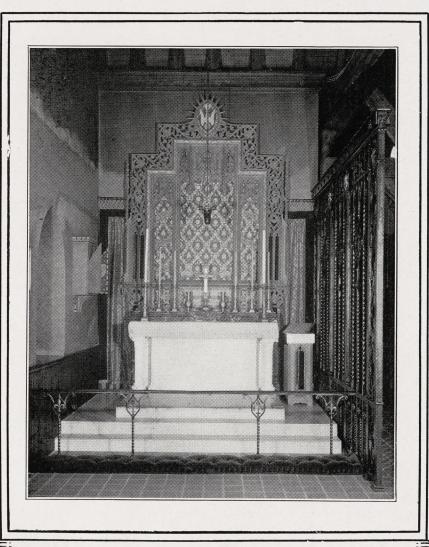
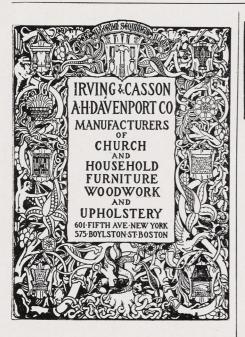
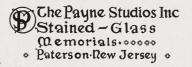
# The WITNESS

CHICAGO, ILL., OCTOBER 15, 1931



Chapel of the Holy Spirit In Trinity Church, Waterbury, Conn.





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# THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
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JOHN R. OLIVER
IRWIN ST. J. TUCKER

Vol. XVI No. 8

OCTOBER 15, 1931

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

## NATIONAL AND WORLD PROBLEMS

#### A General Convention Report

One of the most important General Convention Committees was the Committee of Twenty-one, appointed upon motion of Bishop Freeman of Washington to study national and world problems. The committee, which met frequently throughout the Convention, consisted of Bishops James Freeman, Benjamin Brewster, Charles Fiske, G. Ashton Oldham, Edward L. Parsons, William Scarlett and Henry K. Sherrill: Revs. W. A. Goodwin, C. F. Blaisdell, Charles Clingman, J. Howard Melish, Henry D. Phillips, Samuel Tyler and R. E. Woodroofe: Messrs. John S. Bryan, Reynolds D. Brown, Henry D. Harlan, Herbert N. Laflin, E. G. Moon, C. P. Overfield and Z. C. Patten. These gentlemen presented an unanimous report which was promptly accepted by the House of Bishops as being "the mind of the Convention." The report however prompted long debate in the House of Deputies (see story in news columns) and was finally accepted "for the careful consideration of the Church." The report is herewith presented in full, in spite of its length, because of its importance.—Editor's Note.

THE voice said, Cry, and he said, What shall I cry? To the insistent calls for leadership in these perplexing times there has been silence. Business men have frankly said that wisdom is not with them; econ-

omists have brought knowledge from the past but have shed little light on the present; and statesmen have acknowledged that their programs have proved inadequate and they do not know what next to do. When our human wisdom fails, we of the Church will go to God in full confidence that he is the source of all w i s d o m and strength. Our first call to our fellow churchmen and fellow citizens is a call to prayer.

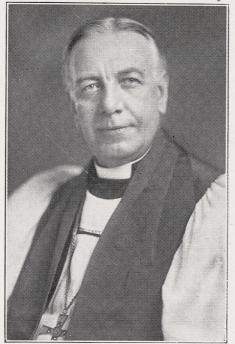
When we arise from our knees, three courses are open to us:

First:—To do nothing. This course is sincerely advocated by religious men who give reasons for it: especially the reasons of our human frailty and ignorance and the fear that whatever we may attempt to suggest will be found inadequate and may bring discredit upon the Church. But we cannot forget that the priests and the Levite "passed by on the other side." No place which any man can sug-

gest will be free from criticism. But he who commends the Good Samaritan, we believe, wills to have his Church do something on the road of the world's life where multitudes are wounded in spirit and bruised in body.

As we meet in this triennial Convention our country faces the third successive winter of unemployment. It is a prospect we cannot contemplate without grave forebodings. For many of our people this approaching winter can mean nothing less than

winter can mean nothing less than destitution, utter distress and despair. Their savings are depleted; their credit exhausted; they must rely on private and public charity lest they and their families starve. And yet, side by side with such misery and idleness there are warehouses bursting with goods which cannot be bought, elevators full of wheat while bread-lines haunt our cities; carefully protected machinery lying idle while jobless men throng our streets; money in abundance in the banks, available at low rates. With such widespread want in a land of plenty our economists are agreed that whatever other causes may be responsible for the depression, the high productivity of the modern machine demands a more equitable distribution of income. Our economic order has moved forward without reference to any well-conceived or socially useful plan and without proper ethical and religi-



BISHOP FREEMAN
Chairman of the Committee

ous sanction. The United States and the world are confronted today by a social crisis of the first magnitude.

Second:—To recognize that the most disturbing fact in the situation that confronts us at present

is that men who are able to work, who are competent workers, who above all things desire to work, cannot find work to do. Men are justified in believing that the country owes them—not a living, but a chance, through work, to live with self-respect. That industry must provide this opportunity, or failing that provide some substitute, is the growing conviction of every man who has given thought to what is taking place. Industry exists for serving the needs of the people. When men starve because they produce too much food, or go naked because they produce too many clothes, or sleep in the parks because they build too many houses, a wayfaring man, though a fool, can see that something is wrong in our social structure. As Christians, we assert in the language of a justice of the Supreme Court of the United States, that "the right to regularity in employment is co-equal with the right to regularity in the payment of rent, in the payment of interest on bonds, in the delivery to customers of the high quality of products contracted for. No business is successfully conducted which does not perform fully the obligations incident to each of these rights. Each of these obligations is equally a fixed charge. No dividend should be paid unless each of these fixed charges has been met. The reserve to insure regularity of employment is as imperative as the reserve for depreciation; and it is equally a part of the fixed charges to make the annual contribution to that reserve. No business is socially solvent which cannot do so."

