

Diocese of Missouri
One Hundred=Third
Convention
1942



SPECIAL OFFERINGS UNDER CANON XIX

Section 1. Offerings may be made annually in every Church in this Diocese for the following purposes, namely:

First: For the Permanent Fund for the Support of the Episcopate, on the Second Sunday in Lent.

Second: For the Theological Education Fund, on the Third Sunday in Advent.

Third: For St. Luke's Hospital, on the Sunday nearest St. Luke's Day.

Fourth: For the University of the South, on the Second Sunday after the Epiphany.

Fifth: For the Aged and Infirm Clergy Fund, on Christmas Day.

Sixth: For the Episcopal Home for Children, on the First Sunday in June.

Section 2. The offerings contemplated by this Canon shall be forwarded immediately to the Treasurers of the respective funds or institutions.

JOURNAL

of the

One Hundred-Third Convention

of the

Diocese of Missouri

HELD AT

CHRIST CHURCH CATHEDRAL, ST. LOUIS

JANUARY 27, 28, A.D., 1942

With Official Reports

N O T I C E

The One Hundred-Fourth Convention of the Diocese of Missouri will be held at Christ Church Cathedral, St. Louis, on the first Tuesday in February, 1943.

CLAUDE ELWOOD REMICK,
Secretary.

St. Louis, January 28, 1942.

DIOCESE OF MISSOURI.

Organized November 16, 1840.

MISSIONARY BISHOP, RT. REV. JACKSON KEMPER,
D.D., LL.D.
Born December 24, 1789; Consecrated September 25, 1835;
Translated to Wisconsin in 1854; Died May 24, 1870.

FIRST BISHOP, RT. REV. CICERO STEPHENS HAWKS, D.D.
Born May 26, 1812; Consecrated October 20, 1844;
Died April 19, 1868.

SECOND BISHOP, RT. REV. CHARLES FRANKLIN
ROBERTSON, D.D., S.T.D., LL.D.
Born March 2, 1835; Consecrated October 25, 1868;
Died May 1, 1886.

THIRD BISHOP, RT. REV. DANIEL SYLVESTER TUTTLE,
D.D., S.T.D., D.C.L., LL.D.
Born January 26, 1837; Consecrated May 1, 1867;
Bishop of Missouri, August 9, 1886;
Presiding Bishop September 7, 1903;
Died April 17, 1923.

FOURTH BISHOP, RT. REV. FREDERICK FOOTE JOHNSON,
D.D.
Born April 23, 1866; Consecrated November 2, 1905;
Bishop-Coadjutor of Missouri, 1911;
Bishop of Missouri, 1923; Retired, November 8, 1933.

Officers of the Diocese.

Bishop.

THE RT. REV. WILLIAM SCARLETT, D.D., LL.D.
1210 Locust Street, St. Louis.
Telephone: CHestnut 6460.

Secretary, Registrar, and Assistant Treasurer.

REV. CLAUDE ELWOOD REMICK,
1210 Locust Street, St. Louis.
Telephone: CEntRAL 9696 or CHestnut 6462.

Treasurer.

MR. STEPHEN B. SHELDON,
1210 Locust St., St. Louis.
Telephone: CEntRAL 9696.

Chancellor.

MR. ALVAN J. GOODBAR,
509 Olive Street, St. Louis.
Telephone: MAIn 5204.
Term expires 1945.

Historiographer.

MR. MANSON M. BRIEN.

Committees, Boards and Trustees.

Members of the Diocesan Council.

THE BISHOP OF THE DIOCESE, President.
 MR. STEPHEN B. SHELDON, Treasurer of the Diocese.
 REV. C. E. REMICK, Recording Secretary,
 Secretary of the Diocese.

Appointed by the Bishop.

REV. R. E. BENSON. MR. FRANKLIN E. AGNEW, JR.
 REV. J. F. SANT. MR. RALPH GRASSMUCK.
 VERY REV. SIDNEY E. SWEET. MR. C. C. PANGMAN.

Elected by the Convention.

For Term Expiring 1943.

REV. W. W. S. HOHENSCHILD. MR. C. R. CULLING.
 REV. WILBUR D. RUGGLES. MR. JOHN G. FLECK.
 REV. CLIFFORD L. STANLEY. DR. ALBERT H. HAMEL.

For Term Expiring 1944.

REV. D. R. CLARKE. MR. A. W. BROWN.
 REV. E. J. DAY. MR. S. D. CONANT.
 REV. H. A. WOOLFALL. MR. B. P. WILLIAMS.

Ex Officio

REV. KENNETH E. HEIM, Chairman of Department of
 Christian Education. REV. WM. H. KIRK,
 Chairman of Department of
 Christian Social Relations.
 REV. E. W. POINDEXTER, JR.,
 Chairman of Department of the Field.

Standing Committee.

REV. L. H. NUGENT, President. MR. G. C. STRIBLING.
 VERY REV. SIDNEY E. SWEET, MR. JOHN D'ARCY.
 Vice-President. MR. C. C. PANGMAN.
 REV. E. W. POINDEXTER.

Finance Committee of the Diocese.

MR. WILLIAM H. BURG.
 MR. STEPHEN B. SHELDON.
 MR. JOHN R. SHEPLEY.

Examining Chaplains.

REV. HULBERT A. WOOLFALL.
 REV. J. MANLY COBB. VERY REV. SIDNEY E. SWEET.
 REV. DAVID COOMBS. REV. CHARLES C. WILSON.
 REV. J. FRANCIS SANT. REV. MATTHEW M. WARREN.
 REV. R. E. MAXWELL.
 REV. EDWARD J. DAY.

Trustees of the Parochial Trust Fund.

THE BISHOP OF THE DIOCESE, President.
 REV. L. H. NUGENT, Vice-President. MR. C. C. PANGMAN.
 REV. E. W. POINDEXTER. MR. JOHN D'ARCY.
 VERY REV. SIDNEY E. SWEET. MR. G. C. STRIBLING.

Trustees of Permanent Fund for the Support of the Episcopate.

MR. OTTO WEINRICH.
 MR. C. L. BREWER. MR. CHAS. J. MILLER.

Trustees of the Aged and Infirm Clergy Fund.

THE BISHOP OF THE DIOCESE, President.
 MR. STEPHEN B. SHELDON, Treasurer.
 All the Members of the Diocesan Council, ex-officio.

Trustees of the Theological Education Fund.

THE BISHOP OF THE DIOCESE, President.
 MR. STEPHEN B. SHELDON, Treasurer.
 All the Members of the Diocesan Council, ex-officio.

The Episcopal Bishop's Residence Company.

THE BISHOP OF THE DIOCESE, President, ex-officio.
 MR. GEO. C. HITCHCOCK, Vice-President.
 MR. SILAS B. MCKINLEY, Secretary.
 MR. ALVAN J. GOODBAR, Treasurer.

Trustees of the University of the South.

REV. EARLY W. POINDEXTER. MR. GEORGE T. PECKHAM.
 Term Expires 1943.

Committee on Admission of New Parishes and Lay Credentials.

REV. W. W. S. HOHENSCHILD. MR. CLIFFORD DAY.
 REV. J. MANLY COBB. MR. J. G. FLECK.
 REV. O. V. JACKSON. MR. J. W. HEAD.
 REV. RAYMOND E. MAXWELL. MR. IRVIN MATTICK.

Committee on Constitution and Canons.

REV. L. H. NUGENT. MR. ASHLEY PAPIN.
 REV. JAS. H. GEORGE. MR. ELMER G. RIEK.
 REV. KENNETH E. HEIM. MR. LOUIS J. THYM.
 REV. GREGORY J. LOCK. MR. JAMES L. USHER.
 REV. J. FRANCIS SANT. MR. LOUIS WOLF.

Committee on Raising Funds for the Endowment of the Episcopate.

MR. H. D. CONDIE.
 MR. J. W. HEAD.
 MR. W. L. HENRY.
 MR. S. IRGANG.

MR. CHARLES W. OWEN.
 MR. WM. RANDOLPH.
 DR. CHAS. W. TOOKER.
 MR. J. WILLARD WRIGHT.

Committee on Dispatch of Business.

REV. EARLY W. POINDEXTER.

Committee on Church Pension Fund.

REV. E. W. POINDEXTER.
 REV. WM. H. KIRK.
 REV. ROY S. RAWSON.

MR. E. W. BROEMMELSIEK.
 MR. GUSTAVE C. MEISENBACH.
 MR. C. F. BUSH.

Committee on the State of the Church.

VERY REV. SIDNEY E. SWEET. MR. C. L. BREWER.
 REV. J. MANLY COBB. MR. ELMER G. RIEK.
 REV. WILBUR D. RUGGLES. DR. PAUL E. RUTLEDGE.
 REV. HULBERT A. WOOLFALL. MR. ETHAN A. H. SHEPLEY.

Deputies to the Provincial Synod.

REV. KENNETH E. HEIM. MRS. IRVIN MATTICK.
 REV. WILBUR D. RUGGLES. MISS EMILY WILSON.
 REV. JAMES M. LICHLITER. MR. MARTIN GARDNER.
 REV. JUNIUS J. MARTIN. MR. JAMES PAYNE.

Provisional Deputies to the Provincial Synod.

REV. CHESTER L. WEEMS. MRS. H. G. SCHUBERT.
 REV. RAYMOND E. MAXWELL.

Organizations and Institutions.

The Episcopal Home for Children.

(3621 DeTonty, St. Louis.)

Officers of the Board of Managers.

MRS. HUGH H. C. WEED, President.
 MRS. WALTER FISCHER, Vice-President.
 MRS. FRANKLIN LEAVITT, Treasurer, 775 Clara Ave.
 MRS. MACON A. ABBITT, Assistant Treasurer,
 Greenacres and Bellefontaine Roads.
 MRS. WALTER E. BRYAN, Recording Secretary.

The Girls' Friendly Society.

MRS. E. W. BROEMMELSIEK, President.
 MRS. WALTER J. TAYLOR, Vice-President.
 MRS. WILLIAM GRANT MOORE, Secretary.
 MRS. C. W. MESSINGER, Treasurer, 121 N. Hanley Road, Clayton.

Missouri Branch, Woman's Auxiliary.

MRS. EDWARD G. LASAR, President.
 MRS. IRVIN MATTICK, First Vice-President.
 MRS. S. G. HARBISON, Second Vice-President.
 MRS. F. E. DEXHEIMER, Third Vice-President.
 MRS. E. A. REISSAUS, Fourth Vice-President.
 MRS. DONOVAN C. HANLEY, Fifth Vice-President.
 MRS. O. V. JACKSON, Sixth Vice-President.
 MRS. JAMES W. BRIGHAM, Recording Secretary.
 MRS. A. M. SHUMATE, Corresponding Secretary.
 MRS. CLARK BLAND, Treasurer.
 MRS. IRL JOHNSON, Educational Secretary.
 MRS. O. B. KLINE, Supply Secretary.
 MRS. A. C. WOODS, Christian Social Relations Secretary.
 MRS. RALPH MOONEY, United Thank Offering Treasurer.
 MRS. GILBERT C. DURE, Church Periodical Club Secretary.

Representatives-at-Large.

MRS. J. B. REINHART.
 MRS. J. BACHMAN BROWN.
 MRS. D. W. ROBERTS.

MRS. E. W. BROEMMELSIEK, Girls' Friendly Society.
 MRS. HUGH H. C. WEED, Episcopal Home for Children.
 MRS. JOHN F. SHEPLEY, City Missions Society.

St. Luke's Hospital.

(Belt and Delmar Avenues, St. Louis.)

THE RIGHT REVEREND WILLIAM SCARLETT,
President of the Association.

Board of Directors.

MR. CHAS. H. MORRILL, President.

DR. FREDERICK W. RUSSE, Vice-President.

MR. ROBERT B. SMITH, Treasurer.

MR. EUGENE PETTUS, Assistant Treasurer.

MR. ALVAN J. GOODBAR, Legal Advisor.

MR. CLAXTON E. ALLEN.

DR. M. B. CLOPTON.

DR. ANTHONY B. DAY.

MR. FRANK V. HAMMAR.

MR. HAROLD T. JOLLEY.

THE REVEREND JOHN W. MACIVOR.

THE RIGHT REVEREND WILLIAM SCARLETT.

DR. OMAR R. SEVIN.

MR. WILLIAM H. WHITEHILL, Secretary of the Board.

THE REVEREND R. D. S. PUTNEY, Superintendent and Chaplain.

DR. OMAR R. SEVIN, Chief of Staff.

DR. HOWARD A. RUSK, Assistant Chief of Staff.

MISS DAKOTA HEYDE, Superintendent of Nurses.

THE REV. R. D. S. PUTNEY, Superintendent and Chaplain.

DR. OMAR R. SEVIN, Chief of Staff.

MR. WILLIAM H. WHITEHILL, Secretary of the Board.

DR. HOWARD RUSK, Assistant Chief of Staff.

MISS CLARA WRIGHT, Superintendent of Nurses.

Brotherhood of St. Andrew.THE RT. REV. WILLIAM SCARLETT,
Honorary President.

MR. ARTHUR J. WATLING, President and National Council Member.

MR. WILL G. HEATH, Vice-President.

MR. JOHN C. WATLING, Secretary.

MR. CHARLES J. MILLER, Treasurer.

Parishes.

Affton	Christ Church.
Cape Girardeau	Christ Church.
Columbia	Calvary.
De Soto	Trinity.
Ferguson	St. Stephen's.
Hannibal	Trinity.
Jefferson City	Grace.
Kirkwood	Grace.
Louisiana	Calvary.
Macon	St. James'.
Monroe City	St. Jude's.
Palmyra	St. Paul's.
Prairieville	St. John's.
St. Louis	All Saints'.
St. Louis	Ascension.
St. Louis	Christ Church Cathedral.
St. Louis	Holy Apostles.
St. Louis	Holy Communion.
St. Louis	St. Alban's.
St. Louis	St. John's.
St. Louis	St. Michael & St. George.
St. Louis	St. Paul's.
St. Louis	St. Peter's.
St. Louis	St. Stephen's.
St. Louis	Trinity.
Webster Groves	Emmanuel.

Organized Missions.

Bonne Terre	St. Peter's.
Clarksville	Grace.
Cuba	St. Andrew's.
Ironton	St. Paul's.
Kirksville	Trinity.
Overland	St. Paul's.
Poplar Bluff	Holy Cross.
Portland	St. Mark's.
Rolla	Christ Church.
St. James	Trinity.
St. Louis	Grace.
St. Louis	Prince of Peace.
St. Louis	St. Augustine's.
St. Louis	St. Mark's.
St. Louis	St. Thomas'.
Sullivan	St. John's.
Valley Park	St. Luke's.
Woodbine Heights	Epiphany.

Unorganized Missions.

Bloomfield.	Moberly.
Chaffee.	Plum Mountain.
Doniphan.	Salem.
Herculaneum.	St. Charles.
House Springs.	St. Clair.
Illmo.	St. Louis—Hospital Missions.
La Barque.	St. Louis—Ephphatha.
Lakeside.	Sikeston.

I hereby certify that the following is a correct list of all clergymen canonically resident in the Diocese of Missouri on January 27, 1942.

WILLIAM SCARLETT,
Bishop of Missouri.

List of Clergy.

CANONICALLY RESIDENT IN THE DIOCESE OF MISSOURI.

Bishop.

THE RT. REV. WILLIAM SCARLETT, D.D., LL.D.

Retired Bishop.

THE RT. REV. FREDERICK FOOTE JOHNSON, D.D.

Priests.

- The Rev. Richard E. Benson, Rector, Trinity, St. Louis.
 The Rev. John S. Bunting, D.D., Rector, Ascension, St. Louis.
 The Rev. Douchette R. Clarke, Rector, All Saints', St. Louis.
 The Rev. J. Manly Cobb, M.A., Rector, Emmanuel, Webster Groves; Christ Church, Affton.
 The Rev. David Coombs, Rector, Calvary, Louisiana; St. John's, Prairieville; Minister, Grace, Clarksville.
 The Rev. Edward J. Day, Minister, St. Paul's, Overland.
 The Rev. David T. Eaton, Rector, Grace, Jefferson City; Minister, St. Mark's, Portland.
 The Rev. James H. George, Minister to City Institutions; Canon Missioner, Cathedral, St. Louis.
 The Rev. Kenneth E. Heim, M.A., S.T.M., Rector, St. Stephen's, Ferguson.
 The Rev. W. W. S. Hohenschild, Rector, Holy Communion, St. Louis.
 The Rev. Oral Virgil Jackson, M.A., Minister, Christ Church, Rolla; St. Andrew's, Cuba; Trinity, Salem; Trinity, St. James'; St. John's, Sullivan.
 The Rev. William Henry Kirk, Minister, Grace, St. Louis.
 The Rev. James Marcellus Lichliter, Rector, Calvary, Columbia.
 The Rev. Gregory J. Lock, Minister, Holy Cross, Poplar Bluff.
 The Rev. Frank Maples, Minister, St. Augustine's, St. Louis; also conducting services at St. Paul's, Ironton, and Trinity, DeSoto.
 The Rev. Junius J. Martin, Rector, Trinity, Hannibal.
 The Rev. Raymond E. Maxwell, Minister, St. Mark's Memorial, St. Louis.

