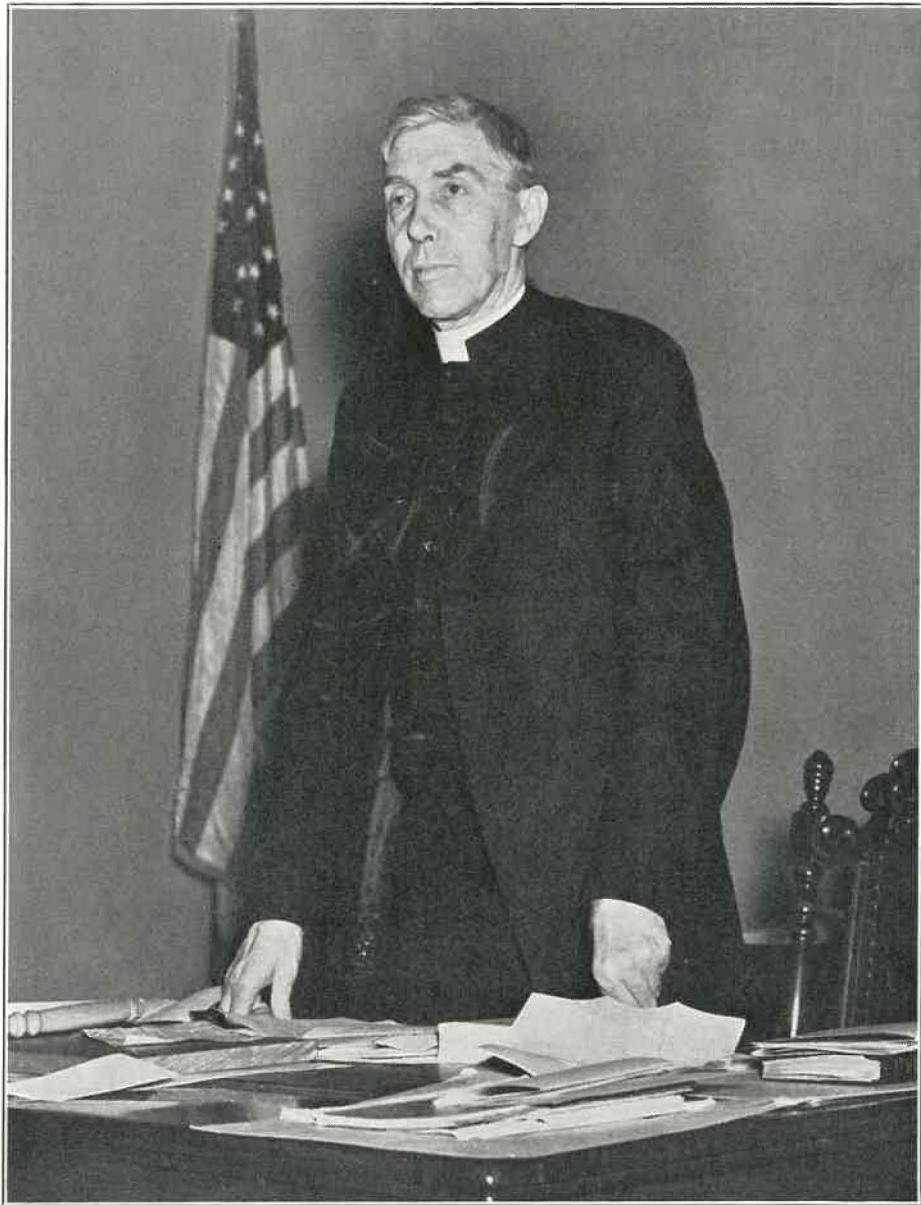


October 23, 1940

The Living Church



BISHOP TUCKER AS PRESIDING OFFICER

A ten-year plan for a new outward-looking Forward Movement was proposed by the Presiding Bishop and enthusiastically adopted by General Convention (See page 3). Bishop Tucker, who has won the respect and admiration of every group in the Church, is shown above presiding in the House of Bishops.

Vol. CII, No. 35

Price 10 Cents

The Negro

TO THE EDITOR: In *THE LIVING CHURCH* I have read editorials bearing on one of the most avoided questions and problems, the Negro. You have been most outspoken in expressing your sincere views, and I thank you.

I do love our Church, and I do want to see it grow, but it cannot grow as long as one group is a problem. Anything becomes a problem when we do not want to deal with it honestly and truthfully.

It is sad to see how indifferent the Church is toward the Negro spiritual development. The Communists, on the other hand, are trying hard to bring the Negro to their way of thinking, taking him into all their activities and working side by side with him. They have tried to "win me to their cause. "Why be a member of a Church that merely tolerates you and would be much happier without you?" they ask. Of course, I know how to answer them, but what about other Colored people who are unable to find employment in a Christian country?

Some persons have said that the Negro is too sensitive and overrates the prejudice against his race. I say, change your color for one week and find out. Negro churches would be self-supporting if the Negro would find fair play in regard to wages and an opportunity to find employment in all industries.

Now that my very dear friend and champion of rights and justices of all people (Bishop Stewart) has been called to his eternal home, I wonder if there will rise up another in the House of Bishops to carry on fearlessly that for which he so ably stood.

CUTHBERT B. PETERSEN SR.

New York.

"Passivism"

TO THE EDITOR: In *THE LIVING CHURCH* of July 24th, there are two references to historical situations which seem to me definitely misleading and based upon misinterpretations of the record.

The first is the reference in your leading editorial to Our Lord's attitude toward the Roman Empire. You seem to imply that, like many of his countrymen, he regarded the imperial rule as an evil and disagreed with them only as to the method to be followed to overcome it, believing that God in His own good time would destroy an "empire founded on armed force."

Surely this is attributing to Jesus the philosophy of the writer of Revelation, who lived

at a later time and in an altogether different historical situation. Like St. Paul ("the powers that be are ordained of God"), and the later Catholic Church, He regarded the empire as the providential ordering of God.

His attitude is most clearly summarized in the classic pronouncement in regard to the things which belong to Caesar and the things which belong to God. In the Fourth Gospel, the words attributed to Him at His trial are, "Thou couldst have no power against me, except it were given thee from above." He did predict the destruction of the Jewish national state by the armed might of Rome. He did not prophesy the extinction of Rome itself except in the general sense that even "heaven and earth shall pass away."

Our Lord seems to have been indifferent to political movements of any kind and probably looked with equanimity upon a rule, even a pagan rule, which had largely eliminated national and racial conflicts and established everywhere the *Pax Romana*.

It is a mistake to regard Rome as an armed despotism oppressing a multitude of rebellious peoples. Bryce in his *Holy Roman Empire* (p. 5) says of the period a century or so later, "Few troops were quartered through the country. The distant crash of war from the Rhine or the Euphrates was scarcely heard or heeded in the profound calm of the Mediterranean coasts, where, after the extinction of piracy, fleets had ceased to be maintained. No quarrels of race or religion disturbed that calm, for all national distinctions were becoming merged in the idea of a common empire."

The decline and fall of the empire did not come because it was "founded upon force." Little as we may like to acknowledge it, every human society has been founded upon force. It came because of a decay in the moral and spiritual vigor of all the Mediterranean peoples, and because of the intrusion of less cultured but more virile peoples from beyond the boundaries of the empire.

The Christians of the fifth century did not look upon the fall of the empire as an example of God's victory over military despotism. They regarded it as an unmitigated evil which presaged the end of everything. In actual fact, it was not the empire which was destroyed. The empire persisted in name and at times in fact, down until the year 1806 when the Austrian emperor formally abdicated the title.

The Roman Empire was built upon a great idea, not merely upon military might, and so compelling was that idea that until the Renaissance and the rise of modern nationalism, no Christian could conceive of a government which was not world-wide and centered in the Roman people. What was destroyed by the invasions was not the militarism of Rome, but a culture and a civilization which, for the first and last time, was a world culture and a world civilization.

I have written of this point at some length, because you have used the instance of Rome, as many others have used it, to support a policy of passivism (not genuine pacifism, which is a quite different article and which would enthusiastically reject your statement that "in a world where force prevails only the strong can endure"). Such "passivism," it seems to me, has no basis either in Catholic tradition or in a realistic view of world history.

The other reference to which I should like to take exception is that in Canon Bell's article which speaks of "that United States of the world which was what Catholic Christendom was in medieval days."

It is true that the shadow of the Roman Empire and the ideal persisted throughout

the Middle Ages. But it was rarely more than a shadow and an ideal. Quoting Viscount Bryce again (p. 119), "it was characteristic of the Middle Ages, that demanding the existence of an emperor, they cared little who he was or how he was chosen—and that they were not shocked by the contrast between unbounded rights and actual helplessness. At no time in the world's history has theory, professing all the while to control practice, been so utterly divorced from it."

Glorious as the ideal was, and still must be among Catholic Christians, nothing is gained by a romantic idealizing of the Middle Ages to the extent of pretending that the ideal was identical with the real.

I have taken exception to these two statements, not in defense of any solution of my own to the tremendous problems of the modern world, but simply because I believe that the solution will be reached, neither by romanticizing the past through distortions of historical facts nor by romanticizing the future through an un-Catholic and unrealistic optimism, but solely by the exercise of our critical intelligence in hard-headed, unsentimental, accurate thinking.

(Rev.) ROBERT C. DENTAN.

New Haven, Conn.

Masons and Funerals

TO THE EDITOR: It very often happens that I, like my brother priests, officiate at funerals at which there is also a service conducted by the Masonic or some other such order. When the Mason in charge of the service consults with me as to the procedure, he usually acts as though my position is unreasonable, different from other Episcopal clergymen, and without due appreciation or respect for his order. . . .

I shall not go into detail about my procedure except to state that I naturally think that the Church takes precedence over all else. . . .

Would it not be possible and beneficial for some commission to be appointed, made up of priests of our Church at least some of whom were Masons, to meet with a commission from the Masonic order and arrive at some satisfactory understanding which would give proper consideration to the claims of Church and fraternal organizations? I refer to the Masons because it is that order with which I most frequently come in contact, although I think the same procedure should be followed in connection with all the others.

(Rev.) PAUL D. WILBUR.

Washington.

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

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

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THE LIVING CHURCH is published every Wednesday except the last Wednesday in each month (on which day THE LAYMAN'S MAGAZINE OF THE LIVING CHURCH is published) by Morehouse-Gorham Co. at 744 North Fourth St., Milwaukee, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$3.75 a year, sold only in combination with THE LAYMAN'S MAGAZINE OF THE LIVING CHURCH at \$4.00 a year for both. Price for THE LAYMAN'S MAGAZINE alone, \$2.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York City.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

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The Living Church

GENERAL CONVENTION

Forward Movement

Presiding Bishop's 10-Year Plan Acclaimed by Joint Session

By ELIZABETH McCracken

The Bishops, Deputies, and Woman's Auxiliary delegates of the 53d General Convention filed into the great arena of Kansas City's municipal auditorium for the afternoon joint session, October 11th, full of keen expectation.

They were to hear the Presiding Bishop's presentation of a new 10-year Forward Movement plan for the Church. The first test of his plan would be the Convention's response to it; and the tone of his presentation was certain to have a profound influence on the life of the Episcopal Church for the next three years.

Bishop Tucker's address was preceded by a brief and poignant talk by the Primate of All Canada on the effects of the war, and by the report of the Forward Movement Commission which concluded with the recommendation that the Commission be not reappointed, but that the Presiding Bishop be asked to carry on Forward Movement as its head, with the power to

appoint and associate with himself a staff and leaders to develop the program.

Then the Presiding Bishop took the floor to tell what the program would be. He said:

"In my opening sermon [L. C., October 16th], I referred to the plans we were making for a new Forward Movement. There is no use in going forth to serve until we have first met with Christ. Only as our sinful bodies have been cleaned by His Body and our souls washed through His Most Precious Blood can we go forth and be effectual.

Modern Babel

"It was thought, not so very long ago, that men might by human skill and progress lift themselves up. We are always forgetting the lesson of the Tower of Babel, often as it has been repeated in the history of the world. Men cannot raise themselves up without God. The 19th century forgot God, or, rather, the people of that century neglected God. Even the Christian Church, though the Gospel was being carried to every race and people, even Christian missions did not produce the results they should produce. Why? Because even our missionary work assumed the quality of a man-

made enterprise. Too often the chief emphasis was on dollars and cents.

"The disciples of our Lord, being human, asked Him: 'Lord, will Thou at this time restore the kingdom to Israel?' They expected Christ to use power. Our Lord, in His kindly way, told them that they would receive the kind of power they would need—the power of God, without which the establishment of God's Kingdom is impossible. Yet it would not be some new kind of power. It would be manifested through their own activities. Christ wants us to go out today and witness to the power of God in our own lives.

Dedication

"We must dedicate our whole lives to His work. Only as our 'swords are bathed in heaven' can they succeed in accomplishing God's purpose. Let us then think of the Forward Movement as bathing our swords in heaven. What do we mean by a Forward Movement? We mean a call to a deeper sense of responsibility to give to others what God has given us. Too often religion has been selfish. That has been the reason religion has become weak. When religion is selfish it becomes one of the most potent causes of evil. I remember



JOINT SESSION: *The Presiding Bishop presenting his ten year program to Bishops, Deputies, and Auxiliary delegates.*

hearing a Japanese military officer say something on a train to another Japanese officer—they did not know I understood the Japanese language and they were speaking freely. That man said: 'The Christian religion will never appeal to the Japanese because it puts personal salvation first. That is selfish.' He was not just, but it was unfortunate that he had got that idea.

"Group selfishness is causing the evil in the world today. It is far more devastating than individual selfishness, bad as that is. We must dedicate ourselves to God that He may use us to give others what He has given us. That is the first thing the Forward Movement must help the people of the Church to do.

The Indifferent

"I think of a Forward Movement that will last ten years, until the turn of the century in 1950. There are many things to do. I have mentioned the first. The next is a concerted effort in every parish to reach every member who has become indifferent. Only one-third of our Church people are regular givers to their Church. If not regular givers, I doubt if the other two-thirds are regular workers or regular worshipers. They are like a gallon of water added to a cup of coffee. It makes an insipid drink. So does the addition of a lot of indifferent Church members dilute and make unpalatable the work of any parish.

The Unchurched

"We are thinking of Christian America now as especially called of God to help the world. But is America Christian? Fifty per cent of the people of this land have no Christianity at all. I know of rural areas where there is no religious opportunity. The Christian Church was brought to Virginia in 1630, yet a few years ago in the Tidewater Section of Virginia, where I was born—and proud of it I am, too—there were hundreds of children who had never been inside a Church nor had any religious teaching. If that was so in that region, where George Washington was born—I am proud to know—what must conditions be elsewhere?

"If God is to use us we must do our evangelistic work with the people near us. It used to be assumed that every child was brought up with a knowledge of the Bible. Seminary students could pass an examination on the Bible without any extra preparation. I examine students now who seem never to have opened a Bible in their lives.

Parochialism

"What proportion of activities in America are Christian? Few. In every parish there should be an effort for religious education. Yet that will not solve the problem. Many parishes will take care of their own people, but will do nothing for people outside, even if they are nearby. Such a parish is a hindrance to Christianity. I wish there could be put up over every church door the words: 'Whosoever saveth his own soul shall lose it, and whosoever loseth his soul for My sake the same shall save it.' But a parish program is not enough. We must have a diocesan program. All the Bishops feel their present diocesan pro-

grams are inadequate. These must be amended by re-generation—or whatever 're' you would say. That is the first requisite for advance.

Diocesanism

"Yet diocesan parochialism is as fatal as parochialism in a parish. It is really worse because the group is bigger. The greatest danger to religion is selfishness. I don't suppose there is such a word, but at any rate diocesanism is even worse than parochialism and parochialism is one of the greatest curses of our Church. Until we can get the people of the Church to be more interested in the work done outside America than in work done at home we have no right to call America Christian.

Technique

"I have four practical suggestions to make as to the way we shall carry out the ten-year plan of the new Forward Movement.

"(1) I plan to confer with all the Bishops, one by one. Our Church is so organized that you can't do anything unless you get the Bishops on your side.

"(2) I plan to gather together sixty or seventy clergy and lay people to be leaders in bringing the movement to the people.

"(3) All the clergy will be brought together in conferences, if they will come, to discuss and plan practical ways to do the work of the new Forward Movement in their own parishes.

"(4) We shall begin work for common objectives in every parish. Then for the next ten years, keep up this work.

"I am confident that if we follow out this plan, never faltering, we shall, at the end of ten years, have established the Christian Church as the stronghold of the world. It is that kind of Forward Movement which I hope this General Convention, including the Woman's Auxiliary, will join in making."

Unanimous

When the Presiding Bishop had concluded, the great assembly of bishops, priests, laymen, and Churchwomen burst forth into prolonged applause which could not be brought to an end for several minutes. Then Bishop Block, coadjutor of California, presented a resolution pledging the Church to the carrying out of the new Forward Movement, which was unanimously adopted. It read:

"The General Convention joint session hereby expresses to the presiding Bishop its enthusiastic support of his call to continued Forward Movement on the whole front of the Church's life and work.

"We express the hope that the two houses of the Convention will take appropriate action requesting the Presiding Bishop to carry on this Forward Movement under his wise and inspiring personal leadership, and that the Presiding Bishop will be given power to appoint and associate with himself those whom he may choose to serve as his staff as leaders in the future life of the Forward Movement.

"We further request the committee on Budget and Program to include in the budget reasonable provision for the expense of this program. Finally we, repre-

sentatives of this Church in joint session assembled, join the Presiding Bishop in calling the clergy and people of the whole church to unite in the advance to which he has called us. We urge all members of the Church to live and serve so heroically that the Church may go forward with transforming power."

Deputies Take Prompt Action

At its Monday session, the House of Deputies promptly took several steps to begin carrying out the Presiding Bishop's program. A resolution sent to the House of Bishops suggested that portions of Bishop Tucker's address on the Forward Movement would be suitable for the Bishops' Pastoral Letter.

The House voted to approve the recommendation of the joint session that the Presiding Bishop develop the Forward Movement along the lines he had sketched out.

Bishops Concur

The House of Bishops on Monday afternoon concurred in the resolution of the House of Deputies, providing that the present Forward Movement commission be not continued, but that the Presiding Bishop be authorized to carry on the Forward Movement, with such staff as he shall choose to associate with him, and that the present staff of the Forward Movement be retained in the meantime.

Federal Council

Both Houses Vote Affiliation After Heated Debate

Decision by a substantial majority to join the Federal Council of Churches was voted by General Convention at its Kansas City meeting, after debate in which strong expressions of opinion were made by both sides.

The matter was debated first by the Deputies on Saturday, October 12th, and came up before the Bishops on the following Monday.

House of Deputies

BY THE REV. G. R. MADSON

On Thursday the deputation from the diocese of Bethlehem sought to present a memorial to the House of Deputies regarding the possible membership of the Episcopal Church in the Federal Council of Churches. Action was deferred to Saturday, when it became the chief item of business for the session.

One hour was devoted to debate, and telling arguments were presented on both sides. Considerable time was devoted to the defense of the Federal Council against the charges of Communism made by a women's group which circularized the deputies prior to Convention.

The Rev. A. R. Parshley of Rhode Island was the chief protagonist, opening and closing the discussion. In his opening remarks he asserted that the council was the only agency of effective Christian coöperation in existence today and that it represented 20,000,000 Christians in America. Member-

ship by the Episcopal Church, he said, would help to solidify the Christian front in a time of world turmoil and attack by un-Christian philosophies.

Speaking in favor of membership in the ensuing debate, the Rev. Gardner M. Day of the diocese of Bethlehem, declared that a divided Church can have little effect in a troubled world and that the young people of today are saying they are not interested in denominationalism. He called the proposed action an approach to unity.

The Rev. Walworth Tyng, missionary from Hankow, China, was another who spoke in favor of the adoption of the resolution. "There is already spiritual unity in the mission field in China," he said. "For the first time in history, Roman Catholic bishops and priests are meeting with the clergy and ministers of other denominations on a number of matters of importance to all Christian people."

Another who spoke in favor of membership was the Very Rev. Charles E. McAllister of Spokane. He stated (erroneously*) that "only one other Protestant Church—the Southern Baptist—now remains outside the Council. It is time we give notice to the world that we are serious about unity" he said.

Membership of the Church of England in a similar organization in that country was also used as a favorable argument.

The Rev. Francis J. Bloodgood, of Milwaukee, pointed out that the recommendation of the Commission on Ecclesiastical Relations to the Presiding Bishop, which favored membership in the Council, was not a unanimous act of the commission, and suggested as a substitute for membership a cooperative representation in the Federal Council.

Anson T. McCook of Connecticut, chairman of the committee on dispatch of business for the Deputies, also spoke in opposition, declaring that membership would bind the Episcopal Church morally to support the Council even though it may be opposed to some elements of the Council's program.

The Rev. Dr. Don Frank Fenn of Maryland, indicated financial objections, since membership would involve an increase in the national budget.

A vote by orders was called for, and several of the dioceses demanded polls of their deputations. The vote of the clerical order was 49¼ in favor of membership in the Federal Council of Churches, and 20¼ against; 46 votes of the lay order favored membership and 21¼ opposed it.

House of Bishops

BY ELIZABETH MCCracken

The House of Bishops early in its morning session on October 14th received a message from the House of Deputies, in-

*Churches to which the term "Protestant" applies even more accurately than to the Episcopal Church and which do not belong to the Federal Council include: Synodical Lutheran Conference (Missouri and associated Synods), Presbyterian Church in the U. S. (Southern Presbyterian), American Lutheran Conference (a federation of four Scandinavian Churches and the American Lutheran Church), each numbering over a million souls. Many smaller bodies are non-members also.

forming it that the House of Deputies had voted that the Episcopal Church join the Federal Council of Churches of Christ in America, the House of Bishops concurring. Bishop Hobson of Southern Ohio at once moved concurrence and the following debate ensued.

