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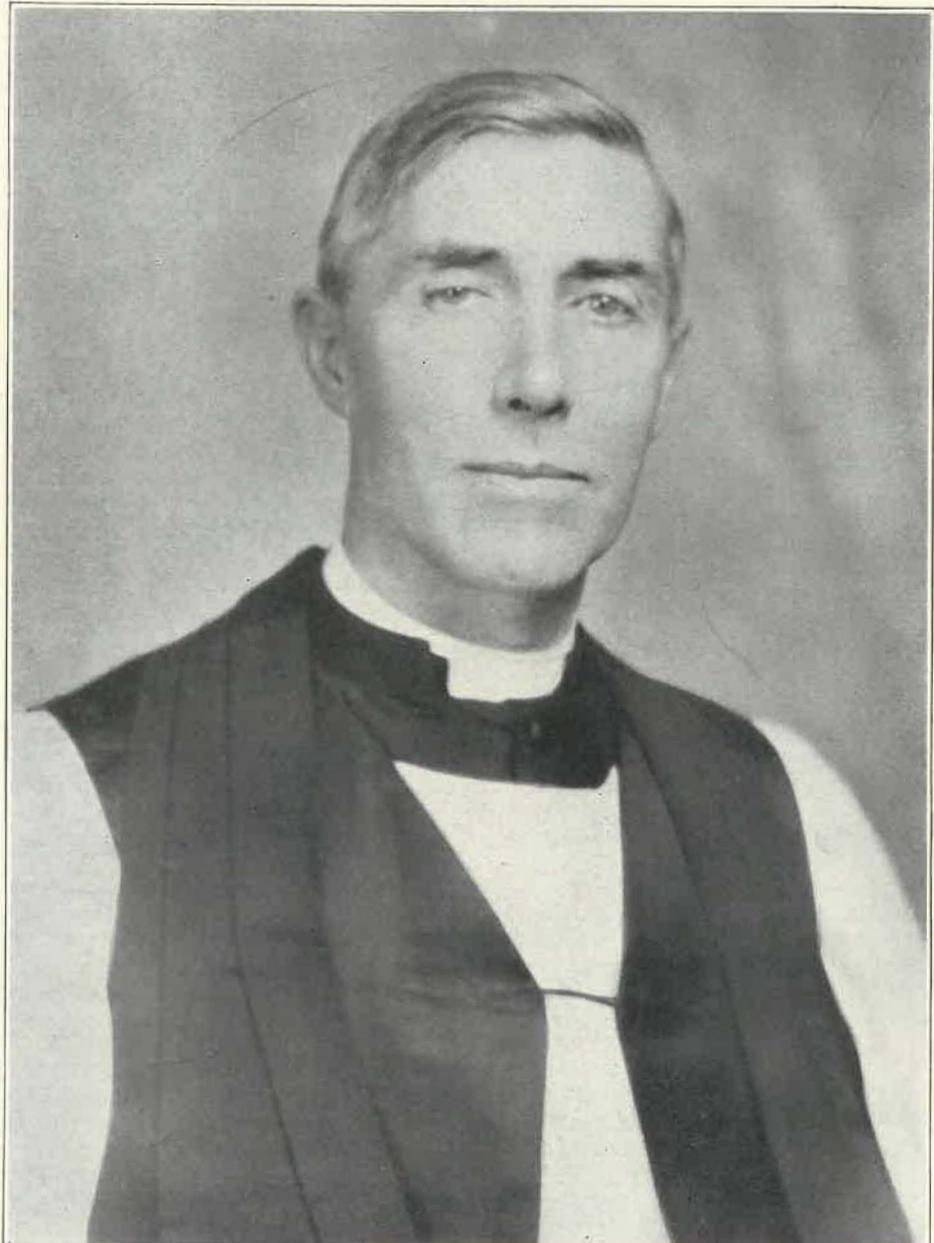
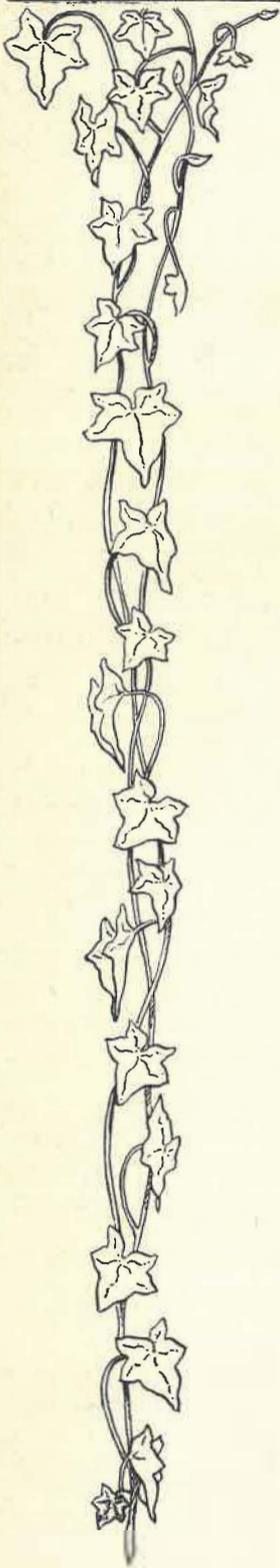
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October 23, 1937

Fourth General Convention



The Living Church



THE NEW PRESIDING BISHOP
Bishop Tucker of Virginia

Vol. XCVII, No. 17

Price 10 Cents

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By RUTH IRWIN REX

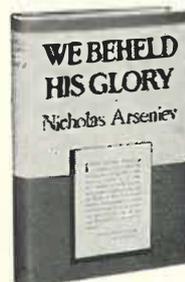
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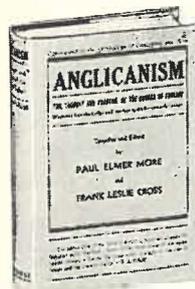
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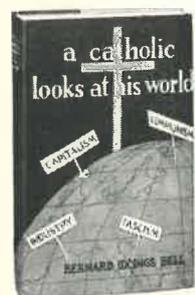
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Seamen's Church Institute

TO THE EDITOR: Each year on the fourth Sunday in October the Seamen's Church Institute of America comes before the people with the needs of the men who follow the sea for a living and the Church's responsibility toward these men.

From year to year friends of this work have helped the affiliated institutes to be a friend in port to seamen all along our coastline. After the stress and strife of the past few months, these seamen are more than ever in need of such friendship, and once again we ask your readers on Sailors' Day to remember these men and to back the agency of the Church in its work for their welfare.

Nowhere is there a greater need for presenting a united front than in seamen's work, and never has there been a clearer call for leadership. The 14 institutes affiliated in the Seamen's Church Institute of America with the other seamen's agencies in the country are following the trend toward greater coordination and cooperation. As this nationwide group draws closer in its efforts, that organization will be in a position to assume leadership which has adequate backing and the necessary support.

Information concerning both the needs of seamen and the assistance asked by any particular institute in meeting these needs will be gladly furnished by the Seamen's Church Institute of America, 80 Broad street, New York City.

RUTH W. TALMAGE,
Office Secretary.

New York.

The CLID and the Red Menace

TO THE EDITOR: It was with a feeling of joy that I read the letter by the Rev. E. G. Maxted [L. C., October 2d]. I am very deeply indebted for my religious faith to some of those loyal sons of Holy Church that he mentions. I received from them a vision of the City of God that has never dimmed. The war in Europe shattered to fragments cherished social theories of many of us, but the vision remains.

I would add to the list of your correspondent the names of the Rev. Frs. Paul Bull, John A. Grant, Samuel Healy, Charles Marson, Walter Graham, and the layman George Lansbury. The Church owes them a great debt of gratitude for their witness for the social teaching of the Gospel in a day when such witness meant sacrifice, unpopularity and persecution. Many of these priests were literally driven from their cures by unsympathetic bishops, Tory parishioners, and sometimes ignorant workers.

The slum dwellers in Fr. Adderley's parish near Birmingham rarely failed to stone his rectory and break the windows during election time, and his brother, Lord Norton, tried to get Bishop Gore to remove him. Walter Graham was fired from his curacy and no bishop would license him. He told me that he was starving for want of food when the good Bishop of Glasgow, Dr. Campbell, offered him a little mission in his diocese. Pulpits and parish halls were closed to them. Some of these men wore themselves out and died when they should have been in their prime. I well recall the last sermon of the Rev. Stuart Smith. He had contracted arthritis while preaching outdoors in bad weather and was very ill. He ascended the pulpit in great pain, delivered a splendid sermon, and descended the pulpit stepping

backwards helping himself as best he could. A short time after he died at the age of 37. There was no welcome for George Lansbury in parish halls of the Church in those days.

The present social vision of our Mother Church of England is very largely due to this noble group of faithful sons. They are the real founders of such projects as the Catholic School of Sociology. The Church has learned to appreciate their work. Some have been appointed to high positions, Hewlett Johnson is Dean of Canterbury, Donaldson is now Archdeacon of Westminster, and many others are included in the councils of the Church. Their work is being continued by such clergy as the Rev. Frs. W. G. Peck, V. A. Demant, and Reginald Tribe, and laymen such as R. H. Tawney and Maurice Reckitt.

We have some of the same type here in the CLID. We shall learn to thank God for them, too, some day. They, like their brothers across the seas, are forging a link between the Church and intelligent labor. For those good people who are afraid of the term "Socialism," may I quote the words of the saint and scholar, Bishop Westcott of Durham. As long ago as 1890 he said, "It is by contrast with individualism that the true character of Socialism can best be discerned. Individualism and Socialism correspond with opposite views of humanity. Individualism regards humanity as made up of disconnected or warring atoms; Socialism regards it as an organic whole, a vital unity formed by the combination of contributory members mutually interdependent. It follows that Socialism differs from individualism both in method and in aim. The method of Socialism is cooperation; the method of individualism is competition. The one regards man as working with man for a common end; the other regards man as working against man for private gain."

I have a growing conviction that if we Churchpeople, both clergy and laity, do not

cease trying to worship God and Mammon, cease being content with being merely respectable and become ignited with the fire of the love of God, and cease looking at the Church and the world, as Conrad Noel would say, "with capitalistic spectacles on, we are in grave danger of having the light of the candle removed from the Church by the end of the present century." Attack is the Church's best defense. It is not the Red Menace so much as the loss of God and the vision of His kingdom on earth that we have to fear.

(Rev.) MELVIN ABSON.

Buffalo.

Christian Sociology

TO THE EDITOR: I have read with much appreciation your editorial on Christian Sociology in *THE LIVING CHURCH* of October 9th. You list "Naziism, Fascism, Communism, and Capitalism" as four alternates in the world, and rightly describe them as "not mere economic theories or political doctrines," but as having religious character. You go on to say that the first three are heretical, false religions, to be denounced by Holy Church as "against the true religion of our Lord Jesus Christ." Because you do *not* say that Capitalism is also heretical, some of your readers have assumed that you think it entirely Orthodox, compatible, in basic theory at least, with "the true religion of our Lord Jesus Christ."

I am sure you did not intend this. As a matter of fact, Communism and Capitalism are economically blood-brothers. Both have come to regard production as more important than the producers, the machine as master rather than as servant. Communism, at least as we see it in Russia, is only Capitalism with the State as banker instead of private individuals.

And may I suggest that it is not enough for the Church to denounce Fascism and Communism (and Capitalism) as heresies. The Church must also indicate what possible thing we can work for which is not heretical. That is a real task for our spiritual pastors and masters, besides which passing condemnatory resolutions is child's play.

(Rev.) BERNARD IDDINGS BELL.

Providence, R. I.

Supporting the Missions

TO THE EDITOR: A study of many small churches in the West would reveal that the material background of many of them is somewhat artificial when a large part of their support comes from women's organizations whose members are not of the Church. It would seem that there should be guiding principles with official sanction to deal with this condition more peculiar to the West than any other part of the country. When the majority of the membership of these guilds and service leagues are Churchwomen, there is more promise of harmony with the Church's mission. When such is not the case and the number of Churchwomen (or churchgoers) is negligible, a missionary can have experiences which the clergy and laity of well-organized parishes might not believe.

When a mission is in need regularly, the priest becomes a symbol of avarice when he suggests to a woman's organization connected with his church and composed of

The Living Church

Established 1878

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

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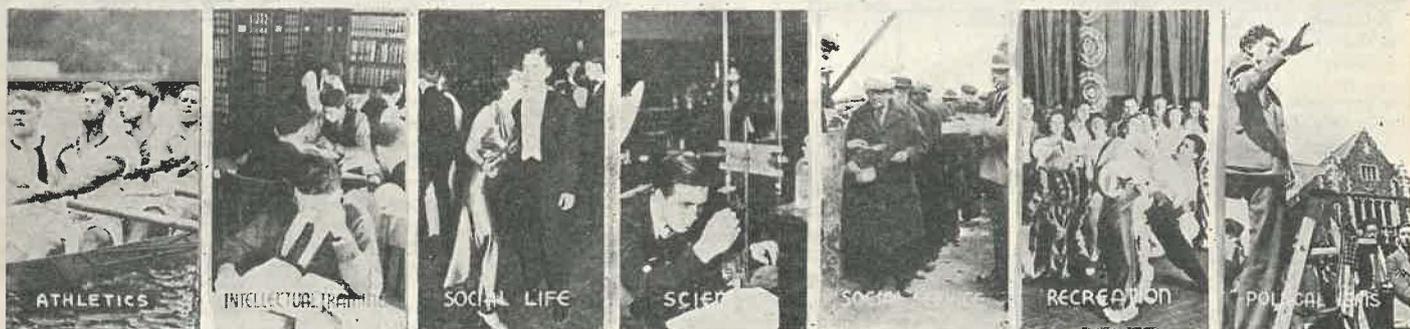
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IDEAS MAKE HISTORY

EUROPE GIVES THEM TO ITS YOUTH



WHAT IS OFFERED TO AMERICAN YOUTH?



AMONG ALL THESE, GOOD AND BAD, THE CAUSE OF CHRIST OFTEN GOES BY DEFAULT

POSTER IN THE COLLEGE WORK EXHIBIT AT GENERAL CONVENTION

(See page 518)

"unreligious" members that Church needs should excuse them from using scanty funds for floral pieces, for worthy secular objects, and for presentations. When a mission is almost a social service problem itself to a small community, the emphasis on social service might be narrowed down to the principle of protecting the community from another burden.

This reasoning has been applied in the sphere of giving to all outside causes of the general Church's missionary budget. The amount raised by small churches for the quotas might, in some cases, if kept at home, make a small point self-supporting, thus releasing funds of the Department of Missions for other purposes.

A canon for missions might operate to regulate certain conditions in missionary cures such as aiming to prevent certain Church societies from becoming women's clubs in disguise, and requiring that membership in Church guilds involves being part of the visible congregation, since it is impossible in some places even to have enough communicants hold the offices.

These artificial conditions are known unavoidably by outsiders who pity rather than

admire the Church. Often these secularized bodies meet mainly for bridge, which justifies, in another sense, the appellation given by some savant at one of the recent world conferences who called the Anglican communion the "Bridge Church."

Should a Church whose support has come to an appreciable extent from persons who do not value it or its services increase the number of ordinands and sidetrack experienced clergy—possibly for the disinterested and contemptuous to assist?

(Rev.) GEORGE G. HOISHOLT.

Coalinga, Calif.

Religious Poetry

TO THE EDITOR: In behalf of the Lord's Hour interdenominational movement, paralleling the Lord's Acre movement, whereby poets are being urged to devote one hour or more each week to writing religious poetry, I ask the courtesy of your correspondence column to call the attention of poets among your readers to this movement initiated by the Western Poetry League, Box 44, East Pasadena station, Pasadena, Calif. *Horizons*,

its organ, seeks original, previously unpublished poems for the first issue of any magazine to be devoted solely to religious poetry, viz., its December issue.

Yours for poetry in the service of religion,
CORNELIA D. DODDS.

Riverside, Calif.

Industrial Democracy

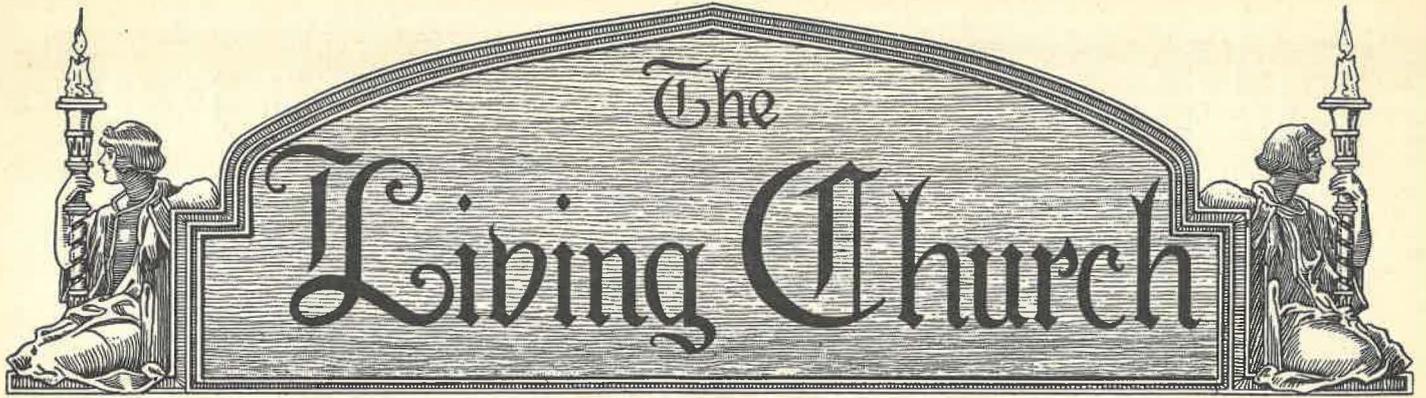
TO THE EDITOR: It is amazing to learn that industrial democracy is a red rag to Christian clergymen, to say nothing of 100% Americans who are presumably not indifferent to their inheritance.

Bishop Manning acknowledges the "courteous tone and spirit" of one of the answers to his manifesto. Such charitable restraint is signally lacking in some of the gentlemen of the opposition.

Why are they so fearful of speakers with whom they disagree? By all means, let us bring these matters into the daylight. Communism springs up in the dark places of the earth and thrives on the ruins of democracy. Russia can at least teach us that.

RUTH WILCOX.

Cleveland.



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No. 17

EDITORIALS AND COMMENTS

General Convention Looks to the Future

Cincinnati, October 18, 1937.

THE ELECTION of a veteran missionary, Bishop Tucker of Virginia, as Presiding Bishop symbolizes the spirit of the General Convention now drawing to a close. For this is a great missionary convention, and many members feel that Bishop Tucker's primacy will inaugurate a new era of missionary advance. *THE LIVING CHURCH* congratulates Bishop Tucker on his election, and hopes that this may actually prove to be the case.

The new Presiding Bishop, whose term of office will begin January 1st, will have greatly increased power in the administration of the Church's missionary affairs. General Convention has, on the recommendation of its Budget and Program Committee, changed the whole method of appropriations, so that sums are allocated to five main divisions of the work, missions being the first and by far the largest. Within broad limits, the Presiding Bishop and National Council have wide leeway in the specific application of funds within these divisions.

Under the new plan of organization, the Presiding Bishop will have a new place of leadership in the formulation of the policies of the Church, for he will be president of the National Council and will also be more directly in charge of the Forward Movement. It is likely also that he will head the new Commission on Strategy and Policy, the demand for which has grown out of the conferences on missionary motive that were held in various parts of the Church during the past year.

The new plan of organization provides that the Presiding Bishop shall hold office until the end of the General Convention year following his attainment of the retiring age of 68. In the case of Bishop Tucker, this means that his term will run until December 31, 1943, his successor being elected at the convention of that year. He will retain his title of Bishop of Virginia, though a special committee has been appointed to investigate further the question of a permanent primate see. The active leadership of the diocese of Virginia will, however, doubtless be committed to his Coadjutor, Bishop Goodwin, as it is intended that the Primate shall give his full time to the work of the Presiding Bishopric.

Bishop Tucker has a splendid opportunity to lead the

Church to new heights of unity and progress. The National Council, the Forward Movement, and the whole Church are, we feel confident, ready to follow his leadership and to go forward in unison. That is the spirit of this convention, and we believe it is the spirit of the whole Church.

Because of the increased power placed in his hands, Bishop Tucker faces also an increased responsibility. His is the task of using that power wisely, and of leading the Church courageously. No one knows better than he that it is a constitutional power that is vested in him; he is not a dictator nor a benevolent despot, but he is, in a way that was not possible under the old organization, the administrative and executive head of the Church.

ANOTHER indication of the fine spirit of this Convention is its determination to put first things first. This was shown both in the enthusiasm of the Forward Movement mass meeting last Thursday, with its determination to carry on that great spiritual effort, and in the missionary emphasis of the budget adopted. In the budget of \$2,450,000, the first items are foreign and domestic missions; and diocese after diocese, in its conferences with the Budget Committee, declared its determination to place new emphasis on the missionary program of the whole Church.

All in all, a spirit of hopefulness and courage pervade this Convention, a spirit notably in contrast to the gloominess and doubt that marked the opening of the Atlantic City Convention three years ago. If anyone still doubts the effectiveness of the Forward Movement, let him compare the spirit of these two Conventions, and he can scarcely fail to see that a new strength and courage have permeated the Church in the intervening triennium.

Other matters of importance have also received the attention of this General Convention, which is still in session as we write. After two days of vigorous debate, the House of Deputies by an overwhelming vote defeated the proposal of the Commission on Marriage and Divorce, which would have relaxed the Church's marriage law to such an extent as virtually to destroy her witness to the indissolubility of Christian marriage. It is certainly a cause for thanksgiving that the Convention acted so wisely in this matter, and that the press

of the nation had no occasion to headline, as one deputy warned it would do if the proposals of the Commission were adopted, that the Episcopal Church had "approved divorce." In fairness it should be said that the Commission did not propose to approve divorce, but its recommendations would certainly have so appeared to the general public, and would moreover have led to a chaotic condition in which each bishop would be a law unto himself in the permitting or forbidding of remarriage in the Church.

ANOTHER note clearly sounded in this Convention has been that of Christian unity. It was a happy coincidence that in the House of Deputies there were presented successively, one immediately after the other, the reports of the Forward Movement Commission, the Commission on Faith and Order, and the Commission on Approaches to Unity. The first stressed the unity of our own Church, the second the growing spirit of unity in all of Christendom, and the third dealt with specific approaches toward unity between our own Church and other communions. Specifically, there was presented an invitation and a solemn pledge to work toward unity with the Presbyterians, in a document that may prove to be as momentous as the 1910 resolution leading to the first World Conference on Faith and Order. That invitation and pledge, which will be formally transmitted by the Presiding Bishop to the leaders of the Presbyterian Church in the USA, reads as follows:

"The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scripture as the supreme rule of faith, accepting the two sacraments ordained by Christ, and believing that the visible unity of Christian Churches is the will of God, hereby formally declare their purpose to achieve organic union between their respective Churches.

"Upon the basis of these agreements the two Churches agree to take immediate steps toward framing of plans whereby this end may be achieved."

It should be noted that the Convention did not have before it any proposed concordat, or specific scheme of unity or cooperation with the Presbyterians. Although our Commission on Unity has been engaged in "conversations" with the Presbyterians, no such stage has yet been reached, though it is understood that attempts have been made to draft a preliminary outline of a possible concordat. The present action does not commit us to any terms of union; it does make a solemn declaration of our intention to work toward union and, if accepted by our Presbyterian brethren, will place both communions under a moral compulsion to seek earnestly to find a way to overcome what admittedly are very great obstacles to reunion. As Dr. Douglass points out in his book, *The Decade of Objective Progress in Church Unity*, there has never yet been a union between a Catholic and a Protestant Church. Nor can there be any such union unless and until substantial agreement is reached on the fundamentals of the Catholic faith: the Holy Scriptures, the Creeds, the sacraments, and the Christian ministry. On the first of these, as the resolution indicates, we are already in agreement; on the others, in the providence of God and with the guidance of the Holy Spirit, we must ultimately find the way to agreement.

To those who will say that these negotiations with the Presbyterians are dangerous, we readily grant the fact. There is danger, but Christianity thrives on danger. Our Lord's life on earth was constantly fraught with danger; the greatest eras of Christian history have been the most dangerous ones. The Episcopal Church has been talking about Christian unity for 50 years; surely the time has come to take practical steps to

accomplish at least a measure of the unity to which we have so often paid such glowing verbal tributes.

There is much more that can and should be said about this General Convention. Writing now, as the final sessions are being held, we have neither the time nor the perspective from which to view any but the highest points. The running record of the daily events will be found in our news columns, and some of the more important addresses and reports in our literary columns. But for a more adequate editorial summary and interpretation, we must ask the indulgence of our readers until we can survey the whole Convention anew with the luxury of leisure and the wisdom of retrospect. Now we only know that the spirit of General Convention is a fine one, and great things are afoot for the glory of God and the advancement of His Kingdom.

Bishop Perry

NO ONE appreciates better the arduous tasks with which the new Presiding Bishop will be faced than does the retiring Primate, Bishop Perry. After nearly eight years of loyal and self-sacrificing service to the whole Church, it must be with a sense of profound relief that he lays down the responsibility that was particularly difficult for him, owing to the anomalous situation whereby the offices of Presiding Bishop and president of the National Council were separated. And we know that the members of the diocese of Rhode Island will rejoice in having their bishop restored to them for his full time, instead of being compelled to divide his time between the diocese and the general Church.

Bishop Perry is one of the most beloved bishops who have held his high office. A spontaneous mark of the affection and esteem in which he is held by the Church came in the House of Deputies last Saturday when, after the confirmation of Bishop Tucker's election, the whole House rose to applaud the resolution of appreciation of his services introduced by Mr. Rosewell Page, Virginia's veteran lay deputy.

Although Bishop Perry has often expressed his desire to retire as Presiding Bishop at the expiration of his present term, we feel sure that if the Church had insisted on his continued leadership he would have heeded the call. He has, however, by his long and faithful service amply won the opportunity to return to the work of his own diocese with the consciousness of having done his full duty to the Church during a particularly difficult period of years.

Bishop Perry will retire at the end of the year from his position as Presiding Bishop, but the Church will not forget his sacrificial service, nor can anyone take his place in the respect and love for him shared by Churchmen everywhere.

Three New Missionary Bishops

WE FELICITATE the three missionary bishops elected by General Convention for the work of the Church in the Orient. Bishop Gilman, who succeeds Bishop Roots in the see of Hankow, has long served as Suffragan of that diocese of the Chinese Holy Catholic Church, and has amply earned his promotion. Dr. Roberts, who will succeed Bishop Graves as Bishop of Shanghai, will enter upon his episcopate at a particularly trying time, and deserves the special prayers of all Churchmen. Fr. Wilner, as Suffragan Bishop of the Philippines, will be a great help to Bishop Mosher in the administration of that arduous field. To all of these three we extend our congratulations and those of our readers. May each of them have a long and fruitful episcopate.

A Call to Advance

Report of the Joint Committee on Budget and Program

Adopted by General Convention, October 18, 1937

1. INTRODUCTION

IT IS with a sense of profound gratitude and thanksgiving that the Joint Committee on Budget and Program is privileged to present to the Church this year a report reflecting the determination of the whole Church to go forward in its missionary work. After years of retrenchment, reductions in the salaries of missionaries, and heart-breaking curtailment of the work of the Church at home and abroad, we welcome with joy the evident and widespread feeling of men and women throughout the Church, as reflected in their bishops and clerical and lay deputies in this General Convention, that at last the time has come when the command to retreat can be countermanded, and the trumpet sounded for the beginning of an advance all along the lines. Such an advance must be slow at first, but we hope that it will gather momentum throughout the coming triennium, and may so hearten and inspire the workers in every field that new and glorious victories may be won for the cause of Christ and the spread of His Kingdom.

But first a word as to the constitution and activities of this Committee. Unlike most Committees of General Convention, the Joint Committee on Budget and Program is appointed before the opening of the Convention, in order that its members may assemble prior to the Convention and begin their work. Accordingly, the Presiding Bishop designated the five episcopal members of the committee three years ago, and the president of the House of Deputies appointed the five clerical and ten lay members as soon as the several dioceses and missionary districts had completed their elections. Thus it was possible for the Joint Committee to meet in Cincinnati on the Monday preceding the opening of the Convention, October 4, 1937, and to proceed to its task. When, therefore, the two Houses of General Convention officially referred to this Committee the Budget and Program prepared by National Council in accordance with canonical requirement, the ground had already been prepared by several days of intensive study and deliberation, as well as prayer for divine guidance.

The Committee organized with the election of the Bishop of Tennessee as chairman, the Bishop of Erie as vice-chairman, Mr. Bradford B. Locke as secretary, Dr. Raymond F. Barnes as treasurer, and Mr. Clifford P. Morehouse as chairman of the committee on dispatch of business. Subcommittees were appointed to deal with the following subjects: Dispatch of Business; Income and Quota; General Administration, Finance, and Outgo; Departments; Church Debts; Foreign Missions; Aided Dioceses and Domestic Missionary Districts; Coöperating Agencies; Kalendar; Forward Movement; Editing; and Unfinished Business. Each of these subcommittees has been diligent in its study of the respective subjects assigned.

We desire especially to record here the fine sense of fellowship and the renewed enthusiasm for the Church's work that has come to us all in the sessions of this Committee and its subcommittees, lasting as they often did far into the night. We wish also to express our appreciation for the suggestions of the many who, in response to our invitation, presented their views to us on various aspects of the Church's work.