- The Rev. Leighton H. Nugent, Rector, St. John's, St. Louis.
 The Rev. Early W. Poindexter, Jr., Rector, Holy Apostles, St. Louis.
 The Rev. J. Presley Pound, Rector, St. James', Macon; Minister, Christ Church, Moberly.
 The Rev. R. D. S. Putney, Superintendent, St. Luke's Hospital; Canon Missioner, Christ Church Cathedral, St. Louis.
 The Rev. Roy S. Rawson, Rector, St. Stephen's, St. Louis.
 The Rev. C. E. Remick, Senior Canon, Christ Church Cathedral, St. Louis.
 The Rev. Wilbur Dunham Ruggles, Rector, Grace, Kirkwood.
 The Rev. J. Francis Sant, Rector, St. Michael & St. George, St. Louis.
 The Rev. Clifford L. Stanley, M.A., Th.D., Rector, Christ Church, Cape Girardeau.
 The Rev. Arthur O. Steidemann, Minister, St. Thomas' and Ephphatha, St. Louis.
 The Very Rev. Sidney E. Sweet, D.D., Dean, Christ Church Cathedral, St. Louis.
 The Rev. George F. Tittmann, Assistant, St. Michael & St. George, St. Louis.
 The Rev. Matthew M. Warren, Diocesan Director of Religious Education; Canon Missioner, Christ Church Cathedral, St. Louis.
 The Rev. Chester L. Weems, Canon, Christ Church Cathedral; Minister St. Luke's, Valley Park, and Epiphany, Woodbine Heights.
 The Rev. Charles C. Wilson, Minister, Trinity, Kirksville.
 The Rev. Arthur E. Woodward, Rector, St. Paul's, Palmyra; St. Jude's, Monroe City.
 The Rev. Hulbert A. Woolfall, D.D., Rector, St. Peter's, St. Louis.

Non-Parochial.

- The Rev. Christian Horace Kehl, Freeville, N.Y.
 The Rev. Robert O. Kevin, Ph.D., Alexandria, Va.
 The Rev. George Lloyd, St. Louis, Retired.
 The Rev. Donald McFayden, Ph.D., St. Louis.
 The Rev. Frank Fogwill Smart, Jr.
 The Rev. Carl Reed Taylor, Retired.
 The Rev. H. Nelson Tragitt, A.M., St. James, Retired.

Deaconess.

- Deaconess Effie M. Brainerd, City Institutions.
 Deaconess Frances B. Affleck.

Church Army Mission Worker.

- Sister Virginia Hetherington, Valley Park.

**List of Lay Delegates to the
One Hundred-Third Convention of the
Diocese of Missouri.**

Parishes.

- | | |
|---|--|
| Affton—Christ Church.
Mr. G. W. Dorst. | Louisiana—Calvary.
Mr. W. L. Henry.
Mr. Chas. L. Meriwether. |
| Bonne Terre—St. Peter's.
No delegates. | Macon—St. James'.
Charles M. Strong.
John J. Shea. |
| Cape Girardeau—Christ Church.
No delegates. | Monroe City—St. Jude's.
Robert Hawkins. |
| Clarksville—Grace.
Mrs. John Roberts.
Mrs. E. S. Robert. | Overland—St. Paul's.
Mrs. Howard G. Beumer.
Mrs. Edward J. Day. |
| Columbia—Calvary.
Mr. C. L. Brewer.
Prof. Brewton Berry.
Prof. Don. Rhynsburger.
Prof. C. M. Tucker. | Palmyra—St. Paul's.
Mr. J. W. Head. |
| Cuba—St. Andrew's.
Mrs. Annie Hardesty. | Poplar Bluff—Holy Cross.
Mr. Morrison L. Clevlen. |
| DeSoto—Trinity.
No delegates. | Portland—St. Mark's.
No delegates. |
| Ferguson—St. Stephen's.
Mr. H. D. Condie.
Mr. Clifford Day.
Mr. Eston Randolph.
Mr. Charles W. Owen.
Mr. Sidney F. Dawson. | Prairieville—St. John's.
No delegates. |
| Hannibal—Trinity.
Mrs. Donovan C. Hanly.
Mrs. L. P. Hill.
Mr. R. M. Jones.
Mr. Frank Berry. | Rolla—Christ Church.
B. H. Rucker.
F. B. Powell.
Charles L. Woods. |
| Ironton—St. Paul's.
No delegates. | St. James—Trinity.
Mrs. G. A. Müller. |
| Jefferson City—Grace.
Mrs. C. W. Thomas.
Mrs. L. G. Haeger. | St. Louis—All Saints.
Mr. Robert W. Bostick.
Mr. Frank T. Dixon.
Mrs. J. E. Parks.
Mrs. E. C. Turner.
Mr. James L. Usher. |
| Kirksville—Trinity.
Mrs. Irwin Dunbar. | St. Louis—Ascension.
Mr. George T. Peckham.
Mr. Ben. P. Williams.
Mr. Shipman.
Mr. G. Carroll Stribling.
Mr. George H. Streiff. |
| Kirkwood—Grace.
Mr. Arthur B. Ambler.
Mr. Edgar W. Broemmelsiek.
Harry L. Walker.
Gil B. Richards. | |

- St. Louis—Christ Church Cathedral. St. Louis—St. Michael & St. George.
 Mrs. Walter Baumgarten. Mr. Donald Danforth.
 Mrs. John F. Shepley. Mr. Alfred W. Brown.
 Mr. Geo. T. Guernsey, III. Mr. Ashley Papin.
 Miss Eleanor Schwarzer. Mrs. A. W. Brown.
 Mr. Ethan A. H. Shepley. Mrs. T. C. Jones, Jr.
- St. Louis—Grace. St. Louis—St. Paul's.
 Mr. Elmer G. Riek. Mr. G. C. Meisenbach.
 Mrs. Myrtle Renard. Mrs. Harold O'Brien.
 Miss Julia Protheroe. Mr. Louis J. Thym.
 Mr. Carl Riegel.
 Miss Dorothy Fischer.
- St. Louis—Holy Apostles. St. Louis—St. Peter's.
 Mr. A. A. Bryden. Mr. Alvan J. Goodbar.
 Mr. Ralph E. Grassmuck. Mr. C. D. Blake.
 Mr. Alfred J. Kirby. Mrs. Albert E. Mudkins.
 Mrs. Earl W. Johns. Mrs. Harry G. Schubert.
 Mr. H. H. McIntyre. Mr. W. S. Mason.
- St. Louis—Holy Communion. St. Louis—St. Stephen's.
 Mr. A. D. Stevens. Mr. E. B. Woeldike.
 Mrs. A. P. Thursby. Mrs. Florence McKim.
 Mrs. E. E. Buckles. Mr. Chas. A. Steinhauer.
 Miss Jean Fay. Mrs. Harvey Bergt.
 Mrs. F. E. Suteimer.
- St. Louis—Prince of Peace. St. Louis—St. Thomas'.
 Mrs. Walter Jaeger. No delegates.
 Mrs. James Gummers.
- St. Louis—St. Alban's. St. Louis—Trinity.
 No delegates. Mr. Geo. A. Gould.
 Mr. Sidney C. Frampton.
 Mrs. Lucy H. McBride.
 Mrs. A. M. Shumate.
- St. Louis—St. Augustine's. Sullivan—St. John's.
 Mrs. David Fine. Mrs. George Russell.
 Mrs. Arthur Little.
 Mrs. Robert Connor.
 Mrs. Frank Maples.
- St. Louis—St. Luke's. Valley Park—St. Luke's.
 Dr. Frank Knabb.
- St. Louis—St. John's. Webster Groves—Emmanuel.
 Mr. C. S. Grout. Mr. John Cook.
 Mr. Irvin Mattick. Mrs. Kenneth Baker.
 Mr. W. R. Mooney. Mr. Louis Wolf.
 Mr. Irl L. Johnson. Miss Page Wright.
 Mr. J. M. Feehan. Mrs. E. M. Page.
- St. Louis—St. Mark's. Woodbine Heights—
 Epiphany Chapel.
 Mr. O. J. Weinrich. Mrs. E. Sanders.
 Mr. C. F. Bush.

The Committee on the Admission of New Parishes and Lay Credentials hereby certifies that the foregoing list of Lay Delegates to the One Hundred-Third Convention of the Diocese of Missouri is correct.

W. W. S. HOHENSCHILD, Chairman.

Rules of Order of the Convention.

1. The daily sessions of the Convention shall be opened with Divine service.
2. When the President takes the chair, no member shall continue standing or shall afterwards stand up, unless to address the chair.
3. When the President shall have taken the chair, the Minutes of the preceding day shall be read.
4. During the Convention the following named Committees shall be appointed by the Bishop:
 - I. On Admission of New Parishes and Lay Credentials.
 - II. On Constitution and Canons.
 - III. On Raising Funds for the Endowment of the Episcopate.
 - IV. On Dispatch of Business.
 - V. On the State of the Church.
5. All Committees shall be appointed by the President, unless otherwise ordered.
6. All resolutions shall be reduced to writing, presented to the Secretary, and read by him. A resolution that is not a part of a committee report may be introduced only at the time indicated in the Order of Business. All resolutions, except those forming a part of a committee report, shall be referred immediately after introduction without debate to a special or standing committee.
7. When any member is about to speak, or deliver any matter to the House, he shall, with due respect, address himself to the President, confining himself strictly to the point in debate.
8. Any member shall not absent himself from the service of the House unless he have leave or be unable to attend.
9. A member, other than the Chairman of a committee whose report is under consideration, shall not speak more than twice in the same debate, nor longer than ten minutes at a time, without leave of the House.
10. Any member of the House may call for a vote by Ayes or Nays.
11. When a question has once been determined it shall stand as the judgment of the House, and shall not again be drawn into debate, except on motion for reconsideration, which must be made by a member who had previously voted in the majority, and all motions to reconsider must be made on the day the vote is taken, or on the next succeeding day.

12. When a question is under consideration, a motion shall not be received, except to lay it upon the table, to postpone to a certain time, to postpone it indefinitely, to commit it, to divide it or amend it, and motions for any of these purposes shall have precedence in the order herein named. If a motion to lay an amendment on the table be carried, the matter before the House shall be proceeded with as if no such amendment had been offered. The motions to lay upon the table and to adjourn shall be decided without debate. The motion to adjourn shall always be in order. No motion shall be considered before it is seconded.

13. Debate shall not be allowed upon a motion to refer any motion or resolution to a committee, or upon a motion to recommit any motion or resolution to a committee, or upon a motion to recall any motion or resolution from a committee, or upon a motion to suspend the rules of order; but the member who offers an undebatable motion may speak five minutes for the purpose of explaining its object.

14. All amendments may be considered in the order in which they are moved. When a proposed amendment is under consideration, a motion to amend the same may be made. An after-amendment to such second amendment shall not be in order; but when an amendment to an amendment is under consideration, a substitute to the whole matter may be received. A proposition different from the one under consideration shall not be received under color of an amendment or substitute.

15. Every member who may be in the House when any question is put shall, in division, be counted unless he be excused by the Convention.

16. All questions of order shall be decided in the first instance by the Chair, without debate; an appeal, however, may be made from his decision to the Convention by any member of the same.

17. The Secretary may employ one or more pages, not exceeding three, to act as messengers during the sessions of the Convention.

18. The reports of all Committees shall be in writing, and shall be received, of course, without motion for acceptance, unless recommitted by a vote of the House. All reports recommending or requiring any action or expression of opinion by the House shall be accompanied by a resolution for the action of the House thereon. All annual reports shall be received and filed by the Secretary as presented before or during the Convention, and may be called up on motion to be read and considered at any time during the Convention.

19. The names of the movers of resolutions shall appear in the minutes of the Convention.

20. All motions and resolutions requiring reference shall be referred as far as possible, to the Standing Committees.

21. In the case of an election by ballot requiring a concurrent majority of both Orders, the balloting shall be conducted in the following manner: the Tellers appointed to receive the vote of each Order shall take their stand near the platform at the same time, the Tellers for the Laity by the Secretary's table, and the Tellers for the Clergy in a place apart from them. The roll of the Clergy shall be called by the Secretary, and they shall come forward at the calling of their names and deposit their ballots; the roll of the Lay Delegates

shall then be called by the Secretary, and they shall come forward at the calling of their names and deposit their ballots; and no persons whose names do not appear on either roll shall be allowed to vote. Whenever more than the canonical number to be elected by either Order are found to have received such majority of votes, the number required by Canon having the highest number of votes shall be declared duly elected.

22. The following Order of Business shall be observed:

Order of Business.

1. Adoption of Rules of Order.
2. Election of the Secretary of the Convention and Diocese.
3. Appointment of Committee on Dispatch of Business.
4. Election of Nominating Committee to nominate to the Convention candidates for Diocesan Offices, Boards, and Elective Committees.
5. Report of Standing Committee.
6. Report of Parochial Trust Fund.
7. Report of the Treasurer of the Diocese for the following named funds:
 - Diocesan Expense Fund.
 - Diocesan Church Program Fund.
 - Theological Education Fund.
 - Aged and Infirm Clergy Fund.
8. Report of the Diocesan Council.
9. Report of the Treasurer of the Permanent Episcopate Fund.
10. Report of Trust Funds held by the Bishop.
11. Reports of the Standing Committees.
12. Reports of Special Committees, Organizations and Institutions.
13. The Bishop's Address.
14. Introduction of Resolutions pertaining to the Bishop's Address.
15. Introduction of Resolutions.
16. Report of Nominating Committee.

17. Elections as follows:

Treasurer of the Diocese.

Three Clerical and three Lay Members of the Diocesan Council for a term of two years.

One Clerical and one Lay Member of the Standing Committee for a term of three years.

Trustees of the Permanent Fund for the Support of the Episcopate.

Deputies and Provisional Deputies to the Provincial Synod.

Finance Committee of the Diocese.

Deputies and Provisional Deputies to the General Convention.

18. Missionary interests of the Church and reports pertaining thereto.

19. Fixing place of meeting of next Convention.

**Journal of the One Hundred-Third Convention
of the
Church in the Diocese of Missouri.**

MINUTES

Christ Church Cathedral, Saint Louis,
Tuesday, January 27, 1942.

The Clergy and Lay Delegates to the One Hundred-Third Annual Convention of the Diocese of Missouri assembled in the Dean Schuyler Memorial Auditorium of the Bishop Tuttle Memorial on Tuesday, January 27, at 4 p.m., with the Bishop in the Chair.

The Secretary of the Diocese called the roll of the Clergy of the Diocese. Of the thirty-six who were entitled to vote, nineteen were present.

From the report of the Committee on the Admission of New Parishes and Lay Credentials the Secretary called the roll of the forty Parishes and Missions of the Diocese which were entitled to representation in the Convention. Delegates from twenty-one were present.

A quorum being present, the Bishop declared the Convention duly convened.

The Rules of Order of the last Convention were adopted for this Convention.

The Rev. C. E. Remick was elected Secretary of the Convention and Diocese.

The Rev. Mr. Poindexter was appointed a Committee of One on the Dispatch of Business.

By authority of the Convention, the Bishop appointed the following named Nominating Committee :

The Rev. J. Francis Sant, the Rev. J. Manly Cobb, the Rev. D. R. Clarke, the Rev. John S. Bunting, Mr. Ben P. Williams, Mrs. John F. Shepley, Mr. A. J. Goodbar, and Mr. C. L. Brewer.

The Secretary announced that the following named reports had been received and filed :

The Standing Committee. (Appendix 2.)

The Parochial Trust Fund. (Appendix 3.)

The Treasurer of the Diocese for the following named funds :

Diocesan Expense Fund. (Appendix 4.)

Diocesan Church Program Fund. (Appendix 5.)

Theological Education Fund. (Appendix 6.)

Aged and Infirm Clergy Fund. (Appendix 7.)