Bishop Irving Peake Johnson (retired) asked a question in three parts: "What expense is involved? And who pays it? Does the money come out of our missionary funds? I move that this matter be placed on the calendar until we get in-

budget, and we will do it. But we might not be able to get it. It would be humiliating to put down money in the budget and then not be able to pay it."

Bishop Bartlett of South Dakota arose to say: "Because of the participation of our Department of Christian Social Relations in the work of the Federal Council, we are already contributing \$1,500. We need not give a cent more. This important matter should be discussed on the grounds of common decency, not on a basis of dollars and cents."



HOUSE OF DEPUTIES: When sessions were lively, visitors packed the galleries to hear the debate. (Kansas City "Star" Photo.)

formation as to the expense involved and who is to pay it."

Bishop Parsons of California spoke to this point: "The matter of expense, according to the by-laws of the Federal Council, is that each Church joining the Council pays whatever that Church decides to pay. We should refer that matter to the National Council. We already pay the Federal Council \$1,500 a year. We might consider continuing that, or we might add to it. The Presbyterian Church pays \$10,000 a year, and the Congregational Church \$7,000. The money aspect of the case is a trivial matter."

Bishop Hobson said: "I should hate to see this action postponed because of its financial aspect. It has an importance far beyond the financial. Churches contribute what they can or will. We should wait forever for information as to the amount we might pay, because that must be decided by the National Council and the Budget and Program Committee."

Bishop Johnson then withdrew his motion to postpone, observing that he noted that the House of Bishops seemed to be about evenly divided on postponement; judging from the cries from the floor.

Bishop Maxon of Tennessee took the floor, to say with vigor: "What is this going to cost us, if we decide to do it? If you are going to implement this action, we must know what it is going to cost us. The Budget and Program Committee must know. We are run ragged, trying to get the budget ready by Wednesday night. You can tell us to put money for this in the

Bishop Oldham of Albany entered the debate at this moment, to say with great earnestness: "The financial side of this question is the least important. The ecumenical aspect is the most important. I used to be against joining the Federal Council, because it seemed to me to be pan-Protestant. That has changed in the course of the past few years. I am now in favor of the Episcopal Church's joining. There are dangers of commitment and I see them. But they are negative. Here is an opportunity to make our influence felt through union with other Churches. Nothing but contact will give us an opportunity to exert our influence. I have seen this again and again. Here is a great moment and a great missionary enterprise. We should be willing to take the risks which we must take in joining the Federal Council, in order to have the opportunity of exerting a leavening influence."

Bishop Johnson spoke for the third time: "I don't oppose the action on account of expense. I object to taking money from our missionary work for any other idealism, however high, I am opposed to all affiliations of this kind because we have to put ourselves into ways that are not appropriate to the genius of this Church. But I am not violently opposed to this proposed affiliation."

Conflict of Loyalty

Bishop Gardner of New Jersey entered the debate here to say: "I am sorry not to join in these bursts of idealism. In our diocese in the Southern part of New Jersey

we have tried to build up loyalty to the Church and to you, Sir [turning to the Presiding Bishop] on whom the Church could rely for leadership in going forward. Your message to the joint session on Friday has been the platform on which we have been standing. Now, am I to go back to my people and tell them of *another* loyalty—to the Federal Council, a group of widely differing Churches. You, Sir [again turning to the Presiding Bishop] hold every shade of theological opinion in your hands. We can go forward with you. I should be put in a most difficult position in my diocese, because of the many denominations in it, if I had to say to my people: 'Some of your missionary money must now go to the church down the street that is trying to run you and your church out of town.' I have tried to bring the Church to my people, *not* pan-Protestantism."

Bishop Parsons of California rose again at this time, to say: "We should really know just what the Federal Council is asking us to do. The Federal Council has no power *at all* over *any* of the Churches joining it."

Bishop Washburn of Newark spoke next, saying: "The Church has tremendous loyalty to the Presiding Bishop. We have it in northern New Jersey as well as in the southern part of that state. But we feel that he has been setting us the example, and giving us the leadership, in working with other Churches."

Bishop Gardner rejoined: "I think of the Presiding Bishop as the English people think of their King: we follow where he goes."

Bishop Ward of Erie was the next speaker. He said: "I shall never forget that when Bishop Brent at the New Orleans General Convention in 1925 spoke in favor of this Church's joining the Federal Council, he was called a poet. He said, and I heard him say it: 'I am not a poet, but I am an adventurer.'"

Financial Limit Defeated

Bishop Maxon of Tennessee spoke again with extreme earnestness, saying: "The budget proposed by the National Council for the next triennium involves an increase of 20% in the expectancies of the dioceses. I should like to move that, if this Church joins the Federal Council, our appropriation should not exceed at this time \$1,500, which is already in the budget. We *must* know what cost is involved."

Bishop Bartlett arose to say with warmth: "I know from very long experience the workings, needs and expectations of the Federal Council. I know that they would feel sure of our doing what we could. Bishop Maxon's resolution would disappoint the Federal Council and would make our Church people ashamed. We should not put in a resolution a limitation to our appropriation."

Bishop Mikell of Atlanta agreed with Bishop Bartlett, saying: "It would be terrible to say: 'We will go with you, but won't pay our way.' I am against any such amendment as this moved by Bishop Maxon."

Bishop Maxon's motion was put to the vote and lost.

Then Bishop Perry of Rhode Island, Bishop Tucker's revered predecessor as Presiding Bishop, made a speech to which the whole House listened with close attention:

"We should not take action without considering certain things. The charter of the Federal Council, its administrative methods and ways were carefully studied before this question was brought to this house on an earlier occasion. We decided at that time that our *present* connection



BISHOP'S SECRETARIES: *The Rev. John F. Fitzgerald of Long Island (left) is shown with his assistant, the Rev. Richard A. D. Beaty of New York, looking over matters to come before the Bishops.*

was satisfactory and was *all* that we could do. Membership involves the organic nature of our Church. We must never forget that our Church is quite apart from the other communions in the Federal Council. We are part of the Anglican communion.

"Sometime during this Convention, sir [turning to the Presiding Bishop] there will be offered to this House a resolution by the Commission on Faith and Order, with its report, providing for membership in the World Council of Churches. That fulfills all that the previous speakers have said of that world membership which the Federal Council represents, and still more. I do wish to call the attention of this House to the consistency of our action in becoming a member of a larger thing than the Federal Council. Is the Federal Council a symbol of the great American Church? I doubt it. It has a great part in the American Church, but no part that compels us to join in. We belong to a larger body, and, if we join the World Council of Churches, we shall be part of one still greater."

Union Not an Issue

Bishop Sherrill of Massachusetts arose to speak after Bishop Perry, saying with strong feeling: "In the light of what the Bishop of California has told us of the relation of the Federal Council to the Churches belonging to it, I fail to see how the Bishop of Rhode Island can feel that our faith or our practice is involved. We *already* share the *work* of the Federal Council. That work has nothing to do with organic union."

Bishop Perry explained, saying: "They

now ask us to *have* organic union. We have had relations in work. Let that suffice."

Bishop Sherrill held to his point, saying: "I must speak of the tragedy of these times. Christianity is threatened. Who knows what will happen? The need of the day is coöperation of all Christians. We *must* stand together for those things that are Christian."

Bishop Taft of Pennsylvania was the next speaker, saying: "I was born in New Jersey. My relations with the various communions belonging now to the Federal Council have always been most happy. Yet I am not willing for the executive secretary of the Federal Council to speak for this Church. The strength of Rome is that she stands aloof. I am not advising that we do that. But we should maintain our peculiar stand, the other communions respect us because we *are* different. If you have something high, there is no objection to standing up for it."

Bishop Littell of Honolulu was the last speaker; he said: "This action would put us under the pressure of the Federal Council and its rules, which would embarrass us in the Hawaiian Islands. What is *not* in the Charter of the Federal Council would make the trouble: pronouncements on social, political, industrial, or international problems. In Hawaii we are repeatedly voted down by the local Federation of Churches on these matters. It would be serious to have the Federal Council against us."

The vote was then taken, with this result: 60 Ayes; 36 Noes.

Editor's Comment

After nearly 20 years of debate, the Episcopal Church has at last voted to become a full member of the Federal Council. So be it; since we have decided to accept membership, let us take our membership seriously and make every effort to coöperate with our fellow-Christians through this agency in all constructive united efforts of a social, moral, and philanthropic nature, at the same time exercising care not to compromise in any way the Catholic character of our own Church or to permit it to be submerged in a pan-Protestantism.

Primate of Canada

Convention Sermon is Call to the Way of the Cross

BY THE REV. G. R. MADSON

The way of sacrifice, which is symbolized by the Cross on Golgotha, and which is founded on belief in the Son of God, is the answer to the questions which confront us in these days. Such was the message of the Most Rev. Dr. Derwyn T. Owen, Archbishop of Toronto and Primate of All Canada, to the congregation which filled every pew and all available standing room in Grace and Holy Trinity Cathedral, October 13th.

More than an hour before service time people were filling the pews, and hundreds were turned away. At least 1200 persons heard the service, which was read by the

Very Rev. Claude W. Sprouse. The Presiding Bishop gave the blessing at the end.

Resume of Sermon

A brief resume of the Archbishop's sermon follows:

In *Forward—day by day*, the reading for this day is one of the Psalms, in which the Psalmist asks questions which have troubled people all through history, and particularly in times that are hard and difficult. They are the questions we ask today—has God forgotten us completely?

What shall we do, to do the works of God? Jesus was asked; and he answered, "Believe on Him whom He hath sent" (John 6:28-29).

Where is God in war time? The answer is to be found in the Church's teaching about God. Thinking about this teaching, and passing it on to others helps those who wonder.

The first answer is that God is the God of all ages, all nations, of the entire universe. He works His purpose out, and the working is according to His will. Our story today is part of a long tale. We can have no understanding of it unless we take the long view—considering years, not merely days.

We must look back in history. There it is clearly seen that there is a destiny which shapes the ends of people and nations.

Look back to the history of the Church in its beginnings on this continent. In time the United States and Canada took separate courses, but the work of the Church in both was one in missionary work to the frontiers. Study the lives of the heroes of the Church in those days, and see that God was working His purpose out.

One of the blessings of growing older is that one gets a longer view, and finds in it sources of confidence and resolution. If we take this long view in history, of the history of the Church in this land, we shall get courage enough to face hardships and even war.

The second answer to the question, "what shall we do" is that God is the moral governor of the universe, the God of righteousness and law, whose laws must be obeyed or else terrible consequences will follow. What we must do is to know this fundamental truth for humanity, and draw from it two conclusions.

Because righteousness is an attribute of God, righteousness wins in the long run. Human freedom is one of the purposes of God, and the course leading to the freedom of man is right. Therefore to work for human freedom is right. That belief sustains those who are fighting today in Britain. The way of human freedom is full of dangers, but it leads to victory, and in that way, love is stronger than hate.

The second conclusion is harder to appreciate and to state. It is that we cannot turn to God unless we repent our sins. We know that there has been a great turning away from God of late years; a turning toward lower moral standards, toward love of money and of ease, toward a flabbiness in living and injustice between men.

Why should we be baffled by the horrors and terror of today? Consider what we have been, what our course has been. If the way of life we have followed these

many years had brought peace, then we might well doubt the reality of moral law. Our day bears witness to the righteousness of God. Today's harvest has grown from our sins. As the Psalmist said, "It is mine own infirmity."

The third conclusion, then, is that God is our friend who shares our sorrows through His Son Jesus Christ, and who sympathizes with us. He is at work seeking to bring good out of evil.

What shall we do?—believe on Him whom He hath sent. Have faith in God, a faith that goes through bitterness and disaster and sorrow, and out of which come power and joy and radiance. We have lost power and radiance in life; we must recover them through faith in God and in Jesus and in the power of the Holy Spirit in human life.

The central truth in Christianity is the Cross, the symbol of suffering and sacrifice and self-forgetfulness.

One of the great speeches in literature it will surely be acknowledged in time, was one of Churchill to the House of Commons, containing these words on the power of sacrifice: "Never in the field of human conflict was so much owed by so many to so few." We must believe more in the power of sacrifice, which is the way

together. That realization has increased greatly during the past three years. When the Archbishop attended the General Convention in Cincinnati three years ago no great significance was attached to his visit by most who were in attendance. It is quite otherwise in Kansas City.

The Archbishop's sermon technique is simple, and contrary to the rules frequently laid down by teachers of homiletics. He usually names his points, and gives them numbers. Instead of seeming to break his sermons up into disconnected parts, this system in his hands makes for clearness and increased interest on the part of the hearer.

In repose the Archbishop's face looks sad and world-weary. But when he speaks, his face lightens and "comes alive," and even his stature seems to increase. He speaks quietly, without gestures, but holds the attention of his hearers magnetically. There is in the mind of the hearer a sense of power, a power which is the greater because it always has a reserve.

Greeting from Canadian Church

BY ELIZABETH McCracken

The Archbishop of Toronto made a speech poignant in its implications to the joint session of the two houses and the Woman's Auxiliary on October 11th, greeting the Convention "on behalf of what we call the Church of England in Canada, your sister Church."

The archbishop declared that he had been observing the chairmanship of Bishop Tucker, Presiding Bishop of the Episcopal Church, with "keen admiration."

"My association with him," he said, "goes far back, farther than our personal acquaintance. When I was a theological student, we had an organization called the Church Students' Christian Association. It brought me into contact with your Church early, many of your theological students being members, among them your Presiding Bishop. We have been close together in the past, our Churches, but we were never so close as in these dark days. I feel the sympathy that meets me at this Convention, and it helps.

"The Board of Managers of the Church of England in Canada, which includes all the Bishops and representatives of the clergy, the laymen and the Women's Auxiliary, asked me to present a resolution to you, expressive of our gratitude for your support, and I shall do that now."

After reading the resolution, Archbishop Owen, went on to say:

"I would ask you to look for a brief moment upon my land. We have twenty-seven dioceses, small yet widespread. Most of our work is still with the pioneers and the primitive peoples. We have large cities, but they are few compared with the vast extent of Canada. Some of our Church people are French-speaking settlers from the Channel Islands.

"The red flames of war affect us. Our young men are going in hundreds, our lovely youth. You and we are bound by strong ties. This morning, in Canada, here, and in bombarded England, we all said the same Psalms. Let us keep together, through ill to good."



ARCHBISHOP OWEN: "The way of the Cross is the way of freedom."
(Kansas City "Star" Photo.)

and pledge of the victory of righteousness. The Cross is the symbol, and it is close to the Easter glory—it is the very door to the Easter glory.

Remember, he concluded, this is the work of God, to believe. Such faith leads to victory. There is but one way through danger; it is the Way of Golgotha, the way of freedom. Let us go that way till our task is done.

The Archbishop and the Convention

The attention received by Archbishop Owen at this General Convention is an indication of a condition mentioned frequently by him, that this Church and the Church he represents are drawing closer

The Episcopate

New Bishop for China

The Rev. Lloyd R. Craighill, veteran missionary in China, was elected Bishop of Anking by the House of Bishops on the sixth day of the Kansas City session of General Convention, October 15th. The Rev. Mr. Craighill had been nominated to this post by the House of Bishops of the Chinese Church. The action was later ratified by the Deputies.

On the previous day the house had accepted the resignation of his predecessor,



BISHOP KEELER: *The coadjutor of Minnesota is shown presenting the report of the committee on Domestic Missions in the House of Bishops.*

Bishop Huntington of Anking, as well as those of Bishops Mosher of the Philippines, Brewster of Maine, and Parsons of California. The resignations of Bishops Huntington and Mosher are effective immediately, and the house has still to elect a Bishop for the Philippines.

The resignations of Bishops Brewster and Parsons are effective at the end of the year. Bishop Parsons will be succeeded by Bishop Block, his Coadjutor.

Constitutional Changes

An Amendment to the Constitution requiring all bishops to retire at the age of 72 was passed by the House of Bishops on Tuesday, October 15th.

The House of Bishops at its session on October 12th voted to amend the Constitution to give suffragan bishops the right to vote as well as hold a seat in the House of Bishops.

The two changes will become effective when and if they are ratified by the 1943 General Convention.

Primalial See

A resolution providing that the National Cathedral in Washington, D. C., be made the seat of the Presiding Bishop and that the diocese of Washington and the Bishop and foundation of the cathedral be requested to provide a suitable seat there for the Presiding Bishop was adopted by the House of Bishops Monday afternoon. The Deputies concurred on Wednesday.

The resolution was offered by Bishop Matthews, retired, on behalf of the Commission on the Presiding Bishop's see. He said that the diocese of Washington and

the Bishop and foundation of the National Cathedral were in favor of the proposal.

In response to a question by Bishop Parsons of California, Bishop Matthews explained that the plan envisaged eventually making the diocese of Washington the see of the Presiding Bishop, with an auxiliary bishop to provide for administration of diocesan affairs.

"It is important," he said, "that at the earliest date the Presiding Bishop take up his residence in Washington, with the privilege of such use as he desires of the National Cathedral."

In response to an inquiry from Bishop Keeler, coadjutor of Minnesota, as to his views, Bishop Tucker, the Presiding Bishop, said that the election of a bishop to the office of Presiding Bishop worked a hardship on his home diocese, and was likely to do so increasingly in the future, as men of the age of 55 or thereabouts were elected Presiding Bishop, and served until they were 68.

"It does not seem practicable at the present time," Bishop Tucker said, "to move the headquarters of the National Council to Washington. We have just voted to join the Federal Council of Churches. Its headquarters are in New York. So are those of most of the missionary societies. You must consider whether the Presiding Bishop is to live in Washington and transact nine-tenths of his business in New York."

In response to a question as to whether he wished to be relieved of his diocese, Bishop Tucker said that he did not; that he might if it were some other diocese, but not Virginia.

The resolution as adopted did not specifically provide for the residence of the Presiding Bishop at the national capital, but it will have the effect of giving him a cathedral church, which will be shared for the present with the Bishop of Washington.

Dominican Republic

A resolution providing for the separation of Haiti and the Dominican Republic and the creation of a new missionary district of the Dominican Republic under the direct jurisdiction of the Presiding Bishop was passed by the House of Bishops on October 12th. The resolution was introduced by Bishop Stevens of Los Angeles, who gave the report of the Foreign Missions Committee of the House of Bishops.

"We have received many letters and documents from the civil authorities as well as the Church people of the two districts," Bishop Stevens said. "The burden of all of them is a very strong desire for the creation of a missionary district of the Dominican Republic, distinct from the missionary district of Haiti. The reasons given are the differences in situation, in language, and degrees of culture. The same request came to us in 1934, and we added the words 'and Dominican Republic' to the title of the Bishop of Haiti. That did not satisfy the people of the Republic, nor the civil officials of either place.

"Your committee therefore proposes that a separate jurisdiction be created, to be known as the 'missionary district of the

Dominican Republic,' but that no additional expense be incurred and that no new bishop be elected, the new district to be directly under the Presiding Bishop."

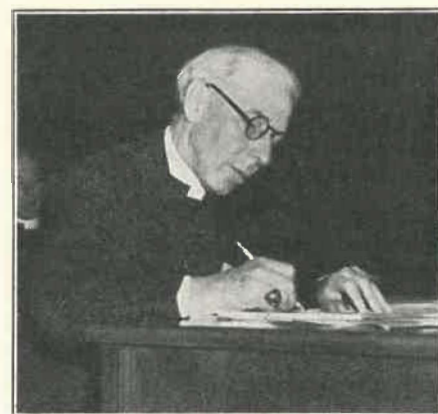
Salina

The Bishops on Saturday referred to the committee on domestic missions a resolution providing for the merger of the missionary district of Salina with the diocese of Kansas. The Presiding Bishop said this matter would come up later for a vote and advised Bishop Spencer of West Missouri, temporarily in charge of the Salina district, that the committee to recommend a bishop for the Salina jurisdiction is not discharged.

On Monday, the House of Bishops took up again the recommendation to unite the district and the Diocese rather than to elect a new missionary bishop for Salina, a post vacant since the retirement in 1938 of Bishop Robert H. Mize.

Resident Bishop

The House voted almost unanimously on a resolution asking the Presiding Bishop to appoint to represent him, during the vacancy, a bishop who shall reside in Salina. The Commission, in urging the union of the two jurisdictions, stated that the diocese of Kansas has previously taken action against the amalgamation, and asked that the Bishop of Kansas and the Bishop at present in charge of Salina be consulted, and that if possible the action of the Kansas diocese be rescinded. Bishop Spencer of West Missouri is at present in charge of



BISHOP DAVIS: *As chairman of the Committee of the House of Bishops on Despatch of Business he kept the sessions moving rapidly.*

Salina, representing the Presiding Bishop, and the Rt. Rev. Goodrich R. Fenner of Topeka is Bishop of Kansas.

It is expected that conferences will be arranged and efforts made to secure a new action by the diocesan convention of Kansas, and that meantime, the Presiding Bishop will make an appointment in line with the wishes of the House. No concurrence of the House of Deputies is necessary on this matter, as missionary bishops are elected by the House of Bishops, and the House has power in such an amalgamation. It does not have power to compel Kansas to reconsider its action, but its recommendation carries much weight.

