

October 24, 1940

5c a copy

THE WITNESS



LEADERS AT CONVENTION

ZeBarney Phillips, chairman of House of Deputies; Raymond Barnes, treasurer of General Convention; Judge William Holt of Kansas City and W. A. Cochel, chairman of the arrangements committee.

NEWS OF GENERAL CONVENTION

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CLERGY NOTES

BARRY, F. L., rector of St. John's Church, Bridgeport, Conn., has accepted a call to be rector of St. Luke's Church, Evanston, Ill., effective December 1.

GEARHART, K. M., formerly rector of Christ Church, Danville, Pa., became rector of St. John's Church, Havre de Grace, Md., October 1.

MOORE, G. G., has resigned as priest in charge of St. Luke's Church, Evanston, Ill. No announcement has yet been made as to Mr. Moore's future plans.

NEWMAN, C. W., formerly rector of St. John's Church, Bellefonte, Pa., became rector of Grace Church, Ridgway, Pa., October 1.

SMITH, H. B., formerly rector of St. Stephen's Church, Mount Carmel, Pa., became rector of St. Luke's, Belton and St. Mary's, Lampasas, Tex., September 15.

TINSLEY, B. W., was ordained priest on September 21 by Bishop Abbott of Lexington in St. Peter's Church, Paris, Ky. He will continue in charge of Christ Church, Pikeville, Ky. and the Big Sandy Valley mission stations.

TIMELY TRACTS

WHY I AM FOR THE CHURCH

By Charles P. Taft

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By Frederick C. Grant

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By C. Leslie Glenn

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NEWS OF THE CONVENTION

Reported by
WILLIAM B. SPOFFORD

Both Houses began consideration of the Budget on Friday, October 18, with everything pointing to acceptance of the report of the hard working Committee that has been in session almost continually since the opening day of Convention, to say nothing of the work done before the Convention opened. Bishop Maxon of Tennessee is the chairman of the committee with Mr. Bradford Locke of New Jersey the secretary. They finished their job on Thursday night at 3 A. M. and turned the report in to a printer who had printed copies in the hands of all delegates when they met the next morning at ten. Estimated income is \$2,535,847 of which \$1,535,847 is expected to come from quotas; \$440,000 from interest on trust funds; \$260,000 from the United Thank Offering, with an additional \$300,000 to be raised through a special appeal for the missionary work of the Church of England. The money is to be spent as follows: for missionary work, \$1,803,849; educational and promotional departments, \$128,008; miscellaneous activities (Forward Movement, Conference and Training Centers, Refugees, Universal Christian Council) \$43,740; Cooperating Agencies (Girls' Friendly, Church Mission of Help, Church Periodical Club, World Council of Churches, Federal Council of Churches), \$15,000; Administration expenses \$79,539, plus an additional \$165,711 for other overhead expenses at headquarters. Add \$300,000 for England and you have it.

* * *

Bishop Hudson, secretary of England's Society for the Propagation of the Gospel, was impressive as he pleaded for cash to help carry on missionary work of the Church of England. Humor combined with a delightful Oxford accent did the trick. . . . \$300,000 as an extra appeal outside the regular budget. I imagine he feels that his trip across the

Atlantic was justified. In any case he was celebrating in the grille of a swanky Kansas City hotel the next evening, surrounded by distinguished Episcopalians. The orchestra played "God Save the King" with everyone standing except a rebellious parson and a vivacious Irish girl that I suspect of being a Sinn Feiner.

* * *

The House of Bishops, on motion of Bishop Parsons, passed a resolution advising Episcopalians who live where their Church isn't accessible to associate themselves with a Presbyterian congregation. The Deputies however extended the resolution to include other denominations also.

* * *

Frances Young, director of education in the diocese of California, was elected president of the national association of directors of Christian education at a meeting held on October 18th.

* * *

The Bishops concurred with the Deputies in joining the Federal Council of Churches. Then the next day the Deputies okeyed the Bishops' action in hooking up with the World Council of Churches.

* * *

It isn't costing as much to run domestic missions as it once did. The Rev. Thomas N. Caruthers, Nashville, reported to the Deputies that the total cost per communicant for carrying on the Church's program in a typical domestic district had decreased from \$24.86 in 1931 to \$11.11 in 1938. The survey was a thorough one, with 21 aided dioceses and 14 missionary districts studied, including work with Negroes and Indians.

* * *

The Church now has an official flag, the work of William N. Baldwin of New York. White back-

ground with a red cross and nine funny things that looked like swastikas in the upper left hand corner though I suppose they really were not. Not a particularly pretty thing. If Mr. Baldwin will pardon me for saying so.

* * *

Twelve people were elected to the National Council on the 16th: Bishop Hobson of Southern Ohio; Bishop Dandridge of Tennessee; the Rev. Everett Jones of San Antonio; the Rev. Kenneth D. Martin of Milwaukee; Frank W. Moore of Central New York; C. Jared Ingersoll of Pennsylvania (the gentleman with the mustache sitting beside the Presiding Bishop in the picture of the big-shots found elsewhere in this paper); Dean Vincent of Oregon, who is a layman just in case the name fools you; Kenneth D. Sills, president of Bowdoin College; the Rev. Albert R. Stuart of South Carolina; George B. Elliott of East Carolina; W. W. Grant of Colorado and Stoughton Bell of Massachusetts. Esquire Bell I presume we should say. For some reason which could not be explained, the lay delegates from Massachusetts had Esquire tacked after their names in the official printed list of delegates, the only ones to be so designated. They serve for six years.

* * *

A commission of three Bishops, three presbyters and ten laymen was created to study the debt of the church.

* * *

The Convention voted to set aside one Sunday each year as theological education day, with the offering to be sent to whatever seminary is designated by the rector of the parish.

* * *

Clergymen in and around New York receive the highest salaries according to a report made by the Rev. Donald H. Wattlely of New Orleans, who spoke for the joint commission on survey of clerical salaries. The average stipend paid in that area amounts to \$3,560 annually, taking into consideration that most of the clergy are furnished living quarters which would require a cash outlay representing one-sixth more than their actual salaries. Next highest salaries are paid to clergymen in the middle west, who receive an average of \$2,606 yearly, plus a place of residence figured at an additional \$334 per year. The average cash salaries paid in the New England states is \$2,555 annually; in the south, \$2,720; on the Pacific coast, \$2,340 and in the domestic mission districts, \$2,160, the report disclosed. Allowances which are made for housing in addition are not included in these figures. The average salary for the whole Church, according to the report, is

\$2,452 annually, plus housing costs, this figure including bishops and other ecclesiastical authorities. The salary of the average parish priest is \$2,352, excluding housing allowances. The salaries of 4,105 clergymen in all parts of the United States were included in the survey.