The Treasurer of the Permanent Fund for the Support of the Episcopate. (Appendix 8.)

The Diocesan Council. (Appendix 9.)

Trust Funds held by the Bishop. (Appendix 10.)

The Rev. Mr. Hohenschild presented the report of the Department of Missions and Church Extension, which was received and filed.

Miss Lois Phillips presented the report of the Department of Christian Social Relations, which was received and filed.

The Rev. Mr. Heim presented the report of the Department of Christian Education, which was received and filed.

The Rev. Mr. Poindexter presented the report of the Department of the Field, which was received and filed.

Mr. Meisenbach presented the report of the Church Pension Fund Committee, which was received and filed.

Mrs. Lasar, President of the Woman's Auxiliary, presented her report, which was received and filed. (Appendix 11.)

Mrs. Lasar presented the report of the Girls' Friendly Society, which was received and filed.

Canon Putney, Superintendent of St. Luke's Hospital, presented his report, which was received and filed.

The Convention adjourned to the Cathedral for the Service, which was followed by the Annual Address of the Bishop. (Appendix 1.)

The Convention took a recess until after dinner.

The Convention re-assembled at 8 p.m.

A Panel Discussion was held by Mrs. Alfred Brown, Mrs. Irvin Mattick, the Rev. J. Francis Sant, the Rev. Clifford L. Stanley, Mr. George I. Lohrbough, and Mr. William Bedal, with the Rev. Matthew M. Warren as Chairman.

The Rev. Mr. Warren, Diocesan Director of Religious Education for the Episcopal Home for Children, presented his report, which was received and filed. (Appendix 12.)

Miss Frances Bailey, Associate to the Rev. Mr. Warren as Director of Religious Education, presented a report of the experimental work in Religious Education in Emmanuel Parish, Webster Groves, which was received and filed. (Appendix 13.)

The Convention adjourned until 9:30 Wednesday forenoon.

SECOND DAY

Christ Church Cathedral, Saint Louis,
Wednesday, January 28, 1942.

The Holy Communion was celebrated at 7:30 a.m.

The Convention was called to order at 9:30 a.m. in the Schuyler Memorial Auditorium of the Bishop Tuttle Memorial.

The Minutes of the First Day were read and approved.

Mrs. Shepley read the report of Deaconess Brainerd of the City Mission Staff, which was received and filed.

Mrs. Shepley, President of the City Mission Society, presented her report, which was received and filed.

Miss Phillips, Director of Social Work in the City Mission Society, presented her report, which was received and filed.

Canon George, Superintendent of the Episcopal Mission to the City Mission Society, presented his report, which was received and filed. (Appendix 14.)

Dean Sweet introduced Resolution No. 1, which was adopted as follows:

Resolution No. 1.

RESOLVED, That the Treasurer of the Diocese be authorized to pay the expenses of delegates to this Convention, and Deputies to the Provincial Synod, and that an itemized account of their expenses be presented to the Treasurer.

The Rev. Mr. Lichliter introduced Resolution No. 2, which was adopted as follows:

Resolution No. 2.

RESOLVED, That this Convention accedes to the request of the National Council that an amount of money equal to that raised in the Diocese in 1941 for the cause of British Missions be added in 1942 to our general Apportionment, to be used for the same purpose.

The Rev. Mr. Lichliter introduced Resolution No. 3, which was adopted as follows:

Resolution No. 3.

RESOLVED, That this Convention wishes to go on record as fully supporting the plea of the Army and Navy Commission for a fund of three hundred and eighty-five thousand dollars for the work of the Army and Navy Chaplains;

And further, that the delegates to this Convention ask that this matter be brought to the attention of the parishes and missions of the Diocese, and pledge themselves to do all in their power to subscribe our full share in this fund.

The Rev. Mr. Lichliter introduced Resolution No. 4, which was adopted as follows:

Resolution No. 4.

RESOLVED, That the Diocese of Missouri in Convention assembled authorizes the collection of funds to go to the support of Conscientious Objectors who are members of this Church and who lack adequate resources to maintain themselves in the Public Work Camps to which they have been assigned by civil authorities;

And further, that the delegates to this Convention ask that this matter be brought to the attention of the Parishes and Missions of the Diocese, and pledge themselves to do all in their power to raise a generous amount for this purpose.

Dean Sweet introduced Resolution No. 5, which was adopted as follows:

Resolution No. 5.

RESOLVED, That the Diocese of Missouri in Convention assembled pledge to any of the clergy of this Diocese who enter the service of our country as chaplains that we shall do all in our power to carry on their work in their absence, to provide opportunities for them in their ministry when they return, and to assist them with our prayers and in practical ways while they are in service.

The Rev. Mr. Poindexter introduced Resolution No. 6, which was adopted as follows:

Resolution No. 6.

WHEREAS, the ideal of individual liberty, which makes life worth living, has been threatened in the world; and

WHEREAS, the ideal of individual liberty may still be lost in the cataclysmic changes that will take place because of the world wide waste of life and property resulting from armed conflict, even though the war be won; therefore be it

RESOLVED, That this Convention reminds Christian people that a need for a revival of interest in religion is greatly needed, and recommends that the "Forward in Service Plan" be established and maintained in every congregation, trusting that it will result in a real re-dedication to Christ of all Church people.

The Rev. Mr. Lichliter introduced Resolution No. 7, which was adopted as follows:

Resolution No. 7.

RESOLVED, That the Diocese of Missouri in Convention assembled request each Parish and Mission in the Diocese to forward the study of a just and lasting peace.

Dean Sweet introduced Resolution No. 8, which was adopted as follows:

Resolution No. 8.

RESOLVED, That the Diocese of Missouri in Convention assembled record its approval of the "Joint Ordination Plan" which has been transmitted to it by the Commission on Approaches to Unity;

And that this action of the Diocese of Missouri be transmitted to the Secretary of the Commission on Approaches to Unity of the Protestant Episcopal Church in the United States; and further be it

RESOLVED, That this Diocese expresses to the Commission on Approaches to Unity its deep gratitude for presenting this plan in the direction of organic unity between the Presbyterian and Episcopal Churches, and its desire that the Commission shall continue to do all in its power to hasten "the ultimate achievements of this organic union to which the two commissions are committed," and which in our present world is so important for the Church of Christ and for the good of the world.

The Bishop led the Convention in Noonday Prayers.

The Rev. Mr. Sant, Chairman of the Nominating Committee presented the following report:

Your Committee on Nominations makes the following recommendations:

Treasurer of the Diocese —

Mr. Stephen B. Sheldon.

Members of the Diocesan Council —

The Rev. Hulbert A. Woolfall, the Rev. D. R. Clarke, the Rev. Edward J. Day, Mr. S. D. Conant, Mr. A. W. Brown, and Mr. Ben P. Williams.

Members of the Standing Committee —

The Rev. Early W. Poindexter and Mr. G. Carroll Stribling.

Members of the Finance Committee of the Diocese —

Mr. William H. Burg, Mr. S. B. Sheldon, and Mr. John R. Shepley.

Trustees of the Permanent Fund for the Support of the Episcopate —

Mr. Otto Weinrich, Mr. Charles J. Miller, and Mr. C. L. Brewer.

Deputies to the Provincial Synod —

The Rev. Kenneth E. Heim, the Rev. Wilbur D. Ruggles, the Rev. James M. Lichliter, the Rev. Junius J. Martin, Mrs. Irvin Mattick, Miss Emily Wilson, Mr. Martin Gardner, and Mr. James Payne.

Provisional Deputies to the Provincial Synod —

Mrs. H. G. Schubert, the Rev. Chester L. Weems, and the Rev. Raymond E. Maxwell.

Respectfully submitted,

The Nominating Committee,

By J. FRANCIS SANT, *Chairman*.

The Secretary introduced Resolution No. 9, which was adopted as follows:

Resolution No. 9.

RESOLVED, That the schedule of Assessments for the Diocesan Expense Fund as recommended by the Diocesan Council for 1942 be adopted; and that the proceeds therefrom, together with all additional money received for this Fund by the Treasurer, be appropriated to pay the Diocesan Expense Budget for 1942, amounting to \$18,772.90. (Appendix 9A.)

The Secretary introduced Resolution No. 10, which was adopted as follows:

Resolution No. 10.

RESOLVED, That the schedule of Apportionments for the Church Program Fund as recommended by the Diocesan Council for 1942 be

adopted; and that the proceeds therefrom, together with all additional money received for this Fund by the Treasurer, be appropriated to pay the Diocesan Church Program Budget for 1942, amounting to \$29,938.79 (Appendix 9B.), and the Expectancy of \$12,500.00 for 1942 to the Treasurer of the National Council for the National Church Program, and \$2,500.00 for British Missions.

The Diocesan Expense Budget was amended by changing the item for the Provincial Synod Assessment for 1942 to \$150.00, and inserting an additional item of \$75.00 for the year 1941.

The Rev. Mr. Kirk introduced Resolution No. 11, which was adopted as follows:

WHEREAS, the employees of Parishes and other religious institutions are not included in the Federal Social Security Act; and,

WHEREAS, lay employees of religious institutions of our Church are not included in the benefits of the Church Pension plan, and no organized plan makes provision for their security on retirement; be it

RESOLVED, That the Diocese of Missouri in Convention assembled urge the extension of these benefits to include employees of religious institutions, and that notice of this action be sent to the National Council and to persons representing this area in Congress.

It was ordered that the next Convention be held at Christ Church Cathedral.

The Bishop was authorized to certify to the correctness of the minutes of this day's session.

The Rev. Mr. Maxwell introduced Resolution No. 12, which was adopted as follows:

Resolution No. 12.

WHEREAS, a violent crime of lynching has aroused the consciences of all fair minded citizens of this State; and

WHEREAS, the Governor of Missouri has promised that a full investigation and prosecution of guilty persons shall be made; be it

RESOLVED, That this Convention publicly commend the Honorable Forrest C. Donnell for his stand, and acknowledge our sense of guilt for our share of responsibility for conditions which allow such a crime of lawless violence to take place, and urge that all necessary measures, both State and Federal, be taken immediately to find and prosecute all guilty persons.

The matter of arrangements for entertainment of delegates at the next Convention was referred to the Clericus.

The Rev. Mr. Maxwell introduced Resolution No. 13, which was adopted as follows:

Resolution No. 13.

WHEREAS, we as citizens of Missouri must bear a heavy responsibility for the lax marriage laws in this State which permit marriage mills to thrive, and which make our State laws an instrument by which residents of neighboring States are able to escape the careful regulations of their own States; and

WHEREAS, the legislature of the State of Missouri has rejected all attempts to provide for better marriage laws, including adequate provision for pre-marital health examination; be it

RESOLVED, That the Diocese of Missouri in Convention assembled go on record urging that the next session of the legislature enact proper marriage legislation providing for a waiting period and for adequate pre-marital health examinations.

The Bishop filed with the Secretary the following appointments:

Committee on Admission of New Parishes and Lay Credentials —

The Rev. W. W. S. Hohenschlad, the Rev. J. Manly Cobb, the Rev. O. V. Jackson, the Rev. Raymond E. Maxwell, Mr. Clifford Day, Mr. J. G. Fleck, Mr. J. W. Head, and Mr. Irvin Mattick.

Committee on Constitution and Canons —

The Rev. L. H. Nugent, the Rev. Jas. H. George, the Rev. Kenneth E. Heim, the Rev. Gregory J. Lock, the Rev. J. Francis Sant, Mr. Ashley Papin, Mr. Elmer Riek, Mr. Louis J. Thym, Mr. James L. Usher, and Mr. Louis Wolf.

Committee on Raising Funds for the Endowment of the Episcopate —

Mr. H. D. Condie, Mr. J. W. Head, Mr. S. Irgang, Mr. W. L. Henry, Mr. Charles W. Owen, Mr. Wm. Randolph, Dr. Chas. W. Tooker, and Mr. J. Willard Wright.

Committee on Dispatch of Business —

The Rev. Early W. Poindexter, Jr.

Committee on Church Pension Fund —

The Rev. E. W. Poindexter, Jr., the Rev. Wm. H. Kirk, the Rev. Roy S. Rawson, Mr. E. W. Broemmelsiek, Mr. Gustave C. Meisenbach, and Mr. C. F. Bush.

Committee on the State of the Church —

The Very Rev. Sidney E. Sweet, the Rev. J. Manly Cobb, the Rev. Wilbur D. Ruggles, the Rev. Hulbert A. Woolfall, Mr. C. L. Brewer, Mr. Elmer G. Riek, Dr. Paul E. Rutledge, and Mr. Ethan A. H. Shepley.

Members of the Diocesan Council —

The Very Rev. Sidney E. Sweet, the Rev. J. Francis Sant, the Rev. Richard E. Benson, Mr. C. C. Pangman, Mr. Ralph Grassmuck, and Mr. Franklin E. Agnew, Jr.

On nomination by the Bishop, Mr. Alvan J. Goodbar was elected Chancellor of the Diocese.

The nomination of the Rev. J. Manly Cobb, the Rev. David Coombs, the Rev. J. Francis Sant, the Very Rev. Sidney E. Sweet, the Rev. Charles C. Wilson, the Rev. Hulbert A. Woolfall, the Rev. Raymond E. Maxwell, the Rev. Edward J. Day, and the Rev. Matthew M. Warren, by the Bishop, as Examining Chaplains of the Diocese was confirmed by the Convention.

After a prayer and benediction by the Bishop, the Convention adjourned, *sine die*.

I hereby certify to the correctness of the Minutes of the second day (January 28, 1942) of the One Hundred-Third Convention, as set forth in the foregoing.

WILLIAM SCARLETT,
Bishop of Missouri.

I hereby certify that the foregoing is a correct copy of the Minutes of the One Hundred-Third Convention of the Diocese of Missouri.

C. E. REMICK,
Secretary.

January 28, 1942.

APPENDIX No. 1

Address of the Bishop to the Convention.

To the Delegates of this Convention:

It is a fitting custom at the commencement of the Bishop's annual address that we join in prayer for those—Bishops, Priests, lay men and women of this and other Dioceses—who, during the past year, have left the ranks of the visible Church and joined the great army of those who have gone on before.

O Thou Who art the Source of all that is good and beautiful and true, Whose Spirit nourishes the souls of those who stay their minds on Thee: we give Thee thanks and praise for the lives of those who in their generations have been lights of the world, by whose tolerance, wisdom, understanding and good will our human world is held together and lifted nearer to Thy will for our world. Grant that our hearts may take courage and fire from their good example, and that our lives may become clear and unobstructed channels through which Thy Spirit of Reconciliation may flow into our troubled world: through Jesus Christ, our Lord.

It is also customary at this time to report to you on the State of the Church in this Diocese. First I must note changes in the clergy staff. We have been fortunate in that we have lost but one of our men this year—Christian Horace Kehl, Jr., Canon of Christ Church Cathedral and Vicar of St. Paul's, Carondelet, who has gone to the George Junior Republic to assume the office of Chaplain in that most interesting institution. Our warm good wishes and our continuing interest follow him.

The Reverend Charles C. Wilson has become Rector of Trinity Church, Kirksville, where for the first time in many years we now have a full time clergyman. It is a matter of pride to us to have so able a man represent us in that college community.

The Reverend Raymond E. Maxwell, formerly of Trinity Church, Hannibal, has become Rector of St. Mark's Church, St. Louis Hills. This is not only a beautiful and fascinating Church building: it is a new experiment. Through the Comity Committee of the Church Federation of St. Louis this area has been turned over to us by some of the other Protestant Churches. This is an attempt to prevent the Church overcrowding of communities which has so handicapped the work of the Churches in some other areas of Greater St. Louis. This means two things: it means first that St. Mark's Church must be a community Church in the full sense of the word, with arms open to all, whatever may be their denominational background. And for us this is also an experiment to see whether or not we are capable of administering such a Church! Second, it means that we must do a very effective job, otherwise the agreement which keeps that area free from overcrowding would be discarded. Mr. Maxwell and our people at St. Mark's have a great opportunity, and we shall watch the progress of this work with unusual interest.

It is a very great pleasure to welcome three new men to the clergy staff of the Diocese: the Reverend Chester L. Weems from the Diocese of Georgia, who comes as part time Canon of the Cathedral and part time Vicar of St. Luke's Church, Valley Park, and Epiphany Church, Woodbine Heights; the Reverend Junius J. Martin from the Diocese of New Hampshire, who has become Rector of Trinity Church, Hannibal, Missouri; and the Reverend David T. Eaton, who has left the wind-

swept hills of Wyoming to carry on the work of Grace Church, Jefferson City. We are gratified that these men have thrown in their lot with us.