State of the Church

Presiding Bishop, Dr. Sheerin,
and Dr. Franklin Make Reports

BY ELIZABETH McCracken

Bishop Tucker made his general report as Presiding Bishop shortly after the beginning of the first joint session of the General Convention, Friday, October 11th. The report was preceded by a cordial address of welcome from the Mayor of Kansas City, the Hon. John B. Gage, who paid tribute to the influence for the best in all relations of life of the Episcopal Church in Kansas City. In his general report, the Presiding Bishop said:

"The General Convention of 1937 instructed me to appoint a First and a Second Vice-President of the National Council. I reversed the order, and appointed the second one first, because I knew of the right man, the Rev. Dr. Charles W. Sheerin. I had more difficulty in finding the right man to be First Vice-President, partly because I did not know and could not find out just what he was supposed to do. Then, when I did discover that, I had a hard time finding the man who could do it. I am glad to say I succeeded, and we have the Rev. Dr. James Thayer Addison now in that office.

"You know as much as I do about what we have been doing in the past three years. There has been too little money. The response to the special appeal to meet the deficit was gratifying. I know Church people dislike special appeals, particularly when they come from 281 Fourth Avenue, but they responded generously. Such appeals cannot be made every year. The missionary work of the Church cannot be carried on that way. For one thing, it undermines the Every Member Canvass. So we did not make an appeal last year. Instead, we asked the dioceses to add to their expectancies. There was a fine response. Yet our budget is far too small.

"This is a critical time. Yet reports from all the fields show that opportunities were never so great nor so good. I believe we shall have a greater opportunity than ever before in Japan, which I know pretty well, when things quiet down, greater than at any time since we started in 1859.

"Nothing will ever be settled by nations' fighting with nations. When that is over, we shall find unique opportunities. It will be tragic if we are not ready to use them.

"I should like to say a word now about Mr. Joseph E. Boyle. If I have done anything as Presiding Bishop it is due to Mr. Boyle. Every time I come in, he gives me something to do."

Dr. Wood

Bishop Tucker then announced the retirement at the end of the year of Dr. John W. Wood, saying:

"Along with new members comes the retirement of those whose names are famous. Dr. Wood was my boss for the twenty-four years of my work as a missionary in the foreign field. My work in Japan would have been impossible without Dr. Wood's guidance and help. Anyone

who knew this country in 1899 and can compare the mission apathy in 1899 with the enthusiasm generated by Dr. Wood and Bishop Lloyd knows what a marvelous work they did. It will never be forgotten. With great reluctance I accepted Dr. Wood's resignation. I think this joint ses-



DR. SHEERIN: Reported on Promotion.

sion should take some action to show our appreciation of all he has done for the Church's work in the foreign field."

A resolution honoring Dr. Wood was adopted by a rising vote of applause.

Dr. Patton

The Presiding Bishop then went on to cite another retiring member, the Rev. Dr. Robert W. Patton, saying:

"Another one of our staff has served the Church long and nobly, a man who kept his eye on the situation in order that we might 'implement'—if I may use a word I often hear and don't exactly understand—our work in the domestic field. He tried to find a way to get a practical expression of missionary zeal. Working in close cooperation with Bishop Lloyd, he originated the Nationwide Campaign. That effected a revolution. Later on, when Negro work became pressing, he made the plans to give Negroes an opportunity for education under Church influences. The Church Institute for Negroes was his creation, though he is always giving the credit to other people. The schools for Negroes founded and carried by that Institute are the best ever seen, so we are told by experts. Now Dr. Patton wants to retire, and we reluctantly accept his resignation."

Bishop Mitchell of Arkansas presented the resolution paying tribute to Dr. Patton. This, like the other, was adopted with applause and a rising vote.

Miss Lindley

Then Bishop Tucker announced the resignation of Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary for twenty-four years. He said:

"The third resignation I have to announce is that of the executive secretary of

the Woman's Auxiliary, Miss Grace Lindley. If missionaries had had to depend only on National Council, they wouldn't have got their work done. As long ago as Miss Emery's day, I needed \$50,000 for a building in Japan. Miss Emery, who happened to be in Japan at the time, suggested to the Bishop that he send me to America to get it. I came, and went to see Miss Mary Coles of Philadelphia. I stayed a few days with her, and she said to me at the end of that time: 'I have been observing you, Mr. Tucker, and I don't believe you will ever raise any money at all. But I will raise your \$50,000 for you.' And she did, in six weeks. That is what the Woman's Auxiliary does: gets things done for missions and missionaries. We might get on without men in our work, but we could not do it at all without women."

Bishop Remington of Eastern Oregon presented the resolution of appreciation of Miss Lindley's distinguished services. For the third time, there was applause and a rising vote.

The remainder of the morning hours were taken up with the presentation of the reports of the treasurer and the second vice-president, and with the introduction to the joint session of the first vice-president, the Rev. Dr. James Thayer Addison, who has not been in office long enough to have a report to make.

Editor's Comment

Forty years of devoted service to the cause of the Church's mission! It is a truly notable record. If the Church in America lasts 10,000 years, its story can never be adequately written without a glowing page of recognition to the modest, self-effacing, but world-encircling service of John Wilson Wood, pioneer for Christ.

What will the Auxiliary be like without Grace Lindley at the helm? It will be, as it is today, the greatest single agency for the work of the whole Church—and it will be so largely because of the far-seeing statesmanship and the Christian leadership of its executive during this era of change and turmoil, who has steadily steered the Auxiliary in its forward course, Grace Lindley.

And Dr. Patton—everyone who knows anything about the Colored work of the Church knows how vital in its development has been the American Church Institute for Negroes which he developed from a vague idea into a serviceable and effective fact. May he be spared for many years for the pleasures of a retirement richly earned.

Promotion

As the result of 60,000 miles of travel a year, "meeting not only leaders of the Episcopal Church, but many lapsed communicants as well," Dr. Sheerin reported to the joint session that he has "found some things that should cause us concern. We have entirely too many leaders who have allowed themselves to become discouraged. Our clergy are entirely too restless. We need a great advance that must come primarily from a realization of our own sinfulness and unworthiness to do the work

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of Christ effectively with our present spirit. The call of the Presiding Bishop to march forward must be answered."

In spite of war in the Orient, Dr. Sheerin declared that Christian missionary work is getting results today. He pointed out: "The inspiration for our missionary work is coming from the workers and the work in the foreign and domestic missionary fields."

At home, among members of the Church, Dr. Sheerin said, "Ignorance of the task of the missionary is colossal, and the National Council must aid those in charge of the home base, which is the parish Church, to interpret the real meaning of the Christian motive in missions."

Missionary Way

There are two ways of dealing with evil in the world, Dr. Sheerin said. "One is the way of force and one is the mission-

ary way. The National Council suggests the adoption of missionary budgets of \$2,350,000 for 1941; \$2,450,000 for 1942, and \$2,500,000 for 1943. This suggestion is offered in accordance with the canon law of the Church. The Convention then considers and discusses the suggested budget and before the close of the present session, adopts and authorizes the budget for the next three years.

In the proposed budget, Dr. Franklin explained, is an item for "the relief of missionary work throughout the world supported by the non-Roman churches of Great Britain and continental Europe now in jeopardy because of war conditions, with special emphasis upon the work of the Church of England." The item suggested is \$117,471.

"For more than a century," said Dr. Franklin, "the missionary societies of Europe have carried on their work in five

will be added expense for travel, and salaries must be continued until these men and women find appointments elsewhere. Under such circumstances the National Council has retained in the proposed budget the normal appropriations to Japan and recommends to the General Convention that any sums which cannot be used in Japan be appropriated for the restoration of missionary salaries, for financing new work of urgent importance and for further aid to the British and other European missionary societies."

Foreign Missions

Little Children Present Offerings at Mass Meeting

BY THE REV. P. C. PEARSON

A capacity audience, singing and applauding, expressed its support at every oppor-



PERSONAGES: Rev. ZeBarney T. Phillips, president of the House of Deputies; Raymond F. Barnes, treasurer of the Convention; Judge William G. Holt, honorary chairman of the Kansas City committee; and Wilber A. Cochel, general chairman of the committee.



MISSIONARIES: Bishops Roberts of Shanghai, Kroll of Liberia, and Beal of the Panama Canal Zone discuss mutual problems between sessions at Convention. Bishops Roberts and Kroll addressed the Foreign Missions mass meeting on the work of their jurisdictions. (Kansas City "Star" Photo.)

ary way. You can send police to shoot down strikers, or you can send people to live among them, to share their lot, and find out what their real problems of life are. You can send military expeditions to the northwest frontier or you can send a Christian missionary. Only the latter will solve the problem.

"Any tearing down of the ancient religions in mission fields has been done by our western commerce and civilization, which has so interfered with the civilization of the Orient that today the question is not whether the soul of the heathen will go to hell, but whether, if we do not go to them, we can save ourselves from hell," Dr. Sheerin said.

Finances

Dr. Lewis B. Franklin presented the report of the treasurer to the joint session of both Houses of the Episcopal Convention, and delegates from the Woman's Auxiliary Triennial meeting.

Dr. Franklin announced that the Na-

tionary work of the Church is already at work assisting Bishop Azariah."

Less Than Our Share

In explanation of the amount suggested, Dr. Franklin asserted: "Our foreign work constitutes about five per cent of all work supported by the non-Roman missionary societies of North America. On this basis our share of the need would be \$325,000 whereas the Council has been able to include in the proposed budget for 1941 only \$117,471."

Dr. Franklin anticipated in his remarks the fact that because of the new situation which has developed in Japan, some Church people may assume that the present appropriation for that mission might be removed from the budget. He pointed out that there are many factors in the Japanese situation that cannot yet be determined, and that, in any event, "If American missionaries are forced to leave Japan, there

tunity of The Overseas Work of the Church at the great mass meeting held on Sunday evening, October 13th, in Music Hall. The beloved executive secretary of the Department of Foreign Missions, Dr. John W. Wood, acted as chairman and saw that the program moved forward smoothly and promptly.

The Presiding Bishop in welcoming the little children who were presenting their offerings said, "Often the only means of initiating new work in the foreign field is through the Sunday School." Then he praised highly the missionary interest of the children of the Church whose gifts reached the following totals:

Church School Lenten Offering\$897,486.46
Birthday Thank Offering 21,045.42
Little Helpers 2,047.03
Total\$920,578.91

Many hearts were touched by the shy little ways of the small boys and girls in presenting their certificates of allotment to the great big missionary bishops vested

in their episcopal array on the platform. The Rev. Dr. Daniel A. McGregor acted as master of ceremonies.

Liberia

The importance of the relatively new work of the Church among the lepers of Liberia was stressed by Bishop Kroll of Liberia. He said that the work, formerly in charge of the Liberian government, offers great opportunities for Christian ministrations.

Bishop Kroll also appealed for larger support to open work among the 12,000 employees of the Firestone Plantation, and asked for two sets of colored lantern slides on the Life of Christ.

Japan

Pointing out that we share responsibility for the crisis in Japan, Bishop Nichols of Kyoto asserted that the Church's present problems in Japan are political in their origin, not anti-Christian.

"Whatever happens we can trust the courage, understanding, and endurance of the Japanese clergy and their people," Bishop Nichols added. "We look forward to the future with confidence and hope."

China

In occupied China there are no agencies for relief except those of the Christian Churches, Bishop Roberts of Shanghai stated at the mass meeting. Two days later the Bishop flew to the Coast and boarded a ship for China, in reply to an urgent message which he had received.

Missionary compounds in the larger cities have given food to the hungry and have cared for the wounded and sick, he said at the mass meeting. Christian services and customs have been regularly maintained in the new areas to which the clergy have led their people in flight.

Baptisms and confirmations show a steady increase, and the Chinese have kept up their missionary apportionments. "It is a privilege to be with the Chinese in their sufferings and to serve and evangelize them," Bishop Roberts said.

Southern Brazil

The growth of the Church in Southern Brazil in the last 50 years offers much reason for encouragement, Bishop Thomas of that missionary district told the meeting. The four chapels and churches that served the people in 1904 have grown to 50, and communicants have increased five-fold with a 20% increase in contributions.

"To say that Brazilians dislike Americans," he added, "is to say that Brazilians have no character. Brazilians, at least such as I have known these past 35 years, like and appreciate Americans of tact and integrity and culture. . . . They dislike other kinds of Americans. They do like American men and women who take to them—as equal to equal—something new of value, whether in the realm of commerce, art, education, or religion."

Penetration of Asia

In his closing remarks, the Presiding Bishop told the assemblage that future historians would find the most meaningful

event of our time not the war, nor scientific discoveries and engineering advance, but the penetration of Asia by the Christian message.

"In the 17th century," he said, "there was a great persecution of Christians by

Late Developments

Important developments at General Convention October 15th and 16th will be reported at greater length in the November LAYMAN'S MAGAZINE. They were as follows:

After a vigorous and heated debate on the merits and demerits of the Church League for Industrial Democracy, the House of Deputies defeated by a close vote of 252 to 232 a resolution which would have excluded from the program and from the building in which the Convention is held all meetings of unofficial Church organizations.

The House of Bishops concurred Tuesday in a resolution proposed in the House of Deputies by Clifford P. Morehouse and adopted, which set up a men's thank offering similar in character to the United Thank Offering of the Woman's Auxiliary.

The Bishops also voted for membership in the World Council of Churches.

the Japanese, but 250 years afterward there were between 15,000 and 20,000 Christians who formed the nucleus of the present Roman Catholic Church in Japan. . . . Modern missionary work differs from pioneer work of the early missionaries. Then native peoples knew Christianity from the lives of the missionaries alone. Now, the lives of Christians in the home lands are the potent missionary influence. It is the quality of our daily lives. You cannot escape the responsibility you have for the foreign missionary work today."

Aid to England

Archbishop of Canterbury Asks for Aid to British Missions

The following communication was received by the Presiding Bishop and read at the afternoon session of the House of Bishops on October 10th:

13th September, 1940.

My dear Presiding Bishop:

I have received your telegram of September 4th. I would have answered it sooner, but I naturally wished to see the correspondence which has passed between Dr. Wood and Bishop Hudson of the Society for the Propagation of the Gospel and Prebendary Cash of the Church Missionary Society. I have seen this correspondence, and I hope that in good time for your General Convention some definite proposals may be made as to the ways in which your Church in the United States might come to the help of the missionary work of the Church in this country. Pray assure your Convention that if it is able to sanction any help to our missionary

societies and the work of our Church overseas, I shall be most deeply grateful. I can imagine few ways in which the fellowship between my Church and yours within the Anglican communion could be better expressed. Our anxieties at home, as you very well know, are grave enough, and it would be some relief if we could have help in the still existing responsibility we have for work overseas.

I wish it were possible to send one of our diocesan bishops not only to enforce this plea, but to bring a greeting from the Church of England to the Episcopal Church in the United States, and I have given careful thought to this possibility. But I am sorry to say that it is really impossible for any bishop to leave his diocese at a time of such unparalleled anxiety. I am sure you will understand.

Like all my fellow countrymen I am deeply touched by all the signs of generous sympathy with us in our struggle for what we believe to be right, on the part of the citizens of the United States.

I am sure that your Convention will join our prayers that God may defend the right, rid the world of an intolerable menace, and help us to establish a just and lasting peace.

Yours very sincerely,
(signed) COSMO CANTUAR.

Houses Promise Support

Early in their sessions both the House of Bishops and the House of Deputies passed separate resolutions affirming their support to the British people in their time of danger and promising whatever aid the Episcopal Church can give to the Church of England. Concrete action awaits the report of the Joint Committee on Budget and Program.

The Hymnal

Commission Receives Signal to Go Ahead With Revision

BY THE REV. G. R. MADSON

The House of Deputies concurred with the House of Bishops in accepting the report of the Joint Commission on the Revision of the Hymnal, and thereby adopted the proposed "Hymnal—1940." The vote in the clerical order was 42½ for concurrence, 26¾ against, and 10 divided. The laity voted 43¾ for, 25¾ against and 3 divided.

The voting prolonged the afternoon session on Monday past the adjournment hour.

Much discussion preceded the roll call. Most of those who were opposed to the new hymnal objected to the omission of certain hymns, the chief favorites seeming to be "Golden harps are sounding," "Tarry with me, O my Saviour," and "There's a Friend for little children." The Rev. John W. Gummere of West Virginia and Mr. Dudley G. Roe of Easton were most distressed in this matter, and addressed the members of the house in pleading tones. Others opposed the revision because it would entail expenditure of money for new Hymnals, although it was pointed out that no congregation is compelled to buy new

Hymnals, and that new Hymnals will not be available for two or three years.

Favorites May Return

A resolution was passed, to be passed on by the House of Bishops, giving the Joint Commission power to insert some of the old hymns deleted from the proposed book, if after they have been recommended it is expedient in the opinion of the Commission.

Youth Weekend

Singing, Speeches, Meetings, and a Program For Youth

By VIRGINIA HUNTINGTON

Middle-age experienced nostalgic twinges as 1100 young men and women of the Church invaded the main lobby of the Municipal Auditorium October 11th to register for Youth Weekend. It was a gay group and a patient one as they lined up, suit-cases in hand. The program was sponsored by the Division of College Work and Youth of the National Council, with the Rev. Frederick H. Arterton, National Council Secretary for Youth, as director. The college booth, by the way, is perhaps the most popular place on the lanes of the exhibits, for with its attractive facade forming the entrance to a lounging-room as well as a chapel beyond, is most inviting. Youth has done its work here with the grand gesture that is the admiration of many.

The program for the weekend was both brilliant and taxing, with lighter moments for group singing, band music, informal receptions, and fellowship banquet. The opening mass meeting on Friday evening was addressed by the Presiding Bishop, and by Dr. Van Dusen, dean of Union Theological Seminary. This gathering of over a thousand young people attested the growth of the movement during the past three years for only two hundred attended a similar meeting in Cincinnati. Dr. Van Dusen stressed the dangerous opportunities of our day when youth may be tempted to question its faith. "Your generation is living in the most important time in ten centuries," the Dean said. He called to youth to build a better world in the midst of disaster, instancing China as an example of the creative force at work in a country at war. "We see it in China as in no other place in the world," he said. "Although only one in every 100 Chinese is Christian, one in every six of its leaders is Christian. Can we say the same for America?"

As "a layman of the Episcopal Church in excellent standing," Dr. Van Dusen, who is also a Presbyterian minister, deemed it salutary to tell his youthful hearers some of the things he considered wrong with the Episcopal Church. This and the fact that there was little reference to God in the address dissatisfied the young people, although they applauded furiously when he described the 1920's as the "crapest, falsest, most tawdry, most contemptible decade the world has ever known."

At this session and other young people's activities, two husky delegates from the missionary district of Salina created a stir

when they displayed a six-foot banner labeled "We want a Bishop."

Good-humored laughter greeted an announcement by Gordon Thomas of St. Mary's Church, Kansas City, that "some



FR. ARTERTON: *He presented a program to unite Church youth.*

of the young people are going to Leavenworth tomorrow." He hastily added, "—I mean, on a sight-seeing trip."

Next morning at the request of the young delegates the general setup of the General Convention was explained to them in detail and visits made to the three Houses in session, in order to watch the wheels go round. A somewhat bewildered group left the House of Bishops shortly after arrival as that House went into executive session.

Plenary Session

On Saturday afternoon while delegates to the General Convention relaxed from their labors, a plenary session on youth was held, with addresses by Dr. Reinhold Schairer of the University of London, and two delegates from the Amsterdam Youth Conference. These were Bill Davidson of Montana and Mrs. Ernestine Postles of Detroit.

Father Arterton submitted detailed proposal to unite the youth of the Church, approved by the National Council seeking to enlist youth in a Churchwide movement in the realms of worship, study, and action; to enlist all groups in the Church to minister to the young men who will be enrolling shortly in military camps; to elect a full time youth worker for each province; to urge a national Rule of Life for Youth; to maintain in each diocese a diocesan youth commission on which youth itself is represented.

Youth Convention

Considerable discussion centered about a proposal for a national convention of youth, to be held every three years, which would

include one adult adviser and at least two young people from each diocese, with representation from national young people's organizations and the committee on youth of the National Council. This was the element of the program in which the young people were most interested, and several resolutions were framed to speed up action on the proposal and to guarantee adequate youth membership in the youth convention. The meeting finally decided to commend the whole program to the Youth Division, agreeing that since it was not itself a representative body it could not very well taken action of a more detailed kind.

Sunday began with a corporate Communion at the Cathedral, followed by a corporate breakfast. Young people thronged to the services and at Morning Prayer they were addressed by Dean Roberts of Denver. The *a cappella* choirs of Kansas City high schools sang with delicate precision and beauty a Bach chorale and an offertory anthem. Some memorable phrases from the Dean's sermon were as follows: "We tell youth to make a new world and then fear that they will take us at our word." "We still believe that armies will safeguard our treasures." "Keep wealth and it destroys you; give it and it forms a bridge across which we ourselves can pass." "Every bombing means a hard clause in a future treaty for peace." "Wise men follow stars. You only see stars in darkness."

Kansas City will be quieter without the singing groups abreast on the streets as 1100 young people return to schools and colleges; but they will have left behind bright hopes and assurances of what youth wishes to say and do in a desperate world. G. K. Chesterton's quip: "Isn't it a pity that we have discovered radio at a time when we have nothing to say" can be but partially true when a splendid group of Christian youth can gather to reaffirm their high beliefs and aspirations and plans, who through the darkness follow a Star.

Marriage Canon

Automatic Excommunication Upon Remarriage Opposed

By ELIZABETH McCracken

The first order of business of the House of Bishops on its second day of meeting, October 10th, was the report of the Joint Commission on Marriage and Divorce. Retired Bishop Page, chairman of the Commission, presented the report.

Before beginning his speech, Bishop Page said that he did not intend to ask then for the passing of resolutions but simply for the opinions of the bishops. At his request, the House of Bishops met as a committee of the whole for the period of the presentation of the report. Votes taken during the debate which followed were therefore not binding action of the House.