* * *

"This Convention has left so many matters to the discretion of the Presiding Bishop," Bishop Tucker said to the mass meeting assembled to honor the Rev. Robert W. Patton, retiring director of the American Church Institute for Negroes, "that I now rather wish that they had also given me the power of canonization. Bob Patton certainly has most of the qualifications of a saint, such as a wide love for humanity and the power to work miracles. I think I will assume this authority for the moment and"—turning toward Dr. Patton with a sweep of his arm—"I salute you as Saint Robert."

* * *

Bishop Parsons presented the report of the liturgical commission, calling "attention to the very considerable lawlessness not only in the choir offices but in the Holy Communion," which, he said, indicates the demand for a shorter form of service for Holy Communion. The Prayer Book committee was asked to draft such a service.

* * *

The third Sunday after Trinity, anniversary of the first service of the Anglican Communion held in Jamestown, Va., in 1607, was designated as a day of general Church observance as a result of a resolution introduced by Bishop Mann of Pittsburgh.

* * *

An office was opened in the Auditorium so that those called upon to register for the draft army might register. There were 125 who signed up, all clergy except one which indicates the age of lay deputies—apparently there was only one in the lot who was 35 or under. Ten of those registering stated that they were conscientious objectors. Three to register were from foreign mission fields, one from Rome, one from China and the other from Japan.

* * *

If you find typographical errors in this number blame it on lack of sleep. I pulled out of Kansas City on a plane that left at 3:30 this morning and am now pounding out this copy on a crippled typewriter in the Chicago office while a flock of tramp printers are huddled around a radio listening to the broadcast of the Ohio-Minnesota football game. Trying to keep track of what goes on in the House of Bishops, Deputies and Auxiliary meet-

ings, plus the time consumed in what may be called "fellowship" for lack of a better word uses up so much energy that a week in a sanitorium is in order. However it is all worth it, particularly fellowship.

* * *

Margaret I. Marston (see picture) was elected executive secretary of the Auxiliary on October 16th, succeeding Grace Lindley who is retiring after a service of many years. Miss Marston has been educational secretary of the Auxiliary since 1929. She is a native of New Hampshire, a graduate of Wellesley and, according to the press release, in her middle forties though she appears to be much younger. The report also describes her as being "of medium height, with dark hair and eyes, a good voice, clear-thinking mind and a healthy sense of humor." She also eats oat meal for breakfast . . . at least she did the morning I breakfasted with her.

* * *

Preaching fees in the middlewest do not reach the proportions that they sometimes do in the east. One Bishop travelled a considerable distance on Sunday the 13th to preach. After the service he was handed \$4 by the parish treasurer to cover his train fare of \$3.70 and was told to keep the change.

* * *

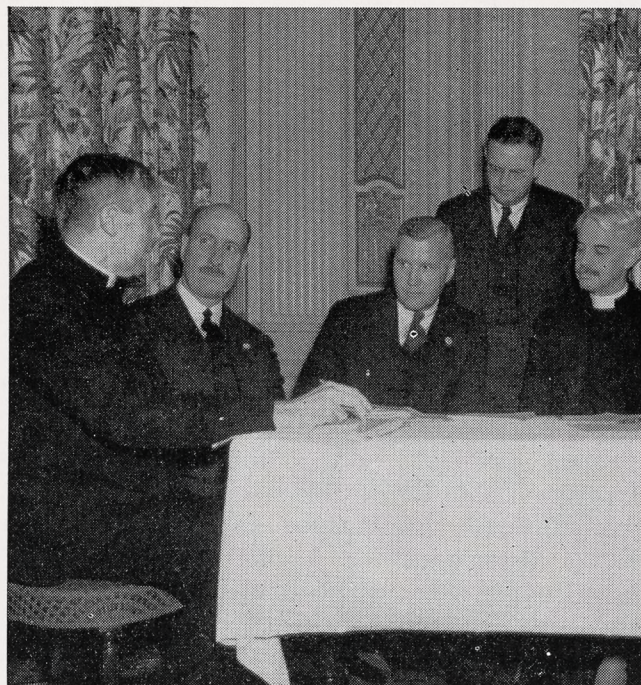
There was a lot of Southern oratory in the House of Bishops on the 16th when the proposal to establish a Negro missionary district with a Negro Bishop in four dioceses of the South was voted down, 54-37. Bishop Penick of North Carolina said that Negroes of the Church do not favor the plan; Bishop Denby, only Negro in the House of Bishops also opposed the plan, as did also Bishop Littell of Honolulu, Bishop Mitchell of Arkansas, Bishop Carpenter of Alabama and Bishop Burton of Haiti. Bishop Darst of East Carolina, Bishop Gribbin of Western North Carolina, Bishop Maxon of Tennessee and Bishop Barnwell of Georgia spoke in favor of the proposal.

* * *

The women went to work on family life on the 16th by splitting up into twelve sections to discuss such subjects as "What are evidences of satisfying family life?"; "How can the Church help?"; "How can financial questions be handled without tension?"

* * *

There was but one election of a Bishop, and everyone knew weeks ago who it was to be so it caused no excitement except for a young reporter of the Kansas City Star who considers himself



CHURCH LEADERS CONFER

The Presiding Bishop; Jared Ingersoll, Council member; Bishop Hobson of Southern Ohio; Charles Sheerin, second vice-president of the Council; James Thayer Addison, first vice-president of the Council.

such a sleuth for news that he insists on people calling him "Flash". Lloyd Craighill, missionary in China for 25 years, was nominated by the Church in China and elected by the House of Bishops on the 15th. "Flash" insisted that he had a beat on the story which was printed in the Church press early in the summer at the time of the nomination.

* * *

The Bishops voted for compulsory retirement at the age of 72, though final action cannot be taken until 1943.

* * *

The Church gained 70,000 communicants during the past three years according to a report presented by the Rev. Howard Diller of Pottsville, Pa. He stated that the total communicant strength is now 1,476,000, with the total number of baptized persons estimated at somewhere between three and four million.

* * *

There was an increase of twenty million dollars for parish support during the last three years, according to the report on the state of the Church, with a million dollar increase in donations for missions.

* * *

There was a stormy session in the House of Deputies on the 15th when a couple of resolutions were introduced aiming to prevent the Church

League for Industrial Democracy from holding forums at the Conventions of the future. Both resolutions failed to pass. Please credit me with destraint on this note.

