyes filled with tears. The dog that did not come back was Chinook, the lead dog of the dog team.

Said Walden:

"I'll never be half the man Chinook was.

"It was January 17th, a year ago, his twelfth birthday, that Chinook went away. The going was pretty hard down there, and you see Chinook was an old dog.

"The day before he went away, three of the other dogs pitched on him and got him down. That was the first time Chinook had ever been off his feet in a fight in all his life. I guess he realized then that he was through.

"That night he said good-bye to me. Three times in the night he woke me up, putting his paw on my face. He didn't whine or anything, but he seemed to be trying to tell me something.

"I didn't harness him the next morning, but as I started down the trail he followed me a little way. Then he just—disappeared.

"One of the men said he saw him last, a long way off on the ice barrier, going away. That's the way they do, you know. When they realize they're through, they just go off by themselves and die. Chinook never came back."

—The Christian Advocate.

National Council Annual Meeting

TWENTY MEMBERS of the National Council participated in the regular Autumn meeting, Monday afternoon, September 14th, and Tuesday morning, September 15th, held in the Brown Palace Hotel, Denver, immediately preceding the opening of General Convention on Wednesday. Missionary problems of utmost importance received careful and prolonged consideration. Several of these questions were transmitted to General Convention for final action.

The entire session was saddened by the death on September 12th of the Hon. Richard Irving Manning of Columbia, S. C., whose necrology appeared in the September 19th issue of *THE LIVING CHURCH*. A special committee comprising the Rt. Rev. Frederick F. Reese, D.D., the Rev. William A. Milton, and the Hon. Burton Mansfield expressed the deep feeling of the entire Council in a minute which was ordered spread upon the records and a copy sent to Mrs. Manning. The minute reads:

"The members of the National Council in session at Denver, Colo., on September 14, 1931, have learned with deep regret and profound sorrow of the death of their friend and associate, Governor Richard I. Manning of South Carolina, and they now desire to give expression of their high esteem and affection for him.

"Governor Manning was a loyal citizen of his country and of his State, serving the latter at one time with distinguished ability and high purpose as its governor.

"He was a faithful and devoted member of the Church rendering conspicuous and unselfish service in parish, diocese, and nation. He was a consecrated Christian, pure in heart, fine and rich in faith, and generous in works—a dependable layman in all modesty and humility following his Master. As a member of this Council, he was constant in attendance, wise and sympathetic in counsel, and zealous in his desire for the growth of the Kingdom of God. His presence will be sadly missed and his memory greatly cherished among us.

"We extend to his bereaved wife and children our respectful sympathy; and may God grant to them the peace and comfort of His loving presence, and to their loved one, eternal peace and joy in Paradise."

The Council welcomed to membership and active participation in its work the Rt. Rev. Francis M. Taitt, D.D., Bishop of Pennsylvania. Bishop Taitt succeeds the late Bishop Garland as the representative of Province 3.

COUNCIL APPOINTMENTS

The president of the Council, Bishop Perry, announced many important appointments covering the entire range of the Church's work, all of which were confirmed by the Council.

The Rev. C. Rankin Barnes was appointed executive secretary of the Department of Christian Social Service. Mr. Barnes has been the acting head of this department since his appointment as assistant secretary soon after the death of the late Rev. Charles N. Lathrop, the pioneer executive in this branch of the Church's work.

The Field Department was strengthened by the naming of a new general secretary, the Rev. Richard Watkins Trapnell, D.D., and of three additional associate secretaries: the Rev. C. E. Snowden, formerly executive secretary of the Field Department and now rector of St. Paul's Church, Overbrook, Pennsylvania; the Rev. Sidney E. Sweet, rector of St. Paul's Church, Columbus, Ohio; and the Rev. Robert P. Frazier, formerly director of the advance work program in the Field Department and now rector of Duluth, Minn.

Dr. Trapnell, who on October 1st began his work for the National Council, brings to his new task a comprehensive parochial experience. Born in Charles Town, W. Va., where his father was a prominent lawyer, Dr. Trapnell received his early education through private tutors at the Charles Town Male Academy, and later the University of West Virginia.

Following his ordination in 1907, Dr. Trapnell became an associate in St. Andrew's Mountain Mission, Tennessee. A year later he became rector of Christ Church, Bluefield, W. Va.

Subsequently he served St. Andrew's Church, Amarillo, Tex.; St. Andrew's Church, Wilmington, Del.; and the Church of the Good Shepherd, Meadowbrook, Norfolk, Va.; whence he comes to the National Council. He was thrice deputy to General Convention from Delaware.

Dr. Trapnell's work will lie chiefly in the dioceses of the Atlantic seaboard in Provinces 1, 2, and 3.

The work of the Department of Religious Education among college students was strengthened by the designation of several additional associate secretaries: Katherine Grammar for work in Province 1; Martin Firth of the Virginia Theological Seminary, for part time work in Province 3; Sallie Hewes Phillips for part time work in Province 3. Miss Phillips was also named as part time associate secretary for work among young people. In this task she succeeds the former Clarice Lambright.

Student pastors named were: The Rev. John Bryant, University of California in Los Angeles, Westwood, Calif.; the Rev. Lloyd Clark, Ohio University, Athens, Ohio; Vesper O. Ward, Carleton College, Northfield, Minn.

Another appointment in the Department of Religious Education was that of the Rev. Daniel A. McGregor, Ph.D., professor of Dogmatic Theology in the Western Theological Seminary, as part-time adviser in matters affecting adult education.

As director of Windham House, the New York residence for women Church workers pursuing graduate study, the Presiding Bishop named Miss Mary E. Ladd. A sister of the dean of the Berkeley Divinity School, Miss Ladd has long been associated with St. Mary's School, Concord, N. H.

TREASURER'S REPORT

The report of the treasurer, Dr. Franklin, was most heartening in these days of economic hardship and financial stringency. The trust funds continue in a most satisfactory condition; of the entire ten and a half million dollars held, only one \$1,000 bond has defaulted on its interest.

Receipts on account of quota payments to September 1st were a cause for congratulations. On July 1st, we were \$183,882 behind last year, while on September 1st we had gained nearly \$50,000 and were only \$135,002 behind 1930. When it is remembered that the pledges for this year are about \$200,000 less than a year ago, the collections to date for 1931 are proportionately as good as in 1930.

Since the April meeting of the Council there have been received legacies totaling \$47,721.20. Among these legacies was an especially interesting payment from the estate of the late Susan M. Loring of Boston. Under the will the trustees of the estate were empowered to make certain gifts for religious purposes. After careful consideration they selected two items in the current advance work program for grants from the estate: a new building for Holy Trinity Church, Kyoto, Japan, to cost \$10,000; and a like amount to erect a church at Noshiro, Tohoku, Japan. The estate has also given the National Council \$2,500 for investment toward endowment of Grace Church, Shanghai, China.

Additional grants from the undesignated legacies of 1930 were made: Brazil, Southern Cross School, Porto Alegre, completion of a new building, \$4,100; Cuba, school for boys, Camaguey—the appropriation for a church at Florida was transferred—\$5,000; Tohoku, Church at Shinjo, unexpended portion of appropriations from undesignated legacies for the Akita Church building fund, Tohoku, \$2,033.36.

The Council also authorized the Department of Religious Education to use a legacy of the late Amelia B. Seeley, amounting to \$1,050, for conferences of diocesan and provincial leaders of religious education.

The Bishop of Shanghai, the Rt. Rev. Frederick R. Graves, D.D., presented the serious plight of St. Luke's Hospital, Shanghai. This hospital, one of our important agencies for relieving



THE REV. C. RANKIN BARNES

suffering in the Orient, has carried on in buildings almost unfit for use for more than fifteen years. During this time a building fund for a new plant has been slowly accumulating. In order to begin building operations, however, the hospital needs over \$200,000. To meet this situation the Council appropriated \$100,000 from the undesignated legacies of 1930 and 1931. This appropriation is in addition to the item for \$100,000 which is included in the new advance work program. It is hoped that this item will be accepted and the objective attained.

MISSION OBJECTIVES

The flood situation in China absorbed the attention of the Council and resulted in the adoption of the following resolution:

"WHEREAS, Unprecedented floods in central China during the summer of 1931 have resulted in great loss of life, widespread suffering, and considerable loss of Mission property,

RESOLVED, That the General Convention inform the Church of the immediate necessity of caring, so far as may be possible, for the physical needs of our fellow Christians in China and of providing for reconstruction of our damaged and destroyed Mission property.

FURTHER RESOLVED, That the National Council is instructed to take such steps as may be necessary to give to all our people an early opportunity to make their offerings for the foregoing purposes.

FURTHER RESOLVED, That the Bishops of Shanghai, Anking, and the Suffragan Bishop of Hankow are asked to convey to the people of the Church in China the deep sympathy of the Church in the United States in this time of suffering and sorrow.

Upon the recommendation of the Departments of Missions and Religious Education the Bishop La Mothe Memorial Chapel at Iolani School, Honolulu, was selected as the objective of the birthday thank offering during the coming triennium, 1932 to 1934.

SUMMARY OF
FIRST GENERAL CONVENTION WEEK

SEPTEMBER 16 TO 19, 1931

House of Bishops

¶ Elected the Bishop of Georgia, the Rt. Rev. Frederick F. Reese, D.D., as vice-chairman, the Rev. Dr. Charles L. Pardee as secretary, and the Rev. John H. Fitzgerald as acting secretary.

¶ Approved appointment by Presiding Bishop of Bishop of South Dakota as his assessor.

¶ Received Presiding Bishop's announcement of the personnel of sixteen standing committees of the House.

¶ Received invitations to hold 1934 Convention in Minneapolis, Atlantic City, and Cleveland.

¶ Approved a committee of twenty-one to study world peace, economic problems, and lawlessness. [*To House of Deputies.*]

¶ Concurred with House of Deputies in election of Raymond F. Barnes as treasurer of the convention, and of Dr. Lewis B. Franklin as treasurer of the Domestic and Foreign Missionary Society.

¶ Approved committee of fifteen to consider status and work of the Presiding Bishop. [*To House of Deputies.*]

House of Deputies

¶ Organized; elected the Rev. Dr. ZeBarney Phillips as president and the Rev. Dr. Carroll M. Davis as secretary.

¶ Elected Raymond F. Barnes treasurer of the convention and Lewis B. Franklin treasurer of the Domestic and Foreign Missionary Society. [*To House of Bishops.*]

¶ Adopted three minor constitutional amendments. [*To House of Bishops.*]

¶ Tabled appeal of Bishop William Montgomery Brown for reinstatement.

¶ Sent resolutions of sympathy to several sick and bereaved members of the House.

IN THE OLD DAYS

HOW TIMES HAVE CHANGED! Glancing through the General Convention journal of 1804 it will be noted that due to "no other members of this House [of Bishops] appearing," the Rt. Rev. Bishop Moore, who attended the convention in Trinity Church, New York, on September 11th "adjourned till tomorrow at nine o'clock A.M., to meet in the house of the Episcopal Charity School." And invariably that journal each day led off with "The House met"; or "The House met. Present as before."