Then Bishop Page said: "Will you bear with me while I make a brief introduction? I have been chairman of this Commission for 15 years, from its beginning at the General Convention held in New Orleans in 1925. Only *one* thing used to be in the mind of the Commission, and that was the exception clause; it was the *only* thing

studied. What has led to wider discussion is the problem of divorce in this country, which is steadily increasing. That, rather than the exception clause, is now the concern of the Commission.

Marriage Education

"Another matter is the fact that character is rooted back in early home life. I wonder not that so few people are faithful Christians but that we have so many in America, in view of the number of divorces and unhappy homes. Unless we can make loving kindness dominant in our own homes, it is useless to try to solve war and the problems of industrial democracy. It is not the problem of this canon or that; it goes deeper. The important thing is education for Christian marriage. In the substitute Canon brought in at the General Convention at Denver in 1931, there was not one word about education for marriage.

"If education is needed, then why have a Canon? People ask that. The Canon we have is one of the most merciless in Christendom. The Church of Rome and the Early Church had something to say about mercy; our Anglican Canon has *nothing* to say. Our Canon bears mercilessly on thousands of good men and women. We do not consider that Christ preached forgiveness and mercy.

"We remember this in dealing with a maladjusted child. But what do we say to a maladjusted man or woman who has

to a girl who never will be fit for marriage. Such relationships are dead and should be dissolved. They are bad and never can be good."

Retired Bishop Irving Peake Johnson led in the debate which followed, saying: "I move that the suggested change, from 'insanity' to 'mental deficiency' is desirable."

The Presiding Bishop brought out a difficulty familiar to all pastors: "My trouble with causes for annulment arising before marriage (which this would be) is that people are trying to find a reason for annulment when they find their marriage a mistake. Almost anybody can plead mental deficiency."

Bishop Johnson maintained his stand, declaring: "The bishops must use their best judgment. I asked Origen Seymour if we could trust the bishops with this discretionary power, and he said we could trust them better than we could the judges."

Bishop McElwain of Minnesota created a stir when he said with vigor: "When a man and woman are married in a state of intoxication, that is mental deficiency. I would always annul a marriage so contracted."

Retired Bishop Matthews demurred, saying: "Is intoxication synonymous with mental deficiency? I do not like to act on the mental condition of people. It makes me uneasy when I have to do it."

Bishop Johnson refused to be moved by this. He took the floor again to say: "Mercy

Bishop Oldham of Albany suggested another change: "Why not leave out the word 'mental,' and just say 'deficiency'?"

The Presiding Bishop reminded the Bishop of Albany that the question now before the House was only the desirability of leaving out the word "insanity." A vote was taken, the result being 54 for, and 37 against the proposed change.

The Exception Clause

Bishop Page next took up the question of the exception clause, which in the old Canon gave permission for the remarriage of "the innocent party in a divorce for adultery." There was surprisingly little debate on the omission of this exception in the proposed Canon.

Bishop Penick of South Carolina, the first speaker, said: "There is nothing in the recommendation about its being against the law of the Church for Church people to remarry. It says only that the clergy shall not marry them. The old Canon forbade Church people, who were divorced to remarry."

Bishop Taitt of Pennsylvania asked a question: "Suppose a man is divorced and his former wife remarries. Has he a 'living spouse,' under this Canon? He could not return to his former wife, if he wanted to. What is that man's status?"

Bishop Page replied: "We must determine that."

Bishop Gray of Northern Indiana gave the debate another turn, when he said: "I am quite willing to vote 'Aye' on leaving out the exception clause, but I must vote 'No' on the second half of that section, about giving the blessing of the Church to divorced persons who remarry. I should like the two things kept separate in the Canon."

At this point, a vote was taken on omitting the exception clause. The vote was unanimously in favor of that omission. Vote on giving the blessing of the Church to divorced persons married outside the Church was deferred.

Excommunication

Bishop Page next read the section of the report regarding the communicant status of divorced persons who remarry.

This section of the proposed Canon reads: "No minister knowingly, after due inquiry, shall solemnize the marriage of any person then living, from whom he or she has been divorced for any cause arising after marriage, and if any communicant of this Church enters upon such a marriage except as hereinafter provided in this Canon, he or she shall forfeit his or her status as a communicant in good standing of this Church, but may regain it under the provisions of paragraph IV, (iii)."

Bishop Page stated: "The Commission was 50-50 on that matter. Personally, I was against putting it in. Why add the sting of excommunication to fine people who have been punished enough in an unhappy marriage?"

Bishop Parsons of California put a question: "Why not put the matter the other way around about communicant status? It should be taken up if the bishop thinks it wise and necessary."

Bishop Scarlett of Missouri entered the



HOUSE OF BISHOPS: In session at Kansas City.

(Kansas City "Star" Photo.)

made an unfortunate marriage? We say: 'You have made a mistake. The Church can do nothing about it, nor can we give you the Church's blessing on a new married life.'

Mental Deficiency

"Note that among Impediments to Marriage we have left out the word 'insanity,' and substituted 'mental deficiency.' We did this because insanity is a legal term, hard to define. The point is that the old grounds for annulment were drawn up in the Middle Ages, when psychiatry was unknown. Let us take a few examples of what the Commission means by 'mental deficiency.' Here is a fine girl married to a drunkard. Here is a good man married

comes before ease. Bishops should endure uneasiness for the sake of mercy."

Character Deficiency

Bishop Page remarked: "Bishops are not going to run haywire on this subject. Suppose a husband and wife quarrelled all the time: they should not be regarded as normal."

The Presiding Bishop differed here and introduced another word into the discussion. He said: "Quarrelling all the time does not seem to me to be mental deficiency, bad as it is. I should call it 'character deficiency.'"

Bishop Page then said: "Perhaps the Commission should have used the term 'personality deficiency.'"

debate here to say: "Many believe that the automatic excommunication of divorced persons who remarry is wrong, regardless of their Churchmanship. We took a vote at the diocese of Missouri convention. All the clergy voted against it, both Catholics and Liberals."

Bishop Hobson of Southern Ohio brought in another consideration: "There are many other reasons for excommunication. We take no notice of them. I agree with Bishop Scarlett in his view."

Bishop Longley of Iowa asked a question: "Should this penalty apply in the case of a man who wishes to remarry his former wife, from whom he was divorced?"

Retired Bishop Irving Peake Johnson returned to the debate, to say: "I have never excommunicated any person under this Canon. I am the judge and no one appears for the defendant. He excommunicates himself; this is contrary to ecclesiastical procedure."

Retired Bishop Matthews objected to this, saying: "Doesn't this Canon excommunicate? It says under what conditions automatic excommunication occurs."

The Presiding Bishop affirmed this, saying: "That is exactly what the Canon proposes."

The Vote of the Committee

The vote on communicant status was then taken. The result was unanimously against the automatic excommunication of divorced persons on their remarriage.

The Presiding Bishop reminded the House of Bishops that they had met simply as a committee of the whole for this discussion. This meant that the votes taken were merely expressions of opinion and not legal action. Such action, it was decided, would be taken at a later stage in the proceedings.

Rosewell Page

A Gallant Opponent Honored

The contentions through many past General Conventions of two gallant opponents were remembered by older deputies when Clifford P. Morehouse, editor of THE LIVING CHURCH, proposed a resolution honoring the memory of Rosewell Page, late distinguished deputy from Virginia.

Mr. Page and Frederic Cook Morehouse, father of the present editor, were respectively Evangelical and Anglo-Catholic lay leaders of the House of Deputies. On opposite sides in most debates, they were fast personal friends; and in 1931 Mr. Page, when he heard of the illness which later resulted in Mr. Morehouse's death, rushed forward to propose a telegram of sympathy, saying, "I have never agreed with him in my life, but I love him."

The resolution on Mr. Page's death, seconded by Anson T. McCook of Connecticut, was adopted unanimously by a rising vote. The president of the house, Dr. ZeBarney T. Phillips, followed it with a memorial prayer. The text of the resolution follows:

"Whereas the Hon. Rosewell Page of Virginia was for many years one of the

most honored members of this House of Deputies of the Protestant Episcopal Church in the USA and

"Whereas he has, during the past triennium, been called into the larger life; therefore be it

"Resolved, That this House hereby honors the memory of a revered leader, a devoted Churchman, a beloved gentleman of Virginia, paying the highest tribute to the memory of one whose name shall ever be inscribed in letters of gold on the roster of the distinguished men who have faithfully served the Church as members of this House, praying Almighty God to grant him continual growth in His love and service, and asking Him to give us grace ever to follow his good example; and be it further

"Resolved that a copy of this resolution, suitably engrossed, be sent to his devoted wife, and that copies be sent for publication to the *Virginia Churchman*, the *Southern Churchman*, and THE LIVING CHURCH."



MAR SHIMUN: Visited Convention.

Assyrian Patriarch

Tells of His Church's Life

His Holiness, Mar Shimun, Patriarch of the Assyrian church, was presented to the House of Bishops and to the House of Deputies October 10th. He spoke to each house of the history of his Church, which dates from the First century. He told of the exile of the Assyrian Christians from their native land during the first World War, and of the death of women and children on a march which took them into northwest Persia, where they were cared for by the British army. Several thousand members of the Assyrian Church now are living in the United States, Mar Shimun said, and should have a metropolitan.

Editor's Comment

Head of one of the most ancient Churches in Christendom, Mar Shimun is the first Patriarch of an Eastern communion to visit this country. As members of a younger Church, in its national organization, but nonetheless a branch of that same ancient body which is the Holy Catholic Church, American Churchmen welcome His Holiness and wish him every success in his efforts to strengthen his ancient community both in its homeland and in this country.

Presbyterians

Mass Meeting Hears Speakers From Both Communions

Eventual union of the Episcopal and Presbyterian Churches was urged Friday night October 11th, at a meeting in Edison Hall, presided over by Bishop Parsons of California, chairman of General Convention's Commission on Approaches to Unity. Bishop Oldham of Albany spoke on behalf of the Episcopal Church and the Rev. Dr. William Lindsay Young, moderator of the General Assembly of the Presbyterian Church in the United States, for the Presbyterians. An audience of Presbyterians and Episcopalians received the talk of eventual union with enthusiasm. Dr. Young also is president of Park College, Parkville, Mo.

Episcopalian

"St. Paul's Cathedral, London [see *Foreign*], is very much in our minds at the moment," Bishop Oldham said. "It has recalled to my mind a great meeting held there ten years ago, the World Conference on Faith and Order. That gathering of Christians from all over the world reminded one of some Caesar's captives. But, of course, these were the captives of Christ. Parts of the Lutheran Liturgy, the Anglican Liturgy, and Presbyterians prayers were read. It was unity of spirit.

"But these great ecumenical conferences will never bring unity until the rank and file of the clergy and the laity become actively interested in union.

"There is a great deal to be hopeful about. The movement toward disintegration of the Church has been going on for four hundred years, the move toward unity for fifty years. Just at the time when nations are breaking this world into fragments, another movement is under way to unite it.

"We are missing more than we know by disunity. We are not looking for a greater Episcopal Church, a greater Methodist Church or a greater Presbyterian Church, but for a Church greater than them all.

"We are not aiming at uniformity, but at unity—not merely a spiritual unity, but unity in organization as well.

"We should join together far more frequently than we do in worship. There must be courtship before we attempt marriage. Christian unity isn't so much a matter to be attained as to be acted upon. To a large extent we have Christian unity."

Presbyterian

Dr. Young declared: "We face a crisis as wide as the universe, as high as the heavens, as deep as hell itself. It is related to the cosmic sweep of all God's purposes. It is a crisis transcending denominational lines, national boundaries, racial distinctions and social classes.

"Look quickly around the world. Pagan gods are being brought back from the dead, churches are being closed, ministers of the Gospel are going to jail for proclaiming their God-given convictions. It is not simply some particular denomination, nation, or racial group which is imperiled. It cuts across every line and stands out in bold

relief as an issue in which the welfare of the human race is at stake. Is the freedom for which our forefathers suffered and died to be lost? Are we soon to pass into an era where no man can worship God according to the dictates of his conscience, where the knee must bend at the call of a secular totalitarian State? Is the dream of man for the establishment of God's Universal Kingdom to come to naught? Will man survive his own Christless folly?

"You know what this crisis means, you know it is high time to wake up.

"Fellowship is the way to understanding. If we can bear our burdens together and enter into each other's joys we will soon have that esprit de corps which is basic to ultimate union. I can think of nothing more tragic than a weaving together of our ecclesiastical machinery without a prior spiritual union.

Church an Organism

"Union is not the adjustment of an organization; it is the growth of an organism. We may quickly and successfully rearrange the rods, wheels and bolts of a machine and make it work. But if we try to force the artificial growth of an organism, the result will be only delay, stunted growth, or death. Therefore we must never lose sight of the fact that we are dealing, not with machinery, but with life.

"One final thought—we can resolve to keep warm our faith in the possibility and the necessity of union. There are serious obstacles to be overcome, as I have already said. But we must face them with honesty, courage, and the faith that they can and will be surmounted. I believe division is far more grievous in the sight of Almighty God than any compromise on issues that have heretofore kept us apart.

"Before us will soon lie a shattered world, a world broken in spirit and bankrupt in culture, a world that will stand badly in need of a ministry that only a united Church can give. Shall we fail mankind in this tragic hour? Shall we hold back when there is every evidence of the leading of a kindly and all wise Providence?

"Our Church"

"So, my Episcopal brethren in Christ, you have blazed a trail. The world looks on and wonders about the outcome. May God give you the wisdom and the strength to lead on. Do not stop or turn back now. And may those of us who are Presbyterians have in equal portion the daring for the Church of Christ which has been yours. My earnest prayer tonight is that I may live to stand before you sometime and address, not *your* Church, not *my* Church, but *our* Church."

Discrimination

Committee Asked to Avoid City With Color Barrier

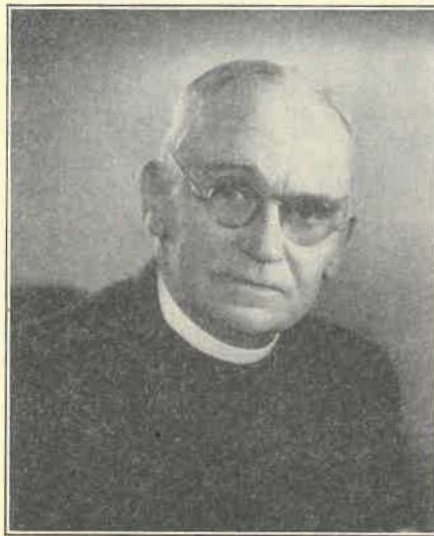
Both houses of General Convention adopted on Monday resolutions requesting the Committee on Place of the Next General Convention to select a city in which no discrimination would be made against Negro delegates on account of color.

Church Historical Society

Extols Pre-Revolutionary Colonial Clergy

Pre-Revolutionary colonial clergy of the Church of England were extolled by the Rev. Dr. Edgar L. Pennington of Miami, Fla., in an address delivered before the Church Historical Society on the evening of October 10th at Kansas City. Dr. Pennington based his observations on letters written by the clergy of the period.

The clergy of the early colonial period were mission-minded, Dr. Pennington pointed out. They had left England, breaking ties and associations to work in parishes in the territories. Not content to do just this, they continually enlarged the field of their activities, often covering hundreds of miles in their pastoral visitations. Many worked among the Indians or sought to



DR. CHORLEY: Praised Convention's action in making the Church Historical Society an official body of the Church. (Underwood & Underwood Photo.)

christianize the slaves, despite frequent opposition from the owners.

Often they encountered differences in religious affiliation and frank hostility towards the Church of England, but they were men with a great capacity for hard work. Because of their superior education, he said, the clergy were strongly resentful of the injustice frequently shown the Indians by the Whites. The clergy also were eager to broaden educational opportunities in the colonies.

The Society's Archives

The Rev. Dr. H. Clowes Chorley, historiographer of the Church, expressed the opinion that the creation of the *Historical Magazine* during the last decade marked an important step in the progress of the Historical Society, because of the outlet which it furnished for men who had been working independently, gathering historical material concerning the American church. He also declared that the action of Convention in recognizing the society as an official church body would encourage those

possessing historical material to place it in the society's archives.

Recognition had been voted virtually without opposition by both houses earlier in the day.

The Rev. Dr. Walter H. Stowe, president of the society, paid tribute to William I. Rutter, Pennsylvania layman, to whom, he said, belongs the credit for creating and founding the society. Mr. Rutter has turned over to the society more than 6,000 letters, autographed sermons, pictures, and other historical records which he had collected in his life time. Dr. Stowe declared that a minimum evaluation of this collection would be \$2,000. He also announced that Mr. Rutter has a collection of 600 letters from English bishops which he will turn over to the society when he has them in order.

More than 100 persons, including many of the bishops attending the Convention, were present at the dinner.

House of Bishops

Four New Members Welcomed at Opening Session

One hundred seven bishops were present when the House of Bishops held its first session of the Convention on Wednesday afternoon, October 9th. Of these, four were new: Bishops Brinker of Nebraska, Jackson of Louisiana, Kirchhoffer of Indianapolis, and Roberts of Shanghai.

To them the Presiding Bishop extended a special word of welcome. He said: "Never was it more important than now to welcome new bishops. Leadership is needed. It is the tradition of the Church that bishops should lead. In the great days of the Church, where there was danger, bishops were found in the center of it; were there martyrs, those martyrs were bishops. I hope you may not become martyrs, yet we should all be ready for that. If we are to commend the episcopate to those communions which do not now have it, we must show that bishops are called to be leaders at any cost to themselves."

Bishop Pithan, Suffragan of Southern Brazil, another new member of the House, was unable to attend General Convention.

Bishop Manning Ill

Among the bishops absent was Bishop Manning of New York, who was stricken with influenza on October 7th. Though he has been recovering satisfactorily, it was thought unlikely that the bishop would be permitted by his physician to come later.

The greater part of the first session was taken up with the offering of resolutions, memorials, reports for reference, and arrangements for the prompt dispatch of business. One of these arrangements was a resolution passed unanimously limiting all speeches to five minutes, except those made to introduce a subject.

Officers of House

Bishop Sherrill of Massachusetts was named as vice-chairman of the House of Bishops, and renamed assessor to the presiding bishop. The Rev. John F. Fitzgerald of Long Island was elected secretary of the House of Bishops, and the Rev. Rich-

GENERAL CONVENTION

ard A. D. Beaty was named as assistant secretary. Raymond F. Barnes of Long Island was elected treasurer of the General Convention.

House of Deputies

Organization

The first week of the House of Deputies in General Convention was marked by expeditious handling of routine matters. A number of firsts were registered, according to the president of the House, the Rev. Dr. ZeBarney T. Phillips, of Washington. Dr. Phillips began his fifth term as presiding officer, being unopposed for the third successive time. From every side were heard comments of the deputies in praise of his handling of the business of the house.

The Rev. Dr. Franklin J. Clark was reelected secretary unanimously. Mr. Raymond F. Barnes was reelected treasurer of General Convention, and presented his report for the past triennium.

Judge Anson T. McCook of Connecticut was elected chairman of the Committee on Dispatch of Business. He succeeds Judge Jefferson R. Anderson of South Carolina, who is prevented by illness from attending the Convention. Mr. McCook has to stretch to reach the microphone at the lectern, but he makes himself heard, and is an informative, efficient, and genial dispatcher of business. On the second day his recommendation that the fifth day, instead of the tenth, be the last day for the presentation of new business was adopted without dissent—which means that the House may conclude its business by the tenth day.

"Firsts"

For the first time in recent history the House was completely organized in committees at adjournment time on the first afternoon. For the first time in many years the House ran out of immediate business and had to recess for half an hour on the second day, and concluded its work an hour before the time for adjournment that afternoon; Dr. Phillips remarked after the first large batch of messages from the House of Bishops that it was the first time in his memory that the Bishops concurred with the Deputies in every matter presented.

To expedite matters most resolutions were presented by title alone before being referred to the proper committees. Dr. Phillips caused many a laugh in the House by his quick remarks—"It is so referred," "No action"; and by his usual method of permitting no hesitation in voting. Once Dr. Clark was not satisfied with Dr. Phillips' peremptory dismissal of a subject, and doggedly gave the title of the resolution in question after the presiding officer had disposed of it.

Early Business

Among matters coming before the House of Deputies during the early days of the Kansas City session were these:

¶ A Joint Committee of the two houses was created to handle the many resolutions which come under that wide category.

Bishop Freeman of Washington is chairman.

¶ Most of the members heard for the first time of the death of Sir Wilfred Grenfell when a resolution regarding it was presented October 10th.

¶ An attempt to have the word "Protestant" deleted from the title of the Church was found "inexpedient" by the Committee on the Prayer Book. So were certain other changes in the book.

¶ The Committee on the Church Pension Fund asked that the provision of disability insurance be not requested for the clergy, because of the insurance difficulties and cost.

¶ Recognition of the 60th anniversary of the founding of the American Church Building Fund Commission, and of the great value of its work, was given in the house when the report of the body was made.

¶ Church records will receive more care, at the hands of the Church Historical Society, which was made an official body of the Church and charged with collecting, preserving, and making available for use the records of parishes, dioceses, and the general Church.

¶ Church debt will receive the attention of a joint committee appointed the second day of the Convention.

¶ The National Council was asked to review its methods of selecting candidates for missionary work, in a resolution adopted in the House of Deputies.

After four days of meeting the House had accomplished most of the routine work, and was well set to work on the major problems facing it, during the second week of Convention.

