

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

Third Convention Issue

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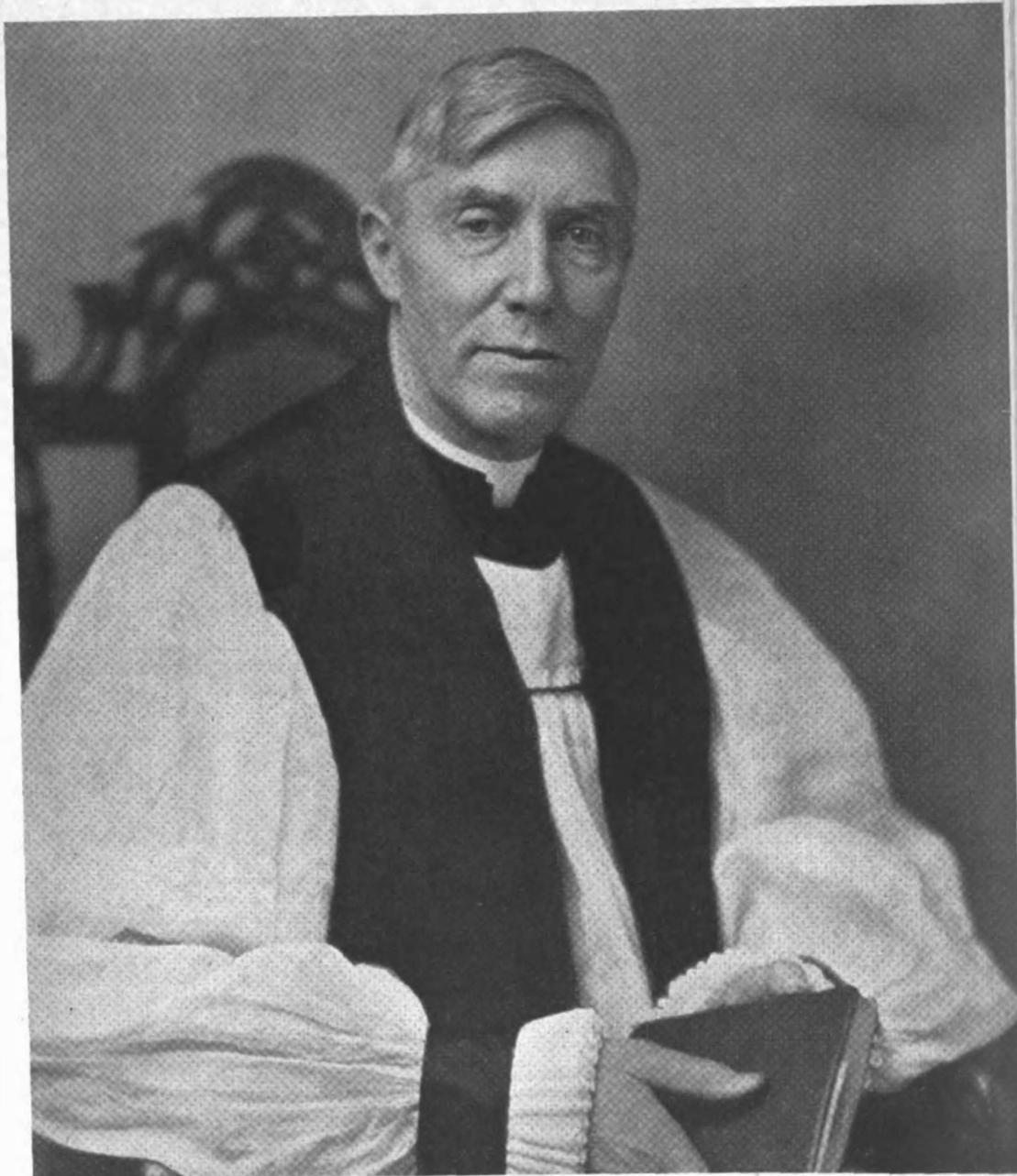
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Editorial

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New York Times Studio.

THE MOST REV. HENRY ST. GEORGE TUCKER, D.D.

Bishop Tucker continues to lead the Church forward in service, as the Convention voted to raise the Presiding Bishop's retiring age.

(See page 5.)

STATE HISTORICAL SOCIETY
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STRICTLY BUSINESS

GENERAL CONVENTION is over now, but LC readers will get a lot more news about the happenings there in our next issue, that of October 24th. There just wasn't room for all of it, even in this enlarged issue.

THE LIVING CHURCH dinner was, to us of the staff, one of the high spots of the Convention. There were 96 guests, including nine bishops. The Triennial get-together of THE LIVING CHURCH FAMILY, it served its purpose well in permitting staff members to get better acquainted with diocesan correspondents and other friends of the magazine.

Lieut. Morehouse was there, of course, and there were a number of remarks about his colorful marine uniform. He delivered the address of the evening.

The next morning, when we were still remembering with pleasure the obviously enjoyable time our guests had had, Lieut. Morehouse got bad news. His six-year-old son, Frederic, was to be operated on that morning for appendicitis. Mrs. Morehouse, on her way from Washington to Chicago, had apparently had to leave the train in Geneva, Ill., near Chicago, with the boy. Her telegram was late, and Lieut. Morehouse quite upset. There followed twenty minutes of scurrying from office to office, and at the end of it he was on his way to the airport with a priority for a plane seat to Chicago. Fortunately, when he reached Geneva he found young Frederic had come through the operation nicely and would be up and around a few days after this issue reaches subscribers.

This was, of course, Peter Day's first Convention while acting editor. In complete charge of THE LIVING CHURCH (at other conventions he had been managing editor), and Mrs. Drysdale's first Convention as managing editor. I think, and I believe most other readers do too, that they did a splendid job of handling the Convention news. All our correspondents were producing copy under terrific strain. Rush . . . deadline . . . rush!! Mrs. Drysdale and Mr. Day checked every bit of copy. The accurate reports which resulted are a fine tribute to the two editors. Even when the copy was all checked, the rush wasn't over. Then came the fastest production job our staff has turned out. One issue, for instance, they got to the Convention on Thursday, and it contained news of events of the day before. That is as good as the local newspapers could do, and a number of people at the meetings suspected we had printed the magazine locally. Actually, we printed it at the same old stand in Milwaukee and brought the copies down to Cleveland by night train.

Judging by the mad scramble for copies, the extra effort to get them to Cleveland two days ahead of schedule was well worth while.

Leon McCauley
Director of Advertising and Promotion.

LETTERS

Establishment of the Church

TO THE EDITOR: Some years ago a clergyman of international reputation wrote me that nowhere in the New Testament could he find any statement that Christ established a Church. Nevertheless I have read therein that He promised to build His Church upon the Rock of His own Godhead as stated by St. Peter, that He chose His Apostles and ordained them, that He breathed upon them and they received the Holy Spirit, that He endowed them with power, that He gave them a definite mission to go into all the world and preach the Gospel, that He assured them that the gates of hell would never prevail against His Church, and promised to be with them even unto the end of the world.

If all this did not constitute the establishment of a Church, why didn't it?

The Scriptures and history recount how this organization carried on through the centuries, making new appointments and replacements in the orders of bishops, priests and deacons, always in the manner established by the Apostles, evidently acting under instructions. How can we look upon such an organization as other than a living organism, created by God Himself? Is not this the Church?

Through the centuries, there have been many who, like my above-mentioned friend, have denied the establishment of a Church by Christ, and have bound themselves together into man-made unions for the purpose of worshipping and serving God. However worthy this purpose may be, how can it produce such a Church as Christ Himself is believed by Churchmen to have established as described above?

Are not the two kinds of Church wholly distinct from each other and incompatible? Nevertheless, it is proposed to combine and unite them organically. Is it not clear that this can be accomplished in one of only two ways? Either the Church must abandon its claim to be a God-created living organism and become a schism, or else those who reject this claim must now accept it and come back into the fold that they left. If they recognize and accept this claim, why don't they return to the Church? If they reject it, why should they want to return or unite?

(Col.) R. R. RAYMOND.

Cambridge, N. Y.

Whitsunday

TO THE EDITOR: I am not sure that the subject of Dr. Witsell's discussion in the "To the Editor" column of your September 12th issue merits further space in THE LIVING CHURCH. Without comment, however, some readers might conclude that Dr. Witsell's position is entirely correct, and that the contrary view of others (including the "231" category he mentions) is correspondingly wrong. I therefore take the liberty of submitting the enclosed reply to Dr. Witsell's criticism.

(Rev.) PHILLIPS S. GILMAN.

Gastonia, N. C.

With due regard for Dr. Witsell's earnestness in protesting "the Birthday of the Church" as a popular designation of the Feast of Pentecost [L. C., September 12th], it would nevertheless seem that he quite misses the spiritual significance of a terminology which is essentially correct.

Pentecost relates itself to the life of the Church in the same way that Baptism does to the life of the individual. The individual is a creature of God before Baptism by virtue of physical birth. In the sacrament of Bap-

tism he becomes a *child* of God by virtue of *spiritual* birth. Similarly, we may concede, the Church was *physically* existent with the choosing of the Twelve, but *spiritually* unborn until the Holy Spirit infused that physical nucleus with Its life on the Day of Pentecost.

We think of the Church (or at least we *should* so think of it) as a sacramental organism. It is this nature of the Church which gives reality and virtue to its *dispensed* sacraments. Of necessity our Lord instituted the sacramental functions of the Church before His Ascension, but He did so, unquestionably, on the basis of the life-gift of the Spirit which the Church must *receive* before it could *dispense*.

It is this sacramental life of the Church which began on the Day of Pentecost. To this day, therefore, we quite properly refer as the Birthday of the Church. And it is an exceedingly dangerous tendency which minimizes this or any other sacramental infusion of the Holy Spirit as "a new *sense* of life" (to quote Dr. Witsell), instead of acknowledging it as the *gift* of life which it actually is—or, to use Dr. Witsell's own words, "it is not a light thing to detract from the honor and place due unto the Holy Ghost."

Definition of the Church

TO THE EDITOR: The following quotation from *Webster's Collegiate Dictionary*, Fifth Edition, published in 1943 should bring both official and unofficial protests from individual Churchmen as well as Commissions and Departments of Religious Education: "CHURCH OF ENGLAND. The episcopal church of England, established during the Reformation when the supremacy of the pope was repudiated and that of the sovereign was asserted."

Certainly, although our Church has been rather backward in specifically asserting her true character, it is not too much to expect that some official group of the Church should speak out definitely against such implications of error as are contained in this definition in a work which by its prominence carries the weight of an authority. Why should not the Church officially define herself and submit such official definition to dictionary and encyclopedia editors that we may be assured of a proper presentation to the public?

(Rev.) JOHN QUINCY MARTIN,
Chaplain, USNR.

The Living Church

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

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SUMMARY OF GENERAL CONVENTION ACTION

The 54th General Convention, which met in Cleveland, Ohio, October 2d to 11th, took the following action:

BUDGET, MISSIONS

- ¶ Adopted a \$1,600,000 budget, requiring an increase of more than half a million dollars in missionary giving.
- ¶ Appropriated \$30,000 from one-half of undesignated legacies during the next triennium for Forward in Service.
- ¶ Authorized National Council to cooperate with Chinese Church in setting up a Chinese National Council which will have power to make assignments and allocations. Also empowered Chinese Church to elect its own bishops.
- ¶ Authorized Bishops of the Episcopal Church to consecrate bishops of other parts of the Anglican communion who pledge conformity to their own Church instead of the American Church.
- ¶ Expressed appreciation of the work of Canon Gilbert P. Symons and Archdeacon Harold J. Weaver in publishing and distributing Forward Movement literature and provided for its continuance.
- ¶ Authorized the National Council to raise a reconstruction fund for churches in war areas.
- ¶ Required missionary districts to pay part of their bishop's salary.
- ¶ Adopted a policy of extension of Church work in Latin America, including the assumption of responsibility for some British Church work in the Caribbean area and South America.

- ¶ Approved the Presiding Bishop's Fund for World Relief.
- ¶ Recommended restoration of pay cuts of domestic missionaries to pre-depression level.

UNITY AND REUNION

- ¶ Continued the Commission on Faith and Order and empowered the Presiding Bishop to appoint delegates to an assembly of the World Council of Churches.
- ¶ Received the majority and minority reports of the Commission on Approaches to Unity and adopted a set of resolutions agreed upon by both sides, continuing the Commission with some changes in membership and authorizing it to continue negotiations with the Presbyterians without endorsing any particular plan of action.
- ¶ Sent greetings to the Church in China.
- ¶ Authorized Presiding Bishop to send a delegation to visit the Russian Church carrying a message of greeting from General Convention and to confer with the new patriarch.
- ¶ Authorized the Presiding Bishop to send a delegation to visit the Churches in Europe, when the time is appropriate.

WAR-TIME PROBLEMS

- ¶ Enthusiastically endorsed the work of the Army & Navy Commission and sent a message of greeting to chaplains and service-men.
- ¶ Requested the government to release all men certified as candidates for ordination immediately on the cessation of hostilities.
- ¶ Expressed support of a bill to raise the Navy chief of chaplains to rank corresponding to that of the Army chief of chaplains.
- ¶ Assured chaplains that everything possible

would be done to restore them to civilian parishes commensurate with their ability.

- ¶ Voted eventually to merge the Army & Navy Commission into the National Council, after the present emergency is past.
- ¶ Assured conscientious objectors of the continued fellowship of the Church with them and appointed a Commission to inform the Church on their status and receive voluntary funds for them.
- ¶ Sent greetings to Churchmen in Japanese relocation centers.

SOCIAL, POLITICAL, ECONOMIC

- ¶ Approved the report of the Commission on Social Reconstruction and commended it to the Church. Passed other resolutions of an international and social character. Appointed a larger Commission on Social Reconstruction.
- ¶ Requested World Council of Churches to take such steps as may be necessary to bring Christian principles to bear on the peace conference.
- ¶ Urged repeal of exclusive immigration laws, especially with reference to the Chinese.
- ¶ Endorsed seven principles for peace agreed on by Catholic, Protestant, and Jewish leaders. [See page 33.]
- ¶ Asked inclusion of lay employees of the Church in the Federal Social Security program.
- ¶ Both houses debated, but did not change, the marriage canon. The Commission on Holy Matrimony was continued.

CHURCH GOVERNMENT

- ¶ Changed retiring age of Presiding Bishop to the Convention after his attaining the age of 70, thus automatically continuing Bishop Tucker in office.
- ¶ Elected five missionary bishops.
- ¶ Passed on second reading a constitutional amendment requiring Bishops to resign at the age of 72.
- ¶ Gave suffragan bishops the right to vote in the House of Bishops.
- ¶ Provided for the election of Coadjutors for missionary districts.
- ¶ Passed on first reading a constitutional amendment depriving retired bishops of the right to vote in the House of Bishops.

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¶ Provided for reuniting a diocese to its parent diocese without breaking historical continuity of the latter.

- ¶ Reunited the dioceses of Duluth and Minnesota.
- ¶ Gave foreign missionary districts equal voting privileges with domestic districts in constitutional matters.
- ¶ Provided for temporary inhibition of clergy accused of delinquencies subject to trial.
- ¶ Required that a three-year waiting period intervene between six-year terms of National Council members.
- ¶ Provided that National Council have one or more vice-presidents, instead of requiring two, and eliminated specification of their functions from the canon.
- ¶ Appointed a Joint Commission to evaluate the provincial system.

OTHER ACTION

- ¶ Adopted the new Lectionary as recommended by the Liturgical Commission.
- ¶ Continued the Commission on the Legal Title of the Church.
- ¶ Approved editing and codification of the canons as proposed by a Joint Commission; similarly revised canon on Deaconesses as proposed by Commission on Deaconesses.
- ¶ Elected Dr. John W. Suter to succeed his father as Prayer Book custodian; Mr. Robert Worthington, under the Church Pension Fund, as recorder of Ordinations, to succeed Dr. William Slack.
- ¶ Increased the number of Church Pension Fund trustees from 18 to 24.
- ¶ Discharged the Commission on Church Flag and Seal and allocated its funds to the Commission on Church Architecture and the Allied Arts.
- ¶ Expressed appreciation to Seabury Society for the preservation of Glebe House as a monument of Church history.
- ¶ Endorsed the work of the American Bible Society and provided that an offering be taken on the second Sunday in Advent for the Society's work.
- ¶ Chose San Francisco as the 1944 Convention city, setting the first Tuesday in October as the date.
- ¶ Prayer Book revision and a means of removing ineffective bishops were defeated by the House of Bishops. The House of Deputies defeated a proposal to grant missionary districts two seats in each order.

HOUSE OF BISHOPS

The House of Bishops, on matters not requiring the concurrence of the House of Deputies, did the following:

- ¶ Accepted the resignations of 10 Bishops.
- ¶ Did not accept the resignation of Bishop Colmore of Puerto Rico.
- ¶ Translated Bishop Nichols to Salina.
- ¶ Deferred the election of a Bishop of Western Nebraska till the next meeting of the House.
- ¶ Interpreted the retirement at 72 provision as applying to all bishops not yet 72.
- ¶ Accepted the resignation of the Presiding Bishop as Bishop of Virginia, effective June 1, 1944.
- ¶ Ruled that any bishop might, at his discretion, authorize the observance of the last Sunday in October as the Feast of Christ the King.



Dr. Osgood, president, considering a question of procedure.



Col. Mann, active lay deputy.



Dr. F. J. Clark (above) and Dr. C. Rankin Barnes (right), secretaries—the only two men who know what the House of Deputies really did.



Two Connecticut deputies, Dean A. F. McKenney and the Rev. Raymond Cunningham, whiled away time during parliamentary tangles by making sketches of leading personalities in the House of Deputies. The two at lower right on this page are by Mr. Cunningham, the rest by the Dean.



Anson T. McCook, chairman of dispatch of business, accomplished the impossible—the Deputies completed their business in 10 days.



Before Convention, Dr. Ziegler (left) maintained that the Church could not constitutionally elect a Presiding Bishop; Judge Anderson (above) maintained that it could. The Convention decided to keep the one it had.

GENERAL CONVENTION



Wetzler.

THE HOUSE OF BISHOPS: Many important changes in the character of the House were made at the Cleveland General Convention, some of them requiring further action by the 1946 Convention.

PRESIDING BISHOPRIC

Deputies Concur in Raising Retirement Age to 70

When the House of Deputies was asked to concur with the House of Bishops in raising the retirement age of the Presiding Bishop from 68 to 70 there was sharp debate, much of it about the date at which the amendment to the Canon should take effect—the Bishops having approved immediate effectiveness. After several deputies had declared that this was not special legislation and that the Bishops have the

right to determine who shall be Presiding Bishop, the Deputies concurred.

Both Houses also concurred in a canonical amendment requiring the Presiding Bishop to resign his see, and in continuing the search for a special see.

Bishops Consider Age, See, And Status

By ELIZABETH MCCrackEN

The House of Bishops, on the fourth day of General Convention, October 5th, the last day for proposing new legislation, considered several resolutions respecting

the office of Presiding Bishop. The first such resolution was a recommendation of the Committee on Canons, made through its chairman, Bishop McElwain of Minnesota, that Canon 19, Section II, be amended, by changing the age limit of the Presiding Bishop from 68 to 70; the amendment to become effective January 1, 1944, the date of the coming year on which all canonical amendments will go into effect.

Bishop Peabody of Central New York objected, saying:

"It seems to personalize legislation, to change the age limit for the benefit of one individual. It is a move along a line we

have seen time and time again in this House: doing things for the benefit of personalities instead of according to principles and laws. The next time this comes up, we shall be disappointed, or else want to push the age along to 72. The limit in the Canon is satisfactory. We should be sure that a man is in full possession of vigor."

No one else followed up Bishop Peabody's remarks, and Bishop McElwain recounted the history of the present age limit, saying:

"The original age limit was 70, adopted by this House in 1937 at the General Convention in Cincinnati. It did not go through, the other House refusing to concur. The sense of this House was, and is, that the age should be 70."

Bishop Littell, retired Bishop of Honolulu, was the next speaker and was heard with close attention, as he said:

"There doesn't seem any better way to improve conditions than on the basis of personalities. Yesterday, we did it in the case of Puerto Rico, because of the personality and value of Bishop Colmore."

(Bishop Littell referred to action taken on October 4th, in executive session.)

Bishop Dandridge, Coadjutor of Tennessee, arose to say:

"Several of us have talked this over. The amendment brings the Presiding Bishop in line with diocesan bishops in the matter of age limit."

Bishop Conkling took the floor, to say warmly, in the form of a rhetorical question:

"Is not the original basis of *all* law a response to human need?"

Bishop Conkling had in mind what the proposed amendment, as the Committee on Canons frankly though unofficially granted, would accomplish: the reelection of Bishop Tucker as Presiding Bishop. His present term ends December 1, 1943. If reelected, he would take office again on January 1, 1944, when the proposed amendment would become effective.

There was no further discussion and the question was called for. The vote, by count, was 58 in the affirmative and 19 in the negative. It was therefore carried by a constitutional majority.

PRESIDING BISHOP'S SEE

Immediately after the vote was taken, the Committee on Canons brought in, through Bishop McElwain, its chairman,

Buck-Passing

¶ "*Lambeth ought not to become a wastebasket for General Conventions,*" remarked Bishop Sherrill of Massachusetts.

another recommendation, amending Section III of Canon 18, thereby providing that the Presiding Bishop shall resign his see on taking office as Primate. Considerable discussion ensued.

Bishop Matthews, retired Bishop of New Jersey, was the first speaker, saying:

"The Presiding Bishop finds it difficult to attend to both his diocese and the Gen-

eral Church. He leaves decisions to his coadjutor, and he backs him up. But no matter how splendid the coadjutor may be, the people of the diocese accept his authority when they agree with him. When they disagree they write to the bishop. This leaves the diocesan bishop up in the air. That is where the saints and angels are—up in the air; but we don't want the Presiding Bishop there before his time. He needs to be on the ground.

"There is some idea abroad that the Presiding Bishop would not have a seat at the Lambeth Conference if he should resign his jurisdiction and no longer be the bishop of any diocese. That is unthinkable."

Bishop Mitchell of Arkansas, at this point, read a letter from the Archbishop of Canterbury which left no doubt whatever that the Presiding Bishop would have a seat at the Lambeth Conference. Apart from the question of diocesan jurisdiction, he would sit as the Presiding Bishop of the Protestant Episcopal Church in the United States of America.

After this brief interlude, Bishop Matthews resumed his speech:

"The feeling here and in the House of Deputies is that the Presiding Bishop should have a jurisdiction, though not in the ordinary way as a diocesan bishop. If this amendment, requiring him to resign his diocesan jurisdiction is passed, then the way will be open to the Committee on Canons to bring in another recommendation, looking toward a see for the Presiding Bishop as Presiding Bishop. I believe they have the wording ready: 'To conduct negotiations with any diocese willing to consider giving a place for a see for the Presiding Bishop.' The Canon would not specify any particular place, though such a definite place is mentioned in our report."

Bishop Parsons, retired Bishop of California, took the floor here, to declare:

"It seems to me that we have two considerations here, which we should hear first before taking any action. If Lambeth were asked whether the Presiding Bishop should have no see, you'd get very few affirmative answers. The difficulty is in taking personal legislative action. But even so, the question of providing the Presiding Bishop with a see has been before us many years. Some have felt that Washington was the place. The General Convention thinks the Presiding Bishop *should* have a see. But the amendment says that he *may* have. You would take away his jurisdiction now, and it might be a long time before you got him a see. The best way to get that see is to make the Presiding Bishop's resignation of his diocese dependent upon the Church providing him with a see. I offer a resolution to that effect."

Bishop Oldham of Albany made a somewhat impassionate plea:

"I am surprised that this proposal should come before provision has been made for a see. It divorces the Presiding Bishop from his own see. I don't believe in divorce in the first place. In this instance, I should like to meet the new mate before I agree. I am opposed to Washington as a see for the Presiding Bishop.

Psychologists say that our forefathers chose the worst climate in the world to be our national capital. That may explain some of the queer things that come out of Washington. It is a place of intrigue; and I don't want our Presiding Bishop involved in it. Then, there is that great cathedral.

New Title

¶ *A Cleveland waitress bestowed a new title on the Rt. Rev. John Stoward Moyes, Bishop of Armidale, New South Wales, Australia. "What can I do for you, Robin Redbreast?" she asked, as she contemplated his scarlet vest.*

They want to get rid of it—by hanging it around the neck of our Presiding Bishop or the National Council."

Bishop Creighton of Michigan, the next speaker, reminded the House that the committee had not mentioned any specific place as the projected see:

"The question of Washington is not before us. The committee has not mentioned any definite place. But the Presiding Bishop should have, and will want, jurisdiction. The sequence of this legislation is important. First, we should relieve him of his diocese and then provide him with a see."

Bishop Matthews, retired Bishop of New Jersey, arose to say:

"Bishop Parsons' resolution would leave the Presiding Bishop *in statu quo* for the next triennium."

Bishop Hobson of Southern Ohio carried the discussion a little farther, by saying:

"We should like some assurance that the see would be provided, even though there may be a difference of opinion as the place of it."

There were calls of "Question! Question!" The House voted that the Presiding Bishop resign his jurisdiction on his election, or within six months thereafter.

This was immediately followed by a resolution that a see be provided for the Presiding Bishop. Bishop Parsons took the floor to say that he would like to second the resolution "if not required to do it in Latin." The motion was carried.

AMENDMENT

The first action taken by the House of Bishops on October 6th was the recall of its message to the House of Deputies amending Canon 18, Section II, by advancing the age limit of the Presiding Bishop from 68 to 70. In reply to a question from Bishop Manning of New York as to why this action was necessary, Bishop McElwain of Minnesota explained that the House of Deputies was in some doubt as to the status of Bishop Tucker should this amendment be adopted.

He said: "Some of them wondered whether Bishop Tucker would be eligible for reelection *now*, if the amendment does not become effective until January 1, 1944. I move that we amend the amendment by striking out the words 'January 1, 1944,' and substituting the word 'im-

mediately." This was done, and the action communicated to the House of Deputies, which concurred.

Action had already been taken that a bishop, on his election as Presiding Bishop, should resign his diocesan jurisdiction. The greater part of the day on October 6th had been taken up with other matters. But it was evident that the bishops had been discussing the question informally, in groups of two or three; for the first question asked at the morning session on October 7th was just what the position of the Presiding Bishop would be when he would resign his jurisdiction. Bishop McElwain was called upon by the Presiding Bishop to explain, and he did; but the explanation did not forestall further discussion. This was led by Bishop Perry of Rhode Island, who was Presiding Bishop from 1930 to 1938.

BISHOP PERRY

Bishop Perry said, "This question has been heavy on my mind. It was an active question during the eight years of my term as Presiding Bishop: constantly under discussion and constantly causing ambiguity. The action now taken requires the Presiding Bishop, in order to give full attention to his work as Presiding Bishop, to resign his diocese. This is *not* necessary because of the burden of work; he could perfectly well perform both his diocesan duties and those of Presiding Bishop. The trouble is confusion. He cannot be in two places at once. The diocese needs his presence and his help constantly. His work as Presiding Bishop requires that he shall be in close touch with every diocese; and that means much travel.

"Another ambiguous matter is the important one that it has never been indicated whither he should move when he leaves his diocese. He leaves his residence, his diocese, his altars, and his diocesan duties. Where does he go now? To an elevator in the Church Missions House, and a desk there, and nowhere else. I need not say that he has greater opportunities and privileges as Presiding Bishop. His work with his fellow bishops gives him the greatest of such opportunities and privileges. But he has no place as Presiding Bishop; no background. He might as well be working in the office of the Collector of Internal Revenue, so far as having a place and a background is concerned.

"The help offered him in the resolution did not strike at the problem. It only gave him relief from confusion. Until you set up for him a Presiding Bishop's see, you have not given him what he must have—that is, a home of the Presiding Bishop which shall be the home of the Church and its headquarters. It should include a residence, where he can extend hospitality; it should include an altar; and it should include a proper office—not just a desk at general headquarters."

Bishop Perry's speech, given with great earnestness, was heard with close attention, the bishops feeling that his word carried peculiar weight, since he knew from eight years' experience those things of which he spoke.

Bishop Manning of New York was the next speaker. He reminded the House of

a point of order when he said, "Hasn't action been taken on this question and concurred in by the House of Deputies? Is it not now mandatory that the Presiding Bishop must resign his diocese on his election?" (Replies from the floor of "Yes.") "So the matter is not under discussion. Isn't there a committee the duty of which is to find a see for the Presiding Bishop?"