* * *

Four women were elected to the National Council; Mrs. Henry Hill Pierce of New York; Miss Rebekah L. Hibbard of Pasadena; Miss Mary Johnston of Glendale, Ohio and Mrs. Henry J. MacMillan of Wilmington, N. C.

* * *

Permissive use of intinction and communion in one kind were warmly debated in the Deputies. Proponents of the move based their arguments largely on objection to the use of a common cup, while the other side insisted that the two elements is the historic service, having its origin at the Last Supper. The Deputies voted for both intinction and communion in one kind as permissive, though final action will have to be taken three years hence.

* * *

Marriage and divorce was a lively topic in the House of Bishops on the closing days of the Convention, resulting in the passing of a new canon which differs from the present law chiefly in that it removes the clause whereby the innocent person in a divorce granted because of adultery is eligible for remarriage by a priest of the Church. It also provides for a Church blessing upon the marriage of divorced persons, after one year, though ministers may not perform such marriages. All action was postponed for three years, however, by the deputies.

* * *

There are 56,664 Negro communicants in the Church. Only two dioceses in the nation deny Negroes equal rights at conventions. Kansas City, however, is a Jim Crow town so that Colored people attending the Convention found it impossible to get meals in hotels or restaurants. Largely because of this situation a resolution was passed by both Houses calling upon Church authorities to do everything possible to see that Negro Churchmen get similar treatment to whites at future Conventions.

* * *

The Presiding Bishop is to pick the place for the next General Convention. Invitations were received from several cities but Cleveland is most likely to be the place.

* * *

The Church has three Bishops who now have no jobs because of the new regulations of the Japanese government which prevent foreign administration of Church work. It is likely that one will be placed in Salina, another in the Philippines

while the third is likely to go to Western North Carolina since Bishop Gribbin has to spend several months serving as a chaplain in the army. The three Bishops are Nichols, Reifsnider and Binsted.

* * *

A commission of nine has been appointed to consider social insurance for lay workers and to seek their inclusion in the federal system.

* * *

We are going to have a new hymnal. The new book came in for a lot of knocks, particularly on the part of those who failed to find their favorite hymns included. The debate lasted for over two hours in the House of Deputies, with the new hymnal accepted by a vote of 86 $\frac{1}{4}$ to 52 $\frac{1}{2}$.

* * *

A commission has been appointed to consider payment of expenses for delegates to General Convention. The idea is that it will make for more democratic representation.

* * *

The men of the Church are to be asked to contribute to a Thank Offering, similar to the United Thank Offering of the Woman's Auxiliary.

* * *

The Concordat received but brief consideration, with the Commission continued to study organic union with Presbyterians further and to carry on negotiations.

* * *

Four Bishops presented their resignations to the House of Bishops; Huntington of Anking; Mosher of the Philippines; Brewster of Maine and Parsons of California.

* * *

Retirement age for clergy is to be studied by a new joint commission which will report at the next Convention.

* * *

The proposal of a commission that Kansas and Salina be merged did not get very far, since neither of them apparently want it to happen.

* * *

The war received plenty of attention during the Convention, with several services and meetings held at which support for England, short of war, was urged. Archbishop Owen of Canada declared in his sermon at the Cathedral on the 13th that "this war is the fight for human freedom," while Bishop Hudson in asking for help for missionary work of the Church of England also had things to say about the war. William Allen White's committee to aid England has also been active as has also Bundles for Britain.

* * *

The present Forward Movement commission is

not to be continued, but the Presiding Bishop was authorized to carry on the Forward Movement with such staff as he may see fit to employ.

* * *

The United Thank Offering was nearly a million and the children of the Church did nearly as well. They presented an offering of \$919,801 at a mass meeting on October 13. Of this \$896,709 comes from Lenten mite boxes; \$21,045 is from Birthday Thank offerings while \$2,047 was the amount of the Little Helpers offering—the tiny kindergarteners in Church schools.

* * *

Communism made a fleeting appearance on the floor of the triennial meeting after the committee on a World Christian Community in presenting its report recommended that "as evidence of our desire for personal and group action looking toward world peace we urge cooperation with peace organizations." Mrs. Reuben Ragland of Jacksonville, Fla., said that since many peace organizations are promoted by communists, the women should be careful which ones they cooperate with and some guidance should be given by the committee. Mrs. J. Ralph Jacoby of New York moved that the statement be amended to read "cooperation with peace organizations whose aim is in accordance with the mind of the Church." Miss Margaret I. Marston, executive secretary-elect, reminded the delegates that General Convention of 1937 voted for cooperation with peace organizations which are in line with the policy of the Church. The amendment was adopted. Asked for further suggestions as to how specific organizations might be judged, the chairman, Mrs. E. A. Stebbins, suggested that ultimately it is a matter every woman must decide for herself.

* * *

There was applause for Bishop Noel Hudson, representative of the Archbishop of Canterbury, when he expressed the hope for a "new and bigger unity, one great Anglican communion". Such a union, he said, would bring about a new sense of responsibility and a new vision for Christian work in the world.

* * *

It took three ballots to elect the eight women to the national executive board of the Auxiliary. Five were re-elected: Mrs. Charles Deems of Minneapolis; Mrs. Henry MacMillan of Wilmington; Mrs. Charles Griffith of Glen Ridge, N. J.; Mrs. Clinton S. Quin of Houston, Texas and Mrs. Kenneth Sills of Brunswick, Maine. The new members are Mrs. Donald C. Stevenson of Grosse Pointe, Michigan; Mrs. Robert W. Kingsland of Fairmont, W. Va. and Miss Adelaide Case

of New York. In addition to these there are eight elected by the provinces: Miss Mary C. Buchan of Wellesley Hills, Mass.; Mrs. Franklin E. Chambers of New Lisbon, N. J.; Mrs. John E. Hill of Philadelphia; Miss Alpha Nash of Sarasota, Florida; Mrs. J. V. Blake of Akron, Ohio; Mrs. John E. Flockhart of Dubuque, Iowa; Mrs. George K. Judson of San Antonio, Texas and Mrs. George McP. Batte of Berkeley, California. The Girls Friendly is represented by Mrs. Harold E. Woodward of St. Louis; the Church Periodical Club by Mrs. James Keeley of Ridgewood, N. J.; the Church Mission of Help by Mrs. Kendall Emerson of New York and the Daughters of the King by a person not yet selected.

