

October 10, 1940  
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# THE WITNESS



**HENRY ST. GEORGE TUCKER**  
The Presiding Bishop of the Church

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## CLERGY NOTES

BEAL, JAMES HOLLAND, formerly the rector at Emmanuel, Braintree, Mass., is now the rector of St. Thomas's, Taunton, Mass.

JEFFERYS, W. H., JR., formerly curate at Grace Church, New Bedford, Mass., is now the rector of Holy Trinity, Marlborough, Mass.

KNEELAND, M. D., rector for the past ten years of St. Mark's Church, Yreka, California, has resigned because of ill health, effective October 1. New address—Sierra Madre, California.

LEATHERBURY, J. R., formerly rector of St. Matthew's, Sparrows Point, Maryland, is now the rector of St. Luke's, Altoona, Pa. He was married on September 5th to Miss Hester L. Hoffecker of Sparrows Point.

MORGAN, A. R., has resigned as rector of St. John's, Columbia, South Carolina, in order to devote more of his time to the work of Kanuga Conferences. He will have charge of the churches of St. Agnes, Franklin; Incarnation, Highlands; Good Shepherd, Cashiers; Church of the Messiah, Murphy, in the diocese of Western North Carolina. Beginning November 1, address Franklin, North Carolina.

MORRISON, T. V., formerly curate of St. Luke's Church, Atlanta, Georgia, has accepted appointment to be rector of St. James Church, Greenville, Mississippi.

PHILBRICK, JOHN H., formerly in charge of Trinity, Weymouth, Mass., is now in charge of St. John the Evangelist, Duxbury, Mass.

POTTER, G. L., formerly vicar of St. Mark's Church, Mesa, Arizona, is vicar of St. John's Church, Bisbee, Arizona, effective September 8.

SHILLING, GEORGE G., formerly rector of St. Paul's, Beloit, Wisconsin, has accepted the rectorship of St. Thomas Church, Plymouth, Indiana, effective October 15th.

TUTHILL, E. C., formerly vicar of St. James Church, Morenci, Arizona, is vicar of St. Mark's Church, Mesa, Arizona, effective September 8.

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by

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# THE WITNESS

*A National Paper of the Episcopal Church*

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FRANK E. WILSON  
WILLIAM P. LADD  
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CLIFFORD L. STANLEY  
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## HIGHLIGHTS OF CONVENTION SERMON

*By*

HENRY ST. GEORGE TUCKER

*The Presiding Bishop of the Church*

WE ARE met here in the General Convention at the call of God, and as representatives of the Church we have a two-fold function. Our labors should, on the one hand, be directed towards bringing the Church into more real and intimate communion with God in order that it may receive more abundantly those blessings that God has prepared for them that love Him, and, on the other hand, we should devote ourselves to working out plans for that larger service to which God calls those who have been spiritually enriched. Those who are called according to God's purpose have no warrant for expecting great things from Him, unless they are resolved to attempt great things for Him.

\* \* \*

Not only is God's purpose imperiled, but also those upon whom God would ordinarily rely for its defense are either unable or unwilling to respond to His call. The European nations, which for more than a thousand years were the main protagonists of the Christian cause, are engaged in a terrible war. While this struggle involves fundamental moral and spiritual issues, the last war taught us that victory in fighting will not affect a permanent settlement of those issues. At most, it will afford an opportunity for their settlement.

\* \* \*

There is, however, one problem created by the war for which we have a more direct responsibility, namely, the relief of those to whom it has brought suffering. I trust that this General Convention will call upon our people to take their full part in relief activities, wherever they are practicable under the conditions of war, not only as an

obligation, but still more as a Christian privilege. Another problem created by the war which can be met only by the co-operation of American Christians is the maintenance of the missionary activities that have been carried on by the Churches of the belligerent nations. Without our help this work would have to be greatly curtailed and in some instances entirely stopped, because of the inability of the home Churches to furnish support. Many of the Churches in the United States have already undertaken to give generous help. I am confident that our own Church will wish to do likewise. Because of our relationship to the Church of England and in view of the fact that in many of the American Colonies our Church owes its origin to the work of one of the English Missionary Societies, we should feel a peculiar interest in aiding them to maintain similar work in various parts of the world.

\* \* \*

What lesson do we learn from the signs of the times? Is it not that the attempt to establish human well-being by human effort, guided by human wisdom and using physical power has failed utterly? Even if we assume that the present war will end in a victory for democratic ideals, is there any reason to think that another attempt along these lines will be more successful than the one which has ended so disastrously?

\* \* \*

MAN'S extremity is God's opportunity. Should we not then expect Him at such a time as this to issue a call to His Church to co-operate with Him in a great redemptive effort? And if, as is usually the case in times of crisis, God selects some particular portion of the Church to render



this service, have we not reason to believe that His choice will fall upon us as Christians of America? This is not because of our superior merit, but rather because we are practically the only considerable body of Christians in the world today whose hands are untied. If we have been spared the horrors of war; if we are enjoying comparative prosperity; if we are still able to maintain our democratic way of life, it does not necessarily mean that we are heaven's favorites or that we have earned these blessings by our own virtues. "Unto whomsoever much is given, of him shall be much required." "We that are strong ought to bear the infirmities of the weak." If we interpret the signs of the times in accordance with these principles, we cannot but conclude that God's call for sacrificial service in a demoralized world is addressed to us.

\* \* \*

The first step in our response to God's call to go forward in service is rededication. Loyalty to God must be our first loyalty. Responsibility for using ourselves and our resources in accordance with His will must take precedence of all other interests. Christ allows no compromise in this respect in those whom He calls to His service.

\* \* \*

What is wrong with the world? What has brought about the conditions that we so bitterly deplore? The answer surely is that men so generally give material needs a prior claim to spiritual and moral needs. They place loyalty to self above loyalty to God. If our service is to be of any use to the world, the first requisite is that it must set an example of complete dedication of ourselves to God. "Thy will be done" must be the supreme law of our life. "Go forward in service," therefore, means an effort to make every member of the Church feel more deeply his responsibility to God for service. We cannot expect our work to be effective when perhaps half of our membership feels practically no interest in it. Another step that we must take if we are to go forward in service is the evangelization of that large number of people in America who have no connection whatever with the Church. If the influence of America is to be a real factor in the regeneration of the world it must be much more fully Christianized than it now is.

