

The **WITNESS**

CHICAGO, ILL., OCTOBER 1, 1931





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THE WITNESS

A National Weekly of the Episcopal Church

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EPISCOPALIANS

An Editorial by
BISHOP JOHNSON

IT HAS been a great privilege to entertain the General Convention of the Church. Why? Because it brings to the city a group of people for which the host never has to apologize. The Brown Palace Hotel, for example, has entertained many conventions. It has been filled with delegates of many societies and organizations. To have the management of that hotel say that they have never before entertained such an illustrious group of course makes the host of the Convention very proud.

It is pleasant to be told by the management of another leading hotel, which is packed from the roof to the cellar, that they have never entertained such an agreeable group.

It is equally pleasant to be told by a taxi driver that it is the finest bunch of people that he has ever driven around because they treat him so decently.

Certainly those who have worked so long and so hard to prepare for the Convention have been more than repaid by the generous appreciation of our efforts.

The registration is not as large as at previous Conventions. We in Denver are like the Irishman who went fishing and replied, when asked what luck he had had, that "he hadn't caught as many as he expected and never thought that he would." We haven't as many visitors as we would have had if people could have afforded the trip, but even so the percentage of those who came was much greater than that of any other convention which has met in Denver this season. We estimate that the total number who have visited the Convention as delegates or visitors, is between four and five thousand people. We were told by the cynical that it would not exceed one thousand, so naturally we are greatly pleased. We certainly appreciate the self-sacrifice of those who came in this year of retrenchment.

Moreover there is no gloom on their faces and no feeling of depression in the Convention. Rather there is an elation springing from the conviction that a great spiritual awakening will result from the material difficulties which surround us. I think that was demon-

strated by the reception given to the address on the "World Crisis" by Mr. Spencer Miller, Jr. He gave that first meeting in joint session an exceedingly gloomy picture of the present world situation. And yet at the conclusion of his fine address he was greeted with prolonged applause and even cheers. Certainly we were not applauding misery and gloom. Rather we somehow or other caught the conviction that the present depression is the Church's great opportunity; that from it all is to arise a better world; that somehow or other it is bringing men and women closer to God.

We can only hope that those who came to Denver have enjoyed their visit as much as we have enjoyed having them here. The primary purpose of the Convention is of course to plan the work of the Church. Nevertheless fellowship is no small part of our General Conventions; greeting old friends and making new ones. And judging by the number of dinners and luncheons, and even breakfasts, there has been ample opportunity for fellowship. The provinces have all had dinners. There have been reunions of all the Church colleges and seminaries, with rousing college songs in one banquet hall, on more than one occasion, drowning out the voice of the speaker in an adjacent room who was attempting to present some matter very much on his mind. The Women of the Church have had inspiring addresses by outstanding leaders of the Church. There have been inspirational meetings on college work, young people's work, Brotherhood work and every other phase of Church activity. So that whether a visitor came for instruction, fellowship or inspiration we hope that he has found that which he came to seek.

It is more blessed to give than to receive. So we in Denver, as hosts, have had the greater joy in entertaining our brethren. But the blessing of giving is made more blessed when one receives so much appreciation for their efforts, as has been extended by our guests.

Surely there is nothing which demonstrates the power of grace as much as the kind of people whose fellowship we are so greatly enjoying.

THE WORLD CRISIS

Abstract of Convention Address by

SPENCER MILLER, JR.

THE world today, is in the throes of a great economic crisis which is testing our standards, our leadership, and our institutions to the very limit. The financial distress in two leading countries, Germany and England, within the past three months, have compelled men to consider anew the gravity of the situation. Four facts emerge. First, the phenomenal destruction of the world war wrought a dislocation in the world's economy even more serious than the destruction of the war itself. Second, economic questions have ceased to be confined to national boundaries. Economic self-sufficiency, tariff walls, and other devices have proved to be an impediment to mutual advancement. Isolation is no longer a policy but a sorry predicament. Three, we face one of the strangest of paradoxes—recurrent distress in the period of growing potential use of our economic resources. Never before in the history of the world has man's capacity to produce been commensurate with the present. Yet with this unrivaled capacity for production we have the most acute curtailment in the world's consumption. Four, there has emerged a realization of the total inadequacy of our present monetary and credit structure to serve the needs of the modern world.

Arising from these four facts is the realization that the old order is giving place to the new. The present depression is not just another turn in the business cycle. It is the end of one era and the beginning of a new.

The nations of the world are bound together. Therefore with financial distress threatening many of the nations of the world, and social revolution around the corner in some of these countries, it is impossible to stabilize our own economic conditions.

THE problem of unemployment is no less disquieting. Six millions of our fellow citizens are wholly unemployed, and as many more are partially employed. We are caught in the throes of a depression which has grown steadily worse. For many of our people the approaching winter can mean nothing less than destitution, utter distress and despair. Their savings are depleted; their credits exhausted. And yet side by side with such misery and idleness there are warehouses bursting with goods which cannot be bought, elevators full of wheat, while breadlines haunt our cities. As Christians how can we condone a system which denies to so great a number of our brethren the very basis of a good life?

Unemployment is thus not only a severe economic problem—it is also one of our most searching moral problems. Beyond the economic distress is the human cost which it entails, the destruction of the worker's standard of life, the loss of self-respect, which comes from a sense of being useless, and outside the economic system, and dependent on charity; the under-

mining of his capacity for good work in the future, and the breeding of resentment against society. The crux of the whole problem is the worker's insecurity, so characteristic of today, and more extensive than their unemployment.

