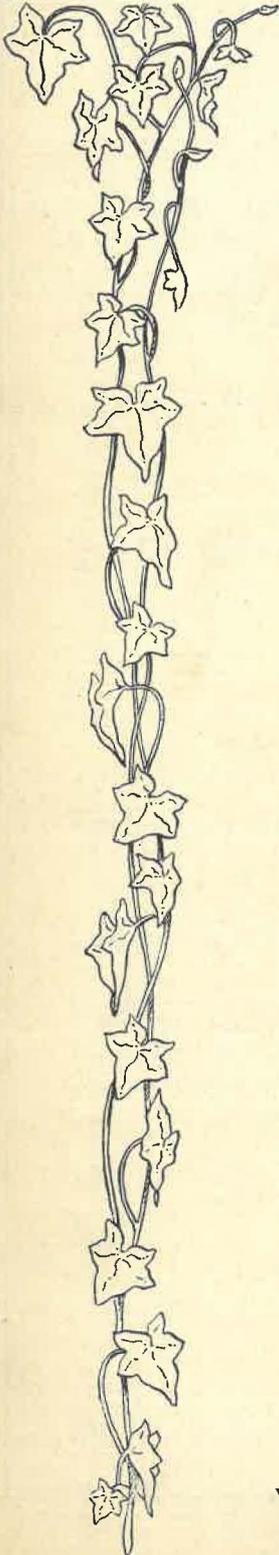


The Living Church



Acme Photo.

HEART OF CONVENTION CITY

Fountain square, pictured above, is the center of Cincinnati's business and shopping district. It is two blocks distant from General Convention headquarters.

Forty-fifth
NATIONAL CONVENTION
of
The Brotherhood of St. Andrew in the United States
To Be Held in Christ Church
CINCINNATI

From Saturday October 2nd Through Tuesday October 5th

Delegates desiring to do so can remain over for General Convention, which opens Oct. 6; and General Convention deputies, by coming early, can attend the Brotherhood Convention.

HOTEL HEADQUARTERS — NETHERLAND PLAZA

Convention Theme: "Forward with Christ—The Brotherhood in the New Day." Key-note address by Very Rev. Chester B. Emerson, D.D., Dean of Trinity Cathedral, Cleveland.

Corporate Communion of Men and Boys from all parishes of Southern Ohio and vicinity, together with Convention Delegates, at Christ Church, 8:00 a.m. Sunday, Oct. 3, with the Presiding Bishop as Celebrant. Followed by Fellowship Breakfast at Masonic Temple, with address by Chas. P. Taft. One thousand men and boys expected.

Public Mass-meeting on "Evangelism in the New Day" on Sunday evening, under joint leadership of the Brotherhood of St. Andrew, Daughters of the King, and Church Army.

Four days of public meetings, open discussions, and special conferences, on topics of current interest in Christian life and service today. Among the subjects to be considered are:

- "Christianity on the Firing Line"
- "Facing the Problems of Modern Youth"
- "The Modern Man and His Bible"

"The Place of Prayer in a World of Science"

"The Boy, the Church and the Brotherhood"

"Present-day Opportunities for Personal Evangelism"

"The Opportunity of the Laity in the Church Today"

"The Place of the Brotherhood in the Life of the Parish"

"The Brotherhood and the Forward Movement"

"The Brotherhood Chapter in the Church School"

"The Future of Christianity in America"

"Our Three-fold Task—Building Boyhood, Enlisting Youth, Mobilizing Manpower"

"Meeting the Challenge of the New Day"

"The Brotherhood Around the World"
(Messages from the fourteen foreign countries in which the Brotherhood is working)

"The Call of a World Task"

"From the Mount of Vision to the Valley of Service"

For Registration Blanks and Full Information Address

Leon C. Palmer

General Secretary, Brotherhood of St. Andrew

202 S. 19th STREET

PHILADELPHIA, PA.

CORRESPONDENCE

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

Communion in One Kind

TO THE EDITOR: I suppose that most of the arguments for intinction, or for Communion in one kind, have been offered, but no one seems to have mentioned the fact that the restoration of the Cup to the laity was one of the great principles of the Reformation in the Church of England. Are we going to abandon that principle now? I cannot see a Church as truly Catholic which does deny the Cup. Our Lord said, "Drink ye all of it." We are disobeying His positive command if we administer the Sacrament in only one kind. Dr. Francis J. Hall believed in the doctrine of concomitance, but at the same time he says, "it would seem that no lighter reason than that of special necessity in given cases justifies disregard of the requirement of Christ, 'Drink ye all of it'" (*The Sacraments*, p. 101). Certainly we are not drinking of the Cup if we do not partake of the Cup, and I cannot stretch my imagination enough to regard intinction as drinking.

Do we believe that Jesus Christ is our God or not? If we believe, we will regard His lightest command as absolutely unchangeable. He said to drink His Blood, not to pass it by, or simply taste of it along with an intincted Host. It is a serious matter to disregard the plain words of the Lord of All. As to danger of disease, He will take care of His own Sacrament. If it is His Body and Blood He will see that it is not contaminated; He will protect those who drink in His Name. Several correspondents have pointed out that the clergy have longer average lives than most men. Would this be possible if there were danger in the Cup? Scientific tests of purificators mean nothing for I believe that just as the Lord protects those who reverently receive, so He will also withdraw His protection, and His Sacramental Presence, just as soon as anyone starts experimenting with the consecrated species.

If intinction is permitted, new words of administration must be provided because you cannot truthfully say, "Drink this," if no drinking is done. So long as the rubric and the words of administration remain as they are, no priest or bishop has any right to administer by intinction. I know the practice of the Orthodox and the Armenians, but the Orthodox do get enough of the consecrated wine along with the Bread to be said to drink, and the thick Armenian Host will soak up a good deal of wine; but long-continued error, even when continued for centuries, does not because of its age and antiquity become right.

Intinction or Communion in one kind is certainly more convenient, especially when there is a large congregation, but even that is not an argument for departing from the command of Christ.

(Rev.) NEIL E. ANNABLE.

Bellevue, Ky.

TO THE EDITOR: May I not submit one or two thoughts that, if brought out, might lead to further thought and light on the very interesting subject of Holy Communion in the element of the bread alone?

Apparently it was a layman's movement originally. According to the histories, it seems that the clergy never instigated any withdrawal of the Cup from the laity. Rather, the disuse of the cup was an increasing lay-

man's practice due to a fear of irreverence through spilling of the wine. The Teutonic and Gallic peoples of the Middle Ages were well furnished with abundant hirsute facial adornment—hairy Gauls and Goths and Vandals (Longobardi, if you please)—and doubtless it was difficult to negotiate the chalice neatly and without unseemly dripping and spilling.

By the 12th century the laity were avoiding the wine entirely, and this apparently first of all in England. In the time of St. Thomas Aquinas lay communion in the bread alone had become prevalent.

Now, what was the theory at the bottom of the practice? Nothing less than the doctrine of what has been called transubstantiation since the first half of the 12th century—that at the words of consecration by the priest the "substance" of the bread and wine is transformed into the very body and blood of Christ.

Also there was the view, clearly growing out of the theory of transubstantiation, that the whole Body and Blood of Christ are present in either the bread or the wine. Aquinas accepted and developed this view. It had grown along with the widening custom of the laity to partake of the bread only.

So the custom seems to have owed its origin in part to practical considerations of reverence, and in part to a recognition of it by the clergy as convenient and consistent with the doctrine accepted in the medieval theology of the Sacrament.

How times and men and manners do change! Those laymen of that former age avoided the wine in the pious fear that they might violate the purity of an element of the Sacrament. Laity of our day would avoid the Cup in the physical fear of bodily infection. They of the older day believed in the theory of transubstantiation. We believe in the germ-theory of disease.

The motives seem similar in both cases. Two aspects of self-preservation: the former from irreverence, the latter from disease.

Shall we say that the combination effects a complete and valid reason? Or shall we say that Jesus does not seem to have feared either irreverence or disease when He instituted the Sacrament?

(Rev.) SANFORD L. ROTTER.

The Plains, Va.

Christian Marriage

TO THE EDITOR: The article by the Bishop of Alabama is timely and valuable. What we need are not canons, we have enough of them that are unheeded. We need thinking out our problems and more loyalty.

Our trouble today is that our fathers have eaten sour grapes and our teeth are very decidedly on edge. We have lost the idea of what constitutes a Christian marriage. This is our difficulty. Have we not come as a people in and out of the Church to hold that any union of man and woman sanctioned by the State is a Christian marriage? The question is, What makes a marriage Christian in nature?

The Church has to do with Christian marriage and no other. This is a fundamental principle. The fact that the State makes ministers legal officiants in marriage virtually makes them public officials on an equality

with notaries public. I have known ministers who hold that as public officials they must perform the marriage ceremony in all cases that the State sanctions.

Is it not time for the Christian bodies to say to the State: "Tend to your own knitting and let me tend to mine"? Any union of Church and State embarrasses both, and the Church suffers therefrom because it has no secular power.

I have often wondered how a priest could with any degree of solemnity say over a couple of whom he knows nothing, the words, "Whom God hath joined together let no man put asunder." In very many cases it is apparent that God was not in their thoughts at the time of union. Marriage is in the Christian teaching at least a "holy thing," one of the mysteries of God. It is one of the "pearls" of the Christian religion that we are to take care of and not to be loosely casting around. We are to preserve its sanctity. We do not do this through canons dealing with remarriage after divorce. What we priests and ministers should take care of is the manner we give the Lord's blessing to the marriages of the world. Of course the blessing of the Church is not of the essence of marriage, but it, like all sacramental acts, gives to those properly disposed the grace necessary for the life. If Christian ministers were to refuse to perform the ceremony over any and every couple that happen to come to them, and use the Christian service only with those who are known to them, much of our difficulty would disappear.

Christianity is facing the decision of either yielding to the world or being faithful to itself. The question of marriage and divorce is of this nature. It is not settled by canons passed by a General Convention; it can be only by loyalty to the life and spirit of Jesus Christ. The Church is to convert the world, not to be ruled by it.

The question of those Protestants who desire to be confirmed and yet who have been remarried after divorce is a more practical one, but it needs no canon. The State permits their marriage—their ministers in most cases performed the ceremony—the Churches admitted them to full religious standing—the community respects them. What is the parish priest to do?

Would it not be a good thing to stop making canons? Perhaps this could be done only if the General Convention met once in 10 years.

(Rev.) H. P. SCRATCHLEY.

Asheville, N. C.

Bishop Johnson on Divorce

TO THE EDITOR: Years ago I came to know Bishop Johnson very well when, as a layman, I was director of the Ascension recreation camp at Indian Hills, Colo., and he was a frequent guest there. Even a dull person could see that he was not like other men and his many eccentricities, particularly of dress and table deportment, were eagerly watched for and delightfully commented upon by my young assistants. Yet all respected him and regarded him as a good and holy man. I think he liked to visit us because camp life was rough and plain and simple, as indeed Bishop Johnson is himself, to the world. Inside, he is a most complex person whose vigorous mind is always grappling with his overpowering love of humanity. Deep down

inside, in his subconscious, a man of Bishop Johnson's mold could never have much respect for law or legalists. It was said that John Paul Jones never walked around a chair in his path. He kicked it to one side. Bishop Johnson is just as direct as that. But I do not like it at all when he kicks Canon 43 and the good Editor of THE LIVING CHURCH.

Does Bishop Johnson think to Christianize the vast number of souls over whom he yearns by changing the canons? There was a time when many divorced people applied to me for remarriage. Had he heard what many of them said about bishops and the Church when told the conditions, his milk of human kindness would have turned a little sour. The others when told they must see the Bishop, muttered a vague "Oh," much as if one told them to seek out the king of the Cannibal Islands, and with about as much comprehension. They then inquired the quickest way to the Presbyterian manse. If Bishop Johnson says the Church, bishops, or even our Lord's forgiveness mean anything to these people, I reply, "Phooey."

We tackle the problem from the wrong end, in typical Pecusan fashion. The Church does not need reforming in the direction the Commission would have her go, but those who wish forbidden marriages solemnized in the Church need reforming badly. For the most part they are guilty of the sin of pride. They wish marriage in the Church for selfish, personal reasons, or just because they know it's impossible. Of course, there were times when one was saddened by facing an innocent victim of the divorce mill, or when one smirked behind one's hand trying to picture an elderly couple applying for marriage as the lustful adventurers the Church would ban. But these cases are rare. Why should any sincere person be unwilling to say, "I know the Church forbids my marriage, but the Church can go where she likes. I am going to the justice of peace. Make the most of it?" Even then, they are not excommunicate unless the bishop pronounces sentence, and our own good Bishop of Pennsylvania generally refrains from doing so.

(Rev.) LEWIS SASSE.

Newtown, Pa.

The Hammond Organ

TO THE EDITOR: If I may inject a few words into the discussion about the Hammond electric organ, I would say that a great deal of this criticism of the instrument seems to me to be beside the point. Those who are particularly opposed to the Hammond as a church instrument hold that the tone is not a pipe organ tone. I believe no one has ever held that anything but a pipe can produce a pipe tone. But when one speaks of the tone of the Hammond, he hardly knows what he is saying. There are thousands of shades of tone within the reach of the Hammond. The electrical combinations used determine the tone—and the makers claim for it that it has over 150 million tone variations. Cut that down to half—or to a fourth—and still imagine the immense range for different tonal effects—even for different tone-quality. Let the critics try out the totality of tone combinations and then make their criticisms.

We have been using the Hammond in a small church for over a year, and the writer considers it a 100% perfect instrument for our purposes. In fact we have recommended it to several parishes as an instrument which gives us perfect satisfaction. We have the console in the chancel and the cabinet over the main doorway in the rear of the church. The effect is perfect. There are no counter vibrations and the tone is absolutely true; it is a pure tone. Some of the combinations do not suit our worship purposes—but we

simply disregard these combinations and hold to the combinations which produce stately, reverent, and "churchly" effects. When one remembers that the Hammond is a commercial machine, built for use in theaters, private homes, hotels, studios, and restaurants, and public places of all sorts, he will understand readily that the Hammond is not exclusively a church instrument. But to hold that it mars the atmosphere of worship and is not a fit accompaniment instrument for church purposes—well, one simply stultifies himself or writes from bias and prejudice.

Not long ago the writer heard two professional organists give a performance on two Hammond organs in a Washington theater—not as a publicity stunt but as a paid-for vaudeville feature. Did that demonstration prejudice us against the instrument? By no means. It is true the performers "did things" with the Hammond which would not be tolerated for a moment in a church service—but this only proved the great versatility and the marvelous scope of the instrument. Not only did the performers produce tones that were as fine as any I have ever heard on any pipe organ—but they also reproduced the massive, deep, and resounding, mellow and stirring tones of "Big Ben" in London. Personally I would not care for the Big Ben tones in our little church!—but they used a wide variety of tonal effects that would be pleasing and effective as accompaniment for sacred music.

The Hammond organ is electrical throughout. It has no pipes. It cannot get out of tune. The upkeep is negative. Anyone who can perform on a common reed organ can use the Hammond—and get infinitely better effects. It can be played without the use of the pedals. It has rich quality of tone—and scope not within the reach of any but the costliest of pipe organs. It can be set up in small churches where a pipe organ would seem a monstrosity—and more, where a pipe organ would be prohibitive because of cost, space, and volume. For these reasons and others that might be mentioned this writer deprecates the evident unfairness of those who contend that the Hammond is not a suitable instrument for any church. The Hammond electric organ is a Godsend to hundreds of small parishes the country over. A violin does not produce piano tones—but that could scarcely rule out the violin as a musical in-

strument! The Hammond tones are on the whole far superior in steadiness of quality and in richness of timbre to those of the cheap pipe organs.

(Rev.) THOMAS F. OPIE.

Olney, Md.

"Go-Getters"

TO THE EDITOR: In the July 31st issue of THE LIVING CHURCH the first thing to catch my eye was the letter from the Rev. Walter H. Stowe. "Most of our clergy," he wrote, "are gentlemen, but we are becoming a crowd of go-getters, not scholars or prophets." May I, as a layman interested in the Church, ask the Rev. Mr. Stowe if a scholar or prophet cannot also be a "go-getter"? Personally I think some of our parishes would be much better off if the priest in charge could get an injection of "go-getterism." It seems to me that a good argument in favor of "go-getters" could be made from a brief review of the Prophets.

As a newspaper man I am always having typographical errors, especially in church stories, thrown at me. So you can well imagine my fiendish joy when I read the last word in the following sentence which appeared in a story on page 137 of your issue of July 31st: "The pastors' bold step was taken as their number was gradually being whittled away by the secret police, and courts continued sentencing members of the Roman Catholic clergy on charges of *immortality*."

CURTIS P. DONNELL.

Springfield, Mass.

"Social Justice"

TO THE EDITOR: Having been away since the middle of the month, I have only now seen the editorial on Social Justice in the issue of July 17th. Now being refreshed with mountain breezes and sea fogs I feel moved to comment, for social justice is a phrase that never means much to me. In fact I doubt if many people have more than a hazy idea as to what it does mean. Justice is admired by all, but how often can two people agree as to what is just in any particular case? Fifty-one per cent of the people can and do arrive at a compromise which they accept as just, and our laws are such compromises, or the resultants of a vast number of different forces and ideas, and must be accepted as just. Those who are real men and women accept the conditions and try to like them and make the best of them. Those with a different philosophy of life cry about the conditions, sit back and sulk, and bury their talents. To me plain justice smacks too much of legalism, and although our country is officially committed to justice, it will never bring about industrial or national peace. Justice is not even a Christian virtue, for it was developed to a remarkable degree by the Romans before the Christian era, and still earlier by the Jews. I dislike therefore seeing the word hyphenated with the word "Christian."

No, justice alone will never reform the world, but the simple Christian virtue that would work wonders if applied is generosity. Generosity takes care of the poor, sick, and afflicted, surpasses far the minimum required by justice, does not demand its rights as does justice, and so side-steps many a conflict. Generosity is the best example of love in operation. Nor is it only for the rich, for the poor can generously rejoice with those who are endowed with more or better talents or more of this world's goods. So I hold that generosity is a much better remedy for this world's ills than any sort of social justice. Who is able for it?

C. K. HITCHCOCK.

Bonne Terre, Mo.

The Living Church

Established 1878

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

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EDITORIALS AND COMMENTS

Preparing for General Convention

FOR MANY MONTHS Church people have been engaged in making preparations for the General Convention. As always, these preparations have been of the most diverse sorts. Not only have the bishops, the deputies, and the delegates prepared in different ways, but also the people of the Church at large have been making the most varied preparations. Indeed, the one single feature which appears in all the many preparations is the firm conviction that preliminary study and thought are more imperative than usual. Questions of great importance will be discussed and settled. This, it need hardly be said, is not unusual. But it is unusual to note the profound feeling that these questions cannot, and will not, be decided wisely unless those with the power to decide are thoroughly well-informed as to all the facts and implications involved in them. Seldom has so wide and so deep an interest been taken in a forthcoming General Convention.

There are many evidences of this. One indication is the amount and kind of reading done, not only by the deputies to General Convention itself and the delegates to the Woman's Auxiliary, but also by interested Church people everywhere. Another evidence is the study of the Constitution and Canons by men and women who say frankly that they had never looked at them before. Still another proof is the type of inquiry put to bishops and rectors: "What do you think about the proposals that will be put to the General Convention?" More Church people than usual know something about what those proposals are. Most striking of all the evidences is the keen interest in what deputies intend to do and how they intend to vote. In a fairly large number of dioceses deputies have received almost as many letters as congressmen. Some of these letters from their "clientele" asked the deputies what they meant to do; some told them what the writers believed they ought to do and begged them to do it. A few went further: they declared that unless the deputies did proceed in the indicated manner, they would never be elected to General Convention again! Church people are aroused; unlike as the outward evidences are, they still all reveal this one basic fact.

We may well seek to discover what has so stirred them. Several things—none of them difficult to find. The first and

most urgent is, probably, the proposed amendment to Canon 41, "Of the Solemnization of Holy Matrimony," recommended by the Commission to Study the Whole Problem of Marriage and Divorce. This recommendation has shocked many Church people to the depths of their being. It has startled a great many, who hastily turned to the list of members of that Commission and read the names. The result was that they were positively alarmed. If *these* men could make such a recommendation, what must be the state of the whole Church? Others who had never given Canon 41 much, if any, consideration suddenly became interested in it. Not even prior to the General Convention of 1904, many Church people say, was there such a widespread discussion of the Church's position on marriage and divorce. Hundreds of men and women have written letters. Some wrote to say that they would hold up the hands of their deputies. Others wrote to urge that those hands be lifted up at once, and kept up! The bishops also have had the volume of their mail heavily increased by letters on this vital question.

ANOTHER question of widely distributed interest is that touching the status and work of the Presiding Bishop. What the Joint Committee on this matter will propose is the subject of considerable speculation. And naturally what the House of Bishops and the House of Deputies will say and do is of even greater interest. Are we likely to have an Archbishop, after 1937 or 1940? Or is there a possibility that we shall have eight archbishops, one for each province? Or will the result be simply a slight modification of the existing conditions? Throughout the Church these, and many more, aspects of the subject are under debate. Church people are writing letters on the questions raised: some of the letters ask for information; others offer it.

Of all the matters to come before the General Convention, it is probable that none is so exercising the minds of Church people as the question of the consideration and evaluation of the National Council. The tragic plight of the missionary endeavor of the Church since the depression has weighed on the spirits of the men and women, and even the children, of the Church who are imbued with missionary fervor. And they

have listened with unusually close attention to what missionaries on furlough have said, to what officers of the National Council have said, and to what their own bishops and rectors have said. They have read severe criticisms of the National Council and they have read very high praise. Most of these Church people know quite well what they themselves think about the National Council. But they are anxious as to the outcome of discussions at the General Convention. Much of this anxiety has been allayed by the signal success of the series of conferences held during the spring months by the officers and the dioceses. But enough remains to give special significance to the General Convention on this account alone.

MANY other subjects of importance will be discussed. Church people everywhere are preparing to follow those discussions. Their deputies and delegates are preparing to take part in them. But how is this state of affairs different from that just prior to any General Convention? Perhaps one difference is that the constitutional character of the Church has been especially stressed during the past triennium. Another difference is that Church people are more quick to respond to such an emphasis than would have been the case a generation or so ago: representative government at home means more than it did before the era of dictatorships abroad; men and women wish to be genuinely represented, in both Church and State. Or it may be only that they are thinking more about it than they once thought, and are valuing their rights more. Even those women who have no wish for a vote in diocesan conventions or in General Convention still refer to "our" deputies and so regard them.

Many specific preparations for the General Convention have already been made. But not all. Church people are still thinking and writing and reading and discussing. And they will not cease from these activities until everyone has returned home from Cincinnati. This is excellent indeed; and it should add immeasurably to the quality of the General Convention.

There is another preparation, of far more importance than all the rest, which needs scarcely be mentioned: prayer. Surely Church people everywhere have been praying regularly that the Holy Spirit may be with the General Convention, "about to assemble." Devout prayers surely are being offered up everywhere, that the work of the General Convention may be well and wisely done.