Toward A See City

By

BISHOP JOHNSON

THE hosts and hostesses of the Convention at Kansas City are to be congratulated for the preparations and arrangements which have made this one of the most enjoyable conventions I have ever attended. To have the House of Bishops, the House of Deputies and the Auxiliary all meeting under one roof, with room for the exhibits in the basement and committee rooms on the upper floors make this convention unique. Also the proximity of the leading hotels make it easy to go back and forth. Even the weather has cooperated for the days have been perfect. Considering the numerical weakness of the Church in the midwest the attendance has been remarkable, with all the meetings well attended.

The Presiding Bishop, in his several addresses, captured the Convention by the simplicity of his manner, the directness of his approach and the enthusiasm of his message. He more than justified the confidence which caused the Convention three years ago to define his powers.

An approach was made at this Convention to create a See for the Presiding Bishop at the National Capitol. All that could be done at this session was to accept the offer of Bishop Freeman, the diocese of Washington and the Cathedral chapter to give him a seat in the Cathedral commensurate with the dignity of his office and further to open to his use that structure for any functions which he might be called upon to conduct. There are legal difficulties which prevent any hasty action in making Washington the See of the Presiding Bishop at this time, but the action of the Convention opened up possibilities for the future looking toward that end. Whether or not

such action may eventually result it is fitting that the Presiding Bishop should have a seat in the National Cathedral and have the right to use it on occasions.

The Convention voted to join the Federal Council of Churches. This involves no sacrifice of principle although some felt that it might at times be a cause of embarrassment since in some things the Episcopal Church does not see eye to eye with other Protestant bodies. However we have joined, whether for better or for worse time alone will tell.

On the whole it has been a heartening Convention and makes one aware of the solidarity of the Church in spite of wide differences of opinion.

The Pastoral Letter

Following is the text of the pastoral letter issued by the House of Bishops:

BRETHREN of the Clergy and Laity: Faith, courage, consecration! These are the watchwords of the Christian life. The mission of the church is to stamp them indelibly upon the world.

We are sending this message to you in a critical time. Three continents are in the throes of a devastating war. The enlistment of the young manhood of America for military training reveals how impossible it is for a nation to live unto itself alone. In these times which try men's hearts we would stress above all else the deeper spiritual facts and issues of life; not only because they are the church's chief responsibility, but because the quality of the spiritual life determines what we are and what we do. We believe that we are in our present tragic state because men have tried to live for themselves with little thought of God and His will. For the causes of our plight we are to search first our own hearts. God cannot use us save as we confess and forsake our sins; but the doctrine of His redemption need not hinder present endeavor nor lessen our faith in the future.

More than treaties, more than victories by force of arms, more than methods of social, political or economic planning, we need, in heroic and sacrificial living, the reaffirmation of God's eternal purpose. Among all the conflicting interests and loyalties of our day, we must put first the cause of Christ and His Church.

In a period in which the denial of all good, as we Christians hold it, threatens to be triumphant, we have to learn the bitter lesson that militant falsehood gains the ascendancy over half-hearted devotion to truth. Purity of life and freedom of

spirit, economic justice and the brotherhood of the nations, the acknowledgment of God as our Father, of Christ as our Saviour, of the Holy Spirit as the source of strength, and of man as a child of God, must be fought for, generation by generation, day in and day out, by each and every one of us.

The Christian Gospel proclaims the eternal worth and dignity of every human soul. The recognition of this is not only the reasonable foundation for our faith in democracy but is likewise indispensable to the progress and highest good of people under any form of government. The Gospel, by its very nature, abhors all regimentation, all totalitarian schemes of mass control, all claims of class or racial superiority and all economic injustices, because they deny the sacredness of human personality.

The church must stand boldly for freedom of conscience, of speech and of worship. In the Christian religion is found, for all men everywhere, the hope of social progress, the conquest of poverty, of disease and of every condition that makes for moral failure and degradation.

Throughout the world there are countless thousands, suffering from human selfishness and cruelty, who need our sympathy and help. The story of homeless refugees warns us to be on our guard against the forces that build national or racial hatred. We have no defense for those who use their freedom as a cloak for disloyalty, but we who remember the mistakes and injustices of a generation ago should plead for balanced reason and tolerance, now, while there is a chance to be heard. We must stand squarely against hate. We must remember that there are, in every land and in every race, children of God, our brethren under a common Fatherhood. We call upon our people to remember them in prayer and to keep alive the strong bond of Christian love and understanding, through which, please God, a new world of hope will be built.

A great opportunity is before us in our nation and among our people. The threatening forces that are abroad in the world must move us toward spiritual solidarity. They must make us patient, kindly affectionate one toward another. Diversity of opinion there is bound to be, but let there be no breaking of the fellowship. Difference of theory as to the ways and means of working and sacrificing for a better world, yes, but surely no lack of unity in our purpose.

We pray that our people will do everything possible to further the cause of unity among the churches. We must strive for the day when Christians, without either uniformity or regimentation, will bring to bear upon the world's need the power

of a church that is of one heart and mind in the faith of our Lord and Saviour Jesus Christ.

The Presiding Bishop in his convention sermon calls upon us to advance vigorously along the whole front of our life and work. And again in his address to the joint session of convention he urges us to a more complete dedication of ourselves to God in a deepening sense of stewardship. He proposes a definite program for a period of ten years with a common objective, whose elements, personal evangelism and religious education, will, year by year, result in an aroused church and a more thoroughly Christian America.

Despite great accomplishments under the leadership of our forward movement commission, there are still thousands of church members who treat with indifference their baptismal vows and confirmation promises. It is not uncommon for people who call themselves communicants of this church to repudiate the very charter of her divine commission and by word or deed to declare null and void our Lord's command that we go into all the world and preach the Gospel to every creature.

Does not the fault lie in our failure to educate our people in the standards, the nature and the mission of the church? Is it not true that often poorly instructed and but half-converted candidates are presented for confirmation? Brethren, this weakens the church of God. Furthermore, it does grave injustice to those whom we would add to our life. There is ample testimony that wherever clergy and laity courageously present the full privilege and obligation of church membership, in the long run, they receive the greatest response.

Forward is still to be our watchword in the re-energization of the life and rehabilitation of the work of the church. We are to bring God into our lives and let Him use us. A creed of action hand in hand with a creed of belief! Either will perish without the other. Every ideal expressed must be reduced to the terms of what we as individuals and as congregations can do to serve our Lord and our fellow men, here and now—in our homes, in our parishes, in our nation and in our world. We are to show forth the quality of mercy in our work for the relief of suffering humanity. All that we do will be in the name of Christ so that every effort may be imbued with His spirit, which ministers to the soul as well as to the body.

