

The **WITNESS**

CHICAGO, ILL., NOVEMBER 1, 1934



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THE WITNESS

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WHAT HAPPENED AT CONVENTION

Reported by

WILLIAM B. SPOFFORD

THE CONVENTION adjourned on Tuesday, October 23rd, with the reading of the Bishops' Pastoral by Bishop Freeman of Washington, a stirring document which you will find on page eight in this paper. Now to review what happened at Atlantic City.

It opened with a great service in the Auditorium. How many were there nobody seems to know; a secular weekly estimated the number at 10,000; the publicity department of the National Council in a story released at the close of the Convention put the number at 40,000; most of my newspaper friends put the number at 25,000, while an employee at the door of the great auditorium where the service was held told me that the number was about 20,000. It does not matter a great deal—there were plenty there—and they witnessed a remarkable pageant, with a banked choir of 1,000 voices, with hundreds of vested clergy and with over 100 bishops in procession.

The two houses, Bishops and Deputies, were organized in the afternoon, with Presiding Bishop Perry in the chair at Haddon Hall where the Bishops met, and the Rev. ZeBarney Phillips elected for the third time to preside over the Deputies.

The Convention was marked by a great missionary enthusiasm. In the recent depression years all missionary operations have been necessarily curtailed, but there was a determination on the part of those gathered at Atlantic City to hold the line, and if possible to recover much of the lost ground. The Auxiliary, for instance, presented their United Thank Offering of \$807,747—somewhat less than three years ago but nevertheless a remarkable offering for these times. At a missionary mass meeting the second night of the Convention, hundreds of people walked forward, somewhat after the manner of a Billy Sunday revival meeting, and laid on the steps of the altar gifts that totalled close to \$8,000. Many did not like it—it smacked so much of the hoopla technique that the dignity of not a few outstanding people was offended and they marched out of the hall. However there was another \$8,000 in the bank the following morning, a fact which was pointed to as a justification of what was done. Then there was the Everyman's Offering, gathered with much hard work this summer, which had reached \$270,000 by the time the Convention closed, with the

prediction made that the figure will reach \$300,000 by the time all the returns are in.

THE BUDGET AND PROGRAM

THERE WERE two outstanding bits of business before the Convention; first, the Budget and Program of the National Council; second, the reorganization of the National Council. The National Council presented a Budget for foreign and domestic missionary work and for departmental work (social service, religious education, student work, ecclesiastical relations and cooperating agencies, plus the promotional work of the field and publicity departments) that totalled \$2,700,000 a year. This Budget was placed in the hands of a thoroughly capable budget committee, headed by Bishop Maxon of Tennessee, composed of outstanding men from both houses. They were in a continuous huddle, day and night, for the first week of the Convention, to say nothing of the work that had been done by all members of the committee throughout the summer. Their report was presented on the 17th. The need, they said, was for more than the \$2,700,000 named in the Council's budget. Then they gave it as their positive opinion, based upon information they had gathered from the dioceses, that the national Church might reasonably expect in 1935 a sum 25% more than they have been promised this year. Anticipating this 25% increase, they presented a so-called Emergency Schedule calling for the expenditure in 1935 of \$2,313,115, with the difference between that figure and the Council's Budget (\$386,885) being further offered as "A Challenge" for the Church to shoot at.

This Emergency Schedule of \$2,313,115 was adopted by the Convention; the National Council was instructed to prepare before January first a detailed Budget based upon this figure; the Council was further instructed that under no circumstances were they to incur debt to meet any shortage there might be in receipts. Furthermore the Convention abolished the Quota system and, in its place, instructed the National Council to consult with diocesan authorities immediately and find out how large a share of this sum they would voluntarily assume.

A nice large room was engaged in the hotel where the House of Bishops met, and each delegation, headed

by its bishop, appeared before a committee and was asked to put on a nice blackboard the sum of money which they had every reason to expect their diocese to send to the National Council in 1935. Not pledges or assurances, mind you—they were not asked to give that—but they were asked to state their self-determined goals or reasonable objectives.

This National Council committee, augmented by members of the Budget and Program Committee, reported to the Convention on October 22, the day before adjournment, that the dioceses had accepted goals for 1935 that would bring in sufficient money to meet the Emergency Schedule of \$2,313,115. In other words the bishop and deputies at General Convention gave National Council officers assurances which enabled the Council to report to the Convention that the giving of the Church in 1935 would be 25% greater than in 1934.

CUTS TO BE MADE

THE NEXT MOVE in this business is for the National Council to make up a detailed budget that will cut \$386,885 from the budget in order to bring it down to the Emergency Schedule. And in doing this they are required by the order of Convention to follow this Emergency Schedule which states where cuts are to be made, and the percentage of the cuts, without offering the details which are left to the National Council to work out. Thus: 20% is to be cut from Aided Domestic Dioceses; 15% is to be cut from Domestic Missionary Districts; 10% is to be cut from the Foreign Field; 27% is to be cut from departmental and overhead expense at the Church Missions House.

These cuts are not going to be easy to make—it means, to put it bluntly, that a rather large number of people are going to lose their jobs. But the National Council has already taken the necessary steps to make these cuts effective by January first; also in reporting to the Convention the Council stated that “if as a result of the Canvass the total expectancies (sum promised to the Council by the dioceses for 1935) do not equal the self-determined quotas which now total the sum required in the Emergency Schedule, the National Council in January will proceed to make such further cuts even in the Emergency Schedule as are necessary to balance the Budget for 1935;” as ordered to do by the Convention.

Meanwhile the Convention authorized a joint commission “to prepare and carry out definite plans for an organized effort to reinvigorate the life of the Church and to rehabilitate its general, diocesan and parochial work.” A flying squadron (interesting to see how the Convention borrowed expressions from the labor world; there was much talk of “flying squadrons” and “a united front” at the Convention)—a flying squadron of missionaries is setting out at once to prepare the way for a Canvass this fall of extraordinary intensity, and there will unquestionably be other efforts under the direction of this Forward Movement commission that is headed by Bishop Henry Hobson of Southern Ohio. In other words a supreme effort is being made—“being made” and not “going to be

made” for the whole thing is well under way—to, first of all, increase the giving so that at least the Emergency Schedule may be met, and if possible put back into the Budget the work that is represented by the “Challenge” of \$386,885, which is the sum cut from the \$2,700,000 budget that was presented to the Convention by the National Council.

Finally, on all this financial business, the Convention voted, upon motion of Bishop-Editor Irving P. Johnson, for a commission of three bishops, three rectors and three laymen, to evaluate the work done at the Church Missions House and to report at the next General Convention. It will be their job, as I see it, to see that the economies are made at the Church Missions House which the people of the Church seem to be demanding, though I should say from the way the National Council has started out on this cutting business that they will find little to recommend in the way of further economies. However, it does constitute a further assurance that the job will be done.