Child Ministers

THE ACCOUNT of the "ordination" of a seven-year old boy in Peoria, Illinois, makes sad reading. The youthful "minister" must have been a pitiful spectacle as he gave his memorized sermon on "Hell, or God's Penitentiary." It is difficult to see wherein child ordinations are any better than child marriages. Nor is it any more justifiable for religion to exploit precocity in childhood than it is for industry to exploit child labor. Here is certainly a case where "there ought to be a law against it"—and possibly a thoroughgoing child labor law would outlaw such exploitation. Meanwhile, we feel sorry for the boy who is being robbed of a normal childhood by this stunt.

Through the Editor's Window

WITH UNHOLY JOY, several dozen correspondents have pointed out to us the champion howler of the year, on page 137 of the July 31st issue of **THE LIVING CHURCH**: "sentencing members of the Roman Catholic clergy on charges of *immortality*." Immortality, we have ascertained after consultation with author-

ities on Naziism, is not yet a penal offense in the Third Reich, although it is frowned upon by many Nazi leaders.

EVERYDAY RELIGION

The Teacher

A HUMDRUM TASK, we say, that of teaching a group of youngsters, whether it be in a church school or in a public week-day school. A job that someone must perform, to be sure, but at best a rather wearisome duty thoroughly devoid of glamour.

Hardly so! No job or vocation is more invested with romance and high privilege than is the rôle of teacher. For as Henry Adams tells us, in his autobiography, "A teacher affects eternity; he can never tell where his influence stops." A teacher affects eternity and all the years to come through the men and women his or her spirit helps to create and through whom, as through a channel, his or her influence flows on for generations to mold other men and women who may never even have heard his or her name.

"The real teacher is a man who does his work, I suppose, as Socrates found the poets did their work, by a certain gift and a divine inspiration," once said a professor of Greek at Amherst College.

The real teacher is far more than a learner, a discoverer, or a disseminator of information to younger minds. He is essentially a poet, weaving the beauties of sky and earth, the music of the spheres, and the symphonies of men's souls into the hearts of other men.

The true teacher, man or woman, is a man of God, who comes bearing the torch of God's truth in his hand and welcomes all about him to ignite their brands from this eternal light.

The teacher with that within him which molds other men and thus enables him to influence his own time and ages yet unborn is he who informs the younger mind, with all the vigor and conviction that his own fine manhood can convey, that Chaucer's remark is true: "Truth is the highest thing that man can keep." Using the words of Francis Bacon, he tells the younger man that "The sovereign good of human nature is the inquiry of Truth; which is the lovemaking or the wooing of it; the knowledge of Truth, which is the presence of it; and the belief in Truth, which is the enjoying of it."

Refinement of the mind, body, and spirit he seeks to produce in ever-abounding measure. In the words of Fulke Greville, he asks, "May not taste be compared to that exquisite sense of the bee, which instantly discovers and extracts the quintessence of every flower, and disregards all the rest of it?"

He says to those younger ears that will listen that only great hopes make great men; that a man must spend his life in pursuing some high and flaming-white ideal, if he would be truly a man; and that a man is not even fully human until his mind and spirit have been enkindled through connection and fellowship with the Divine; that he who "has light within his own clear breast may sit in the center and enjoy bright day."

The teacher, of children or adults, whose life molds eternity is he or she who lives a life resplendent with the fullness of God, the good, the beautiful, and the true. Such a person, to all who know him or her, is a guiding-star and a blazing beacon all through the day and the night of their souls.

Convention City

By Tom Bush

THE EYES of the Church are turning toward Cincinnati as General Convention plans and associated programs are being rounded out in readiness for the 52d triennial next October.

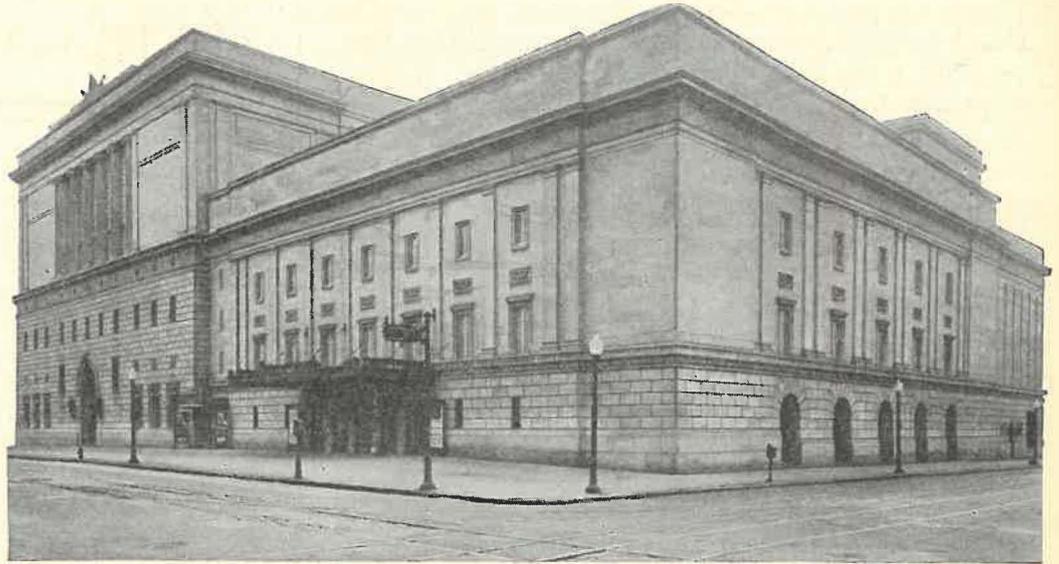
This will be the third time the legislative body of the Church has assembled here. With the successful precedents of 1850 and 1910 to spur them, local and diocesan committees on arrangements are exerting every effort to maintain the "Queen City's" reputation for hospitality and entertainment.

Not only Church people but the whole community look forward to the pleasure of welcoming nearly 20,000 delegates and visitors. Visions of mass meetings, processions, choral and symphony concerts, and colorful pageants evoke keen anticipation. General Convention already has captured the people's imagination.

"Color" is the keynote in the plans now rapidly formulating under direction of the General Convention Committee. Not only is the work of the Church to be planned and legislated; it also will be dramatized and inspired for the benefit of the thousands of visitors, and indirectly for the whole Church. This, together with the central location and accessibility of Cincinnati, is expected to account for an unusually large attendance.

At this early date the program is far from being complete but the details are rapidly being filled in and already present an imposing prospect. Preliminary to the Convention proper, conferences have been scheduled as early as September 28th. The kalendar is fairly filled from then right up to Wednesday, October 6th, when the first formal act of Convention will be the corporate Communion of the bishops and deputies. With opening day begin a multitude of events that promise to fill every available minute until the close of General Convention.

Opening service and the Convention sermon will be in the new stadium of the University of Cincinnati. Bishop Parsons of California will be the preacher. The stadium, enlarged and rebuilt last year, has a normal seating capacity of 23,000,



MASONIC TEMPLE, GENERAL CONVENTION HEADQUARTERS

but for this occasion bleachers will encroach on the athletic field to provide several thousand additional seats. Band music will lead the singing of the vast congregation. The processional of vested bishops, clergy, and choirs will present a colorful and inspiring spectacle.

THE SAME DAY the opening sessions of the two Houses and the Woman's Auxiliary are scheduled. In the evening, Bishop and Mrs. Hobson and the people of Southern Ohio will be hosts at an informal reception where visitors may meet the Presiding Bishop and other leaders of the Church. This will be held in the art museum in beautiful Eden park.

Headquarters of General Convention will be in Cincinnati's splendid new Masonic Temple, ideally suited to the needs of such a gathering. With its nine lodge rooms, two theaters and two restaurants, and display space, it is calculated to centralize most Convention activities in the one building. The House of Bishops will hold its sessions in the Commandery room; the House of Deputies in Taft auditorium; and the Woman's Auxiliary in the Scottish Rite room. All these rooms have ample space to permit visitors to see and hear the proceedings. A joint session of the three Houses is scheduled for October 8th.



CINCINNATI SKYLINE FROM THE OHIO RIVER



HISTORIC CHRIST CHURCH, CINCINNATI

OF INTEREST to all will be the report of the Forward Movement Commission at a mass meeting the night of October 14th. This Commission, authorized by the 1934 Convention at Atlantic City to seek means of "reinvigorating the life of the Church and rehabilitating its work," will review the progress and achievements of the Forward Movement in its first three years. Bishop Hobson, chairman of the Commission, will present the report and the Convention is expected to consider how the Commission's work shall be continued.

Other mass meetings, dinners, and conferences of various agencies and organizations will attract many from the regular Convention sessions. The Church League for Industrial Democracy has planned daily noon meetings with a list of noted speakers. A four-day training institute planned by the National Council with the cooperation of the Forward Movement Commission offers a large number of courses with a faculty of eminent lecturers. The insti-

tute will be held in Christ Church parish house, which is located near the headquarters of the General Convention.

MUSIC HALL, traditionally a center of Cincinnati's cultural and community life for more than half a century, will be the scene of some of the most notable Convention events. In one of its wings where more than 6,000 persons can assemble will be held the corporate Communion and United Thank Offering of the Woman's Auxiliary on the second day of Convention. The following Sunday it will see the presentation of the gigantic Drama of Missions, *Glory of the Light*, with a cast of 1,100, in afternoon and evening performances. The Cincinnati symphony orchestra directed by Eugene Goosens will present, as a memorial to the late Bishop Boyd Vincent of Southern Ohio, a symphony concert at Music Hall the night of October 13th.

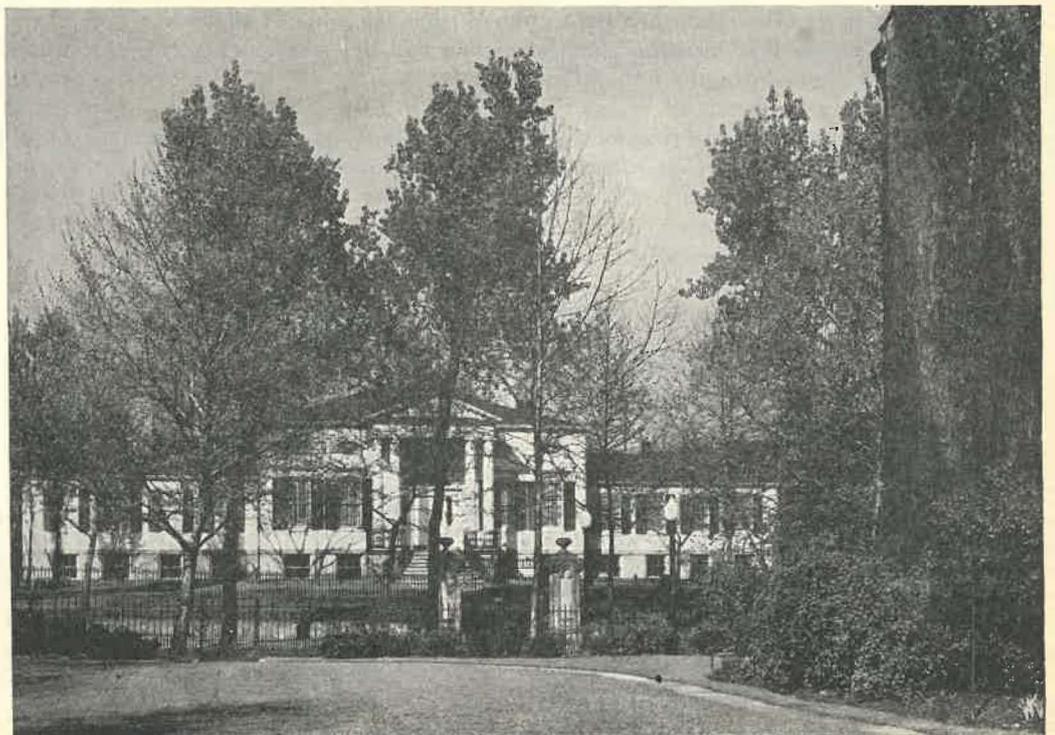
Besides the UTO service on October 7th at least a score of corporate Communions already have been scheduled by various groups. As for Sunday services and sermons in the churches of Cincinnati, one must choose from a bewildering list of famous bishops and preachers.

Unique for this Convention will be the children's service Sunday afternoon, October 17th. Only one adult, the Presiding Bishop, will take part in this service. All other participants will be children of the Cincinnati area and neighboring dioceses.

Young people's delegates also will be on hand to help make this triennial a truly family affair. Sessions of their federated societies will occupy the weekend of October 9th and 10th.

Among the great number of educational exhibits in Convention headquarters one of the chief attractions probably will be Southern Ohio's cathedral on wheels. This auto trailer, furnished in churchly fashion, with Altar, bishop's chair, organ, and pews, will be called "St. Paul's Wayside Cathedral" and will be used to extend the Church's contacts to the isolated.

Visitors will find many attractions other than strictly Convention matters in and around Cincinnati. The Ohio valley in its gorgeous autumn coloring is a memorable spectacle. The



TAFT MUSEUM, CINCINNATI



WHERE OPENING SERVICE WILL BE HELD

More than 25,000 people will assemble October 6th in the University of Cincinnati stadium to take part in the initial service of General Convention.

“beautiful river” of the early French explorers will entice many to boat excursions on its waters and to drives over the fine scenic highways along its shores. There are many points of historic and romantic associations near Cincinnati and the local entertainment committee is providing cars for the recreation hours.

CINCINNATI itself will repay a sightseeing trip. It has a reminiscent old-world flavor along with its modern institutions. Its cultural activities are renowned, and it is a center of many interests. Beautiful parks, gardens, and drives reflect the artistic aspirations of its citizens. Inquiries already are coming in to Convention headquarters asking about places of interest to the visitor. A few of these may be listed here, not in any order, but just to suggest what Cincinnati has to offer.

Eden park is one of the show places a short car-ride from Convention center. It is on a hill overlooking the city and the Ohio river. One of its most famous attractions is the conservatory with its breathtaking displays of flowers and ferns and its tropical palm house with the grotto and waterfall.

Not far from here is the Cincinnati art museum and the art academy connected with it. It is like a magnificent temple in a rustic setting, and it also overlooks the city and the river.

Rockwood pottery is unique in the world of ceramic art. Famous for its creations, it is one of the first places visitors ask to see.

The Taft museum, a short walk from Convention headquarters, is the old residence and fine collection of paintings of the late Charles P. Taft, given to the city in 1932.

Zoological garden, the zoo dear to Cincinnati's children, is one of the finest in the world. Natural-looking lairs and dens, and an African veldt give the animals a sense of their native environment. The monkey house and the serpent house are perennial attractions.

Union terminal, the \$42,000,000 railway station, is an example of ultra-modern architecture. Designed for beauty as well as utility, it symbolizes the “Gateway of the South.” Murals portray the history of Cincinnati and the Midwest.

Of particular interest to Church people are a number of show places exemplifying the missionary and pioneering spirit of the Church.

The children's hospital began in a small residence in 1884 with the avowed purpose of helping suffering and afflicted children “regardless of race, creed, or financial status.” It has held to the purpose, but today is housed in a magnificent building with the most modern clinical and research facilities. It is the finest service center in the world for sick children, and is one of our Church institutions.

THE Graduate School of Applied Religion, a pioneering project, has just completed its first year. It offers to a select number of junior clergy a supervised and purposeful diaconate in the study of modern methods in social science and human relations as relevant to an effective pastoral ministry. Directed by the Rev. Joseph F. Fletcher, champion of the new conception of pastoral theology as related to changing social conditions, the students supplement graduate studies with work and observation in various social work agencies. The Graduate School of Applied Religion is a development of the Cincinnati Summer School in Social Work for Seminarians, founded by Dr. William S. Keller, another Church pioneer.

Bethany Home, convent and mother house of the Community of the Transfiguration, a Catholic order for women founded in the 1890's, now extends its missionary work to remote parts of the world, principally Hawaii and China, as well as among the neglected and unfortunate in this country. Bethany Home looks more like a model village than a convent. The sisters care for and educate 60 to 70 girls from kindergarten age up. There is a beautiful little chapel with fine examples of woodcarving in the interior. The blue habit of the sisters is a refreshing departure from the sober black of most religious orders.

There are of course many more things to see, but this list will serve to get the main outlines of the picture in mind while you are making plans to get to the General Convention. The advance program [L. C., June 12th, p. 762] gives an impressive summary of events scheduled by Church organizations.



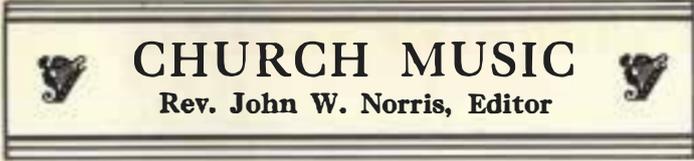
BLESSED VIRGIN GARDEN

At the convent of the Transfiguration, Glendale, Ohio.



CHILDREN'S HOSPITAL, CINCINNATI

One of the Episcopal Church's institutions, the children's hospital is the finest service center in the world for sick children.



CHURCH MUSIC

Rev. John W. Norris, Editor

NOW THAT AUGUST has turned the proverbial corner we presume that most of the church school superintendents will be considering their programs for the coming winter and we should like to say a word about the use of hymns in the worship service of the schools. We do not include the primary departments in what we are about to say, because the age of the children in that department precludes the possibility of making application.

In the agitation that has been carried on for Hymnal revision one of the foremost charges against the present book is that it contains too few "children's hymns." Religious educational departments are calling for children's Hymnals. We should like to raise the question: What constitutes a children's Hymnal? During the last several years several books claiming to answer this question have been issued including *Songs of Praise for Boys and Girls*, published in England, and *The Hymnal for Boys and Girls*, published in the United States. It is not in my province to comment on these books but I cite them as illustrative of the trend.

Is there a real necessity for a separate hymnal for the boys and girls of the church schools? Even granting that the present Hymnal needs and would profit by revision (which I do believe), is it not possible to use it successfully in the church school? The answer to this last question is, in my opinion, "Yes." Surely the church school is the very place where our future congregations should be taught the great hymns of the Church. If we do not use the authorized Hymnal in our church schools, but rather import a special volume of a totally different nature, our children will come to love these other works and will never learn to appreciate the Hymnal as a handbook to be used with the Prayer Book and the Bible. To say that the present Hymnal is lacking in sufficient children's hymns is to say that it is lacking in sufficient and adequate hymns for the congregations of today and tomorrow.

It is true that there are hymns in the Hymnal which are not suitable because of the somewhat morbid nature of the words, or because of the vocal range of the tune. These two factors must be considered. Yet these special hymnals are not entirely free of the latter charge. I find, also, that the basis of these children's hymnals are the familiar hymns of the Church. There are many additions, it is true, but the additions do not always seem to be improvements either in words or in tunes. I should never expect my church school to sing lustily:

"Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the beauteous land."

Children prefer to be treated as equals rather than inferiors. They are never happier than when they are doing the things they see their parents do. I believe it to be as easy to teach the children the fine hymns of the Church as it is to supply them with and teach them the inferior "religious songs."

On page xlvi of the Hymnal is a list of suggested hymns for the church school. It needs study, and selection should be made from it. Yet it will provide ample material for any school. The children thus not only learn to sing the hymns but become familiar with the book as well.

A Message to the Church

*From the North American Delegations
at the Oxford Conference*

AT UNIVERSITY COLLEGE, Oxford, on July 23d, a meeting was held of the delegates, associates, and visitors from the Church of England in Canada and the American Episcopal Church. Bishop Stevens of Los Angeles presided and the Rev. Malcolm E. Peabody acted as secretary. There were present the entire American and Canadian delegations, with the coöpted delegates, associates, and many visitors. The Canadian Primate (the Archbishop of Toronto), the Bishop of Albany, and others spoke, and the following minute was adopted:

THE MINUTE

We, as members, associates, and visitors from the Protestant Episcopal Church in the United States and the Church of England in Canada meeting in connection with the World Conference of Life and Work desire to affirm our loyalty to the ecumenical idea set forth by the conference. We are deeply sensible of the need of a United Christianity and venture to hope that the ecumenical purposes of the Conference on Life and Work may be presented fully to the General Convention in the United States and to the General Synod in Canada. It is obvious that time and patience will be required to work out plans that will be acceptable to the groups represented in the conference. Century-old traditions and convictions should be considered and respected, but they must never be allowed to obscure the ideal of unity or make us hesitant in seeking it. It has been a moving experience to share in the fellowship of Christians of all names and nations. Orthodox and Protestant have both made their impression on us in such manner as to suggest to us the richness of a completed and permanent unity in Christ.

For several years our interest in the extension of Christ's Kingdom has been losing its fire and vitality. It is not for us to excuse ourselves by pleading that this is only the reflection of general conditions. Our religious motives and our missionary enthusiasm must never be dependent on the forces of the world. We who have been together at Oxford have sensed the profound faith that has been manifested in the older Churches in adversity and in the younger Churches in isolation. We have been conscious of the stirring of new loyalties in Christian hearts as persecution and possibly martyrdom have been faced. We have been able to visualize the power and strength of Churches working with common purpose to bring the Christian faith to bear on the life of community and State, and have been convinced afresh that added impetus to this end will come from a persistent search for the realization of the ecumenical ideal.

We believe that the Holy Spirit is guiding us to new understanding and power. The Kingdom of God is preached with fresh assurance as the guiding concept of the Christian life. "The Church calls," as a conference report has put it, "not only to rise to a new level of effort and devotion but to believe in the God and Father of our Lord Jesus Christ who has overcome the world."

Because of this we are sure that God is calling our part of the Church Catholic to new faith in Him and to new effort in His service. In a family of Churches, our responsibility must be all the greater. The ideal of ecumenicity must serve as a

(Continued on page 196)

The General Convention of 1789

By the Rev. Donald H. V. Hallock

Priest in Charge, Trinity Church, Platteville, Wis.

WHEN THE 52d General Convention opens at Cincinnati next October 6th, one hundred and forty-eight years will have passed since the first truly "General" Convention of the Church in this land. The story of the great difficulties which were surmounted to make that Convention possible and of the immense amount of labor it accomplished in setting forth the first American Prayer Book is a chapter of Church history which should be better known.

With the close of the Revolutionary War the churches in the different states were left to band themselves together as best they might. Connecticut's clergy met at Woodbury on the feast of the Annunciation, 1783, and proceeded to the election of a Bishop. Their choice was Samuel Seabury and he was directed to proceed to England to seek consecration at the hands of the Archbishop of Canterbury if possible, and failing in this to turn to the non-juring bishops of Scotland. After a year and some months awaiting removal of the hindrances to an English consecration, he entered into negotiations with the Scottish bishops and from them received consecration on November 14, 1784.

In the meantime Pennsylvania and New York had elected William White and Samuel Provoost as their bishops and the Convention of 1785 had written letters to England, praying that the obstacles to the granting of episcopacy to America through the English line might be removed. Their petition was granted and Provoost and White were consecrated in February, 1787.