Bishop Perry replied: "Indeed, yes, there has been such a committee for years, but it has done nothing."

Bishop Matthews, retired Bishop of New Jersey, was the next speaker. His brief remarks anticipated a formal an-



BISHOP PERRY: *Disapproved "desk and elevator" see for Primate.*

nouncement of a matter implicitly understood; namely, that, since the age of retirement of the Presiding Bishop is now, by canonical enactment, 70, Bishop Tucker is, and remains, Presiding Bishop until January 1, 1947. He was 69 on his last birthday, July 16, 1943. The General Convention of 1946 will be the "next succeeding his attainment of the age of 70 years."

Bishop Matthews said: "I am in doubt as to what the legal implications are. The Presiding Bishop is not obliged to resign the jurisdiction of the diocese of Virginia, since he is not being 'elected.' The canon says 'on election.' He goes on in office, by reason of his election in 1937, when this law was not in effect. He can legally keep his diocese. I should like a joint resolution confirming this position."

Bishop Hobson of Southern Ohio arose to say: "I object. It would put the Presiding Bishop in an embarrassing position."

VOTE OF SUPPORT

There were a few informal remarks. Then Bishop Stevens of Los Angeles took the floor to say: "I should like a rising unanimous vote, saying that we want Bishop Tucker to carry on, and that we pledge our loyal support."

This somewhat unusual motion was seconded by the whole House and was passed

with a rising, unanimous vote, accompanied by applause and cheers.

Bishop Tucker responded with a short speech, saying: "I heard some one say, one day when I was getting into the elevator at the Church Missions House: 'There goes an ugly, honest young man.' I am glad whoever it was thought I was honest, even if ugly. I do appreciate what you say. After all, we have a chapel in 281 Fourth Avenue, with an altar, and the Bishop of New York gives us full authority to use it."

Bishop Manning arose to say cordially: "I may say that the Presiding Bishop has the use of the Cathedral of St. John the Divine and its altars at any and all times."

Bishop Tucker Resigns Virginia

The next day, October 8th, the Presiding Bishop asked Bishop Sherrill of Massachusetts, his assessor, to take the chair, and made the following memorable speech, resigning as Bishop of Virginia:

"A few days ago, we adopted an amendment to the canons, providing that a newly-elected Presiding Bishop should relinquish his diocese. I am not 'newly-elected'; but I am not going to take advantage of a legal technicality. I hate to sever my connection with the diocese of Virginia, and they don't want me to. But I have seen for some time that it would be better for the diocese. They are so loyal and kind that they told me they wouldn't elect a suffragan if I did; this was several years ago, before Bishop Mason was elected. I told them I would come back to them when I retired as Bishop of Virginia and as Presiding Bishop both. I quoted Shakespeare to them, telling them what Cardinal Wolsey said: 'A poor old man, worn out with many wars of State has come to lay his weary bones among you. Give him a little earth for charity.'

"I have a deep sentiment about the diocese of Virginia. But I feel that I should set an example even if the canons don't make me do it. So I hereby resign as Bishop of Virginia, to take effect June 1, 1944. I put the date at that time, because I want to go to the diocesan council in the spring and be with them another time."

Bishop Manning of New York said, when the question was at once raised as to the procedure accepting the resignation: "If unanimous consent is given, we can act now without reference to the Committee on Canons."

Such consent was given, and Bishop Tucker's resignation as Bishop of Virginia was accepted.

Bishop Ivins of Milwaukee then asked for the floor and said: "I have felt much distressed by this turning of the Presiding Bishop off without an altar. He can't officiate at an altar, he can't perform the Marriage Service, he can't even confirm a grandchild, or do *anything* a diocesan bishop may do, without getting somebody's permission. I don't like it.

"In Denver, at the General Convention in 1931, a petition against me was brought in. Bishop Tucker took me aside and said to me, 'Ivins, if they throw you out, I'll make you my suffragan.' In return for

that, I hereby offer him an altar, a seat, and a vote in the diocese of Milwaukee." There was laughter and applause.

Retiring Allowance

At another session, the question of a retiring allowance for the Presiding Bishop came up. It was voted that the amount be half his salary, which is \$15,000. Bishop Tucker spoke to the point, saying:

"That makes the retiring allowance \$7,500, which seems to me pretty large. I think \$5,000 is enough."

The resolution was therefore amended, to make the amount a flat \$5,000.

DEPUTIES MAKE IT RETROACTIVE

The House of Deputies decided that the retiring allowance of \$5000 provided for the Presiding Bishop, when he retires, should be allowed for any retired Presiding Bishop; Bishop Perry of Rhode Island being the only living former Presiding Bishop.

FINANCE

Program and Budget

(See report, page 28.)

By G. RALPH MADSON

The House of Deputies approved the Program and Budget for the triennium by unanimous vote after many questions were clarified and several amendments were defeated. The House of Bishops concurred on Monday. The report of the Joint Commission—now "Program and Budget" instead of the reverse, giving priority to the more important of the two items—was presented by the Very Rev. E. L. Haines of Kentucky. Dr. Lewis Franklin assisted Dean Haines in clarifying certain items of the budget.

Dean Haines pointed out to the deputies that the new program is, in its scope, the most international in years. Through it the Church declares herself emphatically in favor of the Presiding Bishop's



NATIONAL COUNCIL TREASURERS: The Convention writes the budget, but Dr. Franklin (right) and Mr. Whitney, his assistant, sign the checks.

scheme, "Through World Evangelism toward World Fellowship in Christ."

The budget, the presenter declared, is now very bold, including a \$500,000 increase in askings. The Church needs to know that the missionary giving of the Church of England has increased during the past year, so much so that our aid to British Missions will not be large.

Stewart Cushman of Chicago, at the dean's request, presented the missionary program for the layman's viewpoint, suggesting that if every layman might attend meetings of the Program and Budget Committee, hearing reports from all the fields of the Church's work, there would be no difficulty in raising the budget.

The Hon. Thomas F. Robertson of Washington declared that if the children can raise a million dollars in a triennium through the Lenten Offering the laity of the Church should be able to raise the rest.

An amendment, presented by Spencer Erwin of Pennsylvania, which would have

reduced the appropriation for Forward in Service from \$35,000 to \$10,000 was defeated, after the Rev. James F. Carman of Colorado and the Rev. Anson P. Stokes, jr., of Southern Ohio, had defended the appropriation.

Questions were raised several times concerning the appropriations for promotion, and were explained to the apparent satisfaction of all.

No question was raised about the total of the budget, although there had been talk in the lobbies about some delegations being ready to urge no increase and others demanding a decided increase. It had been pointed out in discussions in the House that giving to all Church purposes has increased by five million dollars in the past few years, but gifts to the General Church Program have increased by less than \$100,000.

All the resolutions in the Program and Budget report were passed, plus two more directing the sending of copies of the report to the clergy and to lay deputies



HOUSE OF DEPUTIES: In the photograph, Dr. Osgood stands at the microphone next to the speakers' "pulpit."



Wetzler.

COMMITTEE ON CANONS: Its three reports on marriage led to two days of debate—and no change in the canon.

and others, and directing the secretary of National Council to send copies of the budget of succeeding years after the February meetings of National Council when the final budget is adopted after necessary adjustments based upon expectations from the dioceses.

By resolution the Church returns to the diocesan quota system, as directed by General Convention of 1940. Quotas are based upon current expenses of the dioceses and districts for six years past, modified by communicant strength, record of giving to the General Church Program, and local conditions such as indebtedness, endowments, economic status, etc.

The Deputies had it impressed upon them that if the Program is to be carried out the Budget must be met, which means that every Deputy must work to inform the people of the Church. One layman commented that if Deputies would talk as much about the Program and Budget at home as they had about Marriage and Divorce at the Convention there would be no difficulty about raising the budget.

MATRIMONY

Deputies Reject Liberalizing Revisions in Vote by Orders

By G. RALPH MADSON

After spending most of two days of Convention on the subject, the House of Deputies voted down all proposed revisions of the Canon on Holy Matrimony, leaving the present Canon still on the books.

Although every effort had been made to prevent serious legislative snarls, there was much confusion as three separate reports were discussed and then voted upon. Most of one day the House was in session as a committee of the whole for informal discussion and straw votes on proposed revisions and additional amendments.

The report of the Joint Commission on Holy Matrimony had been referred to the House of Deputies' committee on canons. The committee presented a report in three parts: a substitute proposed canon, pre-

sent to the House by the Rev. Donald H. Wattley of Louisiana; a recommendation that the Joint Commission's canon be adopted; and another minority report containing amendments to the "Wattley Canon," for which Lispenard B. Phister of Massachusetts was spokesman. The Rev. Dr. Arthur B. Kinsolving, 2d, Pittsburgh, was spokesman for the Joint Commission's proposed canon.

COMMISSION'S CANON

Dr. Phillips E. Osgood, president of the House, and Mr. Anson T. McCook, chairman of the committee on dispatch of business, presented the manner in which the proposed canons might best be considered. First, the Joint Commission's canon was presented, and amendments to it were proposed.

In his presentation, Dr. Kinsolving pointed out that the current canon is lacking in discipline, mercy, and forgiveness, and that the Commission has sought to find the mind of Christ in this matter. The proposed canon, he pointed out, omits the critically unsound provision for the innocent party in divorce for adultery and omits provision for a blessing by a priest of the marriage performed outside the Church.

The homiletic quality of the proposal was defended as a record of the Church's teaching in this matter and a carrying out of the mind of the 1940 General Convention. The spokesman defended the proposed statement to be signed by those about to be married as a parallel of the statement signed by candidates before ordination and as the culmination of the pre-marital instruction required. The suggested Joint Commission on Marriage and the Family was suggested as a means for reaching uniformity in decisions made by the Bishops regarding remarriage.

Dr. Kinsolving described Canon B as a statement of the ideal of the indissolubility of the marriage bond, set over against the legislative necessity of dealing with causes for divorce arising either before or after marriage.

No reinstatement to communicant status for those marrying contrary to the Church's law is provided, he said, because



Miller-Britter.

LIVING CHURCH DINNER: Nine Bishops were among the guests at the triennial FAMILY party. Lt. Morehouse, resplendent in Marine "blues," made an address, and greetings were given by Bishop Manning and the Presiding Bishop.

the Commission does not find any provision in the Canons for excommunication in such cases.

AMENDMENTS

After the presentation of the Commission's report, various deputies presented suggested amendments, the rule of the House having been made that only such amendments might be considered later when the House was in regular session. Almost every such amendment was voted

Confidence

¶ *"Will you answer a question?" inquired a Florida cleric.*

"If I can," answered the president of the House of Deputies.

Said the cleric, "You can—it's simple."

on informally, giving the sense of the committee of the whole through the "straw vote."

John C. Spaulding of Michigan proposed that divorce for behavior making impossible the continuance of Christian marriage be permitted; the suggestion was voted down.

David E. Bronson of Minnesota proposed that a provision be added whereby facts leading to decisions regarding remarriage, made by the bishops or courts, be collected by the proposed Commission on Marriage and the Family and be made available, without names or places, to other bishops or courts for their direction. The proposal was accepted by the Joint Commission for inclusion in the report. Later Mr. Bronson proposed a similar measure for each of the canons under consideration, but finally this was considered separately and rejected.

BAPTISM

The Rev. G. Carlton Story of Chicago proposed that both parties to a contemplated marriage be required to be baptized; the proposal was lost by a small margin.

The Rev. Henry Lewis of Michigan suggested that the provisions of the minority report of the Committee on Canons be substituted for similar sections in Canon B; the proposal was lost.

The Rev. John W. Mulder of Lexington desired to have added to the proposed canon a provision for reestablishment of communicant status, as in the "Wattley Canon"; the proposal was voted down.

When informal discussion and amendment of the canon proposed by the Joint Commission was ended, the Rev. Donald H. Wattley of Louisiana presented the canon proposed by the majority of the House Committee on Canons. He suggested that any canon on matrimony should be subjected to several tests. First, the canon should meet the Christian standard. To depart from that for "hard cases," Mr. Wattley contended was to drop to a "lower octave," that is, to the standard of the world. Rather, he said, the canon should lift up the standard of the world to the standard of Our Lord.

Secondly, the canon must fit the Prayer Book standard, not nullify it. Thirdly,

justice and mercy must be considered. Fourthly, the canon should be intelligible. Finally, it should pass the pragmatic test of workability.

Any canon providing for possible remarriage, Mr. Wattley said, puts the bishops in a difficult judicial position, which should be avoided.

The Rev. Wilbur D. Ruggles of Missouri warned that quotations from Holy Scripture in support of any particular view should be used with care. He opposed the report under immediate consideration, contending that after the Joint Commissions had spent years working out their report, using the results of study by diocesan sub-committees, substitutions by the House committee were unsuitable. He sought to persuade his hearers to a "liberal" viewpoint.

Mr. Spaulding returned to the rostrum to urge removal of the section which suggests that those remarried outside the Church's law are excommunicated. He said that if remarriage itself was a sin, absolution can be had; and that if continuing in such a state is a sin no absolution is possible. The straw vote was "yes" by a small margin.

Mr. Bronson renewed his suggestion of means for collecting decisions, adding that a Joint Commission would be needed under this proposition. The vote on his suggestion was about even.

Henry Adsit Bull of Western New York recommended that no waiting period be required before restoration to Communion of those remarried, and Mr. Wattley accepted the deletion as part of his report.

Jackson A. Dyckman of Long Island suggested that one section of the proposed canon, dealing with those divorced, be substituted for the similar section in the canon now in effect.

The following suggestions were rejected: The Very Rev. Charles Atwater of Easton suggested provision for the remarriage of the innocent party in cases of adultery and the deletion of permission of any minister to decline to marry anyone. The Rev. J. Warren Albinson of Easton proposed that both parties be baptized before marriage. The Rev. Paul H. Barbour of South Dakota sought to have Baptism added to the section dealing with ordinances to which persons married outside the Church might wish to be admitted. Mr. Rump of Pennsylvania wanted to have the Canon made stronger by the addition of the requirement that parties to a marriage sign a statement of intention before the ceremony. Mr. McCook of Connecticut suggested that persons be required to wait two years for restoration to Communion. The Rev. Sumner Guerry of South Carolina proposed that the newly married be required to attend church each Sunday for the first month after marriage.

MINORITY REPORT

The third proposition to come before the House was the minority report of the Committee on Canons, consisting of amendments "liberalizing" the report of Mr. Wattley, and presented by Mr. Phister of Massachusetts. The proposition

would permit the marriage of those divorced for any cause, with permission of the bishop or ecclesiastical court, after one year, if the parties could be expected to make a Christian marriage. Mr. Phister explained that this report was made because a minority of the Committee on Canons regarded certain portions of the Joint Commission's report as more suitable for offices of instruction on matrimony and other portions of it unworkable. A concise canon was the aim of the group, which believes that the Church must face the divorce and remarriage problem realistically, though "with the mind of Christ."

Mr. Dyckman then contended that too few of the clergy know moral theology to handle the divorce problem adequately unless under a canon such as proposed by this minority. He pointed out that many young people are today contracting marriages which will not, in most cases, last beyond the war. Therefore, he stated, this liberal canon should be adopted, in order to have an answer to those who will get divorces, and thereby keep them in the Church.

The Rev. William B. Stoskopf of Chicago contended that either both parties to marriage should be baptized, or no requirement should be made. He was seconded by the Rev. Dr. G. Carlton Story of Chicago, who stated his belief that old Canon law required the baptism of both persons. A straw vote favored deletion of all reference to Baptism.

The Rev. F. J. Moore of Southern Ohio sought to provide a check to easy divorce by requiring that seven years of conjugal separation should precede any divorce recognized by the canon. This was overwhelmingly voted down.

The Very Rev. Angus Dun summed up the situation facing the House in committee of the whole. The three canons presented, he said, represent three philosophies regarding marriage and remarriage. The "Wattley Canon" is rigorous; the Commission's is liberal, with an elaborate procedure; and the "Phister amendments" are liberal, with a very simple procedure.

Finally the whole business was concluded with straw votes as follows: for the retention of the present Canon, 76; for the report of the Joint Commission, 110; for the report of the majority of the

Episcopaliana

¶ *New name for THE LIVING CHURCH ANNUAL, according to Bishop Colmore—Encyclopedia Episcopaliana.*

Committee on Canons (Wattley), 159; for the minority report of the Committee (Phister), 177.

Having concluded its discussion as a committee of the whole, the House reconvened as the House, ready to receive the several propositions and to hear amendments as before presented, but without debate.

The minority report of the Committee on Canons (Phister) was moved first. An amendment by Dr. Reginald Fisher of

New Mexico which would have added two sections listing spiritual impediments to marriage and defining Christian marriage was defeated.

At this point, the hour being 4:50, a motion to adjourn was lost, and in the ensuing uproar Dr. Osgood pleaded with the deputies, "Please do not be adolescent."

The "Phister amendments" were put to a vote by orders and were passed in both orders. Then the "Wattley Canon," the report of the Committee on Canons, amended as above, was up for consideration. An amendment to delete references to restoration to Communion was lost by two votes. Another amendment, proposed by the Rev. George Davidson of Los Angeles, was passed, deleting the requirement that either party to a marriage be baptized.

The report of the Committee on Canons, thus amended, was voted on by orders and was lost in the clerical order because there was not a majority of "aye" votes: aye, 38 $\frac{1}{4}$, no, 31 $\frac{1}{4}$, divided 9. Divided votes are counted as negative. The lay order approved the proposal. At this point the Thursday session of the House was adjourned.

FRIDAY'S SESSION

Friday morning, after preliminary matters, the discussion was resumed with debate about the ruling that a majority of all votes cast is necessary to carry a proposition. References were made to the Constitution and to earlier cases. In a vote to sustain the previous day's ruling few "noes" were heard. A motion to suspend the rules was lost too. Thereupon the report of the Joint Commission was presented by its spokesman, Dr. Kinsolving of Pittsburgh.

Dr. Henry Lewis of Michigan moved that the "Phister amendment" be substituted for the similar section in the

canon being considered. Dr. Kinsolving, speaking for the Commission, accepted the substitution, and so no vote was taken on the Commission's original proposal.

The Rev. Harold Thomas moved that the minority report of the Commission, adding provisions for restoring the remarried to communicant status, be added. Dr. Kinsolving declined to accept the amendment, and then, voted on, the proposition was lost. Dr. Davidson's motion that reference to Baptism be deleted was passed.

The Rev. A. R. Parshley of Rhode Island moved that the "Phister amendments" be deleted and that the Commission's report be considered as printed in the report. On a vote by orders the motion was lost.

Dr. Story's amendment for requirement that both parties be baptized before marriage was lost, and Mr. Thomas' motion that the minority report of the Commission be added was also lost.

When the Joint Commission's report as amended was put to vote, it was lost in the clerical order: aye, 38; no, 32; divided, 9. It was carried in the lay order. Again, the ruling regarding the counting of votes was under discussion, but the matter was almost unanimously tabled. An effort to suspend the rules, so that the original report of the Joint Commission could be considered, failed.

Thus, after two days of discussion, argument, wrangling over rules of order, and general disorder, as well as serious debate and discussion, the Marriage Canon of the Church remains unchanged.

Bishops Discuss Report Of Commission

By ELIZABETH McCracken

Although the House of Deputies, having failed to pass the Marriage Canons A and B contained in the report of the Joint

Commission on Holy Matrimony, thereby concluded action by this General Convention on those recommendations, the House of Bishops, at the suggestion of Bishop McElwain, chairman of the Committee on Canons, discussed the report.

Bishop McElwain, before asking Bishop Davis of Western New York, chairman of the Joint Commission on Holy Matrimony, to present the subject, said: "The House of Deputies turned the canons down as amended in their House, not as they stand in the Commission's report. I have felt for a long time that, while the Committee on Canons should consider whether legislation proposed is in proper canonical form, that Committee has no right itself to present the matter to this House."

Bishop Davis took the floor and opened the discussion with a speech of some length: "A friend of mine, a retired judge in New York, says that many laws should present moral standards as well as provide legal machinery. We have tried to do that in this report. In the present Canon 42, marriage is physical and can be dissolved only by a physical act—adultery. There is no teaching as my friend suggested in that canon; and we have tried to do it here.

UNION OF PERSONALITIES

"Marriage is a union of personalities, not of bodies only. We feel that the Church should be sympathetic. Injustices are worked by the canon as it stands, and the Church loses thereby many worthy Christians. After the war, this problem will be increased. Young men are bound to be changed and bound to find changes at home. The Church should be able to deal effectually with these young people, and to give them another chance if they have made mistaken marriages.

"We have drawn up two canons. One is a canon of preparation for marriage. The Rev. Dr. Frank Nelson of Cincinnati, of blessed memory, said to me: 'The Church has something real to give, in her blessing.' So the Church has the right to require that those coming for marriage respond by promising, and signing the promise, that they purpose to lead a Christian life together. The promise may not have more in it than the vows in the Marriage Service, but it is in different language and it is not so long. Also, it gives the clergy a good opening for pre-marital teaching. I hope the canons provide indissoluble marriage and at the same time give people a chance to repair mistakes in marriage and enter upon a new marriage with the chance of making it a Christian life, instead of condemning them to a life of lonely sorrow."

PROPOSED CANON "UNWORKABLE"

Bishop Manning was the next speaker and made an eloquent speech. He said: "I think that we all are agreed that we need better legislation than we have, but this canon in my judgment, is not better. Sermon material is introduced there where it does not belong. In the first place, the proposed canon is absolutely unworkable. In the second place, if we adopt this canon, the Church would have no standard on this subject. It would have as many



PRESS ROOM: Fr. Irwin (in charge of press relations), standing, hands a paper to the Rev. Charles Kean. Toward foreground, in order, are Mr. Rogers of the Washington Star, Fr. Spofford, Peter Day, and Fr. Lindsay.

standards as we have bishops. It would mean a chaotic condition. For instance, a man and woman might come to me, and I would hear their story and decide as justly as I could. If my decision were adverse to their desires, they would go elsewhere and hope, and perhaps receive, the decision they wanted.

"It puts the onus on the bishop. Now he acts as required by the canon, and people accept his decision on that, and understand that he makes it because he must do so. It should not be left to the personal judgment of any bishop."

The hour for recessing being at hand, it was suggested that the subject be taken up again immediately upon convening for the afternoon. This was done and Bishop Whittemore of Western Michigan made the first speech:

"Some of us have expressed objection to the term 'nullifying,' feeling that it was the same in meaning as 'giving consent.' What is meant is that a marriage may be dissolved if the conditions which made it a failure were latent at the time of marrying.

"As the Bishop of New York has said, this proposed canon is not practical. Suppose a woman says that she feels that the causes now making for unhappiness were latent at the time of her marriage. The bishop would be obliged to call up the husband and say: 'We want to examine you, to determine if you were psychically impotent when you married.' No man would consent. The court could not compel him, and certainly no bishop could. And if we went to court with such an allegation without expert authority we should be liable for slander. Or suppose we take another sort of instance. We find a family, father, mother, and children, living happily and constructively together. One of the parties was married before and divorced for reasons not recognized by our present canon. Shall we say to those people: 'You are not married at all; your children were born out of wedlock.' Let us be honest and say that; or else remarry people who get a divorce."

Bishop Wing of South Florida, at this stage of the debate, moved that the matter be indefinitely postponed, saying: "The House of Deputies has spent two days out of eight debating this. It is too late for us to do anything about it now."

Bishop Scarlett of Missouri dissented, saying: "The report itself has not been discussed by either House. The House of Deputies referred it to their Committee on Constitution and Canons. The Joint Commission on Holy Matrimony was not reporting to that committee, nor to any other committee, but to General Convention which appointed it. That committee of the House of Deputies had no right whatever to pass on the report, only to pass on its canonical form.

"The report is the result of 18 years' work. It is not fair to discuss the report of the Committee on Constitution and Canons of the House of Deputies on it, and not to discuss it."

The Presiding Bishop agreed with this point of view, saying: "It seems a pity that the Joint Commission should not know what this House thinks, even if we

can take no action. It might help the Commission to prepare its next report. Why couldn't we go into a committee of the whole, and talk about it informally?"

COMMITTEE OF THE WHOLE

This was voted, and Bishop Scarlett of Missouri made a long speech: "As the longest surviving member of the original Commission appointed in 1925 at the General Convention in New Orleans, because dissatisfied with the existing canon, I should like to give a short history of our work. Our Commission reported at the General Convention at Denver in 1931. We recommended there what has come to be known as the 'Denver Principle.' The gist of it is that a divorced person, after a year has elapsed, may apply for re-marriage in Church, whatever the cause of the divorce. Since then, every Commission has thought the best way to work is to return to the 'Denver Principle.'

"There are only three ways to write a marriage canon. (1) Permit no divorce. This does injustice to some good Christian people. (2) Have annulment, with 175

grounds for saying that there was no marriage. The Anglican Church has never taken this line. (3) The only other way is to face up to modern conditions. There are situations which dissolve a marriage as surely as or more surely than adultery.

"The real responsibility belongs to the bishops. In the primitive Church that is where it rested. We return to good Catholic principles when we place it there—though it may surprise you to hear me say it.

"The other House voted a much more liberal canon than this. Bishop Manning raised the question whether it would work. I think it would. I'd set up a panel in St. Louis, for my own diocese, and I'd also have regional panels. On them would be physicians, psychiatrists, and lawyers of recognized standing—enough of them so the work would not take much time of any of them."

Bishop Brown of Southern Virginia was the next speaker: "I have been extremely interested in what the Bishop of Missouri has said. The difficulty would be we should have as many different decisions as there are bishops. This canon

Bishop Davis

Smallish, wiry, with eyes almost always close to twinkling, the genial Bishop Davis of Western New York is one of our most beloved bishops. He is the kind of a person about whom you'd say, "I'd like to know him. He looks like a fine fellow."

General Convention deputy since 1910, member of the House of Bishops since 1930, he has served on the Budget and Program Committee from 1922, the Joint Commission on Marriage and Divorce, and during the past three years on the Commission on Holy Matrimony.

He has been a member of the National Council since 1938.

For the past 10 years he has guided the course of the Church Pension Fund, from 1933-40 as vice-president, since that time as president.

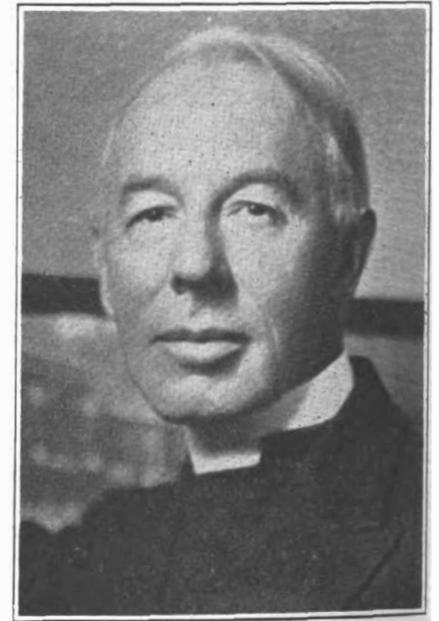
Once a month he makes the long trip from Buffalo to the Grand Central Station in New York City, and by subway to Wall Street and the office of the Pension Fund on Exchange Place off Broad Street.

Steady, unmelodramatic, but great is the responsibility of this job. His leadership gives the Church a great feeling of confidence. It admires him, respects him, relies on his judgment.

As a man and bishop he is tolerant, broadminded. He counts among his good friends the Roman Catholic Bishop of Buffalo. Even-tempered, unruffled by the vicissitudes that affect other people, he is like Bishop Lawrence, founder of the Church Pension Fund. Like him, too is his statesmanlike way of looking at things.

In questions of controversy he takes no part, though his diocese was one of the few that declared itself expressly friendly to proposals for unity.

Politically he is said to lean toward a liberal conservative position. Alert to cur-



BISHOP DAVIS: *The Deputies spent two days in debate without voting on his Commission's canon.*

rent affairs, he is often quoted on political and social issues by the secular press.

Born in Watkins Glen, N. Y., 70 years ago, he was graduated from Trinity College in 1894 and from the General Theological Seminary three years later. He has doctorates from both institutions. As deacon he went to Buffalo's Trinity Church, was curate-in-charge for two years, and in 1901, with the title of rector, undertook a pastoral charge that was to endure unbroken for 29 years.