Nowadays try and—.

EXHIBITS AT CONVENTION

THE EXHIBITS of different societies and organizations are always of special interest and these exhibits are so arranged that each one presents a story in itself. It is hardly possible to give enough space to each exhibit. One can but make the sweeping statement that each exhibit is the very best that has ever been presented at a General Convention. The exhibits are all arranged on the ground floor of Scottish Rite Cathedral. They begin with the Church papers and continue with the different Church organizations and guilds.

Those who are represented in the exhibits are the Army and Navy Commission, a very splendid bookstore of the National Council, Brotherhood of St. Andrew, Charts of Church Statistics, Church Architecture and the Allied Arts, Church Army, the American Church Institute for Negroes, Church Mission of Help, Church Periodical Club, Daughters of the King, Deaconesses (National Conference), Department of Religious Education, Department of Social Service, diocesan Altar Guilds, Domestic Missions, Foreign Missions, Girls' Friendly Society, Rural Field, St. Hilda's Guild, Seamen's Church Institute, Spirit of Missions, Woman's Auxiliary.

There is also an exhibit of different branches of the Church work being given at 1652 Broadway in Denver during the convention. This exhibit consists of some very special work which the Church is doing along industrial and educational lines. Those who have work on exhibition at this place are Appalachian Mountain School, Penland, N. C.; Archdeaconry of the Blue Ridge; Blue Ridge Industrial School, Bris, Va.; Chinese Corner (Mission Industries in China) Christ School, Arden, N. C.; Churchwomen's League for Patriotic Service, Inc.; Hospitals; Order of St. Anne; True Light Industrial School, Wuhu, China; Young People's Fellowship.

The Morehouse Publishing Company is also maintaining an office at 1650 Broadway during the convention.

CHURCH WOMEN IN DENVER

(Continued from page 722)

SOCIAL FEATURES

The public reception at the Cosmopolitan Hotel was the initial and largest social gathering that has, so far, been held. With the Presiding Bishop, the Lord Bishop of St. Albans, and the Bishop of Colorado in the receiving line, many hundreds crowded to be presented to them.

The Rev. and Mrs. H. E. Rahming gave a tea, honoring the Bishops of Porto Rico, Haiti, and Liberia, in their beautiful rectory. College dinners have been held and tea is served each afternoon in Exhibition Hall of the Scottish Rite Cathedral.

Mrs. Philip Alexander and Mrs. Harold Kountze have been hostesses for visitors from the Third, Fourth, Fifth, and Sixth Provinces. Wolhurst, country home of Mr. and Mrs. Horace W. Bennett, will be the scene of one of the week's largest parties, when a luncheon will be given in honor of the Lord Bishop of St. Albans, the Rt. Rev. Michael B. Furse, D.D., the Rt. Rev. and Mrs. James DeWolf Perry, and William H. Crocker of San Francisco.

A SONNET

On Passing an Abandoned Church

FORGOTTEN relic of a former day
It stands deserted on the village square;
Yet inner radiance seems to linger there
As of old scenes that fade not quite away;
A lighted altar where the people pray;
A sweet, still bride with sunshine on her hair;
A wreath of yellow leaves for death to wear;
A silver chalice on a lifted tray.
Only the sunset through the mellow panes?
Only the dust slow-shaken from the years?
Only the silence and the bitter chill?
No! God's own benediction, that remains
Gilding dim mists of sacrificial tears
In heavenly pledge that He remembers still.

HELLEN GAY MILLER in *The Congregationalist*.

As THE spokes in a wheel become nearer to each other as they approach the center, so may we be drawn nearer to Christ, our common center, and into closer union with each other.

—J. Wood.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

DR. W. TUDOR JONES' *The Reality of the Idea of God* (New York: Richard R. Smith, Inc. Preface 1929. \$2.00), speaking roughly, seeks to show that our spiritual ideas, especially that of God, represent apprehensions of reality analogous to the percepts of our physical senses. He argues for this conclusion on non-rational as well as rational grounds, rightly reckoning with the comprehensive psychological factors of knowledge. Pure intellect is impossible, is not intellectually trustworthy. He discusses the physical, the transition therefrom to the idea, values and their objective implications, and what he calls the "over-rational" and "non-rational" in human life. Then he takes up mysticism and religion as avenues to the perception of reality. In his final chapter he asks, "What are we to do with such an experience? It explains what is *below* itself; it points in the deepest moments of life to what is *above* itself. What conclusion can we possibly come to save that it is the Logos or the expression of the Reality 'in whom we live and move and have our being'? That reality has in this book the name of God." The supernatural aspects of Christian approach to God are not treated of, but within natural limits the book has real apologetical value.

F. J. H.

THE spread of interest in sacramental theology is illustrated afresh by the Swedish scholar, Yngve Brilioth, in *Eucharistic Faith and Practice, Evangelical and Catholic*, translated by A. G. Herbert, S.S.M. (S.P.C.K. 1930, pp. 295). Here the Blessed Sacrament is discussed really "in ecumenical light"—not perfectly ecumenical in proportion, since neither the Eastern Orthodox nor the American liturgies receive more than a few words. There is a great deal of history here, though it had to be treated briefly; and it is pleasant to find a greater fullness on unfamiliar phases than on what we all know already. Notably, the study of the early liturgical changes made by Luther and Calvin, and the history of the Swedish liturgy, are welcome. Even more welcome is the large-minded, generously appreciative approach to all sorts and conditions of sacramental religion. Wherever you find a Eucharist, there, he says, you find (1) Thanksgiving, (2) Communion-fellowship, (3) Commemoration, or the historical side, (4) Sacrifice, and (5) Mystery, "which embraces and unites all the others." Difference between rites and Churches is largely difference in proportional emphasis, though in some cases one or two of these elements almost disappears. Luther was not the Holy Spirit, and was defective in liturgical sense and in eucharistic theology. The Latin Church almost lost the Communion-fellowship element, the Lutheran the Sacrifice, the Reformed the Mystery—but all this with many qualifications. While in sympathy with the modern Anglican revival of eucharistic worship, the author dreads the "localization" of the Presence—though he cannot rest in Luther's ubiquity—he is convinced that it is no satisfactory solution of our problem to divide our Eucharist into two, an "early service" with communions and a High Mass without. This latter is perhaps analogous to the separation of Confirmation and Baptism, and similarly justifiable, if people do make use of both. With regard to "localization," that great bogey of spiritual spirits, it seems to us that if we have not come to terms with place, we have not quite come to terms with the Incarnation.

Some of us have thought that the reunion of Christendom can come only by way of reunion in worship. The present book brings that vision much nearer to our eyes than it has been before.

M. B. S.

GOOD NOVELS should be included in a well rounded program of reading. Here are three than can well be included: Helen R. Martin's *Porcelain and Clay* (Dodd, Mead & Co. \$2.00); Clarence B. Kelland's *Dynasty* (Harper Bros. \$2.00); and Mrs. Claire Ogden Davis' *The Woman of It* (J. H. Sears and Co.). Mrs. Martin deals with the in-

evitable Pennsylvania Dutch, detailing the results of a marriage of one of their offspring—bright, good-looking, intelligent, and conscientious—with the degenerate son of a rich and socially prominent family. *Dynasty* is described as an answer to *Babbitt*, but it is far more than that, being an insight into modern business. Mrs. Davis' story deals with a woman in politics and deeply in love. All three are good stories dealing with interesting situations, leaving sex in the background where it belongs.

C. R. W.

JOHAN W. DRAPER'S *History of the Conflict Between Science and Religion* seems to influence Chester Forrester Dunham in treating of *Christianity in a World of Science* (New York: The Macmillan Co. 1930. \$2.00). The book has a "liberal" background and is sweepingly critical of theology, except of the kind that Liberalism desires to see. He concludes: "In the Age of Tomorrow Christianity and science should unite upon the plane of democratic equality, helping each other to be of greater usefulness to the world." He writes interestingly, but betrays a very superficial knowledge of theology and of the Godward essence of religion. He represents, however, a somewhat widespread outlook that our clergy should understand.

F. J. H.

GLIMPSES OF GRANDEUR. By Frank Durward Adams, D.D. New York: Harper Bros. 1930. Pp. 234. \$2.00.

A UNITARIAN PREACHER of Detroit, with a flair for "fine writing," which occasionally rises above melodrama, attempts twelve chapters describing salient moments in the life of our Lord. The author is no doubt in earnest, but the result is at times grotesque, or absurd, while now and then its liberties with the New Testament make one gasp a bit. Possibly the poorest pages are those which deal with the Feeding of the Five Thousand, and the Transfiguration. Whereas the imagined quarrels between Herodias and Herod over St. John the Baptist rises to the vehemence of the average opéra libretto. A touch worthy of Hollywood is added to this passage, when Dr. Adams suggests that the jailer, whom he calls Varus, was one of Herodias' lovers. One actually grows sympathetic with poor Herod! Themes from Strauss' *Salome* float through the memory as one reads this chapter.

There may be some who would call this book interesting, but to those who believe in the Incarnation it is simply an example, and a sorry one, of what a rather verbose Unitarian can make of the glorious Gospel of our God and Saviour.

JOHN HENRY HOPKINS.

THREE boys' books (published by Lothrop, Lee & Shepard) to be commended are: *A Son of Old Ironsides*, by John S. Barrows (\$2.00), a timely account of a boy's experience on the *Constitution* in its earlier fighting days; *Lucky Shot*, by Louise Hauck (\$1.50), an account of adventures at Bent's Fort in early pioneering days; and *Bar-Rac* (\$1.50), another amusing story by Vance J. Hoyt, which will be very acceptable to those who have been previously delighted by *Silver Boy*. These books contain much positively good entertainment and have no objectionable features.

W. S. H.

IN *A Girl's Year Book* we have a helpful little volume. There is an appropriate passage for every day in the year. It is designed to aid in the art of living and to release fresh ambitions and new energies. In this it succeeds most admirably. It is not made up of descriptions of the problems that confront girls, but it provides "sign posts along a way of life," which if followed will lead into the Kingdom of Friendly Citizens. It is prepared by the National Board of the Y. W. C. A. and is published by the Woman's Press of New York (\$1.25).

C. R. W.

The Living Church

Established 1878

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

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

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OTHER PERIODICALS

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

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

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

Church Calendar



SEPTEMBER

- 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.

CALENDAR OF COMING EVENTS

SEPTEMBER

- 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

OCTOBER

- 5. St. Andrew's, Baltimore, Md.
- 6. All Saints', Orange, N. J.
- 7. St. Paul's, Springfield, Ill.
- 8. St. Paul's, Brunswick, Me.
- 9. Annunciation, Glendale, L. I., N. Y.
- 10. Emmanuel, Somerville, Mass.
- Community of St. Mary, Peekskill, N. Y.
- Sisters of St. Margaret, Boston, Mass.
- 10. Good Shepherd, Buffalo, N. Y.