With the return of Bishops White and Provoost from England no stones were left unturned in trying to bring the three bishops together that through them the long sought and sorely needed ecclesiastical union might be accomplished; but the problem was charged for a long time with much dynamite. At one time the union seemed so hopeless of accomplishment because of the doctrinal and liturgical proceedings of the states to the South that a special convocation of the Connecticut clergy was called to elect a coadjutor to Bishop Seabury in order to prepare for a possible schism in the Church.

When the union was finally accomplished it was Bishop White who played the largest single part in bringing it about. Unlike Bishop Provoost and some of the Southern clergy, he had no doubts as to the validity of Bishop Seabury's Scottish consecration and had resented any action in the previous General Conventions which might contain any such implication. Since he was unable to work with Bishop Provoost, who could see no need for any union with Connecticut, Bishop White wisely worked through a great friend of Bishop Seabury's, Dr. Parker of Boston, who was equally desirous of seeing his own state of Massachusetts within the fold of the Convention.

On the 28th day of July, 1789, General Convention met in Philadelphia. From New York came Dr. Beach and Dr. Moore, both of whom were much more sympathetic toward Bishop Seabury and his clergy than toward their own Bishop, Provoost. Three of the deputies, Pilmore, Ferguson, and Bisset, had been ordained by Bishop Seabury. The impending change in the relation of the non-juring Scottish to the English Church, which finally took place in 1792 with the repeal of the penal laws, was known, and all of these things conspired to make the path of union easier.

The great tactical move, however, was from the Church in Massachusetts and New Hampshire, with the request that the three bishops unite in the consecration of the Rev. Mr. Bass to be their Bishop. The approval of such an application by the General Convention would be a tacit acknowledgment of Bishop Seabury's consecration, and the General Convention so moved. That this application was almost entirely due to the political adroitness of Dr. Parker is shown by the fact that, the end having been accomplished, the Rev. Mr. Bass resigned the election shortly after. A further move toward reconciliation was made in the express and unanimous resolution that "it is the opinion of the Convention that the consecration of the Rt. Rev. Dr. Seabury to the episcopal office is valid," which was much more of a concession than anyone had hoped for.

All other business, except such as should pave the way, was purposely left incomplete that Connecticut might receive the concessions and join in the adjourned session. Very cordial and conciliatory letters from Bishop White and Dr. William Smith were addressed to Connecticut's Bishop and Dr. Smith offered him the hospitality of his home in Philadelphia for the course of the adjourned Convention. Accordingly, on the first day of October, the Bishop attended the second session of the adjourned Convention, along with two clerical delegates from Connecticut, the Rev. Bela Hubbard and the Rev. Abraham Jarvis, and with Dr. Parker of Boston, who represented the states of Massachusetts and New Hampshire.

A conference ensued between a committee of the Convention, headed by Dr. Smith, and the New England representatives, the result of which was that, with a change in the third article of the Constitution to allow the House of Bishops to originate and propose acts for the concurrence of the other house, and to negative acts of that house which they disapproved, they would join the Convention. This article the Convention then proceeded to alter as requested, with the exception of the absolute negative, making a four-fifths majority of the House of Clerical and Lay Deputies necessary to overrule a negative from the House of Bishops. The Constitution was then accepted by the Church in the states of Connecticut, Massachusetts, and New Hampshire in the following brief testimonial, "We do hereby agree to the Constitution of the Church, as modified this day, in Convention, 2d October, 1789."

There were other points in the Constitution which the New England clergy did not like (interesting in the light of present-day feeling, "Protestant Episcopal" was distasteful even then to those clergy who were inclined to stress the Catholic rather than the Protestant nature of the Church, among them Dr. Leaming and the Rev. Mr. Jarvis, as we learn from their correspondence), but the great differences had been ironed out and the New England clergy realized as well as their brethren to the South that concessions must be made upon a mutual basis.

The Constitution provided that as soon as there should be three bishops members of the Convention it should be divided into two separate houses. The number required was now achieved, although Bishop Provoost was not able to attend, and the houses separated. The first business of the House of Bishops was the establishment of rules for the government of

that house, and the first of these, that "the senior Bishop present shall be the President," placed Bishop Seabury in the chair. The Rev. Joseph Clarkson was appointed secretary, and the house was ready to proceed to the great business of the session, the preparing of the Book of Common Prayer. In their very first meeting the house "went into a review of the Morning and Evening Prayer, and prepared some proposals on that subject" before adjourning for the day.

The Prayer Book of 1785, from its title page "as revised and proposed to the use of The Protestant Episcopal Church," had never received the sanction of the conventions in the different states which in that year adhered to the General Convention, and it was never very widely used. It differed in a very vital point from the Book now to be prepared, for the latter was to be set forth on authority, neither proposed nor recommended, but established as the Book of Common Prayer. The use of the first Book, according to the canons of 1786, was to continue only until further provision should be made by the first General Convention to assemble with sufficient power to ratify a Prayer Book for the use of the Church. Such a Convention was now seated and ready to act.

NO SOONER had the two houses separated to begin the great work before them than an "unpropitious" incident occurred in the House of Clerical and Lay Deputies. Dr. Parker suggested that the English book be accepted as a working basis and that no reference should be made to the "Proposed Book." The majority, on the other hand, thought that a liturgy should be formed "without reference to any existing book, although with liberty to take from any, whatever the Convention should think fit." To both Bishop White and Bishop Seabury this was unreasonable, for the Church in this country had a Prayer Book before there were any bishops or General Conventions and that book should be the basis of all revision. But the two houses went their ways, the bishops suggesting offices from the English book with slight revisions, the other house picking and choosing as it desired. The anxiety of some might have been spared, for the total result was remarkably close to the English book, with the exception of the Communion Office.

There was no division of the work between the houses; each reviewed the entire liturgy and made its proposals to the other. In the House of Clerical and Lay Deputies the work was organized by committees, each being appointed "to prepare," not to revise on any existing basis. The House of Bishops proceeded at a great pace, each member assenting to every point in the revision. One author writes that "Bishop Seabury's grasp of great principles and willingness to distinguish between them and the minor matters on which it was not necessary to insist, and Bishop White's good judgment and kindly common sense, united to the earnestness and patience and breadth of mind which they both had, left a mark on the revision of 1789 for which we cannot be too thankful." Bishop White's Memoirs say of this occasion, "owing to the smallness of the number and a disposition in both of them to accommodate, business was dispatched with great celerity; as must be seen by anyone who attends to the progress of the subjects recorded on the journal. To this day, there are recollected with satisfaction the hours which were spent with Bishop Seabury on the important subjects which came before them; and especially the Christian temper which he manifested all along."

Two differences arose between the houses, the first on the exclusion of the Athanasian Creed, for the retention of which Bishop Seabury and the representatives from New England strenuously fought and gave up only reluctantly after the other deputies refused to "allow of the Creed in any shape."

The Bishop saw in that Creed a firm protection against the dangerously Arian tendencies of the times; he did not recommend reading it in the congregation, but felt that it had a place in the Prayer Book as any other article of faith might have. The other difference, which ended in a misunderstanding and caused some difficulty later on, concerned the article in the Apostles' Creed referring to the descent of Christ into hell. This matter was amicably adjusted at the General Convention of 1792, however.

In the matter of the Communion Office, Bishop Seabury was not without support in the desire for the insertion of a prayer of consecration more explicit than that in the English book. The conventions of Maryland and Pennsylvania had both gone on record as favoring a clause "beseeching God for the consecration of the Sacrament." The defect of the English office, in the eyes not only of Bishop Seabury's Scottish consecrators and many clergy in this country, but of many English clergy then and today, was the lack of a definite invocation of the Holy Spirit upon the elements of bread and wine. The First Prayer Book of Edward VI had contained the Invocation, but in the Second Book it had been removed as a concession to the Presbyterians, although it might have been saved, for it proved of no avail in restoring them to the fold. In the formation of the Scottish rite the First Book of Edward, the Jerusalem Liturgy of Bishop Rattray, and other Eastern liturgies then known through the work of Bishop Brett were all used to restore the more primitive and Catholic usage. Hence our Communion Office, coming from the Scottish liturgy through Bishop Seabury, was a combination of the best that could be found in West or East.

It might have been expected that there would be a good deal of opposition in the House of Clerical and Lay Deputies to these changes in the liturgy, but that opposition never materialized. There were a few who were inclined to cavil, but Dr. Smith, a Scotsman by birth and held in great respect by the members, "read the prayer in the House, and that in so impressive a manner as wholly to disarm the prejudice of the objectors; and the adoption of the prayer took place without further demur." The actual changes from the office that Bishop Seabury had set forth for optional use in his diocese were small; "lively sacrifice" was altered to "living sacrifice," and the words "that they may become the Body and Blood of Thy most dearly beloved Son" were omitted, substituting "that we, receiving them according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood."

This prayer has continued unaltered to the present day with but one exception. One of the changes which Bishop Seabury had made in the Scottish Office before recommending it to the use of his diocese was from "beseeching thee, that whosoever shall be partakers" to "humbly beseeching thee, that we and all others who shall be partakers." Inadvertently he failed to make the change from third to first person at the end of the sentence, so that it still read "that he may dwell in them, and they in him." This error was taken over into the 1789 Prayer Book. So well is that treasure guarded and indiscriminate altering prevented that it was more than a hundred years (1892) before this obvious error was corrected.

So ended the work of the most important of all General Conventions. The troublous times attending the weaning of the American daughter from her English mother were fraught with much danger to her peace and unity. Under the unerring hand of God the Holy Ghost that unity was preserved and her great witness to the Catholic faith in this land assured.

Deputies and Alternates, 1937 General Convention

[Note: Whenever possible, full street addresses of lay deputies and alternates are given. Addresses of clerical members may be found by reference to the current *Living Church Annual*. Names printed in *Italics* indicate members who represented the same jurisdiction in the General Convention of 1934.]

ALABAMA

CLERICAL DEPUTIES

Rev. C. C. J. Carpenter, Birmingham.
Rev. R. A. Kirchhoffer, Mobile.
Rev. R. B. Mitchell, Birmingham.
Rev. J. M. Stoney, Anniston.

LAY DEPUTIES

M. M. Baldwin, 3841-12th Ave., Birmingham.
Algernon Blair, Montgomery.
Crawford Johnson, Jr., Cherokee Road, Birmingham.
Hon. Thomas E. Kilby, Anniston.

CLERICAL ALTERNATES

Rev. J. H. Harvey, Troy.
Rev. J. L. Jenkins, Birmingham.
Rev. William B. Lee, Auburn.
Rev. V. G. Lowery, Birmingham.

LAY ALTERNATES

Dr. C. W. Dauge, Jacksonville.
Oscar M. Kilby, Anniston.
A. I. Selden, Greensboro.
Frank Spain, 3100 Overhill Road, Birmingham.

ALASKA

CLERICAL DEPUTY

Ven. F. W. Goodman, Point Hope, Alaska.

LAY DEPUTY

Donald Armour, Ketchikan, Alaska.

ALBANY

CLERICAL DEPUTIES

Rev. Irving G. Rouillard, Saratoga Springs.
Rev. Nelson M. Burroughs, Troy.
Rev. Charles E. Kennedy, Ogdensburg.
Rev. Guy H. Purdy, Albany.

LAY DEPUTIES

J. S. Conover, 19 Front St., Schenectady.
C. W. Betts, 18 E. High St., Ballston Spa.
Frank A. McNamee, Jr., 75 State St., Albany.
Col. R. R. Raymond, Cambridge.

CLERICAL ALTERNATES

Rev. George F. Bambach, Schenectady.
Rev. C. V. Kling, Troy.
Rev. C. S. Lewis, s.t.d., Kinderhook.
Rev. C. C. Harriman, Albany.

LAY ALTERNATES

William A. Glenn, 11 N. Pearl St., Albany.
William L. Thompson, Red House Farm, Rensselaer.
Rollin B. Sanford, 120 State St., Albany.
George J. Rugg, Glens Falls.

ARIZONA

CLERICAL DEPUTY

Very Rev. E. S. Lane, Phoenix.

LAY DEPUTY

R. L. Motz, Bisbee.

CLERICAL ALTERNATE

Rev. J. R. Helms, Fort Defiance.

LAY ALTERNATE

Dr. H. B. Leonard, University of Ariz., Tucson.

ARKANSAS

CLERICAL DEPUTIES

Very Rev. John Williamson, Little Rock.
Ven. C. C. Burke, Marianna.
Rev. C. D. Lathrop, Ft. Smith.
Rev. H. A. Stowell, Pine Bluff.

LAY DEPUTIES

Crawford Noble, Jonesboro.
W. W. Maxwell, Van Buren.
F. N. Burke, Jr., Marianna.
H. H. Rightor, Jr., Helena.

CLERICAL ALTERNATES

Rev. W. P. Witsell, Little Rock.
Rev. Frank E. Walters, Helena.
Rev. H. B. Bullock, Forrest City.
Rev. Bradner J. Moore, El Dorado.

LAY ALTERNATES

T. E. Wood, 1105 W. 24th St., Little Rock.
Grover T. Owens, Little Rock.
William Ward, Marianna.
R. J. Lanier, Forrest City.

ATLANTA

CLERICAL DEPUTIES

Rev. John Moore Walker, Atlanta.
Rev. David Cady Wright, Jr., Athens.
Rev. Randolph R. Claiborne, Jr., Macon.
Rev. H. Fields Saumenig, Rome.

LAY DEPUTIES

J. D. Crump, Cherokee Ave., Macon.
Judge Edgar E. Pomeroy, 258 The Prado, Atlanta.
H. P. Meikleham, Lindale.
Floyd E. Baird, Marietta.

CLERICAL ALTERNATES

Rev. Harry G. Walker, Columbus.
Rev. B. Scott Eppes, Cornelia.
Rev. Woolsey E. Couch, College Park.

LAY ALTERNATES

Dr. E. D. Pusey, Athens.
A. B. Edge, Jr., La Grange.
Robert H. Polk, 797 Virginia Ave., Hapeville.

BETHLEHEM

CLERICAL DEPUTIES

Very Rev. Howard W. Diller, Pottsville.
Very Rev. Robert F. Kline, Wilkes-Barre.
Rev. Robert P. Kreidler, Scranton.
Rev. Rodney Brace, Lebanon.

LAY DEPUTIES

R. P. Hutchinson, Bethlehem Fabricators, Inc., Bethlehem.
Stanley V. Wood, 35 S. Franklin St., Wilkes-Barre.
P. Anthony Sweet, 817 Pine St., Scranton.
Edward W. Warren, Scranton Electric Bldg., Scranton.

CLERICAL ALTERNATES

Rev. Gardiner M. Day, Wilkes-Barre.
Rev. F. A. MacMillen, Reading.
Very Rev. E. G. N. Holmes, Bethlehem.
Rev. Merrill M. Moore, Bethlehem.

LAY ALTERNATES

William R. Troutman, Frackville.
Richard S. Ruddle, Mauch Chunk.
Alfred Dart, 31 Filbert St., Forty Fort.
N. H. Hiller, Carbondale.

CALIFORNIA

CLERICAL DEPUTIES

Rev. Mark Rifenburg, San Jose.
Ven. W. R. H. Hodgkin, San Francisco.
Rev. H. H. Shires, Berkeley.
Rev. O. F. Green, Palo Alto.

LAY DEPUTIES

L. F. Montague, 2516 Pacific Ave., San Francisco.
W. H. Crocker, Crocker Nat'l Bank, San Francisco.
Clifton H. Kroll, 774 Kingston Ave., Piedmont.
Dr. H. R. Fairclough, 755 Santa Ynez Ave., Stanford University.

CLERICAL ALTERNATES

Rev. J. P. Turner, San Francisco.
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KYOTO

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 Rev. Guy C. Menefee, Rochester.
 Rev. E. Croft Gear, Minneapolis.
 Rev. Conrad H. Gesner, St. Paul.

LAY DEPUTIES

G. A. N. King, 1715 S. E. Fifth St., Minneapolis.
 David E. Bronson, 2420 Lake Place, Minneapolis.
 Jule M. Hannaford, Jr., 644 Summit Ave., St. Paul.
 Milton C. Lightner, 506 Summit Ave., St. Paul.

CLERICAL ALTERNATES

Rev. William C. Bimson, Willmar.
 Rev. C. P. Deems, Minneapolis.
 Rev. Austin Pardue, Minneapolis.
 Rev. Elliott D. Marston, Minneapolis.

LAY ALTERNATES

A. J. Lobb, Rochester.
 H. C. Theopold, Faribault.
 F. G. Atkinson, 104 Groveland Terrace, Minneapolis.
 Ralph Brownson, Jr., Hastings.

MISSISSIPPI

CLERICAL DEPUTIES

Rev. W. B. Capers, Jackson.
 Rev. Duncan M. Gray, Columbus.
 Rev. E. L. Malone, Clarksdale.
 Rev. Val. H. Sessions, Bolton.

LAY DEPUTIES

T. S. Salisbury, Miss. Power & Light Co., Jackson.
 E. H. Simpson, Independent Oil Co., Jackson.
 Capt. T. H. Shields, Battle Hill, Jackson.
 F. R. Hawkins, Bank of Winona, Winona.

CLERICAL ALTERNATES

Rev. W. G. Christian, Meridian.
 Rev. J. S. Hamilton, Hattiesburg.
 Rev. Robert W. Emerson, Gulfport.
 Rev. C. E. Woodson, Vicksburg.

LAY ALTERNATES

J. D. Ball, Southern Bell Telephone Co., Jackson.
 Charles Sisson, Clarksdale.
 Edgar Bohn, Pass Christian.
 H. Quackenboss, Greenwood.

MISSOURI

CLERICAL DEPUTIES

Very Rev. Sidney E. Sweet, St. Louis.
 Rev. Karl Morgan Block, St. Louis.
 Rev. Robert O. Kevin, Jr., Kirkwood.
 Rev. J. Manly Cobb, Webster Groves.

LAY DEPUTIES

Ethan Shepley, Security Bldg., St. Louis.
 J. K. Stribling, 230 Blackmer Pl., Webster Groves.
 C. D. Blake, 501 Clara Ave., St. Louis.
 John D'Arcy, 203 S. Woodlawn Ave., Kirkwood.

CLERICAL ALTERNATES

Rev. Hulbert A. Woolfall, St. Louis.
 Rev. Early W. Poindexter, St. Louis.
 Rev. Stephen F. Bayne, Jr., St. Louis.
 Rev. Leighton H. Nugent, St. Louis.

LAY ALTERNATES

George M. Block, 1010 Pine St., St. Louis.
 C. C. Pangman, 4654 Pershing Ave., St. Louis.
 W. L. Henry, Louisiana, Mo.
 O. J. Weinrich, 3892 Connecticut Ave., St. Louis.

MONTANA

CLERICAL DEPUTIES

Very Rev. Henry H. Daniels, Helena.
 Rev. Thomas W. Bennett, Missoula.
 Rev. Horatio N. Tragitt, Jr., Dillon.
 Rev. Alexander M. Lukens, Deer Lodge.

LAY DEPUTIES

Hon. Lyman Bennett, Virginia City.
 L. F. Nicholls, 1807 Second Ave., N., Great Falls.
 J. T. Spencer, 322 N. 29th St., Billings.
 J. C. Whitham, 1014 S. 6th St., Bozeman.

CLERICAL DEPUTIES

Rev. Charles Wilson, Billings.
 Rev. William T. Reeves, Jr., Bozeman.
 Rev. Malcolm Jones, Great Falls.
 Rev. Alfred France, Townsend.

LAY DEPUTIES

L. M. Johnson, Box 715, Bozeman.
 S. L. Lane, West Side, Deer Lodge.
 Others to be appointed by bishop if necessary.

NEBRASKA

CLERICAL DEPUTIES

Very Rev. S. E. McGinley, Omaha.
 Rev. F. W. Clayton, Omaha.
 Rev. D. J. Gallagher, Omaha.
 Rev. E. J. Secker, Omaha.

LAY DEPUTIES

Paul F. Good, 1964 Ryons St., Lincoln.
 Quintard Joyner, 129 No. 40th St., Omaha.
 Glen D. Whitcomb, 725 No. 56th St., Omaha.
 Sterling Mutz, 2249 Smith St., Lincoln.

CLERICAL ALTERNATES

To be appointed.

LAY ALTERNATES

To be appointed.

NEVADA

CLERICAL DEPUTY

Rev. A. S. Kean, Carson City.

LAY DEPUTY

George L. Swartz, Elko.

CLERICAL ALTERNATE

Rev. A. L. Schrock, Reno.

LAY ALTERNATE

W. H. Johnston, Box 1909, Reno.

NEWARK

CLERICAL DEPUTIES

Rev. Charles L. Gomph, Newark.
Ven. William O. Leslie, Jr., Orange.
Rev. Robert W. Trenbath, Upper Montclair.
Very Rev. Arthur Dumper, Newark.

LAY DEPUTIES

Col. Leigh K. Lydecker, 2 Rector St., N. Y.
Col. Allan B. Wallace, Summit.
Arthur P. Green, 72 Gaston St., West Orange.
Henry J. Russell, 142 Orchard St., Bloomfield.

NEW HAMPSHIRE

CLERICAL DEPUTIES

Rev. Samuel S. Drury, Concord.
Rev. William P. Niles, Nashua.
Rev. Arthur M. Dunstan, Dover.
Rev. John A. Chapin, Ashland.

LAY DEPUTIES

Edgar F. Woodman, 274 N. Main St., Concord.
John R. Spring, 6 Webster St., Nashua.
Eliot A. Carter, Elliott St., Nashua.
Lewis E. Davison, 34 King St., Woodsville.

NEW JERSEY

CLERICAL DEPUTIES

Rev. L. E. Hubbard, Elizabeth.
Rev. W. H. Stowe, New Brunswick.
Rev. R. Williams, Princeton.
Rev. John Crocker, Princeton.

LAY DEPUTIES

Bradford B. Locke, 73 Library Pl., Princeton.
William F. Stroud, 307 Hamilton Ave., Trenton.
Hon. F. M. P. Pearse, 744 Broad St., Newark.
C. M. Whittemore, 225 West Jersey St., Elizabeth.

NEW MEXICO AND SOUTHWEST TEXAS

CLERICAL DEPUTY

Rev. Malcolm Twiss, El Paso, Tex.

LAY DEPUTY

Capt. J. A. Reinburg, Canutillo, Tex.

NEW YORK

CLERICAL DEPUTIES

Rev. W. Russell Bowie, New York City.
Rev. Roelif H. Brooks, New York City.
Rev. Frederic S. Fleming, New York City.
Rev. Howard C. Robbins, New York City.

LAY DEPUTIES

Rear Adm. Reginald R. Belknap, 5 Chelsea Sq., New York City.
Charles C. Burlingham, 27 William Street, New York City.
Robert W. B. Elliott, 63 Wall St., New York City.
Samuel Thorne, 20 Exchange Pl., New York City.

NORTH CAROLINA

CLERICAL DEPUTIES

Rev. Milton A. Barber, Charlotte.
Rev. John L. Jackson, Charlotte.
Rev. R. Bruce Owens, Charlotte.
Rev. David T. Eaton, Burlington.

