

The Living Church

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

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General Convention and

Forward in World Service

We are presenting to the Church a Forward in Service missionary program because nothing less would be adequate to meet the world's needs. 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.

World evangelism as a means to world fellowship must be the aim of every parish, every diocesan, and every general Church program. Humanly it may seem an unattainable goal. But we live in a world for which Christ died. That means a world in which Christ has made possible the redemption of every single human being. It is our privilege to help Christ make what is possible actual.

The Most Rev. Henry St. George Tucker,
Presiding Bishop.

STRICTLY BUSINESS

THE GREAT American hurry reaches. I think, its ridiculous height in people who walk up escalators. They do that in Boston. Must be the New England conscience won't let them relax!

I was there last week, and visited the Society of St. John the Evangelist and Episcopal Theological School across the river in Cambridge. There is so much beauty in these places now, with warm autumn days and leaves falling. And Boston, of course, never fails to impress me—there is so much of it right out of my old history books.

* * *

HERE is Taffy, long promised as the most beautiful girl in Westchester County. Her father was Monarch of Wilma and her mother Blondie VII, and she's a thoroughbred in every way. She came to us from the local humane society. Ex-



tremely nervous, even for a cocker spaniel, she causes us many a pang of conscience. When we go away she won't eat for the first two or three days, when we return she cries like a baby. No wonder so many men have written so sentimentally about so many dogs!

* * *

EVERYWHERE I've been last week—Buffalo, Rochester, Syracuse, Boston—I hear praise for the splendid work our correspondents turned out in covering General Convention. They may indeed be proud of the news they brought to thousands of Churchmen who had to miss this Triennial.

* * *

THE LIVING CHURCH press room and headquarters attracted a good number of visitors during the Convention. One day during the bustle there a visitor dropped his wallet on the floor and walked out without noticing the loss. Harold C. Barlow, sales manager of Morehouse-Gorham Co., found the wallet later. Inside were some cards and about \$100 in traveler's checks. Mr. Barlow had the pleasure of returning the wallet to Dr. T. M. Barber of Eastern Oregon, even before the latter had discovered his loss.

Leon McCauley

Director of Advertising and Promotion.

LETTERS

Whitsunday

TO THE EDITOR: I see that you promise more letters after the Convention on the subject of Whitsunday as the Birthday of the Church. To show that the contrary idea is by no means new, would you be good enough to reprint the following passage from my *History of Religion*, published by you in 1934:

"The common habit of describing Pentecost as the birthday of the Christian Church is unwarranted. It would seem fitter to think of it as the day on which the material elements of which the Church was to be composed were quickened, while these were still parts of the body of the mother Church, that is, of Judaism. It was the divine operation by which the Church, to be born only by the death of the mother in A.D. 70, began that shaping which by and by would set it free to pursue its separate way through history and yet continue in history the inheritance of all the past. During this period the apostles were still Jews faithful to the obligations of the Old Testament Law. They went up to the Temple to pray at the accustomed hours; they kept the annual feasts; they remembered their responsibilities to the Hebrew poor. . . . Yet all the time something was going on in secret which would presently reveal the new order in all the power of its liberated life." (p. 466.)

(Rev.) HERBERT H. GOWEN.

Seattle, Wash.

Disunited Nations

TO THE EDITOR: Fr. Spicer is a priest whom I have not the honor to know, and so possibly I do not understand his inner mind. I can only say that if what he thinks is what he says in his letter which you printed October 10th, he is in for some painful disillusionment, a disillusionment in which I hope and pray the Church generally may not involve itself. To compare the difficulties facing our 13 original colonies when they set out to make of themselves one nation, with those involved in the setting up of a World State based on expansion of what is called today, with a certain grim humor, "the United Nations," shows a considerable ignorance of the facts of world politics.

Those American colonies were sharers in a common political heritage, mostly English in origin and altogether European, and a way of life developed through centuries of common experience. Today, in this proposed world state which Fr. Spicer so ardently (and understandingly) desires, there must be combined civilizations as alien to one another as the Chinese, the Russian, the Japanese, the American (North), the American (Latin), the Teutonic, the Indian (at least three major varieties), the African Negro, the Malay. Until we have brought about a world community of interests and ideas, and have lived for a long time in terms of it, a world government is utterly impossible.

Again, suppose that we had had, after the American Revolution, four colonies which insisted on the 13 uniting, not on an equal basis freely to be devised, but on terms dictated by those four about the sort of government that was to eventuate. What chance would there have been for unity? Something of that sort is what Fr. Spicer looks forward to in the coming world unity: Britain, the United States, Russia, and China prescribing and controlling, all the others accepting because they must or get bombed.

Still again, Fr. Spicer seems to think that the "big four" are really united among themselves. On what basis? Russia is a dictator-

ship as complete at Hitler's Germany has ever been; Britain is a political empire; America is fast becoming an economic empire; and China is on the verge of a civil war, which will break as soon as the war is over, possibly before, between those Chinese who desire to democratize and those who are determined to sovietize. The very day I write, the Muscovite press announces that at the forthcoming tri-partite conference (China, significantly, is not included) Russia will refuse to discuss with Britain and America any post-war arrangements or, indeed, anything but when and how we are to open "a second front" in Europe. On an utterly imaginary unity of purpose for peacetime, Fr. Spicer would have us build a brave new world. One can only hope that his hope is not too widely held by Christian people.

At any rate, if it be cynical, as Fr. Spicer says, to doubt that out of cut-throat differences within the United Nations will emerge a world-wide unity, then I must insist that the remedy for cynicism is not to be asked to believe in fairy-tales.

(Rev.) BERNARD IDDINGS BELL.

Providence, R. I.

Information Needed

TO THE EDITOR: At the request of Mrs. Frank Nelson, I am undertaking to write a short biography of the late rector of Christ Church, Cincinnati, Ohio. Will you be so kind as to publish this request for letters of his or any material that will be of assistance? I will insure the return of the same.

(Rev.) WARREN C. HERRICK.

Melrose, Mass.

Classification

TO THE EDITOR: I have been reading with considerable interest the pro and con on the subject of having separate classification for members of the Episcopal Church in the armed forces.

As an Anglican, please let me state that this question cannot be stressed too greatly. We feel that we are due this classification, and it would be such a small thing to place the letter "E" on our "dog-tags."

With continual pressure by you, the Presiding Bishop, and other clergy and laity of our Church, I feel that this small, yet momentous purpose can be accomplished.

Pvt. TEDFORD C. DEES.

Scott Field, Ill.

The Living Church

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

CLIFFORD P. MOREHOUSE Editor
(On leave for service with U. S. Marine Corps)
PETER DAY Acting Editor
JEAN DRYSDALE Managing & Literary Editor
ELIZABETH MCCracken Associate Editor
LEON McCAULEY Director of Advertising and Promotion
MARIE PFEIFER Business Manager
MARY MUELLER Circulation Manager

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LOOKING FORWARD FROM GENERAL CONVENTION

The Church's Job in the Next Three Years

By Stewart A. Cushman

Lay Deputy, Diocese of Chicago

THE FIFTY-FOURTH General Convention of the Protestant Episcopal Church in the United States of America has ended and passed into history. Bishops, presbyters, and laymen have returned to their dioceses to put into action such plans as arose in that Convention. To this member of the House of Deputies it seemed that as usual those who attended for the first time received more thrills and inspiration than those who had been deputies before. However, it seems to me that too many left with the feeling of disappointment that more was not accomplished—too many felt that technicalities and endless debate ruled at a time when precision and clear thinking should have been the order.

Precise and definite, on the other hand, is the program of national Church work which your representatives agreed to undertake for the coming triennium: \$2,615,382 for 1944; \$2,677,132 for 1945; and \$2,735,058 for 1946. This represents a substantial increase over the past three years.

The budget does not stand alone as the complete story of the Church's program. It must be administered by men and women of the Church's choosing. It is supplemented by special activities, specially financed. And it can be interpreted only as the expression of certain policies and purposes defined or assumed by General Convention. In this article, I shall attempt to cover all three of these aspects of the 1943 Convention's work.

Of the many matters that were disposed of it is difficult to decide which should come first. The canon passed at Cincinnati setting the retiring age of the Presiding Bishop at 68 was amended, to take effect immediately, extending that age to 70. Thus both Houses could concur in an action to retain Bishop Tucker as our leader for the triennium; under the amended Canon he will not retire until January 1, 1947. The Presiding Bishop has won the affection of the whole Church and there was a feeling of universal joy over the prospect of three more years under his leadership—years during which he can carry out the spiritual plans that he has started.

Among the plans close to the Presiding Bishop's heart, *Forward in Service* takes precedence. An amount for the support of this work of leadership is in the National Council Budget, but the actual direction of its work is in the Presiding Bishop's hands,

still under the able leadership of Dr. Sherman and Dr. Mason.

Both Houses commended the Forward Movement Commission which went out of business as a Commission in 1940; but which is continuing as a publishing organ with Canon Gilbert P. Symons as the inspired editor of *Forward—Day By Day*, and the Ven. Harold J. Weaver caring for the administration. It is entirely self-supporting and the fact that 23,000,000 pieces of literature have been purchased by the whole Church provides indisputable proof of the character of, and the need for, its publications. This, too, comes under the supervision of the Presiding Bishop.

The Army and Navy Commission Report was presented by Bishop Sherrill who told of his recent trip to the Aleutians, showing that chaplains are ministering with devotion and effectiveness in that area, and that here he witnessed a practical kind of Church unity, chaplains of all faiths cooperating together in their efforts to minister to the needs of the man under arms. Chaplains Harry Lee Virden, Frank Lash, C. Leslie Glenn, and Henry B. Hodgins gave stirring testimony to the great work of our chaplains and an earnest appeal that more offer themselves in that work. It is hoped that contributions for the Commission's work will continue to come in in ever larger amounts.

LAYMEN'S WORK

The report of the Presiding Bishop's Committee on Laymen's Work given by Harvey

S. Firestone jr., was one of progress. It is difficult to prove with statistics the gains that are made in lay leadership, but the Committee is assembling data for use in dioceses and is carrying out projects, notably one at present in the diocese of Newark, that will leave a mark on the whole Church. It is to be hoped that eventually the laymen will give as strong leadership to the work of the Church as do the women of the Auxiliary through their United Thank Offering which set a new high in the triennium just closed with \$1,119,878.91. The Children's Lenten Offering was only a little less than \$1,000,000 for the triennium. Perhaps before too long the laymen will have their share in providing in a similar manner for the extension of God's work among all laymen everywhere. The work among youth, and college work were also stressed as more important than ever in these crucial times.

Important changes were made in the voting structure of the House of Bishops, as reported elsewhere, and the resignations of 10 bishops were accepted. Elections were made to five missionary bishoprics; the temporary appointment of Bishop Nichols to Salina was made permanent.

Under the leadership of the Presiding Bishop, the National Council is responsible for administering the program set forth by General Convention. A provision for the infusion of new blood into its membership was made by the adoption of a requirement that a three-year period elapse between the six-year terms of members.

New members of the National Council, elected by the Convention, were: Bishop Charles C. J. Carpenter of Alabama; Bishop Malcolm E. Peabody of Central New York; Dean Elwood L. Haines of Louisville; the Rev. John E. Hines of Houston; and Messrs. J. Taylor Foster of New York; Jackson A. Dyckman of Long Island; E. Townsend Look of New Jersey and Alexander White-side of Massachusetts, all for six-year terms; the Rev. John Heuss of Chicago and W. W. Grant of Colorado were elected for terms of three years. These are in addition to Mrs. Mary E. Johnston, Mrs. Henry MacMillan, Miss Anne Patton, and Mrs. John Hill, who were chosen as the representatives of the Woman's Auxiliary.

DIocese MERGER

The Convention voted to merge the dioceses of Duluth and Minnesota, in accordance with the request of both dioceses. This step is considered by many to be a great advance since it is more economical to operate one large diocese than two of lesser size. There are many who hope that in

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future Conventions other mergers will be effected in their proper time.

In connection with the missionary districts the National Council was instructed to take steps toward securing the acceptance in each district of a portion of the support of their Bishop. There were mixed feelings in both Houses on this matter, but I believe it was generally felt that greater strength in the prosecution of the work would be obtained if the districts had an actual stake in their Bishop.

Commendation was expressed on the gain made by the District of Honolulu which, after a survey, has reduced its asking from the National Council by about \$5,000, and is increasing its giving to the work of the Church by \$1,000. Similar good news comes from the missionary district of New Mexico where a reevaluation of the field is taking place and the project is well under way to reduce the amount of aid required from the National Council. No one will deny that a continuance of the plan of survey and reevaluation, looking toward the assumption of a greater measure of support within missionary districts is much to be desired.

The Convention advocated the raising of a General Reconstruction Fund under the direction of the National Council—this is a special appeal, in other words, for the rehabilitation of the Church's work and buildings in the Philippine Islands, China, and elsewhere as soon as may be after the termination of hostilities. Details of this are left to the Presiding Bishop and the National Council, and it is believed that devout people throughout our land will want to contribute immediately to this necessary fund. From another angle the Convention voted aid to European Churches when it accepted the Program and Budget for the triennium. This aid, amounting to some \$52,000 in 1944, will be given after serious conference with the Church of England, the Greek Church, and the churches in Bulgaria, Jugoslavia, etc., and wherever extended it will be done through the medium of trained personnel who, it is hoped, will be able to

give the leadership to help these Churches out of the chaos resulting from war.

The Convention recognized the need of a much stronger work among our Negroes and the Budget provided for an increased allocation for that work. That large segment of our people has made it clear that it does not want to be supported by the whole Church, but it wants help so that it can help itself.

This article is concerned particularly with the action of the Convention on matters affecting the program of the Church. Accordingly, the questions of methods of administering the Holy Communion, of the marriage canon, and of approaches to unity, are left to other writers. The House of Deputies spent much time in debate on the first two of these. The Deputies unanimously passed the agreed resolutions continuing the Commission on Approaches to Unity, without debate. In talking with many deputies I found a unanimity of opinion that unity will come "in God's time," and that haste in the matter is impossible.

THE BUDGET

The challenge of the Convention is the courageous Program of the Church for 1944, 1945, and 1946. Throughout the deliberations on this matter the Program and Budget Committee insisted that on any matter, whether it be parochial, diocesan, or of the Church as a whole, if a program is found that is acceptable, courageous, and challenging, the budget to carry out that program will be met. This Convention passed a budget to carry out a realistic program; one designed to meet the peculiar needs of a shrunken world at war, and one which gives sufficient leeway to the Council to adjust for changing conditions.

China is the focus of all, not just because of its refusal to be conquered, but because that old and great nation is ready to blossom forth under Christian guidance when hostilities cease. India is more ready for what the American Church can give than can possibly be described. There, as in China, and in many other parts of the globe, our



BISHOP WASHBURN OF NEWARK:
The Program and Budget Committee, of which he is chairman, increased the National Council's proposed budget by \$167,000.

work from now on will be to support the native Church with our guidance and funds to implement the work of the local bishops and other clergy. The Church in England and the Church in Canada are also giving their support in a similar manner. Therefore, much of the support which the Church of England needed from us to maintain work under her administration, is being transferred to work which our Church can properly carry on, relieving the Church of England. This is especially true in the Caribbean area.

Mexico calls for greater attention in a time of great development. Outstanding in the report of the Program, therefore, is greatly increased support for China and India and an appropriation (leaving to the National Council the judgment as to where it is to be used) which is earmarked if not needed by China, for Alaska, Mexico, Liberia, and the Latin American countries. At home, advance was made in many directions, but one of the most gratifying actions was the restoration of salary cuts to the missionary bishops and the adjustment, for the same reason, of salaries for personnel at Church Mission House.

Since the depression, giving to the Church for general purposes has increased \$5,000,000 whereas giving to the work of National Council at home and abroad has increased but \$74,000. Each communicant is now giving \$0.94 a year for the work of the National Church and he is being asked to give \$1.25 to carry out the program adopted at this Convention.

We have used the word "courageous" in describing the Program adopted by this Convention for the next three years—and now we wonder if that is the right word. The Program is an advance—it does call for increased support of many vital projects, necessary projects at this particular time. But as we think further about it, does it really call for great courage or sacrifice if it means only a return to an amount we were willing and able to pay before we were out of the past depression? We are being asked to give two and four-tenths cents (\$.024) per week for the next three years instead of one and eight-tenths cents (\$.018) per week, the amount we are now giving. Six mills a week doesn't look like much, when compared with present incomes.

The Church's Work in China

By the Rev. JAMES THAYER ADDISON, D.D.

THE PLANS of the National Council for post-war reconstruction and expansion of the Church's work in China will not be designed merely to reproduce conditions as they existed before the war. Nor will they embody the ideas of us American administrators as to what is best for China. Our aim will be to work in close collaboration with the Church in China (the Chung Hua Sheng Kung Hui) and to let our contribution and our activities be guided by the purposes and the plans of the Chinese Christian leaders. They will decide, for instance, what missionaries formerly in China shall return to work there in the future. More plainly than ever the Church of China is to be autonomous in the coming years, assigning to the older Churches in America and England whatever part may seem best adapted to further the cause of Christianity in China. We must be prepared to do new things in new ways.

Just as the bombing of London is to mean the replanning and rebuilding on more spacious and beautiful lines of the old "City" area, so the long years

of dislocation and destruction in China will offer an opportunity to redistribute and relocate many of our institutions—churches, schools, and hospitals. If our official policy is as imaginative and flexible as it ought to be we shall reap the benefits of such a rare opportunity. In carrying out this process of readjustment we shall cooperate not only with our own Church in China, representing the Anglican communion, but also with such larger federated bodies as the National Christian Council of China. An example of this cooperative planning already in action is the present activity of the Planning Committee of the Federated Boards of Christian Colleges in China.

The Church in America, acting through General Convention, has determined to increase our aid to the Church of China in the years that lie immediately ahead. The rank and file of our members, upon whom the success of this program will depend, have the right to feel confident that the expansion in which we are all given this chance to share will be wisely planned with a broad vision of the future.

What of the Resolutions on Unity?

By the Rt. Rev. Bertrand W. Stevens

Bishop of Los Angeles

PROBABLY few General Convention reports have been anticipated with more interest on the part of the Church than that of the Commission on Approaches to Unity. The attention of the clergy and laity had been directed toward the negotiations of the Commission with representatives of the Presbyterian Church in the United States of America not only by official reports but by hundreds of letters, some highly favorable, and others caustically critical. When the report was presented it was also concerned with other matters, of course. For example, Bishop Parsons, as chairman, made an effective statement regarding the possibility of closer relations of our Church to the Orthodox Churches. His statement deserves more notice than it received. He feels that those who are interested in the Eastern Churches are too readily content with mere fraternal relations. Two factors favor the possibility of our branch of the Anglican communion being of special service along this line: First, the fact that all of the Orthodox and autocephalous Churches of the East are established in some degree in the United States; second, all of them (some in disagreement among themselves) have great confidence in the American Episcopal Church, as the representatives of Anglicanism with which they are most familiar. We have reason to believe that the Commission will devote time and effort to this field during the next triennium.

COMPROMISE RESOLUTIONS

As far as the Presbyterian negotiations were concerned, what promised to be an earthquake turned out to be a love feast. Everyone expected a heated debate on "Basic Principles." When the report was about to be presented the representatives of the press sat expectant, pencils poised in the air. But it is no secret that various interested people had been meeting beforehand to try to discover some formula that would avoid the appearance of disunity in the Commission itself and at the same time express something of the heart hunger of the Church for unity. Members of both the majority and minority groups in the Commission with several members of the House of Bishops spent long evenings together. The problem was to continue the work of the Commission along the same general lines and yet to convince doubters that no one wanted to move in the matter at the cost of division within the Church. The result was a series of resolutions which seem to have accomplished this purpose and which passed by a large majority.

Summed up, the resolutions seem to mean this: 1. The work of the Commission continues. This involves not only negotiations with the Presbyterians, but with the Orthodox, the Methodists, and other bodies to whom tentative overtures have been made. 2. "Basic Principles" and other findings of the Commission are com-

mended to the Church for study. 3. Changes in the membership of the Commission are suggested. 4. There will be reference of any plans proposed to the Lambeth Conference.

Of course the Commission should be continued. Nothing could be more disastrous to the cause of unity than to give up trying because it is difficult. As far as "Basic Principles" are concerned, they were offered to the Church as a suggestion of the lines along which the Church might proceed. No one had ever suggested that they be "adopted." Some seemed to regard them as a document which is final and which must of necessity be embraced or rejected. The fact is that one must approach the question along the path of basic principles even if one refuses to do so according to "Basic Principles." Perhaps we erred in allowing our proposals to be tagged by too definite a name and in studying the report it will be well to forget the title and try to find out what is generally acceptable and go on from that point. It will be found that there are in the report assumptions that are fundamentally necessary to any consideration of the matter.

COMMISSION MEMBERSHIP

As to the membership of the Commission and the suggested changes, there is no problem as far as the opportunity for change is concerned. A number of members have asked to be relieved, including Bishop Parsons, the Bishop of Eau Claire, and the Bishop of Los Angeles. To fill their places the Presiding Bishop has already appointed the Bishops of Albany,

New Jersey, and Minnesota. Several presbyters and laymen will decline reappointments which will allow for other new appointments.

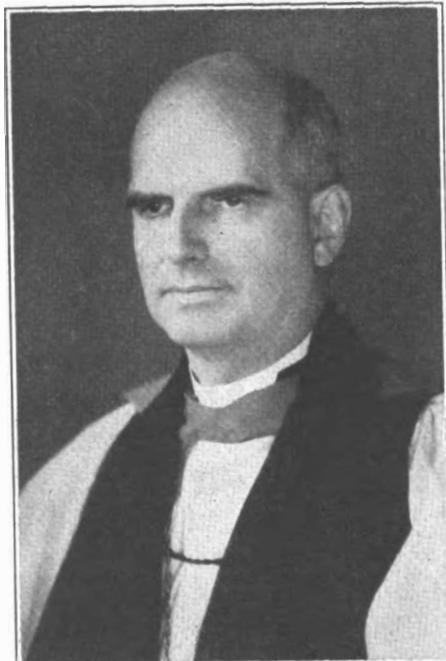
There is no question in anyone's mind as to the propriety of referring any definite proposals to the Lambeth Conference and there was ready approval of the resolution of appreciation to the representatives of the Presbyterian Church for their response to our overtures. Reference to Lambeth is not a way of evading responsibility. It is rather that as a part of the Anglican communion, it would be unthinkable for the American Church to act in such a field without informing and consulting the Anglican episcopate as a whole.

DANGERS

It is fair to ask whether some compromise action may not have its dangers. Certainly there is danger that always exists when "all have won and all shall receive prizes." It is the possibility that everyone is happy, but no one really satisfied. If our action means (a) that proponents of union with the Presbyterians have sacrificed their convictions or (b) that those who are definitely opposed to such union voted for the resolutions because they seemed harmless, then we have done a distinct disservice to the cause of Christian unity. Certainly we must be honest and frank. On the other hand if we believe that we have reached an agreement in love and understanding and have consecrated that agreement to the doing of God's will, we may believe that God will show us the way and give us the increase, and that what we did was statesmanlike and worthy.

From the presentation of the report and from the action of the Convention there has emerged a better understanding of the work and purpose of the Commission. Some of the earlier letters and articles seemed to suggest that the members of the Commission were engaged in private log rolling of their own. It is obvious to anyone who has followed the matter that, since the statement of the desire of the Church to achieve unity with the Presbyterians, the Commission has been under mandate to explore and express every possibility toward that end. That the Commission has "changed its mind" may be somewhat true and probably it is always bound to do so. In any case, the Commission with its new members and a new chairman must have the sympathetic support of the Church in their assignment to a task which is the most important and most difficult one ever given to a Commission or committee of the Church.

As Bishop Parsons retires from the chairmanship he should be thanked for his patient and courteous handling of the initial stages of negotiations which, whether with Presbyterians or Orthodox, or Methodists, will come to full fruition, if it be God's will.



BISHOP STEVENS: "Nothing could be more disastrous . . . than to give up trying because it is difficult."

The Debate on the Marriage Canon

By the Rev. Walter H. Stowe, S.T.D.

FOR TWO solid days the House of Clerical and Lay Deputies of the General Convention of 1943 debated three proposed canons on Holy Matrimony and, so far as any changes are concerned, it ended up where it started—with Canon 42 still in effect, unaltered and unamended.

Many have felt, consequently, that this two days' debate was wasted time and effort. But this is to take a short term view of the matter. In the long term view, in a Church such as ours spread over so large an area and with so many differing viewpoints, those two days were worth twice what they cost in educating and crystallizing the mind of the Church.

THE LIVING CHURCH has asked me to summarize the debate and to include my own observations. I shall endeavor to do this as fairly and as impartially as possible, and if I should misrepresent any aspect of this complicated business it will be unwittingly.

For a clearer understanding of the issues involved the historical background must be briefly sketched.

HISTORICAL BACKGROUND

Roughly speaking, since the time of Emperor Justinian I (483-565) there have been two teachings, views, or positions regarding Holy Matrimony among the three historic branches of the Holy Catholic Church. One is that held by the Roman Catholic Church in the West; the other is that held by non-papal Eastern Orthodox Churches, which latter includes autonomous churches such as the Greek Catholic Church and the Russian Orthodox Church. For purposes of brevity we shall hereafter characterize these two positions as either the "Roman" or the "Orthodox."