There you have it. It was a thorough piece of work, with economies promised, and required by Convention action, that should satisfy the severest critic. Yet in spite of these economies there must be an increase in giving of 25% or we will cease to be a missionary Church.

COUNCIL REORGANIZATION

THE REORGANIZATION of the National Council, which administers the work of the Church between Conventions, was the other outstanding business before Convention, but since Bishop Johnson writes on the subject I will not report the matter here.

Women were elected to the National Council, an innovation. You got their names last week. A new batch of National Council members also were elected, whose names also you had last issue. The Rev. John W. Nichols was elected suffragan bishop of Shanghai, and Bishop Perry announced that he would, in all probability, be consecrated there on November first. Also the Rt. Rev. Efrain Salinas y Velasco, native Mexican, was elected diocesan of Mexico, thus bringing the Church in line with the regulations of the government of Mexico. Incidentally, as purely as an aside, there is something interesting about his name. If he was a native of the United States his name would still be Efrain Salinas. But when a man attains eminence in Mexico he adds his mother's maiden name to his own; so upon being elected suffragan bishop in 1931 he became Efrain Salinas y (and) Velasco. Rather pretty custom, what? Nice fellow, too, if I may be allowed to speak thus of a man who has attained eminence.

The question of changing the name of the Church by dropping the word “Protestant” from the title, caused no end of discussion in the House of Deputies, with all sorts of oratory—I mean both good and bad—being turned loose, to say nothing of parliamentary tricks being tried by those who were expert in such things. The final result was that we remain the Protestant Episcopal Church.

The House of Bishops refused to consent to the election of Bishop John W. Torok, Uniat Bishop, as

suffragan bishop of Eau Claire. The proposal was that he was to work throughout the country with his own people and bring them into our Church, but the Bishops did not take kindly to the plan, though whether it was the man or the idea that they did not like of course I shall never know, since they discussed the matter behind closed doors. However a new canon, proposed by Bishop "Let's Know" Wilson, on supplemental ordination went through, and also one which he likewise proposed, which allows congregations of foreign Churches to be received into the Episcopal Church—Protestant Episcopal Church, pardon me—and still to continue to use their own liturgical forms of worship. The supplemental ordination simply provides for a service of ordination for ministers of other churches that are ordained in our ministry.

UNEMPLOYED CLERGY

THE RETIREMENT of the clergy, and likewise their training, which was much discussed before Convention, got little attention. The Bishops did pass a resolution expressing the opinion that the retiring age of the clergy (priests and bishops alike) should be compulsory at 72, but no official action was taken looking toward that end. It was voted that men should not be admitted as candidates for Holy Orders until after their first year in the seminary, the idea here being that some men prove themselves to be unfit for the ministry during that first year and it is easier to get rid of them if they are not candidates.

A committee also reported on the unemployed clergy, announcing that as a result of a questionnaire, they were of the opinion that there were but about 50 clergy "who are without work and can be recommended by their bishops," and a move was started to find them parishes or missions. There are other clergy, so the report stated, who "are unemployed by choice, physical disability, or lack of such qualifications as to enable them to discharge the duties of the ministry in regular work for successive periods of time." While expressing sympathy for them in their difficulties the report stated "that the Church cannot be, and should not be, obligated to find positions for them," an opinion which seemed to be shared by the Convention—at least it was accepted.

On the Marriage Canon the Convention voted that the present three day notice before a clergyman can perform a marriage ceremony should not be required when one party is a member of the parish and is well known to the officiating clergyman.

The move to allow layreaders to administer the chalice during Holy Communion came before the Convention but no action was taken beyond recommending that the matter be discussed in provincial synods.

The question of full membership in the Federal Council of Churches is to be considered by the department of ecclesiastical relations, under the Presiding Bishop, and reported at the next General Convention. From the discussion in the House of Bishops I rather question whether we will ever become a part of that organization for a long time. Bishops cannot be elected to another diocese—Translation of Bishops this is

called, and it was turned down after a struggle. The bishops decided that deaconesses should be allowed to marry and still hold their office, though the canon was vigorously opposed by Bishop Manning of New York, and advocated as vigorously by Bishop Parsons of California. But the Deputies decided that they could not marry, and when the matter came back to the Bishops they agreed, much to the delight of Bishop Manning, and apparently the amusement of Bishop Parsons.

An effort was made to decrease the number of clerical and lay deputies to Convention from four to three but it was defeated.

GREATER AUTHORITY FOR BISHOPS

GREATER AUTHORITY was given to bishops in cases of scraps between rectors and vestries. In the past the bishops have been obliged to stand by and witness the battle, even though it meant the ruination of the parish. Under the new canon the rector and the vestry are obliged to lay the matter before the bishop, and he in turn is obliged to take the matter up with the standing committee of the diocese. If they do not lay the matter before him he is allowed to go into the situation uninvited.

Also, if confirmed by action at the next Convention, all suffragan and retired bishops will have a vote as well as a seat in the House of Bishops. The Bishops voted unanimously for this. This gives a vote to Bishop Paul Jones, which will please many people.

Finally, there was the official action taken by the Convention on social issues; war and peace, the Negro, lynching, industrial matters, and kindred subjects, all of which you will find dealt with elsewhere in this issue. It may be that I have left out something important, but after reading this piece I can recall nothing—in any case nothing so important that it can't wait until next week. Oh, the weather was marvelous throughout the Convention; also those running affairs did a grand job.

The Presiding Bishop

An Editorial by

BISHOP JOHNSON

IN SUMMING UP the work of General Convention we have much to be thankful for, particularly for the atmosphere of good-will in which men of divergent opinions discussed their differences and accepted the action of Convention as decisive.

Probably the best work of the Convention was that done by the committee on the Budget which resulted for the first time in many years in permitting dioceses to indicate their own quotas, which they can hope to meet and which they will meet if the enthusiasm of the Convention can permeate the whole Church. We must not fall below the quotas tentatively accepted by the bishops and deputies of General Convention.

The Convention also determined to separate the office of Presiding Bishop from the executive duties

as head of the National Council. The thing is a triangle which becomes a vicious circle when you try to solve it. First, some want a Presiding Bishop separated from any diocese, having a Metropolitan diocese of which he is the head. But there is no such see available at the present time. Consequently the Presiding Bishop was responsible for his own diocese and the work of the National Council and the duties of Presiding Bishop. This was felt to be too arduous a task for any one man.

Second, some want a Presiding Bishop who is merely the titular head of the Church, doing such official tasks as fall to his lot. These duties are not sufficient to interfere with his duties as a diocesan.

Third, some want a Presiding Bishop who shall be a spiritual leader, visiting the various fields of the Church's life and activity and being its mouthpiece in interpreting its message to the world.