LAY DEPUTIES

Alexander B. Andrews, Raleigh.
Kemp D. Battle, Rocky Mount.
Hon. John J. Parker, Charlotte.
Stephen E. Burroughs, Warrenton.

CLERICAL ALTERNATES

Rev. Charles S. Armstrong, Ridge-wood.
Rev. Peter R. Deckenbach, Belleville.
Rev. Walter O. Kinsolving, Summit.
Rev. Donald MacAdie, Passaic.

LAY ALTERNATES

Lewis R. Conklin, 63 Wall St., New York, N. Y.
Henry T. Stetson, Llewellyn Park, West Orange.
Warren Hires Turner, 72 Miller Rd., Morristown.
Henry Young, 605 Broad St., Newark.

CLERICAL ALTERNATES

Rev. John U. Harris, Hanover.
Rev. Leslie W. Hodder, Norwich, Vt.
Rev. Frederic F. Bartrop, Concord.
Rev. Erville B. Maynard, Manchester.

LAY ALTERNATES

Harold W. Lane, 60 Portland St., Lancaster.
Dr. Edward C. Godfrey, Masonic Temple, Dover.
Dr. Benjamin W. Baker, Laconia State School, Laconia.
E. K. Woodworth, 117 School St., Concord.

CLERICAL ALTERNATES

Rev. Samuel Steinmetz, Trenton.
Rev. A. F. O'Donnell, Westfield.
Rev. T. A. Conover, Bernardsville.
Rev. J. H. Schwacke, Freehold.

LAY ALTERNATES

J. N. S. Brewster, Jr., 604 Westminster Ave., Elizabeth.
F. S. Chambers, New Lisbon.
C. R. Hoe, Jr., Cranford.
Major C. M. Duncan, Freehold.

NORTH DAKOTA

CLERICAL DEPUTY

Rev. Arthur L. Parcels, Dickinson.

LAY DEPUTY

H. T. Alsop, 1433 - 8th St., S., Fargo.

CLERICAL ALTERNATE

Rev. Robert Clarke, Jamestown.

LAY ALTERNATE

W. B. Overson, Williston.

NORTH TEXAS

CLERICAL DEPUTY

Rev. Willis P. Gerhart, Abilene.

LAY DEPUTY

Thomas R. Smith, Colorado, Tex.

CLERICAL ALTERNATE

Rev. Philip K. Kemp, San Angelo.

LAY ALTERNATE

W. W. Rix, 1601-13th St., Lubbock.

NORTH TOKYO

CLERICAL DEPUTY

Rev. James Chappell, Kami Ichi, Mito Shi, Japan.

LAY DEPUTY

Paul Rusch, 5 Rikkyo Daigaku, Ikebukuro, Tokyo, Japan.

NORTHERN INDIANA

CLERICAL DEPUTIES

Rev. J. McNeal Wheatley, Fort Wayne.
Rev. Lawrence Ferguson, South Bend.
Rev. E. Ray Hart, Michigan City.
Rev. Peter Langendorff, Hammond.

LAY DEPUTIES

James Haberly, 406 Medical Arts Bldg., Fort Wayne.
Duncan Campbell, 526 Lincoln Way, East, Mishawaka.
J. A. Johnson, Barker Hall, Michigan City.
Reed Schermerhorn Delphi.

CLERICAL ALTERNATES

Very Rev. Archie Drake, Mishawaka.
Rev. Robert Murphy, Howe.
Rev. Edward Hoffenbacher, East Chicago.
Rev. Ernest Scully, Goshen.

LAY ALTERNATES

Major F. M. Little, Howe School, Howe.
George Bingham, 840 Park Avenue, South Bend.
Milton Latta, Goshen.
Walter Crandell, Howe.

NORTHERN MICHIGAN

CLERICAL DEPUTIES

Rev. C. G. Ziegler, Ishpeming.
Rev. G. A. Blackburn, Sault Ste. Marie.
Rev. C. C. Reimer, Houghton.
Rev. J. G. Ward, Escanaba.

LAY DEPUTIES

C. H. McBean, Sault Ste. Marie.
J. B. Williamson, Negaunee.
A. E. Miller, Marquette.
W. C. Douglass, Houghton.

CLERICAL ALTERNATES

Rev. Malcolm Langley, Crystal Falls.
Rev. G. G. Curtis, Menominee.
Rev. H. R. Sherman, Negaunee.
Rev. J. G. Carlton, Marquette.

LAY ALTERNATES

F. C. Stanford, Ishpeming.
George Unsworth, Calumet.
G. C. Edwards, Houghton.
J. P. Old, Sault Ste. Marie.

OHIO

CLERICAL DEPUTIES

Rev. W. R. Breed, Cleveland Heights.
Rev. W. F. Tunks, Akron.
Rev. H. S. Sidener, Canton.
Ven. G. F. Patterson, Cleveland.

LAY DEPUTIES

William G. Mather, 1460 Union Trust Bldg., Cleveland.
C. C. Cowin, 2241 Prospect Ave., Cleveland.
J. F. Blake, R. F. D. 6, Akron.
Richard Inglis, 630 Bulkley Bldg., Cleveland.

CLERICAL ALTERNATES

Very Rev. C. B. Emerson, Cleveland.
Rev. Paul R. Savanack, Cleveland.
Rev. B. Z. Stambaugh, Akron.
Rev. Donald Wonders, Sandusky.

LAY ALTERNATES

J. W. Ford, Union Nat'l Bank Bldg., Youngstown.
T. P. Goodbody, Spitzer Bldg., Toledo.
R. H. Clark, 924 Rockefeller Bldg., Cleveland.
T. L. Fleming, 275 E. Wilbeth Rd., Akron.

OKLAHOMA

CLERICAL DEPUTY

Rev. George H. Quarterman, Ardmore.

LAY DEPUTY

Hon. L. W. Pratt, 1819 W. Cameron, Tulsa.

CLERICAL ALTERNATE

Very Rev. James Mills, Oklahoma City.

LAY ALTERNATE

J. Bruce McClelland, Jr., High-tower Bldg., Oklahoma City.

OLYMPIA

CLERICAL DEPUTIES

Rev. George A. Wieland, Seattle.
Rev. Walter G. Horn, Seattle.
Rev. Elmer B. Christie, Olympia.
Rev. Lewis J. Bailey, Seattle.

LAY DEPUTIES

Ivan L. Hyland, 910 Dexter Horton Bldg., Seattle.
N. B. Guthrie, Box 1907, Seattle.
H. B. Wilbur, 434-35th Ave., Seattle.
W. N. Redfield, Rainier Club, Seattle.

CLERICAL ALTERNATES

Rev. Earl C. Schmeiser, Puyallup.
Rev. E. C. R. Pritchard, Seattle.
Very Rev. John D. McLaughlan, Seattle.
Rev. A. W. Sidders, Seattle.

LAY ALTERNATES

Dr. E. W. Stimpson, 729 High Street, Bellingham.
R. B. Wolf, c/o Weyerhaeuser Timber Co., Longview.
Dr. Ira L. Neill, 845 Bellevue North, Seattle, Wash.
Dr. A. H. Knaak, 218 Mason Bldg., Bellingham.

OREGON

CLERICAL DEPUTIES

Rev. A. J. Mockford, Oregon City.
Rev. Richard F. Ayres, Portland.
Very Rev. H. M. Ramsey, Portland.
Rev. R. A'Court Simmonds, Portland.

LAY DEPUTIES

Hon. Blaine B. Coles, First National Bank, Portland.
Dean Vincent, Portland Trust & Savings Bank, Portland.
Dr. H. C. Fixcott, Medical Dental Bldg., Portland.
Lowell Paget, 412 S. W. Stark St., Portland.

PANAMA CANAL ZONE

CLERICAL DEPUTY

Ven. Edward Joseph Cooper, Cristobal, C. Z.

LAY DEPUTY

Dr. Dalferes Pennington Curry, Balboa Heights, C. Z.

PENNSYLVANIA

CLERICAL DEPUTIES

Rev. Wallace E. Conkling, Philadelphia.
Rev. James M. Niblo, Norristown.
Rev. Charles W. Shreiner, Glen Loch.
Rev. Howard R. Weir, Philadelphia.

LAY DEPUTIES

Spencer Ervin, 202 So. 19th St., Philadelphia.
E. O. Coates, 227 Windemere Ave., Wayne.
Samuel F. Houston, Willow Grove Ave., Philadelphia.
Reed A. Morgan, 8701 Ridge Ave., Philadelphia.

CLERICAL ALTERNATES

Rev. Malcolm E. Peabody, Philadelphia.
Rev. Louis W. Pitt, Ardmore.
Rev. Granville Taylor, Philadelphia.
Rev. Charles E. Tuke, Lansdowne.

LAY ALTERNATES

Clarence L. Harper, Kenilworth Apts. Philadelphia.
W. G. Price, 9th & Kerlin Sts., Chester.
C. S. Rockey, The Kenilworth, Wissahickon Ave. & School Lane, Germantown, Philadelphia.
Louis B. Runk, 17 W. Upsal St., Philadelphia.

PHILIPPINE ISLANDS

CLERICAL DEPUTY

Rev. C. E. B. Nobes, 281 Fourth Ave., New York City.

LAY DEPUTY

A. D. Cooper, c/o Francis R. Fast, 150 Broadway, New York City.

PITTSBURGH

CLERICAL DEPUTIES

Rev. Homer A. Flint, Pittsburgh.
Very Rev. N.R.H. Moor, Pittsburgh.
Rev. William F. Shero, Greensburg.
Rev. William Porkess, Wilkesburg.

LAY DEPUTIES

Charles S. Shoemaker, 1432 Termin Ave., Pittsburgh.
Hill Burgwin, Grant Bldg., Pittsburgh.
Theodore M. Hopke, 2024 Bridge St., McKeesport.
H. Lee Mason, Union Bank Bldg., Pittsburgh.

CLERICAL ALTERNATES

Rev. Thomas H. Carson, McKeesport.
Rev. Louis M. Hirshson, Sewickley.
Rev. F. C. P. Hurd, Jeannette.
Rev. J. Fredrik Virgin, Pittsburgh.

LAY ALTERNATES

Roland Merrill, Jeannette.
W. A. Caddick, 800 Malvern Rd., Pittsburgh.
Robert Garland, Grant Bldg., Pittsburgh.
William Leigh, Clark Bldg., Pittsburgh.

PUERTO RICO

CLERICAL DEPUTY

Rev. E. Reus Garcia, Ponce, Puerto Rico.

CLERICAL ALTERNATE

Rev. J. A. Swinson, St. Thomas, V. I.

LAY DEPUTY

Luis Garcia, Box 1115, San Juan, Puerto Rico.

LAY ALTERNATE

Val Spinoza, San Juan, Puerto Rico.

QUINCY

CLERICAL DEPUTIES

Rev. C. A. G. Heiligstedt, Quincy.
Rev. John K. Putt, Griggsville.
Rev. Channing F. Savage, Moline.
Rev. John S. Neal, Rock Island.

LAY DEPUTIES

Frank E. Brandt, 1844-23d St., Rock Island.
George A. Lyon, Jr., 4212 Prospect Rd., Peoria Heights.
Frank E. Whitney, 207 S. 18th St., Quincy.
Alex Loughin, Hillsdale.

CLERICAL ALTERNATES

Rev. Charles Abele, Warsaw.
Rev. John N. Taylor, Galesburg.
Rev. George T. Lawton, Kewanee.
Rev. George DeH. Franklin, Tiskilwa.

LAY ALTERNATES

Murray M. Baker, 480 Moss Ave., Peoria.
A. S. Griswold, 3500-14th St., Moline.
Paul Porter, 1400 No. Prairie, Galesburg.
A. Ramsay Trotter, 350 Selden St., Galesburg.

RHODE ISLAND

CLERICAL DEPUTIES

Rev. Stanley C. Hughes, Newport.
Rev. Irving A. Evans, Lonsdale.
Rev. Robert R. Carmichael, Providence.
Rev. Anthony R. Parshley, Bristol.

LAY DEPUTIES

John Nicholas Brown, Newport.
Benjamin M. MacDougall, Bristol.
Albert E. Thornley, Pawtucket.
Lewis D. Learned, Providence.

CLERICAL ALTERNATES

Rev. John B. Lyte, Providence.
Rev. Charles H. Temple, Edgewood.
Rev. Charles Townsend, Providence.
Rev. John A. Gardner, East Providence.

LAY ALTERNATES

Wallis E. Howe, Bristol.
A. Livingston Kelley, Providence.
Arthur B. Lisle, East Greenwich.
Horace L. Weller, Providence.

ROCHESTER

CLERICAL DEPUTIES

Rev. C. C. W. Carver, Rochester.
Rev. H. H. Hassinger, Geneva.
Rev. F. C. Lee, Rochester.
Rev. G. E. Norton, Rochester.

LAY DEPUTIES

S. King Brown, R.D., Scottsville.
W. A. Eddy, Pres. Hobart College, Geneva.
Paul E. Emerson, 621 Mason St., Newark.
Hon. R. E. Westbury, 265 Melrose St., Rochester.

CLERICAL ALTERNATES

Rev. W. C. Compton, Rochester.
Rev. F. R. Fisher, Rochester.
Rev. J. S. Williamson, Sodus.
Rev. Jerome Kates, Rochester.

LAY ALTERNATES

G. D. Whedon, 215 Croyden Road, Rochester.
G. H. Hawks, 1286 East Avenue, Rochester.
W. H. Wall, 245 Westminster Road, Rochester.
D. M. Beach, 50 Barrington St., Rochester.

SACRAMENTO

CLERICAL DEPUTIES

Rev. A. W. Farlander, Santa Rosa.
Rev. E. L. Freeland, Marysville.
Rev. Mortimer Chester, Sacramento.
Rev. E. P. Runnells, Petaluma.

LAY DEPUTIES

Frank Denman, 641 D. St., Petaluma.
Casebolt Dakin, P. O. Box 367, Redding.
W. E. Finch 1631-11th St., Sacramento.
Roe M. Barrett, Bank of America Bldg., Santa Rosa.

CLERICAL ALTERNATES

Very Rev. Emile S. Harper, Sacramento.
Rev. C. T. Leachman, Eureka.
Rev. J. T. MacGovern, Vallejo.
Rev. R. R. Houssell, Woodland.

LAY ALTERNATES

E. S. Corlett, 2048-35th St., Sacramento.
Hon. Raglan Tuttle, Nevada City.
J. E. Knight, Willows.
Albert Osler, Galt.

SALINA

CLERICAL DEPUTY

Very Rev. Hewitt B. Vinnedge, Salina.

LAY DEPUTY

Charles Fisher, Bennington.

CLERICAL ALTERNATE

Rev. Joseph H. Chillington, Jr., Hutchinson.

LAY ALTERNATE

Dr. R. E. Cheney, Salina.

SAN JOAQUIN

CLERICAL DEPUTY

Rev. Arthur L. Walters, Reedley.

LAY DEPUTY

Major John O. Hoskins, c/o National Guard Army, Stockton.

CLERICAL ALTERNATE

Rev. William E. Patrick, Bakersfield.

LAY ALTERNATE

Fred A. Eckstrom, 139 E. Vine St., Stockton.

SHANGHAI

CLERICAL DEPUTY

Rev. Francis A. Cox, c/o Mrs. W. A. Moncure, Alexandria, Va.

LAY DEPUTY

M. P. Walker, c/o W. W. Walker, 354 Sycamore Ave., Merion, Pa.

SOUTH CAROLINA

CLERICAL DEPUTIES

Rev. William Way, Charleston.
Rev. Henry D. Bull, Georgetown.
Rev. Harold Thomas, Charleston.
Rev. W. S. Poyner, Florence.

LAY DEPUTIES

Gen. C. P. Summerall, "The Citadel," Charleston.
M. W. Seabrook, Sumter.
Col. W. M. Manning, R.F.D., Sumter.
B. Allston Moore, 4 Broad St., Charleston.

CLERICAL ALTERNATES

Rev. R. H. Jackson, Orangeburg.
Rev. F. W. Ambler, Summerville.
Rev. Sumner Guerry, Charleston.
Rev. C. M. Hobart, Cheraw.

LAY ALTERNATES

E. E. Lengnick, Beaufort.
Dr. J. T. Taylor, Adams Run.
W. W. Ball, 14 Water St., Charleston.
S. J. Royall, Florence.

SOUTH DAKOTA

CLERICAL DEPUTY

Very Rev. E. B. Woodruff, Sioux Falls.

LAY DEPUTY

Lloyd Mengel, Brookings, S. D.

CLERICAL ALTERNATE

None.

LAY ALTERNATE

Charles Smith.

SOUTH FLORIDA

CLERICAL DEPUTIES

Rev. G. Irvine Hiller, Miami.
 Rev. Edgar L. Pennington, Miami.
 Rev. Henry I. Louttit, West Palm Beach.
 Rev. William F. Moses, Lakeland.

LAY DEPUTIES

Sidney G. Gray, Box 723, Sanford.
 H. W. Caldwell, 2210 Glencoe Ave., Winter Park.
 Morton O. Nace 240 Plant Ave., Tampa.
 W. E. Tylander, 507 So. Indian River Dr., Fort Pierce.

CLERICAL ALTERNATES

Rev. J. Mitchell Taylor, Fort Pierce.
 Rev. Martin J. Bram, Sanford.
 Rev. John B. Walthour, Tampa.
 Rev. Harry L. Taylor, DeLand.

LAY ALTERNATES

Judge T. P. Warlow, Box 152, Orlando.
 Clarence H. Martin, 105½ E. Zack St., Tampa.
 J. M. C. Valentine, DeLand.
 Frank Van D'Elder, Seybold Bldg., Miami.

SOUTHERN BRAZIL

CLERICAL DEPUTY

Rev. Athalicio T. Pithan, Bagé-
 Est. do R.G. do Sul, Brazil.

LAY DEPUTY

Prof. David M. Driver, Hendrix
 Campus, Conway, Arkansas.

SOUTHERN OHIO

CLERICAL DEPUTIES

Rev. Frank H. Nelson, Cincinnati.
 Rev. J. Hollister Lynch, Cincinnati.
 Rev. Gilbert P. Symons, Cincinnati.
 Very Rev. Charles E. Byrer, Gambier.

LAY DEPUTIES

Charles P. Taft, II, 424 Dixie
 Terminal Bldg., Cincinnati.
 Ralph Hollenbeck, 234 Arlington
 St., Springfield.
 Stanley Matthews, 541 Blymyer
 Bldg., Cincinnati.
 John J. Rowe, Fifth-Third Union
 Trust Co., Cincinnati.

CLERICAL ALTERNATES

Rev. Phil. Porter, Dayton.
 Rev. Henry Hyde, Portsmouth.
 Rev. C. Ronald Garmey, Columbus.
 Rev. Thomas Donaldson, Columbus.

LAY ALTERNATES

F. O. Schoedinger, 117 Franklin
 Park, W. Columbus.
 Paul Esselborn, 2302 Park Ave.,
 Cincinnati.
 George Buvinger, 971 Harvard
 Blvd., Dayton.
 J. B. Cartmell, Signal Hill, Spring-
 field.

SOUTHERN VIRGINIA

CLERICAL DEPUTIES

Rev. William A. Brown, Ports-
 mouth.
 Rev. W. A. R. Goodwin, Wil-
 liamsburg.
 Rev. E. R. Carter, Petersburg.
 Rev. Theodore S. Will, Hampton.

LAY DEPUTIES

C. W. Grandy, Bank of Comm.
 Bldg., Norfolk.
 Col. James Mann, Seaboard Bk.
 Bldg., Norfolk.
 F. W. Darling, Hampton.
 George B. Townsend, 633 S. Syc-
 amore St., Petersburg.

CLERICAL ALTERNATES

Rev. J. K. M. Lee, Newport News.
 Rev. Taylor Willis, Norfolk.
 Rev. George P. Gunn, Norfolk.
 Rev. E. R. Jones, Norfolk.

LAY ALTERNATES

Gaston S. Foote, 114 Court St.,
 Portsmouth.
 Mason Romaine, Petersburg.
 B. B. Ferguson, Portsmouth.
 Rutledge Clement, Sutherland Ave.,
 Danville.

SOUTHWESTERN VIRGINIA

CLERICAL DEPUTIES

Rev. Carleton Barnwell, Lynch-
 burg.
 Rev. Alfred R. Berkeley, Roanoke.
 Rev. John J. Gravatt, Staunton.
 Rev. John A. Winslow, Dante.

LAY DEPUTIES

Herbert McK. Smith, Staunton.
 Charles P. Macgill, Pulaski.
 Robert L. Peirce, Wytheville.
 Charles Francis Cocke, Box 565,
 Roanoke.

CLERICAL ALTERNATES

Rev. Warren A. Seager, Covington.
 Rev. Robert A. Magill, Lynchburg.
 Rev. Devall L. Gwathmey, Wythe-
 ville.
 Rev. Roland Moncre, Salem.

LAY ALTERNATES

C. S. Hutter, 122 Harrison St.,
 Lynchburg.
 W. B. Dew, Sweet Briar.
 Baldwin G. Locher, Glasgow.
 Kennon C. Whittle, Martinsville.

SPOKANE

CLERICAL DEPUTY

Very Rev. Charles E. McAllister,
 Spokane.

LAY DEPUTY

Harold C. Whitehouse, W. 1204-
 11th Ave., Spokane.

CLERICAL ALTERNATE

None.

LAY ALTERNATE

Stanley A. Easton, Coeur d' Alene,
 Idaho.

SPRINGFIELD

CLERICAL DEPUTIES

Rev. Jerry Wallace, Springfield.
 Ven. E. J. Haughton, Springfield.
 Rev. R. H. Atchison, Alton.
 Rev. F. S. Arvedson, Pekin.

LAY DEPUTIES

Pascal E. Hatch, 1005 N. Seventh
 St., Springfield.
 C. M. Hathaway, 829 S. State St.,
 St., Springfield.
 Ernest Wilson, 815 S. Second St.,
 Springfield.
 J. G. Oglesby, Elkhart.

CLERICAL ALTERNATES

Rev. W. W. Daup, Decatur.
 Rev. H. L. Miller, Champaign.
 Rev. J. R. McColl, Champaign.
 Ven. R. M. Gunn, East St. Louis.

LAY ALTERNATES

O. A. James, Salem.
 Emmett Gunn, 702 E. Grove,
 Bloomington.
 C. A. Gille, Decatur.
 Harry Faulkner, Granite City.

TENNESSEE

CLERICAL DEPUTIES

Rev. Charles F. Blaisdell, Mem-
 phis.
 Rev. Charles W. Sheerin, Chat-
 tanooga.
 Rev. James R. Sharp, Nashville.
 Rev. Louis C. Melcher, Knoxville.

LAY DEPUTIES

Z. C. Patten, Commercial Natl.
 Bank, Chattanooga.
 Douglas M. Wright, 903 Warner
 Bldg., Nashville.
 S. Bartow Strang, Chattanooga
 Bank Bldg., Chattanooga.
 Judge Charles N. Burch, 385
 Goodwyn Ave., Memphis.