China

Send Cable of Salutation on China's National Day

On China's National Day, October 10th, the House of Bishops, at its morning session, sent the following cable to the National Christian Council of China:

"On this, the 10th day of the 10th month, China's National Day, the General Convention of the Protestant Episcopal Church in the United States of America salutes you. We are inspired by the fortitude and valor which the people of China have displayed in the present world crisis and by your loyalty to the Christian faith. We sympathize with you in your sufferings and pray for peace and good will among the nations of the earth, established on the basis of mercy and justice."

(Signed) JOINT COMMITTEE

GENERAL CONVENTION,
Logan Herbert Roots, chairman.

A Prayer

A prayer for China compiled by Retired Bishop Roots was offered by the Presiding Bishop at noon-day prayers on October 10th:

"O Father of all the nations, send Thy blessing, we pray Thee, upon the Chinese Republic for which, on this national anniversary, we offer our humble thanksgivings and petitions.

"Especially we ask Thy blessing upon the Generalissimo and Madame Chiang Kai-Shek and upon all the Christian men and women in the public life of China. Enable them all, we beseech Thee, so to accept the pain and suffering and discipline of these days of war that, through them, Thy will may be done and the power and love of Christ may be displayed to their fellow-men; through Jesus Christ, our Lord. Amen."

Daughters of the King

Woman Journalist is President

Mrs. W. W. Pedder of Los Angeles, editor of the *Royal Cross*, official quarterly organ of the Daughters of the King, was elected as the national president of the order on October 8th, when the group's national council met in a downtown hotel in Kansas City.

Other officers elected were Mrs. Thomas J. Shannon of Ansonia, Conn., and Mrs. G. E. Hutchinson of Grand Island, Ill., vice-presidents; Mrs. Walter P. Doty of New York, treasurer. Miss Lillian J. Soper of Washington was reelected secretary.

To be Represented on

Auxiliary's National Board

According to action taken by the Auxiliary at its business session in Kansas City on October 11th, the Daughters of the King will be invited to send a representative to the National Executive Board of the Woman's Auxiliary. The board is composed of eight members at large, eight provincial representatives, and one member from the Girls' Friendly Society, the Church Mission of Help, and the Church Periodical Club.

Recommending the suggested action, Miss Eva D. Corey of Massachusetts stated that as chairman of the first executive board she had watched during the past 20 years the increasing influence of the board as it became more and more the agent without distinction of all the women of the Church.

Miss Helen C. C. Brent, retiring president of the Girls' Friendly Society, said that membership on the board had been of the greatest value to the GFS. Mrs. W. W. Pedder of Los Angeles, president of the Daughters of the King, and a delegate to the triennial, pledged the cooperation of her organization in the work of the board.

Auditorium Altar

Priest Designed Frontal Figure

The great altar in the Municipal Auditorium is 18 feet long and 46 inches high. The frontal is made of heavy white and gold damask trimmed with green velvet orphreys and is the work of J. M. Hall, Inc. On the frontal is embroidered the figure of the Risen Christ with outstretched arms, designed by the Rev. Edward N. West, who is rector of Trinity Church, Ossining, N. Y.

On each side of the central figure is an adoring angel in panel effect embroidered

GENERAL CONVENTION

from the design of James Hogan, director of James Powell & Sons (Whitefriars) Ltd., London, makers of stained glass windows.

Exhibits

Two Famous Bibles and a Presidential Poll

By THE REV. G. RALPH MADSON

Among the most interesting of the numerous exhibits in the municipal auditorium of Kansas City at General Convention were two famous Bibles. The General Theological Seminary had as the center of its display a copy of the Gutenberg Bible, published in 1455. Next door in the University of the South display was a copy of the Nuremberg Bible, published 28 years later.

Willkie was the definite presidential favorite of visitors to THE LIVING CHURCH-LAYMAN'S MAGAZINE booth. Six votes were written in for Norman Thomas, 974 were cast for Wendell Willkie, and 560 for Franklin D. Roosevelt, in the straw vote conducted as a novelty by the magazines for the amusement of Convention members and visitors.* The exhibit was also one of the favorite gathering places of visitors, deputies, delegates and bishops. Copies of the two papers were distributed constantly in the booth, and by girls and men placed throughout the Municipal Auditorium. The exhibit enjoyed one of the most prominent positions in the hall—opposite the main entrance.

College Work was centered behind a facade of a college building, in a parlor and a chapel. Another important exhibit was that of the Department of Christian Education. Both will be reported separately.

Across the aisle from GTS was the exhibit of the Order of Deaconesses and Training Centers for Women Church Workers, where many justly famous dea-

*The poll was regretfully brought to an end after a few persons indicated that, unlike those who took part in the balloting, they felt it an unwise injection of politics into religion.

conesses were to be found explaining their work which was well illustrated on the walls of the booth.

Nearby was a center of controversy. The Rev. John W. Norris, THE LIVING CHURCH'S music editor, who is a member of the Hymnal Commission, sat in a booth



TRAILER CHAPEL: *Daughters of the King, Los Angeles, exhibit.*

prepared to answer questions on the proposed revision of the Hymnal—and he was kept busy. Members of the Convention were urged to discuss the Hymnal with Fr. Norris rather than on the floor of either house. Next door the Pennsylvania commission on Church music had a display of Church music.

Exhibits were grouped as nearly as possible according to types. The National Council departments occupied one section, adjoined by the Coöperating Agencies. Pictures, "blown up" to prodigious size, graced, among others, the exhibits of the Department of Promotion and of the American Church Institute for Negroes. The Youth Division listed the ten organizations for youth, and displayed material for most of them. The Church's Mission to the American Indian was really a shop for the display and sale of Indian

made goods. Many a child will be wearing moccasins this winter, and many wives and sweethearts carrying leather and quill-work handbags. Water color portraits of Indians were posted on the ends of two booths.

An "action group" included the CLID, Church Action—a fifth province endeavor aimed at developing lay social conscience in the Church along Eucharistic lines—and the Episcopal Pacifist Fellowship, and like most of the exhibits they had literature for distribution. On the other side of the hall was an "Aid the Allies" booth full of literature.

Several of the missionary districts had their own separate exhibits. In the South Dakota booth was a beautiful embroidered dossal made in the Niobrara convocation, and a needlework map of the district.

Mission Handicraft

Handicraft made in mission stations was on sale in many booths: Sisters of St. Anne and Sisters of the Transfiguration had material from China; the Guild of Dante, Virginia, had its display; the Church Army had a great variety from several missions; Penland, N. C., school had an exhibit; St. Andrew's Craft Shop of Puerto Rico was there; as well as in the district and Indian displays.

Moving pictures were featured in three exhibits in a commercial display, incidentally in another exhibit, and in the Visual Education Society's booth. Periodicals received special attention in the booths of the Church Periodical Club and of the Association of Church Publications—a display of diocesan papers. Across the way from these two exhibits was that of the Forward Movement Commission, where manuals, guides, etc., were displayed and sold. The Commission also provided a more or less secluded "writing room" where visitors might take care of their correspondence—or sit and talk.

Two unusual kinds of missionary work were brought to the attention of the people—the missionary trailer, St. Christopher's Chapel, of the diocese of Los Angeles, and Church work among the deaf. Hospital work was illustrated in the exhibit of St.



EXHIBITS: (Left) *Jerusalem and the East Mission*; (right) *General Theological Seminary.*

(Kansas City "Star" Photo.)

GENERAL CONVENTION

Luke's, Kansas City, and "modeled" by St. Anne's Preventorium of the Virginia Blue Ridge mountains.

Other models displayed included the pre-Oxford Movement Colonial Church in the American Church Union booth and the properly vested altar in the Diocesan Altar Guilds booth.

Church organizations with exhibits, not already mentioned, were: Jerusalem and the East Mission, Woman's Auxiliary, World Council of Churches, American Mission to Lepers with its pig banks, Girls' Friendly Society with Christmas cards for sale, National Cathedral Association with stained glass pieces, Church Secondary Schools (several exhibits), American Anglican Society, the Cowley Fathers, Church Historical Society, Church Mission of Help, Daughters of the King, and Church Congress.

A painting entitled "Heroic Portrait of Our Lord" hung at one end of the hall. The Golden Alms Bason was on display. A portrait of Bishop Spencer of West Missouri, host to the Convention, stood near the Exhibits Office.

Commercial Displays

The Morehouse-Gorham Co. had a fine display in the center aisle, where a great array of books awaited customers, and attracted them. For the first time, the

hall. Bell and Howell had a dark corner admirably suited for presenting motion pictures.

One parish had an exhibit: Holy Comforter, Kenilworth, Ill., presented a model of church, rectory, and the churchyard where Eugene Field, the children's poet, is buried.

The exhibit hall was splendidly arranged, and pleased the exhibitors in every way. The local committee, of which the Rev. Richard L. Harbour was chairman, did an efficient piece of work, and received the praise of all concerned.

One delegate commented that the exhibit hall was the "most Episcopal" feature of the Convention. Certainly many found it inspirational and educational, as well as informational and commercially attractive.

Living Church Dinner

Livy Wasn't There, but 126 Other People Were

BY THE REV. P. C. PEARSON

No, Livy the Office Cat, was not present at the family party of "The Living Church"; but Mr. Morehouse, members of his staff, correspondents, and friends, 111 of them, had dinner together at the President Hotel on Saturday evening, the

Guests of honor at the dinner were the Presiding Bishop and Mrs. Tucker. In his address, Bishop Tucker said: "The most useful agency in teaching our people is the Church press. I know I can always count on THE LIVING CHURCH to deal with the living issues of the Church from a constructive point of view, and with Southern problems in a most sympathetic way."

The distinguished guest of the Convention, the Most Rev. Derwyn T. Owen, Primate of All Canada came with Bishop Spencer after dinner, having completed several engagements, and stayed for the remainder of the evening.

After acknowledging a very hearty greeting, in his remarks he stated: "The greatest thing is to present our religion as something fresh, vigorous, and intelligent; this a certain Church magazine which shall be nameless [Mr. Morehouse had forbidden further complimentary remarks on THE LIVING CHURCH] invariably does."

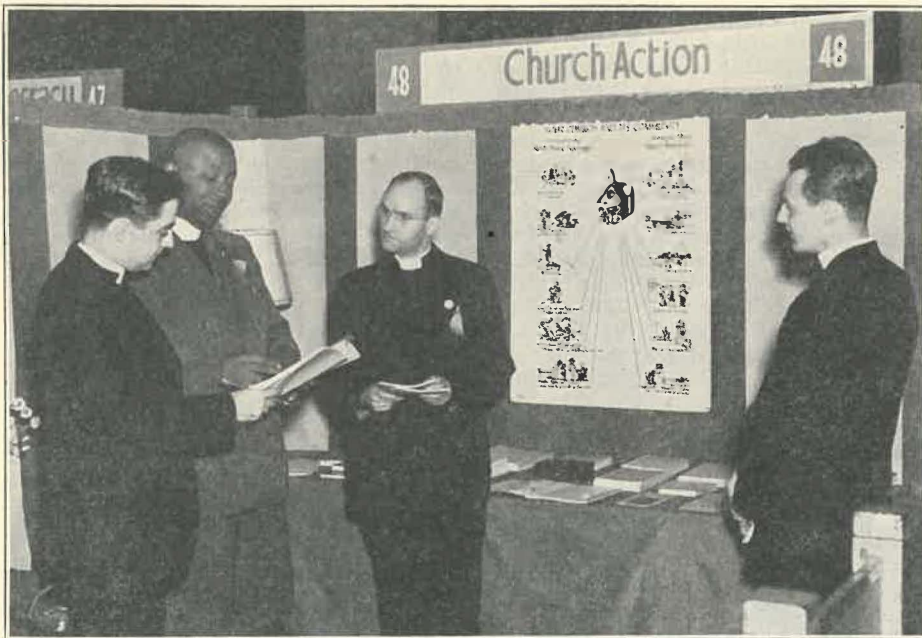
The family gathering enjoyed opportunity for personal contact with and brief statements from the following members of the staff: Bishop Wilson of Eau Claire, Peter Day, and Leon McCauley.

The writer of *Editor's Quest*, a memoir of Frederic Cook Morehouse, Editor of THE LIVING CHURCH, 1900-1932, Bishop Stevens of Los Angeles told of the outstanding contributions made by that distinguished layman and of the work in the moving picture field being done by the Rev. James K. Friedrich, who took over the meeting and drew attention to the great host of children, 8,000,000 of them, who enter movie houses every week in this country and stressed the consequent need of visual education equal to the best professional work in the program of the Church. In 1936 Adolph Hitler commanded that 80,000 projectors be put into the schools of Germany. The movies therein shown have converted the youth of the Third Reich into flaming crusaders for National Socialism.

The first of a series of movies for Christian educational purposes, *The Nobleman's Son*, was then shown. It is done in the most modern manner, yet with reverence, fidelity, and convincing power. So a delightfully happy family party ended at midnight on a high inspirational plane.

Editor's Comment

This was one of the happiest occasions in our life. We had expected only a small attendance, and were quite overwhelmed at the presence of 126 friends, including the Presiding Bishop, the Archbishop of Toronto, and bishops, priests, and devoted laypeople from all over the country. We were even more touched by the many splendid, though undeserved, tributes to THE LIVING CHURCH and THE LAYMAN'S MAGAZINE. And we were delighted with the splendid response to the message and visual education demonstration of the Rev. James K. Friedrich, because we believe wholeheartedly in what he is doing and feel that it deserves the 100% backing of the Episcopal Church and of all Christian communions in the United States and Canada.



CHURCH ACTION: The Rev. F. H. O. Bowman of Chicago describes the movement to visitors to the booth in the exhibit hall.

firm confined its display to its own publications, which taxed the capacity of a double booth. Across the way Harper and Brothers had its book display. The American Bible Society adjoined Morehouse-Gorham. The *Witness* was conveniently opposite the CLID. Vestments were displayed in profusion by J. M. Hall, Inc., St. Hilda Guild, and C. M. Almy and Son, Inc. The Robert Robbins Studio had a booth of wood and metal work. Ranger Tone, Inc., provided visitors with chimes concerts, and was the center for announcements made over the loud speaker in the

12th. The Aztec Room was filled. Others came after dinner to swell the total to 126, the largest "triennial family party" THE LIVING CHURCH has ever had.

There were greetings by the Rev. Dr. Walter W. Van Kirk, youth leader and NBC weekly broadcaster of "Religion in the News"; the efficient local chairman of the Convention committee, Mr. W. A. Cochel; Bishop Burton, SSJE, Suffragan of Haiti; Bishop Thomas of Southern Brazil, the farthest distant correspondent present; Bishop Spencer of West Missouri, Convention host.

United Thank Offering

A Gift That Symbolizes Toil and Thankful Sacrifice

By JANE CLEVELAND BLOODGOOD

It was a custom of the ancient Church for people coming to the Eucharist, the service of thanksgiving, to bring their own offerings of bread and wine to be used on the altar. This gift symbolized their own toil and sacrifice, wine grown from their own grapes, bread of their own grain grinding. "Themselves, their souls and bodies," they offered thus in a literal sense.

In the same spirit, the thousands of women representing other tens of thousands, who poured into the great arena of the Municipal Auditorium in Kansas City for the Corporate Communion of the women of the Church and the presentation of the United Thank Offering did not come with empty hands. Through their representatives, the United Thank Offering custodians of the dioceses and missionary districts of the whole Church who were seated in the center section of the arena they brought with them three years of thankful prayers physically expressed in the checks carried by the diocesan treasurers.

In spite of the vast crowd composed of both men and women and numbering about 5000, the time preceding the opening of the service was peaceful and reverent. The golden altar made a cathedral of the hall, and the meditation on The Power of God printed at the beginning of the Order of Service turned the heart to the invocation of the Holy Spirit—that He should overrule all divisive forces in society, all divisive forces in individual souls, and by creating in us awareness of our own dependence, make us ready to receive Christ into our souls with all the sacrificial love that that implies. This beautiful meditation prepared by Sister Gloria Mary of the Community of the Transfiguration led the spirit up to the majestic processional hymn, "Crown Him with many crowns."

Procession

The procession of 25 missionary bishops preceding the celebrant, the Presiding Bishop, moved up the aisle behind the women's choirs of the Kansas City district.

The Epistle was read by Bishop Kroll of Liberia; and the Gospel by the Most Rev. Derwyn T. Owen, Archbishop of Toronto and Primate of All Canada. Among others assisting were such veterans as Bishop Beecher of Western Nebraska, who is, after Bishop Rowe of Alaska, the senior missionary bishop of the continental United States; Bishop Huntington, now retiring after 45 years in China, 28 as Bishop of Anking; and junior bishops such as Bishop Roberts, just ending his third year as Bishop of Shanghai; and Bishop Blankingship, less than two years Bishop of Cuba.

At the Offertory, as the diocesan custodians went forward to place the certificates of their three years' in-gathering in the great gold embossed alms basin held by the Rev. Richard M. Trelease, rector of

St. Paul's Church, Kansas City, Mo., the United Thanks Offering hymn was sung, "Holy Offerings Rich and Rare." The music made a background of praise as 80 girls and young women from parishes in the neighboring dioceses of West Missouri and Kansas, dressed in white with Ma-

dreds were being contributed by women in the United States.

The golden alms basin in which the offering was placed was a gift of members of the Church of England to the Church in America, presented when England was celebrating the 150th anniversary of the



UTO PRESENTATION: Thousands of Churchwomen took part in this great service of thanksgiving. (Kansas City "Star" Photo.)

donna blue veils, took up the offering from the congregation.

This offering was received by Bishop Spencer of West Missouri, host of the Convention, and the Very Rev. Claude W. Sproule, dean of Grace and Holy Trinity Cathedral, Kansas City, Mo. The Presiding Bishop then received the whole offering at the high altar.

Armored Car

The scale of the whole arrangement is indicated by the fact that an armored car backed in soundlessly and out of sight behind the altar within 20 feet of where the bishops were standing. The offering was taken to the First National Bank where Dr. Lewis B. Franklin, treasurer of the National Council, and his assistant, James W. E. Whitney, spent most of the day counting it, so that the total could be announced at the mass meeting on the evening of the same day.

Gifts in many currencies, pesos from Caribbean countries and the Philippines, reis from Brazil, and yen from Japan had been given in small amounts at frequent intervals by thousands of women ranging from tribeswomen in hinterland Liberia to wives of leading Chinese government officials, while gifts varying from a few dollars to checks for several hun-

dreds were being contributed by women in the United States.

famous missionary agency, the Society for the Propagation of the Gospel, founded in 1702. The alms basin comes out of its vault for this occasion, every three years. The first United Thank Offering, presented 50 years ago, was just over \$2,000. The total given since then has been about seven and a half million. It is used for women missionaries, to train, equip and support them, and to provide some retiring allowance when their work is done; also to erect buildings in mission fields; and to maintain three Church training centers in the United States.

Corporate Communion

After the gift, the Thanksgiving Eucharist, "Here, O my Lord, I see Thee face to face." Anyone watching the rivers of humanity moving in a slow rhythm up the center aisle, hardly anyone out of step must have thought of the harmony of the universe as it exists in the mind of God, the peaceful progress from strength to strength which is His Will for mankind. The Communion received from the hands of the 25 missionary bishops were made at a chancel and an altar rail. Under the direction of Mrs. Henry Burr of Kansas City, Mo., chairman in charge of the United Thank Offering service, members of Kansas City branches of the Girls'

Friendly Society served as guides in the sanctuary, so that the coming and going of the 4000 communicants might be in convenient order.

The great service lasted two hours and closed with the Presiding Bishop's benediction. "Lead on, O King Eternal," we sang, thankfulness in our hearts and the question in our minds:

How much is the 1940 Offering? Will it come up to the magnificent standard set in former years? This question remains in every Churchwoman's mind through the day, as we wait for the announcement at the mass meeting in the evening.

Mass Meeting

We are watching movies of serried ranks, under battle flags, flanked by all the apparatus of mechanized warfare, arms and legs drilled to robot-like action personifying the power of a deified state, the false idol that demands terrifying toll of bloody sacrifice. The flames blow in sheets across the face of the world we know and leap out of the huge screen hung before the missionary mass meeting in the arena of the Municipal Auditorium. It is the evening of October 10th, and the thousands gathered here have come for the great news of the amount of the United Thank Offering.

But first, in the darkness of the vast hall, with colored lights playing on the gathering crowd, they have sung hymns with a mighty voice to "Hail the power of Jesus' name," and then watched the dramatic unfolding on the screen of terrible scenes of the world in which we live and the Church's response, both potential and actual, to its cry.

With moving pictures of the domestic mission field as a background, a little army of domestic mission workers march out behind their flag to be followed by scenes on the screen and workers in the flesh from the foreign mission stations of the Church. There they are (with the floodlights on them for only a moment), the people who are fighting the pagan fire; and behind them, in shadow, are the fields where they labor, and the others who cannot be here tonight. There moving on the screen are the slums, the factories, the hospitals, settlements, jails, the schools, the churches, while across the stage behind their flags march the missionaries to the White, Negro, Oriental, refugee, and downcast people in the United States, Mexico, Cuba, Brazil, the Canal Zone, Haiti, Puerto Rico, the Dominican Republic, Liberia, the Philippine Islands, China, India, missions of the Church of England, and Alaska.

"What Unites Us"

Dr. John Wood, retiring executive secretary of the Department of Foreign Missions, is speaking. He is calling on our potential power as we sit, thousands of us, in the galleries and in the arena of this huge hall. "Have any of us a passion for pure water?" he asks. Twelve hundred dollars will dig an artesian well for Wusih, China, where the shallow wells of the missionary workers are drying up. He is telling us what unites us. Four things: a common peril, a common task, a common hope

(each bringing our peculiar racial contribution to the test), a common loyalty. He pictures before us an ancient walled city of China. It is night and the great doors are closed. A missionary deaconess and he are returning from a call outside the city and find themselves locked out. In answer to their knock a sleepy voice inquires, "Who is there?" and the deaconess, in Chinese, replies: "The Holy Catholic Church." With that word the old bronze doors roll back.

