

The Living Church

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

Second Convention Number

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Report of the Special Committee on Marriage



THE RT. REV. HENRY KNOX SHERRILL, D.D.

Elected to Succeed Bishop Tucker [See page 5]

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LETTERS

Presbyterian Differences

TO THE EDITOR: The following quotation is the report of the findings committee of representatives from 15 synods of the General Assembly of the Presbyterian Church in the United States (the "Southern Presbyterians") meeting at Montreat, N. C., August 7-8, 1946.

"We remain opposed at present to organic union with the Presbyterian Church U.S.A., because doctrinal differences present a serious obstacle. So far as the creedal statements are concerned, the differences do not appear to be significant, but there is manifestly a radical difference in viewpoint of the two Churches as to the interpretation and administration of the standards."

This is not too bad a document for an Episcopalian finding committee to have before it as a working basis. With a few phrases sharpened up, almost any honest Episcopalian should be glad to sign the same.

(Rev.) GALE D. WEBBE.

Arden, N. C.

Meagre Pensions

TO THE EDITOR: One is forced to the conclusion that the Pension Fund has not yet attained what was anticipated when it started, that is, real relief from anxiety for the sick and aged. Worse still, it seems that the \$50 a month (or \$25 for widows) we supposed was the absolute minimum is reduced still further under certain conditions.

Some improvement *ought* to be possible for married pensioners in the lowest brackets, whether paid up or delinquent for unavoidable cause, in view of the great increase in the original capital over the sum sought. But the chief hope seems to lie in *unrestricted* supply work if reasonable salaries are paid.

I have noted in recent months six advertisements for supplies, only two of which offer a passable salary for a married man. What use is a rectory without salary or even with \$40, \$50, or \$60 added for supply work? Such remuneration leaves nothing to help out a meagre pension during the months when no supply

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work is available. Do our employed clergy and our vestries care nothing for the welfare of pensioners? Are they satisfied to "chisel cheap labor" thus? Are our rectors and parishes so poverty-stricken that they simply cannot pay \$100 and rectory? Where is the oft professed belief in social justice and simple Christianity?

As a business man, I naturally look at the matter somewhat from that angle. The average supply often provides the same services each week that the rector does. There is perhaps no organizational work, but there are most of the normal responsibilities. Surely if a supply is worth having at all, his faithful services are worth at least \$100 and living quarters. I believe reasonable transportation might well be added. Then if a retired priest could get four or five months of such work, he would have a fair chance of very economical living for the entire year. Without such, it looks like a pretty bad proposition for a Christian Church.

ROBERT SKINNER.

San Bruno, Calif.

Christ Reigning from the Cross

TO THE EDITOR: The undersigned desires to second strongly the protest in your recent issue of the Rev. Archibald Campbell Knowles against the growing use of the above latest fad in Christian symbolism, and also to question vigorously the statement in the editor's comment on the communication to the effect that the representation is as true as the Crucifix and the Cross. As the writer sees it, this representation, far from being in any sense true, is fundamentally false and conveys no obviously Christian message whatever and obscures the dreadful reality of the Sacrifice. It violates a fundamental of true art that, except in portraying a miracle, there should not be anything portrayed which is manifestly physically impossible, which is the case with this symbol of a figure on a cross without the hands being nailed or any other means of keeping it from toppling forward. It is false in fact and history, because what it represents can never have happened and cannot be conceived of as happening. It is completely confusing to the mind of the observer, who knows, or is supposed to know that Christ was not crucified in any such fashion as this symbol represents, and who is not ready to think of Him as attached to a cross somewhere in heaven. The figure, as that of our King or Great High Priest, might pass, but the juncture with the cross confuses everything.

What is worse, it tends to obscure the fundamental fact of the Christian faith, that the Incarnate Son of God died a painful death upon the cross for our salvation, for there is no pain or dying in this misrepresentation. St. Paul said, "We preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness." This representation attempts to preach Christ *without* the Crucifixion. What would St. Paul say about it? Probably, that there are still Jews and Greeks who would soft-pedal the Crucifixion.

Of course it will be said that all that is

The Living Church

LETTERS

intended by this device is to portray, in graphic form, our Lord's words, "I, if I be lifted up, will draw all men unto Me." But that is what it does *not do*, for it does not lift Him up as He said He would be and as He was, a spectacle of such self-sacrificing love that men could not resist its drawing power. But this feeble and utterly untrue representation of Christ on the cross, in which all the "Passion" has been removed, is no representation of self-sacrificing love and has no drawing power whatever. It is nothing but an ikon, first cousin to an idol.

In these days, when too few people read their Bibles and so many only hear Epistles and Gospels at most once a month, it is particularly important that any representation of Gospel facts in graphic form in churches should be scrupulously true to the account, and readily and rightly understood by those who sit and look at them. Abstractions, not readily understood of the people, are worse than useless. Unfortunately windows and other things to be placed in churches are not usually designed by persons well founded in Christian doctrine, but artists with a certain amount of technical skill who are apt to be much more interested in the artistic effect of what they produce than in its doctrinal teaching. There ought to be some diocesan control over what goes into churches, because the clergy, who are under a vow to banish all erroneous and strange doctrine, are not noted for doing much banishing.

(Rev.) F. C. HARTSHORNE.
Bala-Cynwyd, Pa.

Figure on the Cross

TO THE EDITOR: I was delighted to see at last in Fr. Knowles' letter [L.C., June 23d] a strong statement in favor of the only true presentation of "The Figure on the Cross," the old one of extreme suffering. Any other presentation is utterly unreal and unwarranted. That we should allow sentimental and artistic ideas to be a substitute for the stark reality of the divine Passion does not speak well for our understanding of Good Friday.

(Rev.) ALBERT C. LARNED.
Bristol, R. I.

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THIS WEEK

Peter Day, as a deputy, is participating in the business of the General Convention.

Bishop Sherrill of Massachusetts was elected to be the next Presiding Bishop on Tuesday. At the same executive session three missionary bishops were elected, as reported in our news columns (page 5). The House of Deputies concurred in Bishop Sherill's election on Tuesday, and in the other elections on Wednesday.

Both Houses have given consent to the consecration of the Rev. Harold E. Sawyer as Bishop of Erie.

Bishop White of Springfield has tendered his resignation.

The bishops concurred on the amended report on Unity without a change, after two attempts to amend the deputies' resolutions failed. The concurrence was unanimous, but the bishops also added another minor resolution, as will be reported in our news columns next week.

The deputies concurred with the bishops on the revision of Canons 16 and 17 regarding Holy Matrimony after amendments by the lower house were defeated. Meanwhile the bishops inaugurated changes in the first of the marriage canons (Canon 15), which will require the further consideration of the deputies.

Permission for lay administration of the chalice, passed by the bishops, was denied by the deputies, voting by orders; the clerical order lacked a majority for concurrence.

The actions of the bishops on the compulsory retirement of bishops received the approval of the deputies, who, however, guarded the purse by fixing a limit of \$2,500 a year allotment from the national Church to any retired bishop. The deputies on Monday passed an amendment to the bishops' proposal that the Presiding Bishop retire at 68, by voting that the canon take effect immediately; only to realize by Tuesday that such action would require Bishop Tucker's immediate resignation. They later concurred without further change in the bishops' amendments.

Both Houses approved the plans of the National Council for an annual million-dollar campaign for the World Relief Program. They also voted approval and encouragement to the National Council's Radio and Film Commission.

With the executive and managing editors in Philadelphia last week, our news editor, George McClarey, was responsible for the publication of the issue of September 15th. He deserves a word of appreciation for his work under trying conditions.

RICHARD A. PARK.

The Question Box



Conducted by CANON MARSHALL M. DAY

• *Why is a white veil used on the cross on Maundy Thursday, and where did the custom originate?*

The white veil for Maundy Thursday is only used on the cross of the altar (usually the high altar) at which the Holy Eucharist is celebrated on that day. As this is celebrated as the anniversary of the institution of the Blessed Sacrament, it is festal in character. The altar and clergy are vested in white, and the veil, though retained because of Passiontide, is white to match the altar. If a side-altar is used as the altar of repose, it and its cross are also in white. All other altars retain their violet veils, and on the high altar the cross is either revealed in violet, or the black veil is now put on to prepare for Good Friday.

I imagine the custom sprang up spontaneously in a great many places after the ancient Lenten coverings and great veil had been reduced to the veiling of crosses, images, and pictures during Passiontide.

• *What is the "American Episcopal Church"—its origin and status in Catholic Christendom? Recently a priest was consecrated bishop in that communion in a Lithuanian church here.*

I cannot find any reference to this denomination in the United States census report on religious bodies. It is one of the numerous small groups that have split off from the "Old Roman Catholic Church," and derives its orders through Archbishop Matthew. Its status in Catholic Christendom is uncertain.

• *I have seen clergy, as well as acolytes, wearing crosses over their surplices—often very elaborate ones. I have always understood that the pectoral cross is reserved to bishops. What is a pectoral cross, and what is the authority for granting this privilege to other clergy, or even laymen?*

The pectoral cross, which is the sign of episcopal orders, is made of precious metal, preferably of gold, rather large and elaborate, and frequently adorned with jewels. It is hung either from a chain or a silk cord. The cord is either purple or green and gold twisted together. It is worn with all vestments, and also with the house or street cos-

tume. It should have the upright longer than the cross-arm, and should not be a crucifix.

There is no ecclesiastical authority in the Western Church for the wearing of such a cross by priests and deacons, whether in choir or on the street. Certain Roman Catholic canons and other dignitaries are granted the use of a pectoral cross by the Pope. But it is only to be worn in church, and only at the times specifically named in the grant. Such papal grants have no power to create a precedent among us.

The use of a cross of smaller size or non-precious substance, not likely to be confused with a Bishop's cross, seems quite unobjectionable to me—especially if it is a Church award. However, the use of a cross that looks like a Bishop's cross by a man who is not a bishop gives strangers an unfortunate impression.

• *Why is the Crucifix with the figure fully vested and crowned considered to be "in keeping with the best Anglican tradition"? Is this type widely used in England now? What caused its revival there, and when? The picture of Christ the King over the high altar at St. Clement's Philadelphia (1908), is understood to be the first use of this type of representation in America.*

This type of crucifix is said to represent "the best Anglican tradition" because of its symbolism. Anglican devotion has never centered in the dead Christ, nor in the mere agonies of the Cross, but in the risen Christ, "reigning from the Tree."

Actually this is the most ancient type of crucifix, and the type with the figure of the dead Christ, or of the Lord writhing in agony, only became widespread as the result of the Spanish influence in the Counter-reformation, so it is quite as much continental as it is English, and as much Roman as Anglican.

The date of this revival is impossible to trace, and its cause is a matter of conjecture. I suppose the shift in theology from an exclusive emphasis on the death of Christ to the concept of the whole incarnate life as constituting the Atonement had something to do with it. I am afraid our modern tendency to hush-up the harder and sterner side of existence has also had some effect.

FOURTEENTH SUNDAY AFTER TRINITY

GENERAL CONVENTION

HOUSE OF BISHOPS — ELIZABETH McCracken, REPORTER HOUSE OF DEPUTIES — REV. G. R. MADSON, REPORTER

EPISCOPATE

Bishops in Executive Session Elect Three Missionary Bishops

In an executive session of the House of Bishops, September 17th, the following priests were elected bishops of missionary districts: the Rev. Lane W. Barton as Bishop of Eastern Oregon; the Rev. Stephen C. Clark as Bishop of Utah; and the Rev. George H. Quarterman as Bishop of North Texas. The elections were concurred in by the House of Deputies the following morning, September 18th. None of the clergymen elected has yet accepted.

Fr. Barton, rector of Grace Church, Orange, N. J., took his undergraduate work at Kenyon College and was graduated from Bexley Hall with the B.D. He was ordained to the diaconate in 1924 and to the priesthood in the following year by the late Bishop Leonard of Ohio. Before becoming rector of Grace Church, he had had parishes in the Dioceses of Ohio, Southern Ohio, and Michigan. Fr. Barton has served as a deputy to General Convention in 1937, 1940, 1943, and 1946.

Fr. Clark, rector of St. Mark's Church, Pasadena, Calif., was graduated from the University of California, and from the Episcopal Theological School in 1917. He was ordained to the diaconate in that year by Bishop Lawrence of Massachusetts and to the priesthood in 1918 by Bishop Hunting of Nevada. Fr. Clark was missionary in charge of St. Luke's Mission, Park City, Utah, and St. Paul's Church, Pomona, Calif., before becoming rector of St. Mark's. He is secretary of the Diocese of Los Angeles, a member of the standing committee, and has been a deputy to General Convention in 1940 and 1946.

Fr. Quarterman is rector of St. Philip's Church, Ardmore, Okla. He was graduated from St. Stephen's College, and from General Theological Seminary in 1931. He was ordained to the diaconate in May, 1931, by Bishop Manning of New York, and to the priesthood in December of the same year by Bishop Casady of Oklahoma. St. Philip's is Fr. Quarterman's only parish since his ordination.

\$1,631,576.21

The total of the United Thank Offering of the women of the Church was announced at the joint session of the Convention and the Triennial on September 11th, the afternoon after the Corporate Communion in the morning. The total was \$1,631,576.21.

The offering for the three years was the largest total ever received for the United Thank Offering, exceeding the next largest total, that of 1928, by 48%.

HOUSE OF BISHOPS

Bishops Complete Action on Many Matters First Week

The House of Bishops, organized for business on September at an early hour, with 153 bishops in attendance, entered at once upon the work to be done during the ten days of General Convention, meeting in Philadelphia, September 10th to 20th. Several matters of unique importance, as well as routine matters, were considered and acted upon in the first five days. Among the large questions were: the Report of the Joint Commission on Holy Matrimony; the question as to whether an independent Board of Christian Education should be

Registration to September 14th

| | |
|-----------------------|-----|
| Bishops | 153 |
| Deputies | 649 |
| W. A. Delegates | 848 |

set up, apart from the National Council; the proposed mergers of jurisdictions in Nebraska and Oregon; and three matters relating to the bishops of the Church: namely, a See for the Presiding Bishop, the age for his resignation, a vote for retired bishops, and the compulsory retirement of bishops at the age of 72.

The House also heard the Archbishop of Canterbury in executive session, and the Archbishop of the West Indies and Paul. B. Anderson on the Russian Church in open session.

PRESIDING BISHOP

Bishop Sherrill is Elected

Next Presiding Bishop

The House of Bishops, meeting in executive session in Holy Trinity Church, Philadelphia, on Tuesday, September 17th, elected the Rt. Rev. Henry Knox Sherrill, Bishop of Massachusetts, to be the next Presiding Bishop of the Church. The election was held with those of the missionary bishops for vacant districts after a celebration of the Holy Communion.

The election of Bishop Sherrill was made unanimous by motion of Bishop Stevens of Los Angeles. The House of Deputies, when they were notified of the election, concurred in the action of the upper House.