I have also to record other items and ventures of the past year. We are growing older: Emmanuel Church, Webster Groves, celebrated its Seventy-fifth Anniversary, and St. John's Church, St. Louis, its One Hundredth. This is a ripe old age for the United States of America. But when passing Emmanuel Church with Miss Maude Royden of England I remarked with pride that it had just celebrated its Seventy-fifth Anniversary, she exclaimed, "Seventy-fifth!" and burst into merry laughter. And remembering the ancient structures of England, I admitted that age is purely a relative matter, and subsided into silence.

An exquisite Church has been dedicated and opened for use in Clarksville. It is a lovely shrine which too, we hope, will be a venture in united community worship and service.

In Valley Park we have purchased an office building; plans for its remodeling have been completed; soon work will begin to turn this structure into a center of religious and social life for this community.

In Woodbine Heights (Osage Hills) a little chapel was erected a year or two ago which already is inadequate to the needs of the parish, making necessary additional construction which is being undertaken.

The Church of the Holy Apostles was dealt another heavy blow through fire which swept the Church building last Lent. But now the building has been repaired, renovated, beautified, and is once more a lovely house of worship. This was a real test, nobly borne, of the loyalty and the grit of the Rector and people of that parish.

As I mentioned a moment ago, this year we have a full time clergyman in Trinity Church, Kirksville. This is due to the Woman's Auxiliary of the Diocese. Several years ago the Auxiliary, instead of making a yearly grant to the general diocesan budget, decided to put that money into special projects. For example, two years ago the Auxiliary made it possible to send a clergyman to Holy Cross Church, Poplar Bluff, by contributing two thousand dollars a year for two years to the budget of the Church, hoping that by the end of this period the Church would be well established and this grant could be transferred to some other new work. Kirksville, the home of two colleges, was selected as the next venture, under a similar procedure. We are most grateful to the women of the Auxiliary, especially to its splendid President, Mrs. Lasar, for this constructive assistance.

In one way or another the Diocese and its constituent Churches have been the recipient of very helpful bequests during the past year. The Diocese has accepted the beautiful Meramec Spring Farm near St. James, Missouri, left to us through the will of Mrs. Wortham James, and we are making plans to turn this into a Retreat and Conference Center for this area. The Diocese was a beneficiary through the very generous will of Mr. Frank C. Thompson, one of the finest Christian laymen this Diocese has ever had. Emmanuel Church, through the same will, received a bequest which will enable them to build and endow a chapel. Through the will of Mr. William J. Rucker, Christ Church in Rolla has been left money for the construction of a Church in that important center, becoming more important all the time because of the proximity of the great Fort Leonard Wood. Through the same will, and the Mitchell estate, St. Luke's Hospital will receive large sums of money. And the Church of the Holy Communion also will be the recipient of a large bequest from the Mitchell estate.

I should like to record a fine accomplishment. For many years the Church of St. Michael & St. George has rested under a heavy debt, in-

curred through its building operations, which has been a decided burden limiting the effectiveness of the parish. This year, under the fine leadership of the Reverend Frank Sant, who is making so splendid a contribution to the life of the whole Diocese as well as to his own parish, pledges were obtained which will decrease this indebtedness by over fifty thousand dollars, reducing the debt to a proportion which can easily be handled. We congratulate the Rector and people of St. Michael's on this excellent achievement. And at this point may I say one more word about these Church debts. In times of prosperity they may be easily carried, but in times of adversity they are apt to give us trouble. A report from the National Church Debt Commission tells us that the indebtedness of the National Church amounts to over thirty-six million dollars, which entails a very heavy interest burden on the parishes of our Church. Within our own Diocese there is an indebtedness of something over one hundred and eighty thousand dollars, which also requires heavy interest payments from our parishes—payments which might be used in extending the work of the Church and increasing the effectiveness of the parishes. It should be possible during the next year or two to reduce this indebtedness considerably. Now is the time to do it. What lies ahead we cannot predict, except that the seas will be rough. Let us therefore trim our sails, batten down the hatches, and be prepared for whatever is to come. And while I am on the subject of finances, may I express the gratitude we all feel to the Clergy and the People of our Churches for the most excellent showing in the budgets of the Diocese. The Apportionment and Assessment have been paid practically to the extent of one hundred percent, some parishes contributing more than they had pledged, and only two or three falling slightly below. As a result, the Diocese closes its books with a balance in all funds.

Looking ahead to 1942, we are asking our Churches to contribute to the Apportionment what they gave during 1941, and also to add to that the amount which they contributed in 1941 to the cause of British Missions. This appeal to assist the Church of England in carrying on her far-flung missionary ventures during this time of world upheaval has met with an enthusiastic response. We have been asked as a Diocese to add the amount given to British Missions last year to our Apportionment in the year ahead. This has been done. I am sure that our people will respond to this appeal gladly. We face also one more strictly Church appeal: it is necessary to raise in the Church three hundred and eighty-five thousand dollars for the work of the Army and Navy Chaplains. Those of you especially who have sons in the service will want the Church to follow your boys wherever they go, to stand by their side in times of stress and adversity. This fund will assist our Chaplains in the Army and the Navy in this work. A Committee is being appointed in the Diocese to undertake to raise our full share of this fund, and March 8th is set aside in the Diocese as the day on which contributions will be taken in the parishes for this important work.

For ten weeks this fall, each Monday evening, we conducted a School for Lay Readers, for two reasons: first, because there are men who, if circumstances had been different, would be Ministers within this Church, and who would find satisfaction in assisting us in this particular fashion; second, it is quite possible if this war is long continued, that we may have to rely to an increasing extent upon our laymen in the conduct of the Services of the Church. We wished to prepare a trained group of men for this purpose, not only men who would like to do this kind of work within the Church, but also who are adequately trained for it, with a rudimentary knowledge of theology, with an understanding of the making and contents of the Bible, and with training in the reading of the Service. This School has been under the chairmanship of the Reverend Frank Sant. Mr. Maxwell has given a course on theology; Mr. Day,

on the modern approach to the Bible; Mr. Ruggles, on liturgies; Mr. Heim has given them real insights into Church music, what to use, what to avoid; and Mr. Sant and Dean Sweet have instructed in the conduct of the Services. About forty men continued through the course. Next fall we shall resume this class, and hope earnestly to attract more men to it. We are deeply indebted to the Clergy who gave up so much of their time to this work.

At this point may I call your attention to this fact. As the pressure of war increasingly devolves upon us, it will become more and more difficult to secure for this Diocese the type of clergymen we need. It has become essential, therefore, that we raise our own men. At the present moment we cannot supply our own needs. We have now in the Seminaries three men from this Diocese, one of whom is designated for the mission field of China. Two of these men will be available to us after another year and a half. They are excellent material: but they are not enough. Two or three other men are looking towards the Ministry, but are still in college. Let me say earnestly to the parents who are here: we want your boys; we want the very best of them. We want young men of solid character, who can be counted on; of intellectual ability, who can think clearly through the problems of the day; of consecration, who know something about the saying of Jesus that "Whoso loseth his life shall find it"; men of genuine religion, who know God other than by hearsay. We need young men of promise who will prepare themselves diligently to be Ministers of Christ in a troubled world. All work is sacred — all professions, business, teaching, labor — all work is sacred, which is performed with an eye to the service of God and one's fellowmen. But Religion is basic in life, basic to our thinking, basic to our deepest values, basic to an ordered society, basic to a unified world. Nothing is more needed in these days than genuine Religion; nothing is more important than that we give the best of our young men to this important work. And I ask you parents to have this matter on your hearts and to carry it in your prayers, and to create a home life in which the thoughts of the children naturally turn toward their Heavenly Father. For the home will always remain the true source of religious nurture.

Also during the past year we have launched our experiment in Religious Education. Let me put the matter bluntly once again: we have been dissatisfied with the job we were doing in this field. To put it in its crudest, baldest form: we ought to be able to do in our way for our children by persuasion, what Hitler does to his children in his way by coercion. We ought to be able to give our children deep insights into a valid religious view of the world and persuade them to follow its implications and dictates. We accomplish this with some: but not with enough. We are now engaged in an experiment to see whether we cannot find a technique by which this process may be greatly enlarged. Mr. Warren has been at work with us since September; we reached our hand as far as Hawaii and brought back Miss Frances Bailey to be Director in charge of the Experimental School; the old infirmary of the Episcopal Home for Children has been remodeled into a most attractive Educational Center; the Church School of Emmanuel, Webster Groves, has been selected as the laboratory school, and the experiment is well under way. We cannot be too grateful to the Board of the Episcopal Home for Children for their vision in undertaking this most essential experiment, which we hope will affect not only the children of this Diocese, but also a much wider company. And I cannot express the debt which I feel personally, and which the Diocese will feel more and more, to the President of the Board, Mrs. Walter Fischel, who stuck to the helm, steered us through the storm of indecision as to what we ought to do, and has brought us into the calm waters of this important undertaking.

I should like to call your attention again to the good hope of the union of the Presbyterian and Episcopal Churches. On several previous occasions you have expressed approval of this project and given assent to certain preliminary steps set forth by the Joint Commission of the two Churches. This year the Joint Commission asks the opinion of this Convention regarding a proposed method of dealing with the thorny ordination problem. It is suggested, if General Conventions of the Episcopal and Presbyterian Churches agree, that in the future, whenever it is acceptable to the diocese and presbytery concerned, ordinations in either Church shall be by a method of joint ordination; the qualifications and requirements shall be that of the Church in which the candidate is a communicant; the ordaining Minister shall be the Presbytery and Bishop concerned; the Service used shall be the one customary in the candidate's own Church but shall include the words of ordination found in the Book of Common Prayer; enrollment shall be in the candidate's own Church, but on invitation of the proper authority he shall be eligible to administer Sacraments in the other Church; he may be duly called to a Church in the other Communion provided he satisfies the requirements and is licensed for this purpose by the authorities of the other Church, upon which he shall be transferred, not re-ordained, to that other Church. By this method there will be an increasing body of men in each Church who possess the Ministry of both. It is also provided that joint parishes or missions may be established under the jurisdiction of the Presbytery and the Diocese. This agreement is to be regarded as an interim step toward organic unity between the two Churches, and it is hoped "that the gradual growth of a joint ministry, joint parishes and missions, and perhaps even joint Presbyteries and Dioceses may bring about better mutual understanding and fellowship and lead toward further steps until, under the guidance of the Holy Spirit, the two Churches may become one Church, in the fellowship of the One, Holy, Catholic, Apostolic Church, which is the Body of Christ." Such is the proposal.

Twice the General Convention of our Church has solemnly and overwhelmingly affirmed a declaration of purpose to achieve organic union with the Presbyterian Church. This is our solemn declaration of intention, twice affirmed by General Convention. While the means toward this end must be thoroughly discussed, yet no minority group, opposed to the majority will, should be permitted to block that will by diverting attention to minor issues. In one petition to the House of Bishops, for example, it is argued that the objectors do not like the Westminster Confession of the Presbyterian Church. One might suggest that the Presbyterians may not like all of our Thirty-nine Articles! I might also add: neither do we! And General Convention indicated that opinion by pushing the Thirty-nine Articles as far to the rear of the Prayer Book as it could without toppling them over the brink altogether. But the Joint Commission of each Church has affirmed its allegiance to the Corporate Faith of Christendom as expressed in the historic creeds. This is the primary thing.

That a wider union of the Churches is greatly to be desired: that a step in this direction at this time would be most heartening; that the disunity of Christendom is a vast pity: that the inability to overcome our divisions is a disgrace: that the present situation entails much waste and overcrowding, particularly of small communities: on these points we probably would all agree. It is a pity, therefore, to wait until sheer economic necessity forces us to do what we will not voluntarily undertake by reason and good will and Christian fellowship. By waiting until one is forced to make concessions, one loses much of the value which concessions voluntarily given would have created. One is reminded of Macauley's famous words to the House of Commons on the Irish question: "You will make it," he told the House of Commons about the con-

cession of a grant to Maynooth, "as every concession to Ireland has been made. You will make it when its effect will be, not to appease, but to stimulate agitation. You will make it when it will be regarded, not as a great act of national justice, but as a confession of national weakness. You will make it in such a way, and at such a time, that there will be but too much reason to doubt whether more mischief has been done by your long refusal, or by your tardy and enforced compliance." I hope Convention will approve this step toward unity.

Since we last met, war has again come to our Country. It was inevitable, and predictable from the beginning that events ultimately would force us into this conflict. For the world is one. For better for worse, for richer for poorer, Humanity is one. Whatever happens anywhere now, happens to us. We ought to know this. In September, 1931, Japan invaded Manchuria. Not long afterward came the Italian march into Ethiopia. And before long Hitler had taken over the Rhineland. And on December 7, 1941, bombs dropped on an unsuspecting Pearl Harbor. Whatever happens anywhere, in the end if not in the beginning, happens to us. Isolationism was only a dream. It was not even a beautiful dream. For if the American people had come to believe that values precious to them were to be determined by the outcome of this struggle, it was not conceivable that for long we could refuse to bear our full share of the sacrifice required to preserve them.

It is to be hoped that we have learned our lesson now, once for all: that we are forever part, and an important part, of the whole world: that henceforth we must assume the responsibility in world affairs which belongs to us.

In the guilt of this war, in the guilt of this terrible failure of Civilization, we all are involved. For whenever Civilization must resort to violence to correct its injustices and solve its problems, it is a failure of Civilization. And we have failed. That there have been grave injustices in our world, we all know. That there has not been sufficient good will to correct these injustices in time, and by reason, we know. That we have not built international institutions with adequate authority and power to attempt the solution of these problems, this we know. That there has not been in our world corporate feeling enough, sufficient conviction of the unity, solidarity, interdependence of mankind, to create such international institutions as would have competent authority to grapple with these problems, this we also know. And further, we had allowed the idea of God to grow dim in our world: God, the deepest bond between man and man; our Father, the ultimate unifying principle between nation and nation, race and race; God, in Whom all are one, in Whom there is neither Greek nor Jew, bond nor free, Whose holy will, Whose all-sustaining beauty runs through us all, and doth all unite. But from this conception, widely held, strongly held, would spring sufficient corporate sense, sufficient conviction of the oneness of men, to enable us to create international institutions with adequate power to grapple with our basic problems. Here has been our failure. And because we have failed, we have paved the way for this catastrophe. "The means to do ill deeds make ill deeds done." And we know that we have left lying all over this world generous means to do ill deeds, of which unscrupulous groups have taken advantage for their own ends.

And now war is here.

As a Church there are some things we can do.

(1) We of course will support the war effort with all the power at our command. It has sometimes been said that 'war settles nothing.' Never could there be a greater mistake. The Civil War "settled" whether this land was to be one nation or two. This war will determine what

group is to have the chance to reshape this world. This war will determine who are to be the planners of the immediate future. It is of extreme importance then, therefore, that this war be won by those who believe deeply in the democratic ideals and who are determined to further their free, logical development and to strive to realize their full implications.

(2) At the same time that we are pushing the war effort, as a Church we shall endeavor to create such a conviction in the minds of our people as will never again allow the United States to "run out" on the peace. In the last war we made a dictated peace possible; we had a large part in initiating the most hopeful experiment in world unification yet undertaken in modern times; we allowed this hope of the world to become a football of domestic politics; we "ran out" on the peace, thereby weakening and disheartening the constructive, forward-looking men of England and Europe. We must do all in our power to see to it that this will not happen again.

(3) At the same time that we pursue the war effort, as a Church we shall try to keep clearly in mind the objectives, beyond the immediate struggle, for which we are fighting. I earnestly ask that in every parish and mission of this Diocese study groups be formed for this purpose. Much excellent material is at hand: for example, "the Commission on International Friendship and Social Responsibility" of all the Churches in England, has issued a document on social justice and economic reconstruction entitled "Toward a Christian Britain," and a Commission of our own Federal Council of Churches of Christ in America has recently published a pamphlet entitled "A Just and Durable Peace," each of which might well be made the basis of study. Also the resolutions adopted by the Malvern Conference indicate in what direction the minds of another group are turning. I need not add that to study these documents does not necessarily mean to accept them. But we should try to make clear in our minds just what we are fighting for. Certainly, if we are not simply beating the air in vain, we are fighting for a unified world, which will end the present international anarchy, and such structural alterations in world organization as will accomplish this purpose. One alteration will be the surrender of some measure of national sovereignty. And we are fighting not simply for democracy, but for more democracy. And the price of ultimate victory, as one economist has put it, will be the assurance to our people that there will be "no more distressed areas, no more vast armies of unemployed, no more slums, no vast denial of genuine equality of opportunity." And may I add that in the United States the most acid test of our Democracy in the future will lie in our treatment of the Negro—not simply in protecting him from such outbursts of primitive rage as a few days ago darkened the name of this State (when we had hoped that barbaric era of lynching was happily drawing to a close), but also by granting to him equality of opportunity in education and in labor. The Negro does not ask for special privilege; he does not ask for charity. He does ask for a just opportunity to prove his worth as a man and as a citizen.