WHAT then is the challenge to the church in this present crisis which confronts the nations of the world? Has it any authority or responsibility to speak on these great questions? For those who think, this is no concern of the Church, nor the province for the Christian religion, let me call attention to the ringing words of the late Bishop Anderson, former Presiding Bishop of this Church who, in his great opening sermon to the General Convention but three years ago, said, "Thy Kingdom come, Thy will be done, on earth as it is in Heaven" is an authoritative definition of the reach of religion . . . the followers of Christ have undertaken to try to bring it to pass that the sovereignty of Jesus Christ will be universally recognized, that governments will recognize that they are under his sway—that industry will be operated in accordance with the moral law of the Kingdom of God—that commerce shall be conducted on the basis of the Golden Rule—that society and civilization will become Christian in their structure and ideals. There is no sphere of human conduct, whether in society or business or politics, in which the follower of Christ can detach himself from his religion.

For the Church to remain silent and inactive in the face of so great a crisis in the World's history, when men are seeking security of life beneath the shelter of those institutions which abide, and hunger not only for bread but also for the Word of God, would be to render the Church impotent in guiding the world's moral standards.

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

BUT the task to which the Church must also resolutely set its face is something more fundamental than devices either for private or public relief. "What is needed is nothing less than a fundamental change in the spirit and working of our economic life," to quote the words of the Lambeth Conference. Capitalism is

on trial as surely as is every other social system. Unless capitalism can devise some better means of preventing these recurring shocks to our social and economic system, mankind will press forward for some other system that will provide the basis of an abundant life for all its citizens. Well-timed reform alone averts revolution. The road away from social revolution is clearly marked for us—it leads toward the transformation of this world, in accordance with the mind of Christ.

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

Convention High Lights

A SURVEY of present world life is almost certain to lead to the conviction that the only solid and permanent hope for the world is to be found in the teachings of Jesus and in the kind of human life that those teachings produce. In order that His message for human life everywhere may have wide range and adequate presentation, the need of the present day is for more determined steadfastness and a larger spirit of Christian adventure.—John W. Wood, Executive Secretary of Foreign Missions.

* * *

WE WANT America for Christ and every man, woman and child within her borders. We want the spirit of Jesus Christ to rule our nation, in city and country; on the Indian reservation and in Appalachia; in Negro areas, and among the Foreign-born; in our national politics and in our relations of whatever character with each other and with other peoples. And when we consider what the Church is doing as her part through Domestic Missions toward reaching that goal, we can thank God and take courage.—Bishop Creighton, Executive Secretary of Domestic Missions.

* * *

WE AS Christians have a twofold task in international matters. The first, and in the long run the less important, is the supporting of such emergency measures as may be necessary to make life tolerable in this present day, measures such as the League of Nations and the movements toward peace. But these are not our true task. Our God-given task is that of pressing forward in this world that one and only international order which will endure. None of

us expects to see the present capitalistic economy endure for long, nor do we expect to see Communism much more of a success, but we do expect to see the Christian Church living and functioning a thousand years hence, yes, and until the end of time.

It may be that we are nearing the end of the present social and international order. It may be that people now living will see revolution spread over the world and the present order go down in ruins. There are many prophets today who are warning us that we have lost control of the situation and that the world is slipping into the abyss. Perhaps it is true. But if it is true, then the only hope for man is in the Christian Church.—Daniel A. McGregor, Professor at the Western Seminary.

* * *

THE failure of the Church to give what is asked and what is desperately needed is not due to lack of money. The total Quotas for the Maintenance Budget of the General Church average less than \$3.00 per communicant per annum or about six cents a week. Diocesan needs require about as much more. Failure to raise such a pitifully small sum, a sum far less than is raised by many other Christian communions for similar purposes, is due not to poverty but to lack of intelligent effective organization made productive by an adequate amount of all-the-year-round education. We spend our money for the things in which we are interested. A careful estimate shows that the members of the Episcopal Church are now spending more on automobiles than they give for all Church purposes, and that we are giving less than 2 per cent of our incomes. Real interest in the work of the Parish, the Diocese or the General Church cannot be established merely by a spasmodic effort during the Every Member Canvass period but rather by steady and systematic instruction throughout the year. Even after twelve years of effort many dioceses and hundreds of parishes are not adequately organized for this work. A task such as this cannot be successful when treated as a side issue.—Lewis B. Franklin, Vice-President, National Council.

* * *

NOW, for the first time in history, a society exists which is so productive that it would be possible actually to abolish poverty. In this fact lies a great hope for a Christian society. We take for granted that there will always be poor people to whom the rich can be generous. It ought rather to be our chief duty so to reconstruct our distribution of wealth that there will not be this class who need charity.—Rev. Norman Nash, Professor at Cambridge Seminary.

* * *

RELIGIOUS education is a problem toward the solution of which any follower of Jesus Christ may without apology devote his time, his talents, his life. Here is a true vocation, a high calling. The Church's very health, her ability to move forward and play her appointed part in the world, depend ultimately on the

spiritual tone, the intellectual and moral integrity, of her members, and these in turn can come only from a deliberate effort on the part of the Church to train, inform, and re-vivify the men, women, and children whose lives constitute that mystical divine-human sacrament, the Body of Christ.—John Suter, Jr., Executive Secretary of Religious Education.