Bishop Sherrill will assume the office of the Presiding Bishop on January 1, 1947, when Bishop Tucker retires under the canonical requirements. In conformity with the amendment to the canon made by the present General Convention, Bishop Sherrill will hold the office of Presiding Bishop until the first day of January succeeding the General Convention which follows his attainment of the age of 68 years, *i.e.*, January 1, 1962. Under the canons of the Church, he is to tender his resignation as Bishop of Massachusetts to the House of Bishops, to take effect when he becomes Presiding Bishop, or not later than six months thereafter.*

Bishop Sherrill is probably best known to the Church nationally for his chairmanship of the Army and Navy Commission. Appointed to the position in 1940, he has supervised the relations of the Church to the Episcopal chaplains with the armed forces during the whole of the war. "1 Joy Street, Boston," the address of his diocesan office, became familiar to Churchmen both in the armed services and in civilian life as the

*In the case of death, illness, or infirmity, making it impossible for the bishop to continue in the office of Presiding Bishop, unless the next General Convention is within three months, the senior bishop of the Church in the order of consecration shall call a meeting of the House of Bishops (to be held within three months) to elect a bishop as Presiding Bishop. The bishop elected must have his jurisdiction within the United States and will serve until the next General Convention.



BISHOP SHERRILL WITH GENERAL AND ADMIRAL
His leadership of the Commission on Chaplains was recognized nationally.

RNS

address of the Commission, charged with the distribution of supplies to chaplains and the promotion of the Army and Navy Commission Fund. Through that Commission, too, passed the applications of the Church's clergy in volunteering for service as chaplains.

On May 3, 1945, Bishop Sherrill was named chairman of the General Commission on Army and Navy Chaplains—the central clearing house for all non-Roman chaplaincies. As chairman of that Commission he visited the European and Alaskan theaters of operations to observe the work of the chaplains in the field. He also made it a point to become acquainted personally with every chaplain going through the Army Chaplains' Training School at Harvard College.

Through the relations with the chaplains of the Episcopal Church, Bishop Sherrill has dealt with many types of Churchmanship, although in his association with the chaplains no question of Churchmanship was injected. Through his trips and acquaintance with national leaders he has been broadening his knowledge of world affairs, while in his work with other communions in this country in the affairs of the General Commission and the Federal Council of Churches he has attained a wide appreciation of the other Churches of America.

Bishop Sherrill was born in Brooklyn, N. Y., November 6, 1890, the son of Henry Williams Sherrill and Maria Knox (Mills) Sherrill. A graduate of

Yale and the Episcopal Theological School, he holds doctors' degrees from Yale, Harvard, Boston University, and Trinity College. After he served as chaplain from 1917 to 1919 in World War I, he became rector of Trinity Church, Boston, where he served for seven years preceding his consecration.

He was consecrated Bishop of Massachusetts on October 14, 1930, at the age of 40, succeeding the Rt. Rev. Charles Lewis Slattery. Among his consecrators was Bishop Lawrence, retired Bishop of Massachusetts, who 15 years before had ordained him priest.

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of Convention**

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UNITY

**Deputies Alter Report
Of Commission Majority**

Final vote on the report of the Joint Commission on Approaches to Unity was taken in the House of Deputies Saturday morning, September 14th, and was interpreted by members as the tabling of the Proposed Basis of Union with the Presbyterian Church in the USA, and the beginning of a new approach to the subject.

Just before the vote was taken, the question was asked whether, as a result of the closing speech by Mr. Taft the previous afternoon [see below], the amendment offered by the Rev. George Gunn was accepted by the members of the Joint Commission. Speaking for the members, Dr. Guerry replied in the affirmative, but the Rev. Don Frank Fenn called attention to the point that the whole Commission had not been consulted in the matter, and the President of the House ruled that the amendment could not therefore be accepted in that way.

Because of parliamentary considerations, the amendment offered by the Rev. George E. Norton to a substitute set of resolutions offered by the Very Rev. Claude W. Sprouse for five of the seven resolutions of the Commission's majority report was brought first to a vote. A division was called for, resulting in 386 affirmative votes and 196 negative ones.

Mr. C. P. Morehouse was recognized by the chair and attempted to present an amendment to the resolution as it stood, but was ruled out of order. He appealed from the ruling to the House, which upheld the president's decision. The Sprouse resolutions as amended by the Norton substitution, however, had the obvious approval of those, of whom Dean Sprouse was a leader, who had opposed the majority report and supported the minority report.

The Sprouse resolutions, amended, were then voted on by orders, at the request of the Southwestern Virginia delegation. The result was 43 yes, 23½ no, and 14 divided votes in the clerical order; 41¾ yes, 30½ no, and 5 divided votes by the laity; which passed the resolutions.

After announcing the passage of the resolutions amending the majority report, the chair requested that there be a voice vote on the whole matter. This vote was affirmative of the results of the vote by orders.

The substance of the resolutions adopted is: (1) The Joint Commission is to be continued, and is to continue negotiations with the Presbyterians and with other bodies. (2) The majority and minority reports are received with ap-

CONVENTION

preciation. (3) The Joint Commission is "to prepare a statement of faith and order, in harmony with the Lambeth Quadrilateral" as a basis for intercommunion. (4) The Presbyterians are asked to formulate a statement on the same general basis. (5) The Lambeth Conference is asked to "appoint a standing Committee on the Reunion of Christendom to consider all specific approaches to Unity." (6) Money for expenses in the next triennium was voted.

The full text of the resolutions as amended* and adopted follows:

1. **RESOLVED**, the House of Bishops concurring, that the Joint Commission on Approaches to Unity be continued, and that it be directed to continue negotiations with the Presbyterian Church in the USA, and to further or initiate such conversations with representatives of other Christian bodies as in its judgment may lead to our closer fellowship with them.

2. **RESOLVED**, the House of Bishops concurring, that we receive both the majority and minority reports of the joint Commission on Approaches to Unity with appreciation of the great service rendered the Church in presenting the results of negotiations with the Presbyterian Church in the USA, and be it

3. **RESOLVED FURTHER**, the House of Bishops concurring, that since the results of these negotiations have reached a point at which it becomes necessary to set forth an authoritative statement of the basis upon which the Protestant Episcopal Church in the USA will act, the Joint Commission on the Approaches to Unity be continued, and be requested to prepare a statement of faith and order, in harmony with the Lambeth Quadrilateral, upon which the Protestant Episcopal Church in the USA is prepared to enter into intercommunion and to proceed toward organic federation with the Presbyterian Church in the USA or with any other interested Christian body, the Commission to report to the next session of the General Convention; and be it

4. **RESOLVED FURTHER**, the House of Bishops concurring, that the Protestant Episcopal Church in the USA extend to the Presbyterian Church in the USA its cordial greetings and gratitude for the brotherly courtesy manifested in the discussions which have been held, and request

that the Department of Church Coöperation and Unity of the Presbyterian Church in the USA prepare a similar formulation, taking into account the points of the Lambeth Quadrilateral.

5. **WHEREAS**, the subject of unity is of the utmost concern to the entire Anglican Communion, and,

WHEREAS, for one part of the Anglican Communion to consider union with any Christian body necessarily involves the life and unity of our whole Communion, therefore be it

RESOLVED, that this General Convention requests the meeting of the Lambeth Conference in 1948 to appoint a standing Commission on the reunion of Christendom to consider all specific approaches to unity in which any Church of the Anglican Communion is concerned.

6. **RESOLVED**, the House of Bishops concurring, that the Treasurer of the General Convention be directed to provide the sum of \$6,000.00 for the expenses of the Commission on Approaches to Unity during the coming triennium.

Deputies Debate on

Basis of Union

Debate on the majority report of the Joint Commission on Approaches to Unity was the special order in the House of Deputies Friday, September 13th, and continued throughout the day. Before debate began, a motion to consider the reports in executive session was voted down; the Rev. Wm. H. Langley, Jr., of Kentucky made the motion, and the Rev. Gardiner M. Day of Massachusetts and Mr. Clifford Morehouse of New York spoke against it.

Careful preliminary work by floor leaders for proponents and opponents of the majority report and the President of the House and the chairman of the Committee on the Despatch of Business resulted in a thoroughly orderly procedure. Presentation of the majority report was limited to 35 minutes, as was pre-

VOTE BY ORDERS ON THE SPROUSE RESOLUTION AS AMENDED

| DIOCESES | | | So. Carolina | Div. | No |
|----------------|----------|--------|------------------------------|--------|--------|
| | Clerical | Lay | | | |
| Alabama | No | No | So. Florida | Yes | Yes |
| Albany | Yes | Yes | So. Ohio | No | No |
| Arkansas | No | No | So. Virginia | No | No |
| Atlanta | No | No | So. W. Virginia | No | No |
| Bethlehem | Yes | Yes | Springfield | Yes | Div. |
| California | No | No | Tennessee | Yes | Yes |
| Central N. Y. | Yes | Yes | Texas | Yes | No |
| Chicago | Yes | Yes | Upper So. Carolina | Yes | Yes |
| Colorado | Yes | Yes | Vermont | Yes | No |
| Connecticut | Div. | Yes | Virginia | No | No |
| Dallas | Yes | Yes | Washington | No | No |
| Delaware | Div. | No | W. Missouri | Yes | Yes |
| E. Carolina | Div. | Div. | W. Texas | No | No |
| Easton | Div. | Yes | W. Virginia | No | No |
| Eau Claire | Yes | Yes | W. Massachusetts | No | No |
| Erie | Div. | No | W. Michigan | Yes | Div. |
| Florida | Yes | Yes | W. New York | Div. | No |
| Fond du Lac | Yes | Yes | W. No. Carolina | No | No |
| Georgia | Yes | Yes | MISSIONARY DISTRICTS | | |
| Harrisburg | Yes | Yes | Clerical Lay | | |
| Indianapolis | Div. | Div. | Alaska | Yes | Absent |
| Iowa | Yes | Yes | Arizona | No | No |
| Kansas | Yes | Yes | E. Oregon | No | No |
| Kentucky | Yes | Yes | Honolulu | No | No |
| Lexington | Yes | Yes | Idaho | Yes | Yes |
| Long Island | Yes | Yes | Nevada | Yes | Yes |
| Los Angeles | Div. | No | New Mexico | No | No |
| Louisiana | Yes | Yes | No. Dakota | No | No |
| Maine | Yes | Yes | No. Texas | No | No |
| Maryland | Yes | Yes | Panama Canal Zone | Yes | Yes |
| Massachusetts | No | No | Philippines | Yes | Absent |
| Michigan | No | No | Puerto Rico | Yes | Absent |
| Milwaukee | Yes | Yes | Salina | Yes | Yes |
| Minnesota | Div. | No | San Joaquin | No | No |
| Mississippi | Yes | Yes | So. Dakota | Yes | Absent |
| Missouri | No | No | Spokane | No | Absent |
| Montana | Yes | Absent | Utah | Yes | Yes |
| Nebraska | Yes | Yes | W. Nebraska | Yes | Yes |
| Newark | Div. | No | Wyoming | Yes | Yes |
| New Hampshire | No | Yes | FOREIGN MISSIONARY DISTRICTS | | |
| New Jersey | Yes | Yes | Clerical Lay | | |
| New York | Yes | Yes | Anking | No | No |
| North Carolina | No | No | Cuba | Yes | No |
| No. Indiana | Yes | Yes | Haiti | Yes | Absent |
| No. Michigan | Div. | Yes | Hankow | Yes | No |
| Ohio | No | No | Liberia | Absent | Absent |
| Oklahoma | Yes | Yes | Mexico | Yes | Absent |
| Olympia | No | No | Shanghai | No | Absent |
| Oregon | Yes | Yes | So. Brazil | Yes | Absent |
| Pennsylvania | Div. | Yes | | | |
| Pittsburgh | Yes | Yes | For Amendment | 43 | 41¾ |
| Quincy | Yes | Yes | Against | 23½ | 30½ |
| Rhode Island | No | Div. | Divided | 14 | 5 |
| Rochester | Yes | Yes | | | |
| Sacramento | Div. | Yes | | | |

*Dean Sprouse's first resolution, for which was substituted by the amendment of the Rev. G. E. Norton the first four resolutions of the final action, read:

RESOLVED, the House of Bishops concurring, that the majority report of the Joint Commission on Approaches to Unity, to which is attached the document, "The Proposed Basis of Union between the Protestant Episcopal Church in the United States of America and the Presbyterian Church in the United States of America," together with the two minority reports of the said Joint Commission, be received;

RESOLVED FURTHER, that this General Convention record its appreciation of the work of the Joint Commission on Approaches to Unity;

RESOLVED FURTHER, that the said document, "The Basis of Union," is not acceptable, in that it is inconsistent with the faith and order of this Church as set forth in the Book of Common Prayer; and that therefore it is not approved by this General Convention.

sensation of the minority report. After that any delegate was permitted to speak for three minutes, and such speeches were arranged to alternate between those favoring and opposing the report. Debate began at 10:45 AM and continued until 5:50 PM with an hour's recess for lunch, and another breathing spell of ten minutes in the middle of the afternoon. By motion, voting on the matter was deferred until Saturday morning. After all the three-minute speeches had been made, and ample opportunity was given for any others to speak, each side was allowed 15 minutes for rebuttal. In the course of the debate several other proposals of substitution and amendment were made.

PRESENTATION OF BASIS OF UNION

Dr. Alexander Guerry of Tennessee opened debate for the majority report. He began by quoting the late Dr. Du Bose's statement on the ideal of Christian unity. Then he laid down the main line of the argument as followed by proponents of the majority report, that the Commission asks that the Church study the Proposed Basis of Union with the Presbyterian Church in the USA as an endeavor which should be enlightening. Dr. Guerry urged that the majority report be passed without amendments or



PROONENT OF REPORT: *Dr. Guerry opened presentation of Proposed Basis.*

substitutions, and declared that some members of the House fear to deal with controversial matters, or fear schism, or fear to make sacrifices. Various other reasons for opposition to the report were named and rejected. He stated that the recognition of ministries is the first and essential step in Christian reunion, and that it is provided for in the proposal. The proposal, he asserted, is worthy of study, and if it is rejected the Church

will be isolated with no opportunity of union with other Christian bodies, and will cease to be a "bridge" Church.

The Rev. Dr. A. C. Zabriskie of Virginia took up the argument supporting the majority report and gave three reasons for his support of it: The proposal is the truth and takes account of



SECRETARY OF COMMISSION: *Dean Zabriskie continued argument.*

facts; the Church has a rich heritage to share with others; and the concrete proposal contained in the report will lead people to study the Presbyterian Church and its doctrines. Dr. Zabriskie declared that a majority of the Commission believes that all the essentials of the Church are preserved in the proposal, and urged that by adoption of the report the Lambeth Conference will be given an opportunity to study the proposal. He then asserted that the resolutions mean just what they say, that the Church is committed to the study of the Proposed Basis for Unity, to seek ways to do the Lord's will, to seek a way to unite with the Presbyterians, and that there is no commitment to accept the proposal at the General Convention of 1949.

Other speakers for the majority report were as follows:

The Rev. G. P. T. Sargent of New York declared that the minority report is based on the fear of losing what is valued, while the majority report is based on faith, courage, and trust in the Holy Spirit.

Mr. E. W. Green of Washington urged the adoption of the statesman-like proposal of a basis for study rather than a set of opinions.

Mr. John Garfield of Massachusetts asked if the Church is afraid of knowledge and said that there is a need to study the principles of unity and of the Church.