It is important that we understand this for each of the three proposed canons, as well as the existing Canon 42, can be subsumed under either the Roman or the Orthodox view. Moreover, no proponent of any of these proposed canons can claim to uphold more than his opponent the Catholic doctrine of Holy Matrimony. He can claim with truth and justice to uphold a Catholic view of marriage, and no more. Thus we clear away the underbrush of party passion and can see the issues more clearly and can better judge them on their merits. For it is patent that the debate cuts across the lines of traditional churchmanship, and the worst epithet that any protagonist can hurl at his antagonist in this particular debate is that the latter is a "conservative Catholic," a "liberal Catholic," or a "radical Catholic." He cannot say that he is "no Catholic at all."

The late Dr. Darwell Stone, an Anglo-Catholic theologian of great learning but of a conservative temper of mind, thus summarizes the two positions in his *Outlines of Christian Dogma* (pages 217-218):

"The Roman Church declares that neither person can remarry in the life-

time of the other without committing adultery. As to the Church of England, the Form of Solemnization of Matrimony does not contemplate that either person will marry again in the lifetime of the other; and canons 106 and 107 of 1603, in recognizing 'annulling of pretended matrimony,' and 'divorce and separation *a thoro et mensa*,' require that the sentence of divorce in the latter case is not to be pronounced until those who are to be separated have given security that neither of them will, 'during each other's life, contract matrimony with any other person.'

"In the Eastern Church the case is different. Easterners allow that remarriage may take place after divorce for any of the causes specified in the Civil Code of Justinian. These causes include many besides adultery. In practice it rests partly with the bishop to decide whether dissolution of marriage and remarriage shall be allowed in any particular case. . . . In the Russian Church there is more uniformity than in the Greek Church, and it is usual to allow remarriage after adultery, desertion, or banishment.

"The Eastern Christians in communion with Rome [i.e. with the Pope] are allowed to follow their own custom in this matter."

Both positions uphold the indissolubility of marriage, but they differ radically in their exceptions. The Roman view officially allows physical death alone as the exception, but according to the last sentence quoted above from Darwell Stone, Rome is not everywhere consistent in upholding this view, permitting other exceptions than physical death to special groups of Eastern Christians.

The moral principle underlying the exceptions allowed by the Eastern Orthodox Church is that the *spiritual* death of a marriage is just as real and just as valid in certain circumstances (adultery, desertion, etc.) as physical death.

THE AMERICAN EPISCOPAL CHURCH

As early as 1808, 135 years ago, the Episcopal Church in America lined up *in principle* with the Eastern Orthodox view by allowing remarriage to the innocent person in a divorce obtained on the grounds of adultery. This position was enunciated, not in the form of a canon, but as a joint resolution of General Convention. It was the only pronouncement of General Convention on the subject of Holy Matrimony for the next 60 years until the view of 1808 was incorporated into the canon of 1868.

Thus the Episcopal Church admitted the fundamental Orthodox principle that there is such a thing as the *spiritual* death of a marriage, and not physical death only. But the application of this principle was limited to adultery alone as effecting such spiritual death, and it is so limited as of 1943.

Since 1868 a tug of war has been going on in this Church between those who desire the Church to return to the strict Roman view and those who seek an ex-

tension of the Orthodox principle, namely, that other causes than adultery may "kill" a marriage, spiritually speaking.

The historical evidence since 1868 is that the laity have always resolutely opposed and defeated any attempt to restore the strict Roman view, however much the bishops and presbyters may have desired it. The General Convention of 1943 has indicated that a decisive majority of both the bishops and the laity desire an extension of the application of the Orthodox principle concerning the spiritual death of a marriage, but the presbyters are rather evenly divided with a slight majority apparently still against such extension.

All proposed canons, as well as Canon 42 which still governs the Church in this matter, protect the rights and liberties of the clergy by providing that

"Any minister may, in his discretion, refuse to solemnize any marriage."

THE COMMISSION'S CANON

The Joint Commission on Holy Matrimony, authorized by the General Convention of 1940, fell heir to the work and study of the Commission appointed on the same subject in 1937. Their 1943 report recommended two canons: Canon A, "Of the Relationship of the Church and the Family"; and Canon B, "Of the Marriage Bond." For the purposes of this discussion these two will be treated as two parts of one canon.

It was generally conceded that this canon contained the finest definition of Holy Matrimony ever presented to General Convention:

"It is the doctrine of this Church that marriage is the physical and spiritual union of a man and woman, by means of which the Divine Grace is mediated to each of them and to them together for the establishment of a family and their own spiritual welfare and growth. When such union is contracted by two free persons, mentally and physically competent, it is our Lord's teaching that the two have become one flesh, and that man shall not put asunder what God has joined together."

The criticisms of this canon may be summarized as follows:

(1) However fine the several homilies contained in it, it was felt that canons should not be loaded with homilies.

(2) It contained too much unnecessary verbiage.

(3) Section III of Canon B, the most controversial portion of the entire canon, permitted the remarriage of divorced persons for causes other than adultery, and read in part as follows:

"(ii) If the Bishop finds that the former contract could not be the spiritual union taught by Christ, because of (a) the existence of any of the impediments specified in Canon A, Sec. II, (i), or (b) the existence of abnormalities, defects or deficiencies of character sufficient to prevent the fulfillment of the marriage vows, or (c) the existence of an irremediable mental, moral, or spiritual deterioration or incapacity, the causes

of which were latent before the previous contract and exposed by the marital relationship, and that these causes as far as they can be determined are not present in a proposed marriage, he shall grant the applicant's request (i.e. 'to marry in the Church'). . . ."

(4) The above section was charged with being unworkable. To "inquire into the circumstances of the former contract and the character of the parties thereto" "the Bishop shall associate with himself at least three advisors, one of whom shall be a presbyter . . . another one skilled in the law, a third a physician skilled in the care of souls as well as bodies." Bishops were heard to complain in the lobbies that they would be spending most of their time hearing divorce cases and might find themselves transformed not merely into lawyers and physicians, but into Philadelphia lawyers and New York psychiatrists! Laymen were heard to say that they would not themselves submit to any such research into their souls and bodies, and they would not ask anybody else to do so!

As we shall see later, the spokesman for the Commission in the House of Deputies withdrew Section III and substituted another and simpler one.

Under the rules of the House the Commission's canon had to be referred to the Committee on Canons before the House could consider it. This latter committee thereupon brought in two proposed canons of its own, one being the majority report of the committee which came to be known as the Wattlely Canon, the other being the minority report popularly called the Phister Canon.

The Committee on Canons was castigated for thus complicating an already complicated subject, but the castigation was misdirected. It should have been directed against the House itself for having an antiquated, unfair, time-consuming rule, whereby any report of a Joint Commission, upon which the members specially selected have worked for three years, is butchered, chopped into pieces, and the pieces parceled out among different standing committees of the House. These latter can give at the most about three days' consideration to what has occupied a specially selected Commission three years. Such a procedure not only destroys all unity, mass, and coherence of a Commission's report, but it prevents the members of the House from considering as a whole what was printed and distributed to them in advance of the convention for their consideration, and to which, it is presumed, they have given some study. This rule ought to be considerably modified.

It must also be said in defense of the Committee on Canons that some of its members, certainly Canon Wattlely and probably Mr. Phister, had given long study to the subject of a marriage canon.

THE WATTLELY CANON

In this proposed canon, the majority report of the Committee on Canons, the craft of drafting canons was raised to a fine art. Clear, simple in language, straightforward, and with no unnecessary verbiage, it can be understood by any intelligent person.

Moreover, Canon Wattlely of New Orleans, tall and of commanding presence, is

an eloquent pleader for what he believes in. It is hard to imagine a more effective plea than he made for the position this canon sought to establish.

Canon Wattlely in one of his speeches quoted some way of the House as saying that his canon was the canon of the "closed door"; the Phister Canon, that of the "open door"; the Commission's Canon, that of the "revolving door." Many a truth is spoken in jest!

In so far as remarriage after divorce is concerned, the Wattlely Canon is a "closed door." Such remarriage is not permitted for any cause, not even to the innocent party in a divorce obtained on the grounds of adultery.

According to Canon Wattlely's argument this is essentially just, and any injustice is remedied in Section VII of his canon which serves the "Godly discipline both of justice and mercy," whereby persons remarried after divorce outside the Church can be admitted to the ordinances (Confirmation or the Holy Communion) of the Church by the bishop for good cause.

But there is a fatal flaw in this argument which I did not hear brought out in the entire debate. It concerns the question

Odd

¶ Deputy Dyckman observed: "I hope someone knows a psychiatrist who is not as queer as the guinea pigs with whom he works."

of whether or not the "Godly discipline both of justice and mercy" must be, or should be, in contradiction of the moral principles upon which it is based.

If the remarriage of divorced persons is under any and all circumstances illegal at the best and sinful at the worst, how can a bishop logically and consistently approve an illegal marriage and admit to Communion two people living in a sinful state? This fatal weakness and inconsistency in straight moral thinking is present in the existing Canon 42, and the only way a straight-thinking bishop can resolve this moral confusion and contradiction is to believe in the Orthodox principle, namely, that there is such a thing as the spiritual death of a marriage; and where that has happened, the remarriage of a divorced person is not necessarily either illegal or sinful, and that his admission or re-admission to Communion is not therefore contrary to the moral law.

THE PHISTER CANON

The Phister Canon was a minority report of the Committee on Canons, sponsored by one presbyter and four laymen, for whom L. B. Phister of Massachusetts was the spokesman. The others were: the Rev. Dr. Claude A. Beesley of Dallas, Thomas E. Robertson of Washington, Edward W. Warren of Bethlehem, and Dean Vincent of Oregon.

These five are very astute gentlemen, and I use the term in an entirely complimentary sense. I mean by it that they are straight thinkers, that they recognize talent of a high order when they see it, and are big enough to commandeer such talent to their own legitimate ends.

Bishops and presbyters may feel some

chagrin that laymen could "steal the show" on this important matter, and present a canon which in the General Convention of 1943 and for the next three years will hold the center of the stage in the continuing debate on the marriage question.

Our chagrin is somewhat lessened by the fact that they had the benefit of Canon Wattlely's skill in drafting their canon, which they gratefully acknowledged. For the Phister Canon is the Wattlely Canon with the Phister amendments to Sections V, VI, and VII of the Wattlely Canon. The heart of the Phister Canon is as follows:

"VII. i. Any person whose marriage has been annulled or dissolved finally by a Civil Court, may apply to the Bishop or to the Ecclesiastical Court constituted by Canon of the diocese or missionary district of the said person's domicile, for permission to be married by a minister of this Church, provided that one year has elapsed since the entry of the final decree and provided also that the Ecclesiastical Authority is satisfied that the parties intend a true Christian Marriage.

"ii. The Bishop in such case, after taking legal advice thereon or the Ecclesiastical Court proceeding in accordance with the Canons and acting through the Bishop, shall render judgment in writing to the petitioner. Every judgment rendered under this Canon shall be made a matter of permanent record in the archives of the diocese or missionary district. No such judgment shall be construed so as to impeach in any way the legitimacy of children of the former relationship.

"iii. Any person whose former marriage has been annulled or dissolved by Civil Court and who has been granted permission to marry under the provisions of this section, may be married by a Minister of this Church."

This, as we have noted above, has been called the canon of the "open door," but there are two pretty effective screens before one can get through the door.

The first screen before this particular door is the requirement that one year must have elapsed since the entry of the final decree of annulment or divorce by the civil court before application to the bishop "for permission to be married by a minister of this Church." This should keep out most of the disgraceful tandem marriages which are a blot on American civilization, and most of those individuals of whom it may justly be said that "if one lover is not enough, 20 are not too many."

The second screen is the bishop himself who must be "satisfied that the parties intend a true Christian marriage." True, under this provision the Church is reposing considerable trust in the bishop, but it is also true that compared to similar provisions of other proposed canons the bishop is restored to his proper role of Chief Pastor. He does not have to become or to hire a Philadelphia lawyer and a New York psychiatrist properly to discharge his responsibility, and it lessens the increasing load of work now resting upon our diocesan chancellors. It is to be supposed that the bishop will take counsel with the rector or priest-in-charge of the congregation to which the parties belong or hope to belong, as to their character, habits, and attendance upon Christian worship. He

may even place them on trial for three to six months or even longer, but the procedure is essentially no different from that now in effect under Canon 42 for restoring to their communicant status persons remarried after divorce outside this Church.

THE COURSE OF THE DEBATE

To debate these three separate canons (four, if Canon 42 is included), the House went into the committee of the whole. Before rising from the committee of the whole the House took a straw vote, which was not legislatively binding and which was not by orders. The results were: For the present Canon (42), 76; for the Commission's Canon, 110; for the Wattley Canon (unamended), 159; for the Phister Canon, 177.

The House then arose from the committee of the whole, resumed its legislative status, and proceeded to vote. The order of voting was the reverse of that outlined above; that is, the Phister Canon came first, and the Commission's Canon last.

The first vote was to amend the Wattley Canon by substituting the Phister amendments (stated above in full) for Sections V, VI, and VII of the Wattley Canon. The vote was by orders which means that the four clerical deputies of each diocese had but one vote, the one clerical deputy of each missionary district had but one-quarter of a vote, and the same was true of the lay deputies. In order to pass the measure must have a majority of all votes cast, so that divided votes in a given delegation counted as negative votes. The president of the House was later belabored for this ruling but he was absolutely right in accordance with the Constitution and with the past actions of the House.

The result of the vote on the Phister amendments was that they were carried in the lay order by a substantial majority, and in the clerical order by one and one-quarter votes.

By this action the Wattley Canon became the Phister Canon, for Canon Wattley announced that he would vote against his own canon since it had been amended against his convictions. The Phister Canon as a whole (*i.e.*, the Wattley Canon as amended by the Phister amendments) was next voted on. The results were as follows:

	Yes	No	Divided
Clerical Order	38¾	31¼	9
Lay Order	45¼	24½	4

The Phister Canon as a whole was thus defeated by 1½ votes in the clerical order, for the sum total of the No and Divided votes was 40¼ as against 38¾ Aye votes.

Just why the Phister Canon as a whole should have been defeated when the heart of it—the Phister amendments to the Wattley Canon—had previously carried, is anybody's guess. My guess is that some of the supporters of the Commission's canon thought that they could carry the latter by incorporating into it the Phister amendments. In this they were to be disappointed.

It was now the turn of the Commission's Canon. Dr. A. B. Kinsolving, 2d, of Pittsburgh, with commendable strategy from the Commission's standpoint, proceeded to accept the Phister amendments

in place of Section III of Canon B (quoted above) which eliminated any vote on this stage of its course. His right to do this was challenged in some quarters, but there is no question of the right of a spokesman so to do if the members of the Commission he represents did not object. They did not object, and Dr. Kinsolving had obtained express permission of the chairman of the Commission, Bishop Cameron Davis, to accept the Phister amendments. But to no avail. The Commission's Canon with the Phister amendments also went down to defeat by a close vote.

Thus ended the great debate of the General Convention of 1943. But the debate for the Church at large is not over. It is just beginning. For the ensuing three years the debate will revolve around these three questions:

(1) Shall the Church return to the strict Roman view as so ably set forth in the Wattley Canon?

(2) Shall the Church retain the present Canon 42 which permits remarriage after divorce only to the innocent party in a divorce actually obtained in a civil court on the grounds of adultery?

(3) Shall the Church allow an exten-

sion of the application of the Eastern Orthodox principle that there is such a thing as the spiritual death of a marriage, and that causes other than adultery may effect such spiritual death?

It takes no great prophetic powers to answer the first question. The laity will never stand for it, and if the straw vote in the House of Bishops is any criterion, the latter will not either. The answer to the second question is that few appear to be satisfied with Canon 42 and the only hope for its survival is that the supporters of the Wattley Canon will rally to its banner. The answer to the third question is that the Phister Canon holds the center of the stage; that for simplicity, workability, and consistency of moral principle once the validity of the Eastern Orthodox position concerning the spiritual death of a marriage is admitted, The Phister Canon is like a strong gust of fresh air in a rather stale atmosphere—surprising, nay, startling at first, but refreshing after one gets a little used to it; and that there is a strong possibility that it might win in both orders of the House of Deputies and in the House of Bishops in the General Convention of 1946.

Archibald Campbell Knowles

By the REV. S. C. HUGHSON, OHC

¶ On October 18th the parish of St. Alban's, Olney, Pa., celebrated the 45th anniversary of Fr. Archibald Campbell Knowles's ordination to the diaconate and his assuming charge of the work at St. Alban's.

ONE OF the grounds on which the Church has been able to thank God and take courage, has been, in every age, the example of men who, forgetful of self, have stayed by a God-appointed task, laid deep foundations, and built upon them by sheer faithfulness, a stately spiritual structure which would endure.

Among the priests who in our time have in the fullest sense given a whole life to the work to which God called them at the beginning of their ministry, the name of Archibald Campbell Knowles stands out in singularly clear outline. Fr. Knowles was ordained to the diaconate by the late Bishop Nicholson of Milwaukee in 1898. He was appointed to take charge of St. Alban's Church, Olney, in the diocese of Pennsylvania, and on being advanced to the priesthood in 1899, he was appointed priest-in-charge, which post he held until 1907 when the fruit of his faithful and unstinted devotion appeared in the erection of the work into a parish, of which he became the first rector.

Judged by the world's standard of mere bigness, St. Alban's was not one of the great parishes of America. But material bigness counts for naught in the Kingdom of heaven. What does count is just what St. Alban's has been happy in possessing from its earliest beginnings—a priest who had but one thought, but one ideal, and who

through a ministry extending now over five and forty years, has asked but one thing of God and the Church, that he be given the opportunity to serve the Master in the Master's appointed way, in the persons of the souls committed to his care. From its inception St. Alban's has been a work which has reflected in everything the spirit of its leader. Catholic to the core, it has never known anything of the spirit of compromise which loves to talk glibly of the essentials and the non-essentials of Catholic faith and worship. Priest and people realized that the Christian vocation was not to gain success as the world counts it, but to faithfulness as God expects it of His servants. Whatever the Catholic Church has placed her imprimatur upon, either in the Faith, or in the symbolic expression of the Faith in the glory of worship, St. Alban's and its rector have exemplified.

On one occasion, our Lord, speaking to His disciples, concerning temporal blessings, said, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." In his stern faithfulness to the principles of the kingdom, Fr. Knowles has not been left without signs of divine blessing on the temporal side of the work to which he has consecrated himself; but it has all been translated into spiritual realities by the use to which it has been put. During his rectorate St. Alban's has built one of the most beautiful churches in America, a veritable shrine of the beauty of holiness, and redolent of the fragrance of the devotion of the hearts of the people. May God give His servant yet many years of ministry fruitful to souls, and to the glory of His kingdom.

The Cleveland Convention on Bishops

By the Rt. Rev. John D. Wing, D.D.

Bishop of South Florida

LEGISLATION more in volume and more far-reaching as affecting the status of bishops was passed by the recent General Convention than by any other, possibly, since those held in the early years of the American Church when the form of its government was being fixed and determined. This legislation included the establishment of a compulsory retiring age for all bishops, votes for suffragans, and preliminary action which, if finally adopted, will provide in the future that only bishops in active service shall have votes in the House of Bishops. In addition to these changes of law, which affect practically every bishop, other legislation was adopted applying especially to the Presiding Bishop—a change in his age of retirement, a mandatory provision that upon his election to the office of Presiding

Bishop he must resign his diocese, and action looking toward the creation for him of a permanent see.

The changes made and proposed, as affecting bishops generally, all are constitutional; those affecting the status of the Presiding Bishop are canonical, with the exception of the proposal regarding the creation of a Presiding Bishop's See, which will probably require an amendment to the Constitution.

The final adoption at Cleveland of the amendment to Section 7 or Article II of the Constitution (preliminary action thereon having been taken at the previous General Convention) now requires that a bishop, upon attaining the age of 72 years, must tender his resignation from his jurisdiction. Such resignation, as in every other case of the resignation of a bishop, is to be tendered not to his diocese but to the House of Bishops. There is nothing in the new law

which makes it mandatory upon the House to accept such resignation when tendered. Each case can be and undoubtedly will be considered upon its merits. While there is some question, under civil law, as to whether this amendment can be held to apply to bishops consecrated prior to its adoption, the House of Bishops by resolution expressed as its judgment that it should so apply.

PRESIDING BISHOP'S RETIREMENT

Having fixed the retiring age of bishops at 72, the Convention thought it but proper to bring into conformity therewith the age of compulsory retirement from the office of Presiding Bishop. As by Canon 18 the expiration of the term of office of the Presiding Bishop was set as "the first day of January succeeding the General Convention which follows his attainment of the age of sixty-eight years," it was necessary, in order to accomplish the purpose, to change the canon to read "seventy years." This rather cumbersome language is necessitated by the fact that the Presiding Bishop is elected by General Convention, and as this body only meets triennially, a more definite age of retirement cannot be fixed. Under the new law no Presiding Bishop could possibly continue in office more than a month or two beyond his 73d year, and then only if his 70th birthday occurred in a General Convention year and following its adjournment.

All changes in the canons take effect on January 1st following the General Convention at which they were made unless otherwise specially ordered. Therefore, for the amendment to Canon 18 to have any effect upon the term of the present Presiding Bishop (who had already attained the age of 69) it was necessary to add the qualifying clause "this amendment to take effect immediately." This was adopted, and as a result Bishop Tucker's term of office does not expire until January 1, 1947. His successor will be elected by the General Convention of 1946.

Another amendment to the same canon provides that in the future a bishop, upon his election to the office of Presiding Bishop, shall tender his resignation of his jurisdiction to take effect upon the date of his assuming office, or not later than six months thereafter. The purpose of this amendment is to relieve the Presiding Bishop of previous diocesan duties which, when added to his multitudinous activities as Presiding Bishop, experience has proven to be a burden too heavy for any man to bear.

On the other hand, it seemed rather clearly indicated as the mind of the Convention that the Presiding Bishop should have a diocese of his own; that he must, in the normal course of events, exercise territorial jurisdiction; be the chief pastor of some souls somewhere; nor be deprived of the privilege—dear to the heart of every bishop—of administering Confirmation and Ordination. So, while by its action the Convention relieved him of the cares of a large and demanding diocese, it continued the Joint Committee on the Presiding Bishop's See, charging it with the responsibility of exploring the possibility and feasibility of the creation of some small but very real diocese of which the Presiding Bishop shall become the diocesan. To the accomplishment of its task, the Joint Committee was authorized to enter into negotiation with any diocese which

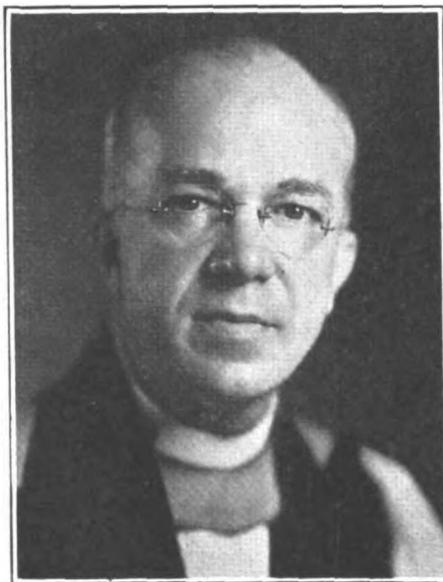
The Rt. Rev. John Durham Wing

He came to the diocese of South Florida as Bishop Coadjutor at the time of its great despondency. The Florida land boom had ended and the Mediterranean fruit fly had brought government agents down to destroy the whole orange crop.

Tall, bald, with a clipped speech and decisive manner of speaking, Bishop Wing isn't what people type immediately as a Southerner. Yet he is all of that. Southern by birth and education, he has served in the South 15 years as priest, 11 years as a bishop. He is an alumnus of the Virginia Theological Seminary and Sewanee, and has doctors' degrees from both Southern institutions, as also from the University of Georgia and William and Mary. Since his ordination in 1910 he has had churches in Atlanta and Savannah, Ga., in Chattanooga, Tenn., and Anniston, Ala. He was elected Bishop Coadjutor in 1925, Diocesan in 1932. Bishop Wing is credited with having brought up the question of the Presiding Bishop's retirement age in a letter to THE LIVING CHURCH [L. C. March 28th].

Under his leadership, the diocese of Florida has steadily liquidated boom-time debts. Year after year there has been increased support for diocesan programs in social service, religious education, youth work. There have been large and ever larger numbers of baptisms, and confirmations, these notably among adults. There has been an annual increase in Church giving despite a decrease in the National Council funds for Negro work. Ten years ago the diocese was spending in Negro work only as much as it received. Today it is giving more than three times what it receives.

He is tremendously interested in the work of the Colored churches. He encourages Colored priests and they, in turn,



look upon him as their Father in God. Out of his diocese came the General Convention's only Negro deputy from a southern diocese, the Rev. John E. Culmer of St. Agnes' Church, Miami.

Bishop Wing's hobby is the weather, but not as it is for most people, a good thing to talk about. He makes the official weather recordings in Winter Park, Fla., and reports on temperature and rainfall.