* * *

THE work in all our stations and churches in China is going on and growing steadily and surely. In spite of war and persecution our Christians have stood firm. You may be discouraged by the troubles in China, but we on the field know that the foundation that has been laid is sound and that the Church is being built up on it year by year. And I would leave with you my witness that after fifty years of work in China I have the fullest faith in the sincerity and loyalty of the Chinese Christians and in the ultimate triumph of Christianity. All our problems come back to the only thing that matters, the bringing of the Chinese people to the knowledge of God and to obedience to His will.—Bishop Graves of Shanghai.

* * *

THE tide has turned. We are turning to students. And the world is going to be different in ten years because everywhere in college circles today there are devoted men and women appealing to the native idealism of youth to make the world of tomorrow into the Kingdom of God.—C. Leslie Glenn, Rector of Christ Church, Cambridge.

* * *

WE, AS a people, have made inadequate preparations for these critical days that lie ahead. In the majority of cases, the unemployed have exhausted all their savings and most of their credits. Private charitable relief in many communities is wholly inadequate for the demands, and in still other municipalities the limit of borrowing capacity has been reached. Thus, on the one hand we find men eager and willing to work, with idle capital and equipment awaiting employment, and vast stores of goods awaiting consumers; and on the other hand, men and women in dire want. We have poverty in the presence of plenty. We have complete paralysis where we need action to bring these groups into correlated activity.

We cannot permit so grievous a social malady to continue in our body politic. The human costs of unemployment, such as the demoralization of family standards, the under-nourishment of children, the increase in mental disease, the greatly accentuated trend to crime, taken together constitute a searching indictment of man's incapacity to control, if not prevent, such a disease. But more important, we cannot condone a social order which makes such distress possible. We cannot truly love our neighbors and permit them to suffer so grievously from a malady they can neither avert nor alter.—Rankin Barnes, Executive Secretary of Social Service.

The Church's Task

By

BISHOP PAUL JONES

THE present crisis has people worried so that they are asking questions that they have not had to face before. Some are wondering how they themselves are going to pull through the winter; churches are concerned as to how they are to raise their budgets and how they can carry the unemployed among their own members; the National Council, no doubt, is worried as to whether the diocesan quotas can be met and whether the plans for the next triennium had not better be curtailed. These are all questions that are important and which demand careful consideration. Pressing and immediate as they are, however, they do not begin to compare in urgency with one fundamental question which the crisis is forcing into the foreground and which ultimately the people of the Church must face. We have been so concerned about immediate programs and next steps that few have yet raised the question as to why these things should be. The general depression is sweeping away that blindness, however, and the one real question is beginning to be asked; what is wrong with a social order which makes such a situation as this possible? If the Church at the General Convention faces that question, and seeks to find an answer, it will make history.

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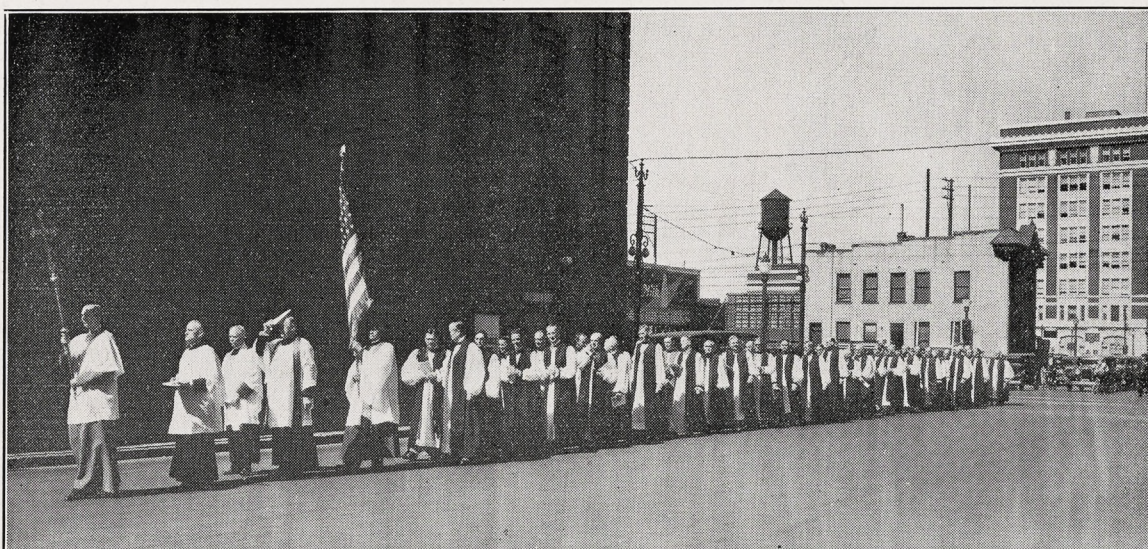
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A Part of the Procession of Bishops at Opening Service

HOSPITALITY OF DENVER PRAISED BY ALL VISITORS

By ELEANOR H. WILSON

The city that houses the General Convention three years from now will have to go some to outdo the hospitality accorded us by the residents of Denver. I have attended many conventions — banking, advertising, and organizations of college women both at home and abroad, but never have I met with the superlative efficiency that has characterized our reception in the city of Denver. Everything moves without a hitch. A motor corps of five hundred cars is at your command. If your destination is two blocks away, a car is at your right hand, and not a Ford either, but a luxurious Packard or Cadillac limousine! and the men share equally with the women in the duties of being your host. I was late to a dinner engagement because the man who brought me back from the delegates' reception at the country club wouldn't deposit me until he had showed me the beautiful view of the mountains from Cheesman Park. And Denverites have a right to be proud of their city. It is hard to believe it was once a desert in the wilderness. They seem even to have the weather at their command,—bright, crisp, sunshiny mornings,—no prohibition laws can eliminate the champagne that charges Denver's air. It may be a long trek across country but you are repaid a thousand fold in unbounded vitality, making it possible to meet the hundred and one demands of each day with a smile and a lift of the spirit.