The third opinion prevailed but it was hampered by the lack of a metropolitan see in which he could reside. The present situation is one of transition in which part of the objective is attained. It was felt that whatever the Presiding Bishop was, he ought not to be tied down to his desk by the details of executive management. So the Convention elected Bishop Cook of Delaware as President of the Council and relieved the Presiding Bishop of these duties. But the Convention was unable at this time to designate a diocese in which the Presiding Bishop could reside, other than the one of which he is already the head. It is hoped that in the near future a metropolitan diocese can be created so that the dignity of the office can be assured.

In any event the Church has rescued the Presiding Bishop from a man-killing task and can feel assured that in the coming years he will have found sufficient occasions in which he can demonstrate the value of the office. It was felt impossible to define it at this time.

The work of the commission on aided dioceses and missionary districts clarified the task of domestic missions and paved the way for legislation looking to the ultimate merger of dioceses and districts which no longer have the appeal of pioneer opportunity.

A great many resolutions were passed expressing the mind of the Church on various questions of national and international import. One wishes that such matters could be decided in night sessions, leaving the regular meetings for the transaction of the Church's business. It is the weakness of General Convention that the most important legislation is decided in a falling attendance, while during the early days of the Convention matters are being introduced.

The tradition of the separate character of each house conserves dignity at the expense of much time and delay. The writer believes that the business done in twelve days can be done in eight if provision was made for joint action early in the session. In the olden days time was not so precious as it is today. Whether we like it or not, men are unable to give the time that they formerly gave to the King's business. The Convention ought not to extend into the third week.

The departmental work was curtailed. The Convention felt that it was paying too dearly for the service rendered in meeting the expenses of so many people.

The opening service was in itself a great affair and bore witness to the devotion of our people to the Church.

The hospitality of Atlantic City will long be remembered by those who received so much at the hands of our hosts. The task of entertaining so large a number of people was great but the manner of carrying it out was so gracious that the burden of it was not apparent to the guests. They gave the impression that it was more blessed to give than to receive.

It was a colorful Convention which helped all who attended to lift up their hearts and to aid in holding the line.

A Great Mass Meeting

By

BISHOP WILSON

EXTRA! Somebody got religion at General Convention! It happened at a great Mass Meeting in behalf of the American Church Institute for Negroes. A splendid choir of colored men and women sang a number of "spirituals" with great fervor. There was a large number of negroes in the audience and one of them, inspired by the singing, did a little shouting and hand-clapping from the floor. A bit unusual in the Episcopal Church, even in an informal mass meeting, but quite in accord with the spirit of the evening.

In 1906 the American Church Institute for Negroes was organized with no funds and no other assets than the fervent enthusiasm of the Rev. Robert Patton, its organizer, promoter, nurse, and general advocate. A Virginian by birth and training, he has dedicated his life to improving the condition of the negroes. Within the past twenty-eight years the Institute has acquired nine schools in Southern states, one a Theological Seminary and the others industrial schools. One of the schools has a hospital connected with it. The student body of all nine institutions reaches a total of nine thousand each year. Besides regular school instruction and normal training, special conferences are offered for farmers, midwives, and religious workers. A board of Trustees, composed of both white people and negroes, supervises the work of the Institute. The schools are supported by fees from the students, private gifts, appropriations from several of the southern dioceses, and an annual appropriation from the National Council. Financial aid has also been given by certain of the large Foundations like the General Education Board. The Rosenwald Fund, the Phelps-Stokes Fund and others.

The Federal Bureau of Education has stated that the Institute schools are the best single influence in the country for the solution of the race problem. We have excellent people at the head of these schools but the

chief credit goes to the Rev. Robert Patton who has been the inspiring and untiring genius back of it all for the past quarter of a century.

A report of the status of the negro in the Church reminds us that our record is very inadequate numerically but quite commendable in quality and is steadily improving. We have 170 colored clergy and 49 white clergy ministering to negro congregations. In these congregations we have nearly 53,000 baptized negroes an increase of about a thousand a year during the past ten years. There are 36 self-supporting parishes and 292 aided missions. Usually we think of the negroes as belonging to the southern states but since the World War there has been a great migration of them to certain northern centers, notably Chicago, New York, and Philadelphia. Last year, for instance, the Bishop of Chicago confirmed more negroes in his diocese than were confirmed in any diocese in the south.

At the mass meeting referred to above, the chief speaker was Bishop Stewart of Chicago who made a splendid address in which he pointed out the phenomenal progress made by our colored citizens in little more than two generations since emerging from slavery after the Civil War. The Church has something for them which they need and value. Also the Church needs them. Christ did not die exclusively for people who happened to be possessed of a white skin.

Missions at Convention

By

JOHN W. WOOD

Secretary of Foreign Missions

NATURALLY, much of the thought of the General Convention of 1934, outside of its legislative sessions, centered around the commemoration of the one hundred and fiftieth anniversary of the consecration of America's first bishop, Samuel Seabury. At several services and meetings that significant event was recalled and interpreted. For nearly two hundred years prior to 1784 a few scattered and struggling congregations of the Anglican Communion in the New World were strung out in a long line from Maine to Georgia. They had been without Episcopal supervision or diocesan organization. Many of the congregations of 1784 owed their existence and their means of support, in part at least, to the nurturing care of the Mother Church, administered through the oldest foreign missionary agency of the Anglican Communion, the Society for the Propagation of the Gospel. The consecration of Bishop Seabury was described some years ago by an Archbishop of Canterbury as "one of the great turning points in the history of the Church of God."

One hundred and fifty years is a brief period in the long life of the Church, nevertheless, from this beginning there has developed a strong and growing national Church, with ninety-two dioceses and mis-

sionary districts on the North American continent. It is not only maintaining missionary work within its own borders and nearby fields, but it is reaching out far and wide. From Alaska to Southern Brazil, and from West Africa to Central China, it is proclaiming the Christian message to all sorts and conditions of men. Thus it makes its own the Lord's assertion: "The field is the world."

With such a history of expansion it was inevitable that the General Convention of 1934 should be a missionary gathering in the deepest sense. The service that opened the Convention was attended by nearly 30,000 people. Its most significant incident was the Every Man's Offering, made by representatives of the men of practically every diocese and missionary district. As that line of men filed across the platform, depositing their offerings before an improvised but beautiful altar, it was not difficult to foresee the time when the men of the Church will, at each triennial Convention, come with gifts of the money that spells life, to be used for the building of the Kingdom in every land. From that opening day, right through to the meeting of the Department of Domestic Missions, on the last Sunday, the missionary note sounded clear and strong. Many had come to the Convention with fear in their hearts; some possibly with questionings and indifference with regard to the administration of the Church's mission. As the days passed, fear was, in a measure, displaced by confidence and resolution; indifference, by a growing desire and purpose to share worthily in the great task of the Church.

Much stimulating work was done during the Convention period not only in the great meetings but in small groups, such especially as those included in the National Council's Training Institute. These met in no less than twenty-three sections, dealing with almost every phase of the Church's work in parish and diocese, in educational philanthropic institutions, in the nation and the world. Where pictorial presentation was possible the moving picture was utilized with good effect. In some fifty booths, arranged in the corridors of the vast building in which the Convention met, exhibits of missionary and other work, enabled thousands of people to visualize the wide range of the Church's effort.