APPOINTMENTS ACCEPTED

ABSON, Rev. MELVIN, deacon; to be assistant at Church of the Good Shepherd, Buffalo (W.N.Y.) Address, 102 W. Northrup Place, Buffalo.

COBB, Rev. J. MANLY, formerly rector of Trinity Church, Takoma Park, Md. (W.); to be rector of Emmanuel Church, Webster Groves, Mo.

EVANS, Rev. CHARLES D., formerly priest-in-charge of St. James' Church, Meeker, Colo.; to be rector of Holy Trinity Church, Pueblo, Colo. October 1st.

EWAN, Rev. HENRY L., formerly priest-in-charge of St. Mark's Church, Waupaca, Wis. (F.L.); to be priest-in-charge of Gethsemane Church, Marion, Ind. (N.I.)

GLAZEBROOK, Rev. DONALD, formerly priest-in-charge of the lower Yakima Missions, with residence at Sunnyside, Wash. (Spok.); to be rector of Holy Trinity Church, Spokane, Wash. (Spok.) Address, W. 1832 Dean Ave., Spokane. October 1st.

GRASER, Rev. GORDON L., formerly priest-in-charge of the Okanogan County Missions, Wash. (Spok.); to be priest-in-charge of Lower Yakima Valley Missions, Wash. (Spok.) Address, The Vicarage, Sunnyside, Wash. October 1st.

JOBE, Rev. SAMUEL H., formerly priest-in-charge of Church of the Advent, Medfield, Mass.; to be priest-in-charge of Church of the Good Shepherd, Fairhaven, Mass. Address, 21 Winsor St., Fairhaven, Mass.

LEDGER, Rev. JOHN T., formerly of diocese of Pennsylvania; to be associate canon at Cathedral of St. John the Evangelist, Spokane, Wash. (Spok.) Address, S. 1125 Grand Ave., Spokane.

MAYER, Rev. ANDREW W., formerly curate at St. John's Church, Lansdowne, Pa.; has become rector of St. Thomas' Church, Newark, Del.

MINCHIN, Rev. GERALD R., formerly of Philadelphia Divinity School; to be missionary in charge of Okanogan County Missions, Wash. (Spok.) New address, Okanogan, Wash. October 1st.

MORRIS, Rev. ALBERT C., formerly rector of Trinity Church, Wethersfield, Conn.; to be associate rector of St. Thomas Church, New Haven, Conn. Address, 154 Everit St., New Haven, Conn.

THURSTON, Rev. NORMAN J., formerly summer assistant at Grace Church, Elkins, W. Va.; to be in charge of St. Paul's Church, Elm Grove, Wheeling, W. Va. Address, St. Paul's Rectory, Kruger St., Elm Grove, Wheeling.

RESIGNATIONS

DIMON, Rev. JAY J., D.D., as rector of St. Andrew's parish, Washington, D. C.

MINNICK, Rev. M. F., D.D., as rector of Prince George parish, Md. (W.)

SILLIMAN, Rev. W. W., as rector of St. John's Church, Cambridge, Ohio (S.O.), on account of illness, and will retire. New address, 318 Eagle St., Geneva, Ohio.

WEED, Rev. CHARLES A., as rector of St. Mary's Church, Mitchell, S. D.; to retire, and will become rector emeritus of that church. Address, 2024 Benton Blvd., Kansas City, Mo.

CORRECT ADDRESS

CLIFFORD, Rev. THOMAS B., priest-in-charge of St. Timothy's Church, Centreville, and St. James', Port Gibson, Miss.; Centreville, Miss., and not Port Gibson, as given in the 1931 Living Church Annual.

ORDINATIONS

DEACON

CALIFORNIA—On September 5th, at Grace Cathedral, San Francisco, ALBERT RONALD MERRIX was ordained to the diaconate by the Rt. Rev. Edward L. Parsons, D.D., Bishop of the diocese. The candidate was presented by the Rev. W. R. H. Hodgkin, D.D., of Berkeley, and the Rev. Hugh Montgomery, also of Berkeley, read the sermon.

Mr. Merrix is to be assistant at St. Paul's Church, Oakland, with address for the present at Church Divinity School, Ridge Road, Berkeley.

PRIEST

LEXINGTON—On September 13th, at Christ Church Cathedral, Lexington, FREDERICK I. DREW of Beattyville was advanced to the priesthood by the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of the diocese. The Very Rev. Christopher P. Sparling, D.D., presented the candidate and preached the sermon.

Mr. Drew will continue in charge of Beattyville and associated missions.

DIED

BALLARD—Entered into life eternal on Monday, September 14th, at his home, 453 Indian Grove, Toronto, Canada, THOMAS JOHN BALLARD, a native of Ireland, a definite Catholic Churchman, and a communicant of St. Martin's in the Fields parish, Toronto.

May he rest in peace, light, and sanctification.

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.

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

PRIEST, YOUNG, SINGLE, CHURCH COLLEGE and seminary graduate, experienced in religious education and young people's work, formerly social worker, desires permanent or temporary work. Excellent recommendations. Reply M-646, care LIVING CHURCH, Milwaukee, Wis.

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

MISCELLANEOUS

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

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

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

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

EXPERIENCED ORGANIST, CHOIR DIRECTOR, degree in Church and Choral Music, desires position. Also experience as church secretary and treasurer. Address V-645, THE LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST-CHOIRMASTER, 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.

PARISH WORKER, EXPERIENCED IN Church school and organization work, successful visitor, also social welfare. Available now. Highest references. Box T-643, care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

S. T. MARY'S CONVENT, PEEKSKILL, NEW YORK. Altar bread. Samples and prices on request.

CHURCH LINEN

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

VESTMENTS

CHURCH EMBROIDERIES, ALTAR 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.

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.

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APPEALS

S. T. 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.

Bishop Freeman has written the rector—"In view of the great misfortune that has come to St. James' parish in the partial destruction of their beautiful church by fire, may I express the hope that generous friends may come to the aid of yourself and vestry in this serious situation. It is needless for me to tell you that I have a deep interest in the well being and spiritual growth of your church."

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RETREAT

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.

Church Services

California

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

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

District of Columbia

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

Illinois

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

Massachusetts

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

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
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

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

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 85th Street
REV. H. FRANK SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, and 11 A.M.

CHURCH SERVICES—Continued

New York

**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 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.

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4:00 P.M. Vespers and Adoration.
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10:00 A.M.

Minnesota

Gethsemane Church, Minneapolis

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

Pennsylvania

S. Clement's Church, Philadelphia

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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 I. DRAKE, Dean
Sunday Masses: 7:30, 9:30, 11:00.
Week-day Masses: 7:00 A.M.
Confessions: Saturday, 5-5:30, 7:30-8:30.

RADIO BROADCASTS

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

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

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

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

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

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

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

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

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

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

**WMAL, WASHINGTON, D. C., 630 KILO-
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Sunday. People's Evensong and Sermon (usu-
ally by the Bishop of Washington) at 4:00
P.M., E. S. Time.

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

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

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

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

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

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

*Ancient Beliefs in the Immortality of the
Soul.* With Some Account of Their Influ-
ence on Later Views. By Clifford Herschel
Moore, Harvard University. \$1.75.

Russell Sage Foundation, 130 E. 22nd St., New
York City.

Labor Agreements in Coal Mines. By Louis
Bloch. \$2.00.

S. P. C. K., Northumberland Ave., London, W. C.
2, England.

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

*The Christian Socialist Movement in Eng-
land.* An Introduction to the Study of Its
History. By Gilbert Clive Binyon, M.A.
\$3.50.

ANNUAL

The Commonwealth of Massachusetts, Department
of the Secretary, State House, Boston 9, Mass.

*Annual Report of the Department of Public
Welfare for the Year Ending November 30,
1930.* Public Document No. 17.

PAMPHLETS

The National Council of the Y. M. C. A., 347
Madison Ave., New York City.

The Urgent Needs of the World. Concerning
the World's Week of Prayer for Young
Men, November 8-14, 1931.

St. Mark's In-the-Bouwerie, Second Ave. at Tenth
St., New York City.

*St. Mark's In-the-Bouwerie and the Problem
of Liberalism in Modern Religion.* By Rev.
William Norman Guthrie.

PAPER-COVERED BOOKS

Cokesbury Press, 810 Broadway, Nashville, Tenn.
Dry America. A Study for the Use of
Churches, Sunday Schools, Young People's
Societies, Women's Organizations, Etc. By
Atticus Webb. 50 cts.

The General Board of Religious Education, 604
Jarvis St., Toronto 5, Ont., Canada.

*A Handbook on the Work of the General
Synod of the Church of England in Can-
ada.* A Compilation with Notes by the Rev.
Maurice Rooke Kingsford, M.A., Gonville
and Caius College, Cambridge. \$1.00.

PLAYS

The Christopher Publishing House, 1140 Columbus
Ave., Boston, Mass.

Plays, Skits and Playlets. By Arthur M.
Brown. \$1.50.

The Comfort of Assurance, A Drama of
Domestic Relations; and *The Noblest
Roman of Them All.* \$1.25.

The Crucible. A Play in Four Acts. By Leon
I. Leon. \$1.50.

**BISHOP FURSE PAYS VISIT
TO ST. ALBANS, VT.**

ST. ALBANS, VT.—Escorted by a band to
St. Luke's Church was the honor con-
ferred upon the Rt. Rev. Michael B. Furse,
D.D., Bishop of St. Albans, England, by
residents of this city, which bears the
name of his home diocese.

The Bishop had just come from Rock
Point, Burlington, where he and the Rt.
Rev. Samuel B. Booth, D.D., Bishop of
Vermont, had been on the program, but he
repeated here the tradition behind the
name of St. Albans, and how his home city
is located upon the ruins of the Roman
city of Verulamium, where the martyr
Alban, a Britain in the Roman army, was
beheaded for aiding an old priest who
had converted him from paganism.

The Bishop regretted the separation of
Christianity from education and contends
that eventually religion will be put back
in the schools. He also pleaded for a closer
friendship between England and the
United States, stating that both countries
stand for the same ideals.

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We will either put you in touch with such
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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.

BOOKS RECEIVED

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

The Christopher Publishing House, 1140 Columbus
Ave., Boston, Mass.

A Scrap Book. By Noy Jasper Dickerson.
\$1.25.

The Aztec Chief. By Marie DeS. Canavarró.
\$1.50.

Cokesbury Press, 810 Broadway, Nashville, Tenn.
These Agitators and Their Idea. By Harry
Malcolm Chalfant. \$2.00.

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

Our Child's Red-Letter Days. Compiled by
Marion Allbutt. Drawings by Sybil Tawse.
\$2.50.

E. P. Dutton & Co., 618 Fifth Ave., New York
City.

Brother John. A Tale of the First Fran-
ciscans. By Vida D. Scudder. \$2.50.

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

Jesse and Maria. By Enrica Von Handel-
Mazzetti. Translated by George N. Shuster.
\$2.50.

