

The Living Church



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"Theological Training"

TO THE EDITOR: I have read with much interest Dr. Hart's article [L. C., September 25th]. His main point seems to be that "seminary graduates have little or no practical knowledge of how to minister to actual people," and he thinks that the seminaries should adjust their curriculum so as to give them the proper experience and practical knowledge necessary to make a well-prepared minister.

With all due respect to Dr. Hart, I cannot but voice my amusement at the thought that pushing more responsibility on the seminaries should make them better able to manufacture good ministers. In our view, the seminary's first and only job is scholarship and spiritual development—not to give the student pastoral experience.

Let us call a spade a spade—the diaconate is the place for the "practical" side of a minister's education. "It appertaineth to the Office of a Deacon, in the Church where he

shall be appointed to serve, to assist the priest . . ." (p. 532, the Book of Common Prayer). So he is to be put under an experienced priest for a year or so, in order that he may get the swing of the "practical" side of the ministry—and then he is ordained priest.

But where money is scarce and men are needed the common practice of late seems to be to put the seminary graduate in charge of a church immediately. This, in effect, is forgetting all about the diaconate. Then we have people trying to blame this all on the inadequacy of seminaries in turning out finished ministers!

If there is not enough money to keep a man in seminary for the full three-year course, and also give him a real diaconate under an experienced minister, then we would suggest that the man be given just two years in seminary and one year as a real deacon. The seminary course is entirely too strenuous to expect a man to serve his

official or unofficial diaconate while in seminary.

A seminary should be an institution of learning, not a "preacher factory." Put the blame where it belongs, revive the diaconate.

AUBREY C. MAXTED.

Sewanee, Tenn.

The Decalogue

TO THE EDITOR: About 16 years ago, when all Christendom was suffering from a moral decline after the war, I remember it was still customary to recite the ten commandments at each celebration of the Holy Communion. During the past 15 years, though I have attended the Eucharistic service in at least half a dozen parishes and missions of different sizes and degrees of formality, I have not heard the decalogue even once. While it is in the Prayer Book, —and in three different places at that—hundreds of thousands of young Episcopalians are growing up without having heard it at any time. One nine-year-old boy learned what it was when visiting at a Christian Science Sunday school, about a hundred miles from home. A young church school teacher, confirmed about four years ago, was looking in Matthew for these forgotten commandments.

In these days of the social gospel you hear so much about, and when so many forces are seeking to undermine our liberties, don't you think they would bear occasional repetition?

ELLIOT HEMPSTEAD.

Glen Rock, N. J.

Nichols Junior College

TO THE EDITOR: Will any friend write of any young Churchmen in Nichols Junior College, Dudley, Mass., to the undersigned? (No street address needed.)

(Rev.) S. W. LINSLEY.

Webster, Mass.

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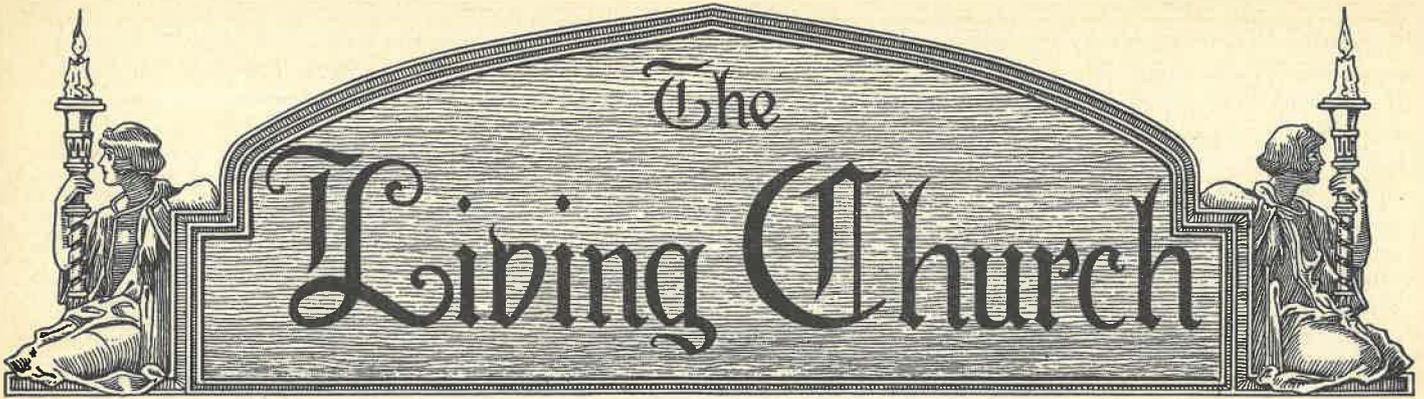
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EDITORIALS AND COMMENTS

An Inspiring Convention

GENERAL CONVENTION is over. The Church can now go back to its normal activities for the next three years strengthened and inspired by the renewed zeal of those who have had the privilege of attending the sessions in Cincinnati.

For this was, it seems to us, definitely an inspiring General Convention. It is true that there were few great and burning issues to arouse debate and consequently the Convention was less spectacular than it has often been. On the other hand there was a splendid spirit of unity and a missionary emphasis. This is far more encouraging, though it does not make for newspaper headlines and the kind of publicity that has sometimes accompanied General Convention.

Even in the matters in which there has been a pronounced division of opinion and in which controversy was a necessary element, the discussions were marked by a commendable spirit of tolerance and harmony. We have already discussed the debate on the report of the Commission on Marriage and Divorce, which resulted in the proposals of that Commission being not only killed but literally buried under an avalanche of negative votes in the House of Deputies. Even though the Convention so decisively rejected the report of the Commission, high tribute was paid to its members for their long and scholarly study of the whole problem, in which many of them have been engaged for nearly 12 years. Moreover, the Commission was asked to continue that study and to correlate its findings with those that will be reported to the Lambeth Conference in 1940 so that if necessary the General Convention in that year may take action to bring our canon law into conformity with that of other branches of the Anglican communion.

It is notable also that when the controversial question of the word "Protestant" in the name of the Church was brought to the attention of the Convention an amicable and unanimous decision was reached. The matter was brought up by a memorial from the missionary district of the Philippine Islands which pointed out that the name "Protestant" is a definite hindrance to the work of the Church in that commonwealth. The subject was referred to the Committee of the House of Deputies on the Prayer Book, which contained in its membership a fair cross-section of the varying views of the Church on this matter.

On the recommendation of this Committee, the Convention agreed not to reopen at this time the question of changing the name of the Church as a whole but to grant the Church in the Philippines tacit permission to use the name "Philippine Episcopal Church." It was not felt that definite authorization for this had to be given by the Convention inasmuch as the Church in Southern Brazil already uses the title "Brazilian Episcopal Church" and there are other similar precedents. This, of course, does not change the actual status of the Church in the Philippines, which is that of a missionary district of the American Church; but it does give the Church in that country a name that is in accordance with the needs of the Philippine Church people.

STILL ANOTHER matter in which division of opinion was marked was the question of alternative methods of administering the Holy Communion. Memorials and resolutions were received by General Convention urging the authorization both of intinction and of Communion in one kind as alternative uses. All of these were referred to the Committee on the Prayer Book in the House of Deputies. That Committee was unanimously of the opinion that some form of alternative use should be authorized in order to meet the scruples of those who, rightly or wrongly, see an analogy between the chalice in Holy Communion and the common drinking cup. To us it has always seemed that no such analogy actually exists, but it is fair to recognize that earnest Christians may have scruples in that matter that may keep them from the Blessed Sacrament and that such scruples ought to be reckoned with by the Church.

The Prayer Book Committee felt that if the method of intinction were to be authorized, the method of Communion in one kind also ought to be permitted. Accordingly it brought in a proposed amendment to the Prayer Book that would authorize either of these alternative uses in the discretion of the bishop. In presenting this report the chairman of the Committee, Dr. Beverley D. Tucker, pointed out that the Committee had little expectation of having the matter acted upon by this Convention but did feel that the subject ought to be fairly debated even though it came up as it did on the last day of the Convention. It was so debated, and the Committee's

recommendation was amended by striking out the permission to authorize Communion in one kind. This we feel was most unfortunate. Surely those who believe in the method of intinction ought to recognize that there are many Church people to whom that method is literally abhorrent, and ought to be willing to grant them the alternative use that they desire rather than insist upon their own method. However, the recommendation was so amended and in that form was passed by a rather small majority in the House of Deputies. Had the bishops concurred in this action the Prayer Book amendment would have been submitted to the several dioceses for their information and would have come up for final ratification in the General Convention of 1940. However, the bishops did not even debate the matter, feeling that it had come up too late in the sessions for adequate consideration and voted not to concur with the House of Deputies. Instead the whole matter was committed to the Joint Liturgical Commission for further study during the coming three years and report to the next Convention.

So the Convention came to an end and the members of the two Houses and of the Woman's Auxiliary went back to their several dioceses and missionary districts. It is to be hoped that they will carry into those dioceses and missionary districts the spirit of enthusiasm and unity that pervaded General Convention and will succeed in transmitting that spirit to the thousands of Church people at home. If they do so the Church can scarcely fail to go forward all along the line in its task of winning the world for Christ.

The Convention Exhibits

AN EXCEPTIONALLY interesting feature of the recent General Convention was the unusually fine group of exhibits. Most of these were in the basement of the Masonic Temple, where they drew large crowds. Some were in stores in the building which has recently been purchased by the diocese of Southern Ohio on the corner of Sixth and Sycamore streets and which is shortly to be torn down to make space for additional diocesan offices.

Special mention must be made of the splendid exhibit of the Church Society for College Work. This occupied the entire mezzanine floor of the Masonic Temple. It was the most modern and up-to-date exhibit that any organization in our Church has used and is said to be based upon a Fascist exhibit that the Rev. C. Leslie Glenn saw in Rome a few years ago. Be that as it may, it was certainly effective, employing as it did vivid pictures, scale models, electric trains, automatons, and similar devices. In short, the exhibit was one of which the whole Church may well be proud. Those who conceived and executed it deserve hearty congratulations and it is to be hoped that the exhibit, which is to be displayed elsewhere throughout the Church and perhaps ultimately in the New York World Fair in 1939, will stimulate interest in the work of the Church in colleges and universities. This is actually one of the most important missionary activities of the Church, as the Convention recognized when it transferred the item for college work from the Department of Religious Education to the part of the Budget devoted to missions.

Other exhibits at the Convention were also of great interest. Indeed, it seems to us that most of the exhibits this year were a great improvement upon those in previous years. The Publicity Department of the National Council had an excellent display, though we were surprised to note that the Standard Prayer Book therein was not the current one but was the Standard of 1892. Not only is the Prayer Book of 1928 the

one officially in use at the present time, but the Standard of 1928 is a particularly fine example of modern typography and binding so that it would have made an interesting and informative exhibit.

The Forward Movement was a newcomer in the exhibit hall this year and had an excellent display illustrating the seven steps of the disciple's way. Other fine exhibits illustrated the work of the Woman's Auxiliary, the American Church Institute for Negroes, and many official and unofficial organizations of the Church as well as the Church press, religious orders, and so on.

In the commercial exhibits the Church Book Store, conducted by Morehouse Publishing Co., was a particularly popular feature and there were also interesting displays of vestments, brass goods, church and church school supplies, and religious books by many well-known firms.

These exhibits do much to make the Convention interesting to visitors and they also serve a valuable purpose in helping the workers in one field to know what those in another are doing. In short, they form an exceptionally valuable course in adult religious education.

CLID at General Convention

NO ACCOUNT of General Convention would be complete without mention of the special contribution made to it by the Church League for Industrial Democracy. Largely because of the controversy that preceded the Convention, the meetings of the CLID were so crowded that almost every day many had to be turned away. Needless to say, not all of those who attended these meetings agreed with all of the speakers; indeed some of them did not agree with any of the speakers but they were animated by the American spirit of fair play and were willing to hear the "other side" on subjects of great importance in the present day.

Those who had expected radicalism to run rampant in the CLID meetings must have been disappointed. The meetings were orderly and most of the speakers ably and forcefully presented their views. Even Mr. Homer Martin, who had been pictured in advance as virtually a devil incarnate, turned out to be a Christian gentleman who was able conscientiously to present the present-day labor movement as "the answer of Christianity and democracy to the economic problem in preference to either Fascism or Communism."

Canon Cyril Hudson, a leader among the Christian sociologists of the Church of England, comparing the CLID with the Industrial Christian Fellowship and similar movements in the English Church, pointed out that the great weakness of the CLID is its lack of an adequate theological basis. This, it seems to us, is a fair criticism. Certainly there is a place in American Church life for a body of Churchmen who will devote themselves primarily to the study of the underlying doctrinal basis upon which a Christian social order should be built. The autumn School of Sociology, which has been held the past three years at Adelynrood, Mass., is a beginning along these lines, and it is only fair to say that from the outset the CLID has coöperated in this study.

Nevertheless, there is a place for action as well as for study in the Christian social movement. The CLID is the leading exponent of such action in our own Church. As such, it is to be highly commended for its courage and enterprise in arranging the splendid series of meetings held at Cincinnati as an unofficial part of General Convention.

A certain cigarette company won fame by its slogan: "Not a cough in a carload." We followed the CLID meetings in

Cincinnati pretty carefully although we were not able to attend them all and we did not hear a word of Communism in the carload of speeches. We did hear a good deal of sound common sense about matters in which every Churchman ought to be interested. We therefore congratulate the Church League for Industrial Democracy, and we hope that arrangements will be made for publishing these addresses so that they may be made more generally available.

Leon C. Palmer

AN ORDINATION is not ordinarily a subject for editorial comment. However, when a distinguished layman of the Church, who has given many years to noteworthy service in various fields of Church activity, receives Holy Orders the case is different. Mr. Leon C. Palmer, general secretary of the Brotherhood of St. Andrew for 11 years, is such a well-known figure in the Church that it seems almost incongruous to refer to him as "the Rev." Leon C. Palmer. Yet such he is, for he was ordained to the diaconate by Bishop McDowell of Alabama in Cincinnati during General Convention and will be advanced to the priesthood next Easter. He is well qualified for the ministry, having graduated from the theological seminary of the University of the South with the degree of Bachelor of Divinity some years ago. Moreover, his experience with the Brotherhood of St. Andrew and as the co-author with Mrs. Palmer of the Christian Living Series of textbooks, admirably fits him for the position he is to occupy as executive secretary for the department of religious education in the diocese of Alabama.

We heartily congratulate the Rev. Mr. Palmer on his ordination and extend to him our best wishes for a long and fruitful ministry.

The Living Church Dinner

WE WISH that all members of THE LIVING CHURCH FAMILY could have attended the dinner for our staff and correspondents at Cincinnati during General Convention. We would gladly have invited all friends of THE LIVING CHURCH were it not for the fact that, fortunately or unfortunately, no dining room would be large enough to accommodate them all. For that reason and because the occasion is one for special conference between the staff members and correspondents, invitations were extended only to them and their guests.

We wish too that many others might have heard Bishop Maxon's splendid address at the LIVING CHURCH dinner on the subject of Telling the News. Christians are first and foremost the reporters of the Good News and it is certainly appropriate that the correspondents of Church papers should especially bear this in mind. Certainly the Church press does not want to have applied to it the scriptural quotation humorously used by Bishop Taitt of Pennsylvania in introducing this Editor on another occasion: "Zacchæus . . . could not see Jesus for the press."

Another LIVING CHURCH party, which we hope that many of our readers far and near enjoyed, was the quarter-hour radio program on October 14th which General Mills, Inc., generously placed at our disposal for a program dedicated to General Convention. On this program the well-known radio soloist, Joe Emerson, and the choir of the "Hymns of All Churches" feature, sang hymns familiar to our Church, each of them being introduced by a reference to its special relationship to the Episcopal Church. The Convention itself was described and explained in an interview between Mr. Emerson

and the managing editor of THE LIVING CHURCH, Mr. Peter Day. The whole program was a fine one and shows what could be done in the way of radio evangelism if some Church organization with adequate funds were able to undertake a regular project of this kind.

Convention Publicity

ONCE MORE the Publicity Department of the Church, headed by the Rev. Dr. G. Warfield Hobbs, has performed a splendid service to the whole Church in helping the religious and secular press to report the Convention promptly and accurately. We wish that everyone who attended General Convention might have seen the efficient press room maintained by the Publicity Department, though it would scarcely have been feasible for this "behind the scenes" agency of the Church to have welcomed many visitors without impairing its efficiency.

As in previous years, every reporter and correspondent who wished it was assigned a special drawer in a conveniently located cabinet. Into these drawers were placed hectographed or printed copies of all reports and important resolutions as soon as available, together with a hectographed running account of Convention activities prepared by members of the Publicity Department. Literally within a few minutes of important action by either house of the Convention or by the Woman's Auxiliary an accurate account of that action was thus made available to all newspaper men. Supplementing this was background material giving, for example, biographical details of bishops-elect, the previous history of the United Thank Offering, explanation of the meaning of "intinction," and so on. Some of this material was carried over verbatim into the columns of newspapers; more of it served as the framework of special stories written by reporters and correspondents.

To the Department of Publicity must go a very large share of the credit for the fact that General Convention was reported with a surprising degree of accuracy by newspapers, press associations, and news magazines. When the two houses of General Convention adopted a resolution of appreciation for this service, it was no perfunctory gesture of courtesy but a well-earned appreciation of an invaluable service faithfully performed.

AT ANY MASS

HERE BLEND the ancient and the new,
Here breaks the tide of every sea,
Here, clothed in deathless majesty,
Is life's essential breath and hue.

For this is near and this is far,
The endless source, the full supply,
Immediate growth, the by-and-by,
The pattern of the root and star.

Uncertain hands are lifted up
For what shall be—for what is done—
And touch the wounded palms of One
Who holds to life a common Cup.

Altars where early tapers glow
On holy gesture—muted note—
Are not a loveliness remote;
We touch and handle, and we know;

Know, as we shall not know again,
The secret such an hour holds:
This is the body that enfolds
The cosmic meaning in the grain.

L. B. G.

The Glory of the Useless

By the Rev. William G. Peck, S.T.D.

I WAS READING not long ago a small but most instructive book by Mr. Paul Anderson, on Russia's religious future. The story of the Communist attack upon the Church, of the activities of the militant godless, of the painful resistance of the faithful to the remorseless reduction of the Church's rights, is here set forth authoritatively, moderately, and in a manner which ought to send every Christian in a free country to his knees in prayer for Russia. For indeed, what most impressed me was a page or two of exposition of the sanctions which are being expounded, in place of the faith, to govern and inspire the action of men and women under Communism. I knew pretty well what kind of philosophy is now being preached by the apologists of a godless society, but Mr. Anderson's quiet paragraphs, coming after his account of the Church's sufferings, affected me with a peculiar horror.

The concept of God is banished. "Every God," said Lenin, "is a lie." The Marxian enmity to religion was proclaimed, indeed, long before the Russian revolution, by Marxian thinkers in various European countries; and it was explained, as by the Italian Professor Ferri in his *Socialismo e Scienza Positiva* (Rome, 1894), that attachment to a supernatural hope must inevitably weaken the demand of the proletariat in this world. The Russian government appears to think that the profession of religion is a slight upon the Communist order, inasmuch as it implies that there is something beyond that order necessary for the satisfaction of a human person. And thus we perceive that the concept of God is banished, because the concept of man is also banished. And this, to me, is the sickening thing.

We are told that the old materialistic atheism is dead, and that the ultimate explanation of man now offered is that of dialectical atheism: that is to say, the explanation has a dynamic rather than a merely static character. But this really is no new thing, since Marx himself was a large borrower from Hegel. But it does not mean that any transcendent significance is supposed to reside in either society or the individual. Man is a means of the working out of a dialectical process of which the central content is given in his social-economic history. Communism is the resolution of the dialectical discord, the synthesis necessitated by the whole process. And a man has "value" only so far as he is of service to the Communist economic order. He exists only to serve that order, or to be overcome by it.

This appalling denial of the mystical value of a man, this imprisoning of personality within a positive secular system, is not peculiar to Russia or to Communism. It is the most threatening phenomenon of the European scene today, and an alarming sign of the profound decadence of our culture. The German is of value to the Nazi State, and to the Aryan biological entity, and his manhood is derived entirely from these. If he is required to be Spartan and puritanical, it is not for any reason beyond these earthly skies, but only that the blood stream may be kept pure. The Italian is assured that *his* manhood reaches its supreme potential value in serving the militarist and imperialist aims of the Fascist State. This is the conception of himself that is being forced upon man by a thousand devices of fear and cajolery, by hypnotic appeals, and by mass manipulation of cultural means.

Let us see what the issue really is. It is implied, quite clearly, that apart from his uses to a particular national or

economic order, a human being has no significance whatever, and no value capable of being estimated or even detected by any real criterion. He may, indeed, be a hindrance, and the dialectical process, or the doctrine of blood and soil, or the requirement of Fascist glory, may employ him to exhibit its own inner nature, only by abolishing him. If a person cannot serve the positive, visible cause, there is no other meaning in his existence. That is what it amounts to; and let me say again, as I have said before, that this kind of philosophy is merely the deposit of certain basic elements of our capitalist civilization, brought about by a social fear-complex arising from capitalism in chaos.

If this inhuman philosophy endures and spreads for a generation or two, it must assuredly destroy the essential humanity in our culture, and bring us back to barbarism. For it is the denial of the transcendent and divine relation upon faith in which man has always founded the self-respect without which no rational culture is possible. Man will become the cosmic hooligan.