"HIRD:—To place upon the community the respon-I sibility for the formulation and execution of a definite plan. This is no time for the Church to give utterance to generalities which are so self-evidently true as not to need stating at all; or are so indefinite as not to be practically useful. The community, and certainly the people of Christ, do not need to be told to feed the hungry, clothe the naked and bind up the wounds of the bruised; that will be done both in self-defence and because we are our brothers keepers. We should all give to the point of real sacrifice. What the community needs and is seeking is the prevention of the recurrence of unemployment on such world-wide scale as that of today. Production and consumption can be so coordinated as to remove fear from the minds of the workers as to continuity of employment; as to their surviving dependants in case of death; and as to their old age. And this can be done without the loss of the benefits of individual originality, initiative and enterprise. Enlightened management has been able, without compulsion, and without state aid, and in some cases jointly with the trade unions, to provide security of income for workers by setting aside reserves, to be drawn upon during periods of depression.

There are two methods of providing security for the workers, one voluntary, the other compulsory. There is a growing agreement that the principle of building up reserves to maintain incomes during depression be applied to labor as well as to capital. But there is wide disagreement in regard to the choice of method. We do not undertake to say that one method is right and the other is wrong; equally conscientious and intelligent

men will disagree as to the method. But as Christians, our concern should be primarily for the forgotten man; the man in the smaller industries, on the farm, and the migratory worker who is in the forests today, and tomorrow is in the wheat field or the orchard. The strong labor unions are proving their value to their members, the progressive corporations are increasingly stabilizing employment for their men and women; but both these unions and corporations touch, as yet, but a small per cent of the working people of our country. By September a year ago all plans of unemployment insurance, union, employer and joint, included approximately two hundred thousand workers, or less than one per cent of the workers who would be normally eligible for such protection. We want no privileged group in America. If, as was the case of compensation insurance for injuries, the compulsion of the government is found necessary, then we advocate the method of legal compulsion.

"We are members one of another. If one member suffers all the members suffer with him. If one member is honored, all the members rejoice with him." We are all bound together for better, for worse; The people of the for richer, for poorer. world are one great family, and the nations must learn to cooperate for the common good. We are become so intricately interdependent that there is no permanent security or permanent prosperity except in the common security and the common prosperity. In a new and impressive sense "there is neither Jew nor Greek, there is neither bond nor free: for ye all are one in Christ Jesus." And within our own nation, the same principle applies. The nation is secure and prosperous as all share in the security and prosperity, as all have like freedom of economic opportunity. It is becoming increasingly evident that the conception of society as made up of autonomous, independent individuals, each free to seek his own ends, is as faulty from the point of view of economic realism as it is from the standpoint of Christian idealism. Our traditional philosophy of rugged individualism must be modified to meet the needs of a cooperative age.

Such are the three courses now open to us: first, to do nothing,—a course we mention only to reject as unworthy of Christians; second, to recognize the security of the downmost man; third, to suggest a definite plan. The second we emphasize as a supreme ethical task of our day; the third we commend to the intelligence and the conscience of the Church and the community.

#### Lawlessness

A S PRESENT world conditions challenge the economic and industrial system, so the reign of law-lessness threatens the social order and is a serious call to the individual to consider his social responsibility as above all peronal rights or privileges.

Within the past decade there has been an alarming increase of lawlessness in the nation. The picture is too familiar to call for reproduction here. Political corruption, widespread and defiant, has, until recently, aroused hardly more than a feeble public interest, with-

out real concern, much less stern indignation. Racketeering has increased, without serious challenge. The enforcement of the prohibition law has been steadily resisted, and has been accompanied by graft, corruption, lawlessness, murder, and political cowardice and hypocrisy.

The present serious conditions are in part an aftermath of the great war, with its inevitable moral breakdown. They are partly the result of the spiritual recession which accompanies any era of great prosperity. A long period of luxury and extravagance has created a craving for sense stimulation which finds its outlet not simply through disregard for law, but in defiance of all social conventions. Inordinate and unrestrained self-will threatens the discipline of the home, and is destroying the permanence of the family.

Worst of all, those from whom we may rightly demand help in such a crisis, the very group which most desires the protection of law for the safeguarding of position and property, have lost, in great measure, the sense of social responsibility in maintaining and supporting public order. Racketeering in all its forms, for example, would cease if such citizens had the courage to refuse to purchase special privilege. Bootlegging would no longer be profitable were wealthy purchasers less generous in support of the traffic.

Lawlessness, however, issues in part out of conditions which have not always been given full consideration, such as the enactment of laws, or the failure to repeal laws, which do not command or continue to enlist public confidence, and have lost the respect and support of a majority of the people. This increases the disposition of individuals to ignore or violate laws designed to improve the social order, solely because such laws affect personal rights and liberties which individuals themselves determine to maintain regardless of social consequences.

CANDOR compels recognition, on the part of all Christian people, of the fact that much of the law-lessness so prevalent today arises now, as in the past, in connection with the necessity of control of the liquor traffic, although it is a distorted view of conditions which lays at the door of the prohibition law too large a responsibility for the evils of lawlessness. The passage of the eighteenth amendment was attended with high hopes for moral reform and social betterment, and it is now generally recognized that the law has benefitted society by abolishing the saloon, which we are convinced has actually been definitely and permanently repudiated.

There is, nevertheless, widespread and honest difference of opinion, in the nation, within this Church, and among the members of this Convention, as to the wisdom and desirability of retaining the eighteenth amendment and the consequent legislation in their present form. There are those who honestly favor the retention of the law as it now stands, believing that it has accomplished great good, and may accomplish more and better results. Others, not less devoted to the high purpose which prompted the passage of this law, be-

lieve that in its present form it ministers to disrespect for law, and to the growth of a dangerous spirit of anarchy. They feel that social reform legislation is apt to ignore certain obvious facts. Law, to be effectively enforced, must be based upon the reasoned convictions of a reasonable majority of the citizens. Eager advocates of reform do not give full consideration to the social habits of the several communities and to the problem of quickly changing such habits by law. Those who so think would advocate modification or repeal. Upon such advocates for modification or repeal rests very clearly a two-fold responsibility, namely, first, to sustain the law as long as it remains the law of the land, and second, in advocating its repeal, to present some adequate substitute which will enlist the confidence and support of the people.

Christian charity demands that we should respect the sincere convictions of those who may hold an opinion in this matter contrary to our own, whatever our own opinion may be. The loyalty of Christian people should be to the principles involved, rather than to any particular method in which expression of the principles may be given.