Joint Commission of Anglicans and Old Catholics Submits Agreement

Each Communion to Recognize the Other's Independent Status—Plan New Scotch Order

The Living Church News Bureau
London, September 4, 1931

THE REPORT OF THE MEETING OF THE joint commission of the Anglican communion and the Old Catholic Churches, held at Bonn on July 2d, has now been published by the Society for Promoting Christian Knowledge, together with the minutes of the conference and an explanatory letter by the Bishop of Gloucester.

The commission was appointed in accordance with a resolution of the Lambeth Conference of 1930, to consult on the development of closer relations between the Old Catholics and the Anglican communion. After long and full discussion, the following statement was adopted and signed by all the members present at Bonn:

(1) Each communion recognizes the Catholicity and independence of the other, and maintains its own.

(2) Each communion agrees to admit members of the other communion to take part in the Sacraments.

(3) Intercommunion does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other; but implies that each believes the other to hold all the essentials of the Christian faith.

This statement reached by the joint commission will be submitted in due course to the synod of the Old Catholic Churches and to the convocations and synods of the Churches of the Anglican communion.

The conclusions of the Bonn Conference fulfil the most hopeful expectations of those who look forward to practical measures of reunion being established. It only remains for formal ratification of the recommendations to be given, in order that intercommunion between the Old Catholics and the Anglican communion may come into effect; and, since the findings of the Anglican commission are unanimous, there is no reason to fear that ratification in England will either be withheld or unduly delayed. The satisfactory result of the present negotiations also suggests a most happy augury for the successful issue of the forthcoming discussions with the Orthodox commission.

WORLD ALLIANCE COMMITTEE PASSES RESOLUTION

At the closing session of the World Alliance for International Friendship Through the Churches, the following resolution of the international committee was carried unanimously:

"This International Committee of the World Alliance asserts that war considered as an institution for the settlement of international disputes is incompatible with the mind and method of Christ, and therefore is incompatible with the mind and method of His Church. The International Committee therefore welcomes the fact that the League of Nations has summoned a World Disarmament Conference, and declares that it is the duty of all Churches to bring their utmost influence to bear upon that Conference; so that the representatives of the nations there assembled may know that the religious and moral

forces of the world demand such an international agreement as will bring about (1) a substantial reduction of armaments in every form; (2) the fixing of a scale for the armed forces of the nations which shall be equitable to all, and consistent with the fact that all have renounced war and have undertaken that disputes which may arise among them shall never be settled except by pacific means; and (3) security for all nations against aggression."

NEW RELIGIOUS ORDER CONTEMPLATED

The founding of a new Religious order of the Episcopal Church in Scotland is planned. Two priests, the Rev. Ivor E. St. C. Ramsay, senior curate of the Cathedral Church of St. Paul, Dundee, and the Rev. D. D. A. Lockhart, of the Cathedral Church of St. Mary, Glasgow, are leaving to test their vocation for the venture. For this purpose both are going, in October, to the House of the Resurrection, Mirfield, for two years.

One Jew Causes Riot in Salonika Between the Bulgars and Greeks

Pro-Semite Society Blamed for Upheaval—Protestant Propaganda in Alexandria

L. C. European Correspondence
Wells, Somerset, England, September 6, 1931

A RECENT EPISODE IN SALONIKA, WHEN things got uncomfortably near to a "pogrom" of the very best Russian variety, showed how very close the fires of fanaticism are to the surface in the East, even in lands that are "civilized." All over the Balkans, and perhaps in other lands, too, there is a rather militant pro-Semite society that calls itself the "Maccabee." The branch of this body that exists in Sofia thought it well to show how thoroughly pro-Bulgarian the Jew of that land is, and in a demonstration at Sofia made open declaration of their feelings that "of course Salonika ought to be Bulgarian as part of the national heritage."

Unluckily, they seem to have forgotten that there are Jews in Salonika, and this declaration put all the Greek press of the city up on end against them, demanding that they should make a public repudiation of all sympathy with such anti-Hellenic sentiments. They did nothing of the sort, but the newspaper agitation might have died out, as such things do, had it not come to light that an unlucky Salonika Jew had actually been present at the obnoxious demonstration! That "put the fat in the fire" at once, and people raised that ritual murder cry that never fails to rouse all the passions of an oriental mob, and which is still most devoutly believed, in spite of the absence of all evidence. In this case it was declared that no fewer than seventeen children had been murdered, and the detail was added that their dead bodies had been found, with what were clearly "ritual cuts" upon them. Actually, not a single corpse was produced or producible, nor could any of the hypothetical thirty-four parents who had lost children be produced, either. The whole thing was a mere mob cry, though not the less dan-

Mr. Ramsay writes in the Dundee *Cathedral Magazine*, as follows:

"After Mirfield, my purpose, if God wills, and if I am found fit and worthy, is to go to the hallowed Island of Iona, with two or three other Scots priests, and there set up a Religious order for our Church. Nevertheless, we shall not remain for long on Iona, but we hope to open a community house somewhere in central Scotland, perhaps not far from Dundee, where we would keep up the regular order of prayer and praise to the glory of God; where we would probably train young men for the ministry; where we might possibly open a small school for boys; a community house where we would welcome visitors who came to seek quietude, spiritual help, and sacramental strength; a community house whence we would travel far and wide over this fair land, as our services might be required, to hold missions and conventions, retreats, and quiet days."

TIMELY BITS

The Evangelical clergy of the West of England are not altogether enthusiastic concerning the proposed celebration of the centenary of the Oxford Movement in 1933. They feel that, should such celebration be made a diocesan matter, it might cause dissatisfaction. GEORGE PARSONS.

gerous on that account. There was an attack made on the Jewish refugee quarter (known locally as Judah), petrol was thrown on the wooden huts, that were, of course, dry as tinder, and they were fired and destroyed. The fact that big supplies of petrol are always available makes fire-raising perilously easy for a mob in these days!

Barricades were run up on the streets to stop the approach of fire engines, and though no lives were lost the quarter was pretty thoroughly burned out. A demand was made for the proclamation of martial law, but the Greek governor gave proof of his lineal descent in office from his Turkish predecessors by observing, "My dear fellows, it is far too hot to do anything of the kind!" The huts were rebuilt, and the Jews reestablished in them, but nothing else was done, and the episode allowed to close, having thus given yet another example, both of the peril of fanaticism and of the difficulty brought into nationalist politics by the existence of an internationalist body that is also a political one.

NICOLAS OF HERMOPOLIS TO TAKE PLACE OF MELETIUS ON UNITY COMMISSION

The Lambeth Conference, it will be remembered, resolved that the discussions concerning union or inter-communion between the Anglican and Orthodox Churches should be continued by a commission, containing representative members of each of the two great bodies concerned. The Anglican side of the commission, as is known, has been appointed, and we are glad to hear that the personnel of the Orthodox deputation or commission is now complete, and that it consists, with one important exception, of practically the same prelates as those whom we had the pleasure of welcoming at Lambeth in 1930.

The exception is the Patriarch Meletius. It was hardly to be expected that the Patriarch "of Alexandria and all Africa" could spare the time for a long visit to London from his other multifarious la-

bors, and indeed he is at this moment perambulating the North African portion of his diocese, Tripoli, Cyrene, etc. There is a large, if scattered, population of Orthodox Greeks in that part of the world. His place will be taken by the Metropolitan Nicolas of Hermopolis. The other members of the deputation are: Germanus of Thyatira, almost as a matter of course; Themelis of Jerusalem; Irénée of Novi Sad, representing the Church of Yugoslavia; Nectarius of Bukovina for Roumania; Leontius of Paphos for Cyprus; and Polycarp of Trikkala for Greece. We shall welcome Dr. Arseniev of the University of Warsaw as the representative of Poland, and only regret that circumstances have made it impossible for the Churches of Russia, Antioch, and Bulgaria, all of which have been duly invited, to send their representatives.

While thus dealing with efforts to promote the unity of Christendom, we must note with deep regret and sense of loss, the departure of one of its apostles in recent years, Bishop Nathan Soderblöm of Upsala, Sweden, who died suddenly.

CHURCH OF CRETE NOW AUTOCEPHALOUS

When we enumerate the autocephalous and autonomous Churches of the Orthodox communion, we must note that it seems not impossible that one of the latter may disappear from the list. The Church of Crete received autonomous rank, at a time when the island was still part of the Ottoman empire, and in a rather anomalous position in it. It has now been, for several years, part of the Republic of Greece, and indeed the most prominent of Greek statesmen today is a Cretan, M. Venezilos. Now that it is Greek, there is a natural desire in Athens to assimilate it to the rest of the Church of the land, for administrative purposes, as part of a general policy of centralization. One regrets the disappearance of a historic and picturesque feature, but no doubt there are good administrative reasons for the step proposed. If it comes to anything, of course the Cretan bishops will sit as members of the hierarchical synod of Greece, and form part of that autocephalous body.

PROTESTANT PROPAGANDA

Protestant propaganda is always a sore subject among the Orthodox, and as the propagandists frequently draw their inspiration—and sometimes more material matters—from either England or America, the fact has interest there, too. Lately the synod of the Orthodox Church of Alexandria issued an encyclical, in which three named men, leaders of the Greek Evangelical Church in Egypt, were declared to have "separated themselves from Orthodoxy and put themselves outside the pale of the Church," by active proselytizing in a way that would be positively illegal in Greece. They are said to be followers of an American "of the name of Frederick Smith," which is not a very distinctive description. They are apparently, *ipso facto* excommunicate" as regards the sacraments, by their own act, and it is

declared that they cannot be allowed Orthodox burial, and that any ecclesiastical acts they may perform—such as marriages, presumably—are void in Church law. Priests are ordered to admonish and to warn the followers of these men that they lay themselves open to like penalties if they continue to follow them, though the penalty can be inflicted only by the bishop in each individual case, and not by the priest.

As Bishop McInnes, Anglican bishop in Jerusalem, has had to make the attempt to restrain the wilder sorts of Protestant propaganda by some sort of government action—for it really does not do to have wild men run about with lighted torches in such a powder magazine as Palestine is just now—it will be seen that there is probably real ground for complaint to justify the action of the Alexandrine Church authorities.

W. A. WIGRAM.

General Synod of Church in Canada Opens in St. Paul's Church, Toronto

Report of the National Commission on the Primacy Question — The Clergy Problem

The Living Church News Bureau
Toronto, September 16, 1931

THE OPENING SERVICE OF THE GENERAL Synod of the Church of England in Canada took place on Monday evening in St. Paul's Church, Canada's largest Anglican church, which was packed to the doors.

The procession formed in the Maurice Cody Memorial Hall. The choirs of St. James' Cathedral and St. Paul's Church, preceded by a processional cross, led the procession.

Evensong was sung by Dr. Pilcher, canon-precentor of the diocese of Toronto, with Psalm 89, and the lesson read by Dr. W. T. Hallam, Bishop-elect of Saskatchewan. Anthems were rendered by the choirs of St. James' Cathedral and St. Paul's Church respectively. Special prayers were offered for the General Synod, for guidance in the election of a Primate, and for the work of the Anglican National Commission.