Let us bring the question to a simple issue. What human value may inhere in those who are useless for the enterprise of the positive order? In the weak and afflicted and aged? As a Christian I am bound to say that there is in them an essential humanity which is not in the least affected by such misfortune in exterior circumstance: that there may be very great value, very convincing revelation of the intrinsic meaning of our humanity, in the lives of the "useless." I am thinking of an old man, very feeble and miserably poor, and of his crippled daughter, whom I knew in a certain Lancashire town. They were once asked by a lady who was interested in them, how they managed the simple operation of getting upstairs to bed at night, seeing that the old man was decrepit, and his daughter could scarcely use her limbs.

"Oh," said the old man, "we manage all right. Annie helps me and I help her, and we get up the stairs somehow or other. Then she goes into her room, and I go into mine, and after a bit she calls out, 'Are you ready, Father?' and I say, 'Yes, Annie,' and then we sing together."

The lady asked him what they sang.

"Every night, we sing the same hymn," he told her,

"Glory to Thee, my God, this night,
For all the blessings of the light."

And I say that the song of these two "useless" people, ascending from the midst of poverty and suffering, declares more powerfully and more truthfully the glory of manhood than all the boasting of dehumanized systems.

I am thinking, too, of the girl my daughter found last week in a London house. Her people were "working class" folk, who had necessarily to make sacrifices for her. She had been lying face downward upon her bed for years, because she had a tubercular spine. She was joyous and sweet, professed the Catholic faith in the English Church, and, served by a faithful priest, made her confession and took the body of her Lord with thanksgiving. She was quite "useless," of course.

But these people declare that man is greater than things: that he derives his significance from the fact that he may have fellowship with God. And that significance remains in him, whatever else may happen to him.

What an absurdity, what a mockery of wisdom, it is, that

(Continued on page 550)

The Bishops' Pastoral

Adopted at General Convention, October 18th

Dear Brethren of the Clergy and Laity:

THERE SHALL BE signs in the sun and in the moon and in the stars, and upon the earth distress of nations with perplexity, men's hearts failing them for fear and for looking after those things which are coming on the earth. When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh."

We have reason to thank God and to feel encouraged. There is evidence of new vitality in the Church. The call of our Forward Movement has been heard in its farthest outposts. Zeal has been quickened, hearts have been touched, and minds have been enriched by printed and spoken words of Christian truth presented in new and compelling forms. We give thanks for this manifestation of new power and rejoice that the work of the Forward Movement will continue. Already it has borne fruit in a fresh allegiance to the Church's program. Dioceses and missionary districts are declaring their desire to assume a larger responsibility for the cause of missions. Individuals are offering themselves and their substance with rekindled devotion.

It is our prayer that this may be a prophecy of greater loyalty throughout the Church and a foretaste of a more general acceptance of the claims of Christ upon the world.

Wars and rumors of war, hunger, discouragement, unhappiness, and bewilderment seem to be accepted by many as the inevitable lot of man. Disillusionment is giving rise to cynicism which, in turn, is creating selfishness. So widespread is the crisis that there is no possibility of recovery except by a return to the elemental facts of life and religion. At the center of our difficulties is indifference toward the things which we as Christians believe to be fundamental. Thoughtful leaders are beginning to feel that something is needed to persuade men to believe that this is God's world and that He is in it. His that we are and all that we have in His service.

The task of the next generation of Christians, therefore, may be not only to settle differences of opinion on doctrine and administration but also to stand together for an interpretation of the universe in terms of belief in God and the truth that He is in Christ reconciling the world to Himself.

Christian morality and social security depend on belief in the Fatherhood of God and on a consciousness of the unity of mankind, realized in terms of actual brotherhood. Justice, fair play, the square deal, and other standards of the moralist have vitality only as they are set against a background of religion. God is the bond of unity among men. Common religion, rightly understood and loyally followed, creates common purposes and ideals. Whenever nations of the same faith go to war, they have forgotten the very tie that insures peace. The Christian conception of God's purpose is man's hope of understanding among nations and races.

War is hateful not only because of its terrible waste of human life and wealth but also because it is the denial of every principle of Christianity. Modern warfare is no longer limited to the activities of armed forces but, as we well know today, it is the bombing of defenseless cities and the deliberate slaughter of men, women, and children. Exploitation is un-Christian not merely because it is unfair to groups or individuals but chiefly because it is a denial of the Fatherhood of God. The deepest and most enduring motive for betterment is the belief

that all men, regardless of race, nationality, and class, are brothers and the children of one common Father. No member or groups of members of God's family may be sacrificed deliberately for the well-being of more powerful man or nation. We are members one of another, so that if one member suffers all the members suffer with him. Our present moral and economic difficulties can be traced to the exploitation of the weak and helpless by the strong, and the way out will be found when every man learns to think in terms of other people's rights and to regard the needs of his remotest fellow-man as his own or as those of his blood brother.

The Church must not sit quietly by when the world faces acute social and economic problems. It is intensely concerned with those crises that bring misery and need to God's children. Hunger, persecution, exploitation, and injustice—all the ills that beset man and hinder the development of free personality—are its responsibility. Our hearts must be stirred in such a way that it will be our desire and passion to find jobs for the jobless, to carry hope to the hopeless, to assure relief to the oppressed, and, in the words of the Oxford Conference on Life and Work, "to secure the best possible social and economic structure in so far as such structures and institutions are determined by human decisions."

Because we believe in God we must protest against the view that national necessity justifies conquest and exploitation. It is highly important that nations renounce war, but first there must be the abandonment of that group selfishness which is satisfied at the expense of the weak and ignorant. The Christian Gospel is shot through with the concepts of love, peace, and brotherhood, and we bow our heads in shame that individuals, groups, and nations we have so openly ignored these virtues and have allowed what we call economic necessity to make us forget moral law.

Relationship to God is an end in itself. It is no mere by-product of the moral life. "This is life eternal that they might know Thee, the only God and Jesus Christ whom Thou hast sent." Belief in God's existence and love is our source of power for social and moral improvement.

THAT the mission of the Church is directed toward the meeting of our present crises may not be obvious to the world. The Church's Program, interpreted in terms of budgets and needs, seems remote from the suffering of hungry men and from the fears of war-obsessed nations. The apparent remoteness, however, is not real. In our three-fold program of missions, social service, and religious education we aim to bring to the world that which is essential to its welfare, a desire to bear the burdens of others. We seek to teach social morality and to raise it to new levels of God-consciousness and Christ-likeness.

To do this requires a constant emphasis upon education. We need and we ask for the coöperation of all agencies that are entrusted with the responsibility of teaching. Universities, colleges, and schools can be of help to the Church in emphasizing basic Christian principles. We do not believe that there is any complete separateness between religious and secular education, and we urge a study by clergy, educators, and parents of ways and means by which the two may be coordinated and their common purposes be defined and encouraged.

Church, university, and school are all concerned with the

development of character. Their tasks cannot be separated. Sharing their responsibility is the Christian home. If one of these agencies is weakened all lose power. The home and the family should stand at the center of our Christian society. To strengthen them and to stress the sanctity of marriage must be a constant part of our educational plan.

Rather than this Christian attitude toward education and the Church's Program being something apart from the current of human life, it is vitally necessary to it. Economic and social disorder make it more and not less important. Christianity has been called a smothered religion—smothered by all kinds of forces, within and without. We must not allow fear or selfishness to smother this program which, we repeat, is the concrete expression of our Christian faith.

JESUS CHRIST based His life on the Fatherhood of God and the Brotherhood of Man. Our hope of extending and strengthening man's belief in God and in the value of human personality will be found in what we do quite as much as in what we say. The world's need deepens our obligation to propagate the Christian Gospel. As we contemplate man's helplessness and necessity, the cause of missions becomes more and more compelling and the Forward Movement an inevitable response to the hunger of human hearts.

The mission of the Church of Christ cannot be fulfilled until the scattered parts of Christ's flock are brought together to accomplish the common task with united mind and heart. A world united in Christ is an ideal born not of economic necessity or of the pressure of pagan society but of the very nature of the religion of Jesus Christ. We rejoice that the conferences at Oxford and Edinburgh have brought this truth home to the world with new vision and power. We thank God that already there are outstanding examples of unification among Christian bodies. The establishment of intercommunion between the Anglican and Old Catholic Churches, the amalgamation of the Presbyterian, Methodist, and Congregational Churches of Canada into a United Church, the proposed merger of the great Methodist groups in the United States all point the way to a growing unity in Christ. We are convinced, however, that the ideal of unity need not prevent co-operation among groups of widely differing traditions. There are those who feel that such co-operation may delay Christian union by obscuring its necessity. Experience teaches us, however, that such co-operation may be a valuable and important preparation for the united Church that is to come.

In affirming our conviction of the need of a Christian interpretation of life we also affirm our belief in the imperative need of a unified Christendom and of a Church which in its oneness shall proclaim the love of God as revealed in Jesus Christ and our responsibilities as citizens of His Kingdom.

It is in our awakened passion for justice, in our deepened sense of Christian responsibility, and in our recognition of the need of unity that our hope for the future lies. Here we rest our assurance of a happier future and our conviction that the tabernacle of God is with men and that He maketh all things new. "Now the God of Hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost."

Married Love

THE LOVE of a man and wife is not their creation. It is the love of the Blessed Trinity flowing into their souls. In so far as they do indeed love each other, they are living in God and enjoying Him.

—Problem Paper No. 24.

Two Leaders

By the Rt. Rev. W. Bertrand Stevens, D.D.

Bishop of Los Angeles

THE BISHOP of Rhode Island and the Bishop of Delaware have placed the Church gravely in their debt by the rare quality of their service.

Bishop Perry brought to the office of Presiding Bishop world vision, pastoral instinct, and consecration. Those who have attended the meetings of the Lambeth Conference and the other great world conferences realize how well he has represented the American Church to the other branches of the Anglican communion and how eagerly his advice is sought by Church leaders in England, Scotland, and Canada. He is a world citizen who takes his place effectively alongside of the Christian statesmen of the world.

The interest which Bishop Perry has always shown in the larger aspects of the Church's life has not obscured or lessened his pastoral activities. Bishops, priests, laymen, and laywomen throughout the Church will rise up to testify to his deep interest in their affairs and his unflinching courtesy and helpfulness. No invitation to preach or speak has been declined if it has been possible for him to accept. No interviews have been refused and no kindnesses withheld.

The claim of the National Council on Bishop Perry's time has been an exacting one. Whether as president or as chairman working with his colleague, the Bishop of Delaware, he has given himself unsparingly to the Council's welfare. It has not always been easy. His responsibilities were not clearly defined. They included the administration of his own diocese, the work of the Presiding Bishopric, and a definite relationship to the National Council. He has met them all with fine consecration.

For these and many other reasons the Church will remember with gratitude his term of office.

THE BISHOP of Delaware merits high praise for the way in which he has served as president of the National Council. Sober consideration made us realize that at Atlantic City we created an impossible situation when we elected the Presiding Bishop as chairman and another Bishop as president. It was not that there was any doubt as to the relation between the two men. These three years have been marked by unflinching sympathy and understanding between the Presiding Bishop and Bishop Cook. But we had set up a two-headed organization that was detrimental to the exercise of the leadership of both.

In addition to the defect of structure which Bishop Cook had to face, he was compelled to carry the full work of his diocese as well as the presidency of the Council. Conscientiously and effectively he gave strong leadership to his diocese and to the missionary task. He was faced immediately on assuming office with the need of raising money for deficits. By personal appeal he was able so to stir the imagination of the Church that sacrificial gifts began to pour in and the Church was able to go forward. From the beginning of his work this was typical of his service. He has been a truly great leader.

There has been in his work something more than efficiency, however. His has been a friendly, warm-hearted administration which has given hope to the Church and new courage to its workers. The whole Church has gained by his service and his labors will continue to bear fruit in the years that are ahead.

A Missionary Convention

By Clifford P. Morehouse

Editor of THE LIVING CHURCH

NOTABLE FOR ITS HARMONY and good will, rather than for any startling or controversial actions, the 52d triennial General Convention of the Episcopal Church concluded its sessions in Cincinnati October 19th. Virtually the only questions that occasioned vigorous debate and brought out sharp differences of opinion were the proposals to relax the Church's prohibition of remarriage of divorced persons, and to provide alternative methods of administering the sacrament of Holy Communion. Both of these met with defeat in this Convention, though both are to be given further study and will doubtless come up in somewhat different form at the next General Convention, which will be held in Kansas City in 1940.

The crowning event of the Convention was the election of a new Presiding Bishop who will take office on January 1, 1938. The Rt. Rev. Henry St. George Tucker, D.D., Bishop of Virginia, who was elected to this highest office in the Church, comes from a family that has long been conspicuous for its service in the ministry. The fact that he is himself a missionary, and was Bishop of Kyoto, Japan, before being chosen to head the diocese of Virginia, augurs well for the future missionary program of the Church. Bishop Tucker will succeed the Most Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, who has been Presiding Bishop for more than six years, and who was given an enthusiastic rising vote of appreciation for his self-sacrificing service.

The new Primate will occupy a somewhat more powerful position than his predecessor, owing to changes in the canonical provisions governing the office and work of the Presiding Bishop. Formerly there was a separate president of the National Council, which is the Church's governing body between Conventions. Now, however, the Presiding Bishop is to be *ex-officio* president of the Council, as well as the head of certain important commissions dealing with missionary and spiritual affairs. Instead of the former provision of a six-year term, the Presiding Bishop will hereafter hold office until the General Convention following his attainment of the age of 68, when he will be eligible for retirement benefits. In the case of Bishop Tucker, by a coincidence, this amounts to the same thing, as he is now 63 years old.

Three missionary bishops were elected by this Convention, two of them being for sees in China. This is a clear indication that the Church has no intention of retreating in the face of the civil disturbances in that country, but intends that its work shall go forward there despite them. The Rt. Rev. Alfred A. Gilman, D.D., already Suffragan Bishop of Hankow, becomes Bishop of that diocese. The Rev. William Payne Roberts, D.D., since 1914 a missionary in Nanking, China, was elected Bishop of Shanghai. The Rev. Robert F. Wilner, another former missionary in China but since 1928 in charge of work in the Philippines, was elected Suffragan Bishop of the Philippine Episcopal Church to assist the Rt. Rev. Gouverneur F. Mosher.

Resignations of eight bishops were accepted, all of these retiring because of advanced age or ill health: Bishops Frederick R. Graves of Shanghai, Logan H. Roots of Hankow, China, John N. McCormick of Western Michigan, Paul Matthews of New Jersey, E. W. Saphore of Arkansas, Robert

C. Jett of Southwestern Virginia, Arthur C. Thomson of Southern Virginia, and Samuel G. Babcock, Suffragan of Massachusetts.

In keeping with the keen missionary spirit of this Convention and in response to demands for new advances in the mission field, the Convention received with enthusiasm the report of the Committee on Budget and Program, that "at last the time has come when the command to retreat can be countermanded, and the trumpet sounded for the beginning of an advance all along the lines." This advance was dramatically symbolized by the presence at the Convention of a native bishop from India, the Rt. Rev. V. S. Azariah, who bore an invitation from the Metropolitan of India to the Episcopal Church to share with the Church of England in the assistance rendered to the autonomous Anglican Church of India, Burma, and Ceylon. In response to the invitation, an appropriation for work in India was for the first time included in the Budget, and the Presiding Bishop was asked to study the establishment of an American missionary district or diocese in that country. Hitherto the American Church has had no work under the British flag, while the Church of England has had none under the American flag. In recent years two American Episcopal Church missionaries have been working in the diocese of Dornakal under Bishop Azariah, but not as regularly appointed missionaries supported through the Church Budget.

The total missionary Budget adopted provides for the expenditure of \$2,450,000 in 1938, \$2,500,000 in 1939, and \$2,550,000 in 1940. However, as the Church operates strictly on a "pay as you go" plan, these amounts are subject to possible reduction in case the amounts actually received from the several dioceses fall short of these sums. There is a completely new arrangement of the disbursements under the new Budget. The five headings are Missionary Work, receiving 81.2% of the total; Education and Promotion, receiving 3.9%; Miscellaneous Activities including a direct appropriation of \$10,000 a year for the Forward Movement, all of these items receiving a total of 1.7%; Coöperating Agencies receiving 2.3%; and Administrative Expense receiving 10.9%.

AS A FURTHER stimulus to the missionary work, the Convention appointed a Commission on Missionary Motives, Strategy, and Policy, which will coöperate with the National Council in evaluating all missionary work and planning for its future development. This is a great step forward in the planning of the work, the need for which became apparent in the series of conferences on missionary motive held under the auspices of the Forward Movement during the past year.

Speaking of the Forward Movement, provision was made for the continuance of that effort to revitalize the whole spiritual life, which has proved so successful and popular among both clergy and laity. The Rt. Rev. Henry Wise Hobson, Bishop of Southern Ohio, who has so ably headed the movement for three years, strongly expressed his desire to turn over the leadership to some other bishop. Accordingly the new Presiding Bishop was made *ex-officio* head of the Forward Movement Commission, but Bishop Hobson was continued as a member, together with four other bishops, five

priests, and 10 laymen. During the past triennium the Forward Movement Commission has published and sold nearly 10 million booklets and guides, including the widely used daily Bible readings, *Forward—day by day*. The Forward Movement has had a truly remarkable influence in the unification and spiritual strengthening of the Church, and the demand that it be continued along the lines laid down by Bishop Hobson and his associates was unanimous.

The whole subject of marriage and divorce was brought before the General Convention in the report of a Commission that has devoted 12 years to the study of this subject. The principal recommendation of this Commission, headed by the Rt. Rev. Herman Page, Bishop of Michigan, was that bishops should be given the power to authorize their clergy to remarry divorced individuals in cases where they thought it wise to do so. At present remarriage is not permitted, except for the innocent party in a divorce on the grounds of adultery. A minority of the Commission, consisting of the Rev. Dr. Howard C. Robbins of the General Theological Seminary, New York, and Judge Origen S. Seymour of Connecticut, proposed instead that the bishop be authorized to go behind the court record and authorize remarriage where the actual cause of divorce was adultery, even though other grounds were cited in the decree. Individual members introduced a variety of amendments to both of these schemes. For two days the whole subject was vigorously debated in the House of Deputies, after which the majority and minority recommendations and all of the individual amendments were voted down, and only one or two minor changes made in the canon. Even these minor changes were modified by the House of Bishops, so the marriage law of the Episcopal Church remains virtually unchanged. It should be noted that, while this forbids remarriage except in the single case noted, it does provide several grounds of annulment for causes arising before marriage, and also provides that couples married contrary to the Church's law may, upon approval by the bishop, be granted full communicant status and even be blessed by the parish priest. Thus the Episcopal Church upholds the indissolubility of Christian marriage more firmly than almost any Christian communion, but tempers justice with mercy.

THE OTHER debatable matter was the question of alternative methods of administering Holy Communion. Memorials were received from clergy groups recommending that intinction, that is, the dipping of the consecrated wafer in the consecrated wine, be permitted. Other groups petitioned for the right to administer the sacrament in one kind, that is, the consecrated wafer only. A committee to which the matter was referred recommended a change in the Prayer Book whereby, with the permission of the bishop, either of these methods might be used as an alternative to the normal practice of administering both the consecrated wafer and the chalice of consecrated wine. The matter did not come up until the last day of the Convention, when it was hotly debated in the House of Deputies. When it came to a vote, the deputies deleted the permission for Communion in one kind, and passed the authorization for intinction by a vote of 128 to 117. However, the bishops refused to concur in the vote, and thus the proposal was lost. Even if they had concurred, the matter would have had to be ratified at the next Convention three years from now, as changes in the Prayer Book require passage by two successive Conventions. The proposal was kept open by the request that the Standing Liturgical Commission study the whole question anew and report to the next Convention.

General Convention enthusiastically agreed with the request

of the missionary district of Oklahoma, of which the Rt. Rev. Thomas Casady is Bishop, that it be granted the status of a diocese. A diocese is an autonomous unit of the Church, electing its own bishop and governing itself through its own diocesan convention, with full representation in the General Convention. A missionary district, on the other hand, is a jurisdiction having the status of a ward of the Church; its bishop is elected by the House of Bishops, and it is supported through the missionary Budget of the Church, and it has only one-quarter representation in the General Convention's House of Deputies. By its action, Oklahoma relinquishes all aid from the Church's Budget and assumes full diocesan status.

The women of the Church have their part in General Convention through the Woman's Auxiliary, which holds its sessions simultaneously. Under the leadership of Mrs. E. A. Stebbins of Rochester, N. Y., who presided with dignity and efficiency, this group of devoted Churchwomen, representative of every diocese and missionary district, studied the whole missionary situation of the Church. At a great corporate Communion, they presented their United Thank Offering for the triennium, amounting to \$861,000. This is used for the support of women workers in the mission fields and for other missionary purposes.

A number of joint sessions and mass meetings, in which visitors and Auxiliary delegates as well as deputies and bishops took part, were highlights of the Convention. One of these dealt with the Faith and Order and the Life and Work movements; another with the Forward Movement, and so on. In regard to the proposed World Council of Churches, the Convention authorized the appointment of a delegate and an alternate to represent the Episcopal Church at the provisional council to be held in Holland next May.

Other semi-official and unofficial groups within the Church held their meetings in Cincinnati during the General Convention. The Brotherhood of St. Andrew and the Daughters of the King held conventions of their own. The Church League for Industrial Democracy, despite the criticism of Bishop Manning of New York and others, held a series of noonday meetings with such speakers as Norman Thomas, Roger Baldwin, and Homer Martin. Most of these were attended by overflow crowds.

This has not been an exciting General Convention, as have some in past years. It has been a working Convention, and the fireworks that accompany debate on controversial issues has for the most part been lacking. But it has been a missionary-minded Convention, and one that has sought to promote the welfare of the Church in every constructive way that it can. That is far more important and worth while than the verbal fireworks.