It would not be the part of wisdom to ask the Church, in its corporate capacity, to pass upon questions of method thus involved in issues which in their nature are highly controversial and closely related to partisan politics. Churchmen may, however, urge a serious effort to provide for an intelligent discussion of the questions involved and an attempt to discover the sober, informed and deliberate opinion of the people of the nation.

The Church has, moreover, a further clear duty, namely to lift its own members through Christ, above the necessity of restraint by law, and to make them willing to control self-indulgence, not alone for their personal good, but also for the social good. This will mean a return to education in temperence as in other moral questions. The proponents of the present system have been too prone to believe that having achieved the passage of the law, their task has been completed. Finding assurance of their hopes in the enactment of a law, they have lamentably neglected the continuous education and training which had so quickened the conscience and influenced the conduct of a former generation. The opponents of the law, on the other hand, have failed to emphasize the necessity of discipline and self-control, more especially as a social duty in consideration for the welfare of others and the good of the community.

Over-emphasis on individualism and false ideas of freedom leave selfishness unashamed. In this matter, as in the problems of industry and business, "the lack of an intelligent understanding and effective practice of the Christian doctrine of universal brotherhood is the basic evil which the Church must combat with all its energy."

In connection with the whole problem of lawlessness, in its various manifestations, it must be recognized that there has always been a tendency in America to an over-individualism which pays little or no regard to authority. As a pioneer people, and then as a democracy, we have too often interposed liberty as meaning that every man is free to do that which is right in his own eyes. Essentially, a democracy is the political expression of the spirit of human brotherhood. It ought, therefore to mean, always, a development of the sense of social and community responsibility and duty.

We have all but forgotten this. The liberty which was secured for this nation, through the devotion and sacrifice of our fathers, has been allowed in too many ways to degenerate into license. We need Christian leadership in a return to the principles upon which our national liberties were established, and it is the clear duty of all those who are devoted to these principles to enlist in an effort to put down lawlessness of every sort, and by their own conduct, aid in removing the causes out of which it arises.

The Church, therefore, urges all of its members to devote themselves to this effort with earnest prayer and persistent purpose.

#### World Peace

"THE Kingdom of God is peace." As stated by the last Lambeth Conference: "War, as a method of settling international disputes, is incompatible with the teaching and example of Our Lord Jesus Christ. We believe that as the Christian conscience has condemned infanticide and slavery and torture, it is now called to condemn war as an outrage on the Fatherhood of God and the brotherhood of all mankind."

We rejoice that fifty-eight nations, including our own, have given vigorous and definite expression to these same principles in the Kellogg-Briand Pact which reads as follows: "The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another. II. The High Contracting Parties agree that the settlement of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them shall never be sought except by pacific means."

Language could scarce be more clear or far reaching, yet its influence on national policies to date has been disappointing and far below its possibilities.

We, therefore, appeal to our country to base its policies upon this pact, now part of the highest law of our land, pledging that we ourselves will wholeheartedly support our government in keeping its solemn pledge to settle all controversies only by pacific means.

Pacts and pledges, however, are not enough. If we are to combat the war-spirit, we must try to attack it at its source. The real causes of any war lie further back than the particular dispute or incident that sets a spark to the inflammable material that has often been accumulating for years. Among these causes the following seem to us of special importance.

The first of these is a narrow and aggressive nation-

alism which ignores the rights of other nations in the determination to assert its own. Nations exist by the Will of God, not for self-aggrandisement, but for service, and their true honor lies not in the extent to which they can impose their yoke on other nations, but on the value of their contribution to the moral and spiritual ideals of the world.

The second—and perhaps the most potent—cause of wars is the fear that is the outcome of distrust. We must convince the peoples of the world that the risk involved in trusting one another is far less grave than the inevitable consequences of mutual distrust. The most remarkable illustration of the value of mutual trust is afforded by the undefended frontier of nearly four thousand miles between Canada and the United States.

A third possible cause of war lies in economic competition and especially in the competition for the control of the raw materials of industry. Commerce ought to be and often is a bond of union between nations, but unrestricted competition, and excessive trade barriers may be causes of war. The chief corrective of this danger lies in the recognition of the economic interdependence of nations in the modern world.

FOURTH cause, or at least occasion, of war is to A be found in excessive armaments, which arouse fears and suspicion and can never insure safety. The world today is spending close to five billion dollars annually while our own annual expenditures are upward of 750 million, the greatest of any single nation. Such a policy ill accords with the Kellogg Pact or with the promises of the allied nations to Germany in the treaty of Versailles. Moreover it is fraught with grave danger to the peace of the world. Surely it is high time we tried some other way instead of proceeding on the illogical maxim, "In time of peace prepare for war" we might better follow the principle enunciated in the inscription on the gold pen presented to Mr. Kellogg when he signed the Peace Pact "Si vis pacem, para pacem"-"If you wish peace, prepare for peace." Peace will never come without preparation, effort, risk and sacrifice.

The coming Disarmament Conference presents the greatest opportunity of our time. On its decisions will depend the course of the world for years or generations to come. As Christians we cannot view our country's participation with indifference and we call upon all Christian people by prayer and effort to do their utmost to encourage our government to use its mighty influence even at the cost of risk and sacrifice, to secure immediate substantial reduction of armament and so seize this great opportunity to set forward the peace of the world.

But disarmament alone is not enough. Nations as individuals will continue to have their serious differences and if they are not to be settled by war, we must provide some other method. Just as between our several states differences are settled by judicial processes, so must it be between nations if we are ever to have an ordered and peaceful world. International coopera-

tion and organization are essential. We rejoice to note the increasing part our nation is taking in world councils and firmly believe that, with advantage to ourselves as well as to other nations, we could extend the field of such cooperation. We believe the time has come for a serious reconsideration of our relation to the League of Nations free from questions of partisanship or party politics. In particular, we believe that it is time we assumed membership in the world court as an evidence of the sincerity of our desire for world peace and as the contribution of a great and powerful nation to the stabilization of the world.

#### Let's Know

By

BISHOP WILSON

VERY IMPORTANT

ISN'T it strange how easy it is for things to be misconstrued? An editorial in the "Churchman" roundly condemns some unnamed persons at General Convention for insisting that the Presbyterian Church, so graciously loaned to the Woman's Auxiliary for their meetings, should not be spoken of as a "church"

but merely as a "building".