Money can not be regarded as an altogether accurate measure of missionary zeal. It is an index of attitudes and purposes. Those upon whom have been placed responsibilities for missionary leadership and administration, may well take heart as they think of the Laymen's Offering of nearly \$300,000; of The United Thank Offering of the women of over \$800,000; of The Birthday Thank Offering, totaling \$24,000, chiefly from the younger children of the Church, to be used for the building of a chapel for Iolani School, Honolulu; and of the offerings made by the young people of our Church schools during each year of the triennium, totaling almost \$1,000,000. All these gifts were made because in the hearts and minds of the givers the missionary purpose and the missionary ideal were enshrined.

PASTORAL ISSUED FROM CONVENTION BY THE BISHOPS

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

Dear Brethren of the Clergy and Laity:

It has been the pious custom from our earliest day for the Bishops of this Church to address a pastoral letter to the congregations upon the conclusion of a General Convention.

The purpose behind this custom has been to recall to our people the inspiring advances of the Church in a triennium and to urge them on to a more zealous discipleship.

The dominant note of this Convention has been a determined and enthusiastic support of the worldwide mission of the Church and once more the unity of the Church has been demonstrated by the subordination of every divisive question to this central and all-controlling loyalty.

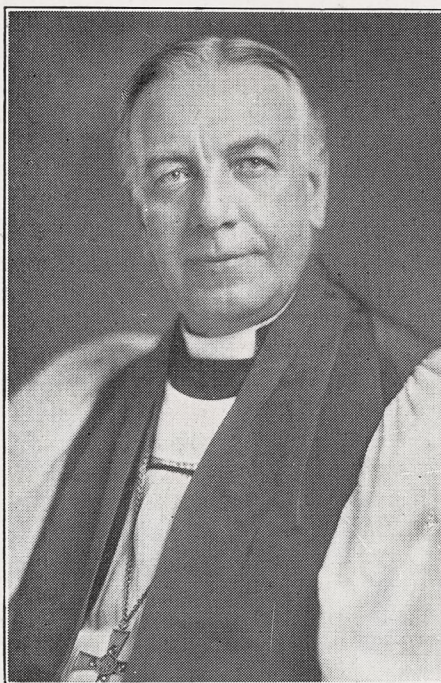
This loyalty is recorded in a voluntary acceptance on the part of Bishops and Deputies of objectives representing a substantial increase, approximately 25 per cent over the expected income of 1934. What might have been a retreat, ending in a rout, has been turned into a definite and aggressive resolve to advance.

PARTNERSHIP OF PEOPLES

The realization of this advance depends upon the reality of our partnership with one another and of each of us with God. Partnership is not a principle, but a relationship between persons who share in a common enterprise, involving common risks, common privileges and common responsibilities. The employer and the employed, the producer and the consumer, the agriculturist and the industrialist are partners, and this relationship must be made effective in all the areas of our national life. Nor can it stop here. All nations must be partners, too, if they are to secure to the race the fruits of righteousness and peace.

Certainly the Church of Jesus Christ is international and interracial. Its flag rises above the flag of every nation. It offers the world the one and only hope for universal brotherhood.

The missionary program of the Church is the one convincing demonstration of this world-embracing partnership, and the Church's program demands that we realize it within our own borders. Parochialism defeats it; so does diocesanism. Parochialism means ultimate suicide for the parish; diocesanism dries up the very springs which it seeks to monopolize. We want hon-



BISHOP FREEMAN
Reads the Bishop's Pastoral

est partnership in this Church.

At the heart of our whole problem lies the dishonesty of those who call themselves Churchmen and will not do their part. There are thousands and tens of thousands of the faithful who by their consistent prayers, by their gifts, by their vision, by their service are holding the line; for these we thank God; but there is an equal number of nominal communicants who, enjoying the benefits of the partnership, are not sharing its responsibilities. And they are crippling the work of the Church, staying its advance, shackling the body of Christ, denying their discipleship and hindering the coming of the Kingdom.

MILITANT SERVICE

Over against this we set a discipleship that must be interpreted in terms of a militant service. It must dare to take its firm stand against evils that threaten the very security of state and Church. To dwell in cloistered security is not enough. Neutrality is the resort of cowardice. Our Christian faith has not divorced us from our obligations as citizens of the state or members of society. Our discipleship relates us to the just and Christian solution of economic, social and political problems. Nothing that is of human interest can be foreign to us. From our vantage point we make our reckoning of present trends and tendencies.

We instance conditions that demand our serious consideration—the degeneration of the moving picture industry has been such that it has aroused righteous indignation of

all self-respecting people who have demanded the right to decency. The Church itself is a league of decency, and all who belong to it are pledged to oppose indecency in any form.

Our action should contemplate the repression of other evils that have become emboldened in our time. The drama and much of our modern literature is erotic and panders to the base in human nature. Plays and novels cleverly conceived and written present in gross and shameless ways, and in language that is suggestive and indecent, scenes and incidents that are immoral and grossly licentious.

DEPRESSION INTENSIFIED

They are symptomatic of the degeneracy of an age that is fast losing its sense of moral values. It is to be deplored that Christian people all too frequently are the patrons of such corruption agencies and that children and young people in particular are made the victims of their devices. Ethical and moral standards have suffered a grave impairment in this post-war age, and it is our conviction that this departure from ways and practices that are clean and wholesome is a primary contributing cause of the long-continued depression.

We have had the conceit that America, with its vast estate and its incomparable ingenuity, could survive misfortune and disaster; that her rich resources and mechanical skill could be her stay in the day of her testing. We have appealed to the stabilizing and restraining influence of law, we have poured out of our treasure in prodigal measure, we have invoked the cooperative influence of commerce and industry, we have appealed to the patience and loyalty of our people, but we still linger in the shadows of a disillusioned and distracted world.

Greed and selfishness, unrest, hunger and multiplied disorders, civil strife in cities and despair in the broad fields of agriculture, grow apace, and the day of deliverance and renewed happiness and prosperity is long deferred.

Our nation and the nations of the world are suffering from a moral sag that has sapped their strength, impaired their confidence, exhausted their reserves and reduced them to the low plane of impotence. In the face of this situation there are not a few who have experienced no privation, whose indulgent ways have known no restraint and whose vulgar and ostentatious habits and practices further menace our security and hinder the day of our recovery.

The greatest and the gravest problem that faces us is one that has to do with the recovery of lost Christ.