The Glory of the Useless

(Continued from page 546)

this belief should be supposed to provide any defense of social injustice! It is the only revolutionary belief. The method of seeking a world more perfectly adjusted to man's needs by assuming that man is a waif of the natural order, is a foredoomed failure. Only the dogma of his divine inheritance can produce a city worthy for him to dwell in. And those who proclaim that inheritance, though they seem to be exiled in poverty and pain, are of more value to society than all the dictators who seek to rule a human swarm as if men were ants. Their faith is of greater relevance than all the theories of those who seek to provide men with contentment by depriving them of their souls.

Church Music at General Convention

By the Rev. John W. Norris

Church Music Editor of THE LIVING CHURCH

GENERAL CONVENTION offers an invaluable opportunity for missionary work in the field of Church music. The opening service, the various mass meetings, the Sunday services in the churches, the several entertainment features, and the exhibit hall all are mediums through which this subject, so essential to the worship of the Church, may be stressed.

Comment on the music of the opening service at General Convention already has been made in a previous issue of THE LIVING CHURCH. After that article had been written and mailed for publication, a great many objections were received concerning the use of Luther's great hymn, "*Ein feste Burg*," as a part of that service. There were objections against the theology of the hymn. Another objection was that it constitutes a "Lutheran National Anthem," and that something more distinctive of the Episcopal Church might well have been employed. It was surprising to hear these opinions expressed, as it is a great hymn musically, and to this writer personally the text is not objectionable.

At the Woman's Auxiliary mass meeting, the various missionary mass meetings, and also at many of the services, hymns formed the only music employed. For the most part these were always the old familiar stand-bys. No doubt it was felt that this was the best way to obtain congregational singing. Yet with so many fine hymns in the Hymnal which could well be used, it seems too bad that at least one new one might not have been included in each of these services.

This experiment was unwittingly carried out at the mass meeting of the Foreign Missions Department. The first hymn on the program was "Faith of our fathers." Whether by intention or accident it was ordered to be sung to the tune "Whitehead" to which it set in the Hymnal. The gathering was unfamiliar with this tune. A choir from one of Cincinnati's Colored churches was on the stage of the Taft Auditorium and led the singing. Practically silent during the first stanza of the hymn, the congregation began to pick it up during the second and third stanzas and were singing it rather well by the end of the final stanza. It is a fine tune and one the Church could well afford to learn. We congratulate the committee drawing up the program for including this tune even though those in charge felt called upon to apologize for it.

The use of electronic instruments as substitutes for pipe organs certainly did not prove satisfactory. We could have wished that an amplified small organ had been employed. One type of the electronic was employed for the Woman's Auxiliary mass meeting in the north wing of Music Hall. Never have we been so conscious of the startling "ping" that accompanies the sounding of the notes as we were that evening. For the meetings in Taft Auditorium an electronic that amplifies vibrating reeds was employed. Except for volume the instrument sounded like the old-fashioned parlor reed organ. It seems apparent to anyone who heard these two instruments that they are not suitable for church services, however useful they may be in other fields.

Persons with knowledge of the situation say that Church music is at a low ebb in the diocese of Southern Ohio. We can well believe it from the limited hearing permitted us. For one thing the tempo of the hymns is entirely too fast.

Every hymn was taken at the same rapid speed, and practically no time was permitted between the stanzas to allow for proper breathing. Whenever we heard a hymn sung it was a breathless performance. This was particularly marked at the presentation of the Drama of Missions when the hymn, "Rise up, O men of God," was sung so rapidly that the three stanzas were completed in about the time that one stanza should have been sung. Again, with the exception of one church, the programs of services shown to us indicated the absence of a knowledge of good Church music. It is perhaps unkind to criticize a host diocese and we do it only with the hope that it may stimulate the choirmasters and organists of that see to raise their standards. We also hope that it may prompt the diocese entertaining the 1940 Convention to prepare now for surrounding it with what is best in Church music.

It also seems important that the music for the great public services of a Convention should be in the hands of Churchmen. This was not the case at Cincinnati where two services at least were under the direction of non-Churchmen. Non-Churchmen do not have a knowledge of our liturgy. They frequently are unfamiliar with the place of music in our services. This lack of understanding was noticeable particularly at the Drama of Missions, where an understanding of the Church would have resulted in a far different performance.

THERE IS an awakened consciousness of the need of Church music. Our Conventions of the future will not be content to have inferior music. The department of Church Music in THE LIVING CHURCH has, we believe, been a factor in awakening this consciousness. People from all parts of the country came to the booth conducted by the diocese of Pennsylvania. They came asking questions; seeking knowledge; and seeking information about published music. The number of visitors ran into the hundreds, and to a large extent was made up of clergymen.

Considering that this was the first time that any such booth had been conducted, its success far exceeded anything which the commission on music of the diocese of Pennsylvania had anticipated. It filled a much-needed place in the Convention and it is hoped that for 1940 something of the same character may be conducted, but on a much larger scale.

Another experiment conducted by the commission from Pennsylvania was the series of lectures on Church music carried on as part of the Church Training Institute. Unfortunately the lectures were assigned to the second hour each morning, which was the hour for the meeting of the House of Deputies. A large number of deputies expressed regret at this arrangement, as they felt it their duty to be in their proper seats for roll-call, but were eager to hear the lectures. Despite the conflict which prevented many from coming, the usual attendance each morning was about 45 persons, and these showed a marked interest and appreciation in the work that was presented to them by the speakers. Although conducted as an experiment the venture proved entirely successful.

Too much credit cannot be given Harold W. Gilbert, the Rev. H. B. Satcher, the Rev. Walter Williams, and the Rev. Louis E. Daniels for the manner in which they handled their subjects and the interest their lectures aroused.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

A "Biography" of the Constitution

BULWARK OF THE REPUBLIC. By Burton J. Hendrick. Little, Brown. \$3.50.

IT IS FITTING that in this year of the sesquicentennial anniversary of the adoption of the American Constitution, we should have given to us so satisfactory a biography of this instrument which to John Marshall and Oliver Wendell Holmes, Jr., one a soldier in the Revolution, one a soldier of the Civil War was great, "and worthy of protection and respect because it created a nation." These two men, one a chief justice of the Supreme Court, the other, one of its greatest members, did as much as any other two, one might say, any other half-dozen members of that great Court to give it a firm foundation and a sane interpretation.

The book is interesting and valuable to the layman and is equally so to the student of law and political science. While Mr. Hendrick on most of the subjects discussed has vigorous views, on the most if not all of them, as is disclosed in his sprightly and vigorous introduction, he is fair and discerning and as dispassionate as a writer can be when considering such highly controversial subjects. He faces the facts as he finds them and this is particularly true with regard to James Madison, to whom he gives high praise for his part in molding the Constitution, explaining it to the Colonists who subsequently adopted it, and for his varied efforts in securing its adoption. Nevertheless, Madison was, to use a euphemistic phrase, an "amiable gentleman," at one time succumbing to the fascination and persuasiveness of Alexander Hamilton; at other and later times falling under the charm of Thomas Jefferson to such an extent that he, the "Father of the Constitution," was one of the men who sowed the seeds of the Civil War. When nullification came, Madison was 83, bereft of his dear and protecting wife, Dolly Madison, deaf and almost blind. In letters to the press he "almost frantically denied responsibility for the doctrines of the 'rampant South Carolinians'"; but Mr. Hendrick's record, keen and candid as that of perhaps no other biographer, leaves no doubt as to the sad truth.

His picture of Robert Brooke Taney, of Dred Scott notoriety, whom he regards as one "who showed evidence of liberalism," is fair and enlightening, to those who had thought of him only in connection with a single decision, which was based on a strict construction of the Constitution and the law as it then stood and upon antecedent opinions. His admiration for John Marshall is almost unbounded. But here again, his treatment is discriminating and yields us a splendid picture of the great Chief Justice. His treatment of Andrew Johnson as a loyal Senator from Tennessee, is peculiarly helpful because he brings out so clearly the thesis that no state could secede from the Union, that all eleven states that had attempted to withdraw from the Union were still members of it, although in rebellion. This was unquestionably Abraham Lincoln's view. He proclaimed the doctrine as justification for calling armies into existence to put down "the insurrection."

As was to be expected, "Court packing" comes in for a very considerable amount of discussion and comment. Jefferson tried to establish the conception that it could be effected by way of impeachment, but he was never able to accomplish much in that direction, because, although he had a strong control over Congress, he was not powerful enough to carry it into practice. He and Madison tried to effect their end by the appointment of pliable justices, but "both Jefferson and Madison were to learn that attempts to pack the bench do not always succeed. Johnson, Jefferson's Republican choice, turned against his chief in embargo matters and displayed a complete independence that furnished a model for future generations." Similarly Madison carefully picked "old Cushing's" successor, but he turned out to be Joseph Story, one of the greatest jurists America has ever known, who maintained a complete independence throughout 34 years on the highest bench. Hendrick sagely remarks: "Packing the bench has been shown to involve fundamental misunderstandings of human nature."

The great merit of this book lies in its usefulness, both as

an interpretation and as a reference book. It will influence the imaginations of a large number of Americans many of whom for the first time will learn the inside story of Marbury vs. Madison, the Dartmouth College case, the Dred Scott decision, and, appreciating the magnificent work performed by Chief Justice Marshall, will also come to see in a new light such men as James Madison, Alexander Hamilton, Thomas Jefferson, Roger Sherman, Daniel Webster, Henry Clay, Andrew Jackson, Roger Brooke Taney, Stephen A. Douglas, Abraham Lincoln, Andrew Johnson, John Marshall Harlan and those more recent jurists, Oliver Wendell Holmes, Louis Brandeis, and Chief Justice Hughes.

When one finishes this really valuable contribution, he will agree with the great English statesman, Lord Salisbury, that the Supreme Court is a "magnificent institution" which gives "a stability to the institutions of the country." We are fortunate to have this "biography" at this particular critical period in our history.

CLINTON ROGERS WOODRUFF.

A New Translation of Hebrews

THE EPISTLE TO THE HEBREWS. By James T. Hudson. Scribners. 85 cts.

A NEW translation of Hebrews, printed in parallel columns with the author's analysis and summary, and prefaced by a simple introduction. The translation does not differ greatly from the Revised Version and is needlessly prosaic, but is helpful here and there. The analysis is conventional but clear. In the introduction Mr. Hudson tells us that "to disprove the Pauline authorship of the epistle is slaying the slain"—and then proceeds to slay them for eight pages! He is at his best in his summary of the epistle's theology, especially when he points out that while, formally, Hebrews' exegetical argument may be unconvincing, the exegesis is really an after-thought; the epistle is first of all the outcome of Christian experience. But why does he lay so much stress on Melchizedek?

B. S. E.

A Second Printing of a Helpful Booklet

THE CHURCH'S OFFERING. A brief study of Eucharistic worship. By the Rev. Henry de Canole, M.A. Morehouse. Second printing, 1937. Pp. 72. Paper, 60 cts.

THE FACT that after two years a second printing of this booklet has been necessary marks its usefulness. The author offers it as "an attempt to help others to understand better, and therefore to participate better in, the Church's highest act of worship at the Holy Eucharist." He emphasizes the corporate nature of the sacrificial act, the worship, and the communion of the faithful. His teaching is based on the English liturgy. It should be useful in the hands of a parish priest, either as a suggestive guide in his teaching or as a book he may recommend to adults who are under instruction.

M. M.

Three Excellent Tracts

PROVIDENCE. By A. R. Vidler. Church Literature Association. 1937. Pp. 20. 3 pence.

MIRACLE. By A. R. Vidler. Church Literature Association. 1937. Pp. 20. 3 pence.

FAITH AND REASON. By A. R. Vidler. Church Literature Association. 1937. Pp. 24. 3 pence.

THERE APPEARS to be a perennial demand for simply worded tracts on the elements of the Christian faith, a demand to which some of our best writers among Catholic clergy are responding. Fr. Vidler states in the preface printed in each booklet that this series is "designed to assist educated people in the important duty of thinking out their religious beliefs." The language is direct and "the use of technical words is avoided, as far as possible." The tracts may be confidently recommended.

M. M.

NEWS OF THE CHURCH

Bishops Debate on Budget and Program

Appointment of Joint Committee on Missionary Motives, Strategy, and Policy Rouses Discussion

BY ELIZABETH McCracken

CINCINNATI—The report of the Joint Committee on Budget and Program, as stated in *THE LIVING CHURCH* for October 23d [p. 511], was adopted by the two Houses of General Convention, meeting separately, on Monday, October 18th.

All the five bishops on the Committee took part in presenting the report. Bishop Maxon of Tennessee, the chairman, read the Introduction. Bishop Ward of Erie, the vice-chairman, read Section II, The National Council, and Section III, The Call to the Church; Bishop Reinheimer, Coadjutor of Rochester, read Section IV, a Plan for Promotion; Section VI, The Partnership Principle; and Section VII, Undesignated Legacies. Bishop Washburn of Newark read Section V, Missionary Motive, Policy and Strategy; Section IX, The Forward Movement, and the Conclusion. Bishop Davis of Western New York read Section VIII, The Budget. This method of procedure kept the interest of the House particularly alert.

The bishops on the Committee had asked, through their chairman, that all discussion be held back until the whole of the report had been read. Immediately after this reading was completed, Bishop Maxon arose and said:

"It has been the determination of our Committee to present a Budget and Program which would reflect the mind of *both* Houses of the Convention, it being a *Joint* Committee. We accepted the Budget and Pro-

To Study Changes in Convention

A commission will study the structure and procedure of General Convention with a view to possible changes to shorten the period of its meetings, reducing expense and conserving the time of its members. A resolution proposing such a study was passed by the House of Deputies and received concurrence of the Bishops.

gram submitted by the National Council. Another determination of the Committee was not to associate itself with anything that savored of coercion. So we followed the plan of conferences with *every* bishop and his delegation. We conferred also with the Woman's Auxiliary, and I appeared before the Woman's Auxiliary to speak and to answer questions. Over a hundred members came to confer in response to our invitation. The Budget and Program we here present

(Continued on page 558)

Deputies Refuse to Give Up Power of Nomination

CINCINNATI—Since none of the three choices of the Joint Nominating Committee for the election of a Presiding Bishop was elected, the House of Bishops acted to strike out section I of Canon 17, providing for nominations by Committee. The House of Deputies refused concurrence without an adequate substitute.

Two Church editors, Clifford P. Morehouse of *THE LIVING CHURCH* and the Rev. Charles W. Sheerin of the *Southern Churchman*, rose to point out that the proposed action would deprive the House of Deputies of any voice in the election of a Presiding Bishop, except that of turning down the Presiding Bishop already selected by the bishops.

The present arrangement gave the deputies little influence, it was admitted, but the consensus was that a little was better than none.

Present Instructions on Teaching Faith of Church

NEW YORK—Teaching the Faith of the Church is the theme of a series of instructions presented on Monday evenings in the synod house on the cathedral grounds, sponsored and arranged by the diocesan board of religious education. The Prayer Book was discussed by Bishop Manning on October 25th.

On November 8th the Rev. Karl Tiedemann, OHC, will talk on The Symbols of Our Faith; on November 15th Dr. Adelaide T. Case's subject will be Faith in Christ; and on November 22d, Christian Living Today will be discussed by the Rev. H. W. B. Donegan. Discussion groups will be led by the Rev. Dr. Gass, the Rev. Messrs. Wilbur Caswell, Frank C. Leeming, and Charles R. Feilding.

The purpose of the series is to reach the clergy, church school workers, and laymen concerned with the subject of religious education.

15 Matriculate at Cambridge School

CAMBRIDGE, MASS.—Matriculation day for the formal reception of 15 new students was held at the Episcopal Theological School on October 18th.

The Rev. Charles H. Cadigan of Grace Church, Amherst, preached at the service, which was followed by a banquet at which Dr. W. H. Hatch, senior faculty member, was toastmaster. Dr. James Howard Means, head of the Massachusetts General Hospital, Prof. John M. Maguire of the Harvard law school, Prof. James T. Addison of the school faculty, and George R. Milliard of California, a senior, also spoke.

Communion Methods Debated by Deputies

Approval of Intinction is Voted by Lower House, Killed in House of Bishops; Ask More Study

BY TOM BUSH

CINCINNATI—Introduced merely to ascertain varieties of opinion on the subject of intinction, a resolution authorizing a permissive form of administration in Holy Communion surprised many by receiving a favorable vote after debate during the last day's session in the House of Deputies. The resolution carried by a vote of 128 to 117, but was not approved by the House of Bishops. Further study of the subject will be made for a report at the 1940 General Convention.

The resolution was introduced by the Rev. Beverley Tucker, reporting for the Committee on the Prayer Book. Two memorials on the subject had been referred to this Committee. One was from a clericus of Ohio and Erie favoring permissive intinction; and another from Nevada requesting that no action be taken. A resolution introduced by the Rev. Gardner Day of Bethlehem seeking permissive administration in one kind was also referred to the Committee.

Dr. Tucker reported that the Committee represented all shades of opinion on the subject, but rather than submit a series of resolutions and minority reports had decided to submit only two. He said it was too late to expect any legislation in this session but discussion would be helpful in further study by the Committee.

The first resolution would authorize an additional rubric in the Prayer Book order of Holy Communion, by permissive action

What's in a Deputy?

Diocesan secretaries were asked to accompany certification of deputies and alternates to future General Conventions with some indications of their abilities and interests in order to help in the selection of committees in a resolution passed by the House of Deputies October 18th. The resolution was presented by the Rev. E. W. Merrill of West Missouri, and the president of the House spoke in favor of it, upon privilege.

of the bishop in any diocese, for alternative administration by intinction or in one kind. The words of administration would be adapted to the optional form; but no communicant desiring it should be denied the chalice. The second resolution merely called for further study of the question, and report to be made at the next triennial.

(Continued on page 569)

Children's Offering Totals \$898,835.57

Religious Education Mass Meeting at General Convention is Called Effective and Informative

By F. VICTOR HOAG

CINCINNATI—On October 11th the religious education mass meeting and presentation service for the children's offerings was held. It was described as one of the most effective, uplifting, and informative of the many mass meetings.

The dramatic effect with which the service, the two addresses, and the presentation made a single great teaching act, in which the congregation had a vital part, was not perceived until the end. The stage was set with the Altar, and seats and prayer desks for the clergy at the left. A vested choir took places on the right, and Bishop Cook of Delaware, attended by Dr. McGregor, Dr. Wedel, and Mr. McMaster, all vested as for a regular parish service, entered.

A shortened form of Evening Prayer was conducted, and so complete and natural was the effect of a service that the congregation entered in with enthusiasm. Unlike the ordinary evening meetings in the Taft auditorium, the congregation, as by a natural impulse, knelt for prayer, in spite of the inconvenience of the theater seats. This seemed a tribute to the genuine liturgical service which was being held, and suggested to observers that perhaps the perfunctory opening devotions of some meetings have been needlessly bleak.

CHILDREN'S OFFERING

The totals for the triennium of the three children's national offerings were announced by the Rev. Vernon McMaster, secretary for Church School Work, as follows:

Lenten Offering	\$873,787.05
Birthday Thank Offering	22,675.47
Little Helpers	2,373.05

Total of children's offerings\$898,835.57

Five little children entered, presenting tokens of these offerings, and they were received by Bishop Cook and presented at the Altar, as with heartfelt gratitude the congregation sang the doxology.

The two addresses followed. As they progressed, it became apparent gradually why the service had been thus carefully arranged, and had sought the active expression of the congregation. The whole was a thoughtfully calculated object lesson to impress the theme for the meeting, What and How We Should Teach.

WHAT SHALL WE TEACH?

First, the Rev. Dr. Theodore O. Wedel, secretary for College Work, spoke on What Shall We Teach? Picturing graphically the ignorance of the average product of our parishes, as seen in the typical college sophomore, he stated that he had had perhaps six years in the Sunday school but knew almost nothing of religion. He



TWO BROTHERHOOD LEADERS

At the left is the Rev. Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, who has just been ordained deacon. At the right is Dr. Benjamin F. Finney, national president.

had a vague form of idealism, but felt no vital value in the Bible or the Church. Such a student sees Christianity detached from history, Christianity without a Church. Dr. Wedel asserted that 90% of the youth of America hold Christianity as a sentimental dream, not a great religion.

In the face of this, what shall we teach? Simply this, the Book of Common Prayer! It is our treasure, the historic Christian liturgy. It contains a Word service and a Communion service. The first is a declaration of the Gospel as a fact of history, the second is the social action here and now.

In all religions of the past this has been true in a measure. Religious education has meant that youth—pagan, Hebrew, or Christian—learned first the revelations of God in history, the mighty acts of God, whose greatest is the Incarnation.

But there is also the sacramental action in religious education, the Church as a social fact. The Holy Communion is a living drama, in which we are actors, and even as liturgy it is action. This is *what* we shall teach.

As Dr. Wedel finished, it began to dawn on the congregation why such a message had been set in the midst of a liturgical Prayer Book service. They were themselves, then even, a part of the great teaching activity of the Church, and their first lesson was the activity of the Prayer Book.

HOW SHALL WE TEACH?

Following, the Rev. Dr. Daniel A. McGregor, secretary of the Department of Religious Education, spoke on How Shall We Teach? The Church is our family, he said, and if we can all come to feel a sense of belonging, it will teach us much. We should make ourselves and our children realize keenly that the Church is the family of God, and that it is our own family. We must develop a joy and pride in being members. How is this to be done? Like any family, by being together. By eating, and working, and singing, and playing together. "The first technique in religious education must be the worship of God"—actually joining the congregation and worshipping.