Prominent in diocesan affairs since 1912, he became Bishop Coadjutor in 1930 and Bishop the following year.

leads to government by men and not by law. Panels will bring conflicts in each diocese, which will bring chaos."

Bishop Lewis of Nevada arose to speak, saying: "I speak diffidently, coming from a state where divorce is easy. We have not one competent psychiatrist in Nevada, and the lawyers are very busy. [Laughter.] The procedure is impossible for Nevada."

Bishop Casady of Oklahoma brought out another aspect of the subject: "It may be impossible to bring difficulties to the bishop. But people in marital trouble are in difficulties too. We must help them. We should not shirk our duty to them in their bitter trials."

Bishop Lewis spoke again, saying: "There is the other side of the personal element. Instead of shirking or dealing rigidly, a bishop might consider all the reasons for the unhappiness of the couple and lose his balance a little. I know a Baptist minister who performed the marriage ceremony for a girl five times. He said he 'wanted to give the girl a chance.' I am sure he wanted to help her; but are we to uphold *no* standard?"

Bishop Walker of Atlanta replied to this question, saying: "We are seeking constantly to uphold the Christian standard and would condone no barnyard morality. Our clergy refuse *now*, as they must under the canon, to perform any marriage after divorce except that one allowed by the

canon. But they will privately mention a Baptist minister in the neighborhood who *will* marry them. In a year he will let them come back to the Holy Communion. I'll confess that our chancellor advises me to marry people where adultery is not mentioned in the decree, though it was the real cause for the divorce. But the canon requires that it must be mentioned."

THE CHRISTIAN IDEAL

Bishop Scarlett said here that the Commission had tried to affirm in its report the Christian ideal: one man and one woman for life. Bishop Beal of the Panama Canal Zone asked if the canon was not trying to fit the individual into the rules, so that each person would be individually treated.

Bishop Essex of Quincy made the next speech, saying: "I agree with the Bishop of Nevada about the machinery of the matter. It would be hard to get it in many places. Practically speaking, this is the Denver Canon. It is clear and simple. But it is up to the civil authorities, and then the bishops, to settle what the next step is to be."

Bishop Ivins of Milwaukee, the next speaker, discussed the whole subject in its relation to different periods of history, saying: "I am reluctant to speak, because I was on the first Commission and got off because it was going in a direction with which I was out of sympathy.

"There is a great distinction between *mores* and morals. Times change, and *mores* become morals. I think you will all agree that there are trends in society now, whereby four out of every five marriages end in divorce. Is the Church to be swept along with the world or to act as a brake? I am not interested in what modern theologians say about the matter. They'll say anything you want them to say. I believe that our Lord spoke on what Christian marriage should be. By standing by Him we should and could stem this tide, or, at least, not go with it. The Church should not encourage and bless it."

Bishop Parsons made another speech here, saying: "Modern theologians will say many things we don't want them to say. The present canon is intolerant. It says that the only thing important in marriage is the physical relation. I don't believe God meant it to be so, nor so sees marriage. We don't marry people; they marry themselves. We bless the marriage.

"It is highly unlikely, after the House of Deputies have gone over the whole thing, and the hour is now so late, that we can do anything. I would suggest that we say whether we approve of trying to get this new canon passed."

THE LAW OF CHRIST

Bishop Clingman of Kentucky spoke here: "I think what we want to do is to keep the law of Christ. If scholars can tell us what to do, I should be glad. I have no trouble in abiding by Canon 42 as it now stands."

Bishop Manning of New York made another telling speech at this point: "There is one thing we are leaving to one side, and that is the question: Is the Christian standard of marriage what our Prayer Book says it is? If so, the function of the Church is to uphold it. We cannot absolve ourselves from the responsibility of upholding the Christian standard. This proposed canon is not in conformity with that. It says that marriage may be dissolved for any cause whatever, and that any bishop, on his own responsibility, his own personal judgment, may so rule.

"A strange place we have reached. Certainly, if such a provision as this is put in our canons, we must change the Prayer Book. Who would be willing to stand before the altar and say: 'Till death us do part—or until the bishop, in consultation with a psychiatrist, decides otherwise.'"

Bishop Conkling of Chicago brought out another point, saying: "I understand that this was to be for our own people. How can we act for people not of our own Church? We have no right to legislate for unbaptized persons."

COLD LEGALISM

Bishop Sterrett of Bethlehem made a speech in favor of the new canon: "We all want to uphold the standard of Christian marriage. But can we say that we can do nothing for young people unless there has been adultery? We know our Lord exercised mercy as well as justice. We know what He said of those who insisted upon cold legalism. Some of His hottest words were directed against them. "When youngsters come to us after the



by the Committee, but one member hazarded the guess that the total expense would be about a quarter of a million dollars.

The Convention approved specific appropriations and left the totaling of the bill to the treasurer, Dr. R. F. Barnes.

Dr. Raymond F. Barnes, treasurer of General Convention, has been with General Convention since 1922. Since 1925 he has been the Convention's treasurer, one position of many he holds in the behind-the-scene financial life of the Church in his diocese and nationally.

Dr. Barnes has the reputation of keeping firm hold of all the purse strings he has anything to do with. And these are many. He is treasurer of the diocese of Long Island, diocesan council, archdeacons of Brooklyn, Queens, and Nassau, and Suffolk of the diocese of Long Island. He is trustee of the estate belonging to the diocese of Long Island, the Aged and Infirm Clergy Fund, the Episcopal Fund, the Diocesan Church Extension Fund, and the American Church Building Fund Commission.

Something many people suspect, but few know definitely is that somehow, through the years, Dr. Barnes has been accumulating a substantial backlog General Convention fund to give the Convention some capital beyond its diocesan assessments.

In non-Church life, an aspect of his life which frequently goes unnoticed, Dr. Barnes is director and member of the executive committee of the First National Bank, Jersey City, N. J. He is also trustee and member of the finance committee of the South Brooklyn Savings Bank.

Expenses of General Convention

Three years ago it was proposed in General Convention that the whole Church bear the expense of deputies to General Convention. At the 1943 Convention the matter was referred to the Committee on Expenses in the House of Deputies. Lack of time and of sufficient detailed information precluded any action

war, what we must say is: 'Sorry, but we can't help you.'

Bishop Strider of West Virginia made a speech to which the House listened with attention: "I know the standard is what the Bishop of New York says. But we must help people who have not been able to live up to it. There is a Christian standard of temperance; but we have to try to help drunkards who do not live up to it. Shall I *not* help a drunkard who comes to me?"

"So, if people come whose marriage has failed, shall we refuse to help? There are almost as many varieties now in the way things are done under the old canon as the new canon allows. Some bishops will not do anything at all not literally authorized by the canon. Others will interpret it more liberally. We have not uniformity of practice. In the matter of restoration to the Holy Communion, many priests restore divorced if good Church members. Strange that we should approve the old canon which forbids the beginning of a relation, yet permits and even blesses its continuance."

"I see no trouble in getting competent psychiatric opinion from a physician who, while not a specialist, has knowledge of the subject. I believe the real issues here cannot be solved legally. We can't get away from the fact that the problem is a pastoral problem, not a legal problem. We must trust rectors and bishops. We trust bishops and pastors when restoring

people to Holy Communion; but we can't trust them to sanction the beginning of the relationship."

There were a few other brief remarks. Then Bishop Davis arose and made another speech: "I have been on this Commission for 15 years. The work we have done in that time goes for nothing. You say you don't like our proposed canons, but you don't say what you do want. That is not the right way to treat a Commission of this Convention. You do not lift one finger to help the Commission. We must amend the canon, or we shall lose touch with our people. Our Lord was not a legalist, but dealt with human needs. I asked for help and got fewer letters than I could count on the fingers of one hand."

Bishop Scarlett asked for a straw vote on the "Denver Principle."

Bishop Manning at once spoke against such a procedure, saying: "That is too vague. We should know to what we were giving consent. Sympathizes with the Commission, and commends their earnestness; we might vote that."

The Presiding Bishop said that this "would not help them any"; but on the motion of Bishop Sterrett, seconded by Bishop Hobson of Southern Ohio, the House voted to take such a count. The result was 51 in the affirmative and 25 in the negative. It was again stated that the vote simply represented the informal opinions of the members of the House.

ARMY AND NAVY

Commission Endorsed

By ELIZABETH McCracken

Both Houses passed resolutions continuing the Commission and expressing enthusiasm for its work.

Bishop Sherrill of Massachusetts, chairman of the Army and Navy Commission, presented resolutions for the Commission to the House of Bishops at the afternoon session on October 5th. Among these were resolutions in support of two bills now pending in Congress which would give the Naval chaplaincy an organization identical with that of the Army chaplaincy. This would include giving the Chief of Navy Chaplains the temporary rank of Rear Admiral, to correspond with the temporary rank of the Army Chief of Chaplains, which is that of Brigadier General. The rank of the Navy Chief is now that of Captain.

LISTING BY CHURCHES

As to another matter covered by a resolution, Bishop Sherrill gave a detailed and striking description, saying:

"We are asking that men in the Navy may indicate their denominational preferences as they are permitted to do in the Army, and not be simply listed as Catholics, Protestant, and Jews. This is fine for the Roman Catholics and the Jews, but it leaves all the other communions in a difficult position. If you know to what denomination men belong, it is a great advantage, particularly when you first meet them. If I see a man and don't know whether he is a Mormon or a Christian Scientist, I don't know whether to speak to him of Brigham Young or Mrs. Mary Baker Eddy." (Laughter.) "When I was up in Alaska, I met with men in the Army who were members of both those two denominations. I met Roman Catholics too, and members of many other faiths."

Bishop Sherrill went on to offer a resolution that provided release from service at the end of the war of all men certified as intending to study for the ministry. Regarding this, he said:

"I think it good for these men to share the hardships of others in the forces. It will enrich their ministry. But, after the war, we want to get these men at once back into the seminaries."

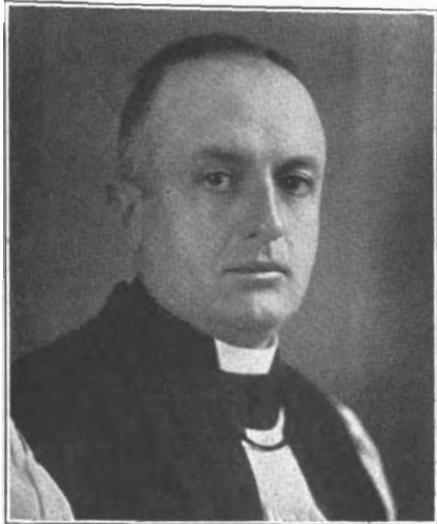
BUDGET

The question of the budget for the Commission next came up. Bishop Manning spoke to this point, saying:

"The budget should not be too small. This should be understood."

Bishop Sherrill responded, saying: "It is due to Bishop Manning that the amount asked last time was \$385,000 and not \$285,000. And it saved our lives."

Referring to the problems of chaplains when the war is ended, Bishop Sherrill declared that he had himself observed a relief from anxiety and strain when chaplains were assured that the Commission would do its utmost to place chaplains in civilian positions after the war. He added: "Every bishop and every vestry should



The Rt. Rev. Henry Knox Sherrill

By ELFRIEDA BABNEY

Bishop Sherrill of Massachusetts, assessor to the Presiding Bishop, vice-chairman of the House of Bishops, can meet an army private and a royal highness with the same gracious simplicity and without any fuss.

Born in Brooklyn, N. Y., November 6, 1890, son of Henry Williams Sherrill and Maria Knox Mills, he chose his vocation in the ministry early in life. He was graduated from Yale and the Episcopal Theological School. He holds doctors' degrees from Yale, Harvard, Boston University,

and Trinity College, Hartford, Conn.

From the beginning his progress has been marked with prominence, first as a highly successful chaplain in World War I, from 1917 to 1919, a little later as rector of Trinity Church, Boston, for the seven years preceding his consecration.

He was consecrated 9th Bishop of Massachusetts at the age of 40, succeeding the Rt. Rev. Charles Lewis Slattery. Among his consecrators was the great Bishop Lawrence, retired Bishop of Massachusetts, who 15 years before had ordained him priest.

Every inch a bishop, and also every inch an exceptionally friendly and able man, Bishop Sherrill has a handsome and impressive personality, erect carriage, a ringing clear voice that carries conviction to his hearers. He has a ready wit, and by his sense of humor is able to press a point or relieve tension or boredom at any meeting.

As chairman of the Joint Commission on Army and Navy Chaplains since 1940, he makes a point of knowing personally every chaplain going through the Army Chaplains' Training School at Harvard University. He is vice-chairman of the General Commission on Army and Navy Chaplains, the interdenominational commission which passes on the appointment of all non-Roman chaplains. He has recently been visiting in Alaska to confer with non-Roman chaplains in that area.

He was married to Barbara Harris on September 6, 1921. They have four children.

recognize the implications of this. These men have made sacrifices, given up their parishes in many cases, to do chaplain service in the Army and Navy. Some few of them may want to continue as chaplains, but most of them will want to get back to parochial life."

SNIPING

Bishop Hobson of Southern Ohio took the floor here to urge upon the bishops their responsibility in respect to the Commission, saying with fervor:

"You bishops of the Church are the ones who will direct and control the thinking of the people in the areas from which you come. There has been a good deal of discussion about change of organization. I think we should say something here about this talk of reorganization and new officers. There have been complaints of neglect of chaplains by the Army and Navy Commission in the Church press.

"One Church paper stated that many, many complaints had come in, in letters, about the failure of the Army and Navy Commission to take care of chaplains and about the failure of the commanding officer. I wrote to the acting editor, asking for the names of the writers of those letters. The result was that the acting editor replied that the letters were confidential, but that he would write, requesting his correspondents to write to me. I got one letter, from a chaplain who is known to be a chronic complainer.

"I had a violent telegram from a group meeting in Chicago. No names were given. I am sick and tired of this underground sniping of our splendid Commission. I know what Dr. Washburn and Bishop Sherrill have done. We all know it. I, for one, won't stand for this anonymous undermining."

Bishop Stires, retired Bishop of Long Island, offered a resolution of appreciation of the Commission, which was unanimously carried.

Bishop Beecher, retired Bishop of Western Nebraska, had the final word:

"I just want to say that this sort of psychology is widespread. Let's not get hysterical about this criticism. It is the usual thing for people not doing the work to sit back and criticize those who *are*."

EPISCOPATE

Missionary Bishops Elected

The House of Bishops, on Saturday morning, October 9th, elected the following missionary bishops:

John Boyd Bentley, as Bishop of Alaska, to succeed the late Bishop Rowe. Bishop Bentley has been Suffragan of Alaska since 1931.

Charles Francis Boynton, to be Bishop Coadjutor of Puerto Rico. Fr. Boynton is already in the district of Puerto Rico. He went there from Madison, Wis., where he was student chaplain at the University of Wisconsin.

Harry Sherbourne Kennedy, to be Bishop of Honolulu. Fr. Kennedy is now rector of Grace Church, Colorado Springs, but is on leave for military service.

Sumner Francis Dudley Walters, to be Bishop of San Joaquin. Fr. Walters is

now rector of Trinity Church, San Francisco.

Charles Alfred Voegeli, to be Bishop of Haiti. He is now dean of St. Luke's Cathedral, Ancon, Panama Canal Zone.

Shirley Hail Nichols was transferred to Salina. Bishop Nichols was consecrated Bishop of Kyoto in 1926 and served in that field until war conditions brought about his return home. He has served as Acting Bishop of Salina since 1940.

Physical Examinations For Bishops

By ELIZABETH McCracken

The House of Bishops discussed at two sessions a resolution offered providing for the physical and mental examination of bishops-elect. This would involve an amendment to Canon 18, by the addition of a new section. Bishop McElwain, chairman of the Committee on Canons, declared that the Committee did not approve the amendment.

Bishop Mitchell of Arizona, the first speaker in the resulting discussion, said: "Had such a provision been in effect when Bishop Nichols was elected to Shanghai, a tragic situation might have been prevented. He had tuberculosis and didn't know it. Examination would have revealed it. I don't see why a man shouldn't prefer to know if he is ill."

Bishop Remington of Eastern Oregon, the next speaker, gave two examples: "I'm sure I can speak in favor of the resolution so far as it touches the domestic field. We elected Bishop Biller to South Dakota. If he had been examined he never would have entered on his duties. Bishop Johnson, in that same district, was handicapped in the Indian field because he had to take along special food because of a health requirement."

Bishop Lawrence of Western Massachusetts gave another instance: "Bishop Schmuck might have been saved from death by examination. He went into a high altitude and died of a heart condition which he didn't know he had. In addition to examination before consecration, there ought to be provision made in the canon for the compulsory retirement of permanently sick or disabled bishops."

Bishop Mitchell of Arizona took the floor again to recount a personal experience: "I served once under a Bishop who was mentally incompetent. The work of the diocese went to pot, and clergy and other workers kept leaving because they couldn't get anything done. That Bishop's physician himself said the Bishop was not mentally sound. This House of Bishops is the 'beatingest' place; we are afraid of hurting feelings that we sacrifice the Church, even when the bishop's own doctor says he is mentally incompetent."

At this point, there was a motion to recommit the resolution to the Committee on Canons, and this was voted.

The Committee on Canons, through Bishop McElwain, brought the resolution back on October 9th, with a recommendation that the situation be covered by a new section to Canon 14, not 18. This would require that a newly-elected bishop be examined as to his physical, mental, and

nervous condition, the results of the examination to be given to the several standing committees along with the other material now sent. It provided also that the standing committee or council of advice of the diocese or district to which he might be elected should see him in person.

Bishop Mitchell objected to this last provision, saying: "He might be living far away from that standing committee or council. It would cost a lot of money, in some cases, for them to see him in person."

Bishop Gray, Suffragan of Connecticut, asked an important question: "Who would have the deciding voice as to whether the man were fit?"

Bishop Abbott of Lexington put another question of importance: "If found unfit, would the election be null and void?"

The Presiding Bishop answered both questions: "It would be up to the standing committees and the bishops. They would see the doctors' certificates, with the other data."

There were calls for the question. It was put and the motion lost by a substantial majority.

Bishop McElwain then presented another resolution, offered by Bishop Mitchell of Arizona, amending Canon 55, Section III. This was somewhat elaborate as to the proposed machinery. It provided that when a bishop becomes permanently sick or disabled, either physically or mentally, the president of the province of which he is a member shall be notified. He will notify the other bishops of the province; and they will meet and consider the statement of incompetence. If found true, the provincial bishops will render their judgment and refer it to the House of Bishops. The Committee on Canons was opposed to this proposed amendment, as to the first one on the subject.

Bishop Mitchell of Arizona was the first speaker, saying: "It is common knowledge that bishops lose their health, physically or mentally. In cases where it is mental health that is lost, the work for which he was consecrated and for which he is responsible goes to pieces."

Bishop Creighton of Michigan commented upon the machinery of the resolution: "I don't see why this should be routed through the provinces. Why not submit it here, where we could consider it in executive session?"

Bishop Gribbin gave an answer to the question: "According to the suggested procedure, it would be two years after a bishop had been retired for physical or mental ill health before his diocese or district would have a new bishop. That would be a hardship."

Bishop Manning of New York arose to bring out an important point: "I should like to ask if it be a fact that the resolution of the Bishop of Arizona is what it appears to be. Are we going to enact legislation, leaving standing committees free to take action whenever anyone not satisfied with the work of the bishop can take steps to have him declared unfit? That leaves a very wide door open. The resolution should be limited to physical health and mental health, as attested by competent authorities in those fields."

The Bishop of Western Michigan re-

minded the House that the law limits the terms in which mental ill health may be mentioned without danger of action of libel or slander.

He said: "We must be careful about the terms we use about mental trouble. 'Insanity' and 'mental deficiency' stand up in court. The term, so doctors say, that can be used safely by anyone is 'mental disease.'"

Bishop Hobson of Southern Ohio raised another question, when he said: "I wouldn't give the use of any more power than they now have to standing committees, or to ourselves. Any time now, we can hear from any standing committee which cares to appeal to us or present anything to us. We could advise a bishop to resign, but we couldn't get him to do it if he didn't want to."

A motion to lay the matter on the table was offered at this point and carried.

The Presiding Bishop remarked concerning such action: "My experience is that the laying of a motion on the table is the quickest way of defeating it. I remember some one once moved that we lay something under the table. I don't know which would be most effectual."

Vote of Retired Bishops

Accepting the dictum that the bishops know what they want, the House of Deputies concurred in an amendment to the Constitution depriving bishops who have retired for age or disability of their vote in the House of Bishops. Lines in the discussion were drawn over the question of the purpose of the House of Bishops, some declaring that since it is a legislative body it should consist of men who are active, preferably those who are younger, with the counsel, however, of those who are older; others contending that the house is either for all bishops or only for those having jurisdiction.

Early in the morning session of the House of Bishops on October 8th, Bishop Lawrence of Western Massachusetts offered a resolution which had been adopted by his diocese. The resolution deprived retired bishops of a vote in the House of Bishops, but left them a seat and a voice. Bishop Lawrence said:

"We made a count, after computing the ages of the bishops of the Church. There are 37 retired bishops, 3 over 72 who have not retired. We now have given the vote to suffragans. So we have 51 bishops without jurisdiction who have now the right to vote.

"I am not sure, but I think that after my father retired, he never voted though he came to the meetings of the House of Bishops. This Convention would be a poor affair without the bishops in the front row of this House. But they already have a far larger vote than that they themselves cast, by reason of their prestige. They influence the others."

Bishop Parsons, retired Bishop of California, seconded Bishop Lawrence's resolution, saying: "When we had only three or four retired bishops, it was different from now, when we have so many. It raises another question. The opposition to giving the vote to suffragans was based on

the fact that they have no jurisdiction. I wonder if the House of Bishops should not consist only of bishops having jurisdiction, so far as votes are concerned?"

Bishop Perry of Rhode Island made a brief speech: "I am heartily in accord with the resolution of the Bishop of Western Massachusetts and with what the retired Bishop of California has said. I feel that this proposed action should not be deferred. It should be taken now, if at all. I think that all retiring or retired bishops would agree. It is so logical that only those bishops with jurisdiction should have a vote."

Bishop McElwain, who retires December 1st, was the next speaker: "I can't agree with the statement that *only* jurisdiction should govern the voting power of this House. I shall soon retire, and I shall be glad not to vote."

Bishop Parsons took the floor again to say: "The Bishop of Minnesota says jurisdiction should not be the basis of voting power. That is a profound constitutional question. It should be studied so people would know what they are talking about."

Bishop Mitchell of Arizona made a suggestion: "Why not leave it to the Committee on Amendments to the Constitution?"

Bishop Lawrence declared that he was perfectly willing, and the matter was so left.

At the morning session on October 9th, Bishop Lawrence's resolution was brought in by the Committee on Canons, in the form of an amendment to Article I, Section 2 of the Constitution, providing that retired bishops shall have a seat but no vote in the House of Bishops. Bishop McElwain, retired Bishop of Minnesota, reminded the House that this was only a first reading. The motion will have to be again presented and passed by both Houses at the next General Convention in 1946. Bishop Perry of Rhode Island seconded the motion of the Committee on Canons. The motion was carried.

The Oath of Conformity

Bishop Perry of Rhode Island brought in a resolution providing that bishops of the Church elected as missionary bishops of districts overseas should take the oath of conformity to the native Church, where there is one, or to the overseas province of the Church of England, if within its borders.

He said in explanation of the motion: "At a meeting of the Presiding Bishop's Council, the situation came up that has occurred from time to time, of the oath of conformity to the 'doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America,' which must be taken by every man before he can be ordained or consecrated in this Church. It is inappropriate when the Protestant Episcopal Church in the United States of America is thousands of miles away. It is as priests or bishops of the Anglican communion that they are working; it is really under the Anglican communion that they are operating. The Church in America is a part of that communion. The amendment offered provides

that a man consecrated bishop shall take the oath of conformity required by the particular province or Church."

Bishop Matthews, retired Bishop of New Jersey, asked whether that oath would, in the case of churches under the Church of England, mean an oath of allegiance to the King or to the Archbishop of Canterbury. Bishop Perry replied that such matters would be under the rules of the particular province, which would not, in some cases, be subject to Canterbury.

Bishop Ivins of Milwaukee gave an interesting piece of personal testimony here: "I know that Bishop Burton did take the oath of allegiance to the Archbishop of Canterbury as well as to the Archbishop of the Province of Nassau. I was there and saw him and heard him."

Bishop Manning of New York said a word at this point: "It doesn't seem to me that it has any bearing on the case, whether the bishop takes an oath of allegiance to the Archbishop of Canterbury or to the archbishop of the province. The point is that he takes it not to the Protestant Episcopal Church in the United States of America, but to the Church with which he will actively be associated."

The Presiding Bishop recounted his own experience when consecrated as Bishop of Kyoto, Japan: "I signed an oath of conformity to the Protestant Episcopal Church in the United States of America, and to the Nippon Sei Kokwai *both*. It was all done at my consecration as Bishop of Kyoto. The question is whether our missionary bishops should have double status in foreign fields. The English bishops over there criticized what was done. They give up home status when they become missionary bishops overseas. They don't have a vote any longer in the home Church; we have, if we take two oaths, a vote in both Churches. I should like action postponed for three years. It only affects China now, and two out of our three bishops there now will soon be back home."

Bishop Perry moved that action be deferred, but the motion was defeated. Two days later, the Committee on Canons, to whom it was referred, brought it back in, and it was passed on its first reading. It must be presented again in 1946 to become effective.

Coadjutors for Missionary Districts

An historic step was taken by the House of Bishops when it voted to amend Canon 15 to provide that a Bishop Coadjutor may be elected for a missionary district. Hitherto, a suffragan only might be elected should the bishop of the district need and ask for episcopal assistance. The new provision was made at the earnest request of Bishop Colmore of Puerto Rico. Bishop Colmore declared that the work in certain fields may receive a set-back if a bishop is elected who has not had experience in that field, with the former bishop. A suffragan does have that, but, in order that he may continue when the bishop retires or dies, there is an interruption, owing to that fact that he must be elected

bishop. Also, it is possible that he may not be elected at all and will have to serve under a new bishop who knows less of the work than he does. A coadjutor will automatically become bishop when the bishop relinquishes that office.

The House of Deputies concurred in the resolution. The first Bishop Coadjutor in a missionary district will be the Rev. Charles Francis Boynton. He was Bishop Colmore's own nominee.

UNITY

Deputies Unanimously Approve Compromise Resolutions

By G. RALPH MADSON

A unanimous voice vote for approval of the resolutions concerning Church Unity was given in the House of Deputies Wednesday morning, October 6th, much to the obvious relief of the members of the House. Perhaps many members were disappointed at the rapidity with which the matter was dealt, and no doubt the approximately 300 visitors in the gallery were surprised that only two speeches were made concerning the resolutions.

Prior to the meeting of the Convention, the Joint Commission on Approaches to Unity had met and had drawn up a new set of resolutions to replace the previously publicized majority and minority reports of the Commission. The House of Bishops had approved the resolutions and the House of Deputies was asked to concur. Provisions were made for half-hour speeches by two members of the Commission and for five-minute speeches by others. But within three quarters of an hour after the motion was made for concurrence the vote was taken.

DEAN DUN

Dean Angus Dun of the Episcopal Theological School spoke as one who had signed the earlier majority report favoring "Basic Principles." He pointed out that the entire Commission membership present at Convention had agreed on the resolutions, and that the proposals contained therein committed the Church to no philosophy or plan regarding further conversations regarding reunion. Rather, the dean said, the resolutions should be regarded as "specific instructions to continue a search for a plan to bring these two great streams of corporate activity into one communal life." He pointed out that the Presbyterians are willing to accept "the historic Episcopate even though there are some here who believe that neither the Presbyterians, nor the majority of the Commission, presbyters, and bishops, know what the historic Episcopate is."

He repudiated any notion that union should contemplate any absorption of the Presbyterians into the Episcopal Church and declared that what must be sought is a real desire for unity based on love between the Churches as brother bodies of Christians, both parts of the Holy Catholic Church, both parts of Christ's Church.

Dr. Dun expressed fear of the judgment of God upon the Church for hesitation in furthering reunion, but said that he counsels acceptance of the "mild, cautious, and costless" resolutions because Convention is too divided, too confused, and too fearful to take daring action, a condition which caused his great distress. Until the Episcopal Church has overcome its divided state it is "not a good mate for Presbyterians or any others." Finally, he called on the Church to break new paths as Christ did, foregoing old and conservative ways in favor of new and daring ones.