He is supposed to be a connoisseur of soups. He loves to concoct strange new flavors, with results sometimes good, sometimes not so good.

Sometimes, rarely, he goes fishing.

His wife is Mary Catherine Ammons Wing. They have four children—John D., jr., studying for the ministry; Wilmer, in medical school; Mary, married to a lieutenant in the army, and Sally, the youngest, still at home.

might indicate its willingness to surrender any part of its territory as a see for the Presiding Bishop.

VOTE FOR SUFFRAGANS

The General Convention of 1910, by an amendment to the Constitution, provided for the election of suffragan bishops "with seat and without vote in the House of Bishops." Almost from that time on there has been more or less agitation over the matter of giving suffragans a vote, thus placing them on a parity in this respect with other bishops. Several times the House of Bishops passed legislation giving the vote to suffragans, only to have it defeated by failure of the House

of Deputies to concur. Finally three years ago both Houses concurred in an amendment to the Constitution extending the vote to suffragans, which coming up for final action this year was again adopted by both bishops and deputies.

RETIRED BISHOPS' VOTE

The final matter touching the bishops on which action was taken in Cleveland also has to do with the right to a vote in the House of Bishops—in this case with that of retired bishops. At present, and for years long past, every bishop who has resigned because of age or bodily infirmity has retained not only his seat in the House but

his vote. A proposal to change this by Constitutional amendment met with the approval of the two Houses. The argument in support of the proposed change was apparently based upon the opinion that no bishop should have a vote on a matter of policy in the carrying out of which, by reason of his retirement, he could have no direct responsibility. This amendment must come before the next General Convention for final action. Should it be passed, retired bishops (except one who may have resigned his jurisdiction to accept election to an office created by the General Convention) while continuing as members of the House of Bishops will have no vote therein.

The New Missionary Bishops

By Elfrieda Babney

Bishop Nichols of Salina

A priest and bishop in Japan for 26 years, Bishop Nichols came to the missionary district of Salina three years ago. So he is no stranger to his people. The congregation of St. Elizabeth's schoolhouse church has had him for a pastor, as well as for a bishop, for two years straight. And he has pinch-hit in most of the 30 missions of his district at some time or another when there has been no clergyman to keep an appointed service.

He is interested in all kinds of humanity, and for rural work he has shown a peculiar genius. The country folk love him. He baptizes their babies, confirms the older children, eats chicken dinners with them, sleeps at their homes when he is far from home.

When he comes, the schoolhouse becomes his church and the schoolteacher's desk becomes an altar. Or in the greater intimacy of their homes, he brings them the Holy Sacrament.

He has a particular liking for young people, especially for those who are almost grown up, and for servicemen. An Oriental face reminds him of the happy years he spent as priest and missionary

bishop in Japan and he pretty nearly always gets acquainted. He has a daughter, Frances, in the WAC.

He has shown a meticulous interest in the welfare of his clergymen, and slowly the ranks of his clergy are being filled.

Bishop Nichols is 59 years old. He was born in Brooklyn, N. Y. He was graduated from Harvard in 1905 and from the General Theological Seminary six years later. He went to Japan and between 1914 and 1926 he was priest in charge of churches in Hiroaki, Aomori, and Odate. In 1926 he was consecrated Bishop of the missionary district of Kyoto, Japan. Among his consecrators were bishops from the Canadian, British, and American Churches. He returned to his native land, three years ago, almost as to a foreign country, a bishop in the broad flat open country of Kansas. His diocese consists of two parishes, and 30 missions. Within his jurisdiction, also, are three institutions, 55 year-old St. John's School, St. Faith's House, and the student center at Fort Hays Student College.

Bishop Bentley of Alaska

The Rt. Rev. John Boyd Bentley has been Suffragan Bishop of Alaska for 12 years, although he is only 47 years old. Handsome, loveable, quietly pious, he makes friends easily among the Indians and among the White people of his diocese. His home has been the Bishop's House at Nenana, a little Indian mission in the Alaskan interior, where there is a little chapel and a small boarding school. Close to the Indians, speaking their language, traveling from mission to mission in the vast diocese, he has carried on in the tradition of Bishop Rowe for a dozen years. For a number of years he has edited the *Alaska Churchman*.

Bishop Bentley is a Virginian. He was born at Hampton, Va., February 9, 1896. He came to Alaska in the first place, as teacher in a little mission school in Anvik 22 years ago. A young man, just out of uniform after the World War I, he met Bishop Rowe during one of the Bishop's frequent visits to Virginia.

Bishop Rowe liked the young man, a student at the Virginia Theological Seminary, and persuaded him to go back with him to Alaska. The postulant did, taking

with him his young wife, Elvira Wentworth Carr. A year later he was admitted to the diaconate by the Bishop. He was ordained priest in 1929.

He was in Anvik until 1925, assistant at Christ Church there. But that year he returned to the United States, to teach school for a year and to serve as assistant rector at the Bruton parish church in Williamsburg.

He went back to Alaska a second time in 1930, as archdeacon of Yukon. A year later he was elected Suffragan Bishop, to minister to the interior of the great missionary country of Alaska.

He has an honorary D.D. from the Virginia Theological Seminary.

Charles Francis Boynton, Coadjutor-Elect of Puerto Rico

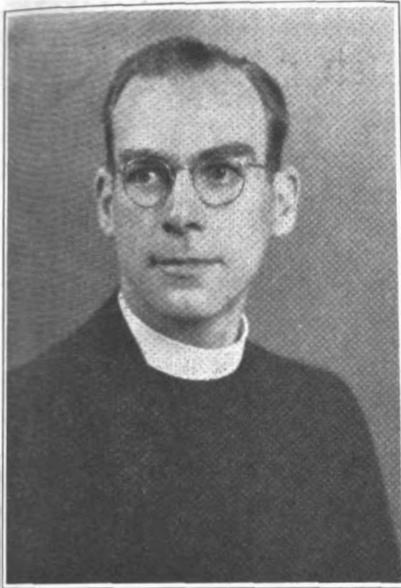
Rector of St. Andrew's Church, Mayaguez, in Puerto Rico, the Rev. Charles F. Boynton, Bishop Coadjutor-elect of Puerto Rico is only 37 years old. Admitted to the priesthood 10 years ago, he was chaplain at Christ School, Arden, N. C., for



BISHOP NICHOLS: Made permanent Bishop of Salina.



BISHOP BENTLEY: Advanced from Suffragan to Bishop of Alaska.



FR. BOYNTON: *First Coadjutor of a missionary district.*

six years and student chaplain at St. Francis' House on the campus of the University of Wisconsin in Madison for two years. Eminently successful in his relations with young people he made St. Francis' House a popular place to go. He was well-liked by students for his youth, his spirituality, and particularly for his ready ear to all kinds of human woe. He was a good confessor and students came to him with their problems and went away helped.

He was born in Geneseo, N. Y., son of the Rev. Charles Homer Boynton. He has a B.A. from Williams College, a S.T.B. from the General Theological Seminary. He was admitted to the priesthood in April, 1930.

**Harry Sherburne Kennedy,
Bishop-Elect of Honolulu**

When they heard of his election, one person said, "Grace Church won't like it." A second person said, "Neither will Colorado Springs." A third said, "He's the greatest guy I know."

For over a year the Rev. Harry Sherburne Kennedy, Bishop-elect to the missionary district of Honolulu, has been on leave from his parish as chaplain in the U. S. Army.

At 42 he will be one of the younger bishops and certainly one of the liveliest. He will be the only American bishop, it is believed, who can pull a rabbit out of a hat, for he is an amateur magician.

An unusually good speaker, an excellent organizer, popular with young people, his ministry has been marked by unusual success. His rectory at Colorado Springs was overrun with young people of all ages, his own three rough and tumble boys among them. He was particularly successful at getting at and holding college-age young people at the Colorado College. He helped organize recreational and summer camp facilities for Episcopal young people and in his own mountain ranch provided camp facilities for young people and adults.

Colorado Springs has a soldier population twice as large as its native population. And for these young people in uniform he helped organize an elaborate social program for servicemen before he himself entered the chaplaincy.

He was born in Brooklyn, N. Y., in 1901, was educated at Colorado Springs State Teachers' College, St. John's College, and the University of California. He was ordained priest in 1926, and between 1926 and 1938 served in churches of Kansas and Colorado. He was rector of St. Thomas' Church, Denver, between 1933 and 1937, and has been rector of Grace Church from 1937 until a little more than a year ago.

**Charles A. Voegeli, Bishop-elect
Of the Panama Canal Zone**

Another young bishop-elect is 39-year old Charles Alfred Voegeli, dean of the Cathedral of St. Luke's at Ancon, the Panama Canal Zone, and chaplain of the Bella Vista Children's Home there.

Admitted to the priesthood in 1933, he has served in two New Jersey churches during the past 10 years: St. Andrew's Church in Harrington Park, 1933-38, and Trinity Church, Woodbridge, 1937-38.

He was born in Hawthorne, N. J., November 23, 1904. He was graduated from New Jersey Law School, Upsalla College, and the General Theological Seminary. He has accepted the election.

**Sumner Francis D. Walters,
Bishop of San Joaquin**

A fellow-priest in San Francisco called him, on his election, the "most active and energetic and successful parish priest in the diocese of California."

His wife, Mrs. Sumner Walters, was first to hear the good news. She was a delegate to the Triennial of the Woman's Auxiliary, and had her bags packed for the long journey home when friends called her. But no one seemed to remember



CHAPLAIN KENNEDY: *Third chaplain elected to the episcopate.*



MR. WALTERS: *Accepted election as Bishop of San Joaquin.*

afterward just what she said. And she was gone before anyone could ask her again.

The Bishop-elect of San Joaquin was born in Newark, N. J., in 1898. He has a B.A. from Princeton, an M.A. from Columbia, a B.D. from Eden Theological Seminary, St. Louis, and an S.T.M. from the Pacific School of Religion, Berkeley. Having studied for the priesthood at the General Theological Seminary, he was ordained to the diaconate in 1922 and to the priesthood in 1923.

He came to California in 1935, after serving in churches in Lawrence and Fort Scott, Kans., and at the Church of the Redeemer, St. Louis, Mo. Since 1935 he has been rector of two churches in the California diocese—Christ Church, Alameda, and Trinity Church, San Francisco. While at Alameda he was dean of the convocation of Oakland and one of the board of directors of the East Bay Church Federation.

He is at the present time rector of Trinity Church in downtown San Francisco, successful by any standards, well-liked in his own Church and by outsiders.

Young people take to him and he to them. He has two children of his own, a boy in the service and a girl at school. He is popular at student conferences, Episcopalian and interdenominational alike. He is alive to social service opportunities of the Church and to its civic responsibilities. He is vice-president of the Northern California Council of Churches.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$1,596.20
St. Stephen's Sunday School,	
Newport, Oregon	15.00
A Friend, Toledo, Oregon	10.00
Dorothy M. Hollins	10.00
Dr. J. B. Jackson	10.00
Anonymous	5.00
Mrs. Thomas E. Baird jr.	5.00
Mr. and Mrs. J. F. Marhofer	5.00
Wm. Gemmell Robertson, III	5.00
Edward Stellwagen	5.00
Miss Caroline B. Cooke	2.50
Rev. Wm. N. Wyckoff	2.00
Miss Martha S. Arvedson	1.00
Mrs. O. A. Perry	1.00

\$1,672.70

Principles for Social Order

By the Rev. James Harry Price

Rector, St. James the Less, Scarsdale, N. Y.

GENERAL Convention took a very forward looking stand in connection with the application of Christian principles to our social order and the post-war world. It officially approved the reports of the Joint Commission on Reconstruction and the Joint Commission on Strategy and Policy and adopted several liberal resolutions submitted by the Joint Committee on National and International Affairs. The net result indicates that the American Church places itself on record as being sympathetic with the spirit of the Malvern Declarations.

Among the principles stated by the Commission on Reconstruction the following are basic:

HUMAN DIGNITY FROM GOD

"In God man finds his dignity and significance; in God he finds the ground of equality and of his right to equality of opportunity; in God the rights of man as a person are 'anchored to the structure of the universe';

"This applies to all men without exception and without regard to distinctions of race or color or condition; human progress is measured, and human institutions judged, by the extent to which the universal sacredness of human personality is recognized and enriched and human fellowship furthered."

The report then goes on to the application of the principles in connection with international affairs and says:

"In the light of this Faith we seek a more unified world, possessing a world framework within which the nations may find security and freedom, and within which in peace the nations set themselves to cooperate for production and distribution.

INTERNATIONAL AUTHORITY WITH POWER

"The bitter experience of the past quarter of a century has underscored the basic Christian principle of the unity, and the mutual responsibility, of all mankind in God. 'We are members one of another; if one member suffers all the members suffer with it.' 'God hath made of one blood all nations of men for to dwell on the face of the whole earth.' Practically we believe the idea that the balancing of power with power to create a harmony of economic and political powers,

Association

¶ "*Ministers who associate with capitalists become capitalists,*" said a layman, adding hastily as he saw clerical disagreement—"but not in a financial sense."

has broken down; 'the freedom of the nations is today dependent on achieving a supra-national unity in which each nation actively participates and which has the power to protect it against insecurity and conquest'; this will not be achieved by laissez faire but by ending the present international anarchy through the creation of an International Authority based on law, and provided with power to enforce that law. We need to arm ourselves now with

the moral purpose to fashion such a united world beyond the day of battle.

"Any chance to create a stable world will depend primarily on the willingness of the United States to renounce isolation and to play its full part and assume its full responsibility and exercise leadership in such an international authority.

"The Christian Church has a primary duty to seek such a unified world and to assist in the creation of international order:

"By proclaiming that no people can claim the right of a superior race to rule over subject people, and that the controlling purpose of colonial administration must be to prepare the colonial peoples for self-government and to assist and hasten them toward that goal;

"By creating at home such a conviction of international solidarity and interdependence, and the unity of all men in God, as will prepare our people to abandon isolation and to assume their full responsibility for the creation and maintenance of international order and justice."

RACE RELATIONS

Regarding race relations the report says:

"In loyalty to the principle, which stems from the Jewish-Christian tradition, that all Mankind is one Family in God, we also advocate:

"(a) The recognition and acceptance of the principle of the equality of nations before the law and their right to equal freedom, equal opportunities for developing both material resources and human capacities, and their right to equal and just treatment in every respect, making no distinction either in law or fact on account of race or nationality;

"(b) The recognition of the intrinsic worth of every person, and the right of every person without distinction because of race or color to equality of opportunity according to his capacities, in so far as this is within human control;

"(c) The application of this principle should begin at home in our dealings with other nations and races and in the treatment of our minority groups. Our own Negroes, to mention one flagrant example, are in many respects denied equality of opportunity."

ECONOMIC PRINCIPLES

Stating that we seek "a better America, more just, more fruitful for all," the report quotes the Oxford Conference Report:

"Centers of economic power have been formed which are not responsible to any organ of the community and which in practice constitute something in the nature of a tyranny over the lives of masses of men."

It continues:

"The economic order exists to serve God by increasing the welfare of all men.

"Where private enterprise fails to provide full employment, and to the extent to which it fails, the government should be ready to stimulate and find ways to create useful employment.

"The problem of society is in one respect that of giving every man status, or importance, a recognized place and a recognized function, and the feeling that he is needed

and wanted and is a direct and useful contributor to the welfare of society."

STRATEGY AND POLICY

The report of the Joint Commission on Strategy and Policy contained many resolutions in regard to the Church's mission, to missionary education and to statistical research. However, the most significant

Ghost

¶ *The ghost of Warren G. Harding stalked across the floor as a deputy opposed "any league of nations."*
"Time marches on," said the president.

resolutions came under the heading "Social Relations." Here the Commission firmly stated these principles:

"The Episcopal Church in America, together with other Christian communions, has an inescapable responsibility that the direction and form of the New World Order shall be more in keeping with the mind and teachings of Christ.

"It is fundamental to any hope of the social development that the Church should: Make clear and emphatic declarations of social rights; create a fundamentally religious passion for national renewal; hold constantly before its people the Christian affirmation regarding the nature of man and his responsibilities.

"The Episcopal Church in America is in excellent position to be the leader in helping the Negro race to develop along the right lines. Her influence has been widely recognized as a result of her past great achievements in the American Church Institute for Negroes. Her Negro constituency includes some of the finest and sanest members of the race.

"With the Negro problem increasing in seriousness, the Church must exercise an even stronger leadership. To accomplish this, she must revise much of her thinking, in view of current conditions."

The Commission concluded with the resolution:

"Resolved, the House of Bishops/Deputies concurring, that the Church emphasize anew the importance and necessity of a Christian standard in business practices and all other economic relationships, based upon the doctrine of the sacredness of personality."

WHICH WORLD ORDER?

If there are weaknesses in the report they center only about a lack of clarity in the definition of terms. The conclusions reached from the principles are admirable. However, to refer to the "New World Order" and urge that it be more "in keeping with the mind of Christ" is to indicate a willingness to compromise with an undefined "New World Order." There are many non-Christian and anti-Christian theories about a "New World Order" that are being talked about today. The Nazis have their kind in mind and on the face of it that order is completely irrecon-

cilable with the mind of our Lord. The Commission is also vague in urging "helping the Negro race to develop along the right lines." Here again "right" might receive a thoroughly unChristian definition in a "New World Order." Furthermore to refer to the Negro constituency of our Church as "including some of the finest and sanest members of the race" is not entirely consistent with the Christian and democratic doctrine of equality.

In our generation "equality" is often thought of as something that is desirable or something that we would like to arrive at. Actually and traditionally men are equal in the absolute sense because they can reason or recognize relationships. They are entirely unequal as regards their accidents, i.e., skin, color, wealth, beauty, or strength. Indeed the individual cannot equate himself even with himself from day to day or hour to hour. Yet men are equal in their essence, in that which essentially makes them men—their ability to reason. Try to put equality on any other ground and immediately some groups or nations or races who want to equalize unsatisfactory conditions claim a right to special consideration. Once that is admitted the way is wide open for the "supermen" or "master race."

THEOLOGICAL SUB-COMMITTEE REPORT

A second section of the report of the Joint Commission on Reconstruction being the report of the Theological Sub-Committee appointed by the Commission was received but not approved by General Convention. This section aroused considerable discussion in the House of Deputies and it was evident that parts of it would not be approved by many present. Some regarded it as too technical, others as too controversial to be acceptable to Convention. A group of distinguished scholars prepared the report and they say quite frankly in its preface: "Of necessity, an attempt to analyze the major effects of the apostasy of the modern world cannot be an official essay of the Church." Yet the fact remains that the report of the Joint Commission derives its power and validity from the theological bases outlined by the sub-committee. Its members describe the war as a divine judgment brought on by the apostasy of the modern world from the Christian faith. They then proceed to show how the secularization of modern life has perverted the economic order and what steps must be taken toward a just economy.

MOVING FORWARD

The Church has moved forward at this Convention. Her people are getting at and understanding again the fundamental principles upon which only a just society can be based. Principles that were regarded as "matters of opinion" 10 or 15 years ago are now understood as binding all men to belief in them, not because an authoritative Church states them but because they are right, unchanging and true in every age.

The concept of a circle or a triangle is the same throughout all ages. So also are the principles of our religion. Upon those principles we can advance toward the City of God—outside that city there is only the night.

The Canons as Rearranged by General Convention

¶ *This rearrangement of the Canons, proposed by a Joint Commission and adopted by General Convention, affords a bird's eye view of the fields covered by Church law. (The table does not include changes made in the canons during Convention, nor an additional canon on the form, effective date, etc., of the canons.)*

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General Convention and the Negro

A Program for the Next Three Years

By the Rev. Bravid W. Harris

National Council Secretary for Negro Work

IN MANY respects, the Cleveland Convention was one of the most important ever held from the Negro Churchman's standpoint. The advance program for this work was launched by a strong and ringing challenge from the Presiding Bishop, who said in his opening message to the Convention: "One of the reasons why our proposed budget for the next triennium deserves the title of Forward in Service, is that it does represent the beginning of a real endeavor to give similar attention the religious needs of our largest racial group, that is, our Negro brothers. Your missionary purpose in life must certainly include the Negroes who dwell in our very midst."

Dr. Wieland, in his address to the Joint Session on the first Sunday afternoon, again directed attention to this most important field of opportunities facing the Church and laid down the guiding principles upon which the National Council program will be based. He said:

DIOCESAN CONTROL

"From the Department's point of view, certain things should perhaps be made clear at the outset. Any program for Negro work whether it be the creation of a new field, or the rehabilitation of a field in which the Church is already established, will be a *diocesan* program. The plans to be followed and the policies which shall prevail will be the plans and the policies of the diocesan authorities. They shall at all times be under full diocesan oversight and control. We have neither the desire, nor the right to proceed in any other way.

"The National Council's position — and that of the Home Department—will be that of a deeply interested cooperating agency. The resources of the Department, and the experience and specialized skills of its secretaries, will be available to any diocese which has a program for Negro work or is willing to undertake such a program. We shall be in a position to make surveys of existing or potential fields, offer suggestions as to clergy personnel and placement, and give sympathetic hearing to requests for financial assistance. When an appropriation is requested, the merit of the proposed program, the commitments of the diocese itself, and the extent of the Negro budget will be the determining factors in our decision, which is precisely the same policy that has proved itself in the war industry areas.

"Our interest in the Negro work, however, is not limited to our *direct* approach to the Negro field. We are deeply concerned with the lack of an adequate number of well qualified Negro priests. We believe that more emphasis must be placed on the recruiting and training of larger numbers of the finest and best of our Negro youth for the ministry of the Church. We shall need a more limited number of consecrated and trained Negro women for the social and educational aspects of a forward-looking Negro program. Dr. Trigg will probably tell you that only 4,000 of our rural Negroes are communicants of this Church, which would indicate a vital weakness in our mis-

sionary approach to these people. In all of these fields of obvious need, the Department hopes and expects to serve. We shall probably need a great deal of money—much more than the present budget would indicate. But I have confidence enough in the Church, and in the individuals of whom it is composed, to believe that once these needs are fully known the money to meet them will be available."

"THROUGH A NEGRO LAYMAN'S EYES"

Dr. Harold L. Trigg, president of the Elizabeth City State Teachers College, Elizabeth City, N. C., who is one of the outstanding laymen of our Church, followed Dr. Wieland with a very strong address under the title, Through a Negro Layman's Eyes. He said, in part:

"This look at my Church shows (1) a distressing lack of trained Negro leaders, (2) too much work for those that we have, (3) an almost total absence of service to rural areas, (4) a far too limited service to the regions where the largest number of Negroes live, and (5) over half the Negroes of the United States yet untouched by us or any other communion. Why? Is the remuneration for service in the Church's mission field sufficient for self respect and untrammelled effort? Is there opportunity for participation and advancement in the life of the Church to attract capable men and women? Does the present organization of the Church's work for Negroes permit or provide for an effective evangelistic program? . . . Members of the Convention, you are the substantial citizens and leaders in small and large communities all over this country. The need is there where you are. You have strength and power to administer to the need. It is your duty. It is your privilege.

"America has an advantage. She has here in her midst almost 13,000,000 people on whom she can use the formula for lasting friendship. No organization in America has greater means at her disposal for taking the leadership in this great evangel, no organization has more to offer than the Church of this layman.

"The layman looks at a great Christian organization with glowing pride. The layman looks at this great organization with confidence in her purpose, and her ability to achieve.

"The layman looks to his Church to draw up in all her strength and might, and accept this challenge to a great mission; the time is ripe; the harvest is great. Lift the spiritual ceiling within the Church for growth in the fullness of Christian living. Lift the economic ceiling without the Church for growth into self support. Lead the world to the true meaning of missions, and as men grow with you into oneness with the principles of Christian living, crown their achievement, as the Master did, with the promotion to *friendship*."

One prominent clergyman said, "This Convention is certainly the most missionary-minded that I have ever attended," and so it was. The Presiding Bishop's presentation of the Budget was a masterpiece. He began by saying that he knew less

about figures than most people and then struck out to interpret his vast conception of the Church's program to peoples of various nationalities and races in various parts of the world which represented the projection of the mind of Christ through His Church to people in China, Africa, Latin America, Churches of Europe, and Negroes in America, and the Caribbean area—the idea being that the Church alone can transcend racial and national barriers and build the one Family of God.

THE GROUNDWORK

The groundwork for the advance program of the Church among the Negroes had been carefully laid over a period of a year in advance of the Convention. The National Council, under the leadership of the Presiding Bishop, had come to the conclusion that our achievements in this field, in spite of work of previous years, were nothing of which to be particularly proud. We had excellent work in some of the larger cities such as New York, Philadelphia, Detroit, Washington, Chicago, Miami, parts of Virginia, and the rest of the Atlantic seaboard; but, for the most part, our work in the South, Southwest, Pacific Coast, and rural sections of the South, was very weak. In some states where the Negro population equals or nearly equals the White population, we had no work of any importance. This prevails in spite of the fact that there are fully 9,000,000 Negroes living in the southern states and the further fact that fully 50% of the Negro people have no Church connection whatsoever. Here was the Church's most glorious opportunity.