Many very valuable suggestions have been received in this way, and not a few of these have been woven into the fabric of our report.

2. THE NATIONAL COUNCIL

WE FEEL that this Convention should heartily commend the members of the National Council for the faithful and wise manner in which they have discharged their duties during the triennium just concluded. The past three years have been most difficult. Income available for missionary work has been seriously curtailed, imperiling the maintenance of existing work and precluding the possibility of any advance in our mission fields. It is not difficult for the members of this Church to understand the strain that the National Council must have experienced in the face of such conditions. The wise performance of their duties in such difficult times has won for the members of our National Council the widespread appreciation of the Church.

We feel that the National Council should also be commended for the realism with which they have faced the need of improved methods of administration. The Council's own Committee, appointed by that body to consider the reorganization of the Departments of the National Council, has worked in coördination with similar groups of General Convention. As the result, this session of General Convention has approved of legislation which should greatly assist the general work of the Church. With greater initiative and responsibility placed in the hands of the Presiding Bishop we may confidently look forward to the strengthening of the work both at National headquarters and in the Field.

This Committee calls upon the members of our Communion everywhere to respond whole-heartedly to the leadership of the Presiding Bishop and the National Council that our Church may go forward in this day of opportunity.

3. THE CALL TO THE CHURCH

THE NATIONAL COUNCIL submitted to this Convention a budget amounting to \$2,400,000. In accordance with the provisions of Canon 60, it also recommended that quotas be redesignated as "Shared Objectives," and be determined as follows:

Mathematically, based on current expenses of the six-year period;

Modified by communicant members and strength;

Modified by the giving during the last six years;

Modified by local problems.

The Committee approves this plan of apportionment. It is easy to arrive at the mathematical basis and to make the first two suggested modifications. The third modification is less easy to determine. The local problems of a diocese are fully known only by the members of the diocese itself. The Committee, therefore, extended an invitation to the Bishop and the deputation of each diocese and district to meet with it for consultation.

The invitation was whole-heartedly accepted. Deputations came in a spirit revealing a true sense of loyal responsibility. Fine courage and high determination were manifest at each conference. As a result of these consultations, the Committee presents to you in its budget as the total of

diocesan and district objectives for 1938 the sum of \$1,748,090. This increase of \$479,458 over the objectives assumed at the Atlantic City General Convention gives concrete evidence of a new and widespread hope as we enter upon the new era in the administration of our missionary cause.

4. A PLAN FOR PROMOTION

THE OBJECTIVES ASSUMED represent a gratifying increase over the past triennium. As a Church we ought to be providing a much larger sum for the support of the missionary cause. The resources of our people are adequate, but many do not know the needs and opportunities of the Field. The Committee believes that new plans and methods of imparting information must be discovered. Novel and graphic literature must be provided. We commend the recent efforts of the Forward Movement Commission and the Department of Publicity to this end. We do not venture to suggest in detail how the Presiding Bishop and the National Council shall organize the work which has hitherto been done by the Field Department and the Department of Publicity. Both are concerned with the work of promotion and are closely related. Reorganization of departments may be found advisable. In any event the work of promotion must be sufficiently staffed and adequately financed.

We offer the following resolution:

(1) Resolved, the House of concurring, that the Presiding Bishop and National Council be requested to take immediate steps to carry out, upon a large scale, a promotional plan during the year 1938, which will seek to bring fuller missionary information to every individual in every parish of every diocese and missionary district throughout the Church.

5. MISSIONARY MOTIVE, POLICY AND STRATEGY

THE COMMITTEE strongly endorses the recommendation of the National Council concerning the appointment of a Joint Commission on Missionary Motive, Policy and Strategy, and we offer the following resolution:

(2) Resolved, The House of concurring, that a Joint Commission be appointed consisting of five bishops, five presbyters, five laymen, and five women, conspicuous in the Church for their knowledge of and devotion to the missionary cause, who shall make an objective study of the policies, strategies and activities by which the Church's Program is, and should be (1) Administered from Headquarters, (2) Carried on in the Field, and (3) Promoted and supported; and it shall be their duty to submit a report of their findings to the General Convention of 1940; and be it further resolved, That one member of this Commission be chosen from the National Council, to preserve a proper liaison.*

An appropriation of \$1,000 for each year of the triennium to finance the work of this Commission has been provided in the Budget.

6. THE PARTNERSHIP PRINCIPLE

THE WHOLE Church is strengthened only as each of its smaller units also prospers. None of them can truly advance at the expense of the others. A diocese is rehabilitated only as its parishes effectively meet local problems. The general Church can make no substantial gain unless each diocese and district shares in the advance. Increases in Church income must be used so as to advance the whole line, not on one front only but on all three—parish, diocese and general Church. This is one aspect of the partnership principle.

But other aspects deserve our emphasis. In the exercise of his stewardship, the duplex envelope gives to the individual the surest opportunity for his recognition of the partnership principle. When that stewardship has been expressed and gifts for missions have been received, the treasurer of a parish cannot honorably, even for a limited time, borrow such gifts for the operating expenses of the parish.

We believe also that it is inconsistent for the administrative expenses of a diocese to be paid from sums received through the red side of the envelope. The inscription on the duplex envelope should state that the sums given are for the diocesan and general missions of the Church, and such gifts should be used for missions only.

7. UNDESIGNATED LEGACIES

THE JUDGMENT of this Committee, and we believe of the whole Church, is that the corpus of undesignated legacies should not be used for current budgetary expenses, but rather invested in a permanent fund, the income of which may be used for the furtherance of the Church's program. We therefore recommend that the National Council devise a plan and report it to the General Convention of 1940, by which undesignated legacies may be segregated from current budgetary expense and invested in a permanent fund; and also by which such undesignated legacies as have been used for current budgetary expense during the past six years may be restored.

We recognize, however, that there are occasionally special projects in the advancement of Christ's kingdom which may properly be financed temporarily from such legacies.

We recommend the adoption of the following resolution:

(3) Resolved, the House of concurring, that the National Council be, and it is hereby authorized to divide undesignated legacies received in the period between January 1, 1938, and December 31, 1940, in equal parts between the repayment of the deficit and the Forward Movement Commission (provided that a maximum of \$40,000 annually shall be the Forward Movement's share), and that they be used exclusively for these purposes.

8. THE BUDGET

THE REPEAL of Paragraph V, Canon 60, which requires organization of the work of the Presiding Bishop and National Council, in specified departments, we believe, should be understood as giving the Presiding Bishop and National Council authority to determine the form of organization and a free hand in selecting the personnel, and that the present personnel should so understand it. Furthermore, it should be understood as giving the Presiding Bishop and National Council authority to allocate the funds at their disposal for the Program in the way that will in their judgment best serve the work. We express the hope, nevertheless, that the response of the Church will permit a restoration of salaries in the field as a first charge upon the conscience of our people.

In order to put into effect the implications of the canon and to give the Church a clearer picture of its financial operation, we submit a new classification and form of the Budget. And we recommend that this classification be required in reports of the National Council for the next triennium, and that the independent auditors include in their reports a schedule comparing the expenditures with the budgetary items.

In connection with this, there was referred to us by the House of Deputies a resolution directing that the administrative expense of the National Council be made a part of

*The House of Bishops added the provision that the Presiding Bishop be ex-officio a member of this Commission. Deputies concurred.

the Convention Budget to be assessed upon the diocese. Your Committee feels that there would be definite value in being able to assure the Church that every cent contributed through the red side of the envelope does go to the Field, but that the time is too short for us to determine at this Convention the constitutionality and advisability of such a measure. We call attention, however, to the fact that the income from invested funds is adequate to provide for all administrative or overhead expense, so that, although it may not be feasible to segregate this income for this purpose, in effect all contributions through the red side of the envelope do go to the support of the work in the Field.

To give the Presiding Bishop and National Council the widest possible liberty in organizing the work and allocating funds, we have not specified salaries for administrative and promotional vice-presidents, but have included a sum in Administrative Expense for the former, and one in Classification II for the latter.

Since our trust funds, our income, and our outgo represent a very large sum of money, we believe their management requires the full time of our efficient treasurer. We therefore recommend that the treasurer be relieved of the duties of vice-president which he discharges at present, and that he be paid a salary from Classification V consistent with his heavy responsibility as treasurer and trust officer.

The report of the National Council asks approval of a plan to raise \$200,000 for special projects by a special appeal. In view of the endorsement by this Convention of an appeal for \$300,000 for relief in China, we recommend that the appeal for special projects be postponed indefinitely.

We submit the following budget:

| INCOME | |
|---|-------------|
| Objectives from Dioceses and Districts for 1938 | \$1,748,090 |
| Interest from Trust Funds and Miscellaneous Income | 400,000 |
| United Thank Offering | 230,000 |
| | \$2,378,090 |
| A Challenge to the Dioceses and Missionary Districts to exceed their Objectives and thus increase the salaries in the Missionary Fields | 71,910 |
| | \$2,450,000 |

| DISBURSEMENTS | | <i>Percentage of the Whole</i> | |
|--|-------------|--------------------------------|--|
| I. MISSIONARY WORK | | | |
| (Including salaries of executives but not office expense) | | | |
| (a) Foreign and Extra-Continental | \$1,256,865 | | |
| (b) Continental Domestic, including Rural | 568,191 | | |
| (c) College Work | 14,370 | | |
| (d) American Church Institute for Negroes | 149,993 | | |
| Total | \$1,989,419 | 81.2% | |
| II. EDUCATION AND PROMOTION | | | |
| (Including salaries and travel allowances of executives for activities now included in religious education, Christian social service, field work, publicity, but not office expense) | | | |
| Total | 95,005 | 3.9% | |
| III. MISCELLANEOUS ACTIVITIES | | | |
| (a) Forward Movement | \$ 10,000 | | |
| (b) Conference and Training Centers | 23,902 | | |
| (c) Commission on Ecclesiastical Relations | 4,400 | | |
| (d) American Churches in Europe | 1,000 | | |
| (e) Commission on Strategy and Policy | 1,000 | | |
| Total | 40,302 | 1.7% | |

| | | |
|---|--------------------|---------------|
| IV. CO-OPERATING AGENCIES | | |
| (a) Woman's Auxiliary | \$ 44,864 | |
| (b) Girls' Friendly Society | 3,000 | |
| (c) Church Mission of Help | 4,500 | |
| (d) Church Periodical Club | 3,500 | |
| (e) World Conference on Faith and Order | 1,500 | |
| Total | 57,364 | 2.3% |
| V. ADMINISTRATIVE EXPENSE | | |
| (a) Expenses of Presiding Bishop | \$ 2,400 | |
| (b) Salaries, wages, office expense, maintenance, interest, supplies in all departments, interdepartmental expenses, Church Missions House expense, etc. | 265,510 | |
| Total | 267,910 | 10.9% |
| GRAND TOTAL | \$2,450,000 | 100.0% |

We recommend the adoption of the following resolutions:

(4) *Resolved*, the House of concurring, that the Budget submitted by the Joint Committee on Budget and Program be adopted subject to revision by the National Council in view of expectancies, provided that any decrease be confined to Classifications I and V in order that the promotional activities of the Church may be effectively maintained and developed under all circumstances.

(5) *Resolved*, the House of concurring, that if, in the discretion of the National Council, increases seem justifiable under conditions then obtaining, the Budget for 1939 shall be increased to an amount not to exceed \$2,500,000; and for 1940 to an amount not to exceed \$2,550,000.

(6) *Resolved*, the House of concurring, that the National Council be instructed to prepare before February 15th in each year of the triennium a Budget in a sum not to exceed total of expectancies plus other anticipated income, including a margin of safety.

(7) *Resolved*, the House of concurring, that in case it becomes evident that actual receipts will fall short of the Budget total, the National Council shall under no circumstances incur debt to meet the shortage but shall make such reduction in appropriation as may be necessary to bring them within expected receipts, including a reasonable factor of safety.

(8) *Resolved*, the House of concurring, that by mutual agreement between the National Council and each of the dioceses and missionary districts, objectives for each year shall be assigned by the National Council not later than May 1st of the preceding year.

9. THE FORWARD MOVEMENT

THE COMMITTEE takes special pride in the accomplishments of the Forward Movement, for it was our report to the General Convention of 1934 which inaugurated that great spiritual venture for Christ. In our report then we expressed the conviction that "the discouragement of these last three years must be transfigured into a confident attitude toward the future." To that end we proposed a resolution, unanimously carried in both Houses of General Convention, providing for a Joint Commission on a Forward Movement, and we made provision that one-half of the undesignated legacies for the coming triennium should be made available for its expenses.

The inauguration of the Forward Movement was an act of faith. We had no idea what form that Movement would take, who would lead it, or what it would accomplish. We rejoice that our faith has been rewarded far beyond our dreams. Under the inspired and inspiring leadership of the Bishop of Southern Ohio, the Forward Movement has become a glorious reality, enlisting the support and enthusiasm of the whole Church. We firmly believe that it is due in large measure to the Forward Movement that the spirit of this General Convention and of the entire Church today is such

that a genuine advance in Parishes, Dioceses and the general Church has become possible. We thank God for the Forward Movement, and for the many members of the Church, known and unknown, whose devotion and sacrificial labors have made it a reality.

To this Joint Committee on Budget and Program have been referred recommendations from both the House of Bishops and the House of Deputies that the Forward Movement Commission be continued. We strongly recommend that this be done, and we wish to make adequate provision for the financing of its invaluable work. In endeavoring to make such provision three years ago, we recommended that one-half of all undesignated legacies be placed at the disposal of the Forward Movement Commission, and this was done by General Convention. We believed, on the basis of past records, that this would provide ample funds for the purpose. However, the decrease in undesignated legacies made this sum inadequate, despite the fact that the Forward Movement Commission has proceeded on a careful and economical basis, and has paid the cost of its tremendous volume of literature largely through the receipts from its sales. We wish to commend the Forward Movement Commission on this achievement, and we also commend the National Council for its coöperation in helping to provide working capital for the Forward Movement by extending certain credits or advances for the operating expenses of the Commission.

For the coming triennium, we propose that the Forward Movement be financed in three ways, as follows: (1) by continuing this credit or advance, within the discretion of the Presiding Bishop and National Council, (2) by the provision of the sum of \$10,000 annually in the regular Budget incorporated in this report, and (3) by the continued allocation of one-half of the undesignated legacies to the work of the Commission.

The Committee offers the following resolutions:

(9) *Resolved*, the House of concurring, that a Joint Commission on the Forward Movement, consisting of five bishops, five presbyters, and ten laymen, be appointed to continue in collaboration with the Presiding Bishop and the National Council an organized effort to reinvigorate the life of the Church and to rehabilitate its General, Diocesan, and Parochial work.†

(10) *Resolved*, the House of concurring, that the policy which the National Council has followed, in extending certain credits or advances to the Forward Movement Commission for operating expenses, is hereby approved, and the Presiding Bishop and National Council are authorized, at their discretion, to extend similar credits to the Forward Movement Commission during the coming triennium.

10. CONCLUSION

WE OFFER our thanks to Almighty God for the brave and self-forgotten labors of Missionaries, men and women, in the far corners of the earth and in the hard fields of our own land; and we welcome the opportunity of sharing with them the task of building His world-wide Kingdom.

In this spirit of fellowship we hear the Master's call to go forward. We believe that the Church is ready for the stern struggle through which our world must be saved.

We summon every member of this Church to share gladly in the sacrifices which are before us.

We praise God who has called us to His hour and rejoice

(Continued on page 510)

†The House of Bishops added the provision that the Presiding Bishop be *ex-officio* a member of this Commission. Deputies concurred.



CHURCH MUSIC

Rev. John W. Norris, Editor



At General Convention.

THE "SITDOWN STRIKE" movement has reached the choir stalls. The great social evil of our times has made itself felt in one of our Church organizations. At least this is the complaint of one rector who has opened his heart to us. The development of the radio has been a contributing factor, it having raised the musical standards of the people among whom he works. The story is a sad one.

"Tommy" took over the post of organist in this small parish, situated in an industrial center, when he was a mere boy. He has continued to play the services for more than 40 years. With the instrument first available he was capable of producing the desired results. His choir sang the music he selected and the members were well satisfied with it. When, however, they began to hear and appreciate better music as the result of the radio, they began to object to singing the same type of Church music. "Tommy" remained adamant. Then they obtained a pipe organ with standard pedal board. "Tommy" refused to learn to play the pedals. The choir threatened to strike. "Tommy" agreed that it would be a good thing to do without the choir and develop congregational singing instead. The choir has now declared its sitdown strike. Its members are "sitting down in the congregation," instead of occupying the choir stalls. For eight months now that church has been without its choir. No anthem has formed a part of the church services for all those weeks. The vestry and rector both want "Tommy" out, but "Tommy" remains. We suspect that very shortly "Tommy" will be organist-emeritus and the sitdown strike will have come to an end.

* * *

Probably one of the most difficult problems of the rector of the parish and more so of the choirmasters, is that of dealing with the loyal members of the choir who have continued to sing long past their period of usefulness. One young priest complains that in his parish he has a choir "that dates from the Civil War, and the normal procedure is to graduate from the vestry into the choir." Sometimes one is blessed by an older member who has sufficiently good sense to do his best and yet never spoil things. Frequently, however, it works the other way and that is what creates the problem.

* * *

A problem that makes handling the music a difficult one for the rector is to have an organist or choirmaster who is convinced that what he learned as a boy is the only authoritative type of Church music. One such parish priest bared this difficulty. His organist is a fine man and a capable musician, but he refuses to use anything that he has never used before. The new music is "no good." Medieval carols are, in his opinion, worthless. He has the attitude that no one can tell him anything about Church music because he learned it in England as a boy. Naturally no one can help him.

* * *

We have often complained of the lack of interest shown by the clergy in Church music. We must confess that this Convention has revealed to us an interest in the subject which we did not know existed. It has been one of the joys of being at the Convention to learn how many men in orders are seriously studying the subject.

Forward—1934 to 1937

Abridged from the Report of the Forward Movement Commission

IT IS NEITHER desirable nor possible to give a history of the Forward Movement as an entity in itself, for the Forward Movement insofar as it has been real, has been interwoven with the very fiber of the Church's life. Forward Movement is not an organization, it is not a new program, it is not something *added* to the Church. It is the eternal onward march of God's Spirit demanding its expression in the individual and corporate life of the Church in our day. The Commission has sought to serve as a center of encouragement and help, but the real Movement has been made by the Body of the Church working through her loyal and devoted members everywhere. Their numbers cannot be tabulated. Their names are known to God. . . .

The difficulties confronting the officers and members of the National Council day by day—yes, even hour by hour—have been constantly before us. We have shared their longing to see the Church's work more adequately supported. We have insisted from the time our first word was spoken in 1934 that a loyalty to our duly chosen leaders, as well as to the program which they are called to direct, is an essential part of any forward movement. Greatly as we desired to see an increase in financial support from the members of the Church, we have become more and more convinced that any permanent increase would result not from a whirlwind drive but from a persistent and understanding educational program which will make clear to every Churchman the joy of sharing every value—money included—in love to God and his neighbor.

There are thousands who have formed the habit of daily Bible-reading and prayer. Many dioceses and hundreds of congregations report not only an increase in church attendance, baptisms and confirmations; but, what is more significant, a new spirit of penitence and discipleship, a new desire to learn and to serve, a new approach to God in prayer and sacrament. We would keep ourselves distrustful of the delusion of success. But it would be ingratitude to God and to the devotion of countless numbers of fellow-members in Christ to say that the effort for Forward Movement has been in vain. . . .

We cannot, even if we would, cite here instances of progress made. It is enough for us to know that the Church (though lagging still in many a place) is turning away from vagueness and complacency to face her divine mission with surer conviction and a higher sense of vitality. We as a Commission have done little to cause the change, but God's Spirit touching the lives of many throughout the Church has given new vision, hope and courage. Again our Lord is being seen as the Way, and our mission is to follow. Therefore, instead of enumerating things done, we would rejoice if the Forward Movement has helped in some small way to arouse the Church "while we have time" to avail herself of the grace of God and to use His power for the setting forward of His kingdom.

PRINCIPLES

FACED with the all-embracing charge which the last General Convention issued to the Forward Movement Commission, we have sought first things first, realizing that "to reinvigorate the life" is primary. Having that objective clear, we resolved upon the following principles:

(1) *Dependence on God.* The task before us is impossible unless we at all times depend upon God for His guidance in every step we take, and His strength in our every effort. . . .

(2) *Dependence on one another.* The common mind and heart of the whole Church must be the foundation upon which any effective program can be built. Your Commission has sought the counsel of all sorts and conditions of men throughout the Church. . . .

(3) *Unity and Fellowship.* The task which God has given us can unite us. Your Commission found that joyful fellowship sprang up to unite a group representing many shades of opinion within the Church as we faced our common task. We have counted on this same fellowship to lead the Church into closer unity which will lift us all above our prejudices and personal differences, and give us a new sense of our oneness in Christ. . . .

THE PROGRAM

THE NATURAL temptation is to borrow the program of current promotional practice and apply it to the world of spirit. This would take the form of mass suggestion, whirlwind drives, time limits, quotas and pressure for statistical achievement. This may be good in other spheres, but we distrusted it for reinvigorating life. For new life we must go to the source of life, even to God. And we cannot go to God in worked-up excitement, in droves hustled on by shouting drivers. There is only one Way and that is Christ who declares, "I am the Way." "Follow Me." Therefore, our program was simple at first: Discipleship—to take the Living Christ as the Way; to make it a personal and daily Rule of Life to Turn, Follow, Learn, Pray, Serve, Worship and Share. . . .

Already we have taken first steps toward better organization; minimum standards; enlistment for active and realistic service; the strengthening of the Corporate; and the development of a larger number of consecrated givers to the whole work of the Church. This beginning must be pressed toward fulfilment; but in so doing it is essential that the primal call to Discipleship must be kept sounding, and never cease.

The Discipleship Rule of Life, simple enough for a child and immediately applicable, is capable of ever deeper interpretation. It is an organic principle of life which can bear the pressure of any program built upon it. Discipleship, burning and impassioned with the love of God, is for the individual and for the Corporate Body. How it has taken hold and made itself at home can be seen in revived persons, families, groups, congregations, and dioceses.

LITERATURE

OUR FIRST pamphlet on the seven steps of the Disciples' Way called us all to follow Christ by the help of daily Bible-reading, by sacrament and prayer. The Church bought nearly 700,000 of these pamphlets, and called for a continuance of some form of daily Bible-readings. Though unprepared for the demand, and all too conscious of the shortcomings of its product, the Commission has issued since Lent 1935, 15 of its manuals *Forward—day by day* at cost—some seven million copies in all. The writers have done

exacting work as a labor of love in addition to their regular duties—not as professional men of letters but as shepherds of souls.

Other literature was soon called for to meet particular needs. We have confined ourselves to such items as have been insistently demanded. Twenty-seven pieces of literature were published in numbers approaching two million copies. Some were for general use, others for special groups. . . . Certain of our literature has been adapted and translated into the tongues of the younger churches in Japan, China, and Latin America. . . .

We are grateful to a large number of persons for the willing and often arduous labor connected in some way with the creation of our literature. From the outset all sign of authorship has been buried in anonymity. It was the message and not the writer that was to be made known.

Tens of thousands of copies find their way to our sister Church in Canada, to other Christian communions in America and abroad. They have gone into prisons, hospitals, and many a place where God's children are in darkness and suffering.

OTHER ACTIVITIES

IN ADDITION to the publishing of literature as above referred to, the Forward Movement Joint Commission's work has included many other vital matters. Among the most important elements, we refer, briefly to the following:

Contact with Clergy. The Commission began its work by consulting with every Bishop of the Church whom we could reach. . . . Selected persons have been sent to lead clergy conferences, in response to requests from all parts of the country. At all these gatherings, first place has been given to the interior life of the clergy. Upon this foundation, discussion has been directed toward the improvement of methods in the conduct of all parish activities. . . . Two courses of study, designed to be helpful to the Clergy, were prepared and distributed. *Forward Today*, a bulletin of news and information on useful methods, has been issued from time to time.

Contact with Laity. Many meetings for men, for women, and for mixed groups, have been held in all parts of the country with the aim of stimulating thinking, deepening the devotional life, and increasing the active expression of Christian witness. We note with deepest appreciation the whole-hearted coöperation of the Woman's Auxiliary in all our efforts.

Contact with Youth. At over 50 summer conferences, in seminaries, colleges, at diocesan and parish centers we have sought to use every opening for contact with youth.

General Contacts. Conventions and large public gatherings have used our leaders either for the whole or part of their programs. Radio has been used to a large extent in nationwide broadcasts, and, what is perhaps better, by local clergy broadcasting to limited areas with the help of our devotional literature which has been widely distributed to the writers of "fan mail."

FINANCES

PLANNING a program, and putting it into operation, with no possible way of knowing what funds would be available to meet expenses, has presented many problems. Throughout the triennium we have hoped that our share of the undesignated legacies might at least approach the amount which we were told would probably come to us. Now it seems quite sure that we shall receive not more than about one-fourth of the minimum expectation. . . .

The uncertainty we have faced, and the falling-off of the undesignated legacies, have combined to create a deficit in our finances. On September 15, 1937, the liabilities of the Commission exceeded its assets by about \$7,000. The National Council has generously made arrangements for us to borrow money to serve as working capital and to cover this excess of liabilities over assets. . . .

MISSIONARY EDUCATION

THE COMMISSION has sought every opportunity to coöperate with the National Council, which in turn has lent us aid wherever possible. All of our literature has been missionary in spirit. Several of our widely distributed pamphlets are direct missionary education, notably *Forward—day by day* for Late Trinity 1935, Guide No. 1, the pictorial "Go!", the Children's booklets, and many issues of the bulletin *Forward Today*, and the clergy manual *Into All the World*. . . . We would urge one and all to allegiance to our duly constituted Church leadership. To this end there have been held after intensive preparation conferences upon the missionary motive.

Five central conferences in Oregon, Pennsylvania, Illinois, Alabama and California drew together representative leaders to think and pray about the eternal motive of the Christian Mission, and to develop methods effective for its promotion in today's changed world. In turn, these representatives have carried through similar conferences in their regions and nearer localities. We feel that this work must be continued until the whole Church is re-inspired.

THE ECUMENICAL SPIRIT

MONTHS BEFORE the World Conferences of 1937 at Oxford and at Edinburgh, the Commission made the cause of the reunion of Christendom a part of its program by advance notices, by the Summer issue of *Forward—day by day* which centered about the World Conference theme, and by assisting the formation of preparatory study classes and prayer groups.

Now that the World Conferences have given Christendom so glorious a lead, we commend their findings and plans to the thought and prayer of our Church people as essential factors henceforth in Forward Movement.

THE FUTURE

WE HAVE sought to work for God and His Church. It is our duty now to hand over our report to General Convention and ask to be discharged. While it is for the Convention to decide whether a new Commission shall be appointed, we are at one in praying that the work itself shall go on, however and by whomever it may be conducted. Of necessity and in consideration for perhaps a half-million readers we have made commitments to continue publishing our devotional literature up to Trinity Sunday, 1938.

Three years ago we faced the unknown. We have sought to discover the way which God in saving His Church would have us travel. Our work has always been a high privilege and a joy. We have found an enlargement of friendship, a high purpose which has revealed our true unity, a new understanding of the wonderful resources God has in His Holy Being, and how ready He is to impart these resources to His children.

Forward together, with Christ!

IF YOU cannot find happiness in your work, you have the wrong job.
—Exchange.

Pilate and Platitudes

By the Rev. William M. Hay

Rector of Grace Church, Long Hill, Conn.

THE OTHER DAY a rector told a group of us with vehement earnestness: "Truth is truth wherever it comes from."

After I have heard an assertion about a thousand times I begin to ponder it; but being mildly insane, like all Anglicans except bishops, I soon found myself repeating, "Bolony is bolony no matter who cuts it." This is not original, but a variation of Al Smith's immortal aphorism.

Platitudes are the safest contents of any public address. Like old jokes, they are familiar and comfortable. My children read to me the same jokes I read to my parents, the only difference being that now it is a plane instead of a horse by which the two Irishmen, Pat and Mike, do their stuff. I have no doubt that Zimri (who reigned seven days in Tirzah) or Jehoahaz, the son of Jehu, roared their heads off at the same cracks, only in those days of course the two Irishmen used camels.

So it is nothing short of flat ingratitude to fabricate sarcasms about platitudes, for who of us has not been glad to avail himself of them on occasion?—and our poor congregations have felt that while we have been on pretty thin ice, orthodoxically speaking, we were now back on the safe shore of the indisputable.

So I am going to divide platitudes into two classes, first, those that I like and use, and second, all the others. This crack about truth being truth irrespective of its origin belongs in the second class. I have no desire to be severe, so I will say merely that of all the dumb, *bête*, stupid, inane, and vacuous assertions invented by the feather-headed, this one takes the prize for sheer, unmixed nugacity. Other men may feel differently, and think that I am unduly lenient, even soft, in this characterization; but I don't want to hurt anybody's feelings by harsh words.

Fact is, there are some words that arouse my instant suspicion. Liberal is one, national honor is one, and evangelical, and "we will send you absolutely free . . ."—and when a man begins talking about truth or Truth, he'll bear watching. For truth is too big a word for any but the biggest men to use, and even they use it sparingly. I like smaller words, more manageable words. A boulder that only a glacier can budge is of little practical use compared to the five smooth stones that David gathered from the brook.