(4) As a Church we shall try to persuade ourselves and others that the better world for which we hope cannot possibly be built on the sands of bitterness. We shall do all in our power, therefore, to keep our minds clear of hatred and vengeance, and to strive for a peace of justice, knowing out of our own bitter experience into what a vicious circle vengeance plunges us. The old Greeks learned this, many centuries ago. Read the great Greek tragedies of Euripides and Aeschylus, especially the incredibly beautiful translations of them by Professor Gilbert Murray. They knew there is a Justice at the heart of things which sooner or later makes itself felt. They knew the wrong-doer must be punished. But they also knew that in the soil of vengeance the seeds of vengeance-in-the-

return are sown, until a fateful vicious circle is established which is hard indeed to break.

"Rage not to smite the smiter lest
By rage the City's heart be torn."

They learned there is only one way to break this cycle. Aeschylus makes it the theme of his "Eumenides." Only when Justice and Understanding are met together—

"Outpour ye the Chalice of Peace where the torches are blending

The Law that is Fate and the Father
All-comprehending
Are met here together as one."

Only by forgiveness (provided there be reason to forgive) can the chain of fate be broken. Only in forgiveness and in justice is there any hope for our world. And we should strive to make the people of Germany know that 'as Nazis they have everything to fear, but as Germans they have nothing to fear.'

During the last war Bishop Gore of England wrote one of the most Christian prayers I have ever read. I cannot quote its beginning, but it was a prayer for the "people of that fair land with whose rulers we are now at war," asking that the Spirit of God might be "with the pale host of sufferers among them, as among us." And then continuing:

"Forgive the cruelty, the foolish pride, the heartless schemes of which the world's rulers have been guilty:

"Teach us everywhere to repent and amend. Help us to use our present afflictions, which come from us and not from Thee, that we may build on the ruins of the past a firm and lasting peace:

"Grant that united in good understanding, we may establish a new order wherein the nations may live together in trust and fellowship, in the emulation of great achievements, and the rivalry of good and beneficent deeds, truthful, honest and just in our dealings one with another, and following in all things the standard of the Son of Man Whom we deny and put to shame and crucify afresh on the Calvary of our battleground. Amen."

And we who profess to follow Jesus Christ must strive to emulate and extend this Spirit.

APPENDIX No. 2

**Report of the Standing Committee
For the Year 1941.**

The Standing Committee of the Diocese of Missouri beg to submit their official acts for the year 1941:

1941

May 6:

The Committee organized for the year by the election of Reverend Leighton H. Nugent, President, Reverend Sidney E. Sweet, Vice-President, and Davis Biggs, Secretary.

August 27:

It was ordered that Frank Fogwill Smart, Jr., Candidate for Holy Orders, be recommended to the Bishop for Ordination to the Diaconate.

It was ordered that Robert L. Stevenson, Postulant, be recommended to the Bishop for admission as a Candidate for Holy Orders.

1942

January 19:

It was ordered that George Richard Wheatcroft, Postulant, be recommended to the Bishop for admission as a Candidate for Holy Orders.

It was ordered that Albert John Ettling, Postulant, be recommended to the Bishop for admission as a Candidate for Holy Orders.

The report of the Secretary of the Committee for the year 1941 was approved.

Respectfully submitted,
DAVIS BIGGS, Secretary.

Approved by the Committee,
January 19, 1942.

APPENDIX No. 3

Report of the Parochial Trust Fund For the Year 1941.

The Parochial Trust Fund of the Diocese of Missouri beg to submit their official acts for the year 1941:

1941

May 6:

Organized for the year by the election of Reverend Leighton H. Nugent, Vice-Chairman and Davis Biggs, Secretary and Treasurer.

In accordance with the authorization of the Diocesan Council dated January 14, 1941, the Parochial Trust Fund by resolution cancelled the promissory note of Calvary Protestant Episcopal Church, Columbia, Missouri, for the principal amount of \$3,536.30, secured by deed of trust on the property of said Church upon condition and with the understanding that the Trust Agreement under which the said Parochial Trust Fund as Trustee holds the fund in trust for the Student Center at Columbia, Missouri shall be dissolved at the time said promissory note is cancelled.

The officers were authorized to execute a deed conveying title to the Mission real estate of the Diocese of Missouri, located at Herculanum, Missouri, to the St. Joseph Lead Company for a consideration of \$200.

1942

January 19:

The Auditing Committee, composed of Reverend Leighton H. Nugent and the Treasurer, reported that they had examined and approved the accounts of the Trust Fund, and have checked all cash in the Savings Account in the First National Bank. The Trust Fund having released the securities held for the benefit of the Student Center at Columbia, Missouri, as authorized by the Council, the fund holds no securities of any kind except the cash in bank, which is examined and approved by the said Auditing Committee.

The financial exhibit of the Treasurer for the year 1941 is attached hereto and made a part hereof.

Respectfully submitted,

DAVIS BIGGS, Secretary and Treasurer.

Approved by the Committee,
January 19, 1942.

Financial Exhibit Parochial Trust Fund For the Year 1941.

1941

Jan. 1	Cash balance on deposit in Savings Account	\$2,938.62	
June 2	Interest due on Savings Account	14.69	
June 30	Amount received for sale of property at Herculanum, Missouri	200.00	
Nov. 12	Paid rental Safe Deposit box		1.50
Dec. 1	Interest due on Savings Account	15.59	
	Cash balance on deposit in Savings Account		3,167.40
	Total	\$3,168.90	\$3,168.90

APPENDIX No. 4

**Report of the Treasurer
Diocesan Expense Fund
For the Year 1941.**

Receipts

Surplus from 1940	\$	406.44
From Parishes and Missions, 1941 Assessment		14,873.67
From Parishes and Missions, 1940 Assessment		695.06
Permanent Episcopate Fund		900.00
Total Receipts		\$16,875.17

Disbursements

Bishop: Salary	\$6,000.00	
Pension	525.00	
Secretary	1,746.00	
Office Expense	444.62	
Travel & Auto	1,685.69	10,401.31
Diocese, Convention & Council:		
Secretary's Stipend	300.00	
Clerical Expense	776.00	
Telephone & Telegrams	221.49	
Printing, Postage & Stat'y	97.77	
Office Supplies	115.73	
Light, Heat & Janitor	600.00	
Sundries	245.11	2,356.10
Annuity, Bishop Johnson	1,000.00	
Lay Annuities	180.00	
Discretionary Fund	1,200.00	
Diocesan Mailing List	91.95	
Journal Expense	239.50	
G. C. Assmt. for Presiding Bishop's Salary	120.40	
G. C. Deputies Expense Appropriation	450.00	
G. C. Assessment Appropriation	96.00	
Provincial Synod Assessment	75.00	
Deputies Expense to Provincial Synod	56.39	
Clergy Conference	85.39	
Total Disbursements		\$16,352.04
Surplus, December 31, 1941	\$	523.13

Respectfully submitted,
STEPHEN B. SHELDON, Treasurer.

Payments on Assessments for 1941

December 31.

Parishes and Missions:	Assessment	Payment
Afton, Christ Church	\$ 1.84	\$ 1.84
Bonne Terre, St. Peter's	8.97	8.97
Cape Girardeau, Christ Church	75.00	75.00
Clarksville, Grace	47.38	47.38
Columbia, Calvary	325.54	325.54
Cuba, St. Andrew's	1.45	1.45
DeSoto, Trinity	31.09	31.09
Ferguson, St. Stephen's	252.55	252.55
Hannibal, Trinity	112.50	112.50
Ironton, St. Paul's	10.00	10.00
*Jefferson City, Grace	50.00
Kirkville, Trinity	5.00	5.00
Kirkwood, Grace	933.66	933.66
Louisiana, Calvary	161.00	161.00
Macon, St. James	10.00	10.00
Monroe City, St. Jude's	20.00	20.00
Overland, St. Paul's	120.00	120.00
Palmyra, St. Paul's	64.24	64.24
Poplar Bluff, Holy Cross	20.00	20.00
Portland, St. Mark's	5.00	5.00
Rolla, Christ Church	50.00	50.00
St. James, Trinity	5.00	5.00
St. Louis:		
All Saints	493.64	493.64
*Ascension	1,193.02	795.32
Cathedral	3,398.50	3,398.50
Grace	100.00	83.00
Holy Apostles	181.50	181.50
Holy Communion	150.00	150.00
Prince of Peace	36.87	36.87
St. Alban's	65.05	32.53
St. Augustine's	100.00	93.86
St. John's	300.00	300.00
St. Mark's	154.31	154.31
St. Michael & St. George	2,899.76	2,899.76
St. Paul's	220.00	82.15
St. Peter's	2,499.56	2,499.56
St. Stephen's	20.00	20.00
St. Thomas'	50.00	50.00
Trinity	200.00	200.00
Sullivan, St. John's	24.00	24.00
Valley Park, St. Luke's	18.55	18.55
Webster Groves, Emmanuel	1,093.50	1,093.50
Woodbine Heights, Epiphany Chapel	6.40	6.40
Total	\$15,514.88	\$14,873.67

*Paid in full after books were closed.

APPENDIX No. 5

**Report of the Treasurer
Church Program Fund
For the Year 1941.**

Receipts

Surplus from 1940	\$ 367.54
From Parishes and Missions, 1941 Apportionment.	29,831.57
From Parishes and Missions, 1940 Apportionment.	979.29
Income from D. E. & M. Investments	7,575.84
Income from D. M. & C. E. Investments	159.69
From Woman's Auxiliary	1,999.94
Field Department Refund	100.00
Dept. of Christian Education Refund	129.80
From Aged and Infirm Clergy Fund	500.00
Total Receipts	\$41,643.67

Disbursements

To National Council	\$12,500.00
To Dept. Missions & Ch. Ext.:	
Stipends	\$15,481.49
Missionary to City Insts.	3,600.00
City Mission	400.00
Missionaries' Pension ..	1,293.20
Automobile Expense ..	1,312.92
Moving Expense	825.05
	<u>22,912.66</u>
To Dept. Christian Education	436.73
Dept. Christian Social Relations	84.00
Finance Department	388.00
Field Department	200.00
Payment on Note	500.00
Interest on Notes	308.64
St. Paul's, Overland	2,001.43
Trinity, St. James, Interest	65.84
Disbursements in the Diocese	<u>26,897.30</u>
Total Disbursements	<u>\$39,397.30</u>
Surplus, December 31, 1941	\$2,246.37

Respectfully submitted,
STEPHEN B. SHELDON, Treasurer.

**Payments on Apportionments for the Church Program for 1941
December 31.**

Parishes and Missions:	Apportionment	Payment
Aftton, Christ Church	\$ 3.00	\$ 3.00
Bonne Terre, St. Peter's,	6.00	6.00
Cape Girardeau, Christ Church	25.00	52.12
Clarksville, Grace	60.00	60.00
Columbia, Calvary	270.00	270.00

Parishes and Missions:	Apportionment	Payment
Cuba, St. Andrew's	1.10	1.10
DeSoto, Trinity	8.00	8.00
Ferguson, St. Stephen's	400.00	400.00
Hannibal, Trinity	206.25	206.25
Ironton, St. Paul's	8.00	8.00
Jefferson City, Grace	200.00	90.00
Kirkville, Trinity	5.00	5.00
Kirkwood, Grace	3,300.00	3,300.00
Louisiana, Calvary	25.00	25.00
Macon, St. James	10.00	10.00
Monroe City, St. Jude's	12.00	12.00
Overland, St. Paul's	200.00	309.41
Palmyra, St. Paul's	60.00	60.00
Poplar Bluff, Holy Cross	30.00	30.00
Rolla, Christ Church	55.00	55.00
St. James, Trinity	5.50	5.50
St. Louis:		
All Saints	660.00	660.00
Ascension	1,200.00	500.00
Cathedral	8,000.00	8,000.00
Grace	75.00	57.83
Holy Apostles	242.00	242.00
Holy Communion	200.00	234.21
Prince of Peace	85.00	85.00
St. Alban's	20.00	11.43
St. Augustine's	100.00	82.03
St. John's	300.00	250.56
St. Mark's	400.00	334.52
St. Michael & St. George	5,000.00	5,000.00
St. Paul's	220.00	220.00
St. Peter's	5,000.00	5,000.00
St. Stephen's	75.00	75.00
St. Thomas'	65.00	65.00
Trinity	625.00	625.00
Sullivan, St. John's	13.20	13.20
Valley Park, St. Luke's	33.70	33.70
Webster Groves, Emmanuel	3,400.00	3,400.00
Woodbine Heights, Epiphany Chapel	12.67	25.71
Total	\$30,616.42	\$29,831.57

The Church Program Fund has unpaid loans, as follows:

To the Aged and Infirm Clergy Fund	\$ 4,800.00
To the First National Bank	1,500.00

Total	\$ 6,300.00
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Respectfully submitted,
STEPHEN B. SHELDON, Treasurer.

APPENDIX No. 6

**Report of the Treasurer
Theological Education Fund
For the Year 1941.**

Receipts

Surplus, January 1, 1941	\$1,096.72
Income from Investments	362.39
	\$1,459.11

Total Receipts

Disbursements

Allowance to Students	\$ 600.00
Surplus, December 31, 1941	\$ 859.11

Respectfully submitted,
STEPHEN B. SHELDON, Treasurer.

APPENDIX No. 7

**Report of the Treasurer
Aged and Infirm Clergy Fund
For the Year 1941.**

Receipts

Surplus, January 1, 1941	\$2,978.80
Income from Investments	2,430.57
	\$5,409.37

Total Receipts

Disbursements

Stipends	\$ 960.00
Missionaries' Pension Premiums	500.00
	1,460.00
Surplus, December 31, 1941	\$3,949.37

Total Disbursements

Respectfully submitted,
STEPHEN B. SHELDON, Treasurer.

APPENDIX No. 8

Report of Trustees
Permanent Fund for the Support of the Episcopate
For the Year 1941.

Receipts.

Balance on hand January 1, 1941	\$2,092.18
Received from Interest and Dividends	1,440.59
Received from Proceeds 4 bonds called (\$1,000.00 ea.)	4,150.00
Total	\$7,682.77

Disbursements.

Purchase 3—1,000.00 N.Y. Cent'l Ref. & Imp. bonds..2013 5%	\$2,098.10
Purchase 2—1,000.00 So. Ry. Dev. & Gen. ...bonds..1956 6½%	1,702.13
Purchase 3—1,000.00 Tex. & Pac. Ry. Gen. Ref. "C" bonds..1979 5%	2,220.75
Purchase—20 shares Com. Stock Am. Brake Shoes & Foundry Co.	727.35
	\$6,748.33
Paid Diocesan Assessment	900.00
Rent of Safe Deposit Box, First National Bank	9.00
Sundry Collection Charges, Coupons and Bonds	1.90
Sundry Serv. Charges, Merc.-Com. B. & T. Co. May & June a/c	2.00
	\$7,661.23
Balance on hand December 31, 1941	21.54

Statement of Mercantile-Commerce Bank & Trust Co. attached shows

balance of	\$471.54
Check No. 206 dated 12-31-41	450.00
(not included in bank statement)	21.54
Actual balance (as shown in my statement)	\$21.54

Respectfully submitted,
 CHARLES J. MILLER, Treasurer.

APPENDIX No. 9

**Report of the Diocesan Council
For the Year 1941.**

To the Convention:

The Diocesan Council recommends to the Convention the adoption of the following budgets for Diocesan Expense and the Diocesan Church Program, and schedules of Assessments and Apportionments; and that the Church Program Expectancy for 1942 to the National Council be fixed at \$12,500.00; and for British Missions, \$2,500.00.

Respectfully submitted,
C. E. REMICK, Recording Secretary.

APPENDIX No. 9A.