FR. BLOODGOOD

The Rev. Dr. Francis J. Bloodgood of Milwaukee, representing the signers of the recent minority report, seconded the motion for concurrence in an address which pointed out that such an action will help the Presbyterian Church. He traced the slow steps which have been taken so far toward reunion, marked by lack of fear on the part of representatives for each other in negotiations. He also pointed out the lack of a particular plan or scheme in the proposed resolutions and praised the frankness of the Presbyterians in stating their specific doctrines.

Dr. Bloodgood said that he had signed the minority report because he felt that the Episcopal Church was "too deeply involved with one Christian body," and mentioned the efforts of the Commission to have conversations with the Reformed Episcopal, the Lutheran, and the Methodist Churches. In discussions with the Methodists, the Episcopal group had suggested that the Presbyterians join in a three-way conference, but the Presbyterians refused. He reminded the deputies that the Presbyterians have their own problem of reunion of the several Presbyterian bodies and that they need time to solve this.

The speaker expressed his belief that divisions within the Episcopal Church are not as deep as Dr. Dun believes. Rather than a fellowship of uncongenial minds the Church is "a fellowship in the Spirit, of independent minds," he said. Approval of the resolutions, concurring with the House of Bishops, meant continuance of the Commission, he concluded.

Dr. Henry S. Coffin Addresses Joint Session

The urgency of the world situation in which a divided Church faces a divided world was stressed by Dr. Henry S. Coffin, Moderator of the Presbyterian Church in the United States of America, in an address Friday morning, October 8th, at a joint session.

"The two Churches share the conviction," said Dr. Coffin, "that nothing less than the visible unity of Christ's Church will satisfy God's will, and answer the problems of our time.

"How can we tell a dislocated and agonizing world that we have the key to the solution of mankind's problems, and the unity of mankind, when we ourselves are not united?"

"Our Church is committed to the principle of visible Church unity, and never has

sought to be merely a sect of the Holy Catholic Church," he said.

"There are many things in the Commission's report which are in a fluid condition, but if the negotiations are to continue, they must be along the lines of 'Basic Principles.'

"We are convinced that basic union is the will of God. We don't want mere federation, but such a reunion of all Christendom that the ministry and fellowship of Christians will be accepted and acknowledged throughout the entire Church."

He expressed gratitude to the Commission for including in its report the following statement: "The Presbyterian Church in the USA is a part of the Holy Catholic Church. We have felt that this is the view of the bulk of Anglican thought, and also that it is a necessary implication of the wording of the so-called Declaration of Purpose. . . .

To say that the Presbyterian Church in the USA is part of the Holy Catholic Church is to say that its ministry is a real ministry of the Word and sacraments, and that its sacraments are genuine means of grace.

"That is the conviction of the Presbyterian Church," he said, "and I frankly tell you that had it not been included as a part of the basis for negotiations, not one of the representatives of our Church would have met with your Commission."

PASTORAL

Christian Witness and Influence

Summarizing the spirit of the General Convention, the bishops of the Church issued on Sunday afternoon a Pastoral Letter which, according to the law of the Church, must be read to every Episcopal congregation throughout the country on Sunday next after its receipt by the clergy. The Pastoral, read in Trinity Cathedral by Bishop Penick of North Carolina, recognized an outpouring of need in a "war-sick world, and then to a post-war world" and the necessity for Christian witness and Christian influences. [See page 31.]

SOCIAL RELATIONS

Vigorous Debate Marks

Deputies' Session

Consideration of the report of the Joint Committee on Social Reconstruction [L. C., August 15th and 22d] produced considerable excitement in the House of Deputies when concurrence with the House of Bishops in receiving and approving the report was asked. Section B of the report, the statement of the theological sub-committee, was the bone of contention, although sub-committee did not ask for approval.

C. W. Tomlinson of Oklahoma found the whole report questionable and objectionable chiefly because of its implications in the economic and political spheres. He objected to the condemnation of capitalism and stated that the theological sub-committee's report indicated the members' lack of experience in production.

The Rev. John C. Culmer of South Florida was given the privilege of telling a story about Rastus and Sambo as a

preliminary to his speech in favor of the report. He pointed out that Negroes and White people are not rivals but partners in the United States. God has made the two races different in color, he said, but there is a common sharing of risks and should be a partnership in opportunities and profits. He declared that Negroes turn to the Church for leadership today.

Dr. Clark Kuebler of Chicago, a member of the committee, admitted imperfections in the report and pointed out that its purpose was to discuss social reconstruction after the war, since too often the Church has failed to give leadership. Should the Church fail in this, other groups will lead. The Commission has sought to do as asked by General Convention, to work with the Archbishop of Canterbury in this field, he said.

The Rev. J. Lindsay Patton of California declared that the statement of the Joint Committee is mild and asks only equality of opportunity for all races, something which a Christian democracy must offer.

The Rev. Clifford L. Stanley of Missouri, chairman of the theological subcommittee, replied to criticisms of the report he helped to prepare by stating that the Joint Commission had asked for its report, but that no approval was asked from Convention. His committee, he said, has two chief convictions, developed in its report: that the modern industrial order is too great for unregulated control by individuals; and that for the future there is no simple solution but a mixed one, which will require "careful walking."

The Rev. E. G. Mullen, representing the Philippine Islands, reminded the deputies that many people believe current misstatements about international affairs, especially concerning the Far East. In the past, he said, we have failed to listen to the truth. What is wanted today is planning for a permanent, not merely a durable peace.

Mr. Griswold, lay deputy from Erie, declared that the war is not only a judgment on the world, but on the Church as well, for men's hearts have not been changed.

Thomas F. Cadwalader of Maryland took issue with the refusal of the report to admit the possibility of decentralization as a solution of industrial problems.

Before the question was finally put to the House there was much confusion of amendments and substitutes, but finally the House by a large majority approved the report, section A only, concurring with the Bishops.

FORWARD MOVEMENT

Presiding Bishop to Supervise

The relationship of Forward in Service and the Forward Movement was the subject of occasional debate and questioning in the House of Deputies. The end result was that Forward in Service is now an agency of the National Council, supported by the budget; and the Forward Movement, famous for its publications, and self-supporting thereby, is directly under the supervision of the Presiding Bishop.



BISHOPS TUCKER: *The Bishop of Ohio (left) and the Presiding Bishop.*

JOINT SESSIONS

Budget, Missions, Army-Navy

By ELIZABETH McCracken

The General Convention was marked by three joint sessions of the House of Bishops and the House of Deputies within 24 hours. The first, held on Sunday afternoon, October 3d, heard first from William G. Mather, the honorary chairman of the Committee on Arrangements of this meeting the General Convention in Cleveland.

Mr. Mather, a Churchman known throughout the Church, spoke briefly but vividly of the history of the Church in Ohio. Particularly delightful were his reminiscences of Bishop McIlvaine and Bishop Bedell, whom he knew as a young boy. Mr. Mather spoke with appreciation of the bishops who succeeded those two and cited movingly his last memory of Bishop Leonard. He aroused laughter when he mentioned the mitre and cope brought by Canon Louis E. Daniels for the use of Bishops of Ohio and remarked: "I haven't seen these robes lately"—referring to the "Virginia Churchmanship" of the present Bishop Beverly D. Tucker. Mr. Mather said that he had actually known all the Bishops of Ohio except Philander Chase—and he added: "But I have read about him."

The mayor of Cleveland, the Hon. Frank E. Lausche, made a short speech, welcoming the Convention to Cleveland. He was warmly applauded, especially when he declared that the fate of the post-war world would depend upon the strength of religion about the peoples of the world; which would, in turn, depend upon the Churches.

Bishop Tucker then delivered his address, which said in part: "There is a real reason why the next three years will be critical. There never was a time when the Christian Church faced such opportunities and such duties. . . . Victory in

the war will not give us spiritual victory. A better world in the future depends upon better men and women. It is a moral question. The world has never found the wisdom and power to solve moral problems. As Christians we believe these problems insoluble on the human level. They can be solved only on the Christian level. Christ came to show us how to solve them.

"We are presenting a budget in the belief that these three years, if we go through them in faith, can go far to establish the Kingdom of God. The budget is a Forward in Service budget. It contemplates the fact that the Church is going forward. The budget gives the method by which the Church asks you to embrace opportunities for service. After the war, many people will be reduced to want. The government is already planning for them. That is not the Church's prime duty; but we must take our part, for which the Christian religion gives us the motive.

"It is easy to be enthusiastic about relief while at war. This dies down after the war ends. You can't depend on it. The Christian Church can do great service by keeping the spirit of sacrifice alive in people. But over and above this is spiritual help. Take the continent—the people there will need material help, and they will need spiritual help too. So the Church in the United States has had conferences on what we can do. The National Council thinks we should take the Greek and Yugoslavia Churches as our special contribution. I doubt that they will want us to do it. We shall be ready if they do. Physical relief without spiritual relief is likely to pauperize. In Christian relief, people can be helped both materially and spiritually without being pauperized.

"Take China, for example. The government, I imagine, is planning to make relief arrangements which will include China, which has gone through so much suffering. But there will be great need for religious help too. As we think of this budget, we must emphasize the religious aspect; and we must emphasize the co-operative aspect. The enterprise is not competitive, but co-operative. Unless each parish does its part, as well as each diocese, we shall not succeed. We depend on the financial contributions of all the people of the Church; but we need their spiritual contributions even more.

"The greatest hindrance to missionary work is not lack of money, but the fact that the people in the field find out that the religion brought to them by the missionaries isn't working in their own countries. The Japanese mission succeeded because the Japanese people saw the beautiful lives led by the missionaries who came to them. When Japanese people came from there to America they thought all Americans would be like the missionaries they had known. . . .

"The budget considers problems at home as well as abroad. For over 200 years, we have had our Negro brethren living among us. Yet their problem has not yet been solved. If we can't manage

(Continued on page 24)

W O M A N ' S A U X I L I A R Y

BUDGET

Increased Responsibilities

One of the resolutions that came before the Triennial meeting was the call to the women of the Church to recruit the finest young woman of their acquaintance to fill the 40 or 50 positions waiting in the field. The girls may be reassured when they hear that the day of the missionary box is over and that more adequate salaries will eliminate the need for this inadequate and unworthy means of supplementing insufficient stipends." The women are urging the National Council to find "a plan for assuring adequate salaries to all missionaries."

Interest in increasing salaries and pensions was paramount in connection with discussion on the United Thank Offering budget, which was presented and passed by the Triennial on October 7th. The budget, prepared tentatively during the year by the National Executive Board of the Auxiliary, was given final form after the total amount was known and presented by the Triennial's United Thank Offering committee of 11 members, Mrs. William R. Taliaferro, chairman, and Mrs. Richard Kinhead, vice-chairman. The budget includes an estimated \$30,000 interest added to the sum given, which was \$1,119,878.91.

In three sections, the budget in Section I adds \$100,000 to the pension fund now being built up for retired women missionaries. Section II continues the training, support, and medical care of women missionaries, provides for some increase in numbers, and gives \$15,000 for British missions. Section III includes new building in mission fields, to be selected later by the Executive Board; several projects overseas and at home carried on in cooperation with other communions; and sums for War Prisoner's Aid, the American Bible Society, the production of Christian literature, and other projects under the Presiding Bishop's Fund for World Relief.

"How does it make you feel to spend a million dollars?" asked Mrs. Stebbins. Do you feel like big shots?"

ELECTIONS

Margaret I. Marston, Executive Secretary of the Woman's Auxiliary

By ELFRIEDA BABNEY

Elected to the job for a second term, Margaret I. Marston, executive secretary of the Woman's Auxiliary, has the unflustered efficiency that comes with knowing where she wants to go and just how she's going to get there.

Her speech is soft and quick and very clearly New England. She tells you quite frankly that she was graduated from Wellesley in 1916, that she was born in Portsmouth, N. H., and that she taught school for a while. She has been at her present job since 1940.

Before 1940 she was educational secre-

October 17, 1943

United Thank Offering Budget

Triennial Offering of 1943	\$1,119,878.91	
Estimated Interest	30,000.00	
	\$1,149,878.91	
I. Pension Fund Capital Account		
Addition to Ida W. Soule Pension Fund	\$ 100,000.00	
II. Included in Budget of National Council		
A. For Support of Women Workers		
1. Toward Salaries of Women Workers		
Including Sabbatical Leave	\$575,000	
2. Emergency Salary Adjustments and New appointments		
1944—\$10,000		
1945— 20,000		
1946— 30,000	60,000	
3. Scholarships and Training Centers		35,000
4. Allowances (Medical, Dental, Travel, etc.)		
Overseas—\$40,000		
Home — 10,000	50,000	
5. Allowances for Pensions		18,000
Total Support for Women Workers, National Council Budget		\$738,000.00
B. Expenses for Administration of Investments of Offering		4,000.00
C. Missionary Projects at Home and Overseas		40,000.00
D. British Missions		15,000.00
Total in National Council Budget		\$797,000.00
III. Specials		
A. Equipment for Women Workers		
Overseas	5,000	
Home	5,000	
10,000.00		
B. Repairs and Equipment for Buildings in the Mission Field		35,000.00
C. New Buildings		85,000.00
D. Missionary Projects (Supported in Cooperation with Other Communions)		
1. Women's Christian College, Madras, India (2,000 per year)	6,000.00	
2. Ginling College, China (2,000 per year)	6,000.00	
3. Migrant work in U. S. through Home Missions Council (2,000 per year)	6,000.00	
4. Religious Work with Share-Croppers—through Home Missions Council (1,500 per year)	4,500.00	
E. Orphaned Missions		25,000.00
F. Bishop Rowe Memorial		5,000.00
G. American Bible Society		5,000.00
H. Christian Literature (1,000 per year)		3,000.00
I. War Prisoners' Aid		10,000.00
J. Present Emergency in Free China		15,000.00
K. Discretionary Fund		37,378.91
Total of Specials		\$ 252,378.91
Total Budget		\$1,149,878.91

tary of the Woman's Auxiliary for 12 years and before that she was a worker in the Adult School in Boston, one of the first schools for adult religious education in the country.

In 1935-36 the Woman's Auxiliary chose to send her around the world to visit the Episcopal mission countries of Africa, the Near East, China, Japan, and the Philippines. That meant nine months of travel by steamship, river steamer, ricksha, and even by litter. She didn't have to, but wanting to, she did also make use of a Syrian donkey with very long ears, and a grumpy ship of the desert, a camel.

When Episcopal women at the 1937 Triennial went on record favoring the participation of women on vestries and diocesan councils, she was right behind them. She had served on a vestry herself, once, in Massachusetts, where eyebrows

don't go up at the suggestion. She doesn't see why women shouldn't also sit beside their husbands and brothers in the House of Deputies of the General Convention, and she doesn't think women would run the Church if they were there. But she isn't in any hurry.

The big job of women in the Church, she believes, is worship and study. Some day she hopes churches will be entirely supported by voluntary giving and then women will be able to spend less time at miscellaneous fund-raising and more time to their more important functions.

Asked what they are, she answers with a gesture of her hand that implies many things. They can be leaders of young people, for instance, church school teachers, superintendents. Participating in the planning councils of the parish, they can help select the rector, help plan and carry out the social service program of the Church,

ferred so that in their hatred and bitterness he saw them rising up to massacre the Germans within their reach. The Frenchman saw no prospect brighter than civil war, and the German foresaw with the collapse of the Nazi myth no center or rallying point in a morass of anarchy and chaos. Dr. Cavert suggested we should help with concrete emergency problems first. He advocated strong policies administered in a Christian spirit of reconciliation.

World Church in Asia and Latin America

Dr. Henry Pitt Van Dusen was ill and his paper on The World Church in Asia and Latin America was read by Mrs. John Flockhart. Dr. Van Dusen contrasted the weak condition of world Christianity in 1814 with its strength in 1914, and then described the situation in 1943 with huge areas cut off from missionary support— orphaned missions in lands overrun by the enemy and native peoples rising to support and evangelize for themselves. Many people would not agree with Dr. Van Dusen that the unification of the Church in Japan was one of these happy signs. Though little can be known about it, it would appear to have been the result of pressure from without rather than compulsion from within.

The Missionary Enterprise in the Post-War World

In the symposium on The Missionary Enterprise in the Post-War World, five speakers were heard after a roll call of missionaries present at the Triennial. Bishop Colmore of Puerto Rico told the group that the poverty of his island di-



FR. CHIANG: *Bicycling across China, he lost 15 pounds.*

ocese was not exaggerated by the pictures in *Life*. He described one settlement of packing case homes sunk in the mud where a house was labeled (as we might call our place, "The Cedars") "Get Out If You Can"—as though the owner had written "Abandon hope all ye who enter here." In an over-populated island where there is no market for labor, a strong agricultural program could bring help and the Church is interested in training high school age boys to care for the land and develop scientific farming methods.

Education in China and the Philippines

Mrs. Everard Miller, home from China after teaching for some 30 years in

Central China College under Dr. Francis Wei, discussed Christian higher education in China. The Rev. Edward G. Mullen, lately of St. Luke's Church, Manila, spoke on the Christian work in the Philippines as a continuing ministry going on behind the veil of enemy occupation. It is the largest missionary district of our Church. Speaking of our policy in the Philippines he said, "The Philippine Army did join the American Army. 'Charity bails the boat, but justice stops the leak.'"

The Rev. Claude Pickens, missionary to the Mohammedans, talked of his deep interest in the need for a Christian literature in Chinese. He had posters hung about the platform with colored pictures and Chinese characters telling the story of the picture printed on them.

Liberia

The Rev. Harvey Simmonds, for 16 years a missionary in Liberia where he had been in charge of St. John's Mission in Cape Mount, spoke of the need for workers in the Church's mission in Liberia. This comes forcibly home to us when we remember that Liberia like Alaska is experiencing a new "gold rush" or boom era as the result of the opening of clipper ship air routes and military and construction posts making a crossroads of the hinterlands. Yet at Cape Mount there is only one priest and no American woman teacher at all in the girls' school there.

"On Foot to Freedom"

By JANE CLEVELAND BLOODGOOD

At the close of the United Thank Offering Corporate Communion, the Woman's Auxiliary reconvened in the Statler Ballroom at 11 A.M. The credentials' committee reported 421 delegates, 15 board members, 2 board officers, 100 dioceses, 61 with full delegations, and a voting strength of 438 with 2 "fraternal" delegates from Japan.

Greetings were sent to Miss Grace Lindley and the chair received a resolution by title, "Repeal of the Chinese Exclusion Act." This rather dramatically ushered in a second brilliant Chinese speaker, the Rev. Newton Chiang, sent by the Chinese government to this country to represent the Chinese Youth Movement.

Dr. Chiang told us he was the product of the Episcopal Church Mission to China. Speaking of Bishop Boone whose 100th anniversary we keep this year, he paraphrased the words of the Communion service and said he hoped in return to present himself, a living presentation, as a gift pack for Bishop Boone and give his own life for the Chinese Church.

"Because of your missionaries," he said, "fifty-one per cent of Chinese leaders are Christians."

BICYCLE JOURNEY

"The Sino-Japanese war drove out 2,000 missionaries, many churches and schools had to be closed, and Dr. Chiang on an old bicycle and with 40 American dollars in his pocket pedaled 2,000 miles



THE CHIANG FAMILY: *For six thousand miles, "We just went on, like the Forward Movement — forward day by day."*

visiting the schools and colleges of Free China to recruit the ranks of Christian workers. In his pocket he carried red and white cards for the students to sign, white for service as a layman, red for the Christian ministry. The lure with which he beguiled his students was his series of talks on the lives of great missionaries, Livingston, Schweitzer and the men who came to China from America. He pointed to Tibet and the border country which falls under the influence of Russia as the field for native Chinese missionary efforts. One hundred ten students signed his cards, and he lost 15 pounds on his old bicycle.

"I was so glad to lose those pounds. I wished I had more pounds to give," he said.

But the feat with the bicycle was nothing compared to the trek across China which he took with his wife and seven boys from Nanking to West China, 6,000 miles from December 1, 1937 to November 19, 1938. In preparation for this undertaking he prayed all night in the study of the deserted seminary where he had come to teach, mindful of the words of Bishop Brooke, "Faith is keeping company with God in the darkness." "We just went on," he said, "like the Forward Movement, forward day by day." This poem described his experience:

ON FOOT TO FREEDOM

The whole family are walking, are walking
 step by step
 On the road to freedom, from Nanking to
 Chengtu, the great West,
 Walking, walking and walking . . . six
 thousand miles.
 Past, over, are three hundred and fifty-five
 days and nights;
 Lost and gone is everything save our own
 bodies;
 Still our Heavenly Father bestows on us His
 gifts.
 Many friends with loving hearts
 Sun and moon, overhead, the beautiful stars
 Rain and snow, wind and frost, and clouds
 in the skies
 Huge rocks, mighty rivers, great lakes, and
 lofty mountain peaks
 Dense forests, tall bamboo, birds singing
 and the fragrance of flowers
 And more was given us—joy which gold
 cannot buy
 And health to struggle with wind and water,
 burning sun and open air
 And then He gave us peace that passeth all
 understanding.

The American Scene

During the afternoon session of Monday, October 4th, Charles P. Taft painted a picture of The American Scene as he has seen it throughout the land in his work as director of Community War Services. A panel discussion led by Mrs. Stephen K. Mahon considered what the role of Churchwomen should be in developing a more Christian America.

Mr. Taft said:

"Two years and a half ago I went to Washington to undertake the stimulation of soldier hospitality in communities near camps, and to stir up adequate community services for the millions of civilians already on the move toward camps and defense in-



Mrs. W. G. MUSSON: *The president of the Ohio Auxiliary was a gracious hostess to the Triennial meeting. She and Dr. Musson have four children of whom one is in the army, one in the navy, and one in war industry. Mrs. Musson is active in interchurch affairs.*

dustry. Since then, I've had a reserved seat at an extraordinary show. Ingenious and neighborly Americans have gradually made new homes in difficult circumstances, while producing steadily increasing munitions of war to a total which for once justifies the adjective "super-colossal."

"There have been failures and successes in that story of 30-odd months. The hard-boiled babies that called schools and hospitals and play space and recreation opportunities 'frills' caused untold delays and damage to people, especially youngsters, and caused also interference with production. Responsible industrialists and government officials and war and navy department personnel officials are now devoting more and more attention to the multifarious conditions outside the plants that affect turnover and absenteeism, conditions usually involving lack of community services. Some communities have just laid down and quit, but they are the exceptions. Most of our war towns, the old timers and the newcomers, have hitched up their galleuses and straightened their skirts and gone to work to get things done that needed to be done, first things first, and then the amenities. The home front job can be seen in the President's figures of 123,000 planes, 53,000 tanks, and 9,500,000 small arms.

"Think back to March of 1941. The draftees were just beginning to get to the camps where the National Guard had been for several months. Letters came back, but there was little realization of what was going on. You didn't see many soldiers around and the first USO campaign for funds ran into tremendous inertia. A congressman told me at a hearing that spring that he didn't see why we had to put up money for soldiers going to town—he never went to town in the last year. In many towns was a fear of soldiers or at least a dislike. We sent out 50 or more skilled recreation people to those towns, and I think we can claim to have turned the tide. Fifteen hundred war recre-

ation committees have been set up who have done the job with the help of the USO and of our men, but primarily out of their own local steam and enthusiasm.

"In all that picture, especially in the small places with least resources, the churches took the lead. They had the Christian idea of friendly greeting and fought the occasional isolationists who thought the stranger within their gates was a proper recipient of the animal that dies of itself.

"Now those war recreation committees, made up of city or county officials, of church members, representatives from women's clubs, from luncheon clubs, from veterans and fraternal organizations, from youth-serving agencies, from social work, are turning their attention to war workers—meaning not only workers in war plants, but in essential service trades, paid much less, and suffering from the same congestion and bad living conditions. Part of their job is playgrounds and recreation opportunities for the toddlers, and for the girls too young for the USO and the boys too young for the army.

"In this job of mine we have run into various denials of our democratic inheritance. Many towns were afraid of soldiers at first. Nearly all that were blitzed by construction workers from the new plants, and then by the new workers in those plants, looked down their noses at these low-brow strangers as dangerous and uncivilized. And always the lines of race and sometimes the lines of creed hardened.

"Nevertheless, the constant resources for facilities, for leadership, and for friendly tolerance were the Christians of goodwill and the Churches generally.

CHRISTIAN CHARACTER

"In all these strains and stresses the basic element is the character of our people. War is evil and its evil is long-enduring. Nothing can hold the line in that fight for a nation in the long run except Christian character.

"Some individuals get along with character and without Christian faith and a non-Christian religious patriotism can perform miracles for a young nation. But the solid foundation of a God of love and perfection built this nation and has seen it arrive at sound maturity. The character of our young men is daily seen on every battle front, and the seamy side is a fraction of the total and a fraction of any previous war.

"There is an increasing publicity about promiscuous girls exploited by their patriotic impulses toward the boy in uniform leaving for the front. The situation is serious enough, and in the case of those girls, as well as the soldiers involved, it represented a failure of home, Church, and school in character education. But the girls involved aren't 5% of the total, if that, and the proportion of soldiers and sailors is no greater. The venereal disease rates are a fair index, and they are from 1/2 to 1/4 of those in the last war. Prophylaxis is vigorously emphasized, but that is only a part of the answer. The increased number and character and place of the chaplains is at least as great an influence.

"But the glamor of the uniform must not distract the Church from its primary job with the civilian boom towns near war plants with the low-paid service workers in laundries and restaurants living alongside the higher paid war workers. Church officials and national staffs know their problems and struggle with them, but they have not yet told the story to their rather complacent congregations who are not living in this welter of mud, trailers, malodorous privies and adjoining wells, bursting buses, door-kick children, and disrupted homes. That is where

the battle of production is being won and lost. Absenteeism and turnover come from many causes, but in the end they are licked and production schedules outdone by the spiritual fiber of individuals. There is the challenge, a home missionary challenge to a missionary Church."

PANEL DISCUSSION

At the conclusion of Mr. Taft's address, Mrs. Stephen K. Mahon of Toledo, Ohio, one of the national directors of the Girls' Friendly Society, led a panel discussion on the question, What should be the role of Churchwomen in developing a more Christian America?

Experts in various aspects of American life who made up the panel were: Miss Hilda Smith, for 10 years director of the Workers' Service Program, WPA, who is said to have the best knowledge of anyone in the country on the status of women in industry; Miss Ella Deloria, who specializes in the Dakota language; Mrs. Alfred M. Chapman, parliamentarian for the Triennial meeting; the Rev. John M. Burgess; the Rev. Howard Kester, secretary, Fellowship of Southern Churchmen; the Rev. Dr. Almon R. Pepper, executive secretary for Christian Social Relations of the National Council; and Dr. Henry Ollendorf, of the Ohio department of Christian Social Relations.

God's Gift and Our Task

By JANE CLEVELAND BLOODGOOD

In looking over the ballroom of the Hotel Statler it is apparent that women's hats are not rationed. As the days of the Triennial change, so do the hats, a lively procession against the wedgewood blue background of the room. We are all "High Church" here, and love our millinery! In spite of or perhaps because of this, the Triennial has been deeply serious and hard-working. The program committee is to be congratulated on the true balance of its theme, God's Gift and Our Task, derived from the Forward in Service plan of action for 1943 and 1944.

On Tuesday, October 5th, the Rev. Stephen F. Bayne, jr., began his series of talks on The Gifts of the Spirit. He said that the gifts were really one gift, Christ Himself, and to make his meaning doubly clear, he paraphrased St. Paul's words on charity, "Charity suffereth long and is kind, charity never faileth"—to prove that the gift of the Spirit is "Him" and not "it."

He stated that the primary gift was freedom and that we achieved it only by a paradoxical process of renunciation, minute by minute choices; effortful, endless, dropping away the lower to choose the higher course of action; that by this method we grew up into the measure of the stature of the fullness of Christ, into real freedom. He said that unlike the morally restful and sinless life of an animal, our human life predicated this long process of choice to deliver us out of our restless dissatisfaction, shame, and remorse, with Christ as both process and goal.