The neglect of private devotions and public worship impoverishes life and hinders God's family at the regular services and especially at the celebrations of the holy communion. But let us not forget that such acts are as surely in the line of Christian duty as they are in the realm of Christian privilege.

We affirm and reaffirm the fact of the church's mission to the entire world. We will not falter in our purpose nor be dismayed by the difficulties arising on every hand. The very barriers that have been raised against the church are the best evidence of man's need, everywhere, of the Gospel of our Lord. We will remember that behind those barriers are great numbers of men and women, our brothers and sisters in a common faith. Should we fail them, we fail Him!

We believe, as the past abundantly testifies, that the powers of evil will not prevail against the church of Christ. And we cannot but be moved to deeper loyalty and redoubled effort by the examples of courage and self-sacrifice of numberless Christian missionaries and followers of Christ, who have counted all else as nothing for His sake. Our missionaries everywhere must be given assurance that we are with them in prayer and supporting them by sacrificial work and gifts. We will not take counsel of fear but go forward in faith!

Our Christian brethren in England are sadly curtailed in ability to support their missionary work abroad. Surely it behooves us, here in America, where we have not been immediately touched by the destruction and agony of war, to do everything in our power to help carry on the work of the mother church, while the men and women of it, their churches and their homes being blown to pieces, their means of livelihood being destroyed, in constant peril of their lives, fight against the threat of monstrous oppression both of themselves and of the rest of the world.

Finally, brethren, it is ours by precept and example to give men faith—faith in God our Father, in our Lord Jesus Christ, and in the Holy Spirit; faith in the forgiveness of sins and in the life everlasting.

We will remember whence comes this faith by which we live. Not certainly out of a time of ease and comfort, of freedom from stress and strain. But out of the agony of the Saviour on the cross. Out of the blood of the martyrs which is the seed of the church. Out of the sacrifices of the hosts of the faithful of a thousand generations.

What we have at so great a price, we cannot keep for less!

Brethren, may the Almighty God, who has created us in His own image; grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, may He help us to employ it for the attainment of justice among men and nations, to the glory of His name; through Jesus Christ our Lord. Amen.

SPEAKER AT CLID MEETING URGES MORE DEMOCRACY

Speaking at the forum of the Church League for Industrial Democracy October 15th Josephine Roche, president of the National Consumers League and president of the Rocky Mountain Fuel Company, emphasized the growing interdependence of all groups of our citizens—industrial, business, labor, farm and consumer—and urged recognition of the stake each and all have in the progress of industrial democracy. She said, in part: "All groups of our people, farm and labor, industrial and commercial, business and professional, are interdependent and have their interest and welfare inextricably bound up with each other. So long as any one of these groups, or any number of persons of any group, are deprived of the chance to earn a decent living, to provide homes and education for their children, to protect themselves against dependence in old age and in illness, our society, as a whole, faces insecurity—no matter how apparently prosperous and favored a certain percent of our people may be. There can be no progress except as it is the progress of all; no enduring prosperity for any group, even if outwardly it seems secure and privileged, except as prosperity on a constantly widening and deepening base for all is built.

"Probably if a poll were taken of what is most frequently the subject of conversation and discussion these days the results would show 'democracy'. Everyone 'believes' in democracy as the best and for us the only way of life. But, as has well been said, 'believing is far easier than thinking.' If we are to give more than lip service to democracy, to that 'equal opportunity for all and special privilege to none' to which democracy is committed and by which it is ever to be tested, we are called upon to do much thinking, painful thinking and facing of facts.

"From within our nation, rather than from without, come the causes of concern for democracy's future security and progress. Our constitutional guarantee of 'Life, liberty and the pursuit of happiness' is a mere phrase today to countless Americans. Millions of men and women denied work and millions of others laboring for wages utterly insufficient for decent living and health, have not had, are not having, any personal experience with the kind of life and liberty—to say nothing of happiness—which the nation's founders had in mind, and which is



JOSEPHINE ROCHE
Addresses Convention Meeting

the basis for the vigorous, intelligent citizenship ever the safeguard of democracy. Inequalities and human denials, threateningly in violation of democracy's pledges to all its people, stubbornly persist in this land of ours.

"What do we see on this frontier? Basically, of course, one thing—economic injustice, its destructive force reaching into every phrase of human life. We see it condemning the old to dreary, unwanted existence; the young to a hopeless, ever repelled search for a place in the world's work; the middle-aged to the final indignity, the supreme suffering of defeat and dependence, of inability to feed and clothe and care for their children, or to the devastating fear that this will be their fate.

"We have in recent years made some inroads on today's frontier. The Social Security Act, the Wages and Hours Act, the Farm Security legislation, the National Labor Relations Act, the Senate Hearings on Civil Liberties—all have been achieved because an aroused citizenship has registered in practical and effective ways its conviction and demand that human welfare, human conservation be made the first concern of, the first charge on, government.

"We are called upon for action infinitely more challenging, more basic to democracy's future, than even these great humanitarian measures. Not for a moment longer can we delay pressing forward to win the fundamental battle on the industrial justice front.

"Industrial justice means industrial democracy, and industrial democracy, for these days of strife

has two equally vital elements. In economic terms it means collective bargaining, fair industrial relationships, the broadening of purchasing power on which the nation's prosperity depends. With this phase of industrial democracy we are fairly familiar. We know that the organization of 4 million workers these recent years into great industrial unions with their resulting union contracts have brought to them and their families the security, the happiness and freedom that is the inheritance of every American. We know, too, that this progress of theirs has reached out to benefit equally all society, through the increased stability of industrial operations, the hundreds of millions of dollars added to national income, the improved prosperity of farmers, merchants and communities. Consumers have all shared in the gains achieved by the untold sacrifices, statesmanship and vision of those men and women who have laid the foundations of today's and tomorrow's new democracy.

"But we are only beginning to appreciate the significance and far-reaching importance of the other aspect of industrial democracy—the political aspect. And I use 'political' in its true meaning—that which has to do with the science of government.

"As we continue that process of thinking I earlier referred to, it is apparent that only as the men and women of labor acquire a secure status as citizens of industry can they meet effectively their responsibilities and exercise their rights as citizens of a self-governing political democracy. In the denial of civil liberties, in industrial espionage and coercive tactics, the public interest is as deeply involved as is that of the individuals directly victimized. These practices strike at and destroy the most valuable asset of our body politic—a free thinking, independent electorate. Not until the powerful and sure protection of industrial democracy with its guarantees of economic, social and political rights began to be set up, was elimination of these conditions assured.