UNVEILING OF COATS OF ARMS

At the conclusion of Evensong Bishop White of Honan, China, and L. A. Hamilton, brother of Bishop Hamilton of Mid-Japan, unveiled the arms of these two dioceses, which have been presented to St. Paul's Church. The prayers of dedication were said by the Very Rev. L. Norman Tucker, dean of Huron, who was the first general secretary of the Missionary Society of the Canadian Church.

OPENING SESSION OF THE UPPER HOUSE

At the opening session held in Maurice Cody Memorial Hall, the Archbishop of Nova Scotia pointed out the problem created by the vacancy in the Primacy, for which the constitution had made no provision. He referred to the Anglican National Commission's work and report, the missionary, educational, and social service work of the Church, the special problems of the west aggravated by the drought, the social and economic problems allied with unemployment, and called for a spiritual outlook on such problems and

the need of the spirit of adventure. He felt that a spiritual revival must precede trade revival. He touched on the work of the Lambeth Conference, emphasized the need of world peace, and the work of the Faith and Order Conference, and all efforts toward the reunion of Christendom.

OPENING SESSION OF LOWER HOUSE

The Upper House then withdrew and the Lower House after prayer proceeded to the roll call and the election of its officers.

For prolocutor Archdeacon Heathcote (the former occupant of the office), Dean Broughall, and Dr. Blagrave were nominated and Archdeacon Heathcote was elected on the second ballot, a majority of votes cast being necessary for an election.

Chancellor Harris was elected deputy prolocutor and the prolocutor appointed as his assessors Chancellors Gisborne and Ford.

Canon Hartley and James A. Nicholson were re-elected honorary clerical and lay secretaries, and Archdeacon Swanson and E. J. Freeman as assistant secretaries.

A report to consolidate and rearrange a number of committees, presented by Chancellor Harris, was adopted.

THE QUESTION OF THE PRIMACY

The evening of the opening day's work was spent in considering a motion of Chancellor Harris designed to wipe the slate for the immediate introduction of a canon providing for the election of the Primate by the General Synod instead of by the House of Bishops as at present and extending the possibility of election beyond the Metropolitans. The resolution included the substitution of the following for the present clause in the Basis of Constitution,

"The president of the General Synod shall be the Primate of All Canada, who shall be elected and hold office under, and have such privileges, powers, authority, and duties as may be defined by the constitution, canons, and rules enacted by the synod."

An amendment was moved and seconded, asking the House of Bishops to proceed to elect. The Rev. W. H. Snell moved that consideration be deferred till after the consideration of the report of the Anglican National Commission, which dealt with general principles respecting the Primacy. Principal Vance moved that the legal aspects be referred to a committee of chancellors. After a prolonged debate all amendments were withdrawn, and Chancellor Harris' motion put, but it failed to receive unanimity, three delegates voting against it. A motion to reconsider the whole question was then unanimously passed, the chancellors being asked to report on the legal aspects.

The Lower House joined with the



NEW PARISH
HOUSE IN
EAST ST. LOUIS
[See L. C., of
August 29th.]

bishops in sending greetings to the convention of the American Church at Denver.

MISCELLANEOUS REPORTS

Both houses then sitting jointly took up the comprehensive report 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. In the greatly regretted absence of the Archbishop of Huron, who was taken ill at the meeting of the board of management of the missionary society at Guelph, the report was presented by the Bishop of Ontario.

The Bishop of Niagara pointed out that the subject of the Primacy was doubly related to one of the great defects the commission discovered—the lack of cohesion.

The following clauses in the report were adopted:

1. That the office of the primate be enlarged so as to enable the holder thereof to have a greater influence in the general life and work of the Church.
2. That the primate be elected by the General Synod as representing the whole Church.
3. That a fixed primatial see be established at the earliest possible date.

The section on the General Synod brought out a debate on its relationship to the provincial synods, the two older of which preceded its establishment when their rights were fully recognized. The section was adopted as follows:

"That the rights, powers, and jurisdiction of the General Synod be so enlarged and strengthened as to constitute the synod the effective and final legislative governing body of the Church of England in Canada."

THE CLERGY

It was decided that:

"Since the office of Bishop requires the discharge of grave responsibilities, the effects of which extend far beyond the boundaries of a diocese and affect the life and work of the Church as a whole, therefore the confirmation of the election of a bishop should be considered by, and rest with, the House of Bishops of the whole Church."

The recommendation that no man who has been five or more years in holy orders, and who is in charge of a parish or mission shall receive less than a stipend of \$1,500 and a free house was adopted, but after long debate, some advocating a minimum of \$1,800, others urging that the present time was inopportune, and others that such a resolution without effective means of implementing it was useless.

The proposals to abolish the life tenure of incumbents and for the removal of clerical misfits led to the expected vigorous debate. The Bishop of Niagara pointed out that throughout the survey it was apparent that the problem of parishes was largely to get and keep the right man or to get rid of the wrong man.

The Anglican National Commission made two recommendations. First, that "the life tenure of the incumbent of a parish or mission be abolished." Secondly, that "incumbents who, after due trial, show that they do not possess the qualifications required for the successful cure of souls be set free by suitable diocesan authority either to follow some other calling or to go upon the pension fund."

The amendment, introduced by Dean J. P. Llwyd of Halifax, deleted the first suggestion and put in place of the second the following:

"That the General Synod hereby places on record its conviction that diocesan bishops and synods should exercise and, if necessary, secure the authority to deal with clergy, who, after due experience, prove they do not possess the qualifications requisite for the successful cure of souls, so that such clergy may thus be set free to follow some other calling or go upon the pension fund."

The amendment carried by a vote of ninety-seven to forty-two in the Lower House and with only a few "nays" in the House of Bishops.

The related problem of the continuance of young ministers following ordination and the weeding out of those proving unsuited to the work of the Church was also dealt with by modifying the original recommendation of the commission. The commission's suggestion was as follows:

"That the training of ordinands be considered as extending over the first five years in holy orders, and that during these five years the clergy be licensed at the pleasure of the bishop, and receive special assistance in their spiritual and mental development and in their practical work."

On the motion of the Rev. Principal Vance of Vancouver, both Houses carried an amendment which changed the word "training" to "special education" and deleted the phrase referring to "licensing at the pleasure of the bishop."

Unanimous approval without debate was given to a further recommendation that "provision be made for the spiritual and mental refreshment of the clergy generally, particularly those in remote and isolated places."

WASHINGTON NOTES

The Living Church News Bureau
Washington, September 11, 1931

THE RT. REV. JAMES E. FREEMAN, D.D., Bishop of Washington, has accepted an invitation to be the preacher at the Yorktown Sesquicentennial Sunday service on October 18th. This celebration commemorating the 150th anniversary of the surrender of Lord Cornwallis will extend over three days, October 17th to 19th. President Hoover will be in attendance at the exercises on Monday, the 19th.

Washington clergy, who have been absent on vacation, have been returning during the past week, only in several cases to depart again for Denver and General Convention. The Bishop returned from Maine to preside at the national Labor Sunday service on September 6th at the Peace Cross in Washington Cathedral close. Senator James J. Davis of Pennsylvania was the speaker at this service.

Washington pulpits during July and August were supplied by several visiting clergy. The Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, preached at the Peace Cross services during all of July. His presence in Washington attracted unusually large congregations, including numbers of his old parishioners and friends from Baltimore.

RAYMOND L. WOLVEN.

THE HALF COMPLETED Cathedral of St. John the Evangelist, in Spokane, has now been in use for more than a year and is serving as a real missionary, Bishop Cross says, among the people of eastern Washington. The National Council makes an appropriation for work in this largely rural field amounting to about two-thirds the sum raised by the district for its own support. The district also gave \$6,000 last year for the work of the general Church.



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DENVER

St. Augustine's Chapel, on New York's Lower East Side, Observes Patronal Festival

Rare Painting Discovered at Grace Chapel—All Souls' Church and the West Indians

The Living Church News Bureau
New York, September 19, 1931

ON THE SUNDAY FOLLOWING ST. AUGUSTINE'S Day the congregation of St. Augustine's Chapel on East Houston street (Trinity parish) observed their patronal festival with a sung Eucharist. The Rev. Heber Becker, curate, in charge of the chapel during the vacation of the vicar, the Rev. George La Pla Smith, officiated. In spite of mid-summer heat a large congregation was present.

St. Augustine's Chapel is one of the few fortresses of Christ that have not yet retreated from New York's lower east side. The division of the building a few years ago, financed by Trinity parish in order to create a suitable Cathedral for the deposed Metropolitan Platon, has in no way marred the beauty of the chapel. The great edifice, originally erected to accommodate a very large congregation, is immense and therefore there still remains a good sized church with the original spacious sanctuary.

The neighborhood work is extensive and its growth demanded the addition of the present curate to the staff. The facilities for this work are unusually good. There are several large playgrounds and a rectory garden at the rear of the buildings and many large rooms in the Church house for the varied parochial activities. During the trying times of last winter much relief was given to the unemployed and hot substantial meals were served to the children by the women of the chapel.

RARE PAINTING DISCOVERED

During extensive redecorating work at Grace Chapel, a most unusual find occurred. A dossal nailed securely over the center panel of the finely carved reredos was taken down for a thorough cleaning. The workers found that the piece of cloth had covered an oil painting of rare beauty. It depicted Christ carrying His cross in the midst of the multitude. The vicar, the Rev. Francis A. Sanborn, on the advice of an official of the Metropolitan Museum of Art, called in an artist who declared the painting to be the work of a sixteenth or early seventeenth century Italian master. It is hoped that the latter's name will soon be determined.

Why and when the painting was covered remains a mystery. No one connected with the chapel at the time of discovery was aware of its existence. It is quite possible that the painting was covered soon after the erection of the church, a fine gothic edifice not yet a half century old. The dossal, a piece of expensive goods of heavy texture, had been cleaned, undoubtedly in its place—the lowness of the altar making this no difficult task.

The painting, because of its dark-toned colors, the poor lighting of the chancel, and the many windows in the church might be considered dull to the inexperienced eye were it not for the deft fashion in which the artist has handled his subject. The central figure of Christ gradually tears itself free from these handicaps and seems to become, as one views the work from the nave, the most evident object in the church.

CHINESE MISSION PROPERTY LOSSES SERIOUS

NEW YORK—On September 4th, Bishop Roots cabled that the Rev. C. F. Whiston, Miss Frances A. Jenner, and Miss Louise Boynton, who have been studying at the Peking Language School, have now returned to Hankow.

All members of the Chinese and foreign staff are well and are cheered by our sympathy and support. The majority of the staff are either at their regular work or are engaged in special relief work.

The Bishop states that losses of mission property are serious but he cannot supply details at this time.

JOHN W. WOOD.