"Freedom is achieved by our choices,"

he said. "Choose your way slowly and painfully to the stature of a free man. To consecrate your time, to make your decisions to achieve your freedom is to grow up in Christ and have the first gift of the Spirit." On succeeding days Fr. Bayne



Raymond Cunningham

FR. BAYNE: A jealous deputy dubbed him "the Frank Sinatra of the Woman's Auxiliary."

discussed besides freedom, other gifts of the Spirit—life, joy, and self-hood. Few will forget his statements of the great Christian paradoxes that by our little choices we build our freedom, and by our little deaths we find our life. "Convict, convert and consecrate," he said.

RESOLUTIONS

Representation for Women

The liveliest part of Tuesday morning's business session dealt with the resolution of the diocese of Rochester regarding representation of women in the House of Deputies.

Mrs. Norman Livermore of California, a young woman interested in enlisting more young women for Church work, spoke for the resolution. She pointed out that men and women in China had equal representation in the Church's councils and that our system was antiquated. Mrs. Harper Sibley of Rochester felt that with legislation on marriage and divorce coming before General Convention, women ought to have a voice in the decisions. The entire Colorado delegation opposed the resolution while the diocese of Lexington cried, "Of course we ought to sit. This is the greatest step the Auxiliary has taken."

After lively debate in which Mrs. Sweet of the diocese of Bethlehem, Mrs. Fisher of New Mexico, Mrs. McClenihan of Washington, warned that such action might oust the men from their last stronghold, Mrs. McKechnie of Long Island moved that the motion and substitute resolution of Mrs. Jacoby of New York suggesting a possible third House be recommended to the Committee on Reference, Miss Louise Pardee of New Haven, chairman. It was so moved.

When the Rochester resolution re-

emerged from committee and was passed by the Triennial, it was in the form of a suggestion to the General Convention that two women be put on the Commission on Holy Matrimony at once and that the whole matter of women's participation in the deliberations and legislative action of General Convention be committed to the national executive board of the Woman's Auxiliary of three years' study. A further resolution that evoked lively discussion urging repeal of the Chinese Exclusion Act was likewise recommended to the Committee on Reference.

CANTERBURY

Bishops' Wives Send Letter To the Archbishop's Wife

The wives of 35 bishops attending the General Convention met for luncheon together under the leadership of Mrs. Oldham of Albany and Mrs. Quin of Texas on October 6th. At the end of the hour, they voted to send a letter, signed by all of them to Mrs. Temple, the wife of the Archbishop of Canterbury. The letter was as follows:

"Dear Mrs. Temple:

"This brings greetings from the wives of the bishops attending the triennial General Convention of our Church. Some of us remember the happy times we had with you at Westfield College in 1930, and all of us look forward to better days to come, when such meetings may again be possible.

"Now that we are together in our common struggle for a new and better world, we are more keenly aware of the bonds that have always united us. With multitudes of other Americans, we express our admiration for the courage and faith of the British people and send you our affectionate greetings and assurances of a share in our prayers for God's protection and blessing.

"Faithfully yours,"

(Signed)

- MRS. H. ST. GEORGE TUCKER, Virginia
- MRS. CLINTON S. QUIN, Texas
- MRS. BEVERLEY D. TUCKER, Ohio
- MRS. CHARLES S. RIEFSNIDER, formerly of Japan
- MRS. WILLIAM McCLELLAND, Easton
- MRS. DOUGLASS H. ATWILL, North Dakota
- MRS. FREDERICK D. GOODWIN, Virginia
- MRS. E. PINCKNEY WROTH, Erie
- MRS. ARTHUR R. MCKINSTRY, Delaware
- MRS. LLOYD R. CRAIGHILL, Anking
- MRS. WILLIAM P. ROBERTS, Shanghai
- MRS. WILLIAM SCARLETT, Missouri
- MRS. ALMON ABBOTT, Lexington
- MRS. HERMAN W. PAGE, Northern Michigan
- MRS. BARTEL H. REINHIMER, Rochester
- MRS. HENRY W. HOBSON, Southern Ohio
- MRS. BLAND MITCHELL, Arkansas
- MRS. SHIRLEY HALL NICHOLS, Salina
- MRS. MALCOLM E. PEABODY, Central New York
- MRS. G. F. MOSHER, formerly Philippine Islands
- MRS. CAMPBELL GRAY, Northern Indiana
- MRS. EVERETT H. JONES, West Texas
- MRS. ROBERT E. N. STRIDER, West Virginia
- MRS. JAMES DEWOLFE PERRY, Rhode Island
- MRS. S. HARRINGTON LITTELL, formerly Honolulu
- MRS. WALTER MITCHELL, Arizona
- MRS. WILLIAM P. REMINGTON, Eastern Oregon
- MRS. CHARLES CLINGHAM, Kentucky
- MRS. E. C. SEAMAN, North Texas
- MRS. FRANK W. CREIGHTON, Michigan
- MRS. PAUL MATTHEWS, formerly New Jersey
- MRS. HARRY S. LONGLEY, Iowa
- MRS. S. ARTHUR HUSTON, Olympia
- MRS. G. ASHTON OLDHAM, Albany.



CONVENTION

(Continued from page 18)

the solving of the problems of our Negro brethren, how can we hope to do it with anyone?

"Christianity gives the unifying principle. That is what is needed. We plan to help the Negroes, who live side by side with us. The thing is to bind them to us in ties of fellowship in Christ. That is the only solution of any problem involving others, whether individuals or races or nations."

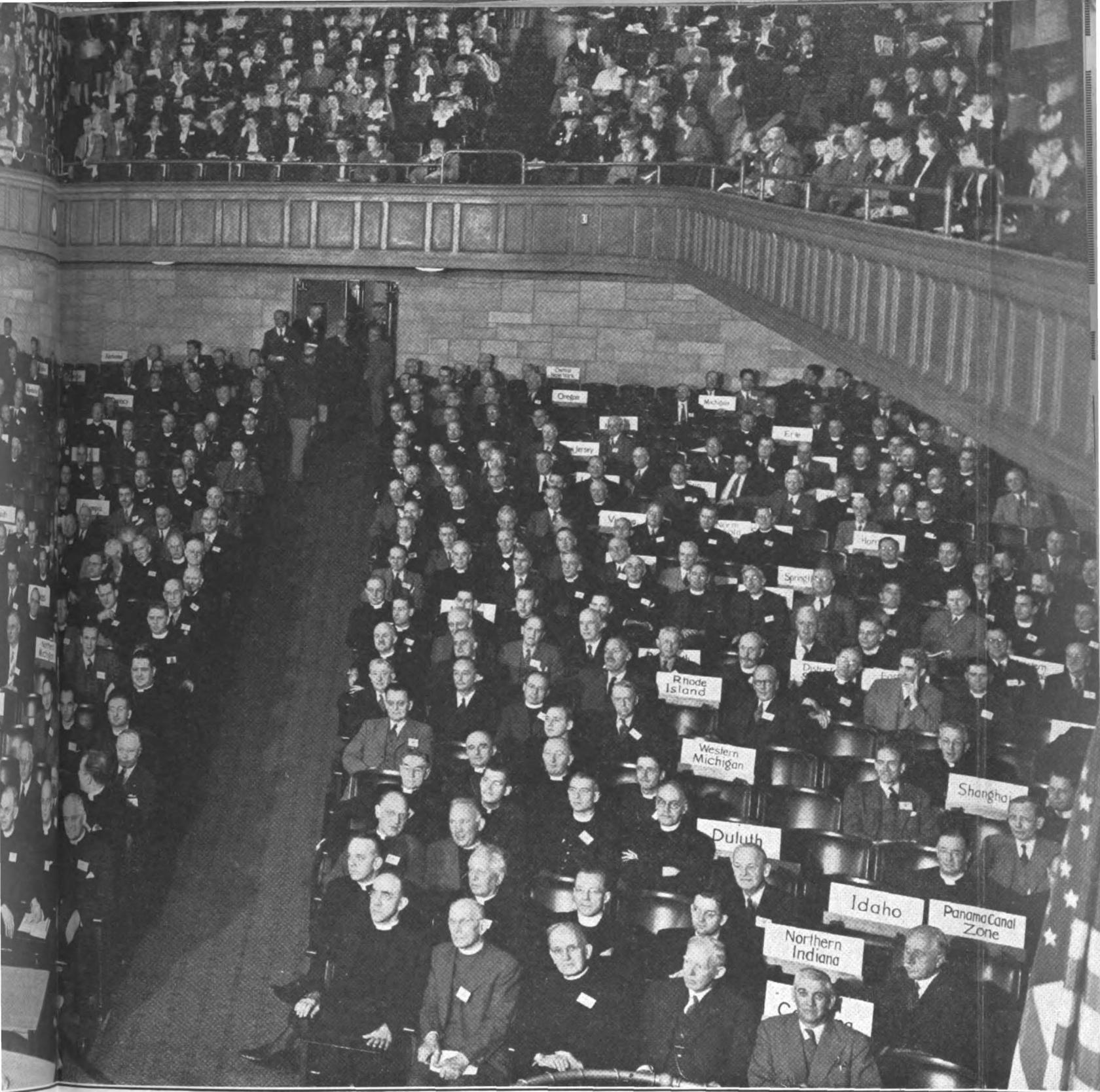
The second joint session, held Sunday evening, was opened by the report of the executive secretary of the Overseas Department, the Rev. Dr. James Thayer Addison, read by Dr. Lewis B. Franklin.

This was followed by a fine address by the Rt. Rev. Andrew Y. Y. Tsu, Bishop of Kunming and Southwest China, who stated that the young Church of China is acting upon the wise saying that Heaven helps those who help themselves.

"If we ask for your help," he said, "if we ask for more missionary reinforcements, it is not that thereby we would

shirk our own responsibility. We will carry our own load, but it is a task so great and the time is so urgent that we need you in the Lord's vineyard with us."

Bishop Tsu referred to the fact that the United States and China were now allies in arms. . . . "We do not rejoice over the fact that your country also has been plunged into the holocaust of war; but we do rejoice over the fact that whereas we were fighting a lone war for a cause greater than mere self-preservation, we now have America with all its strength and its resources making com-



Wetzler.

Joint Session of General Convention

¶ In the above photograph, the Bishops, deputies, and women of the Church are shown at one of the three great joint meetings in Euclid Avenue Baptist Church to receive reports of the Church's work throughout the world.

mon cause with us for human decency and freedom. This new phase of our united front and collaboration has been brought vividly to the eyes of our people by the presence of your magnificent air fighters in our country—those splendid-looking young men, tall, friendly, democratic—and such magnificent fighters."

The next speaker made a profound impression. He was Dr. Harold L. Triggs, president of Elizabeth City State Teachers College, Elizabeth City, N. C.

Lieut. Claude F. DuTeil gave a short address for the Division of Youth, speak-

ing for the 500,000 young communicants of the Church.

The third joint session, on Monday afternoon, was devoted entirely to the report of the Army and Navy Commission. The Very Rev. Dr. Henry B. Washburn, honorary chairman, read the report.

This was followed by addresses by Captain Frank Lash, Chaplain USN, senior chaplain at the Great Lakes Naval Training Station; and Lt. Col. Henry Lee Viriden, chaplain USA, in the Chief of Chaplains' Office, Washington.

October 17, 1943

Cleveland—1943

THE PRESIDING BISHOP'S call to a Christian Offensive was forcefully answered by General Convention. It increased the budget from the \$2,488,378 proposed by the National Council to \$2,615,382, calling for an increase in missionary giving of more than half-a-million dollars. It took special cognizance of the opportunities for advance in China, Latin America, and India, and further developed the new missionary policy of treating the younger Churches overseas as trusted and responsible partners, rather than mere recipients of charity.

Many other acts of the Convention showed the Church's deepening awareness of its responsibilities in a war-torn world. A welter of resolutions on international, social, and economic matters received approval, some of them repeating the affirmations of others; all demonstrated the conviction of the Bishops and Deputies that the Church must give leadership in public affairs. The most coherent and inclusive of these was the report of the Commission on Social Reconstruction, which (sans a controversial appendix) the Convention approved and commended to the Church for study.

The Convention did not consider the possibility of unifying the hydra-headed work among servicemen into a definite jurisdiction. It was pointed out in the course of the joint session that chaplains must maintain relations with no less than three bishops—their diocesan, the chairman of the Army & Navy Commission, and the Bishop of the diocese in which they are stationed—as well as with military authorities; but it was felt that the cordial desire of all four authorities to assist them in their work made up for the inevitable complications caused by having so many part-time Fathers-in-God.

The fact that the Army and Navy work has not been integrated into the Church's structure requires all the more effort by individual Churchpeople and parishes to reply to the urgent pleas of the Commission for information as to the whereabouts of service-men. Sixty-nine of the dioceses now have Army and Navy Commissions to whom such information should be sent. In the dioceses which do not have such com-

missions, the diocesan office will surely be glad to forward such information to the parish priest nearest the camp in question. If a layman moves from one camp to another, the information should be sent to the new location.

In this connection, we cannot refrain from commenting upon some remarks made in the House of Bishops with clear reference to THE LIVING CHURCH. Admitting that we did not accede to his request that we violate professional confidence, a Bishop construed our discussion of the subject as an attack upon the Commission. It need hardly be pointed out that we have supported the Commission to the best of our power, have never failed to publish its appeals for funds, and have given column after column of space to its work and to the work of diocesan commissions. We have expressed nothing but admiration for the way in which the Commission has carried on its work. It was with sincere desire to crystallize the thinking of a sizable number of Churchpeople on the subject that we proposed the creation of a military jurisdiction. We were somewhat surprised at the widespread response from chaplains and others who had contact with the work. Indeed, opposition to the proposal was very slight until one chaplain (not a member of the Commission) began asking his conferees to write letters against it. We should be interested to see the result of a free vote on the proposal among the chaplains themselves.

Be that as it may, all must agree that the leadership of the present Commission is doing a tremendous, and tremendously important, work, and doing it with scrupulous fairness to every kind of chaplain. It needs, and deserves, the support of all Churchpeople.

GENERAL Convention reflected the tension of war time. These underlay much of the action taken, and there was an uneasy temper in the House of Deputies. Debate seldom reached the high levels of former years. The necessity for haste prevented the deliberate consideration of matters of importance. Yet two whole days were given by the House of Deputies to consideration of the marriage canon, with an "open door," a "closed door" and a "revolving door" to remarriage after divorce all failing of passage. The proponents of relaxation of the Church's standard were in a clear numerical majority; but in the clerical order they were not sufficiently numerous to bring about passage of the Phister amendment, which was described as the "open door" proposal. The fact that divided votes were counted in the negative provided the margin between defeat and victory. This led to proposals to change the method of counting, which were eventually tabled.

Comment at the Convention upon the desirability of a change in the voting system tended to follow the lines of the previous vote; yet, since the purpose of a vote by orders is in part to give the dioceses, as such, an equal voice, there is much to be said for counting those dioceses which do not present a majority in favor of any change as being against it.

The action of the House of Deputies on unity was, perhaps, disappointing to those who were expecting a fight. Dean Dun, in moving the resolutions agreed upon by the majority

Today's Gospel

17th Sunday After Trinity

"HE that humbleth himself shall be exalted." One of the difficult questions that come to a thinking Christian is "Is it a worthy motive that makes me strive to be good for the sake of reward in heaven?" In today's Gospel our Lord's words suggest a different approach. He puts humility first—the ability to see ourselves as God sees us and to act accordingly. His teaching is that through humility and obedience we should seek to do God's will—which is not the same thing as trying to be good, though the results may be much the same. Work for God's sake, with the emphasis and desire on Him, not thinking of self or the results on self. As we make our Communion let us pray that we may know the difference between seeking reward and letting God reward us in accordance with His Will and Plan.

and minority of the Commission, made an eloquent and forceful speech expressing regret that the Church was "too divided, too confused, too fearful to take bolder action," but added that he felt we were moving our way "slowly, deliberately, cautiously—forward." Dr. Bloodgood, seconding the resolutions, observed, "Dr. Dun has spoken of being fearful of the judgment of history. I myself should be fearful lest we rush history." He pointed out that the present situation of the two Churches was the result of years of division, and that unfortunately definite differences still existed in the meaning placed upon the words "historic episcopate" by Episcopalians and Presbyterians. As one who had had experience living and receiving sacraments in parishes at opposite ends of the scale of Churchmanship, he said, he had not found the division within the Church to be as great as Dr. Dun suggested. "The Church is the Church." He added that the Faith and Order principle of unanimity before taking corporate action should guide General Convention.

After the two speeches there was a breathless pause while the chairman waited to recognize the first speaker. No one rose. Soon there were calls of "question" from the floor. The order of business was discussion, but there was no discussion. The chairman waited a moment longer to be sure that no deputy was deprived of the right to be heard. Then he put the question. There was a great roar of "aye." Opposed—silence.

Thus the House concurred with the Bishops in determining to apply to unity proposals the requirement of substantial unanimity within the Church. Both minority and majority reports received equal status before the Church by this action. The "Basic Principles" were not, of course, approved, either in general or in detail.

When the moderator of the Presbyterian Church in the USA came before the Convention to present the greetings of his Church, apparently he had been misinformed as to the Convention's action. We feel it most unfortunate that Dr. Coffin, a Christian gentleman of world eminence, was thus placed in the position of expressing gratitude to the Church for something it had not done. The Convention did not give any shadow of approval to "Basic Principles." It placed on exactly the same plane a report which ambiguously approved this document and a report which unambiguously disapproved it. We hope that this misunderstanding will not have unfortunate repercussions in the future. Especially, we hope that the Commission will not wander further down the blind alley of making "sacrifices" of the gifts of the Holy Spirit for the sake of formal, organizational unity. If the Convention's vote meant anything at all, it meant that both Churches must continue to learn of each other how each approaches God and is approached by Him.

The whole Church is grateful to the Convention for deciding that 68 was too young a retiring age for our Primate. The original proposal of the Commission on the Status and Work of the Presiding Bishop was for a retiring age of 70, and six years' experience with Bishop Tucker led to the conclusion that the Commission was right. The election of a Presiding Bishop for life, up to a retiring age, was to provide continuity of administration for as long a period as practicable.

The matter of a special see for the Presiding Bishop still remains unsettled, although a Commission is working upon it. In the meanwhile, a canonical amendment was passed relieving the Presiding Bishop completely of diocesan jurisdiction, and Bishop Tucker in a moving speech presented his resignation from Virginia.



Milwaukee.

ALTHOUGH I had to leave General Convention early because of illness in the family, I was able to remain in Cleveland long enough to observe that the Convention was following its usual safe and sane course of procedure. Once again, secular journalists have observed to their surprise that the Episcopal Church has not split wide open over the momentous issues supposedly dividing it into two or more camps, and once again the Church is able to enter upon a new triennium peacefully and unitedly.

The question of the negotiations with the Presbyterians was happily settled by a series of compromise resolutions agreed upon by the majority and minority members of the Commission on Approaches to Unity. These provide in brief that the negotiations are to be continued but that no binding steps toward organic union with the Presbyterians are to be taken until the advice of the Lambeth Conference can be secured. No mention was made of Basic Principles or any other specific proposals. The Commission is to be continued with such changes in membership as seem advisable to the Presiding Bishop and the President of the House of Deputies. It is to be hoped that with new blood added further progress may be made in conversation not only with the Presbyterians but with representatives of other Christian bodies.

Bishop Tucker is to continue for three years as Presiding Bishop in accordance with the raising of the retirement age for Presiding Bishops from 68 to 70—or rather to the close of the calendar year in which is held the Convention following his 70th birthday. The Presiding Bishop in future is to resign his see, and the Convention expressed the pious hope that a new see would be provided for him, though they did not indicate what this see was to be or how it was to be provided.

A third matter of importance was the adoption of the forward-looking report of the Joint Committee on Social Reconstruction without, however, approving the statement of the theological sub-committee appended to it. The confusion over this point indicates the necessity for a more clear-cut method of presenting reports of important commissions. There were no resolutions attached to the report of the Commission, and it was not at all clear whether or not the acceptance of the report was intended to mark approval of the two sections of it or not. The report itself was an excellent one, as has been observed editorially by THE LIVING CHURCH, but certainly there would be many in the Church who would differ for various reasons with various parts of the report of the theological sub-committee.

THE LIVING CHURCH dinner was a happy family affair. There were 96 men and women present—members of the staff, correspondents, and friends of THE LIVING CHURCH. The occasion was an informal and happy one with gracious addresses by Bishop Manning and the Presiding Bishop and with the last minute bulletins on the debate in the House of Deputies presented by Dr. Stowe. It was a pleasure to me to have this opportunity to visit with so many members of THE LIVING CHURCH family and to talk to them about some of the problems facing our Church.

I am spending the rest of my 15-day leave in Milwaukee, visiting friends and having a pleasant vacation. Next week I shall be back in Washington to resume my work at Marine Corps Headquarters.

CLIFFORD P. MOREHOUSE.

"The Field is the World"

Report of The Joint Committee on Program and Budget

The World Task

IT IS no mere platitude to say that we are living in a period of crisis. What happens to our world in the next decade will probably shape its life and history for the coming century. Human achievements of which we so proudly boasted have been brought to the bar of God's judgment and found wanting. Moreover, mankind has at last been awakened to an acknowledgement of the essential solidarity of the human family, the family of God. The central emphasis of the life and teaching of Our Lord is being validated by the strategy of contemporary events: "The field is the world." Perhaps never before in Christian history has the Church been charged with a more solemn responsibility or given a more glorious opportunity. Beneath the surface of the global war, there is a political, economic, and social revolution shaking the human race to its foundations. Our age needs the healing gospel of the redemptive love of Christ.

CHINA

In our present shrunken world the Far East seems destined to set the tide of human history. If so, China, with one-fifth of the population of the world, is the key to our ecumenical problem. Six long years of heroic resistance to the aggressor, years of blood and tears, have won from the world belated recognition, and have merited for the Chinese people our admiration and growing affection. For 100 years we have maintained the Church in China, its history hallowed by tender memories of the service of Christ-filled personalities. Despite the exigencies of war, we have been enabled to initiate work in Free China, and through its nationals to continue the Church's service in occupied China. Many Christian leaders driven into the hinterland have opened up vast areas for missionary work. Under the Christian leadership of the Generalissimo and Madame Chiang Kai-shek, reinforced by the abundant goodwill won through the fidelity of our missionaries, native and foreign, China is utterly receptive to the mission of the Church literally to millions hitherto untouched by our influence.

The increased appropriation of \$50,000 suggested by the National Council for the budget of 1944, is almost totally absorbed by current inflationary prices. Your Committee confidently hopes that this Convention will allocate an amount that offers an opportunity for advance in this strategic area. We have added to the overseas schedule an additional \$50,000 under the caption, "Opportunities for Growth," of which at least one-half shall be available each year in the triennium for work in China. Other fields will need additional support if the Church seeks to advance the line in Mexico, Alaska, Liberia, India, and in Central and South America. The second half of this omnibus appropriation may help to meet their need. It is impossible to forecast a schedule in specific terms, and

it would be unwise to do so. In days of kaleidoscopic change this, we believe, is the best strategy.

Your Committee would place its first emphasis on the Church's program for the new day, confident that the pressure on our hearts of new opportunities and new duties will inspire to new adventures for Christ in achieving a budget beyond minimum needs. The Presiding Bishop has set our sights: "Through world evangelism to world fellowship in Christ."

Your committee is happy to note the plan to work in Colombia among English-speaking people, thus fulfilling a promise made in 1906 when this area was turned over to the American Church by the

Church of England; and hopes that it will be the prelude to the assumption of responsibility by our Church in the Caribbean area. It would seem to be our destiny to relieve the Church of England of this work in the Americas where wise policy suggests such a course.

The item for British missions has been dictated by current need. Britain in war time has set a high standard for the Anglican communion by giving so generously to her missionary enterprise that after consultation with the Archbishop of Canterbury the sum of \$47,868 has been placed in the budget. It seems probable that future aid to Britain will mean the absorption of territories more easily sup-

The Budget

Your Committee submits to General Convention the following budget for 1944:

INCOME AND OTHER CREDITS

From Quotas of Dioceses and Districts	\$1,875,184
Estimated Interest from Trust Funds and Miscellaneous Items	479,198
United Thank Offering	261,000
	\$2,615,382

EXPENSES

I. MISSIONARY WORK

(Including executive salaries but not office salaries and expenses)

(a) Overseas	\$657,383
Opportunities for Growth (at least one-half to be expended in China)	50,000

Total Overseas

.....	\$707,383
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(b) Domestic—including Extra-Continental Districts	934,795
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(c) First Vice-President—Salary and Travel Expense	10,136
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(d) College Work	42,134
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(e) American Church Institute for Negroes	146,393
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(f) Workers and Other Negro Institutions	6,400
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(g) Additional UTO Workers	20,000
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(h) Aid to British Missions	47,868
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(i) Aid to European Churches	52,132
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(j) Industrial Defense Area Work	69,389
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(k) Other Appropriations	7,231
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Total

\$2,043,861 78.2%

II. EDUCATION AND PROMOTION

(Including executive salaries but not office salaries and expenses)

(a) Department of Christian Education	\$ 25,661
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(b) Department of Christian Social Relations	13,116
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(c) Department of Promotion	67,956
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(d) Youth Work	15,473
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(e) Forward in Service	35,000
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(f) Woman's Auxiliary	37,490
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(g) Presiding Bishop's Commission on Laymen's Work	12,000
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(h) Other Appropriations	993
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Total

207,689 7.9%

(Continued on page 29)

III. MISCELLANEOUS ACTIVITIES

(a) Conferences and Training Centers	\$ 20,966		
(b) Commission on Ecclesiastical Relations	2,100		
(c) American Churches in Europe	1,000		
(d) Universal Christian Council for Life and Work	1,250		
(e) World Relief Administration	5,000		
(f) Other Appropriations	1,500		
Total		31,816	1.2%

IV. CO-OPERATING AGENCIES

(a) Girls' Friendly Society	\$ 4,500		
(b) Church Mission of Help	8,000		
(c) Church Periodical Club	4,540		
(d) Federal Council of Churches	7,000		
(e) Church Society for College Work	100		
Total		24,140	.9%

V. ADMINISTRATIVE EXPENSES

Office Salaries and Expense of Departments and Divisions:

(a) Overseas Missions	\$ 10,523		
(b) Domestic Missions	10,867		
(c) College Work	2,685		
(d) Christian Education	6,943		
(e) Christian Social Relations	4,186		
(f) Promotion	46,618		
(g) Youth Work	6,060		
(h) Woman's Auxiliary	11,945		
Sub-total		\$ 99,827	

General:

(i) General Administration	\$ 27,507		
(j) Department of Finance	52,310		
(k) Office Equipment and Maintenance	27,000		
(l) Church Missions House	33,328		
(m) Shipping Department	14,878		
(n) Book Store	4,887		
(o) Library	3,503		
(p) Staff Insurance	19,600		
(q) Retired Workers	6,209		
(r) Other Accounts	18,827		
Sub-total		\$208,049	

Total		307,876	11.8%
GRAND TOTAL		\$2,615,382	100.0%

Appendix

Recommended individual increases for 1945 and 1946, in respect to the budget proposed for 1944.

	1945	1946
MISSIONARY WORK		
<i>Overseas</i>		
China	\$40,000	\$ 87,057
India	8,750	17,500
Missionary Travel	4,000	10,000
<i>Domestic</i>		
Negro	10,000	22,119
Rural Salaries	2,000	6,000
<i>General</i>		
College Work	3,000*	3,000*
Industrial Defense Areas	—	20,000*
Total Proposed Net Increases	\$61,750	\$119,676

*Decrease

plied by the American Church or perhaps more congenial to our leadership, as for instance, in the Southwest Pacific where the United States seems destined to have a large share in the liberation of enslaved peoples.

Your Committee approves the policy of the National Council with regard to China and the Philippine Islands in maintaining reserves with which to pay salaries of missionaries and other legitimate charges when these lands are released from enemy occupation. Some advances have been made to reimburse borrowings from friends but generally no normal payments could be remitted.

Our hearts have been warmed and our spirits inspired by the glorious achievement of the Woman's Auxiliary in placing upon the altar this week the largest offering since 1928 in the history of the United Thank Offering. It remained for the women of the Church to shake off the shackles of the depression and to point the way to courageous action by this Convention in support of the whole program of the Church. We must not overlook the devotion of our children, enshrined in the Lenten offering which in the last three years has amounted to almost one million dollars. If the parishes should follow the lead of the Woman's Auxiliary and the Church's children, the primacy of the missionary enterprise would be established immediately.