\* \* \*

It would be impracticable to describe in detail the various kinds of work that are implied in the command, "Go forward in service." It does not indeed mean so much new tasks, as the more effective performance of the tasks already undertaken.

Nor does it require new agencies and more committees, but rather the injection of more life, more energy into our existing organizations. It means more aggressive leadership on the part of the clergy, more whole-hearted co-operation from the laity. God calls us to a spiritual task, but if it is to be accomplished in this world we must devote to it all the capacities and all of the resources with which God has entrusted us. A physically lazy man will never be spiritually efficient.

\* \* \*

This service in which God bids us to go forward is world-wide in its scope. "America first" seems plausible, but it is not a sound principle in Christian work. The only way to make America Christian is to make it interested in the welfare of the world that lies outside its borders. The great menace to world welfare today is that aggressive nationalism which leads a country to exploit all the rest of the world for its own benefit. Christian love knows no boundaries. It transcends differences of race. The spirit that prompts us to do foreign missionary work is the only hope for permanent world-wide peace. Christ was not arbitrary when He bade His disciples, "Go into all the world and preach the gospel to every creature." His purpose was not only to give all of God's children an opportunity to hear the Gospel, but He knew that where the impulse to do this was lacking none of God's children could become Christian in any true sense of the word.

\* \* \*

One final requisite for going forward in service that should be mentioned is a higher degree and better quality of Christian unity. Christ prayed that His followers might be one even as He and the Father are one. That was His ideal of the Church. Loyalty to Him requires that we should strive to realize it. Moreover, the service to which God calls us cannot be fully rendered by a disunited Church.

\* \* \*

The days are evil, but God, with our co-operation, can redeem them. Shall we not call on the Church to make the venture? It will require effort. It will involve sacrifice. If, however, during the ten years that remain before this 20th century reaches its midway point we can get the human race once more headed in the direction of righteousness, love and justice; once more bring the currents of life into harmony with God's purpose, we may well say with St. Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."



# GOAL FOR CHRISTIANS

By

WILLIAM TEMPLE

*The Archbishop of York*

**I**F WE are to rise to the test of the present and the opportunity for which we hope in the future, there must be a rapid crystallization of much that is now fluid in Christian sentiment and aspiration. We need two things: a gathering together of the great mass of Christian sentiment which undoubtedly exists, and the direction of this toward some definite



ARCHBISHOP TEMPLE

goal. It may be desirable to indicate at once the kind of goal that I have in mind. In general terms it may be defined as international and social justice. But, of course, everyone subscribes to that. It is indispensable that someone should take the risk of more detailed proposals. I am not now concerned with any immediate settlement after the war, but with the goal to which we should hope to move. Broadly, this may be described as equal freedom for all nations, equal access to raw materials, equal opportunities of developing both material resources and human capacities. That will not be achieved by mere *laissez faire*. Freedom in this world is a product of law and of the force which law directs to the prevention of violence and tyranny. So we must work for the end of international anarchy and the establishment of international law, made and upheld by an international authority. In other words, one form or another of Federalism must be our goal. And we can urge our own nation at once to repudiate the claim to be judge in its own cause as a first step towards the federal goal.

But I do not believe that a federal system can of itself secure justice or even abolish war, unless the economic life of men is ordered on principles more expressive of fellowship than at present. The trend towards war is inherent in the internal economy of the modern nation. The essential evil in the ordering of European life has been the inversion of the proper relations between finance, production and consumption. It is evident that the real object for which goods are produced is that they may be enjoyed; and this in most in-

stances means "consumed." The consumer is the factor of primary importance, whose interest ought to be decisive, for his is the only truly human interest in the whole process. Yet food is destroyed while men are hungry. Why? Because they have not the means to make their need constitute a market. So the primary aim of producing food turns out to be in practice, not feeding the hungry, but making a profit. The profit-motive has become the dominant motive. It is this which has led to the sacrilegious sacrifice of rural England to urban interests and subjects it to policies framed for urban conditions. It has turned man into an economic animal.

This leads to a competition for markets, which was comparatively harmless so long as the market was expanding with no visible limit. But that is no longer so. Now the predominance of the profit-motive as the mainspring of industry leads to dangerous rivalries, which often contain the threat of war. It is perfectly true that few, if any, industrialists desire war; it is true that for most forms of business war itself is a source of loss rather than profit. It is not the policy of the industrialists, but the principle on which industry is organized, which has a tendency towards war.

Moreover, the system shows signs of ceasing to work. It is unable to provide employment, and therewith the basis for honourable life, to an alarmingly large number of citizens. Even now



Bishops who are graduates of the Episcopal Theological Seminary, Cambridge, got together long enough to have this picture taken. Left to right: Bishop McKinstry of Delaware; Bishop Peabody of Central New York; Bishop Touret, retired; Bishop Parsons of California; Bishop Lawrence of Western Massachusetts; Bishop Atwood, retired.

This article is a letter just written by Archbishop Temple to the Rev. J. H. Oldham, executive secretary of the English Section of the Universal Christian Council and is published in this General Convention number through the courtesy of the Rev. Henry Smith Leiper, executive secretary of the American Section.



there are three-quarters of a million unemployed in Great Britain, though all younger men, apart from those in reserved occupations, have been "called up" and production of munitions is being pressed forward. And an expert writing in *The Times* tells us that we are now near the minimum figure! There are people who want to work and cannot work, because they cannot be "profitably employed." Profitably to whom? That their work might be profitable to the nation and to themselves there is no doubt.

**I**F WE are to dethrone the profit-motive from its predominance, how is this to be done? Sir Richard Acland proposes universal communal ownership. That might make matters worse; there would have to be an immense bureaucracy, and human egoism would find its outlet in laying hold of the levers of the bureaucratic machine. On the other hand, effective Distributivism is impracticable. It is indeed desirable that every citizen should hold some property. But we cannot put the clock back, and mass-production, which supplies the people at large as they never were supplied before, is come to stay. It is probably unwise to attempt any sketch of an ultimate ideal; but we can indicate some steps to be taken in the period just before us.

(1) Whenever limitation of liability is granted it should be accompanied by limitation of profits.