"What is truth?" cried jesting Pilate—and who to this day, save Him who stood before him, can answer that?

Just consider this word truth. What does it mean? Your realist, your idealist, your pragmatist, will all give a different answer, and each will snarl (oh, playfully, of course) at the others.

One of our Protestant ancestors, Protagoras (481-411 B. C.), wrote a merry little tractate called *The Truth*, in which he proposed to banish the existence or even the non-existence of the gods from writing and speech. It was a hot idea, but it would never do. The authorities foreclosed his mortgage and chased him out of Athens. His book was burned with suitable ceremonies at the public dump. But Plato has preserved some of it in his well-known jokebook, the *Theætetus*. Protagoras' main idea, still living and no wiser now than then, was "Man is the measure of all things," and Plato makes great play with it.

Now we don't want to start splashing around in a bog of philosophical problems, but I will put down a few questions merely to show that a man takes his life in his hands when he starts bandying about this word truth. If truth be truth, what is error? Is error the negation of truth or is it incomplete truth? Is error identical with illusion? What is the relation of appearance and reality? Which is true, the appearance or the reality, if any, behind it? And what do I mean by true in that sentence? And then there is the romantic, heart-throb stuff that clusters around utility and relativity and pluralistic realism.

But what this speaker was driving at, I think, was that I ought to "welcome truth" wherever I find it—in Christian Science, Theosophy, Taoism, astrology, numerology, the Koran, Karl Marx, Fascism, Voodooism. I suppose there is a fundamentally beautiful and useful truth underlying cannibalism, witchcraft, totem-poles, and Ganges-worship. The gangster is, properly viewed, an illustration of gregariousness, a good trait. The minimizer of the Creeds is only "rescuing a forgotten truth," *i.e.*, rescuing and resuscitating the proposition that revealed truth, after all, may be but a dream—an entrancing vision, no doubt, but a dream none the less. And we must never forget "the immense debt of gratitude" we owe to those fearless spirits who, searching earnestly for the Truth, have specialized in denials of nearly every truth on which the Church is built.

When it comes to theology, there is altogether too much of this attitude of "searching for" the truth, "welcoming" it no matter where it comes from, forever delving in psychic mines to discover—something. We have already more truth to ponder and to use than we know what to do with. You might as well advise a millionaire to paw over every scrapheap, for there might be a dime among the rubbish. How many there are who are "ever learning, and never able to come to the knowledge of the truth" (II Timothy 3:7).

After reading a long time, I fail to see that other religions or philosophies have cast any light or proposed any truth that the Christian has use for. I don't believe that Buddhism, for instance, has anything good that Christianity has not got in clearer, deeper, more abundant fashion. If other religions have any truth we recognize the fact by the similarity to Christian teaching, and their defect by the same standard.

Here are two of the most important questions that can engage the mind of man. What is man? What is he *for*? These are basic. His duty, his destiny, everything—depend on the answer. And who has the answer? Has the biologist, the hedonist, the Marxist, the fatalist, the warlord, the chemist—or has the word of God the true answer, an answer not to be searched for, but to be read in plainest words?

Because in our hurrying life so many things are so obviously in flux, sometimes it seems as though nothing were stable and permanent. Because on so many paths we have to look forward with anxious forebodings, on the path to heaven we must also stand with suspended judgment, waiting to discover what is about to be. Because on other large, important subjects, like capitalism, political theories, good and wise men have contrary opinions, in religion we must similarly hesitate and balance mind against mind.

(Continued on next page)

BOOKS OF THE DAY Edited by Elizabeth McCracken

A Study of English Hymnody

THE RISE AND GROWTH OF ENGLISH HYMNODY. By Harvey B. Marks, M.A. With a foreword by the Rt. Rev. James DeWolfe Perry and an introduction by H. Augustine Smith. Fleming H. Revell. \$2.50.

THE CHIEF VALUE of this book is in the biographical notes, taking up most of the volume, on the writers of hymns in common use, and in the stories of hymns and the influences which produced them. It makes this information available in convenient form for the use of organists and clergy who wish to stimulate the interest of choirs and congregations in hymn singing by telling their people something about the content and background of the words they take on their lips, and for the use of preachers who desire to make use of hymns and stories about them in their sermons. There are upward of 300 authors and sources listed in the index to the Hymnal, and this book gives accounts or makes brief mention of a little more than half of them. The chapter entitled *What is a Hymn?* gives this definition: "A hymn is a sacred poem expressive of devotion, spiritual experience, or religious truth, fitted to be sung by an assembly of people," and makes careful distinction between a hymn and a religious poem. The chapter on *Evaluation of Hymns* gives main consideration to "Christian usage and appeal. What the Church most generally recognizes must attain high rank. The results of five studies are presented to show what hymns have the widest use.

The author refrains from adding any criticism of his own to that of popular usage, with the result that his work is careful and trustworthy, but not stimulating. The brief chapter on *The Musical Setting of the Hymn* is of value only as an indication of the classification according to composer, nation, or period of some of the most familiar tunes. RAY FRANCIS BROWN.

Wise and Definite Counsel to Penitents

THE PRACTICE OF CONFESSION. Why: What: How. By Sibyl Harton. Morehouse. 1937. Pp. 64. Paper, 40 cts.

READERS who are acquainted with Mrs. Harton's book *In Pursuit of Perfection* will welcome anything further from her pen. In this booklet she gives wise and definite counsels intended primarily for those who already make a practice of "going to confession." She lifts the motives for going onto a lofty spiritual plane. She shows the sacrament of Penance to be a part of God's plan for the redemption and sanctification of men, and notes that it is an assured moment of meeting between God and the soul. She infers, therefore, that it is an awful responsibility to refuse it. The section on what to confess links the examen of conscience with the aims and purpose of a devout life; it meets many of the ordinary difficulties most commonly encountered. Some helpful prayers are included with urgent counsel concerning the importance of a spirit of contrition and of thanksgiving. There is a direct simplicity in the advice and sane common sense with a high ideal of the spiritual vocation of every Christian soul.

MOTHER MARY MAUDE, CSM.

A Tract in the Form of Fiction

NIGHT BETWEEN THE RIVERS. By R. L. Duffus. Macmillan. \$2.50.

THIS interesting volume, and it is interesting despite one's query as to its worthwhileness, may be described in several ways. It may be regarded as a picture of what New York City might be if a general strike were called. It may be regarded as a romantic picture of love at first sight. It may be considered as a concise statement of the Communist point of view, or the maze in which an "intellectual" may be involved, or a plea for peace, or, perhaps more important still, the fruitlessness of a non-Christian approach to the difficult problems of the present day.

It is not definitely anti-Christian in its attitude; it is just non-Christian. The Christian religion, as such, is scarcely referred to and there is no effort to apply it at any point. The Almighty is often mentioned and at times taken to task, but in a way that betokens an entire ignorance of the New Testament. There are many wholesome sentiments expressed, however, as when the chief woman character declares to her Communist friend, fleeing to safety on the night of the strike: "No, Esther, there's too much hate in you, too much lust for blood. Henrietta's baby mustn't grow up for that. He must have sorrow for those people who have suffered, he must have anger for what was done to them, he must learn and remember that he was born on a day of mourning—but no, he's got to find a better way than yours. There has been hating enough," but she never realizes "the better way." For a modern novel dealing in a modern way with modern problems, it is freer of obscenity and profanity than most.

CLINTON ROGERS WOODRUFF.

An Able Handbook for Teachers

THE PRESENTATION OF THE BIBLE TO CHILDREN. By E. F. Hall, M.A., Canon of Exeter, Diocesan Director of Religious Education. Oxford University Press. 1937. Pp. 54. Paper, 40 cts.

THERE IS no problem more important and less well understood than that with which the author deals ably in his valuable handbook. He treats of the way to present Bible lessons to children of successive ages, and finally sketches a background for the teaching of the Bible as a whole to boys and girls over 14 years of age, and this might well be offered also to such adults as need enlightenment for their own Bible study. A bibliography is included that gives a short list of inexpensive books useful to teacher or pupil. M. M.

Pilate and Platitudes

(Continued from preceding page)

Not so. Political and economic theories are worked out gradually under the pressure of changing forces. But religious truth is here. It is not something to which the race is slowly approximating, something patiently being built up by the thought and suffering of mankind, something whose completion lies forever beyond some distant hilltop, waiting to display its glory to a generation yet unborn. It is not something to be discovered, but something already revealed. Our business is the interpretation of it in the language and befitting the issues of our day.

A Call to Advance

(Continued from page 506)

in the faith that in our Lord's strength we can go forth conquering and to conquer.

JAMES M. MAXON, Chr.
JOHN C. WARD
CAMERON J. DAVIS
BENJAMIN M. WASHBURN
BARTEL H. REINHEIMER
F. J. BOHANAN
ARTHUR R. MCKINSTRY
FRANK H. NELSON
GEORGE A. WIELAND
F. B. WOODRUFF

RAYMOND F. BARNES
WILLIAM J. BATTLE
BLAINE B. COLES
ROBERT H. GARDINER
SYDNEY G. GRAY
BRADFORD B. LOCKE
FRANK W. MOORE
CLIFFORD P. MOREHOUSE
C. P. OVERFIELD
EDGAR E. POMEROY

NEWS OF THE CHURCH

Bishop Tucker Elected New Presiding Bishop

World Council Plan, Steps Toward Unity With Two Churches Voted by Convention

Faith and Order Report Adopted;
Seek Union With Presbyterians
and Reformed Episcopal Church

By TOM BUSH

CINCINNATI—The House of Deputies took concurrent action, October 13th, on the resolutions adopted by the House of Bishops as contained in the report of the Joint Commission on Faith and Order [L. C., October 9th], and endorsed the proposed World Council of Churches under the provisions set down by the World Conference on Faith and Order held last August in Edinburgh: One clerical and one lay delegate will attend the preliminary conference in Holland May 9 to 13, 1938. Clifford P. Morehouse, Editor of THE LIVING CHURCH and member of the Joint Commission, presented the report in the House of Deputies and moved the resolutions. One resolution, involving an appropriation of \$2,000 per year for three years for the work of the Commission, was referred to the Joint Committee on Budget and Program.

APPROACHES TO UNITY

Resolutions previously presented in the report of the Joint Commission on Approaches to Unity, were moved by the Rev. Howard C. Robbins, and passed, concurrent action being taken with the House of Bishops. This provides that a plan of concordat will be worked on in coöperation with the Presbyterian Church in the USA and another with the Reformed Episcopal Church.

The report, presented by Dr. Robbins, stated that definite progress had been made in approaches toward unity with several Christian bodies. In conversations with the Presbyterian Church in the USA, several Lutheran bodies, the Methodist Episcopal Church, and the Reformed Episcopal Church there has developed not only readiness to discuss but surprising unanimity in attitude on essential articles of belief. Early achievement of reunion with the Reformed Episcopal Church was seen in the report that correspondence on the subject has been opened in recent months, and authority is now sought to enter negotiations.

The text of the report follows:

"Your Commission begs to report that four regular meetings have been held within the three years; in addition, several meetings have been held by committees of the

(Continued on page 526)

The report of the Joint Committee on Budget and Program was adopted by the two Houses of General Convention meeting separately on October 18th. It was presented in the House of Bishops by Bishop Maxon with Bishops Reinheimer and Ward reading certain sections, and was presented in the House of Deputies by Dr. Frank H. Nelson. The report, which forms this week's leading article, incorporates changes made by the Deputies, in which the Bishops concurred, while two further amendments by the Bishops are added in footnotes. The Deputies concurred in these.

Aid to Russian Seminary Given Official Sanction

General Convention Creates Committee to
Organize Voluntary Assistance

CINCINNATI—Official sanction was given on October 11th by General Convention to voluntary aid for the Russian Orthodox seminary in Paris. Such aid has been given unofficially by members of the Church over a period of years.

A resolution presented from the House of Bishops received concurrence from the House of Deputies creating a committee of five to organize this voluntary assistance and express the American Church's respect and affection for the Russian Church.

Discussion of the resolution in the House of Deputies disclosed that there are some two million Russian Orthodox in western Europe today, steadfast in the faith under great trials; that these are assured a continuance of spiritual ministrations by the existence of the seminary in Paris, which also is making a splendid contribution to the life and thought of all Christendom through its contacts with the Churches of the West. Generous support has been given from the Anglican communion under the leadership of the Archbishop of Canterbury.

The resolution as passed by both houses "affirms the respect and affection of the Protestant Episcopal Church for the Russian Orthodox Church and authorizes the appointment by the Presiding Bishop of a committee of five, whose duty it shall be to initiate or counsel in the organization of suitable voluntary efforts for the provision of moral and material aid to constructive spiritual forces of the Russian Orthodox Church."

Virginia Diocesan Surprise Candidate

Will Take Office January 1st to
Carry Out New Duties; Three
Missionary Bishops Elected

By ELIZABETH McCracken

CINCINNATI—To carry out the new duties assigned to the Presiding Bishop as executive and spiritual head of the entire work of the Church, General Convention elected the Rt. Rev. H. St. George Tucker, Bishop of Virginia, as the primate of the Episcopal Church, October 16th. Bishop Tucker was a "dark horse," not having been named by the Nominating Committee. He will begin his new duties January 1, 1938.

[A full report of the debate and action upon the Presiding Bishopric appears on page 513 of this week's LIVING CHURCH.]

Other elections included that of Bishop Gilman, suffragan of Hankow, as Bishop of Hankow; the Rev. William P. Roberts of Nanking, as Bishop of Shanghai; and the Rev. Robert F. Wilner of Baguio, P. I., as Suffragan Bishop of the Philippine Islands. All these elections have been confirmed by the House of Deputies.

As early in the week as Monday, October 11th, the bishops on the Joint Nominating Committee to present nominations for the office of Presiding Bishop were appointed. According to Canon 17, Section I, this Committee must consist of eight bishops, and four clerical and four lay members of the House of Deputies. Bishop Perry designated the presidents of the eight provinces to serve: namely Bishop Brewster of Maine; Bishop Davis of Western New York; Bishop Sterrett of Bethlehem; Bishop Darst of East Carolina; Bishop Gray of Northern Indiana; Bishop Keeler, Coadjutor of Minnesota; Bishop Spencer of West Missouri; Bishop Sanford of San Joaquin. Owing to the ill health of Bishop Sanford, Bishop Remington of Eastern Oregon has been acting as president of the Eighth province, and Bishop Stevens of Los Angeles moved that he be appointed to the Nominating Committee in the place of Bishop Sanford, who was absent from General Convention. This was so ordered. Bishop Brewster, as President of the First province, was recognized as convener of the Committee. The members from the House of Deputies were not appointed until Tuesday, October 12th; they were: Clerical, the Very Rev. Dr. Horace M. Ramsey, Oregon; the Rev. Dr. R. Bland Mitchell, Alabama; the Rev. Dr. Oliver J. Hart, Washington; the Rev. Charles

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Modification of Marriage Canon Rejected by Overwhelming Majority in Lower House

Deputies Vote to Continue Study,
Adding Six Members to Marriage
and Divorce Commission

By TOM BUSH

CINCINNATI—Rejecting by an overwhelming majority proposals to modify Canon 41, Of the Solemnization of Holy Matrimony, the House of Deputies on October 12th moved to refer the whole question of remarriage of divorced persons back to the Joint Commission on Marriage and Divorce for further study. Defeat of amendments proposed by the Joint Commission and of several amendments offered from the floor followed two days of deliberation in which all points of view were presented.

On the following day, October 13th, reconsideration of a proposal by the Rev. Dr. A. B. Kinsolving, Baltimore, to continue the Commission with five new lay members, resulted in a motion to add six new members, three clerical and three lay. This was carried with amendments instructing the Commission to consult with other Christian bodies and specifying that all new members of the Commission be appointed by the president of the House. An amendment offered by the Rev. Beverly Tucker, adding five women members to the Commission, was defeated.

The report of the Joint Commission, previously published, was offered earlier in the House with proposed amendments,

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Houses Agree to Appoint Committee on Strategy

CINCINNATI—The House of Deputies concurred in the action of the House of Bishops for creation of a Joint Committee of Strategy and Policy to work with a similar committee of the National Council to study the Church's relation to world needs, and present a true picture to the laity of the Church to educate for greater support for missions.

A question of expense was raised by the Very Rev. W. H. Nees of New Orleans, which was referred, after some debate, to the Committee on Expense. Objection was also raised to the word "strategy" as implying guile. The word was warmly defended by the Rev. Charles W. Sheerin, editor of the *Southern Churchman*, who spoke against an amendment to delete it.

"It is a problem of missions that is being studied," he said, "and the problem is to present the facts to our laity generally in such strategic ways as to present a true picture."

The Committee will be composed of bishops, clergy, and lay members who are learned in the history of the Church, and qualified in other respects for the work of promotion.



TWO LATIN-AMERICANS
(Left) Bishop Salinas y Velasco of Mexico, (right) the Rev. R. C. Moreno of Cuba, at General Convention. They are shown leaving Taft Auditorium.

Third "Living Church" Convention Dinner Held

CINCINNATI—For the third time, the Editor of THE LIVING CHURCH, Clifford P. Morehouse, entertained to dinner at General Convention the correspondents and their friends gathered at Convention. The 1937 dinner was held in the Gibson Hotel, on Saturday evening, October 9th. Over fifty correspondents, representing many dioceses and missionary districts, were present.

Several members of THE LIVING CHURCH staff were at the dinner, among them Peter Day, the managing editor, who came down from Milwaukee especially for the occasion. Among the guests were Bishop Huntington of Anking, whose wife is correspondent for that district; Bishop Fiske, an associate editor; Bishop Wilson of Eau Claire, and Bishop Maxon of Tennessee.

The correspondents were all cited by name, and responded, when the hour for after-dinner speeches arrived. Bishop Huntington made a short speech on conditions in China; and Mr. Day spoke briefly. Bishop Maxon spoke at greater length, on Telling the News. He said, in memorable words, what constitutes news—goodness being an essential element in it. Then he went on to speak of the Great Good News—the Gospel.

Elect Pension Fund Trustees

CINCINNATI—Nominations for Church Pension Fund trustees were presented on October 14th by the Very Rev. Henry B. Washburn of Massachusetts, and were elected by the House of Deputies as follows: Charles S. Mason, Charles A. Goodwin, Bradford B. Locke, Bishop Rogers of Ohio, William Fellowes Morgan, and Samuel Thorne.

Announce Elections to Auxiliary Board

Miss Lindley Reëlected Executive
Secretary; Change in By-Laws
Forbids Third Term on Board

By VIRGINIA HUNTINGTON

CINCINNATI—Announcement was made of three reëlections and five new elections to the executive board of the Woman's Auxiliary on October 15th, following the balloting of the preceding day. Miss Grace Lindley was reëlected executive secretary, and was the only nominee for that post.

Of the 16 names placed in nomination, the 106 dioceses and missionary districts voting selected: Mrs. R. G. Happ, Indiana; Mrs. Paul Barbour, South Dakota; Mrs. Beverly Ober, Maryland (these three, reëlected from the present board, were eligible for one more term); Mrs. N. B. Livermore, California; Mrs. Charles Deems, Minnesota; Mrs. Henry Macmillan, North Carolina; Mrs. C. S. Quin, Texas; Mrs. Kenneth C. Sills, Maine.

In addition, the executive board has eight members elected by the provinces. These are as follows: I, Miss Mary Louise Pardee (reëlected); II, Mrs. Franklin S. Chambers; III, Mrs. John E. Hill; IV, Mrs. Fred W. Thomas; V, Mrs. James V. Blake; VI, Mrs. J. E. Flockhart; VII, Mrs. Harold Woodward; and VIII, Mrs. Charles Carner.

Three other members of the executive board represent other organizations: Miss Helen Brent (Girls' Friendly Society), Mrs. James Keeley (Church Periodical

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Kansas City Chosen for 1940 General Convention

CINCINNATI—Kansas City, Mo., was selected as the place of meeting for the 1940 General Convention last week, its claims having been deferred to by the delegations from other dioceses which had invited the Convention.

Motions to change the time of meeting having failed, the next General Convention will meet in accordance with constitutional provisions. The see city of the diocese of West Missouri was selected for the missionary value of meeting in that diocese, which has never had a General Convention before, and because of its accessibility.

The Committee of Arrangements for the 1940 Convention was approved as follows by the House of Deputies on October 16th: Bishop Spencer of West Missouri; the Very Rev. C. W. Sprouse, Dean of Grace and Holy Trinity Cathedral, Kansas City; Bishop Hobson, of Southern Ohio, John J. Rowe of Cincinnati, Miss M. Louis Howard of Kansas City, president of the West Missouri Woman's Auxiliary.

Convention Grants Wider Powers to Primate

Change Retirement Age From 70 to 68

Deputies Concur in Resolutions on Status and Work of the Presiding Bishop, With Some Changes

By TOM BUSH

CINCINNATI—With only one important change, the House of Deputies on October 14th concurred in resolutions of the House of Bishops on the Status and Work of the Presiding Bishop. Age of retirement was changed by the House of Deputies from 70 to 68. Other changes were either to improve the canonical form, or to clarify minor points such as making explicit the Presiding Bishop's primary responsibility to that office, and his executive position in National Council. The House of Bishops accepted the changes.

Retirement age would not always be exactly 68, but the amendment makes it the age governing retirement. The revised canon sets actual retirement on the "first day of January succeeding the General Convention which follows his attainment of the age of 68 years." In some instances that might defer actual retirement until almost the age of 70. Arguments for the change of retirement age pointed out that the first proposal might result in actual retirement at or near age 73.

The change in status and work of the Presiding Bishop, and the reorganization of the National Council would be effective at once according to ruling by Judge Seymour, chairman of the Committee on Canons, following unanimous approval of the house. The law governing enactment of canons is that they become effective on January 1st following the Convention in which they are enacted.

TECHNICALITIES DEBATED

Much time was taken in debate on the revised canons in the House of Deputies in discussion of "technicalities." The distinguished legal minds of the House had a delightful time. There was some fear expressed in debate over "democratic principle," but on the whole the business was accomplished smoothly and efficiently in the desire to make a place for a real spiritual leader of the Church with definite functions and administrative powers calculated to promote the Church's interests.

Debate on the retirement age was precipitated by Dean Washburn's proposed amendment setting a term of six years as at present. Many spoke against a life tenure of office as a step away from democracy. A fixed age was favored by most as promoting the desired ends, and avoiding what the Rev. F. S. Fleming, New York, called "return to the old situation which was a startling exhibition of inefficiency."

The Rev. Charles W. Sheerin, Chat-

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House of Bishops Votes to Make Presiding Bishop Full-Time Head of National Council



REV. LEON C. PALMER

Leon C. Palmer to Resign Brotherhood Secretaryship for Alabama Education Post

CINCINNATI—Leon C. Palmer, B.D., for 11 years general secretary of the Brotherhood of St. Andrew and recently reelected for a fourth term at the triennial convention of the organization in Cincinnati, announced on October 12th that he would resign on January 1st, in order to accept a position as executive secretary for the department of religious education in the diocese of Alabama, and minister in charge of Grace Church (Woodlawn), Birmingham, Ala.

Mr. Palmer was ordained deacon on October 14th at Christ Church, Cincinnati, by Bishop McDowell of Alabama, and will be advanced to the priesthood next Easter, becoming at that time rector of the parish. In addition to his parochial and diocesan responsibilities he will serve as secretary of the newly formed National Parent-Teacher Fellowship, of which Bishop Perry is honorary chairman.

Mr. Palmer came to the Brotherhood in 1926, after 15 years' experience in the field of religious education, including eight years as general secretary of the Alabama Sunday school association and important posts in the province of Sewanee.

In 1926 and 1927 he acted as executive secretary of the National Commission on Evangelism during the Bishops' Crusade, and since then as a representative of the Department of Religious Education of the National Council on the Educational Commission of the International Council. He is the author of a number of books.

Approve Continuation in Office Until Retirement Age, Relief From Diocesan Duties

By ELIZABETH MCCracken

CINCINNATI—Legislation providing that the Presiding Bishop shall be president of the National Council, with adequate administrative help provided for him; that he retain jurisdiction over his own diocese, making such arrangements within the diocese that he is sufficiently free from the details of its care to assume the responsibilities of Presiding Bishop and president of the Council; and that his term of office shall continue until the January 1st after the General Convention following the date when he shall have become 70 years of age was adopted by the House of Bishops in General Convention on October 12th, after two days of discussion.

The House made the report of the Joint Committee on the Status and Work of the Presiding Bishop [L. C., September 25th] the order of the day for Monday, October 11th, at 11 o'clock. Bishop Sherrill of Massachusetts moved that the House discuss the report first as a Committee of the Whole, in order to consider it informally and without immediate reference to its canonical aspects. This was voted. Bishop Francis of Indianapolis, vice-chairman of the House, took the chair. Bishop Fenner, Coadjutor of Kansas, as the youngest Bishop in point of consecration, acted as secretary, according to the rules of order.

Bishop McElwain of Minnesota, chairman of the Committee on Canons, opened the question by saying:

"The legal proposal in the report is all of a piece. The crux of the matter is in the amendment to Canon 60. The question of length of term, of relief from diocesan responsibilities, of a see for the Presiding Bishop—all these are subsidiary to the amendment to Canon 60, which simply provides a return to the conditions of 1919-1934."

PRESENT SITUATION "IMPOSSIBLE"

Bishop Johnson of Colorado, chairman of the Joint Commission to Consider and Evaluate the Activities of the National Council [see report, L. C., September 25th], arose to say:

"The work of the two Commissions so overlapped that we had a meeting together in New York. Each Commission unanimously adopted the other's report. Also, the National Council and the officers agreed. We all warn you that the existing status of the Presiding Bishop is impossible, and we bring in a unanimous report which offers a solution. Mere objection to it will just throw us back where we were. Unless you accept the

two reports, you leave the whole matter up in the air. The objections I have heard remind me of a man who wants to build a house without having any builder. To have a structure, you must have it constructed. These reports provide for that in the missionary work of the Church. Is our Church a corporation? If it is, then it must have for its head a personality. I doubt if any of you would join a corporation that had a committee of 24 different persons for a head. A committee, anyway, is nothing but an invention of the devil for passing the buck. The National Council does not create a bureaucracy; General Convention does it. It is a result of our general sloppiness.

"The Presiding Bishop's office should be the same as a rector's with a time-limit rectors have not, but perhaps should have. As things are, we offer a full-time salary to the Presiding Bishop for a half-time job. There are many difficulties. One of the worst is this question of title. To give him the name of Archbishop would be a calamity. If we are going to have Archbishops, let us have eight of them, one for each province; and then none would be so important. Our Presiding Bishop is not and cannot be an Archbishop. We cannot copy Canterbury. The title would be a calamity because he would not be the thing.

"The Presiding Bishop cannot run his diocese and give what is needed. The mere geography question enters in. Suppose the Bishop of California were to be elected Presiding Bishop: could he commute between San Francisco and 281 Fourth avenue? A full-time officer is needed."

PRESIDING BISHOP SPEAKS

Bishop Perry took the floor at this point and made an eloquent and moving speech. He said:

"It is only as Bishop of Rhode Island that I rise to speak, out of an experience of almost eight years. As bishop of a diocese, I have *known* the matter you are discussing. I do not rise to argue or to try to lead the House this way or that. I should wish only to call the attention of the House to a few vital principles which concern the foundations upon which the Catholic Church in all the world rests.

"First: the essential sovereignty of the diocese. It has been so from the beginning of the Church. No office we can create can touch that cornerstone of the structure of the Church. Therein rests the democracy of the Church. *Any* office the Church creates is to help, to secure, and to guarantee the principle of diocesan sovereignty. Let us be very careful, when considering how the diocese of a Presiding Bishop shall be administered, that the Church as a whole does not enter a very sacred area. Let us be careful how we act on any proposal as to the care of the diocese of a Presiding Bishop. My text, in one word, is 'discretion.' The diocese of a Presiding Bishop *must* be left to deal *itself* with its internal affairs.

"Second: we come to the relations of a Presiding Bishop with his own diocese. I agree with what the Bishop of Colorado has said—that there must be a center, whence direction must be given in the affairs of the whole Church. I have taken great satisfaction in the personal and pastoral relations with the bishops. The pastoral significance, coming by invitation to enter as a friend the diocese of a brother bishop, I covet for the next Presiding Bishop, and for all bishops.

STRESSES OTHER DUTIES

"A third consideration: when you come to speak of the full time of the Presiding Bishop, as president of the National Council,

To Continue Efforts for Conscientious Objectors

CINCINNATI—The Church's efforts to secure the status of conscientious objectors will be continued in spite of non-success up to the present, according to action taken by the House of Bishops on October 12th.

Bishop Remington of Eastern Oregon presented the report of the Joint Commission on Non-Combatant War Service [L. C., October 9th] on that date, a report which aroused particular interest in the Convention as a whole. The galleries were filled to capacity, and the reporters from the secular press made special requests for copies of the report. The resolution attached to the report asked General Convention to petition Congress to exempt from military service those conscientious objectors who are prepared to risk their lives in non-combatant war service.