Of course, nothing of the sort happened. What did happen was this. A committee in the House of Bishops arranged for some devotional services each day before the House went into session—such services to be held in the United Presbyterian Church, situated just across the street from the Capitol building where the Bishops met. Everyone appreciated the courtesy extended by our Presbyterian friends. One morning a notice was given about our devotions in the Presbyterian Church. Someone passed a casual remark with a humorous touch to this effect—"Have we joined the Presbyterian Church? Let's be accurate and call it the Presbyterian Church building." Whereupon someone else went one better by saying-"Let's be more accurate and call it the United Presbyterian Church building." And still another carried it on thus—"Let's be really accurate and call it the United Presbyterian Church building in the United States of America". Whereupon the House giggled and went about its business, still very grateful for Presbyterian hospitality. Please, Mr. Churchman, let the bishops have their little joke—it won't hurt them.

But that is not what we meant to label as "very important". This important thing occurred on the last day of the Convention. Some of our readers may remember that a delegation of Old Catholic bishops, headed by the Archbishop of Utrecht, met with our bishops at Lambeth last summer and, for the first time, came down to real negotiations for inter-communion. It was finally agreed that we should each appoint committees of theologians to meet and draw up terms on the basis of our Lambeth discussions. This was done in the early part of last summer. Those terms were presented to the Old Catholic Synod which was meet-

ing in Vienna at the very time we were meeting in Denver. Just before our adjournment came a telegram stating that the Synod had given formal approval of the terms presented. Out of deference to the Archbishop of Canterbury our bishops postponed action on the matter until their next annual meeting, in order to give the two Convocations in England the opportunity to act on it first at their meetings next month.

This represents the climax of forty years of meetings and discussions with the Old Catholics. It brings together two branches of the historic Church. The Old Catholic Church, you will remember, came into being when a considerable number of Roman Catholics refused to accept the doctrine of papal infallibility promulgated at the Vatican Council of 1870. They broke with the Pope and set up in business for themselves, receiving their Episcopal Orders from the Jansenist Church of Holland, the validity of which has never been disputed. They have developed their work in Holland, southern Germany, Switzerland, Poland, Czecho-Slovakia, and Hungary. The name has been adopted by a number of groups in our own country but the only ones recognized by Utrecht and by ourselves are those associated with Bishop Hodur, of Scranton, Pa., who is the head of the Polish National Church in America.

It represents a most important step in the realinement of modern Christendom in an international, non-Roman body of Christian people.

#### About Books

WILL AMERICA BECOME CATHOLIC? By John F. Moore, Harpers. \$2.00.

During the last presidential election there took place what seemed to be a popular uprising against the Pope. Fear dominated the country that if Al Smith was elected it would not be long before the United States would become a Catholic country. This book demonstrates convincingly and adequately from data gleaned from Roman Catholic sources, not only how stupid and absurd this fear was, but how impossible it will ever be for the Roman Church actually to dominate the policies and life of our country. The book is written by a Protestant, but without the slightest trace of bigotry, bitterness or rancour. Everywhere throughout the book there is a spirit of fairness, a calm, impartial, almost wistful, evaluation of Rome's actual power in the present and of what may be expected in the future.

Dr. Moore points out clearly that the disintegrating forces within the Church itself, coupled with our new immigration legislation and American civilization will demand all her energies to maintain an existence, and a precarious one at that in the not distant future. We highly recommend this book to those who have phobias about Rome's growing influence and power. Their fears will vanish and their opinions will be enlightened.

-Irvine Goddard.

# WICKERSHAM LEADS A FIGHT AGAINST COMMITTEE REPORT

The spectre of communism and bolshevism was drawn into the House of Deputies of General Convention last Monday afternoon when that body took up the report of the Committee of Twenty One dealing with national and world problems, printed elsewhere.

At the opening of the afternoon session, George W. Wickersham, New York deputy, took the floor in opposition to certain declarations in the report. He moved, first of all, to refer back to the commission the section dealing with "industrial dislocation." Discussing his motion, Mr. Wickersham said "there is much in this section with which I cannot agree. It is necessarily controversial and could

be rewritten to avoid serious differ-

ences."

Mr. Wickersham mentioned particularly the Committee statement declarations: "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 bread lines haunt our cities; carefully protected machinery lying idle while jobless men throng the streets; money in abundance in the banks, available at low rates."

He said he disagreed with these statements. When he stated there is no great superfluity of supplies in warehouses, his remark was greeted with calls of "Cotton," "Wheat," "Corn," from various sections of the house. On final oral vote, Mr. Wickersham's motion to recommit the section, was declared lost.

Immediately the New York deputy took the floor and announced his intention to submit a series of amendments which would strike out the ob-

jectionable statements.

A declaration that "there is not a statement in the whole section that is not true and based on facts," was made by George M. Block, St. Louis deputy.

"I cannot commit myself to the social philosophy which is voiced herein," said Mr. Wickersham, upholding his position on the report. "This is one of the most important declarations the Episcopal Church has ever made and to have it go out containing certain mistruths would be tragic. We want our statement to represent the mature thought of the whole Church."

Mr. Wickersham then said he would not be bound by any declarations which were not thoroughly discussed, adding that "we are glibly passing off statements without consideration of their actual truth."

"Russian Sovietism" finds expression in the following statement in the

#### ON THE COVER

PICTURED on the cover this week is the beautiful new Chapel of the Holy Spirit at Trinity Church, Waterbury, Connecticut, which was recently consecrated by the rector, the Rev. Henry Baldwin Todd. The chapel is a memorial to the late A. Williams Castle, a life-long communicant of the parish and for many years a vestryman. The altar is of Caen stone, beautifully carved, and of Alps Verde Poncevera marble. The reredos is of fumed oak, carved with pomegranates and Tudor roses, the central panel being magnificently decorated in color. The entire chapel is the work of Calvert, Herrick and Riedinger of New York.

report, according to Mr. Wickersham: "It is becoming increasingly evident that the conception of society as made up of autonomous, independent individuals... is as faulty from the point of view of economic realism as it is from the standpoint of Christian idealism. Our traditional philosophy of rugged individualism must be modified to meet the needs of a cooperative age."

"That statement is the negation of our whole concept of American society," added Wickersham. "It is a sad day when we in America abolish our theory of individualism."