As Dr. Wood ceases speaking, the lights dim out. And on the screen come crowding pictures of the opening service of the General Convention of 1940. "Can you see your rector there?" asks Dr. Charles W. Sheerin, second vice-president of the National Council whose voice, during the meeting, has commented on what our eyes have seen. There are the processions of priests and bishops, the arena filled nearly to capacity, and it holds 15,000, followed by pictures of the women entering the building this very morning for the corporate Communion. "See how they go to Church in Kansas City!" comments Dr. Sheerin.

The Amount of the UTO

Now we see the Thank Offering being gathered up in the golden alms basin and taken by armored car to the vaults of the First National Bank. Two armed guards are watching interestedly as Dr. Lewis B. Franklin, treasurer of the National Council and his assistant, James W. E. Whitney, count the huge amount. How much is it? Jumbled figures dance maddeningly around the screen, upside down and round about. How much? Is it the million? Yes—no—not quite. The figures are taking shape beginning with the last. First seventy cents, then nine, eight, zero, four, seven, nine—\$974,089.70. "Praise God from Whom all blessings flow." The great diapason swells up and fills the hall.

The Church marches on.

The Future

Retiring Executive Secretary Asks Nine Questions

Questions of keen interest to Episcopal Church people, both men and women, were presented without comment to the triennial

on October 10th by Miss Grace Lindley, in closing her final report as executive secretary of the Auxiliary after more than 20 years in that office:

- ¶ Would the use of another name than that of Woman's Auxiliary be helpful?
- ¶ Would it still further increase the usefulness of the national executive board if some of its membership were drawn from persons not already closely connected with organized Church work but from those experienced in civic affairs or community life?
- ¶ Has the time come when membership on the board should not be confined to White Americans?
- ¶ Would it some day, even if not immediately, be admissible to designate the United Thank Offering for objects outside the budget of the National Council, for new forward-looking objects?
- ¶ At some still later time might not the United Thank Offering be a great gift made by the men and women of the Church at the opening service of the General Convention?
- ¶ Might the supply work be given by parishes and include all material supplies sent the mission field, combining, perhaps that now done through the National Supply Department and that so well done through the Church Periodical Club?
- ¶ Has the time come when there should be more careful evaluation than already done, of training for professional service in the Church, with perhaps a plan worked out for combinations of schools and training centers?
- ¶ Should not the men and women of the Church work in closer cooperation in parish, diocese, and national Church? Is not the time approaching when they might plan together in General Convention for the Church's welfare and mission?
- ¶ Has not the time come when we must work much more cooperatively than in the past with other communions?

Auxiliary History

The story of the 69 years of women's work in the Church was traced by Miss Lindley through three periods: Development: 1871-1907; transition, 1907-1922; enlargement, 1922-1940. Underlying these three periods of growth are the unalterable basic principles of the Woman's Auxiliary:



AUXILIARY SESSION: Keen attention to the words of the speaker is a characteristic of the W. A. (Kansas City "Star" Photo.)

its official position (it was called into being by the General Convention of 1871, and its program is the Church's program); its growth along the natural lines of the Church, parochial, diocesan, general national, finally provincial; its freedom. We were born women and baptized Christians, and in virtue of our being and our baptism we are members of the Woman's Auxiliary. Its freedom is the Church's freedom, its membership is coextensive with the Church's womanhood. There are no other rules.

During its period of development, she said, the Woman's Auxiliary grew under the leadership of Misses Mary and Julia Emory. In these early days Mrs. Richard H. Soule's inspiration, the United Thank Offering, began to run like a gleaming thread through the following years.

Increase in missionary education and devotional emphasis characterized the period of transition and during these middle years its broader base as an Auxiliary to the National Council was established.

The time of enlargement, Miss Lindley stated, has been marked by great changes in emphasis and widening horizons.

Imperatives

Closing her report with grateful words to her associates and the pregnant questions placed at the beginning of this report, Miss Lindley placed before the Auxiliary the imperatives for our work in the coming years:

- Find a way to change war into peace.
- Do away with racial antagonism.
- Make American social conditions Christian.

Gain a deep understanding of the Faith of the Church and that faith's implications for the Church's mission in the world.

Insure the Church's members' giving themselves absolutely to Christ, putting Him above country and self and possessions.

Furnish the Church with men, women, and money adequate for a great advance at this time.

Dinner Honors Auxiliary's Retiring Executive Secretary

By VIRGINIA E. HUNTINGTON

Dinners "in honor" are too often sentimental or painful. At least one dinner at Kansas City was neither. A hilarious note was set by Miss Eva Corey, the toast-mistress, as she launched the evening with rolling phrases of inconsequentialities that had the large gathering roaring with laughter. Seven hundred men and women were present on the evening of October 11th to honor Miss Grace Lindley, executive secretary of the Woman's Auxiliary, on her retirement after 20 years of inspiring leadership. More than a hundred more were turned away for lack of room in the large dining room.

Speaking of Miss Lindley's gift of literary expression, Miss Elizabeth Matthews voiced the thought of many when she said that she hoped retirement might give Miss Lindley time to write books for the women of the Auxiliary. Miss Lindley's reply was particularly felicitous. She confessed that

she had enjoyed the evening and that she was happy and proud. She felt, she said, like the small boy, who on leaving his first



MISS PERKINS; A nationally known member of the Auxiliary visits the LIVING CHURCH-LAYMAN'S MAGAZINE booth at General Convention. The Secretary of Labor is shown with Leon McCauley, business manager, and Peter Day, managing editor.

party, rushed up to his host exclaiming, "It was just lovely—I'll be back tomorrow."

Financial

Sacramental Aspects of Money

The sacramental aspects of money were discussed by Dr. Lewis B. Franklin, treasurer of the National Council, at the Auxiliary meeting on October 12th. He earnestly urged the increased use of tithing as a minimum standard for the giving of the Church, for, he said, this method resolves the conflict over how much to give.

Probably no one has a more exact knowledge of Auxiliary finance than Dr. Franklin, but he has in addition the unique ability to lift the practical into the larger air of the spirit and to express the fusion of the two with irresistible appeal. More than one Auxiliary officer expressed the wish that he could give his talks on giving before, instead of after the UTO.

Presiding Bishop

Address Contrasts Two Basic Philosophies of Life

The Presiding Bishop of the Church, the Most Rev. Dr. Henry St. George Tucker, in his address to the Auxiliary on October 10th concerning The State of the Church in the World Today, contrasted two basic philosophies of life, that of the world and that of the Christian Church.

The philosophy of the world, based on observations of history, fatalistically sees mankind caught up in a cyclic process where civilizations rise from savagery, become

static, and drop down to decay, Bishop Tucker said. But the Christians know that the kingdoms of this world are to become the kingdom of our God and of His Christ, yet that we cannot extricate ourselves from the cyclic process by our own strength and march on to the goal of perfection. Only by Christ's method of sacrificial love can this be done.

The 19th century thought the Kingdom of God could be established by man's adopting a moral code, the Presiding Bishop said. Only the saving power of Christ working through His Church can do it. Our share is like a drop of water compared to the ocean of God's grace, but that drop has to cooperate to the uttermost. Body, soul, possessions, all the capacity, all the resources must be given to God. Ananias' sin was that he pretended to give everything. But the faith and trust in God required of us is possible to represent only by Christ's sacrifice on the Cross.

Organization

Mrs. Stebbins Chosen Again as Presiding Officer

From Alaska to the Canal Zone and eastward to China the printed banners of the dioceses of the American Episcopal Church and her sister Churches stood in ranks down the center of the great arena of the municipal auditorium in Kansas City, where the triennial meeting of the Woman's Auxiliary began its sessions on the afternoon of October 9th.

Beneath their banners sat the delegates from all over the United States and her mission stations, and at the roll call clapped appreciative welcome to those delegations which had come the farthest. This calling of the roll of the Woman's Auxiliary dramatizes the fact that membership is derived from many races and from distant lands.

Under the leadership of Miss Grace Lindley, retiring executive secretary, the meeting began with prayer and proceeded immediately to the election of Mrs. Edwin Allen Stebbins as presiding officer. She was the presiding officer of the last triennial meeting held in Cincinnati in 1937.

The Auxiliary has thus far not had a permanent president but has elected a presiding officer at each triennial meeting. On October 11th, the by-laws of the Auxiliary were changed, and in the future the national executive board will, at the same triennial, appoint the presiding officer and her assistant from among the nominees presented by the triennial. Elections will therefore, no longer be postponed until the first day of the succeeding triennial. The new arrangement will enable persons in charge to make more definite advance plans.

She is a former member of the national executive board of the Auxiliary and former president of the Auxiliary of the Second province, which includes dioceses in the states of New Jersey and New York. Later she was educational secretary for the Auxiliary of the diocese of Western New York. During the summer of 1937 Mrs. Stebbins was one of the few women dele-

gates from the Episcopal Church to the World Conference on Faith and Order in Edinburgh, and she is one of the Anglican members of the continuation committee of that conference.

Miss Rebekah Hibbard of Pasadena, Calif., was elected vice-chairman for the



MRS. STEBBINS: Presiding officer of the triennial.

present meeting. Miss Hibbard was formerly president of the Woman's Auxiliary for the diocese of Los Angeles. She represented the Pacific Coast area on the executive board of the Auxiliary from 1928 to 1934, and at the General Convention of 1934 was elected one of the first four women on the National Council of the Church.

After the roll call, Mrs. A. S. Deacon, president of the Woman's Auxiliary in the diocese of West Missouri, welcomed the delegates to the triennial, and Mrs. Douglas Arent, president of the Auxiliary in Alabama, responded. The chair appointed working committees which included women from all parts of the United States and from the countries where the Episcopal Church has missions.

Committee Chairmen

Chairmen of committees include: Mrs. John Frick, committee on rules of order for the meeting; Mrs. Reuben Ragland, by-laws; Mrs. John Guy, courtesy committee; Miss Mary Louis Pardee, program of the triennial meeting; Mrs. Shirley Nichols, memorials; Mrs. Howard Fulweiler, nominations; Mrs. C. Colton Daughaday, nominations for executive secretary of the Auxiliary.

Findings, or a summary of whatever action grows out of the triennial meeting, has its own committee, of which Mrs. John F. Hurd is chairman. Her committee includes three main sections with sub-chairmen, on the three chief subjects discussed by the triennial: World Christian Community, Miss Elise Dexter; Policies and Procedures, Miss Edith Roberts; and Christian Family Life, Mrs. Robert Arneson.

At this opening meeting rules of order

were adopted, and a tentative program based on the theme of the triennial, "Witnesses to the Power of God." A series of addresses on this theme are planned for the meetings.

Greetings From China, Japan

Greetings from the Woman's Auxiliaries of the Church in Japan and in China were read at the regular meeting of the Auxiliary in the Auditorium Arena on October 12th. Two Japanese students, charming in their native dress, were introduced, and a very moving letter was read from the sister organization in Japan. Because of wartime conditions in China, the Chinese Auxiliary had not met, but each district from Japan and China had sent its gift of money to the United Thank Offering.

Noted Speakers

Council Member Explains Plan to Enlist Aid of All Parishioners

"We are too narrow in our conception of what constitutes Church work, too dogmatic in our limitation of the scope of our programs, too hide-bound in our informational procedures, too lazy in our approach to the problem of presentation," said Mrs. James Ravenal Cain, a member of the National Council and a prominent leader in Church activities throughout the Southeast. Mrs. Cain was addressing the triennial delegates of the Woman's Auxiliary on the morning of October 11th, stressing the value of the technical method of organization known as the unified parish program.

The objective of the unified parish program is not to tear down and discard, she explained, but to simplify organization and promote efficiency through closer cooperation. The plan should include all ages and both sexes.

Usually, she said, the program starts with the women's work in a parish. The first step is to divide all the women into groups, either by lot or by neighborhood or by interests. A central council is formed, usually with departments like those of the National Council, for missions, social relations, Christian education, and promotion. All work already going on should be included, and new work started if it is necessary to bring in any uninterested members. Voluntary anonymous giving provides the means of support.

The program should include worship, study, service, and gifts, and should reach every member of the parish in ways best suited to his or her abilities and interest.

Mrs. Cain said in conclusion for the benefit of those to whom the unified parish plan was new: "No one need be discouraged if the first suggestion of change meets with opposition. Among the women of every parish there will be found the woman who thinks whatever is, is best; the woman who objects to organization of any kind; the woman who has a sentimental attachment to some particular name or plan. But in my 20 years of experience I have never known a single parish which, having once adopted the unified plan, has given it up nor one which did not feel that the results amply repaid the effort."

Address by Dr. Eddy

"To the layman, the Church offers today no refuge and protection, but only hardship and danger," stated Dr. William A. Eddy, president of Hobart College, speaking at the triennial meeting on October 9th on The Power of God in the Secular World.

"Laymen," he said, "are called, not merely to act uprightly in their occupations and to be a shade more moral in dealing with their neighbors. They are called to defend a Faith and a way of life which is super-secular, supernatural, and super-national, a vocation which may call again for martyrdom in a day when naturalism and nationalism are the exclusive religions of the brutalitarians who have all but conquered the modern world.

Of the super-national character of the Church, Dr. Eddy said, "We confuse the United States with the Kingdom of God. The difference, of course, is not that the flag represents something bad and the Cross something good, but that the flag represents an interest (good or bad) which stops at the national frontier and may clash at any time with the interests of others flags; whereas the Cross represents the interests of the Creator and Preserver of all mankind, everywhere and every 'when,' interests which were not discovered in 1492, but which go round the globe and down the endless arches of the Milky Way."

Other Scheduled Addresses

Other addresses scheduled for the triennial include: The State of Our Church in the World Today, by the Presiding



DR. EDDY: "We confuse the United States with the Kingdom of God."

Bishop of the Church; Power in the Unified Program, Mrs. James R. Cain; Power through Money, Dr. Lewis B. Franklin; Power Through Prayer and Worship, Grace Lindley, retiring executive secretary; and Witnessing in the Christian Family, Mrs. Howard F. Bigelow.

U. S. Chaplains

Answers to Inquiries Received by Army-Navy Commission

The chairman of the Army and Navy Commission of the Church, Bishop Freeman of Washington, has been receiving many inquiries concerning the appointment of priests as chaplains in the Officers' Reserve Corps or in the regular Chaplains' Corps. With requests for application blanks and additional information on government requirements steadily increasing, Bishop Freeman recently issued a statement regarding Army and Navy chaplains.

A permanent chaplain, he said, must be below the age of 34. "This rule is rigidly maintained by both the War and Navy Department," he added. Physical fitness is indispensable, and all applicants must be examined by the official government boards. Aptitude for the service is an obvious requirement.

"The number appointed from our Church is fixed by a quota system based on communicant strength," the Bishop explained. "At the present time, in the regular corps of both branches of the service, we have more men than our quotas call for, *i. e.*, four over our quota in the Navy, and two in the Army. We are reminded by the two chiefs of chaplains that the Episcopal Church can hardly expect any new appointments in the regular Corps for sometime to come. Our quota in the Naval Reserves is also over-filled, and the Navy Department is not inclined to grant us any additional appointments in that branch at the present.

Opportunities

"The greatest opportunities, therefore, are in the Army Reserve Corps. The age limits are 24 to 42, and college and seminary training are two requisites. The demand is urgent. Members of this branch of the service are being called to extended active duty to augment the services of the regular chaplains during the present expansion program," said Bishop Freeman.

Clergyman who would like to obtain government application blanks and instructions are asked to address the Chief of Chaplains, War Department, Washington, D.C.; or the Commanding General of the corps area or department in which the applicant resides. The Church Commission's own application blank and instructions are obtainable from the Army and Navy Commission, Cathedral Close, Washington, D. C.

Calendar Reform

Easter Would Always Fall on Sunday, April 8th

By an overwhelming vote in 1934, the House of Bishops and the House of Deputies voiced approval of a four quarter 12-month calendar which would stabilize the reckoning of time throughout the world and make all calendar years alike. Since that time the movement for a "World

Calendar" has advanced rapidly, with less and less opposition being advanced by advocates of the rival plan for a 13-month calendar. The "extremely human qualities" of the World Calendar have been praised by Bishop Stires of Long Island in an article soon to appear in the *Journal of Calendar Reform*.

Under the proposed plan, all holidays would fall on the same day each year,



BISHOP STIRES: Likes the "human qualities" of the World Calendar.

usually on Monday. The year would be divided into four quarters of 91 days each. The first month of each quarter would have 31 days, and the two following months 30 days each. A holiday called the Year End Day would be the 365th day of each normal year. In leap years an extra day would follow June 30th.

The popularity of the plan among American clergymen of various Churches was attested in a recent survey made by the United Press. Of the 1178 clergymen who replied, 1038 favored calendar reform. Nine hundred and seven specified that they favored reform through a 12-month calendar, and 131 through a 13-month calendar. Ninety-two were opposed to establishing a fixed date for Easter and 1037 were in favor of it.

Two hundred thirty-eight of the 1178 replies came from Episcopal clergymen. Of these, 187 favored calendar reform through a 12-month calendar, and 22 through a 13-month calendar. Nineteen were opposed to having a fixed date for Easter, and 210 of the 238 were in favor of it. Many of the clergymen, like Bishop Stires, believe that the Churches should take a leading role in the movement for calendar reform.

"The increasing inconvenience of a constantly changing date for Easter is hastening the general acceptance of the proposed World Calendar," Bishop Stires states in his article. "This year Easter Sunday came on March 24th, within two days of the

earliest possible time; next year it will be April 13th, in 1942 it will be April 5th, and in 1943 it will be April 25th, the latest day on which it can possibly fall.

"The clergy of all Christian Churches are conscious of much unnecessary work in annually adjusting Church programs to a rather long series of changed conditions and dates. . . . Not only church schools, but all schools, in arranging for a spring or Easter holiday, have had to wrestle with this same difficulty. . . .

"At various meetings held in London, Brussels, Berne, and Paris, members of the International Chamber of Commerce, representing 25 to 47 nations, have gone upon record as favoring an improved calendar. Chambers of commerce, industrial associations, universities, and other societies of learning, have all demanded the assembling of an international commission to deal with this problem which they have considered to be extremely urgent.

"Churchmen are primarily interested in a fixed Easter which would permit all Christendom to observe this important festival on the same day. The result of careful scientific investigation gives us April 9th as the probable date of the first Easter Day. In our present calendar, Easter Sunday will fall on that date only twice in the next 10 years, and after that, not at all for more than 60 years. How much better to commemorate Easter every year on the eighth day of April . . . and feel reasonably sure that it is close to the very day which is an anniversary of the great historic event which gives Easter its profound significance.

"Let us hope that the religious forces of America, and indeed all the Christian Churches, may be sufficiently interested in the movement for a stabilized Easter and sufficiently convinced of its value in the World Calendar to arrange for a thoroughly representative conference. . . .

"An unusual opportunity rests with religion to make effective this reform and demonstrate to mankind a united Christian purpose through the joint observance of a permanent Easter Day and a permanent Christmas Day to be celebrated respectively on Sunday, April 8th, and Monday, December 25th. It is the sincere hope of many that this desirable event will become an actuality by 1945."

Refugees

Churchman Heads Committee For Christian Refugees

The Rev. K. Brent Woodruff, field secretary of the non-denominational American Committee for Christian Refugees, has become executive director of the committee, succeeding the late Frank Ritchie, who died on September 6th.

Mr. Woodruff will now have complete responsibility for the work of the committee, whose program of service both here and abroad requires a \$500,000 annual budget, raised entirely by voluntary contributions from all parts of the United States. He has been the rector of Grace Church on College Hill in Cincinnati.

First Things First

A DETERMINATION to put first things first is the most noteworthy characteristic of the 53rd General Convention, which is about half way through its sessions as we write. Gone entirely are the last traces of the defeatism that was so apparent at Atlantic City in 1934 and that still lingered to some extent at Cincinnati in 1937. At

though the Church has been dominant in Virginia for more than three centuries, the community is today almost totally without Christian leadership, it began to be apparent that his thoughts were rather of future program than of past accomplishments. And when he went on to outline his hopes for the next decade and to call the Church to a steady, single-



LIVING CHURCH BOOTH: *Watched over benignly by a portrait of Livy (left, above lamp), the following members of THE LIVING CHURCH FAMILY are shown: Rev. Thomas Harris of Milwaukee; unidentified subscriber; Captain Estabrook of Church Army; Miss Helon Musick; Miss Charlotte Tompkins (casting her ballot in the presidential poll); Clifford P. Morehouse, Editor; two unidentified subscribers; Rev. George Ralph Madson, Lexington correspondent; and the Rev. Smythe H. Lindsay, former managing editor.* (Anderson Photo.)

Kansas City in 1940, despite the fact that the world is in flames, the keynote is confidence and a determination to respond enthusiastically to the Presiding Bishop's ringing call to "go forward in service."

Everyone thought that Bishop Tucker's sermon at the opening service on Wednesday was a remarkably concise and forward-looking indication of the course to be charted for the next triennium. But when the Presiding Bishop addressed the joint session on Friday afternoon he went far beyond that, and outlined a strategic campaign for Christ designed to change the whole spiritual atmosphere during the next ten years, and to reorient America and the world toward God by the mid-point of the century in 1950. It is a stupendous, a breath-taking program, equalled in its boldness only by the determination of General Convention in 1835, more than a century ago, to throw the full strength of the Church into its missionary program.