(2) The principle of the Mosaic Law of Jubilee should be applied. It is perfectly ludicrous that because someone lent money for the building of (say) the Great Western Railway, he should become possessed of a saleable right to levy a private tax upon that railway for ever, and that this should pass from hand to hand by process of inheritance or sale as if it were a commodity.

(3) The contribution of labour, whether managerial, administrative or manual, must, equally with the contribution of capital, and with still fuller right, carry a title to representation on the Board of Directors.

The object of all these proposals is to reverse the reversal of the "natural order" which is characteristic of our phase of civilization. The "natural order" is that consumption should control production, and that production should control finance. This order has during the last century and a half been completely inverted.

It is evident that my proposals imply an authority giving sanction to each scheme. That authority must be charged with the responsibility of seeing that all needs are reasonably met and that no glut of commodities is created; in other words, it must "plan" our economic life.

These proposals are put forward as perhaps offering the maximum application of the twin principles of Freedom and Order—Personality and Fellowship—in an age of machinery and mass-production. Whether my actual proposals are the best for this purpose, or even good for it at all, I leave to more expert judges to decide; but that is the purpose which Christian citizens must pursue.

But we shall pursue it successfully only if we do this as part of the recovery of the natural order throughout life. We shall not succeed in subordinating the economic to the truly human unless we subordinate the human to the divine. Humanism, so right in the qualities which it admires and consciously cultivates, is devoted to an impossible enterprise unless it be grounded in Theism which it has so often repudiated or regarded as indifferent. Man can be saved from mechanism only by devotion to God.

**W**HAT, in face of the urgency of the world's need, is the "community of Christians" to do? We need to call so many of the marginal fringe as will respond into a Christian fellowship consisting of both these and of those fully committed members of Christian Churches who will join. Thus would be formed a great inter-denominational fellowship containing many who, though not yet committed to the Christian faith, were ready to join in seeking the Christian solution of our problems and doing what might be in their power to act on what they find.

They should come together in their various districts and consider what needs and opportunities there are for the manifestation of Christian brotherhood and service, especially in their own neighborhood, and to take what steps are possible to set the congregations acting to these ends. That, wherever it happens, will provide a nucleus of the Christian fellowship that we need. There is one city where the Anglican and Free Church leaders have addressed a joint letter to the Church workers of all denominations to do their utmost to carry on their work with a full sense of fellowship with all the others, and also asking them to come to a meeting where they had the opportunity to pledge themselves to promote Christian fellowship in the city and to help in whatever way they can.

Now if all this is to catch fire so as to burn up the dead wood with which we are encumbered and supply energy for a forward movement, two things are needed, together with some such interpretation of international and social justice as has been attempted here.



There is need for a statement of the basis on which we invite people to join together. This must be specifically Christian, but should insist only on those parts of the Christian faith which are essential for the interpretation of these times. It is not proposed that all who join should already assent to this statement; what would be asked of them would be a desire to explore the Christian way as indicated by the statement, and act when possible on their conclusions.

The statement now offered was drawn up at a group consisting of Anglicans, Methodists, Presbyterians, Congregationalists, Baptists, and Friends, and had the assent of them all. Here it is:

"God reigns. That is the fundamental truth. From heaven He reigns—creator and upholder of the world. From the Cross He reigns—making defeat itself the stuff of His triumph. From the heart of His people He reigns—extending His rule by the energy of His love constraining them.

"Accordingly:—

"(i) We recognize in the troubles and anxieties of this time a just doom—the consequence, according to God's laws, of our neglect of His command and defiance of His will.

"(ii) We acknowledge Christ as absolute Lord of Life and Saviour from the sin which brings these evils upon the world. We pledge ourselves and call our fellows to penitence for the past and to new loyalty for the future. Especially we confess our acquiescence in social injustice and national jealousies; and we dedicate ourselves to the establishment of economic and international justice and fellowship.

"(iii) We declare that in this allegiance to Jesus Christ we are united to all others who acknowledge Him, in a fellowship which is unbroken by any earthly divisions and persists beneath even the wraths of war. In this unity in Christ we have both the hope of peace in this world and the foretaste of eternal life in fellowship with God."

There is also need for a means by which those who join up may recognize one another. This might perhaps best be achieved by the wearing of some kind of badge or symbol. But a means of knowing fellow-members is essential to the spontaneous growth of the fellowship.

I picture a great multitude of folk, mostly young, belonging to all denominations and to none, challenged by that statement and responding to it at least so far as to test its truth in practice. I picture them growing on the principle of the snowball, one drawing another in. I picture them meeting in their cells or groups, learning more

and more to hear the Gospel in its fullness, catching fire and kindling others, till overleaping all our divisions there is a Christian fellowship "afire with faith" and ready as true disciples of Christ must always be to turn the world upside down.

## Talking It Over

By

WILLIAM B. SPOFFORD

IT MUST be abundantly clear to every thinking person by this time that the Reds have nothing whatever to contribute to our life. Put them up against American enterprise and aggressiveness and they fold up like a dollar bill trying to be passed off for a five when the alms basin comes around. They are entirely National in point of view and outlook and are completely lost when they go up against anyone outside their own narrow circle. Also I happen to know that they stoop to the lowest sort of methods, though I presume this can be said equally of their opponents. Be that as it may, I do know from personal observation, that Red spies have been very active recently, especially during the last month. I have seen them at work in New York and Chicago, and reports, well substantiated, have come to me that they were also busy in Boston and Cleveland. The great industrial center, Detroit, was however the place where they carried on most of their spy activities. They were there to learn the secret of American power and to discover, if possible, if there was any weakness in its defense or ability to take the offensive. But their spying availed them nothing. They got their answer this past week. The Americans struck suddenly and conclusively. First Greenberg, then York, then Campbell and right down through the entire batting order. That's why I am for the Americans no matter who they are up against in the National League, particularly if it happens to be the hapless Reds of Cincinnati.

(I may be sticking my neck out on this one, written before the series is over. It may well be that Mr. Bucky Walters will turn out to be the big, bad, National dictator.)

## THE WITNESS

### Booth 50

We will be glad to have you visit us while at General Convention.

Members of WITNESS Advisory Board: Please make reservations at the booth for the dinner on the 17th.



# THE CONVENTION OFFERS A V

## Meeting in Kansas City from O

The General Convention of the Church is now in session in Kansas City. Among the issues to be discussed and possibly settled the following are the most important.