"The days ahead will call imperatively for participation by all citizens in our national thinking and national action. Increasingly, therefore, as democracy in industry prevails, all the resources of our citizenship are being released and made available for wise and courageous use in the solution of the economic and social problems which still confront us. In our willingness to bring into joint and common councils the thinking and cooperative action of every group of our citizens lies our hope of future progress."

MR. JOHN L. LEWIS WARNS CHURCHMEN ABOUT DAYS AHEAD

The address by John L. Lewis was presented at the CLID forum by the Rev. Joseph Fletcher, director of the School of Applied Religion since the C.I.O. president was prevented from coming to Kansas City because of a "situation beyond his control." It was a strong and eloquent plea for collective bargaining and a warning that the national defense program might easily push the country into fascism. "Labor asks," wrote Mr. Lewis, "what will happen when it is proposed to cease national defense expenditures, when the prosperity of our country will depend upon the continuation of these vast war outlays. What plans are now being made to meet such contingencies? What steps will be taken to prevent these great expenditures from drawing us automatically into war? Let there be no mistake, labor supports national defense. But it must insist on behalf of the welfare of all American citizens that such defense be carried forward on a sound basis—that defense shall not become an economic Frankenstein pushing us inevitably into war."

Following the reading of Mr. Lewis' address there was a panel discussion on the Church and labor with the Rev. Charles Wilson of St. Louis as chairman, and with the Rev. Joseph Fletcher, Mr. Spencer Miller Jr., Mr. Jack McMichael and the Rev. William B. Spofford leading in the discussion. The meeting was attended by approximately 500 people, with about 600 attending the following day when the speaker was Miss Josephine Roche. On October 12th the speaker was Jack McMichael, president of the American Youth Congress who made a strong plea for a social order that would give people security and peace. He was particularly effective in answering the many questions put to him by a large number of people who stayed for another hour following the adjournment of the meeting. The speaker on October 16 was Dr. Max Yergen, president of the National Negro Congress who gave a graphic picture of the place of the Negro in American life and who developed the thesis that since there is little to choose between British imperialism and German fascism that the common people had everything to lose and nothing to gain by becoming involved in war. Both the address by Mr. Lewis and Dr. Yergen are to be brought out as CLID pamphlets.

The final speaker at the CLID forum was John Foster, missionary to China, who told of the work of the Eighth Route Army and the efforts being made to extend democracy in



THE BISHOPS ATTENDING STRICTLY TO BUSINESS

China even in the face of war. It is quite possible in China, said Foster, for Christians to cooperate with communists and he strongly urged the Church in its missionary work to aid the many forces in the Orient that are working for a free and democratic China.

On Friday the form was under the auspices of the Episcopal Pacifist Fellowship with Bishop Lawrence of Western Massachusetts and the Rev. Elmore McKee of New York as speakers.

NOTED EDUCATOR SPEAKS AT CONVENTION

"A pre-digested religious diet prescribed for intermediate children, and considered too heavy for juniors and not sufficiently nourishing for seniors," is one example of the mistakes being made in religious education of children today, Prof. A. W. Merrill, superintendent of Schools, Des Moines, Iowa, told the audience in a meeting devoted to "America for Christ," at the General Convention.

"Here in America", said Prof. Merrill, "we have devised a new and unique educational agency of which we are so inordinately proud that we have come to look upon schooling and education as synonymous. There has resulted a disregard, almost a contempt, for the two historic agencies of education, the Church and the family."

Prof. Merrill recalled the time when the family was the center around which civilization was organized, and was the social and educational unit; then the development of complex community agencies to take over such functions. "It is not a serious matter", said Prof. Merrill, "that community cooperation has produced new institutions to do what the family once did, if they do it more effectively, but it is of grave import that, as these functions are

surrendered, family life is disintegrating."

"The business of making a living, the use of leisure, were family affairs; now secular education steps in and further dissects the family", Prof. Merrill said. "Is religion to trail along with this movement to disrupt family life?"

"Recently many of those who lead us in the study of religious education for children appear to have developed so great an admiration for scientific educational methods that the practices of the public schools are being adopted wholesale by the Church without serious consideration of how well suited they are to this different field."

Prof. Merrill pointed out the vast difference in the scientific and the religious approach to education. "In the one case we deal with beliefs, with ideals, with attitudes", he said. "In the other, with facts and with the use of facts in the solution of material problems. Here we must stress the immanence in human life of spiritual forces; there we have to emphasize our dependence upon sensory evidence."

"Why assume that the agencies and methods of one type of education must be copied by the other?"

"It is the high privilege of the Church", said Prof. Merrill, "to keep the family in America, Christian. The social forces that pull the family apart can be beaten only as we give the family worthy motives for maintaining itself beyond the infancy of its children. The home which recognizes no religious responsibility can find little excuse for the sacrifice and acts of self-denial that inhere in all family relations. But if we can keep the family as an effective unit of Christian influence in the Church and the community, neither the Church nor society need greatly fear the outcome of our social problems".

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

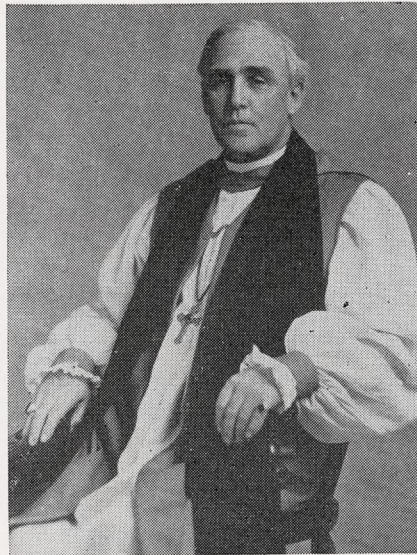
Edited by GERARD TEASDALE

"We are continually asking God's help to build a new world—but we don't really want a new world" the Rt. Rev. Edward L. Parsons, bishop of California, told the congregation of St. Paul's Church, in Kansas City. "Those of us whose memory reaches into the last century" Bishop Parsons said, "can recall that human progress then seemed assured. Fortified by international law (which we now realize meant just about what any nation chose to make it) there was a general acceptance of what were called Christian principles of honesty, decency and so on. But now we see that selfish interests have predominated. Men and nations are thinking of power—control—wealth—new markets—of everything except what is needed to enable God to build up his Kingdom.