We call to the Church's attention the inescapable need for reconstruction in the post-war era. The rebuilding of much of the Church's fabric in the Orient, the need for relocation of our churches and other centers of missionary activity, and the whole new program incident to the reorganization of our work will require a considerable sum of money in the years immediately following the war. It is our judgment that conditions have sufficiently improved to authorize the Presiding Bishop to establish a General Reconstruction Fund and to ask interested and devoted Churchmen to contribute *now* to a need which will become increasingly heavier as the war clouds lift.

The Domestic Field

Your Committee rejoices that the National Council is committed to extensive work among our Negro brethren and that the entire plan has been implemented by the employment of a Negro secretary of the Home Department and a special interracial sub-committee to serve in an advisory capacity to the Home Department and its officers. We feel it imperative that a greater emphasis be placed on the recruiting and training of large numbers of the best of our Negro youth, men and women, for a wider ministry in the Church. The sum of \$20,000 has been designated for 1944 in the hope that this can be increased by \$10,000 in 1945 and a further increase of \$12,000 in 1946.

Work in Defense Areas

America is on trek. One-fifth of its entire population has changed its residence since Pearl Harbor. Thousands have flooded into parts of the country where the Church's establishments have been utterly unable to care adequately for their

spiritual and social needs. An item of \$20,000 has been added to the 1943 appropriation of approximately \$49,000. The same amount is needed for the ensuing year. It is hoped that this item will not be needed in the year 1946.

Restoration of Salaries of Continental Missionary Bishops

For approximately ten years, in the latter part of which living costs have arisen appallingly, the missionary bishops in the continental areas of the United States have been laboring under a cut of 10% of their modest, basic salaries. Your Committee feels that the continuance of this cut under present conditions is indefensible. We are therefore adding to the increased budget presented by the National Council the sum of \$6,300, plus an additional amount to cover their pension assessments, to bring these salaries up to their pre-depression level.

Administration

A realistic approach to the question of an increase in the salary schedule of the staff at Church Missions House makes it essential that the level be raised. It is not possible for us to meet the current salary standards of government and business practice, and in many cases we shall still require a spirit of sacrifice and devotion to retain the employees at Church Missions House. Nothing could be more fatal to the efficient handling of the Church's business at headquarters than a further acceleration in the rate of turnover. To the Church's natural concern for human values is now added the element of economic necessity. No one needs to be reminded of the rapid and persistent advances in the cost of living. We must keep key persons in our organization, if it is at all possible. Furthermore, after mature deliberation, the Committee recommends unanimously that the same action suggested for continental missionary bishops should apply to the officers, as well as to the staff, at Church Missions House. It must be remembered that in the great majority of these cases, the proposed adjustment of salaries is merely an overdue restoration of cuts in force for many years. The efficiency and devotion of the officers of Church Missions House, especially in the past triennium, the extremely high cost of living in New York City, as well as the Church's need for men and women of the highest possible skills, demand that they shall be fairly compensated for their services. Moreover among those holding executive office the redistribution of work has made increasing demands upon these devoted servants of the Church.

Your Committee feels the need of a revived and strengthened program of missionary education and promotion on behalf of the whole Church's program. The program of the Church, valid and urgent as it is, suffers from lack of information and conviction among clergy and laity. People are not interested in that about which they do not know. What they are not upon, they are down on. Since the depression the Church's contributions for all purposes have increased about \$5,000,000, missionary giving but \$74,000. There is no

question as to the financial resources of the members of our Church or their willingness to support Church projects when they are convinced of their validity. Information begets interest, interest begets conviction, conviction leads to consecration, and consecration issues in action.

The present Department of Promotion has become largely a department of publicity through the printed word. This work has been done with singular effectiveness, but almost 90% of the annual appropriation has been spent in this manner. With the exception of the fine work of one layman and a budget of \$10,000, there is no provision for presenting through the spoken word the claims of the Church's program as a whole. Missionary education can hardly be given adequately if it is only a phase of a program of specialized departments. We make no recommendations for an increase in the present budget item. We request the National Council to provide in the present budget at least the beginning of a field service dedicated especially to missionary education. Only thus can we mobilize the interests and resources of the Church, and make available tested methods of winning allegiance to the program. Your Committee feels that this important matter cannot be left entirely to the departments if it remains as one aspect of a specialized program.

Surveys

We are aware of the drastic changes that have taken place in the overseas and extra-continental districts as well as in those at home and we request the National Council through its Committee of Reference to continue successive surveys of the missionary districts at home and abroad in the order of current need.

We commend the excellent work in this regard achieved in the districts of Honolulu and New Mexico. In the former, \$5,000 has been eliminated from the budget askings, \$1,000 added to the missionary giving of the district, and changes have been instituted looking toward increasing self-support. In New Mexico, similarly, a revaluation of the field is taking place and a project is under way to endow the episcopate within five years with the aid of the National Council. Your Committee is confident that the time has come for the Church to urge upon all missionary districts definite moves toward increasing self-support.

We therefore offer the following resolution:

RESOLUTION No. 1

Resolved, the House of Bishops concurring, that the National Council be and is hereby directed to continue its program of surveys of the work in all missionary districts with the hope of increasing the effectiveness of the work and of realizing economies in administration.

We recommend the adoption of the following resolutions:

RESOLUTION No. 2

Resolved, the House of Bishops concurring, that the budget submitted by the Joint Committee on Program and Budget be adopted, subject to revision by the National Council in view of the response of

the dioceses and districts to the quotas assigned them under authority of General Convention.

RESOLUTION No. 3

Resolved, the House of Bishops concurring, that of the total in the omnibus appropriation for the coming triennium, at least one-half shall be used, if possible, in China and it is recommended that the balance be used, if possible, in Mexico, India, Liberia, Alaska, and in Central and South America, the emphasis being in the order named.

RESOLUTION No. 4

Resolved, the House of Bishops concurring, that the budget for 1945 shall be increased to an amount not to exceed \$2,677,132 and for 1946 to an amount not to exceed \$2,735,058, if in the discretion of the National Council increased budgets for 1945 and 1946 seem justifiable.

RESOLUTION No. 5

Resolved, the House of Bishops concurring, that if the budgets for 1945 and 1946 are increased by the National Council to \$2,677,132 and \$2,735,058 respectively, it is recommended to the National Council that, if possible under the conditions then existing, the net increases beyond the budget for the year 1944 be applied in the manner indicated in the schedule annexed hereto.

RESOLUTION No. 6

Resolved, the House of Bishops concurring, that the National Council be and is hereby instructed to prepare, before February 15th of each year of the triennium, a budget in a sum reasonably within the total of expectancies plus other anticipated income.

Plan of Apportionment

Your Committee approves the apportionment plan, and reaffirms the partnership principle. It reminds the Convention that it is the duty of National Council to set apportionments. While we request the National Council to continue a study of plans of apportionment, we now offer the following resolution:

RESOLUTION No. 7

Resolved, the House of Bishops concurring, that for the next triennium the current expenses of each diocese and district for a six-year period shall be the primary basis for determining its apportionment upon the system of mathematical calculation adopted by General Convention of 1928. This mathematical calculation may be modified by the following factors:

- (a) Communicant strength of each diocese and district,
- (b) Its past six-year record of giving to the general Church program,
- (c) Local conditions such as indebtedness, endowments, economic status, etc.

Undesignated Legacies

Your Committee notes with satisfaction that the deficit of the National Council has been substantially reduced during this triennium. We consider a further reduction in the deficit to be of the utmost impor-

tance. Although we believe that normally undesignated legacies should not be used to balance the budget for current expenses, we do not wish to restrict their use too closely in case of emergency. We therefore offer the following resolution:

RESOLUTION No. 8

Resolved, the House of Bishop concurring, that at least one-half of all undesignated legacies received by the Domestic and Foreign Missionary Society during the next triennium shall be applied to the reduction of the deficit of the National Council.

Army and Navy Commission

Your Committee has heard the report of the Army and Navy Commission with a profound sense of pride and gratitude. Service to those in the armed forces has a priority that the Church has been glad to recognize by its willing support of the Commission's financial needs. We are confident that the Church will continue to sustain a work so essential to the morale of the men and women in the Army and Navy, and commend this appeal to the prompt and generous response of the whole Church.

We therefore offer the following resolution:

RESOLUTION No. 9

Resolved, the House of Bishop concurring, that General Convention, speaking in behalf of the people of the Church, hereby records its deep gratitude to the Army and Navy Commission for its extraordinary efforts to provide for chaplains in the Army and Navy and to supply their needs; and commends to the prayerful consideration of the people of the Church the imperative need for generous support in the continuation of this work so long as it is needed.

A Call to the Church

We conclude our report with a brief reminder and an earnest appeal. There are items in the schedule less specific than in the past. This is necessarily so. No one can possibly foresee the course of future events in a world as distraught, confused, and harassed as ours. There must be a high degree of fluidity in the budget. We must leave to the Presiding Bishop and the National Council decisions as to strategy in a world that is ever changing. The record of the last three years justifies our confidence in this action.

The Church has a mission to fulfill. It is the same for which God sent His Son into the world. His mission is our mission. Our marching orders are to proclaim the good news of God revealed in Jesus Christ; that God is the Father of all; that God is Love; that Man's salvation here and hereafter has been won through Him whom we revere as Master and Lord; that the hope of nations, political, economic, social, and spiritual can be found only in Christ's revealing love and the establishment of a social order that resembles increasingly the Kingdom of God on earth. It means the gift of a new quality of life in all of our human relations. The Church which is His Body is the agency through

which we corporately fulfill its mission. The program of service to be rendered in fidelity to Him we call the Church's program. This program is not a pious hope. It is work to be done in His name and through the power of His Spirit.

We have sent the flower of our youth to the ends of the world to redeem our present age, to restore decency and brotherhood upon earth to men who have betrayed Him and His way of life. We cannot fail them as they willingly sacrifice their precious lives for a better world. As we have daily affirmed our solemn faith in God and prayed for the coming of His Kingdom we must not fail Him, when in the tragedy of a war-torn world He calls us to witness by our lives, our sacrifices, and our gifts for the establishment of a world order in which His will increasingly shall be done. Let us resolutely go forward

in service for Christ and His Kingdom, accepting promptly and gladly our share of the Church's program for her world mission.

LET US PRAY: Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ Our Lord. Amen.

BENJAMIN M. WASHBURN, Chairman, FREDERICK D. GOODWIN, KARL MORGAN BLOCK, HARWOOD STURTEVANT, GOODRICH R. FENNER, R. BLAND MITCHELL, LANE W. BARTON, FRANKLIN J. BOHANAN, POWEL M. DAWLEY, DON FRANK FENN, ELWOOD L. HAINES, CLARENCE H. HORNER, WILLIAM J. BATTLE, RAYMOND F. BARNES, STEWART A. CUSHMAN, SYDNEY GARTH GRAY, JOHN I. HARTMAN, NORMAN A. LILLY, BRADFORD B. LOCKE, CLARENCE G. MICHALIS, REED A. MORGAN, CHAUNCEY P. OYERFIELD, ZERBOIM C. PATTEN, F. O. SCHOEDINGER.

"Be Strong in the Lord"

Pastoral Letter of the House of Bishops

IN A day of spiritual confusion, and of "distress among nations," we greet you with the inspired assurances by "holy men of old." First, we would like to make our own the Psalmist's prayer: "O God, be merciful unto me; for my soul trusteth in Thee; and under the shadow of Thy wings shall be my refuge, until this tyranny be overpast." We repeat to you and to ourselves, the ringing exhortation of St. Paul to the Ephesian Church: "Be strong in the Lord and in the power of His might." And most heartening of all is the promise of Christ Himself: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

We, your bishops, can begin our message to you in no other way than by a reference to the mercies of God. We confess that our first step towards spiritual competency is an humble admission of our faults to Him who is long-suffering, full of compassion, and of great pity. Our wise Church insists on this. The Confession in the Holy Communion admits: "The burden of our sins is intolerable. Have mercy." The first petition of the Litany cries, "O God the Father, have mercy." This is not approved morbidity nor pious groveling. It is an essential attitude toward God whose gifts to us are limited, if not inhibited, until we open the way for His grace and heavenly benediction by a forthright acknowledgement of our faults.

Our Church must prepare—with all our hearts we believe that the Church is girding herself—to witness to a war-sick world, and then to a post-war world by confessing now her corporate sins which are grievous and, in part, responsible for the darkness that covers the earth. We do not need to prolong the mournful category of our social misdoings in order to feel convicted of our corporate faults. The concentration of wealth in the hands of comparatively few people, a separatist's policy of isolationism that beguiled us into imagining that we were not our brother's keeper, though now we have discovered that our neighbors need us, and that we need our neighbors desperately; social injustices that we have tolerated until they now return to plague us with an ugly breed of antagonisms and tensions that tend to disrupt rather than to unify our economic structure and our body politic; class distinctions that are anything but brotherly and racial discriminations that are anything but just. These are some of the things that have

crept into the life of our day. We confess that they are sin, trusting that He who is faithful and just will forgive us our sins. The most hopeful feature of modern Christianity is its retention of a capacity to criticize itself. The way of repentance is the road to discovery of the will of God. It is the beginning of a convincing witness with authority.

GREETINGS

We send affectionate greetings to all those who are enlisted in the service of our country. Whenever we speak to you, or about you, our words must be few because our hearts are full. We are aware of the dislocation of your lives which your response to duty has entailed, your broken plans, your hopes deferred. And yet we, not you, are the ones who speak of your sacrifices, for you cheerfully scorn to mention them. We are grateful as generations yet unborn will be grateful, for the priceless gift you are making to the freedom of nations and the peace of the world. Though many of you are removed from our sight, yet in our prayers you are folded deep. At our altars all over this land, we remember you by name and the homes from which you came. We believe that the cause for which you fight is just.

May God bless you and arm you with the Spirit that you may "quit yourselves like men" and "be strong in the power of His might."

We wish to pay tribute to our Army and Navy chaplains. We have felt the shock of their loss from our parochial and diocesan fronts. But we rejoice that their leadership has enlisted to march side by side with the spiritual needs of our men in every rank. What a comfort they supply to those who wait at home! For we know that our sons, on whatever ocean or shore they may be, are the personal concern of these gifted and consecrated priests of God who cheerfully share their lot, including danger and privations, and who faithfully provide them with the Sacraments and other ministrations of the Church. We salute these soldiers of the Cross to whom, more than to any other official group, we have entrusted the spiritual welfare of those we love, now absent from us.

We have observed with gratitude the stirring of God's Spirit among the youth of the Church. The growing response of young people to the call of Christ is one of the

most significant and encouraging movements of this time. How providential it is that the mobilization of the Church's youth should coincide with a day of serious juvenile delinquency, of national peril, and international opportunity! For the overwhelming problems of today and for the vaster issues of tomorrow, the Church needs and welcomes the dauntless zeal of clear-eyed youth whose spiritual audacity is essential to any religious offensive. We appeal to this marching army of young disciples to bring to the Church their dreams of a social order wherein dwelleth righteousness and to dedicate their glowing gifts of mind and heart and hand to the hastening of this new day.

The scope of the Church's ministry of reconciliation and redemption has a close relationship of historical developments. When the fullness of time came, God sent forth His Son. The timing and the placing of Our Lord's own ministry were not accidental, but were determined by opportunities and needs growing out of a concrete historical situation. Victory in this war will bring about a world-wide condition of opportunity and need. This means that everywhere there will be a strong feeling of dissatisfaction with what is or has been, and a reaching out after all available ways and means of realizing aspirations for something better. In other words, we shall have a secularized version of those attitudes which in religion we call repentance and faith. As Christians, we recognize in such a situation both danger and opportunity. The danger is that the reconstruction, prompted by secularized repentance and faith, will inevitably suffer the fate described by Our Lord in His parable of the house built upon sand. Longing after heavenly ideals is commendable, but faith that they can be realized by human effort, working with material resources is an ancient delusion. The story of the Tower of Babel was told thousands of years ago. In every century, the attempt has been repeated, for man's faith in his own efforts is hard to destroy.

The imminence of this danger should be a challenge to the Church, not only to the present Christian ideals as the goals toward which the world should aspire, but still more urgently, to present faith in God as the only means by which our hope can be realized. We look for a city which hath foundations whose builder and maker is God.

REDEMPTION

Victory in this war will open up an unparalleled opportunity for making actual in the life of mankind that redemption which was made possible by the sacrifice of Christ. Redemption would seem to be the most suitable religious term to describe the nature of the work that is called for. The primary purpose of the war is to secure to mankind its inalienable rights to freedom. Redemption literally means the price that has to be paid to deliver one who is in bondage. In a very real sense, the effort and the sacrifice made in a war to secure freedom, partake of the nature of redemption. Yet terrible as is the suffering and sacrifice of war, they cannot purchase the freedom of mankind.

Redemption, no less than creation, is an act of God. In the development of His creative purpose, God uses our human cooperation. So also He places upon those who are redeemed the responsibility of helping to extend the benefits of redemption to all mankind. Christ died for all that they which live should henceforth live, not unto themselves, but unto Him who died for them. The missionary impulse is the proof of our own redemption. In helping God to redeem others, our own redemption is made complete. We become good, in the Christian sense of the word, only as we give ourselves to the effort of helping others to be good.



Wetzler.

BISHOP RHEA: At the Bishops' mail rack in the Convention hall.

We are told that the Captain of our salvation was made perfect through suffering. He gives the same privilege to His followers. May not the call to world-wide service in the post-war world prove, not only an opportunity to fulfill our obligations as Christians and to show our gratitude to our Redeemer, but also be a means by which the

corporate life of the Church will approach nearer to the perfection of its Founder, thus making its own life an "earnest" of the achievement of His purpose to transform human society into the Kingdom of God.

In conclusion, we speak with deepest sympathy to those to whom this war has brought grief or anxious waiting. May the God of pity bend tenderly over them, and comfort them with the consolation of His love.

We bid you affectionately to "lift up your hearts," and to walk confidently into an unknown future, without faltering or complaining, nothing doubting. We believe in God Almighty. Therefore, we hope and labor for the overthrow of every combination of wrong in the individual, in society, in the Church, in the State, and in the larger fellowship of nations. Our faith in the invincible Christ, whom the hatreds of the world could not and cannot defeat, provides us with the assurance that we too may become more than conquerors through the power of Him Who died and rose again. The ground of this confidence is simple faith in God. The Godless man is full of fears, the faithful man is full of hope. In the oppressive darkness of this storm-wracked hour, we are like the mariners on St. Paul's battered ship. We "long for the day." And what is more, we know that that day will come. Christian hope is like that. It expects fulfillment. God does not mock us with prospects that can never be attained. All that his character prompts us to require of Him, all that Christ's promises move us to expect from Him: these blessings and more, he will most surely keep and perform.

In fact we can already see signs of their fulfillment. When we observe the sacrifices that youth is making, the cheerfulness with which people are denying themselves for the sake of a high cause, the bravery with which small congregations, bereft of their leadership, have closed their ranks and pressed forward to new advances for Christ and His Church, when we are aware of a growing trend toward unity and a sense of brotherhood that is widening out to include all races and nations and kindreds and tongues, we seem to hear the cry of the watchman upon the mountain top, calling hopefully to a war-sick world: "Look to the East, the morning cometh."

NOT BY DURATION

OUR LIFE narrows to a timepiece,
 We are undone by the hours,
 Sundials diminish us.
 Let us learn timelessness again:
 As little children too young
 For the school bell and the noon whistle,
 When an hour is an eternity
 And brims like a bowl of bright fruit,
 And the day is a blossomy perfume,
 An endless lane of expectation and delight.
 Let us measure life by our deepest living,—
 Not by duration but by essence.
 Today being lonely, I lived,
 Being solitary, I was multitude.
 Let us dare to dwell in that Ground of Being
 Where the mind flowers and the spirit grows its fruit.
 O widen life beyond a timepiece
 With its defeatist tick-tock
 And let eternal tides engulf us!

VIRGINIA E. HUNTINGTON.

THE PEACE

Leaders of Three Faiths Issue First Joint Declaration on World Peace

More than 140 top-ranking Protestant, Catholic, and Jewish leaders joined in issuing a seven-point "declaration on world peace" calling for the establishment of a moral order based on justice and coöperation—buttressed by the use of "adequate sanctions" to enforce international law and to maintain peace.

Hailed as the first American interfaith pronouncement on world order, the declaration was released simultaneously by the Federal Council of Churches of Christ in America, the Social Action Department of the National Catholic Welfare Conference, and the Synagogue Council of America.

Three brief preambles, permitting each religious body to define its individual approach to the problem of world peace, were released in conjunction with the interfaith statement.

Signatories of the declaration included:

Heads of 20 non-Roman denominations and officials of 20 non-Roman interdenominational bodies; two representatives of the Eastern Orthodox Churches; 11 archbishops and 12 bishops of the Roman Catholic Church; heads of four rabbinical bodies and five national Jewish congregational organizations.

Among the signers were the Rt. Rev. Henry St. George Tucker, president of the Federal Council of the Churches of Christ in America; the Most Rev. Edward Mooney, chairman of the Administrative Board of the National Catholic Welfare Conference, official agency of the U. S. Catholic hierarchy; and Dr. Israel Goldstein, president of the Synagogue Council of America, representing Conservative, Reform, and Orthodox Jewish bodies in the United States.

Urging enunciation of an "international declaration of rights," the pronouncement appealed for world-wide repudiation of racial and religious discrimination, the safeguarding of the rights of weak and oppressed peoples everywhere, and the setting up of international machinery to control and limit drastically armaments as well as to assure compulsory arbitration of international disputes.

International economic coöperation, the declaration asserted, must replace "the present economic monopoly and exploitation of natural resources by privileged groups and states."

Calling for the creation of a "just social order" within each nation, the signers urged that steps be taken to provide adequate standards of living, decent working conditions, family security, and the participation by labor in "decisions affecting its welfare." The new world order, they declared, must guarantee the rights of all minority groups to "economic livelihood, to equal opportunity for educational and cultural development, and to political equality."

While the interfaith declaration is the first American statement on world order

to be issued jointly by leading Protestant, Catholic, and Jewish clergymen, a British pronouncement preceded it by nearly three years.

The British statement, published in the *London Times* on December 21, 1940, was signed by the Archbishops of Canterbury and York; the late Cardinal Hinsley, Roman Catholic Archbishop of Westminster; and the Moderator of the Free Church Federal Council. In May, 1942, a joint statement on Christian coöperation was issued by Protestant and Catholic leaders which was subsequently endorsed by the Chief Rabbi of Great Britain.

The American declaration differs from the British pronouncement, which combined the Five Points of the 1939 Christmas Allocation of Pope Pius XII with five points from the message of the 1937 Oxford World Conference on Church, Community, and State, in that it represents a compendium of more than 25 statements issued individually by Protestant, Catholic and Jewish bodies in the United States.

The final draft of the interfaith statement was approved by its signers after months of lengthy negotiation carried on among Church and Synagogue leaders in Washington and New York. It was issued by them as recognized leaders of their respective faiths, and not by the corporate religious bodies they represent.

The pronouncement is designed primarily to clarify and codify the more than 100 declarations on world peace issued by American religious bodies during the present war—many of them expressing identical aims and objectives.

It will also, according to Church leaders, in New York, tend to dispel any confusion arising in the public mind from the large number of Church-sponsored peace statements already issued, and convince the country that a great number of citizens of all faiths are united in regard to world peace aims. It is hoped, in addition, that the document may serve as a possible guide for legislators in reflecting Church thought.

The signers also look to the statement to furnish a basis for parallel educational activity by Protestant, Catholic, and Jewish bodies among their members.

During the past quarter century a number of interfaith statements on subjects other than world peace have been issued in the United States by leaders of the three major faiths. Within the last 15 years joint pronouncements on various social problems have been issued under the auspices of the National Conference of Christians and Jews, signed by Protestant, Catholic, and Jewish leaders.

Declaration on World Peace

1. The moral law must govern world order. The organization of a just peace depends upon practical recognition of the fact that not only individuals but nations, states, and international society are subject to the sovereignty of God and to the moral law which comes from God.

2. The rights of the individual must be

assured. The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights, and be vindicated by the positive action of national governments and international organization. States as well as individuals must repudiate racial, religious, or other discrimination in violation of those rights.

3. The rights of oppressed, weak, or colonial peoples must be protected. The rights of all peoples, large or small, subject to the good of the organized world community, must be safeguarded within the framework of collective security. The progress of undeveloped, colonial, or oppressed peoples toward political responsibility must be the object of international concern.

4. The rights of minorities must be secured. National governments and international organization must respect and guarantee the rights of ethnic, religious, and cultural minorities to economic livelihood, to equal opportunity for educational and cultural development, and to political equality.

5. International institutions to maintain peace with justice must be organized. An enduring peace requires the organization of international institutions which will (a) develop a body of international law; (b) guarantee the faithful fulfilment of international obligations, and revise them when necessary; (c) assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration and adjudication of controversies, and the use, when necessary, of adequate sanctions to enforce the law.

6. International economic coöperation must be developed. International economic collaboration to assist all states to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and states.

7. A just social order within each state must be achieved. Since the harmony and well-being of the world community are intimately bound up with the internal equilibrium and social order of the individual states, steps must be taken to provide for the security of the family, the collaboration of all groups and classes in the interest of the common good, a standard of living adequate for self-development and family life, decent conditions of work, and participation by labor in decisions affecting its welfare.

HIGH POINT IN COÖPERATION

According to Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, declared that the signing of the statement "marks a high point in religious coöperation in America."

Dr. Cavert, in a statement to Religious News Service, declared that, so far as he could recall, "there has been nothing else quite comparable with the Declaration as an expression of common ground among the major religious groups in American life.

"There have, of course, been other cases of coöperative study and action," he said,

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"but none in which the foremost officials of the three religious groups have provided such an impressive public sponsorship. "The Federal Council of the Churches of Christ in America is especially gratified with the declaration because it so clearly moves in the general direction set by the Commission to Study the Bases of a Just and Durable Peace as a result of its work extending over the past two and a half years.

"Of course the declaration does not set forth all that men of spiritual insight regard as necessary for world peace. As our Protestant preamble suggests, much more than principles and proposals are required. They will be sterile unless they are accompanied by a rebirth of spiritual power which will enable men, through God's grace, to rise above their sinful selfishness and to set their affections on the fulfillment of God's will for mankind."

In another statement interpreting the declaration, Msgr. John A. Ryan, director of the Social Action Department, National Catholic Welfare Conference, called attention to "two striking facts" about the peace statement—its insistence upon God's moral law as the supreme authority of all nations and the agreement of all three religious bodies on the application of the moral law to post-war problems and situations.

The moral law "is not a derivation from utilitarianism, nor from evolutionary materialism, nor from wishful thinking," said the Catholic leader. "It is the law which the Creator implemented in human nature when he made human nature. . . . That the three great religious bodies should have reiterated their belief in the traditional moral law is a great gain for sane thinking in the field of contemporary ethics."

Dr. Israel Goldstein, president of the Synagogue Council of America, in his statement to Religious News Service, called the three-faith declaration "the religious voice of America."

"It is one voice speaking in three different accents, Protestant, Catholic, and Jewish respectively. This is religious unity at its best, for each denomination brings to bear its own unique traditions and concepts upon the common objective of building a world that should be worthy of God's blessing."

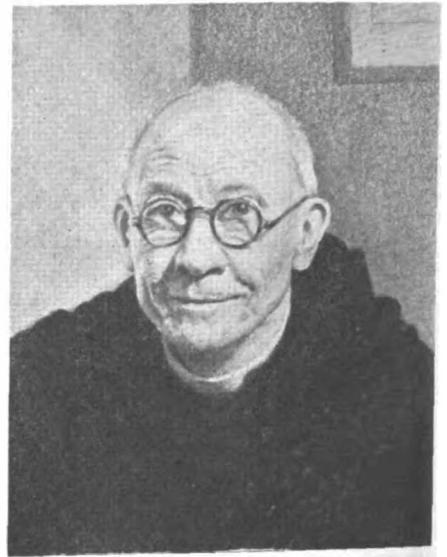
From the point of view of Judaism, said Dr. Goldstein, the declaration is the "essence of the Jewish Messianic hope that Israel's salvation is bound up with the world's salvation, and that the kingdom of God is to be realized on this earth through human conduct and human relations informed by God's law."