Aid for the missionary enterprises of the English and European Churches.

The work of our Church in Japan in view of the new regulations governing missions and missionaries issued by the government of that country.

The proposed new canon dealing with marriage and divorce.

The adoption of a new hymnal.

The plan to be set forth by the Presiding Bishop for a new Forward Movement.

The Concordat between the Episcopal and the Presbyterian Churches.

Whether or not the Church should urge that lay employees be included under the federal social security act.

The merging of missionary districts, particularly the merging of Salina with the diocese of Kansas.

The attitude of the Church toward the war, and whether or not protection should be given to conscientious objectors to war.

The official program of the convention is divided into two parts. The first lists official events only. The second part lists those events that are sponsored by various agencies and organizations of the Church.

### THE OFFICIAL PROGRAM

#### October 9

- 7:30 A.M. Corporate Communion, Bishops and Deputies, Grace and Holy Trinity Cathedral. Communion services in other churches.
- 11:00 A.M. Opening Service, Auditorium Arena.
- 2:15 P.M. Opening Session Woman's Auxiliary, Arena.
- 3:00 P.M. Opening Session, House of Bishops, Little Theatre. Opening Session, House of Deputies, Music Hall.
- 8:30 P.M. Reception to the Presiding Bishop and other Church leaders and of Woman's Auxiliary. William Rockhill Nelson Gallery of Art and Atkins Museum.

#### October 10

- 7:30 A.M. Holy Communion will be celebrated daily in all city churches throughout the Convention period.
- 8:00 A.M. Corporate Communion and Presentation of the United Thank Offering. Arena.
- 9:30 A.M. Devotional service. Cathedral. Continued daily throughout Convention period.



**ROBERT NELSON SPENCER, the Bishop of Western Missouri and the Host of General Convention.**

- 10:00 A.M. House of Bishops. Little Theater. The House of Deputies. Music Hall. Continued at this hour all week days of Convention period.
- 11:00-12:30 Officers' Work Groups. Woman's Auxiliary.
- 2:30 P.M. Sessions of House of Bishops, House of Deputies, and Woman's Auxiliary.
- 8:30 P.M. U.T.O. Mass Meeting and Announcement of the amount of the offering. Arena.

#### October 11

- 9:00-10:45 Woman's Auxiliary. Arena.
- 11:00 A.M.-1:00 P.M. Joint Session of two Houses, (subject to action by the Convention) to receive report of the National Council and to consider the Program for the coming Triennium. Music Hall.
- 2:30 P.M. Joint session continued.
- 8:00 P.M. Youth Mass Meeting. Music Hall.

#### October 12

- Regular daily schedule, with Woman's Auxiliary.
- Provincial meetings, 11:00 A.M.-1:00 P.M.
- Afternoon reserved for recreational trip to Fort Leavenworth for Delegates and Visitors.

#### October 13 (Sunday)

- 7:30 A.M. Holy Communion, all churches except Cathedral.
- 8:00 A.M. Corporate Communion for Youth. Cathedral.
- 11:00 A.M. Services in all churches. Service for Youth. Music Hall. Service at the Cathedral with the Most Rev. Derwyn T. Owen,

D.D., D.C.L., Primate of All Canada, as preacher.

- 8:30 P.M. The Church's Work in a Troubled World. With our Missionaries in other lands. Music Hall.

#### October 14

- Regular daily schedule, with Woman's Auxiliary Session 9:00-10:00 A.M., Sectional Meetings 10:15-12:15, and regular Auxiliary session resumed 2:30 to 4:00.

#### October 15

- Regular daily schedule, with Woman's Auxiliary session 10:15-12:00 and sectional meetings 2:30-4:30.

- 8:30 P.M. America for Christ.—Graphic presentation of Christian Opportunities by picture and voice. Music Hall.

#### October 16

- Regular daily schedule.

#### October 17

- Regular daily schedule.
- 8:30 P.M. Training a Great Race. The story of the work of the American Church Institute for Negroes. Music Hall.

#### October 18

- Regular daily schedule.

#### October 19

- Regular daily schedule in forenoon. Afternoon reserved for recreation.
- 11:15-12 Noon, Woman's Auxiliary closing service.

#### October 20 (Sunday)

- 7:30 and 11:00 A.M. Services in all churches.
- 8:00 P.M. The Crisis Facing Christian Missions. It is expected that the speaker will be a representative of the Archbishop of Canterbury. Music Hall.

#### October 21

- And remaining days of Convention. Regular daily schedule.

### UNOFFICIAL CONVENTION EVENTS

#### October 9

- 3:00 P.M. Church Periodical Club. Room 100. Continues daily (except Sunday) at 10:00 A.M. and 3:00 P.M. until October 17, incl., except that on October 10 the morning session opens at 11:00.
- 4:00-5:30 Missionary tea. Mezzanine of Exhibit Hall. Daily.
- 8:00 P.M. Reception.

#### October 10

- 12:00 Noon. Church Army Noon-hour service. Northwest corner Municipal Auditorium. Continued daily except Sunday throughout Convention.



# VARIED PROGRAM OF EVENTS

October 9th Through the 24th

1:00 or Adjournment Hour. Church League for Industrial Democracy. Speaker: Roger N. Baldwin, director of American Civil Liberties Union. Chairman, Bishop Spencer.

5:00 P.M. School of Prayer. Cathedral. The American Church Union. Continues daily and Sunday until Oct. 18 incl.

## October 11

7:30 A.M. Corporate Communion, Church Periodical Club and Church Mission of Help.

12:15 Church Action Meeting. Room 401.

Noon Recess: CLID Forum; Speaker, Carey McWilliams, author of *Factories in the Fields*. Chairman, Bishop Gooden.

4:00 P.M. Girls' Friendly Society Tea.

7:00 P.M. Dinner in honor of Miss Grace Lindley. Hotel Continental.

8:00 P.M. Meeting of Deaconesses. Cathedral Parish House. Meeting of Presbyterians and Episcopalians. Edison Hall.

10:00 P.M. Youth Reception. Lobby of Auditorium.

## October 12

7:30 A.M. Corporate Communion of National Rural Workers' Fellowship at Cathedral; Deaconesses, at St. Andrew's Church, followed by an all-day meeting of Deaconesses.

9:00-10:30 A.M. Youth. Edison Hall.  
10:30-Noon. Youth visits Convention and Woman's Auxiliary.