(Continued on page 13)

SOCIAL QUESTIONS PLAY A BIG PART IN THE CONVENTION

Reported by W. B. SPOFFORD

Social questions were not neglected at General Convention, in spite of an apparent effort on the part of many to keep the Convention "safe". Bishop Frank Creighton at the missionary mass meeting, and Mr. Francis Sayre, assistant secretary of state, each struck a strong social note in their addresses presented in earlier numbers. There was the social service mass meeting with top-notch addresses on present social and industrial trends by such leaders as the Rev. J. Howard Melish; Miss Frances Perkins, secretary of labor; Mr. Robert Johnson, industrialist, and Mr. Spencer Miller, Jr. One or two of these addresses we hope to give you next week. Then too there was the splendid address by our book editor, the Rev. Gardiner Day, at the dinner of the young people, and the address by Dean John Day of Topeka, Kansas, also to the young people. In my opinion John Day's address was the high-spot of the Convention, and I can report that it was so received by the very large crowd that heard it. It was reported in our issue of October 18th in some detail, so no more need be said of it here.

As for the official action of the Convention on national and international questions there is a rather interesting story to tell. Many resolutions on war and peace, economics, and other social questions were introduced and quite properly referred to the social service committees of each house. But early in the Convention the House of Deputies voted to take them out of their hands and place them in the hands of a special committee of ten. The Bishops refused to concur in this. But the next day Bishop Abbott of Lexington moved reconsideration. He told the Bishops that many of the resolutions were "dangerous" and "red" and that "a carefully selected joint committee should deal with them". So the Bishops voted to concur, and such a committee was appointed. There were liberals on the committee but in the main it was decidedly conservative—certainly far more so than was the social service committees into whose hands the resolutions were first placed. When their report was presented it was found to contain such statements as "war may be good or bad", "it cannot properly be affirmed that the use of organized physical force is unchristian", that "American experience negatives the contention that military exercises tend to breed a war-like spirit". And in the field of in-



J. HOWARD MELISH
A Leader on Social Questions

dustry the report declared for the open shop and company unionism, for private ownership with "all the advantages of private initiative" and for the encouragement of "the spirit of thrift", an economic theory which has been knocked into a cocked-hat by every economist who has written a book in the past ten years.

When the report was presented in the House of Bishops there were protests immediately from Bishop William Remington of Eastern Oregon and Bishop Edward L. Parsons of California, the latter calling it a "straddling" document, and "just the sort of a report one would expect from a body of the Anglican Communion". The Bishops therefore "received" the report, making it very clear that they were not "approving" it.

Then on the day before adjournment the House of Deputies considered the report, and pretty thoroughly mutilated it, with the original resolutions being substituted for those contained in the report. Thus the Deputies condemned war root and branch; voted to protect conscientious objectors to military service; condemned the persecution of minorities; declared for the government operation of public utilities; endorsed collective bargaining; favored the adherence of the United States to the World Court for the pacific settlement of international differences; condemned the employment of children in industry and the night employment of women, and

strongly endorsed insurance against the hazards of unemployment. It was a real victory for the social liberals.

The resolutions then went to the House of Bishops for concurrence, and they did concur in fast order. Indeed they went one step further and, in their determination to see that the conservative and reactionary statements contained in the report of the committee of ten should not go out as the mind of the Convention, they voted that none of the report should be printed except the drastically amended resolutions. In taking this action they did a thing that they had no intention of doing, though they were not aware of it until their attention was called to it by the young man sitting at the press table after they had adjourned. They had unintentionally thrown out all the statements on the subject of industry, since they were in the report as "principles" and not as resolutions.

The following day the Presiding Bishop called their attention to what they had done and suggested that they reconsider the industrial part of the report. But meanwhile the liberal bishops had decided that many of these "principles" were pretty bad—that the Convention was so near its end and that there was no time to present others—so they did not press for action, preferring nothing to what they would most likely get at that late hour. The net result was a real advance on the subject of war and peace, and nothing whatever on industrial and economic questions.

Meanwhile the little Church League for Industrial Democracy had been holding open forum meetings each day, attended by from 300 to 600 people, in spite of the noon hour when most people were looking for food. The Rev. Frank Gavin of the General Seminary packed them in the first day; the Rev. Gardiner M. Day then gave an interesting talk on his impressions of the Soviet Union, which he visited this summer, and found after he left the Convention that he had caused no end of a stir simply because Bishop Matthews of New Jersey and Bishop Manning of New York saw fit to denounce him before the Convention, when they apparently had no more knowledge of what he had said than what they had read in a rather badly garbled account in a morning newspaper.

Miss Vida Scudder, who presented a masterful paper before the Woman's Auxiliary, also spoke at a C. L. I. D. meeting and told those present that "it is the duty of the Church to cooperate with secular forces in the work of building a new

social order"; Dr. J. Howard Melish did a bully job in challenging the Church to face up to the social problems of today; a group of religious educators conducted an interesting session on "the training of children for the new day", and the Rev. Julian Hamlin, went after war and the munitions racket with characteristic vigor. The Rev. J. Nevin Sayre, secretary of the Fellowship of Reconciliation, pointed out that a change in the economic system is necessary if we are to be saved from another war; and Bishop Parsons developed the thesis that capitalism, to which we owe a great deal, has finally broken down; that a new economic order is inevitable and that Christian men and women should be working unselfishly for it.

Finally on the closing day the speaker was Dean Sergius Bulgakoff, Russian Orthodox priest and head of their seminary in Paris, who would have startled his champions had they been present with his thorough going radicalism.

To return to official Convention action there were several other social matters that should be reported: the Convention endorsed the efforts being made to make it legal for physicians, hospitals and clinics to give out birth-control information, a resolution that was sponsored by Bishop Huston of Olympia and vigorously opposed by Bishop Matthews. Lynching, for any cause whatever was roundly condemned. Moving pictures came in for a wholesome panning, and finally a resolution was passed recognizing the Negroes as constituent members of the Church, welcoming them to participation in legislation and affording them an opportunity to become archdeacons and suffragan bishops.

In closing I should point out that a commission has been appointed, headed by Bishop Scarlett of Missouri, to receive resolutions and petitions dealing with national and international questions in order that they may be properly considered in advance of the next Convention. This action was urged by Bishop Freeman of Washington, chairman of the committee of ten, who quite rightly pointed out that it was impossible for any body of men, no matter how capable, to deal adequately with such important matters in such a short time. Questions were presented to them, as he pointed out in his address, that the United States Congress had found impossible to solve though they had been at them for years, yet General Convention seems to suppose that one of their committees could bring in satisfactory answers after two or three sessions of a couple of hours each. The appointment of this standing commission is therefore a real step forward.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The space for general news is decidedly limited this week due to General Convention, though we will get back to normal next week and report what has been happening in other places besides Atlantic City. Meanwhile perhaps you will enjoy this bit which some unknown person placed on my desk.

THE LURE OF THE BOARDWALK

Full many a delegate's gone from the hall

From many there comes no response at roll call

In vain chairman Phillips with gavel doth pound

A quorum of delegates cannot be found.

The lure of the boardwalk proves temptation too strong

There delegates gather though knowing 'tis wrong

And many a brother who is not in his seat

Is trekking the boardwalk with blistering feet.