The first step was the appointment of an interracial sub-committee by the National Council, which will function as a board of strategy. Its White members are: The Very Rev. Elwood L. Haines, Louisville, Ky.; the Rev. Messrs. William A. McClenthen, Baltimore, Md.; B. B. Comer Lile, Cleveland, Ohio; and Gardiner M. Day, Cambridge, Mass.; Mr. William C. Turpin, Macon, Ga.; Mrs. W. L. Torrance, Detroit. The Negro members are: The Rev. Messrs. Robert I. Johnson, New Bern, N. C.; John M. Burgess, Lockland, Ohio; John H. Johnson, New York, and George M. Plaskett, Orange, N. J.; Mr. L. H. Foster, Petersburg, Va., and Judge Hubert T. Delany, New York, whose father was the late Bishop Henry D. Delany, Suffragan of North Carolina. Dr. Wieland, executive secretary, and the Rev. C. L. Samuelson, associate secretary in the Domestic Missions Division, are members *ex-officio*.

The second step was the appointment of a secretary for Negro Work whose chief responsibility, under the direction of the director of the Home Department and with the advice of the bi-racial sub-committee, will be that of assisting the di-

ceses which so desire, in working out suitable programs for progressive development. It should be emphasized that it is contemplated that the various dioceses shall initiate their own programs and the Church, through the National Council, become the cooperating agency, working on a partnership basis. As indication of the Church's mind in this matter, the advance program for work among Negroes was allotted in the Budget for the next triennium \$20,000 for 1944; \$30,000 for 1945; and \$42,000 for 1946. It is proposed that these funds be used in cooperation with the local churches and dioceses, on programs mutually agreed upon. It is safe to say that the total funds on this basis should be far in excess of the amount in the National Church's Budget.

The over-all objective is the evangelization of the unchurched Negroes who need the ministrations and character-building influences of our Church. I have already indicated that perhaps 50% have no Church connection, and we know that there are some places in the South where the percentage is as high as 60. Then too, consideration must be given to the fact that thousands of Negroes have moved from their homes and native soil and migrated to centers of war activities where wages are high, even though housing conditions make for congestion. Many have been forced to make new adjustments and it is safe to say that many will not return to their former homes. This means an additional responsibility for the churches in these war centers, and many are doing a great work in meeting this challenge.

CLERGY AND LAY WORKERS

We have our difficulties, however, one particularly in connection with the war situation. Thirteen of our young clergymen have entered the armed services, 12 of them serving as chaplains and the other in another capacity. Two more will, perhaps, be gone very shortly. This means that many of our churches are vacant, as some of these clergymen served more than one church, and what is happening now is that the strong churches are calling the men available at the expense of the weaker ones. While some of the larger churches have been strengthened, by war conditions, many especially in small towns and rural communities, have become weakened. It is from these that many of the youth have been lost.

We have our problems, but we realize that problems and difficulties make weak men weaker and strong men stronger. So we are launching out with new determina-

tion and faith in our own possibilities, our Church, and our God. The first task confronting us is that of recruiting and training new ministers, and we are already engaged in this very important aspect of the work. We now have 20 men engaged in preparation for the ministry in various seminaries. This represents the largest number we have had at any one time. These men have been well prepared academically and we believe they are fully capable of doing excellent work for the Church in the immediate years to come. We expect to continue searching for qualified men to undertake this most important service for the cause of Christ.

The Woman's Auxiliary has three young women in training for work in our churches and missions; and, from present indications, next year we should have the largest number in our history. In the meantime, those clergy and lay workers now on the field will not be forgotten, especially the training and further preparation of those now engaged in the work. The Conference at St. Augustine's, Raleigh, N. C., from May 29th to June 2d draws heavily from the Province of Sewanee, although by no means limited thereto, and the St. Paul's Conference, Lawrenceville, Va., from June 17th to 21st draws heavily from the Province of Washington and again is not limited thereto. Both of these conferences will be held next year and we hope that, in spite of war conditions, the attendance will be the largest ever. Emphasis is placed upon "refresher" courses for Church school teachers. Aside from these two set conferences, plans are being made for special clergy conferences in at least four sections of the country early in 1944. All efforts will be made to equip thoroughly our men now on the field for the great task now confronting the Church in these difficult times, with special emphasis upon an evangelistic ministry. The fundamental idea is that the Church must reach more people, especially the unchurched, both young and old.

In many respects the Church is failing the youth with the result that many who should be and could be saved are lost. While it is the job of public education to train and develop good citizens to make a decent living, it is fundamentally the responsibility of the Church to develop Christian character; and we must assume this responsibility with determination and with a definite program of Christian nurture and activities under competent leadership and Christian influences.

The next big task confronting us is that of rehabilitating some of our church prop-

erties. This is especially necessary in some of these strategic urban centers and rural areas. The day has already passed when the work of Christ can be done in dilapidated church buildings. In this connection, we do not contemplate elaborate church buildings, but decent ones and facilities for youth activities. This is going to take time but we hope to make a beginning.

FOUR WAYS TO HELP

Many people are asking how they can help to prosecute our program. My answer is, in many ways: (1) We will be needing assistance from specialists in various fields as faculty members in our summer schools. We hope to gather the strongest faculty possible for this important task. (2) In some of our cities, there are already many parishes which have well organized Church schools and youth organizations which could be of invaluable assistance and helping to train and guide some of the churches and missions and develop forward programs. We do not expect that they should do the work but we are asking that they assist by helping to train the leadership. In this connection, diocesan departments, which in some cases neglect Negro churches, would be most helpful. (3) In our training program, both for new clergymen and for church workers, scholarships will be greatly needed, and here is an opportunity for investment in the future ministry in our Church, which should commend itself to anyone able to help. (4) Our program calls for rehabilitation of our church properties and this will cost more than the dioceses can probably supply. Our local churches and dioceses will be expected to contribute their share and our Division will give every possible assistance but with all of this, we must remember that the task is a big one and all the help which the local dioceses or the churches can secure from interested friends will be needed.

Finally, one of the most important aspects of this whole undertaking is that of developing Christian fellowship—on the principle of working with the people rather than working for the people. "It is the first responsibility of the Church to demonstrate within its own fellowship the reality of community as God intends it. It is commissioned to call all men into the Church, into a divine society that transcends all national and racial limitations and divisions. . . . Especially in its own life and worship there can be no place for barriers because of race or color" (1937 Oxford Conference Report).

Today's Gospel

18th Sunday After Trinity

“WHAT think ye of Christ? Whose Son is He?” For us the answer is sure. We know He is the Son of God. But do we realize the implications of this? To be a Christian does not consist in being able to give right answers; it is more than knowing facts. We must know the truth, but if the truth is to set us free we must live the truth. Each fact we learn must produce an answering effect in our lives. Christ is the Son of

God. Everything He says to us is God's Word. He shows us God's Will. As we make our Communion let us pray for grace to know our duty to God and ask for power to put into living action all the knowledge of God we have. During this day let us continue to think on Christ, and remembering Whose Son He is, let us make earnest effort to use in our lives the truths He shows us.

General Convention in Retrospect

HOW MUCH shorter was the Cleveland General Convention than the Kansas City Convention? Perhaps the answer will surprise some: they were the same length. Both Conventions met for 10 legislative days, although at Kansas City both Houses took a day off on Sunday and stayed one calendar day longer. The pressure under which the Cleveland Convention worked was not, it seems to us, due to the shortness of time so much as to the size and importance of its agenda.

The number of matters acted upon, and their importance for the life of the Church will only gradually be realized. This post-Convention issue is intended to assist Church-people in evaluating the Cleveland Convention and estimating the effect of its decisions upon the Church's life for the next three years. Accordingly we have asked a representative and authoritative group of Churchmen to contribute articles on some of the most important subjects. It need hardly be said that the opinions expressed in these articles do not necessarily represent the editorial position of *THE LIVING CHURCH*. However, the purpose of these articles is not to debate the issues of General Convention over again, but to state clearly what the Convention did and to trace the effect of its actions on the future life of the Church.

Mr. Stewart Cushman of Chicago, a lay member of the Joint Committee on Program and Budget, reports the action on the program of the national Church. This is no longer, as Mr. Cushman points out, simply a matter of sending missionaries to heathens, but a many-sided enterprise of evangelism and practical assistance, with growing emphasis on partnership between the helpers and those who are helped. The program includes Forward in Service and Forward Movement literature, reaching down into parishes with spiritual and practical suggestions for more effective parochial and individual life, as well as missions, domestic and foreign, and the other activities carried on at "281."

Bishop Stevens of Los Angeles, who was one of the signers of the majority report of the Commission on Approaches to Unity, evaluates the Convention's action on this controversial subject. One matter of special interest to which he calls attention is the fact that the Commission is planning more formal approaches to the Orthodox in this country, looking toward organic union.

Bishop Wing of South Florida interprets the significance of the important changes in the constitutional structure of the House of Bishops. It was Bishop Wing who, in a letter to *THE LIVING CHURCH* last March, first proposed that the canon fixing the Presiding Bishop's retiring age be amended to bring it into line with the Constitutional requirement for the retirement of bishops at 72.

The Rev. J. Harry Price, clerical deputy from New York, reports the action of the Convention on social matters, particularly on the report of the Commission on Social Reconstruction.

The Rev. Bravid W. Harris, secretary for Negro Work of the National Council, reports the notable forward steps taken in Negro work. As he points out in his article, the action taken at the Convention follows previous planning by the National Council. Policy, personnel, and funds are now at hand to assist the dioceses in developing a really effective

ministry to the Colored people within their borders. We mention "policy" first advisedly, for it must be kept firmly in mind that nothing effective in Negro work can be done until White Christians have expended some evangelistic zeal upon themselves. In our Convention news we give the principles for Negro work adopted by General Convention. We should like to reproduce here the fuller text of those principles adopted by the National Council at its February meeting:

"1. Fellowship is essential to Christian worship. Since there are no racial distinctions in the mind of the Father, but 'all are one in Christ Jesus,' we dare not break our Christian fellowship by any attitude or act in the House of God which marks our brethren of other races as unequal or inferior.

"2. Fellowship is essential in Church administration. Through the privilege of exercising initiative and responsibility in Church affairs, through fair representation and voting power in all its legislative assemblies, will Negro Churchmen be assured that their fellowship in the Episcopal Church is valid and secure.

"3. High standards must be maintained in every department of our work with the Negro. This principle applies to buildings, equipment, maintenance, personnel, and general policy in the case of institutions, and especially to training and support of the ministry. Where separate facilities are still maintained, they should provide the same opportunities as those which are available to other racial groups.

"4. It is both the function and the task of the Church to set the spiritual and moral goals for society, and to bear witness to their validity by achieving them in her own life. The Church should not only ensure to members of all races full and free participation in worship, she should also stand for fair and just access to educational, social, and health services, and for equal economic opportunity, without compromise, self-consciousness, or apology. In these ways the Church will demonstrate her belief that God has 'made of one blood all nations of men for to dwell on the face of the whole earth.'"

IN THOSE four paragraphs lies the key to success or failure in the Church's Negro work. We trust that the National Council will follow a hard-boiled policy No. 5, to the effect that the Church's money will be spent for Negro work only in dioceses which are making a sincere effort to bring their White communicants into whole-hearted acceptance of this set of principles.

The Rev. Dr. Walter H. Stowe, in his article, disentangles the complicated parliamentary proceedings of the House of Deputies on the marriage canon and sketches the main lines of the future consideration of the problem of marriage and divorce.

These six articles are designed to cover the six fields of General Convention action of greatest significance to the life of the Church in future years. Our news columns this week give a more extended report of some things merely included in last week's summary, for lack, not so much of space, as of time for setting type, making it up into pages, printing it, and delivering the magazines.

Through the generosity of a group of donors who prefer to remain anonymous, we have been able to proceed with the idea of prompt and complete coverage paramount, and expense secondary, in the production of our General Convention



DEAR FAMILY: General Convention took a number of actions in regard to post-war relief and reconstruction. Perhaps it would be well to summarize these as an indication of the direction in which such matters are moving.

The National Council budget contained an item for aid to churches in Europe, especially in Greece and Crete, in the amount of \$50,000. It is understood that this will be a fund to be used after the liberation of Greece and Crete, primarily for the rehabilitation of the Greek Orthodox Church.

An emergency reconstruction fund was authorized by General Convention in general terms without specifying the amount or the exact nature of the fund. In setting up this fund it was provided that the Presiding Bishop with the advice of National Council should determine the appropriate time for an appeal and the nature of the fund itself.

A third agency already in operation for relief and reconstruction is the Presiding Bishop's Fund, through which generous contributions are already being made for aid to prisoners of war, Church relief in China, and other worthy objects growing out of the war.

In addition to these specific matters, the Episcopal Church has a part in the Church Committee for Overseas Relief and Reconstruction (interdenominational), of which Harper Sibley is chairman and other prominent Churchmen including Canon Almon Pepper and Paul Anderson are members.

An informal luncheon was held during General Convention under the chairmanship of Bishop Oldham of Albany to discuss the interrelation of these various activities. It was felt by the group that while it would be premature for General Convention to try to set up any detailed plans, it was wise to make the budget provision for Greece and to authorize an emergency reconstruction fund to be set up at some future date. All recognized that the need would be great and that if the contribution of the Episcopal Church to relief and restoration was to be effective, it must be properly correlated with similar efforts being made by other Christian communions and by secular agencies.

In particular it was felt that the relief and reconstruction

activities of the Episcopal Church should be closely related to the relief enterprises of the Church of England, both in Europe and in the Orient. It was also felt that our close relationships with the Orthodox Churches are such as to make the fields in which they are working particularly appropriate ones for us, leaving the problems of relief and reconstruction in Western Europe primarily to Protestant communions having close relations with the Churches of those countries. It was also recognized that our plans should be worked out in close collaboration with the World Council of Churches and other international and inter-church agencies. This will avoid duplication and needless expense in such matters as surveys, personnel, general overhead, expenditure of relief and reconstruction funds, and the program of Church and social reconstruction in Europe.

One interesting proposal suggested by the group was that of using the seven American Episcopal churches in Europe as centers for Church relief and reconstruction. It was felt that this might begin almost immediately, for example with the American Church in Rome, and that on the cessation of hostilities, each of the American churches in Continental Europe might become a center for Church-directed relief and for aid in rehabilitating religious enterprises in the countries in which they are located. It was felt also that the chaplaincies of the Church of England might be used similarly.

These questions are now largely handled by the Presiding Bishop in conjunction with the Overseas Department of the National Council and the Advisory Council on Ecclesiastical Relations. It was suggested that as the task develops, a special reconstruction division might be set up in the Overseas Department with at least one executive free to give his whole time to the tremendous task which so far has been only outlined in the most general of terms.

Certain it is that the task of post-war reconstruction in Europe and later in Asia is going to be a tremendous one. America will have to play a prominent part in this as a nation, and American Christian communions will likewise have an important part to play in religious reconstruction and rehabilitation.

In this task the Episcopal Church will want to have its fair share. It is too early to make plans in detail, but it is well that forward-looking Churchmen are considering the matter in its broad outlines, and it is to be hoped that when the need and opportunity arrives, the Episcopal Church will be prepared to meet them promptly and as effectively as her resources permit.

CLIFFORD P. MOREHOUSE.

issues. The size and illustrations thus made possible are evident at a glance. The invisible elements have shown their presence too, as for example when *THE LIVING CHURCH* appeared in Cleveland on Thursday with a report of action taken by the House of Deputies on Wednesday. Reports have been carried from Cleveland to Milwaukee by regular and air mail, by passenger train and plane, and by long-distance telephone. A roll of those who have extended themselves to present all the action of the Convention as rapidly as possible would include most of the employees of the Fowle Printing Company, Trade Press Typographers, and *THE LIVING CHURCH* office. Even the Post Office extended its deadline for receiving the magazines, and worked at high speed to get them to their accustomed trains in half the usual time.

In the midst of all the rush, we note a few things we should have liked to do differently. Most important, we erred in reporting that the Convention had adopted a measure for temporary inhibition of clergy awaiting trial for canonical offenses. This passed the House of Bishops, but was defeated by the House of Deputies. In our Convention summary last week a typographical error gave the budget as a million dollars

less than it really was, although the figure appeared correctly at two other places in the issue. In the report of the UTO by dioceses, we failed to eliminate an error which had crept into the official report and had been officially corrected—*i.e.*, the word "White" after the Arkansas offering. In Arkansas, there is no Color line in the UTO. In our pre-Convention issue, we reported that Bishop Colmore's resignation had been received, although it was later decided that Bishop Colmore's communication was rather a notice that he intended to resign at a later date, and a request for a coadjutor. Bishop Thomas informs us that his resignation from South Carolina was due to age only, and that he still enjoys good health.

Now that the Convention is over, the Church can settle down once more to its daily tasks, with new confidence in its own unity, with a somewhat larger vision of the opportunities awaiting it in the post-war world, and with full trust in its leadership. The next three years will be critical ones, in religion and in public affairs. The Convention has excellently sketched the broad lines on which the Church must proceed if it is to fulfill its redemptive function. Let us now get to work.

The Living Church

CONVENTION HEADQUARTERS



THE LIVING CHURCH STAFF IN CLEVELAND: Photographed in front of Convention headquarters, left to right: Leon McCauley, director of Advertising and Promotion; Rev. Franklin Spencer, field representative; Mrs. Mary Ward, in charge of the headquarters; Mrs. Marie Pfeifer, business manager; Peter Day, acting editor; Mrs. Jean Drysdale,

managing editor; Miss Elizabeth McCracken, associate editor, who covered the House of Bishops; Harold Barlow, secretary and sales manager, Morehouse-Gorham Co.; Fr. G. Ralph Madson, reporter of activities of the House of Deputies; Mrs. Jane Cleveland Bloodgood, who covered the Woman's Auxiliary Triennial.

CHINA

Chinese Church to Elect Its Own Bishops

By ELIZABETH McCracken

A central organization of the Church in China, corresponding to the National Council in the United States, was approved by joint action. Such an organization would be the one with which missionary personnel and financial questions would be worked out. The action has been asked for by the Chinese House of Bishops, and the National Council has approved.

Furthering the policy of national self-determination for the Chinese Church, the House of Bishops ceded to it the right to elect its own bishops. Bishop Nichols of Salina, formerly Bishop of Kyoto, opened the discussion with a resolution that the Bishops of China be elected by the Chinese, with a seat but no vote in the House of Bishops of the Protestant Episcopal Church in the United States of America.

The Presiding Bishop was the next speaker, saying:

"There will not be an American bishop elected for China for a long time, if ever. After the present American bishops in China retire or die, the bishops elected will be Chinese."

"The time is coming—it has come—when we must transfer the control of funds to the Chinese Church, and let them allocate the funds we send them. Time was when the American Church carried on the only work in China, but that time is rapidly passing. We must look upon China as an agency of the American Church, doing the Christian work in China to which we too are pledged.

Bishop Maxon of Tennessee put in a word:

"We send our money for the work of the Lord, but we should like to know how it is used."

The Presiding Bishop introduced Bishop Tsu of Kunming, China, at this point, saying:

"Bishop Tsu is here. I will ask him to say something. The situation has been going on for a long time. The Church of England has three agencies in China: the Church Missionary Society, the SPG, and the Chinese Church. We could do more than they could, with only one society, because we had more money. Now, we must see that China is going to have an indigenous Church; and all we can do is to help them. Bishop Tsu will tell us how."

Bishop Tsu spoke with great warmth, saying:

"I am much impressed by the words your Presiding Bishop has said. He has put it better than I can do. We hold very dearly our relation to you, and to the Church of England in Canada, and to the missionary societies of the Church of Great Britain. We want those relations preserved, whatever the financial relations may be.

"I hope that you will look upon us as one Church in China, not as so many different dioceses. I may use my own district as an example: Southwestern China. We are nobody's child. We cannot touch the resources

of other parts of China, because we are not under their missionary societies.

"Two-thirds of our resources come from China. We are not asking for more authority but for more confidence. We hope you will feel that we know more about it than others can who are not there. It is not only the Chinese bishops of whom I speak, but the British and the Canadian. All are asking for this greater confidence."

The lump sum of \$50,000 is in the Budget of 1944, for China. The question was asked by a member of the House as to whether it was designated, and the Presiding Bishop said:

"We could not do that now. The Chinese Church will tell us later how they will use it. Most of it will go in 1944 for salaries and maintenance. The cost of living in China has gone up very high. After a while, the Chinese bishops will send over and tell us what their plans are and what they need; and we will send them the money. They will allocate it, as our missionary bishops do in the home field."

Bishop Tsu spoke again, saying:

"I want to allay a fear: that the Chinese Church might starve your missionaries and cherish ours. Do you think we would not consult them as to how new funds would be used? No. There will be no abrupt break. We shall so try only to work that the best work of all the dioceses will be conserved."

The Presiding Bishop explained that the plan was not new, saying:

"This plan is not new. When I was Bishop of Kyoto, I thought the Japanese bishops and clergy should have more to say. I called the clergy together and asked them how best to spend the money we had. I said to them: 'You know more about the places where you are working than I do, and how you could expand the work best. I can't give you more money, because I haven't got it; but I want you to use what I can give you as you know best how.' Our people are used to supporting work in China centered around some American bishop or missionary whom they know. They must get used to supporting it when it is done by Chinese bishops and clergy—and, I hope, in a better time to come, by Japanese bishops and clergy in that land."

Bishop Manning of New York said:

"This is an important development. It is hope that it may not be too gradual. It is along the direct line of plans for a post-war world."

Bishop Perry of Rhode Island was the next speaker, saying:

"You will remember that Bishop Hudson, the secretary of the SPG and now Bishop of Newcastle, when he was with us at the General Convention of 1940, urged us to consider work as well as financial aid. That will lead to American missionaries in Church of England missionary work. It will lead to just such advances as are indicated here, and we shall have to consider a wider ecclesiastical policy. Eventually, there will be missionary work known as that of the Anglican communion, not as being under the several Churches in that Communion; and our work will be a part of that larger unit."

The Presiding Bishop brought up another topic related to the subject:

"I think it well to give credit to people who are not well known. This very thing that we are doing now originated with the

Rev. Theodosius Tyng. He was a New Englander. He had this very idea as long ago as when I first went to Japan as a missionary [1903] as a young man. The others out there had heard him talk about it a good deal, so they put him on to me because I was new. Theodosius Tyng was the Father of Modern Missionary Policy."

Bishop Perry arose to say with great cordiality:

"Dr. Tyng spent his retirement in Rhode Island. His son, the Rev. Dudley Tyng, is now with us; so we are inheriting his father's missionary policy."

The Presiding Bishop developed his main thought a little further:

"When the war is over, if we are going to do any missionary work, we must do it along this line, or not at all. We mustn't leap, as the Bishop of Rhode Island said; nor be too deliberate, as the Bishop of New York said."

HOLY COMMUNION

Intinction and One Kind

By G. RALPH MADSON

Intinction and the administration of the Holy Communion under the species of Bread alone was the question to which the single Sunday session of the House of Deputies was chiefly devoted. The House passed a resolution, 245 to 81, similar to the one passed three years ago, providing that permission may be granted by bishops for either use as an alternative to the Prayer Book method.

As in 1940 the House of Bishops failed to concur [see below].

The question came before the Deputies in a report from the Prayer Book Committee pointing out that the House of Bishops had referred the subject to the Lambeth Conference and recommending that the House concur.

The Rev. Charles L. Gomph of Newark, speaking for the committee, pointed out that the action of the bishops in referring to Lambeth, and the convictions of the committee membership, determined their report.

Issue was taken by the Rev. Wilber Ruggles of Missouri, who stated that research in public health concerning possibilities of infection from the use of the common cup must be taken into account. He expressed the belief that some bishops hoped the deputies would act in this matter, and that the sense of the House should be known. Mr. Ruggles read a resumé of an investigation made by a physician. The Rev. Richard G. Preston of Western Massachusetts declared that since no doctrine was involved it was not necessary to refer the matter to Lambeth Conference.

The Rev. Richard F. Ayres of Oregon pointed out that Prayer Book revision is not referred to Lambeth. There has been plenty of time for consideration, he said, any many parishes already are using intinction.

Mr. Ruggles introduced the amendment to the committee report, which included the injunction that the chalice is not to

be withheld from those who desire it. The resolution also embodied a rubric and sentence for administration, to be added to the Prayer Book.

DEBATE

Contagion is overemphasized, the Rev. Alan Chalmers of Florida said, adding that few clergy become ill from consuming what remains in the chalice, even on Christmas and Easter. "Some try so hard to be prophylactic that they become sterile, instead of sterilized," he said.

The Rev. Sumner Guerry of South Carolina reminded the deputies that our Lord administered the Last Supper under separate species and that Archbishop Temple has taught that there is significance in the separate administration.

H. A. Bull of Western New York asked that the House express its views. The Church abides by the laws of the state regarding matrimony, he declared, and therefore it should abide by laws against the common cup. The Rev. Louis C. Melcher of Upper South Carolina asked that a current practice be legalized, recognizing its occasional necessity.

Upon motion of the Rev. N. E. Wicker of Southern Virginia the question was divided, but before the vote was taken the Very Rev. Charles L. Atwater of Easton pointed out that danger from infection is not limited to the common cup, but can be found in hand-shaking, too. Another speaker declared that intinction is uncouth, and that too often communicants dip their fingers as well as the wafer into the chalice contents. Permission for intinction was passed by a good majority. Thereupon the provision of Prayer Book rubric and text, and study by the Liturgical Commission with a report on method of administration, was passed.