The Rev. J. Howard Melish, of Long Island, who wrote much of the report, took the floor in opposition to Wickersham's position. He termed the report as "comprehensive," and quoted declarations of Owen D. Young and Gerard Swope as proof of his contention that the report did not represent what he termed "revolution."

"Cooperative age," as used in the committee report, has no reference to Russian bolshevism, Dr. Melish asserted. He declared the thing inferred from the declarations of Messrs. Young and Swope is the need for modification of the Sherman antitrust act.

Deputy Monell Sayre of New York, moved that the term "Funds" be substituted for "reserves" in the references to unemployment insurance. He also said the term "unemployment insurance" was misused in the report. The unemployment insurance plans in Germany and England, were referred to in the discussion and Mr. Sayre declared they are not examples of successful plans for such. He declared that such are "not solvent schemes" and that the ultimate result of these has been the dole.

Mr. Reynolds Brown of Philadel-

phia, asserted that "big business has failed" in its effort to solve the present situation and the report of the committee is an "intermediate" between big business men and those who favor the Russian system. He said certain big business institutions in this country have worked out satisfactory plans against unemployment and that this having been accomplished, he could see no reason why plans covering the whole of industry should not be perfected.

Wickersham, in answering Brown, declared that "big pusiness is not the way the Church can find a solution for present difficulties," adding: "certainly the dole is not the solution."

The Rev. Frederick H. Sill, head-master of Kent School, Connecticut, offered an amendment to the resolutions accompanying the report in which the statement of the committee is "recommended for the careful consideration of the Church," as against the "mind of the convention."

Prof. Joseph Beal of Harvard University, deputy from Massachusetts, favored the Sill amendment. The report of the committee he termed a "breath of mountain air," and added: "I glory in the fact that the committee has had the courage to tackle this thing." He said the report is "extravagantly stated in some particulars," and therefore, favored sending it out for careful consideration of the Church, rather than as the "mind of this convention."

The Rev. Dr. Samuel Tyler of Rochester, N. Y., a member of the commission making the report, stated that "there was no intention in the minds of any of the Commission to commit this convention to the mind of the Soviet." He declared the committee felt it was time for new lines of progress to be indicated by the Church.

The Rev. Theodore Patrick, Raleigh, N. C., termed the report a "prophetic utterance" and labeled it "the salvation of this convention. Don't sidestep the issue," he continued, "give us a clearcut declaration. I am not interested in the preservation of Americanism, but rather in the preservation of the Christian ideal. I do not believe any of the statements contained in the report are contrary to the teachings of Christ."

A reference to the "red flag" was made by the Rev. E. Aigner Powell of Evansville, Ind., in a plea to defeat the Sill amendment. He called upon the convention to "dare to speak to the world."

John R. Vanderlip of Minneapolis, Minn., called upon the deputies to "be true to yourselves," saying that he could not subscribe to certain of the declarations regarding industry in the report.

A retort against Dr. Patrick was

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sounded by the Rev. Dr. W. B. Capers of Jackson, Miss., when he rose and stated: "As a son of the Confederacy, I do care a lot about the preservation of Americanism." He called upon the House not to "let sentimentality lead us to throw down the government."

The House was given a laugh when the Rev. Percy Silver of New York, stated with reference to the opening declaration of the committee with regard to silence: "The one thing we haven't had is silence." He said there were a number of statements in the report to which he didn't subscribe but that he would vote for the report under the provision of the Sill amendment, which would recommend the statement to the church for consideration.

On final vote, the Sill Amendment was passed, 213 to 188.

The House of Deputies then proceeded to adopt other resolutions attached to the Committee's report. These resolutions request churches throughout the country to set apart Sunday, November 8th, as a Day of Prayer and Penitence and called upon the President to designate this day by proclamation.

# LONG ISLAND IS PLANNING PROGRAM FOR EDUCATION

By CHARLES HENRY WEBB

The announcements of the season's program of Long Island's department of religious education is of great interest, especially to one whose memory goes back twenty-five or thirty years and recalls the Sunday school methods of those days, and the difficulties of the work. The demand for real pedagogy, for graded lessons, for teacher training, was just beginning to be made. The first efforts to meet these needs brought a double disappointment: in the meagre results which the efforts produced, and in the indifference of the large proportion of Sunday school workers to the introduction of any new ideas. An old-timer like the present writer may be allowed to recall the earnest labors of Mr. A. A. Low, the Rev. Wm. Wiley, the Hon. Charles H. Fuller, the Rev. Henry D. Waller, and others of the old "Sunday school commission" who met and planned with much enthusiasm but with little apparent result. Perhaps their labors and prayers at least cleared the ground for the better equipped leaders of today.

The program for the season now opening was inaugurated with a conference at the diocesan house on the general subject of the winter program. Similar conferences are an-

nounced for Nov. 12 on the Christmas box work; January 14 on the Lenten program; April 7 on the birthday thankoffering. On Tuesday evening, Michaelmas, the annual fall assembly for clergy, officers and teachers was held, from 5:30 far into the night, at St. Ann's, Brooklyn. At 5:30 there were two group conferences, one for teachers led by Miss Vera L. Noyes, lately educational director of the diocese of Chicago, now of our cathedral staff; another for superintendents and pianists on the development of the worship period on the school, under the leadership of the Rev. S. H. Bishop, of St. Philip's, Manhattan, who has had some interesting experience in this line. At 6:45 dinner was served; the dinner speech was made by the Rev. Hubert S. Wood, rector of St. George's, Flushing. The evening address was Flushing. The evening address was by Paul Vieth, associate professor of religious education at Yale, on the subject "Teaching for Christian Living."

On October sixth the regular sessions of the diocesan school for teachers began, and will continue for There are courses by ten weeks. competent leaders on the nature and contents of the Bible; church school administration; the life of Christ; the art of teaching; pageantry in the parish: and on teaching the youngest children. In the second period are addresses on various vital and successful church activities. Bishop Stires speakes on the General Convention and missions; Bishop Larned on diocesan missions; Bishop Burleson on the American Indian; Dr. Sunderland, of New York, on city institutions; Dr. Mansfield on the Seaman's Church Institute; Dr. Patten on the Negro Church Institute; Fr. Anderson on the Church's work in the mountains; and others on equally vital and fruitful work. In these two courses, technical preparation for the work of teaching will go side by side with inspiring information about the Church's aggressive work.