As I sat in my high window last night and watched a silvery half moon sink behind the mountains, the question came to mind,—what is the underlying reason that is making this Convention so successful? At once the answer came. It is because we, assembled here from the four corners of the globe, are not dealing in commodities such as dry goods, food stuffs, or the best way to market a material product, but we are dealing in the things of the spirit! We are carrying out the business of our Lord, and it is His hand which is guiding us. Truly, "it is the spirit that quickeneth, the flesh profiteth nothing."

NEWSPAPERS DO WHAT THEY CAN TO START A ROW

By BISHOP WILSON

Denver is certainly playing the part of host in the most cordial and efficient manner possible. Nothing is too much trouble for these good people to do for us visitors. But the newspapers—oh, the newspapers.

Whether the press throughout the country is equally determined to make us quarrel, I do not know. The Denver papers are absolutely incorrigible. The simplest kind of debate is headlined as a bitter controversy. Some questions are written up as matters of violent difference which we who sit in the two houses of General Convention have never even heard of. For instance, the reporters have insisted from the beginning that birth control was to be a sharp issue. It

has never been mentioned in either house and has no prospect of being discussed but the newspapers continue to ring the changes on it. Whenever the bishops go into "Council," meeting behind closed doors, the papers make a great mystery out of it and tell the public that this horrible subject of birth control is again rending the Church. These meetings "in Council" are designed to afford the bishops complete freedom of expression without the embarrassment of being quoted and we are all pledged not to divulge what goes on in them. I think, however, that I am trespassing on no traditions if I tell you that birth control has not even been mentioned in any of these sessions and will not be.

The report of the commission on Deaconesses was presented in the House of Deputies yesterday. There were a few questions asked and one speech was made about it, after which it sailed through with a practically unanimous vote. The same thing came up in the House of Bishops this morning and was approved with no discussion at all. Yet the Rocky Mountain News insists that a "bitter controversy split the house of deputies" over the Deaconesses, adding comments about "heated arguments and protests." The reporters are using up their superlatives so fast that one wonders what they will have left to say if some real difference of opinion should appear. Question—is our department of publicity interested in securing a certain amount of space in the newspapers or in getting to the public a reasonably accurate presentation of what is actually going on?

If everybody did everything that could be done at this Convention, we would all go home physical wrecks. There are luncheons and dinners every day, committee meetings, evening assemblies, teas, and receptions. The Brotherhood of St. Andrew is getting itself in with a breakfast meeting. I attended a very interesting mass meeting on college work with seven speakers on the program and we were out by 9:30. The Rev. Leslie Glenn started off by telling us that everyone on the platform was crazy—that is, crazy about the collegians. They had us all in something of the same frame of mind before they had finished.

The beautiful home of Mrs. Reed was opened yesterday for a reception to the bishops and their wives. The motor corps took us out and back (in fact, they are always on hand to take us somewhere) and we basked for an hour in the atmosphere of Denver hospitality in a setting unsurpassed for the natural beauty of the surrounding mountains and the more artificial beauty of a magnificent garden. I hurried back in time to be a little late for a dinner given by the rural fellowship. It was well attended and represents one of the most encouraging movements in the whole Church. Ten years ago a small group of men met in Philadelphia to discuss the possibility of promoting interest in our much neglected rural field. The outcome has been the organization of rural conferences, a real study of rural conditions as they affect the Church, and the formation of a nation-wide fellowship of those concerned in this special field of work. Gradually we are getting the Church educated to understand that the rural communities are the most fertile recruiting ground of the Church and that the position of the rural clergy must be recognized and dignified. I say this boldly after having lived thirty years in Chicago. I am a convert and proud of it.

That dinner adjourned in time to allow us to attend a meeting on negro work. A band of colored singers gave a suitable touch to the program. The chief speaker was the Rev. Mordecai Johnson, head of Howard University, in Washington. For an hour he rehearsed our white sins most effectively but at the end one felt that he was speaking not so much for the colored people as for a small group of colored intelligentsia, of somewhat radical leaning, who are a bit impatient over the slow but steady progress of negro advancement. Probably it did none of us any harm to be scalded and much of what he said was unquestionably true—but he might have left a little more room for another side of the picture.

BRIEF PARAGRAPHS FROM DENVER AND THE CONVENTION

By W. B. SPOFFORD

Bishop James DeWolf Perry of Rhode Island, presiding bishop since the death of Bishop Anderson of Chicago, was re-elected to that office on Friday. In the House of Bishops he received 86 votes, Bishop Parsons of California received 13 and Bishop Freeman of Washington received two.

* * *

Archdeacon Efrain Salinas, native Mexican priest, was elected Suffragan Bishop of Mexico.

* * *

Archdeacon John Boyd Bentley was elected Suffragan Bishop of Alaska. A large part of his ministry has been in that missionary district. He is but thirty-five years of age.

* * *

The Rev. Fred Bartlett, field secretary of the National Council, was elected Bishop of North Dakota, after several ballots in which he ran neck and neck with Bishop Paul Jones, former Bishop of Utah, who was forced to resign during the war because of his pacifist views. On the ballot prior to election Bishop Jones received 51 votes, Mr. Bartlett 52 votes, with two scattered. On the next ballot Mr. Bartlett received 54 votes and Bishop Jones received 46. Many tributes to Bishop Jones fine Christian character and courage were delivered by bishops prior to the election, and the general feeling is that this vote is a vindication of his position of war days, even if he was not elected.