Answering the objection that children do not understand the services, Dr. McGregor stated that they understand more than we think, that we learn more from hymns and prayers than from any other materials, and that if the children really

Good and Bad Mixed in State of Church

Cause for Both Thankfulness and Disappointment Found in Report of Convention Committee

By TOM BUSH

CINCINNATI—Both thankfulness and disappointment are provoked by the present scene as viewed by the Committee on the State of the Church, whose report was read in the House of Deputies October 18th by the Very Rev. Dr. H. W. Diller, of the diocese of Bethlehem.

The report cited a new emphasis on evangelism, growth in personal religion, aroused Christian unity, and a deepening interest in social responsibility. Statistical figures for the triennium have not been such as to inspire pride. Slight falling off in the number of baptisms, confirmations and church school enrolment were noted in the report, while the Church has receded by 25% in its giving for all purposes during the triennium.

Large increases in church school enrolment in extra-continental missionary districts have offset the decline in this country to show a total gain, Dr. Diller said, but in the larger part of the Church's field the figures make a gloomy showing. The decline in Church giving was about 23% parochial, and 31% for diocesan and General Church purposes. However, the debts of the Church have decreased by about 30%.

Urging the widespread reading of Church news in the *Spirit of Missions*, *THE LIVING CHURCH*, and other Church journals, the report said:

"To increase knowledge of good work being done is to increase its power. Progressive professional men, merchants, and manufacturers all read the trade journals of their respective occupations; and if we would do our jobs well in the service of the Church, we should read the similar journals of Church work."

"Only a vigorous, united, and witness-bearing Church can meet the new attack of enthusiastic paganism," the report declared, and added that despite the discouraging aspect of world conditions, there is much hope in many evidences of new life and thought in the Church.

do not understand, we had better change the services. He said in part:

"Some day we will have again a Churchly system of education. We will not call it education when it comes, for education is a dry and dusty word. We will call it the life of the Church. It will be a system where fathers and mothers and boys and girls join together in the worship of God. There will be learning, but it will be of the great and mysterious Father whose presence all will have felt. And when this day comes, all our religious education will be an anthem of praise and gratitude to God rising from the hearts and lives of people who have learned the greatness of their Father in the strong loving fellowship of His Family."

Continue Study of Seminary Training

Action Deferred on Regulation of Seminaries, Standards for Holy Orders; Fear "Submerged Teeth"

By TOM BUSH

CINCINNATI—Perplexing questions of regulation of Church seminaries and central control of admission of candidates to holy orders were before the 1937 General Convention, but have been deferred until further study can be made. A Joint Commission to consider the present facilities for Theological Education was named the day before adjournment and appropriation made for a difficult assignment. This was one of the less spectacular, but important, acts of the General Convention.

A similar Joint Commission appointed at the 1934 Convention made its report, October 14th, recommending a national board of examiners for canonical examinations, regulating the functions of diocesan examining chaplains; and also a number of resolutions looking to the merger and control of Church seminaries. Debate on the following day brought a substitute resolution presented by the Very Rev. W. E. Rollins of the Virginia Theological Seminary. The substitute, passed by the House of Deputies with concurrence by the House of Bishops, creates a Commission of one bishop, representatives of the several seminaries, an examining chaplain, and a layman from each of the provinces. They will study the present status of canonical examinations, standards of admission and graduation in the seminaries, and development of clinical training in seminaries, and make recommendations. A sum not to exceed \$1,000 was allotted to this inquiry.

The former Commission had been composed of five bishops, five priests, and five laymen. Its report deplored the fact that 12 seminaries were required to turn out less than 200 deacons and a like number each year advanced to the priesthood. Unequal distribution of seminaries was condemned also as expensive and inefficient. The Pacific coast needs more seminary facilities, while the Eastern seaboard needs fewer seminaries, it was said. Warning was sounded against lowering the standards of the ministry by too easy processes, from the nomination of candidates by rectors and vestries to the examination by diocesan examining chaplains. Emphasis was laid upon physical and psychiatric examinations as well as clinical training. The seminaries were damned with faint praise, and it was hinted that lack of interest and support was the fault of the seminaries rather than of the laity.

Sentiment from the floor of the House of Deputies indicated that the recommendations were too drastic for immediate action. The Rev. A. B. Kinsolving, Baltimore, replying to a complaint that the substitute took all the teeth out of the Commission's recommendations, said:

"I do not like teeth, especially when they are submerged. They are more serious than

Recommendation Made for Study of Work in India

CINCINNATI—A supplementary report of the Budget and Program Committee commends the study of possible work in India to the Presiding Bishop. An appropriation of \$2,500 per year for work in India is included in the Budget.

when they are visible. I am against the idea of a central board of examining chaplains. There is something behind that—the idea of eventually giving all authority to a central group and taking away any local self-government that exists today. It is a step toward robbing the seminaries of their independence and autonomy."

Appointments to the reconstituted Commission were representatives of the provinces. Appointments are not completed, but will be made by the Presiding Bishop and the president of the House of Deputies.

Those appointed are: Province 1, The Rev. George C. Gilbert, Connecticut; Layman not yet named; Province 2, Rev. George N. Carpenter, Western New York, and Harper Sibley, Rochester; Province 3, Ven. H. W. Foreman of Erie, and Prof. P. B. Symonds of Washington; Province 4, Rev. Val H. Sessions of Mississippi and layman to be appointed; Province 5, Rev. John H. Pickells of Chicago and Prof. R. J. Colbert of Milwaukee; Province 6, Rev. David S. Clark of South Dakota and layman to be appointed; Province 7, Rev. Paul Engle of Texas and Thomas R. Smith of North Texas; Province 8, Ven. William B. Bulkley of Utah and layman to be appointed.

Mrs. Simkhovitch to Run For Office in New York

NEW YORK—For the first time in her 40 years as a private citizen in New York City, Mrs. Mary Kingsbury Simkhovitch is running for public office. Delegated and urged by Judge Samuel Seabury and Mayor La Guardia, reinforced by a petition signed by thousands of men and women, she consented to run for councilman on the Citizens' Non-Partisan ticket. The campaign is being carried on by Mrs. Simkhovitch's neighbors and friends throughout the city. She has been endorsed by the American Labor Party, the City Fusion Party, the Progressive Party, and the Citizens' Union; all these organizations are working for her election.

Mrs. Simkhovitch is well known to many different groups in New York. As head of Greenwich House, she is a recognized leader in the field of social work. Her expert services to the Housing Commissions, both federal and state, and to the Housing Authority of New York City, have won commendation at home and abroad. She is a leading Churchwoman in the diocese of New York, connected with many diocesan activities and active in the work of St. Luke's Chapel, Trinity parish.

Change in Negro Work Commission

CINCINNATI—The president of the House of Deputies appointed the Ven. B. W. Harris of Norfolk, Va., to the Joint Commission on Negro Work, in place of the Rev. John T. Culmer, who was appointed in the first announcement.

Provide for Appeal by Priests, Deacons

Canon on Court of Review Changed to Apply to All Three Orders of the Ministry

By ELIZABETH McCracken

CINCINNATI—Provision for appeal by priests and deacons from trials for ecclesiastical offenses was made by General Convention at its recent meeting here. The House of Bishops originated the action, which received concurrence from the House of Deputies.

A constitutional amendment giving suffragan bishops the right to vote in the House of Bishops was passed by the House of Bishops but defeated in the House of Deputies; on the other hand the House of Bishops turned down the authorization of intinction in administering the Holy Communion which had been voted by the deputies.

The Commission to Consider the Canon for the Trial and Sentence of Bishops, Priests, and Deacons, with a View to Clarifying and Simplifying the Same, brought in a report the discussion of which was begun by Bishop McElwain, when he explained that the new canon proposed was a matter of "simple justice" to priests and deacons. Under Canon 32, a bishop is amply protected by the provisions for appeal to a court of review in case he is tried for reasons touching doctrine. No such safeguard is provided for priests or deacons. Bishop Wilson of Eau Claire rose to speak, saying:

"I dissented in the meeting of the Committee on Canons as to this proposed new canon. I consider it unnecessary. There is a disparity; it is true that the priest or deacon does not get a square deal if brought up on a question of faith, doctrine or worship. But we can correct that simply by leaving the word 'except' out of the present Canon, and making it apply to all three orders of the ministry. Why add a new Canon seven pages long? You simply set up a huge machine not likely to be used once in 50 years. Only one case involving doctrine has come up in the past 30 years. Let us just do the same thing with priests and deacons that we do with bishops."

Bishop Parsons of California said:

"I don't feel about this as I did at the General Convention in New York in 1913. I wish to associate myself with the Bishop of Eau Claire. The proposed new Canon provides for something not likely to happen in modern times. We don't want heresy trials. Moreover the men likely to come up for trial will not stay in the Church long enough for that to happen; they will go where their opinions are acceptable. In the '70's we might have had heresy trials, as they had in England, owing to the Oxford Movement; but not now. The Reformation controversies on the doctrine of Grace have all gone by; Edinburgh revealed that. No one wants to go heresy-hunting in these days."

Bishop Wilson of Eau Claire offered a substitute, to amend Canon 32, giving bishops, priests, and deacons the same rights. This was carried, and subsequently the House of Deputies concurred in it.

Findings Committee Report is Adopted

Advance in Thought and Action is
Seen in Action Taken by Women's
Auxiliary Triennial

BY VIRGINIA HUNTINGTON

CINCINNATI—The report of the Findings Committee was presented to the Auxiliary delegates in an eight-page condensation which was the result of the group discussions held in four sessions and in which every delegate was a member. It was unanimously adopted.

The bases of these discussions were the addresses given at the beginning of the triennial; augmented by individual contributions of the delegates in such groups. The Findings Committee was probably the hardest working one of the triennial, spending long hours past midnight to achieve what is a very fine report. It is only a suggested outline to be used as a basis of further discussion and study by individual parish groups. The subjects under discussion were: Evangelism, Christian Unity and Coöperation, War and Peace, Social and Economic Life, Service and Personnel, Church and State.

The report records a significant advance in thought and action; in the growing understanding in race relations; in an increasing awareness of our responsibility in social and economic life; an increasing concern for world peace; advance in coöperation in parish life as a result of more emphasis on education. It cites the following needs:

"A higher level of missionary enthusiasm. Greater willingness to accept responsibility

Gifts to China Fund

At the October 12th session of the Woman's Auxiliary three dioceses announced gifts totaling \$500 to the China Emergency Fund. These were: diocese of Chicago, \$200; diocese of Virginia, \$100; and diocese of Georgia, \$200.

Previously, the diocese of North Carolina announced a gift of \$500 to this fund in recognition of the work of its three missionaries in China: the Rev. Francis Cox, Szechow; Mrs. Augustine Tucker, Shanghai; and Miss Laura E. Clark, secretary to Bishop Huntington of Anking, and assistant treasurer of the China Mission. Ohio had announced a gift of \$500 to the Fund, "with more to follow." Still earlier the province of the Northwest promised \$324.41 to the Emergency Fund.

for the religious education of our children. Ability to use the varied resources which exist in the large groups of women in the Church. Above all the need to rethink our standards."

Using the Rev. Elmore McKee's address, *The Faith by Which the Church Lives*, as a basis, the following principles

were stated as those which must characterize a Christian world fellowship:

"We believe in a God who cares about each member of His human family and seeks relationship with him.

"We believe in a God who cares about all our relatednesses.

"We believe in a God who cares about the kind of beings you and I are to become.

"We believe in a God who has made for us an immortal destiny."

The conclusion of a searching report was put thus: "Here is our world. What can and must we do?"

In addition was prepared an outline of concrete suggestions from the Findings Committee in order to make the report of more practical value. At the end of this outline is appended a useful bibliography in which are mentioned the Forward Movement literature; Miss Lindley's meditations; the four main addresses by the Rev. Elmore McKee, Bishop Azariah, Bishop

Salinas, and the Very Rev. Paul Roberts; also the reports of the Oxford and Edinburgh Conferences, and Mr. Rowntree's address on *The Church and Industrial Relations*. These are available through the Woman's Auxiliary at 281 Fourth avenue, New York.

Mrs. Charles A. Griffith of Newark and her indefatigable committee are to be congratulated on a stiff piece of work ably presented. The report was unanimously adopted as a basis of program material and as a guide in planning material in the dioceses. It was clearly stated in the introduction:

"A vital program in any parish must grow out of the needs and experiences of its own group. Help in developing this outline is available from diocesan and national officers. One of the points most emphasized at the triennial meeting was the fact that we are seeking unity of spirit though not necessarily uniformity of method."

"Visual Religion," Using Movies as Stimulant to Church Attendance, is Demonstrated at Convention

BY JOHN W. NORRIS

CINCINNATI—Visual Religion—which utilizes the moving picture film and screen as a "modern church attendance stimulant," was presented at General Convention by Dean Charles E. McAllister of the Cathedral of St. John the Evangelist, Spokane, Wash. It is a novel plan, designed to awaken Church people to their responsibilities as Christians, to their duties toward the economic and social problems of the day. Its final success must, in the end, depend upon the ability of someone in the group where it is used being capable of interpreting the relation between Christianity and these problems.

The plan was presented at Convention by Dean McAllister in an effort to arouse sufficient enthusiasm for it so that the coöperation of the moving picture producers could be obtained and arrangements made with them to furnish the necessary films. Dean McAllister presented five different films on different days in the Mayfair theater in Masonic Temple. Unfortunately he had a small attendance on two afternoons because during the showing of the first film there was a joint session of the House of Bishops and House of Deputies in Taft auditorium adjoining, while on the second afternoon the deputies were debating the revision of the marriage canon.

The plan of Visual Religion is that instead of a sermon at the evening service a film of 15 or 20 minutes in length be shown. This film would be made up of three or four subjects selected from the newsreels of the day, which present some phase of economic or social problems. While the film is being shown the leader asks questions designed to stimulate the thinking of the congregation. Upon the completion of the pictures the leader, preferably the rector of a parish, would take a few minutes in which to summarize the Christian attitude toward the problems seen on the screen. In a small group this summarization might be done by a forum discussion

but such a method is impracticable in a church with a large congregation.

Dean McAllister stressed the point that these films should not be considered as entertainment. The service of the church at which they are shown should follow the regular order prescribed by the Prayer Book, the only change being that the pictures themselves would constitute a visual, rather than an oral, sermon.

This plan was first tried in September in the cathedral at Spokane and met with great success, according to Dean McAllister. On five successive Sunday evenings the edifice was crowded with persons, many of whom were not Church people. They entered into the service and were eager to follow it in the Prayer Book. Among the subjects discussed on these evenings were: *The Church and the Economic Situation*, *The Church and War*, *The Church and State*, *The Church and Moral Confusion*, and *The Church's Missionary Opportunity*. Among the selections used from newsreels to bring out this last subject were films showing the need of Christianity in Santo Domingo, Voodooism among the Negroes of New York, and the opportunity for Christianity in Hawaii.

It seems to this observer that many difficulties face the use of such a plan. The chief of these difficulties would be adequate interpretation. Not all Christians are agreed on the question of war, although all would agree that it is unChristian when engaged in for economic or political purposes. The person interpreting would be in constant danger of expressing platitudes rather than vital statements. This was evident in the Mayfair production where the question of strikebreakers was passed over with the statement that the use of force by either strikers or strikebreakers was unChristian.

Dean McAllister has not yet summarized the expressions given by those who witnessed the films at Convention. It will be interesting to know what the consensus of opinion proved to be.

Discuss Rural Work and Negro Question

Fr. Johnson and Dr. R. J. Colbert Speak at Domestic Missions Mass Meeting

By VIRGINIA HUNTINGTON

CINCINNATI—If there were others who went laggard to the final mass meeting of this triennial, feeling that they had reached the saturation point, they must have been as thrillingly surprised as this reporter. The capacity of Convention delegates for many meetings is amazing; while there is always the urgency of hearing as much as possible to take back to the many who cannot be present. To the foreign missionary who knows that his work is pure privilege without the element of sacrifice it was a deep satisfaction to look up from the audience at the many domestic missionaries on the platform. If any distinctions are to be made surely the laurels go to our domestic missionaries!

Bishop Bartlett of Idaho, executive secretary of the Department of Domestic Missions, was chairman and introduced the two speakers: the Rev. Robert I. Johnson, rector of St. Cyprian's Church, New Bern, N. C., and Dr. R. J. Colbert, chief of the bureau of economics and sociology, university extension division, University of Wisconsin. Bishop Bartlett reminded the audience that while there were other areas of importance in the domestic missionary field, the immediate advance must be in the two fields under survey for the evening: that of the Church's work among Negroes, and the Church's obligation to rural America; nor could these two fields be considered apart as they overlap.

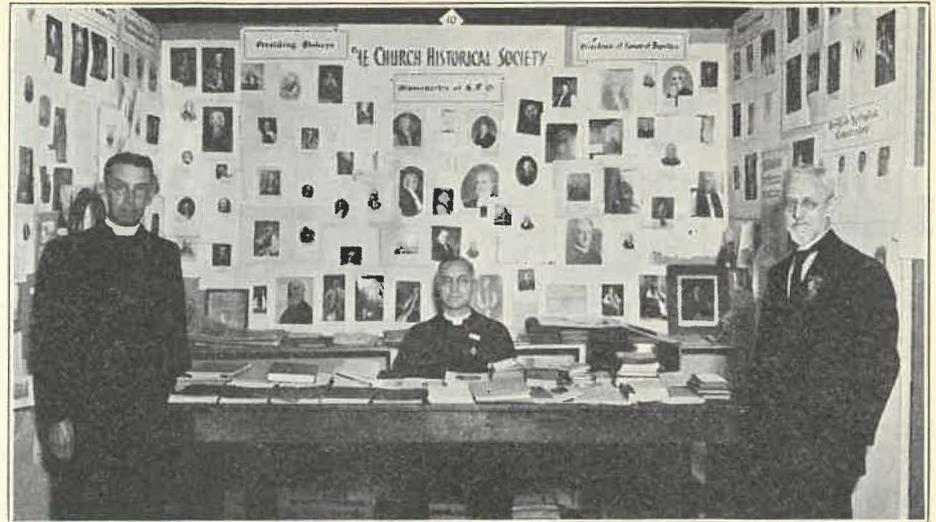
NEGRO WORK INADEQUATE

The Rev. Mr. Johnson pointed out the fact that while the Church has done fine work among Negroes, it is entirely inadequate. There are but 50,000 Negro communicants in the Church, while among the 12 millions that make up the mass of the race there are seven million without any Church affiliation. "To me the key of our future progress is the matter of evangelism," he said. He further urged the

Court Finds Confessional Synod not Part of Church

BERLIN—Convicting a clergyman of the Confessional Synod for taking church collections after this practice was forbidden by the Church Ministry, the superior court of Prussia decided that the Confessional Synod is no longer a part of the official German Evangelical Church.

This decision was taken on the grounds that the Confessional Synod, refusing to recognize the Reich Church authorities appointed by the State, has given up its claims for the rights of religious association recognized by the government.



HISTORICAL SOCIETY EXHIBIT AT CONVENTION

Left to right, Rev. George Woodward Lamb, librarian; Rev. Walter H. Stowe, president; and William Ives Rutter, Jr., secretary.

Church to think deeply and enlarge her borders in the matter of Negro representation in the Church.

"We must abate the question of race in the Church. Few of you will ever know the courage and hope and peace that have been taken out of Colored Churchmen by the continual recurrence of that question. Beset everywhere from without by the question of race, the Negro flees to the Church with the cry of 'sanctuary' on his lips. If there he must meet it again, his last citadel of hope crumbles to the ground.

"The great step for the Church in this Colored work," continued Mr. Johnson, "is to create a framework in which Negroes can be given responsibility of administering the Church to their own people . . . shoulder their share of responsibility, build up a tradition of the Colored fields that can be passed on. . . . In this way the contribution will be their very own. . . . The Church should give the Negro opportunity to grow into strength by self-direction."

In suggesting opposition from the Church on the ground that this would create undesirable segregation, the Rev. Mr. Johnson pointed out that such segregation already exists. In outlining steps in creating such a racial missionary district, the 10 very practical suggestions ended with these ringing words: "Make the appointment of Negroes to office in the Church, not a racial gesture, but a normal feature of the Church's inclusive life."

SEES PERIL TO CHURCH

Dr. Colbert summoned a brilliant array of statistics to prove that the Church and the world, especially the city, is imperiling herself by the ignoring of her rural problem. There are 54 millions in rural America, and yet some say we have no rural problem. Thirty millions of these are entirely unChurched. We are wasting a golden opportunity to win rural America for Christ. "The religion of people is like the food supply," said Dr. Colbert, "it is basic and elemental and is found best in the country." He dwelt at length on the problem of "urbanization," the growth of the cities and the drawing off of the cream of the nation, the country people, to the city. The city has not only become the consumer

of the resources of the farm, forest, and mine, but also the principal consumer of man. The city is dependent on rural communities, for the birth rate in cities is so low in comparison that it fails to reproduce itself. The city's "Who's Who" looks like a roll-call of rural places which have more than half of our children and youth. Moreover the country dweller is more religious than men in cities. Yet the number of Church members in the country is dwindling. The conditions of country life today are the preconditions of the urban life tomorrow. We cannot expect to win America to Christ by placing so much of our support and effort in the city. There must be a sound balance. Whatever obligations the Church assumes for rural America is in the interests of the whole country. There must be coördination, planning, and intelligent research on a nation-wide scale in order to make our local efforts effective.

This mass meeting, more than ordinarily inspiring and challenging, was closed by a few words of greeting from Bishop Tucker, the Presiding Bishop-elect, who said that the only reason he could find for his being chosen to his position of responsibility was that he had been a missionary Bishop, and the note of the triennium was to be strongly missionary. The meeting closed with his blessing.

Create Commission to Modify, Harmonize, and Edit Canons

CINCINNATI—In view of the many changes which have been made in the canons since the revision of 1904, a resolution introduced in the House of Deputies October 16th creates a Joint Commission to modify, harmonize, and edit the canons and report three months before the General Convention meets in 1940. The resolution, which was approved, provides for appointment of three bishops, three priests and four laymen.