It was voted to continue the Commission and to authorize it to make determined efforts to secure from Congress the proposed legislation in behalf of such conscientious objectors as it designates: namely, those ready and willing to risk their lives as fully as combatants.

you speak of a very unreal thing. No matter how seriously he takes the presidency of the National Council, the Presiding Bishop's office opens doors into every corner of the earth. He often meets in conferences. Every year means a conference in England. There is constant correspondence with people of Churches throughout the world. All this makes it impossible for him to be six days a week at a desk in New York. He must visit dioceses. It is unreal to say that absence from his own diocese is detrimental. You might as well say that a father is unfair to his family when his work calls him from home. Bishop Brent once said that calls abroad enriched his own diocese. You mechanize the Presiding Bishop when you tie him to a desk simply as an administrator.

"Another point: when you speak of removing a Presiding Bishop from his physical presence in his own diocese, to *what* are you removing him? To a desk in an office building, four floors up? You are asking him to leave the exercise of his priesthood; you are asking him to leave the domain for which he is responsible; you are moving him into the jurisdiction of another bishop. Ask yourselves, the one hundred potential Presiding Bishops in this House, how you would make up your minds to enter the jurisdiction of another bishop and adapt yourselves to the fact of being constantly in a diocese where another bishop has jurisdiction. Speaking for myself, I wish to acknowledge the courtesy extended to me. But when you provide that a Presiding Bishop move into another jurisdiction you are talking about a perfectly impossible thing. Recognizing the necessity of the National Council, recognizing the new relationship needed, I beg that you yet trust to the Presiding Bishop's *own* decision as to his relation with his diocese. Give him, give the National Council full discretion. Do not tie these provisions up in a Canon.

"Fifth: of immense importance, central in the life of the Church, is the impossibility of separating the administrative and the missionary life of the Church. They cannot be

separated. Do not try to make the Presiding Bishop a different kind of bishop, when you move him from his diocese. Trust him. The discretion which every bishop, which every rector uses may well be remembered in the legislation you enact. Let the element of trust be present."

When the tumultuous applause which followed Bishop Perry's speech finally ended, Bishop Stewart of Chicago spoke. He said:

GIVES COUNCIL'S VIEWPOINT

"As chairman of the Committee on the Reorganization of the National Council, I have been asked to say what the National Council's point of view is. The National Council has been fearful of intruding into a discussion which did not legislatively concern it. Of the large amount of criticism to which the National Council has been subjected throughout the Church, a very great deal of it has been on points which were ordered by General Convention and which the National Council was powerless to change. The Council has a president who is *not* its chairman; the Presiding Bishop is chairman under the Canons, though the president is there present when the National Council meets. This is an anomaly.

"In 1934 the Presiding Bishop joined in asking for relief, and we elected a president. Neither the Presiding Bishop nor the president can give full time. They cannot be at the Church Missions House. Now *who* is to integrate the National Council and assure us of administrative leadership? The vice-president who is also the treasurer, Dr. Franklin, is there, giving full time. *He* has had to integrate the work of the National Council. Result? The impression has gone abroad that *he* is the real head of the National Council, and that the National Council is a financial affair. That impression is erroneous; but it is prevalent. The proposals of our report are designed to bring the Church together under a *bishop* who will *give full time*."

Bishop Parsons of California developed another consideration, saying:

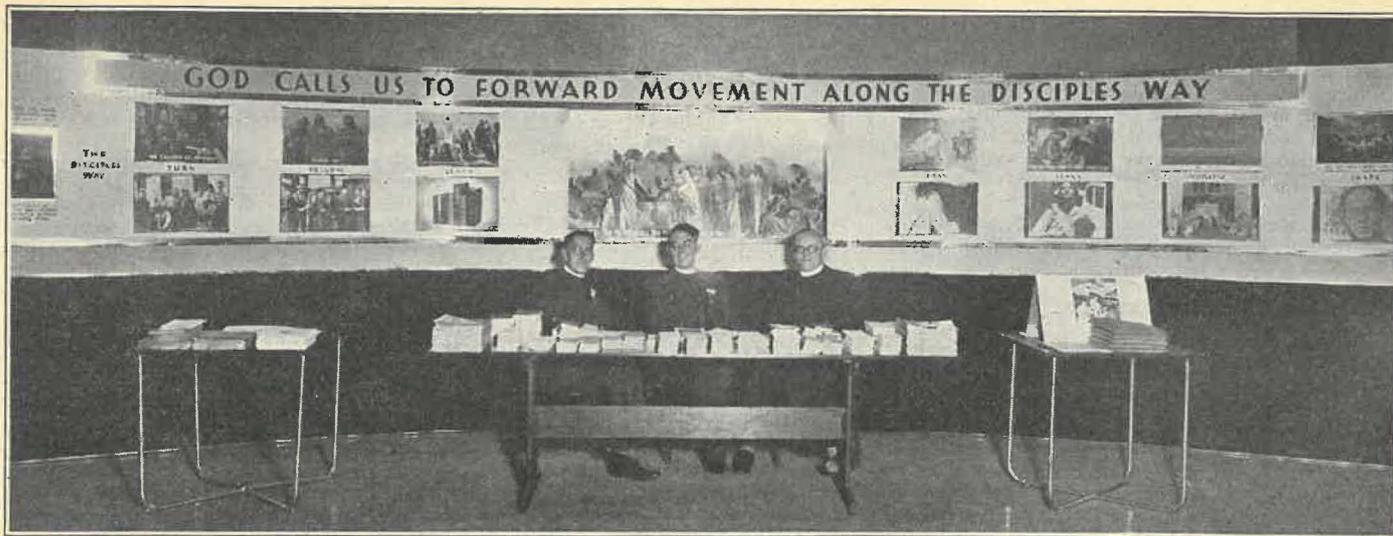
"I have never been a member of the National Council; but as one who has looked on from the outside I wish to speak. The Bishop of Colorado spoke of the Church as a great corporation. There is a significant difference: a great corporation has the authority to say, 'You are to do so and so.' But the great work of the Church is done in the parishes and missions, by the free will of their members. We must discriminate clearly between a free fellowship of dioceses and the work which is done *in* those dioceses. Not for anything would a bishop be detached from his diocese. To take him *from* his diocese and still call him bishop *of* his diocese is to give him a perfectly unreal position. And few presbyters would care to be coadjutor in such a case.

CONSTITUTIONAL POINT RAISED

"The report on the Status and Work of the Presiding Bishop suggests that General Convention tell a diocese that, if its bishop is elected Presiding Bishop, then it must 'immediately elect a coadjutor' to take care of the work of the diocese. Has General Convention the authority to do that?"

Bishop Johnson of Colorado replied:

"That section of the report is the Achilles heel. But there are two or three propositions to consider. How can a Presiding Bishop keep his jurisdiction and attend to his diocese, be in it much, unless it is in the East,



FORWARD MOVEMENT EXHIBIT AT GENERAL CONVENTION

our choice so limited as that. In fact, I should like the headquarters of the Church located in the Middle West—about the same distance from the four corners of the country. But taking the bishop away from his diocese is only a temporary expedient. We need for him a special see, small enough not to need administrative work. That's why we are, or ought to be, negotiating with the Bishop of Washington, to get such a see."

Bishop McElwain of Minnesota, the next speaker, reminded the House of another point, saying:

"It is difficult for a man to carry both burdens—his diocese and the National Council. We want the Presiding Bishop to provide spiritual leadership and yet administer; and we are trying to find a method."

QUESTION OF LOCUS

Bishop Parsons of California then asked:

"The question of locus is too closely tied up with the matter. Is it possible to discuss the question of full time separately?"

Bishop McElwain answered:

"In 1934 we asked the Bishop of Washington to consider the matter and at the last diocesan convention in Washington a committee was authorized to consider it."

Bishop Manning brought the discussion back to the question of the Presiding Bishop's relation with his diocese. He said:

"With due deference to the Committee, I do not believe General Convention has the power to do what the report proposes: namely, to direct the Presiding Bishop's diocese to elect a coadjutor. General Convention has neither the constitutional right nor the power to do that. The autonomy of a diocese is the very basis of democracy. The Bishop of Chicago says the *diocese* is not to be told to do it, but the *bishop* is to be told to get it done. This seems to me to be a round-about way of doing the same thing. I think *any* diocese could, and would, refuse to comply."

PRESENTS OPPOSING VIEW

After discussion of this point Bishop Hulse of Cuba drew attention to another side of the question. He said:

"The office of Presiding Bishop is entire-

ly different from that of the head of the National Council, and demands different qualities. We should keep them separate in our minds. The Presiding Bishop cannot do his full duty as Metropolitan if he must give his full time to headquarters. Of course he should be a member of the National Council. But he should be relieved of any responsibility at 281 Fourth avenue. That at once does away with the problem of locus, and the other

Convention Altar

The Altar which has been set up on the stage of Taft Auditorium for use in connection with services during the General Convention is the original Altar of St. Paul's Cathedral, Cincinnati, which was recently razed. Converted into a portable Altar it formed the center of devotional exercises during the Church's Convention.

problems in the report. I should like to move that the Presiding Bishop be relieved of any administrative duty in connection with the National Council."

Bishop Sherrill arose here to say:

"I wish that the Bishop of Cuba would hold his resolution until we decide whether we should move the Presiding Bishop from his diocese to New York. That is a major question. We must first decide whether we wish him to leave his diocese or not. Spiritual contact comes from actual contact with the people of his diocese. It is not when I am in my office, attending to administrative details, that I am conscious of exercising my ministry; it is when I am out in a parish, confirming perhaps four persons. We don't want a potentate for a Presiding Bishop, to sit with other mitred heads. We want a Presiding Bishop who will be closely related to the people—all of them—of the Church. This matter of locus is embarrassing: we are half-way committed to something that we have not been invited to do. I should like to move that the Presiding Bishop remain a bishop of a diocese."

Bishop Cook of Delaware, president of the National Council, returned to the question of a full-time executive, saying:

"The Presiding Bishop should be a spiritual head. Separation from practical affairs,

however, is a tragic mistake. We must save the National Council from becoming secularized. If you separate its practical affairs from its spiritual activities, you are making a tragic mistake. I have suffered because I have been called from the administrative work of a diocese to the administrative work of the National Council. The only salary I have is my salary as Bishop of Delaware. It is a good one; but the diocese of Delaware, which pays it, gets only about a third of my time. This means that since 1934, when I was elected president of the National Council, the diocese of Delaware has contributed about \$6,000 a year to the National Council. You cannot run a diocese on a week-end principle. It needs week-day as well as Sunday work. I want a Presiding Bishop who will be head of the Church as a rector is head of his parish or a bishop is head of his diocese. Locus and title will follow; status is the first step."

The hour of adjournment having arrived, the morning session ended. When the House assembled again after luncheon, the discussion was at once resumed, the members still resolved into a Committee of the Whole. Bishop Brown of Harrisburg was the first speaker. He said:

PASTORAL ASPECT DISCUSSED

"The Presiding Bishop would become dehumanized if separated from the work of his diocese, the Bishop of Massachusetts says. No more so than a priest, when he is elevated to the episcopate, becomes separated from pastoral work. He learns to know *all* the clergy, all the vestrymen; he becomes the father of his *diocese*, as he was formerly the father of his *parish*. I believe we need a father of the bishops, trained to that work. Every new bishop needs help from the Presiding Bishop, when he begins his work. The argument is not good that if you take away a bishop's diocese, you take away his fatherliness."

Bishop Page of Michigan advanced another argument:

"People in dioceses who have problems want to deal with their *bishops*. How much more is this the case with bishops themselves! When they go to the Church Missions House they do not want to see Dr. Wood or Dr. Franklin; they want to see another *bishop*. We must have the Presiding Bishop the head of the National Council, or the missionary

work of the Church will lag. Our work shows that. After three years, everyone at 281 Fourth avenue is agreed that we need there one bishop to give full time. Is it so impossible for a bishop to arrange his work that he can be both administrative and pastoral? If he is pastoral-minded, he will find ample opportunities to exercise his ministry right there at the Church Missions House. It has been said that a bishop without a diocese cannot sit in the Lambeth Conference. Well then—he might let Lambeth go."

MAIN ISSUE IS STATUS

Bishop Johnson of Colorado spoke again here, saying:

"I disagree with the Bishop of Massachusetts that the question of locus is fundamental. The basic question is whether the Presiding Bishop is head of the Church, whether he shall have oversight of the whole Church. I wish we might get the mind of the House on that."

Bishop Hulse introduced his resolution to separate the Presiding Bishopric from "281" here, speaking to it again thus:

"We cannot praise Bishop Cook enough for what he has done as president of the National Council. But we need a full-time president. You now go to the Church Missions House and get as many different answers to a question concerning your work as there are executive secretaries. Coördination is needed, so you will get the same answer from all."

VOTE FOR PRESIDENCY OF COUNCIL

Bishop McElwain here declared:

"The House has got to make up its mind: either the Presiding Bishop is or is not to be the head of the National Council."

Bishop Hulse said: "My resolution says that he is *not* so to be." Bishop Stewart of Chicago said decidedly: "The desire of the National Council is that the Presiding Bishop *should* be president of the Council."

This was put to vote and unanimously carried.

Bishop Mitchell of Arizona thereupon said: "The next matter to consider is the length of tenure." Bishop Stewart interposed:

"We understand and support the proposal that he may delegate administrative details to the proposed first vice-president, who is to be administrator under the Presiding Bishop. A second vice-president is provided for also, in the recommendations of the Committee. He will take charge of the educational and allied work."

ASK DELEGATION OF DETAIL WORK

Bishop Cook moved that this understanding be put in the form of a resolution stating that it was the expression of opinion of the House that proper officers be appointed to relieve the Presiding Bishop of administrative details. This was carried.

The question of length of term was then considered. The recommendation in the report was put to the vote and carried: namely, that the Presiding Bishop should serve until January 1st of the year following the General Convention after he should reach the age of 70 years.

The House then rose from the Committee of the Whole, and went into regular session. Bishop McElwain, after a few other matters had come before the House,

Create Joint Commission to Organize Negro Work

CINCINNATI—Echoes from the triennial conference of Church workers among Colored people were evident in a resolution passed by the House of Bishops and receiving concurrence in the House of Deputies October 13th, creating a Joint Commission on Negro Work to organize the Church's work among Colored people on a national scale. At the same session the president of the House of Deputies announced appointments of clerical and lay members of the Commission. They are:

One White clergyman, the Rev. Homer A. Flint, Pittsburgh, and three Negro clerical members, the Rev. E. H. Oxley, Cincinnati; the Rev. John E. Culmer, Miami, Fla.; the Rev. George M. Plaskett, Orange, N. J.; two White laymen, Dr. Warren Kearny, New Orleans, La.; Dr. Kenneth C. M. Sills, Brunswick, Me.; and two Negro laymen, Henry K. Craft, New York; and Lieut. Lawrence Oxley, Washington, D. C.

offered a resolution that a Committee of three bishops, three presbyters, and three laymen be appointed to discuss the choice of a see for the Presiding Bishop with the Bishop of Washington, that Committee to report at General Convention of 1940.

Before action could be taken, Bishop Freeman of Washington said with some warmth:

"I ask that mention of the diocese of Washington be deleted from that resolution. Cheap references to the matter in the secular press make it appear that the diocese of Washington is seeking to become the locus of the Presiding Bishop."

SUPPORT NEGOTIATIONS FOR SEE

The name of the diocese was deleted and the question was put. It was carried, the count being 48 affirmative and 34 negative votes.

When the House of Bishops met on Tuesday morning, October 12th, the question of the Status and Work of the Presiding Bishop came up again, precipitated by Bishop McElwain as chairman of the Committee when he came to the platform to give his routine report. He offered for the Committee the amendments to Canon 60 and Canon 17 necessitated by the action of the House on the subject on the preceding day. Bishop Mitchell of Arizona took the floor to say:

"This commits us to having a Presiding Bishop with a jurisdiction. We are doing things a bite at a time; the first thing we know we shall go too far. I am thinking about the policy of having a Presiding Bishop who remains a diocesan."

Bishop Sherrill of Massachusetts protested:

"We have already voted on this, and taken affirmative action. Are we going back and do it all over again? Are we going to waste a whole day, doing the same thing twice?"

It was pointed out that the matter had been referred to the Committee on Canons, and that, therefore, their recommendations might be discussed, even though this meant repetition. Another important re-

port being pressing, further discussion of the Status and Work of the Presiding Bishop was put on the calendar to follow that report. Bishop Mitchell of Arizona then spoke as follows:

"I sympathize with the chairman of the Committee on the Dispatch of Business in his desire to get things done; but we are not here in order to go home. We have agreed that the Presiding Bishop should be at the center; but we are seeming to say that his diocesan status should be more important than the missionary program of the Church. What is his Coadjutor going to feel like, being responsible for the diocese for 15 or 20 years without any power to go forward? Let us have a leader who *is* a leader. Let us have someone at headquarters who knows something about things in the field. There was a request from Arizona that was turned down, simply because no one at the Church Missions House knew anything about it. It was granted after someone came out here and learned. Every time the Presiding Bishop is away from the National Council the missionary work of the Church suffers."

PROVIDE NECESSARY CANONS

There were a few other brief speeches, made by the same speakers who had discussed the question in the Committee of the Whole and in the other sessions. Then, Bishop McElwain said that the matter had been referred to the Committee on Canons; that, while it was in order that further discussion should follow the report and recommendations of that, or any, Committee, there had certainly been a gentlemen's agreement on the part of the House when resolved into a Committee of the Whole, that the Committee on Canons should bring in recommendations providing for the amendments offered. There was no dissenting voice. The amendments were put to a vote and carried.

Honor Memory of Bishop Lloyd in Two Services

CINCINNATI—The life and work of Bishop Lloyd were remembered with gratitude at two special services on Sunday, October 10th. At a memorial celebration of the Holy Communion in Christ Chapel, there was a large congregation the members of which joined in a thanksgiving for his great work and his noble and ennobling life.

In the afternoon, at a second memorial service, held in Christ Church, the congregation filled the church and overflowed into the vestibule. The Presiding Bishop said the Opening Sentences, the Rev. Dr. Frank H. Nelson, rector of the parish, read the Lesson. The sermon was preached by Bishop Tucker of Virginia, who had been closely associated with Bishop Lloyd from early childhood. Bishop Tucker gave a vivid and deeply moving account of the influence the character of Bishop Lloyd had upon all who knew him, whether little children, young people or those past the seemingly impressionable age. It was partly Bishop Lloyd's love for people, but far more his high desires for them that accounted for this influence, Bishop Tucker said. Bishop Lloyd inspired young and old to be and to do their best.



Photo by J. R. Schmidt.
JAPANESE EXHIBIT

Deputies Pass Series of Canonical Changes

CINCINNATI—Two memorials from the province of the Pacific were reported favorably by the Committee on Canons in the House of Deputies October 13th and proposed amendments were adopted by the House. They were: to amend Canon 52 permitting the provincial synod to make three nominations for a vacancy in the episcopate of a missionary district (later confirmed by the House of Bishops); and to amend Canon 1, to require a personal interview with the Bishop or ecclesiastical authority before a man can be accepted as a postulant.

The House voted also to amend Canon 49 on the date of annual reports on statistics of the clergy. This resolution, offered by the Rev. W. S. Slack, Louisiana, would set the date for reports on June 30th instead of June 15th.

The Committee on Expense of the House of Deputies recommended a resolution for the appointment of a Committee on Investments to advise in the handling of funds and endowments. Such a resolution was approved by the House.

Action by the House of Deputies on motion of the Rev. Dr. Howard C. Robbins, New York, called for reconstituting the Commission on the Church Hymnal. Dr. Robbins said that the former commission is now represented by only one living member of the House of Bishops and none from the House of Deputies now living.

Bishop Hobson, Greeting W. A., Points to "Victorious Spirit"

CINCINNATI—Owing to pressure of duties Bishop Hobson had not been able to get to the triennial meetings of the Auxiliary before October 15th. At that time he brought warm greetings and spoke of the deep spirit of unity pervading the Convention. There is a victorious spirit throughout, he said, in contrast with the defeatist spirit three years ago.

"You have given more than we can possibly give, or than you can possibly know," he concluded. In speaking briefly of the Forward Movement he reminded the women that the movement is a spirit that goes back to the beginning of the Church and not to Atlantic City; and assured the house that there was no group in the Church stronger than the Auxiliary in being able to bring to focus the sense of the necessity of the Forward Movement.

Convention Exhibits Offer Wide Range of Material on Many Church Organizations

By G. R. MADSON

CINCINNATI—If a visitor to General Convention had taken a copy of each piece of free literature available at the various exhibits, he would have had to carry an extra suitcase home, filled with the material collected. For nearly every exhibit, commercial or non-commercial, had at least one table piled high with printed or mimeographed literature, for information and to make appeals.

Of the non-commercial exhibits of organizations within the Church, probably the most frequented was that of the commission on music, diocese of Pennsylvania. A phonograph and records of Church music afforded the chief attraction. A case was filled with rare old books of music. The large exhibits of the Departments of Religious Education and of Social Service attracted many visitors, with their displays of pictures, charts, models, and literature.

The exhibits consisted chiefly in pictures and charts. Models of buildings and examples of handwork of various types were also to be found in a large number. The Army and Navy Commission had on display an Altar such as is used in their work.

The American Church Institute for Negroes had a prominent exhibit, with pictures and charts carrying out a Biblical theme. The Good Friday Offering display was composed of miniature models of the Bethlehem chapel, the Wailing Wall in Jerusalem, the cathedral close in Jerusalem, etc.

UTO POSTERS DISPLAYED

In the Woman's Auxiliary exhibit were displayed the prize-winning posters in the United Thank Offering contest recently conducted. Diocesan Auxiliary literature was also on display, as well as material on

Old Steeple Builds New, Aids School

When the steeple of St. Peter's Church, Perth Amboy, N. J., blew down not long ago, the parish sought means to build a new one. They sent the wood of the old one to St. Paul's Normal and Industrial School of the American Church Institute for Negroes, Lawrenceville, Va., and had small crosses made. The proceeds are building a fund for the new steeple. Some of the wood has been given to the school, and the crosses made from it are sold for the benefit of the American Church Institute for Negroes. Crosses were on sale at the institute exhibit at General Convention.

the various phases of the organization's work.

The Departments of Domestic and Foreign Missions had large spaces, displaying work from the fields, as well as maps, flags, and similar items.

The work of many official and unofficial organizations of the Church was displayed in exhibits of the following groups: the National Committee of diocesan Altar guilds; the National Conference, Deacon-



Photo by J. R. Schmidt.
CHINESE EXHIBIT

esses of the Church; Church Training Schools; the Graduate School of Applied Religion and the Cincinnati Summer School in Social Work; the American Church Building Fund Commission; the Church Historical Society; the General Theological Seminary; the Church League for Industrial Democracy; the Church Periodical Club; the Church Mission of Help; and the Church Army.

A copy of the Standard Book of Common Prayer was displayed in what might be described as a shrine, in the Publicity Department's exhibit. Missionary publications were found in profusion in the Field Department section.

WORK AMONG ISOLATED SHOWN

The work of the province of the Northwest in shepherding scattered people, and the work of the missionary district of Alaska were displayed in charts and pictures.

Exhibits of the Church press included THE LIVING CHURCH, the Episcopal Church Evangelist, the Witness, the Churchman, and the Holy Cross Magazine. In each case, copies of current issues were available to visitors.

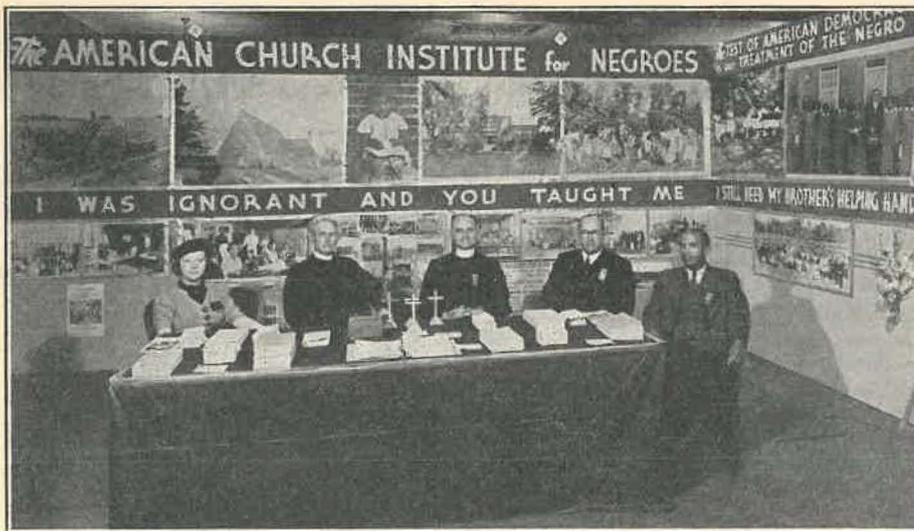
Prominently placed between sections of exhibit space was the Forward Movement Commission's display of literature, with a background of pictures setting forth the seven steps of the Disciples' Way. Copies of the material were for sale.

Religious orders with exhibit space included the St. Barnabas Brotherhood, the Order of the Holy Cross with books from its press on sale, the Sisters of St. Anne selling linens and vestments, the Community of the Transfiguration with products of the True Light Industrial Work for sale.

MISSION PRODUCTS FOR SALE

Products of the following organizations and mission stations were for sale at various displays: Dakota Indians, the Navajos, Penland Weavers and Potters, Handicraft Guild of Southwestern Virginia, Blue Ridge Industrial School, St. Philip's Society for "eye-gate evangelism," St. Paul's School of Church Embroidery, St. Andrew's Craft Shop of Mayaguez, Puerto Rico, Rosborough House, Ichang Mission, and Glade Cross Mission.

The National Cathedral Association had a large display of glass and cards and pictures for sale. The American Church Union had a booth for information and soliciting membership. The Seamen's



Rombach & Greene Photo.

AMERICAN CHURCH INSTITUTE FOR NEGROES EXHIBIT

Church Institute had miniature models of the buildings at the ports served by it.

BROTHERHOOD EXHIBIT

The Brotherhood of St. Andrew of Japan had an exhibit of pictures of work in Japan, appealing for sympathy and support. In the Department of Religious Education exhibit, much emphasis was laid upon the various youth organizations, the largest part of the display being devoted to their interests.

Commercial exhibits were assigned salesrooms near the Masonic building in which the foregoing displays were placed. The Loring-Andrews Galleries had a large selection of Gorham & Co. ecclesiastical ware, two blocks distant, while a replica of the Raleigh Tavern and many paintings were exhibited at Closson's Williamsburg Galleries, another local concern. The H. M. Jacobs Co. display included vestments, Sunday school materials, books, and brass goods. St. Hilda's Guild showed vestments, as did J. M. Hall, Inc., and C. M. Almy and Son. The American Bible Society had a display of Bibles in various languages, and in braille. Books were on sale at the Bookstall, Church Supplies and Equipment Co., Church Missions Publishing Co., Parish Press, and the Morehouse Church Book Store.

Diocesan Chancellors Arrange to Establish Clearing House

CINCINNATI—At the meeting of diocesan chancellors held on October 9th at the Queen City club, arrangements were made so that any diocesan chancellor having any matter of general interest which may come to his attention may report the same to the secretary, who will send out a report of it to all chancellors. It is hoped in this way to establish a clearing house which may become of great value.

Frederick M. Boyer of Watertown, N. J., chancellor of the diocese of Central New York, was reelected president of the Association of Chancellors, and Edward M. Warren, of Scranton, Pa., chancellor of the diocese of Bethlehem, was reelected as secretary.

Commission on Rural Work to be Continued; Report to be Widely Distributed

CINCINNATI—The continuance of the Commission on Rural Work was ordered by the House of Deputies, October 12th, concurring with the earlier action of the House of Bishops. The lower house removed from the resolution the Commission's power to fill vacancies, reserving this to the presidents of the two houses.

Previously the House of Deputies had accepted the Commission's report and ordered it published and distributed to the clergy. Pointing out that the percentage of births to population is much greater in rural areas than in the cities, the report declared that the rural population—44% of the total population—contained the parents of the majority of the future inhabitants of cities. Three-fifths of the rural population, the report stated, are unreached by any religious body, while the Episcopal Church ministers to a smaller proportion of those who live in small towns and on farms than many other Churches.

The Commission emphasized the need for development of the Church's rural work and urged that the highest type of men and ample funds be provided to carry it on.

Exhibit of College Work is Up-to-Date

Panels, Captions, Pictures, Maps Show Needs and Possibilities of Work With Students

By G. R. MADSON

CINCINNATI—The largest exhibit at General Convention was that of the Church society for college work, which extended for 300 feet around the mezzanine of the Scottish Rite banquet room in the Masonic temple. The exhibit was built on the plans used by large mercantile companies, embodying the latest ideas in display advertising. It was one of the first times that the Church used such up-to-date publicity methods.

There were three sections. In the first the Society "viewed with alarm" the present situation in college work. The second showed the field of the work. The last "pointed with pride" to the hope for the future if the Church will avail herself of the opportunities which exist.

The exhibit consisted of a series of panels, each with an illuminated caption, with pictures, charts, maps, and mechanical devices telling the story of the needs and possibilities of work with college students. The future lies with the college students, the display declares. Christianity has not been adequately presented, as part of the whole of education, in college where youth is concentrated in important years. Worship is the great need, but there are not enough clergy, and a vicious circle is the result. College work is the weak link in the religious education program, the society maintained in its exhibit.

The exhibit attracted careful attention, and many visitors purchased the paper bound book which contained pictures of the entire display. It is the hope of the society that the exhibit can be set up in the religious section of the New York World Fair. Meanwhile, plans are being made for sending the exhibit to strategic points in the Church, that it may graphically tell the story of the Church Society for College Work, of which the Rev. Brooke Stabler, Philadelphia, is president.