12:30 Deaconesses Luncheon. St. Andrew's Church.

Noon Recess: CLID Forum. Speaker: Jack McMichael, president of the American Youth Congress. Chairman, Bishop Huston.

2:00-3:00 P.M. Youth. Edison Hall.

3:00-5:00 P.M. Tea for Visitors.

4:00-6:00 P.M. Youth Recreation.

6:15 P.M. Deaconesses' Dinner.

7:00 P.M. Youth banquet. Hotel Continental.

Sewanee Dinner. Woman's City Club.

8:00 P.M. Chancellor's Dinner. Kansas City Club.

## October 13 (Sunday)

7:30 A.M. Corporate Communion, National Board Alumnae of Woman's Auxiliary. Chapel, St. Mary's Church.

8:00 A.M. Corporate Communion of Youth. Cathedral.

11:00 A.M. Service for Youth. Music Hall.

4:00 P.M. Vesper Service. St. George's Church.

## October 14

7:30 A.M. Holy Communion. College Work Booth, Exhibit Hall. Continued daily until Oct. 18, incl.

Corporate Communion (followed by breakfast.) St. Bar-

nabas' Guild for Nurses. Cathedral.

12:00 Noon. Church Congress. Room 501. Continued daily to Oct. 18, incl.

Noon Recess: CLID Forum; Speaker, John L. Lewis, president of the CIO. Chairman, Bishop Parsons.

6:30 P.M. Seminary Dinners.

8:00 P.M. Meeting for Laymen. Edison Hall.

## October 15

7:30 A.M. Corporate Communion (and breakfast) Episcopal Pacifist Fellowship. Cathedral. Corporate Communion, Altar Guilds, St. Mary's Church.

9:00-10:00 Course on Altar Work. Cathedral Parish House. Continues daily until Oct. 18, incl.

9:00-9:50 Morning Classes for Church workers. Continues daily until Oct. 18, incl.

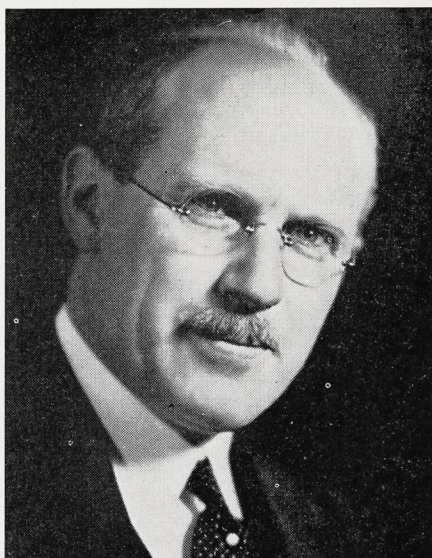
9:00-12:00 Seminar on The Church and Family Life. Continues daily until Oct. 18, incl.

12:15 P.M. Church Action Meeting. Room 401.

12:30 P.M. Missionary Luncheons. Ambassador, Hyde Park and Park Lane Hotels.

Noon Recess: CLID Forum. Speaker, Josephine Roche, president of the Rocky Mountain Fuel Company. Chairman, Bishop Peabody.

(Continued on page 15)



Leaders at the General Convention are Mrs. Henry Burr of Kansas City, who is responsible for the arrangements for the mass meeting of the United Thank Offering being held this evening. In the center is the Rev. Henry Smith Leiper, the executive secretary of the American Section of the Universal Christian Council, who is to address the Auxiliary next Monday, October 14th; and Florence G. Tyler, the secretary of the Foreign Missions Conference of North America, who addresses the women also that day.



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

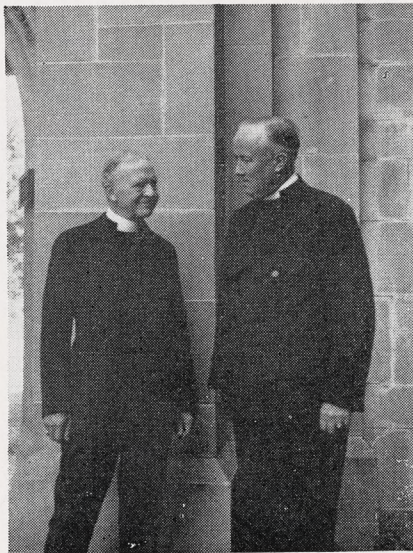
Edited By GERARD TEASDALE

The National Council budget for 1941 will of course be one of the primary considerations at General Convention. As it is to be offered by the Budget and Program Committee, unless changed as a result of meetings being held, it calls for \$2,350,000 of which \$635,000 is already available, chiefly from the United Thank Offering and interest on trust funds. Of this sum \$1,902,120 is for missionary work at home and abroad; \$129,508 is for departmental work at headquarters (social service, religious education, promotion); \$42,502 is for miscellaneous activities, chiefly Forward Movement and training centers; \$12,020 is for cooperating agencies and \$263,850 for administration.

\* \* \*

### It Is the Same Line of Talk

The following is a statement by the Rev. W. B. Spofford, issued in his capacity as executive secretary of the Church League for Industrial Democracy: "Mr. Morehouse of The Living Church hands out the same old line in denouncing the meetings of the CLID being held at General Convention. The organization is as much a part of the Episcopal Church as are other organizations, such as the Church Mission of Help, the Girls' Friendly, Brotherhood of St. Andrew and others. This was clearly recognized officially by the Cincinnati Convention that refused to pass resolutions discriminating against the CLID. Indeed the CLID is rather more a part of the Episcopal Church than is The Living Church, which after all is the private property of the Morehouse family. A further point—we have received a communication from the Rev. Henry Smith Leiper, the executive secretary of the Universal Christian Council, who is on the official program of the Convention, in which he presents the record of Mrs. A. C. Morrison and Major A. C. Gill, the original protestors, proving them to be avowed fascists. Dr. Leiper says further that in denouncing the CLID they are using the same technique that Hitler used so successfully in his rise to power; namely to denounce everyone opposed to his reactionary policies as 'communists.' In that way he picked off, one at a time, the communists, the social democrats, the labor unions, the churches. Mr. Morehouse is also using this technique in his editorial of October 9th by suggesting



Two popular Bishops greet each other at General Convention. On the left is Bishop Perry of Rhode Island and at the right Bishop Keeler of Minnesota.

that the CLID speakers are 'communists,' even though every one of them have been, and are, militant champions of that American way of life which Mr. Morehouse defines as belief in 'liberty, democracy and tolerance.' The program of the CLID is thoroughly in line with the article in this number by the Archbishop of York, who is, presumably, a Christian even within the narrow confines of Mr. Morehouse's definition of the word."