An appropriation of \$750 for their work was included, but this amount was later raised to a \$1,500 limit. By suggestion of the House of Bishops the work of revision will include the Constitution also.

Bishops Debate on Budget and Program

Continued from page 553

truly represents the mind of the three bodies most closely associated with our missionary enterprise.

STRESSES UNITY OF PROGRAM

"I am convinced of the unity of the whole thing. Every diocese and every parish is doing missionary work. What goes on a mile from our Altars determines what goes on a thousand miles away. There must be a deepening in the fellowship of the Church. We need to lift the Church out of the doldrums. The isolation of some of the bishops and clergy, the lack of funds, and the heavy burden of debt are very problems in many of the dioceses. While we have no problem of debt in my diocese, by reason of a munificent legacy, I know the burdens my brethren in other places are carrying. I hope that I may be understood aright when I say that debt should not deter us from advancing. Going forward may actually bring the liquidation of debt. We want forward work, but not a whirlwind campaign for money. A great *spiritual* effort is what is needed.

"I recall the gloomy days and sleepless nights at Atlantic City in 1934, when we tried to preserve all we had, and to look forward with hope. You, sir [turning to the Presiding Bishop] stood firmly, almost alone, for the full missionary Program.

"We do not want a Program of mere restoration. We want to go forward. I cannot get enthusiastic over paint. That painting which needs to be done on our missionary buildings must be done, of course. But the great thing is to see and to try to do the whole task, taking details as they come."

QUESTIONS VALUE OF NEW COMMISSION

When Bishop Maxon ceased speaking and the applause had ended, Bishop Sherrill of Massachusetts opened the discussion, saying:

"I should like to ask a few questions on Section V and what it sets forth on the appointment of that Joint Commission on Missionary Motives, Policy, and Strategy. And I ask as a former member of the National Council. This plan originated with and in the National Council. After serving for six years on the National Council, I know some of the difficulties in evaluating it. I haven't much faith in a Commission coming from all over the country to do this. What can they do in the matter of evaluation that the National Council can't do? Why in the world should we set up a second National Council to evaluate the other National Council without the full knowledge necessary to do such evaluating? I am not *against* this proposed Commission; but I don't see the use of it.

Bishop Maxon replied:

"The Bishop of Massachusetts has misinterpreted this proposal. It does not mean an investigation of the National Council, but an objective study *with* the National Council. They get the help, for which they have asked, from men and women outside the National Council."

Bishop Sherrill, still unconvinced, said:

"I realize that the National Council has requested this Commission, but I still don't see the good of it."

Bishop Francis of Indianapolis supported Bishop Sherrill, saying:



AT A MEETING OF THE BUDGET AND PROGRAM COMMITTEE

At the extreme left is Bradford B. Locke. Around the table to his left (right of the picture) the other committee members are as follows: Bishop Maxon of Tennessee (chairman), Rev. Dr. George A. Wieland, Rev. Dr. Frank H. Nelson, Bishop Ward of Erie, Dr. Frank J. Moore, Rev. Dr. F. J. Bohanan, Bishop Washburn of Newark, C. P. Overfield, Bishop Davis of Western New York, C. P. Morehouse, Editor of "The Living Church"; Rev. Dr. A. R. McKinstry, Raymond F. Barnes, Very Rev. E. B. Woodruff, Hon. Blaine B. Coles. Several members are absent from the picture.

"Like the Bishop of Massachusetts, I have been, but am not now, a member of the National Council. I agree with all that he has said. This Commission of Strategy would not give us anything at all of real value."

Bishop Stewart of Chicago, a member of the National Council, rose to say that this proposal did not come from the Committee, of which he was chairman, on the Reorganization of the National Council. Bishop Page of Michigan, also a member of the Council, said that Bishop Sherrill was "essentially right" in his point of view.

SEES RELIEF FROM DETAILS

Bishop Cook of Delaware, president of the National Council, then spoke, saying:

"I did not originate the plan for the evaluation of the National Council; but I did support it, and I approve of this Commission of Strategy. Members are elected to the National Council who don't know the work in the mission fields, especially the foreign field. This Commission would give us the opportunity to get away from details in the National Council and have them handled by the Departments. These details should not consume the time and attention of the Council. I hoped that out of this Commission might come better knowledge. It does not represent a criticism of the Council, or I should oppose it. It is simply seeking advice as every corporation does."

After the luncheon recess, the House of Bishops returned to the debate on this subject. Bishop Stewart of Chicago started it:

"This Commission might be an irritant to the National Council, unless it were distinctly understood that it is merely a Committee of Advice—not a Super-National Council."

Bishop Littell of Honolulu was the next speaker. He said:

"Isn't this an extra wheel that may complicate the machinery? I can imagine those 20 persons who are to make up this Commission taking up the time of the National Council, asking, 'What are you doing now?' And they might complicate the relations of the Council with the missionaries in the fields."

LIAISON VALUE MENTIONED

Bishop Hobson of Southern Ohio spoke in favor of the Commission, saying:

"People in the missionary conferences held in the winter and spring with officers and members of the National Council showed that they felt remote from the National Council. This Commission adds a group which will bring those Church people nearer the Council. There is not the slightest desire to interfere, nor to snoop, nor to irritate. I hope we shall not here in this House throw cold water on the wide group whom this Commission will represent. In England, they have a board of strategy for every one of their several missionary societies."

Bishop Maxon spoke here, to say:

"Some of the brethren appear to think that this is a Snooping Commission. It decidedly is not."

Bishop Stewart then moved the resolution endorsing the Commission on Strategy. Bishop Maxon interposed:

"Certainly we can concur with the House of Deputies in passing this. It is now almost four o'clock; and we might just as well have concurred at noon."

ADD PRIMATE TO COMMISSION

This debated Section V was then adopted with the proviso that the Presiding Bishop be, *ex-officio*, a member of the Commission. It was also voted to amend the resolution attached to Section VII, to include the Presiding Bishop as a member, *ex-officio*, of the Forward Movement Commission. One other amendment was voted, namely, to change the word "instructed" in that same resolution to "authorized." The House of Deputies concurred in all three amendments.

PRELIMINARY DISCUSSION

Bishop Maxon had prepared the House of Bishops for the presentation of the report of the Joint Commission on Budget and Program by a telling speech delivered at the morning session on Tuesday, October 12th, when he arose to invite the bishops

and their delegations to meet with the Commission to consider, group by group, their situations and to indicate their possible pledges for the next triennium. He said in part:

"We are gathered here for one purpose, that is to bear witness to the mission our divine Lord has given. That is our great and supreme and all-important task. Everything else is subsidiary and takes importance only in so far as it contributes toward this end.

INVITES DELEGATIONS TO CONFER

"But we feel the note that should be sounded is one of assurance and encouragement in the Forward Movement that shall stimulate, encourage, hold, and add to the resources of every missionary bishop at home and abroad, and of every aided diocese, and of all the great cooperating agencies of the Church. There is no question about the ability. It is going to be possible if it is your will, and if this House is ready to rise to the challenge of this day and to the spirit that is in this Convention and among those who are attending the various groups. But we want assurance of that. We want to feel you are ready to sound this note of advance, not of *status quo*, of hanging on to a forlorn hope. And I do hope we have heard for the last time in this Convention the swan-song of despair and all that sort of thing.

"To make this definite and concrete, I have been asked to say that our desire is that every bishop with his delegation shall this afternoon at five o'clock, or at any time which will suit them, come before us and answer these questions, if they will: How do you stand on this thing, How can we give advice formulating this whole program? How do you feel it should be presented that the largest and most stimulating and encouraging and inviting presentation possible can be made to your people? The Commission needs your help and the help of this House."

Bishop Manning spoke earnestly to the point, saying:

"I am heart and soul in sympathy with what the Bishop of Tennessee has said. I hope that the Commission will bring us a Budget and Program which will make missions and the support of missions first and foremost and supreme in that Program, and I am certain that that note which Bishop Maxon has just sounded in his speech will give not only hope but also enthusiasm to the Church to go forward with its work."

CHALLENGE REQUESTED

Bishop Freeman of Washington, the next speaker, said:

"I respond with readiness and gladness to the Bishop of Tennessee. May I suggest that there be incorporated in the Budget an item which would commend itself to every bishop, priest, and layman, namely the restoration of the salaries of the missionaries? I should like to see the Budget go back to the figure of seven years ago: \$2,700,000. It sounds large, but we have never tapped the resources of this Church. I am heartily enthusiastic over the small offerings, but I think we have to make an attack upon the wealth of the Church. It should be made in terms of alarm: the cause of missions is the only safeguard of the country against the forces of evil abroad in the whole world."

Bishop Wise of Kansas said:

"I agree with the Bishop of Tennessee that we have got to do more than stir up enthusiasm. We have got to get behind us the intelligent cooperation of all our clergy and laity. This plan to come before the Budget

**General Convention Fills
10 Vacancies on Council**

CINCINNATI—Nominations to fill 10 vacancies in the National Council were approved by the House of Deputies October 18th as follows:

Bishop Hobson of Southern Ohio to fill the unexpired term of Bishop Rogers of Ohio; term expires December 31, 1940.

Bishop Quin of Texas and Bishop Davis of Western New York, to serve until December 31, 1943.

Other clerical members elected until December 31, 1943, are: the Rev. Dr. Frederic S. Fleming, New York, and the Rev. Dr. Malcolm E. Peabody, Philadelphia. Elected to fill an unexpired term through 1940 was the Rev. Dr. Edmund P. Dandridge, Nashville.

Lay members elected to serve through 1943 are: Robert H. Gardiner, Maine; William G. Mather, Cleveland; Austin J. Lindstrom, Chicago; and the Hon. Blaine B. Coles, Portland, Ore.

and Program Committee with our delegations is splendid."

Bishop Hobson made a contribution to the discussion, when he said:

"It is a grand thing to get back our enthusiasm for the task to which Christ has committed us. But simply doing this will not raise the Budget. We must be realistic; the thing we have to do is to say, 'How much will my diocese do?' The Budget and Program Committee cannot make a budget on the basis of enthusiastic speeches. It must have assurance from each delegation; each must say 'Count on us for so much.' Some of the very people who are urging us to go forward are not taking their own share. We ought to be ashamed of a Budget of \$2,700,000. But we are not going to even \$2,300,000 unless we go about it in the right way. We must all ask, 'What is my share?' Then we must raise it. How? By getting everyone to give his or her part of that 'share.'"

ASKS DEFINITE PLAN

Bishop Oldham of Albany spoke to another point, saying:

"We listen wearily to speeches on 'Let us go forward.' Then we go home and let some one else do it. If we are going to meet the Budget proposed by the National Council and accepted by the Budget and Program Committee, then we must increase our giving 32%. The special fund for China means a further increase. The giving power in this country is greater than in years; but not the giving willingness. The Forward Movement is *intensive*, not *forward*. We have done so much, yet nothing has happened. The National Council has done fine work, but there are no results, financially. We

**Perpetual Diaconate to
be Considered in 1940**

CINCINNATI—Admission of older laymen to a perpetual diaconate in cases of pronounced spiritual attainment will be considered by a Commission of General Convention to report in 1940. A resolution to this effect was taken from the kalendar in the House of Deputies October 18th by the Rev. Charles W. Sheerin, who spoke for it. It was passed and received concurrence of the Bishops.

must get more money, or cut out some of our Departments. The term 'shared objectives' will not help; it means the same thing as 'quotas.' If I put a bull-dog outdoors, it doesn't change his breed if he comes in through the window disguised as a French poodle. We must *plan* sharing, if we are to get more money in the Budget."

Bishop Ward of Erie said a few words about the tithing method. Bishop Stewart suggested that the question of plans could be taken up with the Committee by the various bishops with their delegations at the conferences to which they were all invited. This ended the preliminary hearing and the debate on it.

Deputies Approve Report

BY TOM BUSH

CINCINNATI—The spirit of renewed hope and confidence which has dominated the 52d triennial session of the General Convention is reflected in the report of the Budget and Program Committee, approved with slight revisions of its resolutions in the House of Deputies October 18th. The Rev. Dr. Frank H. Nelson, Cincinnati, presented the report in the House and moved its resolutions.

The Budget and Program Committee met in almost continuous session beginning several days before Convention opened until the day of presenting its report. During this time it received delegations from all of the dioceses making suggestions and pledging increased support. Pledges were so encouraging that the Committee added \$50,000 to the National Council's Budget, to recover much of the ground lost in recent years.

RECALLS PREVIOUS CONVENTION

Dr. Nelson after reading the report spoke to it. Recalling "the tragic spiritual attitude with which the Atlantic City Convention assembled in 1934," he said that the Budget Committee at that time had recommended a very serious reduction, below the minimum Budget of the National Council. He compared the Denver Budget of 1931 (\$4,200,000) with the National Council estimate for 1934 (\$2,700,000), and final Emergency Schedule of \$2,313,000.

"None of us," he said, "except those in the National Council and in the missionary field, can begin to realize what that meant. With a very fine spirit the workers went back to their tasks." He recalled Bishop Remington's story of "Use less sugar and stir like hell," as descriptive of that spirit.

"The spirit of this Convention is very different now, and the Church is facing a very different world from 1934.

"The Budget and Program Committee believes it is the time to go forward. As we have listened to the stories of the men in the field it would seem that it is imperative for their morale that they believe that the Church behind them is going forward. The men in the field have carried forward on a starvation basis.

"We have increased the National Council budget by \$50,000. They increased the budget over 1934 by \$87,000, so the total increase is \$137,000. We have done this for the reason stated and because of the response

in the discussion conferences. We did not begin to make up all our figures until we had talked to every delegation."

"The most important thing about this Budget is the objectives. It is based not on expectations but on objectives. The ultimate budget will have to be based upon expectations, the reports which you are to make to the National Council in January after the Every Member Canvass.

"You know the condition of the world today, its secularization, its bitter hatreds and prejudices, its hostility to Christ. We believe this budget based upon objectives, is the spirit of the Church, not only to maintain its institutions, but to go forward to lighten the world with the Gospel of Christ.

"With great soberness and great realization, in the face of danger, we plead with you to accept this Budget with its objectives and moral obligations. It is an expression of faith in the cause of religion in this day, and generation. We have dared to put in there an addition to the objectives. We have reversed our attitude of three years ago, and we go forward to great adventure."

Dr. Nelson warned that it was easy to make a vote and then go home to the apathy of those uninformed. He then proceeded to put the resolutions contained in the report.

In the discussion from the floor of the proposed Budget it was pointed out that it represented a daring increase over the previous Budget, and that any diocese or missionary district that failed to make such an increase was throwing a greater burden on the others.

RESOLUTIONS PUT TO VOTE

The first resolution of the Joint Committee providing for promotional work was unanimously carried. The second resolution, calling for five bishops, five presbyters, five laymen, and five women, as a special Commission to make a study of the Church's Program and report to the next Convention, was also carried. The Budget provides \$1,000 a year for their expenses.

Considerable discussion centered around resolution 3, concerning the use of undesignated legacies for the next triennium. By various amendments the resolution was changed to provide first that half of the undesignated legacies up to \$40,000 a year go to the expenses of the Forward Movement. The other change made was that the balance of the legacies be used to pay the floating debt of more than \$700,000 rather than be put in the reserve deposit fund. The treasurer has very wisely been borrowing money for this debt at 2½% instead of selling the securities in the reserve fund which were held for the purpose, on which the Church receives an average of 4½%. This fund is reported at \$769,000 value as of January 1st of this year. With the above-mentioned amendments the resolution passed.

The House then proceeded to pass the fourth resolution with several addresses from the floor urging that there shall be no policy of curtailment of promotional work on behalf of the Church's Program. In turn the House passed all the remaining resolutions in the report of the Program and Budget Committee with a single change in resolution 6, fixing the date at February 15th instead of February 1st, and then proceeded to adopt the amended report as a whole.

Further Report Made by Budget Committee

Church Debt and Consolidation of Missionary Districts Referred to National Council

CINCINNATI—A supplementary report of the Joint Committee on Budget and Program, adopted by both the House of Bishops and the House of Deputies, on October 19th, discusses the incubus of Church debt, diocesan "emergency campaigns" to make up the lag in collections, the consolidation of missionary districts, and various other matters.

The report recommended that all these subjects be referred to the Presiding Bishop and the National Council for further study, as the present Convention would not have time to gather the requisite information and undertake the necessary deliberations.

The text of the supplementary report (one of several issued by the Committee) is as follows:

"During the course of its deliberations, your Joint Committee has had placed before it, either by reference from the House of Bishops or the House of Deputies, or by suggestions of individuals, various recommendations on matters of interest in attempting to solve our common problems. All of these recommendations have been of assistance to your Committee, and all of them, without exception, have been discussed, either by the whole Committee or by one of its subcommittees. Some of the recommendations have, as you already know, been touched upon in the report of the Committee which you have adopted.

"There are others which the Committee felt might confuse the main issues if included in the report of the Committee but which, nevertheless, are of sufficient importance to justify their inclusion in a supplementary report with recommendations. This supplementary report is therefore presented to you for that purpose.

1. CHURCH DEBTS

"There was presented to the Committee a very interesting study by the Rev. John W. Gummere, on the subject of the total debt of the Church, its dioceses, parishes, and other institutions [L. C., October 9, 1937]. The figures were impressive but lack of time led the Committee to feel that, on such a large subject, it would be unwise to act precipitously. The Committee urges, however, that in so far as interest charges and principal payments on debts account for the inability to increase missionary giving, parochial and diocesan authorities should employ energetic measures to meet their obligations but coupled in all instances with a faithful attempt to fulfil, at the same time, their missionary responsibility, as the surest means of enlisting the generosity of our membership. The Committee also recommends the appointment of a Committee by the National Council to study the whole problem of Church debts and their relationship to the financial problems of the Church.

2. EMERGENCY CAMPAIGNS

"There was also referred to the Committee the apparent practice of certain dioceses in conducting emergency campaigns to

make up the lag in their collections, at about the same season of the year when the rest of the Church is engaged in the Every Member Canvass for the following year. The Committee appreciates that the situation in some dioceses may seem to make this procedure necessary but, nevertheless, recommend that the practice be discontinued so far as possible in order that the whole Church may move forward at the same time in the Every Member Canvass each year.

3. CONSOLIDATION OF MISSIONARY DISTRICTS

"The Committee gave considerable thought to the question of consolidation or absorption of domestic missionary districts. It was the feeling of the Committee that the domestic missionary policy of the Church should provide for the progressive extinction of domestic missionary districts either (1) through consolidation with contiguous districts or merger with adjoining dioceses, or (2) by the attainment of diocesan status. The Committee also strongly recommends that a compulsory retiring age for missionary bishops be established as a part of the missionary policy of the Church.

4. INFORMATION ON CHURCH'S WORK

"The Committee is glad to endorse heartily the recommendation that there be prepared by the National Council a comprehensive book of information setting forth and describing the scope and means of carrying out the Church's work, both at home and abroad. We believe that such information would be of the greatest value in encouraging the interest and support of our Church people.

5. DIVISION OF DIOCESAN AND GENERAL CHURCH FUNDS

"There was referred to the Committee a recommendation that the canons be amended so as to fix the relative percentages for the division of the giving for missions between the dioceses and the general Church. Although the Committee recognized the desirability of some equitable division of such funds, it does not at this time feel that it would be desirable to fix the percentages of division by canon. We recommend therefore that this question be referred to the Presiding Bishop and the National Council for further study.

6. OTHER MATTERS

"The Committee offers no specific resolutions in regard to the above matters but suggests that they all be referred to the Presiding Bishop and the National Council for their consideration. They are all matters of importance but your Committee has not felt that the questions involved can at this time be acted upon with definiteness.

"Aside from the above and the matters already covered in the report of the Joint Committee on Budget and Program which you have already passed upon, and supplementary reports already rendered, your Committee begs to be discharged from further consideration of such other matters as have been referred to it."

Approve Security for Lay Workers

CINCINNATI—A recommendation of National Council urging study of a plan to provide lay employees of the Church with retirement benefits received the approval of General Convention, October 19th. It was pointed out that these employees are excluded from both the federal Social Security Act and the Church Pension Fund.

Convention Affirms Christian Principles

Brotherhood of Man, Fatherhood of God Stressed as Sole Basis of Social Order

By TOM BUSH

CINCINNATI—An affirmation of Christian principles was adopted October 18th by the General Convention, viewing the world situation and affirming that the only foundation of peace, government, industry, and morality is the doctrine of the Brotherhood of Man and the Fatherhood of God. It calls the nation to remove economic and social barriers to brotherhood, condemns intolerance and class arrogance, and upholds the sacredness of human personality.

The resolution was prepared by members of the Department of Christian Social Service of the National Council, and revised by the Joint Committee on National and International Questions. A number of resolutions in both houses had been referred to the Joint Committee. Among these that were passed in the closing days of the 52d triennial in the House of Deputies were: a resolution contained in a memorial from the Woman's Auxiliary triennial that the Church should cooperate with responsible peace agencies; a resolution asking the appointment of a Joint Commission to study economic and social causes of lynching, and to report in 1940; a resolution affirming religious freedom for all; and a resolution urging the relaxing of immigration restrictions to promote good will, especially with Oriental races.

The text of the affirmation of Christian principles is as follows:

"The General Convention of the Protestant Episcopal Church is met at a time of world-wide confusion. The outlook in Europe, ominous and baffling of analysis, reveals the greatest armament race in history, a bloody civil war in Spain, which already has taken the toll of more than a million lives, and the revival of piracy and reprisals on the high seas. It is impossible to predict the future. With the Orient ablaze in an undeclared war which has destroyed every vestige of non-combatant rights guaranteed by international law, the great powers stand hesitant, unwilling to protect their own nationals and helpless to restrain the aggressor.