YOUTH ORGANIZATIONS' EXHIBIT

Prepared by the National Council's Religious Education Department.

Auxiliary Decides on Disposition of UTO

"Ida M. Soule Pension Fund" Named in Honor of Noted Churchwoman; Salaries Largest Item

By VIRGINIA HUNTINGTON

CINCINNATI—The report of the United Thank Offering Committee to the triennial meeting of the Woman's Auxiliary was received and accepted on October 13th, listing in detail the disposition of the \$881,030.52 collected by the women of the Church during the past three years. The money will be expended as follows:

| | |
|--|--------------|
| Ida M. Soule Pension Fund | \$151,030.52 |
| Equipment (tools for workers in field) | 15,000.00 |
| Training | 39,000.00 |
| *Allowances | 50,000.00 |
| †Pensions | 18,000.00 |
| Miscellaneous | 4,000.00 |
| New Appointments | 30,000.00 |
| Salaries | 550,000.00 |
| Repairs | 24,000.00 |

* (Allowances includes medical and dental care, travel, and vacations.)

† (Pensions to UTO workers not provided by the interest from the Soule fund.)

There was unanimous acceptance of the entire report of the UTO committee as presented by the chairman, Mrs. Edward Ingersoll, following on the detailed discussion of it on the previous day. Great enthusiasm was evinced by the naming of the Pension Fund after Mrs. Ida M. Soule, as she has had it as one of her deepest concerns. Mrs. Soule's name will ever be remembered as that of the one who originated the idea of the United Thank Offering. She is still eager and active at the ripe age of 88, and we are honored in naming this fund after one of the great Christians of our generation. The triennial took great pleasure in telegraphing Mrs. Soule of its action.

Just before noon-day prayers the delegates were briefly addressed by the Bishop of Mid-Japan, the Rt. Rev. Paul Shinji Sasaki, who told the women that at the recent celebration of the 50th anniversary of the Church in Japan he realized how deeply they were in debt to the Woman's Auxiliary of America.

The afternoon was given over to the 12 sectional group meetings to discuss the program for the coming three years.

REPORT OF SUPPLY DEPARTMENT

On October 15th Mrs. David R. West of Minneapolis presented the report of the supply department with a resolution which was the basis of spirited discussion. It dealt with the question of the personal boxes sent to missionaries, particularly those of the domestic field.

There is a growing preference for money rather than boxes of clothing, said Mrs. West, as is evidenced by letters received in answer to a questionnaire; indeed the majority prefer money. Yet at present it is easier to secure interest from Aux-

First Convention Seminar in Religious Education Proves Successful; 150 Attend Lectures and Classes

By F. VICTOR HOAG

CINCINNATI—The seminar in religious education, a feature never before attempted at any General Convention, proved an unqualified and immediate success. With an estimated possible response of perhaps 75 who might enroll, the attendance was actually 150. Arranged for advanced workers, the plan of attendance was that of authorized representatives from the dioceses. Visitors and unauthorized attendants were not admitted. The whole aim was that all topics should be discussed thoroughly by persons qualified to speak.

Former Conventions have offered classes for all visitors, often with credit in the NALA. There were classes offered this year, but the seminar was strictly limited to not more than four persons from each diocese, nominated by the authorities. The seminar took place from Tuesday to Friday, October 12th to 15th, in the parish house of Christ Church.

Each day began with a lecture, followed by organized discussion of all problems of religious education. No less than 41 different groups met on different topics. It was reported that at the close there was not one group that did not have vital and vigorous discussion all through. For four days this body met faithfully, morning and afternoon.

So much were the attendants helped and inspired, there was a very strong demand that such a seminar be held between Conventions, at some convenient time and place. When asked if this would be attempted, Dr. McGregor stated that this plan was impractical, but that it would be the policy of the national Department not only to repeat the seminar at the next General Convention in Kansas City, but to hold similar seminars in the various provinces between Conventions.

As an experiment in providing study for the more advanced workers in religious education all over the Church, the seminar proved its worth. That there is

need for real expression by leaders of their views and aims is clear.

The morning lecture was given each day by Dr. McGregor. The discussions groups were under a large list of leaders. The interest groups for discussion were on such themes as Worship, What Shall We Teach? Missionary Education, the NALA, Lesson Materials, Small Parishes, the Nursery Department, Summer Conferences, Leadership, Religion in the Family, Correspondence Courses, Adult Education, Administration, Christmas Box, Music, Parish Program, and other topics.

The final event was the Religious Education Banquet on Friday night at the Hotel Sinton, when Dr. Wedel presided and introduced leaders from the different provinces.

NATIONAL ORGANIZATION ELECTS

On Thursday night, a meeting of the National Organization of Directors of Religious Education was held in Christ Church parish house. It was the triennial meeting, and officers were elected for the coming period as follows: President, Miss Dorothy Mae Fischer; vice president, Miss Helen Stevens; secretary-treasurer, Miss Elizabeth Thomas; and member at large, the Rev. Dr. Gardner Tucker.

Dr. McGregor spoke on the purposes of the organization. It existed, he said, to uphold the standards, and further the interest of the profession. It was agreed that this was truly a profession, and that the level of the work must be steadily raised, just as has been the case with the medical profession. Steps were taken to define the qualifications for membership. There is at present a rather wide range of qualification as to education, experience, salaries, and the like. There are now 72 members in the organization. There was also discussion of the possibility of securing pensions for religious education workers, along with other employes of the Church.

iliaries in sending boxes as they value the personal element involved and further education is needed to interest them in gifts of money.

A resolution was offered leaving it to the individual preference of the missionary to indicate the form of the gift, whether in clothing or in money; and this resolution was carried. A further resolution was passed urging each Auxiliary Branch to cultivate a personal and sympathetic understanding of the missionary.

There was much difference of opinion concerning the wording of the phrase of the first resolution, "whether they prefer clothing or designated money." Some felt that "designated" indicated the old Lady Bountiful attitude and was unfair to our missionaries, who should be trusted. Another retorted that if the money was not designated as for clothing the missionary would give the money away to meet some immediate need in the field; whereupon came the reply that missionaries give away

clothing just as sacrificially as money!

One domestic missionary said that she preferred a cheap dress that was her own choice to one that was more costly but second-hand. Two succinct sentences were spoken: "Missionaries like the protection of the word 'designated'"; and "Money undesignated would go to the needs of the parish." Vote on the change of "designated" to "undesignated" lost the amendment and the resolution remained as first framed.

The third resolution read: "Be it resolved that the sending of personal boxes by the Supply Dept. be discontinued in 1943." After informal discussion it was decided to add to the resolution the qualifying phrase "if Conditions warrant it." Miss Elizabeth Matthews' reminder that the goal we must work for was the budget and the restoration of salaries of missionaries so that the boxes should not be necessary, received much applause and was an indication that the feeling of the house was with her.

Clergy Training Institute Presents Series of Courses on Social and Pastoral Problems

Group of Clergymen, Social Workers, Lawyers, Doctors, and Labor Experts Aid in New Venture

By DR. WILLIAM S. KELLER

CINCINNATI—The six courses given from October 12th to 15th in the Clergy Training Institute at the General Convention (a joint project of the Graduate School of Applied Religion in Cincinnati and the Department of Christian Social Service of the National Council) have had a full enrolment.

These courses represented quite a departure from what has been offered in previous Conventions. The subject matter was more specific and had definite continuity in meeting the many-sided social aspects of life today and the very great need for the practical as well as consecrated application of the pastoral office. The faculty consisted of 21 persons, clergy, social workers, lawyers, doctors, and labor experts. This group of people was chosen because of special qualifications in their respective fields rather than their identity with membership in the Church as a prerequisite for teaching. Many of them are so expert in their specialties as to have national and international reputations. The entire group of six courses, representing 24 lectures, were given from 10 to 12 each morning for a period of four days. The courses were as follows:

DISCUSS HOME, FAMILY, SEX

(1) Marital relations: This group studied all that is vitally related to the home and family life; a knowledge of the sex factor in life and the need of sex-character education; the need of knowledge as to what is entailed in the emotional factor in marriage; the relationship of maternal health, the proper spacing of children, and sterility, to happy marriage; economic factors as they are related to family discord; the problem of divorce and its relation to complex contemporary social living—the real meaning of cruelty and incompatibility, those blanket legal terms constantly in evidence in divorce proceedings; and the very great urgent need for the Church to develop a program of instruction in the preparation for marriage and parenthood.

These lectures were concluded in the court of domestic relations with the Hon. Charles W. Hoffman presiding. Judge Hoffman's 15 years' experience with the men of the Summer School had prepared him, as few judges are prepared, to give an emphasis to his teaching peculiarly fitted to pastoral needs. The enrolment in this course was so large that the number had to be extended beyond the original limitation set for it.

"SUBSTITUTE PARENT" DISCUSSED

(2) Child welfare and children's institutions: This group considered present-day institutions and their place in the child

welfare field—a careful study of the evolutionary and ever-progressing change in child welfare. What place and part shall this "substitute parent" and social worker fill in child life? What can the Church do to best serve this need? Why should Church institutions meet at least the minimum standards of our national child caring agencies?

Miss Sybil Foster, the leader and lecturer, was brought here from New York City. She is well qualified in her field and an official of the Child Welfare League of America.

PHYSICIANS SPEAK ON PSYCHOLOGY

(3) Mental hygiene and psychiatry: A study of emotional instability; causes and types of psychosis. What shall our leaders know about the psychology of sex? What need is there for a knowledge of mental hygiene in the matter of social adjustments? What are some of the finer distinctions between sanity and insanity? What are the criteria of normality and maturity? Why do persons (otherwise not interested in religion) as soon as the subconscious mind is revealed, become insane on religion?

The three physicians who conducted this course of lectures are eminently known nationally as psychiatrists and mental hygienists. They, too, have had many years of contact with theologians by giving lec-

tures annually in the summer session of the Graduate School of Applied Religion.

STUDY RELIEF AND UNEMPLOYMENT

(4) Family case work seems elementary, but when a knowledge of the proper manner of interviewing, evaluating, and relating facts is taken into consideration it is far from being simple and elementary. When they are related to the pastoral office the technique becomes additionally difficult and needs special emphasis and interpretation. This group also studied the social implications of unemployment. What constitutes adequate relief? What aid can be found, or should be available, for the economically disinherited, mothers' pensions, aid for dependent children, the aged? What should be the structure of a parish committee handling problems of relief?

(5) Labor relations: This is one of the most pressing problems of contemporary society. It has attracted unusual interest. Probably due to pre-Convention publicity all programs related to this controversial subject have drawn very great crowds. Labor unions, their strong and weak points, were studied as one form and kind of social service. What does labor expect of the Church? What particular form of labor organization most nearly conforms to the Christian ideal? Why do people organize? Has this organization any place in Christian thinking? This subject for practising Christians is greatly to be reckoned with. Many Churchpeople are realizing that Christians can no longer be like the proverbial ostrich. It must be understood in the light of a Christian sociol-



DELEGATES FROM MANY LANDS AT TRAINING SCHOOL

Seated, left to right: Mrs. Peter Grandison, Fairbanks, Alaska; Mrs. Nancy American Horse, Pine Ridge Reservation, S. D.; Nohenie Diaz de Gonzalez, Cuba; Rev. E. Reus Garcia, Cuba. Standing, left to right: Bishop Salinas y Velasco of Mexico; Rev. Jose F. Gomez, Mexico; Rev. Romualo Gonzalez-Agueros (Spanish), Cuba; Rev. Shelton Hale Bishop, Harlem, New York City; Rev. Joseph F. Fletcher, director, Graduate School of Applied Religion; Dr. William S. Keller, director, Summer Session of Graduate School of Applied Religion and author of the accompanying report.

ogy and ethic. Great crowds seek counsel and information, and the course in labor relations was one of the most popular in the series.

The Very Rev. John Day presided over these lectures, while labor leaders and clergy, including Spencer Miller, gave the lectures.

STRESS CHURCH SCHOOL TRAINING

(6) Delinquency and crime: This course, because of its potential interest in progressive religious education and early childhood training and patterns, was very popular. Among the many questions that arose were: What contribution has church school training had in the matter of character development? How do glandular, mental, and physical handicaps influence behavior? What is the need, if any, for sex character education? This course included a cursory but splendid presentation of the work of the Church Mission of Help by Miss Gwynedd D. Owen.

In the handling of these lecture assignments, the lecturers delved deeply into the subject of child psychology and the possible abuses that may be found in family training and church school uses.

Deep interest has been evidenced by this Convention in Christian sociology. All of the meetings pertaining to this subject, whether they be under the auspices of the Social Service Department of the National Council, the Church League for Industrial Democracy, or the Graduate School of Applied Religion, have been crowded.

Many people are beginning to realize that it is the bounden duty of the Churches to challenge the demoniac structure of an economic order which makes it so difficult for people to lead converted lives. The Church at last, through many of its leaders, has seemed to sense its responsibility of getting some experts in finance, industry, and religion to show us how to remove the evils afflicting the vilely housed and ill-fed multitudes.

150 Attend Virginia Seminary Triennial Convention Dinner

CINCINNATI—As one of the eight or 10 seminary alumni dinners held at the same hour on October 7th, 150 alumni and friends of the Virginia Theological Seminary met for their triennial Convention dinner. Russell Bowie acted as toastmaster, and introduced Bishop T'sen of Honan, China, who expressed his pleasure at being considered "a member of the Virginia seminary family" by reason of an honorary degree bestowed by the faculty.

Among the speakers were Dr. Beverley Tucker, Richmond, Va., who reviewed plans for a \$30,000 scholarship foundation in honor of the late Dr. William Cosby Bell, formerly of the seminary faculty; and Bishop Clingman of Kentucky, who challenged the alumni to be loyal to the highest personal ideals of the Christian implication; Bishop Freeman of Washington; the Very Rev. A. L. Kinsolving, Dean of Trinity Church, Boston; the Rev. Jerry Wallace, Springfield, Ill.; Herbert McKelden Smith, Virginia, and the Rev. Dr. Wallace E. Rollins, Dean of the Virginia Theological Seminary.

Forward Movement Mass Meeting Held

Objectives and Achievements of Commission Described; Dr. Wei Discusses Chinese Church

By ELIZABETH McCracken

CINCINNATI—The mass meeting of the Forward Movement Commission on the evening of Thursday, October 14th, in Taft Auditorium, brought together one of the largest and most representative audiences of the General Convention. The stage had been converted into a chancel for the occasion, the Altar in place with the customary ornaments and flowers. Chairs were arranged on both sides, somewhat after the manner of choir-stalls, and at one side there was a lectern. The Presiding Bishop and the members of the Forward Movement Commission were on the stage; with them was Dr. Francis C. M. Wei, president of Central China College.

Bishop Perry opened the meeting with prayers, using *Prayers, New and Old*, one of the widely distributed publications of the Forward Movement Commission. Hymns were sung at the beginning and end of the meeting, and also before each of the three addresses. Bishop Perry made a brief introductory speech, saying in part:

"A significant characteristic of the Forward Movement has been its anonymity. None of its publications has been sent out under the name of its author, and even the names of the members of the Commission have not been emphasized. It has been a truly corporate work."

The Rev. Dr. Karl M. Block, rector of the Church of St. Michael and St. George, St. Louis, Mo., was the first of the three announced speakers. He said in part:

"The Forward Movement has only made a beginning. We are facing the same world we faced three years ago, when the Commission was appointed and began its work. That world has largely lost its standards. This is a time when everything is being challenged. There is the philosophic challenge, and the challenge of the machine age, and the challenge of economic and social uncertainty and unrest. To this confused world, the Forward Movement has sought to indicate the only way out. That Way is Christ: He who said, 'I am the Way.' We have put the emphasis on the Way, rather than on the goal. The reason for this is that the world needs to be led into that Way. It is futile to inculcate youth with the ideals of Jesus and then send them out into a world not pledged to Him. The stress has been put on the impressiveness of personal experience, in the spiritual life.

NEED WORSHIP TECHNIQUE

"Not only is there a need for worship today, but a technique is needed. We cannot be successful if we simply flutter after holiness; we must develop a habit. And that calls for a rule of life. So we have outlined the seven steps of discipleship: (1) turn, (2) follow, (3) learn, (4) pray, (5) serve, (6) worship, (7) share. As the science of medicine seeks to develop a system of preventive

medicine, so must the Church develop a method of preventive religion; create a moral immunity which will keep our young people safe from the infection of the world."

Bishop Hobson of Southern Ohio, the next speaker, startled some members of the audience, when, leaning over the lectern, he began to make sounds like a locomotive. But he at once explained this action:

"Have you ever seen a train getting up steam to carry a heavy load? It is the job of the Church to get the train made up of its members running, and to keep it running smoothly. The Forward Movement was inaugurated to help the Church do this. We must not let the wheels simply spin around; nor must we go so fast that the cars are uncoupled. The task of the Church is to keep us *together* as we go on to our goal. And there is a great goal ahead. The engine must work up the power to take the train to it.

STRESS UNITY OF PURPOSE

"The Forward Movement Commission is made up of many different types of minds. But *we* have kept together, and we hope to be able to help the people of the Church to come together into a new unity. Corporate discipleship brings new hope; and new hope leads to new loyalty to Christ."

Dr. Francis Wei spoke at greater length than the other two speakers. It was one of the finest addresses he has made during his present visit to the United States, in the opinion of many who heard him. He said in part:

"I am here, not as a visitor to the General Convention, nor as a deputy from the district of Hankow, but as an associate member of the Forward Movement Commission. I have 'gone forward' all around the world since I was last in America. And I have seen the dire need of the world for Christ.

"The Church in China has been holding the line. Nay, it has been moving forward. The Chinese are a cool-headed people; it is not easy to sweep them off their feet, either by Communism or by Christianity. But we have moved forward. The Christian leadership of our great Generalissimo and his wife is proclaiming to the whole nation in China that what China needs is what Christianity can give. How large that giving is depends upon what you and upon what we in China do.

"The worst foe of Christianity is the totalitarian State; for it demands for the State that loyal and utter devotion which should be given only to God. It would make such demands that it would control man's whole life. When man bows down and worships the State, we have war and other terrible consequences.

MUST STOP WAR

"We do not know what is happening in China as we sit peaceably here. It is hard to preach God to a world in which men are killing one another. Are we going to pass by on the other side, because it is hard to rescue? The function of the Church is not to come in and pick up the wreckage of war; the function of the Church is to make war impossible. We may feel that our efforts are only a drop in the bucket. But that drop will color the water in the whole bucket because it is God's drop."

Dr. Wei mentioned appreciatively the decision of the Church in America to raise a fund of \$300,000 for the relief of China. When he ended his speech, there was long and tumultuous applause.

Auxiliary Discusses Women's Church Work

Types of Work Presented by Nun, Deaconess, Education Leader, and Volunteer Worker

BY VIRGINIA HUNTINGTON

CINCINNATI—In discussing types of women's work done in the Church, at the Woman's Auxiliary meeting on October 12th, four types were presented by a Sister of a religious community, by a deaconess, by a trained leader in religious education, and a volunteer worker.

Sister Elspeth of the Community of All Saints, whose convent is near Baltimore, presented the claims of religious orders.

"Religious life is an epitome of the whole Church," she said, "a sacrament of the Kingdom of God. . . . All Christians are called to prayer and praise, but in religious houses prayer is offered for those too busy, or for those who do not pray; offered, too, for the whole Church."

To the religious comes the special vocation to give everything they have to God, and in particular that greatest of all gifts, the self.

The next speaker was Deaconess Edith Booth, who has been working in a rural mining district near Splashdam, Va., and who is now director of religious education in Southern Virginia. She explained that a deaconess was above all things a servant, dedicated for life to a full-time job, trying to keep alive a spirit of devotion and discipline in the midst of a very busy and interrupted routine. A deaconess is public property and keeps open house, is on call for 24 hours of the day. "A universal specialist" is her definition of a deaconess, who may be called upon to do all manner of unforeseen services beyond the usual routine of teaching, training, and ministering to the sick.

Miss Hilda Shaul, director of religious education for the diocese of Southern Ohio, presented the professional Church worker. Instancing the need for trained women at home and on the mission fields, she urged that girls be made aware of the opportunities in this field of religious education, in these days of crowded professions. Replies to questions asked those working in this field brought such answers as these:

"It's such fun. It plunges you into the midst of life. . . . It calls out of me all I have to give and makes me reach out to what I have not yet attained. . . . There is no subject in the world that does not have some relationship to religious education. . . . One of the greatest opportunities for trained leaders in this field," said Miss Shaul, "is to meet the misunderstanding of the Church's devotional life by the young people who find it unreal and its theology unintelligible."

Volunteer work was discussed by Miss Ruth Gordon, first vice-president of the Massachusetts Auxiliary. She likened the volunteer to the general practitioner in distinction to the specialist in the field of medicine. There is need for great versatility. The great percentage of the Church



TYPICAL NAVAL ALTAR
From the exhibit of the Army and Navy Chaplains' Commission.

work is still done by volunteers, and more are needed. Volunteer work is not a pastime nor is it done because we can do nothing else. It is a sacred obligation and there is no place for slovenly or grudging work. The danger of volunteer work is amateurishness and sentimentality. There is no novitiate or training. There is a lack of strict mental discipline. Above all the volunteer must not take herself too seriously, she must view herself with humor, see herself as a mote in the sunlight of God's love.

Loses Fight for Provision by Church Pension Fund for Adopted Children of Clergy

CINCINNATI—The Rev. G. F. Rogers, Asheville, N. C., lost, October 14th, in his persistent fight since the opening of Convention to secure some provision for the protection of adopted children of the clergy through coöperation of the Church Pension Fund.

Several times he had pushed the question forward when it seemed inexpedient to go into it, because of pressure of other business. It was referred to the Committee on Church Pension Fund, and October 14th Mr. Bradford B. Locke, a trustee of the Fund, explained that several actuarial authorities had reported that it would be impossible to include these adopted children in the benefits of the Fund, as there is no way to estimate expectancies, etc.

Fr. Rogers said he recognized the difficulty, but proposed that the Trustees of the Church Pension Fund work out some plan which would gain the benefits of insurance for adopted children. He proposed that it should be separated from the Fund, but that a plan of assessments, bequests and endowments might be worked out. Mr. Locke said that the Trustees would cheerfully examine the situation if ordered, but in answer to a question, gave it as his opinion that no feasible plan could be found. Fr. Rogers again presented his motion, but it was lost.

Way Seen to Race Problem's Solution

Dr. Patton Pleads for "Practical Application of Christian Love" in Speech at Mass Meeting

BY G. R. MADSON

CINCINNATI—"The only solution of our nationalistic and racial problems of today is the practical application of Christian love," said the Rev. Dr. Robert W. Patton, director of the American Church Institute for Negroes, at the institute's mass meeting in Taft Auditorium on October 12th.

In an interview preceding the meeting, Dr. Patton said, "To give a race self-confidence and self-respect are initial steps in any program of racial development." Upon this theme he developed throughout his address the work of the institute of which he is director. Twelve achievements of the Negro were listed, including the rise in economic position, and intellectual and artistic accomplishments, made in spite of the fact that but a small percentage of Negroes have opportunities comparable to the average for White people.

Some of these accomplishments were demonstrated in the course of the program. Between addresses spirituals and plantation melodies were sung by eight institute men. The work and progress of two institute schools were outlined by their respective principals. The Rev. Dr. J. Alvin Russell, principal of the St. Paul Normal and Industrial School, Lawrenceville, Va., son of the founder of the institution, told of his father's career and of the growth of the school.

Dr. A. M. Strange, principal of the Okolona Industrial School, Okolona, Miss., outlined the academic and industrial work of the school, and stressed the great need of the school for enlargement.

Dr. Patton answered the question often asked, why the institute schools are needed, since education is a function of the several states.

"Fully 80% of the almost 12 million Negroes in America live in 15 Southern states maintaining separate school systems. Of the 24,000 schools for Negroes, 93% are of the one, two, and three-teacher type, with 64%, or almost two-thirds, of all Negro schools in the nation being one-teacher schools. Over one million Negro children get into no schools at all."

The institute supports nine schools in eight Southern states. There are seven normal and industrial schools, the Bishop Payne Divinity School, and St. Augustine's College with its hospital and school for training women for religious work. Dr. Patton reported that unless more money is provided for the institute, to meet a deficit incurred in 1936 and to meet necessary costs, two or three of the schools may have to be closed. The need is for at least \$50,000 more a year in income.

Bishop Perry, president of the institute, presided at the mass meeting. The Benediction was given by Bishop Bratton of Mississippi.

Religion in College Debated by Bishops

Irreligious Influences on Youth are Deplored, in Discussion, But No Action Taken

BY ELIZABETH MCCrackEN

CINCINNATI—The influence of agnostic or atheist professors upon the religious faith of college students came in for unexpected discussion in the House of Bishops on October 14th, when a resolution previously offered by Bishop Stires of Long Island was reported out of committee. The resolution provided for a Joint Commission of three Bishops, three priests, and three laymen to study this problem and report with recommendations to the 1940 Convention. No action was taken, the resolution being referred to the Committee on the Pastoral Letter.

The resolution, offered at the first session of the House of Bishops, had been referred to the Committee on Christian Education. It came up for discussion on Thursday, October 14th, when that Committee brought in its report. Bishop Mitchell of Arizona, presenting it, said that his Committee wished to refer the matter to the Department of Religious Education.

Bishop Remington of Eastern Oregon replied to this, saying:

"It would be better to attack the problem in a different way. The way of conference would be more effective than simply to pass a resolution to study the subject. How can you study the professors and their assistants in the colleges of the land?"

Bishop Stires, the next speaker, said:

"I should like to refer you to the summer number of *Christendom*, where the subject is admirably discussed. The faith of our young people is undermined in many colleges. They write to their rectors, telling them what their professors say. The purport of my resolution is that General Convention study the subject, not refer it to the pigeon-holes of a department. We need to be able to say to the youth of our Church that we are taking note of these gratuitous attacks on their faith."

Bishop Remington held to his point:

"I can see the headlines such a Committee would get: 'Episcopal Church Investigates Agnosticism in Our Colleges.' I agree with the Bishop of Long Island in his view and his purpose, but not in his method."

Bishop Barnwell of Georgia cited a point in favor of the colleges, saying:

"I think the situation is exaggerated. Every college invites a Christian minister to deliver the chief address of the academic year—the baccalaureate sermon. I should be sorry to see this resolution passed."

Bishop Shayler of Nebraska, the next speaker, created a quickening of interest when he arose and began:

"I have been a member of the House of Bishops for 18 years and have never made a speech. But I am impelled to do it now. I appreciate the motive, but I doubt the

Bishop Azariah Speaks to Woman's Auxiliary

CINCINNATI—The Rt. Rev. Vedanayakam S. Azariah, Bishop of Dornakal, India, great leader in the Indian Church toward unity and the only Anglican among nine to draft the Affirmation on Unity, spoke with power and inspiration to the Woman's Auxiliary, October 8th, on The Church as a Fellowship.

He brought out the point that Christ depended on the disciples, and dwelt on the "helplessness of Jesus." His work is incomplete without ours. Yet our share in His work is marred by making our religion a personal luxury so that we have the frequent query of Christians, "Why missions?" Of this question the Bishop remarked, "That anyone in his sober wits should ask that: the purpose for which the Church was established!" Nor is the question "Are you saved?" a pertinent one, but rather "Are you saving?"

"The corporate witness of the Church is becoming even greater than the individual," he added, "but we do not exercise our power because we are not united." He cited the miracle in India during the last five years when outcasts and those of high caste have come to drink of the same Cup at Holy Communion. The impossible becomes natural, as St. Cyprian said.

"Something unearthly should work through us" said Bishop Azariah. "The fellowship of believers all over the world should be one in manifesting power to the outside world."

value of this resolution, as of all passing of such resolutions, though I am not afraid of headlines. I believe that by cooperating with other Christian organizations we can do this work better than by resolutions. We have had for 15 years a University Church at Lincoln, Nebr., under a godly and competent priest. Again, at Crete, about 100 miles from Omaha, there is a college under a Congregational president. Our diocesan board of religious education is affiliated with the religious work of that college, and I am one of its trustees. Many of our Church people send their young people there, because of the spiritual work done."

Bishop Kemerer of Duluth spoke to the same point, saying:

"The matter is one of responsibility to our own people. We must do something to dissipate the recklessness of parents who send their sons and daughters to colleges where religion is ignored or derided. We must bring their responsibility to the parents, so that they will select colleges where Christian influences are present. It is a fact that Christian boys and girls go to college and return home agnostics. I see a fine Altar boy or a fine Christian girl go away to college, and I have forebodings. Just recently a college girl said: 'All this religion is bunk.' Yet she had had a Christian upbringing. Colleges where Christianity can be nurtured, not destroyed, should be chosen."

Bishop Stewart of Chicago asked if this question might not be referred to the Committee on the Pastoral Letter, so that mention of it might be included in the Pastoral of this Convention. The resolution was so referred.

Philippines to Omit "Protestant" Label

Missionary District's Petition for Permission to Change Name is Granted by Deputies

BY TOM BUSH

CINCINNATI—Permission to delete the word "Protestant" from the name of the Church in the Philippines, to be known henceforth as the Episcopal Church, was granted by the House of Deputies October 13th, upon recommendation of the Committee on the Prayer Book.

The Committee asked to be discharged from further consideration of a change in the official designation for the whole Church. One of the first petitions offered in the House was this from the missionary district of the Philippines. It was not deemed expedient to change the name of the whole Church, so the adaptation for local use was recommended.