And e'en the grave prelates so rumor declares

Are among the gay throng rolling by in wheel chairs

Enjoying the breeze and tasting vacation

While their brothers are voting on bishops translation.

Full many a measure in wisdom conceived

And destined to pass as was surely believed

Failed to rally the votes and went down in defeat

While its scores of supporters on the boardwalk we meet.

Then let delegates talk till their faces are red

And settle all issues both living and dead

The best part of convention is not on the floor

But out on the boardwalk where wild breakers roar!

* * *

The Picture on the Cover

The picture on the cover is one of four beautiful stained glass windows recently installed in St. Andrew's Church, Fort Worth, Texas, and dedicated by the rector, the Rev. Halsey Werlein, culminating the work of a committee, under the leadership of Mr. Homer A. Judd, that was appointed to take charge of placing memorials. This transept window, the work of the Jacoby Art Glass Company of St. Louis, depicts the triumphal entry of Christ into Jerusalem on Palm Sunday. The deep, rich, brilliant colors are offset by the surrounding silvery white canopy. The other three windows are in the nave of the church and are the work of the same studio.

* * *

Bishop Freeman In Twin Cities

Bishop James E. Freeman of Washington is to be the speaker at two great mass meeting services in Minneapolis and St. Paul next Sunday. All of the Episcopal Churches

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in each city are to unite, with 15,000 Church people expected at each service.

* * *

An Adult School of Religious Education

They have an adult school of religious education at Grace Church, Providence, R. I., that is attracting many people, including not a few who are not Episcopalians. Meetings are held Thursday evenings, with Miss Alice Hunt of the Consumers League the speaker on October 18th, her subject being "The strength and weakness of Nationalism." On the 25th the Rev. Gardiner M. Day spoke on "The Future of Religion in Russia", and other speakers are to be Mr. L. M. Walling, state labor officer; Rev. E. M. Baker, Unitarian, on the Church and state in Germany; Miss Vida D. Scudder of Wellesley and the Rev. John M. Evans, rector at Olneyville, R. I.

* * *

Tribute to Julian Hamlin

A fine tribute was paid the Rev. Julian Hamlin, resigned rector of the Advent, Boston, on October 15th. The vestry and congregation presented him with a handsome resolution, written in Latin and done in the proper style. I am not familiar with Latin but those who are tell me that it all means that Julian Hamlin is a grand fellow and did a swell job. He sailed on October 26th for England, planning to study there and in Russia for a year. Before leaving he conducted a retreat at the Berkeley Divinity School.

* * *

Called to Philadelphia Parish

The Rev. Charles H. Urban, assistant at St. Paul's, Chester, Pa., has accepted the rectorship of St. Barnabas, West Philadelphia, succeeding the Rev. H. S. Paynter, now the rector at Coatesville, Pa. Quite an athlete is Mr. Urban. He was a tackle on the football team at Penn and was the intercollegiate heavyweight wrestling champion.

* * *

Called to Michigan Parish

The Rev. Percy Isherwood, rector at Bay City, Michigan, has accepted a call to St. John's, Chesaning, diocese of Michigan.

* * *

Diocesan School of Religious Education

The diocese of Rhode Island opened a school of religious education at the cathedral on October 29th for a three day session. The Rev. Arthur M. Sherman is lecturing on Christian Heroes of Today—he is the missionary educator of the Church Missions House. Miss Mabel

Lee Cooper of the national department of religious education is giving a course on story telling, the Rev. Norman Nash, professor at the Cambridge Seminary is on hand with a course on The Place of the Church in the life of today, and the Rev. Charles L. Taylor, also of the Cambridge faculty, is lecturing on How to use the Bible.

* * *

Sewanee Seminary Gets Under Way

Eight dioceses are represented by the nine juniors at the theological school of the University of the South, Sewanee, Tennessee. Dean Wells conducted the matriculation exercises, speaking on the challenge to the Church of present world conditions.

* * *

Philadelphia Parish Has Anniversary

St. Alban's, Roxborough, Philadelphia, last Sunday celebrated its 75th anniversary, with Bishop Taitt preaching at a special service. The Rev. N. Herbert Caley is the rector.

* * *

Bishop of Aberdeen on the Air

The Lord Bishop of Aberdeen and Orkney, Scotland, the Rt. Rev. Frederick L. Deane, is to deliver a broadcast on the Episcopal Church of the Air on November 4th—Columbia system, ten o'clock, eastern time.

* * *

Parish has a Unique Club

All Saint's, Providence, R. I. has a club that is composed of men that have been in the parish for 25

years. They had a party the other evening to which they entertained their former rector, the Rev. Arthur M. Aucock, now living in retirement in North Carolina. Bishop Bennett, Senator J. H. Metcalf and the present rector, the Rev. John B. Lyte, were speakers.

* * *

School of Religion in Detroit

The Detroit Normal School, sponsored annually by the department of religious education of the diocese of Michigan, opened a series of six weekly sessions on October 23rd at St. Paul's Cathedral. There are all sorts of experts lecturing on every phase of Church work.

* * *

Missionary Visits Providence

The Rev. Walworth Tyng, missionary from China, was headliner at the convocation of Providence, R. I., held at St. John's Chapel on October 26th. There were also reports of the General Convention by the Rev. Stanley C. Hughes, Newport, Mr. Arthur E. Thornley, a lay deputy from the diocese, and the Rev. John A. Gardner of East Providence. Bishop Bennett reported on the work in the diocese.

* * *

Chickens, Sheep and Little Pigs

When a thousand or more people gathered for the Harvest Festival of the Church at Dornakal, south India, last year, they brought for their offerings not only gifts of fruit and grain and vegetables but considerable livestock as well, calves and

The Valle Crucis School

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In the school life interest is centered in the present with preparation for college and adult life inevitably growing out of a vivid and engrossing present experience. Freedom from regimentation and friendly informality in the relations between teachers and girls are prevented from degenerating into disorder by the existence of a flexible but well articulated plan of living administered by capable persons.

The underlying form of the school's organization is the Christian family. Personality, service, sympathetic imagination, and the correspondence of privilege to responsibility are the values sanctioned by the group. Religion is basic to the structure of the school life and maintains the balance between its physical, mental, and moral aspects.

A full enrollment for 1935-36 is anticipated. Make inquiries now.

Address the Principal, Mrs. Emily Toll Hopkins, Valle Crucis, North Carolina.

goats with garlands around their necks, chickens, sheep, and a little pig carried like a baby in the arms of its donor. They were presented to Bishop Azariah at a pleasantly noisy service, and afterwards sold at auction, bringing nearly \$200 for the Church from these very poor village people.

* * *

Support for Papers Urged

The General Convention urged support of the Church papers by passing a resolution in which they said: "we recognize the need of greater publicity and also the difficulties confronting the Church papers now in existence, and we earnestly urge the members of this Convention to do everything in their power to increase the support of our Church papers that our Church membership may be better informed in regard to the problems and the work of our Church."