CMH Retirement of Fr. Hughson

"We speak of the 'profession' of the case worker. I should like to see that expression eliminated once and for all from the vocabulary of social work. Case work is a vocation, and there is no vocation among men which demands a profounder reverence for the souls of God's children, or a tenderer love and solicitude for them in

their need. . . . A vocation is a call from God to a ministry, made known to the intelligence, and to the conscience, by God Himself. It has its roots in the divine Will, and will find its final fruition among the things that belong to eternity."

So runs a paragraph in the report of the Rev. Shirley Carter Hughson, OHC, retiring chaplain of the Church Mission of Help in the diocese of New York. And no



FR. HUGHSON: CMH's Loss.

more fitting description of Fr. Hughson's own work as chaplain of one of the Church's finest social agencies could have been written. With his retirement this year, after more than 10 years of service, the Church Mission of Help has lost one of its best known and best loved figures.

Born and educated in South Carolina, Fr. Hughson expected to spend his life teaching history, but his preparation for that career at Johns Hopkins was interrupted by a strong vocation to the priesthood in response to which he transferred to General Theological Seminary, graduating in 1896. In 1900 he joined the Order of the Holy Cross.

He devoted most of his earlier ministry to catechetical work with the children, following the system which Fr. Huntington prepared for the American Church. During his term as head of St. Andrew's School for Boys, he established a deep relationship with the work of the Community of St. Mary and for 37 years has been active in the schools of that community.

One CMH board member commented on Fr. Hughson's retirement, "There were times when he seemed to hold us up to such a high standard that we could hardly see how we could get along with him. Now we hardly see how we can get along without him!"

NEGROES A 350% Increase in Communicants

Before the Civil War there were in the South a great many Negro communicants in the Episcopal Church, ministered to by

the parochial White clergy. For example, half the congregation at St. James', Wilmington, N. C., were Negroes, and in the community around the present Gailor School in Tennessee there were about 1,000 Colored persons connected with the Church. Although few records have been preserved, Southern Bishops of the last generation estimated the number of baptized and confirmed Negroes in the Church in 1865 at 10,000 or more.

What became of this great number of Negro Episcopalians? For the most part, they were lost to the Church during the period known in history as Reconstruction, when a great deal of political thought was concentrated on separating the Negro from the "domination" of his White friends. In the skirmish much of the Church's work for Negroes was destroyed.

In an effort to recover the lost ground, St. Augustine's School for Negroes was founded in 1867 by Bishop Atkinson, followed in 1878 by the founding of the Bishop Payne Divinity School and in 1884 by St. Paul's School at Lawrenceville, Va.

In 1865, under the leadership of both Southern and Northern Churchmen, General Convention began a movement to rouse the Church to its responsibility for work among Negroes, especially in the South. Three Commissions, working under various names between 1865 and 1904 did arouse some interest in the work. Subscriptions were secured and some appropriations from the Board of Missions.

Meanwhile a much more marked success was being achieved by Hampton Institute at Tuskegee. In about 1903 leading Churchmen began to ask why the Episcopal Church did not have an institute of its own.

During the next three years the problem engaged the minds of some of the ablest men of the Church, and in February of 1906 the institute began its work, with the Rev. Samuel H. Bishop as field agent.

Many small parochial schools in the South wanted to be affiliated with the new institute, but the board wisely decided to begin slowly. It adopted only St. Augustine's School at Raleigh, N. C., Bishop Payne, and St. Paul's Normal and Industrial School. Institute schools now include also the Calhoun School, Calhoun, Ala.; the Fort Valley College Center, Fort Valley, Ga.; Gailor Industrial School, Mason, Tenn.; Gaudet Normal and Industrial School, New Orleans; Okolona Industrial School, Okolona, Miss.; and Voorhees Normal and Industrial School, Denmark, S. C.

The year the institute was founded there were about 15,000 Negro communicants. At the present time there are more than 55,000. Thus there has been a 350% increase in communicants as compared with an increase of only 200% in the Church as a whole.

And while no one would claim that the institute has been the sole cause of this increase, there is no doubt that the institute has played an important part in it.

The present director of the institute is the Rev. Dr. Robert W. Patton, serving during the absence of the Rev. Cyril E. Bentley, now a Navy chaplain.

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all glorious,
Great day of Peace,
so blest..."

—LOUISE K. WATTS

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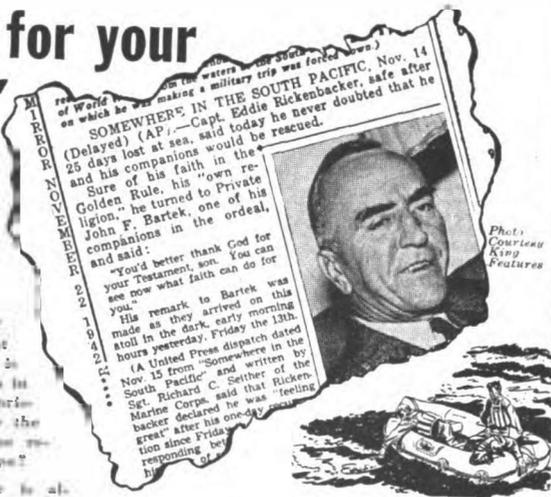


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...of World he was making a military trip was for the...
...on which he was making a military trip was for the...
...SOMEWHERE IN THE SOUTH PACIFIC, Nov. 14 (Delayed) (AP).—Capt. Eddie Rickenbacker, late after 25 days lost at sea, said today he never doubted that he and his companions would be rescued.
...Sure of his faith in the Golden Rule, his "own religion," he turned to Private John F. Bartek, one of his companions in the ordeal, and said:
... "You'd better thank God for your Testament, son. You can see now what faith can do for you."
...His remark to Bartek was made as they arrived on this steamer yesterday, Friday the 13th. (A United Press dispatch dated Nov. 15 from "Somewhere in the South Pacific" and written by Sgt. Richard C. Seither of the Marine Corps said that Rickenbacker declared he was "feeling great" after his one-day mission since Friday morning, but responding to a question...

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Three Square Meals

Episcopalians are just like other Americans. They like to get their feet under a table and eat those traditional "three square meals a day." They do it with a gusto—and rightly; and, by and large, they are a well fed lot. But all that does is to nourish a mighty human body which snuffs out in a trice in that day when God directs an angel to bring the *soul* of that body up home.

Sounds like the souls of Episcopalians (and all others) go farther than here then, doesn't it? YOU KNOW IT! Well then, have the souls of all our Episcopalian anatomies been nourished in a manner commensurate with the time and expense we have gone to to nourish our perishable bodies? Have they? We wonder.

How frequently does the average Episcopalian care enough about his spiritual (and eternal) body to see that it gets its "three square meals"? How frequently are they where is offered "that Living Bread which came down from Heaven," and which "if any man eat of that Bread, he shall live forever"? The daily Eucharists, where one can meet Our Lord and partake of the Holy Mysteries on one's way to work—these are not crowded. Who goes to the early Sunday Eucharists? Just about 5% of average Episcopalians, figuratively run-of-the-mill. Who goes to the comfortable, easy, 11 o'clock once-a-month Communion after a filling sausage-and-waffles repast? Gosh, about 40%, we reckon—and we're not poking at the elderly and infirm, either, bless 'em! Where are the rest of 'em? Oh, they're the two-timers—Easter and Christmas—with great unction and self-satisfaction. They get TWO spiritual meals per year; the others get twelve spiritual meals per year. Slender diet for a soul, when their bodies crave and GET one thousand and ninety-five meals per year—and for bodies that may not last another week, "while their souls go marching on." Marching on—on what?

Oh, Episcopalians, look to your heritage! BE THERE! Take, eat, and adore when your priest lifts and says, "Behold the Lamb of God! Behold Him that taketh away the sins of the world!"

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NEVADA

Support Urged for New OHC House Opening in Nevada

October 17th has been set as the date of the first service to be held at the new house opened by the Order of the Holy



Cross in Nixon, Nev., on the Pyramid Lake Indian Reservation.

With the approval of Bishop Lewis of Nevada, the house will be conducted for two years on an experimental basis. It will minister to the Paiute Indians of the Pyramid Lake Indian Reservation. The house will also receive guests for retreats; and the new location will enable the Order to accept engagements for preaching in the Far West.

The three parish buildings at Nixon have been placed at the disposal of the Order. The diocese of Nevada will pay the usual stipend for one man; but it will be necessary for friends of the Order to support the other two men on the staff and those who come to the house as guests. Checks may be made payable to Karl Tiedmann, OHC, at Nixon, Nev.

No other Christian work is being carried on at the reservation, where the Church has 142 communicants out of a population of 500.

The other four houses of the OHC are Holy Cross, at West Park, N. Y.; Kent School, Kent, Conn.; St. Andrew's School, near Sewanee, Tenn.; and a mission in the Hinterland of Liberia.

(The statue of the Blessed Virgin, shown here, is part of the new OHC house.)

MASSACHUSETTS

Atlantic Monthly Article Distributed

Reprints of the *Atlantic Monthly* article, Before the Ending of the Day, which appeared in July, have been given wide distribution by the Massachusetts department of publicity. That the "Padre" of the article on prayer was the late Rev. Charles S. Hutchinson, associate priest at the time of his death last November, of the Church of the Advent, Boston, has increased interest in the article.

Schools for Adult Education

Diocesan schools for adult education are now in session in all three of the Massachusetts archdeaconries. The central one,

located in St. Paul's Cathedral on eighth Thursday evenings through November 18th, offers a choice of courses at three sessions and gives specialized training to lay readers on the Bible, Prayer Book, and voice.

Courses include Bishop Heron's series on an approach to the Bible through a study in personality; Dr. James Grier Miller's psychiatric course on understanding people; and a series of addresses under the chairmanship of the Ven. Arthur O. Phinney, on understanding modern youth, given by experts in religious, educational, and welfare fields.

WYOMING

Report on the State of Missions

For the second time since 1938, a complete report on the missionary enterprises in Wyoming has been presented in attractive form by the district's committee on the state of the Church.

Institutions, missions, and parishes are vividly described and fully illustrated with more than a hundred photographs. While the primary purpose of the booklet is to create *esprit de corps* within the field, it has been suggested by the district as a helpful manual in the study of the Church's missions.

FLORIDA

Survey on Church Property Fulfills Request of Diocesan Council

A survey of church property is being made in the diocese of Florida under the direction of Frank P. Dearing, sr., who has been given this commission by Bishop Juhan of the diocese, acting on a resolution of the diocesan council urging the survey.

Printed questionnaires are being distributed to all congregations, asking for information regarding the history of their property, appraised value, fire insurance coverage, indebtedness, and the size, construction, and use of buildings.

The survey will enable the diocese to file for General Convention an accurate report of its holdings, to study insurance needs of the diocese, and to prevent the loss of property through oversight.

WEST VIRGINIA

Diocese Makes First Contribution To Men's Corporate Gift

The first contribution to the Men's Corporate Gift has been made by laymen of West Virginia, according to a letter received by Bishop Strider of the diocese from the Presiding Bishop.

For the past two years the men have contributed toward the fund at their annual corporate communion, and more than \$1,100 was realized at the two gatherings.

In acknowledging the contribution

Bishop Tucker suggested that the gift might be designated for work in Free China, but the question was left open. The men of West Virginia will again offer a corporate gift on the occasion of their corporate communion on the first Sunday in Advent.

NORTHERN MICHIGAN

A Gift for the Summer Conference

The diocese of Northern Michigan has received from the estate of the late Rt. Rev. Herman Page, father of the present Bishop of Northern Michigan, a gift of \$2,500 to be used as the nucleus of a fund for building a diocesan summer conference grounds.

In 1937 the Cleveland-Cliffs Iron Co. leased to the diocese a tract of land on the shores of Deer Lake. Work on the summer conference center will be started there as soon as sufficient funds are on hand. The September issue of the diocesan bi-monthly publication suggests that Churchpeople purchase war bonds for the summer conference fund.

KENTUCKY

Bishops Beal, Tsu to Visit Diocese

Bishop Beal of the Panama Canal Zone and the Rt. Rev. Y. Y. Tsu, of Southwest

ern Free China, will visit the diocese of Kentucky in October.

The bishops will speak at the semi-annual meeting held on the morning of October 19th in Christ Church Cathedral, Louisville, and again that evening at a regional dinner meeting. They will speak on October 20th in St. Paul's Church, Henderson; October 21st, Grace Church, Paducah; and October 22d, Christ Church, Bowling Green.

PITTSBURGH

Rev. Dr. William Porkess Represented in International Blue Book

The Rev. Dr. William Porkess, rector of St. Stephen's Episcopal Church, Wilkensburg, Pa., has been honored by being chosen as one among the 960 notable personages, whose 150 word biographical sketches comprise the 1943 800 page *International Blue Book* [Who's Who In The World]. These sketches appear in the same volume in three languages — English, French, and Spanish. It would be no exaggeration to state that, in its cosmopolitan scope, the *International Blue Book* has no equal. A few instances are illustrative, such as: The President of the United States, King George VI of England, His Holiness, Pope Pius XII, the Most Rev. William Temple, D.D., Archbishop of Canterbury and Primate of All England, Winston Spencer Churchill, George Bernard Shaw, and Madame Chiang Kai-

Shek. The plan of the compiler of this volume is to place a copy in all the principal libraries of the largest cities throughout the world.

MAINE

Outdoor Altar Dedicated To Peace

An outdoor altar, dedicated to world peace, has been built against the wall of St. Peter's Church, Rockland, Me.

Help in the project came from a number of unexpected sources. The quarry man at Clark's Island, who is not a Churchman, presented the fine granite stone for the top of the altar. A truckman, also of another communion, donated his services in hauling all the stone. A Baptist draftsman of the community drew the plans. A crucifix and also the word Pax, set into the wall above the altar, were carved by inmates of the state penitentiary.

As Rockland is a seaport, many Navy men and merchant seamen come to the church and to open air services at the peace altar. A huge stone fireplace, also on the church grounds, attracts the congregation after evening services or on other occasions for coffee and roasted food.

The women of this parish recently had a meeting with the Jewish women of the town, as an expression of friendliness, and later the rector was asked to address the Jewish congregation in their synagogue.



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RUSSIA

Significant Church Move Seen In Moscow Visit of Anglican Primate

The "surprise" visit of the Archbishop of York, Dr. Cyril Garbett, to newly-elected Patriarch Sergius of the Russian Orthodox Church is of particular interest in view of future relations between the Russian Church and the Churches of other countries. Dr. Henry Smith Leiper, foreign secretary of the Federal Council of Churches, declared in a statement to Religious News Service.

"At the moment," Dr. Leiper stated, "no one can say what the future of relationships will be between the Russian Church and the Soviet government, although the new chapter in Russian Church history has opened so auspiciously as to have been beyond the fondest hopes of Western Churchmen.

"It is also too soon," he added, "to predict what the new relations will be between the Russian Church and the Churches of other lands."

Dr. Leiper commented on the "striking" fact that "the first foreign Church leader to visit the new Patriarch was one of the two Primates of the Church of England, and not a representative of the Eastern Church in some other country outside Russia."

Religious Renaissance Seen

"The reestablishment of the patriarchate in Russia signifies a religious renaissance in Russia and points to the possibility of intensive activity by revitalized Church organizations of every kind," the Russian Orthodox Bishop Fotii of Kuban Krasnador has told Religious News Service.

Bishop Fotii declared that Church officials are planning theological courses for the training of future priests, and the Moscow patriarchate has resumed publication of its official journal and has a series of theological works in preparation.

The Bishop paid warm tribute to Patriarch Sergius for his "firmness and wisdom" in opposing the establishment of the so-called Living Church and other sects which had tended to create disruption in the Church.

NORWAY

Quisling Offers Pulpits to Teachers

The shortage of Quislingist clergymen in Norway is becoming so critical that Nazi authorities are offering pulpits to school teachers, according to a wireless message received by Religious News Service. Volunteers will receive the full pay of a minister along with their regular teaching salaries.

One of the first teachers to take advantage of the offer is Knut Hoel, headmaster of an Oslo school, who has just been ordained to the ministry by the Quislingist Bishop of Oslo, Lars Froeyland.

A characteristic example of the bitter opposition of the Norwegian people toward Quisling clergymen occurred at Grong, Troendelag, when a Nazi sympathizer succeeded the local vicar who had been banished for refusing to obey a Church department decree prohibiting the offerings of prayers for the royal family.

At the Quislingist clergyman's first service, only five parishioners appeared. Later, the church sexton announced his resignation. When the banished vicar, however, arrived at the station to begin his exile, thousands of churchgoers had gathered to assure him of a rousing welcome on his return.

A similar event occurred at Roestad where the Norwegian Missionary Society had arranged a meeting in the local schoolhouse. As the services were about to begin a Quisling-ordained minister commanded the school and launched into a sermon.

Nearly a thousand participants immediately left the premises. They reconvened later in an open-air meeting presided over by a rebel clergyman. The Quislingist continued his address before an audience of 17 persons.

SIERRA LEONE

Interchurch Fellowship

Writing in the October *Hinterland*, bi-monthly letter of the Holy Cross Liberian Mission, the Rev. J. H. Bessom, OHC, who is stationed at St. Mary's, Bolahun, in Liberia, describes a recent visit made with some friends to Sierra Leone:

"Sierra Leone is always such a contrast to our Hinterland—roads, bridges, motor cars, zinc-roofed buildings in each town. We usually see this region about once a year. . . .

"At Kailahun we met the British doctor in charge of the sleeping sickness work. He and his associates have got it down to 1% and are turning to the conquest of yaws. We hope that the work in our Hinterland may be prosecuted to a similar success.

"Our good friends and I parted at Segbwema. Young Mr. Manley, son of our headmaster, met me at the train. We called at the Methodist Hospital where they carry on a big work entirely through nurses. These kind ladies gave me a lunch and a hammock under the trees. At last the lorry came along and we set out for Bunumbu.

"The truck took us on a good road past a forest of rubber, a plantation gone wild, every large tree tapped for rubber. I rode first class, that is, on the seat with the driver and a Mende paramount chief was with me. He was proud of the way his people were learning to read Mende through the adult literacy campaign of the mission. After an hour we reached a cross-road full of Syrian shops and quickly came to the level compound of Union College with its neat-style houses shaded by fruit and the handsome red flamboyant trees.

"At Union evangelist-teachers are

The Living Church

turned out, and there is no end of demand for them. (We could use several ourselves and have two studying there.) The English principal and his African fellow-teachers live in a happy way together and care for a student body from all over Sierra Leone—and, thanks, to us, from one end of Liberia. Various missions unite to support it, and a priest of our communion is always on the staff or coming in regularly.

Chapel services are reverent and hearty. Many come early for a daily meditation. All take turns and the evening service is less formal than the morning. Sunday worship is not a mixture, but from the official book of the denomination represented by the officiant.

Sunday I preached at the late service, Morning Prayer, but said Mass early for our Holy Cross group. Others attended, so that we had four continents represented. Asia, by two Syrian traders.

The principal entertained me most pleasantly. He eats 'country chop' almost every meal, that is, rice, palm oil, greens, and a little meat. It is habit-forming, I think, for I liked it every time. Mangoes are very plentiful in that area. A bathing suit is good to wear when you eat them, but they are worth the trouble, those heart-shaped, 'equatorial peaches,' with a charming bit of turpentine flavor.

"I hope we can send more boys to the college, hope we can follow the Sierra Leone quality of education in our own schools, hope we can do something about a literacy campaign along their lines, too."

ENGLAND

Bishop of Leeds Mentioned As Successor to Cardinal Hinsley

The Rt. Rev. Henry John Poskitt, Roman Catholic Bishop of Leeds, is being mentioned here as a possible successor to the late Arthur Cardinal Hinsley, Archbishop of Westminster. The archiepiscopal see has been vacant since last March.

The Yorkshire-born Bishop of Leeds received Anglican orders in 1911, and four years later was received into the Roman Catholic Church. He was ordained a priest at Rome in 1917, and consecrated a bishop in 1936.

SCOTLAND

A Reminder of the Ties Between Aberdeen and America

To the consecration service of Bishop Herbert William Hall as the new Bishop of Aberdeen and Orkney on September 21st came a reminder of the strong link between St. Andrew's Cathedral in Aberdeen and America: A telegram of goodwill from Bishop Budlong of Connecticut.

It was as the first Bishop of Connecticut that Bishop Seabury, who was consecrated in Aberdeen in 1784, laid the foundations of the Episcopal Church in America.

Among the visiting clergymen also was

an American Army chaplain, Major Emmett G. Jones of Denver, Colo.

Heading the notable gathering of Scottish bishops who took part in the day's proceedings was the Primus, Bishop Logie Danson of Edinburgh. Other bishops who took part were the Bishops of Glasgow, Brechin, Moray, and Argyll, Bishop Deane, and Bishop Mackenzie, former Bishop of Argyll.

HOLLAND

Underground Newspaper Praises Fearlessness of Church

The Church's "fearless and outspoken" stand in the present social crisis has been highly praised in one of Holland's most widely circulated underground newspapers, it is reported in Stockholm.

Quoting declarations by the British Council of Churches and the Archbishop of Canterbury on urgent social questions, as well as recent denunciations of Nazi labor deportation measures by the Protestant and Roman Catholic Churches in Belgium and Holland, the Dutch secret publication declares:

"The status of a deaf and dumb member of the human family does not satisfy the Church. It speaks out openly, knowing full well the risks involved, to the wonderment of those who formerly affected to ignore the Church."

Emphasizing "the world's deep gratitude to the Church in the midst of our present deep distress," the underground paper asserts:

"Again, the Church speaks to the whole human family in words of powerful and decisive significance. Its recent pronouncements show that the Church is seriously concerned about social problems, the up-building of national as well as international life, the maintenance of law and justice and the alleviation of humanity's suffering.

"In the Allied countries, the Church links itself to the people by its interest in and support of efforts to build the world of tomorrow. In the occupied areas, it shares the suffering of the people, giving comfort, and raising its voice in protest."

RUMANIA

Roman Catholics Defy Decree Against Baptism of Jews

More than 40,000 Jews in Bucharest have recently been baptized in the Roman Catholic Church despite a decree by the Rumanian government expressly forbidding Christian Churches to receive Jewish converts, according to a radio despatch from Lisbon to Religious News Service.

Actively opposed to the government's anti-Semitic policies, Roman Catholic Church leaders have denied the right of the government to forbid conversions among Rumania's Jewish population, and are facilitating rather than preventing the reception of Jewish applicants into the Christian faith.

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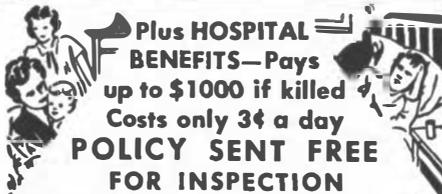
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HOLY CROSS MONASTERY New York

West Park

HOME FRONT

Parish Annex Provides Home-like Atmosphere for Service Men

A home and recreation center for service men from Seymour Johnson Field, Goldsboro, N. C., has been set up in the parish house annex of St. Stephen's Church, of which the Rev. John C. Grainger is rector.

During the last 11 months an average of 80 boys weekly have been using the annex, which was formerly a rectory, but was not needed by the present bachelor pastor. Two comfortable recreation rooms have been fitted up on the first floor and furnished by parishioners or interested friends. The second floor contains two bedrooms and a bath. Seven cots are available at night and a schedule is posted on the bulletin board making reservations. Outside in the yard is found a badminton court and a horseshoe field.

According to the rector, the men themselves have had a large part in setting up the annex for their use. They screened the house, worked on the plumbing, and now help with keeping the place clean.

If a visiting soldier wished quiet for letter writing, he finds it in the writing room, where there are comfortable chairs and letter-writing material.

Another feature at St. Stephen's, which the rector believes is unique as far as he knows, is the service men's vestry composed of 20 men. These men lead the Sunday evening services, which are drawing a large attendance of service men and civilians.

Two-thirds of the boys who come to the house are Episcopalians. About 160 visits are made weekly, as some of the men make more than one a week. Attendance at the weekly Sunday night suppers prepared by women of the parish averages 35 to 45.

WAR PRISONERS

Swedish Clergyman to Visit Germans Interned in U. S. and Canada

The Rev. Eric Wenngren, Swedish Lutheran clergyman, will shortly arrive in this country to visit German prisoner-of-war camps in the United States and Canada.

Mr. Wenngren's visit has been arranged through the Commission on Aliens and Prisoners-of-War, jointly constituted by the Federal Council of Churches and the Home Missions Council, with the cooperation of the Foreign Missions Conference. The commission functions in close relationship with the War Prisoners' Aid of the International YMCA.

The Swedish Churchman will preach and administer the sacraments to German prisoners at the request of camp chaplains. At the conclusion of his visit, Pastor Wenngren will submit a detailed report to the commission on the religious needs of the prison camps.

Pastor Wenngren's visit comes under the third of three types of chaplaincy

service to war prisoners in harmony with provisions of the Geneva Convention.

These are:

(1) The prisoners themselves choose a fellow-internee (clergyman, missionary, or theological student) to lead them. Where no such individual is available, transfers from other camps are frequently effected.

(2) The regular Army chaplain assigned to the camp guard is permitted to minister to prisoners-of-war, provided he meets language and other special qualifications.

(3) Supplementary chaplaincy services may be furnished by visiting priests or ministers at the request of the chaplain in charge and under his responsibility.

The Commission on Aliens and Prisoners-of-War is currently providing prisoner-of-war camps with equipment for administering the sacraments, Bibles, devotional materials, hymns, theological books, and special Christmas and Easter messages.

ARMED FORCES

Service With the Orthodox

Nearly 150 soldiers and civilians, representing the Episcopal Church and several of the Eastern Orthodox Churches, worshiped together in the Chapel of the Station Hospital, Fort McClellan, Ala., in a special service, arranged by Chaplain Joseph W. Peoples, jr., for the Orthodox personnel of this post.

The Rev. D. N. Sokellarides, pastor of Holy Cross Greek Orthodox Church, Birmingham, Ala., sang the Litany and Collects, and preached in both Greek and English. Hymns were sung in both English and Greek. Chaplain Peoples shared in the English portions of the liturgy, and assisted with certain of the ceremonies performed.

In his address, in the Greek language, Fr. Sokellarides decried the Army's practice of classifying Orthodox and Anglicans as Protestants and spoke of some of the efforts being made to bring about a better understanding of the character of these Churches.

His comments offered to the Orthodox men the first official authorization most of them had heard for receiving Holy Communion at the hands of an Anglican priest, and this counsel was received with great enthusiasm.

PACIFISTS

FOR Elects National Chairman

The Rev. Dr. Phillips Packer Elliott, pastor of the First Presbyterian Church, Brooklyn, N. Y., has been elected national chairman of the Fellowship of Reconciliation.

Dr. Elliott succeeds Prof. Arthur L. Swift, jr., of Union Theological Seminary, who is now serving as director of the School on Training for Post-War Rehabilitation Abroad, at the Pacific School of Religion, Berkeley, Calif.

EDUCATIONAL

SEMINARIES

Divinity School of Pacific Marks 50th Anniversary

Two special events will mark the 50th anniversary of the Church Divinity School of the Pacific, which was founded in San Mateo and had its opening service on October 18, 1893.

There will be a convocation on the morning of October 18th, with addresses by Mrs. James Otis Lincoln, only living attendant at the opening service, whose husband was a professor at the school for many years; by retired Bishop Parsons, who for many years was president of the board of trustees and is now chairman of the department of theology; by the Rev. John Pettus, rector of All Saints' Church, Montecito; and by the Very Rev. Dr. Henry H. Shires, dean of the seminary.

The second event is the publication of a volume of essays, many of them by members of the faculty, in *Christianity and the Contemporary Scene*, edited by Randolph Crump Miller and Henry H. Shires (Morehouse-Gorham, \$3.00).

The contributors are well known throughout the Church: Bishop Stevens of Los Angeles, Bishop Parsons, Dean Shires, Prof. James Muilenburg of the Pacific School of Religion, Prof. John C. Bennett of Union Theological Seminary, Dean Ethel Springer of St. Margaret's House, Provost Monroe E. Deutsch of the University of California, Canon C. Rankin Barnes of San Diego, and Prof. Randolph C. Miller, Prof. Everett Bosshard, Dr. Pierson Parker, the Rev. George Morrel, and the Rev. Henry M. Shires from the Church Divinity School of the Pacific.