INSECURITY A DANGER

"In all lands the insecurity of contemporary life has given a new weapon to those who offer security to the masses in return for the surrender of personal responsibility. It has imperiled freedom and threatened democracy.

"At home we face one of the great industrial crises of our history. In addition to a wave of irresponsible and unauthorized strikes, the conflict within the household of labor has further unsettled an otherwise unstable situation. We witness a growing spirit of hate and race prejudice that, unarrested, may lead to bitter strife and disorder. In the economic and industrial world we see struggles that approximate civil war. Underlying all these lesser and more violent manifesta-



ADULT EDUCATION LEADER

The Rev. Cyril E. Hudson, Canon of St. Albans, England, is lecturing this fall at the Berkeley Divinity School, New Haven, Conn., on pastoral theology. Canon Hudson is a leader of the adult religious education movement in England, and is well known in this country as the author of many books and articles. A noted Christian sociologist, he is about to publish in collaboration with Maurice B. Reckitt a work entitled "The Faith and the World."

tions of a world-wide distemper resides a lowered moral standard.

"The Christian Church stands for the ideals of social justice; it stands for the sanctity of human personality; it stands for the obligation of the strong to help the weak. It is irrevocably committed to the doctrine of the Brotherhood of Man and the Fatherhood of God.

SEEK CHRISTIAN NATION

"We commend to the President, the Congress, and the people of the United States a strong reaffirmation of these elemental imperatives of the Christian faith, and an un-failing practice of the principles of life given to mankind by Jesus Christ, principles that relate to the security and permanence of state and nation. We are admonished that laws without ideals are impotent, that the moral character of a people is primary, and that without it chaos ensues.

"We further would affirm that to secure order, equity, and peace in industry or indeed in every area of life, the economic and social barriers to brotherhood must be removed, intolerance and class arrogance abolished, and the rights of the individual scrupulously maintained."

Bishop's Cassock, Stole of Romanist in Baptism

ANCHORAGE, ALASKA—While on a trip with Bishop Rowe, the Rev. Warren R. Fenn performed an unusual baptismal service at Seward, 114 miles from Anchorage. Requested to baptize the baby of a couple he had married, Fr. Fenn "shopped around" for the robes—he had left his own vestments in Anchorage. Bishop Rowe loaned Fr. Fenn his purple cassock, and Fr. Chapeau of the Roman Catholic Church loaned the surplice and stole.

Russians Centralize Placement of Clergy

Wider Powers Voted for Head of Russian Orthodox Church in USA at Conclave in New York

NEW YORK—Further centralization of the government of the Russian Orthodox Church in the United States of America was voted by the conclave of the Church at the Russian Orthodox Cathedral here. The Metropolitan of the Church is to have sole authority for transfers of priests and for the acceptance of applications for ordination.

The present Metropolitan is the Most Rev. Theophilus Pashkovsky.

NEW YORK (NCJC)—Plans for the establishment of a seminary in America, and another in Alaska, were furthered at the conclave of the Russian Orthodox Church. The conclave, which lasted five days, drew the 10 bishops of the Church in America, Canada, and Alaska, and over 200 delegates, clergy and laity.

Most of the deliberations were devoted to discussion of the constitution and by-laws which will govern the Church in America in the future, and to plans for educating seminarians. In addition to the American seminary, for which a site has not been selected, plans were discussed for the Alaskan seminary, to be erected at Jelovoj Ostrov, in Alaska, where the first Russian missionaries began their endeavors 130 years ago.

There was a notable increase of young people among the delegates and a spokesman for the conclave remarked on the increasing interest in the Church on the part of the younger members.

The conclave does not contemplate any social action, in the way of urging economic or other social reforms through education or other means at the present time because lack of finances precludes such a program. The work of educating seminarians will claim the first attention of the Church.

House of Deputies Ratifies

Amendments to Constitution

CINCINNATI—On October 7th the House of Deputies ratified amendments to the Constitution of General Convention, Article I, sections 3, 10, and 11, to exclude from the count of the total vote retired bishops not present at a meeting of the House of Bishops in the election of a Presiding Bishop, in a vote on Constitutional change or amendment, or in other action requiring a vote of the House of Bishops. These amendments had already been given the necessary ratification by the dioceses.

Also passed in the October 7th session of the lower house was the resolution to continue the Commission on the Historical Magazine of the Church. It was introduced by the diocese of New Jersey.

Bishops Vote Down Program Resolution

Defeat Deputies' Motion Seeking Complete Separation of Official and Unofficial Events

BY ELIZABETH McCracken

CINCINNATI—Among several matters that came up in the House of Bishops during the last two days was a report brought by the Committee of Fifteen, of which Bishop Freeman of Washington is the chairman, recommending that in future all unofficial gatherings at the General Convention be listed in the Program in a section by themselves, and that the times of such meetings be outside the hours during which the official meetings and the meetings of cooperative agencies are in session. The House of Deputies passed a resolution to that effect and the House of Bishops received the question for concurrence, on Monday, October 18th. After discussion, concurrence was denied.

Bishop Sherrill of Massachusetts, beginning the debate, reminded the House that an identical resolution, offered by Bishop Kemerer of Duluth early in the proceedings, had been voted down by the House of Bishops.

Bishop Hobson of Southern Ohio then rose to say:

"What this resolution asked has already been done. It was done for the first time in the Program of this Convention."

Bishop Manning of New York said:

"Nothing invidious is intended by the suggestion. It is simply a way of making it unmistakably clear to the general public what is official and what is unofficial."

Bishop Parsons, who is head of the

Church League for Industrial Democracy, then rose to say:

"I suppose I ought to get up and say something. I *agree* with the resolution, excepting as to hours. It would be very difficult to fit other meetings in."

Bishop Manning asked if Bishop Parsons would consider that point met if the resolution should say, "avoid the hours of official meetings and the meetings of cooperative agencies in so far as possible." Bishop Parsons replied, "Certainly."

OBJECTS TO "WHEREAS"

Bishop Brewster of Maine, however, objected to the resolution:

"There is something in the 'whereas' in the resolution that implies a criticism of the present Program, and I object to that."

Bishop Hobson spoke again, saying:

"The 'whereas' is not accurate, as you can see by turning the pages of the Program. I object to the resolution on *that* account."

Bishop Freeman then spoke, explaining:

"The Committee of Fifteen who had this question referred to it merely meant to put *everything* unofficial—teas and all the rest of it—apart from the official meetings. There was no thought of criticism."

The motion to concur was lost.

TRANSLATION OF BISHOPS

On Tuesday, October 19th, the last day of the Convention, the question of the translation of bishops came up, in the form of a first reading of a resolution to amend Article II, Section 3, of the Constitution to permit the election of a diocesan bishop to another diocese. Bishop Sherrill of Massachusetts at once rose, to say:

"Are we to vote on this *now*? It was debated at great length in 1934 and defeated. It is unfair to bring it up at this time. Many members of the House have gone home. I move that it be laid on the table."

The motion was seconded and unanimously carried.

EVANGELISM

Early in the Convention, Bishop Darst of East Carolina presented the report of the Commission on Evangelism. He asked that the Commission be discharged, since its work would now be done by the Forward Movement Commission. When, at a later session of the House of Bishops, a message came from the House of Deputies that they had discharged their Standing Committee, Bishop Darst said:

"I am sorry that the word 'Evangelism' has now gone out of the lists of names of Commissions and Committees. I should like to suggest to the Presiding Bishop that the provinces, with the help of the dioceses, establish a Committee on Evangelism, to keep this name, with its meaning, officially before the Church."

This was put in the form of a motion, and carried.

RETIREMENT CONTRACTS FOR LAY EMPLOYEES

There were several references to the question of insurance benefits for lay workers in the Church, following the report of

a special committee of the Department of Christian Social Service. The resolutions appended to this report were adopted, with the names of specific insurance companies deleted. These resolutions provide for the study of the matter by the dioceses, districts, and parishes, and for the furtherance of the consideration of insurance contracts for lay workers by the Department of Christian Social Service. A Joint Commission to study the whole subject was appointed, on motion of both Houses of Convention.

TEMPERANCE

Bishop McDowell of Alabama offered a resolution on the teaching of temperance, in a speech which was applauded. He said:

"In the old days there were organizations in the Church to teach temperance. All that sort of material has been cut out of what is now furnished for help in religious education. One of the worst effects of prohibition was the complete cessation of teaching about temperance."

Bishop Hobson agreed, saying:

"Our Church often stands before the community as having no concern with temperance. A child who had been attending the Sunday school of another communion was asked recently to sign the pledge with the other children, that being a custom in the religious education of that communion. The child answered: 'No, I am going back to my own Church, where you can have a drink if you want one.' That is amusing, but it has a tragic undertone. Our young people are suffering from the neglect of the Church in the matter of this teaching."

The resolution that such teaching be given was passed.

The House of Bishops adjourned on Tuesday, October 19th, at 1:50 P.M. Such speed had been made with the necessary business of the House, through the efforts of Bishop Sherrill of Massachusetts, chairman of the Committee on Dispatch of Business, that a whole day was saved.

Bishop Tucker Stresses Importance of Auxiliary

CINCINNATI—At the Woman's Auxiliary session on October 18th, Bishop Tucker, Presiding Bishop-elect, addressed the House, saying in part:

"My mind goes back to the days when I was a foreign missionary in Japan and realized how important was the support of the Woman's Auxiliary. It was at Portland that I last spoke to the Auxiliary, when, after a ten-minute talk, this House pledged \$28,000. As I look ahead I feel every confidence. I should hesitate to accept my great responsibility were it not for the women of the Church who are to be my right hand in making this triennium a missionary period. It was the ambition of every Roman Emperor to extend the borders of his Empire. Just so we want to extend the borders of the Kingdom of God during the next six years. I ask your splendid cooperation; thus the Church can go forward."

Bishop Tucker gave his blessing, and Mrs. Stebbins, as chairman, declared the 22d meeting of the Woman's Auxiliary to be adjourned.

Survey Shows 6 Out of 10 Girls Regular Churchgoers

NEW YORK—A nation-wide "cross-section" survey, just completed, brings to light the fact that apparently six out of every 10 American girls between the ages of 18 and 25 attend church regularly. The percentage of young city churchgoers was a trifle higher than that of country girls.

Results of the survey, which was made to discover facts about the coming generation of housewives shopping at the nation's half million retail food stores, were quoted October 4th by C. M. Chester, General Foods chairman, speaking here before the seventh annual forum of the Herald Tribune Institute at the Waldorf Astoria. The data, Mr. Chester said, presented a "composite picture of the American girl, 1937 model."

"Too lazy," was the reason given by 31.7% of those not attending church regularly in the rural sections, and 39.5% of those in city sections—the most prominent reason in both groups.

Change in Marriage Canon is Discussed

Bishops do not Consider Divorce Question; Defeat Amendment on Social Disease

BY ELIZABETH McCracken

CINCINNATI—The proposed new Section VIII to Canon 41, contained in resolution 3 of the report of the Joint Commission on Marriage and Divorce, was lost in the House of Deputies before the House of Bishops had debated it. Its defeat automatically relieved the House of Bishops of consideration of it.

The subject came up in the House of Bishops only for their vote on concurrence, on other resolutions, which were carried. They concurred in the action of the House of Deputies in approving the amendments to the marriage canon adding lack of legal consent and sexual perversion as impediments.

A proposed amendment to section III not appended to the report of the Commission, but passed on motion in and by the House of Deputies, was not concurred in by the House of Bishops. This resolution provided that the officiating clergyman, before solemnizing a marriage, receive from each of the contracting parties a certificate from a qualified physician that each is free from venereal disease.

OBJECTS TO CHANGE

Bishop Mikell of Atlanta spoke with some warmth, saying:

"Such a rule would put the clergy in a most embarrassing position. It would be a terribly hard thing for a rector, when a fine young Christian girl of his parish came to him to arrange about her wedding, to be obliged to tell her that he must have this certificate from her and from her fiancé before he could make such arrangements."

Bishop Brewster of Maine disagreed, saying:

"This is simply a part of the instruction before marriage already required, as set

Rescind Calendar Action

The House of Deputies on October 18th rescinded the resolution of 1934 concerning the fixed date for Easter and approval of the 12-month revised calendar. Another resolution omitting the question of a reformed calendar, but favoring the fixed date of Easter, was approved.

down in paragraph 3 of that section III. It is very necessary."

Bishop Sherrill of Massachusetts, the next speaker, said with great earnestness:

"It seems to me that this is a tremendously important subject. The Bishop of Atlanta says truly that it is terribly difficult to speak of this matter to a fine young girl before marriage. It is as nothing compared with the tragic difficulty of speaking of it after her marriage, when irreparable damage

House of Bishops Receives Bishop Polk Memorial Gavel

CINCINNATI—Bishop Penick of North Carolina presented to the House of Bishops a gavel made of wood from a fallen limb of a live oak tree in Raleigh, N. C., from 300 to 500 years old. The gavel was given in memory of the Rt. Rev. Leonidas Polk, first Bishop of Louisiana, who was born in Raleigh. In presenting the gavel, Bishop Penick made a short speech, linking Bishop Polk with Ohio, Louisiana, and North Carolina. The Presiding Bishop accepted the gavel with an appreciative speech.

Bishop Morris of Louisiana then rose to say that the centenary of Bishop Polk's consecration would be celebrated in New Orleans in 1938, at which time he hoped, as that great Bishop's successor, to welcome many of his brethren to the diocese. Applause greeted this announcement.

It was later voted by both Houses of Convention that, since there will be in 1938 this notable anniversary connected with Bishop Polk and other anniversaries of importance during the coming triennium, a sum of \$1,500 be appropriated to allow the *Church Historical Magazine* to issue special numbers commemorating those events.

has been done. We recently had an instance in Massachusetts where a young girl was married, she and her parents being ignorant of venereal diseases in the man. The marriage was annulled; but that young girl's health and her life had by then been ruined. The Church should take the lead in removing this curse from human life. Not only should we protect our own young people, but we should lead the community in protecting all young people."

The matter was referred to the Committee on Canons. Bishop McElwain, the secretary, brought in a report on Monday, October 18th. This was to the effect that the Committee regarded the matter as one for the State, not the Church, to legislate upon; the Committee asked to be discharged from further consideration of the subject. The House then voted not to concur with the House of Deputies in the resolution, except where the civil law required such certificates.

The House of Deputies meantime had passed a resolution endorsing the campaign now being pressed by the civil authorities to control and eventually to exterminate venereal disease. The House of Bishops had already concurred in this resolution when the above discussion on the proposed amendment to Section III of Canon 41 took place.

Memorial Altar Dedicated

MOUNT VERNON, N. Y.—On October 3d Bishop Gilbert, Suffragan of New York, dedicated in the Church of the Ascension, Mount Vernon, a shrine of peace. The Altar, given by the rector, the Rev. Melford L. Brown, is a memorial to his son, Livingston Brown. The carving of the Altar and tryptich was executed at Oberammergau.

Debate Plans to Aid Forward Movement

Several Bishops Express Belief Bishop Hobson Should Continue as Chairman

BY ELIZABETH McCracken

CINCINNATI—The report of the Forward Movement Commission was presented to the House of Bishops by Bishop Hobson of Southern Ohio, its chairman, as early in the Convention as Wednesday, October 13th. But formal action on it was postponed, by vote, until the Joint Committee on Budget and Program should have made its report. As soon as Bishop Hobson finished the reading of the rather long printed report, Bishop Freeman of Washington rose to say:

"As the mover of the resolution in 1934 which created the Forward Movement Commission, I hope that I may have the privilege of moving that it be continued. To this resolution I should like to append an expression of appreciation of the work of the Commission and of its inspired leadership by the Bishop of Southern Ohio."

Before this motion could be seconded, Bishop Hobson suggested that it might be well to defer action on Bishop Freeman's motion until the report had been referred to the Budget and Program Committee and its recommendations received.

The Forward Movement came up again on Tuesday, October 19th, the last day of the Convention, following the presentation of the report of the Budget and Program Committee on Monday, October 18th. The House of Deputies had already voted that the Forward Movement Commission be continued, and the House of Bishops concurred. The Presiding Bishop thereupon named the five bishops to serve on the Commission: Bishop Hobson, Bishop Sturtevant of Fond du Lac, Bishop Quin of Texas, Bishop Dagwell of Oregon, and Bishop Clingman of Kentucky.

Bishop Hobson spoke of the value of

Religion in the Public Schools

On the last day of Convention Bishop Page of Michigan made a speech on the complete lack of religious education in the public schools. Except in small places, he thought that the weekday religious education plan was not successful; the main reason was that the children inevitably compared the hour or two, once a week, with the regular attention given to secular studies in school. On Bishop Page's motion, this subject was put on the agenda for discussion at the next meeting of the House of Bishops.

a change in the chairmanship of the Commission, saying:

"I am absolutely convinced that rotation in office of the chairman and members of the Forward Movement Commission is desirable. It will be a misfortune for the Church to feel that the Forward Movement

is tied up with one individual or one group. I could not conscientiously go on with the Forward Movement unless a change is made. Not because of the work: I am glad of the work. But a new spirit is needed. Others have their contributions to make. It is right that the Presiding Bishop should be, *ex officio*, a member of the Commission. It will give him a closer touch with it. I am sure, however, that we should not pass any resolution as to the chairman. It should be left to the Commission to choose its own chairman. We should not anticipate its action."

Bishop Johnson of Colorado did not agree. He said:

"It would be a mistake to change. It would be a calamity to lose the Bishop of Southern Ohio's three years of experience. The Forward Movement is entitled to have it."

Bishop Darst of East Carolina made a speech that elicited applause, saying:

"As one who served as chairman on the Commission on Evangelism for nine years I think that it is a mistake for the Bishop of Southern Ohio to give up the chairmanship of the Forward Movement after three years. We have confidence in him; and the Church is just beginning to realize the Forward Movement. It would be a tragedy to turn it over now to another man. The Church could have found a much abler man than I am to have as chairman of the Commission on Evangelism, but continuity was important there; it is equally important in the Forward Movement."

Bishop Hobson was still unconvinced, saying:

"I still am convinced that the chairmanship of the Forward Movement should be changed."

No action was taken, it being the right of the Commission itself to elect its own chairman. The discussion was essentially an informal expression of opinion.

Hold Convention Dinner for Historical Society

CINCINNATI—One hundred and ninety-nine members and friends of the Church Historical Society held a General Convention dinner on October 7th at the Hotel Gibson.

The Rev. Walter Herbert Stowe, president of the society, introduced the officers of the society and those members of the executive board who were present. Bishop Taitt of Pennsylvania, honorary vice-president of the society, introduced the first speaker, the Rev. Dr. G. MacLaren Brydon, historiographer of the diocese of Virginia, whose subject was The Greatest of Virginia's Bishops, who, Dr. Brydon said, was Bishop Meade.

Clifford P. Morehouse, Editor of THE LIVING CHURCH, spoke on The Church Press in Our History. Fr. Stowe then spoke on Is a Knowledge of American Church History Practical? The meeting was then thrown open to a discussion on ways and means of promoting diocesan and parochial Church history.

Telegrams of greeting, and regret at their absence, were sent to Dr. Charles Penrose Keith, president emeritus, Philadelphia, and to the Rev. Dr. E. Clowes Chorley, Garrison, N. Y.

Auxiliary Chooses Members of Council

Nominations Accepted by General Convention; W. A. Passes Several Miscellaneous Resolutions

By VIRGINIA HUNTINGTON

CINCINNATI—After a brief devotional service on October 18th the delegates of the Woman's Auxiliary proceeded to nominate four members to the National Council. Eight names were presented by Mrs. Remington, chairman of the Committee on Elections, the first three of whom have already served for one term: Miss Eva Corey, Massachusetts; Miss Elizabeth Matthews, Southern Ohio; Mrs. James R. Cain, Upper South Carolina; Mrs. Edward M. Cross, Spokane; Mrs. Lewis W. Francis, Long Island; Miss Emma J. Hall, North Carolina; Mrs. Henry Hill Pierce, New York; Miss Nannie Hite Winston, Kentucky. As many delegates had left over the week-end there were but 95 ballots cast, resulting in the nomination of the following: Mrs. Cain, Miss Corey, Miss Matthews, Mrs. Pierce. They were elected later by General Convention.

VOTE MARRIAGE COMMITTEE

The chairman of the Committee on Miscellaneous Resolutions, Mrs. Baker of Springfield, Ill., presented an invitation from both the House of Bishops and the House of Deputies to the Woman's Auxiliary to appoint a committee to consider fully the question of marriage and divorce, and to confer with the Commission of General Convention on the question. The matter was received with great enthusiasm, and unanimously passed without discussion.

A resolution "That we go on record as supporting the representation of women in parish vestries and diocesan conventions and in the General Convention of the Church," was voted on *seriatim*. The first point, inclusion on vestries, was carried. A count was taken for the second point, that of representation in the diocesan convention, with the result that it was carried by a vote of 162 to 96. The third point, that of representation in General Convention, was lost by a nearly unanimous vote. While many women were for it in theory, the general feeling was that such inclusion could best come about by an invitation from the men.

To further efforts toward Church unity, a resolution was passed asking the executive board to appoint a committee which would include women delegates to the Faith and Order Conferences and those on Life and Work; to secure and prepare material on the subject of Church unity for the use of the average woman in carrying out the recommendations of the conferences in parishes and local communities.

GREETINGS TO NEW DIOCESE

The Triennial sent greetings to Bishop and Mrs. Casady, and to the men and women of Oklahoma, whose work has

made possible the development of that missionary district into a diocese.