* * *

A Collector of Automobiles

I know there are stamp collectors; I have one of the pests in my own family who insists that I load my pockets each day with cancelled stamps. But until today I had never heard of automobile collectors. It seems that the Rev. C. C. Jatho, rector at Royal Oak, Michigan, is just that. They are toy autos it is true but they are not the haphazard, nondescript kind, but the tiny models which portray accurately the exact types of cars that we see on the streets. His collection now numbers 150, and has spread into a second room in the rectory. Wives do have to put up with a great deal, don't they?

* * *

Missionary Makes a Set of Chimes

Missionaries are very gifted. To illustrate, Miss Mary Louise Wood, missionary in the mountains of the diocese of Southwestern Virginia, recently made and installed in St. Peter's Chapel, Callaway, a set of chimes—inexpensive and remarkably effective, so I am informed. Miss Wood was formerly a public

school teacher in Washington, D. C. and the organist in one of our parishes there. Dr. Ogilby, president of Trinity College, so I heard at the Trinity dinner at Atlantic City, is an expert at playing chimes but I'll bet he couldn't make a set. It takes a woman missionary to do that.

* * *

An Ordination in Jerusalem

Bishop Graham-Brown in Jerusalem recently ordained two men to the diaconate, one of whom is a Palestinian Arab, who is to work in Galilee, and the other a Jew born in Bagdad, who will work among the 80,000 Jews of that city. The ordination service was in English and Arabic. Each of the candidates read the Gospel, one in Arabic, the other in Hebrew.

* * *

Over a Million Sold

An authorized hymnal for every communicant of the Episcopal Church is a goal which may easily be realized within the next year, according to officials of the Church Hymnal Corporation, a subsidiary of the Church Pension Fund, sole publishers of the new revised hymn books for the Church. Since the Corporation was entrusted with its publication by the General Convention in 1916, it has sold, to date, 1,176,530 copies, only about 150,000 short of the enrollment of confirmed members of the Church. Of this number, 400,724 are musical hymnals, containing music as well as words, published by the Corporation to en-

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**Vote as Well
as Pray, Says Bishop**

Writes Bishop Jenkins of Nevada: "During the depression the United States government has added 100 million dollars for expenditure on armaments. It looks as though we are out to vote for peace in addition to praying for it."

**The Results
of Persistency**

In the slums of an Egyptian city a boys' club was started by the Church of England mission less than ten years ago in the face of furious oppositions from the Moslems. Sermons in the local mosques denounced the Christian effort, the Arabic papers thundered, neighborhood walls were scribbled with "Beware of the Missionaries." From a vacant lot across the street mobs collected stones and bricks and hurled them night after night; three times the premises were nearly wrecked.

Courage and faithfulness on the part of the Egyptian helpers backed up the English missionaries and the work developed. Now a new building and a playground occupy just that formerly vacant lot where the stone-throwers collected their missiles.

**PASTORAL ISSUED FROM CON-
VENTION BY THE BISHOPS**

(Continued from page 8)

tian ideals. We shall find no panacea for our ills until as a people we rediscover the old and sure paths that in other days have been the highways of our progress, our prosperity and our peace. All our legislation, all our planning, all our finely conceived resolves will fail us, unless we can recover these moral and Christian qualities that are indispensable to the safe conduct of our domestic, social and industrial institutions.

UNDERMINING HOME

No consideration of this matter can ignore the violence that has been done to our domestic and family life by the increasing looseness in marital relations and the scandals that are given legal sanction by certain of our courts. The menace of Reno and the appeal to foreign courts have made us a by-word among the nations, and given us an unenviable distinction quite without parallel, even among so-called pagan peoples.

Child life is blighted and its future obscured and darkened by broken homes, broken in many instances by the selfishness and lust of conscienceless and godless parents.

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We refuse to keep silent in the face of a situation that strikes at the very foundations of the social order. While with Christian charity we recognize extreme cases where innocent parties are the victims of vicious and unwholesome conditions, we reaffirm our determination to maintain the security of the home by holding unfailingly to the sanctity and integrity of marriage. Against this dark background we set the ideals of the Christian home where love and fidelity abide and where the spirit of Christ changes the water of the commonplace into the wine of a sacramental union.

THE MUNITIONS RACKET

Once again we affirm our loyalty to those deep principles that concern world order and peace. Recent events make this affirmation imperative. The passions that are stimulated by greed and unholy ambitions have found fresh expression, and are fostered and promoted by the infamous practices of the manufacturers of munitions and armament, whose soulless enterprise knows neither friend nor foe in the prosecution of its nefarious ways.

For greed of gain and wickedness of design the industry has no parallel in modern times. It fomented strife, fans the flame of hatred, embroils nations in bitter rivalries and uses the ill-gotten wealth at its command to inspire fear and to provoke war. It is a major factor in creating unrest and generating suspicion among peoples. A demonstration of its world-wide influence and power is witnessed in a fresh and stimulated competition in armaments, which must inevitably lead to a war more terrible than any that has gone before.

The Church is determined to combat this propaganda with every agency at its command. War is outlawed and solemn peace pacts affirm it. We reaffirm the position taken by our Bishops in their Davenport Pastoral of 1933. As Christians we can have no part in any program that is designed to violate these principles enunciated by the Prince of Peace. War is murder on a colossal scale.

The only armed force, whether on land or sea, which is justifiable is a constabulary designed to regulate and safeguard those interests that have to do with the prosecution of

an orderly social and economic life. The testimony of the great war shows the wicked folly of such a struggle and its aftermath has shattered the world's hope and issued in confusion and disorder the magnitude of which we are yet incapable of measuring.

The Christian Church cannot and will not deny loyalty and fealty to its Lord by being partners in any scheme, national or international, that contemplates the wholesale destruction of human life. It refuses to respond to that form of cheap patriotism that has as its slogan: "In times of peace prepare for war." It regards as wicked the waste of the nation's wealth in the building of vast armament and the maintenance of greatly augmented forces on land and sea.

BUSINESS AND RELIGION

The increased emphasis upon nationalism is a factor to be reckoned with in the promotion of rivalries and misunderstandings that inevitably provoke hatreds, disorders and strife. Loyalty to one's nation or adopted country may be consistently maintained without magnifying national superiority or attempting to control and dominate world trade at the expense of other nations.

The conditions prevailing in the industrial and economic order are such that the Christian Church is compelled to exercise a discriminating and generous judgment. It may not be dogmatic where economic policies are discussed. On the other hand it cannot observe the rule of discreet silence or of cold indifference when the large and vital interests of either labor or capital are involved.

Business and religion are intimately related; to divorce them issues in confusion and chaos. The Master's concern for the underprivileged and neglected folk was repeatedly manifested in His habit and teaching. That millions of the people of our country are denied common necessities of life, that approximately one-third of our population is below the poverty level, that there is widespread want in a land that is abundantly productive, make evident the lamentable inadequacy of existing economic systems.