Speaking at his best—informally, with that unassuming manner that has endeared him to the whole Church—Bishop Tucker began what might have been merely a routine triennial report as president of the National Council. His humorous references to his native "Tidewater Virginia" brought more than one laugh to the attentive audience, which filled the floor and gallery of the hall in which the House of Deputies meets. But when he described an area near his own home in which,

mindful, planned advance in the very teeth of the destructive programs of dictators and the materialistic pessimism of current popular thought, it began to dawn upon us, his hearers, that we were in the presence of one of those rare prophets who do not hesitate to go against the grain of the entire world to follow the vision that has been given them. Such prophets have changed the course of world history many times in the past; perhaps we are on the eve of another such change.

And the Convention has responded magnificently to Bishop Tucker's leadership. Probably it will grant him, with the advice and assistance of the National Council, a greater latitude in the administration of the Church's budget and program than has ever been delegated by a General Convention meticulous in its control of the purse-strings of the Church. Already Bishop Tucker has been granted more power than that given any previous Presiding Bishop; but it is a power given to him as a democratic leader who has the full confidence of his people, not as a dictator who must control the means of coercion to carry out his plans with ruthless force.

THE second major characteristic of this General Convention is its sympathy with the mother Church of England and with our suffering fellow-Churchmen now heroically resisting the fury of total war at their very doorsteps. The House of Bishops on the first day, without even waiting to grant the

House of Deputies the privilege of concurring, adopted a strong message of sympathy and encouragement, and cabled it to the Archbishop of Canterbury. The House of Deputies, unfortunately placed in a "me too" position by the rather precipitate action of the bishops, is no less anxious to express its admiration for and sympathy with the Church and people of the British Isles.

But the sympathy of American Churchmen with their brethren of the faith in the Anglican Church will not be confined to felicitously-worded resolutions. It will take the more practical and substantial form of financial aid to the missionary work of the Anglican communion, largely cut off from the home base in England by the war. The Convention has before it the recommendation of National Council that \$117,000 of the annual budget for 1941, 1942, and 1943 be allocated to aid for the missionary work of the Church of England and other non-Roman work normally supported from Great Britain and the Continent. The budget and program committee has not yet reported in regard to this item, but it is likely that it will be increased rather than lessened, and that the bulk of it will be specifically allocated to Anglican work in Canada, the West Indies, and the Orient.

Honored guest of the Convention is the Archbishop of Toronto and Primate of the Canadian Church, the Most Rev. Derwyn T. Owen. The Archbishop has won the hearts of the entire Convention with his gracious personality and his straightforward story of the uncomplaining way in which the Canadian Church, in the midst of war conditions, is endeavoring to carry on alone the far-flung work in its missionary dioceses without the \$60,000 a year that has formerly come to it from the British missionary societies. The Convention is also awaiting the arrival of the Archbishop of the West Indies and of Bishop Hudson, special representative of the Archbishop of Canterbury, to tell how the war has affected other spiritual outposts of the Anglican communion. These men are not asking for help; they are coming at the specific invitation of our Church to tell what the situation is and to enable our own branch of the Anglican communion to express intelligently its determination that the work of the whole Church shall be carried on.

THE third major characteristic of this General Convention is its attention to the problems of youth. Perhaps it is due in part to the fact that the nation-wide registration day for conscription comes in the midst of the Convention period, perhaps to the fact that for the first time the program of the Convention has given something like an adequate place to young people through the youth weekend. Whatever the cause, there are signs that the Church is at last beginning to wake up to the fact that we live in a world in which youth movements—secular or religious—are a powerful determining factor, and that if we are to make any headway in winning the world for Christ, we must enlist the enthusiastic and whole-hearted cooperation of our own young people. The Episcopal Church has never yet had a real youth movement; it has had only a rather sporadic "young people's work," divided in its leadership and largely neglected in the planning of the program of the Church. There are signs in Kansas City that this old order is also changing. Dr. Charles W. Sheerin, in his splendid address at the youth banquet on Saturday night, made a powerful appeal to the young people to join with the whole Church in putting first things first; and 1,000 young people of the Church enthusiastically responded and pledged them-

selves and the 300,000 that they represent to "go forward in service" under the banner of Christ the King.

The young people's pledge is not an idle one. Under the leadership of the Rev. Frederick H. Arterton, youth secretary of the National Council, a far-reaching program was adopted, to be built upon nation-wide corporate Communion on the First Sunday in Advent and on Whitsunday each year. Youth conferences, diocesan youth commissions, study groups, ministrations to young people in the army and navy, and a united Youth Offering to be presented on Whitsunday are among the projects to be undertaken; and a triennial national youth convention was planned. Nor are these things "predigested plans" handed out to the young people by their elders, as has not infrequently been the case in the past; they have grown out of thousands of letters and conferences among the young people themselves during the past three years, and the action of the youth delegates at their own convention-within-a-convention at Kansas City this month.

As we write, General Convention is not yet over, so we cannot give anything like a final evaluation of it. But it is apparent, at the end of the first week, that this is no mere routine convention. New forces are stirring within the Church, and the Holy Spirit is leading us into new channels. There is an open-mindedness on the part of bishops and deputies that is a most hopeful sign, for it will enable the human membership of this portion of the Church of Christ in which it is our privilege to serve to respond freely to the promptings of that same Spirit, and to "go forward in service" under the truly great leadership of our consecrated Presiding Bishop.

It is too early to say for sure, but it looks as if the General Convention of 1940 may go down in history as one of the great turning points of the Episcopal Church.

Through the Editor's Window

NOT THE LEAST valuable activity of General Convention is the informal exchange bureau of quips, illustrations, and anecdotes set up in every hotel lobby by clergy who carry new stories home to brighten up sermons and pastoral calls.

Bishop Littel of Honolulu tells of a letter he received from England showing the attitude of the common people toward the war. His correspondent writes: "The day before I write this, our Irish charwoman came to work and greeted us: 'Isn't it fine weather we are having; and isn't the invasion holding off nicely!'"

This one was produced by Fr. Hughson, OHC, in a hotel lobby:

An elderly gentleman visited his physician to find out why he did not feel well.

"Perhaps you are smoking too much," suggested the doctor.

"Oh, no, I don't smoke at all," was the reply.

"Perhaps you are drinking too much, then."

"Oh, no, I don't drink a thing."

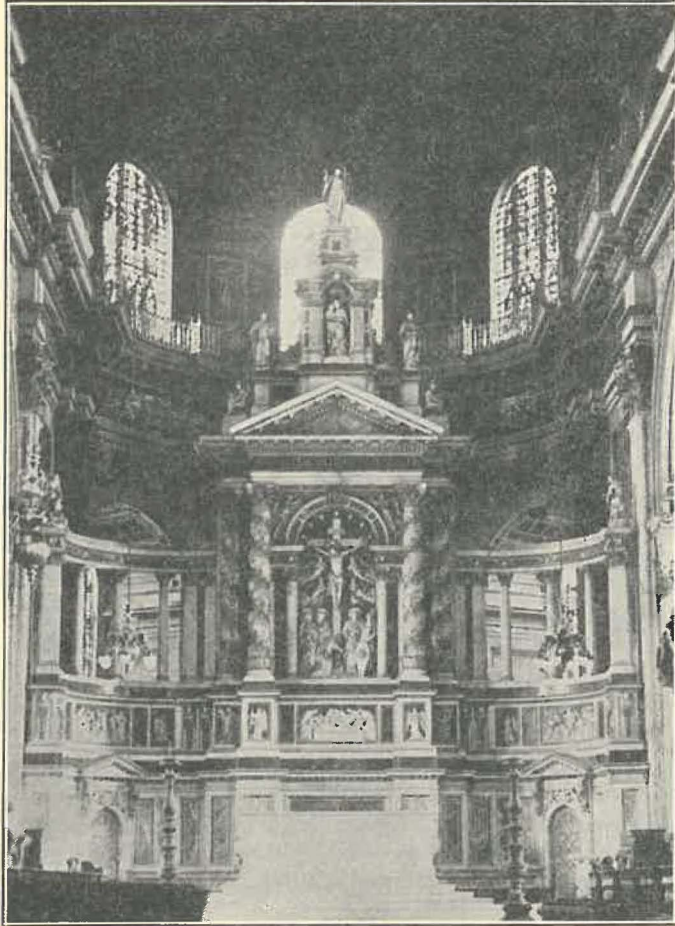
"Perhaps you do not get enough sleep."

"Oh, no, I go to bed early every night."

And so the doctor went down the list of all the possible causes of his patient's indisposition, and received the same answer.

"Then it must be that your halo is too tight," concluded the doctor.

And one of the bishops confessed that last spring a certain college had invited him to its commencement exercises to deliver the "Bacchanalian address"!



ST. PAUL'S CATHEDRAL: Before and after a Nazi bomb tore a hole in its roof and destroyed the altar. (Acme Photos.)

England

Nazi Bombs Destroy High Altar of St. Paul's Cathedral

In September a Nazi bomb fell close to St. Paul's Cathedral in London. Immediately a crew of men began the grim task of raising the deadly explosive from its deep crater. After long hours of perilous labor the great bomb was excavated and rendered harmless.

Early this month a second Nazi bomb struck home, leaving a gaping hole in the roof of the great cathedral and devastating the high altar where Englishmen have worshiped for centuries.

Little other information was sent by the British censor, lest the news report aid the enemy's military staff in its calculations. The censor reported the second bombing as having occurred on October 7th, 8th, or 9th.

Little Serious Damage to Other London Churches

Considering the large number of churches—many of them the work of Sir Christopher Wren—within the small area of the city of London proper, the amount of damage to London churches by Nazi bombs, has thus far been, in the words of one British writer, "less serious than one would expect."

St. Mary Abchurch was one of the worst

sufferers. A bomb that hit a high roof a few yards away broke all its windows and most of the slates on its roof. Its turret and spire are injured, but the main fabric is safe. Nearly all the lights and some of the slates have gone from the Church of St. Magnus Martyr, situated near London Bridge, but the Wren woodwork is almost unimpaired. The pre-fire St. Giles, Cripplegate, was the first of the city churches to be damaged in air raids, but the injury is not so grave as was at first feared.

Other city churches which have broken windows, disturbed plaster and other minor injuries are St. Stephen's, Walbrook; St. Swithun's, Cannon Street; St. Mary-at-Hill; St. Dunstan's-in-the-East; St. Mary's, Woolnoth; St. Clement's, Eastcheap; and St. Augustine's, Watling Street.

The west window of Westminster Abbey was slightly damaged in a raid some time ago and bombs have since fallen in its vicinity, but mercifully it has been spared so far. Altogether more than 20 churches have suffered some damage in the diocese of London. In the diocese of Southwark five churches have been utterly destroyed by bombs, and a large number damaged.

Priests "Proving Their Mettle"

The parish priests of London, especially those who minister in the mean streets of the East End, and of Bermondsey and Rotherhithe, all areas which have suffered grievously from indiscriminate bombing, have proved their mettle in the day of

danger. They are sticking manfully to their posts, when like many of their people, they lack a roof over their heads.

And not only are they rendering priceless spiritual services to the dying, the injured and the bereaved; but they are also foremost in the work of rescue and first-aid. They shepherd air raid victims into temporary shelter, help to feed and clothe them, and find them billets in comparative safety. Day after day the secular newspapers print stories exemplifying their courage, devotion, and resourcefulness.

Criticizes Hymnal

Always unafraid to speak his mind without equivocation, Dr. Wilson, Bishop of Chelmsford, has strongly criticized the use of the well-known collection, *Songs of Praise*, as a hymn book, because it presents a "weak and reduced view of certain doctrines of paramount importance," especially the doctrines of the Cross and Advent.

He points out omissions of verses in "There is a green hill" and other popular hymns and alterations in others.

New Bishop

The Ven. Richard Brook, Archdeacon of Coventry and rector of Rugby, is to become bishop of the East Anglian diocese of St. Edmundsbury and Ipswich in the place of Dr. W. G. Whittingham who has resigned on the ground of age. The Archdeacon is known as a Liberal Evangelical with considerable breadth of outlook.

A Book From Muchly Bombed East London

SOME years ago we introduced to America the writings of the Reverend H. A. Wilson, vicar of St. Augustine's, Haggerston, London E2, in the now famous books "E2" and "Eastward Position."

Paper shortage in England and the hazards of war in East London (constant bombings there have given us many fears for the life of Father Wilson and his lovely parish church) have caused several of his books to go out of print, but we are happy to report that he found four dozen copies of "E2" left in the bindery and sent them over to us.

The old price of \$1.50, plus postage, will prevail until they are gone. If you aren't a better Catholic Christian after you've read this book than you were before, we will cheerfully permit the return of the book, and send your money back. We're safer than Gibraltar in making that offer.

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BOOKS

ELIZABETH McCRACKEN, EDITOR

Answers to Boys' Questions

ASKING WHY. By R. S. Wright and A. W. Loos. Oxford Press. \$1.50.

The circulation of Dr. Wright's two series of *Asking Them Questions* with answers by experts of the highest rank was enormous. From these two series the material in the present volume is derived, but it is rearranged in 10 broadcast "talks," in which one question leads into another so as to form continuous treatments of special themes.

For instance, the third "talk" is called "What sort of a boy was Jesus?" Here questions as to the relation of the Two Natures—which were answered in the earlier works by Canon Hodgson, Prof. A. E. Taylor, Dr. G. H. C. Macgregor, and others—are rearranged so as to record the steady heckling of a patient *padre* by the inquisitive trio Jimmie, Jackie, and Freddie. And, although these youngsters lived in Edinburgh, there are others just like them in Kansas City, Pittsburg, Oshkosh, and Santa Barbara; may these all receive equally good answers! B.S.E.

A New Edition

THE IMITATION OF CHRIST. By Thomas à Kempis. Illustrated by Majeska. Richard R. Smith. Pp. xii-246. \$3.00.

The *Imitation* has perennial interest, and new editions are not to be considered as superfluous. The present volume is beautifully printed in clear type and attractively bound. The illustrations, of miniature size, are original in conception, good in color, and unequal in merit. Some half dozen are of high quality with really lovely artistic feeling.

The publisher announces on the inside of the wrapper: "The translation is based on that of the Jesuit, Anthony Hoskins, which first appeared about 1613, but it has been carefully edited to conform to current usage and doctrine." Just what the last phrase signifies is not evident.

The editor retains a reference to the offering of Masses for the living and the dead (p. 223) which is commonly omitted in editions that are expurgated to suit Protestant taste.

MOTHER MARY MAUDE, C.S.M.

Dr. Coffin's New Book

RELIGION YESTERDAY AND TODAY. By Henry Sloane Coffin. Cokesbury Press. Pp. 183. \$1.75.

The president of Union Seminary gives us a competent little survey of the changes which 50 years have made in American Protestant thought. He does not touch on some things which many of us may consider of very real significance: the development of liberal Catholicism, for example; but this sort of thing is outside his field, which is distinctly the American Protestant movement, as he has himself known it. The book is marked by a charming style and a wealth of illustration and quotation.

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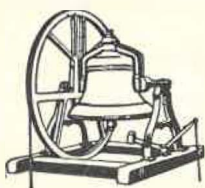
Let your Christmas light so shine — and a postal to us here will perhaps serve as the taper to light your far flung torch of Christmas remembrance.

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Chicago

Special Convention for Election of Bishop is Postponed

Clergy of the diocese of Chicago will ask a further adjournment of the special convention scheduled for October 25th to elect a successor to the late Bishop George Craig Stewart. The announcement was made after a meeting of the Clergy Round Table held at Chicago on October 7th.

The decision to ask the second adjournment followed the appointment by the Round Table of a special five-man committee authorized to consider and report on the qualifications of all nominees, in an effort to avert another deadlock such as occurred after the 17 ballots taken at the convention on September 24th.

The special committee, through its spokesman, the Rev. Dr. Duncan H. Browne, pointed out that many Churchmen would be attending General Convention and that this would make it difficult for delegates to reassemble in Chicago on October 25th.

Members of the special committee who were unanimously chosen were, in addition to Dr. Browne, the Rev. William B. Stoskopf, chairman, the Rev. Dr. Dudley Scott Stark, the Rev. Calvert Buck, and the Rev. Harry Hilbish.

Dr. Stark; Bishop Burton, Suffragan of Haiti; the Rev. Dr. Harold L. Bowen, rector of St. Mark's, Evanston, Ill.; and Bishop Randall, Suffragan of Chicago, were among the leading candidates in the September election which resulted in a deadlock [L. C. October 2d].

"Real Enemies Within"

"The real enemies of Christianity today are not those without the fold—the so-called atheists. They are to be found *within* the Christian family. The enemies of our democracy are not the so-called 'Fifth Columnists.' The FBI will take good care of them. No, the foes of democracy are numbered among our own citizens, they who claim all the rights and privileges of democracy while refusing to assume its duties and obligations. If our way of life should suffer defeat, it would result not from the attack of an enemy from without, but from the weakening of our moral fibre from within."

So spoke Bishop Ingley of Colorado in a vigorous address October 10th before the famous Chicago Sunday Evening Club.

Bishop Ingley made a hurried trip from Kansas City to address the club, and then returned to his duties in the House of Bishops on the following day.

Long Island

Queens Rector Elected to Cathedral in Garden City

The Rev. George A. Robertshaw, rector of St. Gabriel's Church, Hollis, Queens, has been chosen as dean of the Cathedral of the Incarnation in Garden City, Long Island. His election will become effective

on November 1st. Mr. Robertshaw will succeed the Very Rev. Dr. Arthur B. Kinsolving, who has accepted a post, effective on that date, as rector of Calvary Church in Pittsburgh.

Virginia

Celebrates Two Anniversaries

Bishop Goodwin, Coadjutor of Virginia, celebrated two important anniversaries during his stay in Kansas City at the General Convention. October 16th is Bishop Goodwin's 23d wedding anniversary, and the same date is the 10th anniversary of his consecration as a bishop.

The Virginia deputation at General Convention celebrated the double anniversary at a dinner party at the University Club on October 16th, with Bishop and Mrs. Goodwin as guests of honor. A purse was presented to Bishop Goodwin.

The Virginia deputation includes the Rev. Messrs. Beverly M. Boyd, Churchill J. Gibson, Wiley Roy Mason, and William H. Laird; and the Messrs. George L. Browning, John B. Minor, John M. Taylor, and Blake T. Newton. The car on which they traveled to the Convention was numbered "281," but the deputies sturdily deny that this will unduly influence their attitude toward the National Council.

Pittsburgh

The Free Bed Fund

The 10th annual pilgrimage of the church schools and congregations of the diocese to St. Margaret Memorial Hospital, Pittsburgh took place on October 6th. The annual service at the chapel has come to mean much to the children, for they have heard a great deal about the charitable work of this diocesan institution. The annual offering for the Free Bed Fund was taken to the hospital, and Bishop Mann of Pittsburgh gave an address.

Rochester

Training Native Haitians

Raising \$2500 for the training of native Haitian clergy was the objective for the year placed before 900 Bishops' Men of the diocese by Bishop Reinheimer of Rochester on October 6th. Bishop Burton, Suffragan of Haiti, spoke, and Dr. William A. Eddy, president of Hobart College, presided at the meeting, which was held in the Rochester Masonic Temple.

Maine

Set Date for Bishop's Election

February 5, 1941, has been set as a tentative date, by the standing committee, for a convention to elect a new bishop of the diocese of Maine. The resignation of Bishop Brewster on account of age, will take effect on December 31st of this year. The convention will be held in Portland.

EDUCATIONAL

College Work

Convention Lounge is Modeled After Campus Conference Room

By THE REV. C. G. HAMILTON

Five hundred cups of coffee are served during two hours of every day at the college work exhibit at General Convention. A building within a building, the outside is a Greek front, such as is found on almost any campus. Inside is a lounging room modeled after those which furnish opportunities for conversations and conferences in ministering to the million on the campus who are largely unevangelized. A simple chapel where 40 or more receive Communion at early service each morning serves to remind visitors that worship is the center of college work.

At the last General Convention the college exhibit stole the show, and since then it has been on continuous display at the Cathedral of St. John the Divine in New York. The great exhibit this year is sponsored by the National Commission of College Work, a cooperating agency of National Council set up six years ago.

Its executive secretary, Charles Edward Thomas of Philadelphia, with the Rev. Dr. Alden Drew Kelley, national college secretary, and Miss Peggy Thompson of Northwestern University are in charge of the booth, aided by a staff of college workers.

The first week the college workers were the Rev. Stephen Bayne of Smith College, the Rev. Joseph Ewing of South Dakota, the Rev. Hamilton West of the University of Florida, Miss Margaret Williams of the University of California, and Miss Julia Geehan of Florida State College for Women.

Enlisted for the second week were the Rev. Charles Boynton of the University of Wisconsin; the Rev. J. Harold Jacobson of the University of Pennsylvania; the Rev. Frederick B. Kellogg of Harvard; the Rev. W. Brooke Stabler, retiring presi-

dent; the Rev. Dr. C. Leslie Glenn, the new president of the society; and Mrs. Reinhold Niebuhr.

Speakers at luncheons on college work during the Convention include President William Alfred Eddy of Hobart College, Prof. Louis T. More of the University of Cincinnati, President Gordon K. Chalmers of Kenyon College, the Hon. Charles P. Taft; and Prof. Clark Kuebler of Northwestern.

Episcopal Students are "Denser" on the Campus

"Episcopalians are denser in colleges," said a sign at the last General Convention. Again approximately 70,000 Episcopalians are at college; and 10,000 will graduate, often lost to the Church after the religious tunnel that college often becomes. The Episcopal church, numbering a little more than one out of 100 in the country as a whole, on the campus can reckon one out of 20 as a member. Over a score of colleges count over 1000 on their campuses.