Another resolution that drew forth spirited discussion was one to "record our conviction that it would be helpful if more graduates of our seminaries could give one or more years immediately after graduation in the missionary field." An emendation to the resolution "that a copy of the resolution be sent to all our seminaries" was carried. Some expressed the fear that, while excellent for the candidate, such a brief period of work might be hard on the missionary district!

In an effort to enlarge the giving of members of the Woman's Auxiliary the following resolution was passed: "Be it resolved: that the members of the Woman's Auxiliary give prayerful consideration to personal tithing, with larger proportionate giving."

APPROVE EVENING BRANCHES

A further resolution adopted requested that evening branches of the Auxiliary be formed in dioceses where they do not already exist, for the business and professional women who are unable to attend meetings in the daytime.

Miss Corey read a part of a personal letter from Mrs. Ida W. Soule acknowledging gratefully and humbly the adoption of her name for the UTO Pension Fund; and correcting the middle initial from M., as first adopted, to that of W.

It was moved and seconded to remove from the table the resolution concerning the eventual discontinuation of supplies which had been tabled the previous day. The preponderance of feeling was that we must work for adequate salaries for missionaries rather than to continue indefinitely the supplementing of inadequate salaries by the boxes. The resolution adopted was "that we look forward to the discontinuance of personal boxes by the supply department after the Triennial of 1943, if conditions warrant."

Mrs. L. W. Hollis of Texas, as chairman of the Courtesy Committee, offered a resolution thanking all in the diocese of Southern Ohio who had made this Triennial such an outstanding success; with thanks to the two presiding officers, Mrs. Stebbins, chairman, and Mrs. Woodward, vice-chairman. This resolution was passed unanimously.

LEADERS INTRODUCED

There were introductions from the platform of the executive board, of the staff at headquarters, and of the field secretaries; as also of the missionaries.

Miss Elizabeth Matthews, as one of the executive committee on arrangements of Southern Ohio, in thanking the House, urged that "we do a little more thinking. We applaud but are not quite willing to follow out our resolutions." Miss Matthews has been eight times a delegate, ever since 1910, and is one of the ablest and best-loved leaders in the Woman's Auxiliary. In introducing to the delegates Mrs. A. S. Deacon of Western Missouri, Miss Matthews wished for delegates from that diocese "all strength, courage, and confidence for those on whom will fall the burden of the next triennial."

Missionary Bishops Ask Better Recruits

Message to Deans of Seminaries
From Domestic Mission Leaders
Requests Special Training

PHOENIX, ARIZ.—At the meeting of the domestic missionary bishops on October 5th it was resolved to approach the deans of seminaries regarding the matter of supplying clergy for the mission field. At the present time a lack of suitable young clergy for missionary work is apparent. Qualifications and requirements in the message to the deans of seminaries were given in part as follows:

"(1) Missionary Conviction. The missionary character of the Church and the responsibility of the ministry for the fulfilment of our Lord's command, to go to all the world, should be taught in the seminary through required courses concerning missions and through visits of well-known missionaries. It should not be left to missionary societies of students, in which only a few missionary-minded men have an interest.

"(2) Special Training and Continuous Service. Special courses and training should be given to those who are volunteering for missionary work, with studies of the peculiar problems existing in rural work and in other fields, which are not found to the same extent in urban populations. We need men who volunteer with the expectation of lifelong service in rural missions, and pioneer work, and whose training adapts them specifically for this work.

"(3) Workshop Intelligence. We urge that greater emphasis should be placed upon pastoral theology, upon equipping men for the actual work of priest, pastor, teacher, and leader, which confronts the newly ordained man in his first experience in the ministry. . . . In short, trained in all that goes to make a man a fit leader of the people committed to his charge.

"The diaconate is not serving its purpose in clinical training," the message declares. "In the missionary field and in a large number of the dioceses, intimate supervision is impossible, and the seminaries are called upon for greater order, discipline, and the development of the devotional habit in the lives of seminarians before they begin their ministry."

Regarding unmarried clergy, it is said that the missionary field requires that there be some clergy who are free from the cares of family and home responsibilities, in order to do the work that could not otherwise be done. The message reads: "In asking for a definite period of years, we make no greater demand than that which is practically laid upon every woman worker who offers herself for a like service."

The message continues:

"The missionary work at the present time presents many bidding opportunities for the taking up of which young priests are needed who are willing to go forth as men under authority, with neither purse nor scrip, but with a binding sense of mission to the un-Churched, and unswerving faith in the Gospel as the redemptive and directing power of God.

"While the foregoing may seem to grow out of the needs of our sphere of labor, the

need for a fresh vision and spiritual renewal on the part of us bishops, as well as parochial clergy in established dioceses, regarding the urgency of the task, must be of equal concern if the hosts of God are to move forward. And since it is in the seminaries that almost all of our clergy receive their training, it is our conviction that the missionary motive should be made clearer and given renewed emphasis in the training of all clergy—missionary and parochial."

Renovate Church at Sanford, Me.

SANFORD, ME.—St. George's Church, of which the Rev. Peter P. B. Franklin is rector, has been entirely re-stuccoed on the outside and the grounds extensively improved. Redecorating of the interior walls and other repairs are under way.

Work Begun on Cathedral House in Garden City, L. I.

BROOKLYN, N. Y.—Construction has begun of a cathedral house on the spacious grounds of the Cathedral of the Incarnation, Garden City. The building will serve both parochial and diocesan purposes.

There will be an auditorium seating 1,000, which will be used as assembly room for the Church school, and also for diocesan gatherings as it may be needed. There will be numerous class rooms for the school, and these will be available for diocesan committee meetings and various smaller groups. There will be a suite of offices for the Bishop, and another suite for the Dean and the cathedral staff.

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Training Institute Classes Draw Crowds

Wide Variety of Subjects Offered
in Series; Women in Majority at
Lectures

By G. R. MADSON

CINCINNATI—The series of classes for Church workers for study and conference held in conjunction with General Convention offered a wide variety of subjects. For many Conventions past the Institute has been conducted under the auspices of the Department of Religious Education of the National Council, and this year the Forward Movement Commission cooperated. The classes were largely attended by visitors to General Convention and the triennial meeting of the Woman's Auxiliary, with a scattering of deputies and delegates. The large majority was of women.

Sessions were held in Christ Church parish house with but two exceptions. The largest attendance was at a class in Developing a Program of Action for the Women of the Parish, conducted by Miss Edna B. Beardsley, assistant secretary of the Woman's Auxiliary, with 110 registered. The next largest class was that of at least 65 in Altar Guild Work, conducted by Miss Harriet Bronson, chairman, National Committee of Diocesan Altar Guilds. These two courses appealed, naturally, to women only. Attendance in the other classes ranged from 20 to 45.

The missionary movement study courses for the coming year, The Moslem World, and Forward in Rural America, were presented by the Rev. Dr. Arthur M. Sherman, of the Forward Movement, and Miss Margaret Teague, secretary for rural education, diocese of Maine, respectively. In the former, Dr. Sherman pointed out the reasons why Christianity crumpled before the original wave of Islam, and how the Church may learn from that event what is needed today in the promulgation of the Gospel where it comes in contact with the religion of Mohammed. Miss Teague emphasized the magnitude of the task faced in evangelizing rural America, since of the 56 million rural population, more than 34.5 million are unchurched. Significantly, the "domestic missions" course drew the larger attendance.

OTHER MISSION COURSES

Two other courses dealing with missions were presented in the Institute. In The Missionary Motive the Rev. Malcolm E. Peabody, Philadelphia, a former missionary to the Philippines, conducted what was strictly a discussion group, drawing out the central problems in missionary work and leading the class to the corporate and personal significance of these problems. Dr. John W. Wood's presentation of the Principles and Methods of Missionary Work Overseas was based on the doctrines which impel the Church to missionary work, especially the uniqueness of Christianity, and he illustrated his

points with actual experiences of missionaries in the fields overseas.

Youth received the largest share of attention in the number of courses presented. Five of the 18 classes considered the Problems of Youth and related matters. The Rev. Almon R. Pepper, executive secretary of the national Department of Social Service, taught the course with that title, considering problems from the individual standpoint, using the case work approach. Discussion developed regarding the failure of older people to understand youth, and the need for education in complete living as distinct from mere vocational training.

YOUTH MOVEMENTS VIEWED

Youth Movements Today were presented by Spencer Miller, Jr., of the Department of Social Service of the National Council. He began with a differentiation between pre-war and post-war youth movements in Europe, pointing out that before the war youth was libertarian in outlook, and since the war has stressed the social viewpoint, accompanied by extreme self-discipline.

The special problems of group work with youth were discussed in Youth and the Church under the leadership of Mrs. Stephen K. Mahon, program adviser, Girls' Friendly Society. Young people's organizational planning and group cooperation received considerable attention, and individual parish cases were discussed in special group meetings following the regular class sessions.

The Christian idea and point of view and the questions arising in the minds of youth as the Church confronts the modern world were considered by the class conducted by the Rev. Gardiner M. Day, Wilkes-Barre, Pa., entitled Why be a Christian? Clues to a Christian Philosophy of Life. Fr. Day used the seven steps of the Disciples' Way as a basis for doctrinal presentation and discussion.

The class in College Work heard addresses by four leaders in this phase of religious education: the Rev. W. Brooke Stabler, president of the Church Society for College Work; the Rev. Alden Kelley of Madison, Wis.; the Rev. LeRoy Burroughs of Ames, Iowa; and the Rev. T. O. Wedel, National Secretary for College Work. Questions and answers followed each address. Stress was laid upon the need for more men and funds for extending the work of the Church in college communities.

RELIGIOUS EDUCATION

Leaders in religious education were provided with two courses in their general field: Teaching Methods and Group Thinking. In the former, the Rev. Dr. Vernon McMaster, of the Department of Religious Education, not only showed church school teachers how to improve their work through more effective methods, but inspired them as well. Mrs. Harrison Elliot demonstrated the techniques by which groups may think together creatively. Here again, as in the courses on youth, both the individual and the group approach received attention in the several classes.

Miss Beardsley's large class in Parish

Programs studied the needs and resources of parish life which underlie the development of parish programs, discovering the chief resources to be unity, fellowship and purpose in the Church. The course in Altar Guild Work stressed the need for more guilds, parochial and diocesan, especially in missions and for girls. One session was devoted to the study of symbolism.

In addition to the courses which could be classified in groups, there were several miscellaneous classes. Sister Elspeth of All Saints' Sisterhood instructed a class in The Meaning of Worship, and laid a foundation of doctrine upon which she built up the vital need for worship in the Christian life. A dozen or more diocesan treasurers met for round table discussions on The Work of the Diocesan Treasurer under the leadership of Mr. J. E. Whitney, assistant treasurer, National Council.

OXFORD AND EDINBURGH

The Rev. Anson Phelps Stokes, Jr., Columbus, Ohio, presented The Issues of the Oxford Conference on Life and Work and the Edinburgh Conference on Faith and Order. With the statement that the Oxford Conference began with "hope based on despair" of divided Christendom facing world problems, he opened his course. Economics, Education, Peace, and other vital concerns of the Church in relation to the world received their share of discussion.

One of the few classes attended by any large number of men was that on Church Music under the direction of the Rev. John W. Norris, Philadelphia. Addresses were made by Harold W. Gilbert on Good and Bad Church Music; the Rev. H. B. Satcher on Service Building and the coordination of liturgy, preaching and music; Walter Williams on Plainsong and Chants; and the Rev. Louis E. Daniels on Anglican Chanting. The class met in the Wesley Methodist Episcopal Chapel.

Miss Sybil Foster's course in Child Welfare and Children's Institutions was merged with a similar course in the Clergy Training Institute which met in the Gibson Hotel.

The Church Training Institute is one of the features of General Convention which seem most appreciated by visitors. It affords people of all sections of the country the opportunity to exchange ideas and experiences and to learn recent developments in the various fields of the Church's Work under the leadership of experts.

Hymnal Revision Planned

CINCINNATI—Revision of the Hymnal was authorized by a resolution introduced in the House of Deputies October 18th by the Rev. P. F. Sturges of Boston. A resolution introduced earlier by the Rev. Howard C. Robbins of General Theological Seminary was passed, calling for the appointment of new members to the Commission on the Church Hymnal, depleted by death since the last revision.

Dr. Robbins had urged that a study be made of revision with special consideration of the needs of small parishes.

Group at Convention Hits CLID Meetings

Church Layman's Association, in Protest Meeting at Cincinnati, Finds League Will Upset Church

BY THOMAS F. OPIE

CINCINNATI—At the Netherland-Plaza hotel on October 17th about 200 men and women, mostly those opposed to the methods and the principles of the Church League for Industrial Democracy, gathered to protest against the sessions of the CLID in connection with the General Convention of the Church. This was the first public meeting of the newly organized Church Layman's Association, set up to combat the league, on the grounds that it is a "radical movement," calculated to "upset the Church," if indeed, not the whole social order of the country.

The chairman, Merwin K. Hart, presided and declared that the Church League for Industrial Democracy goes counter to the "political things for which America has stood for 200 years." He introduced the speaker, Sherman Rogers, as one of the "underprivileged" who "refused to stay underprivileged"—and one who "knew the truth" and would tell what he knew. Mr. Rogers was presented as a former "lumberjack" who had climbed into higher realms in editorial and oratorical circles by dint of native ability and determination.

"I am told," said the speaker, "that the United States Constitution is no good because it is 150 years old. But the Ten Commandments are hundreds of years older than that—and they will be good a million years from now."

He reviewed the expansion of Capitalism and of the machine age and completely exonerated the capitalistic system of any part in the plight of the underprivileged—but as a system in which workers really owed practically all that they have to the men of wealth. "Where there are no rich men there can be no higher wages. I have never seen a millionaire who did not render a service commensurate to his wealth," he asserted. He said that Henry Ford alone had paid into industrial wage coffers \$15,000,000,000, and said: "If anyone has got to be 'boss,' I will take the manufacturer."

Mr. Rogers quoted from the *National Income in the United States* for 1934 in which he said it was recorded that of every dollar made in the world of industry in that year 84½ cts. went to labor and only 15½ cts. of every dollar went to the owners. He did not show how many millions divided the 84 cts. between themselves nor how many single individuals divided the 15 cts. between themselves. "Why does the Church take more than seven minutes to choose between the principles of George Washington and those of Leon Trotsky?" he asked. "As for me, I shall stick to Washington."

The Layman's Association was lately organized in New York for the avowed purpose of combatting the CLID and invites laymen of all Churches into its ranks.

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National Board of GFS to Appoint Field Worker for Organizing of Candidates

CINCINNATI—The decision of the national board of directors of the Girls' Friendly Society to appoint an additional field worker to promote organization of groups of candidates was the chief accomplishment of the meetings held during the days of Convention.

This was the result of the discussion growing out of a study of the condition of the society today and its relationship to other organizations for women and girls in the Church. Meetings of the board were held daily during the first week of the Convention with a large attendance, and presided over by Miss Helen C. C. Brent, national president. It was generally felt that a co-ordinated program should somehow be worked out among the youth organizations and men's and women's organizations so that there should be no overlapping but rather greater unity of action in the various groups concerned. The discussion was centered around the question of how the GFS can be of greatest use to the Church, and what changes are involved in the organization if it is to render the greatest service.

During the second week of Convention a series of luncheons and conferences was held by leaders in GFS work on the various problems involved in leadership and program.

Announcement was made of the selection of Miss Anne Bell of Wilmington, Del., as vice-president of the Third province and Deaconess Williams, formerly of Dante, Va., as rural chairman for the national GFS. Miss Florence Pickard of Fort Wayne, Ind., recently appointed field worker, was presented to the board. With the selection of the new secretary to work among candidates groups there will be three field secretaries.

Congratulations to Bishops

CINCINNATI—Many of the members of the House of Bishops celebrated the anniversaries of their consecrations during the time of General Convention. They were congratulated by the House with appropriate resolutions.

The congratulatory resolution which aroused most enthusiasm was that offered by Bishop Cook of Delaware, felicitating the Bishop of Oklahoma and his people on having attained the status of a diocese. This was adopted with a rising vote and prolonged applause, and Bishop Casady responded with thanks.

Bishop Gribbin to Receive Crozier

WAYNESVILLE, N. C.—On October 31st a crozier, the gift of Mr. and Mrs. R. V. Erk, will be presented to Bishop Gribbin of Western North Carolina at a service in Grace Church, the Rev. Albert New, rector.

Made of native wood of the diocese, the crozier was designed and constructed by the craftsmen of the Erkraft Co., Waynesville, under Mr. Erk's personal supervision. It contains 12 different kinds of wood.

Auxiliary Triennial Ends in Corporate Communion

CINCINNATI—The closing service of the triennial took place on October 19th in Christ Church at the corporate Communion of the Woman's Auxiliary. The Presiding Bishop, Bishop Perry, was the celebrant, and Bishop Sherrill of Massachusetts gave an inspiring commissioning address.

Christ Church was full to the doors for a service that to many delegates is the crowning one of many high experiences; gathering up as it does the inspiration and great moments of many meetings and discussions into a definite consecration of individual gifts and individual experience to concrete tasks ahead, which are waiting for each delegate and officer on her return.

Bishop Sherrill bade his hearers to go now from the general to the particular. For two weeks we have been listening to great addresses from large personalities; we have dealt with generalities and with such large themes as Unity, Faith and Order, Life and Work. It is now the task of each woman to return to her parish where she may find the rector a little dull, and the parish life narrow; it is for her to interpret the large themes of these two weeks into everyday realities, inspiring the parish with her fresh vision. "A fool's eyes are afar off," he quoted. It is for the visionary to make his vision creative, to give attention to the particular. "These things do" was his conclusion to a sermon that was entirely suited to the occasion.

Noted Leaders of Church Attend Washington Cathedral Luncheon

CINCINNATI—Over three hundred men and women from all parts of the nation and from several foreign parts gathered on October 9th at noon in Sinton hotel for the Washington cathedral foundation luncheon. Dr. ZeBarney Phillips, president of the House of Deputies, was toastmaster. Bishop Perry, presiding Bishop, offered the invocation and blessing. Bishop Hobson extended a hearty welcome and warm greetings, in a few words, and several brief addresses were heard.

Bishop Freeman was introduced as one who had never faltered in his 14 years as Bishop of Washington in the attempt to make the cathedral an influence for idealism and religion not only in nation's capital but throughout the nation. The cathedral foundation has membership in almost all the states. "On Capitol Hill we enact laws," said the Bishop, "but without idealism laws are inoperative. Witness the Eighteenth amendment." He held that the cathedral actually exerts influences that tend to inject religious-spiritual ideals into the nation's statutes and into the nation's life. "Washington is a place of statesmanship—and the Church yields not to the State." He inferred that statesmanship without religion is inadequate and pleaded for more real statesmanship in the affairs of the Church. "If we are to have a Church of reconciliation, as Bishop Parsons says, let us begin in the nation's capital."

Communion Methods Debated by Deputies

Continued from page 553

The first resolution was moved by Dr. Tucker and debate began. Dr. Tucker said he had used intinction for 18 years, having taken up the custom as rector of a college church, when a professor of bacteriology on his vestry had found it difficult to reconcile laboratory truth with the most sacred act of worship. The whole congregation had come to prefer the alternative use, he said, and described how he had used it then, and its present use in St. Paul's Church, Richmond, Va.

"LIABLE FOR DAMAGES"

Dr. W. S. Bowen, Washington, D. C., compared the Communion cup to the common drinking cup which has been outlawed as a menace to health. "The minister who administers the Communion cup may be liable for damages in the case of any disease contracted by its use, or when mental anguish and fear result from a known exposure."

He said he knew of many communicants of the Church who attend Methodist services on the first Sunday of the month to partake in a Communion service using individual cups, which are boiled afterward. "I take advantage of this method myself," he said.

"All good things come from God," said Dr. Bowen, "and so has knowledge of prevention and cure of disease. He expects us to use all the knowledge He has given us, and in the light of present medical knowledge, I cannot see how he wishes us to use the common Communion cup."

The Rev. Dr. Frederic S. Fleming, New York, spoke against the alternative use, saying it was not a question of scientific

Bishop Manning Endorses Reëlection of LaGuardia

NEW YORK—Greater New York is in the midst of a municipal campaign for the election of a mayor and other officials on November 2d. In the usual emphasis given to the last two weeks of such a campaign, declarations were made in behalf of the Tammany candidate offering him the support of various organizations as well as that of the clergy, including Bishop Manning. One official wrote to the above-mentioned candidate's manager, saying: "I am sure we can get Bishop Manning with us." Upon being advised of these unauthorized declarations Bishop Manning issued the following declaration in support of the reëlection of Mayor F. H. LaGuardia:

"In view of certain statements which I understand have been made from Mr. Mahoney's headquarters referring to my attitude as to the coming election, I wish to say that I strongly hope for the election of Mr. LaGuardia as mayor, on the basis of the service which he has already rendered to the city and which I believe he and those associated with him are best qualified to carry on."

Bishop Stewart Outlines Church Program for 1938 in Sermon at Convention

CINCINNATI—Bishop Stewart of Chicago was the preacher at the General Convention service, held on Sunday morning, October 17th, in Taft auditorium. There was a large congregation, made up not only of members of the two Houses of General Convention and the Woman's Auxiliary, but also of visitors and Church people of Cincinnati and the vicinity.