The Rev. C. Leslie Glenn of Washington declared that in the Navy real Christian unity had been practiced and that those religious groups which did not co-

operate with others—the Roman Catholics, Christian Scientists, and Mormons—suffered loss as a result of non-coöperation.

The need for a study of the issues was pointed out by the Rev. J. W. Kennedy of Lexington and Mr. J. M. Goldsmith of Southwestern Virginia. The value of discussion was asserted by the Very Rev. J. W. Day of Kansas. Mr. Andrew Dilworth of West Texas declared that his experience as a member of a council of churches was that Episcopalians are not alone in having grace.

Bishop Brent would be for the majority report if he were living, the Rev. C. P. Broughton of Western New York declared, and added that if the report is not adopted, unity will be postponed. Mr. A. N. Hand of New York predicted that there would be no dire results if the report were adopted.

The Rev. R. R. Beasley of Tennessee presented seven succinct reasons for favoring the majority report, and the Rev. Charles Sheerin of Washington outlined the history of the 1937 resolution which instituted the Approaches to Unity, stating that the resolution was not adopted carelessly and without debate.

Mr. Alexander Whiteside of Massachusetts asserted that a rejection of the majority report would lead the Episcopal Church outside the unity movement. The Very Rev. A. C. Lichtenberger of Newark declared that the majority report does not mean union now, but is the first step, and is made at no cost. To vote against the report means fear of studying the proposal.

Mr. J. C. Spaulding of Michigan, for nine years a member of the Commission,



DR. WEDEL: "*Normal tension of conflicting viewpoints should be maintained.*"

stated that property rights are not endangered in the proposal and do not properly need consideration at this point.

The Rev. R. A. Magill of Southwestern Virginia made a most persuasive speech

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in which he stated that study of unity has been too long deferred.

The Rev. Norman Nash of New Hampshire suggested that the Church keep the students' point of view; while Mr. Wm. Balthis of Western North Carolina urged that the door to unity be kept open, although recognizing that the report is not perfect.

The Rev. John Leffler of California said that schism is not probable should the proposal be approved. Mr. E. E. Pom-

Charles Atwater of Easton called for a continuation of work for unity if the Church would not lose ground; and the Rev. Matthew M. Warren of Atlanta made the last of the short talks in favor of the majority report.

The concluding addresses of Friday's session were rebuttal for the majority report which were made by the Rev. T. O. Wedel of Washington and Mr. C. P. Taft of Southern Ohio. Dr. Wedel appealed for freedom of speech within the Church for the next three years and stated that the normal tension of conflicting viewpoints in the Church should be maintained and should not cause deep concern for the future.

Mr. Taft reviewed the resolutions offered by the majority, and said he favored the Gunn amendment [see below], while opposing the other amendments and substitutions. He predicted that the study of the proposal would produce a great revival of religion within the Church.

OPPOSITION TO PROPOSAL

The debate in favor of the minority report of the Joint Commission on Approaches to Unity was opened by Mr. H. T. Foulkes of Milwaukee, who read the minority report in full after declaring that the minority members of the Commission also seek unity but wish to maintain the truth as the Church has received it.

The Very Rev. Claude W. Sprouse of West Missouri stated that until the past few months it had appeared that the Commission would present a unanimous report, and praised the opening paragraphs of the majority report. But, he said, the great objectives of reunion have been vitiated or left out in the Proposed



DEAN SPROUSE: *A leader in amending the Commission's resolutions.*

Basis of Union as a result of Presbyterian demands, especially as episcopal power has been restricted. Early in the conversations of the past three years the Presbyterians had considered supplemental ordination, but recently have receded from that position, and no agreement could be reached on the General Convention or Assembly. Dean Sprouse declared that the acceptance of the majority report is in effect a commitment to acceptance of the proposal as a fair basis for reunion. He stated that the minority report is not a negative report and does not desire to break off negotiations or to close the door to unity.

THE SPROUSE RESOLUTION

He then presented two resolutions as substitutes for resolutions 2, 3, 4, 5, and 6 in the majority report, which would provide for receiving the majority and both minority reports and would reject the proposal as not acceptable, being "inconsistent with the faith and order of this Church," and would refer all specific approaches to unity within the Anglican Communion to a standing committee of the Lambeth Conference.

Mr. W. W. Grant of Colorado was the first of the three-minute speakers for the minority report (or against the majority report). He pointed out the inadequacies of the majority report and called it a surrender to the Presbyterians.

The Very Rev. E. R. Welles declared that he wants unity but does not want to be told by outsiders how he must attain it. He then answered an editorial in the *Christian Century* on "Good Faith" by stating that the Church declared itself on the Reformation 400 years ago and that it holds its hands out to both Catholic and Protestant.

Mr. John N. Brown of Rhode Island asserted that the proposal would produce



MR. TAFT: *"The study would produce a great revival."*

eroy of Atlanta declared that a vote against the majority report will stop progress. The Rev. R. H. Dunn of New Hampshire stated that time is needed for study and clarification of the issues of unity.

The Rev. F. J. Moore of Southern Ohio declared that the majority report carries out the purpose of the Church for union, and therefore it deserves study; the report offers no final basis of union, but if we refuse to study the proposal for the reasons given in the minority report, there is no possible new approach to union with the Presbyterians.

The Rev. J. M. Richardson of Atlanta said that the choice before the House is to kill unity with the Presbyterians or to study the proposal; while the Rev. Russell Hubbard of Maine declared that no commitments are to be made, except to study the proposal.

Mr. Spencer Miller, Jr., of Newark asserted that the world seeks spiritual unity and needs leadership, and that the Basis of Union is consonant with democracy and the genius of the Church.

The Rev. Charles Tuke of Pennsylvania said "let the people know"; and the Rev. F. J. Warnecke of Virginia and the Rev. Henry Lewis of Michigan urged that the people study and let the Holy Spirit guide them.

Mr. Philip Adams of California suggested that the debate go on for three years; and Mr. Robert Whitehead of Southwestern Virginia spoke in favor of the majority report.

In an impassioned speech the Rev.



OPPONENT: *Mr. Foulkes presented the minority report in full.*

ecclesiastically displaced persons. The Rev. John S. Higgins of Minnesota said that he has no fear, but confidence as a member of the Anglican Communion in which there is unity.

Mr. Lorin Kay of Milwaukee said that as a Presbyterian he studied unity and today as an Episcopalian believes that the proposal is not the way to unity. The Rev. E. F. Salmon pointed out that most Christians in the world belong to the historic Churches.

The Rev. Frederic Fleming of New York expressed opposition to continuing the Commission, in which, he said, the Church has lost confidence. Dr. U. T. Holmes of North Carolina pointed out the disunity of the Presbyterians and declared that Presbyterianism has caused dissensions and schism.

The Rev. Thorne Sparkman of Tennessee asked why the proposal is worthy of study and declared that the majority of the Commission would not vote for

"If the Roman Catholics are losing strength, I'm a Sioux Indian from Minneapolis."—English-born Rev. John Higgins.

union now on that basis. The Rev. H. L. Bowen of Chicago said he is afraid of bad ideas and stated that the proposal is full of dimness and is not explicit regarding the doctrines of the Church.

Adm. R. R. Belnap of New York said that approval of the majority report would imply approval of the proposal; and the Rev. R. H. Brooks of New York expressed his objection to the provision that candidates for confirmation would be examined by a parish council.

Dr. Clark Kuebler of Fond du Lac declared that this Church has something more than most, and the Rev. Don F. Fenn of Maryland asked how he could conscientiously teach the Prayer Book during the next three years, should the proposal be under study.

Mr. Spencer Ervin of Pennsylvania said that the ecumenical movement in the world has been spontaneous and has been grow-

"Will the deputies leaving the house please be quiet. Your President has to remain in the chair without a moment for a smoke." Justice Roberts during the debate of the Unity question. (Five minutes later he declared a ten-minute recess.)

ing for 60 years, but that this approach to unity has been engineered and has not grown rightly. The Rev. C. E. Whipple of Maine declared that the implication in agreement to the study the Basis of Union is approval of that proposal.

The Rev. M. J. Bram of South Florida asserted that the priesthood is not accepted by Presbyterians, and the Rev. N. W. Rightmyer of Delaware stated that the



DR. STOWE: "Untrue in part and therefore unfit for study."

proposal is not true to the Prayer Book.

The Rev. Harold E. Sawyer of Central New York read a part of the preface to the ordinal to back up his opposition to the majority report.

The Rev. John E. Culmer of South Florida, speaking for many of his Colored brethren, declared that the Negro finds the greatest hope in the Episcopal Church as it is. The Rev. H. P. Kaulfuss of Albany said that the proposal would not unite the Church.

Mr. C. P. Morehouse of New York expressed dismay at having to defend his mother, the Church, and at being asked to study her conviction for three years. He predicted congregationalism as the result of the proposal.

The Rev. E. W. Merrill of West Missouri found no unity among Presbyterians, but only among Episcopalians. Mr. P. F. Goode of Nebraska declared that all Christians seek unity in which essentials are not sacrificed.

The Rev. W. W. Stowe of New Jersey accused the proposal of being untrue in part and therefore unfit for study.

THE CADWALADER AMENDMENT

Mr. Thomas Cadwalader of Maryland proposed an amendment to resolution 2 of the majority report to provide that nothing in the action of presenting the Basis of Union for study should "be construed as in favor or against the plan," and to delete resolutions 3, 4, 5, and 6.

The Rev. S. E. West of Kansas supported the Sprouse substitute and spoke in favor of maintaining episcopacy. Capt. John Green of West Texas appealed to the House not to take the Church away from him.

The Rev. F. J. Bloodgood of Milwaukee declared that most members of the Church oppose the abandonment of Church principles. The Rev. C. A. Clough de-

finied the proposal as second-hand Calvinism in which Church government controls doctrine.

Dean Wm. H. Nes of Louisiana stated that the question before the House is the proposal itself, and its merits—anyone can study the proposal, but the report calls for reports on such study.

THE NORTON AMENDMENT

The Rev. George E. Norton of Rochester proposed an amendment to the Sprouse substitutes as follows: to receive both reports with appreciation; to continue the Commission with orders to prepare a statement on the faith of the Church, based on the Lambeth Quadrilateral; to send greetings to the Presbyterian Committee with a request for a statement of faith based on the Quadrilateral. The amendment was seconded by Dr. J. M. Potter of Rochester.

THE GUNN SUBSTITUTE

The Rev. George Gunn of Southern Virginia, while favoring the majority report, proposed a substitute for the Cadwalader amendment which would change the second resolution to avoid "expression of approval or disapproval" of the proposal by the Convention.

Mr. B. A. Moore of South Carolina declared that if the proposal should be adopted in 1949 it would mean the liquidation of the Episcopal Church. The Rev. W. P. Barnds of Nebraska said that the proposal has already caused trouble by upsetting many who are interested in the Church. The Rev. E. A. Powell of Indianapolis said that our disunity under the pending proposal is no preparation for unity with the Presbyterians. Mr. W. S. Underwood expressed the opinion that most Church people are opposed to the proposal.

The Rev. J. P. Ruiz of Puerto Rico cited his observations in his country that unity with Presbyterians would destroy missionary work of the Episcopal Church. The Rev. Wm. F. Moses of South Florida said that the call for "decisive action" in 1949 in the resolutions is a "joker."

The Rev. Capers Satterlee of Upper South Carolina was the final three-minute speaker for the minority report and asserted that there is no use in wasting time on a proposal that won't be acceptable at any time.

Mr. Clifford P. Morehouse of New York opened the rebuttal in opposition to the majority report by pointing out that the Commission has been unable to make up its mind regarding the desirability of the Proposed Basis of Union, and has assumed no responsibility for it, for no debater has favored the proposal outright. The majority asks that the proposal be studied—but the three-fold ministry is not an open question, nor is the place of the Prayer Book in the scheme of the Church, nor is the relation of the orders of ministry in a Reformed Church. He asked why these questions should be reopened now, since the unity the Church has is the result of having



MR. MOREHOUSE: "These questions have been settled in the past."

settled these questions in the past. Mr. Morehouse declared himself in favor of the Sprouse substitutes and the minority report.

Dr. C. G. Kuebler of Fond du Lac suggested that the reports be studied, but without "imprimatur" of General Convention. He then asked that the Commission, continued, bring in a unanimous report, "the mind of the Church," and present it to the Presbyterians. Meanwhile, said he, keep the door open to all Christians seeking unity, and assure the Presbyterians we still seek unity.

Move to Transfer First Discussion to House of Bishops Defeated

In the preliminary stages of consideration of the reports on Approaches to Unity in the House of Deputies, the Rev. John S. Higgins of Minnesota presented a resolution from his diocese proposing that the reports be first considered in the House of Bishops, in as much as in previous General Conventions the reports have been first presented to the deputies. The Rev. Frederic S. Fleming of New York spoke in opposition to the resolution, and Dr. Alexander Guerry, a member of the Joint Commission, declared that where the report was first presented was a matter of indifference to the commission. The resolution was lost on a voice vote.

Order Maintained

During debate on the reports of the Joint Commission on Approaches to Unity in the House of Deputies, September 13th, Mr. Roberts, the President, had to remind the members only a few times of the need for order, and only twice was there applause—action con-

trary to the rules of the House. Mr. Roberts' complete impartiality in holding the speakers to the limits of their time was appreciated by all members,

Before the vote by orders on the Sprouse resolutions, the Rev. J. L. Plumley of Texas asked that the President of the House read the complete text of the resolutions as amended "in his fine, clear voice"; to which Mr. Roberts replied, "As put, that demand is simply irresistible."

and few tried to overstep the limits. Tension in the House and among the debaters was relieved frequently by quips and asides by the presiding officer.

When the lengthy and complicated vote by orders on the Sprouse resolution as amended was completed, Mr. Roberts complimented the House on the best conduct of such a vote he had ever witnessed in his career.

CONSTITUTION

Deputies Move to Change Section On Voting, Defeat "Lay Persons"

The House of Deputies, soon after a vote by orders,* voted approval of an amendment to Article I of the Constitution of the Church which will provide that divided votes will be counted as one half for the affirmative and one half for the negative. Heretofore divided votes were, in effect, negative votes, because for a motion to pass, the number of affirmative votes had to exceed by one whole vote the total of all other votes cast. This amendment will have to be concurred in by the House of Bishops and then be referred to dioceses and districts and be voted on again in 1949.

DEPUTIES TO BE MEN

Another amendment to the Constitution, intended to include women within the present provisions regarding "laymen" was lost, 256 to 263. The proposal was to substitute the words "lay person" or "lay persons" where the words "layman" or "laymen" appear in Article I—the only Article in the Constitutions and Canons in which the words do appear. The negative vote sustained the opinion of the Hon. Frederic M. P. Pearse of New Jersey that "layman" means a male person. Mr. Roberts ruled that the position of Mrs. Dyer of Missouri as a deputy is not affected, inasmuch as the House determines its own membership requirements in seating deputies.

*In such a vote the unit vote of each diocese is counted for clerical deputies, and for lay deputies; 1 vote for each diocese in each order, 1/4 vote for each missionary district in each order.