* * *

The House of Deputies, after days of discussion, have disposed of the question of marriage and divorce. The matter has to come before the Bishops however before any action is completed, and as they have not, at this writing, even begun the discussion it is impossible to say just what will come out of it all. We could give columns upon the discussion that took place in the House of Deputies, but it is perhaps wise to wait until we can present something to you that is completed action. You will have this next week.

* * *

The committee of 21, appointed to deal with national and world problems, presented their report to the House of Bishops on Friday afternoon, and it was unanimously adopted as expressing the mind of the Church on these matters. It deals with industry, prohibition, lawlessness, and peace. It now goes to the deputies for action, and, if it passes there,

will be printed in THE WITNESS in full next week.

* * *

The budget for 1932 for the general work of the Church, calling for the expenditure of \$4,225,000, has been adopted by the Convention. It went through only after heated discussion in the House of Deputies. The Rev. Arthur Kinsolving of Baltimore said, "We must feed the hungry this winter, and the moral effect of asking for a budget equal to that of the past year would be unfortunate." He charged that the number of offices at national headquarters has been steadily on the increase and he asked for an investigation. Mr. Monell Sayre of New York also suggested a curtailment. The Rev. William A. Goodwin of Virginia suggested that all church employees and clergy accept a ten per cent cut in salaries. The Rev. Frank H. Nelson of Cincinnati offered a substitute proposal of a budget of four million dollars, a cutting down of a quarter of a million dollars. The Rev. Karl Block of St. Louis on the other hand said that this was a time to give even more generously to the Church and others spoke strongly for the proposed budget, which eventually passed. In the House of Bishops it went through without much debate. They did however pass a resolution to the effect that if cuts were necessary they should be first in the administrative costs, second in the department of publicity, and particularly by discontinuing "The Church at Work", and third by cutting the expenses of the department of ecclesiastical relations.

* * *

Quite a battle took place in the House of Deputies over the decision of the Supreme Court on the famous McIntosh case. You will recall that Professor McIntosh of Yale was denied citizenship by a five to four vote of the Supreme Court because he insisted that the Will of God came ahead of the will of the state. After some battling the House laid the matter on the table. Mr. Charles L. Dibble of Western Michigan next called upon the Convention to declare that the Will of God is above the will of the state, but his motion was laid on the table by a vote of 305 to 106.

* * *

There was lively debate in the House of Bishops as to whether or not the Church shall take up work in India. Several bishops spoke strongly in favor of entering that mission field at once. It was finally decided however to give further study to the matter, meanwhile securing money from interested individuals to start experimental work in India, provid-

ing the National Council thinks it wise.

* * *

Bishop Page of Michigan has introduced a resolution which if adopted will make it possible for a layreader to administer the chalice at the Holy Communion service.

* * *

Various resolutions have been introduced on the place of women in the Church. Should they be ordained to the priesthood or allowed to serve on vestries? The Convention has passed resolutions recognizing deaconesses as an order of the ministry but that is as far as it will go apparently.

* * *

Action has been taken looking toward the establishment of a pension fund for deaconesses.

* * *

The Bishops adopted a resolution permitting the division of the diocese of Western New York into two dioceses. They also permitted a change in the boundaries of Newark and New Jersey, asked for by both Bishop Stearly and Bishop Matthews.

* * *

The commission on evangelism presented a fine report, and the commission is to continue for the next three years.

* * *

An amendment to the canons was adopted by the Deputies clarifying the matter of when ministers of other denominations may officiate in our churches. You may recall that there have been several controversies over that matter, particularly in New York. By this amendment the matter is left to the rector and vestry instead of to the bishop. At the present writing the Bishops have not yet acted upon it.

* * *

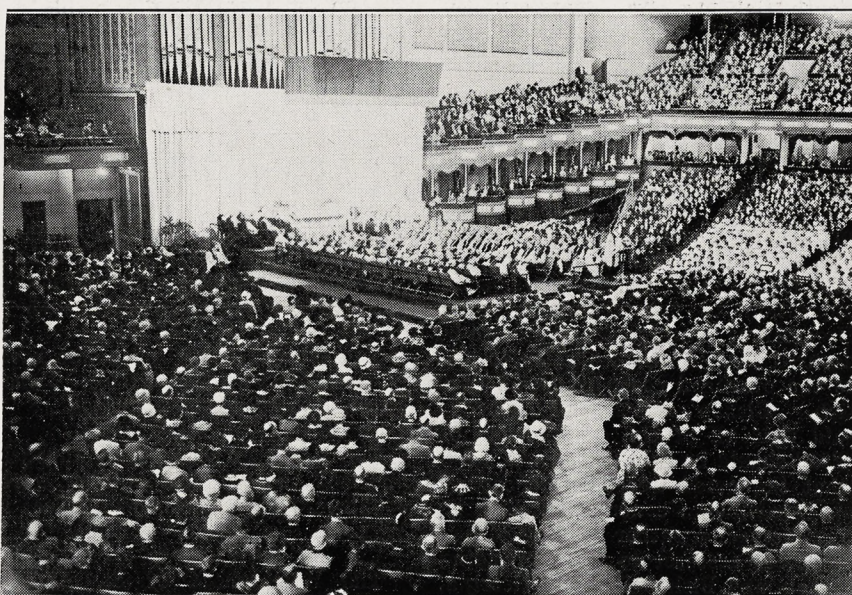
The Rev. Caleb R. Stetson of New York brought in a resolution which takes the much discussed "Missal" out of this Convention. It calls for a study of all existing books of worship, with report and final action at the next Convention. It also declares that in the meanwhile only the Prayer Book shall be used on the altars of our churches.