CLERICAL ALTERNATES

Rev. Prentice A. Pugh, Nashville.
 Rev. Alfred Loaring-Clark, Mem-
 phis.
 Rev. Edmund P. Dandridge, Nash-
 ville.
 Rev. William D. Bratton, Memphis.

LAY ALTERNATES

B. F. Finney, University of the
 South, Sewanee.
 J. Kennedy Craig, P. O. Box 244,
 Knoxville.
 Junius B. French, 1314 Duncan
 Ave., Chattanooga.
 William Orgill, 32 W. Calhoun
 Ave., Memphis.

TEXAS

CLERICAL DEPUTIES

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 Rev. DuBose Murphy, Tyler.
 Rev. Thomas N. Carruthers, Hous-
 ton.
 Rev. Everett H. Jones, Waco.

LAY DEPUTIES

J. Cooke Wilson, P. O. Drawer
 3230, Beaumont.
 Dr. J. M. Triple, 2402 Calumet
 Sta., Houston.
 Dr. W. J. Battle, University of
 Texas, Austin.
 Joseph Smith, 2602 Whitney, Hous-
 ton.

CLERICAL ALTERNATES

Rev. W. Meade Brown, Port Ar-
 thur.
 Rev. Orin G. Helvey, Nacogdoches.
 Rev. Henry F. Selcer, Marshall.
 Rev. Edmund H. Gibson, Galves-
 ton.

LAY ALTERNATES

F. W. Catterall, First Natl. Bank,
 Galveston.
 Col. John Lansdale, 814 Kipling,
 Houston.
 Stanton Brown, c/o St. Paul's
 Church, Waco.
 A. M. Bowles, Shell Bldg., Hous-
 ton.

TOHOKU

CLERICAL DEPUTY

Rev. Hunter Meriwether Lewis,
 Koriyama, Fukushima, Japan.

LAY DEPUTY

Donald L. Zoll, 1650 Coolidge
 Apartments, East Ave., Roches-
 ter, N. Y.

UPPER SOUTH CAROLINA

CLERICAL DEPUTIES

Rev. H. D. Phillips, Columbia.
 Rev. L. N. Taylor, Columbia.
 Rev. A. R. Morgan, Columbia.
 Rev. A. G. B. Bennett, Columbia.

LAY DEPUTIES

Maj. W. B. Moore, York.
 W. Lindsay Smith, 306 Allen Bldg.,
 Greenville.
 W. S. Manning, Spartanburg.
 Major W. F. Robertson, Greenville.

CLERICAL ALTERNATES

Rev. T. P. Noe, York.
 Rev. R. T. Phillips, Greenville.
 Rev. Maurice Clark, Camden.
 Rev. W. H. K. Pendelton, Spar-
 tanburg.

LAY ALTERNATES

H. E. Kiefer, Jr., Ware Shoals.
 James Y. Perry, Columbia.
 E. R. Heyward, Columbia.
 Dr. G. C. Stuart, Eastover.

UTAH

CLERICAL DEPUTY

Rev. A. Leonard Wood, Salt Lake
 City.

LAY DEPUTY

Hon. C. P. Overfield, 88 Virginia
 St., Salt Lake City.

CLERICAL ALTERNATE

Ven. William F. Bulkley, Salt Lake
 City.

LAY ALTERNATE

Dr. Eugene H. Smith, Eccles Bldg.,
 Ogden.

VERMONT

CLERICAL DEPUTIES

Rev. Morgan Ashley, Rutland.
 Rev. Albert Clayton Baker, Barre.
 Rev. William Fisher Lewis, Bur-
 lington.
 Rev. Frank J. Knapp, Montpelier.

LAY DEPUTIES

Frank Oldfield, 40 Kingsland Ter-
 race, Burlington.
 Herbert W. Congden, Arlington.
 Oscar Rixford, East Highgate.
 Esme A. C. Smith, Rutland.

CLERICAL ALTERNATES

Rev. Alfred G. Miller, Vergennes.
 Rev. John G. Currier, Bellows Falls.
 Rev. Hugh Morton, Swanton.
 Rev. Norman P. Dare, Bennington.

LAY ALTERNATES

William H. Wills, Bennington.
 Edward B. Williams, Woodstock.
 Ralph B. Denny, Montpelier.
 Dr. James F. Hill, Bellows Falls.

VIRGINIA

CLERICAL DEPUTIES

Rev. Beverley D. Tucker, Rich-
 mond.
 Rev. G. MacLaren Brydon, Rich-
 mond.
 Rev. Wallace E. Rollins, Alex-
 andria.
 Ven. W. Roy Mason, Charlottesville.

LAY DEPUTIES

Rosewell Page, Beaverdam.
 Lewis C. Williams, American Bldg.,
 Richmond.
 John M. Taylor, Shockoe Slip,
 Richmond.
 Murray M. McGuire, Mutual Bldg.,
 Richmond.

CLERICAL ALTERNATES

Rev. Churchill J. Gibson, Richmond.
 Rev. George P. Mayo, Bris.
 Rev. Herbert S. Osburn, Gloucester.
 Rev. Robert F. Gibson, Charlottesville.

LAY ALTERNATES

John B. Minor, Central Natl. Bank
 Bldg., Richmond.
 Blake T. Newton, Hague.
 Gen. Rufus H. Lane, Falls Church.

WASHINGTON

CLERICAL DEPUTIES

Rev. ZeB. T. Phillips, Washington.
 Rev. Oliver J. Hart, Washington.
 Rev. F. J. Bohanan, Washington.
 Rev. Clyde Brown, Washington.

LAY DEPUTIES

Dr. W. S. Bowen, 3125 Cathedral St., N.W., Washington.
 H. T. Nelson, 1329 K St., N.W., Washington.
 B. H. Howard, Wyoming Apt., Washington.
 T. E. Robertson, Natl. Press Bldg., Md.

CLERICAL ALTERNATES

Rev. F. Bland Tucker, Washington.
 Rev. Walter Archbold, Aquasco, Md.
 Rev. C. T. Warner, Washington.
 Rev. Edward Gabler, Washington.

LAY ALTERNATES

Fulton Lewis, 1669-31st St., N.W., Washington.
 C. P. Dodge, 1645-31st St., N.W., Washington.
 L. Luquer, 1701 New Hampshire Ave., Washington.
 W. G. Evans, 1328 E. St., N.E., Washington.

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CLERICAL DEPUTIES

Very Rev. C. W. Sprouse, Kansas City.
 Rev. R. M. Trelease, Kansas City.
 Rev. C. R. Tyner, Kansas City.
 Rev. E. W. Merrill, Kansas City.

LAY DEPUTIES

William G. Holt, 915 Natl. Fidelity Life Bldg., Kansas City.
 Henry D. Ashley, K. C. Power & Light Bldg., Kansas City.
 B. C. Howard, 1508 Commerce Bldg., Kansas City.
 Henry Burr, 1907 Grand Ave., Kansas City.

CLERICAL ALTERNATES

Rev. C. H. Molony, St. Joseph.
 Rev. W. A. Driver, Independence.
 Rev. A. L. du Domaine, Joplin.
 Rev. R. H. Fairchild, West Plains.

LAY ALTERNATES

John E. Lauder, 420 W. 58th St., Kansas City.
 H. J. S. Seeley, 3921 Roanoke Rd., Kansas City.
 Donald R. Sutherland, 7514 Madison St., Kansas City.
 Louis W. DeYong, 610 E. 47th St., Kansas City.

WEST TEXAS

CLERICAL DEPUTIES

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 Rev. William C. Munds, Corpus Christi.
 Rev. Samuel O. Capers, San Antonio.
 Rev. Charles W. C. Leel, Uvalde.

LAY DEPUTIES

Albert Steves, Jr., 602 Monterey St., San Antonio.
 Walter Godart, 124 East Woodlawn, San Antonio.
 Albert C. Dulaney, Majestic Bldg., San Antonio.
 E. H. Keator, Alamo Natl. Bldg., San Antonio.

CLERICAL ALTERNATES

Rev. Robert N. MacCallum, Victoria.
 Rev. William H. Marmion, San Antonio.
 Rev. Heber W. Weller, Luling.
 Rev. Walter H. Meyers, Austin.

LAY ALTERNATES

Dr. Harry G. Heaney, Corpus Christi.
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 James Abney, Brownsville.
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WEST VIRGINIA

CLERICAL DEPUTIES

Rev. J. W. Hobson, Bluefield.
 Rev. S. Roger Tyler, Huntington.
 Rev. J. H. A. Bomberger, Wheeling.
 Rev. Ben R. Roller, White Sulphur Spgs.

LAY DEPUTIES

W. G. Peterkin, Parkersburg.
 S. G. Cargill, 1105 Quarrier St., Charleston.
 Randolph Bias, Williamson.
 Tom B. Foulk, Wheeling.

CLERICAL ALTERNATES

Rev. J. T. Carter, Clarksburg.
 Rev. Frank T. Cady, Point Pleasant.
 Rev. Robert H. Camble, Charleston.
 Rev. John W. Gummere, Charles Town.

LAY ALTERNATES

Roger L. Kingsland, Fairmont.
 Hugh D. Stillman, Logan.
 C. A. Miller, Martinsburg.
 J. L. McLane, Wheeling.

WESTERN MASSACHUSETTS

CLERICAL DEPUTIES

Rev. A. Vincent Bennett, Fitchburg.
 Rev. Ralph H. Hayden, Pittsfield.
 Rev. Richard G. Preston, Worcester.
 Rev. Leigh R. Urban, Longmeadow.

LAY DEPUTIES

Matthew P. Whittall, 692 Southbridge, Worcester.
 Dr. W. Elmer Ekblow, Homelands, North Grafton.
 Howard C. Rudderham, Shirley.
 William C. Hart, Williamstown.

CLERICAL ALTERNATES

Rev. Arthur Murray, North Adams.
 Rev. William Smith, Worcester.
 Rev. John H. Nolan, Springfield.
 Rev. Stanley C. S. Shirt, Westfield.

LAY ALTERNATES

Shaun Kelley, St. Stephen's, Pittsfield.
 Philip W. Simons, Christ Church Cathedral, Springfield.
 Frank J. Pope, St. James, Great Barrington.
 John W. Emery, St. Philip's, Easthampton.

WESTERN NEBRASKA

CLERICAL DEPUTY

Very Rev. Francis R. Lee, Hastings.
 Hon. Hobert Blackledge, 2920 Seventh Ave., Kearney.

LAY DEPUTY

Hon. Hobert Blackledge, 2920 Seventh Ave., Kearney.

CLERICAL ALTERNATE

Rev. Francis R. Pryor, III, North Platte.

LAY ALTERNATE

Hershey Welch, North Platte.

WESTERN MICHIGAN

CLERICAL DEPUTIES

Rev. William A. Simms, Battle Creek.
 Rev. Harry L. Nicholson, Niles.
 Rev. A. Gordon Fowkes, Kalamazoo.
 Rev. F. Dean King, Traverse City.

LAY DEPUTIES

Charles L. Dibble, 310 Pythian Bldg., Kalamazoo.
 Norman A. Lilly, 218 Central Bank Bldg., Grand Rapids.
 Chester C. Wells, Interlaken, North Muskegon.
 Charles Walker, 316 Aurora St., S. E., Grand Rapids.

CLERICAL ALTERNATES

Rev. H. Ralph Higgins, Grand Rapids.
 Rev. Donald V. Carey, Grand Rapids.
 Rev. A. E. Traverse, St. Joseph.
 Rev. Harry M. Laws, Sturgis.

LAY ALTERNATES

E. L. Soderberg, Traverse City.
 Seeley G. Deam, Niles.
 Stuart White, Niles.

WESTERN NEW YORK

CLERICAL DEPUTIES

Very Rev. S. Whitney Hale, Buffalo.
 Rev. W. T. Heath, Buffalo.
 Rev. Frank S. Patterson, Warsaw.
 Rev. Joseph Groves, Olean.

LAY DEPUTIES

George A. Orr, Niagara Falls.
 George T. Ballachey, Ellicott Sq., Buffalo.
 William C. Baird, 1114 Delaware Ave., Buffalo.
 Hon. John Lord O'Brian, Iroquois Bldg., Buffalo.

CLERICAL ALTERNATES

Rev. Charles Broughton, Buffalo.
 Rev. James Cosbey, Buffalo.
 Rev. H. F. Zwicker, Lockport.
 Rev. G. N. Smith, Buffalo.

LAY ALTERNATES

Dr. Griffith Pritchard, 130 Woodward Ave., Buffalo.
 Dr. E. V. Gray, Gowanda.
 Henry Adsit Bull, Erie Co. Bank Bldg., Buffalo.
 Myron Ludlow, East Aurora.

WESTERN NORTH CAROLINA

CLERICAL DEPUTIES

Rev. W. S. Stoney, Morganton.
 Rev. George F. Rogers, Asheville.
 Rev. W. C. Cravner, Asheville.
 Rev. Boston M. Lackey, Lenoir.

LAY DEPUTIES

William L. Balthis, Gastonia.
 William M. Redwood, 11 Church St., Asheville.
 Samuel E. Elmore, Spindale.
 Harold V. Smedberg, Brevard.

CLERICAL ALTERNATES

Rev. P. S. Gilman, Gastonia.
 Rev. A. W. Farnum, Asheville.
 Rev. Frank Bloxham, Highlands.
 Rev. John A. Pinckney, Tryon.

LAY ALTERNATES

Haywood Parker, Wachovia Bank Bldg., Asheville.
 Francis P. Bacon, Tryon.
 H. H. Walton, Morganton.
 J. B. McCoy, N. Wilkesboro.

WYOMING

CLERICAL DEPUTY

Rev. E. L. Tull, Buffalo.

LAY DEPUTY

D. B. P. Marshall, Sheridan.

CLERICAL ALTERNATES

Rev. H. C. Swezy, Rock Springs.
 Rev. V. G. Lewis, Gillette.

LAY ALTERNATES

A. L. Taliaferro, Rock Springs.
 A. H. Larom, Valley Ranch.

A Message to the Church

(Continued from page 186)

stimulus to the acceptance of the responsibilities of faith and work that inhere in Christian discipleship.

WE ASK, therefore, that the World Conference on Life and Work be presented at sessions of the General Convention and the General Synod under such conditions as will enable the members of our communion in North America to share in the stirrings of the Christian conscience that have marked the Oxford Conference. Our tasks on the American continent may differ from those of the Church in other parts of the world. If we are free of some of the more acute problems that affect Europe, our responsibility is all the greater for the normal obligations of Christian discipleship. We dare to hope that the General Convention and the General Synod will lift us to new levels of vision and aspiration and that together with all our Christian brethren, we may, in the name of Christ, go forward, humbly and courageously, so that the whole life of community and State may be transformed. We can do all things in Christ which strengtheneth us.

(Rt. Rev.) W. B. STEVENS, Chairman.

(Rev.) M. E. PEABODY, Secretary.

Communion in One Kind

By the Rev. H. Baxter Liebler

Rector of St. Saviour's Church, Old Greenwich, Conn.

SURELY, ONE of the many advantages of belonging to an age-old institution—whether it be a divine or human one—lies in the value of the accumulated wisdom of the centuries. We claim to be not a sect, born of 16th-century lust, but the continuation of the old Church of England, and hence a part of the historic Church of God. Yet in many respects we act as if we had no history, no solid backbone of experience; in short, claiming to be a Church, we act as if we were a sect.

Conditions are changing all the time, but seldom if ever do really new problems arise. They may show themselves in a different guise, but if we scratch the surface, we usually see that any given question which appears before us and which sometimes divides us into belligerent camps, has in ages past appeared and has been settled. All the modern heresies which lead astray the uninformed had their close counterparts in the early or medieval Church's life; the Church knew what she believed, and she dealt with them accordingly.

Surely this question of Communion in one kind versus intinction or Communion in both kinds is a case in point. The problem is an old one; it has recently become acute because of our modern scientific knowledge of germs, but it is essentially the same old problem, viz., What is the Church to do when for any reason it is obviously undesirable to minister the Blessed Sacrament in the manner which has hitherto been customary? Instead of asking ourselves further: "What has our Church done with this problem when she faced it last?" we scratch our heads and draw upon our ever prolific imaginations—just as any new sect, encountering a problem for the first time, might do. We are even worse, for most sects would be sensible enough to see how *other bodies* dealt with the problem, and thus profit indirectly from past experience. But we are not content to be even as Catholic as that—we must be thoroughly sectarian, and invent new kinds of divided chalices, solder patens to the bases of chalices, not to mention the performing of feats of legerdemain whereby paten and chalice are held simultaneously to admit the intinction which the Church of England, when she formerly faced the question, definitely prohibited (Hefele, *Conciliengeschichte*, V, 688). It is sad that the inventive genius of our clergy should be stifled, but after all, the laity do need some protection, and that is to be found only by the Church's increasing consciousness of her own continuity. If Communion in one kind was the answer in the 12th century, it is likely to be the answer in the 20th century.

The Eastern Church has a definite tradition by which both elements are simultaneously administered. This is not intinction, and it is not an answer to our modern problem; moreover while recent years have happily brought closer the Eastern and Western Christians it is necessary for us to recall that what may be proper to the one rite may be and in fact often is quite out of place in the other. Here the Eastern Church can help us by her teaching, which is perfectly sound, but not by her practice. (The latter too is sound, but not applicable to our problem.)

For the teaching of the Eastern Church is one with our own, that the Body and Blood of Christ are given and received in either species (Gavin, *Greek Orthodox Thought*, p. 336 and *passim*).

To regard Communion in one kind as in any sense a mutilation of the Blessed Sacrament is to fly in the face of all sound theology and logic. The idea that Christ is only partly present under either species, and fully present only under both is completely abhorrent and indefensible. Furthermore, to allow Communion in one kind (as distinguished from requiring priests to withhold the chalice) is the only position which does not involve us in a dilemma. For, if she is a consistent guide, the Church must not contradict herself. The Church of England, in common with the rest of the Catholic Church, at first practised Communion under both kinds. She then adopted Communion in one kind for practical reasons. At the Reformation she returned to the primitive practice. She can now if she desires return to the late medieval method without in any way stultifying herself, but she cannot deny the lawfulness or sufficiency of Communion in one kind without admitting that for more than four centuries she was administering a mutilated sacrament to generation after generation of her children.

CANNOT the whole question be put briefly thus:

(1) There is a widespread antipathy on the part of many lay people and some clergy to the continued use of the common cup.

(2) Intinction shocks the reverence of some (especially when the "dunking" method is followed), is contrary to the explicit law of the ancient Church of England as well as of the whole West, is unnecessary since the whole Christ is present under either kind, in no way fulfils Christ's command, "*Drink ye,*" is confusing because of the varying methods employed, and heightens the barriers which now separate us from the other historic Churches.

(3) Individual communion cups are an innovation in the Church, and they would emphasize the individualistic as against the corporate nature of the act of Communion. Furthermore the practical difficulty of properly making the ablutions is alone enough to prevent a serious consideration of this method.

(4) Communion in one kind is consistent with sound theology, is in accordance with Anglican practice for at least four centuries, is convenient, reverent, expeditious without being hasty, and assures each individual soul of the fulness of grace. If Communion in one kind is *allowed*, but not *enforced*, it would simply mean that those who desire to receive in both kinds remain at the Altar rail, while those who do not would withdraw after receiving the Host.

And doesn't this give General Convention the opportunity of practicing the large-hearted charity which has always characterized it in matters under controversy? No new legislation is needed. No strictures need be laid upon those bishops and priests who in recent years have defied the canons and rubrics by practicing intinction. Let our Fathers in God gently and lovingly (they could not act otherwise) inform the laity that it is their privilege to receive the most comfortable Sacrament of Christ's Body and Blood in one kind only, and then withdraw to their pews. As a matter of fact many lay people are now doing this, nor are they violating any existing rubric or canon. Those who are not doing it undoubtedly would begin as soon as they had such an assurance from our chief pastors.

BOOKS OF THE DAY

Edited By

Elizabeth McCracken

A Monumental Work on John Donne and the "New Learning"

JOHN DONNE AND THE NEW PHILOSOPHY. By Charles Monroe Coffin. Columbia University Press. Pp. viii-311. \$3.50.

JOHN DONNE "was in the company of the giants of (his) days, men like Bacon, Hooker, and Selden, for whom the province of the mind was enlarged with the expanding world of space" (p. 79). His place in the history of thought is at the meeting point of the old world scheme and the new philosophy. In his youthful training he inherited the conception of a universe that "was substantially that of Ptolemy anchored to the metaphysical system of Aristotle and adapted to the satisfaction of Christian ecclesiasticism" (p. 42). In the early years of the 17th century "the wave of experimentalism in science broke over the world" and Donne woke to the implications of a new philosophy. He read eagerly the works of contemporary scientists as they appeared and was powerfully influenced by them. But not as yet did he reject the old ways. In his "work of these years Ptolemy and Copernicus jostle one another in a confusion to be explained only when the historical conditions are understood to which Donne and the new science were being subjected" (p. 88).

The confusion is somewhat cleared for the careful reader of Dr. Coffin's study, since the author has the gift of lucid exposition. In a chapter entitled "The Old Order" he gives an account of the traditional teaching concerning the universe as it was handed down through the middle ages and received by John Donne in his college days. With equal clarity the author traces in a later chapter the rise of "The New Philosophy," which began with the publication of the Copernican theory, looked upon at first as a mere mathematical hypothesis. It disturbed few minds until it culminated in the cataclysmic effect of the physical facts revealed by Galileo's telescope which compelled men to shift the center of their universe from the earth to the sun. There was no experience like it for the next 300 years down to the beginning of our century, when another wave of scientific discovery brought a yet more severe shaking up of men's conceptions and beliefs.

The inspiration that lies behind the immediate subject of Dr. Coffin's thesis is the comparatively recent discovery of "the contribution of scientific learning to both the form and the matter of much of the world's literature" (p. 3). His choice of John Donne to illustrate this relationship between science and art is a tribute to the so-called metaphysical quality of his poetry, and a recognition of the reflection in his writings of the new learning. The author has called attention in great detail to Donne's frequent use of astronomical symbolism and has given very many instances of his references to the newly discovered scientific facts. He shows the turmoil of transitional thought to be repeatedly reflected in Donne's writings. An early chapter of the book has some interesting comments on the general relationship between scientific learning and the poetical reflection of reality. In the course of his study Dr. Coffin gives a picture of Donne's early education, of his outstanding mental endowments, of the restlessness produced by the misfortunes following upon his clandestine marriage, of the thwarting of his personal ambitions, of his tendency to despondency and of his occupying himself with theories of suicide. Otherwise there are few references to his personal history. There is little said concerning his religious beliefs and development, although sufficient attention is given to the effect of the new philosophy upon his theological conception of God as creator. But Donne's was a unified personality, as Dr. Coffin himself remarks, and in the case of a man who became a great ecclesiastic and preacher with more than a little evidence of attainment to final saintliness his inner spiritual communion with God must have powerfully affected his thinking.