**Diocesan Expense Budget
For the Year 1942.**

Bishop's Salary	\$ 8,000.00	
Bishop Johnson's Annuity	1,000.00	
Bishop's Pension	700.00	
Bishop's Secretary	1,800.00	
Bishop's Office (including telephone and telegrams)	400.00	
Bishop's Travel & Automobile Expense	1,500.00	
Diocese, Convention and Council:		
Secretary's Stipend	\$ 300.00	
Clerical Expense	800.00	
Travel Expense	25.00	
Sundries	400.00	1,525.00
Diocesan Office:		
Light, Heat and Janitor Service	600.00	
Telephone and Telegrams	215.00	
Printing, Postage and Stationery	150.00	
Office Supplies	75.00	1,040.00
Discretionary Fund	1,200.00	
Diocesan Mailing List	100.00	
Lay Annuities	90.00	
Journal Expense	300.00	
General Convention Deputies' Expense (1/3)	450.00	
General Convention Assessment (1/3)	100.00	
Gen. Conv. Assmt. towards salary of Presiding Bishop	120.40	
Treasurer's Bond	12.50	
Clergy Conference	85.00	
Provincial Synod Assessment	150.00	
Provincial Synod Assessment for 1941	75.00	
Sinking Fund	300.00	
Total		\$18,947.90

Diocesan Assessments For the Year 1942.

Parishes and Missions:	Assessment
Affton, Christ Church	\$ 1.84
Bonne Terre, St. Peter's	8.97
*Cape Girardeau, Christ Church	75.00
Clarksville, Grace	47.38
Columbia, Calvary	325.54
Cuba, St. Andrew's	1.45
DeSoto, Trinity	31.09
*Ferguson, St. Stephen's	252.55
*Hannibal, Trinity	112.50
*Ironton, St. Paul's	10.00
Jefferson City, Grace	50.00
Kirkville, Trinity	5.00
Kirkwood, Grace	933.66
Louisiana, Calvary	161.00
*Macon, St. James	10.00
*Monroe City, St. Jude's	20.00
*Overland, St. Paul's	120.00
Palmyra, St. Paul's	64.24
Poplar Bluff, Holy Cross	20.00
Portland, St. Mark's	5.00
*Prairieville, St. John's	5.00
*Rolla, Christ Church	50.00
*St. James, Trinity	5.00
St. Louis:	
All Saints	493.64
Ascension	1,193.02
Cathedral	3,398.50
Grace	100.00
*Holy Apostles	181.50
*Holy Communion	150.00
Prince of Peace	36.87
St. Alban's	65.05
*St. Augustine's	100.00
*St. John's	300.00
St. Mark's	154.31
St. Michael & St. George	2,899.76
*St. Paul's	220.00
St. Peter's	2,499.56
*St. Stephen's	20.00
*St. Thomas	50.00
*Trinity	200.00
Sullivan, St. John's	24.00
Valley Park, St. Luke's	18.55
Webster Groves, Emmanuel	1,093.50
Woodbine Heights, Epiphany	6.40
Total Assessments	\$15,519.88
Permanent Episcopate Fund	900.00
Total	\$16,419.88
From the Thompson Request	2,000.00
Total	\$18,419.88

*Adjusted Assessments.

APPENDIX No. 9B.

Budget
Diocesan and General Church Program
For the Year 1942.

Department of Missions and Church Extension	\$28,038.79*
Department of Christian Education	400.00
Department of Christian Social Relations	100.00
Department of Finance	400.00
Department of the Field	200.00
Interest on Loans	300.00
Payment on Loan	500.00
Total for the Diocese	\$29,938.79
Expectancy for General Church Program	\$12,500.00
For British Missions.....	2,500.00
Total Church Program Budget	\$44,938.79

Itemized Budget
Department of Missions and Church Extension
For the Year 1942.

Cape Girardeau, Christ Church	\$ 1,050.00
(\$475 included for salary of Student Minister)	
Columbia, Calvary Church	1,200.00
Jefferson City, Grace Church	300.00
Kirksville, Trinity (September)	3,000.00
Louisiana District, Salary	\$ 500.00
Automobile Expense	256.50
756.50	
Macon District	1,434.50
Overland, St. Paul's	750.00
Palmyra District	1,000.00
Portland, St. Mark's	162.00
Poplar Bluff, Holy Cross	1,000.00
Rolla, Christ Church, Salary, Student Minister	\$ 487.50
Automobile Expense	156.50
644.00	
St. Louis: Grace Church	937.15
St. Augustine's	1,000.00
St. Mark's	400.00
St. Paul's	600.00
St. Stephen's	1,113.00
St. Thomas'	1,345.00
Valley Park, St. Luke's	1,750.00
Overland Indebtedness	1,646.86
Trinity, St. James (interest)	82.30
Pension Premiums	1,397.48
Travel and Moving Expense of Missionaries	500.00
Mission to City Institutions	5,500.00
" " " — Pension Premium	270.00
Sundry	200.00
Total	\$28,038.79*

Apportionments For the Year 1942.

Parishes and Missions:	Apportionment
Afton, Christ Church	\$ 3.00
Bonne Terre, St. Peter's	6.00
Cape Girardeau, Christ Church	25.00
Clarksville, Grace	60.00
Columbia, Calvary	270.00
Cuba, St. Andrew's	1.10
DeSoto, Trinity	8.00
Ferguson, St. Stephen's	400.00
Hannibal, Trinity	206.25
Ironton, St. Paul's	8.00
Jefferson City, Grace	200.00
Kirkville, Trinity	5.00
Kirkwood, Grace	3,300.00
Louisiana, Calvary	25.00
Macon, St. James	10.00
Monroe City, St. Jude's	12.00
Overland, St. Paul's	200.00
Palmyra, St. Paul's	60.00
Poplar Bluff, Holy Cross	30.00
Rolla, Christ Church	55.00
St. James, Trinity	5.50
St. Louis:	
All Saints	660.00
Ascension	1,200.00
Cathedral	8,000.00
Grace	75.00
Holy Apostles	242.00
Holy Communion	200.00
Prince of Peace	85.00
St. Alban's	20.00
St. Augustine's	100.00
St. John's	300.00
St. Mark's	400.00
St. Michael & St. George	5,000.00
St. Paul's	220.00
St. Peter's	5,000.00
St. Stephen's	75.00
St. Thomas	65.00
Trinity	450.00
Sullivan, St. John's	13.20
Valley Park, St. Luke's	33.70
Webster Groves, Emmanuel	3,000.00
Woodbine Heights, Epiphany	12.67
Total	\$30,041.42

APPENDIX No. 10

Trust Funds Held by the Bishop

January 1, 1941, to January 1, 1942

Bishop Tuttle Trust Fund:

Balance, January 1, 1941	\$ 9.19
Receipts	111.17
Total Receipts	\$ 120.36
Disbursements	120.00
Balance on hand January 1, 1942	\$.36

Garth Legacy:

Balance, January 1, 1941	\$ 82.51
Receipts	147.98
Total Receipts	\$ 230.49
Disbursements	223.41
Balance on hand January 1, 1942	\$ 7.08

Maffitt Bequest:

Balance, January 1, 1941	\$.30
Receipts06
Balance on hand January 1, 1942	\$.36

Cora E. Rein Memorial Fund:

Balance, January 1, 1941	\$ 143.31
Receipts	202.93
Total Receipts	\$ 346.24
Disbursements	327.23
Balance on hand January 1, 1942	\$ 19.01

Gill Legacy:

Balance, January 1, 1941	\$.54
Receipts40
Balance on hand January 1, 1942	\$.94

DeVinney Legacy:

Balance, January 1, 1941	\$ 77.12
No Receipts or Disbursements	0.00
Balance on hand January 1, 1942	77.12

O'Dell Legacy:

Receipts	\$ 129.97
Disbursements	129.97
	\$ 0.00

ment
3.00
6.00
25.00
60.00
270.00
1.10
8.00
400.00
206.25
8.00
200.00
5.00
3,300.00
25.00
10.00
12.00
200.00
60.00
30.00
55.00
5.50
660.00
200.00
,000.00
75.00
242.00
200.00
85.00
20.00
100.00
300.00
400.00
,000.00
220.00
,000.00
75.00
65.00
450.00
13.20
33.70
,000.00
12.67
1,041.42

Sallie A. Stephens Trust Fund:

Balance, Savings Account, January 1, 1941	\$ 95.01
Receipts	284.52
Bank Interest	1.79
Balance on hand January 1, 1942	\$ 381.32

Anna M. Klug Legacy:

Receipts	\$ 43.87
Disbursements	43.87
	\$ 0.00

St. John's Church, Prairieville:

Receipts	\$ 18.28
Disbursements	18.28
	\$ 0.00

Sarah K. White Trust Fund:

Balance, January 1, 1941	\$ 120.55
Receipts	114.52
Total Receipts	\$ 235.07
Disbursements	235.00
Balance on hand January 1, 1942	\$.07

Clergy Relief Fund:

Balance, January 1, 1941	\$ 253.70
Disbursements	200.00
Balance on hand January 1, 1942	\$ 53.70

Woman's Auxiliary:

Balance, January 1, 1941	\$2,219.53
Receipts (1941 pledge paid in full)	2,000.00
Other Receipts	232.65
Total Receipts	4,452.18
Disbursements	3,256.59
Balance on hand January 1, 1942	1,195.59

Bishop's Purse:

Balance, January 1, 1941	\$ 76.93
Receipts	1,439.50
Total Receipts	\$1,516.43
Disbursements	1,496.06
Balance on hand January 1, 1942	\$ 20.37

Convocation Fund:

Balance, January 1, 1941	\$ 135.85
No Receipts or Disbursements	0.00
Balance on hand January 1, 1942	\$ 135.85

Special Fund:

Balance, January 1, 1941	\$1,900.00
Disbursements	150.00
Balance on hand January 1, 1942	\$1,750.00

APPENDIX No. 11

**Report of the Woman's Auxiliary
For the Year 1941.**

The Woman's Auxiliary to the National Council, Diocese of Missouri, now has 41 branches functioning in 36 parishes or missions. These groups are in five Districts, the metropolitan area of St. Louis, Cape Girardeau, Columbia, Hannibal, and Rolla. There is considerable activity in the outstate districts in which are located sixteen branches. A new auxiliary has been formed in Kirksville and successful meetings have been held in the Columbia district. Many new members have joined the Rolla group and new responsibilities have been accepted by this district because it is a defense area. The Cape Girardeau district has five active units, one doing excellent work in a community where we have no church. In addition to an active new group in Clarksville the Hannibal District has assisted financially in the restoration of the old church at Prairieville.

Sixteen city and four suburban parishes make up the metropolitan district. Thirty-three of the thirty-six parish organizations contribute to the diocesan budget of the Woman's Auxiliary with sums ranging from \$6 to \$750 annually in addition to their contribution for mission supplies. Our annual budget is \$4,100, practically all of which is used in our own diocese. This year \$2,000 was allocated to Bishop Scarlett to assist in reopening the church at Kirksville. \$1,150 is spent for social service being divided among St. Stephen's, Grace Hill, and Prince of Peace Mission. \$150 is put aside each year toward a fund to send delegates to the Triennial Convention. The rest of the money goes for national, provincial and local dues, provincial pledges for missions, administration expenses and a reserve fund. In addition twice a year mission boxes valued at about \$1100 are sent from this diocese to designated mission fields. Vestments and Altar supplies are also made and sent. It may be interesting and no doubt surprising to the average layman to know that last year just a trifle under \$25,000 was earned and expended by women's organizations in the parishes.

You can easily see why too much stress is put on the value of women's organizations as money making organizations rather than considering them as auxiliaries to the whole program of the church. Some of this energy should be put into reaching more women who could and would serve the church providing an interesting plan of study and action could be put before them. We feel that the Forward in Service program will develop a better plan of organization for women's groups in the parishes, through the sheer necessity of reaching the whole womanhood of the church. Since the program of the church is the program of the Woman's Auxiliary it behooves us to know and understand that program. That calls for a plan of worship, study, service and gifts. We have

revised our year book this year to be used as an outline for following the recommendations of the last Triennial — there are also suggestions for study of the background of our church. The Department of Christian Social Relations offers opportunities for study action and service through church and secular groups. All parish groups are actively supporting defense activities. The United Thank Offering gives women an opportunity to know and assist the missionary program of the church. The Church Periodical Club brings together those who have reading material to share with those who lack it. The Supply Department supplements the needs for clothing and other supplies in the mission fields.

Our general meetings have been well attended this year and we appreciate the interest and help of our Bishop and the clergy and staff of the churches in which we have met. We are grateful to St. Peter's Church for the use of their parish house as a Red Cross work room. The Woman's Auxiliary stands ready to support the program of the Young Churchmen whenever possible and assistance with scholarships and other projects will be continued. We allot interest from invested funds to these scholarships and were able through special alms to send gifts to the American Bible Society to provide Bibles to soldiers and to the Presiding Bishop for his Emergency Relief Fund.

Each and every department of our work has its place in the life of a parish. In these days when we are so emotionally stirred by conditions in the world and we are being urged to do our share in so many fields of endeavor, let us not lose our perspective and come to think of church work as something that can be done when and if there is any time left over. Now more than ever we need our church. Now more than ever our church needs us. Our Presiding Bishop says "We are the only considerable body of Christians in the world today whose hands are untied. Through us God can once more put a demoralized world on the road of progress in well-being."

We enter this year fully aware of the challenge to Christian women today, knowing that God's call imposes a responsibility as well as a privilege. Our objective is an adequate educational program in every parish that will, through knowledge and inspiration lead to a widening of our vision and through that vision to action. Then we shall truly be "Witnesses to the Power of God" and "Go Forward in Service."

Respectfully submitted,
(Mrs. Edward G.) JULIE B. LASAR, President.

APPENDIX No. 12

**Report of the Director of Educational Research
For the Year 1941.**

The Board of the Episcopal Home for Children is composed of seventeen members who meet on the first Thursday of each month at The Educational Center, 3621 DeTonty Street, and is the sponsor for the educational work which is now being undertaken in the Diocese of Missouri. This Board functions in a number of ways, its chief purpose being to see that funds spent shall be properly spent for the greatest good to the boys and girls in our diocese.

My task as Advisor to the Board has been to develop a program in religious education of a two-fold nature: 1. A program of service to such parishes as one man can serve in developing their total educational program; 2. A program of educational research to be conducted in "one laboratory center" in an effort to be able to record as accurately as possible the results of careful educational work.

Last year, as you all know, the Board granted me a period of study at Columbia University. Since taking up my duties here September first, some of the following have been accomplished: Miss Frances Bailey has come to us as my associate and is in charge of the work in the Experimental Parish in Webster Groves, of which you will hear more in a few moments. Miss Bailey has had a wide experience in religious education and is more than competently trained for her task.

Our Center at 3621 DeTonty Street has been renovated during the past year and furnished, and is more than adequate for the kind of work we all envisage for the future. It is, of course, open at all times for your inspection and you will be more than welcome when you can come. Mrs. Sam Dennis is in charge of the Center and is my secretary; and it is she who keeps the machinery there in the absence of Miss Bailey and myself. We have accumulated the beginnings of a splendid library which is now ready for lending service to those of you who need it and desire it. We have a certain amount of good educational equipment, books, pictures, and other exhibit materials to suggest to parishes and to stimulate their activities. From the point of view of personnel, equipment, and the field of work we are amply provided at this time.

Miss Bailey will tell you in a few moments of the work at Webster Groves, and I will confine myself to the kind of thing the Center is seeking to do. In a period of four months we have had sixteen church school teacher groups, who have had nineteen meetings to work over their program. The effort has been made to analyze what they are doing, to make suggestions as to what they might do, and to furnish them with materials adequate for their tasks. The teachers find out quite a lot about how well they do and how their co-teachers do.

Many individual conferences have been held with leaders in various parishes as they struggle with their tasks. In the neighborhood of fifty workers outside of church schools have had individual conferences at The Center; twenty-three clergy conferences have been held, some of the clergy coming a number of times; seven educators, who because of their interest in religious education itself, have given us many hours of their time in consultation and direction.

The Director, under the auspices of the Department of Christian Education, and through the courtesy of the Church School Service League, has been in assistance at three meetings of the Church School Service League, and out of these meetings one notes a number of very gratifying results in the church school work. In three parishes I have met with the Vestries to discuss the cause of Christian education in the parish, and opportunities have been opened to me to make some forty addresses and sermons in parishes and one college in the four months I have been here.

Our Center has been responsible for a visit from Dr. Ernest J. Chave of the University of Chicago, and arranged for a meeting of some twenty-one general educators to meet all day with Dr. Chave to discuss the place of religion in the educational experience of boys and girls. Dr. Chave met approximately one hundred people in the community during his two days here.

I have had the good fortune to be welcomed to committees in the field of religious education of the Metropolitan Council of Churches, and have had frequent opportunities to discuss with school principals the possibilities of religion in day school experience.