PARISH LIFE

FINANCE

"Bond Lay-Away Plan"

St. John's parish, Tallahassee, Fla., has begun what it calls a "bond-lay-away plan," and has secured gifts of war bonds and war savings stamps amounting to \$900 since June. It hopes to lay away for use after the war sufficient funds to increase the size of the church building and to provide better facilities for the church school.

With over 500 communicants in the parish and 300 Episcopal Church students at Florida State College for Woman, the parish facilities are strained. Also, St. John's is across the street from the principal hotel in Tallahassee and the attendance of transients is large.

No "drive" has been made, but the congregation is kept informed as to the weekly progress of the fund. All gifts are presented at the altar, and the rector, the Rev. Jeffery Alfriend, writes a letter of acknowledgment to each giver. A chart, showing the growth of the amount from Sunday to Sunday, is posted in the Church vestibule.

October 17, 1943

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BOOKS

JEAN DRYSDALE, EDITOR

Review for Counsellors

RELIGIOUS COUNSELING OF COLLEGE STUDENTS, by Thornton W. Merriam, assisted by Paul J. Braisted, Helen Bragdon, D. H. Gardner, Raymond A. Kent, Esther Lloyd-Jones, and Clarence P. Shedd. (American Council on Education Studies.)

Prepared under the leadership of Thornton W. Merriam for the American Council on Education as part of their series of handbooks on student personnel work, this 77-page brochure is decidedly useful and positive. Half of the material is devoted to a presentation of the techniques and aims of religious counseling, the other half to a more general discussion of the place and need for religious work in higher education. The latter discussion suffers a little from the limitations of space, and presents a subject of greatest importance and complexity in rather unsatisfying outline. The more direct description of the counselor's work and aims is as good as a handbook permits, and should be very helpful especially as a review for all of us who are counselors.

This reviewer, having recommended the handbook, would want to comment particularly on the greatest weakness of the study which lies in the inadequate recommendations of books. The books recommended as examples of the classics of religious literature or for "The Counselor's Bookshelf" are too often flimsy, or, in the case of the mystical literature, too recherché for ordinary needs. A far better list is given in "A Bookshelf for Students" (National Council) as well as in other quarters. It is disappointing to have so weak a list given in as generally good a booklet as this.

STEPHEN F. BAYNE, JR.

Lyman Beecher Lectures

PREACHING THE WORD OF GOD. By Morgan Phelps Noyes, Charles Scribners Sons. \$2.

This is a collection of the 1942-43 Lyman Beecher Lectures on Preaching, the 66th in this valuable series of addresses on the ministry, given at Yale. The present book not only has much of helpfulness for the young minister, but will also serve the case-hardened veteran and remind him of certain of the essentials of his calling.

A glance at the table of contents will show that Dr. Noyes means more than homiletics when he speaks of "preaching the word of God." He seems to think of "preaching" in the popular Protestant usage, which makes the word almost synonymous with the ministry in its various functions. Thus there is a valuable lecture on the pastoral office, "The Word and the Pastor." Here is a notable quotation from that chapter: "Much of a minister's preaching is done outside the pulpit. He ought not to become self-conscious about this. Many of the professional mannerisms which develop in ministers, making them the easy prey of the caricaturist, grow out of the minister's awareness that

wherever he is and whatever he is doing, he is always preaching. The common prayer for all sorts and conditions of ministers is they will forget they are preachers and be content to be men! But nothing can alter the fact that the minister is always preaching something. . . . If anything can save the minister both from the shallow professionalism which magnifies the external eccentricities of his calling, and from the shallow secularism which blots out all distinctions between his high calling and others, it is the aspiration to be what every true minister knows he can never worthily be, a man of God" (pp. 137-138).

As the fifth lecture deals with the minister as pastor, so the sixth, "The Word and Worship," deals with him as leader of public devotions. No doubt the minister of a non-liturgical church will find useful material here. Certainly the author is not averse to advising considerable borrowing from the liturgical treasures of Churches in the Catholic tradition. One must agree further with his opinion that the sermon should function "not distinct from the church's act of worship" but as "a living part of that worship" (p. 179).

On the strictly homiletical side Dr. Noyes gives much good advice, such as that "behind whatever spontaneity of utterance" a preacher may have, there must be "hard study, earnest thought, and sincere prayer," since the "gift of tongues has never been the assured reward of clerical indolence" (pp. 6-7). Such also is his insistence on close study of the Holy Scriptures, to draw nourishment "from the record of a segment of history through which . . . God has spoken to mankind" (p. 9). He often presses his point home with genuine wit, as when, in urging against procrastination in sermon preparation, he says: "Homiletic Mr. Micawbers in the pulpit make for Old Scrooges who have forsaken the pew" (p. 11). Sound also is his opinion that the preacher, while having wide liberty of expression, must make sure that his message grows out of the great tradition of the Church's history, and is congruous with it. One may commend the author for this view without agreeing with him on the content of the Church's history or tradition. (Dr. Noyes is a distinguished Presbyterian pastor.)

In the lecture called "The Word and the Church" he points out some of the glaring weaknesses of the 20th century Church. Such is her failure to have a social dynamic. Such is the failure of official bodies (whether presbyteries, dioceses, synods, conferences, or whatever) fully to express their constituents' minds or fully to articulate themselves with their constituencies. Such is the tendency to mistake activity for accomplishment, and noise for light and power.

Time and space (those inescapable creature limitations) will not permit a lecture by lecture treatment in this review. Suffice it to say, in conclusion, that Dr. Noyes has given us a book which is a real contribution to the literature of pastoral theology.

HEWITT B. VINNEDGE.

The Living Church

DEATHS

"Rest eternal grant unto them. O Lord, and let light perpetual shine upon them"

Arthur E. Avery, Priest

On September 26th the Rev. Arthur Elderfield Avery, a priest of the diocese of Qu'Appelle, Saskatchewan, who for six years was rector of the Church of Epiphany, Concordia, Kans., died. He returned to Canada in 1918 and retired three years ago because of ill health.

While in the United States, he made many friends among the members of the Church Periodical Club and these have been sending him magazines ever since. He was buried on St. Michael's Day in the cemetery of St. John's Cathedral, Winnipeg, Manitoba, Canada.

Joseph P. McComas, Priest

Funeral services for the Rev. Joseph Patton McComas, D.D., vicar emeritus of St. Paul's Chapel, Trinity parish, New York, were held on October 7th at St. Paul's Chapel.

Dr. McComas became vicar at St. Paul's in 1918, serving until his retirement in 1938. He died suddenly on October 5th at his home at the age of 73.

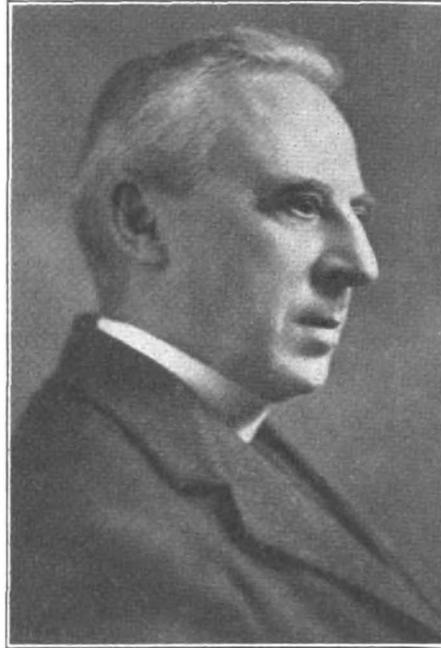
His son, Major Murray C. McComas, flew to New York to be with his wife at the burial service. Dr. McComas' wife died in 1941.

Bishop Gilbert, Suffragan of New York, officiated at the service, during the absence of Bishop Manning at General Convention. Burial was in Annapolis, Md. The Rev. Donald H. Morse was the celebrant at the Requiem Mass.

Austin B. Mitchell, Priest

The Rev. Austin Brockenbrough Mitchell, retired priest of the diocese of West Virginia, died after a 10-day illness at his home in Charles Town, W. Va., on September 27th.

The Rev. Mr. Mitchell was born in Lancaster County, Virginia, a lineal descendant of Col. Joseph Ball, an uncle of George Washington. A graduate of



DR. McCOMAS: Served Trinity parish, New York, for 20 years.

the Virginia Theological Seminary, he served churches at Mineral City and West Point, Va., and Christ Chapel, Fells Point, Baltimore. He was 10 years at Christ Church, Williamstown, W. Va., and the Good Shepherd, Parkersburg.

From 1913 to 1921 he was rector of Nelson parish in Jefferson County, W. Va. From 1921 until his retirement in 1935 he was priest in charge of the Jefferson County Missions.

The Rev. Mr. Mitchell had been dean of the eastern convocation and president of the standing committee of the diocese.

He is survived by his wife, the former Bessie Boothe Aylett; a son, the Rev. Austin B. Mitchell, jr., of Washington; a daughter, Miss Pattie A. Mitchell of Charles Town; and two brothers, Joseph and Richard, both of Bristol, Va.

Mrs. Sterling F. Mutz

Funeral services were held September 28th at St. Matthew's Church, Lincoln, Nebr., for Mrs. Sterling F. Mutz, who died September 26th at the age of 53. Mrs. Mutz was the wife of Sterling F. Mutz, lay reader at St. Matthew's and for the past several sessions, a deputy to General Convention.

The Rev. Dr. James G. Plankey officiated at the burial service, assisted by the Rev. L. W. McMillin and the Rev. Harold C. Gosnell.

Mrs. Mutz, a member of the diocesan UTO committee, had often accompanied her husband to General Convention and had planned to go with him this year.

Survivors, besides Mr. Mutz, are a daughter, Mrs. James Good of Kansas City, Mo., and a son, Sterling F. Mutz, jr., of Cape Girardeau, Mo.

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PINE WOODS

HIS voice is in the branches
Weaving to and fro,
Along the needled aisles
His blessed garments flow.

Sunlight is the radiance
Shining from His face;
The quiet of Himself
Is dwelling in this place.

Silent as a creature,
Frozen as a stone,
Sits this startled body
Alone with the Alone.

VIRGINIA E. HUNTINGTON.

C H A N G E S

Ordinations

PRIESTS

CENTRAL NEW YORK—The Rev. MORTON T. KELSEY was ordained to the priesthood by Bishop Peabody of Central New York on September 17th at Emmanuel Church, East Syracuse, N. Y. He was presented by the Rev. C. Bertram Runnalls. The Rev. Burke Rivers preached the sermon. The Rev. Mr. Kelsey will be priest in charge of Emmanuel Church.

HARRISBURG—The Rev. FRANCIS PAUL DAVIS was ordained priest by Bishop Heistand, Coadjutor of Harrisburg, on September 29th at St. John's Church, Bellefonte, Pa. He was presented by the Rev. Dr. Herbert Koepf-Baker. The sermon was preached by Canon Stuart F. Gast. The Rev. Mr. Davis will be rector of St. John's. Address: 12 West Lamb Street, Bellefonte, Pa.

The Rev. NEIL IRVIN GRAY was ordained priest by Bishop Heistand, Coadjutor of Harrisburg, at the same service. He was presented by the Rev. Robert J. Sudlow and will be vicar of Holy Trinity, Hollidaysburg, Pa.

KANSAS—Bishop Fenner of Kansas ordained to the priesthood on September 29th the Rev. HOWARD L. SPENCER in St. James' Church, Wichita. The Rev. Samuel E. West, rector of the parish, preached the sermon, and his son, the Rev. Samuel E. West, jr., presented the candidate. The Rev. Mr. Spencer is curate, director of music, and organist at St. James'. Address: 3750 E. Douglas Avenue, Wichita, Kans.

KENTUCKY—The Rev. HAROLD BURTON McLEMORE was ordained priest on September 29th in Christ Church Cathedral, Hartford, Conn., by Bishop Budlong of Connecticut, acting for the Bishop of Kentucky. He was presented by the Rev. Warren E. Traub. The Rev. Robert C. Dentan preached the sermon. The Rev. Mr. McLemore will serve as rector of St. Thomas' Church, Bethel, Conn.

MASSACHUSETTS—The Rev. ANGUS DUN, JR., was ordained priest on August 6th by Bishop

Sherrill of Massachusetts at St. John's Memorial Chapel, Cambridge, Mass. He was presented by the Rev. Gardiner M. Day. The sermon was preached by the Rev. Charles L. Taylor, jr. The Rev. Mr. Dun will be curate of Christ Church, Cambridge. Address: 1 Arsenal Square, Cambridge, Mass.

MICHIGAN—The Rev. ROBERT M. MUIR, assistant at St. Andrew's, Ann Arbor, Mich., was ordained to the priesthood by Bishop Creighton of Michigan on September 20th at St. Andrew's. He was presented by the Rev. Dr. Henry Lewis, rector of St. Andrew's. The sermon was preached by the Rev. Charles D. Braidwood.

RHODE ISLAND—On September 29th, in the Cathedral of St. John, Providence, R. I., Bishop Perry of Rhode Island ordained to the priesthood the following: the Rev. Dr. C. LENNART CARLSON, presented by the Rev. Irving A. Evans; the Rev. KENNETH W. CARY and the Rev. ROBERT SHAW KERR, presented by the Rev. Dr. Lauriston L. Scaife; and the Rev. WARREN HENRY MCKENNA, presented by the Rev. Clarence H. Horner. The Rev. James Green preached the sermon.

SAN JOAQUIN—Acting for the Bishop of San Joaquin, Bishop Creighton of Michigan ordained to the priesthood the Rev. L. MAXWELL BROWN on September 21st at St. Paul's Cathedral, Detroit. The sermon was preached by the Rev. A. E. DuPlan, who also presented the candidate. The Rev. Mr. Brown will be rector of St. Andrew's Church, Taft, Calif.

SOUTH CAROLINA—The Rev. WILLIAM HENRY HANCKEL was ordained priest on September 21st by Bishop Thomas of South Carolina at St. Philip's Church, Charleston, S. C. He was presented by the Rev. William T. Capers, jr. The Very Rev. A. C. Zabriskie, dean of the Virginia Theological Seminary, preached the sermon. The Rev. Mr. Hanckel will be priest in charge of St. Alban's Church, Kingstree, S. C.

SOUTHERN VIRGINIA—The Rev. PAUL KRATZIG was ordained to the priesthood on September 17th at St. Andrew's Church, Hilton Village,

Va., by Bishop Brown of Southern Virginia. He was presented by the Rev. J. K. M. Lee. The Rev. Dr. Taylor Willis preached the sermon. The Rev. Mr. Kratzig is rector of St. Andrew's.

SPRINGFIELD—On September 26th at the Chapel of St. John the Divine, at the University of Illinois in Champaign, the Rev. EVERT CONDER was ordained priest by Bishop White of Springfield. He was presented by the Rev. H. L. Miller; the sermon was preached by the Rev. Rodger McColl. Fr. Conder will continue in military service, with address at St. Agnes' Rectory, 44 Que Street, NW, Washington, D. C.

DEACONS

ALBANY—WILLIAM BRADFORD TURNER HASTINGS was ordained deacon by Bishop Oldham of Albany on September 26th at St. Paul's Church, Troy, N. Y. The candidate was presented by his father, the Ven. A. Abbott Hastings. The Rev. Dr. John Gass preached the sermon. The Rev. Mr. Hastings will be deacon of St. Paul's Church, Overland, Mo.

CENTRAL NEW YORK—GEORGE CARLTON STIERWALD and GEORGE ARTHUR WORKMAN were ordained deacons by Bishop Peabody of Central New York on September 22d at Christ Church, Oswego, N. Y. Both candidates were presented by the Rev. Franklin P. Bennett. The Rev. Fenimore E. Cooper preached the sermon. The Rev. Mr. Stierwald will be curate at St. Paul's, Syracuse, N. Y. The Rev. Mr. Workman will be curate of St. Paul's, Watertown, N. Y., and deacon in charge of the Church of the Redeemer, Watertown.

ALBERT STONE HOAG was ordained deacon by Bishop Peabody of Central New York at All Saints' Church, Johnson City, N. Y., on September 27th. He was presented by the Ven. Walter M. Higley, archdeacon of Central New York. The Rev. Percy F. Rex preached the sermon. The Rev. Mr. Hoag will be deacon in charge of the Pulaski mission field in Central New York.

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LIAM BREWSTER VAN WYCK were ordained deacons on September 29th in Christ Church Cathedral, Hartford, Conn., by Bishop Budlong of Connecticut, assisted by Suffragan Bishop Gray. Dean Arthur F. McKenny of the cathedral presented Mr. Porteus; and the Rev. Raymond C. Dentan preached the sermon. The Rev. Mr. Porteus will serve as curate in Trinity Church, Torrington; the Rev. Mr. Van Wyck will be curate at Holy Trinity Church, Middletown, and vicar of Christ Church, Middletown.

KANSAS—**GEORGE L. STEEPLES** was ordained deacon by Bishop Fenner of Kansas on September 29th in St. James' Church, Wichita. He was presented by the Rev. Samuel E. West, jr., whose father, the rector of St. James', preached the sermon. The Rev. Mr. Steeples is in charge of St. Paul's Church, Wellington. Address: 3750 East Douglas Avenue, Wichita, Kans.

LOS ANGELES—**ELVIN WOODROW SMITH** was ordained deacon by Bishop Stevens of Los Angeles on August 6th in All Saints' Church-by-the-Sea, Santa Barbara. He was presented by the rector, the Rev. John deF. Pettus. Bishop Stevens preached the sermon. The Rev. Mr. Smith will be in charge of St. Simon's Church, San Fernando. Address: 1010 Mott Street, San Fernando, Calif.

ROBERT L. BONHALL and **SHUNJI NISHIBAYASHI** were ordained deacons by Bishop Stevens of Los Angeles on September 17th in St. John's Memorial Chapel, Cambridge, Mass. Mr. Bonhall was presented by the Rev. Albert R. Parker; Mr. Nishibayashi by the Rev. David R. Hunter. The preacher was the Rev. Dr. Richard S. Emrich.

MILWAUKEE—**GILBERT P. DOANE** was ordained deacon on September 29th by Bishop Ivins of Milwaukee in the Chapel of St. Mary the Virgin, Nashotah. The Rev. Mr. Doane, who is entering military service, was presented by the Rev. Francis J. Bloodgood.

NEW HAMPSHIRE—**VINCENT FISCHER** was ordained deacon by Bishop Dallas of New Hampshire on September 24th in St. Stephen's Church, Ashfield, N. H. He was presented by the Rev. Stave S. Girardet, rector of St. Stephen's. The sermon was preached by the Rev. Robert H. Dunn.

Appointments Accepted

CLIFF, Rev. GEORGE H. T., formerly vicar of St. Peter's Church, Huntington, W. Va., is now rector of Grace Church, Windsor, Conn. Address: 301 Broad Street, Windsor, Conn.

COOPER, Rev. ARTHUR M., who has been stationed at Millinocket, Me., working under the direction of the Rev. Herman Ebert, has now moved to Winn and is in charge of the Penobscot missions, under the Rev. Mr. Ebert. Address: St. Thomas' Rectory, Winn, Me.

DAVIDSON, Rev. ORVILLE N., rector of St. Andrew's, Camden, N. J., is also serving the mis-

sion of Holy Trinity, Delair, N. J., during the absence of the Rev. James Richards of Merchantville, N. J., for military service.

HAMMOND, Rev. BLAKE B., assistant rector of Trinity Church, Towson, Md., will be rector of St. Peter's Church, Niagara Falls, N. Y., effective November 1st. Address: Rector's Office, Jefferson Avenue at Second Street, St. Peter's Church, Niagara Falls, N. Y.

LEE, Rev. J. K. M., rector of St. Paul's, Newport News, Va., has resigned, effective November 1st. He will be rector of St. John's Church, Cuyahoga Falls, Ohio.

MARTINS, Rev. T. P., Jr., formerly vicar of St. Timothy's mission, Daytona Beach, Fla., and St. John's mission, Orlando, is now in charge of St. Anna's Church, Littleton, N. C., and All Saints' Church, Warrenton.

MITCHELL, Rev. ARTHUR F., of the diocese of Eau Claire, is serving as vicar of St. Mary's Chapel of St. Mark's parish in Philadelphia.

SMITH, Rev. Dr. E. P., formerly locum tenens of Christ Church, Pensacola, Fla., has accepted appointment as acting rector of Christ Church, Lonsdale, R. I.

ZIMMERMAN, Rev. MARLAND W., formerly rector of St. John's Church, Southampton, Long Island, is now rector of Zion Church, Douglaston, Long Island. Address: 44-03 Douglaston Parkway, Douglaston, L. I., N. Y.

Military Service

HEIM, Rev. KENNETH E., rector of St. Stephen's Church, Ferguson, Mo., has resigned to enter the naval training school for chaplains at Williamsburg, Va.

MATHERS, Rev. THOMAS, of Grace Church, Huron, S. Dak., left on September 15th to become an Army chaplain.

WILKINS, Rev. WILLIAM A., formerly vicar of St. Barnabas' Church, Pasadena, Calif., is now a chaplain in the Army and stationed at Fort Custer, Mich.

Marriages

JUHAN, Rev. ALEXANDER DUBOSE, son of the Bishop of Florida, was married on September 25th in The Falls Church at Falls Church, Va., to Miss Alice Kent Bryan, daughter of Mr. and Mrs. Corbin Braxton Bryan of Falls Church. The Rev. Mr. Juhan and his wife will reside at Norton, where he is the rector of All Saints' Church.

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Mrs. Alfred J. Weaver	5.00
Dolphus Charley	1.00
Edward Malcolm	1.00
Sarah Malcolm	1.00
Grace Stacey	1.00
Angila Malcolm25
	\$1,596.20

China Relief

Walter Holmes	\$ 1.00
Mrs. John B. Shinn	1.00
	\$ 2.00

Greek Relief

Walter Holmes	\$ 1.00
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Work Among Japanese-Americans

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BOOK WANTED

WANTED—Good, usable copy of American Misal. State price and condition. Rev. Evert Conder, 44 Que St., N.W., Washington, D. C.

CHURCH FURNISHINGS

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Dept. 77, Scranton, Pa.

ANTIQUÉ SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York City.

LIBRARIES

LIBRARY of St. Bede, 175 E. 71st Street, New York City. Open Monday to Friday, inclusive, 2:30-6:00 p.m., and Tuesday evening, 7:30 to 9:30.

MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

LIBRARIES of Religious Books and Sets purchased for cash. Write Baker's Bookstore, 1019 Wealthy, Grand Rapids 6, Michigan.

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PURE IRISH LINEN AVAILABLE. Fortune in receiving shipments of fine quality sheer, cambric and Altar linen, we offer these now at prices of March 1942. Act promptly to secure what you need. Samples on request. Mary Fawcett Co., Box 146, Plainfield, N. J.

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POSITIONS OFFERED

ORGANIST-CHOIRMASTER wanted for boys and mixed choir. Give age, former position, and references in reply. Write: Rev. Frank Walters, Box 53, Helena, Arkansas.

TEACHER for Kindergarten and first grade. Send replies to Box J-1813, The Living Church, Milwaukee 3, Wis.

INTERESTING assistantship offered in strategic New England parish. Defense and military center. Living quarters provided. Reply Box S-1814, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

ORGANIST, choir director, young man several years experience all types of choirs, desires Church position. Can double as Church or personal secretary. Reply Box B-1811, The Living Church, Milwaukee 3, Wis.

PRIEST, unmarried, age 40, is very anxious to change his location. He wants a poor, but active, parish that has young people and a future. Reply Box A-1812, The Living Church, Milwaukee 3, Wis.

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CHURCH SERVICES



GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 11:00 A.M.
All Saints', Rehoboth Beach, 9:30 A.M.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11.

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. G. M. Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9, & 11

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday.

Church of the Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11, M.P. & S.; Weekdays: Thurs. & Saints Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercessions for the sick.

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

NEW YORK—Cont.

St. Bartholomew's Church, Park Ave. & 51st St., New York
Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 p.m., Evensong, Special Music; Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints Days. The Church is open daily for prayer.

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 p.m., Victory Service; Holy Communion Wed., 8 a.m. and Thurs., 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m. & 4 p.m.; Daily Services: 8:30 Holy Communion; 12:10 Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner, Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop

St. Mark's Church, 1625 Locust St., Philadelphia
Rev. Frank L. Vernon, D.D., Rector
Sun.: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11; Evensong and Devotions, 4; Daily Masses, 7 and 7:45. Also Thursdays and Saints Days, 9:30 A.M. Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

RHODE ISLAND—Rt. Rev. James DeWolfe Perry, D.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., Rev. K. W. Cary
Sun.: 8, 11 A.M., 7:30 P.M.
Tues. & Fri., 7:30 A.M. H.C.; Wed., 11; Saints' Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
The Rev. George W. Ridgway
Sundays: Mass, 7:30 and 10:45 A.M.
Daily: 7:30 A.M.

WASHINGTON

St. Agnes' Church, 46 Que St., N. W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30
Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Varnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F., 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30; 11 H.C.

Convention Services

The clergy of churches listed below cordially invite all persons attending the 1943 General Convention of the Episcopal Church to visit these churches for the services noted. The clergy extend a cheerful, friendly welcome to every out-of-towner.

Cleveland

Trinity Cathedral, Euclid at E. 22nd St.

Very Rev. Chester B. Emerson, D.D., Dean
Sundays: H.C. 8; M.P. & Sermon, 11 a.m.; Choral Evensong & Sermon, 4 p.m.
Daily: H.C. 8 a.m.; Noonday Prayers, 12:10

Emmanuel Church, 8614 Euclid Ave.
Rev. Andrew S. Gill, Rector
Sundays: H.C. 8 a.m.; M.P. 11 a.m.
Tuesdays: H.C. 11 a.m.

Church of the Incarnation, Marlowe & E. 105th

Rev. Robert B. Campbell, Rector
Sundays: 8, 9:30, 11 a.m.
October 10th: Dedication of Altar, 8 p.m.

St. James Church, East 55th St. at Payne Ave., N.E.

Rev. Vivian A. Peterson, D.D., Rector
Sundays: 8, 9, 10 (High Mass), 11:30 a.m.
Daily: 7 & 9:30 a.m. Confessions, Saturday 7:30 p.m.

St. John's Historic Church, West 26th & Church Ave.

Rev. Arthur J. Rantz, Vicar
Sundays: H.C. 8 a.m.; Choral H.C. 11 a.m.
Thursdays: H.C. 11 a.m.

Church of St. Philip the Apostle, Denison Ave. at W. 33rd St.

Rev. H. A. L. Grindon, Rector
Oct. 3: H.C. 8; Ch. Sch. 9:30; H.C. & Sermon, 10:45; Oct. 10: Same except M.P. & Sermon, 10:45.

Cleveland Heights

St. Alban's, Edgemoor Rd. & Euclid Heights Blvd.

Rev. Harold G. Holt, Rector
Sundays: H.E. 8 & 11; Ch. Sch. 10 a.m.
Tues. & P. B. Saints' Days: H.E. 8 a.m. Church open daily.

Lakewood

Church of the Ascension, 13216 Detroit Ave.

John R. Pattie, Rector
Sundays: H.C. 8; Ch. Sch. & Morning Service & Sermon, 11 a.m.

Living Church Nursery Shelter



"Won't you continue to help us? We know you have many demands in your own country just now but we know you won't forget us. We will never forget you and the great help you have been to us the past few years, and when we say our prayers at night we thank God for our many friends in the United States."

The amount of \$2,403.80 is still needed to reach the goal of \$4,000, the total amount needed to maintain Barton Place during 1943.

The pictures on this page are recent ones and show how happy and sturdy these little "under fives" become after a few short months at The Living Church Nursery Shelter. In most cases the parents are in the various services of their country—the father in active military service and the mother in other war work.

Checks should be made payable to "The Living Church Relief Fund" and marked "For Nursery Shelter." Send to 744 North Fourth Street, Milwaukee 3, Wis.

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 and Devotions ...
 also Thursdays ...
 Sessions: ...
 Rev. James ...
 Rt. Rev. ...
 in Bishop ...
 Rev. K. W. ...
 M. ...
 H.C.: Wed., 11:30 ...
 Rev. John ...
 Springfield ...
 way ...
 10:45 A.M. ...
 St. N. W. ...
 U. S. Army ...
 in charge ...
 Vespers and ...
 Holy Hour, ...
 Washington ...
 D.D.; Rev. ...
 Linn, D.D. ...
 6 p.m. Y.P.F., ...
 H.C. also at 1 p.m. ...
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