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With these conditions the Church is immediately and vitally concerned. If our present Christian civilization produced these ills, then obviously it has departed from the mighty principles enunciated by Christ.

We hold that the recognition of a partnership relation between employer and employe is required not only by principles of Christian brotherhood but as a policy insuring the largest measure of economic satisfaction to all concerned.

We hold that the right of employes to organize and to bargain collectively is necessary.

Unemployment insurance and adequate provision for old age should be the concern and responsibility of society.

That child labor should be abolished is a principle so well recognized that an affirmation of the proposition is hardly necessary. The Church should take a position of leadership in the movement to consolidate the gains already made.

THE YOUTH MOVEMENT

This leadership depends largely upon our youth. Our world has been hearing almost unceasingly in recent years of a seething unrest in the ranks of modern youth which has caused serious concern to parents and to leaders in the Church.

All mass movement possesses two inevitable phases. First, that of negative reaction, and later that of positive reconstruction. There are signs just now that the youth movement is passing into its second period. Whereas five years ago the most characteristic marks of modern youth were their rebellious attitude toward established custom and their repudiation of the dogmatic beliefs of the older generation, today one notes a significant shift in emphasis. The youth are coming to see that denial is not enough, that it is impossible to find satisfaction in a negative. Rejection of error must be followed by affirmation of truth; retreat must be preliminary to a more daring advance. It is doubtful if the young people are any less critical than they were, but certainly their thinking is more constructive. The attitude of disillusionment and criticism is giving way to that of faith. The revolt is becoming a quest.

In conclusion, let us be reminded that it is Jesus Christ and His mighty teachings against a conspiracy of world forces that is bent upon the attainment of material advantage at the expense of every moral and spiritual ideal.

After years of distraction and world-wide suffering our economists and statesmen are attempting to set our national house in order. Any

reckoning that leaves out of account the moral and spiritual apostasy of the nation must fail of results. In such a crisis the mission of the Christian Church must be made evident and its great purpose zealously maintained.

CHURCH'S OPPORTUNITY

It is not a time to take council of our fears, or to assume an apologetic attitude. The most vital and fruitful periods in the Church's history have been those where material values have suffered impairment and the genius of men has proved inadequate to meet critical situations. We believe that fidelity to a great cause is not impaired by privations and that the day of trial and misfortune may mark the beginning of a new era of Christian faith. The heroic ele-

ment is being evoked anew and to the Churchmen and women of America and of the world, the supreme call of the conquering Savior of mankind is making its compelling appeal.

There shall be no retreat, but an advance; no restriction of those areas where the Christian standards have been raised, but an aggressive pressing forward of the lines. Privation and hardship will be gladly accepted; sacrifice will find its satisfaction in a closer companionship with Him who counted not His life dear unto Himself. With renewed consecration and quickened zeal we face the future, secure in our faith and confident of Christ's ultimate triumph. This is the victory that overcometh the world, even our faith in Him.

Services of Leading Churches

The Cathedral of St. John the Divine

Cathedral Heights
New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

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

Church of St. Mary the Virgin

New York

46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses, 7, 8, 9, 10, 11.
Vespers and Benediction: 8 P. M.
Week-day Masses: 7, 8 and 9:30.

Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

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

Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.

Fifth Ave. and Ninetieth St.

Sundays: Holy Communion 8 a. m.
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.

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

The Incarnation

Madison Avenue and 35th Street
Rector

Rev. H. Percy Silver, S.T.D.

Rev. George A. Robertshaw

Sundays 8, 10 and 11 a. m., 4 p. m.

St. Bartholomew's Church

Park Avenue and 51st Street

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

8 A.M., Holy Communion.

11 A.M., Morning Service and Sermon.

4 P.M., Choral Evensong.

Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. Paul's Church

Flatbush, Brooklyn, N. Y.

Sunday Services:

Holy Communion, 7:30 a. m.

Holy Communion Choral, 8:30 a. m.

Morning Service, 11:00 a. m.

Evening Service, 8:00 p. m.

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

Sunday Services

8 A. M.—Holy Communion.

11 A. M.—Morning Prayer and Sermon.

8 P. M.—Choral Evensong and Sermon.

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.

Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11 and 4.

Weekdays: 8, 12:05.

Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street

Near the University of California.

Sundays: 7:30, 11 a. m.; 6:30 p. m.

Wednesdays: 10:30 a. m.

Christ Church Cathedral

Hartford, Conn.

Cor. Main and Church Streets

The Very Rev. S. R. Colladay, D.D.

Sundays: 8:00, 10:05, 11:00 a. m.; 7:30

p. m.

Daily: 7:00, 12:10, 5:00.

Holy Days and Wednesdays, 11:00 a. m.

Holy Communion.

Grace and St. Peter's Church,

Baltimore, Md.

(Park Avenue and Monument Street)

The Rev. Robert S. Chalmers, D.D.

Rev. Gordon B. Wadhams

Rev. Bernard McK. Garlick

Sundays: 8, 9:30 and 11 a. m.; 8 p. m.

Week Days: 8 a. m.

Church of St. Michael and

All Angels

Baltimore, Md.

St. Paul and 20th Sts.

Sundays: 7:30, 9:30, and 11 a. m.;

8 p. m.

Week Days: Wednesdays 10 a. m.;

Thursdays and Fridays 7 a. m., Holy

Days 7 and 10 a. m.

Church of St. John the

Evangelist

Boston

Bowdoin Street, Beacon Hill

The Cowley Fathers

Sundays: Masses, 7:30, 9:30 and 11

a. m. Benediction, 7:30 p. m.

Weekdays: Masses, 7 and 8 a. m.

Thursdays and Holy Days, 9:30 a. m., also

Confessions: Saturdays, 3-5 and 7-9

p. m.

“The Challenge”

THE BUDGET on which the work of the General Church is being administered during 1934 amounts to \$2,717,000. This is a reduction of 26.4 per cent from the actual expenditures in 1931 which were \$3,695,033.04.

The National Council recommended to General Convention a Budget of \$2,700,000 for 1935. The Budget and Program Committee reported that they had determined that the needs of the Church's work were greater than this figure.

But a canvass of diocesan leaders at Atlantic City indicated that the coming Canvass would only yield sufficient to provide for a Budget of \$2,313,115 in 1935.

If this is the limit of what the members of our Church will contribute for its general work in 1935, cuts amounting to \$386,885 must be made effective by January 1st. This means discharging many Church workers at home and abroad and closing several Church institutions.

The difference between the two figures, \$2,700,000 and \$2,313,115, therefore becomes the great “Challenge” to the membership of the Episcopal Church in the Canvass of November 25—December 9.

Only the members of the Church in parishes and missions can raise the income for the work of the General Church in 1935.

THE EVERY MEMBER CANVASS

Sunday, November 25 to Sunday, December 9

FIELD DEPARTMENT, THE NATIONAL COUNCIL

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