The sermon as a whole thrilled those present. The final words were frequently quoted during the remaining days of the Convention:

"I challenge this Church in the next three years to take for its slogan not 'More Money,' but 'More Grace.' To institute not a campaign for money, but to invoke a movement of the Spirit which shall bring to us year by year in the triennium the Grace of our Lord Jesus Christ and the Love of God and the Fellowship of the Holy Spirit. Let the Presiding Bishop call the bishops into retreat and conference on the Grace of our Lord Jesus Christ. Let the bishops then call their clergy into retreat and conference on the Grace of our Lord Jesus Christ. Let the clergy then preach a nation-wide mission on the Grace of our Lord Jesus Christ. There's a program for 1938! Then let the lay people under their pastors spend the next fruitful year studying, exploring, emphasizing, experiencing the Love of God. There is your missionary motive; there is a full program for 1939. Then in 1940, let us all come marching into a new experience of unity, and new visions of the unity of the Body of Christ by setting ourselves to realize afresh the Fellowship of the Holy Spirit."

versus non-scientific men, but of variety of methods. No precise definition of intinction had been given, and he thought the Committee should adopt one method which it could recommend. In answer to a question from the floor, he said he was opposed to intinction, believing it to be as dangerous as the use of the common cup.

STRIKE OUT "ONE KIND"

An amendment to strike out permissive use of Communion in one kind from the resolution was carried.

Another opponent of the alternative form was the Rev. D. F. Fenn, Baltimore, who said he had three outstanding physicians on his vestry besides others in his parish, none of whom had ever expressed a fear that the Sacrament would spread disease. "Our Lord meant us to administer the Sacrament as He instituted it," he said.

Dr. Fenn also mentioned his experience during major epidemics saying no one had ever charged contagion to the use of the Communion cup, and he had used it regularly through such sieges without any ill effects to himself or to others. He also spoke of the fact that the clergy who must be often thus "exposed" are still a preferred risk with insurance companies.

A voice vote appeared close on the resolution, but a rising vote showed a majority of 11 for the resolution. It was soon vetoed by the bishops, whereupon Dr. Tucker presented the second resolution calling for further study, which carried.

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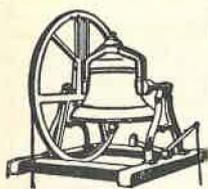
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Field Executives Meet at Convention to Talk Over Plans for Church Support

CINCINNATI—Seventy-five bishops, priests, and laymen met for a dinner one evening during the General Convention to discuss problems facing the diocesan field executives.

The purpose of the meeting was stated by Will Richards, representing the Field Department of the National Council. Dr. Lewis B. Franklin took the lead in the discussion of the promotional possibilities that must be developed as we accept the report of the Budget and Program Committee for 1938. "We have been given a fresh vision of the task of the Church by those who have come to us from far-off lands," said Dr. Franklin. From Japan and China; India and Liberia, Alaska and the islands of the sea, from the western plains and the mountain regions, Bishops Tucker and Azariah, T'sen and Hobson, the Rev. Karl Block, Dr. Wei, and many others have brought us a vivid picture, he declared, and we go to the parishes and missions of the land with a definite sense of responsibility for the objectives accepted, tentatively at least, by the deputations representing various dioceses in the Convention.

It had been said again and again on the floor of the Convention, and was reiterated at this meeting, that the greatest need of the Church today in the matter of carrying out the program is conversion. The amount spent for all departments of Church work is pitifully small as compared with other expenditures in daily life. The idea of promotion must come from within the parishes. Conventions may present problems with a voluminous array of figures, but the interest of the last person in our parishes and missions must be given an opportunity for expression if we are to take a real part in these programs.

An emergency call for \$300,000 has come from far-off China. This is in addition to the program calling for the raising of \$2,450,000 for 1938. If we are to raise this amount for China it will mean adding more than 16% to the tentative amounts presumed by the deputies.

Every person present at this meeting went away with the full hope of putting to work every possible effort for this old appeal of the Church presented with a new emphasis.

Dr. Albinson Organizes Weekly CCC Camp Religious Services

ELKTON, MD.—In addition to his duties as chaplain of Cecil county institutions the Rev. Dr. J. Warren Albinson, rector of Trinity Church, at the request of Army authorities, has organized and is directing the maintenance of weekly religious services at the local CCC camp.

Assisting Dr. Albinson are the Rev. Messrs. A. E. Thomas and M. E. Wheatley, ministers of the Elkton Presbyterian and Methodist churches, the Rev. R. W. Campbell, Methodist, of North East, and two Episcopal Church clergy, the Rev. Frs. L. I. Insley of North East and J. Randolph Field of Cecilton.

Faces Court Action for Keeping Confession Seal

TRAVANCORE, INDIA (NCJC)—A Roman Catholic priest in Travancore state is faced with prosecution because of his refusal to disclose a secret learned in the confessional.

A man who committed a theft two years ago confessed to the priest, who returned the stolen goods to the owner. On receipt of this information from the owner, the police asked the priest to disclose the culprit's name. On the priest's refusal to do so, the matter was dropped by the police, but has lately been reopened, with the priest still refusing to divulge information given in the confessional.

Central New York to Mark Centennial of Erection of Western New York Diocese

UTICA, N. Y.—Extensive preparations are being made throughout the diocese of Central New York for suitable commemoration of the 100th anniversary of the separation of the original diocese of Western New York from New York, action for which was taken at a special convention held at Trinity Church, Utica, on August 22, 1838. In the same church 30 years later, in 1868, was held the primary convention of the new diocese of Central New York.

While cooperating with the diocese of Western New York and the diocese of Rochester in the general observance, which begins on November 1st and continues through to All Saints' Day, 1938, every parish and mission in Central New York will also make the observance local by a study of the parish and diocesan history, and by special efforts to reclaim lapsed and inactive members and provide more adequately for the development of diocesan missionary work.

A special committee on historic celebrations, the Rev. Dr. Herbert G. Coddington, chairman, has prepared an "Historic Catechism" covering the history and growth of the diocese.

It is planned to have the three dioceses that comprise the original diocese of Western New York join in placing a tablet in the "Mother Church," St. Paul's, Paris Hill, near Utica, established in 1797, and also one in Trinity Church, Geneva, where the primary convention of the diocese of Western New York was held.

New York Club Sponsors Lectures

NEW YORK—The Church club of New York, which has recently moved into new quarters in the Ambassador hotel, is sponsoring a course of six lectures for men at the General Theological Seminary on Monday evenings from October 18th to November 22d, inclusive. The lectures are being given by the Rev. Dr. Burton Scott Easton on the subject of The History of the Communion Service.

Edmund Ruffin Beckwith is president of the club, and Edward K. Warren is arranging the program for this season.

Hold Dedication Service for New Orthodox Church

MANILA—From the Cathedral of St. Mary and St. John, where for three years an Orthodox congregation has been worshipping, the congregation of Russians and Greek has moved to their newly constructed Church of Our Holy Mother.

Two hundred members and friends of the congregation attended the dedication service at which Archpriest Michael Erohin officiated. After the services a luncheon and reception were held in the newly constructed rectory. A former choir singer from the cathedral, now warden of the Orthodox congregation, and a retired admiral of the old Russian navy, led the group in expressions of gratitude and appreciation. The Rev. J. C. W. Linsley, rector of the cathedral, was overwhelmed with Russian food, ecclesiastical kisses of peace, and messages of fraternal affection for Bishop Mosher and the entire Anglican communion.

PARCHMENT PRESENTED

An illuminated and engraved parchment was presented, which read:

"The members of the Russian Greek Orthodox Church of the Philippine Islands extend their sincere thanks to His Grace, Bishop G. F. Mosher, Reverend Malcolm Ward, Reverend J. C. W. Linsley and the entire Congregation of the Cathedral of St. Mary and St. John for the brotherly help, moral support and encouragement and the use of the Chapel during the past three years."

NECROLOGY

✠ May they rest
in peace. ✠

VICTOR O. ANDERSON, PRIEST

WASHINGTON—The Rev. Victor O. Anderson, rector of St. Agnes' Church since 1923, died on October 6th, after having been ill a year.

Mr. Anderson was born in Boston, the son of Peter and Charlotte Anderson. He attended the General Theological Seminary in 1913, and was ordained deacon that same year. He was advanced to the priesthood in 1914 by the late Bishop Codman.

He served as rector of St. George's parish, Stanford, Me., in 1914 and 1915; at St. Mark's, and as priest in charge of St. Barnabas', Augusta, Me., from 1915 to 1920; as curate at St. Clement's Church, Philadelphia, from 1920 to 1922; and as curate at the Church of the Advent, Boston, from 1922 to 1923. During the World War Mr. Anderson served as chaplain.

He is survived by three brothers, Harry and Frank of Boston and Wilbur of Philadelphia.

Burial took place from St. Agnes' Church on October 8th, with the Rev. Howard J. T. Mueller as celebrant at

the Requiem. The burial office was conducted by the Rev. Messrs. G. W. Atkinson, Gordon Graser, C. K. P. Cogswell, and C. E. Smith. Interment took place in Boston.

C. H. L. CHANDLER, PRIEST

PORTLAND, ORE.—The Rev. Charles Herbert Leedale Chandler, a retired clergyman of the diocese of Oregon, died at Good Samaritan hospital on October 6th.

Mr. Chandler was born in England on April 19, 1871, the son of Charles Chandler and Mary A. Leedale. He graduated from the Church Divinity School of the Pacific in 1907. He was ordained deacon in 1907, and advanced to the priesthood in 1908 by Bishop Nichols. His marriage to Minnie M. Williamson took place in 1901.

He served as superintendent and chaplain of the Armitage home for boys, San Mateo, Calif., from 1907 to 1910; as priest in charge of St. Barnabas' Church, Arroyo Grande, Calif., in 1910; as priest in charge of St. Stephen's Church, San Luis Obispo, Calif., from 1910 to 1917; as rector of St. Paul's Church, Oregon City, from 1917 to 1921, and at Trinity Church, Pocatello, Idaho, from 1921 to 1925. In 1925 he returned to Oregon and took charge of All Saints' Church, where he remained until his retirement.

Since 1927 Mr. Chandler had been Editor of the *Oregon Churchman*, monthly publication of the diocese of Oregon. He also served as diocesan secretary in 1934.

He is survived by his widow and four

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children. Funeral services were held on October 11th at All Saints' Church.

PAUL S. HOWE, PRIEST

PHILADELPHIA—The Rev. Paul S. Howe, 71, a retired clergyman, died on October 7th at the Sylvania hotel. Death was due to natural causes.

Mr. Howe was born at Waukegan, Ill., on January 31, 1866, the son of the Rev. Elbridge G. and Mary Soule Sturtevant Howe. He obtained the degree of Bachelor of Arts from St. Francis Xavier College

in 1891, Master of Arts in 1898; and Bachelor of Law in 1892 from the New York University. He was ordained deacon in 1911 by Bishop Wells, and advanced to the priesthood in 1911 by Bishop Rhinelander.

He served as assistant at St. Simeon's Church in 1911, at the Church of Our Saviour from 1912 to 1914, and at the Church of the Advent, Cape May, N. J., from 1915 until his retirement in 1934. He was past chaplain of the Order of Founders and Patriots of America, and a member of the Massachusetts bar.

Mr. Howe was the author of several books on the genealogy of Mayflower descendants, among them The Pilgrim Fathers and the Pilgrim Country, Mayflower Descendants in Cape May County, and the Religious and Legal Constitution of the Pilgrim State.

He is survived by one son, Standish.

P. BURTON PEABODY, PRIEST

TOPEKA, KANS.—The Rev. Putnam Burton Peabody, retired priest of the dio-



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ANNOUNCEMENTS

Died

MILLER, JOHN PEARSON MILLER, age 70, entered life eternal suddenly but peacefully at Birmingham, Michigan, September 18th. Requiem Mass was said in St. John's Church, Carlisle, Pa., Sept. 23rd by Fr. H. D. Viets and burial was in East Harrisburg Cemetery, Harrisburg, Pa. Of your charity pray for him.

In Memoriam

JULIAN EDWARD INGLE
Priest

Diocese of North Carolina

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All Soul's 1937

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cese of Kansas, died on October 8th after a long illness.

Mr. Peabody was born at Alden, Wis., on July 28, 1856, the son of A. Burton and Charity E. Peabody. He received the degree of Bachelor of Arts from Racine College in 1880 and the degree of Master of Arts in 1880; and in 1884 the degree of Bachelor of Divinity from Seabury. He was ordained deacon in 1884 and advanced to the priesthood in 1885 by Bishop Whipple of Minnesota. His marriage to Anna F. Graham, of Iowa, took place in 1890.

He was a domestic missionary for many years, serving as chaplain of Shattuck Military School in 1885, in Austin, Owatonna, and Hallock, Minn., Pembina and Bathgate, N. D., Burlington, Kans., Newcastle, Wyo., from 1906 to 1916; as rector of St. James' Church, Independence, Ia., from 1916 to 1917; as rector of St. Mark's Church, Blue Rapids, and St. Paul's Church, Marysville, Kans., from 1918 to 1924; and officiated at St. Luke's, Atlanta, Ga., in 1925. He retired that same year.

Mr. Peabody was a member of the standing committee in 1914, and was the diocesan visitor from 1912 to 1920.

Mr. Peabody was the author of several articles in sundry bird magazines from 1880 to 1928, and the writer of many hymns and hymn-tunes. He also gave lantern-slide bird lectures. Members of his family were prominent in Christian education. He received national recognition for his study of ornithology, and contributed to *Nature Studies* and technical bulletins. He was also active in Boy Scout work, and taught nature study at Boy Scout camps.

He is survived by his widow and one daughter, Vivian. The burial service was

conducted by the Rev. Carter H. Harrison of Lawrence, in Grace Cathedral.

GEORGE C. SUTTON, PRIEST

OXFORD, MD.—The Rev. Dr. George C. Sutton, rector emeritus of Holy Trinity Church, Easton, died on August 30th in his 90th year.

Dr. Sutton was ordained in 1877 and advanced to the priesthood in 1881 by Bishop Whittle.

Dr. Sutton had served parishes in Virginia and New Jersey, but the greater part of his ministry had been spent in the diocese of Easton, where he had been rector of Shrewsbury parish, in Kent County, Dean of Trinity Cathedral, Easton, and, for the last 25 years of his life, rector and rector emeritus of Holy Trinity Church, Oxford. Until his retirement he was president of the standing committee of the diocese.

His widow, the former Clara V. Mooney, of Harrisburg, Pa., survives him.

ALFRED H. BACON

DETROIT—Alfred H. Bacon, for many years a lay reader in the diocese of Michigan, died in Grace hospital on September 22d after an illness of many weeks.

Mr. Bacon was born in Salt Lake City, Utah, on February 4, 1866, and lived in Detroit nearly all his life. His connection with St. George's Church began in 1904, and a year later he was elected treasurer, an office which he held until 1933. He also served as choir director and Church school superintendent of St. George's.

Mr. Bacon had been a lay reader in the diocese of Michigan for 32 years, and

substituted in a number of Churches during vacancies. For the past several years he had been a diocesan lay reader for the Department of Missions, his latest charge being St. John's, Howell.

He is survived by his wife, Agnes Ramsey Bacon, and a daughter, Mrs. Esther Purdy. The funeral service was conducted by the Ven. Leonard P. Hagger, Archdeacon of Michigan.

REDFERNE HOLLINSHEAD

YONKERS, N. Y.—Redferne Hollinshead, 52, former radio singer and tenor soloist of Grace Church, New York, died on October 7th in St. John's Riverside Hospital after an illness of three weeks.

Born in Surrey, England, son of the Rev. James and Mary B. Hollinshead, he came to Canada with his parents in 1892. He sang at several churches of other faiths and over the radio on the two major networks. He began singing at Grace Church 14 years ago, and also sang in St. Andrew's Church.

Mr. Hollinshead is survived by his widow and a brother, Harold Hollinshead of England. Funeral services were held on October 15th at Grace Church.

Discipline in 1864

RENO, NEV.—The following evidence of frontier discipline was discovered in the records of old St. John's Church, Gold Hill on the Comstock: On June 20, 1864, the vestry at Gold Hill unanimously adopted the following resolution: "If any vestryman be absent from church on the Sabbath he be fined \$5.00 for each absence."

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THE SISTER SUPERIOR

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ABELE, Rev. CHARLES A., formerly rector of the Church of the Good Shepherd, Quincy, and of St. Paul's, Warsaw, Ill. (Q.); to be vicar of St. Andrew's Church, Peoria, Ill. (Q.), effective November 1st. Address, 206 B Indiana Ave.

BENNETT, Rev. VINCENT, L., formerly rec-

tor of St. Michael's Church, Milton, Mass.; is assistant at the Church of the Ascension, New York City. Address, 33 Washington Sq.

CARTMELL, Rev. LEON E., formerly missionary at New City, Spring Valley and Valley Cottage, N. Y.; is rector of St. Mary's Church, Tuxedo, N. Y.

CLARKSON, Rev. THOMAS S., formerly rector of St. James' Church, Taylor, and of Grace Church, Georgetown, Texas; is in charge of St. James' Mission, Houston, Texas. Address, 2908 Truxillo St.

FERGUSON, Rev. QUENTIN, formerly in charge of St. John's Church, Durant, Okla., and adjacent

missions; is in charge of St. Mark's Church, Garwood and of St. Luke's, Union, N. J. Address, 894 S. Park Terrace, Union, N. J.

GRAF, Rev. CHARLES HOWARD, formerly vicar of Christ Chapel, Brooklyn, N. Y. (L. I.); to be assistant to the dean of Trinity Cathedral, Trenton, N. J., effective November 1st.

GREENE, Rev. ALLEN, formerly rector of St. John's Church, Union City, N. J. (N'k); is rector of St. Mary's Church, Warwick Neck, R. I. Address, 62 Fort Ave., Edgewood Station, Providence, R. I.

GRIMSHAW, Rev. WESTON E., formerly rector of St. George's Church, Helmetta, N. J.; is in charge of St. John's Church, Little Silver, and St. James', Eatontown, N. J. Address, Little Silver, N. J.

HAUSER, Rev. ROSCOE C., JR., formerly assistant at Trinity Church, Houston, Texas; to be chaplain at the Texas A. and M. College with address at P. O. Box 93, College Station, Texas. Effective November 1st.

LLOYD, Rev. DONALD WALLACE, formerly vicar of St. James' Mission, Ozone Park, L. I., N. Y., and chaplain on the staff of the New York City Mission Society; to be vicar of Christ Chapel, Brooklyn, N. Y. (L. I.), effective November 1st.

MILTON, Rev. WILLIAM B. L., formerly rector of Christ Church Parish and of Wicomico Parish, Kilmarnock, Va.; to be rector of St. John's Church, Hopewell, and of the Church of the Good Shepherd, Petersburg, Va. (S. V.), effective November 15th. Address, Hopewell, Va.

MOODEY, Rev. J. REGINALD, of St. Andrew's Church, Williston Park, L. I., N. Y.; has been called to the rectorship of Trinity Parish, Hewlett, L. I., N. Y., effective November 1st.

MORRIS, Rev. ALBERT COURSIGN, formerly vicar of the Church of the Ascension, Boston, Mass.; to be rector of Christ Church, Andover, Mass., effective November 1st. Address, 27 Central St.

NEWMAN, Rev. C. WARREN, formerly curate of All Saints' Church, Dorchester, Boston, Mass.; to be in charge of St. Agnes' Church, St. Marys, Pa. and of St. Martin's Church, Johnsonburg, Pa. (Er.), effective November 28th. Address, St. Marys, Pa.

RUSH, Rev. WILLIAM R., is in charge of St. Andrew's, Burns; St. Thomas', Canyon City, and the mission in Crane, Oreg. (E. O.). Address, Box 461, Burns, Oreg.

TWOMBLY, Rev. ALEXANDER S., formerly curate of St. James' Church, Lancaster, Pa. (Har.); to be rector of St. Paul's Church, North Andover, Mass., effective November 15th.

WOOD, Rev. GEORGE, formerly rector of St. Paul's Church, Sisterville, W. Va.; to be vicar of St. Paul's Church, Marfa, Texas (N. Mex.), and missionary of the Big Bend, effective December 1st. Address, Marfa, Texas.

ZUCKERMAN, Rev. J. HARVIE, formerly assistant on the staff of Calvary Church, New York City; is rector of All Saints' Church, Littleton, N. H.

CHURCH SERVICES

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7:30 P.M., Organ Recital
8:00 P.M., Choral Evensong and Sermon
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Noon.

St. Thomas' Church, New York

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

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Daily Services: 8:30 A.M., Holy Communion.
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NEW YORK—Continued

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Park Avenue and 51st Street

Rev. G. R. T. SARGENT, D.D., Rector

8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
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4:00 P.M., Evensong.
Holy Communion, Thursdays and Saints' Days,
10:30 A.M.

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erly Portsmouth, Va.; P. O. Box 189, Fort
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ALLISON, Rev. W. FRANCIS, formerly Sperry-
ville, Va.; The Rectory, Washington, Va.

MACPHERSON, Rev. WILLIAM R., formerly
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CHURCH KALENDAR

OCTOBER

31. Twenty-third Sunday after Trinity.

NOVEMBER

1. All Saints. (Monday.)
7. Twenty-fourth Sunday after Trinity.
14. Twenty-fifth Sunday after Trinity.
21. Sunday next before Advent.
25. Thanksgiving Day. (Thursday.)
28. First Sunday in Advent.
30. St. Andrew. (Tuesday.)

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NOVEMBER 28

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IN THE
TWENTIETH ANNUAL NATION-WIDE
CORPORATE COMMUNION

of
THE MEN AND BOYS OF THE CHURCH

On the First Sunday in Advent
November 28, 1937, at _____ A. M.

I hope that every confirmed man and boy in the
parish will be present.

.....
Rector.

All through
this year, O
Lord, let me
touch as
many lives as possible for Thee.
And every life I touch, do
Thou, by Thy Holy Spirit,
quicken, whether through the
word I speak,
the prayer I
breathe, the
letters I write,
or the life I
live. For this
service, O
Lord, may I
receive Thy-
self at Thine
Altar. Amen.

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