* * *

There was more in the United Thank Offering than we reported last week, due to an error in the count. It was \$1,059,575.27, an increase of nearly \$30,000 over that announced at the mass meeting.

* * *

Believe it or not, Bishop George Craig Stewart of Chicago and Bishop Henry Sherrill of Massachusetts, so far have been on the same side on every question that has come before the House of Bishops. It is fun to



The Opening Convention Service

watch these young bishops. There is a tradition that a newly elected bishop must not say very much. But when the old timers get up and talk long and lustily when there is no motion before the house, these young bishops have a hard time holding their seats.

* * *

A resolution amending the canons so as to permit a resigned bishop to accept election in another diocese or missionary district was passed by the Bishops. Final action has to wait until 1934.

* * *

The House of Bishops decided not to elect a bishop for Panama. Instead, for a year at least, Bishop Colemore of Porto Rico and Bishop Carson of Haiti will have charge of the work.

* * *

Establishment of a five million dollar fund for the creation of a Rural Church Foundation has been proposed. A commission is to be appointed to give further study to the desirability of it.

* * *

There was drama in the House of Bishops the day missionary bishops were nominated. Each bishop, starting with the youngest was given an opportunity to nominate as the roll of the house was called. Nobody nominated until he came to the Bishop of Alaska, Dr. Rowe, and there was applause as this heroic and picturesque missionary arose to name his own suffragan — Archdeacon John Boyd Bentley. There were of course no others nominated. The same was true of Mexico, Bishop Creighton being permitted to name his own man — Archdeacon Efrain Salinas, a native of Mexico. When it came to

nominate for North Dakota there were fifteen named, but as we have already given you the results of the election there is no particular reason for saying more about it.

* * *

The House of Bishops have voted to have a joint commission to study the whole question of the needs of missionary districts and dioceses that get grants from the National Church budget. That is: what do you raise yourself; what do you do with it; how much do you get from the budget, and what do you do with that, are the questions they are seeking to answer for each diocese that gets aid.

* * *

The Bishops also went into a huddle, with all foreigners, such as visitors and reporters expelled, to consider the boundaries of missionary districts. As a rule they follow state lines. It is in the interest of better management in many instances, that this be changed. But since the matter was discussed in executive session of course we do not know anything about what was said or decided.

* * *

In regard to the question as to whether or not women should be allowed to serve on vestries it must be recorded, as much as I hate to do it, that the proposal was overwhelmingly defeated by the convention of the women themselves.

* * *

Miss Grace Lindley was the only nominee for executive secretary of the Woman's Auxiliary. The following women were elected to the executive board of the Auxiliary: Mrs. W. T. Barbour, Detroit; Mrs. J. R. Cain, Columbia, S. C.; Mrs. Edward M. Cross, Spokane; Miss Mary Johnston, Glendale, Ohio; Mrs. Blair Roberts,

South Dakota; Mrs. Harper Sibley, Rochester, N. Y.; Miss Nannie Hite Winston, Louisville; Mrs. George Woodward, Philadelphia.

* * *

The House of Bishops has put thru the necessary canonical legislation for the reorganization of the National Council. It provides for two vice presidents instead of one as at present, and for another department, that of domestic missions. There was some opposition to the changes. Bishop Freeman of Washington wanted to be assured that it was not going to add to the overhead costs of administration. Bishop Johnson of Colorado said that all of the departments of "281" should be studied so as to know what the needs were, before setting up departments canonically, but he was jumped on rather hard by Bishop Burleson, assessor to the Presiding Bishop, and Bishop Reese of Georgia, who said that they objected to the insinuations of poor administrations at the National headquarters. The reorganization went through as scheduled. Nevertheless there is a lot of talk about economies of administration at all the sessions.

* * *

The Bishops voted for the rotation of office for members of the National Council, no one to be immediately eligible after having served for a term of six years.

* * *

Both houses have voted for a commission to consider the advisability of creating a new organization for laymen of the Church. The idea seems to be to have a men's crowd similar in purpose to that of the Woman's Auxiliary. The commission has power to get such an organization under way if they think it wise to have one. The Brotherhood of St. Andrew people opposed it but it nevertheless went through.

* * *

Vice-presidents to the National Council are still to be elected. Mr. Louis B. Franklin will of course be one of them, and Bishop Burleson will probably be the other. If so it is reported that he will resign as

Bishop of South Dakota. This will mean the election of Bishop Blair Roberts as Bishop of South Dakota, and then the election of someone as Suffragan.

* * *

The Convention has voted to adjourn on Wednesday, the 30th. Whether all the legislation before it will be completed by that time is somewhat of a question. Well, folks have their railroad reservations so the Convention will probably end.

* * *

The Church Army got a fine boost in the report presented by Bishop Remington of Eastern Oregon.

* * *

The House of Bishops unanimously endorsed the plan for another world conference on Faith and Order in 1937.

* * *

The Brotherhood of St. Andrew came in for praise in the report presented by Bishop Ferris of Western New York.

* * *

The children's service at the Cathedral on Sunday afternoon was a masterpiece. Children were present in costume to present their offerings to the Presiding Bishop. But there was little emphasis upon cash, in spite of the fact the total offerings of the children for the past triennium was reported as amounting to over a million and a half dollars.