With the consideration of Communion in one kind, Fr. Gomph declared that in all fairness this proposition should be passed too. The Rev. Frederick S. Fleming of New York and the Rev. R. L. Loring of Maryland urged a favorable action, and the House voted affirmatively. Thereupon the whole of Mr. Ruggles' resolution was passed.

Bishops Refuse Concurrence

By ELIZABETH McCracken

The House of Bishops at one of its earlier sessions had declined to take any position on the subject of the administration of the Holy Communion by intinction or in one kind. A resolution on the subject moved that the question be left until it could be brought before the Lambeth Conference. The House of Deputies did not concur, and passed a resolution of their own that the practice of intinction or Communion in one kind should be authorized by the Church, and that the Prayer Book should be amended to accord with such usage. The amendment would have been in the words of administration, by permitting the words "the Body and Blood of our Lord Jesus Christ" when intinction was used. [See above.]

The House of Bishops was inclined to vote non-concurrence without discussion;

but Bishop Parsons, retired Bishop of California, reporting on the suggested amendment to the Prayer Book, said:

"The Committee on the Prayer Book feels that we should make some statement on intinction and communion in one kind. The Bishops have taken action, referring the matter to the Lambeth Conference before deciding this question, but many priests already use intinction."

Bishop Ivins of Milwaukee said:

"Why omit 'and also communion in one kind'? It is used in many churches."

Bishop Tucker of Ohio took the floor and said:

"Three times, at three General Conventions, the House of Deputies have asked for action on intinction, and at two General Conventions, they have also asked for Communion in one kind. It is too bad to non-concur with no other action. I move that we

A government pamphlet entitled Know Your Money was given to bishops. It was not considered necessary to give it to the clergy.

concur with the amendment but that we vote on each proposed method separately.

Bishop Sherrill of Massachusetts asked that the House go into a committee of the whole for an informal discussion of the question. This was voted.

Bishop Tucker of Ohio was the first speaker, saying:

"I should like to move as a substitute motion that we concur with the House of Deputies, striking out the words 'in one kind' and approving 'by intinction.'"

Bishop Washburn of Newark said:

"That makes a difficult situation. I have never administered the Communion in one kind; but I think we should give consideration to both intinction and Communion in one kind. They represent two points of view. If we vote for one and not for the other, we would make a distinction which I should not care to make."

Bishop Parsons made a speech here, saying:

"Is this the sort of question we shouldn't act upon until the Lambeth Conference can act? I don't see why we should wait if it deals only with intinction. But with Communion in one kind you raise a great theological question, a question of a great controversial nature. We should get the opinion of the Lambeth Conference on that. But intinction raises no theological question."

Bishop Ivins of Milwaukee spoke next, revealing an actual condition:

"May I point out that the custom of intinction came in in an illegal way, in a time of epidemic? I know of no priest who administers in one kind; but people leave the altar without receiving the chalice. I have seen them do it here in the Cathedral in Cleveland since I have been here."

Bishop Conkling of Chicago asked a question:

"Wouldn't it be fairer to take a vote on both, granting or denying both?"

A straw vote was then taken, with the result that 37 voted in the affirmative and 28 in the negative. The committee of the whole then rose.

It was then moved and seconded that the House of Bishops do not concur with the House of Deputies.

Bishop Sherrill of Massachusetts took the floor to make a telling speech:

"It is serious, if this suggests that intinction is illegal. It touches 25,000 communicants in the Diocese of Massachusetts. It is not an abstraction with us. I didn't start intinction; Bishop Lawrence did it. I don't mind if we don't do anything about this question, but I don't propose to excommunicate 25,000 communicants for illegal practice, if I can help it."

Notwithstanding Bishop Sherrill's speech, the House voted non-concurrence.

CONVENTION

San Francisco Invitation Accepted

General Convention, 1946, will meet in San Francisco, Calif., on the invitation of Bishop Block and of the diocese of California. Dean H. H. Shires presented the invitation to the House of Deputies, reminding the deputies that more than 40 years have passed since General Convention first met there, and about 20 years since the last Convention on the west coast, at Portland, Ore.

The California delegation was well prepared to persuade General Convention to accept their invitation. Paper roses, with a ribbon bearing the invitation, were distributed one day, and a few days later miniature western type hats, marked "Let's Go—San Francisco," were given out, and worn by many for a day or so.

The tentative date of the Convention is the Tuesday after the first Sunday in October, 1946.

Length of Convention

There was frequent reference to the disadvantages of a shortened General Convention. A resolution to the effect that the General Convention of 1946 shall remain in session "for 10 days or longer," exclusive of Sundays, was passed by the House of Deputies and sent to the House of Bishops for concurrence. Bishop Hobson of Southern Ohio asked a question:

"Does this mean that we must stay sitting out there in San Francisco, if we finish in nine days, or eight, as we have here?"

The reply took the form of an amendment to the resolution, making it possible to adjourn when all business to come before the Convention should be finished.

At an earlier session a member of the House of Bishops protested because the report of the Program and Budget Commission was presented so late in the Convention. Bishop Washburn of Newark, its chairman, said:

"You must blame Adolf Hitler. He is

priests all over the land. Forward in Service is responsible for the scant amount of time we have for this General Convention."

It was voted by the two Houses of General Convention that the date of the opening of the 1946 General Convention shall be the Tuesday after the first Sunday in October, the customary date; but that, if not feasible, the date might be set back to an earlier day, as was done for this Convention.

The House of Bishops adjourned at 3:35 P.M. October 11th.

DIOCESES

Merger of Minnesota and Duluth

The House of Bishops, having received messages to the effect that the diocesan conventions of both the diocese of Minnesota and the diocese of Duluth had voted their approval of the merger of the two dioceses, voted to approve such action. The House of Deputies concurred. Thereupon, Bishop Kemerer of Duluth resigned, on account of ill health.

Bishop Keeler, Coadjutor of Minnesota, announced that the diocesan convention would meet in January, at which time he would be Bishop of Minnesota, the resignation of Bishop McElwain taking effect December 31st. Bishop Keeler asked that the diocese be given authority to elect a suffragan. The House of Bishops voted this authority and the House of Deputies concurred.

DEPUTIES' ACTION

When the question of concurring with the House of Bishops in permitting the dioceses of Minnesota and Duluth to reunite came before the House of Deputies the clergy representing the minority in Duluth opposed to the merger pleaded with the Deputies to refuse to concur. The Rev. George Smith, Indian priest of Duluth, addressed the House, but time was called and as the gavel struck, he backed away from the microphone so that the Deputies were unable to hear him say that if the Indians had been able to attend the diocesan convention they would have registered their opposition to the merger. Afterwards several deputies stated that if the House had known what he said the House might have voted against the merger, for the vote in favor was close.

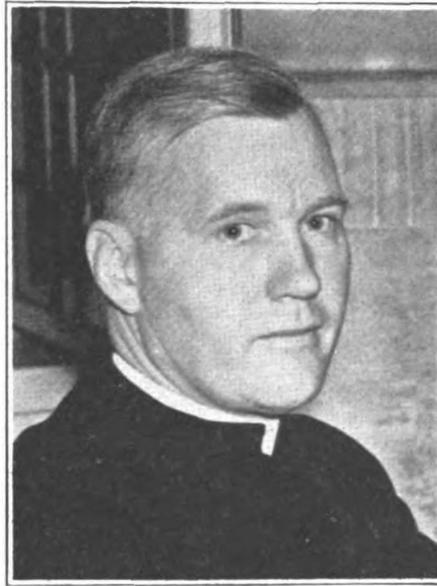
FORWARD IN SERVICE

Redemption

By ELIZABETH McCracken

Considerable time was given to Forward in Service at the afternoon session of the House of Bishops on October 5th. The Presiding Bishop called upon the Rev. Dr. Arthur M. Sherman and the Rev. Dr. C. Avery Mason, in joint charge of field work, to give their reports.

Dr. Sherman said: "The first effort of the Field Department was the roll call. That was intended to enlist every parish and mission and every person in them in the movement. The next thing was to emphasize the importance of worship. The whole first year was devoted to that, after



BISHOP HOBSON: Recommended integration of Forward Movement into National Council.

the roll call. Unless there is real worship of God, there can be no going forward in service. During the second year, the effort was toward the deepening of the spiritual life of each individual; the completion of our own conversion. We went out to find lapsed communicants. Fifty per cent of those confirmed every year drop out of sight after Confirmation. We tried to find them and bring them back. Then we reached out to the unchurched. We did our utmost to teach lay people their call to be lay evangelists. They responded wonderfully, and hundreds of men, women, and children were brought by the laity to their rectors to be prepared for Baptism and Confirmation."

Dr. Mason spoke very briefly, saying:

"The results of the work are encouraging. The greatest thing is that the methods and materials used are not the product of those outside, however able. They are based on suggestions received from parish

Principles for Negro Work

Adopted by General Convention, 1943

1. Fellowship is essential to Christian worship.
2. Fellowship is essential in Church administration.
3. High standards must be maintained in every department of our work with the Negro.
4. It is both the function and the task of the Church to set the spiritual and moral goals for society, and to bear witness to their validity by achieving them in her own life.

These four principles are the "topic sentences" of a more detailed statement adopted by the National Council last February [L. C., February 21st] as its policy for Negro work. [See Editorial.]

Service is for the whole Church, and the whole Church is coming actively and personally into it."

The Presiding Bishop then made a speech, saying:

"I haven't anything definite to report on Forward in Service. As I look into the future, several things impress me. Any idea is inadequate unless expressed in world terms. The parish program should begin in Jerusalem, go from there to Samaria, and extend to the uttermost parts of the earth. Every country should be just a part of the whole world.

"The theme of Forward in Service for the next triennium will be Redemption. Redemption means that because of what Christ has done for us on the Cross, we begin the race 'at scratch,' as they say, without any handicap. That verse in the prologue to the Fourth Gospel would read, if literally translated: 'As many as received Him, to them gave He right (not power) to become the sons of God.' We Christians are branded with the sign of the Cross of Christ, each one the purchased possession of Christ, bought by Him.

"God asks us to act as His agents, to make all men His. The slogan for the next triennium of Forward in Service is 'Through world evangelism to world redemption through Christ.' It can only be done through fellowship. It is not enough to bring people to conversion. We must help them to stay converted. People are prepared for Confirmation, confirmed, and then turned loose. They disappear from the Church.

"Evangelism in fellowship is the only solution of the Negro problem, which is so close to our minds and hearts. I am a Southerner, and I know that fellowship is going to bring many things that will be hard for Southerners, that some of them will not like. But it is the only true way.

"We ought perhaps to do away with the distinction between the National Council and Forward in Service. The responsibility should be placed on the National Council. We are not going to save any money that way; we shall need the same budget; but the administration will be simpler.

"One thing will be left just as it is. That is *Forward—Day by Day*. This will be in the hands of the same splendid men: the Rev. Dr. Gilbert P. Symons, as editor; and the Rev. Harold J. Weaver, as business manager. They have done and are doing a fine job. I believe over 17,000,000 copies of *Forward—Day by Day* have been distributed."

Bishop Hobson of Southern Ohio arose to say that the time had come for the National Council to take over the Forward Movement. Bishop Hobson has been closely associated with it from the beginning, and his diocese has been its cordial host.

NATIONAL COUNCIL

New Members

New members of the National Council, elected by General Convention, are: Bishop Carpenter of Alabama, Bishop Peabody of Central New York, Dean

Elwood L. Haines of Louisville, Ky., the Rev. John E. Hines, Houston, Tex., Messrs. J. Taylor Foster of New York, Jackson A. Dyckman of Long Island, E. Townsend Look of New Jersey, Alexander Whiteside of Massachusetts, all for six-year terms; the Rev. John Heuss of Chicago, and W. W. Grant of Colorado were elected for terms of three years.

PUBLIC AFFAIRS

Bishops Consider Position of Church in World Order

By ELIZABETH McCracken

Bishop Oldham of Albany, presenting the report of the Committee on National and International Affairs, offered several resolutions. The first of these was prepared in response to many letters to the committee, asking that the Church have a delegate at the Peace Conference. Concerning this Bishop Oldham said:

"We couldn't ask that for a little group like the Episcopal Church. Hundreds of other small religious bodies would ask for the same privilege. We recommend that the World Council of Churches take the matter in hand. They are the ones to do it."

Another resolution recommended that this Church sign the Catholic, Jewish, and Protestant Declaration on World Peace. [L. C., October 17th.] Bishop Oldham mentioned that 48 archbishops and bishops of the Roman Catholic Church, 40 Jewish rabbis, and members of 50 Protestant bodies had signed it. He explained that there is nothing new in the declaration, but that it simply brings into one document something upon all the great Faiths agree. The resolution was unanimously adopted.

The next resolution led to discussion. It provided that people of all friendly nations, otherwise eligible, be admitted to the United States on the same quota system, under the existing law; and that immigration authorities be petitioned to amend the present regulations to this effect. Bishop Oldham added that the Oriental Exclusion Act had had serious consequences, and was, in his opinion, one of the certain causes of this war. Bishop Littell, retired Bishop of Honolulu, said that he would like to have the people of China especially cited in the resolution, with some such term as "especially the Chinese," after the words "friendly nations."

Bishop Huston of Olympia spoke to this point, saying:

"I admit that we all know that we are all deeply moved by our feeling for China. Dr. Wu said to the Woman's Auxiliary that she feared this uprising of feeling for China now—lest it might cool after the war. On general principles, it is wiser to make such petitions as this general."

The Presiding Bishop shared the opinion that the resolution should not be specific as to China, saying:

"I think it should be put in general terms, on general principles. It is only one of several bills in Congress about Chinese exclusion. We could keep it general, and yet put

the weight of our General Convention on the bill for the benefit of the Chinese which is in Congress now."

In spite of the above speeches, the words "especially the Chinese" were added to the resolution by a majority vote of the House. The House of Deputies concurred.

Oriental Exclusion

Requesting Congress to permit natives of friendly nations to immigrate and become citizens, the House of Deputies concurred with the bishops in opposing the exclusion of the Chinese.

Other parts of the report of the Committee on National, International, and Social Affairs concurred in were resolutions that the United States take its part of post-war responsibility, that the World Council of Churches assure Christian principles in the peace settlement, and joining in the seven-point declaration by Roman Catholics, Jews, and Protestants.

The word "Social" was dropped from the title of the committee, by vote.

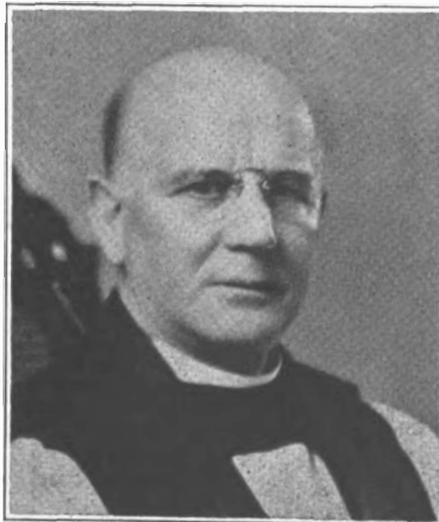
STRATEGY AND POLICY

Resolutions Adopted

The important report of the Joint Commission on Strategy and Policy was passed, with amendments, by the House of Deputies, after detailed presentation by the Rev. Walter H. Stowe. The result of six years of study, the report presented a series of resolutions on a variety of subjects. The Bishops concurred with most of the resolutions.

Approval was given to the policy of developing autonomous churches in missionary work, and aid to British missions. Surveys of domestic work were recommended, and the use of laymen in evangelism was commended. An agency for missionary education was called for, as well as the use of rural clergy in giving such education in the seminaries.

Finances were considered in several resolutions. The spiritual principles under-



BISHOP OLDHAM: Presented report on National and International Affairs.

lying the Every Member Canvass were stressed, plans for making use of large individual gifts were called for, as was the publication of a booklet on "Making Gifts Through Legacies." The bishops failed to concur in the matter of soliciting individual gifts. Another publication called for is *An Encouraging Decade: 1930-1940*. The deputies passed, but the bishops refused to concur in, a resolution calling for constitutional or canonical provisions dealing with ineffective bishops. Later the Deputies referred the matter to its committee on Canons, nevertheless.

A set of Christian principles for social relations was embodied in one resolution, followed by others calling for Christian practices in business, and the alleviation of suffering in war-torn countries.

A resolution requesting the appointment of a Federal Commission with Church representation to "hasten the formation of a representative policy" looking toward world peace was tabled.

The Joint Commission was discharged with appreciation, for the National Council's Committee of Reference is carrying out what might be its future work.

THE MINISTRY

Effects of War on Seminary Students

By ELIZABETH McCracken

Concern for the preparation of candidates for the priesthood during the course of the war and immediately after the war was expressed on several occasions during the General Convention at Cleveland. The dean of the General Theological Seminary, the Very Rev. Dr. Hughell E. W. Fosbroke dwelt on one aspect of the problem, when he presented the report of the trustees of the seminary. He declared that it "is not so much the temporary diversion of prospective students into the service of the nation that gives the gravest concern," but what is happening to the "whole system of education under the pressure of war emergency." The dean went on to say that American institutions of learning have for a long time been moving in the direction of training and technical efficiency "and have forgotten their responsibility for helping men to enter into the humane tradition of scholarship wherein they find that which shall give unity and direction to their lives." He went on to say that "today, college men as they come to the seminary often give no impression that anything great has been brought to bear upon them." The dean looked forward to a better day when the liberal arts will again be the center of the collegiate curriculum, and when, "against such a background theology will come into its own as it is seen to be the very crown of the whole system of education, dealing with those fundamental truths which underlie all learning and give it its value."

At the seminary dinner, the dean spoke of the pleasure the seminary took in seeing so many of its alumni in places of great responsibility. He also gave an en-

couraging report of financial matters. "But," he said warmly, "the best news that I have to bring you about the seminary is that Dr. Easton, after a very serious illness, is making a fine recovery. He is taking all his customary seminary work, and doing it with zest. This is a cause of great happiness and gratitude."

V-12 Speed-up Disapproved

Problems arising out of the Navy pre-chaplain schools were brought before the House of Bishops at the General Convention. Such problems have been among the most difficult confronting the Army and Navy Commission.

Bishop Mitchell of Arkansas spoke of a resolution which had been referred to the Committee on Canons, by which Canon VII would be amended in such wise that a candidate for Holy Orders might be ordered deacon within less than two years after his admission as a candidate if he were "going as a chaplain." The reason for the proposed amendment came out, and the amendment was lost. Bishop Mitchell said:

"The amendment is permissive only. What it does is to shorten the term of such men's seminary life by making the time between his entrance into the seminary and his ordination as priest one year shorter than it now is."

Bishop Manning of New York asked: "What about the diaconate?"

Bishop Mitchell replied that the term would be reduced to six months instead of a year.

Bishop Hobson took the floor to say: "As far as our Church is concerned, this program is unwise. It might bring in men who are not really fit. The reason for this resolution is that the Navy wants chaplains who can be ordained *at once* after graduation from the seminary, and who can be commissioned as chaplains immediately after they finish at the pre-chaplain schools. It means taking a tuck in our time, and letting a man do his preparation in two years instead of three."

Bishop Carpenter of Alabama asked: "What does the Roman Catholic Church do about it?"

Bishop McElwain said that the Roman problem was quite different, because their candidates for the priesthood enter the seminary at 14 years of age.

Bishop Sherrill, chairman of the Army and Navy Commission, took the floor to make an earnest speech:

"This V-12 Program of the Navy, as it is called, is the most difficult thing I have to handle for the Army and Navy Commission. The only men who *can* be chaplains in the Navy must be priests. I am against this proposed letting down of the bars to full seminary training.

"In the first place, it seems to me that we should send men as chaplains *only* men who can adequately represent the Church. We should therefore not send men just out of the seminary, even after three years, who have had no parochial experience. The Army requires parochial experience, but the Navy does not.

"This resolution does not touch many parts of the problem. For instance, our

age for ordination to the priesthood is 24 years. Some men, on this proposed shortening of their training, would finish the seminary and this pre-chaplain schooling by the time they were only 22. They would have to wait two years before they could be ordained priests and be eligible for appointment as Navy chaplains. No one seems to have thought of that.

"In the second place, this V-12 Program is part of the Navy's plan to get men before the Army gets them. We don't want to take men from high school, put them in seminaries, and change our canon by lowering the age of ordination to accommodate the Navy. Especially we don't want to do this when it will defeat the very thing needed—effectual chaplains. There are only a few students involved anyway."

The resolution was then put to vote and defeated.

Inhibition of Priests by Bishops

A measure for temporary suspension or "inhibition" of priests before trial for ecclesiastical offenses was defeated by the House of Deputies after it had been passed by the House of Bishops.

The Committee on Canons, through its chairman, Bishop McElwain of Minnesota, moved, in the House of Bishops on October 5th, the addition of a section to Canon 29, providing that a diocesan bishop might suspend a priest whom he had strong cause for believing guilty of conduct unbecoming a clergyman.

Bishop Dandridge, Coadjutor of Tennessee, moved an amendment, to the effect that the bishop should do this in cooperation with the standing committee. Bishop Manning of New York opposed this amendment, saying:

"I am opposed to this proposed amendment, providing cooperation with the standing committee. The rights of the priest are fully protected. He may insist upon immediate presentation for trial. If he does not wish to do that, he would, I am sure, prefer that the matter should be in the hands of the bishop, and not brought to the knowledge of the standing committee."

Bishop Conkling of Chicago had another suggestion to make:

"I would accept this proposed addition to Canon 29, with an amendment that the bishop consult with the clerical members only of the standing committee.

Bishop Matthews, retired Bishop of New Jersey, said:

"That means a sort of trial right away."

Bishop Randall, Suffragan of Chicago, took the floor and said earnestly:

"I hope this amendment offered by Bishop Dandridge will prevail. The bishop might receive charges against a priest and be persuaded that he was guilty. It would be better if his judgment could be reinforced and safeguarded by the advice of the standing committee. A man is not guilty until proved guilty. Hasty action on the part of a bishop might ruin his reputation and blast his career. We have got to protect men against hasty action."

Bishop McKinstry of Delaware offered another suggestion:

"The bishop might consult with his chancellor. That would protect the priest and yet keep the matter confidential."

There was a call for a vote on the amendment. It was lost. The new section was then acted upon and carried, leaving the matter entirely in the hands of the bishop. Suspension was limited to 90 days, at the end of which period the priest must be restored or submitted to trial.

LAY WORKERS

Social Security

Inclusion of lay employees of the Church in the provisions of the Federal Social Security Act is sought by action of General Convention. A special committee in the House of Deputies, after considering possible alternatives recommended this action. Inclusion under the Church Pension Fund was found impossible, as was the establishment of a new pension fund for this special purpose. Experience has proved that efforts of individual churches and institutions to deal with the problem usually fail. Although there is some danger to the tax-exempt status of the Church if an excise tax for social security is imposed, the committee considered the hazard worth the ultimate returns in old age and employment insurance.

An amendment offered by Bradford Locke which would definitely preserve the tax-exempt status was called impracticable and was lost. The National Council was directed to take the necessary action.

FINANCE

Salaries for Domestic Missionaries

A recommendation that domestic missionary clergy receive a minimum stipend of \$1800 per year, and house, and car expense when possible, was made by the House of Deputies on the final day of the Convention.

Efforts of the House of Deputies to assure that salaries of domestic missionaries would be restored to a level of \$1800 a year had previously met with difficulties. In the Saturday morning session, a motion to this effect was made as an amendment to the Program and Budget Committee's resolution adopting the budget. The purpose of the resolution met with the approval of the House and it was passed with very little debate, taking the representatives of the National Council and the Program and Budget Committee by surprise.

In order to permit their side to be heard, Anson T. McCook, who had voted in the majority, moved for reconsideration.

Dr. Lewis B. Franklin then explained that three separate groups were responsible for missionary salaries: the individual missions, the bishops of the missionary districts and aided dioceses, and the National Council. Final determination of the use to be made of the Council's appropriations in the domestic field rests solely with the bishops under whom the missionaries work. However, the local missions and the Council consult with the Bishop.

In different cases, the raising of the salaries should be handled by different means—some by increased local contributions, some by earmarking a larger share of the existing lump-sum appropriation to the district or diocese, some by an increase of that appropriation.

Dr. Franklin also pointed out that the amendment added an indeterminate and indeterminate amount to the budget.

In view of Dr. Franklin's remarks, the resolution was changed to make it advisory instead of mandatory. The committee of the House on Domestic Missions then reported that it had under consideration, and would later present, its resolution covering the same ground.

After general assurance from all sides that the House, the Program and Budget Committee, and the National Council were in agreement as to the desirability of raising domestic missionary salaries, the amendment was tabled, and at a later session the committee's resolution on the same subject was passed.

Reduction in Parochial Debt

The reduction of parochial debt by roughly 8½ million dollars during the last three years was noted in the report of the Joint Commission on Church Debt, presented to General Convention.

The report stated: "The Journal of General Convention of 1940 showed parochial debt to be approximately \$23,500,000.

"Therefore between 1935 and 1940 this debt fluctuated back and forth between 23½ and 25 millions. The cost of carrying it during that period was about six millions.