MARRIAGE

Bishops Pass Revised Canons Presented by Special Committee

The House of Bishops devoted the greater part of two sessions to the presentation and discussion of the report of the Joint Commission on Holy Matrimony. Bishop Davis of Western New York, chairman of the Commission, made a motion that the House go into a committee of the whole, for the purpose of informal debate. This was voted, but the procedure became so completely that of a legislative session that the Presiding Bishop ruled that the House come out of the committee and sit as usual. Bishop Davis opened the subject with a speech of unusual length, in explanation of the resolutions appended to the report, providing for amendments to Canon 16 and Canon 17. He said in part:

"The report is signed by every member. There is no minority report. All the members of the Commission feel that the time has come for the Church to take a more realistic, more Christian attitude toward marriage. So all agreed to soft-pedal our differences. We all know that prohibitive measures have no effect on the number of



DR. KUEBLER: "Let the Commission bring in a unanimous report."

divorces. In New York State where there is only one legal cause for divorce (adultery), we have annulments on the flimsiest of causes. If people are going to get divorced, they are going to do it. Church law has no more deterred our own Church people than the State law has deterred others.

"If parents cannot build a united home, they should be given another opportunity to build such a home. How much better it is for children to be provided with a new father, if their natural father is lost to them through annulment! That is why we

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have tried to provide a solution in accord with the theology of this Church. The interpretation of our Lord's words, 'They twain shall be one flesh,' must depend upon conditions. If consent is given by two persons, it is a fact that a mystical bond is created similar to that created between the child and the Church. If the obligations of marriage are taken aright, that mystical bond is a Christian experience of that man and that woman. Through the discipline of life, that mystical bond is felt, even if only seldom, as a great spiritual reality. "But some are unable to give free and full consent. With them the marital bond

does not exist. When the civil law dissolves it, the Church can solemnize a marriage as if no other marriage had ever been in existence. That, in brief, is our canon. It is as a Christian problem that we would treat it, as a problem in the fourth dimension; that is to say, the spiritual, the mystical dimension."

The debate then started. Bishop Dandridge, Coadjutor of Tennessee, was the first speaker:

"These standards are indefinite. In the old canon, there are nine bars to marriage stated; objective standards of prohibitions

of marriage. I think that we should insert them in this new Canon 16."

Bishop Stevens of Los Angeles then moved that the new canon be amended by adding the list of nine impediments. This was seconded and passed.

Bishop Mitchell of Arkansas said:

"One thing that troubles me is this so-called court in Canon 17. Under this, the bishop has two hot spots instead of one. I cannot vote for this court business. It wouldn't work. A bishop couldn't keep a case on ice while he got a second opinion,



THE WOMAN'S AUXILIARY held their Sessions . . .

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should the court not concur in his first opinion. Let us also prevent the setting up of little Hollywoods and little Renos. Let each case be settled in the diocese in which the people concerned belong, with no chance given them to go off to another diocese in the event of their bishop making an unfavorable ruling. And let us provide that a bishop may refuse to act, as any priest may now refuse to perform a marriage ceremony. I so move."

The motion was seconded and carried by a vote of 76 to 24. Bishop Mitchell then moved that no application might be

made to any other diocese if denied in the diocese in which the applicants live. This also was seconded and adopted.

Bishop Ivins of Milwaukee uttered a protest here, against the proceedings, saying:

"We are stultifying ourselves by chewing this canon until it is unworkable. Let us remember that we are dealing with the mercy of God, not the judgment of God."

Bishop Conkling of Chicago stated a practical problem:

"I wonder if you realize what this would

entail in a metropolitan diocese, where two or three cases would come before the bishop every day. Where are you going to find laymen to do this advisory work? It would have to be done by experts, who would have to be paid."

There were several more questions, which Bishop Davis answered. Then Bishop Phillips of Southwestern Virginia said:

"The Commission has made the whole thing so indefinite. They call a court a court when it is not a court, but an Advisory Council. Then a bishop doesn't have

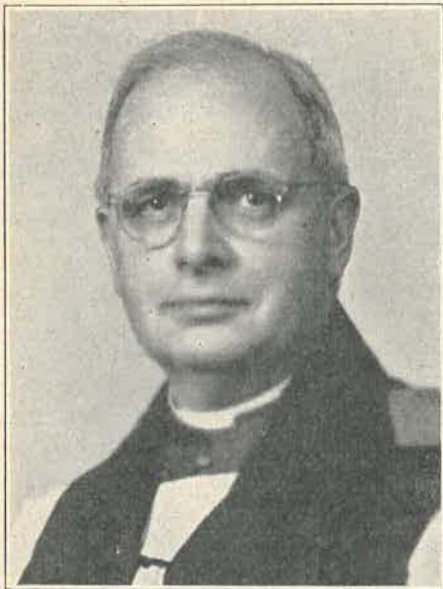


in the University Museum

Stanlee.

to accept its opinion. And then, no one has to accept the opinion of the second court. And then, it says that the bishop need not do anything. This report, if accepted in its original form would be one thing. As you are amending it, it would be terrible."

Bishop Gray, Coadjutor of Connecticut, moved that the present canon, with additions which would meet the situa-



BISHOP IVINS: "We are faced with a horrible situation . . . Don't let down the bars."

tion, be substituted for the proposed new Canon 17. Bishop Gray read his substitution. Bishop Scarlett of Missouri protested, saying:

"This substitute vitiates all that the Commission has worked on for over 21 years. I am the only surviving member of the original Commission. This canon gives room for the exercise of discretion. The substitute is mandatory."

The substitute was defeated, and the debate continued. Bishop Parsons, retired Bishop of California, said:

"Everyone here sees that we have completely voided the canon if we leave bishops free to consider or not. Denial of justice to the people of the Church would result from putting into the hands of the bishops the power to refuse to act."

The Presiding Bishop put in a word here, saying:

"I wish that I could approve of this canon, but I was born too early. I feel deeply about marrying anyone who has a husband or wife living. I could not consent to do it."

Bishop Ivins of Milwaukee came forward to say:

"I speak with a good deal of reluctance. I was appointed on this Commission, and I resigned because I didn't know what it was all about. My feeling must be the feeling of all of you. We are faced with a

horrible situation. The institution of the home, where children shall learn the values of life, means nothing to 50% of our people. Now, by adopting a canon which lets almost anybody come to us with a case, we are making things worse. Of course, cases must come to us. Bishops are able to handle them under the present old canon. Don't let down the bars. I hope this proposed canon will fail of adoption by this House."

The debate was resumed on the next day. Bishop Kirchhoffer of Indianapolis was the first speaker:

"Out of the mists of yesterday's oratory and amendments one thing did come out clearly—namely that it would be unwise to mutilate the proposed canon, by changing it from a human to a legalistic docu-



BISHOP DAVIS: His Commission's report was referred to committee.

ment. It would be easier to say that we would have no remarriage at all. That would put us with the Pharisee who told God that he had kept the law. I am no Buchmanite, but how many of us would say that we had kept all the law and were not sinners?

"The choice is not between Hollywood and Reno, and no remarriage. It is a choice between problems that can be solved and that cannot. Even though we cannot agree with it, let us accept it or reject it. Let us not do what the deputies did in Cleveland—vote something not proposed by the Commission."

Bishop Peabody of Central New York then said:

"I hope that you will do what the Bishop of Indianapolis advised: vote it down or accept it. I hope that you will vote it down. I have been unhappy ever since I saw this canon. It is poor in principle and impossible to administer. The administrative procedure is clumsy and will prove ineffectual. Worst of all, the canon

does not say what the position of the Church is.

"This Canon has more mercy in it than the New Testament has. It fails to uphold the standards of the Church. I offer this substitute: if passed, I shall offer another motion."

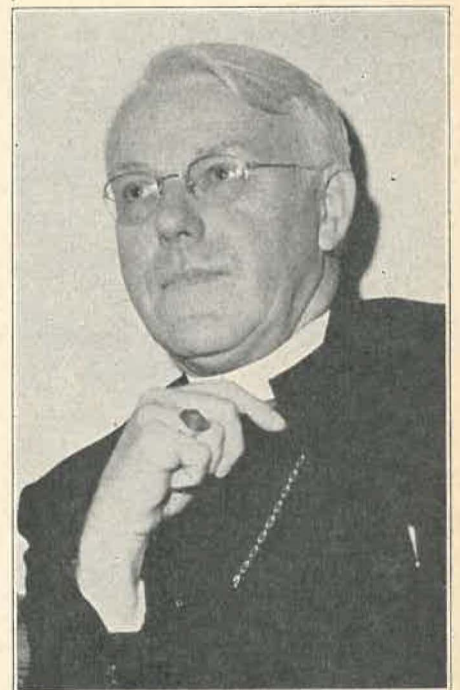
The substitute was lost by a vote of 44 to 65.

Bishop Carruthers of South Carolina then moved that the whole matter be referred to a special committee, to be referred back the next morning.

The Presiding Bishop appointed Bishop Davis of Western New York, Bishop Penick of North Carolina, Bishop Phillips of Southwestern Virginia, Bishop Scarlett of Missouri, and Bishop Conkling of Chicago on that committee.

The following morning they brought in their report. Bishop Conkling in speaking of it said:

"This canon is not perfect, but it is workable. We are going back to the start, with conditions under which people may marry. Then, in Canon 17, we go on to broken marriages—broken for causes essentially present before marriage. There



BISHOP CONKLING: Member of committee which re-wrote Marriage Canon.

is a wide range of possible interpretation. My own concern is that the Church and the public should not get the idea that we have abandoned our standards of the Church. The term 'liberalization' has unfortunate connotations."

Bishop Penick of North Carolina said:

"This Canon represents such an improvement in legislation on marriage that it is the best we have had. It embodies

in it all the good in the old canon; it embodies, too, the good points raised in the debate in this House. It combines the practical with the ideal. It allows a council of advice. It balances mercy and justice. It contains human sympathy and a disciplined return to Christian family life."

Bishop Ivins of Milwaukee asked that the term "Council of Advice" be changed to "Advisers." This was done, and Bishop Ivins then moved that the canon be accepted. The motion was seconded and unanimously passed.

CANONS

President of Deputies to Serve Between Conventions

Approval was given to an amendment to Canon I which will continue the President of the House of Deputies in office from election until the opening of the following Convention, and which makes provision in case of vacancies in that office or in the office of the secretary. A proposal offered by Mr. Morehouse of New York and seconded by Mr. Day of Milwaukee for a vice-president of the House was lost.

UMCY

Youth Convention Held During Week-End

By the Rev. CHARLES G. HAMILTON

Several hundred eager young people arrived in Philadelphia September 13th for the opening of the first national

Youth Convention of the Church. Although the young people met in Kansas City during the 1940 General Convention, this was their first convention with official delegates. There were delegates from 85 dioceses and districts, with Alaska, Honolulu, Liberia, Mexico, and Puerto Rico represented.

From the informal open house and registration through the business sessions, youth managed its own variety of convention. Saturday's program began with a Corporate Communion at St. Mary's Church. The opening session at the Christian Association building on the campus of the University of Pennsylvania heard brief welcomes from Bishop Hart and Betty Street of Dayton, Ohio, the chairman of the National Youth Commission, who presided.

After the roll call, the young people trooped to General Convention to hear the informative Auxiliary, the debating deputies, and the bishops in a mellow mood of unusual unanimity. Perhaps youth was not the credit, but when they turned up, as one observer remarked, Convention straightened up.

At the business session in the afternoon the full moon badges of the delegates marked the most deliberative body meeting at the Convention. There was all the disinterested dignity of those who had no speeches for effect and no roll call for the folks back home. The presentation of *Plan 1946-47* was made by Robert Capon of New York, Grover Marshall of Maine, Saw Fawcett of Georgia, Ruth Killam of Massachusetts, and Joe Warren of Illinois. The meet-

ing was interracial in program and panel, as were all the sessions and recreations.

Priscilla Hannah explained the plan of organization, expressing the hope that the provinces would use democratic methods of selection of officers and advisers. With an age limit of 14 to 25, the youth ruled that marriage was a barrier to serving as officers: "Married people are too involved in being married to do anything else." Involved questions by the clergy were met with the unembarrassed promptness of youth. A red-headed youth called a clergyman out of order for making a motion when he was not a delegate. They spoke distantly of "adults," as if they were remote as Patagonians and an underprivileged lot whom it was one's duty to treat kindly but firmly.

The Rev. William C. Crittendon, executive secretary of the Division of Youth of the National Council, explained the National Youth Commission and concluded, "You've got all the 'dope'; you know all the answers. Go home and see your rector."

After the business sessions Saturday, the delegates and guests attended a reception and banquet with Mr. James McClain (Dr. I. Q. of radio fame) as toastmaster. The Rev. Richard M. Trelease, Jr., presented 16 young people from Hawaii. The group furnished a varied program of native dances of the Hawaiian, Filipino, Chinese, Japanese, and Korean races from which they came. Leis of fresh flowers flown from Hawaii were presented to the guests of honor.

The mass meeting Saturday evening after the banquet was a part of the program of General Convention. It was presided over by Bishop Carpenter of Alabama. Several hundred adults joined the youth in hearing the addresses. Mr. Crittenden, speaking as national secretary of youth, urged the young people to ecumenical witness and missionary work in their own back yards. He stressed the significant part youth has played in shaping the history of the last few years, not only in the Hitler Youth organization but also in the New Life Movement in China.

Bishop Kennedy of Honolulu was the principal speaker of the evening. Denouncing race prejudice, he declared, "I believe it is the task of Great Britain to bury imperialism, but the task of America is to dispel race prejudice." Continuing on this theme, he made the appeal:

"Prejudice has well nigh destroyed us, and racial prejudice is as rampant as in war days. Youth has a great opportunity to break all these barriers down. We cannot expect one billion Orientals and several million Negro fellow citizens to take our devotion to liberty and brotherhood seriously when they witness our racial dis-

GIVING PRIORITY

By the Rev. H. ROSS GREER

SIR William Dobbie, famous as the defender of Malta, a Christian ever ready to confess the faith and to plead with others to accept the Gospel, said last year in London: "In days in which we talk much about getting man's relationship with his fellow man right, and about the brotherhood of nations, we must be careful never to lose sight of the thing that is even more important, and that is man's relationship with God."

The basic material of Christian knowledge is concerned primarily with God. Our Lord's summary of the Ten Commandments, the prayer He taught His followers to pray, and the creeds His Body, the living Church, formulated to try to put the Christian experience of God into words are all concerned primarily with God. For a Christian God is

always a priority. God comes first.

Some feel it absurd to think or speak as though man might have any other gods but God. They feel the first commandment applies to ancient history and is now irrelevant. Yet most people would agree that a god is whatever gives meaning to our life or whatever we think is more important than anything else. With that definition, a junior high school class in religion when asked, "What are some of the things you and I may think more important than anything else?" gave these answers: money, jewelry, fun, movies, dancing, jazz, food, fame, shelter, self, clothes, sleep, and games. Self, money, pleasure, and power summarize the answers.

Being a Christian means living all our Life Sunday, Monday, Tuesday, and always towards God.



EXPEDITER

Mr. Anson T. McCook, chairman of the committee on despatch of business of the 1946 General Convention, holds this position for the third consecutive time. His natural abilities, together with his professional training as an attorney, make him eminently fitted for the position.