ALL SOULS' CHURCH MEETS NEED OF WEST INDIANS

The Rev. Rollin Dodd, rector of All Souls' Church and priest-in-charge of St. Monica's Mission, does not limit his labors among the Negroes of Harlem to the mission recently founded. All receive a ready welcome at All Souls'. We quote Fr. Dodd and a letter written to him by permission:

"All Souls' Church is doing a much larger work for colored people than the mission, and the parochial work is rapidly increasing. At the present time we have at the church seventy-six families, one hundred and fifteen communicants, and an enrolment of fifty-three in the Church school. There is no segregation at either the services or in the Church school.

"Colored people attend All Souls' because they wish a church with no thought of racial origins. Being almost entirely from the British West Indies or the Virgin Islands, their traditions are European rather than American. They seek a Churchly service and a priest to administer the sacraments.

"All Souls' Church is trying to meet a need in Harlem and to answer a Macedonian cry for help. The following is a portion of a letter written by a young woman from the Virgin Islands to some friends and is used with her permission:

"We, who have been born and raised in the West Indies, who have been baptized, and taken to God's House from infancy up, who have been confirmed, and have received the most Holy Sacrament, have left the dear home islands and taken up our residences here; the first place we want to go to is to church, we feel the call; the longing for a place of worship; but what do we find? Either that we are not at all welcome or we just meet with a certain amount of tolerance, the result of which is that some stay away and never go back, and others find themselves in strange denominations. Why? The question is easily answered; because these God-fearing people have no church of their own where they can worship as they would in the West Indies, and receive a sincere and hearty welcome. They are strangers in a strange land, whose very hearts and souls are crying out for a hand to help, to guide, to encourage; but they find none."

PERSONALS

Among the clergy returning to their charges tomorrow are: The Very Rev. Milo Gates, dean of the Cathedral of St. John the Divine, the Rev. Samuel Shoemaker, rector of Calvary Church, and the Rev. Lucius Edelblute, rector of the Church of the Holy Apostles.

G. H. KAUFF.



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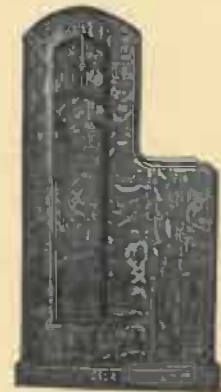
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United Thank Offering From Diocese of Massachusetts Exceeds Goal by \$45.87

"A Miss Is as Good as a Mile" So
Goes an Old Saying—News of
Local Churches

The Living Church News Bureau
Boston, September 19, 1931

THE UNITED THANK OFFERING FROM the women of this diocese presented at General Convention in Denver last Wednesday morning was \$52,723.37, and exceeded by the narrow margin of \$45.87 the amount presented at the close of the previous triennium in Washington. There was relief and thanksgiving here when it was known that the Massachusetts women had not fallen behind the goal they had set.

Representing the women of the dioceses as official delegates in Denver are: Miss Eva D. Corey, vice-president for women's work in the diocese and president of the diocesan branch of the Woman's Auxiliary; Miss Laura R. Little, head of the Church Service League Supply Bureau; Miss Helen Cobb, chairman for domestic missions; Miss Elizabeth Soule, treasurer of the United Thank Offering; Miss Clarissa Townsend, secretary for adult education.

MEETING OF CHURCH SERVICE LEAGUE

The meeting of the diocesan Church Service League in the crypt of St. Paul's Cathedral last Wednesday afternoon began a new season. Mrs. Albert L. Sylvester, vice-president of the southeastern district, presided, in the absence of Miss Corey. It was a happy meeting as the women followed in spirit the course of events in Denver; gave special last moment contributions to the U. T. O.; and listened to the three speakers of the afternoon. These were: Miss Bumstead, chairman for Latin American Missions; the Rev. William E. Bradner, who from his own missionary encounters in Eastern Oregon made plain the part played in pioneer work by the United Thank Offering missionaries; and Miss Kate L. Cotharin, who closed the meeting with prayer.

DIOCESAN VESTRY CONFERENCES

The completed list of Bishop Sherrill's conferences with wardens and vestries as they gather in ten centers is:

- October 23d, Church of the Holy Spirit, Matapan.
- October 28th, Grace Church, Lawrence.
- October 29th, Grace Church, New Bedford.
- October 30th, Grace Church, Salem.
- November 3d, St. Andrew's Church, Hanover.
- November 4th, Church of the Ascension, Fall River.
- November 5th, Trinity Church, Newton Center.
- November 9th, St. Paul's Cathedral, Boston.
- November 10th, Grace Church, North Attleborough.
- November 12th, Church of the Epiphany, Winchester.

OLD NORTH CHURCH NEWS

The Old North Church, where the lantern signal for Paul Revere's ride was hung, has an opportunity to buy at a reasonable figure two houses adjoining and forming a fire menace to the rear of the church. Charles K. Bolton, senior warden, announces that a deficit of \$2,500 still remains before the first house purchased last spring can be torn down; but his hopes are still high that gifts will be forthcoming and this unique historical shrine—for such the Old North is—be preserved to the nation.

BOSTON CHURCHES HOLD UNION SERVICE

The Rev. Wolcott Cutler, rector of St. John's Church, Charlestown, represented

the Episcopal Church and presided at the open-air service on Boston Common last Sunday afternoon under the auspices of the Greater Boston Federation of Churches.

NEWS BRIEFS

The Rev. Benjamin I. Harrison has assumed his duties as curate at the Church of the Advent and preached the sermon on September 13th. Mr. Harrison, now a deacon, will be ordained to the priesthood before the first of the year.

The Rev. Hughell E. W. Fosbroke, D.D., dean of the General Seminary, will be the conductor of the quiet day for bishops and clergy of the diocese in St. Stephen's Church, Cohasset, on October 6th and 7th.

The school staff of Grace Church, Newton, spent September 19th and 20th at the Cathedral farm in Hubbardston, and the staff of St. Paul's Cathedral Church school held its houseparty at the farm the following week-end.

The annual memorial service of the British Naval and Military Veterans' Association of Massachusetts was held in St. Paul's Cathedral on September 13th, the Rev. Dr. Edward T. Sullivan, Association chaplain, preaching his final summer sermon at this time.

The Cathedral Church of St. Paul has purchased property on Temple Place at present under lease to the Shepard-Norwell Company, and thus will be able to have an entrance to its property from that convenient thoroughfare.

Miss Ruth Littlefield of St. Stephen's Church, Lynn, has begun her duties as worker with the girls of the mission parishes in the archdeaconry of Boston. Miss Littlefield is experienced in several phases of Church work; she has been director of the Fleur de Lis Camp for girls for the past two years and she is also the sovereign queen of the Order of the Fleur de Lis.

ETHEL M. ROBERTS.

HONOR JEFFERSON DAVIS AT FLETCHER, N. C.

ASHEVILLE, N. C.—On Sunday afternoon, September 13th, a memorial to Jefferson Davis, soldier, planter, author, statesman, and President of the Confederate States of America, was honored by the erection of a memorial in Statesmen's Row in the open air Westminster Abbey of the South at old, historic Calvary Church, Fletcher, close to Asheville, N. C. The open air abbey was originated and founded in 1926 by the Rev. Clarence Stuart McClellan, rector of the church, and it is now attracting national notice. Already eighteen memorials to great Southern poets, musicians, short-story writers, and statesmen have been erected and dedicated. The Rev. Mr. McClellan plans to place more than one hundred and fifty memorials in the abbey. He has as his assistants Col. Malcom N. Ross and Alex Greig, noted landscape artists, who are designing the ornamental tree groupings, the gardens, and the hedges and terraces.

The Jefferson Davis memorial was placed under the auspices of the North Carolina division, United Daughters of the Confederacy. The memorial consists, as do all the memorials in the abbey, of a granite boulder six feet high to which a bronze tablet is affixed. It stands opposite the tablets to John Fox, Jr., and Joel

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Chandler Harris ("Uncle Remus"), and before the memorial to Francis Scott Key, composer of The Star Spangled Banner.

Dr. William Russell Owen, pastor of the First Baptist Church in Asheville, was the principal speaker; Rabbi Moses P. Jacobson assisted the rector; and the Grove Park Inn orchestra played old Southern melodies. Delegations of United Daughters of the Confederacy from all parts of the South were included in the several thousands of people at the services.

It is planned to erect memorials to George Washington, Woodrow Wilson, Paul H. Payne, Frank Stanton, Edgar Allan Poe, Henry Grady, and Pocahontas in 1932.

BISHOP AND ACTOR EMPHASIZE RELIGION IN VERMONT RALLY

BURLINGTON, Vt.—At the diocesan rally held Labor Day at Rock Point, the Lord Bishop of St. Albans, England, the Rt. Rev. Michael Bolton Furse, D.D., guest preacher, gave a simple devotional address on the need of contact with God through prayer. He begged his listeners to be proud to be Christians instead of adopting the attitude which seems prevalent. "We are always asking God for something," he averred, "but are afraid to admit it."

Another speaker at the rally was Otis Skinner, the American actor, who gave the Church credit for being the originator of the stage, saying that the birth of the stage was in the mystery and miracle plays, and that the first drama was written by a nun. Now, he said, the stage had become divorced from the Church to the mutual loss of both, but as the Church of which he is proud to be a member did not believe in divorce, he considered the occasion a good chance to bring about the reunion of that which should never have been parted.

The rally opened with a procession to the outdoor chapel—a memorial to the late Bishop Hall—the Bishop of the diocese, the Rt. Rev. Samuel B. Booth, D.D., and Bishop Furse bringing up the rear. Conductors of the services were: the Rev. Stanley C. Ripper; the Rev. J. E. McKee, diocesan missionary; and the Rev. Dr. J. H. Hopkins, who had charge of the music.

CHURCHMEN CONDEMN RULING IN MACINTOSH CASE

NEW YORK—A statement condemning the decision of the Supreme Court in the Macintosh case, where citizenship was denied to an alien who refused to agree to bear arms for this country in any and all future conflicts, was released here on Thursday, September 24th. The statement, signed by forty-eight religious leaders, follows:

"The recent decision of the Supreme Court, which denies the right of citizenship to persons who refuse to abdicate their conscience on the question of participation in armed conflict, forces us, the undersigned citizens, to notify the constituted authorities of our nation that we share the convictions of those who have been denied citizenship.

"Some of the undersigned find it impossible, because of religious and moral scruples, to render any kind of combatant service in time of war. Others share the conviction of one of the persons denied citizenship in the recent Supreme Court decision and cannot promise support to the government until we have had the opportunity of weighing the moral issues involved in an international struggle.

"We concur in the minority opinion of the Supreme Court that 'in the forum of

conscience, duty to a moral power higher than the State has always been maintained. The reservation of that supreme obligation, as a matter of principle, would undoubtedly be made by many of our conscientious citizens. The essence of religion is belief in a relation to God in-

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volving duties superior to those arising from any human relation.'"