* * *

The First Christian Century Fellowship, known pretty generally as Buchmanites, arrived in Denver last Wednesday under the leadership of the Rev. Samuel Shoemaker of Calvary Church, New York. There were

quite a flock of them who came all the way from the East to testify as to the value of the movement. Bishop Mitchell of Arizona, quite an enthusiast, wired them to come on. Incidentally a resolution was introduced in the House of Bishops calling for a committee to investigate the Buchmanites and all movements "of more or less or no value". It got nowhere however.

* * *

Bishop Weller of Fond du Lac moved for a committee to study our Church Schools with an idea of getting financial support for them. The resolution passed.

* * *

A resolution calling for government regulation of motion pictures has been introduced and referred to a committee. It will probably die there.

* * *

A resolution calling upon the United States to join the League of Nations was also introduced. It likewise will die in committee probably. Many people who are for the League nevertheless feel strongly that the Church should keep away from anything that has a smattering of politics about it.



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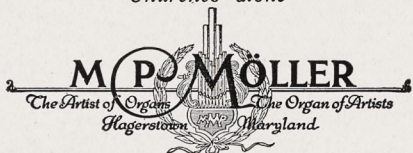
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CHURCHES ARE STARTING THEIR FALL ACTIVITIES

By W. B. SPOFFORD

We have to apologize to readers and correspondents alike for the way we have handled the news of the General Church during these Convention days. There is so much crowded into the few Convention days that we thought that you would prefer to have us give that news the right of way. However, here are a few brief notes, and we promise to get back into our stride presently, with the usual columns by our correspondents.

* * *

First the high lights from the stories of correspondents, which ordinarily would be printed under their own names, without any boiling down. Gardiner M. Day, New England, tells us that the young rector of Trinity, Boston, the Rev. Arthur L. Kinsolving, addressed the convention of the American Legion on the 20th—broadcast over a nation-wide hook-up. Maybe you heard him . . . Bishop Booth of Vermont recently received an honorary degree from Bishop's College, Canada, an institution that honored his predecessor, Bishop Hall, with a like degree forty years ago. . . . He also informs us that Bishop Davies of Western Massachusetts wrote Bishop Johnson, our editor, for advice about the effect of the altitude of Denver upon the heart. His reply was in the form of a telegram which read: "Do come as our air is guaranteed to kill or cure." . . . Trinity, Lenox, Mass., received \$20,000 recently from insurance carried by two members of the parish on the life of the late rector, the Rev. Latta Griswold.

* * *

The Rev. Robert C. Fletcher Seewanee missionary to the deaf, spent his vacation traveling through Texas looking up deaf people with the view of starting deaf congregations. "We ought to have a missionary for deaf in Texas" says Mr. Fletcher, "and to prove it I am starting the work."

* * *

Gordon Reese, Southwest, sends us

interesting statistics recently compiled, covering a period of fifty years. The ratio of communicants to population is highest in the diocese of Washington; ratio of communicants to confirmations is highest in Nebraska; ratio of communicants to Sunday school pupils is highest in Virginia. Nevada has the highest marriage ratio and also the highest funeral ratio.

* * *

Miss Howes, Pennsylvania and points adjacent, informs us of the new church being built for Trinity, Swarthmore, the Rev. J. J. Guenther,

rector. It is to cost a pretty penny, but the money is mostly in hand, with some of it coming from the willing pockets of people not members of our Church.

* * *

She likewise informs us that Bishop Abbott of Lexington is to give the month of November to Pennsylvania, assisting Bishop Taitt.

* * *

The Rev. David M. Steele, Philadelphia rector and traveller, just returned from abroad, reports that the moratorium is having little of the

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expected good effect in Europe. He also reports that Germany appears to be in better shape than on his recent annual visits there.

* * *

And we are indebted to J. M. Stoney, Southeast, for this bit.

Archdeacon Claiborne of Tennessee was once visiting in a remote community in the Cumberland Mountains. In the home where he stopped, bathing facilities consisted of a pan and a bucket on the front porch. In the morning the Archdeacon proceeded with his toilet in the presence of the children of the family, who were much impressed. He brushed his teeth, shaved and proceeded to wash up and brush his hair. Finally one youngster could stand it no longer and broke out "Mister, you sure are a lot of trouble to yourself."

* * *

And there is news too from other correspondents, C. H. L. Chandler, Northwest, and G. W. Browning, the world in general; Joseph Boyle, Chicago; all top-notch bits which will be along presently. Meanwhile we must not neglect the scattered folks, so here you have it, presented economically.

* * *

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 Cress 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 clergyman who had charge of the largest Bible class for men in the Episcopal Church died recently in Richmond, Virginia. He was the Rev. Z. S. Farland, former rector of St. Andrew's, and up to the time of his death the other day the teacher of the Bible class there and assistant to the rector. On the 30th of August a large number of this class, over a hundred of them, made a pilgrimage to his grave.

* * *

The Teaching Mission on the Great Commission is to be held in the Province of Sewanee immediately following the General Convention.

* * *

Dean Mary T. H. Wwei, Central China College, speaking before a Church group recently, said the great problem in China is to secure Chinese women for teachers. "My girls at the Central China College are fine, but not one of them will be a teacher. This I know. Their minds are set on careers or on matrimony. They speak of the teacher with kindly amusement and ask what such a life

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* * *

Revival of religious interest in Europe is one of the bright spots on the horizon, according to Bishop Stewart of Chicago, recently returned from his vacation there. Churches filled to the doors, which he attributes to people feeling their own insufficiency as a result of the depression. He is optimistic about the economic situation, there and here.