\* \* \*

### President of Deputies Gives Address

In an address broadcast from Washington on October 6th, the Rev. ZeBarney Phillips, president of the House of Deputies, presented a strong plea for Christian unity and called upon all Christians "to fight for the good against evil, not only in defense of home and kindred, but also for the reclamation of the ideals which the Christ revealed and by

which alone in a world of strife we may be brought again under the sovereignty of the Prince of Peace."

\* \* \*

### New Dean for Long Island

The Rev. George A. Robertshaw, rector at Hollis, Long Island, has accepted election as the dean of the Cathedral at Garden City, succeeding the Rev. Arthur B. Kinsolving 2nd, now rector of Calvary, Pittsburgh.

\* \* \*

### Representative of Archbishop of Canterbury

Bishop Noel Baring Hudson, former bishop of dioceses in Borneo and now secretary of the Society for the Propagation of the Gospel, is to speak at a mass meeting at General Convention as the representative of the Archbishop of Canterbury.

\* \* \*

### Hiram G. Woolf Refrains From Political Comment


Bishop Oldham presided at a dinner of one hundred laymen of the various Albany parishes at St. Peter's parish house, September 25, with the Rev. Hiram G. Woolf, rector of the American Church in Dresden, Germany, addressing the group. Mr. Woolf related experiences in his religious work, but refrained from discussion of political matters. Commenting upon the evidence of vital religion and knowledge of the Church's service that he found in prison camps of British soldiers, he emphasized the importance of more intimate personal knowledge of the Church, her history and her enterprises.

\* \* \*

### Bexley Hall Opens With C. C. Roach As Acting Dean

Bexley Hall, Kenyon College, Gambier, Ohio, opened its 117th year September 23rd. The appointment of Professor Corwin C. Roach as acting dean was announced by President Gordon K. Chalmers. Additions to the teaching staff include Professor John Black of the college faculty in

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the department of speech, the reap-  
pointment of Dr. Richard Salomon in  
Church history and Professor E. F.  
Scott of Union Theological Seminary  
who will take the New Testament  
work the second semester.

\* \* \*

**Five Noon Meetings  
Sponsored By Church Congress**

The Church Congress will sponsor  
five noon meetings at the Kansas  
City Municipal Auditorium, October  
14-18. At each there will be an ad-  
dress by a leading clergyman and an  
open discussion. The approaches to  
unity between the Episcopal and  
Presbyterian Churches and the whole  
problem of Christian unity will be  
considered. The Rev. Donald B. Ald-  
rich of New York is chairman of  
the Church Congress. Speakers at  
the meetings will be: October 14,  
the Rev. William Thomas Heath of  
Buffalo; October 15, the Very Rev.  
Henry B. Washburn, former dean of  
the Episcopal Theological School,  
Cambridge, Massachusetts; October  
16, the Rev. John A. Mackay, presi-  
dent of the Princeton Theological  
Seminary; October 17, Bishop Wilson  
of Eau Claire and October 18, Bishop  
Strider of West Virginia.

\* \* \*

**Hourly Prayers Planned for  
Day of Registration for Draft**

On October 16, the date for draft  
registration, the bell of Christ  
Church, Los Angeles, will call people  
to prayer at every hour during the  
day. Every hour on the hour prayers  
for peace will be said in the Church  
with special intention for the use of  
the conscripted army. The theme of  
the day is "Let us pray that this, the  
first peacetime conscripted army in  
the history of the United States, will  
be used only as a force for peace."

\* \* \*

**Convention to Elect  
Fourteen to Council**

General Convention will elect four-  
teen members of the National Council;  
twelve due to expirations and two  
due to deaths. Successors to the late  
Bishop Stewart and Mr. Austin J.  
Lindstrom, both of Chicago, will be  
named.

\* \* \*

**College Work At  
General Convention**

The college work exhibit is one of  
the largest in the Municipal Audi-  
torium and also one of the most  
popular. The exhibit is in replica of  
a classical building. Part of it is a  
much appreciated lounge for visitors.  
Miss Peggy Thompson of the Uni-  
versity of Illinois is the official host-  
ess and she is doing a fine job of  
greeting along with the representa-  
tive college clergy and women college  
workers from all parts of the country.  
The high point of the college work  
program will be a dinner on October



**CLAUDE W. SPROUSE, the Dean  
of Grace and Holy Trinity Cathedral,  
Kansas City, a member of the execu-  
tive committee of the General Con-  
vention and chairman of halls and  
meeting places.**

18, in honor of the Presiding Bish-  
op, Bishop Lawrence and Bishop  
Keeler. Mr. Charles P. Taft of Cin-  
cinnati will be the speaker and C.  
Leslie Glenn, president of the Church  
society for college work, will be the  
toastmaster. The guests will be those  
interested in the work.

\* \* \*

**A New System for  
Arizona Church School**

One of the largest Sunday schools  
in the Church, the Church School of  
Trinity Cathedral, Phoenix, Arizona,  
is embarked on an efficiency pro-

gram with the slogan "to make the  
biggest church school the best." En-  
rolling 722 last year the school has  
adopted a new system with the classes  
commencing with the sixth grade and  
continuing through the college group.  
There will be five terms of six weeks  
each for instruction during the fall,  
winter and spring. Between each term  
a Sunday will be set apart for corpo-  
rate communion and no class in-  
struction. The term "teacher" has  
been replaced by "counselor" and  
"faculty." For the first term of the  
high school age, Rabbi Krohn of the  
local synagogue is giving a six weeks'  
course on instruction to the Old Test-  
ament. A general subject has been  
assigned to each grade. The opening  
session of the fall program of the  
school enrolled over 400 and it is ex-  
pected that this year's enrollment will  
reach over 750.