Among the signers of the statement, which is addressed to the President and Congress of the United States, are the following Churchmen: Bishops Brewster of Maine, Burleson of South Dakota, Huston of Olympia, Parsons of California, and Scarlett, Coadjutor of Missouri; the Rev. Dr. W. Russell Bowie, rector of Grace Church, New York City; and the Rev. Dr. Guy Emery Shipler, editor of the *Churchman*. Others who wish to add their names to the statement may do so by sending them to Mrs. Betty Parker Wilks, 347 Madison avenue, Room 704, New York City.

LEAVE OF ABSENCE GRANTED BISHOP OF MISSOURI

ST. LOUIS, Mo.—The Rt. Rev. Frederick Foote Johnson, D.D., Bishop of Missouri, has been given leave of absence for a period of six months beginning September 1st. His address during the General Convention is 745 Marion street, Denver, Colo. After the close of General Convention, until March 1, 1932, his address will be Wissahickon Inn, Redlands, Calif.

CONSECRATE CHAPEL ON GIBSON ISLAND, MARYLAND

BALTIMORE, Md.—Down on the Chesapeake Bay there is a summer colony called Gibson Island, which is made up of prominent residents of Baltimore and Washington.

Just as you enter the island there is a small, attractive, thatched roof chapel, seating about one hundred people. It is under a board of trustees, which is made up of members of different vestries of churches in Baltimore. On September 11th the chapel was consecrated by the Rt. Rev. Edward Trail Helfenstein, D.D., Bishop of Maryland, and was named St. Christopher's-by-the-Sea.

The establishment of this chapel is largely due to the efforts of Mrs. W. Stuart Symington, a resident of the island, and has been in existence about five years. The first year they had supplies from different churches, but during the last four years the Rev. James A. Mitchell has been chaplain in charge, assisted by the Rev. Frank Hays Staples. Mr. Mitchell, who has recently joined the faculty of the Theological Seminary in Virginia, will return to the island and take care of the chapel next year.

Services are held from June 1st to September 15th, and Mr. Staples has an early celebration and Mr. Mitchell has a 6:30 P.M. service. This summer Mr. Mitchell inaugurated a service at 9:30 P.M. for the colored servants.

WORK, NOT MONEY, TO BE NEWARK CANVASS MOTIVE

DELAWARE, N. J.—Ninety-three men from thirty-five churches were present at the annual Laymen's Conference of the diocese of Newark, held on Saturday and Sunday, September 12th and 13th, at the Girls' Friendly Society Holiday House, Delaware, in order to prepare for Loyalty Week and the Every Member Canvass. The Ven. William O. Leslie, Jr., archdeacon of Newark, presided. At the conference it was made clear that the work of the Church, and not money, is to be the main theme of the canvass.

There were sessions on Saturday afternoon and evening, and on Sunday morning after the breakfast which followed a cele-

bration of the Holy Eucharist by Archdeacon Leslie. Speakers and conference leaders were: Charles B. Johnes, who gave the address of welcome; the Rev. George W. Dawson, executive secretary of the field and social service departments of the diocese; the Rev. Allen Evans, Jr., chairman of the field department, diocese of Long Island; and Archdeacon Leslie, who gave an illustrated lecture. Each day, also, there was an open discussion. That on Saturday dealt with parish plans and methods, questions being answered by Messrs. Evans, Johnes, and Dawson. The one on Sunday was to evaluate the present conference and make suggestions for the next. As a result of a discussion the conference next year will probably begin on Friday evening instead of Saturday afternoon, thus allowing for more time to become acquainted.

GREEK CHURCH IN NEW YORK IS DEDICATED

NEW YORK—The new Greek church in New York City, on East Seventy-fourth street between First and Second avenues, was dedicated September 14th, the wife of New York's governor, Mrs. Franklin D. Roosevelt, officiating on behalf of the Governor, who was unable to attend.

Archbishop Athenagoras, head of the Hellenic Eastern Orthodox Church in America, conducted the services and blessed the cornerstone.

Members of Holy Trinity Church and the Church Kvangelisimos will form one congregation in the new building which is expected to be ready for occupancy in April. Holy Trinity Church was destroyed by fire several years ago and since then services have been held wherever buildings were proffered for the purpose.

EVERETT, MASS., RECTOR BEARS HOME VAN ALLEN ASHES

EVERETT, MASS.—The Rev. William H. Pettus, rector of Grace Church, Everett, Mass., accompanied by David Ross Beattie of Arlington, returned from England on the S.S. *Olympic* September 15th, bringing home the urn containing the ashes of the late Dr. William H. van Allen, former rector of the Church of the Advent, Boston, who died recently in Munich, Germany. The urn is to be interred in the van Allen lot in Elmira, N. Y.

While in England, Mr. Pettus preached in St. Michael and All Angels' Church, Stoke Newington, London; in St. George's Church at Norwich; and in Norwich Cathedral, where the Pettus family had worshipped for five hundred years some four hundred years ago.

NEW HEADMASTER AT DONALDSON SCHOOL, MARYLAND

BALTIMORE, Md.—Due to the resignation of Richard W. Bomberger as headmaster at Donaldson School, Ilchester, the board of trustees announces the appointment of George L. Nicholas, Jr., to succeed him. The new headmaster has for the past three years been serving in the same capacity at Browne and Nichols School at Cambridge, Mass.

Mr. Bomberger has accepted the deanship of Franklin and Marshall College, Lancaster, Pa., the college in which he took his undergraduate work.

SHANGHAI is now claiming to be the fifth largest city in the world and is still growing.—*Literary Digest*.

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PETER PARKER PHILLIPS, PRIEST

CHARLOTTESVILLE, VA.—The Rev. Peter Parker Phillips, D.D., retired priest of the diocese of Virginia, died in this city on September 9th after an illness of almost three weeks. Services were held at Oak Hill Cemetery, Washington, D. C., on the 11th, conducted by the Rev. F. Bland Tucker of St. John's Church, Georgetown, and the Rev. Dr. William J. Morton of Christ Church, Alexandria.

Dr. Phillips was born in Washington, D. C., and on October 8th would have celebrated his 79th birthday. He graduated from Columbia, now George Washington University, in 1875, and from Virginia Theological Seminary in 1878, from which institution he received the degree of D.D. in 1915. He was ordained to the diaconate in 1878 by Bishop Pinckney and ordained to the priesthood in 1879 by Bishop Scarborough. He married Miss Edith Norris of Washington in 1893.

Dr. Phillips was assistant at St. Michael's Church, Trenton, N. J., for a year after his ordination and held the rectorships of Grace Church, Berryville, from 1879-94 and of St. Paul's Church, Alexandria, from 1894 until his retirement from active work in 1920. He had been a member of the standing committee of the diocese for twenty-five years and was secretary of the Virginia Education Society and a member of the board of trustees of the Virginia Theological Seminary.

Since his retirement he had been living in Washington, but his death occurred while at the University of Virginia on a visit to his daughter, who is a student there.

MONTAGUE E. WEBB, PRIEST

NASSAU, BAHAMAS—At Harbour Island, following nine years of continuous active duty, the Ven. Montague E. Webb, archdeacon of Nassau, province of the West Indies, died August 4th, as preparations were being made for a trip to Nassau with Mrs. Webb to see his physician. His death was hastened by the want of a leave of absence, which he was unable to get due to demands on his time. Though for the past three years his life had been one of constant worry, financially as well as physically, he continued in his ministrations to the natives all hours of the day and night. He is survived by his widow who is now in Brooklyn, N. Y.

Archdeacon Webb was educated at Rugby and received his ministerial training at Dorchester Missionary College, England. In 1893, as a deacon, he accepted the Bahamas appointment. The following year he was advanced to the priesthood by the Bishop of Nassau and was placed in charge of All Saints' Church in Andros. Here he not only ministered to the spiritual needs of the people but was also justice of the peace.

In 1928 Fr. Webb was ordered by his physician to give up the work here and travel. The trips were too much of a strain on his health, however, which had for some months showed signs of giving way. In 1929 he was made archdeacon of the diocese of Nassau, in the hope that a change of work might benefit his health.

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The first book by this popular English writer to be published in America was *Saints and Leaders* (\$2.40), being short biographies of several early Christian leaders such as St. Cyprian and St. Jerome, and leaders of the Anglo-Catholic movement such as Fr. Benson and Bishop Weston.

The second Mackay book was *Assistants at the Passion* (\$2.40), a story of the minor characters associated with the passion of our Lord.

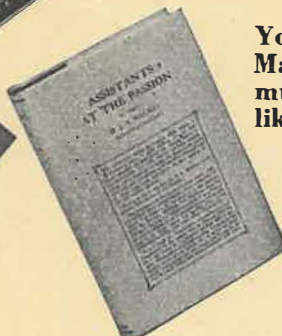
The Message of Francis of Assisi (\$1.75) was the next book published. The author shows how the message of St. Francis was not for his century alone but for the present day as well.

The fourth book to appear was *Pilgrim's Progress in the World Today* (\$1.50) and in it an English family of today follows the path of Bunyan's *Pilgrim's Progress*, but in modern England.

The Adventure of Paul of Tarsus (\$2.75) was the fifth book, and in the minds of many this colorful biography of St. Paul is one of Prebendary Mackay's best books.



The latest book to be published is *Difficulties in the Way of Discipleship* (\$1.50) wherein the author presents a series of brief studies of six of the apostles—St. Matthew, St. Thomas, St. Simon the Zealot, St. Andrew, St. Peter, and St. John.



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The years of constant service and impoverished circumstances, however, had taken too firm a hold.

A Requiem Mass was said by the Rev. J. Cyril Marsden of Nassau on August 5th, and a memorial service was held at the Cathedral the next day.

MARY BAYLIES COPELAND

CAMBRIDGE, MASS.—Miss Mary Baylies Copeland died at her home here on September 6th. She was born in Malden, the daughter of Charles H. W. and Mary Baylies Copeland. For many years she had been connected with the Diocesan House, 1 Joy street, Boston, where she was secretary to the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of the diocese, since 1913. Previous to that, from 1905 to 1910, she had been connected with the Episcopal City Mission, of which a relative, the Rev. Frederick B. Allen, was then superintendent. From 1910-1913, she was secretary to the Rev. Dr. William E. Gardner, who at that time was executive secretary of the missionary department of New England. She was a communicant first in St. Mary's Church, Dorchester, when her family lived in Roxbury, and of late years in St. James' Church, Cambridge.

Funeral services were conducted in St. James' Church, Cambridge, on September 9th by Bishop Babcock, assisted by the Rev. Ernest M. Paddock, rector of the parish. Miss Copeland is survived by her mother and two aunts, Mrs. Revere E. Atwood and Miss Eliza B. Baylies, the latter for many years likewise connected with the work of the diocese.

GEORGE F. HENRY

DES MOINES, IA.—George F. Henry, one of the most prominent attorneys of Des Moines, and very prominent in Church circles, died at the Methodist hospital here on Wednesday afternoon, September 9th, following a long illness which became acute only a few days previous.