"Reports are in hand from 88 of the 89 dioceses and districts. A careful estimate has been made of the remaining one. These reveal the gratifying fact that as of January 1 parochial debt has been reduced to \$15,063,633.36.

"The amount of reduction in three years time is roughly 8½ millions of dollars. The rate is 2.8 millions a year. But nine months of this year have passed since our dioceses appraised their situation, and there is ample evidence in correspondence to lead us to believe that the rate of reduction has continued. It will therefore not be unreasonable to deduct \$2,100,000 which has, most probably been paid this year.

"We believe that at the present moment parochial debt does not exceed \$13,000,000. This tremendous reduction amounting to 10½ millions has meant a yearly saving of at least \$500,000 interest."

MISSIONS

Surveys and Appraisals; Freedom in Latin-America

On the final day of the Convention surveys and appraisals of the work in Alaska and Liberia were asked for by the House of Deputies. A further report of the Committee on Missions, declaring that the Church will exercise its right of freedom of action in Latin America, in spite

of the efforts to curtail such freedom in some quarters, though passed by the Deputies, was defeated in the House of Bishops.

The Deputies' resolution expressed strong disapproval of the Latin-American policy of the Roman Catholic Church; the Bishops, in a milder resolution with which the Deputies later concurred, set up a committee of members of the Church's Federal Council delegation to cooperate with that body in fostering religious freedom in Latin-America.

NEGROES

American Church Institute

The report of the American Church Institute for Negroes, presented at the afternoon session of the House of Bishops on October 5th by Bishop Brown of Southern Virginia for the Rev. Dr. Robert W. Patton, acting head, showed that all the schools of the Institute, except one, had closed the year without a deficit. While the war had made problems, these were being met with courage and resourcefulness. The number of students in these schools is less affected by the war than is the case in schools for members of the White race, since fewer Negroes are inducted into the services or enter war industries.

An important section of the report dealt with the Bishop Payne Divinity School. Concerning this, Bishop Brown said: "The Bishop Payne Divinity School provides the opportunity for the greatest work we can do for the Negro race. The largest work of the Church for Negroes must be in the South, for the simple reason that there are more of them there than anywhere else in the country. That school has graduated 177 men, of whom 124 are living. Thirteen are chaplains now in the armed forces. There are no finer clergy anywhere in the Church.

"The school now has 12 students, all except two of whom are college graduates. The cost of running Payne is heavy. The funds come mainly from the American Church Institute for Negroes, from the Virginia Theological Seminary, one of the founders of Payne, and from King Hall, Washington. Our aim is to make it ultimately an entirely Negro institution. We have two Negro professors now; and the hope is that in time all the faculty, including the dean, will be Negroes. New buildings are needed. We have \$50,000 in hand, of the \$150,000 required. There is a constant effort made to raise the academic standard and to keep it high."

The Presiding Bishop put in a word here, saying: "It is already pretty high. I have examined graduates of Payne Divinity—I mean given them their canonical examinations; and they have made better and higher grades than the graduates of the Virginia Seminary or any other seminary."

BISHOP DEMBY

Bishop Demby, retired Suffragan Bishop of Arkansas, whose speeches respecting the welfare of the people of his race are always heard with marked attention by the House of Bishops, arose to say: "I am not a graduate of the Bishop Payne Divinity

School. I wish I were. The Negroes think Payne the best divinity school in the land. If they get the idea that it isn't, that will hurt the standing of our men. I am glad it is going to be improved.

"I had a man in Kansas who had a vocation for the ministry. Where should he go? I said 'Payne.' And I sent him there. He stayed two years. Then he came back disgusted. He had been brought up in mixed public schools and felt strange in an entirely Negro seminary. I sent him to Seabury-Western. I am proud to say that he got the same rating there as that with which he had left the Bishop Payne Divinity School. He went into the third year class without a break or a condition. So I knew Payne was as good as any White seminary in the Church, with as high a standing."

THE BIBLE

Bishops Approve Collection For American Society

The report of the American Bible Society, which was presented to the House of Bishops by title, aroused an animated discussion, of perennial interest. Bishop Hobson of Southern Ohio opened the discussion by saying:

"The report, which you have all read, indicates that the American Bible Society is carrying on and doing more work than ever before. Its entire purpose is to put the Scriptures throughout the world. They are having a hard time now because many of the foreign Bible Societies are not functioning because of the war. So the American Bible Society is adding to its work whatever it can do to help out there. Half a million Bibles have gone from them to men in war prison camps; and millions of copies have gone to men in service.

"I asked our missionaries at the Madras Conference what the American Bible Society did for them. They said that they could not have done their work without it. The Protestant Episcopal Church in the United States is at the bottom of the list of contributors to the American Bible Society. We have allowed our missionaries to sponge on that Society and we shouldn't do it. We ought to do our part. General Convention can't do it. In our dioceses on Bible Sunday, the second Sunday in Advent, we should and could get the parishes and missions to take up a collection for the American Bible Society. The collections would mount to a respectable sum. We should stop letting some one else pay our fare in this matter."

A resolution to do what Bishop Hobson suggested was unanimously adopted. Then, the Presiding Bishop arose to say:

"As a missionary, I should like to say something about all I owe to the American Bible Society. In Japan, we would have had no Japanese Bible at all if the Society had not got the translation made and paid the translator. We couldn't do it."

Bishop Manning of New York mentioned another good society, saying:

"Without detracting from the fine work of the American Bible Society, I should like to speak of the New York Bible and

Prayer Book Society. It does a splendid work and also needs funds."

Bishop Jenkins, retired Bishop of Nevada, made a plea for Bibles with the Apocryphal Books included, saying:

"Our Canon of Scripture is not like that of the Presbyterians and some others. We have 14 books more. Those were always included in the Bibles printed by the British Bible Society until, without authority, they were dropped. I find Presbyterian and Methodist Bibles, but not the Bible of our Church as I go around. I find it hard to get enough copies of the Apocrypha to give my Bible classes. It seems to me that, while not forcing the whole Bible on those who don't want it, we should provide it for our own people."

The Presiding Bishop cited another experience, saying:

"In Japan, while I was there, the Apocrypha was translated into Japanese by the American Bible Society. They had it done and paid for it."

Bishop Jenkins introduced another matter when he said:

"For more than 30 years I have never had anything from the American Bible Society. Every year, I get Bibles and Prayer Books from the New York Bible and Prayer Book Society."

The Presiding Bishop had the final word:

"The American and British Bible Societies do not give away Bibles. They sell them, because they think people are more likely to read what they buy."

HOUSE OF DEPUTIES

Retrospect

By G. RALPH MADSON

Although the business of General Convention in the House of Deputies had been streamlined and many shortcuts adopted in procedure, there was time for pleasantry and certain informality. From the press table a view of the whole House was to be had, and at the same time what happened on the rostrum was easily noted.

The new president of the House, Dr. P. E. Osgood, was a genial and courteous presiding officer. Obviously he knew how to preside, but at the same time he deferred in all cases of possible doubt in procedure to the chairman of the Committee on Dispatch of Business, Anson T. McCook. This was Mr. McCook's second Convention in this important role, and his efficiency was as great as three years ago, and tempered more this year with ease and a high degree of graciousness.

One house rule of order was that there should be no applause, but the rule was often spontaneously broken. Dr. Osgood stuck to the rules, but promised the deputies a certain leniency in this matter except during debate.

In order to shorten the Convention time it was thought many night sessions might be needed, but Mr. McCook believed that "tired deputies make bad legislation."

Many amusing things happened in the course of a day, especially in the things that were said. One deputy, speaking of a

resolution he wished to propose, said that it related to amending "music on Church rubrics." On another occasion a speaker spoke of "several bishons as well as scholars."

The acoustics of the hall did not suit all hearers, and much complaint was heard from under the balcony on the opening day. A public address system was installed on Sunday, and on Monday each speaker was asked to step up on the rostrum and use the microphone in speaking to the House. It was customary to have each speaker give his name and diocese. After several speakers had failed to do so, a layman rose in the body of the house to ask that each speaker give his name and diocese—but he failed to do so, in the excitement!

The usual resolutions of courtesy to all who assisted in planning for, arranging, and carrying out General Convention were presented and passed in the House of Deputies shortly before adjournment Monday afternoon, October 11th. Responding to the resolution concerning his work, the president of the house, Dr. Phillips E. Osgood declared that the General Convention has proved that "We are not a denomination but a Church," since solutions to problems have been found in spite of extremes in difference of opinion and attitude.

Divided Votes

An aftermath of the long consideration of a canon on Matrimony, during which two propositions were lost because divided votes by dioceses must be counted in the total, and an action can be had only by a majority of all votes cast, was a proposed

amendment to the Constitution providing that divided votes be counted half and half. H. A. Bull of Western New York presented the amendment. Dean Nes of Louisiana moved to recommit the matter to the Committee on Constitution which had already reported on it. The dean also suggested that some means be discovered whereby votes of individuals by orders might be counted. After much discussion and confusion the whole business was tabled by a close vote.

Rules of Order

Another aftermath of the Marriage discussion was the amendment of a rule of order in the House of Deputies, passed the final day, whereby it is ordered that reports of Joint Commissions when referred to the committees on canons or constitution must be reported out to the House simply with the opinion as to canonicity or constitutionality, but not with substitutes or amendments.

The House of Bishops asked that the Joint Commission's report be presented directly to the Convention, but presuming that reference was to next Convention, the House, having adopted the foregoing rule of order, refused to concur.

Memorial Services

Two memorial services have marked the sessions of the House of Deputies. The first was for the late Very Rev. Ze-Barney T. Phillips, for five terms the president of the House. Later in the week the usual memorial service for all deceased members of the House was conducted.



Anson T. McCook, Chairman
Of Dispatch of Business

He prevents parliamentary snarls and helps untangle them when they do occur. Alert, quick on the trigger, he sees that business is presented to the House of

Deputies, referred to the right committee, and returned to the House again for action, no small job during a wartime accelerated General Convention.

Anson T. McCook, chairman of the Committee on Dispatch of Business, has had his job for only two successive General Conventions, but somehow people have the impression that he's been at it for a long time.

He is no newcomer to Church government, however. He's represented the little parish of St. John's, East Hartford, Conn., for 35 years at diocesan conventions. He's been a deputy from the diocese of Connecticut to all the General Conventions since 1931, with a single exception.

He was born in East Hartford, Conn., 62 years ago, was a classmate of Bishop Gooden at Trinity College, and studied law at Harvard University. He is a lawyer.

He has been prominent in numerous civic affairs, in his own state and outside. He has been a member of the State Reformatory Board, and the National American Legion Commission on Foreign Relations. During World War I, he was secretary of the Connecticut Committee for Belgian Relief.

Voting Privileges

The provision that deputies from foreign missionary districts may vote when the vote is taken by orders was passed by both Houses of Convention and became effective immediately.

Error

When the Cleveland Plain Dealer appeared with a front page story on the report if the Commission on Social Reconstruction, referring to action in the House of Deputies, and quoting from the report of the theological sub-committee, the House of Deputies was greatly upset. Since no approval had been given to that section of the report, the newspaper was censored, and the following day a correction was printed in the same front page space.

INTERCHURCH

Russian Theological Academy

The National and International Committee recommended to the House of Bishops that the name of Paul B. Anderson be added to the Committee on the Russian Theological Academy in Paris. Bishop Oldham explained that help had been voted to the Russian Orthodox Church, and that, at the present time, the only way in which financial aid could be given was in the form of an appropriation to the academy. A portion of the Good Friday Offering had already been appropriated. Mr. Anderson is the American in closest touch with the academy.

Messages were sent to the Orthodox Church in Soviet Russia. When conditions permit, the Presiding Bishop was authorized to send representatives of the American Church to carry to the Patriarch of the Russian Church the greetings of this Church.

Bishop Jasinski of the Polish National Catholic Church appeared before the House of Bishops and made a short speech. He said:

"Intercommunion has already been attained between the Protestant Episcopal Church and the Polish National Church. This action must be ratified at the General Synod, which we shall have when peace comes. Before we had accomplished this happy union with the Episcopal Church, we had made it with the Church of England."

L. C. FAMILY

Triennial Dinner

¶ *Veteran reporter of Church news, race riots, ordinations, etc., of one of our middle-western dioceses, our correspondent this time deals with a social occasion—THE LIVING CHURCH family dinner in Cleveland—and sends this report to her rector:*

My dear and very respected Rector:

It certainly is a shame that your lumbago kept you away from General Convention. You'd have loved most of it. What you don't read in the papers, I'll tell you when I get home—all except about THE LIVING CHURCH FAMILY dinner, which you would have attended if you had been here. I'll tell you about that now.

You already know that the dinner was held in the Lattice Room of the Hotel Statler on Thursday evening, October 7th. There must have been about a hundred there—bishops and clergy, correspondents and visitors—and it was a nice informal party. You've attended before, but this was the first time for me, and it was fun to see in person so many people about whom I had heard and with whom I had been corresponding.

The chief speaker was First Lieut. Clifford P. Morehouse of the Marine Corps Reserve, known to all us correspondents for a long time before he became a member of the "chair-borne infantry" (to quote him), as editor of THE LIVING CHURCH. He is having a great time editing the *Marine Corps Gazette* and told us he finds journalism in the Marine Corps isn't so very different from journalism in the Church, in many ways. Says he has a hard time remembering that his chief superiors are now generals instead of bishops, and occasionally calls one of them "Bishop," which causes no end of amazement.

Lieut. Morehouse had some interesting things to say about the part which the Church must play, now and after victory, in leading the way toward a better world, and reminded us that if the Church fails to take this initiative, some other organization will, and that "at some future General Convention we may find ourselves reduced to the position of viewing with alarm developments we might have influenced if we had had the courage to do so."

I know we all agreed with him. He stressed the urgency of beginning to plan now and suggested various methods by which the Church might help in other parts of the world after the fighting stops.

Several good friends of THE LIVING CHURCH made brief speeches—Bishop Manning of New York, who was humorous and charming, said he was "thankful for THE

LIVING CHURCH in the life of the Church," rather neat, I think. He believes that people are thinking now as they never have before and that the religious press has a real job and a real responsibility for teaching the faith of the Prayer Book to the multitudes who need that faith.

Another favorite person present was Bishop Ivins of Milwaukee, who paid a graceful tribute to the speaker of the evening, whom he has known since he was born, and his illustrious father before him.

We were all surprised and delighted when the Presiding Bishop, the Rt. Rev. Henry St. George Tucker, D.D., to you, came in during the meeting. I think this was his third dinner during the evening, but he didn't eat with us—just made a typically charming Tuckerian speech in which he complimented THE LIVING CHURCH for the good support it always gives to the program of the National Council and said that the greatest opportunity the Church press has is to show that amid all the differences that exist between people, there is in Christ the unifying principle which, without destroying the differences, binds us together into a great whole—the Kingdom of God upon earth. He reminded us of the slogan of the National Council, "Through World Evangelism to World Fellowship in Christ."

Lieut. Morehouse introduced the members of THE LIVING CHURCH staff before the group left, and I think we all went away with the feeling that we were really a family and that being a correspondent was an honor.

Well, I'll see you next week, and you'd better be planning something that will make a good story for THE LIVING CHURCH. I want to show them that I appreciated the opportunity of attending that dinner. Hope your lumbago is better.

Your devoted parishioner, and also the correspondent from our Diocese,
MARY DOE.

SECRETARIES

John H. Fitzgerald

The Rev. Dr. John H. Fitzgerald has been secretary of the House of Bishops since 1939 and before that for three Gen-



DR. FITZGERALD

News of the Convention in Music

By CHARLES G. HAMILTON

- Church union—"Coming in on a wing and a prayer."
- Retirement of bishops—"Don't get around much any more."
- Canons—"There'll be some changes made."
- Marriage and Divorce—"Put that pistol down."
- Clergy placement—"Seems to me I've heard that song before."
- Army and Navy Commission—"This is the army."
- 1946 Convention—"California, here I come."
- Social reconstruction—"Oklahoma."
- See for the Presiding Bishop—"As time goes by."

eral Conventions assistant secretary. The fact that it keeps him busy from seven in the morning until 1:30 the next morning on convention days does not lessen his enthusiasm for the job at all. He likes driving work, he says, and he enjoys the association of the bishops in the House.

His work begins in the summer months before General Convention, in meetings with the secretary of the House of Deputies and the chairman of Dispatch of Business to plan the business of the two Houses. During the Convention he has a ringside seat beside the Presiding Bishop, the whole House of Bishops within the sweep of his eye.

Alert, swiftly efficient, he lets nothing get past him. He outlines the business of the House, records its sessions, keeps in touch with committees, informs the House of Deputies of action taken by the Bishops, and the House of Bishops of action by the House of Deputies.

Between General Conventions he is rector of the Goodhue-Gothic Christ Church, Bayridge, Brooklyn, a church of more than 1,000 communicants, and, in his words, the loveliest church in New York City.

Graduated from Berkeley Divinity School, ordained in 1912, he has been rector of Christ Church for 27 years.

Franklin J. Clark

He is listed in *Who's Who in America* and in *Stowe's Clerical Directory* in very barest detail.

If you crash his square bookish office at 281 Fourth Avenue, New York City, for more information, you'll find yourself across the desk from the elderly grey business-suited Franklin J. Clark, secretary of the National Council and secretary of the House of Clerical and Lay Deputies.

Whatever you find out about him you'll have to pry out of him. Eying you intently



DR. FRANKLIN J. CLARK

through his pince-nez and gripping a companionable cigar between his thumb and index finger, he'll insist. "There's not much to say about me."

But other people will tell you he's the "most efficient secretary anybody ever saw."

He joined the Church's Domestic and Foreign Missions Society as secretary of student work. From 1919 to 1934 he was assistant secretary of the Council, full secretary since then. He has never missed a Council meeting.

In 1926 he was "borrowed" by the Near East Relief and did an excellent job there.

He is completing his fourth General Convention as secretary of the House of Deputies.

Dr. Clark's preparations for the Convention began last January, and his work will continue far into the fall and winter. All summer he has been gathering the re-

Out of Place?

¶ *Quoth Bishop Matthews: "In the matter of a see the Presiding Bishop will be up in the air, which is where saints and angels ought to be."*

ports of the committees and commissions, preparing them for publication, having them printed and put into the hands of clerical and lay deputies.

While the Convention sits he acts as secretary, sees that the reports are presented to the Convention by title and put on the Convention calendar.

After the Convention adjourns he will prepare the Convention journals of the two houses and notify all committees and commissions of all action of the Convention which concerns them.

He is a D.D. from the Philadelphia Divinity School, his alma mater (1906), but he does not possess, he has been known to say frequently, a clerical collar.

"SIDE-SHOWS"

Few But Some

Although there were not the extensive "sideshows" of previous General Conventions, members of the Convention had opportunities to see displays of various materials in the foyer of the convention hall. The Forward Movement had a large table covered with samples of all its publications. National Council's departments had displays of materials, free and on sale. The equipment provided military chaplains by the Army and Navy Commission were on display, too. For the first few days the Diocesan Altar Guild of Ohio had a display, but soon sold the materials to the clergy.

Alumni of most of the seminaries had opportunities to meet for dinner one night during Convention. Two provinces had dinner meetings, and there were other semi-official gatherings.

THE LIVING CHURCH FAMILY gathered one night to hear a forward-looking address by the editor-on-leave, and to eat a good dinner. National Diocesan Press heard Bishop Hobson on promotional work at a dinner meeting another night.

WOMAN'S AUXILIARY

Thanksgiving and Rededication

By JANE CLEVELAND BLOODGOOD

The final session of the Triennial meeting of the Woman's Auxiliary on Saturday morning, October 9th, was a great deal more than just saying, "thank you" all around, but the thanks were given to man, to woman, and to God. The meeting was asked to send in suggestions as to program procedure for the next Triennial, which will be held in San Francisco.

The women were reminded of increased opportunities for giving through the Every Member Canvass during the coming three years. Emphasis was placed on the development of group thinking among men and women together, and the whole matter of salaries and pensions. Special action in the form of study and recommendation by the executive board is to be taken on status, tenure, and salary scale of women missionary workers, who are a special group paid by the National Council.

When the motion for this action was before the floor Miss Mildred Capron, assistant executive secretary, spoke into the microphone with animation. "By this action on women's salaries we are taking a great step forward and endeavoring to correct a matter of injustice of many years' standing. But this is only the beginning; we must do some thinking on the subject between now and the next Triennial.

"I speak particularly in reference to the salaries of our national staff at headquarters. They are very much off balance. Some of our highly trained staff are paid way below men in the house without specialized training. Just as an example an assistant at 281 (this is no secret since the figures are published) receives \$4250, while a certain missionary bishop receives \$4050 per year. When I first went into Church work 23 years ago any suggestion of the low salary scale brought the answer, "Oh, you will be taken care of; it is the Lord's work and you are consecrated to your task." Either the salaries of men and women should be put on a more equitable basis," concluded Miss Capron with energy. "or we must look for some 'consecrated' men."

As to the final bit of business the Triennial unanimously supported Mrs. Harper Sibley, diocese of Rochester, whose meek little Victorian bonnet belied the spark that she generated when she offered a resolution demanding that positive action be proposed to the Senate by Senator Tom Connally on the Fullbright bill. This bill deals with the active participation of the United States in the post-war world.

Under the chairmanship of Mrs. Van Schaick the committee of review made an act of thanksgiving and rededication—thanksgiving for God's gift and rededication to our task. Miss Margaret Marston led the assembly in a final service of worship of great beauty and dignity.

Churchwomen of a hundred dioceses scattered to the four winds "having their lamps burning."

THE ORIENT

Gripsholm Passengers

Information from the State Department to the National Council's Overseas Department reports that the following persons are listed as passengers returning on the repatriation ship *Gripsholm*, expected to arrive in New York about December 2d: HARRY B. TAYLOR, LLOYD R. CRAIGHILL, ELIZABETH H. FALCK, ANNA M. GROFF, MARION F. HURST, ANNE LAMBERTON, JOHN R. NORTON, CHARLES E. PERRY, JAMES H. POTT, WALTER H. POTT, KATHERINE PUTNAM, DONALD ROBERTS, WILLIAM P. ROBERTS, FLORENCE J. SHERIFF, HOLLIS S. SMITH, PHILIP B. SULLIVAN, WALTER H. J. TAYLOR, MONTGOMERY H. THROOP, ELLIS N. TUCKER, JAMES M. WILSON.

Telegrams and air mail may be sent to the above if addressed before November 10th, as follows:

Name

Repatriate on the *Gripsholm*
In care of American Embassy
Rio de Janeiro, Brazil

Families and friends coming to New York to meet the passengers will note that by government ruling no one will be allowed on the pier. The East Asia Committee of the Foreign Missions Conference will have an office on the pier or as near as possible and will represent all mission boards in meeting and aiding missionaries as they leave the ship. Earl Fowler of the Overseas Department, 281 Fourth Avenue, will be in the East Asia Committee office.

Of those still in China, the names of Sister Constance, Laura Clark and B. W. Lanphear are not on the list.

The British Embassy in Washington reports the following British and American members of the mission staff in internment centers: Chapei Internment Camp: F. C. BROWN and family from Hankow (British), C. W. HARBISON (American) and MRS. HARBISON (British); Lung-hwa Internment Camp: Miss W. E. STEWARD (British); Pootung Internment Camp: R. J. SALMON (British), and the following Americans: G. W. LAYCOCK, G. J. SULLWOLD, JR., and T. F. TEEVAN; Yangchow Internment Camp: Miss G. L. COOPER and MRS. M. A. RUSSELL (both British).

ARMED FORCES

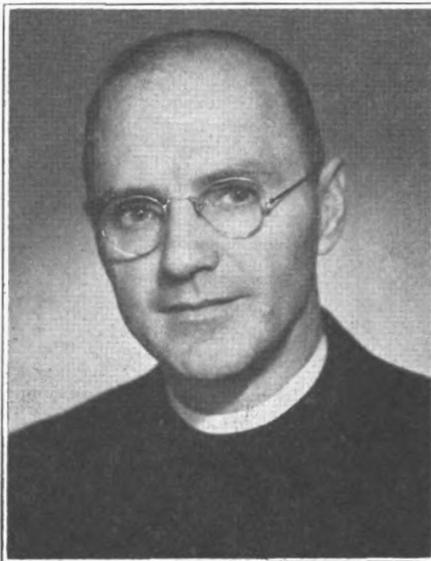
Naval Chaplains

Five members of the Church were graduated during September from the Naval School for Chaplains at Williamsburg, Va.

Lt. (jg) Bertram Cleveland Cooper of Savannah, Ga., Church of the Advent, Birmingham, Ala.; Lt. (jg) Berry Barber Simpson of Washington, D. C., Church of the Redeemer and Chapel of the Holy Evangelists, both of Baltimore, Md.; Lt. (jg) Arthur Mason Sherman, jr., of Shreveport, La., St. Mark's, Shreveport, La.; Lt. (jg) Sydney Chaille Swann, jr.,

of Richmond, Va., St. Paul's Parish, Hanover, Va.; Lt. (jg) Charles Burton Upson of Chicago, Ill., Christ and St. Luke's Church, Norfolk, Va.

Graduating from the naval training school at Williamsburg, Va., on October 10th were the following chaplains: George M. Bean, Cismont, Va.; Frank P. Dearing, jr., Jacksonville, Fla.; Vernon L. S. Jones, Cedar Rapids, Iowa.