\* \* \*

**James Thayer Addison Speaks At  
Missionary Society Banquet**

A vigorous keynote was struck as  
the Missionary Society of the General  
Theological Seminary, New York,  
opened its new year's activities by  
holding its annual banquet on Sep-  
tember 30th. The Rev. James Thayer  
Addison, new head of foreign  
missions and first vice-president of  
the National Council, was the prin-  
cipal speaker of the evening. Dean  
Fosbroke of the Seminary was toast-  
master. Mr. Addison delivered a  
stirring talk on the missionary situ-  
ation in general. He based his speech  
on I Corinthians 16: 8 & 9: "But I  
will tarry at Ephesus at Pentecost.  
For a great door and effectual is open  
to me, and there are many adver-  
saries." This statement of St. Paul,  
as Mr. Addison showed, expressed the  
dynamic determination of the mis-

Province of Pennsylvania, ss.

*(Signed by John Brown, Esq., Clerk)*

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sionary spirit—to stay and face the strongest opposition rather than retreat before it. He went on to show how necessary the preservation of this Christian spirit is today in a world where chronic indifference and fear of insecurity at home combine with totalitarian aggression and disrupted communications abroad to threaten the future of missionary enterprise.

\* \* \*

**Thomas L. Ridout Appointed As Chaplain At Fort Dix**

Bishop Gardner of New Jersey has appointed the Rev. Thomas L. Ridout, rector of St. Andrew's, Mt. Holly, New Jersey, to be civilian chaplain at Fort Dix where regiments of the National Guard are arriving daily. Bishop Gardner has also communicated with the bishops of the nearby diocese from which the regiments are at present drawn and offered his services to be "the spearhead of the work of the Episcopal Church in and about Fort Dix."

\* \* \*

**University Churchmen Inaugurate Fall Program**

The Canterbury Club of Wayne University, Detroit, Michigan, composed of Episcopal students inaugurated its fall program with an evening called the "Canterbury Capers of 1940" on October 1. The Rev. Seward H. Bean is chaplain of the Canterbury Club.

\* \* \*

**A "Chicago Day" to Be Observed By Illinois University**

October 13 will be set aside as "Chicago day" at the University of Illinois chapel of St. John the Divine. An effort will be made to contact every Chicago student and all others from the diocese of Chicago to help make the day one in which students will especially be brought into a vital and helpful relationship with the work of the Church at the University. Nearly 400 Episcopal students are enrolled in the university

this year. The Rev. Herbert L. Miller and the Rev. Rodger McColl are in charge of the student congregation.

\* \* \*

**Emphasis On Drama At Night Mass Meetings**

Five great night mass meetings will be held during General Convention under the sponsorship of the National Council. The keynote to the series will be sounded by the United Thank Offering meeting this evening, October 10, in the Municipal Auditorium arena. "The Church marches on" is the theme. Through a commentator coming to the audience in radio fashion; through motion pictures on a huge screen dropped before the Convention altar; through missionaries from the world over will come the story of the march forward of the Church in these troubled times. On Sunday evening, October 13, in the music hall another picture of the Church's world-wide mission will be provided by Bishop Roberts of China, Bishop Thomas of Brazil and Bishop Nichols of Japan. The formal presentation of the children's Lenten offering will be made at this meeting. The patriotic note will be the thing at the third of the series in the Music Hall on October 15. "America for Christ" will be the subject, with Bishops Freeman, and

Bartlett, the Hon. William A. Merrill and the Rev. Daniel A. McGregor as speakers. The Church's work with a great race, the Negro, will come in for attention on Thursday evening, October 17, in a program under the direction of the American Church Institute for Negroes. A huge massed choir of voices from Negro churches in Kansas City will sing. The effect

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of the war on missions throughout the Anglican communion will be brought to the attention of Convention on Sunday evening, October 20. A personal representative of the Archbishop of Canterbury is expected to speak at that time. Kansas City high school bands will provide the musical setting for two of the meetings.

\* \* \*

**Last Minute Figures On Kansas City**

Here are some facts and figures on Kansas City which will be the center of the Episcopal Church for two weeks beginning October 9. It has a population of 400,000. It is the second largest grain and livestock market in the United States. The city is built at the junction of the Missouri and Kaw Rivers. Educationally, the University of Kansas City does well in ranking it high among other cities. Most distinguished citizen was William Rockhill Nelson, founder of the Kansas City Star and its editor for many years. Approximately 83 per cent of the city's population is native-born white; six per cent, alien born; ten per cent, Negro.

\* \* \*

**Mission to Lepers Grant Additional Money**

In response to an urgent request from Bishop Kroll of Liberia, the American Mission to Lepers is authorizing an addition grant-in-aid of \$500 over and above the usual grant to the leper colony at Cape Mount, Liberia. This is a colony owned by the government of Liberia, which has welcomed a medical and spiritual ministry by the Episcopal mission under the direction of Bishop Kroll and Archdeacon Simmonds.

\* \* \*

**New York Clergy Conference Set for October 30-31**

The 13th annual conference of the clergy of the diocese of New York

will meet at Bear Mountain Park, New York on October 30-31. The conference theme will be "The Need of a fresh missionary vision in this day of crisis." Speakers will be Bishop Manning, Archbishop Owen of Ottawa, the Rev. Messrs. Sheerin and Kelly of the National Council, Yerkes of the University of the South and Hughson of the Order of the Holy Cross.

\* \* \*

**Federal Council Publishes C. O. Pamphlet**

A pamphlet entitled "The conscientious objector and the selective training and service act of 1940" is being published by the Federal Council of Churches. The first section of the pamphlet carries the text of those sections of the act which deal with the conscientious objector. The second part analyzes the act from the standpoint of the conscientious objector and lists the rulings and regulations laid down in Washington which bear upon the rights and duties of those who for reasons of conscience are unable to bear arms. The pamphlets are available at the Federal Council offices and cost five cents per copy or one hundred copies for one dollar.

\* \* \*

**Eighteen New Students At Seabury-Western**

Seabury-Western Theological Seminary opened on September 30th with

eighteen new students enrolled, two being transferred from other seminaries to the middle class, two enrolled as specials and fourteen juniors. This makes the total number of undergraduate students forty-seven, a slight increase over last year. Three applications for admission were declined.