"What has happened is that we are trying to hold to Christian principles but we only quibble and jubble with them. We have not built up a Christian social order. With our okies and our slums and other evils, we, the most powerful nation on earth, have not been able to build up an order which can give strengths and joy. Millions are still living a meagre life.

"We say we want a new world but we want one that leaves us all our comforts and conveniences, our good houses and plenty of bath-tubs. In all problems of family life and Church unity and missionary work, we say 'Give us a new world but don't let us have to give up anything for it.'

"I wonder sometimes," said Bishop Parsons, with a smile, "if God doesn't laugh in His heaven because we are such children. We pray, 'Thy Kingdom come' and we give for the



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though they believe that He is a consuming fire?"

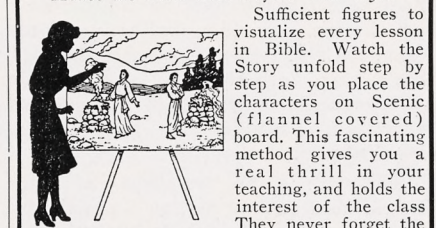
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Many Go to School In Kansas City

Hundreds of Episcopalian visitors went to school while in Kansas City. For them was provided the Church Training Institute, with rooms in the Auditorium, offering a wide variety of courses in topics developing Christian leadership. The Institute operated in three divisions, first, morning classes for Church workers; a Seminar on the Church and family life, and a series of afternoon conferences on Christian education.

On the faculty are Muriel Streibert Curtis, Professor of Biblical literature, Wellesley College; James E. Whitney, assistant treasurer of the National Council, teaching business methods in Church affairs; Bishop Benjamin T. Kemerer of Duluth, whose topic was evangelism; Bishop Karl Block of California.

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In the seminar the leaders are the Rev. Almon R. Pepper, executive of the National Council's department of Christian social relations; Dr. Reginald Fisher; the Rev. Dr. Joseph Fletcher; Miss Mary Brisley; Miss Georgianna Tucker; the Rt. Rev. Robert E. L. Strider, Bishop of West Virginia; Miss Margaret I. Leonard; the Rev. A. R. Stuart; the Rev. Ralph Higgins; the Rev. F. W. Moore; the Very Rev. Vesper O. Ward; the Rev. Arthur C. Lichtenburger; Miss Hilda Shaul; the Rev. A. Ronald Merrix; the Rev. Dr. D. A. McGregor, executive of the National Council's work in Christian Education, and Mr. A. W. Merrill, superintendent of schools of Des Moines, Iowa.

* * *

Correction of Clergy Note

The announcement in the clergy notes of the October 10 issue was incorrect in stating that the Rev. T. V. Morrison, formerly curate of St. Luke's Church, Atlanta, Georgia, has accepted appointment to be rector of St. James Church, Greenville, Mississippi. Mr. Morrison made no such announcement. He is still rector of the Church of the Incarnation, Atlanta.

* * *

Parish Is the Important Unit

How to make America a truly Christian nation was discussed, with emphasis on various problems presented by the four speakers at the mass meeting in Kansas City on October 15th. The Rev. D. A. McGregor saw as the heart of the problem, the individual parish. "We face a discouraging task", McGregor asserted. "The greatness of the task may not daunt us, but it may bewilder us. How can we lay our hand to so great a problem? We may give some money to missionary work, but that is very little. Our parish is small, it has no great wealth, it occupies no position of national leadership, its people have their own pressing problems and difficulties. But in spite of such conditions, the strategic point is just the ordinary local parish."

"The average American parish," McGregor said, "is a microcosm of the nation. Every problem that the Church faces in making America Christian is present in every ordinary



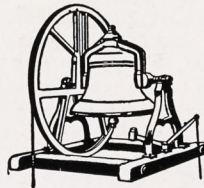
MARGARET MARSTON
The New Secretary of the Auxiliary

parish. The great national problems of making economic and social life more Christian are just the local problem of learning how people of differing economic and social levels can live together in Christian fellowship. Neither Congress nor General Convention can solve that problem. It must be solved in the parish."

"In the parish are differences of race, different levels of Christian development, and in the parish, adjustments of these situations must be made."

"We would like to make America Christian by some great movement," McGregor continued. "The true and only way is to take each his own parish and make that Christian."

"The parish is also the living cell of the Kingdom, the Family, of God. When a parish learns to live as a family it begins to reveal, and to spread, the life of the kingdom of God. The greatest and most basic thing that anyone can do to make America Christian is to transform the life of an ordinary parish into



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the pattern of the life of a family." "It is from the 8048 parishes and missions of our Church—it is from these, however small," McGregor concluded, "these cells of the Kingdom of God which are aflame with the love of God and the love of man, that fire will go forth to destroy the works of iniquity, and to shine forth as a beacon to the nations."

* * *

Laymen Meet At Kansas City

"The Church is our trust, and we the laymen of the Church must see to it that this trust is safe in our hands," declared Dr. Alexander

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Guerry, vice-chancellor of the University of the South, Sewanee, Tenn., to a large group of laymen, meeting at General Convention. The meeting was under the auspices of the Laymen's League, an organization for men, of which Eugene E. Thompson, Washington, D.C., is president.

Bishop Robert E. L. Strider of West Virginia, actively interested in the League from its organization in 1932, told the assembly that "The most crying need in the Church today is for an adequate organization of our laymen. Children of the Church are organized and work magnificently. The same is true of Churchwomen and of Youth. But our laymen, potentially one of the finest bodies in Christendom, are largely unorganized, or at least only partially organized.

"Where a parochial group of laity are enthusiastically organized behind the Church's Program, gratifying results are invariably realized," Bishop Strider declared. "Church attendance increases; financial deficits disappear; general interest in the program of the Church is manifested; many tasks, before unnoticed, are taken up, and parish morale is improved all along the line."

Bishop Strider said he could name parishes in which these and other wholesome results have followed upon the increased interest and activity of laymen.

"This Church," said he, "cannot conceivably accomplish that to which the Presiding Bishop has called us, without the unified support of the laymen in every parish in the land."

Dr. Guerry emphasized that "in these days of war, distress and suffering for the world, of difficulty and perplexity for our country, and of great opportunity for the Church, laymen must acquit themselves like men in whose hands a trust is safe and in whose hearts and minds a noble cause is guarded as a sacred trust."

"The cause of the Church, its program, its work and its ideals," Dr. Guerry continued, "is our cause and we must see to it that the cause of the Church can be reborn at the sunrise of each day, so that every day and every year the Church will gain new strength and greater power for its mission through our consecration and our efforts in its behalf."