Mr. McCook, the son of a priest of the Church, has always been active in the affairs of the Diocese of Connecticut. He is a member of the executive council of the diocese and has served as a deputy to General Convention each time since 1916, except for a period during World War I, when he was an officer in the Army.

Mr. McCook is the senior warden of St. John's Church, East Hartford, of which his father was the first rector.

crimination. We cannot build peace on race prejudice and exploitation. We must build bridges of brotherhood and understanding over the great chasms which selfish and hateful minds have made. We have failed until we teach by word and life that God has made of one blood all nations of men."

At the final session of the convention on Sunday afternoon, September 15th, the Rev. Charles E. Fish, assistant secretary of the Division, led in a meditation after the completion of the election and acceptance of resolutions. The Corporate Communion offering was given to Bishop Harris of Liberia for work in his district.

Elected as National Youth Commission members at large were John Booty of Detroit, Eleanor Anderson of Springfield, Mass., Anne Stoney of Charleston,

and Robert Larkin of Upland, Calif.

Resolutions were adopted endorsing Reconstruction and Advance, support of the United Nations, the World Council of Churches, and the World Conference of Christian Youth. Specific measures on relief were asked for, to include personal self-sacrifice. Christian action on inter-racial matters was sought, "to further Christian understanding and forbearance." It was requested that two units in next year's study be devoted to Russia, and greetings were sent to the Russian seminary in Paris and to the Christian youth of Japan. Delegates voted to begin family prayers in their homes.

A resolution was passed on unity with other Churches, as follows:

"Whereas the disunity of Christendom is a hindrance to the effectiveness and spread of the Gospel of Jesus Christ; and whereas our Church has committed itself to negotiations with the Presbyterian Church in the USA; be it resolved that we will do prayer, work, and study labor for the reunion of God's family and especially with the youth of the Presbyterian Church, that we may better understand them and they us."

Considerable comment had been occasioned at the sessions by the report of the number of staff members of the Presbyterian Church devoting full time to field work with young people.

CHURCH PRESS

Woman's Auxiliary Daily

Under the editorship of Mrs. J. Holcombe Genung of Philadelphia, the *Triennial Daily* was again published under the auspices of the Woman's Auxiliary. Its first appearance was made in 1943 at the General Convention in Cleveland, under the editorship of Mrs. G. R. Hargate of Ohio.

Mrs. Hargate and Mrs. Clifford Cowin are serving as the star reporters on the daily publication during this Convention.

MUSIC

Commission Submits List Of New Approved Music

Realizing the importance and need of a new list of approved anthems, carols, cantatas, and oratorios, suitable for use in the services of the Church, the Joint Commission on Church Music has prepared a list of settings and asks that General Convention appropriate a sum large enough to defray the cost of sending a copy of it to every priest in the country. Previous lists which have been approved by General Convention are now out of print. The commission also recommends the making of phonograph

records of the Anglican and Gregorian settings to the canticles and to the music of the Holy Eucharist. The Commission will investigate the latter matter at an early date.

The Commission, of which Bishop Perry of Rhode Island is chairman, advocates the establishment of diocesan music commissions, where none now exist, the members of which to compose a general conference with the purpose of raising the standards of our Church music and in assisting those who are charged with its administration.

A list of anthem texts for approval by General Convention is appended to the report.

SOCIAL FUNCTIONS

Luncheon for Archbishop Given by Bishop Hart

By the Rev. RICHARD A. PARK
Managing Editor of THE LIVING CHURCH

Eleven hundred guests filled the banquet rooms of the Bellevue-Stratford Hotel to hear the Archbishop of Canterbury at the luncheon given in his honor by Bishop Hart and diocesan organizations of Pennsylvania. The luncheon was arranged to fill the intermission between the joint sessions of the Convention on the second day, September 11th.

Bishop Hart, who acted as toastmaster, was seated between the Archbishop of Canterbury and the Archbishop of the West Indies on one side and the Presiding Bishop on the other. The stage of the Burgundy Room was filled with two long tables for the many honored guests.

At a special table on the floor of the banquet room was a group of British war brides. Bishop Hart in the course of the program announced for the Presiding Bishop, who had had to leave early to reopen the joint session of the Convention, that a thousand letters had been received by Bishop Tucker from British clergy, notifying him of such brides coming to this country.

The program, of necessity, was confined to a speech of welcome by Mayor Bernard Samuel of Philadelphia and the address of the Archbishop. In the absence of Bishop Tucker, who was detained by the morning session, the Rev. Franklin Joiner had said the grace. The luncheon concluded with the blessing by Dr. Fisher after his speech.

The Archbishop devoted his address to a comparison of the two countries and a plea for the recognition of the Church as the guardian of the spiritual values of life, which, he said, provide the only effective objective for the material program of the State. With his British



RECEPTION: Churchmen of many cultural backgrounds . . .

humor he made witty observations of the way of life in England and the American scene as he had observed it.

He introduced his subject with remarks upon the differences between European and American conditions, but continued with the statement, "In fundamental things there is very little difference. We [the English-speaking world] are all in the same international framework. We criticize each other pretty freely, and yet when it comes to fundamental things our instincts are the same. We have the same axioms of thoughts, derived from the Christian religion."

In England and America, he explained, these axioms lead to a typical toleration, which, however, "does not mean and cannot mean putting up with everything. Those axioms we hold are not universally held. They cannot be extended by force, but they must be protected. By patience they will prevail, without another war." Such preservation of liberty will prevail, in the Archbishop's estimation, not because these axioms are American or British, but because they are rooted in the constitution of the divine will.

Of the present scene in England and America, Dr. Fisher spoke particularly of the prevalence of strikes and of the necessity of developing a social order to solve such situations. He said of such labor difficulties, "Your world and ours is engaged in working out the same social order. We are passing into a new phase when a strike is not a private matter, but a conflict of one section of the community with another."

In both America and England there was, he explained, a similarity of this development from the situation a century

ago when individual freedom was only to be considered to the present time when the community is in the process of extending the privileges of any individual to all individuals. In this process the question arises, as stated by the Archbishop, of where the right point of values is.

The result of the program of the State has been a lack of an objective goal toward which to direct the secular functions, a goal which, in Dr. Fisher's opinion, can only be established by the acceptance of spiritual responsibility. "The State is beginning to realize that it has taken on more than it bargained

for." In Russia the need has been met by a State religion, called by whatever name, imposed upon its citizens. The alternative, he concluded, is that "the State should turn honestly and trustfully to those whose work is to deal with the spiritual values." Here, in this most critical point, the question of who is to be the guardian of the spiritual values of the community, he said, is only to be answered by a totalitarian definition or by a frank cooperation between Church and State.

Reception for Presiding Bishop

Several thousand members of General Convention and visitors crowded into the vast Museum of Art in Philadelphia for the reception for the Presiding Bishop the night of September 10th. In the receiving line with Bishop Tucker were Bishop Hart of Pennsylvania and host to the General Convention; the Hon. Owen J. Roberts, President of the House of Deputies; the Most Rev. William George Hardie, Bishop of Jamaica and Archbishop of the West Indies; and the Most Rev. and Rt. Hon. Geoffrey Francis Fisher, Archbishop of Canterbury.

The grand staircases to the third floor were, despite their great length, no deterrent to those who came to greet the honored guests. While waiting in line, or to get into line, the visitors were more interested in renewing old acquaintances than in the magnificent collections on exhibition.

West Texas Breakfast

Bishop Jones of West Texas and Mrs. Jones entertained the members of the



Stanlee.

Crowded the Museum to pass in the receiving line (right to left) Bishop Hart, the Archbishop of Canterbury, the Presiding Bishop, Mr. Roberts, and the Archbishop of the West Indies.

delegation from that diocese at breakfast September 13th. The breakfast has been a feature of the West Texas delegation for the last three General Conventions. As before, the Presiding Bishop and Mrs. Tucker were the honored guests. Deputies to the Convention, delegates to the Triennial, and delegates to the Youth Convention attended.

CONVOCATION

Dr. Fisher and Bishop Tucker Honored by University

The Most Rev. Henry St. George Tucker, Presiding Bishop, and the Most Rev. and Rt. Hon. Geoffrey Francis Fisher, Archbishop of Canterbury, received the honorary degree of Doctor of Laws at a special convocation of the University of Pennsylvania, Thursday afternoon, September 12th, in Irvine Auditorium.

In an address preceding the awarding of the degrees, Dr. George W. McClelland, president of the university, reviewed the history of the institution and its close association with the Episcopal Church from the time of the Rev. William Smith and Bishop White, the first Presiding Bishop of the Church.

Dr. Samuel F. Houston, a trustee, presented Bishop Tucker for his degree, and in so doing cited the Bishop's career as teacher, missionary, college president, and bishop.

Dr. George Wharton Pepper, also a trustee, presented the Archbishop and mentioned that he is the 99th to hold that office since the time of St. Augustine, and the youngest in modern times.

Dr. Thomas S. Gates, chairman of the trustees of the university, presented the degrees. Dr. Gates is general chairman of arrangements for the General Convention. Seven bishops of the Church were in the procession, in addition to those receiving degrees. Chaplain J. Clemens Kolb, a Churchman and chaplain of the university, pronounced the invocation and benediction.

TRAVEL

Chicago Special Train

By MARION WIEGMAN

For the 71 bishops, deputies, delegates, and visitors to General Convention who traveled to Philadelphia on the Pennsylvania Railroad's Chicago Convention Special, the opening sessions of the General Convention and of the Triennial began not at 10:30 AM Tuesday, but at 8 PM Sunday.

Preliminary meetings were held in Chicago's Union Station when deputies from the Midwest dioceses got their first glimpses of former classmates and



Acme.
CARIBBEAN BISHOPS: Dr. Hardie chats with the Bishop of Nassau, Bishop Burton, SSJE.

friends of previous conventions coming in from the western reaches of Montana and Oregon.

Before the six-car convention on wheels got through Indiana the proposals on unity were thoroughly explored. Western Ohio—if the train windows had been opened—would have echoed to clerical and lay opinions on the marriage canon. After these major questions were exhausted, if not solved, during the evening and small hours of the morning, breakfast was devoted to comparing notes on parish problems.

The House of Bishops was well represented by Bishop Sturtevant of Fond du Lac, Bishop Ingley of Colorado, Bishop Stoney of New Mexico, and Bishop Jenkins, the retired Bishop of Nevada. Among the dioceses represented were Montana, Iowa, Chicago, Quincy, Northern Indiana, New Mexico, Milwaukee, Northern Michigan, Minnesota, Texas, and Oregon.

The special train, through the cooperation of the railroad company, was given a right of way that put it into the downtown station of Philadelphia an hour ahead of the regularly scheduled train and gave the passengers that much more opportunity to get settled before the opening of Convention. Mr. R. G. Bosca, the passenger representative, had begun the complicated negotiations for arranging the special train in March.

ORGANIZATION

Gavel Given by Secretary

When the Rev. Franklin J. Clark refused renomination as secretary of the House of Deputies, he presented to the House the gavel he had used at the two previous conventions. He said that he

had noted that many gavels had been broken by presiding officers in the past, and was happy to have a stout gavel made by his son, and a sounding board to use it on.

The inscription on the gavel reads: "Made by Frank Clark, M.D., and presented to his father, Frank J. Clark, DD., October, 1934. Secretary of the House of Deputies, 1934-46; Assistant Secretary, 1919-34."

Justice Roberts, the newly elected President of the House, in accepting it in the name of the House, declared that he hoped never to use it to keep order (and during the first few days of the Convention did not use it). A special resolution to memorialize Dr. Clark's service to the House was ordered.

President Acquainted with Procedure

The Hon. Owen J. Roberts took over the direction of the House of Deputies with the assurance born of many years on the bench of the Supreme Court, and made his voice heard by every deputy and visitor, usually without the aid of the public address system. His acquaintance with procedure gave his direction of the parliamentary processes of the House a degree of steadiness and alacrity which obviously pleased the members.

Two Precedents Broken by House

The House of Deputies of the 55th General Convention broke two of its precedents in its first session, the afternoon of September 10th. In the roll call was the name of Mrs. Randolph H. Dyer, deputy from the diocese of Missouri. She was seated after it was made clear to the House that such action would not prejudice consideration of the position of women in the House, for Mrs. Dyer was the first woman to be so seated.

And for the first time a layman was elected President of the House when former Justice of the Supreme Court Owen J. Roberts was chosen for the post over the Very Rev. Claude W. Sprouse of Kansas City. Justice Roberts is a Philadelphian. Justice Roberts was nominated by the Rev. Charles W. Sheerin; Dean Sprouse, by the Rev. Roelif H. Brooks. The vote was 338 to 236. Dr. Sprouse and Dr. Brooks escorted Mr. Roberts to the chair.

The Rev. Franklin J. Clark, who has served the House of Deputies as assistant secretary and secretary since 1919, refused renomination to the office on account of age, and his assistant of the past two General Conventions, the Rev. Canon C. Rankin Barnes of California, was unanimously elected secretary.

Dr. Raymond F. Barnes of Long Island was reelected treasurer of General

CONVENTION

Convention and Dr. Lewis B. Franklin, treasurer of the Domestic and Foreign Missionary Society; both elections were later concurred in by the House of Bishops.

Other elections, in which both Houses concurred, were as follows: the Rev. John H. Fitzgerald, Registrar of the General Convention; the Very Rev. John W. Suter, Custodian of the Standard Book of Common Prayer; and the Rev. E. Clowes Chorley, Historiographer.

LAYMEN'S WORK

Diocesan Chairmen Praised

A review of the accomplishments of the Presiding Bishop's Committee on Laymen's Work was presented to the House of Deputies by the chairman, Mr. Harvey Firestone, Jr., of Ohio, September 12th. A noteworthy list of publications has been sponsored by the committee. More than 2,000 parish keymen are active throughout the Church. Mr. Firestone declared that the activities of the diocesan chairmen has made the work as extensive and successful as it is.

Earlier in the session the House had passed a resolution continuing the Committee.

Mr. Firestone pointed out that 42 diocesan chairmen or former chairmen are at the Convention as lay deputies.

MASS MEETING

Missionary Leaders Address Members and Visitors

By the Rev. STEPHEN GARDNER

The missionary mass meeting was held in Irvine Auditorium Thursday evening, September 12th. The speakers were Bishop Harris of Liberia, Bishop Binsted of the Philippine Islands, and Dr. T. Z. Koo, secretary of the World Student Christian Federation, and adviser of the Chinese delegation at the United Nations Conference in San Francisco. Bishop Tucker presided and introduced the speakers.

Bishop Harris defined the problems encountered in Liberia as ignorance, disease, and poverty.

"We, in America, with all our class warfare and racial strife live in a part of God's world, where even the lowest live in hope of better things to come; and they come. It is one of the chief functions of God's Church to set forward this hope. The multitudes for whom I plead do not even have such a hope. But our witness on the mission field can rise to no greater heights than that at the home base. There is need for a new surrender to God's will, and for the courage strengthened by the strength which God alone supplies to follow where He leads."

Bishop Binsted told of the significant position held by the Philippine Islands

among oriental countries, and the common ties existing between the newest republic and the United States of America. The Bishop told of the war years, with almost total destruction of all Church property, and with suffering, persecution, and privation for the people. But "this picture had its lights as well as its shadows."