Along with the announcement of this fine diocesan program come reports from various schools of growth in numbers and development in efficiency. Perhaps the most remarkable report of this sort comes from St. James, Elmhurst, whose ambitious and energetic young rector, the Rev. C. Lawson Willard, took twentyfive of his teachers off to Stony Brook for two days, and kept them busy discussing and planning the work of the school for the coming year. With chapel, school rooms, dormitory and dining room at their disposal, and with the beach and the athletic field of the school for recreation, they

\* \* \*

prayed and worked and played together over a week-end. Think what such devotion and enthusiasm will accomplish among the boys and girls of that parish next year!

Several of our schools have had to enlarge their accommodations in order to take in the children that come to them. The Church of the Ascension, Rockville Center, has made some structural alterations in the gallery and on the stage of the parish hall, so as to make suitable place for more classes, and has made some renovations in the guild house for the better accommodation of the kindergarten and primary classes. St. Andrew's, Queens Village, will put the school into two sessions for lack of room to get them all in decently at once. And other schools are welcoming new scholars in larger numbers than ever before.

Truly, times do change; and mostly they change for the better.

# HIGH STANDARDS, PLAIN PREACHING, THE GREAT NEED

By G. W. BROWNING

Nobody wants to be gloomy and it is certainly more pleasant to read about congregations who welcome all that is offered them than it is to read of congregations who would just as soon do with even less. Perhaps we need to hear more often about the gloomy side. "We shall never get anywhere," wrote a missionary, "as long as we have to keep talking about our so-called success."

A western archdeacon tells of one place in his wide field where the Church people said they would take an occasional service from him if they didn't have to pay for it; another place wanted to close up entirely after the death of two of its contributors; and a third place for two years has wanted services only on the fifth Sundays. The archdeacon says:

"It is not hungry sheep desiring to be fed that I find in my travels over the diocese, in every instance, but oftentimes sheep that do not know they are hungry and do not care whether they are fed or not... As a matter of fact they are willing to have the Church in prosperous times but willing to try to get along without it in days of financial stress... They are content to take the ministrations of the Church without paying for them.

"We must find a remedy for such a condition. The remedy is to be found in preaching more plainly and emphatically the Gospel of Christ of ministering of our means in proportion to our ability, for the extension of His Kingdom.

"Not patrons of the Church, but

real members of Christ's body the Church, in living touch and communion with Him, the Church must have if it is to save them and if He is to use them in the salvation of the world....

"We must have whole-hearted devotion. Christ calls us to nothing less, and His Church is commissioned to give no other call but His."

Several of the Montana clergy have for some time been visiting various places where there is no church and holding services in schoolhouses. Appreciative congregations gather, first for informal services, and then with increasing use of the Prayer Book. These schoolhouse meetings together with the correspondence Church school are reaching many grown people and children to whom religion is otherwise almost unknown.

A friend of the diocese of Vermont has given a year's salary for a diocesan missioner, the Rev. James S. McKee, to help build up the Church's work in that rural diocese.

# BOSTON STARTS EVENING COURSE FOR WORK GIRLS

By GARDINER M. DAY An interesting innovation is being tried by the Boston Y. W. C. A. this fall. The Rev. William Bradner, secretary of religious education in the diocese of Massachusetts and rector of Grace Church, Medford, will conduct an evening course in religion for working girls and an afternoon course for mothers. The courses will meet once a week for ten weeks. The girls will consider the life of Christ in relation to problems of personal religious life, while Mr. Bradner will lecture the mothers on the art of bringing up children in a series of talks entitled, "You and Your Child". The courses are given under the auspices of Miss Dorothy Hewitt, who is the director of the education department of the Y. W. C. A.

An editorial appearing recently in the Hartford Times singles out two clergymen of Connecticut for their particular interest in the problem of religion in the rural districts. One is the Rev. Dr. Tertius Van Dyke, minister of the Congregational Church at Washington, Conn., while the other is the Rev. George B. Gilbert, rector of Emmanuel Church, Killingworth, Connecticut.

The first weeks in September finds the city rectors returning to their posts. The Rev. A. L. Kinsolving, returned from a summer spent travelling in Europe, to Trinity Church; while The Rev. George L. Paine, returned to his work as secretary of the Boston Federation of Churches, from a month spent in studying conditions in Mexico with the seminar conducted by the society for cultural relations with Latin America. The group numbered 130 persons, including Catholics, Jews, and Protestants.

The Rev. Robert E. Bull, recent graduate of Virginia Seminary, has been added to the staff of Trinity, Boston.

The Rev. Leonard B. Rasmusson, formerly assistant minister at All Saints Church, Worcester, Mass., has entered upon his duties as rector of St. Mark's Church, Warren, R. I.

The Rev. Howard F. Dunn, formerly at Brookline, has started his work as rector of St. George's, Lee, Mass. His predecessor, Rev. John Harris, went last May to St. Thomas', Hanover, N. H. (Dartmouth College).

# NEW MARRIAGE CANON AS PASSED BY CONVENTION

Sec. I. Ministers of this Church shall within their Cures give instruction both publicly and privately, on the nature of Holy Matrimony, its responsibilities and the mutual love and forbearance which it requires.

Sec. II. Ministers of this Church shall conform to the Laws of the State governing the civil contract of marriage, and also to the laws of this Church governing the solemnization of Holy Matrimony.

Sec. III. (i) No Minister of this Church shall solemnize any marriage before the following conditions have been carefully complied with:

(a) He shall ascertain by due inquiry the right of the parties according to the laws of this Church to contract a marriage.

(b) He shall instruct the contracting parties as to the nature of Holy

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Matrimony, its responsibilities, and the means of grace which God has provided through His Church.

(ii) There shall be at least two witnesses present at the solemniza-

tion of the marriage.

(iii) Every Minister shall without delay formally record in the proper register the name, age and residence of each party. Such record shall be signed by the Minister, who solemnizes the marriage, by the married parties, and by at least two witnesses of the marriage.

(iv) No marriage shall be solem-

nized by a Minister of this Church unless the intention of the contracting parties shall have been signified to the Minister at least three days before the service of solemnization.

Sec. IV. If one party to a marriage so grievously offend the other that the security or permanence of the home is imperiled it shall be the duty of the offended party to lay the matter before a Minister of the Church; and it shall be the duty of such Minister to labor that the par-

ties may be reconciled.