GEN. NOBLE SPEAKS

Brig. Gen. R. H. Noble, San Francisco, spoke on behalf of the Committee's recommendations, explaining that the word "Protestant" in the Philippines has only one significance and the people cannot understand a Protestant-Catholic Church. Protestantism had meant proselytizing for the natives, he said, and the name of the Church had caused misunderstanding and confusion.

CONFLICT WITH ROME

"Protestant bodies that went to the Philippines in 1898," he said, "spent most of their efforts in proselytizing Roman Catholics. They did not recognize the great good that the Roman Church had done, but emphasized what it had not done."

"When Bishop Brent came to the Philippines in 1902, he showed his great vision and statesmanship by directing that our work should be centered on the heathen tribes of the hill country and among the islands. Everyone knows what great achievements have resulted among the Igorots and Moros. I had the opportunity of traveling over most of the Islands with Bishop Brent many times in my eight years there in military service, and saw the wonderful work that he did. I wish to pay tribute to the work done by the two bishops who have been in the Philippine Islands, Bishop Brent and Bishop Mosher, and to the faithful priests who have worked under them."

CITES PRECEDENTS

"I recognize that we are a Protestant-Catholic Church," General Noble continued, "although chronologically we should say Catholic-Protestant. But this word is not understood in the Philippine Islands. We have good precedent for dropping the 'Protestant' from our name in the cases of the Episcopal Church of Brazil and the Episcopal Church of Mexico. I hope that the Convention will permit the Church of the Philippine Islands to call itself simply the Philippine Episcopal Church. I am sure that if Bishop Brent were alive today he would second the motion."

The motion was carried without dissent.

Disapprove Military Training in Schools

Church Schools' Martial Emphasis
Decried by Auxiliary Triennial in
Close Vote

BY VIRGINIA HUNTINGTON

CINCINNATI—The question of peace, particularly with reference to military training in Church schools, was brought to the attention of the Woman's Auxiliary on October 14th, following voting for members of the executive board. A resolution expressing the Auxiliary's concern at the prominence of military training in the Church's schools was passed by a close vote after heated debate.

Other miscellaneous resolutions were introduced with those on peace, and reported out by Miss Eva Corey of Massachusetts. The first concerned the sympathetic support of General Convention's appointment of a Commission on Negro Work. There was also a recommendation "that our Church encourage peace education by cooperating with the existing peace organizations with which the Church is in accord; a request that the executive board ask seminary deans to provide further opportunity for seminary students to be informed of modern plans of women's work in the Church; to lend support to the experiment of using motion pictures in the work of the Church; that delegates emphasize to their diocesan authorities the importance of the partnership principle; and a recommendation that every Churchwoman "pray more fervently than ever before for peace and persuade others to do likewise."

There were three resolutions on peace, the one drawing forth sincere and heated discussion referring to the question of military training in Christian schools at home and in missionary schools abroad. The clause "that our Church have an adequate program of neutrality legislation and demand official recognition from the government for conscientious objectors" also roused debate. It was felt by some that neutrality legislation leads to war rather than to peace, and that we should leave such questions to experts. Another delegate pointed out that we could not be wholesale in condemnation of Japan but must face the fact that we are all responsible for the situation, by our emphasis on military tactics in schools. The text of the second resolution reads as follows:

"Whereas the executive committee of the WA of the diocese of Rochester in meeting assembled unanimously declare their belief that war is the negation of all that Christianity stands for; and

"Whereas they believe that the Church should adopt a definite policy regarding the maintenance of peace; and

"Whereas they believe that the economic tension is the underlying cause of war;

"Therefore be it resolved that this triennial meeting recommend to General Convention that our Church encourage peace education by cooperation with existing peace agencies and movements with which the Church is in accord."

This resolution was retained for further discussion before being put to vote, while that referring to government recognition of those who might be conscientious objectors was tabled.

Disapproval of military training in Church schools was asked in a resolution presented by Mrs. Henry Hill Pierce of New York City representing the national executive board of the Auxiliary. The resolution asked "that we place on record our concern over the extent to which military training is a part of the life of our Church schools, and our disapproval of such training as contrary to the spirit of Christ."

We cannot condemn Japan as an aggressor in the present conflict, Mrs. Pierce said, without accepting some responsibility ourselves since the Episcopal Church schools in Japan, as in other countries, include military training. Mrs. Pierce quoted the Rev. Harry T. Burke, head of All Saints School, Bontoc, P. I., [L. C., September 18th] who has said that it seems a pity the Church should strive for thirty years to discourage head-hunting and deadly feuds among the Island tribes, only to be compelled now to teach them how to kill on a larger scale. Of Church schools in the United States Mrs. Pierce said on what she stated to be reliable authority that the Episcopal Church now spends more money on military training than any other agency in the United States except the government.

Speaking against the resolution, Mrs. Decker French of Davenport, Ia., said that she had two sons and two grandsons, and should it be necessary for them to go to war, she would not want them to go unprepared. Another speaker, also possessing two sons, replied that their training for warfare, if necessary, would be the responsibility of the government, not of the Church. Mrs. A. M. Lukens of Deer Lodge, Mont., believed that nothing could win the support of college students more than adoption of the resolution. A suggestion to divide the question into two parts and approve of the physical benefits and good discipline in training but discourage training in the use of arms, was suggested by Mrs. Charles S. Williamson of Chicago.

Mrs. Harper Sibley of Rochester cited the long list of well-known Episcopal Church schools in New England where no

469 W. A. Delegates

The chairman of the credentials committee, Mrs. Hickenlooper, reported 469 official delegates present at the Woman's Auxiliary triennial. This is 30 more than the number registered at the 1934 triennial. In addition there were 11 board members present, making a total of 480. There were 117 alternates and 71 dioceses with the full number of five delegates.

military training is given, and added, "We cannot agree with those who hold that military training is necessary for discipline or character-development." Mrs. Robert G. Happ of South Bend, Ind., a member of the executive board, spoke to the same effect. Mrs. Tibbetts of Albany, N. Y., Mrs. E. T. Boyd, Denver, Mrs. E. W. Henshaw, Tucson, Ariz., Mrs. Henry Burr, Kansas City, Mo., Mr. C. B. Coates,

Plan Parent-Teacher Fellowship Program

Seek to Establish Committee in
Each Diocese to Promote Growth
of Movement

BY F. VICTOR HOAG

CINCINNATI—On the first day of the Convention a meeting was held in Christ Church parish house to promote the new plan for the Parent-Teacher Fellowship. This is the movement sponsored jointly by the Brotherhood of St. Andrew and the Daughters of the King.

The plan, as announced at the meeting, is not to add something more to the duties of already over-burdened diocesan departments of religious education, but rather, the aim is to set up a special committee on parent-teacher work in each diocese, with the bishop or some other leader in charge. These committees are to work directly to promote the growth of the Parent-Teacher work in all parishes of the diocese.

Leon C. Palmer and Miss Edna Eastwood are the secretaries, and the Presiding Bishop is the honorary chairman. The plan is eventually to set up national, diocesan, and regional conferences of Parent Teacher Fellowships. Training centers for leaders will be held. Material is to be prepared, it was announced, by a committee of experts, including David Seabury, Dr. Garry C. Myers, and Dr. John R. Oliver. Study and discussion groups in parishes will be the main ultimate form of the method. The national Parent-Teacher Fellowship office plans to prepare and distribute reading courses for parents. It will also maintain a reference library and a consultation service for parents and teachers.

Everyone in touch with religious education in its recent efforts is aware that all plans fail without the intelligent interest of the home. The new Parent-Teacher fellowship movement seeks to arouse such interest and to direct it into profitable channels. Those who attended the meeting agreed that if well developed, this fellowship will prove of great value to every parish and diocese where it is made part of the program.

Baton Rouge, Mrs. R. Winston Holt, Washington, each spoke against the resolution, citing personal experience and observation as to the result of military training, whether at West Point, in the Army, or in schools. Closing the debate, Miss Corey commented on the extraordinary difference of opinion that could arise among sincere women and called attention to the fact that the resolution was not in the least a question of government action or national defense, but "simply whether our Church schools should accept military training as their only method of discipline and character-development."

The motion carried by a vote of 179 to 126.

Debate Problems of Young People Today

Vocations, Friendships, Parents, and Religion Figure in Weekend Discussions at Convention

BY RUTH JENKINS

CINCINNATI—Problems facing youth today, choosing a vocation, the forming of proper friendships, the independence of young people from parents, and the meaning of the Holy Communion in the lives of youth—these and others were discussed at the young people's weekend at the General Convention. The choice of these problems to be presented was the result of a questionnaire sent out to groups of young people in several dioceses by the committee preparing the program for the conference.

Using as their theme *Thy Will be Done*, 300 youths from the ages of 14 to 25, coming from as far as the west coast, met in the first such conference at a General Convention to be arranged entirely by young people.

Resources available to Christians in solving these problems under discussion, were presented by the Rev. Joseph F. Fletcher, director of the School of Applied Religion in Cincinnati, in an address on the opening morning. For a better understanding of the Holy Communion the speaker urged young people to go to the Holy Communion for the answer. If the youth of today would use this resource they could be of great help in strengthening the life of the Church. He pleaded for a substitution of a Sunday morning family Eucharist at a 9 o'clock hour in place of the time-worn 11 o'clock morning service.

DISCUSSES JOB PROBLEMS

In speaking of the question of when a youth becomes independent of his parents, Fr. Fletcher said recent changes in the socio-economic conditions have lengthened the period of youth's financial dependence. He said in part:

"Jobs are getting scarcer and the period of training and education necessary is becoming greater. Fifty years ago it would have been rare to find a man of 25 still living on his family's bounty. Today it is quite common."

In this connection reference was made to Hogue's *Untying Apron Strings* as a recommended book on the subject of independence of youth. There should be a differentiation, said the speaker, between financial independence and independence of activity.

Pleading for a greater exploitation of the parents as a resource in solving youth problems, Fr. Fletcher then urged, when necessary, the appeal to the pastor or teacher, or consultation services in social agencies, mentioning especially the Church Mission of Help. "There is no blue print to solve problems on mass production lines. . . . Seeking advice on the part of young people is a sign of adult and mature self-confidence." As to the kind of friends young

Methodist Chapel Scene of Church Union Meeting; 300 Clergy and Laymen Attend

CINCINNATI—More than three hundred men and women, clerical and lay, gathered in the Wesley Methodist Chapel on October 14th for a meeting of the American Church Union.

The meeting was opened by the Rev. W. P. S. Lander, Rosemont, Pa., general secretary, who explained briefly the organization of the Union, and how it has taken over the functions of the Catholic Congress Committee and has fallen in line with the plan of the English Church Union. Fr. Lander stated that the Union has two slogans: "Put the Prayer Book into action," and "Forward, day by day, along the Church's holy way."

Rear Admiral Belknap, president of the Union, presided over the meeting, having been introduced by Fr. Lander. He, in turn, introduced Dr. William A. Eddy, president of Hobart College. Dr. Eddy disclaimed any party connections within the Church.

In his address, Dr. Eddy emphasized the need for "pioneering" in applying Christianity to the problems of the day by laymen. Religion cannot be left to the priesthood, he declared, but the burden rests upon laymen to save the world in the Name of Christ, choosing for themselves between security and the hazards of the frontier.

The three objectives of the American Church Union were defined by the Rev. Dr. Don Frank Fenn, Baltimore, chairman of the executive committee, as follows: To help the Church to understand herself as truly Catholic, and so to promote unity according to the will of Christ, and then to speak authoritatively on world problems.

The third speaker of the afternoon was Bishop Stewart of Chicago, who declared that no bishop, priest, or deacon of the Church could find fault with the principles of the Union.

people should choose, the speaker said:

"Obviously we can use the opportunities of group sports and social life to help us decide how intimate we should be with Helen or Harry or Hepzibah. But as Christians we need to understand that the word 'social' stands for much more than it does when spelled with a capital 'S' in the rotogravure section of a worldly newspaper. It is very doubtful if a Christian young person really knows what Christian friendship is, or how it can be used in the service of God's will, if his or her friends are all of one economic class, one residential section, one race, one denomination, one sex, and one price automobile. It is because so many Christians fail to carry their religion into their social life and friendships that churches are so often closed corporations and little mutual admiration societies. This is also why some churches have so many empty pews."

How to select a vocation might better in the words of the speaker be termed "How can one get a job."

"The youth of today," he declared, "asks why it is that in spite of the economic plenty made available for us by modern industrial science it is harder now than ever to adopt

a true vocation, and that even to get a 'job' is a 'lucky break.' The difficulty of getting any work at all is so great for young people, except for a fortunate and privileged group, that our question is often an academic one. Just as long as we see our neighbor being denied the chance of vocation, of work that gives expression to his own personality and fits in with a creative ideal, just so long must we feel shame and be anxious to gain the freedom for him."

In choosing a vocation aptitude tests may help, but they rarely recognize ethical factors. "Only a study of God's will," Fr. Fletcher concluded, "will show whether what we do is a vocation or a job."

SPIRITED DISCUSSION

In the panel discussion that followed the address there was a spirited participation by many in the audience. Representing college students, high school students, young people in the business world and industrial world, the panel was made up of a cross section of young people throughout the country. An appeal to the young people to pioneer in breaking down barriers of race and social position was made by both White and Negro representatives at the gathering. Said one of the latter, a university senior, "Friendship can be compared to the good life. If one cannot be a friend to any race, he cannot be a friend to anyone."

Some 400 young people and their leaders attended the banquet in the evening, and heard the announcement of the Young People's Thank Offering which was presented the following morning at the General Convention morning service. This project was started some ten years ago by the province of Sewanee; and now the Third province, having undertaken the project less than a year ago, announced an offering of \$58.36. The Sewanee offering for the triennium amounted to \$906.38, to be given for some special missionary project. The skit *Forward by Airplane* depicted a tour of the "Sky Rocket Cathedral" in the interest of the Forward Movement.

HEAR BISHOP QUIN

At the special service for young people on Sunday morning, Bishop Quin of Texas, prominent youth leader, in a stirring challenge to young people to take the place of Christian leadership in the world, said:

"There must be a complete surrender to God's will. No part-time religion will do. Religion has more thrill than anything else in the world if we are willing to give ourselves to it with complete abandon. . . . 60,000,000 Christian people in this world are not impotent in the face of world needs. We pray regularly but listlessly, 'Thy Will be Done.' We have too long preached the Comfortable Gospel of Christ when we should be preaching the Uncomfortable Gospel. We can't stand pain. We have become a nation of aspirin-takers. We must recognize the Father's will. Only you and I as we dare to do God's will can bring in the day this world so sorely needs."

The young people's weekend came to a close with the attendance of the group at the Drama of Missions, *The Glory of the Light*, presented by the diocese of Pennsylvania, assisted by a cast of 1,000 from Cincinnati.

Steps Toward Unity Taken by Convention

Continued from page 511

Commission with representatives of one or the other of the Communions concerned.

1. LUTHERAN CHURCHES

"Approaches have been made during the last triennium to several of the Lutheran synods for the purpose of opening up conferences of a preliminary character. A cordial response was received from the United Synod and their Committee on Church Unity stands ready to meet with this Commission whenever convenient. However, largely for geographical reasons the first actual conference was held with representatives of the Augustana Synod. The sessions were held at the Seabury-Western Seminary, in Evanston, Ill., extending over a period of a day and a half on December 5 and 6, 1935. A careful stenographic report was made of all three sessions, which is now a matter of record, and a set of summarized findings was published in the Church press [L. C., January 4, 1936]. This conference revealed a surprising unanimity on the subjects of the Holy Scriptures, the historic Creeds, and the sacraments. Difference on the matter of Holy Orders was frankly faced and the way left open for further discussions. Numerous suspicions were laid and many misconceptions were cleared away. Progress will be necessarily slow in this direction but the prospect is encouraging.

2. THE METHODIST EPISCOPAL CHURCH

"Your Commission have been in conference with the Methodist Episcopal Commission on Unity and, having found a large measure of agreement are proceeding with the conversations.

3. THE REFORMED EPISCOPAL CHURCH

"Within the past few months the Commission has been in correspondence with leaders of the Reformed Episcopal Church with a view to asking authority from this Convention to open negotiations with this body. The response has been excellent and a Committee on Church Unity of the Reformed Episcopal Church stands ready to meet with this Commission as soon as such authority is granted. This step seems so obviously logical that we believe no time should be lost in making some sort of formal approach to these separated brethren. We find ourselves in an anomalous situation when we enter upon negotiations with other Christian bodies without first exerting every effort to heal this most recent breach in our own communion. The Reformed Episcopal Church offers a unique opportunity for an expression of desire for unity on our part which the commission believes should not be ignored or postponed.

4. THE PRESBYTERIAN CHURCH IN THE USA

"The Commission has for the past two years been considering the framing of a concordat with the Presbyterian Church in the USA. The Commission of that Church has been in constant touch with representatives of our Commission and we have made good progress. We have not, however, reached agreement on some of the points involved.

"We therefore present now to General Convention a resolution embodying the declaration upon the part of the two bodies that they purpose to achieve union, believing it to be the will of God, and intend to carry on negotiations with that definite purpose before them. In the judgment of your Commission this declaration is of primary im-

portance. Hitherto for 50 years we have conferred from time to time with representatives of that Church endeavoring of course to find ways of approach to one another, but all such conferences will take on a different aspect if they are consistent efforts to carry out a declared purpose.

"Resolved, The House of ——— concurring: The General Convention of the Protestant Episcopal Church in the United States of America, acting with full realization of the significance of its proposal, hereby invites the Presbyterian Church in the United States of America to join with it in accepting the following declaration:

"The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scripture as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christian Churches is the will of God, hereby formally declare their purpose to achieve organic union between the respective Churches.

"Upon the basis of these agreements the two Churches agree to take immediate steps toward the framing of plans whereby this may be achieved.

"Resolved further, the House of ——— concurring that the Presiding Bishop be and hereby is requested to convey this invitation to the authorities of the Presbyterian Church in the United States of America.

"Resolved, the House of ——— concurring, that the Commission be continued.

"Resolved further, the House of ——— concurring, that the Commission on Approaches to Unity be instructed to enter upon the negotiations contemplated in the invitation and report a plan to the next Convention.

"Resolved the House of ——— concurring, that the Commission on Approaches to Unity be authorized to enter upon negotiations with representatives of the Reformed Episcopal Church."

The following are members of the Joint Commission on Approaches to Unity: Bishops Parsons of California, Strider, Coadjutor of West Virginia, and Wilson of Eau Claire; the Rev. Drs. George F. Dudley, Howard Chandler Robbins, and Frank Gavin; Dr. Kenneth C. M. Sills, W. L. Balthis, and Clifford P. Morehouse.

Bishops Discuss Unity Efforts

BY ELIZABETH McCracken

CINCINNATI—Bishop Parsons of California presented the report of the Joint Commission on Approaches to Unity in the House of Bishops on October 11th. Bishop Stevens of Los Angeles spoke to the resolution offered for carrying out the declaration of intention to unite with the Presbyterians, saying:

"One of the Presbyteries is very anxious to take action to achieve unity, even to the point of reordination. But it could not take action in Assembly until our Committee here had acted. I second the recommendation, and ask, if it passes, that it be followed by a prayer for unity offered by the Presiding Bishop."

The resolution passed unanimously, and prayer followed. All the other resolutions attached to the report also were passed, including one authorizing negotiations with the Reformed Episcopal Church. Bishop Taft of Pennsylvania made a further motion, that the House of Bishops send affectionate greetings to the Re-

formed Episcopal Church with the hope that soon we may all be united in one body.

Bishop Manning offered an amendment:

"If, instead of saying 'one body,' may we not say 'one visible body?' As baptized Christians, we are all already members of one invisible body."

FEDERAL COUNCIL DISCUSSION

Another matter having to do with Church unity came up on the same day, namely, that the Protestant Episcopal Church become a constituent member of the Federal Council of Churches. This was offered by Bishop Oldham of Albany and was placed on the Kalendar, with the understanding that it would be considered with the report of the Presiding Bishop on the Study of Relations with the Federal Council. This was done on Wednesday morning, October 13th. The Presiding Bishop made the following statement:

"The question of membership in the Federal Council of Churches of America has been under careful study. The report brought in is quite different from what was had in mind until the World Council was formed at Edinburgh. The Presiding Bishop was asked in 1934 to report on the desirability of the Protestant Episcopal Church entering the Federal Council. Until the first steps toward the World Council are taken, at the proposed meeting in Holland in May 1938, I think membership in the Federal Council should be deferred. This request to report was an independent request of the House of Bishops, not an action of General Convention. I have consulted with the Commission on Faith and Order and with the Advisory Commission on Ecclesiastical Relations. They counsel waiting until there can be consultation with the Eastern Orthodox Churches, with a view to possible simultaneous action as to membership in the Federal Council."

It was thereupon moved, on motion of Bishop Manning of New York, to postpone further consideration of the subject until the time indicated.

In connection with the report of the Joint Commission on the World Conference on Faith and Order, presented by Bishop Manning of New York, action was taken on the World Council, and Bishop Manning's motion, which ran as follows:

"Resolved that the General Convention endorses the World Council under the conditions set down in the report, and instructs the Commission on Faith and Order to appoint one delegate and one alternate to the meeting to be held in Holland, May 9th-13th, 1938."

This was carried.

[The gist of the World Council proposal was given in the leading editorial of THE LIVING CHURCH for August 28th. Safeguards insisted upon by the World Conference on Faith and Order, as given in the report of the Episcopal Church's Faith and Order Commission, include with certain other provisions the following: All members of the Council shall belong to Churches which "accept our Lord Jesus Christ as God and Saviour"; the Council shall consist of official representatives of the Churches concerned; any Council formed before final approval is given by the constituent Churches shall be called "provisional."]

10,000 Spectators at Drama of Missions

Music Hall Filled to Capacity;
Many Turned Away Because of
Lack of Seating Facilities

By THE REV. J. W. NORRIS

CINCINNATI—Ten thousand persons, visitors and deputies to General Convention, members of the House of Bishops and residents of Cincinnati, overflowed the historic Cincinnati Music Hall on October 10th to witness the two performances of *The Glory of the Light*, the Drama of Missions presented by the diocese of Pennsylvania. Fully 1,000 persons were turned away from the afternoon performance because of the lack of seating facilities.

The drama has been quite extensively curtailed since its presentation in Philadelphia two weeks ago, and the cutting process has aided its effectiveness. The performances here required exactly three hours as against considerably more than four hours in Philadelphia.

Residents of Cincinnati played the rôles in the drama. Singers enlisted from the choirs of the Cincinnati churches, under the leadership of Alfred Hartzel, capably handled the musical score which surrounds the pageantry, the pantomime and the episodes. The pantomime groups had been gathered together from local residents, but had been drilled by Miss Alice Kraft, who had prepared similar groups for the Philadelphia presentation.

It is difficult, having seen the two performances, to avoid comparisons. The shortening of the Cincinnati performances did not eliminate any portion of the drama which formerly had added to its effectiveness. The greatest loss was in the procession of the nations to the stage for final tableau of the epilogue. Music Hall is considerably shorter than Convention Hall and the procession moved much more quickly. The absence of thurifers, though unavoidable, was a serious handicap. Despite this fact the tableau which furnished the cover for *THE LIVING CHURCH* of October 9th, was just as effective and beautiful.

One great advantage of the October 10th performance over the Philadelphia presentation was the absence of microphones and loud speakers. In Philadelphia the public address system was ineffective and the dialogue frequently was lost in the vastness of the hall. Music Hall has fine acoustical properties and amplification was unnecessary. The voices carried well and the words could be heard throughout the building. This added immeasurably to the effectiveness of the episodes.

The music was capably handled by Mr. Hartzel and his assistants, Parvin Titus, David Pew, and Sidney C. Durst. The choirs sang with close attention to the detail demanded of them by Mr. Hartzel and effectively brought out the music being sung.

The Rev. William Dern handled effec-



BISHOP AND MRS. WILSON

tively the rôle of St. Paul in the prologue and epilogue. Mrs. Robert Hilton, as the Church, handled this all-important rôle with splendid stage presence and a voice full of resonance and emotion. Richard Fluke, singing the rôle of the Psalmist, displayed a rich bass voice and clear enunciation. The part of the Missionary was read by the Rev. Dr. Arthur M. Sherman. The symbolic rôles of the Evangel, the Physician, the Teacher, and the Builder, were filled by Rev. Dr. Maxwell Long, Dr. Graeme Mitchell, Charles P. Taft, 2d, and A. E. Anderson, respectively.

The presentation of the drama at General Convention should aid in heightening the missionary spirit and enthusiasm of the delegates. Particular credit for its conception and the presentation belongs to the Rev. Charles W. Shreiner, of Glen Lock, Pa., who, acting for the missionary research committee of the diocese of Pennsylvania and for Bishop Taitt of the same diocese, was in executive charge.

Convention Honors Wesley in Resolution Taking Note of Methodist Celebration

CINCINNATI—Felicitations of the Episcopal Church will be sent to the Methodist Commission on Evangelism preparing to celebrate the 200th anniversary of the great spiritual experience which came to John Wesley, priest of the Church of England, and which resulted in the great Methodist movement. A resolution extending greetings was ordered October 9th in General Convention after the House of Deputies had concurred in the resolution passed by the House of Bishops.

John Wesley's great experience came to him on May 24, 1738, and on that date next year the event will be signalized by a great celebration. The resolution of greeting as passed by the House of Bishops mentioned Wesley as a "member of the Church of England." A more intimate relationship was claimed by a deputy who asked that the word "member" be changed to "presbyter," and it was so ordered by the House. It was recalled that John Wesley lived and died in holy orders of the Church.

Labor Unrest Caused by Lack of Justice

English Speaker Discusses Trade
Unions, Industrial Ideals, at Social
Service Mass Meeting

By G. R. MADSON

CINCINNATI—"The labor unrest in this country and in Britain arises from a belief, held with ever-increasing conviction, that the human and economic relations in the field of industry are not based on justice. No civilization, indeed no part of a nation's life, which is not based on justice, will endure." With these words Seeborn Rowntree, chairman of the board of the Rowntree Chocolate Company, Ltd., in England, stated the main thesis of his address on Christianity and Industrial Relations at the mass meeting conducted by the Department of Christian Social Service of the National Council in Taft auditorium on October 15th.

Bishop Lawrence of Western Massachusetts, chairman of the Department, presided, and the meeting was opened with Creed and prayers by the Rev. Almon R. Pepper, executive secretary of the Department.

Mr. Rowntree, who made a special trip to this country to deliver his address, has long been prominent in industrial circles in Great Britain and in America. His address was the only one on the program.

In facing the problems underlying labor unrest, the first question is, Mr. Rowntree believes, what shall be done about trade unions. In England, he said, there is a growing spirit of coöperation between unions and employers. The unions find that in the long run negotiations by diplomats are better than by bullies. But in dealing with unions, he recommended that concern be given to correcting grievances rather than to "methods and tactics of warfare." He said in part:

"It is the duty of the Church to lay down the principles which should govern the conduct of industry and commerce, and to urge their members to act in accordance with them. . . . But to apply Christian principles is an essential duty to every individual Christian engaged in industry in whatsoever capacity."

Mr. Rowntree set up three ideals for industry: (1) Industry should create goods or services of such kinds, and in such measure, as may be beneficial to the community; (2) In the process of wealth production, industry should pay the greatest possible regard to the general welfare of the community, and pursue no policy detrimental to it; (3) Industry should distribute the wealth produced in such a manner as will best serve the highest ends of the community.

The mass meeting was one of the best advertised of those during the Convention, and the auditorium was well filled with people. Bishop Cook of Delaware closed the meeting with prayers and a benediction.

Marriage Law Change Rejected by Deputies

Continued from page 512

and was taken from the calendar for debate Monday afternoon, October 11th. Its principal recommendation was an additional section to the canon which would give Bishops authority to permit remarriage to "any person whose former marriage has been dissolved by a civil court for any cause" if the bishop determines that the spiritual welfare of the parties to the proposed marriage, and of society will be served by the proposed marriage. Amendment to section V of the canon also was asked to lift the ban on marriage of a divorced person if the other party to the divorce "commits adultery" by marrying again.

MINORITY REPORT FAILS

A minority report by the Commission would have limited the Bishop's power to permit remarriage to cases where investigation revealed that adultery had been committed by the guilty party of the first marriage although the fact may not have been stated in the court decree. Amendment to this effect was rejected also.

Two minor amendments recommended by the Commission were approved. One clarifies a ground of nullification by changing the phrase "lack of free consent" to "Lack of free or legal consent" in section VI of the canon dealing with impediments to valid marriage. The other relates to the same section and adds "sexual perversion" to "impotence" in the list of impediments. The House of Bishops later concurred in these changes.

All other proposals were rejected emphatically by voice vote. The minority report of the commission met a like fate. Vote on the majority proposal was taken concurrently by orders with the following result:

| | Affirm. | Neg. | Divided |
|----------------------|---------|------|---------|
| DIOCESES | | | |
| Clergy | 11 | 48 | 15 |
| Lay | 20 | 47 | 7 |
| MISSIONARY DISTRICTS | | | |
| Clergy | 3 | 14 | |
| Lay | 6 | 4 | |
| TOTALS | | | |
| Clergy | 11¾ | 51½ | 15 |
| Lay | 21½ | 48 | 7 |

Even before the question came to a vote it was freely predicted that no change would be made in the canon at this time. As it now stands, remarriage after divorce is permitted only to the innocent party in a divorce granted for adultery. Opposition based on scriptural grounds probably had a clear majority from the start. Added to these were many who felt that the proposed amendments raised more problems than they solved. Many expressed opposition because of known or hypothetical cases not helped by the proposals. Strong opposition was also voiced to action that would be interpreted as compromise with the world and would be likely to lower moral standards by weakening the Church's traditional stand.