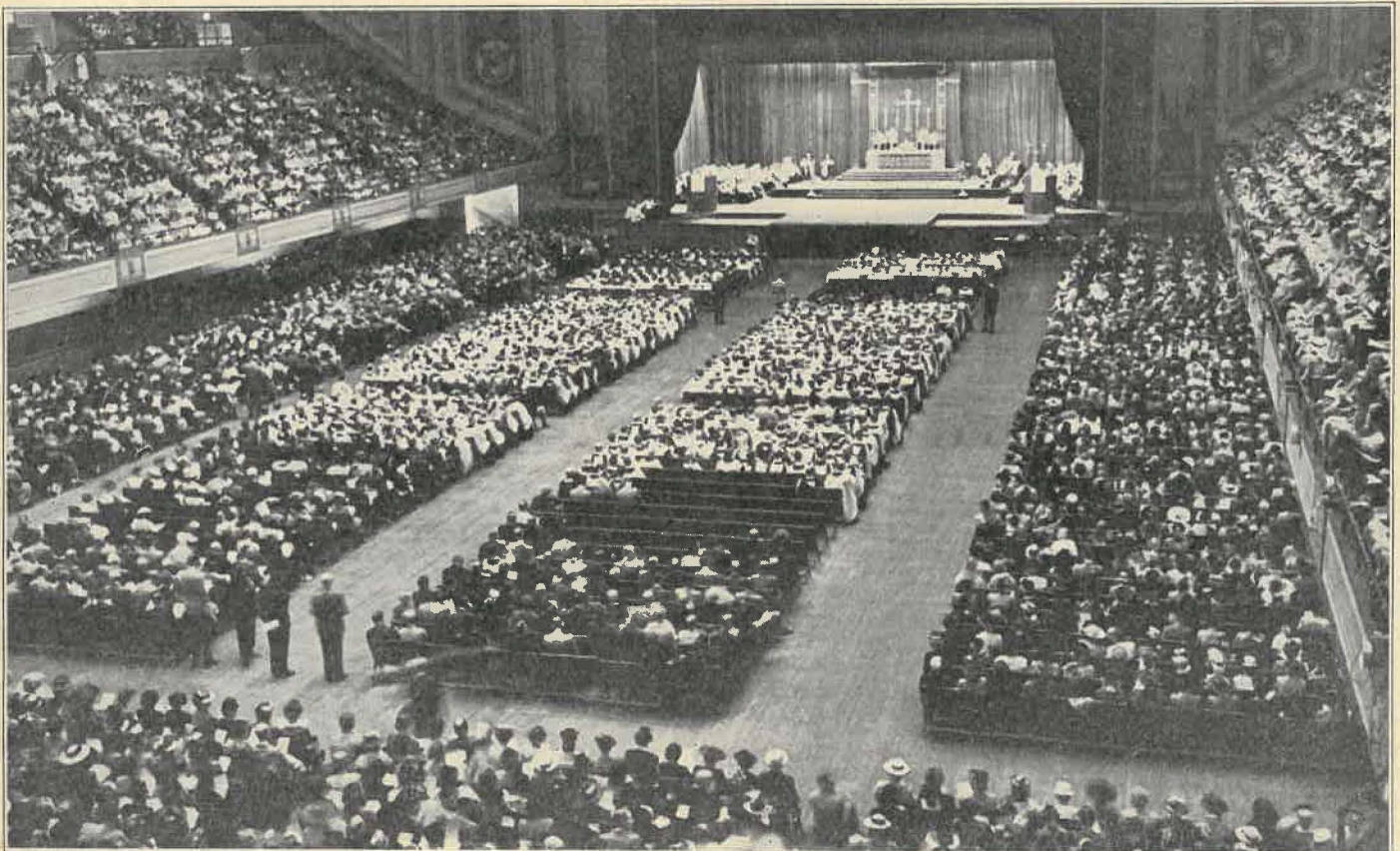
"Even in the darkest days the Gospel was preached and Christ exalted by Chinese and Filipino co-workers. The faith of our people was magnificent against the background of war's desolation and destruction. The next two decades will bring to our Church opportunities unparalleled in the history of the mission to do a great work for Christ and His children in these islands."

Dr. Koo presented a visual and practical illustration of the work of our mission program. In answering the question of why an Oriental, with such culture and educational background, should become a Christian, he said that Christianity was the only religion in which the Creator reached down to meet His creation.

CHAPLAINS

Medals Presented at Dinner

Over a hundred chaplains of the Church crowded the chaplains' dinner of the Army-Navy Commission, held in the



THE OPENING SERVICE OF GENERAL CONVENTION

RNS.

CONVENTION

Church of Our Saviour, September 12th. Bishop Sherrill spoke briefly and presented the war crosses to many chaplains. Owing to circumstances beyond control, only crosses for those whose names began with the early letters of the alphabet had arrived. The medal is a handsome reproduction of the war cross on a round surface, with the name of the chaplain engraved.

Greetings were received from the Naval Commandant of the Philadelphia District. Chaplain Merrit Williams told of a chaplain's conference at

the College of Preachers, and other chaplains spoke briefly.

A desk set and check were presented to Bishop Sherrill as a token of appreciation from several hundred chaplains.

SOCIAL ACTION

Deputies Refer Report After Heated Discussion of Book

The report of the Joint Commission on Social Reconstruction, presented by the Very Rev. A. C. Lichtenberger of

Newark, provoked an outburst of ultra-conservative dismay. The Commission has contracted with publishers to issue a symposium on world affairs from the Christian viewpoint. Penguin Books will publish *Christianity Takes a Stand* at 25 cents a copy, and Winston will bring out the same book in a \$2 edition under the title, *Toward a Better World*.

Another lay deputy asked whether matter in the book would be of the character of that in an appendix to the Commission's report of 1943, which the House refused to have included in the



THE HOUSE OF DEPUTIES: Meeting in Irvine Auditorium, . . .

calling for amnesty for conscientious objectors who are now in federal prisons or who have been imprisoned formerly.

RETIREMENT

Compulsory Retirement at 72 Receives Final Vote of Bishops

Part of the legislation directly affecting the bishops of the Church was that calling for a final vote on the action of the General Convention of 1943 requir-



BISHOP PHILLIPS: "We owe an obligation."

ing the compulsory retirement of bishops on reaching the age of 72. Bishop Phillips of Southwestern Virginia said:

"I hesitate to rise and speak against the report and resolution of the Committee on Canons. I do it because certain things have never been discussed in this House; they have been discussed only in the Committee. You are about to assume that this House has authority in this matter. If you have authority, you have a responsibility to see that the bishops who are forced to resign are provided for. No bishop would go to a priest and force him to retire unless he was sure that the priest had means of livelihood. No corporation worthy of the name requires men to retire without adequate means of support. Yet *we* do it here, or propose to do it. You should give more leeway than three months for adjustments.

"Let me bring to your notice some figures of the Church Pension Fund. There would be ten bishops forced to retire, whether they want to or not; whether their dioceses want them to or not. Of this group one is a missionary bishop. We have guaranteed support for retired Presiding Bishops and for missionary bishops; but not for diocesan bishops. What have we? We would have men who

would come up for retirement under conditions as hard and as cold as steel. We owe an obligation to these men. In our effort to purge the House of Bishops of old men, we have done them an injustice.

"Some of these bishops gave up big parishes to become bishops. Some are living with their first wives who were not affluent. Those wives also are old and need more care than \$1,500 a year can provide. Let us *at least* legislate so that any bishop forced to retire shall have an income of half his salary."

Bishop Hart of Pennsylvania said:

"Nothing that the Bishop of Southwestern Virginia has said has anything to do with the subject. The Committee is merely trying to indicate procedure under which the amendment to the canon must be enforced. There are certain questions pertinent to the subject, and we should have frank discussion on the floor of this House. The Committee has got legal advice. The best advice we could get says that we have no right to postpone the date of resignation. This House can't do it; it would take the whole General Convention to do it. The amendment did not originate in the House of Deputies, merely out of courtesy to us; but they feel even more strongly than we feel about it.

"Another question is whether the resignation should be made first to the diocese and then made to the House of Bishops. That could not be done, according to the canons. The resignation must come first to us. Suppose the diocese refused to accept it; what effect would that have on the House of Bishops? None whatever. The one thing I ask you to bear in mind is that we are not considering what the Bishop of Southwestern Virginia presented."

Bishop Davis of Western New York spoke to another point when he said:

"I believe that jurisdiction is conferred by the diocese. The diocesan convention which elected me gave me my jurisdiction. I believe in states' rights. I believe in diocesan rights. The desire of the diocese should have weight about the date of the resignation.

"I have been deeply moved by what the Bishop of Southwestern Virginia has said. I know of cases where a bishop would have \$100 a month. How can he and his wife live on that? I fear centralization of authority, of which that proposed legislation may be a beginning. I am an un-reconstructed Southerner and a Catholic Churchman."

Bishop Phillips then said:

"I hesitate to speak a second time. But if this is a constitutional matter, how can the Committee bring in a substitute motion, as has been suggested? It makes little difference what we have done. If wrong, we can undo it. I cannot, as a member of this House, vote a bishop out of this House into a pasture where there is nothing to eat. I know a bishop whose pension would not provide a domicile, let alone support him. You have thought of the

tragedy of having old men in dioceses and in this House, but the tragedy would be worse if you turn them out."

Bishop Stires, retired Bishop of Long Island, agreeing with Bishop Phillips, said:

"I want to second all that the Bishop of Southwestern Virginia has said. This matter has never been fully discussed. It strikes at the foundations of our tradition. Also, when bishops reach the age of necessary retirement, they should be crowned. Can we imagine St. John being retired when he finished his administrative work? We are proposing to go against the custom of the Church through the ages, and against the mind of Christ."



BISHOP McELWAIN: "The diocese does not give jurisdiction."

Bishop McElwain, retired Bishop of Minnesota, clarified the issue, saying:

"The matter before us is not whether we have compulsory retirement. That is in the Constitution.

"I differ absolutely from the Bishop of Western New York and the Bishop of Southwestern Virginia. It is true that for dioceses bishops would not be elected unless the dioceses elected them. But the diocese does not give a bishop his jurisdiction. The hands of the consecrating bishops, laid on his head, give him his jurisdiction. As a matter of courtesy, a bishop should notify his diocese of intention to retire, but as a matter of law, he need not."

Bishop Hobson of Southern Ohio returned to the financial question, saying:

"We all share with the Bishop of Southwestern Virginia in his sympathy with bishops whose retirement may present a financial problem. But the figures of the Church Pension Fund don't tell it all. Dioceses will supplement the pension, or some one else will. Southern Ohio did it with two retired bishops.

"But the question is: 'What is for the good of the Church?' The suggestion that the date of a bishop's retirement be variable would present complications. Often bishops get advice from their sentimental

friends. That has not been for the best. True, it might be best for some one old bishop to stay on; but opening the door to exceptions would lead to confusion and harm. We did move the age of retirement of the Presiding Bishop up from 68 to 70, but our reasons were not sentimental."

At this point the hour for the order of the day was reached, and the discussion was interrupted. It was resumed at a later session. Bishop Parsons, retired Bishop of California, was the first speaker, saying:

"We have talked so much around this subject that I don't know whether what I have to say has been said or not. The difficulty about extending the time at which a resignation is to be effective [from three months to one year], the next thing we know that time will be extended to two or even three years; and we shall have bishops retiring at 75 instead of 72. They will all want to extend the time, or their dioceses will want it."

Bishop Davis here presented his substitute motion, which provided that a bishop, reaching the age of compulsory retirement, might fix the date within any limit not more than a year. The motion was lost.

Bishop Hart of Pennsylvania entered the debate again here:

"I suggest that we vote on the Committee's report. We have got from all over the Church different opinions. Some say that if General Convention should supplement the income of retired bishops, the dioceses would do nothing. Others say that the dioceses would do it all. I think most dioceses would do it. Some cannot afford to pay the salary of both a bishop and a retired bishop. There was a tremendous howl of protest from the clergy over it. They said that we bishops wanted to feather our own nests, when the retired clergy can hardly exist on what they get.

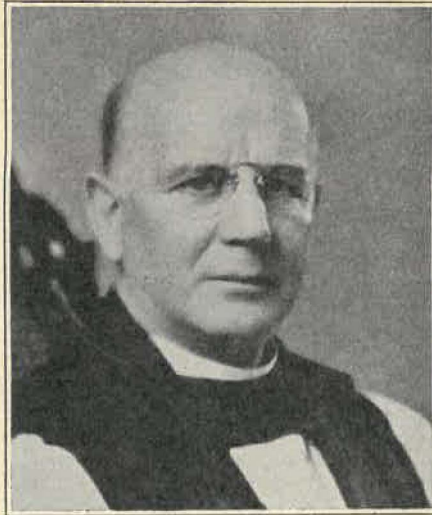
Bishop Dandridge, Coadjutor of Tennessee, protested: "All the same, three months is too little a time for a man to make new plans and put them into effect. I move that the time be six months." This motion was lost.

Bishop Phillips of Southwestern Virginia made another plea for some adequate consideration of the financial question:

"We are not asking for bishops' pensions on the same basis as we have clergy pensions. The clergy are not compelled to resign. But here are ten retiring bishops, and some of them will not have sufficient means of livelihood. They must resign. Let's amend this report until we can act fairly."

Bishop Hobson of Southern Ohio dissented:

"I hope that this suggestion will not prevail. I resent implications that we must give leeway lest the retiring bishops haven't enough to live on. We are going to



BISHOP OLDHAM: *There must be an adequate income.*

take care of our retired bishops, in a family manner, not as a legal necessity."

Bishop White of Springfield said:

"I understood when this amendment was passed three years ago that it did not apply to any of us. No retroactive action can apply, under the Bill of Rights of the United States. You can't do it. I am well and strong, and ready to go on with my work. I was called by the Holy Ghost; I received my consecration from no man. No Constitution of this Church has the right to tell me that I must retire, and I shall resign when I get ready, and not before. I don't understand this indecent haste to get rid of old bishops. Why can't we leave them alone, instead of forcing them out on a bread-line?"

Bishop Wing of South Florida objected, saying:

"My objection to this amendment is that bishops will refuse to obey it. I doubt if the machinery provided [that bishops refusing to resign shall be declared out of office] is sufficient."

Bishop Oldham of Albany made the final speech:

"Before accepting the resignation of a bishop who must present it, the House of Bishops must have assurance that his diocese or General Convention will see that he has an adequate income."

This suggestion was not implemented, and, in response to the call for the question, it was put to a vote. The amendment was carried by a vote of 86 to 15.

The House of Bishops then proceeded to the acceptance of the ten resignations received: those of Bishops Perry of Rhode Island, Moulton of Utah, Moore of Dallas, Reifsnider, Maxon of Tennessee, Manning of New York, Davis of Western New York, Colmore of Puerto Rico, and Aldrich, Coadjutor of Michigan.

Retiring Age of 68 Set For Presiding Bishop

A motion to put the retiring age of the Presiding Bishop back from 70 to 68 was carried. Bishop Phillips of Southwestern Virginia said:

"If this action was wise in only *one* instance, it was special. If a Presiding Bishop must resign his office at 68, that gives him four years before compulsory retirement at seventy-two; four years with no work."