"The cause of the Church is the cause of civilization," Dr. Guerry said. "The objective of civilization and of the Church is the kingdom of God on earth. The cause of the Church is therefore the responsibility of every man, for all of us are responsible for a just and decent human society."

Dr. Guerry declared that laymen will meet their trust and serve their cause by "exemplifying the ideals of

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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

Sundays: 8:00 and 11:00 A.M.

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

Thursdays: 7:30 A.M.

Emmanuel Memorial Church

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the Church and of Christ in all their lives; by making it possible for the Church to exemplify the ideals of Christ in its corporate life; by understanding and interpreting to all men the ideals of the Church and the teachings of Christ and interpreting the truth that spiritual ideals are the bases of a good society, the foundation of the kind of civilization that all men desire and for which all men yearn with a deep longing."

He said further that laymen will serve their cause by giving strength to the Church through the rededication of themselves to the Church and its work. "A weak Church," he said, "can have only slight effect upon the thought and action of people. A Church, the Church of God, possessed of strength, grace, and spiritual power, can bring about the Kingdom of God on earth."

* * *

Large Turnout for Harrisburg Laymen's Conference

Three times as many persons as last year attended the annual laymen's conference of the diocese of Harrisburg, held recently at Eagles Mere, Pennsylvania. Leaders of the conference were Bishop Wyatt Brown, the Rev. Walworth Tyng, the Rev. H. Gruber Woolf and Mr. William Lee Richards.

* * *

Here and There

The Rev. F. S. Eastman, who resigned from a parish in Akron, Ohio, after sixteen years has opened an art gallery at West Stockbridge, Mass., with over one thousand pictures of Christ. . . . The diocese of Iowa has three objectives for its program for 1941. First to increase the stipend of eleven clergy in the mission field. Second to supply the salary of the physician in charge of an Alaskan hospital. Third to pay the salary of the principal of St. Michael's mission school in Ethete, Wyo. . . . The diocesan magazine of Chicago, October issue, proves that a church paper can get advertising. It carries two full pages on fashion shops done in Vogue half-tones and another full page taken by a truck

manufacturer. Seventeen of the twenty-five pages carry some kind of advertising. . . . St. Louis public schools are having classes in religious instruction. Pupils are excused from regular lessons. Classes are held away from the school buildings. Parents' written permission is necessary. . . . The Rev. Lawson Willard speaking at a New Haven forum on "theological education in a world at war" criticized the inconsistency of theologians who condemn war in peacetime but "jump on the bandwagon" in a crisis. He said that since the Church had taken a definite stand it should stick with it. . . . The American Civil Liberties Union is prepared to provide legal defense for conscientious objectors. . . . Bishop Manning, referring to the British-German war in a recent sermon, declared that "this is a war against justice, liberty and against Christianity itself. This is a struggle in which no Christian and no true American can remain neutral either in heart or in action." . . . Following the pattern of the Church Club of Chicago, the Churchmen's Club of Western Michigan has recently entered the publishing field as the sponsor of a new diocesan publication. . . . The New York Daily News has been taking cracks at the signers of a statement who opposed sending food to European civilians, a Herbert Hoover plan. Among the signers, many of whom were Episcopalians was the Presiding Bishop. The signers protested that Germans would eat the food.

* * *


Seminary Students Refuse To Register For Draft

On October 15 the twenty divinity students at the Union Theological Seminary, New York, who had the week previously made known their intention to refuse to register for the draft, still held firm. This despite the fact that the Rev. Henry Sloane Coffin, president of the seminary, made public a statement in which teachers and faculty declared that registration would not involve religious convictions and disclaimed responsibility for the proposed refusal.

The students were also told by the local administrator of the draft that if they maintained their stand of non-registration they would be promptly prosecuted and the penalties of five years in prison, or \$10,000 fine or both would be applied.

The statement issued by the students reads in part: "A Christian always attempts to live in harmony with the Will of God. . . . It is impossible for us to think of the conscription law without at the same time thinking of the whole war system, because it is clear to us that conscription is definitely a part of the institution of war. . . . To us, the war system is an evil part of our

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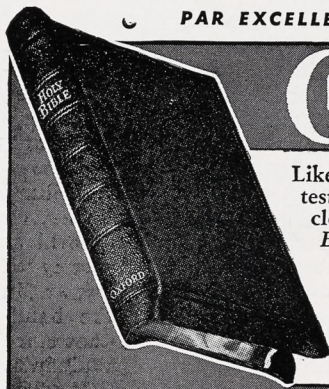
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social order, and we declare that we cannot cooperate with it in any way. War is an evil because it is violation of the Way of Love as seen in God through Christ. If we register under the act, even as conscientious objectors, we are become part of the act. The fact that we as C. O.'s may gain personal exemption from the un-Christian requirements of the act does not compensate for the fact that we are complying with it and accepting its protection. . . . If it is urged that this act, however bad, has been arrived at by the democratic process let us not forget that it is possible, democratically, to vote democracy out of existence. . . . It is urged that great concessions have been won for religious pacifists and that we endanger these by our refusal to accept them. Fascism in Germany was aided by the decision to accept partial fascism. . . . It seems to us that one of the reasons the government has granted exemption to ministers and theological students is to gain a religious sanction for its diabolical war. Where actual support could not be gained it hoped to soothe their consciences so that they could provide no real opposition. . . . In learning to fight American Hitlerism we will show an increasing group of war-disillusioned Americans how to resist foreign Hitlers as well." The Rev. Henry Sloane Coffin said that the seminary did not plan any disciplinary action.

* * *

Statement Issued Regarding Army and Navy Chaplains

Bishop Freeman of Washington, chairman of the army and navy commission of the Episcopal Church, has issued a statement regarding chaplains, the salient points of which follow: "To be a permanent chaplain, one must be below the age of 34. Selections of chaplains will be made largely from those in officers reserve corps. All applicants must be examined by the official government boards. The number appointed from the Episcopal Church is fixed by a quota system based on communicant strength. At the present time there are four over the quota in the navy and two in the army. New appointments can hardly be expected for some time to come. The army reserve corps offers the best opportunity. The age limits are 24 to 42 and college and seminary training are two requisites. For the government application blank and instructions, address: Chief of Chaplains, War Department, Washington, D.C., or the commanding general of the corps area or department in which the candidate resides. For the commission's application blank and instructions, address: Army and Navy Commission, Cathedral Close, Washington, D. C."



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