Dr. Coffin's point of view is reflected in the closing sentences of his book: "The figures formed by man's ways of regarding friends, love, enemies, books, and the daily bread—the common facts of life—and also by his ways of regarding the greater world and God are resolved continually into new shapes. Throughout the shifting patterns but one thing is fixed and constant, and that is the light revealing and illuminating these patterns. The source of this light is the vividness and intensity of the poet's

consistently sensitive personality." For a religious man the ultimate light could never be in the human personality, however sensitive and poetical.

The volume as a whole is a monument of learning. Dr. Coffin reveals a wide knowledge of Donne's voluminous writings and in the course of his thesis he makes many acute critical judgments. There is no bibliography in the usual form. The work is, however, fully documented in footnotes and a list of Donne's writings is provided in the very full and scholarly index.

MOTHER MARY MAUDE, CSM.

A Guide for the "Lost Generation"

THE RECOVERY OF IDEALS. By Georgia Harkness. Pp. xii-237. Scribners. \$2.00.

MISS HARKNESS has given us here an extraordinarily fine book. It is addressed primarily to younger people, and especially to members of "the lost generation"—that is, the vast numbers of people in their 20's or late 'teens who are uprooted from their moral and spiritual heritage. Her style is attractive, her method of approach winsome, and her argument carefully wrought and convincing.

After an analysis of the dissolution of ideals, Miss Harkness begins her reconstruction of the fundamental "idealism" which is needed if purpose and direction are to be restored to human life. The argument is based on human nature and its integral relationship with the universe, the pervading presence of that which is "beyond nature" and the great tradition of Christian living which comes to us from the past.

One may have minor differences with Miss Harkness's developed position, but in the main it is a splendid vindication of the reality of ideals, not in the attenuated sense of great objects which we set ourselves to achieve but in the rich sense of compelling motives for life that are themselves rooted and grounded in the very nature of things. "That which is highest in man is deepest in the universe," to adapt a phrase of Professor Montague's—and it is that conviction which can alone give the guarantee as well as the incentive for the living of human life on its highest and most rewarding levels. W. NORMAN PITTINGER.

An English Translation of Avancini

THE LIFE AND TEACHING OF OUR LORD JESUS CHRIST. By Nikola Avancini. Translated by Kenneth Mackenzie. Macmillan. \$2.25.

AVANCINI, who lived from 1627 to 1686, was an Austrian Jesuit who taught philosophy and theology. A voluminous writer, the only work of his that survived was this volume of meditations, first published in 1665; they have gone through countless editions in the original Latin and have been translated into most European languages. In 1872 the Latin edition was adapted for Anglican use by anonymous editor, who described himself simply as a "clergyman," and it is this version that the Bishop of Brechin has chiefly followed.

The title is something of a misnomer. Avancini really gives three heads of meditation for every day in the Christian year, largely but by no means entirely based on the Gospels, and no attempt whatever is made to arrange them according to any plan corresponding to Christ's life or teaching. The heads are very brief, just three or four sentences, but their value lies in the fact that each sentence really has something suggestive to say. Of course the Biblical interpretation is often fanciful; and not infrequently the text is made to assert the precise opposite of what it actually contains. But, for a 17th century work, such instances occur less frequently than one would expect. And a keen coupling of the moral and devotional sense gives the volume a very real permanent value and explains its continued popularity. Really good manuals of meditation are so few that Bishop Mackenzie deserves gratitude for making this one accessible. B. S. E.

NEWS OF THE CHURCH

Bishop Bratton Will Postpone Retirement

Mississippi Diocesan Resumes the Episcopal Authority on Request of Bishop Green

JACKSON, MISS.—Recently the report was sent in that Bishop Bratton of Mississippi would submit his resignation to the House of Bishops this fall. Because of conditions that have recently come up the Bishop has postponed the time of his resignation.

One reason is that Bishop Green, his Coadjutor, has been advised by his doctor to take a period of rest, as a result of shock received in an automobile wreck the latter part of last year. He did not stop work except for a few days. In June, Bishop Green sent a letter to Bishop Bratton, saying:

"For diocesan convenience I feel that I should ask that you take over diocesan authority during that period. I am asking you to assume authority and hereby surrender it to you from this date to August 31st."

To which Bishop Bratton responded:

"I am very gladly resuming diocesan authority at the Bishop's request. He needs a complete rest. . . ."

"I must also announce that I have consented to remain as chancellor of the University of the South for another year."

Churchwoman Accepts Principalship

OMAHA, NEBR.—Miss Marguerite H. Wickenden has accepted the principalship of Brownell Hall, it is announced.

Germans at Conference on Faith and Order Support Totalitarianism of Nazis

EDINBURGH, SCOTLAND—The totalitarian State was defended in a statement presented to a full session of the Edinburgh Conference, August 6th, signed by Dr. J. W. E. Sommer, leading German Methodist, and the Rt. Rev. Erwin Kreuzer, German Old Catholic Bishop.

The statement declared that the totalitarian State "in its actual existence brought to our country and nation new courage, unity, strength," and expressed disbelief in the charge that it is opposed to the Gospel. It also questioned the accuracy of use of the word "persecution" in dealing with the conflict between the Roman Church and the government and "that of the Confessional Church with other groups within the German Evangelical Church."

The statement was put forth as an answer to a statement submitted earlier in the week by Dr. Henry S. Leiper of New York, referring to totalitarianism as incompatible with Christianity.

Church Pension Fund Appoints Joseph B. Maclean as Actuary

NEW YORK—The appointment of Joseph B. Maclean as consulting actuary of the Church Pension Fund was announced on August 9th by William Fellowes Morgan, president of the fund. He succeeds the late Henry Moir, who had been its consulting actuary from 1922 up to the date of his death on June 8th of this year.

Mr. Maclean, born and educated in Scotland, is associate actuary of the Mutual Life Insurance Company of New York and holds various actuarial honors.

Conference Stresses Points of Agreement

Archbishop of York Suggests That Many Views Are Not Antagonistic But Complementary

EDINBURGH, SCOTLAND—Deciding to seek grounds of agreement from which to proceed to study of their differences, delegates to the Conference on Faith and Order here opened their discussions on the four main subjects to be considered: The Christian Doctrine of Grace, the Church of Christ and the Word of God, the Ministry and Sacraments, and the Church's Unity in Life and Worship.

The suggestion to seek grounds of agreement was made by the Archbishop of York, who declared:

"Many of our different views are not antagonistic but mutually complementary. Let us take care to make this plain in every case where we find it to be true. Then, where our differences represent incompatible positions, we can show these against a background of a growing body of agreement."

Other speakers at the session on August 4th stressed the need for common understanding. They included Dr. A. S. Garvie of the Congregational Union of England and Wales, vice-chairman of the conference; Prof. F. L. A. Menegoz of Strasbourg University; and the Rev. Sergius Bulgakov, professor of dogmatics at the Russian Theological Seminary in Paris.

Dr. J. Ross Stevenson of Princeton, N. J., was named chairman of a committee to study the proposals for a World Council of Churches made by the Universal Christian Council of Life and Work at its recent conference at Oxford.

Many Americans at Edinburgh

BY BENSON Y. LANDIS

NEW YORK (NCJC)—More than 125 prominent Churchmen from Canada and the United States are taking part in the World Conference on Faith and Order at Edinburgh. The delegates represent all the leading Christian Churches of the world, excepting the Roman Catholic. This is the first session of the World Conference held since the one at Lausanne, Switzerland, in 1927.

The Archbishop of York in his opening speech stated that the acute world problems made unity more urgent than ever. He cited the achievements of the Oxford Conference on Life and Work, just concluded, which, he said, had worked out methods whereby the Christian Churches of the world could now work together better than they had for 400 years.

The Oxford Conference also made suggestions for merging the Life and Work Movement and the World Conference on

(Continued on page 210)



Wright & Co. Photo.

WHERE DEPUTIES WILL MEET

This view from the stage of Taft auditorium, one of the two theaters in Cincinnati's Masonic Temple, shows the scene of the future deliberations of the House of Deputies to the 1937 General Convention. There are more than 2,500 seats in Taft auditorium.

Observe Centennial of Sydney Cathedral

Foundation Stone of Australian
Primate's Church Laid in 1837;
Dr. Micklem Leaves

BY R. HARLEY-JONES

SYDNEY, AUSTRALIA—St. Andrew's Cathedral, Sydney, is an ancient jewel of architecture set in the midst of modern commercial buildings of imposing structure and design. In its English interior of gothic craftsmanship, May 16th to 22d, a series of centenary services has been held to celebrate the laying of the foundation stone 100 years ago. The Archbishop of Melbourne, Dr. Head, was the preacher.

A foundation stone had originally been laid in the year 1819 by Governor Macquarie who left monuments of his building energy and forethought throughout the state of New South Wales. But Macquarie chose a spot about 100 yards in front of the present building and which is now the center of George street, one of the main arteries of the city.

NEW LOCATION AND ARCHITECT

The stone was taken up and relaid by Governor Sir Richard Burke in the year 1836. This second attempt to proceed with the cathedral however was unfortunately hindered by depressing conditions of a severe drought. Eventually the building was undertaken by E. T. Blacket, who proved himself to be one of the finest architects Australia has produced.

The consecration of the cathedral was performed by Bishop Barker in the year 1868. The western towers, which remind visitors of a smaller copy of the towers of Westminster Abbey, were added in 1874.

Adjoining St. Andrew's Cathedral is the stately town hall where the social gatherings and other public functions in connection with the centenary were held. Thousands gathered twice daily to enjoy a week's program of good things well prepared and excellently conducted. A great public reception was held on May 17th, at which the new governor of New South Wales and Lady Wakehurst, together with the Archbishop of Sydney, received guests. On May 18th there was a coronation lecture illustrated by pictures of kings of England from Offa, King of the Mercians from 758 to 794, right down the centuries to King George VI.

The celebrations also included the annual festival of the Home Mission Society which for many years has been an institution of great popularity. At this festival representatives from every parish in the diocese meet at a great tea-meeting and also at a huge public evening gathering.

A feature of the centenary celebrations was the staging of a magnificent historical pageant of early Church history including the laying of the foundation stone of St. Andrew's Cathedral. The town hall was crowded for every one of the four presentations of the pageant. The Archbishop,

United Christian Council of Alaska Now Organized

PHILADELPHIA (NCJC)—A United Christian council of Alaska with representatives from the Congregational-Christian Church, the Metlakatla Christian mission, and the Methodist Episcopal Church has been organized and incorporated in the state of Illinois, according to an announcement from Methodist headquarters here.

Formed on July 10th, the new organization will have its headquarters at 19 South LaSalle street, Chicago. The council will be an elastic, interdenominational group designed to promote closer cooperation among the participating denominations at work in Alaska. The sponsors hope and expect that other denominations will later join the council.

Dr. Benjamin L. Myers, a Presbyterian layman, was elected president of the council, the Rev. Howell B. Davies, secretary, and Dr. E. B. Kohlstedt, treasurer.

Dr. Mowll, was president of the celebrations and Dr. C. V. Pilcher, late of Toronto and now Bishop Coadjutor of Sydney, was the author of the pageant booklet. A large and influential committee assisted and the whole proceedings were under the patronage of the Governor General and Lady Gowrie, the governor of New South Wales, the lieutenant governor, the premier of the state, and the Lord Mayor of Sydney.

The scenes at the pageant were as follows: The Church at Jerusalem, the sending of St. Paul and Barnabas to missionary work, St. Paul in prison at Philippi and also at Athens, with a further scene of his trial before Nero, the martyrdom of Polycarp, the catechetical school of Clement at Alexandria, George of Nicomedia, also "In This Sign Conquer," Athanasius at the Council of Nicaea, Jerome and the Latin Vulgate, Ambrose, Augustine, Chrysostom, Leo, Gregory and the Angels, Aidan in Northumbria, the Knights of St. John, and final scenes portraying Australian history of a century ago. The proceeds of the celebrations will form a fund for progressive work in the diocese, especially the enlargement of the cathedral itself.

Dr. Rogers Lauded for Services

COVINGTON, VA.—At the recent meeting of the board of trustees of the Boys' Home it was decided that suitable recognition should be given to the 20 years of service that the Rev. Dr. E. Reinhold Rogers has rendered the home as its executive head. It was resolved that an abbreviated form of Dr. Rogers' report should be given publicity through the Church papers, and that a minute should be prepared, recorded, and published setting forth the appreciation and gratitude of the trustees.

Under the leadership and direction of Dr. Rogers the home has greatly improved buildings, better equipment for heating, lighting, and power, and a former debt of \$119,000 has been reduced to \$9,765.88.

Daughters of King Program Announced

Services and Conferences Will be
Held on the Five Days Preceding
Opening of General Convention

NEW YORK—The Daughters of the King will hold their part of the triennial program at the Church of the Advent, Kemper Lane at Cross Lane, Cincinnati, on the five days preceding the opening of General Convention, October 1st to 5th. Services will be held in the church, registrations and meetings in the parish house. Headquarters at other times will be at Hotel Alms in the immediate neighborhood.

The Daughters of the King is a national order composed of women communicants of the Church who pledge themselves to daily prayer for the extension of the Kingdom, and personal, loyal service.

The convention program is built around the theme, What Wilt Thou Have Me to Do? On Friday afternoon at 4:30 there will be a quiet hour, with the Very Rev. Elwood L. Haines, Dean of Christ Church Cathedral, Louisville, Ky., conducting.

On Saturday afternoon at 2:30 there will be a junior session supervised by Mrs. D. H. McMichael, diocesan junior directress of Ohio, and presented by juniors. This will be followed by a short talk on Our Older Girls by Miss Helen Lyles. At 3:30 group conferences will be held on the Parent-Teacher Fellowship program, led by Miss Edna Eastwood of New York, and Mrs. Leon C. Palmer of Philadelphia. These will be followed by The School of Devotion in two groups, led by Mrs. T. J. Shannon of Connecticut, and Miss Emma J. Hall of North Carolina.

On Monday afternoon, October 4th, group conferences begin at 2:45 with the School of Study led by Mrs. J. R. Taylor of the diocese of Chicago and Mrs. James E. Minds of Los Angeles. These are to be followed by conferences on the School of Service led by Deaconess Ruth Parsons and Mrs. Gibson Hutchinson, both from the diocese of Chicago. At 4:30 the Rev. Dr. W. J. Loaring-Clark, rector of St. Luke's Church, Jackson, Tenn., will give a meditation. Monday evening will be given to provincial meetings and a talk on Our Summer Conferences by Mrs. W. W. Pedder of Los Angeles.

At 7:30 each morning there will be a celebration of the Holy Communion at the Church of the Advent. On Saturday the rector, the Rev. George G. Dunlop, will be the celebrant. On Monday Bishop Morris of Louisiana will be the celebrant, and on Tuesday Bishop Maxon of Tennessee.

At 9:30 each morning there will be a business session. The convention luncheon will be on Tuesday, followed by an address by Bishop Johnson of Colorado.

The closing service will be on Tuesday afternoon at 5:30 when the new national council of the Daughters of the King will be installed.

Bishop Rogers of Ohio will give the closing address.

Events of Interest in Convention Plans

Religious Education Department Schedule Includes Presentation of National Offerings

NEW YORK—A varied program of events during General Convention is scheduled for the National Council's Religious Education Department.

Public events of popular interest will include the mass meeting on the evening of October 11th, when the three national Church school offerings are to be presented. The Little Helpers' offering, received from the babies of the Church, not yet old enough to attend Church school, is designated as always for three objects: the support of a bed in the children's ward at St. Agnes' hospital for Negroes, Raleigh, N. C.; the support of Church kindergartens in Japan; and the gift of a font for a new mission somewhere, this time for the mission at Chuho, China, a memorial to the priest in charge, the Rev. Feng Meits'en, who was martyred there in 1930. The birthday thank offering for this triennial goes toward a children's ward in the Shanghai hospital which is to combine St. Luke's and St. Elizabeth's. The Church school lenten offering, familiar to everyone, makes an important contribution to the Church's budget. In all three offerings the department throughout the year tries to place the emphasis on the educational rather than the financial aspect; the mass meeting agrees with this emphasis. The Rev. Drs. D. A. McGregor and T. O. Wedel are to be the speakers. A local Cincinnati committee is arranging a special choir of boys and girls.

A children's service for October 17th is being planned by a local group and is to present a series of tableaux on the theme, *The Life of the Church*.

The young people's week-end, a series of meetings projected by the department, is also in the hands of a local committee whose detailed program has already been reported [L. C., July 3d]. All the young people's societies are included and 500 young people are expected.

More technical and consequently more restricted in attendance is the religious education seminar. Delegates to this seminar have been furnished by the department with an outline of topics and suggested reading thereon, and are doing some study in advance to make the limited hours of the seminar as valuable as possible. Eighteen "interest groups" for discussion are planned, covering different aspects of religious education, such as missionary education, religion in family life, correspondence courses, small parishes, lesson materials, and others.

The Church society for college work is organizing an exhibit and other plans to bring that work before General Convention.

Outside the department but of interest to similar groups, the national organization of directors of religious education is planning its triennial meeting. Miss Charlotte Tompkins, of Utica, is chairman.



Wright & Co. Photo.

WHERE WOMAN'S AUXILIARY WILL MEET

The Scottish rite room of Masonic Temple, Cincinnati, has been set apart as the meeting place of the delegates to the Triennial Convention of the Woman's Auxiliary this fall.

Plans of GFS at General Convention Announced

NEW YORK—Activities of the Girls' Friendly Society at Cincinnati during General Convention include:

October 7th and 8th, fall meeting, board of directors. October 9th, panel discussion, young people's week-end: *How Effective are the Church's Resources in Solving the Problems of Young People?* Mrs. Stephen K. Mahon, GFS program adviser, chairman. October 11th to 13th, 4 P.M., round table discussions, Christ Church, parish house.

The GFS is cooperating with the other young people's organizations in a joint exhibit. This is the first convention at which the youth organizations of the Church have worked together in a single exhibit. Appointments may be made at the exhibit booth with members of the GFS board of directors and staff for personal conferences in regard to organizing or developing a GFS branch.

The GFS is cooperating with the Woman's Auxiliary in the daily afternoon missionary teas, instead of holding missionary luncheons, as has been the custom at previous conventions.

Alaskan Mission Church Holds Memorial Dedication Service

ANCHORAGE, ALASKA—Pews and choir stalls of Honduras mahogany, for which the plans were drawn in San Francisco, were dedicated and blessed by Bishop Rowe in a service at All Saints' Mission recently. The pews and choir stalls are a memorial given by Harry C. Cribb in memory of his wife, and were made in his carpenter shop. Mr. and Mrs. Cribb were among the pioneers who came to Alaska in the days of the gold rush.

A class of candidates was confirmed by Bishop Rowe on the same day.

Social Service Department Plans "Clinical Sessions" for Clergy at Convention

NEW YORK—Clergymen going to school at clinical sessions held in juvenile courts, in probation departments of courts of common pleas, in hospitals and institutions for the care of the delinquent and the derailed, in courts of domestic relations, and in other places equally unlike usual classrooms, will be a part of the picture at the 52d triennial General Convention when it assembles in Cincinnati next October.

During the Convention, October 11th to 14th, the Church's Social Service Department, working with the Cincinnati Graduate School of Applied Religion, will conduct a clergy training institute, with four lectures on five predominant social problems, each to be supplemented by a clinical session held in the place most appropriate to the subject.

The course on Marital Relations, with the clinic held in the court of domestic relations at the Cincinnati county court house, will include attendance at divorce hearings with Judge Charles W. Hoffman of the Hamilton county court of domestic relations presiding.

Clinical sessions on problems of delinquency and crime will be under the supervision of Samuel B. Haskell, chief adult probation officer, court of common pleas, Cincinnati.

Family difficulties will be studied from the standpoints of social case work, the social implications of unemployment, and the responsibilities of the Christian Church in pastoral care.

Classes will meet also at the Cincinnati general hospital and at Longview hospital to study causes and types of psychosis, psychology of sex, mental hygiene and social adjustment, and the psycho-pathology of the normal, lectures being given by prominent physicians, neurologists, and psychiatrists of Cincinnati and other Ohio cities.

New Spirit Seen in Sessions at Oxford

Christian Fellowship Advanced by Conference on Life and Work in Two Weeks' Meetings

BY W. BERTRAND STEVENS
Bishop of Los Angeles

OXFORD, ENGLAND—*Ecumenicity* is a big word. It has taken me nearly two weeks to say it without self-consciousness and caused some misgivings as to whether I can get through it without accident. But I am thoroughly converted both to the word and the ideal. The Conference on Life and Work has done a good peace of work.

For two weeks its delegates have considered five subjects: (1) Church and Community; (2) Church and State; (3) Church, Community, and State as related to the Social Order; (4) Church, Community, and State as related to Education, and (5) The Universal Church and Peace and War. Some of the best minds of the modern Christian world have led a group of several hundred people from everywhere through a profitable study of these burning topics.

Three immediate results have followed: (a) A remarkable demonstration of Christian fellowship, (b) The creation and collection of a highly useful body of study material for the use of the Churches, and (c) a practicable proposal for the carrying out of the ecumenical idea.

IMMEDIATE RESULTS

There are many who believe that the conference can be understood and evaluated only by the perspective of time. But surely there must have emerged some things that can be digested and appreciated at once. We do not need to wait to understand the tremendous significance of representatives of nearly every Christian communion and every nation working together

Catholics at Oxford Hit World Council Proposal

OXFORD, ENGLAND—Dissatisfaction with some of the results of the Oxford Conference, notably with the Archbishop of York's proposal for a "World Council" of Churches, has been expressed by a considerable number of Anglo-Catholic and Orthodox delegates.

The World Council resolution was passed with most of the Orthodox not voting, and the Anglo-Catholics voting against. The Rev. Francis J. Bloodgood, an associate, declared:

"That Catholics, Eastern Orthodox, and Anglican, failed to find the same respect accorded their convictions that they were glad to accord to their Protestant brethren proved to be the disappointing conclusion of the Oxford Conference. The word 'ecumenical,' that was used so often, became sectarian, and firm action will be necessary to save the Edinburgh Conference on Faith and Order from going off the track in a similar manner."



MEETING OF U. S. AND CANADIAN ANGLICANS
The meeting resulted in the statement appearing on page 186.

for two weeks with perfect good will and a magnificent desire to understand one another's points of view. A very real sympathy was increasingly apparent in the group.

For example, I lived at St. Hilda's College. My contacts with my fellow delegates have been a vital and enlarging experience. In our household we have had Swedish pastors, a Danish banker, two Negro bishops, several American Methodist bishops, an Orthodox professor from Athens, a London teacher, the former president of the Princeton Theological Seminary, the Canadian Anglican primate, Anglicans from all parts of the world, a Japanese priest, a Chinese woman school principal, and others equally diverse in background. Two weeks together have resulted in warm friendships and a new desire to enlarge our knowledge of the different points of view represented.

CHINESE AND JAPANESE MEET

This group is a cross section of the whole conference, which has thought together and prayed together. In these days of such uncertainty for China and Japan, the Chinese and Japanese delegates have met each day for common prayers and conferences. Continental, American, and Bartherian approaches to problems of Church, State, and Community have been merged in reports that will provide study material for the Churches for years to come. It has not been easy, always. The delegates were men and women of strong convictions and deep loyalty to the groups they represented. But, as the Archbishop of Toronto put it in a sermon at Christ Church Cathedral, there has been a total absence of any desire to score a point at the expense of someone else, or to further party interests.