The National Council has sent three of its officers to visit The Center, each of whom spent a day there discussing the use they can make of our undertaking there.

I should like to make the following generalizations with regard to our efforts:

1. Our boys and girls are living in a very chaotic and disturbed and utterly real world. It is the church's task to help them to understand what the spirit of Christ would have them be at all times. The home is the center of life, and the church, the school, and the community are the resources for the individual and the home and must always be regarded as a resource.

2. A tremendous responsibility is committed to parents and church school teachers and to vestries when they are charged to see to it that a Christian interpretation of life be available to those for whom they are responsible. The meaning of life and death; the meaning of having and giving; the meaning of doing and being, is our solemn responsibility. If the church does not supply through its clergy and laity these meanings to boys and girls, then other and more sinister influences will twist these meanings to their own ends, and all that we cherish will be lost. In one of our church schools, and doubtless in all of them, the proportion of small children who are having their minds formed and their spirits made, and who are manifesting love or hatred is only too obvious to those of us who work with them. These same boys and girls are the ones to whom soon we shall commit the future of our world and the seriousness and faithfulness with which we all lead them will determine what kind of a world we are to have.

I cannot forbear in closing to quote a young aviation cadet, a college graduate, and a man of thoughtfulness and intelligence. His comment was: "I shall probably not return from this war, but I believe that I am fighting for the kind of thing you and your Board are doing, and I believe that ultimately your task is more necessary than mine."

Our task is cut out for us. The work of religious education is done in homes, and the church is the chief resource of that work; and it is on that conviction that we go into the new year, greatly concerned and most hopeful.

Respectfully submitted,
MATT. M. WARREN, Director.

APPENDIX No. 13

**Report of the Associate to the Director of
Religious Education**

In her report of Youth and Religion in the Diocese of Missouri Dr. Case says: "Encourage the setting up of two or three laboratory centers for the purpose of making a demonstration of the possibilities of religious education. The future of religious education in Missouri depends primarily on a practical demonstration of what can be done. Such a demonstration would be of great significance for the whole Episcopal Church and for other religious groups throughout the country." In Emmanuel Parish we are in the process of setting up such a center. You will notice the report speaks of the parish as a study, not a demonstration center. We are here first of all to find out and record the best way of doing religious education. We will not be ready to be a demonstration center for several years, though we are willing to share our findings and procedures with other churches whenever they can be helpful.

A large mass of theory has developed about how religious education ought to be carried on. Little of the theory has been submitted to the acid test of actual practice. That is the fascinating, yet difficult task we have set for ourselves in the experimental parish. One way we will do this is through the synthesis of our present knowledge of educational psychology and religion. A generation or so ago it was assumed that science and religion were doomed to be always in conflict, but we have come to realize that true science and high religion reinforce one another, for within an ordered universe both seek the same truth. The researches in the young science of psychology has put at our disposal a great deal of knowledge about human nature. There is a need to integrate this knowledge with the deep insights of the Christian religion. That is the first task of the experimental center. Let us take a concrete example. Many of you are asking—how shall we teach the Bible? We know from the work done on intelligence tests that children can not interpret the meaning of parables until they have a mental age of twelve years. We desire as Christians to have our children have an understanding of the Bible. Shall we then use the parables with which the Bible abounds to guide them into this understanding? The evidence would seem to suggest that that is not the most useful way of teaching our pre-school and elementary children. Yet the question is too important a one to be dismissed so summarily. The parables may have value even for our young children. So we will teach them to children of varying ages and record what happens in the classroom and at home, not just in one class, but in many classes. We will record these facts as honestly and objectively as we can, and on the basis of them we will decide when is the best time to teach these parables.

Again, we know that children learn best through other channels than those of words. We know that they absorb the feelings and attitudes of their elders. This, more than words, is the stuff of which religion is made. So we shall be most concerned about the character of our leadership, and we shall regard parent education as of paramount importance. Yet we shall be humble as we make suggestions of ways to educate children, recognizing that we are dealing in the realm of theory while parents live with the practice. We shall ask their cooperation in recording how our theories work, and we shall revise our theories from their records.

A synthesis of our present knowledge of educational psychology and religion is not enough to guide us in the field of religious education. For we stand but on the threshold of the knowledge of ourselves. Religion, the most complex and the most important aspect of man's life, is the area least studied. The wisest religious educators are the ones least ready to answer the continual question: How can you teach religion? We need careful painstaking research combined with the best scientific practice with a knowledge of high religion to answer that question.

Such is the important task the experimental parish has undertaken. The choice of the right parish was of great importance and required careful study and visitation over a period of several months.

This is the basis on which we chose the parish:

- 1) A cooperative and interested parish and rector.
- 2) A community church interested in children and in providing increasingly for the needs of children as an integral part of the church program.
- 3) A stable population which would represent a cross section of America rather than the extremes of wealth or poverty.
- 4) A church whose present space and equipment were fairly adequate, for we realized that the defense situation made it impossible for us to count on any major building program in the next five years.

All churches met the first criterion of cooperation and interest, and we appreciated the hospitality with which you welcomed us. After much study and careful thought we concluded that Emmanuel Church in Webster Groves most nearly met the other qualifications.

Our work in the past two and a half months has been largely concerned with setting up organizations through which our theoretical plans may become integrated into the life of the church.

A parish council is being organized. This is made up of representatives of all the organizations in the church including the Vestry, the Church Service League, the choir, the young people's group, the Church School, the Altar Guild and the Boy Scouts. It also has representatives from the parish at large including a teacher from the day schools. This council will act as a coordinating body for all parish activities. It will make recommendations to the Vestry.

In the report of the Pearl Harbor tragedy we have had a terrible demonstration of what happens when there is lack of coordination. Yet I am sure that report had a familiar ring to some of us who are church workers. We, who ought to be centers of Christian fellowship and to be busy about the most important thing in the world, become so involved in petty disputes and in duplication of activities that we become centers of discord and often neglect the most vital areas of our work.

A parish council is one means of effecting better coordination. It is, as a psychiatrist said, good mental hygiene for a parish.

The formation of the Church School Committee made up of parents and of representatives of the various departments is another step in trying to coordinate and evaluate our work.

The board of the Church Service League had an all day meeting. It is making plans for enlarging the number of women it serves and for developing its educational program.

Many of you are interested in Church School curriculum. There is no one right curriculum. Each school must develop its own. Here are some activities in which Emmanuel Church School has engaged, in which I judge learning of the Christian way of life has taken place.

Late in November the School held a Harvest Home Festival. Parents were invited to a tea, exhibit and service in which the Christmas gifts for the Indians were presented. Different departments discussed things for which they were thankful. An older class took these thoughts and wove them into a litany of Thanksgiving. A junior age group dramatized the contribution of the Indians to our civilization. Every class had some part in the service from the nursery to the senior department, and there was a feeling of family church fellowship.

A small group of children visited a church settlement house, gaining an appreciation of the people to whom they sent Christmas gifts, and a very real respect for these children's skill in handcraft.

A Christmas Eve Service for parents and children aged two to eight years was held. The service itself was only twenty minutes in length. The Primary Department helped plan it. One class dramatized the Christmas story, very simply, another helped write the prayers, and a third acted as ushers. Little children came reverently and unhurriedly to the manger bringing their money for children hurt by the war. A few stayed at the creche two or three minutes. A child said: "I like to come to Church." Parents said—We are so glad our children could have this experience. We want them to come to Church at Christmastime, but most of the services are over their heads. The National Department of Christian Education said: Please let us have a copy of the service. We think it will be helpful to other churches.

During the Epiphany season we are having our mission study because we feel that the season of the Manifestation of Christ to the Gentiles is the best one in which to think of missions. This year the theme is "Christianity and the World Order" which is being interpreted at the children's level, as "Worship around the World."

For this period the Primary Department is working as one unit. The same story is told to the whole group. Each child, regardless of grade, has chosen in the second period to be in one interest group. They may work on a mural of children around the world coming to Emmanuel Church, or they may make scrapbooks of churches or people of different countries; they may dramatize the story told in the service, or they may build a paper model of our church with the children of the world coming to it. Perhaps you are wondering where the lesson is! Here are some of the lessons learned—In order to build their church, the group had to visit the church and learn about its arrangement. They had to decide what countries would come to Emmanuel. It was a liberating experience to discover that children in countries at war still went to church. It was an upsetting experience to discover the Japanese doll by the Christmas creche. In developing a birthday litany the children said they were thankful for all the children of the world except Japan and Germany. The phrase 'God loves all children' has ceased to be a pious platitude and become a disturbing reality which we as teachers have yet to help them to understand. Can we really teach them that Jesus said, "Love your enemies"? We are ashamed when we realize that we ourselves have not yet learned this. We are puzzled as we face the difficulty of interpreting our world to children.

In the Junior Department two groups are studying Jewish-Christian relationships and plan to visit Temple Israel. Some are working on a stained glass window of children around the world. Others are making models of various churches out of soap and clay. They are developing their own hymn and prayer book and are helping to plan worship services. Letters of friendship have been exchanged with children in Hawaii, some of whom bear Japanese names.

A day school teacher spoke of the Japanese as yellow devils. An Emmanuel child said to her "How do you know they are that way?" When her mother remonstrated with her for her seeming rudeness the child said, "But that's what the Sunday School teacher said to say. She said, they weren't all bad. That she had known Japanese people that were kind and honest and that many do not want war, but the military people are forcing them. That we shouldn't believe all that people say. We should ask them how they know the Japanese are like that."

On March first there will be a special service followed by an exhibit. Parents and friends will be invited to share in this program which will bring to a climax this study of worship around the world.

People in many organizations outside the Episcopal Church have expressed an interest in the research aspects of this program. Among these are Dr. Lentz of Washington University, Mrs. Lawrence Plank of the Unitarian Church and Mrs. Ferdinand Isserman of Temple Israel. Two of Dr. Pflug's students at Eden Seminary are carrying on research projects in cooperation with us. One is a study of children's response to, and interpretation of the Old Testament stories of Moses, Joseph, David and Ruth and the story of the Christ Child as illustrated by the Peter-sham artists. Another is a study by a senior theological student of the meaningfulness of the language used in worship for junior age children.

Plans are now under way for an intensive study of ten or fifteen families with children of elementary school age. We will give these families the best guidance in religious education we can. In return we are asking their cooperation in attending Church and Church School regularly and in recording or reporting to us significant religious experiences that occur in their families. Once a month the families will come together for a specially planned program.

These are a few of our plans and hopes for Emmanuel Parish.

Respectfully submitted,
FRANCES BAILEY.

APPENDIX No. 14

Report of the City Missionary

As usual, I begin my report with a few meager statistics.

Visits to City Institutions	700
Services held	378
Total attendance	22,983
Celebrations of the Holy Communion	124
Total number communicated	4,832
Bedside Communion	2,970

I am presenting these statistics in spite of a letter written to me early in the year in which the Bishop said that he hoped I would make a note of interesting incidents during the year, as statistics were not especially absorbing. Avoiding statistics is something that I have wanted to do all my life, and now I find the Bishop agrees with me. I might say that I find this gospel of no-figures is spreading in the diocese. I attended a model parish meeting the other night and found the evidence of it. When it came to reports the parson announced that, instead of reading statistics, he would ask the presidents of organizations to stand up so that we could see and applaud them. So the perfect figures of the ladies were used to disguise the, presumably, not so pleasing figures of their organizations. And when I add that a discussion was announced immediately to follow on some such subject as, "Can I divorce my husband and be married in the P E C.?" you can imagine what chance statistics had.

However, to rise above the frivolous, I suppose there ought to be some explanation of variations from year to year. Taken as a whole, for example, the figures for this year are slightly less than those for last year. One reason for this is the kindness of Fr. Benson of Trinity parish who, for November and December, took off my schedule the administration of the monthly communions on the white side of the City Infirmary. The figures in my reports are those of the City Missionary alone. They do not include work for which I am not responsible such as work under the City Mission Society, or work for which I have no record.

Last year I gave an account of a day at the City Jail. Perhaps this year you might want to travel with me through the City Sanitarium. The City Sanitarium is the enormous building with a large dome on Arsenal Street, devoted to the care of the mental cases of our great city. It is, by far, the largest building in town, and houses a population of some four thousand people. It is surrounded by extensive grounds where patients may sit and take their recreation at certain hours. The very size of the building suggests the idea that insanity is greatly on the increase. I believe statistics bear out this idea. But then, we are at war with statistics.

Fifty years ago, when I was a little boy, I used to drive around with my Father who was the Rector of an extensive Connecticut parish. Occasionally we would stop at a house I knew was marked for a visit of the Angel of Death. My Father would use the word "consumption" in a tone reserved for such places. You might think if you went into Koch Hospital or in the City Hospitals that tuberculosis had taken a tremendous spurt since those pre-Trudeau days. But the truth is that instead of a quick attack and an early death, human compassion and skill have combined to make such places as Koch a battlefield against tuberculosis all along the line.

So, I remember in those days people who were called "queer." Sometimes they did simple chores around a farm, sometimes they cumbered with tragic ugly faces our poor houses. Sometimes they muttered in chimney corners or leered at you on the country side. I remember great hulking boys who tried year after year to advance another class in the public schools,—the despair of the versatile school marms of those days. I remember unstable bright boys who disappeared early into reform schools and prisons. Today we see schools like our schools for feeble-minded children, hydrotherapy for disturbed cases, a new medical technique, the open spaces of such places as Farmington, where men and women can escape the feeling of restraint, the staffs of psychologists and attendants trained in the handling of mentally disturbed cases. Of course, there were institutions for insane people in those days. But they were far less well equipped and far less frequently resorted to. I am not so sure that it is so alarming that four thousand people, patients and attendants, are housed in the City Sanitarium.

But the size of the institution has a bearing on the work that I do and the way that I do it. Every Sunday morning we have a great congregation in the Sanitarium auditorium. Our altar is moved out into the center of the stage and properly prepared by one of the attendants. I use an abbreviated form of Morning Prayer. We sing three hymns. I do not have to be too particular about choosing familiar ones. I often use a hymn that is unfamiliar to most of our people. By the time we have struck the second verse the whole congregation is swinging into tune. The effect is usually superb. In preaching I use anecdote and striking forms of expression, but I do not alter the style much from what I hear use in one of our Churches. I cannot see the advantage, of what I hear is the method in some places, of making the language as absurd in structure and content as possible. The great majority of people before me speak coherently, and many of them have had a good education and were in responsible positions before their mental eclipse. The sensible method seems to me to preach for those that understand, and let as much as possible filter through for those who do not. In any case they are one of the most attentive congregations I have in my work, and, as I go among them betray the fact by frequent reference to what I have said in sermons. There is also a sort of pleasant informality in our relation. When I come back from vacation, for example, I will step to the edge of the stage and say,—“It is good to be back again.” And out of the sea of friendly faces will come a murmur of welcome and goodwill.

On the first Sunday and on the high festivals I celebrate the Holy Communion. Out of a congregation of three hundred and more, about eighty receive by intinction. I am sure that the sacrament has great possibilities in ministering to the mentally eclipsed. Leaving out of consideration our deep mystical conceptions about it, its dramatic origin and associations in the minds of all Christian people make it the direct method for conveying to them the grace of the presence of the living Christ. To make it ideal, a liturgy should be especially adapted to their needs. The service should be greatly shortened, and the dramatic element, rather than the didactic element heightened. The same holds true to my mind for children,—and maybe the rest of us. In the case of my people at the sanitarium, somehow we must reach behind the most tragic veil that surrounds human life, and much logic is precluded. Must we take our people to the feet of Jesus through an atmosphere redolent with dead and ungodly metaphysics?

On Monday morning I start visiting through the endless divisions of the institution. There is time for only one visit a week. There are eighteen divisions on the men's side and nineteen divisions on the women's side. Women patients far outnumber the men. Therefore two divisions on the men's side are given over to the women. Besides, there are

many side rooms to be visited, solaria, rooms devoted to occupational therapy, hydrotherapy, sewing and repair of mattresses. Before I have finished this day's work, I will have seen, and spoken to, at least fifteen hundred human beings. It is impossible to assess the value of this kind of work. In tune with my theme for the day, there just cannot be any statistics that mean anything. I do not think that, as far as a clergyman's work is concerned, technical knowledge will take a man far. Of course, it is well to know something about the various kinds of mental disease, and to have read something on psychiatry and abnormal psychology. But I must not allow myself ever to look at a CASE. That is the Doctor's job. But I can go my way with the commission of Christ to love and to serve, and with the Gospel of everlasting freedom in my heart.