Bishop Mitchell of Arkansas spoke to this point, saying:

"I should like to make three points. First this present age limit of 70 actually runs across compulsory retirement at 72. The Presiding Bishop might be 72 before the time to elect his successor. Second, it was special legislation. We all know why. We wanted to keep Bishop Tucker. We love him as much as ever, but we have almost killed him. Let's put the age back where it was. In our best judgment that was wise. When we changed it to 70, we thought of the good of the Church, not of Bishop Tucker's best good. For the good of the Church, we should like to keep him still longer as Presiding Bishop."

Bishop Matthews, retired Bishop of New Jersey, ended the debate:

"I think it is true of all men, and sometimes of ladies, that some are born senile, some achieve senility, and some have senility thrust upon them. Senility is not an arbitrary rule. It happens to different people at different ages. I am in favor of holding to a rule; but I should like to see the same rule applied to clergy and vestries as well as to bishops. I refer to the 72 year age limit."

The amendment, putting the limit back from 70 to 68, in the case of the Presiding Bishop, was passed, by a vote of 91 to 21.

PRIMATIAL SEE

Bishops Defeat Plan of See for Presiding Bishop

The first method to be brought before the House of Bishops on the opening day of General Convention was the report of the Joint Committee on a See for the Presiding Bishop. Bishop Matthews, retired Bishop of New Jersey, chairman of the committee, presented the report, saying:

"We approached several places. They were either indifferent or gave us a blank refusal. They didn't want to cede any territory to us for the establishing of a Presiding Bishop's See. The Diocese of Virginia agreed to do it, if asked. They would let us have the county of Arlington. I should say that the Committee is definite in its view that the Presiding



THE HOUSE OF BISHOPS: *Crowded spectators and unseasonal heat . . .*

Bishop should have a See. He is not a mere official. He is chosen to consecrate other bishops, and otherwise to function spiritually as the head of the bishops.

"There is an anomaly in the fact that he is the bishop of a diocese when elected Presiding Bishop. After election, he has no diocese and no chair (except at Washington).

Bishop Powell of Maryland said:

"Our chief executive has an office with a desk and a chair, in the corner of as gloomy a room as I ever saw [in the Church Missions House]. We have been

negligent in cutting off the Presiding Bishop from his spiritual functions and making him a mere business leader. I move that we accept the report of the Committee and ask the Diocese of Virginia for the territory that they have expressed their willingness to let us have. We need this see for our leader."

Bishop Hobson of Southern Ohio dissented:

"We have gradually pushed new duties upon the Presiding Bishop; but no one has offered him a see. He would find it easier to do his work if he didn't have

a see in Virginia and an office in New York. This proposed see would increase his problems. He would tell you himself that a see in Virginia and a desk in New York would add to his troubles at the Church Missions House."

Bishop Oldham of Albany spoke next, saying with vehemence:

"I sympathize with the desire to give the Presiding Bishop a seat. But we are ourselves responsible. We took his diocese away from him. What does Arlington mean to the Church? Nothing. You propose to take him from a tomb in the

CONVENTION



Necessitated a hurried move to a larger room in Houston Hall.

Stanlee.

Church Missions House and put him in a cemetery in Arlington. Arlington has significance as a national shrine, but it has no Church significance.

"Whether we should take away from him his National Council work and leave him *only* Presiding Bishop is a large question. We should be slow to commit ourselves to adopting a bit of land. True, the Presiding Bishop cannot confirm without permission, but he can always get it. He might get a seat in the church next door to the Church Missions House if he must live in New York. For Church significance, Jamestown would be the proper place."

A motion was then put that a territorial See for the Presiding Bishop should be created, with no mention of Arlington. Several bishops asked what was meant by "territorial," and Bishop Matthews replied: "It means ground."

Bishop Hobson objected to the motion, saying that the House of Bishops were being asked to "vote for a pig in a poke." The motion was defeated by a vote of 70 to 30. On a motion of Bishop Matthews, the committee was discharged.

EDUCATION

Bishops Reject New Board

A matter which has engaged the attention of the House of Bishops closely since the meeting of that House in Birmingham in 1945 came before the House at General Convention on September 13th. This was the problem of Christian education, with an inquiry into the reason why Church School teachers and pupils and Christian knowledge on the part of young people have so alarm-

ingly decreased. A long report from the Division of Christian Education of the National Council was presented. Then Bishop Whittemore of Western Michigan, who initiated the inquiry, gave his minority report. He began:



Kay-Hart.

BISHOP WHITTEMORE: *His proposed Board. . . .*

"Christian education is coordinate with Christian missions. The command, 'Teach,' leads to the command, 'Go ye forth.' I think that when the National Council came into being, it had to give most of its attention to missions, and also most of its budget. Christian education received four cents out of the dollar. This shows the point of view of the National Council, which was not their fault.

"The majority report says that we should take the Division and enlarge it, leaving it in the National Council. That will not do. In the first place, the distinction between coöpted members and National Council members has been one difficulty. What was decided by both sets of members together had to be presented to the harassed National Council for consideration and a final vote. Other handicaps were the many and differing points of view of the various coöpted members.

"Among the objections made to taking this work entirely out of the National Council and setting up, by canon, a Board of Christian Education is that this would destroy the unity of the National Council. I do not think so. Another objection is that such a Board would cost more money and take up more space at the Church Missions House. Most of the children's offering goes to missions. Some of it might go to the work for and with children.

"We should have this Board of Christian Education, and have it not as part of the National Council. I offer a new canon, and I ask \$60,000 for it."

Bishop Haines of Iowa said:

"This would be destruction of Christian education in the National Council. That

is the first thing. Secondly, it would be impossible to say in advance what budget would be needed. And thirdly, the Church could not now choose a head and set up this Board of Christian Education."

Bishop Dun of Washington said:

"The Bishop of Western Michigan is radically right in regard to the importance of the matter and the attention it should receive. Christian education in all its phases is in all the Departments and Divisions of the National Council. To set up this new Board would tear apart these relationships.

"I think that the Division should be enlarged into a Department (I hope that this may happen). There is a sickness in the whole field of Christian education. It is deep-seated and cannot be treated by reorganization. What should be taught must be determined by the Church, not by a Board."

Bishop Hobson of Southern Ohio cited the Forward Movement as an example of the relation to the National Council of independent movements:

"In 1934 the General Convention set up the Forward Movement, quite apart from the National Council. It soon was evident that, valuable as the Forward Movement was, it was split off from the Church. So, in 1937, it was brought under the Presiding Bishop. Later, it became a part of the National Council.

"Now, when we are making a unified program, it would be a pity to take Christian education out. That would destroy the unity and balance of the unified program."

Bishop Mitchell, retired Bishop of Arizona, said, "It is a question of personnel. We can change that."

The Presiding Bishop disagreed, saying:

"We must not criticize the personnel, but the experts around the country who have given advice. Such experts differ from each other more than any people I ever saw in my life. Every one of them had a different opinion."

Bishop Maxon of Tennessee added:

"Sunday School teachers and children are going down steadily, as time goes on. The Church owes a debt of gratitude to the Bishop of Western Michigan for taking the matter up. Unless we correct present conditions in Christian education, we are sunk."

Bishop Page of Northern Michigan spoke next, saying:

"While I have the greatest admiration and affection for the Bishop of Southern Ohio and the other members of the National Council, I agree with what the Bishop of Western Michigan proposes. We should not put the welfare of children second to the unity of the organization of the National Council. I think that further consideration should not be given to so important a matter now, at the end

of the day, when everyone is tired and wants to go to a seminary dinner."

Bishop Maxon of Tennessee moved for adjournment. The next morning, September 14th, the discussion was resumed. Bishop Whittemore opened it, saying:

"This Board ties up with the National Council at one end and with the Presiding Bishop at the other. The proposal is to add coöpted members to the new Board. I know that the idea of coöpted members is not popular. They are not the responsible members and are apt to suggest wild theories. Theirs is not the burden. The problem is not all a matter of personnel. It is also a matter of coöpted members. If elected by this House, they might be more effectual."

Bishop Haines, expressing his sense of the dangers inherent in the proposed Board, said:

"I think that reorganization of the present Division would meet the situation so clearly seen and set forth by the Bishop of Western Michigan. It would be extremely dangerous to set up an unknown board of unknown members, to spend unknown sums of money—such a board to



Kaufman-Straus.

BISHOP HAINES and others declined to accept as the solution, while . . .

be responsible only to General Convention, reporting only once in three years. Also, it would lead to other independent boards—such as a Board of Christian Social Relations. I wish that the Presiding Bishop would say how he thinks it would affect the National Council."

The Presiding Bishop responded:

"It is hard for me to say anything. My term as Presiding bishop is coming to a close. I don't want to embarrass the new Presiding Bishop, who may have other ideas from mine. But I do think that re-

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organization would work better than a new Board.

"In the new publication of the National Council, 'Parish Helps,' you will see how Christian education is integrated with the whole unified program. It would be hard for the Department of Promotion to promote something not in the National Council. In the new arrangement, the National Council would act on the budget of the new Board of Christian Education. The budget would be brought in from the outside, and the Council wouldn't know how to evaluate it, as it does now, when Christian education is in the National Council."

Bishop Dun of Washington said:

"The present Division in the National Council prepared this fine report before us, with its instructional material and suggestions for every branch of the work. I believe that should we decide to choose a group of experts to give additional help, they would be better selected by the Division than by the General Convention.

"If this scheme of the Bishop of Western Michigan should go through, it would make the National Council simply a missionary council. Yet this Board will bring its budget to a simply missionary body. That is unsound."

Bishop Carpenter of Alabama sounded a new note when he said:

"I am chairman of the Youth Division. We are eager to see the Division of Christian Education made stronger, but kept in the National Council. To take it out would leave youth dangling. It would mean a serious set-back.

"But we should like to see the Division made a Department of the National Council, with a big staff (60, I would recommend), and a big budget. The Bishop of Western Michigan's canon seems to me a backward step."

There was a call for the question, and it was put to a vote. The resolution for setting up the Board was lost. Bishop Whittemore said a final word:

"We have, at last, had a real debate in the House of Bishops on Christian education. I am glad of that. The majority report does go forward, if not so far as I think necessary."

The majority report was then adopted.

CONSTITUTION

Vote for Retired Bishops Maintained after Debate

A constitutional amendment* of Article 1, Section 2, taking away from bishops retired because of age or infir-

*Passed by General Convention in 1943 and requiring final action at this Convention, the amendment was presented by Bishop McElwain, retired Bishop of Minnesota and chairman of the Committee on Amendments to the Constitution, with recommendation of passage.

mity the right to a vote, made at the second session of the House of Bishops on September 12th, gave rise to a debate of considerable warmth. Bishop Jenkins, retired Bishop of Nevada, the first speaker, said:

"I have heard of men being disenfranchised because of color, but never because of age. Infirmary can take care of itself. What would apply to the geese, I think, would apply also to the ducks in the pond—I mean to rectors and to members of vestries. No retired bishop would influence the vote here.

Bishop Stires, retired Bishop of Long Island, differed from Bishop Jenkins, saying:

"The sentiments of Bishop Jenkins were once held by me; but I no longer hold them. I have been opposed to the granting of the right to vote to suffragan bishops, on the ground that power belongs to responsibility. It should not be in the power of a suffragan bishop to negate the vote of his diocesan, in my opinion. Power belongs to responsibility; that is a principle of law. A retired bishop no longer has responsibility, and should not have power."

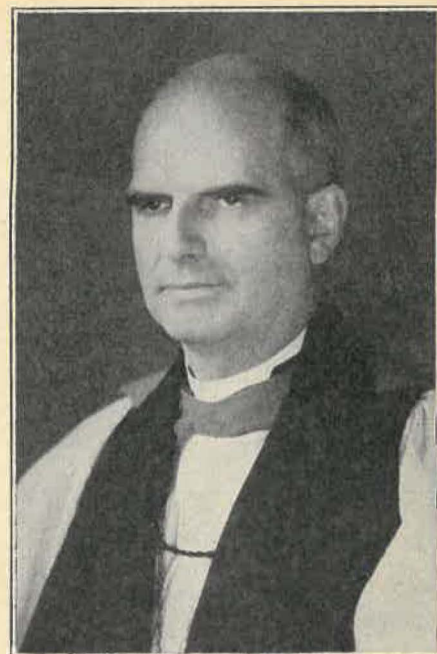
Bishop Stevens of Los Angeles took the opposite position, when he said:

"I hope that this amendment to the Constitution will not pass. I voted for it on its first reading [in 1943]. Then I went home and studied the *Journals of General Convention*, to see how retired bishops might have affected the vote at various times. There are only two arguments in favor of this amendment. First, retired bishops might possibly form a bloc. That is a silly argument. Second, they might override the forward-looking votes of younger bishops. That is unlikely. The argument against the amendment is that we need the wisdom of the retired bishops."

Bishop Sanford, retired Bishop of San



BISHOP CARPENTER suggested a large Department to replace the Division.



BISHOP STEVENS: "We need the wisdom of retired bishops."

Joaquin, brought out another point, saying:

"A bishop retains his responsibility as a bishop in this Church, though not as of a diocese, when he retires."

Bishop Conkling of Chicago was against the amendment:

"I am not immediately concerned, since I am not retired, nor retiring. But I want to say a word in favor of leaving retired bishops their right to vote. We are going to have many more retired bishops, if we pass compulsory retirement. All, it is said, would have the right to talk, but it would be better that all have the right to vote."*

Bishop Mitchell, retired Bishop of Arizona, said:

"I agree with the purpose of the previous speaker, but not with the reason he

*Bishop Perry of Rhode Island had prepared a short speech against the amendment, but was absent when the question was discussed. Many of the bishops asked that Bishop Perry's speech be added to this report of the matter. It reads as follows:

"On the first reading of this amendment [1943] I seconded it, anticipating the inevitable number of those who on account of age would be deprived seats, yet would have seats in this House. Their votes, I thought, might have undue weight of number in proportion to the votes of bishops with jurisdiction. We could not see so clearly as now the importance of gaining from the younger and the older generations of our members both the fresh outlook and the long experience equally necessary to the balanced judgment of this House.

"I am speaking with remembrance of senior bishops who from time to time during the past 40 years helped to guide with loving wisdom the thought and action of the Church: men such as Williams of Connecticut, Cox, Doane, Clark, Tuttle, Vincent, Lawrence, Gallor, Brewster and the father of our present Presiding Bishop, all of them over 75 years of age. There are men of such calibre, still of early and middle life, in this House now whose votes many years hence will be needed for the well-being of the Church. I beg that by hasty action they will not be disenfranchised."

gives for taking the vote away from old bishops. I shall be 70 in a few days, but if I felt that I should lose courage and venturesomeness then, I should crawl into a hole. I am so venturesome that I would not ride a safe horse."

The question was called for, and the vote taken. The amendment was lost by a vote of only 63 in favor, a constitutional majority of 72 being necessary to make any change in the Constitution.

COURTESIES

Greetings to Puerto Rico Governor

The House of Deputies concurred with the House of Bishops in sending a message of greeting to Jesus T. Pinero, Governor of Puerto Rico, September 13th. The Rev. J. P. Ruiz, a deputy from Puerto Rico, made the concurrent motion.