LARGE GALLERIES

Spectators filled the galleries and the press tables were crowded during debate

and vote on the proposals. Although deliberation occupied nearly two days, the debate was limited by special rule of the House to three hours, each speaker being allowed five minutes. Forty minutes extension of the debate period was given to allow every speaker to be heard. Several times applause followed oratorical flights, but was sternly checked by the president, who kept the conduct of debate in strict parliamentary channels. The attitude of the House and speakers was notably courteous, reasonable, and without personal animus. Any seekers after sensationalism, hoping to witness a family quarrel, must have been bitterly disappointed.

Monday's presentation of the report and opening arguments were for the most part in favor of revision of the canon to provide the Church's ministrations to the victims of marital tragedies. Pleading was for "a realistic attitude which would be in keeping with the mind of Christ rather than legalistic interpretation."

Motions to lay on the table or refer to committee were prohibited. Spectators thronged the galleries as Prof. Joseph H. Beale, Harvard University, member of the Joint Commission on Marriage and Divorce, presented the report. A minority report was submitted by Judge Origen S. Seymour, Litchfield, Conn., which was supported by Dr. Howard C. Robbins, another member of the Joint Commission. Several amendments and memorials were also presented.

CITES ENGLISH MOVES

In presenting the report Prof. Beale asked the House to consider that it was the result of 12 years of study by the Joint Commission acting in good faith and with great care. He traced the history of the Commission's work and previous revision which had dealt mainly with the subject of marriage and its regulation in the Denver General Convention. He said they had watched results for six years before making final report dealing with the divorce aspect of the canon. A committee of the Canterbury Convocation meanwhile has reported on the subject, adopting almost word for word the Denver regulations, and adding a further section on divorce and remarriage which has been a guide to the American Commission, he said. "The Church of England has gone nearly as far as we propose. The matter has never been so pressing in any Church as it is in our own today."

He declared that the Eastern Church permits divorce and remarriage under certain conditions. The Western Church alone has never generally abandoned its opposition to divorce, "Yet the Roman Catholic Church," he said, "while not permitting remarriage, following divorce, has so extended causes for nullifying marriages as to cover more situations than our canons ever did."

DIVORCE "BUSINESS OF STATE"

Referring to the scriptural condemnation of remarriage after divorce, Judge Beale said it dealt with the old Jewish custom which permitted a man to put away his wife, turn her out of the house without recourse. "We are not dealing with such a situation today," he said.

"We are not really concerned with divorce. That is the business of the State, and the Church has nothing to do with it. We yield to none in deploring the prevalence of divorce. But our problem as Christians is what to do with the dreadful debris of the divorce courts."

A sincere appeal from personal experience for permitting divorce was made by Dr. Clarence C. Little of Bar Harbor, Me. "As a scientist," he said, "I know that there are many biological and psychological reasons for divorce." He said that in his own case he had had 17 years of very unhappy married life, and that neither he nor his wife had been guilty of adultery. They were divorced, and he declared that he was glad he had found a bishop and priest of the Church who would receive his new family into the communion of the Church. Dr. Little was former president of the University of Maine and the University of Michigan. He is now director of the Jackson Memorial Laboratory for Cancer Research.

Opponents to the proposal were more to the fore in Tuesday's debate, although support of the Joint Commission's proposals was not lacking. Wide variance of individual views on the proper handling of the question of divorce indicated that the present canon is not satisfactory.

Mr. Roswell Page of Virginia, who had spoken against the proposals and who was a member of a deputation instructed to vote against them, spoke in commendation of the work of the Joint Commission, and particularly of Dr. Nelson's contribution in the opening argument. But the report, he said, overlooks the fact of the law. The Church has no court of equity which can break down the rules of civil law, he said.

SPEAKS FOR INDISSOLUBILITY

The Rev. W. E. Conkling, Philadelphia, spoke for the indissolubility of holy

Japanese-Chinese Peace Service

At St. Paul's Chapel in the diocesan house in Cincinnati on October 13th natives of China and Japan together with missionaries from those countries gathered for a service of the Holy Communion with Special Intention for Peace between those warring Oriental nations. About 40 attended, all of them men and women who are attending the Episcopal General Convention.

The celebrant was Bishop Huntington of Anking, China, assisted by Bishop Sasaki of Mid-Japan, the fourth native of Japan to be elevated to the episcopate. The server was the Rev. T. Nakamura of Tohoku. The following bishops also attended: Bishops T'sen of Honan, Gilman, suffragan of Hankow, Binsted of Tohoku, and Nichols of Kyoto.

matrimony and pointed out the danger of legislating for special cases.

"This proposal is class legislation," he said. "The many faithful who accept the high ideals of the Church and try to surmount their personal difficulties would be sacrificed for the sake of the few."

The Rev. Charles L. Gomph of Newark echoed this judgment against the proposed section:

"Step-Child" Commissions Eliminated by Deputies

CINCINNATI—A movement to avoid "step-child" commissions which bear little resemblance to the original commissions created by General Convention is discernible as the power of self-perpetuation by filling vacancies has been deleted from resolution after resolution in the House of Deputies.

Special action to safeguard the membership of two important commissions—Rural Work, and Marriage and Divorce—was taken last week. Other groups which have requested the power to fill vacancies have been refused it.

"It would cause distress and offence to a great number of faithful members of the Church who believe marriage is indissoluble in accordance with Christ's teachings."

Mr. B. Allston Moore of South Carolina pointed to the record of that state in controlling divorce by prohibiting it under any circumstances.

"There are fewer divorced people in South Carolina than in any other state," he said. "The effect of the law is that young people do not rush so hastily into marriage. Most young people today look upon marriage as a trial proposition and a divorce can be had for the most trivial reasons. Just because the states have lowered the standards of morality, the Church must set the standards, and they should be set as high as possible."

Anson T. McCook of Connecticut raised objections to both the majority and the minority reports, saying:

"I regard that part of the amendment in the minority report which says that remarriage is possible for one party after the remarriage of the other party which is to be considered adulterous as indefinite and dangerous. The minority report is a step in the wrong direction. It is certainly not right for one ground for divorce being presented in the court and later on another ground, that of adultery, being pleaded to the Bishop.

"Statistics show that less than 2% of Episcopalians are divorced. This is not a very great number and our legislation should be in the interest of the mass of our people.

CHILDREN "FORGOTTEN"

"But the most important consideration should be the children whom I regard as 'the forgotten men and women' in this question. If we take this action it will encourage divorce. With the world in turmoil and with morals becoming jelly we should stand firm. I hope both reports will not prevail."

The Rev. G. Ayers of Oregon, who presented an amendment which would eliminate the one exception at present permitted in the divorce canon, spoke next. He said:

"Most of the discussion on this question seems to confuse the sacrament of matrimony and the sacrament of penance. There is no question about the forgiveness of all sinners and that is amply provided for in our Church.

"Christ set the standard that we as Christians should follow. He said that if a woman is put away and remarries she commits adultery. New Testament scholars agree that the

exception clause in St. Matthew is not the word of Christ.

"At present when a bishop and a clergyman remarry a divorced person they are making in effect criminal charges against the other party of the first marriage.

"It is legalism run rampant to say that later adultery frees the other party to marry; if the adulterous divorcé remarries, the other should be allowed to remarry in equity. Our present canon has led to a lot of hypocrisy in the Church. The exception clause in our present canon should be repealed in the interest of honesty and justice in the Church."

The Very Rev. W. H. Nes, Louisiana, warned that relaxation of the marriage standard logically calls for revision of the marriage service. The vows taken in marriage, with the question: "Wilt thou . . . so long as you both shall live?" evoking a weak "maybe."

Dean Nes warned that the position of Churchmen in Louisiana would be untenable if the amendments prevail, because of the predominance of Roman Catholics in that state.

Prof. H. R. Fairclough of California said he had had opportunity on his way east to talk with many representative Church people and declared that the proposed change in the marriage canon would do more harm than good. "Hosts of our devoted laity would be shocked," he said. He favored Dr. Robbins' proposal of separation of civil and religious ceremonies.

PRESENT CANON DENOUNCED

The Rev. Dr. Richard D. Preston of Western Massachusetts said that the debate had emphasized the impossibility of the present canon, and "the minority report in providing for a secret trial before the Bishop expressed the chicanery in the exception clause and that section 5 stands condemned. We need a personal approach, either section 8 or something else." Dr. Preston asked the opposition five questions:

"Is the legalistic approach in accordance with the mind of Christ as found in the whole Gospel? Will the literalistic test be applied to all Christ's sayings equally? Is the literalistic attitude in accordance with the facts? Are we willing to follow the literalistic case to its logical conclusions? and does it work?" He added: "Quite as important as taking Christ literally is to take Him seriously. We must deal with these cases personally."

The Rev. Thomas N. Carruthers of Texas favored the principle of the proposed change, but urged diocesan courts be organized to decide each case on its merits. He did not fear that the change would result in increase of divorce. "Prevention of divorce lies in another field: education, conferences before and after marriage, and pastoral care."

The Rev. E. A. Powell, Indianapolis, said that the Church should delay in reversing the practice of the Catholic Church as this action would imperil progress toward reunion. The Very Rev. Frederick C. Grant, Seabury-Western Seminary, observed in reply that relations with the Eastern Churches would not be prejudiced as there are 17 grounds for divorce in the Code Justinian, the basis of Eastern Orthodox canon law.

Dr. Frank H. Nelson, Cincinnati, presenting the rebuttal for the Joint Com-

Deputies Approve Report of Provinces Committee

CINCINNATI—The report of the Joint Committee on Provinces [L. C., September 11th], advocating that religious education, social service, and field work be made the responsibility of the provinces with the national departments serving in an advisory capacity, was received and approved by the House of Deputies on October 11th.

This development, the report suggested, may take place gradually, beginning with any province that has an adequate organization. Provision was also sought for the resignational of continental bishops to the provincial house of bishops instead of to the national House, and for the consecration of bishops by the president of the province instead of by the Presiding Bishop.

mission denied that the majority report would "open the door to every kind of remarriage." "The door to license is closed," he said, "by the mind, will and conscience of men (Bishops) who are loyal to our Lord and Master."

COMMISSION THANKED

On October 13th a resolution of thanks, presented by Rosewell Page of Virginia, was voted by the House of Deputies for the work of the Joint Commission on Marriage and Divorce and the comprehensive presentation of its report. A resolution which would separate religious from civil marriage ceremonies was presented by the Rev. Dr. Phillips E. Osgood, Boston, and referred to the Commission. The Rev. J. Wilson Hunter, diocese of Lexington, presented a resolution requesting the Woman's Auxiliary to appoint a committee on Marriage and Divorce to cooperate with the Joint Commission and present their views with the report to the 1940 meeting of General Convention. No action was taken on this resolution.

Another resolution referred to the Commission would require baptism of all persons presenting themselves for marriage, as an addition to Canon 41. This had been reported out of the Committee on Canons with request for discharge. The Committee on Canons was discharged from further consideration of a proposed amendment to Canon 41 regarding publication of banns.

Seminary Trustees Named

CINCINNATI—House of Deputies approved nominations made October 13th by the Committee on the General Theological Seminary for trustees of that institution, as follows:

The Rev. Dr. William Way, Charleston, S. C.; the Rev. Arthur R. Cummings, Richmond Hill, L. I.; the Rev. Robert Williams, Princeton, N. J.; the Rev. Dr. R. H. Brooks, New York; the Rev. Dr. Charles A. Jessup, Buffalo, N. Y.; the Hon. Origen S. Seymour, Litchfield, Conn.; Samuel V. Hoffman, Col. George W. Burleigh, Edward J. Warren, and William Harrison, the latter four all of New York.

Auxiliary Discusses Ecumenical Meetings

Two Women Delegates Summarize
Accomplishments at Edinburgh
and Oxford

BY VIRGINIA HUNTINGTON

CINCINNATI—This summer's world conferences at Oxford and Edinburgh have been an important subject before the Woman's Auxiliary at its triennial meeting here. Two noted Churchwomen who had attended the conferences gave addresses and the sectional meetings devoted to considering Christian world fellowship in faith and work also studied the achievements of the two conferences.

On October 13th, Mrs. Henry Hill Pierce of New York, one of the two women from the Episcopal Church elected delegate to the Oxford Conference on Life and Work last July, gave a brief report of that meeting. The issues on which she reported were those discussed later in the day by the sectional meetings. Mrs. Pierce said:

"Delegates from 75 nations were present and were led in prayer by Bishop Azariah at the opening meeting. . . . The word 'repentance' recurs again and again in the reports. Repentance and humility were notes of the Conference. We began by talking about the Churches and ended with talk about the Church. . . . The word 'ecumenical' may come to replace the word 'mission.'"

Some matters discussed by the Conference may well form part of the program for the triennium, Mrs. Pierce declared. They were in part: The sin of national egotism (the totalitarian State); the problem of race relations; the Church's need for reestablishing contact with the common life; a new emphasis on freedom, to us so familiar, to some nations a distant ideal—we must secure for all the oppressed this opportunity.

The Church and war was a vital issue of the Conference, according to Mrs. Pierce, and no matter in which of three camps the delegates found themselves—whether pacifist, or those who believe in "just" wars, or those who believe that the State has the right to call citizens to war—all agreed that we must seek to change the conditions that give rise to war. In ending a stimulating and challenging report, Mrs. Pierce said: "We must look without illusion at the ills of the world as those who are troubled, yet do not despair."

EDINBURGH REPORT

On October 13th, Mrs. E. A. Stebbins, presiding officer of the W. A., delegated her duties to Mrs. Woodward of St. Louis,

who is vice-chairman, while she gave an informal report of the Edinburgh Conference on Faith and Order. Mrs. Stebbins is the first woman to be elected as delegate to that important body. She was originally appointed as alternate to Clifford P. Morehouse who was delayed, and then appointed as full delegate.

Mrs. Stebbins divided her very interesting report into three parts: What did we see? What did we think? What did we do? Variety she said, was the note of the conference. Meeting high on a mount overlooking the grey old city, the delegates used three languages as the medium of expression at all gatherings. Prayers, hymns, addresses were in French, German, and English. High officials of the different Church bodies were willing to learn from the humblest and from each other, said Mrs. Stebbins, all eager to guard the treasures of the others as well as their own.

"Unity acts as a leaven. It begins with personal contacts." The groups wanted to agree rather than to differ. The worldwide gathering gave a sense of universality to the proceedings, infusing them with a larger air. Some of the countries represented were India, Montevideo, the Fiji Islands, Great Britain, Brazil, Tasmania, China, Japan, Poland, South Africa, Russia, among many others. Since our actions are conditioned by our thinking, said Mrs. Stebbins, it is imperative that we respect the ideas of others, and as we work toward better understanding, that we feel the need of a world theology for us all, courageous, simple, challenging. Since women have special gifts for the personal relationships they could contribute largely toward efforts to unity.

There was a sense of fresh hope as a result of the Conference; and with it a corresponding sense of the need of patience and hope for the Church which is to be. A young delegate from India put it graphically in these words: "We may need a long engagement, for we want a true marriage and no divorce."

OBSTACLES OVERCOME

Many obstacles were overcome as a result of the Conference. Some were officially removed, some unofficially removed for individuals. There was agreement about the Church as the Holy Catholic Church constituted by God's will. The statement of the function of the Church was very close to that arrived at in Oxford. Finally there was an amazing agreement as to the Eucharist.

Goals were these: Coöperative action; intercommunion; corporate union (this an ultimate ideal while at present nebulous).

Next steps could be these: Education; joint movements; special times of prayer; world youth conference of 1937; fellowships of unity; increase of intercourse between different bodies. Ways in which the Woman's Auxiliary can help are by conference and study, especially led by those with differing points of view. We could form "cells" of unity. And finally by prayer and worship. Mrs. Stebbins ended her vivid report with a plea that we shall be friends of unity. "Friendship is active, deep, practical" she said, "Christian unity is a way of life leading to the kingdom of God."

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Bishop Tucker Elected New Presiding Bishop

Continued from page 511

C. W. Carver, Rochester; Lay, C. D. Blake, Missouri; David Bronson, Minnesota; Wirt Wright, Chicago; Robert Amory, Massachusetts.

The House of Bishops went into Council on Wednesday, October 13th, to hear the report of the Nominating Committee. The nominees, later announced, were: Bishop Perry, Bishop McDowell of Alabama, and Bishop Stevens of Los Angeles.

The election was set for Thursday morning, October 14th, but was postponed to Friday morning, and then to Saturday morning. The reason was the necessity of receiving the message from the House of Deputies stating its action on the proposed changes in Canon 60 and Canon 17, voted by the House of Bishops. The House of Deputies concurred in these alterations, with certain slight amendments and one amendment of more importance: namely the age of retirement of the Presiding Bishop. This was put at the January 1st following the General Convention after he shall have reached his 68th year, instead of his 70th year. The House of Bishops concurred in these amendments.

The election was held in executive session, in Christ Church, immediately following a celebration of the Holy Communion. When the election had been made, the House of Bishops proceeded from Christ Church to the House of Deputies, where, in a joint executive session, the announcement was made that, not one of the three nominees of the Committee, but Bishop Tucker of Virginia had been elected. The House of Deputies concurred with applause, following this action by a vote of appreciation to Bishop Perry for his leadership during the past seven years.

Satisfaction was expressed throughout the Convention at the choice of Bishop Tucker. His background and training, as well as his career in the mission field and on the National Council peculiarly fit him for the office of Presiding Bishop.

Following the short executive joint session, the House of Bishops met in regular session. As soon as the message from the House of Deputies was received, informing the House of Bishops that it had concurred in the election of Bishop Tucker, Bishop Perry made the formal announcement to the House of Bishops. There was applause.

HONOR BISHOP PERRY

When the applause had ceased, Bishop Stewart of Chicago came to the front of the room to move that a vote of sincere appreciation for his leadership during the past seven years be given Bishop Perry. The motion was seconded with hearty applause. But before it would be formally put, Bishop Perry demurred, asking that nothing further be done. Bishop Stewart, however, stood upon his constitutional right to make a motion before the House, and Bishop Francis of Indianapolis rose in his place to say that he would, as vice-chairman of the House, receive the motion. It was carried with a rising vote.

The Rt. Rev. Henry St. George Tucker, from 1912 to 1923 was the mis-

sionary Bishop of the Church in Kyoto, Japan, previous to which he served six years in various missionary posts in the Orient. Combining high secular attainments with practical philosophy, Bishop Tucker in his eleven years as Bishop of Kyoto, by reason of the wide influence which he exerted, came to be known as the missionary statesman of the East. It is anticipated that his administration as Presiding Bishop will be characterized by a vigorous missionary policy.

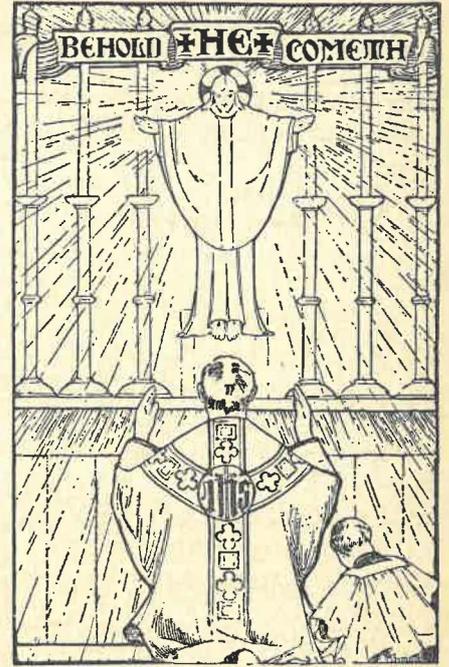
Born in Warsaw, Va., July 16, 1874, Bishop Tucker studied at Norfolk Academy and later graduated from the University of Virginia, following which he studied at the Virginia Theological School, and in 1899 was ordained deacon and then priest of the Church. The same year he volunteered for service in Japan, where, until 1902, he had charge of mission stations in Sendai and Hirosaki. There followed ten years during which he was President of St. Paul's University, Tokyo, which post he resigned upon his election as missionary Bishop of Kyoto. His administration of the diocese was characterized by a vigorous advance of the Church's work throughout the industrial centers of Japan. He put fresh vigor into the Church's educational institutions and through his wide acquaintance with prominent Japanese statesmen in all parts of the Empire, he attained to a position of influence not exceeded by any American living in the Mikado's realm. Upon the entrance of the United States into the World War, Bishop Tucker volunteered immediately for service and commanded as a major in the AEF. He served with the American Red Cross in Siberia and was in charge there of civilian refugee work. In 1923 amid widespread expressions of regret in both Japan and the United States, Bishop Tucker resigned as missionary Bishop of Kyoto and returned to the United States where he succeeded his brother, Rev. Beverly Dandridge Tucker, Jr., as professor of theology in the Virginia Theological Seminary at Alexandria. He was elected Bishop Coadjutor of Virginia in May, 1926, and a year later, upon the death of Rt. Rev. William Cabell Brown, succeeded to full episcopal authority in the diocese.

Although until five years ago Bishop Tucker's entire pastoral career had been spent in the Orient, immediately upon his return to the United States his qualities of leadership were recognized in his election to membership in the National Council.

His activities lie largely along missionary and educational lines, and he is one of the influential members of the Department of Missions of the Council, and just now is chairman of the Committee on Advance Work of the National Council, which, in coöperation with a Committee of General Convention of the Church is planning new Church projects involving an expenditure of a million and a half dollars in various parts of the world.

Bishop Tucker was married in April 1911 to Miss Lillian Warnock. He is the author of *Reconciliation Through Christ* and has the degree of Doctor of Divinity from the Virginia Theological Seminary.

Bishop Tucker is 6 feet 2 inches tall and weighs 181 pounds. He is 63 years of age and so will serve through two trienniums, a period of six years.



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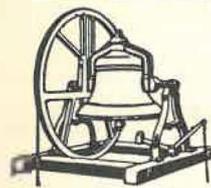
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W. A. to Coöperate With Young People

Triennial Passes Resolutions to
Promote Liaison With Religious
Education, GFS, and YPF

BY VIRGINIA HUNTINGTON

CINCINNATI—Resolutions seeking to bring about a fuller understanding of and coöperation with young people's work were passed by the Woman's Auxiliary on October 15th. Emphasis was placed on the national Department of Religious Education, the Girls' Friendly Society, and the Young People's Fellowship with its affiliated organizations.

Miss Eva Corey of Massachusetts presented the resolutions leading to closer coöperation between the Woman's Auxiliary and the existing youth organizations. The National Council, she pointed out, has a program of young people's work in its Religious Education Department, and has recently made a survey of the work of youth. The first resolution suggested that the women of the Auxiliary "apply ourselves to a better understanding of the methods of set-up of the Department of Religious Education in order that it may accomplish the purpose for which it was developed."

The second resolution considered the existing fine organizations whose aim is to promote the education of young women and girls in the Church and proposed that in coöperation with Church schools, the GFS, YPF, there be appointed "a liaison officer in the Woman's Auxiliary in dioceses and parishes, wherever feasible, to further such activity; said person to act as coöperating officer in the interest of the mission of the Church with existing national youth organizations."

The third resolution dealt specifically with the Girls' Friendly Society. Many members of the Auxiliary have not realized what splendid work this group is doing in its programs adapted to meet the needs and desires of girls today in modern terms, and designed to train them in leadership in the whole life of the Church. The two resolutions are here in full as it seems of vital importance that they be clearly known:

"Resolved: That the women of the Church be asked to study the program of the Girls' Friendly Society in its efforts to enlist the girls of the Church in support of the Program of the Church, and

"Resolved: That the Woman's Auxiliary invite the national executive board of the GFS to appoint a committee to work jointly with a committee appointed by the Woman's Auxiliary national executive board to study the work of the two organizations, with the object of devising a plan looking toward a united program for the women and girls of our Church; this committee to report at the December 1938 meetings of the executive boards."

These resolutions were carried.

The Rev. Dr. D. A. McGregor, head of the national Religious Education Department, spoke briefly to the house, pointing out the change in the spirit of the

young people in wanting to make their own programs; of projects where groups had written such booklets as *Junior Boys Discover Missions*, and a biography of a Chinese boy called *The Adventure of Kuo Ling*. He spoke of the Council of Representatives of Youth organizations that meets twice a year for sharing experiences and for criticism.

Announce Elections to Auxiliary Board

Continued from page 512

Club), and a member, not yet selected, of the Church Mission of Help.

Nominations to the National Council were presented on the 15th by Mrs. W. P. Remington as follows: Miss Eva Corey, Massachusetts, Miss Elizabeth Matthews, Southern Ohio; Mrs. James R. Cain, Upper South Carolina; Mrs. Henry Hill Pierce, New York; Mrs. Lewis W. Francis, Long Island; Miss Emma J. Hall, North Carolina. Seven others had been chosen but were unable or unwilling to serve. Of these Mrs. Cross of Spokane replied that she would allow her name to be used but wished it understood that she was "seeking non-support." Miss Nannie Hite Winston of Louisville, Ky., was nominated from the floor. The triennial of the W. A. nominates these women and they are then elected by General Convention.

CHANGES IN BY-LAWS

At an earlier session, Mrs. Roger Kingsland of W. Virginia, as chairman on the committee on by-laws, had introduced two proposed changes concerning elections, both of which were adopted. It has been the rule that membership on the national executive board of the Woman's Auxiliary was limited to two consecutive terms, with possibility of reelection after a three-year interval. After discussion pro and con the word "consecutive" was struck out so that Article II, Section 2 now reads: "No member of the Board shall serve for more than two terms." That the majority of the delegates were strongly in favor of the change was revealed by a vote of 341 for it and 41 against it. Members of the executive board supported the new ruling and several spoke urgently in favor of it because it put responsibility on the younger women of the Auxiliary; and because, as one ex-member, who had served for three terms, expressed it, "I gave my contribution in my first two terms." She felt that her real contribution ended then because "a third term finds a woman out of touch with younger women."

The second change was concerning a new Article III, as to the mode of nomination for membership on the National Council. For the first time three years ago four women were added to the Council and this new article was simply to regularize their nomination. An overwhelming majority voted that the term of office should here also not exceed two terms, and there were only 15 votes against it. Number 3 and 4 of the proposed Article III were passed unanimously. They concerned rules for nominating ballots and procedure in case of the resignation or disability of a woman member of the National Council before her term has expired.

30 Dioceses to Hear Missionary Speakers

National Council to Underwrite
Expense of Sending Speakers to
Large Territory

NEW YORK—In answer to requests from many parts of the country, the National Council's Field Department is repeating, with several variations, the scheme used three years ago, of sending teams of three speakers each on itineraries during the seven weeks directly after General Convention.

This activity is to be financed, as before, by offerings at the meetings. The National Council is underwriting the expense, however, and this has necessarily limited the scheme somewhat especially in parts of the West where population is small, distances great, and expenses high.

The plan was offered to 52 dioceses and 30 have accepted. Each diocese plans its own itinerary. In some places all three members of the team stay together; elsewhere they separate, filling three simultaneous engagements. Usually a team consists of one worker from abroad, one from the home field, and one woman who is a missionary or other leader. A few teams interchange members at times. The teams, their field, and their approximate dates are given below. William Lee Richards, at present the only officer of the Field Department, is in charge of the project. It has been a complicated task to unite speakers, hosts, times, and places into one coherent scheme. There will no doubt be a few later emergency changes. The full time runs from October 24th to December 12th, but the final week is not yet scheduled.

Team: Bishop Bentley, Alaska. Bishop Cross of Spokane, Miss Margaret I. Marston. Additional for part of the itinerary: Bishop Colmore of Puerto

Chinese Plane Transports

Fr. Wood Back to Wuchang

NEW YORK—The Rev. Robert E. Wood arrived at Wuchang, central China, by a Chinese plane from Canton, according to a cable received by the National Council's Foreign Missions Department.

Fr. Wood, a veteran missionary known all up and down the Yangtze river, came to the United States on an overdue furlough a few weeks ago and accepted a number of speaking engagements and other appointments. Then the trouble broke out in China and shortly became acute. He at once broke off all engagements and, with the cabled approval of his Bishop, the Rt. Rev. Logan H. Roots of Hankow, set out immediately for the shortest way back to China to be with his people in their trouble. Unable to land at Shanghai, he sailed for Canton, and railroad transport from there to central China being uncertain, finished his journey by plane.



MISSIONARY FROM ALASKA
Archdeacon Goodman is shown shaking hands with a friend.

Rico; Miss Charlotte Brown, formerly of Nevada, now in Boston. Time and place: Chicago, October 24th to November 5th; Massachusetts, November 7th to 19th; South Florida, November 21st to 29th.

Team: The Rev. Timothy S. Nakamura of Hiroaki, Japan, Bishop Roberts, South Dakota, Miss Lucy May Burgin, Anking, China. Additional for part of the time: Mrs. Henry Hill Pierce of New York, Miss Eva D. Corey of Brookline, Mass., Dr. Mary L. James, formerly Hankow, Mrs. Edwin Allen Stebbins, Rochester, N. Y., and Miss Grace Lindley, New York. Time and place: Newark, October 27th to November 17th; Western Massachusetts, November 21st to 26th.