As I go along, I try to speak to, or shake hands with, everyone. Out of this comes the occasion of my ministry. There is talk about the Sunday service, personal difficulties, or just ordinary goodwill and affection. Once in a while I am asked for a prayer to be noted down or spoken right now. Very often there is the story to be told of misery and tragic amazement over the loss of liberty. As a rule my people know that I can do nothing about a release, but I try to be a good listener until everything is told. This I know I owe them. If I cannot act, I can listen. Wherever there is a chance to provide some service, of course, I try to do so. I do not know to what extent, but I know that this presence among them of a friend and pastor is a comfort deeply appreciated. Moreover, the attitude of the attendants is cooperative and fine. Indeed I feel that part of my job is to serve these attendants. The Sanitarium is understaffed, but these people for the most part are doing their very trying job with patience and kindness. They belong to that large company of people whose humble contribution to human mercy will not be known this side of the day of judgment.

Of course, this work has its laughter. Something like this happens. I am going along in one of those divisions where the response is least and where most of the patients apparently have lost nearly everything but a sleepy awareness. I speak to everyone, think that I am through, and wonder if it means anything. Then I hear a call. "Hey, come back here!" I go back along a bench and look down in a grinning face. "Say, I want to ask you a question." "Sure, go ahead." "Supposing a chicken wanted to stand on one leg and scratch her back. Whatya suppose would happen?" "I don't know" I say solemnly. I suggest that she might get along better if she used her beak. Or perhaps she might get some cooperation like the monkeys in the zoo. "Naw" said my grinning friend. "This one just used her hand." Behind the guffaw and that grin was still burning enough fire to interest a shepherd of souls.

I always have a good time in the colored wards. Not long ago I stopped and chatted in the room given over to occupational therapy. The fine director in charge of this work always calls attention to a new patient, a fine piece of embroidery, or other work of interest. One day she said there was going to be an entertainment in the auditorium soon in which the colored patients would have their part. "I hope, then," said I, "you all are going to sing some spirituals." And then I told them about how some of our boys in the Jail used to sing spirituals for me in the chapel while the prisoners were assembling for service. The director looked over at a little old lady at the next table and told me that she would sing spirituals whenever she was asked. Her sweet face beamed. She lifted up her steady clear voice and began the spiritual, "Git on board, little chillun, git on board." By the time we came to the refrain we were all swaying. I found myself standing up and beating time to encourage everybody to join in. We all had a wonderful time. Others seemed to enjoy it, too, and grinned as they passed the door. We were doing this because we enjoyed it. But, to move to higher ground, I have

noticed that colored people find no inner conflict as they enjoy their expression of religious feeling.

The Sanitarium is in no small degree a cross-section of St. Louis. All the racial and linguistic stocks are there. And there is almost every variety of human experience. This gives opportunity to use whatever life or interest has afforded one for use in the pastoral ministry. In St. Louis it is good to have some knowledge of German, of course. But in the Sanitarium almost any language will offer an opportunity to make a useful and pleasant contact. "I am Grik," said a new patient as I was making my rounds one day. The way he said it seemed to mean that he therefore had nothing whatever in common with me. I remembered a little smattering of that queer hybrid, Modern Greek, that I had once picked up. It worked like magic. Though I was forced soon to disclose that I could not get far beyond, "Fine day," and "How do you do?" it seemed to mean a lot to him. In my seminary days I never expected to use Hebrew outside my study. But there is a young Jewish woman with whom I always stop to talk. She makes me puzzle over responses used in the synagogue, and giggles at my awful reconstruction of unpointed texts. She sends me away with a SHALOM, and the next place I see her will be in the congregation on Sunday morning. I also have the benefit of a clergyman of one of the protestant churches as a critic. He is very appreciative of what he considers a good sermon, and he is very definite in disparaging a terrible tendency I have to ascribe merit to man that belongs only to God. There is nothing in my former life that does not seem to help somewhere on this cosmopolitan ground,— places at home or abroad that I have been, scraps of lore that I have acquired, experiences in the army or as conductor on a trolley,— sometime, somewhere I am going to meet the person in this place to whom some specific item will prove a point of interest. If a parson wants to acquire versatility let him get a job as chaplain in the Sanitarium.

I find surprisingly little of the fantastic and the irrational, considering the nature of the institution. My feeling that this is so may be due to the fact that I have learned to avoid challenging anybody's fixed ideas in the ministry to my people. If a patient regards me with a glazed look and says, "I'm dead" I simply accept him as a corpse. But he is at least a talking corpse, and we start from there. I walk into the world of the lady with boundless wealth that is to be released to her tomorrow, and sit down first and help her plan the spending of it. The very considerable fortune that I am to have helps me talk about promoting the Kingdom of God. And it is not far from the thought of the Kingdom to the King. Some of those who have persecution complexes I try to get to by avoiding conversation on the subject that haunts their minds. When I cannot avoid it, I move on. But I never think of denying the persecution. The number of unpleasant incidents is very small. In all the seventeen years in which I have visited this institution I have been physically attacked only three times.

The incidents of the ministry here are not so very different from those of an ordinary parish. I do not hesitate, however, to stop and pray with a patient who asks me to, even if the room is crowded. I listen as I have said to the full burden of a heavy heart. Within the limits of the rules of the institution I do what I can for them. I try to help stabilize and enrich their lives. I enforce the advice of the medical staff with every resource I have. I also do a great deal of instruction. For example, a little while ago an old colored man who is not allowed off the hall asked for baptism. I spent quite a lot of time with him. He asked for a copy of the Prayer Book and I gave it to him. His married children and his grandchildren gathered one Sunday afternoon on the division, and we held the baptism before a reverent company of patients and visitors.

I have confined most of what I have had to say to the Sanitarium. But I would be ungracious not to acknowledge the help of my friends. The City Mission Society under the direction of Mrs. Shepley has continued its invaluable cooperation with me in many ways. As most of you know, the Society supplies me with stationery, telephone and office equipment at their office at 1210 Locust. The Society has sometimes supplied me in emergencies with discretionary funds. It pays the expenses of the lay-reader, Mr. David Kopplin, and I know would endeavor to satisfy any reasonable desire I might express. Deaconess Brainerd and Miss Phillips, who constitute their paid staff, often cooperate with me. Miss Phillips is very generous with time and energy in behalf of cases I refer to her from the penal institutions, and her advice in cases involving a social worker's training is tremendously valuable. I provide Deaconess Brainerd with my services as a clergyman in her work at Koch Hospital and other institutions. I administer the Holy Communion at the bedsides of her one hundred and fifty patients once a month. I call there as often as I can wherever she suggests. I also hold services twice a month for the nurses before they go on duty on Sunday morning. Still in the Deaconess's field, I hold services for her girls at Meramec Hills and at the Training School for Feeble-Minded Children. I do not wish to seem to render a report for her, but I wish to say for her that she continues through the years on the same high plane of energy and efficiency.

For many years Mrs. Shaw has been associated with me in hospital work. Fr. Clark, of All Saints, put at our disposal recently a very beautiful and suitable altar for the Homer Phillips Hospital. Fr. Clark was also at no little pains to see that it was properly installed. This gave Mrs. Shaw the opportunity to look after its equipment. She has given many hours to providing a shrine where patients and staff may sense the beauty of holiness, and whence we may go forth to bring the sacrament to the bedsides of sick and troubled people.

I wish also to make acknowledgment of the services of the well-equipped and experienced lay-reader, Mr. Kopplin, about whom I hear much appreciation as I go about my duties. I am very much indebted to the musicians who have helped me at Sunday services, especially Miss Henshaw, Mr. Walker Stewart, Mrs. George Jackman and Mrs. George Hawkins. There is a large number of other people to whom I am indebted for much. I might mention the Cathedral organist and his choir boys who went over to the Jail on Christmas Day before the Cathedral service to sing for our people there.

Let me close with one more thank-you. For many years at noon-time, after a busy morning visiting or administering the Holy Communion, I have come down to the Cathedral perfectly willing not to see anyone for a while. Then I have been at liberty to take the elevator, use a private key and, having arrived in a room on the sixth floor, to rest. Even Miss Phillips can't get me, for no women are allowed on that floor. The friendly roar of greetings to the world and staff, somehow reminiscent of New Haven when Yale had championship teams, scarcely penetrates to these heavenly heights. I can stretch myself in furniture that was built to cushion far more angular and lengthy forms than mine. I can read the paper and even take a cat nap. Many years ago one of the oldest friends I have in the diocese offered me this retreat. He, too, is not exactly noisy. He enjoys a little relaxation now and then, so that out of his lair he may sally forth refreshed and ready to lead a most strenuous life. If his unobtrusive thoughtfulness has not come under your observation, in one form or another, you are a rank outsider. Stick around awhile, and you will soon learn his name.

Respectfully submitted,
JAMES H. GEORGE.

The following reports are not printed in the Journal, but are on file in the Diocesan Office:

Department of Christian Social Relations.
 City Mission Society.
 Church Pension Fund Committee.
 Episcopal Bishop's Residence Company.
 Girls' Friendly Society.
 Department of the Field.
 Department of Christian Education.
 St. Luke's Hospital.
 Social Service Department, City Mission.

Episcopal Acts

POSTULANT.

July 18, 1941 — Richard P. Coombs.

CANDIDATES FOR HOLY ORDERS.

August 27, 1941 — Robert L. Stevenson.
 January 19, 1942 — George Richard Wheatcroft.
 January 19, 1942 — Albert John Ettling.

ORDINATION TO THE DIACONATE.

November 1, 1941 — Frank Fogwill Smart, Jr.

DEACONESS TRANSFERRED.

December 4, 1941 — Deaconess Lillian W. Crow, to the Diocese of Dallas.

CLERGYMEN RECEIVED.

November 1, 1941 — Chester L. Weems, from Atlanta.
 November 1, 1941 — Junius Jeffries Martin, from New Hampshire.
 December 1, 1941 — David Thurber Eaton, from Wyoming.

VISITATIONS FOR CONFIRMATION.

Place	Date, 1941	Presented by	Number
Hannibal	Feb. 9.	The Rev. Raymond E. Maxwell	17
Bonne Terre	Mar. 2.	The Rev. C. Horace Kehl	1
Webster Groves	Mar. 9.	The Rev. J. Manly Cobb	46
Affton	Mar. 9.	The Rev. J. Manly Cobb	4
Palmyra	Mar. 11.	The Rev. Arthur E. Woodward	2
Kirkwood	Mar. 16.	The Rev. Wilbur D. Ruggles	16
Overland	Apr. 3.	The Rev. Edward J. Day	16
Columbia	May 4.	The Rev. James M. Lichliter	36
Jefferson City	May 4.	The Rev. James M. Lichliter	3
Ferguson	May 11.	The Rev. Kenneth E. Heim	22
St. James	May 18.	The Rev. O. V. Jackson	2
Rolla	May 18.	The Rev. O. V. Jackson	12
Poplar Bluff	June 1.	The Rev. Gregory J. Lock	2
Valley Park	June 5.	The Rev. Wilbur D. Ruggles	7
Jefferson City	June 16.	The Rev. James M. Lichliter	7
Macon	Dec. 8.	The Rev. J. Presley Pound	4
Poplar Bluff	Dec. 26.	The Rev. Gregory J. Lock	2
St. Louis:			
St. Stephen's	Jan. 5.	The Rev. Roy S. Rawson	6
Holy Communion	Jan. 26.	The Rev. W. W. S. Hohenschild	24
Cathedral	Feb. 17.	The Rev. R. D. S. Putney (For St. Peter's, St. Louis)	2
Ascension	Mar. 2.	The Rev. John S. Bunting, D.D.	8
St. Michael & St. George	Mar. 30.	The Rev. J. Francis Sant	61
All Saints'	Mar. 30.	The Rev. D. R. Clarke	24
St. Thomas'	Apr. 6.	The Rev. Arthur O. Steidemann	2
Grace	Apr. 6.	The Rev. William Kirk	12
Cathedral	May 18.	The Very Rev. Sidney E. Sweet	55
St. Mark's	June 1.	The Rev. Charles C. Wilson	8
St. John's	Nov. 9.	The Rev. Leighton H. Nugent	9
Trinity	Dec. 7.	The Rev. Richard E. Benson	10
St. Augustine's	Dec. 7.	The Rev. Frank Maples	11
Holy Apostles	Dec. 21.	The Rev. Early W. Poindexter	1
Total Confirmations in 1941			432

**VITAL STATISTICS OF
PARISHES AND MISSIONS
FOR 1941.**

	Totals
1 Baptisms, Children	289
2 Baptisms, Adults	65
3 Baptisms, Total	354
4 Confirmations, Male	168
5 Confirmations, Female	264
6 Confirmations, Total	432
7 Marriages	264
8 Burials	291
9 Families	4,336
10 Individuals (not thus included)	2,812
11 Confirmed Persons	10,798
12 Church Members (All Baptized Persons)	14,289
13 Communicants, Last Reported	10,169
14 Communicants, Added by Confirmation	432
15 Communicants, Received by Transfer	91
16 Communicants, Admitted Otherwise	305
17 Communicants, Transferred to Other Parishes	113
18 Communicants, Lost by Death	127
19 Communicants, Lost by Removal Without Transfer	501
20 Communicants, Present Number	10,252
21 Daily Offices, Sunday	1,873
22 Daily Offices, Other Days	686
23 Holy Communion, Sunday	1,695
24 Holy Communion, Other Days	668
25 Private Communions	159
Church School	
26 Officers and Teachers, Male	101
27 Officers and Teachers, Female	260
28 Pupils, Male	1,248
29 Pupils, Female	1,390
30 Bible Classes, Male	58
31 Bible Classes, Female	146
32 Total Membership	3,205

OPERATING RECEIPTS AND DISBURSEMENTS OF PARISHES AND MISSIONS IN 1941.

RECEIPTS

Receipts for Local Support

1 From Plate Collection	\$ 16,387.50
2 From Pledges (Envelopes, Subscriptions, etc.)	167,699.47
3 From Pew Rents or Assessments	3,197.27
4 From Church School and Other Parish Organizations	5,303.80
5 From Interest on Bk. Deposits, Investment & Endowment	27,705.94
6 From Any Other Source	27,394.25
Total Receipts for Parish Support	247,688.23

Receipts for Special Parochial Purposes

7 From Communion Alms and Relief of the Poor	4,797.03
8 From Church Schools and Other Parish Organizations	1,379.36
9 From Pledged or Unpledged Subscriptions and Gifts	1,149.72
10 From Interest on Investment for Special Parochial Objects	2,444.76
11 From All Other Sources	7,523.24
Total Receipts for Special Parochial Purposes	17,294.11

12 Total Receipts for Diocesan and General Church Program	16,206.23
13 Special Offerings for Outside Purposes	3,070.53
Total Receipts for 1941	284,259.10

Total Balance from 1940	13,105.61
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Grand Total Receipts	\$297,364.71
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DISBURSEMENTS

Parochial Current Expenses

1 Salaries of Clergy	\$ 84,630.28
1a Salaries of Lay Workers	24,295.42
2 Organist, Music, and Choir	27,728.99
3 Other Current Operating Expenses	36,480.54
(Not including repairs and taxes)	

Total of Current Expenses	173,135.23
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4 Pension Premiums of Clergy	6,962.06
5 Diocesan Assessment	15,338.37

Special Parochial Expenses

6 Communion Alms, etc.	4,455.81
7 Church Schools	1,240.33
7a Chapel	2,924.15
8 Repairs and Improvements	8,483.03
9 Interest paid	10,580.62
10 Taxes	594.19
10a For Any Other Purpose	19,159.44
Total Special Parochial Expenses	47,437.57

For Work Outside the Parish

11 Diocesan and General Church Program	30,224.84
12 Other Outside Purposes	3,892.80
Total Disbursements for 1941	276,990.87

Loans from 1940 Paid	10,880.57
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Grand Total Disbursements	\$287,871.44
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LIST OF TREASURERS

Treasurer of the Diocese, and of the Diocesan Council,

Mr. Stephen B. Sheldon, 1210 Locust Street, St. Louis.

Treasurer of the Aged and Infirm Clergy Fund,

Mr. Stephen B. Sheldon, 1210 Locust Street, St. Louis.

Treasurer of the Theological Education Fund,

Mr. Stephen B. Sheldon, 1210 Locust Street, St. Louis.

Treasurer of the Permanent Episcopate Fund,

Mr. C. J. Miller, 4472 Maryland Ave., St. Louis.

Treasurer of the National Council,

Mr. Lewis B. Franklin, Church Mission House,
281 Fourth Avenue, New York.

Church Pension Fund,

20 Exchange Place, New York.