\* \* \*

**Nation-Wide Broadcast to Inaugurate Every Member Canvass**

A nation-wide broadcast by the Presiding Bishop will inaugurate this fall's Every Member Canvass. Bishop Tucker will speak to the Church over the Columbia Broadcasting System from New York at 10:00 a.m.,

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**WHY MEN DO NOT GO TO CHURCH**

By Bishop Johnson

A recent editorial reprinted as a leaflet (to fit ordinary envelope) at request of rectors.

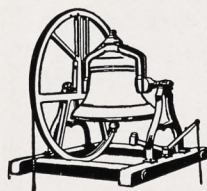
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E.S.T., November 10. He is especially anxious that canvass groups shall meet together and listen to the broadcast. Following last year's broadcast, 13,500 replies by postal card, letter and telegram were received.

\* \* \*

#### Church Work in Military Training Camps Is Considered

The need of religious ministrations to men in military training camps is expected to be placed before the General Convention shortly after its opening. The Presiding Bishop, concerned over the prospect of thousands of young men leaving homes and colleges for cantonments, has appointed a committee to study the problem. Urging speedy action, the committee says: "No time must be lost in mobilizing our resources for the task of caring for the spiritual, moral, educational and social welfare of our young fellow Churchmen." Calling attention to the fact that many clergymen of the Church who are members of the National Guard or other reserve organizations will be called for camp duty soon, necessitating their seeking leave of absence from their parishes, or resigning from parish positions, the committee asks that provision for them and their families be made. During the Great War the Episcopal Church set up a committee for similar service in cantonments and overseas, and the tentative plan proposed the formation of a committee made up of selected individuals who are members of the Convention; members of the Church's national headquarters staff; members of the Convention's commission on the relation of the Church to the Army and Navy Chaplain's corps; and others representing the various agencies employed. The committee would maintain regular contact with clergy called from their parishes for government service and supply aid to those who would continue the Church's ministry in vacated cures. Also it would undertake to work out a placement program for clergy who return to parish work after having been obliged to resign to take up emergency service. The plan recommended includes the appointment and subsidy of civilian chaplains for training camps, these to be attached to nearby parish churches, this to be governed "by financial means within the budget of the National Council and from other sources, and the need of such a program after decision by the war department as to what plans it will adopt."

\* \* \*

#### New Address for Newark Headquarters

The headquarters of the diocese of Newark are now located at 24 Rector Street, Newark, New Jersey.

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

Weekdays: 7:30, Holy Communion (on Saints' Days 7:30 and 10.) 9, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

### Chapel of the Intercession

Broadway at 155th  
New York City

Rev. S. Tagart Steeie, Vicar

Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

### Grace Church, New York

Rev. Louis W. Pitt, D.D., Rector  
Broadway at 10th St.

Sundays: 8 and 11 A.M. and 8 P.M.  
Daily: 12:30 except Mondays and Saturdays.

Thursday and Holy Days: Holy Communion 11:45 A.M.

### The Heavenly Rest, New York

Fifth Avenue at 90th Street  
Rev. Henrr Darlington, D.D.

Sundays: Holy Communion 8 and 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4:30 p.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

### The Incarnation

Madison Avenue and 35th Street  
The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M. Wednesdays and Holy Days, Holy Communion 10 A.M.

Fridays, 12:15 P.M.

### St. Bartholomew's Church

New York  
Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

Sunday Services: 8 A.M., Holy Communion; 9:30 and 11 A. M., Church School; 11 A. M., Morning Service and Sermon; 4 P. M., Evensong. Special Music.

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

### Saint James Church

Madison Avenue at 71st Street  
New York City

The Rev. H. W. B. Donegan, D.D., Rector  
8 A.M. Holy Communion.  
11 A.M. Morning Service and Sermon.

### St. Thomas Church

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services, 8 & 11 A.M. & 4 P.M.  
Daily Services,

8:30 A.M. Holy Communion  
12:10 P.M. Noonday Service (except Saturdays)

Thursdays, 11 A.M. Holy Communion

### St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean  
Sundays: 8, 9:30, 11 A.M.

Weekdays: 8, 12:05 Noon.

Wednesdays: 11 A.M. Holy Communion.

### Christ Church Cathedral

Main and Church Sts., Hartford, Conn.  
The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:00, 11 a.m.; 4:30 p.m.

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:35 p.m. Noonday Service.

### St. Michael and All Angels

Baltimore, Maryland

The Rev. Don Frank Fenn, D.D., Rector

Sunday Services:—

7:30 A.M.—Holy Communion.

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

Weekdays:—

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.M.

### Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

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Wednesdays and Holy Days: 10:30 A.M.

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**CONVENTION PROGRAM**

(Continued from page 9)

- 2:00 P.M. Altar Guilds Conference. Cathedral Parish House.
- 2:00-4:00 Conference on Christian Education. Continues daily until Oct. 18, incl.

**October 16**

- 8:30 A.M. Breakfast Meeting, Episcopal Pacifist Fellowship. Daily until Oct. 18, incl.  
Noon Recess: CLID Forum. Speaker, Max Yergen, president of the National Negro Congress. Chairman, Bishop B. D. Tucker.
- 6:30 P.M. Dinners of Provinces.

**October 17**

- Noon Recess: CLID Forum. Speaker, John Foster, missionary to China. Chairman, Bishop Sherrill.
- 5:00 P.M. Church Periodical Club Memorial Service for Mary E. Thomas. Cathedral.

**October 18**

- 7:30 A.M. Holy Communion at Cathedral, remembering the 49th anniversary of the ordination of Bishops Johnson and Matthews.

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- 12th: JACK McMICHAEL
- 14th: JOHN L. LEWIS
- 15th: JOSEPHINE ROCHE
- 16th: MAX YERGEN
- 17th: JOHN FOSTER

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Noon Recess: Open Forum of the Episcopal Pacifist Fellowship. Speaker, Rev. Elmore McKee. Chairman, Bishop W. Appleton Lawrence.

- 6:30 P.M. College Work Dinner. Dinner for diocesan editors and directors of publicity. Church Historical Society Dinner.
- 8:30 P.M. Indian Symphony. Minisa Organization, under direction of Thurlow Lieurance. Music Hall.

**October 20 (Sunday)**

- Services in all Churches 7:30 and 11:00 A.M.
- 4:00 P.M. Vespers Service. St. George's Church.
- 4:30 P.M. Vespers and Meditation under auspices of Confraternity of the Blessed Sacrament. St. Mary's Church.

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**Booth 19**

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