Team: The Rev. Canon Benson H. Harvey, Manila, Bishop Remington, Eastern Oregon, Miss Thora Johnson, Kyoto. Additional, Bishop Kemmerer, Duluth. Time and place: Western Massachusetts, October 24th to 29th; Ohio, October 31st to November 19th.

Team: Bishop Nichols, Kyoto, the Rev. Hector MacD. Thompson, Ethete, Wyo., Mrs. Edward Ingersoll, Penuallyn, Pa. Additional: Mrs. Mary Wood McKenzie, Liberia, Miss Mary Louise Pardee, New Haven, Conn. Time and place: Central New York, October 24th to 29th; Delaware, October 31st to November 5th; North Carolina, November 7th to 19th; East Carolina, November 21st to 28th.

Team: The Rev. Francis A. Cox, Scochow, China, Bishop Jenkins, Nevada, Mrs. Harold E. Woodward, St. Louis. Additional: Bishop Colmore of Puerto Rico, Mrs. Pierce. Time and place: Southern Ohio, October 24th to November 2d; South Carolina, November 4th to 8th; Virginia, November 10th to 19th; Atlanta, November 21st to 26th; Georgia, November 28th to December 3d.

Team: The Rev. Canon Charles T. Bridgeman, Jerusalem, Bishop Ziegler, Wyoming, Mrs. Benson H. Harvey, Manila. Time and place: Milwaukee, October 24th to 29th; Chicago, October 31st to November 5th; Pittsburgh, November 7th to 12th; Missouri, November 14th to 19th.

Team: Bishop Salinas, Mexico, the Rev. James R. Helms, Fort Defiance, Ariz., Miss Edna B. Beardsley, New York. Additional: Mrs. Edward M. Cross, Spokane. Time and place: Colorado, October 24th to 29th; Kansas, October 29th to November 3d; California, November 7th to 12th; Los Angeles, November 14th to 26th; Olympia, November 28th to December 3d.

Team: Bishop Thomas, Brazil, the Rev. Vine Deloria, Corn Creek Mission, Martin, S. D., Miss Caroline Gillespie, Edgemont, N. C. Additional: Bishop Huntington, Anking. Time and place: Pennsylvania, October 24th to November 5th; Bethlehem, November 7th to 12th; Harrisburg, November 14th to 19th.

Team: The Rev. Athalicio Pithan, Brazil, Bishop Colmore, Miss Helen Disbrow, Kyoto. Additional: Bishop Jenkins of Nevada. Time and place: Connecticut, October 24th to November 12th.

Team: Bishop Kroll, Liberia, Bishop Seaman, North Texas, Deaconess Peppers, Seattle (Japanese work). Additional: Mr. Pithan. Time and place: Connecticut, October 24th to November 12th; West Missouri, November 14th to 19th.

Team: Bishop Gilman, Hankow, the Rev. John A. Winslow, Dante, Va., Miss McKenzie. Time and place: Erie, October 24th to November 5th.

Team: The Rev. Clifford E. Barrv Nobes, Sagada, P. I., the Ven. Frederic W. Goodman, Tigara, Alaska, Miss Burgin. Time and place: Texas, November 7th to 12th.



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Bishops View Clergy Training, Placement

Lack of Authority Over Seminaries
Pointed Out; to Continue Study
of Unemployment Difficulties

BY ELIZABETH MCCrackEN

CINCINNATI—Problems of the ministry were discussed by the House of Bishops last week, with respect to both seminary training and clergy placement.

Important in the order of the day for Wednesday, October 13th, were two reports having to do with theological education and an address by the Very Rev. Dr. Hughell E. W. Fosbroke, Dean of the General Theological Seminary. Dean Fosbroke, who spoke after the report of the Committee on the General Theological Seminary had been presented by Bishop Garner of New Jersey, was greeted with applause as he advanced to the platform. The other report mentioned was that of the Joint Commission to Consider the Present Facilities for Theological Education in the Church. It was presented by Bishop Strider of West Virginia. The House of Bishops was reminded by the Presiding Bishop that the General Convention has no voice in the affairs of any seminary except the General, and can, therefore, only advise in regard to their policies and procedures.

A report having reference to a difficult problem touching the clergy led to some discussion. This was the report on the Placement of the Clergy, presented by Bishop Stevens of Los Angeles on Monday, October 11th, and placed on the calendar. When the report came up for discussion, Bishop Capers of West Texas made an interesting statement. He said:

"The problem of the unemployed clergy is small: that is, of the employable clergy. In 1934, by actual count, there were only 62 employable clergy who were unemployed."

Bishop Mitchell of Arizona asked, "Was anything done to help them?"

Bishop Capers answered:

"I have studied the Long Island plan for a Clergy Placement Bureau, but the expense is prohibitive. I should recommend files in each diocese, kept up to date. These should contain full details, and should be available. At the present time, the unemployed clergy and also those who are not so placed that they can do their best work have no suitable opportunity to solve their problems, without hurt to their dignity."

Bishop Page of Michigan mentioned another aspect of the subject, saying:

"Part of our problem is the lack of any system of trying-out. In the Methodist Church, where they shift their clergy about, a man finds out just what type of work he can do best. I should like to move that this Commission study the Methodist manner of placement."

Bishop Darst of East Carolina remarked, "The Methodist system includes the shifting of bishops too." Bishop Barn-

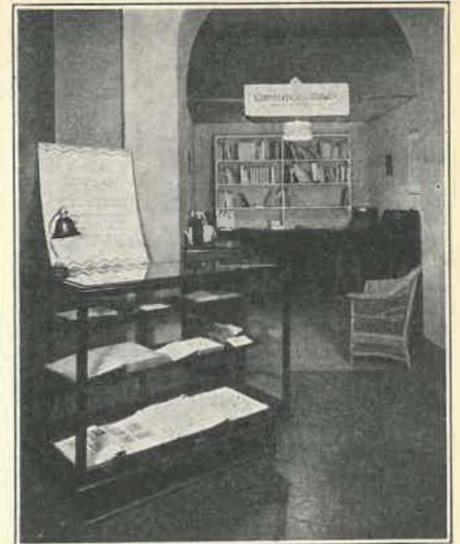


Photo by J. B. Williams.

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well of Georgia replied, "Let us study that also."

Bishop Francis of Indianapolis suggested a change in the motion, saying:

"I wish the Bishop of Michigan would leave out all references to other religious bodies and merely move that we study the subject."

The resolution, thus altered, was carried.

Termination of Commission on Evangelism Ordered in Resolution by Both Houses

CINCINNATI—Termination of the National Commission on Evangelism was ordered in a resolution received October 9th from the House of Bishops and concurred in by the House of Deputies after the report of the Commission had been explained by its secretary, Samuel Thorne of New York.

The resolution by the House of Bishops foreshadowed further action to continue the Forward Movement Commission as it orders the latter to receive any treasury balance and all literature still undistributed, and the members of the Commission on Evangelism to be discharged.

The report of the Commission on Evangelism before the deputies concurred in the resolution gave high praise to the Forward Movement as a development of the work begun nine years ago when evangelism was first considered of sufficient importance to come before General Convention. Evangelism today is considered one of the essentials, if not the most important activity in the Church's life, it was said.

Stressing the need to educate people to recognize the difference between popular, conventional Christianity and the Christianity of Jesus Christ, the Commission on Evangelism offered a resolution in the House of Deputies that a large apportionment of a fixed sum be allotted in the Budget for the work of the Forward Movement Commission. It was referred to the Committee on Budget and Program.

**Change Retirement
Age from 70 to 68**

Continued from page 513

tanooga, in a fiery address objected to a life term for the Presiding Bishop as indicating "a lack of faith in God and man." He said that the Church had failed in democracy, had failed in working from the top down and that the resolution was in contrast to the spirit of the Forward Movement and violated the constitutionally democratic character of the Church.

OBJECTS TO STATED AGE

The Rev. A. B. Kinsolving, Baltimore, objected to a retirement age. Such a limitation, he said, would have deprived the Church of Bishop White's last 20 years. Dean Nes, New Orleans, spoke in favor of the life term but objected to the earlier retirement age. As for endangering our democratic principles, he recalled that in the history of the southwest, the election of a bishop had been opposed in 1833 by a cabal of New Orleans clergy using such an argument. "They declared that a bishop 'would be a step towards Popery,'" said the Dean, "and as a consequence the Church in the south received a setback. But with the election of Bishop Polk in 1838 the whole situation changed."

SIX-YEAR TERM VOTED DOWN

Dean Washburn's amendment for a six year term lost 212 to 253. Dr. W. R. Bowie's amendment, setting 68 as the age governing retirement of the Presiding Bishop, carried.

The Rev. Dr. E. J. Randall, Chicago, offered an amendment to the proposed new section of Canon 17 to specify that the Presiding Bishop should relinquish all administration of his diocese sufficiently to enable him to perform his duties as Presiding Bishop. He stressed the evils of having a part-time executive, or one who must always be chosen from a small diocese within a short distance of New York. He said the election of a Coadjutor would be the normal method of meeting the situation, thus freeing the Presiding Bishop for his greater responsibility.

R. I. EXPERIENCE RECALLED

Canon A. R. Parshley, Bristol, R. I., said the Rhode Island delegation agreed that the health and welfare of a particular jurisdiction should not suffer from having its diocesan also the Presiding Bishop. Their experience in Rhode Island, he said, had been a combination of sacrifice and achievement in sharing their Bishop with the whole Church. He felt that the Presiding Bishop should be a Bishop in fact, and not a "titular" Bishop. "Titular Bishop' has a foreign sound," he said.

Fr. Randall's amendment was accepted by the Committee on Canons and was carried by the House. A resolution by the Rev. Dr. R. B. Mitchell, Birmingham, providing that the Woman's Auxiliary executive board should "nominate" rather than "appoint" to vacancies in the National Council also was carried. An amendment to provide for election of members of the National Council by provinces was overwhelmed.

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Throngs Gather to Hear Homer Martin

CIO Leader's Address at Meeting Sponsored by CLID is Given as Appeal to Fellow-Christians

By STANLEY MATTHEWS

CINCINNATI—The climax of the CLID forums was reached at the final meeting on October 16th when the much-heralded Homer Martin stepped upon the platform at 12:15. For nearly an hour previously the hall had been filling up with a crowd experiencing a variety of mixed emotions, some few probably, who had seen and heard the speaker and knew what to expect; a much larger number who were to become acquainted with him here for the first time and therefore not knowing exactly what to expect; and a third group no doubt expecting the worst, as they waited for a sight of the man whose name for the past several weeks has been the storm center around which has revolved all the criticism and controversy aroused by his acceptance of a dare on the part of the CLID to venture within the walls of Episcopal conservatism—a storm by the way, which, now that the clouds are beginning to clear away, appears to have been somewhat of a tempest in a teapot, if the latter term is not too frivolous a one to apply to a General Convention of our beloved Church.

By the time Bishop Paul Jones, chairman of the meeting, had completed a brief appeal for increased CLID membership, followed by his introduction of the speaker, the hall was filled almost literally to the suffocation point, and the audience made no secret of their impatience to proceed with the main event of the day. The late comers who had to be turned away for lack even of standing room were not however entirely disappointed, as a second meeting at 2 o'clock had been arranged for at the YWCA by the local CIO headquarters.

APPEALS AS FELLOW-CHRISTIAN

Mr. Martin lost no time in making it clear that he was appealing as a Christian before a group of Church people to apply the highest Christian ideals of love, justice, and mercy to the cause of organized labor. Sketching first his early experiences as a Baptist minister in the slums of Kansas City, he revealed the steps and motives by which he was eventually drawn into the labor struggle, painting a few vivid pictures of the human misery, poverty, and crime resulting from economic injustice, which reduced more than one of his audience to the point of tears.

Following this, by contrast he outlined a few of the results achieved only within the past year by industrial organization. Mentioning the thousand cases of lead poisoning resulting previously from disregard of the workers' appeals in one automobile factory alone, he told of how this had been corrected by union action

so that this menace had been entirely eliminated during the past year. He told further of actuarial figures which allot eight years less life on an average to the working classes, and represented union activity as bringing returns in a longer life span and higher character development even more than as a matter of wages and working hours. He described how in the case of General Motors alone, one family took out forty millions in profits at a time when the average worker's income amounted to \$900. And finally he characterized the present-day labor movement as the answer of Christianity and democracy to the economic problem in preference to either Fascism or Communism, neither of which, he stated, is in favor with the mass of American workers.

CHURCH CANNOT HOLD ALOOF

The Church, Martin insisted, cannot hold aloof and must be willing to lose its life in the industrial struggle in order to save it. Admitting that the labor movement, like every other human institution is not without serious faults, he charged all Church people with their God-given responsibility to see that the movement is guided into the proper channel.

Homer Martin's address was more provocative of questions from the floor than any so far given. His replies, for the most part short and to the point, covered a wide variety of subjects including statements that the CIO has already entered politics in the municipal election campaign in Detroit; a reaffirmation of complete racial equality in the CIO organization; a denial that the CIO has any more connection with Soviet Russia than has the Christian Church; a statement of his belief that employers have at last reached the conclusion that labor unions are here to stay; and an expression of sympathy with the AFL and a belief that craft and industrial unions should and will exist side by side.

FORD SITUATION

In reply to a question as to how to prevent wage increases from being added to commodity prices he gave as the only solution a wider participation by labor in framing legislation regulating profits from investment, and when asked about Henry Ford's attitude toward CIO he gave as his own belief that Ford is not personally aware of all that goes on in his factories under the management of his subordinates, and that when more familiar with these conditions he will eventually be won over to the workers' point of view.

OTHER SPEAKERS

Earlier speakers during the week included the Rev. Dr. Reinhold Niebuhr, who described certain fallacies held by Church people; Howard Kester, who gave a stirring description of the difficulties and successes of the Southern Tenant Farmers' Union; Roger N. Baldwin, director of the American Civil Liberties Union; the Rev. John Nevin Sayre, Episcopalian and head of the Fellowship of Reconciliation; and Murray Lincoln, secretary of the American Farm Bureau Federation, who described the Coöperative Movement. All had capacity audiences.

Bishop Maxon Stresses Optimism of Convention

CINCINNATI—Bishop Maxon of Tennessee, in an address to the Woman's Auxiliary triennial, October 13th, stressed the spirit of optimism which has characterized this General Convention as compared to the 1934 Convention.

Head of the Joint Committee on Budget and Program, he had been working with his Committee past midnight for many days. In spite of fatigue he came with high courage and infused fresh enthusiasm into the meeting. "Progress forward in every part of the mission field" was his challenge. "Interpret the spirit of optimism in concrete action."

In order that the Budget as presented might hold out no false hopes, all dioceses were being approached beforehand in order that we may know what each is prepared to do.

"The Budget is a matter of psychology," said the Bishop. "If we create a new atmosphere the rest will follow. The Auxiliary can do so much to direct the upward trend of giving."

New York Gave \$250,000 for Deficit

CINCINNATI — IN THE LIVING CHURCH for October 16th [page 489] it is stated that the diocese of New York, under Bishop Manning's leadership, gave \$125,000 to help wipe out the deficit of 1925. The amount given was twice that sum: \$250,000. It was, as stated, over and above the regular quota of the diocese, which was raised as usual.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ADAMS, Rev. FREDERIC M., formerly rector of the Church of the Messiah and the Incarnation, Brooklyn, N. Y. (L. I.); is dean of Trinity Cathedral, Trenton, N. J. Address, 825 W. State St.

BOND, Rev. WILLIAM H., formerly vicar of Christ Church, Lykens, St. Paul's, Williamstown, and St. Bartholomew's, Millersburg, Pa. (Har.); is chaplain of the Pennsylvania Industrial School, Huntingdon, Pa.

CHESTER, Rev. MORTIMER, formerly district chaplain CCC, Sacramento, Calif.; is in charge of Trinity Church, Pocatello, and the Mission of Good Shepherd, Fort Hall, Indian Reservation, Idaho. Address, 755 N. Arthur St., Pocatello.

DENNIS, Rev. PETER M., formerly rector of Grace, Woodlawn, Birmingham, Ala.; to be rector of St. John's Church, Ensley, with address at 2515 Ensley Ave., Ensley, Birmingham, Ala.

HARDING, Rev. ERNEST A., formerly curate at the Church of the Messiah and Incarnation, Brooklyn, N. Y. (L. I.); is now rector of that church.

HONAMAN, Rev. EARL M., formerly rector of St. Andrew's Church, Harrisburg, Pa. (Har.); to be rector of St. Paul's, Bloomsburg, Pa. (Har.), effective November 1st. Address, 125 E. Main St.

MOORE, Rev. HENRY B., formerly at St. Andrew's Church, Phoenix, Ariz.; is vicar of St. Peter's, Minneapolis; the Church of the Transfiguration, Bennington, and of St. Paul's, Beloit, Kans. (Sa.). Address, Minneapolis, Kans.

PARKER, Rev. RICHARD S., is assistant at St. James' Church, 3903 Wiltshire Blvd., Los Angeles, Calif.

PENNELL, Rev. EDWARD M., JR., rector of All Saints' Church, Brooklyn, N. Y., has been commissioned chaplain of the 106th Infantry, New York National Guard, in succession to the Rev. C. H. WEBB, who retired from the chaplaincy in August.

STIFFLER, Rev. JOHN L., vicar of St. Stephen's Church, Mount Carmel, and the Monroe H. Kulp

Memorial Church of the Ascension, Kulpmont, Pa. (Har.); to be vicar of the Church of the Nativity, Newport; St. Stephen's, Thompston; Christ Church, Lykens; St. Paul's, Williamstown, and St. Bartholomew's, Millersburg, Pa. (Har.), effective November 1st. Address, Newport, Pa.

NEW ADDRESSES

HOUGHTON, Rev. FREDERICK P., formerly 427 Vernon Ave., Jenkintown, Pa.; 315 Ala Ave., Ala-Cynwyd, Pa.

POST, Rev. HENRY ATWELL, formerly 737 12th St., N.; 1926 15th Ave., N., Seattle, Wash.

SMITH, Rev. JAMES A., formerly 8 Division St., Waterford, N. Y.; 27 Leroy St., Binghamton, N. Y.

STEVENS, Rev. EDMUND H., formerly 3223 Oakland Ave., S., Minneapolis, Minn.; 922 N. Ivy St., Arlington, Va.

Companions Appoint Committee to Edit Proposed Office Book

PHILADELPHIA—The 53d chapter and annual retreat of the congregation of the Companions of the Holy Saviour was recently held at St. Augustine's Chapel, New York City.

The committee appointed at the 1936 chapter to edit and prepare for publication a book containing the Prayer Book Offices, the Holy Bible, and supplementary material for the enrichment of Divine Office, such as proper Office hymns, the Antiphons, etc., reported actual progress, though much difficulty had been encountered in finding a suitable Bible with Apocrypha. In view of the possibility in 1939 of the adoption of the world Calendar (with the fixed Easter) by the majority of the nations of the world, it was decided not to rush publication until after January 1, 1939.

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BOOKS RECEIVED

THEOLOGY AND RELIGION

The Doctrine of the Work of Christ. By Sidney Cave. Cokesbury Press, Nashville, Tenn. Pp. 317. \$2.50.

¶ A study of the Atonement, by the principal of New College, London, and professor of theology in London University. This is a new volume in the *London Theological Series*.

Fifty Years of British Theology: A Personal Retrospect. By John Dickie. Scribners, New York. Pp. 125. \$1.25.

¶ The Gunning Lectures for 1936, delivered in New College, Edinburgh University, in December, 1936.

The Faith We Live By. By Earl L. Douglass. Cokesbury, Nashville, Tenn. Pp. 190. \$1.50.

¶ A study of the Christian faith and of its expression in the Apostles' Creed, by a Presby-

terian minister, the successor of James H. Snowden as editor of *Snowden's Lessons*.

The Future of Christianity. By Edgar Sheffield Brightman. Abingdon Press. Pp. 158. \$1.50.

¶ The Henry Martin Loud Lectures for 1937, delivered at the University of Michigan. The author is the Borden Parker Bowne professor of philosophy in Boston University, and a Methodist, whose work as a lecturer and writer is well known.

The Holy Ghost. By Edward Leen, C.S.Sp. Sheed and Ward, New York. Pp. 341. \$2.50.

¶ A new book by the author of *Progress Through Mental Prayer* and *In the Likeness of Christ*. The theme of the book is the revelation of the Holy Spirit through His work with souls.

Karl Barth's Idea of Revelation. By Peter Halman Honsma. Somerset Press, Somerville, N. J. Pp. 218. \$2.00.

¶ An analysis of the origin, development, and present status of Karl Barth's theology.

The Philosophical Basis of Theism. By G. Dawes Hicks. Macmillan, New York. Pp. 272. \$3.00.

¶ The Hibbert Lectures for 1931, revised and expanded; delivered at University College, London, and at the University of Manchester.

The Philosophic Basis of Mysticism. By Thomas Hywel Hughes. Scribners, New York. Pp. 436. \$5.00.

¶ A treatment of mysticism from the philosophic point of view, by the author of *The New Psychology and Religious Experience*, and *Psychology and Religious Origins*.

THE BIBLE

An Introduction to the New Testament. By Edgar J. Goodspeed. University of Chicago Press. Pp. 362. \$2.50.

¶ An introduction which considers the literature of the New Testament in two divisions: that written in the light of the Pauline Epistles and that written earlier.

The Man that Changed the World. By Frederick B. Fisher. Cokesbury Press, Nashville, Tenn. Pp. 208. \$2.00.

¶ The Cole Lectures for 1937, by the well-known Methodist missionary.

The Oxford Reference Bible. Oxford University Press, New York. \$3.50.

¶ An edition on the Oxford "ultra-thin" India paper, bound in French morocco with overlapping covers, round corners, red under gold edges. This edition may be had in several bindings, at different prices.

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ORGANIST CHOIRMASTER, specialist in choir training (boys or mixed) and voice teaching. Excellent accompanist. Recitalist. Excellent references. Box H-248, THE LIVING CHURCH, Milwaukee, Wisconsin.

The Parables of the Synoptic Gospels: A Critical Study. By B. T. D. Smith. Cambridge University Press (Macmillan), New York. Pp. 250. \$3.75.
 ¶ A textual, critical, and interpretative discussion, against the historical background of the parable form. The author is fellow and tutor in Sidney Sussex College, Cambridge.

RELIGIOUS EDUCATION

In His Holy Temple: Services of Worship for the Church School. By Ruth Irwin Rex. Frontispiece. Morehouse, Milwaukee. Pp. 128. \$1.25.
 ¶ This valuable book is the result of five years' work in two church schools. In addition to excellent services of worship for younger and older children, it gives lists of books to be used and suggestions as to the special liturgical needs of children and young people still in the church school. The author is the wife of the rector of Trinity Church, Wethersfield, Conn.

Snowden's Sunday School Lessons for 1938. Edited by Earl L. Douglass. Macmillan, New York. Pp. 370. \$1.35.
 ¶ The 17th annual volume of these famous Lessons. Upon Dr. Snowden's death in December, 1936, Dr. Douglass took over the work of editorship.

Your Child Faces War. By Nelson Antrim Crawford, Coward-McCann, New York. Pp. 120. \$1.25.
 ¶ This is a book that every parent and church school teacher should have. It answers the question: "How shall children be educated against war and for peace?"

PHILOSOPHY

The Idealism of Giovanni Gentile. By Roger W. Holmes. Macmillan, New York. Pp. 264. \$3.00.
 ¶ The first study in English by this celebrated Italian philosopher.

The Will to Believe: And Other Essays in Popular Philosophy. By William James. Longmans, Green, New York. Pp. 333. \$2.00.
 ¶ A new edition of this famous book.

BIOGRAPHY

Charles Inglis: Missionary, Loyalist, Bishop. By Reginald V. Harris. Foreword by the Primate of All Canada. Illustrated. Pp. 186. \$1.25.
 ¶ A life of the First Bishop of Nova Scotia, by the chancellor of the diocese of Nova Scotia, with particularly fine illustrations.

Mackay of All Saints. By Sidney Dark. Frontispiece. Morehouse, Milwaukee. Pp. 159. \$2.00.
 ¶ An exceptionally good biography. The thousands who have been helped by Canon Mackay's books will welcome it. To those who knew him personally, as the vicar of All Saints', Margaret street, London, this account, by Canon Mackay's friend, the editor of the *Church Times*, will be valued.

John Wesley's Awakening. By James Richard Joy. Abingdon Press, New York. Pp. 128. 50 cts.
 ¶ A brief life of Wesley, with special reference to the spiritual experience which marked the turning point in his career.

POETRY

Fifty-One Neglected Lyrics. Edited with an introduction. By Tom Boggs. Macmillan, New York. Pp. 120. \$2.00.

Lines on the Tercentenary of Harvard University. By John Masefield. Macmillan, New York. Pp. 12. \$1.75.

The Ten Principal Upanishads. Put into English by Shree Purohit Swami and William Butler Yeats. Macmillan, New York. Pp. 159. \$2.00.

OTHER BOOKS

The Ascent of Nanda Devi. By H. W. Tilman. Illustrated. Macmillan, New York. Pp. 235. \$3.50.

The Daily Newspaper in America. By Alfred M. Lee. Pp. 797. \$4.75.

¶ A fine study of the development of the American daily, fully documented.

The Good Society. By Walter Lippmann. Little, Brown, Boston. \$3.00.

To Drink or Not to Drink. By Charles H. Durfee. Longmans, Green, New York. Pp. 212.

PAPER-BOUND PUBLICATIONS

Communism: A Deadly Foe to the Christian Faith Assuming the Guise of Christianity. By John Horsch. Bible Institute Colportage Association. Chicago. Pp. 28. 15 cts.

The Christian Use of Money. By Irving G. Paulson. Abingdon Press, New York. Pp. 64. 25 cts.

The Future Belongs to You. By Roy A. Burkhardt. Abingdon Press, New York. Pp. 77. 35 cts.

Learning to Be Good Parents. By Eleanor Saltz-

man. Manthorne & Burack, Boston. Pp. 55. 25 cts.

Pentecostalism versus the Bible, or The Tongues Movement and Why I Left It. By John R. R. Elsom. Wetzel Co., Los Angeles. Pp. 60. 65 cts.

CHURCH KALENDAR

OCTOBER

- 24. Twenty-second Sunday after Trinity.
- 28. SS. Simon and Jude. (Thursday.)
- 31. Twenty-third Sunday after Trinity.

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 REV. WILLIAM BREWSTER STOSKOPF, D.D., Rector
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 Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
 Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
 THE COWLEY FATHERS
 Sunday Masses: 7:30, 9:30, and 11 A.M.
 Weekday Masses: 7 A.M. Thursdays and Holy
 Days 7:00 and 9:30 A.M.
 Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

NEW YORK

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 Sundays: 8, Holy Communion. 10, Morning
 Prayer. 11, Holy Communion and Sermon. 4,
 Evening Prayer and Sermon.
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 days, 7:30 and 10). 9:30, Morning Prayer. 5,
 Evening Prayer.
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 11 A.M., Morning Prayer and Sermon
 8 P.M., Evensong and Sermon
 Week-Days
 8 A.M., Holy Communion
 5:30 P.M., Vespers
 THIS CHURCH IS NEVER CLOSED

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 9:30 A.M., Church School
 11:00 A.M., Morning Prayer and Sermon
 7:30 P.M., Organ Recital
 8:00 P.M., Choral Evensong and Sermon
 Holy Communion, Thursdays and Holy Days,
 12 Noon.

St. Thomas' Church, New York

Fifth Avenue and 53d Street
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 8:00 A.M., Holy Communion.
 11:00 A.M., Morning Service and Sermon.
 9:30 and 11:00 A.M., Junior Congregation.
 4:00 P.M., Evensong.
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 10:30 A.M.

Church of the Incarnation, New York

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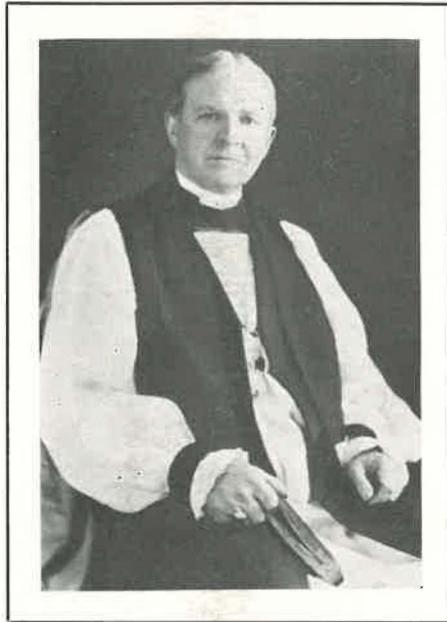


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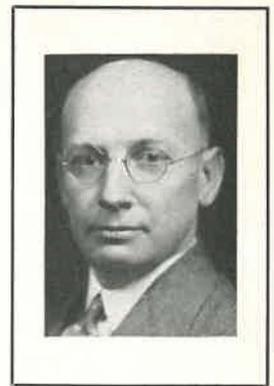


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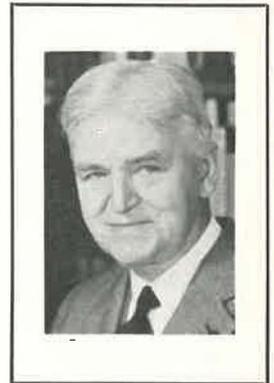
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