Mr. Henry was born in Chicago, August 27, 1854. His father was superintendent of the Chicago, Rock Island and Pacific Railroad in Davenport and Mr. Henry attended school there, graduating from Griswold College with an LL.D. degree. He then attended the University of Iowa, graduating in 1876.

For thirty-one years Mr. Henry had served the diocese of Iowa as its chancellor, and at the last convention of the diocese was honored with a testimonial dinner. He had also represented the diocese in General Convention thirteen times, commencing in 1892, and until his illness became acute on Monday, September 7th, had planned to fill his place as deputy from Iowa at the Denver convention.

He is survived by his widow; two sons, Phineas M. Henry and Ward C. Henry.

Funeral services were held on Saturday, September 12th, at St. Paul's Church, Des Moines, the service being read by the Rt. Rev. Harry S. Longley, D.D., Bishop of the diocese, and the rector, the Rev. Harry S. Longley, Jr.

MABEL THORN KRUEGER

OSHKOSH, WIS.—Funeral services for Mabel Thorn Krueger, wife of Edward H. Krueger and daughter of the late Rev. and Mrs. W. B. Thorn, were held at Christ Church, this city, September 11th, the Rt. Rev. Reginald A. Weller, D.D., Bishop of the diocese of Fond du Lac, officiating.

Clergy in attendance besides the Bishop were the Rev. Messrs. L. D. Hopkins of

Big Suamico, H. Blackman of Algoma, and Edward Hutchinson of Green Bay.

Interment was made in Woodlawn Cemetery.

FREDERIC RAUCH

HOBOKEN, N. J.—Frederic Rauch, for many years a faithful communicant of Trinity Church, Hoboken, died on August 3d. Formerly a teacher in the Union Hill high school, ill health made it necessary for him to relinquish his work there. Mr. Rauch was a musician of great ability.

MARY I. RUMSEY

HOBOKEN, N. J.—On August 9th occurred the death of Miss Mary I. Rumsey, a member of Trinity Church, this city. She was highly esteemed, not only because of her devotion to the Church, but also because of the good influence she exerted in her profession, that of teaching.

ANNA JEAN TRIMBLE

LINCOLN PARK, N. J.—On September 14th occurred the death of Mrs. Anna Jean Trimble, one of the older communicants of St. Andrew's Church, Lincoln Park. Coming to that community about the time that the church was founded, some fourteen years since, Mrs. Trimble became active in the Women's Service Guild of the parish. Her last illness was of a year's duration, and she had reached the age of 77.

The Rev. John C. Moore, vicar of St. Andrew's, conducted the funeral services on September 16th. Interment was made in Sleepy Hollow Cemetery, Tarrytown, N. Y.

Mrs. Trimble is survived by one son, three grandchildren, and one great-grandchild.

THE SCHOOL of St. Stephen's Chinese Mission, Manila, graduated its largest class this year: 16 from the English department, 18 from the Chinese department, and 1 from the Chinese high school. The new Chinese Consul-General and several of his staff are strong Christians and sympathetic toward this work.

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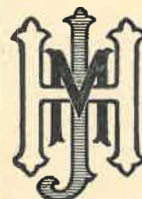
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NEWS IN BRIEF

ALABAMA—The Rev. V. G. Lowery of Ensley held a five-day teaching and preaching mission at Trinity Church, Alpine, September 7th to 11th, at which a Woman's Auxiliary was organized with fifteen members. Alpine is a rural community, having no resident clergyman of any denomination. The services of the Church are conducted by the Rev. Joseph H. Harvey of Talladega every second and third Sunday afternoons of the month.

CALIFORNIA—The fourth annual Laymen's Conference was held September 5th to September 7th at Menlo Park School, Menlo Park. About fifty were present during the conference. In addition to the addresses by the laymen, the Rt. Rev. E. L. Parsons, D.D., Bishop of the diocese, and the archdeacon, the Ven. Noel Porter, Ph.D., spoke.

CUBA—Mrs. Juan B. Mancebo of Santiago, whose necrology appeared in the September 19th issue, died on the day she and Mr. Mancebo were to start for Denver. The day before her death she had been out making purchases for her grandchild while Mr. Mancebo was engaging cabins for their trip the next day, he being the delegate to represent Cuba at General Convention.

DALLAS—Since the organization of its School of Nursing, All Saints' Episcopal Hospital, Fort Worth, has graduated some 126 registered nurses not only from Texas but from Arkansas, Oklahoma, Missouri, and even from California and Pennsylvania.

MICHIGAN—The Rev. Percy Isherwood, rector of Grace Church, Bay City, was the preacher during the month of August at the Anglican Church of St. James the Apostle, Montreal, Quebec, Can. The congregation is largely supplemented in the vacation period by visitors from the United States. Mr. Isherwood had the experience of preaching before His Excellency, the Governor-General of Canada, the Earl of Bessborough, his son, Viscount Duncannon, and staff, who attended on two Sundays. As is his custom, when officially attending service, the Governor-General read the lessons.

MILWAUKEE—Fall activities of St. Francis' Chapel and clubhouse, Madison, include a sermon on Sunday, October 4th, by the Bishop of the diocese, the Rt. Rev. William Walter Webb, D.D., when a dossal given in memory of the late Rev. Norman C. Kimball by friends of St. Andrew's parish will be dedicated. On the following Wednesday at a dinner for men students, which is to be given in the clubhouse, the Rt. Rev. S. Harrington Littell, D.D., Bishop of Honolulu, will be the speaker.

MINNESOTA—The Rev. C. W. Baxter, St. Peter, received a Willys-Knight car as a gift from the members of his seven parishes. He also received an appointment as chaplain in the reserve corps of the United States Army with the rank of first lieutenant.

MONTANA—The Rev. C. Rankin Barnes, acting executive secretary of the Social Service Department of the National Council, in a recent ten days' trip through the diocese met with and addressed the diocesan executive council in Helena, and inspected St. Peter's Hospital, the Florence Crittenton Home, the State Vocational School for Girls, and the Lewis and Clark County jail. On September 10th he again visited Helena, this being the annual women's day in St. Peter's parish, and attended the laying of the cornerstone for the new church. His trip also included visits to Miles City, where he inspected the State Industrial School for Boys; and Deer Lodge, where he visited the state penitentiary and the Powell County jail.

NEWARK—The trip around the world taken by the Rev. Charles T. Walkley, D.D., rector of Grace Church, Orange, and Mrs. Walkley, ended on September 5th with their return to Orange.—Owing to the inability of Walter Kidde and C. Alfred Burhorn, deputies from the diocese of Newark, to be present at the General Convention, Charles B. Johnes of St. Mark's Church, Newark, and Howard I. Dohrman of St. Elizabeth's Church, Upper Ridge-wood, will attend. The United Thank Offering from the diocese will be in the care of Miss Charlotte Sawyer of St. Luke's Church, Montclair.

OREGON—A three-day retreat for priests was held at the plant of the Gearhart Summer School, Gearhart, September 2d to 4th inclusive. The conductor was the Rev. Jay Claud Black, vicar of the Church of St. Michael and All Angels', Portland. A committee consisting of the conductor, the Rev. C. H. L. Chandler, and the Rev. R. F. Ayres was appointed to arrange for another retreat next year.

RHODE ISLAND—Miss L. Elizabeth Meader, daughter of the Rev. and Mrs. Charles A. Meader, rector of St. Luke's Church, East Greenwich, is in France as a member of the University of Delaware Foreign Study Group. The group consists this year of about ninety students from the junior classes of over thirty American colleges. Miss Meader is a member of the Wellesley delegation. The students are appointed on the basis of academic record and proficiency in the French language. During the past summer, they have been perfecting their French at the University of Nancy. From late October until the end of next June, they will study at Sorbonne in Paris, following the curriculum of their respective colleges, returning to this country in July.

RHODE ISLAND—An oak pulpit and hand carved chancel screen have been placed in Holy Trinity Church, Tiverton, the Rev. Herbert B. Gwyn, rector. They are the gifts of Mrs. Henry H. Eddy, in memory of her mother, Mrs. Joseph A. Baker. Other recent gifts are a large Della Robbia plaque of the Epiphany, and a font cover. The choir stalls are the gift of the choir.

FLOOD CONDITIONS IN ANKING

NEW YORK—The following information concerning flood conditions in the diocese of Anking has been received:

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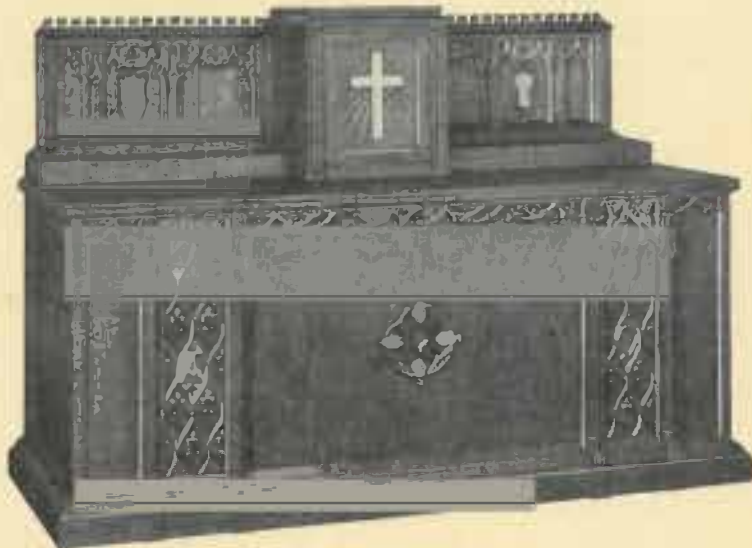
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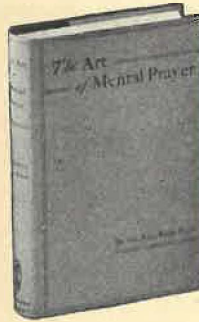
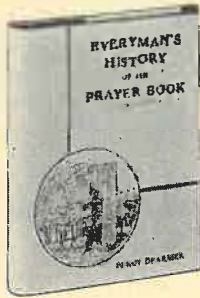
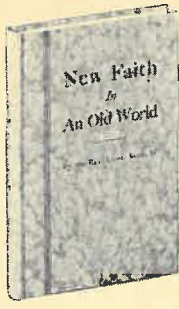
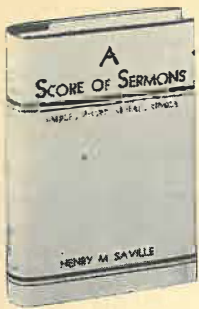
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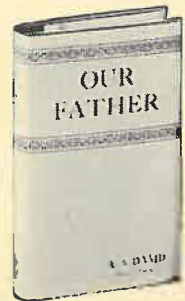
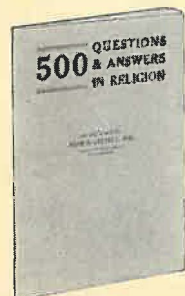
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