BISHOP ROBERTS: Sailed on the repatriation ship *Gripsholm*.

The Church at Sampson Field

By FREDERICK W. KATES

★ It will surely be of real interest and comfort to rectors and parents of young men stationed at the U. S. Naval Training Station at Sampson, N. Y., to know that, in the opinion of rectors in parishes adjacent to the base, there is no place where boys undergoing Navy-recruit training are better looked out for.

Lt. Commander Henry R. Taxdal, (Ch. C.), USNR, executive chaplain at Sampson, which is the second largest naval training station in the country, makes it a personal obligation to get acquainted with every Episcopal boy who is assigned to the station. Though nine-tenths of his duties are administrative and executive, Chaplain Taxdal, a priest of our Church from the diocese of Bethlehem, finds or makes time to interview every young Churchman who arrives at Sampson.

Rectors and parents of boys assigned to Sampson are urged to notify Chaplain Taxdal so an interview may be arranged. Every notification he has received from the Army and Navy Commission, bishops, rectors, and parents has been promptly attended to by Chaplain Taxdal and a report of his interview sent to the source of notification.

Believing that Churchmen will be interested in knowing the facts, Chaplain Taxdal states that during a recruit's training-period he is required to attend Church

service at least once each Sunday and that celebrations of the Holy Communion, according to the Book of Common Prayer with no changes or alterations, are regularly offered. Sacramental wine for use at Eucharistic celebrations is provided for by Trinity Church, Seneca Falls.

Center of Sampson's religious life, Royce Memorial Chapel, which was dedicated this summer, is a splendid example of Episcopal Church architecture. It is equipped with 500 copies of the Book of Common Prayer secured by the Rev. Albert A. Chambers, rector of St. Peter's Church, Auburn, from the Female Protestant Episcopal Prayer Book Society of Pennsylvania.

The Royce Chapel is named in honor of Alfred Lee Royce, chaplain aboard Admiral Sampson's flagship *New York* during the battle of Santiago Bay in the Spanish-American War. During his 21 years as a Navy chaplain he had also served as chaplain of the U. S. Naval Academy at Annapolis. A priest of our Church, Chaplain Royce was a graduate of Trinity College, Hartford, and the Berkeley Divinity School.

Chaplain Taxdal wishes to emphasize that if a sailor feels any need that cannot be filled by a unit chaplain, all the blue-jacket has to do is obtain a pass to see him at the Administration Building.

Chaplain Taxdal has heard hundreds of confessions from Churchmen on the station and stands ready at any time to conduct a private celebration of the Holy Communion for any man so desiring. Hundreds of men from our own Church and the Russian and Greek Orthodox Churches have availed themselves of this opportunity.

In addition to his duties as executive chaplain under Captain William W. Edell, USN, senior chaplain, Chaplain Taxdal is also Navy relief chaplain and personnel officer of the Sampson Chaplain Corps—and the best friend a boy of the Episcopal Church can have at Sampson.

Paratrooper Chaplain Writes From Sicily

It is a great and thrilling experience to be behind enemy lines, says Chaplain George B. Wood of Austin, Minn., who accompanied the paratroops when they invaded Sicily.

In a letter to the Rev. John H. Tredrea, rector of the Church of the Holy Communion, Maywood, Ill., Chaplain Wood writes:

"It was a quiet pastoral scene into which I dropped—but not for long. For more than 12 hours I wandered around with only two companions, completely oblivious to the danger surrounding me. The grace of Our Lord Jesus Christ is a wonderful thing!

"For religious services I could take with me only a New Testament and a pocket communion set. I have preached on the steps of the Temple of Jupiter and said Mass vested in a dirty uniform on the hood of a jeep and in a garden once used as a bar-room by the Germans."

Bishop Stevens' Christmas

Greeting

Bishop Stevens of Los Angeles has mailed his Christmas card to every man and woman from the diocese serving in the armed forces. It carries the following message: "Global war does not break the ties of personal friendship and of fellowship in Christ. Your friends in Southern California are mindful of the service you are rendering in the cause of freedom. We send you our affectionate greetings and our best wishes for that Christmas joy that can transcend distance, separation from those we love and the difficulties of new surroundings and hard tasks."

Navy Week

For use on Sunday, October 24th, which falls within the period designated by the President of the United States as Navy Week, a prayer for the men in the Navy has been written by Dr. Henry Sloane Coffin, moderator of the General Assembly of the Presbyterian Church in the USA.

The prayer, which is being circulated for general use wherever desired, is as follows:

"Oh God, who art the confidence of all who dwell upon the earth and of them that are afar off upon the sea, accept the worship of Thy servants who defend their country on the oceans and maintain the justice and freedom of nations. Safeguard their lives amid the perils on the deep and the violence of foes. Keep them strong in faith, in courage and in self-control. Let Thy presence calm their minds in the hour of danger and hold them fast from temptation in times of ease. Enable them to fulfill their duty with fidelity throughout the voyage of life and bring them at length to the desired haven in Thy heaven, through Jesus Christ, their Captain and Lord."

Holy Communion at

Fort Benjamin Harrison

A unique contribution to the Church life of the men stationed at Fort Benjamin Harrison, is being made by the Rev. J. Willard Yoder of St. Matthew's Church, Indianapolis, who has celebrated the Eucharist each Sunday morning at 8:00 o'clock at the Post Chapel for the last year.

The Rev. Mr. Yoder's interest in the service men's welfare in addition to his parish duties led Bishop Kirchoffer of Indiana to name him as chairman of the diocesan Army and Navy Commission. The priests of the diocese have been carefully informed of the commission's materials available for the men leaving for service. A common practice throughout the churches of the diocese has been a presentation service of these materials to the departing men who appear at the altar to make their Communion with their families.

An information card for service men attending services has been provided, and priests are encouraged to drop a letter to the nearest of kin of the visiting service

man. Mr. Yoder uses these same cards at the Post Chapel and then writes to the nearest relatives of the men attending the Post services.

Camp Atterbury within the diocese has a Church chaplain, and the nine other training centers have had local priests assigned to be responsible for the spiritual needs of the Churchmen within those centers.

HOME FRONT

Three Altars for Men and Women in Services Dedicated

Episcopal churches at Barre, Rutland, and Burlington, Vt., now have altars specially dedicated to men and women in the armed forces.

The altar at Barre was dedicated at a Sunday morning service in July. In addition to a list of the names of men and women in services there is a perpetual candle which was lighted by a member of the Wac.

The altar in Rutland is in a crypt off the main floor of the church. A book for signatures is on the table near the altar.

The altar in Burlington is to the left of the choir stalls as one looks at the "east" end of the Church. Postcards, bearing a picture of the Church, may be sent to the soldier, sailor, or marine prayed for.

JAPANESE-AMERICANS

Gifts for Relocation Centers Sent by Eighth Province Women

Churchwomen of the eighth province have been eager to express their sense of unity with those of their number who are now living in relocation centers, and have been sending such gifts and other aid as conditions permit.

Women of Ascension Church, Twin Falls, Idaho, with a relocation center only 15 miles away, have sent flowers and plants to relieve the drab aspect of the center. Magazines and kindergarten materials have also been sent. The congregation in this center includes most of the people from the Japanese missions in Olympia diocese. Women of that diocese have sent altar furnishings, and the diocesan Girl's Friendly Society has sent children's books.

To the congregation in the Arkansas relocation center, which includes the people from St. Mary's Church, Los Angeles, with one of their clergy, some much needed altar equipment has been sent. For the priest in charge of the center at Topaz, Utah, women of the diocese of California are collecting money for a typewriter. Women of St. Paul's, Klamath Falls, Ore., have provided for the center nearest them, at Tule Lake, Calif., altar supplies, costume materials for plays, books for a loan library, and a scrapbook of pictures for the nursery school. They also succeeded in getting wood for an altar and an expert cabinet worker to make it. The company that sold the wood contributed two fine pieces of hardwood for a cross and candlesticks.

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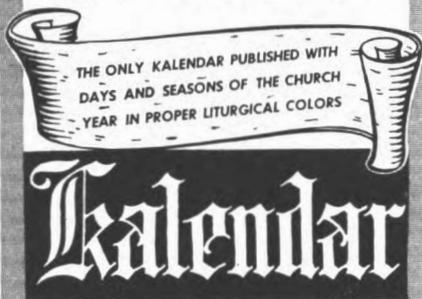
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FINANCE

A Good Spurt

Expectations for 1943 are only \$10,286 larger than for 1942, yet payments to October 1st are \$124,111 larger, according to Dr. Lewis B. Franklin, treasurer. Allowing one month for collection and remittance the diocesan treasurers have sent in a total exceeding the amount due. There are only a few laggards. Paid-up pledges are an encouragement to the Every Member Canvass now starting.

The only weak feature of the statement is the small amount of "Specials" for British Missions.

RACE RELATIONS

Christian Leaders Petition Congress To Repeal Chinese Exclusion Laws

A petition to Congress urging repeal of the Chinese exclusion laws is being circulated for signature among 500 Christian leaders by the Department of International Justice and Goodwill of the Federal Council of Churches.

Declaring that U. S. immigration and naturalization laws affecting Orientals are based on racial discrimination, and are contrary to Christian and democratic ideas, the petition says:

"We, the undersigned, express the hope that the Congress, taking into account these principles, will take immediate steps to modify these laws with respect to China so that natives of that country, otherwise admissible, may enter this country under the existing quota system and become citizens on the same terms as immigrants from non-Oriental countries."

An identical resolution was adopted by the executive committee of the Federal Council of Churches on May 18th. A week later the resolution was presented at a House Committee hearing in Washington.

Federal Council Sets Up Commission for Minority Groups

A new Commission on the Church and Minority Peoples has been set up by the Federal Council of the Churches of Christ in America to aid the churches of America to become more effective in dealing with racial and cultural problems, according to an announcement made by the Most Rev. Henry St. George Tucker, president of the Council.

Announcement was also made of the appointment of Dr. Will W. Alexander of Chapel Hill, N. C., as chairman of the new Commission. Dr. Alexander is consultant on racial minorities to the War Manpower Commission and vice-president of the Rosenwald Fund. The director of the Commission, elected by the Federal Council's Executive Committee at its fall meeting, is the Rev. Bradford S. Abernethy, formerly minister of the First Baptist Church in Columbia, Mo., who for the last two years has served as secretary of

the Commission to Study the Basis of a Just and Durable Peace.

The purpose of the Commission as officially defined by the Federal Council's executive committee is as follows:

To aid the Churches of the United States:

1. To appraise themselves in relation to the Christian ideal of human brotherhood and race relations in the new world situation brought about by the war;

2. To advance their attitudes and activities and those of their members in overcoming the weaknesses shown by their own self-appraisal, and to make them more effective in helping to advance the cause of the Kingdom of God with all that the teachings of the Fatherhood of God and the Brotherhood of Man imply;

3. To overcome scientifically false and un-Christian theories of race which would consign some races to a permanently inferior status involving disregard of the Christian principle of the sacredness of personality;

4. To understand and make known the points of view of modern biology, philosophy, and social science, and of the teachings of Christianity on the subject of race;

5. To make known concrete experiments of successful interracial adjustment and coöperation which can be studied with profit and followed, at least in principle, by Churches and other Christian organizations.

Included among members of the new Commission are Louis Adamic, Dorothy Canfield Fisher, Howard W. Odum, Homer P. Rainey, Dr. Anson Phelps Stokes, Dr. Channing H. Tobias, Rev. Dr. Roswell P. Barnes, Eugene Barnett, Bishop William Y. Bell, Dr. Fred L. Brownlee, Dr. Ralph J. Bunche, Dr. Samuel McCrea Cavert, Shelby Harrison, Dr. George E. Haynes, Bishop Paul B. Kern, Dr. Benson Y. Landis, Rt. Rev. William Scarlett, Bishop David H. Sims, Thelma Stevens, Olivia P. Stokes, Most Rev. Henry St. George Tucker, Bishop W. J. Walls, Forrester B. Washington, Dr. Luther A. Weigle, Dr. Charles H. Wesley.

INTERCHURCH

Church Council Asks January 1st As National Day of Prayer

Officials of the Federal Council of Churches have been authorized by its executive committee to ask President Roosevelt to designate January 1, 1944, as a National Day of Prayer.

Federal Council to Launch Christian Missions

A series of nation-wide Christian Missions to Sunday school teachers will be launched in the autumn of 1944 under the joint auspices of the Department of Evangelism of the Federal Council of Churches and the United Christian Education Advance of the International Council of Religious Education.

The mission program, as approved by the executive committee of the Federal Council, visualizes that approximately 100 cities be visited by selected "teams" of clergymen between October 15 and November 25, 1944.

Purpose of the mission series will be to

promote increased Sunday school attendance and to help achieve closer cooperation between the Department of Evangelism of the Federal Council of Churches and the International Council of Religious Education.

A request from the War Emergency Council, proposing that Christian missions be provided for Army and Navy trainees on college campuses, was also approved by the Federal Council executive committee.

It was noted that no provision has been made by the government for chaplaincy service to the 500,000 trainees currently stationed on some 400 college campuses.

A report presented to the Church council's executive committee by its Department of Evangelism disclosed that during the past 18 months, 35 Christian missions were held in Army camps and naval bases.

The report also announced that one-day conference-retreats for chaplains will be held throughout the country for the duration of the war.

PACIFISTS

Conference of EPF

Pledged to a threefold program—support of conscientious objectors, the furtherance of plans for a just and durable peace, and the development of all spiritual resources—the fourth annual conference of the Episcopal Pacifist Fellowship was held in Cambridge, Mass., October 12th and 13th.

The Rev. Charles F. Whiston, author of a series of 18 leaflets, *Instruction in the Life of Prayer*, published during the year through the EPF, opened the conference with a devotional hour.

Other speakers included Norman Thomas and Bishop Lawrence of Western Massachusetts. The Rev. Cornelius Trowbridge presided at the conference.

More than \$1,000 is being provided each month by the EPF for the support of Episcopalians in camps for objectors. A program of visiting the men has also been worked out with the help of the Presiding Bishop.

American Civil Liberties Union

Urger Fairer Treatment

Changes in the administrative policies of the Selective Service system to provide "fairer treatment" for conscientious objectors are urged by the American Civil Liberties Union in a survey signed by prominent American citizens, all of whom are non-pacifists.

SIGNERS

Signers of the document include Dean Robbins Wolcott Barstow, Hartford Theological Seminary; Dr. Frederick May Eliot, president, the American Unitarian Association; Bishop G. Bromley Oxnam, Boston area of the Methodist Church; and the Rt. Rev. Edward L. Parsons, retired Bishop of California.

While noting that "on the whole, the law and the system of administration constitute marked advances over the treat-

ment of conscientious objectors in World War I," the survey lists the following "specific objectionable features" in the administration of the conscientious objector problem, still demanding solution:

(1) Narrow interpretation in practice of the more liberal legal basis of recognizing conscience, resulting in the imprisonment of hundreds of men not recognized.

(2) Imprisonment of over 500 men, mostly Jehovah's Witnesses, recognized as genuine objectors by Selective Service, who refused service in C.P.S. camps and who could have been assigned to other services either by the courts (as a few have been) or by Selective Service.

(3) Lack of uniform national policy in recognizing genuine conscience.

(4) The control of conscientious objectors at all critical points by military officers in Selective Service headquarters.

(5) Requirement that all men assigned to civilian service should go to C.P.S. camps run by religious agencies.

(6) Requirement that objectors in C.P.S. shall not work without pay but support themselves or accept support from others.

(7) Ban on retaining any substantial part of the wages earned in private employment on "detached service."

(8) Impossibility of securing court reviews of draft board errors without a man's violating conscience by accepting induction into the army.

(9) Lack of any provision in law either for allowances to dependents of objectors in civilian service, or for compensation to those injured in the performance of compulsory service.

THE PEACE

Western New York Encourages Parish Discussion Groups

To encourage the organization of discussion groups on provisions for a just and durable peace, the diocese of Western New York has distributed to all its rectors and parish social service secretaries an outline of Christian bases for a just and durable peace. The outline was drawn up by a sub-committee of the department of social service, under the chairmanship of the Rev. Sigfrid W. Sundin.

"The department is not concerned with imposing any view on anyone, but to provoke thinking by as large a group of Churchmen as possible," the Rev. Mr. Sundin said. "It feels that only by the expression of opinion by a large enough group of Churchmen will any attention be paid to their views."

Some of the points brought out in the outline include:

"The United States must repudiate isolationism and take its full responsibility commensurate with its power in the establishment of a cooperative commonwealth of nations."

"The spirit of humility should characterize our relations with our allies and our efforts toward the coming peace."

"We must stand firmly against exploitation of China, India, and Africa."

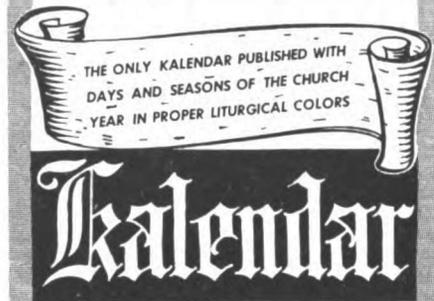
"The transition period must avoid the spirit of revenge."

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ENGLAND

**Canterbury Convocation
Discusses South India Scheme**

Relations between the Anglican Church and the proposed United Church of South India were given prominence in discussions at the Convocation of Canterbury in London.

Dr. William Temple, Archbishop of Canterbury, was invited to reply to questions as to whether, in the event that the South India scheme is consummated, (1) the province of Canterbury would break off communion with the Church of India, (2) refuse to be in communion with the Church of South India, or (3) take both courses.

Dr. Temple replied that the answer to the first question was "no." On the other questions, his opinion was, he said, that, subject to the rules and customs accepted in the Province of Canterbury, a communicant member of the United Church would be admissible to Communion in churches of the Province.

Episcopally-ordained ministers of the United Church, he declared, would be qualified to receive the license or permission of bishops to officiate, subject to existing rules, while ministers not episcopally ordained would not be qualified except for special services already permitted under regulations governing the interchange of preachers.

The United Church would not be a province of the Anglican communion and there would not be, at first, unrestricted communion between it and the Province of Canterbury, the Archbishop explained.

Concern of the Lower House of the Convocation over the South India question was reflected in a decision to appoint a committee to advise on the matter and to urge its discussion at a special meeting of the Convocation.

**British Council of Churches
Welcomes American Clergymen**

Meeting in private session, the British Council of Churches welcomed Dr. Henry Smith Leiper, foreign secretary of the Federal Council of Churches of Christ in America, who is visiting London to confer with Church leaders on post-war problems of mutual concern to the United States and Great Britain.

Other guests were the Rev. Theodore C. Hume, American Church representative in the department of post-war reconstruction of the World Council of Churches at Geneva, Switzerland, and Pastor Andre Boegner, chairman of the Protestant Church Federation in North Africa.

At the conclusion of its session, the Council issued a statement announcing that encouraging reports have been received of efforts by British Churches to aid in reconstruction of home and family life.

The Council also stated that it had given special attention to the training of youth leaders, and while welcoming the

importance attached by the Board of Education in its White Paper on educational reconstruction, it "regretted that no mention was made there of religious training in proposed young people's colleges."

The Council's statement made no mention of the government's proposals regarding religious education in British day schools. This was regarded as indicating a lack of unanimity among members on this question.

CHINA

**Bishop Gilman Arrives in
Kunming**

A letter has been received from Bishop Gilman of Hankow, who recently arrived at Kunming, in free China. It was written on his 65th birthday, August 23d, and is full of thankfulness at being back in China. He was repatriated from occupied China on the 1942 trip of the *Gripsholm* and went out again as soon as arrangements could be made for his trip.

He went by ship from New York to Bombay, by train to Calcutta, and by plane to Kunming, with 88 pounds the maximum allowed for baggage on the plane, so a number of belongings had to be abandoned in India, in hopes that some later traveler might bring them on. It was too cloudy to see the famous Salween and Mekong rivers from the plane but he looked down on the Burma Road. As he had been told not to cable but to write, he had sent two letters ahead but they did not arrive so no one met him. He was soon discovered, however, and welcomed by Bishop Ronald Hall; Mrs. Y. Y. Tsu, whose husband, Bishop Tsu, is now in the United States; the mission treasurer, Arthur J. Allen, and Mrs. Allen; the Rev. and Mrs. Gilbert Baker, all of Kunming; also the Rev. Mark Li, well known Chinese principal of the diocesan school now at Tsingchen. The Rev. Edmund Penn is in charge of the school at present while Mr. Li is working at the church in Kunming. Writing immediately after arriving, the Bishop added no further news or comments. The long journey evidently had its share of difficulties but nothing to perturb so experienced a traveler.

Training of Technical Workers

Now in its third decade of service in China, the Institute of Hospital Technology, temporarily housed in the Canadian Hospital in Chungking, is training 52 students as technical workers.

The institute began its existence at St. James' Episcopal Hospital in Anking. Acting director of the institute, since its removal to Free China from Hankow in 1938, is an Englishwoman on the American mission staff, Miss Hilda Waddington.

Under normal conditions the institute would provide courses in clinical laboratory work, dispensing anesthetics, and X-ray, giving students more training than the usual nurses' school, but less than is neces-

sary for doctors. Now the institute is giving only two of its courses, laboratory work and dispensing.

The students come from hospitals representing 17 mission boards, American, Canadian, and English, beside six government institutions. Moving students from distant hospitals to study at the institute has been a problem. The Friends' Ambulance Unit has offered the use of its trucks at times, and the Episcopal Church has made a contribution toward general expense.

RUSSIA

Anti-religious Propaganda Ended, Says Archbishop of York

By SIDNEY C. LUCKER

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Recognition of the Russian Orthodox Church has brought an end to anti-religious propaganda in Russia, the Archbishop of York, Dr. Cyril Forster Garbett, declared in a press interview in London after his return from Moscow, where he conferred with Patriarch Sergius and other members of the Orthodox Council of Bishops.

Anti-God societies are still in existence in Russia, but there is a growing spirit of tolerance toward religion and respect for the part it has played in the history of the nation, Dr. Garbett reported.

"This is reflected in the Russian cinema

and stage," he said. "The ridiculing of religion is increasingly regarded as bad form and is discouraged.

"Large numbers of churches are still used for secular purposes, but those used for worship are gradually increasing. While there is no freedom of religious propaganda, as all publications are controlled by the state, it is significant that the Russian Patriarchate has just issued the first number of a religious magazine, which has a circulation of 10,000."

Asked whether there has been a religious revival in Russia, the Archbishop replied that large numbers of the Russian people have never given up their faith and that many had practiced it secretly. The Russian archbishops, he said, were emphatic in asserting that religious worship had never been discontinued.

He added that worshippers in the Moscow Cathedral are not merely old folks, but mostly middle-aged and younger people, including many children.

Answering a question regarding the status of non-Orthodox sects, the Archbishop said there is no indication that Roman-Catholic, Baptist, or other sects were dominated by the Orthodox Church which, for historical and other reasons, enjoys a preponderant position.

He declared, however, that although in theory the state is neutral and allows freedom to all denominations, he doubted that a non-Orthodox sect could hold meetings and seek proselytes. There were, he said, organized communities belonging

to Jews, Moslems, and other sects, who have at least one church or place of worship in Moscow.

Queried as to whether the teaching of religion will be allowed in Russian schools, the Anglican prelate replied: "There is no religious teaching in Russia."

REUNION

He said the question of reunion between the Anglican and Orthodox Churches was never discussed during his visit.

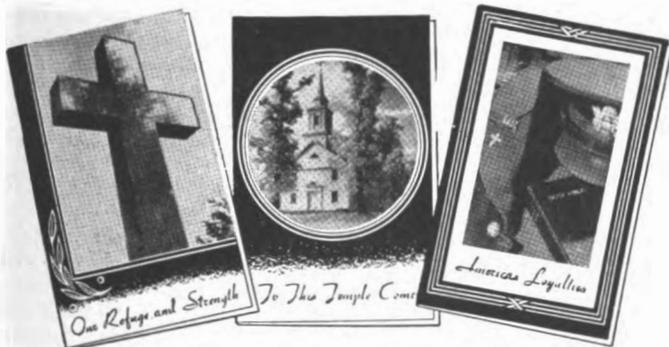
"I do not believe that there are any immediate prospects of a reunion, but I am impressed, on the other hand, by the evidence of growing friendliness and understanding on the part of the Russian Church leaders," the Archbishop stated. "There will be regular correspondence on religious and theological matters between the Churches, and it is hoped that the Russian Church will occasionally send delegations to Great Britain."

FRANCE

Noted Calvinist Dies

The death is reported in Paris of Professor Auguste Lecerf, eminent theologian and pioneer of the Calvinist revival movement in France.

Dr. Lecerf was one of the main promoters of the series of international Calvinist congresses held in France before the war and was the author of important works dealing with Church doctrine.



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DENMARK

Danish Church and King Maintain Solid Front Against Anti-Semitism

King Christian X of Denmark is reported to have told leaders of the Danish Lutheran Church: "If the Germans want to put the yellow Jewish star in Denmark, I and my whole family will wear it as a sign of the highest distinction."