PREPARING REPORTS

It may interest American readers to know something of the process by which the five reports were prepared and completed with such good feeling. I sat in with Section One on The Church and Community, which was presided over by Sir Walter Moberly. The section included some of our leading American Protestants, outstanding English and Scotch theologians, several Orthodox representatives (including W. Zankov of Sofia), Scandinavians to the number of six or eight, and a sprinkling of delegates from Central Europe. The

fact that there were only one or two French members enabled the section to carry on its work chiefly in English and German.

The prepared report for the subject was first considered and promptly discarded. It became apparent that there were several varying ideas as to what is meant by "community" and no common understanding as to what the "Church" is. It also became clear that the problem of "Volk" loomed much larger in the minds of the Continental delegates than with the Americans.

A variety of local problems were presented by delegates: these were important in themselves but too local for inclusion in a message to the whole Christian world. Questions of race and color were presented for consideration. It all seemed so complex that some of us wondered if any order would come of it and if a report could possibly be prepared that would meet the approval of the whole membership. It is to the great credit of the chairman and clear testimony to the spirit of sympathy that I have mentioned that the report of Section One should be completed and re-

"National Egotism" Condemned

Overdeveloped nationalism, condemnation of which was a main theme of the Oxford Conference, was denounced as follows in the resolution on The Community:

"Every kind of national egotism, where love of one's own nation leads to the suppression of other nationalities (minorities), is sin and rebellion against God, the Lord of all nations."

ceived the commendation of the plenary sessions, as it will, I believe, be approved by American readers.

CONTRIBUTION TO THOUGHT

It would be a mistake, however, to regard the conference merely as a demonstration of Christian good will and patience. The reports which have been "received and commended" are good solid reading matter. If they seemed overloaded with long words it must be remembered that, although designed for general reading, they are dealing with ideas and theories that are above the level of the chit-chat of the street corner. (It might have been wise to avoid the term *Una Sancta* if an equivalent could have been found.) The value of the reports will



ORTHODOX AT OXFORD

Second from left is Dr. Sergius Bulgakov, who visited the United States recently. This picture and others of the Oxford Conference in this week's and last week's "Living Church" were taken by Bishop Stevens.

be not so much to the casual reader as to the study group. It is to be hoped that our Department of Christian Education and the Forward Movement Commission may cooperate in bringing the material before the Church in some convenient and systematic fashion.

It would be invidious to draw any distinctions among the reports. Some of the subjects were naturally more popular than others. Perhaps the report on the *Una Sancta* and peace and war stimulated more oratory than any other. It is a fine document in itself, facing as it does the fact that Christians are not agreed as to what the Christian attitude toward war should be. And the tense world situation gave it special interest, which came, perhaps, from the horrible thought that passed through our minds that even these very delegates might sooner or later be called to take up arms against one another. In any case there were so many who wished to speak to the report as presented that John R. Mott, who was presiding, had at the end of the session 42 cards of volunteer speakers who could not be called on.

EDUCATION REPORT

The report of the committee on the relation of Church, State, and Community to education is the longest of the five. It is a meaty booklet. Some secular educators may not like it. Professor Murray of University College, Hull, objected to its assumed division of education into the categories of "secular" and "sacred" and seemed to feel that it suggested that only education by parsons is sacred. Some so-called secular education, he said, is pro-

"Ecumenical Resolution"

Typical of the best kind of "ecumenical resolution" is the following paragraph from Dr. Visser 't Hooft's report to the Conference on Life and Work, on Church and War:

"The Church, confessing its faith in redemption through Jesus Christ, sees in every man 'a brother for whom Christ died.' In time of war, as in time of peace, it should pray not only for the nation in which God has placed it, but also for the enemies of the nation."

foundly sacred and some Church education is hopelessly secular. It was a wholesome blast for us to hear but an examination of the report will clear the section of any charge of smugness and believing that Church educational methods are necessarily superior. Among the many well-known members of the section were Dr. Henry

Meetings of Associates at Oxford Conference Full of Interest and Information

By FRANCIS J. BLOODGOOD

OXFORD, ENGLAND—The associates of the Oxford Conference on Church, Community, and State have had their own meetings in sections, similar to the sections of the delegates, and have discussed the same five problems. These meetings have been highly interesting and full of information.

Associates and youth delegates have had no part, except as interested listeners, in the formulation of and voting upon the five sets of conference resolutions.

In the associates' section meetings we have heard of the very large defection from the Roman Catholic Church in Czechoslovakia, about two million in number, and were told of the political resentments that had caused this dispersion. We heard of the cultural difficulties of German-speaking Protestants in Poland, and of the strengthening of parochial schools in Holland, both Roman and Reformed, at the expense of the State schools.

We joined in discussions on the nature of the State. Here we found the Chinese view of the State as an instrument to aid in the cosmopolitan character of all human society quite akin to our American view, based on certain "inalienable rights," while the general European view of the State as "the gift of God," was alien to Americans.

Sloan Coffin, chairman, Dr. Georgia Harkness of Mount Holyoke, and Dr. Norman Nash of Cambridge.

WORLD COUNCIL PROPOSAL

The plan for the continuance of the work of the conference involves the organization of a World Council of 200 members to meet every five years with a smaller group to serve as a kind of executive committee. Since this proposal involves the World Conference on Faith and Order, any definite action on the suggestion must come from a joint committee of the two conferences. Accordingly a committee of seven members (with alternates) was appointed to consider the matter with a committee of seven from the Conference on Faith and Order, should that group act favorably at Edinburgh. Some objections were raised by delegates to the World Council proposal, largely based on the fear that "Faith and Order" and other world movements included in the plan might lose their identity. Inasmuch as the Conference on Faith and Order can determine what part it will play, it seemed reasonable to believe that, if it accepts the suggestion to have a committee, its interests can be thoroughly safeguarded. It should be kept in mind, too, that the leadership and part of the membership of both conferences are much the same.

REVISION EXPECTED

It should be remembered, also, that the suggestion was approved only "in principle," that any details proposed are subject to revision and that the whole matter must be referred to the Churches themselves and approved by them before the



AMERICAN DELEGATES

Left to right: Dr. Walter Russell Bowie, Bishop Parsons of California, Dr. Howard Chandler Robbins (all of the Episcopal Church.)

World Council can become a reality. A fair criticism might be that a body of 200 meeting every five years, with no legislative powers would be hardly large enough adequately to spread the ecumenical idea. The recent conference has been effective because of its large size. That so many have come will mean that the work of the group will be reported all over the world. Not only the delegates, coopted members, and associates will act as news mediums, but so will the large number of visitors. At a meeting of American and Canadian Episcopalians there were 40 present which number did not nearly represent the large number who were here from the American and Canadian Churches.

Messages of sympathy were sent to several oppressed groups. It was agreed that a commission should visit the German Confessional Christians and carry the greetings and sympathy of the conference to them. Bishop Melle of the Methodist Church of Germany presented the point of view of the Free Churches, which is one of acquiescence to the Nazi government. The Free Churches, he explained, are unhampered in their work. He was not in agreement with the message of sympathy as prepared. It was unfortunate that the message had got into the press before the "business committee" had reported it back to the conference, although the feeling of the conference would undoubtedly have remained the same.

SHOULD BE JUDGED AS A WHOLE

It is to be hoped that the conference will be judged as a whole and not by its parts. Naturally there were things said and done that will not receive the approval of all the bodies represented. That such a gathering could pray, sing, and counsel together is in itself an achievement and an earnest of that future perfect unity which is the will of our Lord.

100 Young People Attend Erie-Pittsburgh Summer Conference

PITTSBURGH—One hundred young people attended the Erie-Pittsburgh summer conference held at the Kiskiminetas Springs school recently. A weekend conference for adults was also held.

Bishops Mann and Ward, with Bishop Strider of West Virginia as the sunset preacher, led round table discussions for the clergy. Miss Evelyn G. Buchanan, director of religious education, was in charge of the program.

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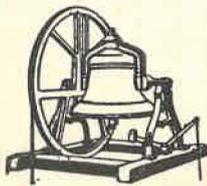
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Equality is Aim in Fight on Concordat

Noted Bulgarian Leader Explains Stand of Orthodox on Yugoslav Concordat With Vatican

By FRANCIS J. BLOODGOOD

OXFORD, ENGLAND—Equality, not special privilege, is the aim of the Orthodox Church in Yugoslavia in taking its stand against the concordat of the Yugoslav government with the Vatican, according to Msgr. Stephan, Archbishop of Sofia, Bulgaria, a distinguished leader of the Orthodox Church.

Archbishop Stephan described the attitude of the Orthodox toward the concordat in an interview at the Oxford Conference here, at which Paul B. Anderson, noted authority on relations with the Orthodox, acted as interpreter.

The Archbishop said:

"The concordat has a long history. Immediately after the Versailles Treaty, which created the state of Yugoslavia and so brought together Roman Catholics and Orthodox, the Vatican began negotiations. The government minister, Pachitch, himself a Roman Catholic, was reluctant to go ahead. He felt that when the Roman Church has State support it does not take an attitude helpful to all the people of the state. Many other Romanists felt this too. Even Stephen Raditch, minister of agriculture, a Croat and a Roman Catholic, said that the concordat would not be helpful for the life of Yugoslavia. Later Minister Pachitch thought it expedient. However Minister Raditch kept on saying for us Slavs the Vatican is an obstacle to development. Our first missionaries, St. Cyril and St. Methodius, did not come from Rome. We must be true to them.

SOUGHT TO QUIET STATE

"I should not like to see my people fall into the Polish situation. Some Slavs are more papal than the Pope. We Slavs want religious freedom. But Minister Raditch was shot in the Parliament and our King Alexander was shot on a visit to France. There was need to quiet down the State. The concordat again became a live issue. The minister Koroshets, himself a priest of the Roman Church, wanted the concordat. Our Prime Minister, an Orthodox layman, named Stoyadinovitch, was willing. The Orthodox Church is friendly to Rome.

"But the Roman Church put into the concordat special privileges, then tried to fight the concordat through, and was surprised at the resistance of the Orthodox. Our Patriarch was agreeable to some kind of a concordat as a matter of freedom of conscience. But our Patriarch could not agree to Roman dominance. Our Patriarch asked revision. He wanted no more privileges in the concordat of Yugoslavia with the Vatican than in the concordat of Italy with the Vatican. The concordat was pushed through while our Patriarch was sick. [He has since died.]

"It is difficult to see the end now. There are six million Orthodox in Yugoslavia and five million Roman Catholics. We Slavs stand for freedom but cannot permit dominance. The Roman tendency is to rob personality by the influence of Latin piety. There are two million Slavs in Italy today. The Roman Church has sought to denationalize them and disharmonize Slav personality. Slavs near



NEW TABERNACLE AND LAMP
St. Andrew's Church, Akron, Ohio.

the Adriatic get pressure from Rome. Nevertheless, good sense and the earnest desire of political leaders will prevent the conflict from becoming extreme. Yet the concordat has become a national problem and the Orthodox Church is united against its special privileges. There is no desire to limit the freedom of the Roman Church but to keep them on a basis of equality. We Orthodox are true to our apostles, St. Cyril and St. Methodius."

The concordat is one of the most thorough-going concessions to a Church made by a State in modern times. It revives the medieval benefit of clergy for trial in ecclesiastical courts instead of civil, the civil law is to be invoked to enforce the guarantees given by Roman Catholics in mixed marriages even if both parties renounce the Roman obedience, property of the Roman Church is to remain the Church's even if the population using it joins another denomination (without a similar guarantee for the Orthodox), and special privileges are given in education.

Tabernacle and Lamp Blessed at St. Andrew's Church, Akron

AKRON, OHIO—A tabernacle in memory of Harry Dewhirst, for many years director of the choir and vestryman, and a reservation lamp in memory of Leslie Bates, a former acolyte, were recently blessed at St. Andrew's Church.

As the church has but one Altar, the tabernacle safe was built into the side wall of the sanctuary and covered with a cabinet made to match the credence shelf on the opposite wall. The door was designed and made by the Liturgical Arts Guild of Cleveland. The reservation lamp was made by John Winterich of Cleveland.

The gifts were blessed by the rector, the Rev. G. M. Brewin, who is in the 16th year of his pastorate in Akron.

Record Broken at Camp Huston

SEATTLE, WASH.—Upward of 150 boys and girls attended Camp Huston in Snohomish county this year, the largest attendance in the Olympia diocesan camp's history.

Jugoslav Concordat Called "Too Clever"

Lack of Public Sympathy for New Agreement With Rome Expected to Destroy its Value

By W. A. WIGRAM

LONDON—In a previous report [L. C., June 5th, p. 723], we have suggested that Roman diplomacy was just a bit too clever in drawing up the concordat with the Yugoslav State, under which the Roman Catholic Church was to work in that country. Their men of affairs, with ages of experience behind them, had been able to get pretty well what they wanted with the Serbian authorities with whom they had to deal. What they neglected was the feelings of the people, for without their general agreement no "concordat" could possibly work, and a failure here would throw back their own cause, possibly for generations, as indeed was the case in England of the 17th century.

This seems to be exactly what has happened now. For a concordat to work there must be a general feeling that it is fair; and in this case, a period of peace was so desirable for everybody that it was worth making some sacrifices to attain. The Roman plenipotentiaries, however, have driven a very hard bargain, thinking only of the immediate interests of their own Church as distinct from the good of the people who compose it in the land in question, to whom it will be of very doubtful benefit, if those among whom they have to live think that the agreement is not fair and that they have been "had."

NOT DEFENDED BY ROMANISTS

Now it must be owned that the concordat is such that resentment at it is felt to be justified, even among members of the Roman Church. The status of the Orthodox Church was defined by an agreement made with it in 1929. Now, privileges that were then denied to it are given to the much better organized and educated Church of a powerful minority. The wiser among them feel much as English Roman Catholics felt under King James II. "He is giving us so very much too much."

A concordat is a very difficult thing to make, in a land where feelings run as high as they did with us in the days of the Popish plot. King Alexander felt and said, "One must be made, but it can only be made when Parliament is suspended." That king knew his people, and might have put one through that they would accept. Now he is dead, murdered by an anarchist in Marseilles. Would he have accepted this? Of course each party answers that question according to its own feelings.

ITALIAN INFLUENCE SEEN

Further, apart from natural resentment at the terms of the agreement, Serbs at least believe that it was effected under Italian influence, if not dictation! Whether that is true or no, it is believed; and men talk of a secret article in the recent

treaty between Italy and Yugoslavia. They say, "We know that Italy is intriguing for domination in the Slav lands, and we see her at work in Albania. The Pope, or at least the papacy, is Italian. Fascist he may or may not be, Italian he unquestionably is, and as such is by the Vatican treaty a pawn in Italian hands. Look at his attitude in Malta. Look at what was done, and is being done, in Ethiopia. Are we to have that legalized in Yugoslavia?" Whether that is true or not, what is important is that Serbs say it and believe it. Hence we get an intense anti-concordat feeling, with threats of excommunication on the one side, and on the other attempts to stifle all opposition, which have resulted in open conflicts, in which bishops and priests have been knocked senseless in the streets by the police.

Meantime, the Patriarch Barnabas of the Orthodox Church has died. He had been an invalid for months, but the fact that at his death the absurd cry of "poison" was raised shows how hot tempers are.

STATE BARRED FROM FUNERAL

The government, on the cry that "the Church ought not to intervene in politics" has been able to force its concordat through the "Skupstina" or Parliament, but this has only been done by a small majority of about 20 in a house of 300, won by the putting of strong pressure on its own supporters—of whom many have resigned—

and by the muzzling both of the local press and of foreign correspondents. In reply, the authorities of the Church have taken steps to excommunicate every deputy who voted for the agreement, have refused—as an insult under the circumstances—the offer of a State funeral for the dead patriarch, and have turned members of the cabinet who came to attend the funeral services out of the cathedral.

The Prince Regent, who came with his cabinet in procession, was allowed to enter out of respect for the crown. His ministers were told that "they had separated themselves from the Church by their conduct and must not pollute the sacred building by their presence."

CAN IT WORK?

Now, the question is, can an agreement that rouses such feeling possibly be worked? The government says, "If the Romans are not loyal to it we are quite ready to do what the Germans do." Many Roman Catholics who are also loyal Yugoslavs feel that a concordat forced through as this has been is not worth the having.

Generally, a State at the gate of the Balkans, where peace is most wanted, has been forced into what is practically a state of revolution, and it looks very much as if the greed of the Roman curia for power had, not for the first time, led it to sacrifice the interests of religion and of its own co-religionists.

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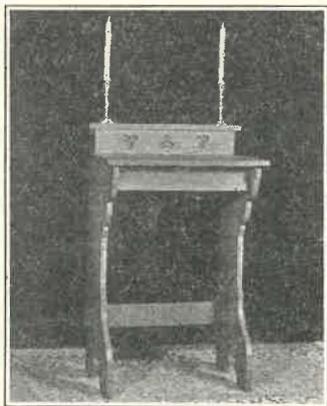
BUILDING A PARISH PROGRAM

FOR THE HOME AND FIELD

Western N. C. Young People to Meet at Asheville in August

ASHEVILLE, N. C.—Several leaders in young people's work will be in attendance at the 12th annual convention of the Young People of Western North Carolina, to be held at Trinity Church from August 27th to 29th, among them Bishops Gribbin and Finlay.

Raiford E. Sumner will be in charge of the convention.



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Aim to Make Shrine at Racine Greatest

Bishop Stewart of Chicago Pleads Cause of Old College Grounds in Speech at DeKoven's Grave

RACINE, WIS.—A plea to make old Racine College grounds the greatest Catholic shrine in the America church was made here by Bishop Stewart of Chicago, speaking before a group of Churchmen and women under the DeKoven Foundation for Church Work, sponsored by the Sisters of St. Mary.

"Racine College is the shadow of one great man—James DeKoven," said Bishop Stewart, recalling the history of the spot. "Here at Racine he established the first vested choir west of the Allegheny mountains. At the center of the Oxford Movement in this country was DeKoven. He loved this place. He pled for it. And his spirit fills it. We must build here the greatest summer foundation in the American Church and build it upon DeKoven's faith.

"In 1886, when General Convention met in Chicago, a group of bishops and others visited Dr. DeKoven's grave here. And speaking at that time, Bishop Scarborough said there are two shrines which appeal to the hearts of churchmen—one, the shrine of Keble in England; the other, the shrine of DeKoven in America.

"Here and now at this shrine of DeKoven let us dedicate ourselves to the building of the greatest devotional Catholic church conference in America."

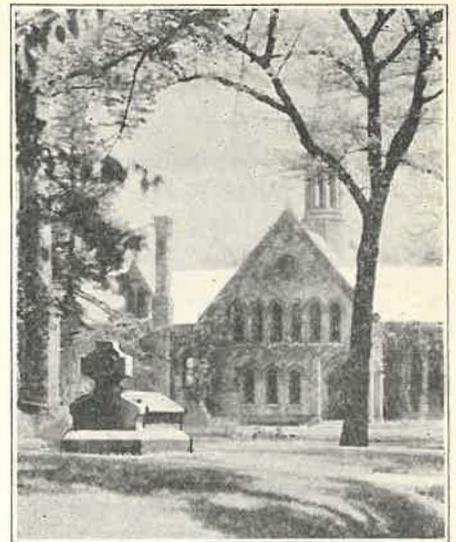
Brotherhood Will Hold 44th National Meeting

CINCINNATI—The Brotherhood of St. Andrew will hold its 45th national convention in Christ Church, Cincinnati, October 2d to 5th, immediately preceding General Convention. One of the features of this convention will be the corporate Communion of men and boys of the diocese of Southern Ohio jointly with the Brotherhood convention delegates on October 3d, at which an attendance of 1,000 is expected. Bishop Perry, as Presiding Bishop and honorary president of the Brotherhood, will be the celebrant, assisted by other bishops and clergy. Following the service there will be a fellowship breakfast at Masonic Temple, with an address by Charles P. Taft.

A public mass meeting will be held on October 3d, promoted jointly by the Brotherhood, the Daughters of the King, and Church Army, with an address on Evangelism in the New Day.

On October 6th, the opening day of General Convention, there will be held in Christ Church parish house at 4 P.M., the initial public meeting of the recently organized national parent-teacher fellowship, sponsored jointly by the Brotherhood and the Daughters of the King, to which all are invited.

During General Convention the Brotherhood will have an exhibit of program material and illustrative activities with other youth organizations of the Church.



DR. DEKOVEN'S GRAVE

Press Room at Convention Well Known to Reporters and News Correspondents

NEW YORK—The press room at General Convention conducted by the National Council's Publicity Department is probably one of the most active and least known centers of work. It is well known, however, to more than 100 reporters and correspondents who have press boxes there in which are placed several times a day the running reports of Convention activity.

The press room affords every facility to reporters, professional or volunteer. Copies of Commission reports, the text of resolutions, and other complete items are supplied. With the Rev. John W. Irwin in charge of the room, Mr. Leidt reporting for the House of Bishops, and Miss Barnes for the Woman's Auxiliary, Dr. Hobbs has temporarily augmented his department staff by the appointment of Joseph E. Boyle, Chicago diocesan editor, to report the House of Deputies; the Rev. Charles D. Kean of New York for general assistance; and also, a new department in the press room, the Rev. John N. Samuels-Belboder, priest in charge of St. Margaret's mission, Dayton, Ohio, for reports of special interest to the extensive Negro press of the country. He is a native of British Guiana and former editor of the *Colonies Magazine*.

The press room sends reports to leading Anglican papers in other lands. A photograph service is carried on, opportunities are arranged for news-reels, and plans for broadcasting, local and national, are being worked out.

Advance publicity goes out from the department throughout the summer to Church and secular papers.

Named Commissioner of Immigration

NEW YORK—President Roosevelt has nominated James Lawrence Houghteling of Chicago as Commissioner of Immigration. Mr. Houghteling is a prominent Chicago Churchman, and a member of the national council of the Brotherhood of St. Andrew, which was founded by his father.

Church Army's Plans for Convention Made

Schedule Includes Mass Meeting, Conference on Missionary Work, and Exhibit

NEW YORK—The activities of Church Army at General Convention include a mass meeting in the interests of evangelism to be held on the evening of Sunday, October 3d, under the auspices of the Brotherhood of St. Andrew. Captain C. J. Atkinson will speak on behalf of Church Army.

Members of Church Army field staff will meet with representatives of headquarters staff for conference on topics related to aggressive missionary work, at Glendale, Ohio, on October 4th and 5th under the chairmanship of Captain B. F. Mountford, national director. That conference will open with a quiet hour, led by Miss Florence S. Sullivan, member of Church Army board of trustees.

During that conference and throughout General Convention the Mission Sisters of Church Army and officer's wives will be the guests of the Sisters of the Transfiguration, Glendale. The captains will be billeted at St. Barnabas' mission, Cincinnati, where Captain and Mrs. L. Hall are in charge.