Sec. V. No Minister, knowingly after due inquiry, shall solemnize the marriage of any person who has been or is the husband or the wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage. Nor shall it be lawful for any member of this Church to enter upon a marriage when either of the contracting parties is the husband or the wife of any other person then living from whom he or she has been divorced for any cause arising after marriage. But this Canon shall not be held to apply to the innocent party in a divorce for adultery; PROVIDED,



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that before the application for such remarriage a period of not less than one year shall have elapsed after the granting of such divorce; and that satisfactory evidence touching the facts in the case, including a copy of the Court's Decree, and Record, if practicable, with proof that the defendant was personally served or appeared in the action, be laid before the Ecclesiastical Authority, and such Ecclesiastical Authority, having taken legal advice thereon, shall have declared in writing that in his judgment the case of the applicant conforms to the requirements of this Canon; and PROVIDED, FUR-THER, that it shall be within the discretion of any Minister to decline to solemnize any marriage.

Sec. VI. (i) Any person whose former marriage has been annulled or dissolved by a civil court may apply to the Bishop or to the Ecclesiastical Court constituted by Canon, of the Diocese or Missionary District of the said person's domicile to have the said marriage declared null and

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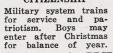
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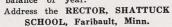
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void by reason of any of the following impediments to marriage:

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  - (b) One may not marry one's sister.
  - (c) One may not marry the sister or brother of one's ascendant or the descendant of one's brother or sister.
- 2. Lack of free consent of either party.
- 3. Mistake as to the identity of either party.
- 4. Mental deficiency of either party sufficient to prevent the exercise of intelligent choice.
- 5. Insanity of either party.
- 6. Failure of either party to have reached the age of puberty.
- Impotence of either party undisclosed to the other.
- 8. The existence of venereal disease in either party.
- 9. Facts which would make the proposed marriage bigamous.
- (ii) The Bishop in such case, after taking legal advice thereon, or the Ecclesiastical Court proceeding in accordance with the canons and acting through the Bishop, shall render judgment in writing to the petitioner. All judgments rendered under this Canon by the Bishop or the Ecclesiastical Court shall be made matters of permanent record in the archives of the Diocese or Missionary District. No such judgment shall be construed as referring in any way to the legitimacy of children or the civil validity of the former relationship.

(iii) Any person whose former marriage has been annulled or dissolved by a civil court and pronounced null by the Bishop, may be married by a Minister of this Church as if he had never previously been married.

Sec. VII. (i) If any Minister of this Church shall have cause to think that a person desirous of Holy Baptism, or of Confirmation, or of receiving the Holy Communion, has been married otherwise than as the word of God and discipline of this Church allows, such Minister, before receiving such person to these ordinances, shall refer the case to the Bishop for his godly judgment thereupon. The Bishop, after due inquiry into the circumstances, and taking into consideration the godly discipline both of justice and of mercy, shall give his judgment thereon in writing. PROVIDED, HOWEVER, that no Minister shall in any case refuse these ordinances to a penitent person in imminent danger of death.

(ii) Any persons who have been married by civil authority, or otherERNEST W. LAKEMAN

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wise than as this Church provides may apply to the Bishop or to the Ecclesiastical Court of their domicile for the recognition of communicant status or for the right to apply for Holy Baptism or Confirmation. After due inquiry into all the facts relevant thereto, judgment shall be given in writing to the petitioners by the Bishop or by the Ecclesiastical Court acting through the Bishop. In case of a favorable decision, a Minister of this Church may, at his discretion, bless the parties to the union.

#### ITEMS OF CHURCH NEWS PRESENTED VERY BRIEFLY

By W. B. SPOFFORD

There is drama in a new story that recently appeared in Chicago dailies. The stories told of how the Rev. M. B. Green of Oak Park was a composer at the age of ten, how he travelled extensively, while still a lad, in Africa, Australia and Europe; how he left Cambridge University to answer the call of wanderlust in the wilds of northwest Canada. A news agency, struck by the story, spread it over two countries.

Some time later a letter came from a brother in Colorado who had lost all track of the Rev. Mr. Green for the past fifteen years. Another week. Another letter, this time from a second brother, now in Moose Jaw, Saskatchewan, Canada. He told of reading the story, and of his surprise at discovering that his brother was now a clergyman.

Well there has been as you might well imagine, a family reunion; all the result of a simple news feature story.

A two day demonstration on the Teaching Mission, to be held throughout the Province of Sewanee this autumn, is to be held at Christ Church Cathedral, Lexington, Kentucky, October 27th and 28th.

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Lexington, located at Versailles, Kentucky, is showing a renewed life under new management. There is a good enrollment, considering the times, and it is expected that the school will show rapid growth and development under the Sisters in charge.

Dean J. A. Schaad of Quincy, Ill., is to conduct a quiet day for the clergy of the diocese of Quincy on the 20th. In the evening there is to be a dinner, to tell of the General Convention; next day a fall meeting of the clergy, with stress on the fall work for the Program. All to be held at Bloomington, Illinois.

Spokane; Rev. J. T. Ledger has been appointed associate canon of the cathedral. Rev. Donald Glazebrook is the new rector of Trinity, Spokane. Rev. G. L Graser is in charge of six Lower Yakima missions. Rev. G. R. Minchin is in charge of Okanogan County missions.

Work was started during the summer on the new quarters for St. Mary's Mission, Los Angeles. The former building, a remodeled frame dwelling had become totally inade-

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St. Stephen's College got under way the other day for its 71st year, with an enrollment that taxes the capacity of the college. Warden Bell told the boys what the purpose of a college is, in an address at the opening service; "to assist boys into maturity and understanding; to help them become men and gentlemen. Those who desire merely to become smoother-running robots would do the college a favor if they stayed at home."

Social Service Secretary Rankin Barnes recently completed a ten day trip in Montana, with addresses all over the place, particularly before the inmates of institutions of various sorts.

The corner stone of St. Peter's, Helena, Montana, was laid recently by Bishop Faber. Bishop Fox deliv-

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Classes enter Feb. and Sept. Enroll nov DIRECTOR, SCHOOL OF NURSING

ered the talk, and there were a lot of persons there, including of course the rector, the Rev. Henry Daniels.

Young people of diocese of Springfield (Illinois) held their fall conference on October 2nd and 3rd at Decatur.