This is not the first time the 73-year-old monarch has stood out against Nazi persecution of Jews. In 1942, when the Nazis first tried to enforce the Nuremberg laws, he said that if Danish Jews were forced to wear the Star of David, "We will all wear the yellow star."

Later, the king was informed that a special celebration was to be held in a Copenhagen synagogue. He showed his contempt of anti-Semitism by attending the service, arriving in full dress uniform and with a sovereign's escort.

The Danish ruler has maintained a solidarity with the Danish Church on this issue and is credited with having coldly advised German occupation officials who demanded a solution to the "Jewish problem": "Sirs, as we have never considered ourselves inferior to the Jews, we have no such problem here."

Resistance to anti-Semitism has been the core of anti-Nazi activity by the Danish Church. Frequently, the pro-Nazi press has complained of the Church's opposition to attempts to initiate anti-Jewish restrictions.

Among Church leaders who have played a conspicuous part in defending the rights of Danish Jews are Bishop Hans Fuglsang-Damgaard of Copenhagen, Dr. Hal Koch, professor of Church History at the University of Copenhagen; Dean Johannes Nordentoft; Kaj Munk, clergyman-author, who attacked anti-Semitism in one of his plays; and Gunnar Engberg, head of the Danish YMCA, who once declared: "There is no difference between believers in the old Old or New Testament. As the king has stated, 'A Dane is a Dane.'"

SWEDEN

Aid to Jewish Refugees

Swedish Church groups are providing accommodation and shelter for Jewish refugees pouring in from Denmark. The Swedish Mission Alliance has broadcast an appeal declaring: "Race hatred and race persecutions are incompatible with Christ's gospel" and urging Churchgoers to support the rescue measures being taken by the Swedish authorities.

Preaching at Yom Kippur services in a Stockholm synagogue, Marcus Ehrenpreis, chief rabbi of Stockholm, described recent events in Denmark as a continuation of the "ten-year war against the Jews."

"This war," he said, "must not be mistaken for ordinary anti-Semitism. It aims at the extermination of all Jews."

The congregation rose in a spontaneous gesture as Rabbi Ehrenpreis declared: "Our hearts are filled with gratitude for

the hand of brotherhood stretched toward us in this hour of misfortune. I want to express our unforgettable gratitude—a gratitude shared by the Jews of the world—for our government's humane actions.

"It is an incontrovertible fact," the Jewish leader added, "that what is happening to the Jews now is not an isolated phenomenon, but concerns all humanity."

NORWAY

King Supports Stranded Missionaries

Haakon VII, King of Norway in exile, is supporting 653 war-stranded Norwegian missionaries around the globe through an arrangement with a Church official in Minneapolis, it was disclosed in Minneapolis recently.

On the suggestion of Dr. J. A. Aagaard, president of Norwegian Lutheran Church of America and close personal friend of Norway's ruler, King Haakon and his government have made three annual grants totaling approximately \$500,000.

Distribution of the funds is made by Dr. Aagaard to missionaries who are Norwegian subjects, but cut off from support by sponsoring groups in Norway.

Norway is the only country where the government has taken over the support of missionaries, officials said. Missionaries from other occupied European countries have been left without any support from their home lands.

The plan is possible since Norway has a Lutheran State Church, of which the king in reality is head. About 98% of the population is Lutheran and about 600 of the 635 missionaries supported under the plan are of that denomination.

The king's government appropriated \$250,000 for the missionaries' support in 1941; \$150,000 in 1942, and \$100,000 in 1943.

Though he is in exile, the king still obtains revenue from an income tax paid by all Norwegian subjects outside of Norway and from a tonnage tax collected on freight carried by Norwegian ships.

Missionaries receiving support under the plan are located in Honan, Hupeh, Hunan, Shensi, Kwangtung and Chahar provinces of China; Tibet; Santalistan province and United Provinces of India; Brazil, Argentina and Paraguay in South America; Natal, French Equatorial Africa, Swaziland, Belgian Congo, Algeria and Southern Rhodesia in Africa; and Madagascar.

JAPAN

Change Liturgical Phrase To Favor Emperor

Because the liturgical phrase "King of Kings and Lord of Lords," commonly used in the Christian observance of Holy Communion, may be construed as placing Emperor Hirohito in an unfavorable light, Japanese have changed it to read: "Lord of Heaven and Earth," according to advices received in London and wired to Religious News Service.

DIOCESAN

CALIFORNIA

Dedicate Window in Honor of Architect

A golden wedding gift in the form of a stained glass window was dedicated late in September, at St. Paul's Church, Burlingame, Calif., the Rev. Francis P. Foote, rector. It was a tribute to the work of the architect who planned the church, W. C. F. Gillam, and his wife, who is a former president of the Altar Guild of the parish.

The gift was announced at a parish reception given in their honor, at the time of the anniversary last June. The church is English Gothic, and is regarded as one of the loveliest in California. It was built 15 years ago, and this new window is part of a sequence of similar ones, all on The Life of Christ. This window portrays the Wedding Feast at Cana, and was designed and installed by the Judson Studios of Los Angeles. The inscription reads, "To the Glory of God, and in Affectionate Tribute to William C. F. and Annie M. Gillam, on their Golden Wedding Anniversary."

CHICAGO

Deaconess Set Apart

"Just as many Anglicans are entirely ignorant of the sisterhoods in our communion, so also are they ignorant of the ministry of deaconesses and of the great souls who have served and are now serving the Church in this Order."

Speaking at a service in St. Luke's Church, Evanston, Ill., for the setting apart of Helen Leslie Taylor as a deaconess, Bishop Conkling of Chicago stressed the need for "clearer recognition of the purpose and work of the diaconate ministry of women."

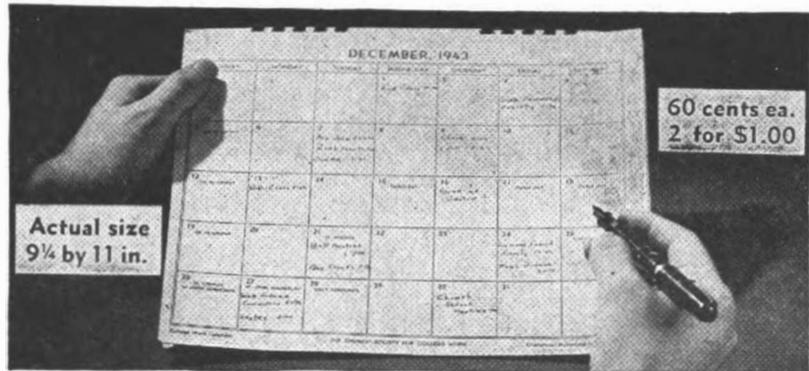
"In the New Testament and for 10 or more centuries in the Church we find a definite ministry of women," he said. "As the centuries passed we find this Order of Deaconesses lapsing. . . . Then in the middle 1800's when the tide of spiritual life rose in the English Church, there came the revival of the ministry of women. Great sisterhoods were founded and . . . the Order of Deaconesses was revived. . . . Finally the Lambeth Conference about 25 years ago declared that such a diaconate for women be formally recognized—that her status had the permanence which belongs to Holy Orders."

A new service, authorized for use in the diocese of Chicago, was used for the first time at the setting apart of Deaconess Taylor. It includes a vow of complete and permanent self-dedication.

Deaconess Taylor, who received her training at St. Faith's School, New York, and did her field work at St. Clement's parish, made her initial profession in February and has served a novitiate of more than six months. She is executive secretary of the diocesan department of Christian Education.

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DEATHS

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

Charles E. Byrer, Priest

The Rev. Dr. Charles E. Byrer died on September 27th at his residence in Columbus, Ohio. His funeral was in St. Stephen's Church in that city, the interment being at Union Cemetery, Columbus, Ohio.

Dr. Byrer was born in Middlebranch, Ohio. On finishing his elementary schooling he entered Kenyon College and on graduating he went to Bexley Hall to prepare himself for the ministry. He served parishes at Cambridge, Mechanicsburg, Columbus, and Springfield, all in the diocese of Southern Ohio. At the latter he finished his parish ministry, as he was called from there to teach at Bexley Hall, Gambier, Ohio. Later, in 1926, he was made dean of the seminary, which position he held until he retired in 1940.

Dr. Byrer possessed a pleasing personality that made him friends wherever he went, and a commanding character that won him the respect of all who knew him. He was always an industrious and thorough student. While he was a master in the fields of religion, theology, philosophy, and Church history, he also found time to keep informed on other subjects.

Dr. Byrer possessed a large library to which he was constantly making additions. It required only a casual inspection of its shelves to convince one of the wide range of his reading. In the death of Dr. Byrer the Church has lost a fine character, a pre-eminent teacher and scholar and a sincere Christian.

George A. Elliot

Col. George A. Elliot, a pioneer Churchman of the diocese of Delaware, died at his home in Wilmington on October 11th, at the age of 89. He was a founder of the Church Club of the diocese, and had been a member of the standing committee for many years, and a deputy to several General Conventions. Col. Elliot had served on the governor's staff in a military capacity. Under his leader-

ship the Delaware Hospital recently erected an entire series of new buildings. He was active in many community enterprises and a member of many patriotic societies. He is survived by his wife, Mrs. Annie Gibbons Elliot; two sons, George, jr., and Richard, and two daughters, Mrs. Thomas L. Wells of Wilmington, and Mrs. J. McNaughton Thompson of New York. The burial office was said at Immanuel Church, Wilmington, by the rector, the Rev. Dr. Charles W. Clash, and Bishop McKinstry. Interment was in Wilmington.

Hugh T. Nelson

The diocese of Washington lost through death October 9th, one of its leading laymen, Hugh Thomas Nelson.

Mr. Nelson was born in Nelson County, Va., the great-great grandson of Thomas Nelson, a signer of the Declaration of Independence and an early governor of Virginia. He came to Washington from Richmond in 1922 and immediately became prominent in Church circles. He was a member of All Souls' parish, where his funeral service was held October 10th, and where he served as junior warden for many years.

Mr. Nelson was also prominent in the financial affairs of the diocese and executive secretary of the executive council of the diocese from 1928 to 1937. He represented the diocese as deputy to a number of General Conventions and served as chairman of the Committee on Arrangements of the 1928 Convention in Washington.

In speaking of Mr. Nelson's life and service at his funeral, the rector of the parish, the Rev. H. H. D. Sterrett, emphasized the service he had rendered in time of financial stress and of his loyalty to the Church and integrity in his personal relationships.

Mr. Nelson is survived by his widow, a daughter and two grandsons.

The House of Deputies in session at Cleveland passed a resolution of sympathy.

EDUCATIONAL

SECONDARY SCHOOLS

Shattuck's Opening Service

Bishop McElwain of Minnesota spoke at the Chapel service which officially opened the 84th year at Shattuck School, Faribault, Minn. The Bishop has missed but two opening Chapel services since 1914.

The Rev. Joseph M. McKee, vicar of the Chapel, has announced the appointment of the following membership for the cadet vestry: From the Order of St. Vincent, James Leigh, Grand Forks, N. D., senior acolyte, and Preston Haglin, Minneapolis, junior acolyte; from the choir, Eldon Henninger, Lincoln, Nebr.; from the senior class, Robert Washburn, White

Bear Lake, Minn.; Paul Rowsey, jr., Muskogee, Okla.; William Burford, Dallas, Tex.; Robert Yates, Duluth; from the junior class, John Rooney, Muskogee, Okla.; Horace Gregory, III, Missoula, Mont.; and Ben Hawkes, Glencoe, Ill.

Leigh, member of St. Paul's parish, was elected senior warden; Washburn, member of St. John's parish, junior warden; and Hawkes, member of St. Elizabeth's parish, clerk.

English Curate on Hoosac Staff

The Rev. Reinhart B. Gutmann, formerly curate of St. Michael's, Golders, London, England, is now the assistant priest and history master at Hoosac School, Hoosick, N. Y.



BOOKS

JEAN DRYSDALE, EDITOR

Kierkegaardia

THE EIGHTEEN EDIFYING DISCOURSES of Kierkegaard, translated by David F. Swenson and Lillian M. Swenson, will be published in four small volumes by the Augsburg Publishing House. Vol. I has just been issued. Pp. 123. \$1.50.

Here again Mrs. Swenson has piously conserved and completed the work of her husband, and here again the Augsburg Publishing House shows its zeal for the dissemination of Kierkegaard's religious works. In view of the prevalent notion that Kierkegaard's works are too abstruse for the ordinary mind and were meant perhaps only for philosophers, it cannot be too insistently affirmed that the expressly religious works were meant for all and are perfectly comprehensible to the ordinary man and woman. These are the works which Kierkegaard most of all desired people to read. They are the only works which he published under his own name, and are the only ones which unambiguously reflect his own position.

The *Eighteen Edifying Discourses* (which he did not presume to call sermons) were originally issued in groups of two, three, or four, to "accompany" the pseudonymous or aesthetical works, and a few years later were published together in one volume. Now the American publishers are reversing this unifying movement and splitting the book again into parts, for the sake of disseminating it more widely by reason of the price at which each small volume is available. That may be a good policy, and yet at this rate the whole thing will come to \$6, which is considerably more than the rate at which Oxford and Princeton sell much bigger books.

These discourses, being the first which Kierkegaard wrote, express his simplest (in a sense his most fundamental) religious convictions. More clearly than any of the later discourses they exemplify what he called "the religion of immanence," or "religiousness A." No polemical note appears in them, the paradox of the Christian faith is not stressed, and the requirement of "following" Jesus is not exacted.

WALTER LOWRIE.

Attack on Christian Faith

THE WAR AGAINST GOD, edited with a Foreword by Carl Carmer. Henry Holt & Co., 1943, pp. 261. \$2.75.

The first year of the war (1939, not Pearl Harbor) Clara Leiser published a humorously treated collection of "Nazi-dioy" called *Lunacy Becomes Us*. Carl Carmer's book is a far more serious survey of Nazi and Japanese madness, their progressively revealed attack on the Christian faith being the main theme. His collection does not add to our knowledge of the anti-Christian character of fascist

power, but it gathers the most significant evidences into one useful documentary source. The bulk (four-fifths) of his anthology, however, is devoted to the Christian answer to fascist paganism; what leaders of all communions have replied, their faith as to man's nature and destiny under God, the testimony of Christian soldiers under fire, and their hopes and ideals for peace.

Since Jewish literature is not included it is of interest to note that the Christian witness against the Axis, "War Against God" has been made in the main by non-Romanists. Of about 185 pages of material, outstanding sermons, letters and addresses by both clergy and laymen, only seven pages are of Roman Catholic witness. The Pastoral Letter of the German Catholic bishops at Fulda was not issued until the end of the third year of the war and dealt solely with Naziism's domestic religious policy. The American Catholic statements are all post-Pearl Harbor. This contrasts with the urgent warnings of Protestant leaders, many of whom recognized the anti-Christian as well as anti-democratic character of fascist powers long before the war and made courageous testimony against them.

Carmer explains that at first he feared Christian people would be afraid of repeating the holy-crusade stupidities of pulpits in the First World War, and keep quiet when they should in all truth speak out. His anthology shows that they have spoken, and yet wisely as praying that this time they may be on God's side rather than claiming that He is on theirs. This is a difference which makes all the difference, and perhaps the editor's understandable disgust for the fascist's open paganism blinds him somewhat to it.

Among Anglican leaders whose voices have been included are President Roosevelt, Lord Halifax, Vice-president Wallace, Bishop Hobson, Bishop Manning, Sir Stafford Cripps. Pearl Buck's "Can the Church Lead?" and Vice-president Wallace's "The Price of Free World Victory" are placed side by side and, even amid all these rich moving selections, they still make the most powerful appeal.

JOSEPH F. FLETCHER.

CHURCH CALENDAR

October

- 24. Eighteenth Sunday after Trinity.
- 28. SS. Simon and Jude. (Thursday.)
- 31. Nineteenth Sunday after Trinity.

November

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

SCHOOLS

SEMINARIES

The Church Divinity School of the Pacific
BERKELEY, CALIFORNIA
Dean, Henry H. Shires 2457 Ridge Road

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Fourth Street, Milwaukee 3, Wisconsin.

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BOOKS

THE WORLD AND VIRGINIA, Wythe Leigh Kinsolving, 217 14th St., Charlottesville, Va. \$2.00 from Author. 175 pages. Sold 200 copies three weeks.

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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.

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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.

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CHANGES

Appointments Accepted

BONHALL, Rev. ROBERT LEROY, recently ordained deacon, has become assistant at All Saints' Church, Beverly Hills, Calif.

BROWN, Rev. THOMAS LEE, formerly curate of the Church of St. Mary the Virgin, New York City, to be rector of St. Saviour's Church, Old Greenwich, Conn., effective November 1st.

CAMPBELL, Rev. PALMER, formerly deacon-in-charge of Kingston Parish, Mathews, Va., is to be deacon-in-charge of the Church of Our Saviour, Sandston, Va., and also of the Church of the Messiah, Highland Springs, Va., effective November 1st.

DOYLE, Ven. WILLIS R., formerly rector of Trinity Church, Tyrone, Pa., is to be rector of St. Matthew's, Sunbury, Pa., effective November 14th. Address: 133 Arch Street, Sunbury, Pa.

GAGE, Rev. NELSON M., formerly rector of St. Paul's Church, Quincy, Fla., is now rector of St. Peter's Church, Salisbury, Md. Address: 301 West Church Street, Salisbury, Md.

HARTER, Rev. WALTER G., formerly assistant at Trinity Chapel, Trinity Parish, New York City, is now vicar of St. Luke's Church, Tuckahoe, New York. Address: St. Luke's Rectory, 98 Stewart Avenue, Tuckahoe.

HEATON, Rev. LEE W., formerly rector of Trinity Parish, Fort Worth, Tex., is to be rector of Trinity Parish, Hannibal, Mo., effective November 1st.

LICKFIELD, Rev. F. WILLIAM, formerly rector of St. Paul's, Philipsburg, Pa., and Archdeacon of Altoona in the diocese of Harrisburg, is to be on the staff of the Chapel of the Intercession, Trinity Parish, New York City, effective November 1st. Address: 550 West 155th Street, New York City.

MATTHEWS, Rev. ALFRED ST. J., formerly rector of St. James Church, Macon, Ga., is to be rector of the Holy Comforter Church, Vienna, Va., and also of St. John's, McLean, Va., effective November 1st. Address: McLean, Va.

PURDY, Rev. JAMES E., formerly rector of St. John's Church, Camden, N. J., is to be rector of Christ Church, Bordentown, N. J., effective November 1st. Address: 130 Prince Street, Bordentown, N. J.

SMITH, Rev. GEORGE W., formerly curate at St. Mark's Church, New Britain, Conn., is now curate at St. Luke's Chapel, New York, N. Y. Address: 653 Greenwich Street, New York.

Military Service

BARNEY, Chaplain ROGER W., has completed his course at the Chaplains' Naval Training School, Williamsburg, Va., and has reported for duty at the Marine Barracks, Parris Island, S. C.

MCCUTCHEON, Rev. CAMERON, has resigned as rector of St. Thomas' Church, Oakmont, Pa., to become a chaplain in the U. S. Army.

WILLEY, Rev. JOHN STEPHEN, rector of St. Peter's Church, Butler, Pa., has been commissioned as a lieutenant in the U.S.N.R., and is stationed at the Naval Training School, Williamsburg, Va.

Lay Workers

BOOTH, Miss ALBERTA, who has been assistant to the missionary in charge at St. Peter's in the Mountains near Callaway in Franklin County, Va., for the past six years, has resigned to take a special course of study at Scarritt College and Vanderbilt University at Nashville, Tenn.

SNAUFFER, Captain HOWARD, C.A., has been appointed as missionary-in-charge of St. Andrew's Church, Mullens, W. Va.

WOOD, Miss MARY LOUISE, who has been missionary-in-charge at St. Peter's in the Mountains near Callaway in Franklin County, Va., for the past six years, has resigned to accept a position on the staff of Blue Ridge Industrial School at Bris, Green County, Va.

Change of Address

DAVIS, Rev. ROBERT Y., formerly superintendent of San Juan Indian Mission at Farmington, N. M., is now living at 529½ Iowa Avenue, Iowa City, Ia.

Resignations

FREAR, Rev. Canon EDWARD M., has resigned as vicar of St. Andrew's Church and chaplain to the Episcopal students at Pennsylvania State College, State College, Pa., because of ill health. Address: R.D. 1, Stevensville, Bradford County, Pa.

ROE, Rev. ROBERT E., for the past 11 years rector of the Church of the Holy Trinity, Greensboro, N. C., has resigned because of ill health. He had been on leave from his parish for a half year.

Ordinations

PRIESTS

LOS ANGELES—The Rev. PHILIP S. HARRIS was ordained to the priesthood by Bishop Stevens of Los Angeles at St. Columba's Chapel of the Cathedral on September 9th. He was presented by the Rev. Charles Bailey. The Rev. Douglas Stuart preached the sermon. The Rev. Mr. Harris will continue as minister in charge of Trinity Church, Ocean Beach, San Diego.

DEACONS

LOS ANGELES—ROBERT BONHALL and SHUNJI NISHIBAYASHI were ordained deacons by Bishop Stevens of Los Angeles in the St. John's Memorial Chapel, Cambridge, Mass., on September 17th. The candidates were presented by the Rev. Albert Parker and the Rev. David Hunter. The Rev. Dr. Richard S. M. Emrich preached the sermon.

NORTH CAROLINA—ROBERT MALCOLM MCNAIR was ordained deacon by Bishop Penick of North Carolina on September 23d at Emmanuel Church, Southern Pines. He was presented by the Rev. Francis Craighill Brown, rector of the parish, who also preached the sermon. The Rev. Mr. McNair will be deacon in charge of Calvary Church, Tarboro.

ROCHESTER—BURTIS MARSHALL DOUGHERTY and JOHN BARTEL REINHEIMER were ordained deacons by Bishop Reinheimer of Rochester, assisted by the Rt. Rev. David Lincoln Ferris, retired bishop. Mr. Reinheimer was presented by the Rev. George E. Norton; and Mr. Dougherty by the Rev. Dr. William C. Compton. Bishop Reinheimer preached the sermon. The Rev. Mr. Dougherty will be deacon in charge of St. James' Church, Hammondsport, N. Y. The Rev. Mr. Reinheimer will be curate of St. Paul's Church, Akron, Ohio.

SOUTH CAROLINA—JOHN LEGARE O'HEAR was ordained deacon by Bishop Thomas of South Carolina on September 21st at St. Philip's Church, Charleston, S. C. He was presented by the Rev. Marshall E. Travers. Dean Zabriske of the

CLASSIFIED

POSITIONS WANTED

COMPANION'S position wanted by elderly Churchwoman. Reply Box S-1816, The Living Church, Milwaukee 3, Wis.

LADY, experienced in Church work and teaching, desires employment in home or school, as companion, housekeeper, or teacher. References. Reply F-1815, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

The Living Church

CHANGES

Virginia Theological Seminary preached the sermon. The Rev. Mr. O'Hear will be curate of St. Paul's Church, Cleveland Heights, Ohio. The Rev. Mr. O'Hear was married on September 25th to Miss Mary Elliott Harrigan at St. Philip's Church. Officiating were Bishop Thomas and the Rev. Mr. Travers.

SOUTH DAKOTA—JOHN RICHARD CATON was ordained deacon by Bishop McElwain of Minnesota, acting for the Bishop of South Dakota, at Seabury Western Chapel in Evanston, Ill., in April. He was presented by the Rev. John W. Norris. The Rev. Dr. Paul S. Kramer preached the sermon. The Rev. Mr. Caton is an associate priest on Pine Ridge-Corn Creek Mission. Address: Martin, S. D.

SOUTHERN VIRGINIA—ALBERT NEWTON JONES was ordained deacon on September 15th at St. John's Church, Hopewell, Va., by Bishop Brown of Southern Virginia. He was presented by the Rev. W. M. Entwisle. The Rev. R. F. Gibson, jr., preached the sermon. The Rev. Mr. Jones was married on September 18th to Miss Norvell Mason Montague. He and his wife left immediately for Alaska where the Rev. Mr. Jones will take up his new duties.

WEST VIRGINIA—WILLIAM CLEVELAND BOWIE was ordained deacon by Bishop Strider of West Virginia at Christ Church, Pt. Pleasant, W. Va., on October 5th. He was presented by the Rev. F. T. Cady, who also preached the sermon. The Rev. Mr. Bowie is to be deacon in charge of St. Mark's Church, St. Albans, W. Va.

WINDY DAY

DIVINITY is at my door,
It bends my stoutest tree,
Its formless feet imprint my floor,
It breathes its bliss on me.
O wind of Heaven, blow quieter,
More decorous and slow!
But this summer wind is a rioter
And blows where it will blow.
It holds a terror in its wings
And blows a diviner air;
Of Heaven, of Heaven, it sings and sings
And beats on the heart like prayer.

VIRGINIA E. HUNTINGTON.



CHURCH SERVICES



GO TO CHURCH! That slogan, sound-ed 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.

St. Bartholomew's Church, Park Ave. & 51st St., New York

Rev. Geo. Paul 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. Roeliff 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

NEW YORK—Cont.

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 DeWolf 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 Yarnell, 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 pm.
Thurs. 7:30; 11 H.C.

Living Church Nursery Shelter



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The amount of \$2,327.30 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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