At a service of Holy Communion at 7:30 A.M., October 8th, in Christ Church, Cincinnati, Bishop Perry will commission four men and two women as evangelists in Church Army.

On the evening of that day, the Church Army dinner meeting will be held, presided over by the president, Samuel Thorne. Speakers will include the Bishops of Dornakal, New Hampshire, and Tennessee.

Booth A 44 will house the Church Army exhibit. A daily outdoor noon-hour Service of Witness will be held in front of Convention Hall, throughout the Convention period, led by Captain Earl S. Estabrook, who is stationed at Greenville, Ohio.

Mass Meeting in Cincinnati to Discuss Rural and Negro Work

NEW YORK—At the mass meeting for domestic missions in Cincinnati on October 17th, two large subjects are to be presented, rural work and Negro work. The speakers are Dr. Roy J. Colbert, chief of the bureau of economics and sociology at the University of Wisconsin, and the Rev. Robert I. Johnson, one of the Church's experienced Negro clergy, priest in charge of St. Cyprian's mission, New Bern, N. C.

The national Department of Domestic Missions is supplying 24 missionaries to speak at the "missionary teas" given jointly by the Woman's Auxiliary and Girls' Friendly Society.

Exhibits of photographs, handicrafts, and other objects will provide an interesting display for domestic mission work.

Announce Periodical Club Meetings

NEW YORK—Meetings of the Church Periodical Club in Cincinnati during General Convention will be:

Wednesday, October 6th, 2:30 P.M., organization meeting. Thursday, October 7th, 2:30 P.M., conference. Saturday, October 9th, 8 A.M., corporate Communion, Christ Church, celebrant, the Rev. G. P. Symons. Breakfast for officers and delegates by invitation. Monday, October 11th, 10:30 A.M., conference; 2:30 P.M., conference; 8 P.M., public meeting, Christ Church. Speakers will be Bishop Kroll of Liberia, Capt. C. L. Conder, C.A., and

Paul Rusch. Tuesday, October 12th, 10:30 A.M., business meeting. Wednesday, October 13th, 10:30 A.M., conference; 4 P.M., tea, Cincinnati country club by invitation.

Outdoor Mass Held in St. Louis

ST. LOUIS—The annual field Mass of Trinity Church, held each July on the banks of the Meramac river in St. Louis county, took the place of the accustomed parish picnic, and judging from the response in the small parish, this second Mass was a successful event. The first year 65 attended, this year 125.

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Decatur Church Burns Mortgage

SPRINGFIELD, ILL.—St. John's Church, Decatur, under the leadership of the Rev. William Wesley Daup, is making great progress, as is evidenced by the fact that recently the mortgage of long standing on the rectory was paid and burned so that the parish is without debt.

A new tabernacle and chalice have been presented, and the old chalice is to be set with precious stones.

Bishop White confirmed a class of 17 on his last visit there.

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50th Anniversary of Alaskan Church Kept

Like Disciples, Fishermen "Left
Their Nets" to Attend Services
Commemorating Jubilee

ANVIK, ALASKA—The 50th anniversary of the founding of Christ Church mission, and the beginning of active missionary work in Alaska by the Episcopal Church, were commemorated in a special service held in Christ Church on July 11th. It was at the height of the fishing season, and the people of the community were busy harvesting the salmon which form such an important part of their winter food supply; but on this day, like the disciples by the Sea of Galilee, they "left their nets" and came thronging to the church. The Church flag of the missionary district of Alaska floated from the mission flagstaff.

Both Bishop Rowe and Bishop Bentley were present for the occasion. During the service a message was read from the Rev. Dr. John W. Chapman, priest in charge at Anvik from 1887 to 1930.

Bishop Bentley arrived in Anvik for his annual visitation on June 25th, and officiated at a Confirmation service in Christ Church on the following Sunday. Two days later a trip was made to Shageluk, where 10 people were confirmed and a child was baptized. Bishop Bentley celebrated Holy Communion.

NECROLOGY

† May they rest †
in peace.

JACOB JULIUS STEFFENS, PRIEST

EVANSTON, ILL.—The Rev. Jacob Julius Steffens, rector emeritus of St. Matthew's Church, died on July 22d at his residence in Chicago after a long illness.

The Rev. Mr. Steffens resigned January 1st from the rectorship of St. Matthew's Church after 18 years of service. Preceding his work there, he was the rector at St. Alban's, Chicago. He was graduated from the Western Theological Seminary in 1912, and was ordained in December, 1912, by the late Bishop Anderson at the Church of the Redeemer.

Mr. Steffens also was a graduate of Hope College, Holland, Mich. He was awarded his Master's degree at Princeton University, and also studied at Columbia University. He became professor of public speaking at the University of Missouri, at Columbia, and from there went to the University of Chicago. While there he decided to take Holy Orders.

Mr. Steffens was born in Hudsonville, Mich., on July 6, 1878. He is survived by his wife, Dr. Georgia Steffens; his sisters, Mrs. Mary J. Smith of Bowling Green, Ohio, and Mrs. Jennie Veneklasen of Zealand, Mich.; and a brother, Harvey H. Steffens of Manton, Mich.

Funeral services were held at St. Matthew's Church, Evanston on July 24th, conducted by the Ven. F. G. Deis, the Very Rev. Gerald Moore, Dean of St. Luke's Pro-Cathedral, and the Rev. John Heuss, rector.

MRS. MARY P. REAZOR

MORRISTOWN, N. J.—Mrs. Mary Painter Reazor, 82, widow of the Rev. Dr. Frank B. Reazor, died on July 28th in Christ Hospital, Jersey City. She had been ill three months.

The Rev. Mr. Reazor, who died in February, had been rector of St. Mark's Church in West Orange for 33 years, retiring in 1924. After his retirement he and Mrs. Reazor moved to Bermuda, returning to Morristown in 1932.

Mrs. Reazor was born in Philadelphia, the daughter of the Rev. and Mrs. Joseph H. Smith. She was a graduate of St. Mary's School, Burlington, in the class of 1872.

Mrs. Reazor is survived by one daughter, Mrs. George St. John Rathbun, whose husband is rector of St. Barnabas' Church, Detroit. Funeral services were held at the Church of St. James the Less, Philadelphia.

Noted Organist Resigns

NEW YORK—George W. Westerfield, organist at the Church of St. Mary the Virgin has resigned. He will be succeeded by Ernest White.

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Old Iowa Church to be Rebuilt
 DES MOINES, IA.—St. Paul's Church, erected in 1884, and one of the few churches remaining in the heart of the city, is to undergo a renovation and modernization program. A campaign was instituted in June for pledges for a period of 40 months to carry out the entire project, and cash and pledges amounting to nearly \$47,000 have been received. Within the

church the only work to be carried out this year is the installation of a Reuter organ. The remodeling work is in charge of Proudfoot, Rawson, Brooks, and Borg, Des Moines architects.
 This summer the parish added a new member to the staff, the Rev. Harvey Woolverton, recently graduated from Seabury-Western Seminary. The Rev. Ernest Victor Kennan is rector.

Noted Bible Translator Retires
 CHICAGO (NCJC)—Dr. Edgar J. Goodspeed has announced his retirement from active work as a faculty member of the University of Chicago, having passed the retirement age of 65 last October.
 Dr. Goodspeed gained international fame as a scholar when he retranslated the Bible from its original Greek sources into modern English.

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Conference Stresses Points of Agreement

Continued from page 199

Faith and Order, and this matter will be one of the items of business at Edinburgh.

The delegates from the United States have met in England and have approved the idea of a World Council of Churches, as put forward by the Oxford Conference.

AREAS OF FRICTION

The Edinburgh Conference is dealing with certain areas in which the divisions between the Churches are most evident and disturbing—namely, ordinances, doctrine, and orders. In the case of ordinances, American Churchmen point out that the Churches represented all observe two—Communion and Baptism. There continues

to be serious disagreement over the mode of administration of Baptism. There is no divisive controversy among Christians represented over the observance of the Lord's Supper, although there are many variations of interpretation and procedure.

As to orders, one of the crucial issues is over the question whether the so-called Free Churches should accept the view that an episcopal ordination is essential to a valid ministry. Thus far the Free Churches have not accepted this position. The Edinburgh Conference will again discuss this, among many other questions, and will attempt to find out if a common ground of conviction and usage can be ultimately attained.

As a result of union efforts during the past decade, three of the Churches at present represented in Edinburgh were in 1927 listed as seven Churches. They are the Church of Scotland, the Methodist Church

of Great Britain, and the Congregational and Christian Churches of the USA. The Conference is to continue until August 18th.

CHURCH KALENDAR

AUGUST

15. Twelfth Sunday after Trinity.
22. Thirteenth Sunday after Trinity.
24. St. Bartholomew. (Tuesday.)
29. Fourteenth Sunday after Trinity.
31. (Tuesday.)

AMERICAN CHURCH UNION CYCLE OF PRAYER

AUGUST

23. Sisters of the Holy Nativity, Bay Shore, N. Y.
24. Sisters of St. John the Divine, Toronto, Canada.
25. St. Mary's, Barnstable, Mass.
26. St. Paul's, Vergennes, Vt.
27. St. David's, Roland Park, Baltimore, Md.
28. St. James', Roxbury, Mass.

CLASSIFIED ADVERTISING

ANNOUNCEMENT

Caution

QUINBY—Caution is recommended in dealing with a man using the name of EDGAR QUINBY, or QUIMBY, who represents himself to be a newspaper man, coming from Atlanta. He is said to have given the names of Dean de Ovies and Maj. Clark Howell as references. He is an extremely plausible man, but thorough investigation should be made before giving him any kind of aid. Further information may be obtained from the Rev. Stephen F. Bayne, Jr., Trinity Church, Washington Bd. at Euclid Ave., St. Louis, Mo.

ALTAR BREAD AND INCENSE

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wisconsin.

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

ST. MARY'S CONVENT, Peekskill, New York. Altar Bread. Samples and prices on request.

BOARDING

Monticello, New York

TO THOSE that desire comfort, rest, wholesome food in abundance. The great outdoors, invigorating air that does one so much good. Large lawn, flowers and garden. Benefit yourself with a short or long stay. Rates on application. EUSNER'S, MONTICELLO, NEW YORK.

New York City

ST. MARY'S HOSTEL, 407 West 34th Street, New York City. In charge of the Sisters of St. Mary. Single rooms by day, week, or month at reasonable rates. No meals served. References required. For rates and reservations address the SISTER SUPERIOR, C.S.M., 407 West 34th Street, New York.

Kenosha, Wisconsin

KEMPER HALL, Kenosha, Wisconsin, on the shore of Lake Michigan offers pleasant accommodations for paying guests during July and August. Room and board \$14.00 per week. Address THE SISTERS OF ST. MARY.

Health Resort

ST. ANDREW'S REST, Woodcliff Lake, N. J. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms, \$10-\$15.

House of Retreat and Rest

SAINT RAPHAEL'S HOUSE, Evergreen, Colo., under the care of the Sisters of St. Mary. Address, the SISTER IN CHARGE.

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. House open throughout the year.

CHURCH FURNISHINGS

CHURCH FURNISHINGS in all materials—Altars, Pulpits, Lecterns, Font—Altar Brasses, Alms Basins, Memorial Windows, and Tablets; Altar Coverings or Fabrics and Embroideries for making same. R. GEISSLER, INC., 540 Sixth Ave., New York City.

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MARGARET PEABODY LENDING LIBRARY for the distribution of Church literature by mail. Return postage the only expense. For information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

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- c. All other classifications, 4 cts. per word where replies go direct to the advertiser; 5 cts. per word including box number and address when keyed in our care to be forwarded by us plus service charge of 25 cts. on first insertion.
- d. Minimum price per insertion, \$1.00.
- e. No time, space, or cash discounts on classified advertising.
- f. Copy for advertisements must be received 10 days before publication date.

LIBRARY

THE CLERGY AND CHURCHMEN generally are cordially invited to use the facilities of the FREDERIC COOK MOREHOUSE MEMORIAL LIBRARY, Room 11 on the second floor, 1801 W. Fond du Lac Ave., Milwaukee, Wis. The library is small but contains an unusual selection of Church books and periodicals, American and English, as well as general reference works. Books cannot be drawn out, but are available for free reference from 8:30 A.M. to 4:30 P.M., Mondays to Fridays inclusive, and 8:30 to noon on Saturdays.

LINENS AND VESTMENTS

FINE IRISH LINEN especially selected for Church use, 36 inches to 54 inches wide, cut any length. Samples of 12 qualities on request. MARY FAWCETT COMPANY, 640 West State Street, Trenton, N. J.

ST. MARY'S EMBROIDERY ROOM. Plain and Embroidered Vestments. Ecclesiastical Embroidery. Address, ST. MARY'S HOSPITAL FOR CHILDREN, 407 West 34th Street, New York City.

POSITIONS OFFERED

Miscellaneous

WANTED: A Cottage Mother for small children. Churchwoman preferred. Experience desired but not essential. Box T-229, THE LIVING CHURCH, Milwaukee, Wisconsin.

POSITIONS WANTED

Clerical

YOUNG CHURCHWOMAN, graduate of St. Faith's, having 4 years' experience as director of religious education in large Eastern parish, desires change affording greater opportunity for service. Best references. Box M-228, THE LIVING CHURCH, Milwaukee, Wisconsin.

Miscellaneous

ORGANIST-CHOIR DIRECTOR, composer, desires position in medium-sized parish. Reasonable salary. Box S-227, THE LIVING CHURCH, Milwaukee, Wisconsin.

ORGANIST AND CHOIRMASTER desires position within 100 miles of Chicago. References, prominent bishops and priests. Box G-230, THE LIVING CHURCH, Milwaukee, Wisconsin.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BISHOP, REV. JULIAN M., formerly chaplain of the Sisters of St. Margaret, Utica, N. Y. (C. N. Y.); is rector of St. Ansgarius Church, Chicago, Ill. (C.). Address, 2514 W. Thorndale Ave.

BODIMER, REV. JOHN M., formerly in charge of Trinity Mission, New Philadelphia, Ohio; is locum tenens at Trinity Church, Waupun, Wis. (F. L.). Address, 315 E. Jefferson St.

GILLISS, REV. CARTER S., formerly curate at Trinity Church, Hartford, Conn.; to be in charge of St. Paul's, Woodbury, and of the Church of the Epiphany, Southbury, Conn., as of August 15th. Address, Woodbury, Conn.

HOMAN, REV. CHARLES A. A., formerly curate at St. Ann's Church, Bronx, New York City; is in charge of Grace Church, St. Helena, and of St. Luke's Mission, Calistoga, Calif. Address, St. Helena, Calif.

HULTS, REV. CHESTER L., formerly in charge of the Church of the Resurrection, Baltimore, Md.; to be rector of All Saints' Chapel, Austin, Texas, and student pastor in the University of Texas, effective September 1st. Address, 209 W. 27th St., Austin, Texas.

KENNEDY, REV. JAMES W., formerly in charge of Holy Trinity Mission, Dickinson, and of St. George's Mission, Texas City, Texas; is rector of the Church of the Epiphany, Atlanta, Ga. (At.). Address, 502 Seminole Ave., N. E.

KENT, REV. LEICESTER F., formerly rector of Trinity Church, Shepherdstown, W. Va.; to be rector of St. Paul's Church, Louisburg, N. C., effective September 1st.

KLEIN, REV. DR. WALTER C., formerly vicar of St. Paul's Church, Morris Plains, N. J. (N'k); to be vicar of St. Augustine's Chapel, Norristown, Pa., effective September 1st. Address, 1206 Green St.

McKAY, REV. MAURICE P., formerly curate of St. John's Church, Dunkirk, N. Y. (W. N. Y.); is in charge of St. John's Church, Donora, Pa. (P.).

MORFORD, REV. KENNETH A., formerly in charge of St. Andrew's Church, Peoria, Ill. (Q.); to be in charge of St. Paul's Church, DeKalb, Ill., and also to be instructor at St. Alban's School, Sycamore, Ill. (C.), effective September 1st. Address, St. Alban's School, Sycamore, Ill.

PRICE, REV. FREDERICK C., formerly in charge of St. Stephen's Church, Peoria, Ill. (Q.); is rector of St. George's Church, Belleville, Ill. (Sp.), since August 1st.

ROHR, REV. RALPH J., formerly headmaster of Voorhis School, San Dimas, Calif.; is headmaster of Wentworth-Rehr School for Boys, Glendora, Calif.

SMITH, REV. HARLEY GIBBS, JR., of the diocese of Fond du Lac; to be rector of Christ Church, Ontario, Calif. (L. A.), effective September 1st.

THOMAS, REV. HENRY B., formerly rector of St. John's Parish, Kingsville, Md.; to be chaplain at St. Stephen's House, University of Nevada, effective September 1st. Address, 121 E. 8th St., Reno, Nev.

WILSON, REV. JOHN T., formerly in charge of the Church of the Holy Advent, Clinton, Conn.; is in charge of St. Andrew's Church, 266 Shelton Ave., New Haven, Conn.

WITHEY, REV. THOMAS A., formerly vicar of the Church of the Redeemer, Addison, N. Y. (Roch.); is rector of St. Philip's Church, Belmont, N. Y. (Roch.), as of August 15th.

SUMMER ACTIVITY

HARVEY, REV. JOSEPH H., rector of St. Mark's, Troy, Ala., is taking the services during August at St. Paul's Church, Jackson, Mich.

NEW ADDRESS

JEFFERYS, REV. DR. EDWARD M., retired, formerly 319 Lombard St., Philadelphia; Wheel Pump Lane, Chestnut Hill, Philadelphia, Pa.

DEPOSITION

POLAND, JOHN CARROLL, Presbyter, by the Bishop of Massachusetts, July 27, 1937. Deposed at his own request.

ORDINATIONS

DEACONS

ALASKA—**WILFRED C. FILLES** was ordained to the diaconate by Bishop Bentley, Suffragan of Alaska, in St. Mark's Mission, Nenana, June 20th. The candidate was presented by the Rev. Warren R. Fenn, and will be in charge of Christ Church Mission, Anvik, while the Rev. Henry H. Chapman is on furlough. Bishop Bentley preached the sermon.

ATLANTA—**LIN GORDON BEALL** was ordained deacon by Bishop Mikell of Atlanta in St. James'

Church, Macon, Ga., August 1st. The candidate was presented by the Rev. Randolph Claiborne, and will be in charge of St. James' Church, Cedartown, Ga. The Rev. George B. Myers preached the sermon.

OREGON—**GLENN S. REDDICK** was ordained to the diaconate by Bishop Dagwell of Oregon in St. Anne's Chapel, Gearhart, July 29th. The candidate was presented by the Rev. John W. Schwer, and will be vicar of St. Andrew's Mission, Portland, Ore., with address at 7625 N. Portsmouth St. The Rev. R. F. Ayres preached the sermon.

CALENDAR OF COMING EVENTS AUGUST

29. Church of the Air Broadcast, 10 A.M., EDST.
29-September 3. Williamstown Institute of Human Relations.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

Rev. **WILLIAM BREWSTER STOSKOPF, D.D.**, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays: 4:30-5:30, 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

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th Street

New York City

Sundays: 8, Holy Communion. 10, Morning
Prayer. 11, Holy Communion and Sermon. 4,
Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints'
days, 7:30 and 10). 9:30, Morning Prayer. 5,
Evening Prayer.

Saturdays: Organ Recital at 4:30.

Summer Sunday Evenings in New York

8:00 o'clock

Rev. **DONALD B. ALDRICH, D.D.**

Rector, will preach on
"This Is God's World"

Ascension

Fifth Avenue
at Tenth Street

THIS CHURCH IS NEVER CLOSED

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.

11:00 A.M., Morning Prayer and Sermon

Holy Communion, Thursdays and Holy Days,
12 Noon.

NEW YORK—Continued

St. Thomas' Church, New York

Fifth Avenue and 53d Street

Rev. **ROELIF H. BROOKS, S.T.D.**, Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

Trinity Church

Broadway and Wall Street

In the City of New York

Rev. **FREDERIC S. FLEMING, D.D.**, Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

Rev. **G. P. T. SARGENT, D.D.**, Rector

8 A.M. Holy Communion.
11 A.M. Morning Service and Sermon.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. **JOHN GASS, D.D.**, Rector

Sundays: 8 and 11 A.M.
Holy Days: Holy Communion at 10 A.M.

Church of St. Mary the Virgin, New York

46th Street, between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

Rev. **GRANVILLE M. WILLIAMS, S.S.J.E.**, Rector
Sunday Masses, 7, 9 and 11 (Sung Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5 and 8.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

Rev. **FRANK L. VERNON, D.D.**, Rector

Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M.
High Mass, 11 A.M. Evensong, 4 P.M.
Daily: 7:00, 9:00, 12:30, and 5:00
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. **HENRY W. ROTH**, Dean

Sunday Masses, 7:30 and 11:00 (Sung Mass
and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

ANNOUNCING

*A new and less expensive,
paper-bound edition of . . .*

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by DR. FLOYD VAN KEUREN

So well has Dr. Van Keuren's book on preparation for marriage been received and recommended for study that there has been a demand for a less expensive binding. We are now offering the book in paper binding at \$1.00. The regular cloth bound edition will remain at the same price, namely, \$1.75.

THREE OF MANY FAVORABLE COMMENTS

The Episcopal Pulpit

"A recent reviewer has said that he made it a rule never to buy a book which was described as being 'indispensable.' Out of consideration for him, for we want him to buy this book, we are not going to say that Floyd Van Keuren's book is indispensable. But we are going to say and to say very decidedly that whoever is interested in the problems with which it deals, 'on getting and staying married through psychology, sociology, and religion,' will be sorry it wasn't available for his use years ago, and profoundly grateful that it is here at last. It is so charmingly written, faces so wisely and frankly the many problems involved and never hesitates to push relationships back to God and the Church. As Rankin Barnes says in his Foreword it 'will fill a very real need as a manual for couples about to be married; as a source book for clergy in giving premarital instruction; as a text book for Young People's classes in home-making and parenthood, and as background material for Summer Conference classes on familiar relations.'"

The Living Church

"*Outfitting for Spiritual Marriage* is just the book many clergy of the Church have been waiting for. It provides ample material for those who wish wholeheartedly to comply

with the new canon which directs us to give candidates for matrimony a course of premarital counsel and instructions. . . . The author wants young people to aspire to the highest type of marital life which he describes as spiritual marriage. With this aim in view he presents the physical, social, and psychological aspects of the new relationship."

The Maryland Churchman

"The book was read during the summer by a most heterogeneous group of people. An elderly friend of great discrimination and unlimited capacity for pointed critique, an imperitantly young and fresh priest, a not quite as young priest, a woman with four children and great powers of detecting unreality and pose, two more priests, and a celebrated ecclesiastic of a diocese not of this province. There was a consensus of opinion. It is as splendid a piece of work as has been done and should be sent into a multitude of homes. It should be left lying about where young people pass, and may well be given to people not especially young. It may go far to dispel the prevalent notion that marriage is a social affair and awaken the dormant sense of its being a heavenly calling. One feels strongly that more writing and teaching of this kind and less thunder on divorce is the needed thing."



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