* * *

One of the foremost economists in this country, Stuart Chase, has recently stated that the trouble with this nation, and of the world for that matter, is a plain case of mechanical civilization poisoning. And he has written out a prescription for the illness. Here it is:

1. Create a National Planning Board to co-ordinate facts about basic industries and direct their operations so that supply will balance demand.
2. Reduce tariffs, cancel war debts and disarm.
3. Set up unemployment insurance on an actuarial basis.
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5. Plaster heavy surtaxes on large incomes and inheritances.

Not pleasant to take possibly for a lot of people, but then no medicine is.

* * *

Bishop Taft of Pennsylvania recently broke ground for the new chapel-parish house building for the combined work of St. Matthew's and the Church of the Messiah, Frankford, Penna. St. Matthews began

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* * *

The small, thatched roof chapel known as St. Christopher's-by-the-Sea, Gibson Island, Maryland, was consecrated the other day. It is the chapel of a summer colony of boat racing enthusiasts. They are ministered to during summer months by the Rev. James A. Mitchell, faculty of Virginia Seminary.

* * *

Girls Friendly of Rhode Island had a fine conference the other week at Saunderstown, with addresses by missionary leaders, social service workers and all sorts of important people.

* * *

Miss Gwendolyn Miles is now the director of religious education at Grace Church, Providence. Last year she was studying for a master's degree at Columbia and teaching at the Heavenly Rest, New York.

* * *

A new dormitory is being built at Christ Church Mission, Anvik, Alaska, replacing the present one which is unable to accommodate the thirty children now cared for by the mission.

* * *

Memorial service to the late William H. Meade was held at Charles Town, West Virginia, with the dedication of a memorial tablet. Dr. Meade, member of a distinguished Church family, was rector there for many years.

* * *

The Western archdeaconry of Oklahoma had a rally at Clinton over a week-end, with sixty-five delegates from various missions. Some traveled 150 miles to get there too. Sports, dinner, sermons and reports, with Bishop Casady on hand.

* * *

Mr. H. L. Rothrock has been appointed financial secretary of the diocese of Chicago. He is to set up a diocesan business office, establish a complete list of communicants of the diocese, handle tax affairs and real estate matters.

* * *

Seventeen parishes from four dioceses were represented at the Acolyte Festival held at St. John's, Bellefonte, Pa. The Rev. John Rathbone Oliver was the preacher. There were 120 boys there and many clergymen.

* * *

The Colored Convocation of Arkansas, recently in session, passed resolutions on the opportunities and needs of that field. They thanked the people of the Church, particularly the

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Auxiliary, for the help in the past, paid a tribute to Bishop Demby for his fine leadership, and also called attention to the loyal support of the colored people, poor but generous. The needs are great and they hope for increased support.

* * *

The Rev. V. G. Lowery, Ensley, Alabama, recently conducted a five day preaching mission at Trinity, Alpine, Alabama. The town is the center of a rural community having no resident clergyman of any denomination. The Rev. Joe Harvey of Talladega is in charge.

* * *

East Putney, Vermont, the other day celebrated the 100th anniversary of the laying of the corner stone of St. John's Church. There were four hundred at the service, and four hundred is a lot of people in East Putney. The sermon was preached by Bishop Booth. There are many interesting stories connected with the

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parish, among them the story of two young men who were expelled from the Methodist Church for playing checkers. They then were confirmed in the Episcopal Church and soon

were both ordained. One of these expelled Methodists was the father of Bishop Johnson of Colorado. That checker game has a lot to account for.

Services of Leading Churches

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Daily: 7:15, 12 and 3.

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2d Mass at 1

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Rev. George P. Atwater, D.D.

Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday. Holy Communion, 11:45.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)

The Rev. Robert S. Chalmers

The Rev. Harold F. Hohly

Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.

Sundays: 8, 9:30, 11:00 and 7:45.
Wed., Thurs., and Holy Days.

St. Mark's, Milwaukee

Rev. E. Reginald Williams

Hackett Ave. and Bellevue Place

Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge

22nd and Walnut Sts.

Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays. 10.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.

Sunday: 8, 11 and 4.

Daily: 10:30.

Grace Church, Chicago

(St. Luke's Hospital Chapel)

Rev. Robert Holmes

1450 Indiana Ave.

Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:30).

St. Paul's, Chicago

Rev. George H. Thomas

Dorchester Ave. at Fiftieth St.

Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago

Rev. Alfred Newbery

5749 Kenmore Avenue

Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday,
10:30.

St. Stephen's, Chicago

The Little Church at the End of the Road

3533 N. Albany Avenue

Rev. Irwin St. John Tucker

11 A. M. 4:30 P. M.

St. Luke's, Evanston

Charles E. McAllister, D.D.

Sundays: 7:30, 8:15, 11 and 4:30
Daily: 7:30 and 5. From Chicago off
at Main, one block east and one north.

Christ Church, Cincinnati

Rev. Frank H. Nelson

Rev. Bernard W. Hummel

Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.

Rev. Julian D. Hamlin

Summer Schedule

Sundays: Holy Communion 7:30 and 8:15 A. M.; Matins 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:00 P. M.

Week-days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

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Tuesdays: 10:00 A. M.

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The Very Rev. Raimundo de Ovies, Dean
The Rev. William S. Turner, B.S., Canon

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Church School: 9:30 a. m.
Second Celebration and Sermon: 11 a. m.
first Sunday in each month.
Morning Prayer, etc., and Sermon: 11 a. m.

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