Although more than 600 colleges are served by Episcopal student pastors, there are 1100 colleges, and half of the college students are 20 miles or more from an Episcopal church. There are practically untouched fields in graduate professional schools, large city colleges, normal schools, junior colleges, and an increasing number of Negro colleges.

In addition to National and diocesan support of college workers, grants have come from the college society and from the Woman's Auxiliary.

The back slapping, perpetual adolescent who is one of the fellows is not the college pastor of today. Rather, in this most strategic of all mission fields, men of the highest scholarship and devotion are demanded.

GTS

Banqueters View Possibilities of Mission Work in Upi

A vigorous keynote was struck as the Missionary Society of the General Theological Seminary opened its year's activities with a banquet in the seminary refectory on the evening of September 30th. The Rev. Dr. James Thayer Addison, new head of foreign missions and first vice-president of the National Council, was the principal speaker, and Dean Fosbroke of the seminary was toastmaster.

Robert Emmet Gribbin jr., president of the Missionary Society, gave a graphic picture of the possibilities for mission work in the wild and uncultivated region of Upi on the island of Mindanao in the Philippines, where is located the Mission of St. Francis. The society plans to help support the work at Upi this year by funds which will be raised partly by the annual play, but chiefly by student contributions. Already the society has been able to send one of the seminary's 1940 graduates, the Rev. Raymond Abbott, to the mission.

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previous General Convention meetings. If at the next Convention, we have as fine a performance, and couple that with musical selections which are truly suitable for the use of the Church and the importance of the occasion, we shall have a truly inspiring service.

Observations at Convention

¶ If it be true, as has often been alleged, that there is no appreciation of the proper tempo of hymns in the Middle West, it cannot be said of the church musicians in Kansas City. At the opening service and in the various services that we have attended since then, the hymns have been taken at the tempo indicated by the mood of the tune and the nature of the words. Perhaps nothing can so mar the beauty of a hymn as to sing it either too slowly or too rapidly. It is evident that the Kansas City musicians who have been responsible for the music during Convention have been aware of this fact.

¶ The value of the Evergreen Conference School of Music would be impossible to

of Grace Cathedral by standing near an open window and pinning our ear to a wire screen. The screen did not obstruct our hearing, and we heard a fine example of good Church music well sung. The Te Deum was used with a modal setting by Joseph Clokey. Its beauty was enhanced by the fact that Mr. Clokey had written it in strictly liturgical style. There was no repetition of words. Each important word was given its due emphasis in the music.

¶ One of the phrases of this noble canticle often misunderstood and wrongly set to music by composers is "Also the Holy Ghost the Comforter." The misunderstanding lies in the fact that they interpret "Comforter" as someone who soothes and quiets, rather than interpreting it correctly as "strengthened," *i.e.*, one who comforts by giving strength. Mr. Clokey in his setting has given it a strong musical phrase which gives it the proper emphasis.

¶ All of the music at the cathedral was beautifully sung, but one feature stood out most vividly. That was the enunciation. Every word of every canticle and chant was sung clearly and distinctly, and in the

people want to sing in harmony and are being trained to do so. At the great youth service in Music Hall, October 13th, it was noticeable that in the hymn, "O Master let me walk with Thee," the number of persons singing parts was negligible, while the great majority of the boys and girls in the congregation sang the melody, not noisily, but heartily.



MUSIC EDITOR: *The Rev. John W. Norris explains to Mr. Noe and Miss Lerch of North Carolina just why a favorite hymn of theirs was omitted in the Hymnal revision.*

estimate. It is quite apparent that it is shaping the music of the Church in this Mid-Western part of the country. Numerous visitors have spoken of attending the school and of their efforts to put its teaching into effect. Since we are in hearty accord with all that Canon Douglas stands for in Church music, we are glad to note the widespread influence of his school.

¶ One of our "pet peeves" has been noticed again—in the singing of the Te Deum. Why people insist upon pronouncing "cherubim" as "cherry-you-bim" is difficult to determine; yet one hears it constantly. Here is one thing that the non-musical rector can do to improve the music in his parish: see that the words are pronounced correctly.

¶ Sunday morning we heard the choir

anthem the same characteristic was noticeable. Much credit is due Miss Mabelle Glenn, the director of music there.

¶ It was particularly interesting to note the congregational participation in the final hymn, "Once to every man and nation," sung to the tune, Ton-y-botel. This fine Welsh hymn tune was new to our Church in 1916. The fact that it contained triplets was considered a bad feature by many people who thought the congregation could never learn to sing them. If every one who is worried about new tunes could have heard the results achieved by this tune, after about 20 years, much of the fear so common to the Church could be allayed.

¶ Some people have complained about the proposed melody edition of the revised hymnal for the pews. They feel that most

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CHURCH SERVICES

KANSAS CITY

CONVENTION

The clergy of the churches listed below extend a friendly welcome to all out-of-towners attending the 1940 General Convention.

Grace and Holy Trinity Cathedral

415-25 West 13th Street

VERY REV. C. W. SPROUSE, Dean

Sundays: 8 and 11 A.M.

Weekdays: 7: 30 A.M.

St. Andrew's Church

Meyer Blvd. and Wornall Rd.

REV. DR. EARLE B. JEWELL, Rector

Sundays: 8, 9: 30, 11 A.M.; 6: 30 P.M.

Friday: 10: 30, 11: 15 A.M.

St. John's Church

517 Kensington Avenue

REV. J. B. MATTHEWS, Rector

Sundays: 7: 30, 9: 30, 11 A.M.

St. Mary's Church

13th and Holmes Streets

REV. E. W. MERRILL, Rector

Sundays: 7: 30, 9: 00, and 11: 00. Matins, 10: 45.

Weekdays: 7: 30 daily; others as announced.

KANSAS

St. Paul's Church, Kansas City

18th and Washington Blvd.

REV. CARL W. NAU, Rector

Sundays 7: 30, 9 and 11 A.M.

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.

REV. A. J. DUBOIS, S.T.B., Rector

Sundays: Low Mass, 7: 30 A.M. Sung Masses,

9: 30 and 11 A.M. Solemn Evensong, Sermon,

and Benediction, 7: 30 P.M.

Daily: Mass, 7 A.M.

Intercessions: Friday, 8 P.M.

Confessions: Saturday, 7: 30 to 8: 30 P.M.

MONTANA

St. Peter's Pro-Cathedral Helena, Montana

VERY REV. CHAS. A. WILSON

Sunday Services: 8 & 11 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

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Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon.

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

Organ recital, Saturday at 4: 30

St. Bartholomew's Church, New York

Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D. Rector

Sunday Services

8: 00 A.M., Holy Communion.

9: 30 and 11 A.M., Church School.

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

4: 00 P.M., Evensong. Special Music.

Holy Communion at 10: 30 A.M. on Thursdays and Saints' Days. The church is open daily for prayer.

PARISH LIFE

Survey of Salaries

Average Episcopal Clergyman Earns \$2,015 Annually

The salaries of clergymen in the Church range from nothing to \$22,000, the General Convention report of the Joint Commission on the Survey of Clerical Salaries showed. Two clergymen are working for nothing; and the top salary is received by only one rector.

The average annual salary of an Episcopal clergyman, in cash only, was estimated at \$2,015. The salary of the largest group of the 4,105 studied was \$1,800 a year cash, or \$2,100 including housing.

That there is a tendency in the Church to temper the wind for the shorn lamb was shown by the fact that salaries showed an increase corresponding to the size of families. These figures were given as average annual cash incomes:

Single men	\$1,972
Married with no Children	2,467
Married with 1 child	2,511
Married with 2 children	2,777
Married with 3 children	2,826
Married with 4 children	3,028
Married with 5 children and over	3,111

"The commission is not actually sure what these figures prove," the report stated. "It might be concluded that the thing for a man to do if he wishes to get his salary raised is to marry and have a large family—after the second child, attempting to have twins. But this conclusion is hardly justified."

The report concluded with a resolution calling for the appointment of a committee of six "to study the cost of living in the various sections of our country and to suggest to the next General Convention a scale of adequate salaries, looking toward the establishment of certain standards in clerical pay."

Law Suit

The Decision was That a Church is an Asset to a Community

Defendants in a recent law suit before the Circuit Court of Milwaukee County included the rector, wardens, and vestrymen of Christ Church, Whitefish Bay, the clerk, trustees, and building inspector of Whitefish Bay, and the village corporation. Plaintiffs were several owners of residence property in the village.

The action was commenced by one property owner who objected to the erection of the church because it would impair his view of Lake Michigan. The plaintiff charged that the village board had acted unreasonably and arbitrarily in amending the existing zoning ordinances to permit the erection of a towering structure.

Counsel for the defense included Jackson M. Bruce, Frederic Sammond, and other leading laymen of the parish. Mr. Sammond, chairman of the building committee of Christ Church, who this summer led a successful campaign to raise \$50,000 for the erection of the church [L. C. June 5th,

July 17th]. The counsel for the defense had anticipated possible objections to the project and presented the case for the church excellently.

The decision handed down by the Hon. William F. Shaughnessy, the judge presiding, stated:

"We need go no farther back than the history of this country to appreciate that always the churches, the houses of worship, have, by the very character of their functions, been very close to the people. The Court takes judicial notice of the fact that early in the history of the country devotional services were held in the very homes of early settlers. Later, as the church structure itself was made available, it found its place close to the homes of the families of its communicants or members.

"Have we so changed in our attitudes toward religion that the church today must find its place in the marts of trade or removed from the home environment, the residential sections of a community? I think not. And I think that the village board of the village of Whitefish Bay had these traditional things in mind when, in the exercise of its legislative discretion, it adopted the ordinance which is challenged in this proceeding.

"We are told that this church, because it serves the people of a certain denomination, cannot be said to be of service or utility to the community as a whole. That argument has no validity. No one can say the great amount of good or the influence for good that a church, whatever its denomination, has among and with and for, all of the people of a given community."

The Court added the comment that the structure would beautify the village and the neighborhood.

Street Car Novena

The American Indian Prayed Everywhere

A "street car novena" was inaugurated recently in Chicago at St. Stephen's, the Little Church at the End of the Road. The occasion was the 10th annual Indian memorial service. Prayer cards were distributed, and those who took them were asked to use them in their spare time while they rode to work or appointments.

The Rev. Irwin St. John Tucker, who conducted the service, pointed out that the Indians never found it necessary to build expensive edifices in which to meet their God.

"They prayed wherever they happened to be," he said, "and at whatever occupation they were engaged in. . . . So we ask all who believe in God to use their spare time, wherever they are, in building the treasury of good will which Jesus sought to establish."

To show their mutual good will, Indians (chiefly Chippewas and Winnebagoes) and White men who attended the service cast fragments of tobacco leaves into the flames of the Fire of Memory which burned in front of the stone altar in the Garden of Memory surrounding the church.

C H A N G E S

Appointments Accepted

BEECH, Rev. JOHNSTONE, formerly rector of the Church of the Advocate, New York City; is rector of St. Paul's Church, Staten Island, N. Y. Address, 225 St. Pauls Ave.

DART, Rev. EDWARD MERRILL, formerly assistant at Grace Church, Charleston, S. C.; to be rector of St. Paul's Church, Summerville, S. C., effective November 1st.

GEARHART, Rev. KENNETH M., formerly rector of Christ Church, Danville, Pa. (Har.); is rector of St. John's Church, Havre de Grace, Maryland.

LOOPE, Rev. VICTOR H., formerly in charge of All Saints' Church, Sunnyside, Long Island City, N. Y. (L.I.); is rector of St. Paul's Church, Woodside, L. I., N. Y. Address, 39-07 61st St.

NORRIS, Rev. BAXTER, formerly in charge of St. Andrew's by the Sea, Belle Harbor, L. I., N. Y.; is in charge of Trinity Church, Astoria, L. I., N. Y. Address 35-13 23d Ave.

RIDDLE, Rev. STURGIS LEE, formerly rector of Caroline Church, Setauket, L. I., N. Y.; is assistant at St. Thomas' Church, New York City. Address, 149 E. 61st St.

ROSSMAN, Rev. RICHARD, formerly curate at St. John's Church, Washington, D. C.; is on the staff of Trinity Church, Boston, Mass. Address, 233 Clarendon St.

SMITH, Rev. HENRY B., formerly rector of St. Stephen's Church, Mount Carmel, Pa. (Har.); is rector of St. Luke's, Belton, and of St. Mary's, Lampasas, Texas. Address, Belton, Texas.

New Addresses

MORELAND, Rt. Rev. WILLIAM HALL, D.D., formerly 311 Western Ave., Albany, N. Y.; Delray Beach, Fla.

DIOCESE OF NEWARK, formerly 99 Main St., Orange, N. J.; 24 Rector St., Newark, N. J.

JACOBS, Rev. ALLEN, formerly Duxbury, Mass.; 3504 Soloua Rd., Coconut Grove, Miami, Fla.

MUELLER, Rev. HOWARD McC., formerly 207 E. 44th St.; 120 E. Hall St., Savannah, Ga.

MULLER, Rev. FREDERICK B., formerly Portland, N. Dak.; Christ Church, Mandan, N. Dak.

RICHARDS, Rev. Dr. G. SHERMAN, formerly 77 Park Ave., New York City; 520 11th St., North, St. Petersburg, Fla.

WATTS, Rev. WALLACE H., formerly 606 Park Ave.; 111 Argyle St., Rochester, N. Y.

Resignations

AMBLER, Rev. FRANCIS W., as rector of St. Paul's Church, Summerville, S. C.; to retire on November 1st.

MAIMANN, Rev. CHARLES E., as vicar of St. Mary's Mission, Lompoc, Calif. (L.A.); retired. Address, 322 W. Walnut Ave., Lompoc, Calif.

REILLY, Rev. Dr. JOHN E., as rector of Grace Church, Hastings on Hudson, N. Y.; to retire after 53 years in the ministry. Address, Atlantic Highlands, N. J.

Ordinations

PRIESTS

IOWA—The Rev. JOHN HERBERT SANSOM and the Rev. MAX EUGENE ROBERTS were advanced to the priesthood by Bishop Longley of Iowa in St. Paul's Church, Des Moines, October 6th. The ordinands were presented by the Rev. Ernest V. Kennan who also preached the sermon. Mr. Sansom is in charge of St. Luke's Church, Cedar Falls, and of St. Matthew's Mission, Iowa Falls, Iowa. Mr. Roberts is curate in St. Paul's Church, Des Moines, Iowa.

DEACONS

KANSAS—FREDERIC J. RAASCH was ordained to the diaconate by Bishop Fenner of Kansas in St. Peter's Church, Pittsburg, September 29th. He was presented by the Rev. Frederick W. Litchman, and is in charge of St. Peter's Church, with address at 306 W. Euclid. Bishop Fenner preached the sermon.

SOUTH DAKOTA—ANDREW A. WESTON, native catechist, was ordained to the diaconate by Bishop Roberts of South Dakota in St. Elizabeth's Church, Wakpala, September 22d. He was presented by the Rev. Sidney Bearse, and will live at St. Elizabeth's school where he will have charge of the religious work among the boys and will also serve St. Elizabeth's Church. The Rev. John B. Clark preached the sermon.

Degrees Conferred

Berkeley Divinity School conferred the honorary degree of Doctor of Divinity upon the Very Rev. Walter H. Gray, dean of Christ Church Cathedral in Hartford, Conn., and Suffragan Bishop-elect of Connecticut, on September 24th.

PHILADELPHIA DIVINITY SCHOOL—At a special convocation on September 27th the degree of Doctor in Divinity was conferred upon the Rev. Franklin Jones Clark, secretary of the National Council and secretary of the House of Clerical and Lay Deputies; and upon the Very Rev. Georges Emmanuel Benedict, dean of Holy Trinity Cathedral, Port au Prince, Haiti.

The degree of Doctor of Sacred Theology was conferred upon two members of the Divinity School faculty, the Rev. W. Arthur Warner, and the Rev. Reuel Lanphier Howe, both of Philadelphia.

The degrees were conferred by Bishop Taft of Pennsylvania, and the sermon was preached by the Presiding Bishop.

Marriages

MILLER, THE REV. HERSCHEL G., assistant at St. Anne's parish, Annapolis, Md., and Miss Meredith C. Hanes. Celebrant at the Nuptial Mass at All Saints', Nevada, Mo., on September 1st was the Rev. Henry T. Bakewell.

SNOWDEN, Rev. CHARLES D., rector of St. Margaret's Church, Menands, N. Y., and Miss Charlotte White of Cincinnati, at the chapel of the diocesan house in Cincinnati. Mr. and Mrs. Snowden now live in Albany, N. Y. printed in THE LIVING CHURCH of October 2d, including this:

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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AMERICAN CHURCH UNION CYCLE OF PRAYER

OCTOBER

- 27. St. John's, Marion, N. C.
- 28. Emmanuel, Rockford, Ill.
- 29. St. Mary of the Angels, Hollywood, Calif.
- 30. Holy Trinity, Platteville, Wis.
- 31. Christ, Sturgeon Bay, Wis.

NOVEMBER

- 1. Grace, Ridgway, Pa.
- 2. St. Agnes', Washington.
- 3. St. Saviour's, Old Greenwich, Conn.
- 4. Holy Trinity, Hollidaysburg, Pa.
- 5. St. John's, Poultney, Vt.
- 6. St. Stephen's, Plainfield, N. J.
- 7. St. Andrew's, Yardley, Pa.
- 8. St. George's, Sanford, Me.

CHURCH SERVICES

NEW YORK—Continued

Church of the Incarnation, New York Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector
Sundays: 8, 10, and 11 A.M., 4 P.M.
Wednesdays and Holy Days: Holy Communion,
10 A.M.
Fridays: Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, D.D., Rector
8 A.M., Holy Communion.
9:15 A.M., Church School.
11:00 A.M., Morning Service and Sermon.
8 P.M., Choral Evensong and Sermon.
Holy Communion, Wednesday 8 A.M. and Thursday, 12 noon.

St. Luke's Chapel

Trinity Parish

Hudson street below Christopher

Holy Communion

Sundays: 8, 9:30, 11 A.M.
Weekdays: 7, 8 A.M.

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GRIEB TABER, D.D., Rector

Sunday Masses: 7, 8, 9, 10, and 11 A.M.
Evensong, with Address and Benediction, 8 P.M.
Weekday Masses: 7, 8, and 9:30 A.M.
Confessions: Thursdays, 4:30 to 5:30 P.M.; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9 P.M.

RESURRECTION 74th Street East of Park Ave.

THE REV. GORDON WADHAMS, Rector
Sunday Masses: 8, and 9:30 A.M.; weekdays,
7:30, except Monday and Saturday, 10 A.M.

St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion
12:10 P.M. Noonday Service (except Saturday).
Thursdays: 11 A.M., Holy Communion.

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Choral Eucharist, Sermon, 11 A.M.
Vespers and Devotion, 4 P.M.

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.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

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REV. FRANK L. VERNON, D.D., Rector

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High Mass, 11 A.M.; Evensong, 4 P.M.
Daily: Masses, 7 and 7:45. Also Thursdays and
Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

SOUTH FLORIDA

St. Luke's Cathedral, Orlando

VERY REV. MELVILLE E. JOHNSON, Dean

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DEATHS

William D. Maxon, Priest

The Rev. Dr. William Densmore Maxon, rector emeritus of Christ Church, Detroit, died on October 3d in his home at Grosse Pointe Farms after an illness of three years. He would have been 83 years old on October 23d.

One of Michigan's best known clergymen, Dr. Maxon had been rector of Christ Church from 1899 to the end of 1932, retiring shortly after the death of his wife, the former Annie Cuyler Lush.

In Dr. Maxon's early days at Christ Church, canes and silk-toppers were part of the standard dress of members of his congregation. He once remarked that he had never seen so many silk hats and walking sticks outside the city of Philadelphia. When the parishioners began to move away from the old neighborhood into new residential districts, particularly Grosse Pointe, Dr. Maxon found in his surroundings fresh stimulus for his ministry. He drew the cosmopolites of the changing neighborhood under the influence of his church and created a social service center which became one of the best known amateur athletic clubs in Detroit.

Dr. Maxon was president of the standing committee of the diocese from 1919 to 1932, vice-president of the executive council from 1924 to 1931, and had served 11 times as a deputy to General Convention. For many years he was chairman of the diocesan convention committee on canons, and in 1925 held a similar office in the national Church. Before coming to Detroit, he served churches in New York, Baltimore, and Pittsburgh, and held a chair in rhetoric and logic at Union College.

Dr. Maxon studied at the General Theological Seminary and at Berkeley Divinity School. He is survived by a daughter, Mrs. Warren F. Draper, and two sons, Paul and Richard. Services were held on October 5th at Christ Church, with burial in Schenectady.

Rev. Roy Allgood

A motor accident near Gadsden, Ala., caused the death of the Rev. Roy Allgood on September 16th. Mr. Allgood, a well-known Presbyterian and headmaster at Kuling School, China, for the past eight years, returned to this country recently when the school was closed because of the war. Mr. Allgood was ordained to the ministry of the Presbyterian Church in 1935.

Surviving him are five children, four girls and a boy, aged 10 to 16. Mrs. Allgood died August 11th, in Nashville, Tenn.,

Torr W. Harmer

Dr. Torr Wagner Harmer, who had won national recognition for his contributions to surgery of the hands, died on October 2d at the age of 59 years.

He had been a member of the staffs of the Harvard Medical School and the Massachusetts General Hospital. He was also senior warden at the Church of the Epiphany in Winchester, Mass. He is survived by his wife; a son, Torr; a daughter, Barberie; and a sister, Mrs. Lester Ellis.

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RETREAT

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