Mr. Richard W. Bomberger has resigned as the headmaster of Donaldson School, Baltimore, to be the dean of Franklin and Marshall College. The new headmaster is George L. Nicholas Jr. For the past few years he has been the headmaster of Browne and Nichols School in Boston; previously to that he was a master at St. Paul's, Concord.

Guess I must take back what I said a few weeks ago about being an expert on baseball. Picking the Athletics for four straight in the world series lets me out.

\* \* \*

Old St. Paul's, Eastchester, Mt. Vernon, N. Y., thinks it has found a satisfactory solution for the puzzle of how to develop proper care of and reverence for the work connected with the altar linens and vestments. In the small church — and all too often in the larger one as well-the necessary routine service of the sanctuary belongings falls to one or two women. If illness or necessity causes absence there is consequent confusion and often embarassment.

In this Colonial church just over the boundary from the Bronx, the Woman's Auxiliary has taken hold of the problem. For the present year there will be no separate Altar Guild. Every woman in the Auxiliary, both of the afternoon and evening chapters, will serve one month. They will work in couples, one from each group. When new workers take up the service one of the women who has just finished her month will come for two weeks to help the novices. By the end of the year every woman in the parish who is active in its work will know what is to be done and how to do it.

Week end conferences for Church school workers were held over the last week-end in the diocese of Chi-One at St. Luke's, Evanston, and the other at Emmanuel, Rockford.

Major W. B. Collins of Los Angeles celebrated his 90th birthday the other day. He served a long time as vestryman in St. John's, Keokuk, Georgia, and for twenty years was the head of the Sunday School. He has been active in Church work all his life. Major and Mrs. Collins celebrated their 60th wedding anniversary not long ago.

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be Rev. Chas. L. Street, Ph.D., Headmaster 718 Somonauk Street, Sycamore, Ill.

Here is a little story about a parson down in Warrior, Alabama, that will revive your faith in human

Forty acres of timbered land near there have been converted into a haven of refuge from hunger and want for families of 100 miners thrown out of work when coal mines in the Warrior field closed last April.

A committee of 22 miners called on the man they believed their best friend, the Rev. William T. Morgan, a Presbyterian minister of Birmingham, who had grown up with them and at one time mined coal at their side. The miners pleaded their families were starving. One said his children had not eaten in three days.

Throwing his own resources and all the funds he could muster into a relief program for the miners, the Rev. Mr. Morgan purchased the 40-acre tract at Seloca, South of here. He laid his plan before the miners and within 12 weeks every square yard of the tract had been cleared and most of it placed in cultivation.

Logs were cut and sawed into lumber to be used in erecting eight buildings, including a canning plant, grist mill and poultry plant.

Seventy-five women, wives and daughters of the miners, were placed at sewing quilts and working in the canning factory, which has a capacity of 2,000 cans of vegetables daily. All of the vegetables are grown on the farm. The grist mill is equipped to turn out 75 bushels of corn a day and the poultry plant houses 1,200

In the afternoons, after a morning spent in gardening or work in the plants, the men go to school to learn the rudiments of farming, carpentry, shoe making and canning and some are learning to read and write for the first time.

The colony, comprising about 600 men, women and children, has reached the point where its home-made products are in sufficient quantity to be placed on the market.

The Rev. Mr. Morgan has distributed about 10,000 pieces of clothing, collected in Birmingham, among the families and devotes practically all of his time to directing affairs of the little truck farming village. His efforts have been rewarded by the offer of 300 acres of land, near Birmingham, which the miners may cultivate

THE CRAFTSMENS GUILD

64. The Oval, London, S.E. 11, England Specialists in CHURCH FURNITURE & PLATE and purchase by installments over a three-year period.

Miss Vera L. Gardner of Grand Rapids, Michigan, has been selected to succeed Miss Vera Noyes as director of religious education for the diocese of Chicago. For the past six years she has been the director of religious education at Grace Church; and at St. Lukes, Kalamazoo, previous to that.

#### Services of Leading Churches

#### Cathedral of St. John the Divine New York

Amsterdam Ave. and 111th St. Sunday Services: 8, 9:30, 11 A. M. and P. M. P. M.
Daily: 7:30 and 10 A. M. and 5:00

#### The Incarnation Madison Avenue and 35th Street

Rector Rev. H. Percy Silver, S.T.D.. LL.D. Sunday: 8, 10, 11 A. M., 4 P. M. Daily: 12:20.

#### Trinity Church, New York Rev. Caleb R. Stetson, S.T.D.

Broadway and Wall St. Sundays: 8, 9, 11, and 3:30. Daily: 7:15, 12 and 3.

#### The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D. Fifth Ave. and Ninetieth St. Sundays: 8 and 11 A. M. Holy Days: 7:30 and 11 A. M.

#### The Transfiguration, New York

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

#### Grace Church, Brooklyn Heights Rev. George P. Atwater, D.D.

Hicks St., near Remsen, Brooklyn, N. Y. Sundays: 8:00 A. M., 11 A. M., 4:30 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

(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 Belleview 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.

#### St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street Near the University of California Sundays: 7:30, 11:00 A. M., 7:45 P. M. Tuesdays: 10:00 A. M.

St. Philip's Cathedral
E. Hunter and Washington Sts.,
Atlanta, Ga.
The Rt. Rev. H. J. Mikell, D.D., Bishop
The Very Rev. Raimundo de Ovies, Dean
The Rev. William S. Turner, B.S., Canon

Services
Sundays: Holy Communion 8 a. m.
Church School: 9:30 a. m.
Second Celebration and Sermon: 11 a.m
rst Sunday in each month.
Morning Prayer, etc., and Sermon: 11

# The Bishop of the Diocese

laid his hands upon the head of each one of us, blessing us in Confirmation.

Now his hands need to be strengthened for the organized work of the Diocese, which as every informed Churchman knows, includes a diocesan program in Missions, Religious Education and Social Service—the maintenance of hospitals, schools and other institutions, work in rural fields, aid for young and weak parishes, and pioneering in districts where the Church is just being planted.

With our hands we may bestow a blessing on him, in the Annual EVERY MEMBER CANVASS

A pledge for the Church's Program A pledge for the support of the Parish November 28 to December 13

# THE NATIONAL COUNCIL

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