Bishops Cable to Presiding Bishop

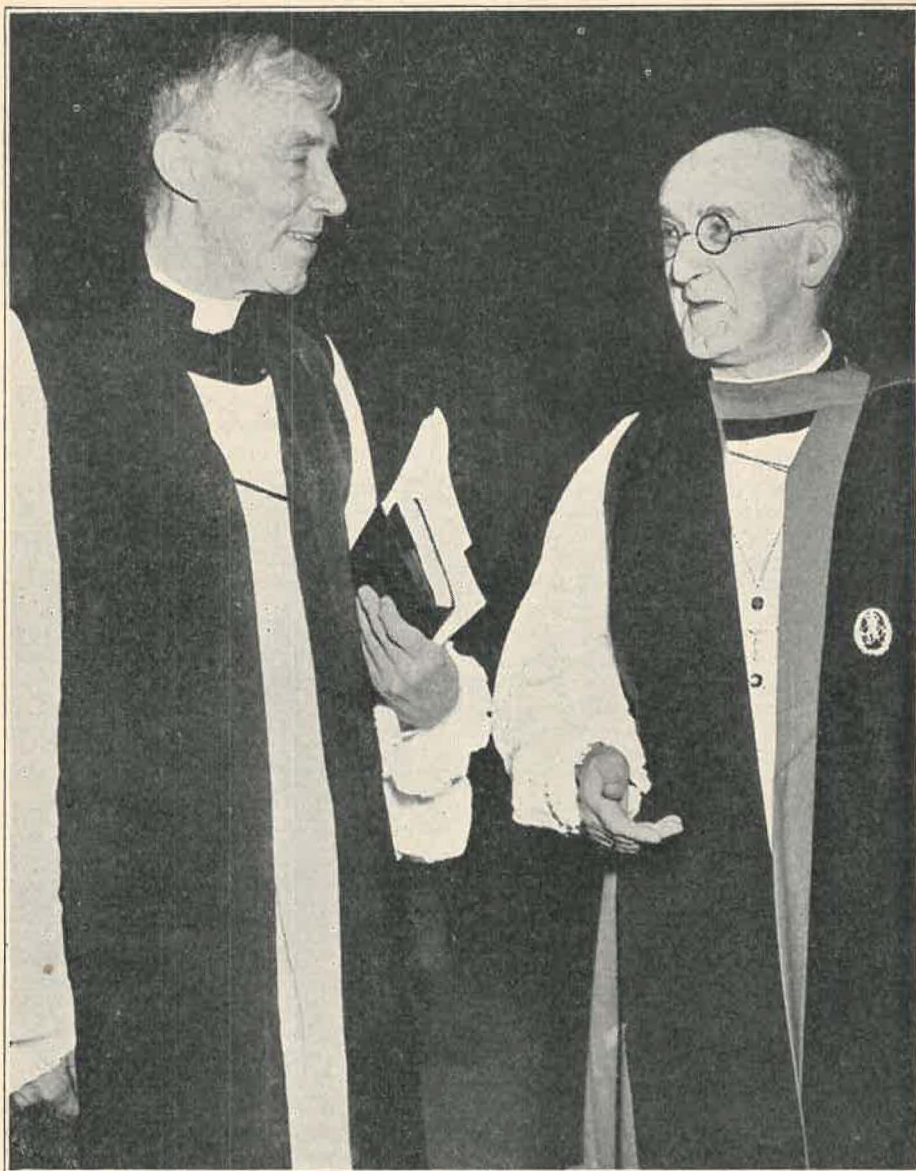
The following cable was sent to the Presiding Bishop from the Bishops of the Holy Catholic Church in Japan upon the occasion of General Convention:

The Bishops of Nippon Seikokwai send greetings goodwill to General Convention. We send heartfelt thanks to Bishop Tucker and National Council for sending Bishop Reifsnider give us special encouragement. We have passed through war years with great difficulty suffering and in immediate post-war world we still face anxiety for reconstruction rehabilitation. Though war-time devastation upon Church here is not small we do not think we deserve the Mother Church's outstretched hands of cooperation assistance. However we accept your kindness with grateful humility knowing your offer is prompted by God's Will for sake of our Lord Jesus Christ that His Name may be magnified throughout world especially that His Kingdom may be realized in Japan. We pray that out of war years tribulation we may be strengthened for work God lays upon us and that we may be drawn together more than ever before. May His strength grace comfort be with leaders members of American Church through indwelling presence of Holy Spirit.

INTERCHURCH

Mr. Morehouse Supports Merger of Agencies into National Council

When the House of Deputies was asked to concur with the House of Bishops on giving approval to the merger of several interchurch agencies, including the Federal Council of Churches, of which the Episcopal Church is a member, into the National Council of the Churches of Christ in America, Clifford P. Morehouse, editor of THE LIVING CHURCH and a deputy from New York,



PRIMATES AT GENERAL CONVENTION: Bishop Tucker and Dr. Fisher. *Acme.*

made a brief seconding speech explaining and favoring the motion, which was carried.

RESOLUTIONS

Former Deputies Missed

Resolutions were passed September 12th expressing regret at the absence from General Convention of the Rev. Dr. A. B. Kinsolving of Maryland and Dr. Warren Kearny of Louisiana, after service in the House of Deputies of 33 and 30 years, respectively.

BIBLE

Bible Society Support Urged

Support of the work of the American Bible Society by the members of the Church, especially through offerings on the Second Sunday in Advent each year,

was urged in a resolution presented to the House of Deputies by the Rev. C. Leslie Glenn of Washington, September 12th.

WOMEN'S WORK

Appreciation Expressed by Deputies

Appreciation for the United Thank Offering and admiration for the work of the women of the Church was expressed by the House of Deputies in a special resolution presented September 12th by the chairman of the committee on the dispatch of business, Mr. Anson T. McCook.

CHURCH CALENDAR

September

- 22. Fourteenth Sunday after Trinity.
- 29. St. Michael and All Angels.
- Fifteenth Sunday after Trinity.
- 30. (Monday.)

General Convention—I

Philadelphia

AS THIS is written, the 55th General Convention of the Episcopal Church is at the half-way point. Little of the important legislation has been completed, though much of it has been passed by one House or the other. Therefore it is impossible to give anything like a final estimate of what the Convention has done, or left undone. But at this half-way point it looks as if some truly worthwhile things may come out of the Convention.

The opening service, reported last week, was a beautiful and inspiring one. Our hosts in Philadelphia had built a truly magnificent high altar on the stage of the auditorium, and the result was a more dignified and churchly setting than is generally possible in a building constructed for secular purposes. The Presiding Bishop preached in his usual inspiring manner; and his announcement of the total of the Reconstruction and Advance Fund — just short of seven million dollars — was moderately gratifying, though the goal of \$8,800,000 still seems rather far off. The announcement next day of the United Thank Offering, over \$1,600,000, was highly satisfactory, and represents a real triumph for the women of the Church.

The Archbishop of Canterbury has made a splendid impression on his visit here. All of his addresses have been excellent, but the one that he gave before the joint session of the House of Bishops and the House of Deputies was particularly notable. It gave us all a new vision of the far-flung Anglican Communion, of the wide measure of unity within our own Church, and of intercommunion and cordial relations with other Christian communions. The Archbishop of the West Indies, too, has made an excellent impression, and has helped us visualize the increasing cooperation among the Anglican Churches on this side of the Atlantic.

The House of Bishops gave the *coup de grace*, early in its sessions, to the proposal for a Primatial See of Arlington. One of the bishops commented that the Presiding Bishop was already buried in the grave of "281," and it would only make matters worse to inter him in the national cemetery at Arlington. Some day, perhaps, the Church will have a proper and dignified ecclesiastical home for its chief bishop, rather than merely a business office.

The principal accomplishment of the House of Bishops, so far, has been its disposition of the marriage legislation. After a long and somewhat confused session, in which the proposals of the Commission on Marriage were first partially approved and then reconsidered, a compromise was adopted, which is in the main surprisingly satisfactory. The fact that it came in with the joint approval of the Bishops of

Chicago and Missouri, and received the unanimous approval of the House, should augur well for its general acceptability. The concurrence of the House of Deputies provides the Church with new legislation.

The House of Deputies began by shattering two precedents, dating from the first General Convention. For the first time a layman was elected President of the House (although laymen have presided over it as acting chairmen); and the Hon. Owen J. Roberts has proved himself a scrupulously fair and able presiding officer. The other precedent-shattering action was the seating of Mrs. Randolph Dyer of Missouri as the first woman deputy. True, the House later refused to change the Constitution to say that deputies should be "lay persons" instead of "laymen," but the acceptance of Mrs. Dyer is another case of actions speaking louder than words.

The matter of first interest and importance in the House of Deputies was that of the report of the Commission on Approaches to Unity. All of Friday was devoted to the debate on this subject, and it was a debate of an exceptionally high order. While convictions are strong on both sides in this matter, the debate was courteous, straightforward, and remarkably free from personalities and charges of bad faith. Here again a compromise was reached, in the adoption of a resolution that received both majority and minority reports, committing the matter to further study and negotiation by the Commission, and calling upon Lambeth to set up a standing Commission on Reunion to consider all unity schemes in which any Anglican Church is involved. But again, this is unfinished business, as the House of Bishops, although concurring, has added a minor resolution, so final comment must be deferred.

We must say a special word of appreciation for the *Triennial Daily*, published through the generosity of the committee on publicity of the Diocese of Pennsylvania. It is a sprightly two-page publication, which has been valuable to bishops, deputies, and visitors, as well as to the delegates to the Triennial.

One of the best things about this Convention is the large number of young people in evidence. The Youth Convention has been highly successful, with the mass meeting and the entertainment by the Honolulu delegates as the high points.

So, at this half-way point, it looks as if this would go down in the records as one of the better General Conventions. But more of this next week, and the week after, when the work of the Convention is completed, and a more adequate evaluation of its accomplishments can be made.

CLIFFORD P. MOREHOUSE.

One Communion and Fellowship

The Address to the Joint Session of General Convention

By the Most Rev. Geoffrey Francis Fisher, D.D.

Archbishop of Canterbury

FOR the second time in history, an Archbishop of Canterbury is allowed to address your General Convention. I count it a very high privilege to be received by you in this way. One who has been, as I have, Bishop of London cannot forget that once this country was under the jurisdiction of the Bishop of London, nor can he forget the extremely ineffective way in which that jurisdiction was exercised. Perhaps as Archbishop, I may be allowed to forget those earlier episodes of our joint history, and to remember only the close and intimate ties which now hold us together in one communion and fellowship. The war interrupted the constant interchange of visitors between our two Churches which was so frequent and so valuable before the war, and which is now once more being resumed. But the war brought about one valuable act of fellowship to which I wish to refer. In the early years of the war you made a notable and generous gesture. You gave to the missionary societies of the Church of England over two years something like £90,000 to enable them in those difficult days to maintain their work for the extension of Christ's Kingdom overseas. That great gift was very deeply appreciated, for itself, for the practical understanding and fellowship which it showed, and for the concern for the whole work of Christ which it displayed. That gift also inaugurated a new relation between us in regard to the missionary work of the Anglican Communion. It started a system of coöperation between us in this field, long overdue, and of great importance and benefit. I was particularly glad to bring with me Canon Campbell, secretary of the missionary council of the Church of England that by his presence he might mark our appreciation of your gift and be able to enter into personal conversation with his opposite member here.

On what theme shall I address you? Not, I think, on the general state of the world. You are as familiar as I am with the alarming picture that can be drawn of that. In a sense, I feel that it does not matter so much. Of course it is alarming; of course we must analyze it carefully so that we may be ready as effectively as possible to hold up to the world the way of deliverance and as effectively as possible to penetrate the heavy armor of false philosophies and indifference to ultimate truth by which the world shuts itself off from its own salvation. But

that the world is in a sorry state need not surprise us. It is simply what we as Christians must expect of a world which in large measure has abolished God from its thinking and made man the measure



PEER AMONG EQUALS: *The Archbishop with the Presiding Bishop and Bishop Hart.*

of all things. That kind of humanism is bound to lead to the kind of result we see—because man is what he is, a being capable of choosing life or death but left to himself more likely to choose death than life.

Standing here, only the second Archbishop of Canterbury who has ever addressed your General Convention, I feel that my right course is to speak to you of what, for lack of a better name, we must call the Anglican Communion of which you here and we in England are members.

First a word about the Church of England. From it, of course, originated historically all the Churches of the Anglican Communion, sometimes by its active energies; sometimes, as in this country, in spite of its really deplorable inadvertence. But a genealogical tree no longer fits the situation. What matters is that spread over the world are at least 13 autonomous, national Churches, all members of this Anglican Communion; and in addition, covering almost all the rest of the world are a large number of dioceses on the way to becoming national Churches, with their own established life, but still looking for final jurisdiction to a mother Church. Here is a great family of Churches within the Holy Catholic Church, which, for reasons I will refer to later, has its own special task and responsibility within the whole task of the whole Church.

I have recently read a book which interested me greatly, called *Men and Movements in the American Episcopal*

Church by your historiographer. It told me much that I did not know before. Chiefly it revealed to me that in spite of all differences the ecclesiastical history here had run pretty well parallel with ours in England—with different men, but generally speaking with the same movements. If the parallelism still holds, it may interest you if I say something of the Church of England today. There is of course a whole class of problems which we have and which means nothing to you, a class of problems arising out of our historical position in relation to the State. We are much concerned with problems of Church reform—reform that is of the machinery of the Church; and sooner or later that must involve some further alteration or adjustment of the conditions of establishment. A hundred or so years ago, the only method by which Church could legislate for itself was by act of Parliament, and the Church was content to have it so. The old theory that Churchmen and citizens were the same set of people under different names was still held. In the last 100 years we have regained what since the Declaration of Independence you have always had, the proper sense of the spiritual status and autonomy of the Church, inherently belonging to it by its nature as the Church of our Lord. That recovery had led to some readjustment of our relations with the State and must in time lead to more. But in England in matters like this we move slowly, and in this case there is good reason why we should. It is not good to have freedom before one is ready for it.

We are under necessity to establish our organs of self-government on a firm basis before we claim liberty for self-government, especially in such matters as liturgical order, round which controversies within the Church are liable to arise. The creation of the Church Assembly 25 years ago, with large powers of legislation, was a long step in the direction of self-government. In it bishops, clergy, and laity are represented, but it does not cover the whole ground of faith and doctrine. There is another organ of crucial importance, the Convocations of Canterbury and York, the oldest representative bodies in the country, older than Parliament—each consisting of the Upper House of Bishops and the Lower House of Proctors for the clergy. The original legislative body of the Church is particularly concerned with Faith and Order. For a century and a half the

Convocations were suppressed and Parliament was all-powerful. In the middle of the last century they were revived with their ancient power of creating new canons with the royal assent. But it has taken time for them to recover their old spiritual authority in the life of the Church; indeed the process is not yet complete. It is, however, in progress. The Convocations are exercising themselves in the use of their authority. They are shortly to undertake a general revision of canon law, and the reality of their spiritual authority is being recovered. The time is, I hope, in sight when we shall be able to claim greater freedom because able to use it, when the general sense of the Church is ready to accept the authority of Convocation and when all priests are ready to obey its clear direction.

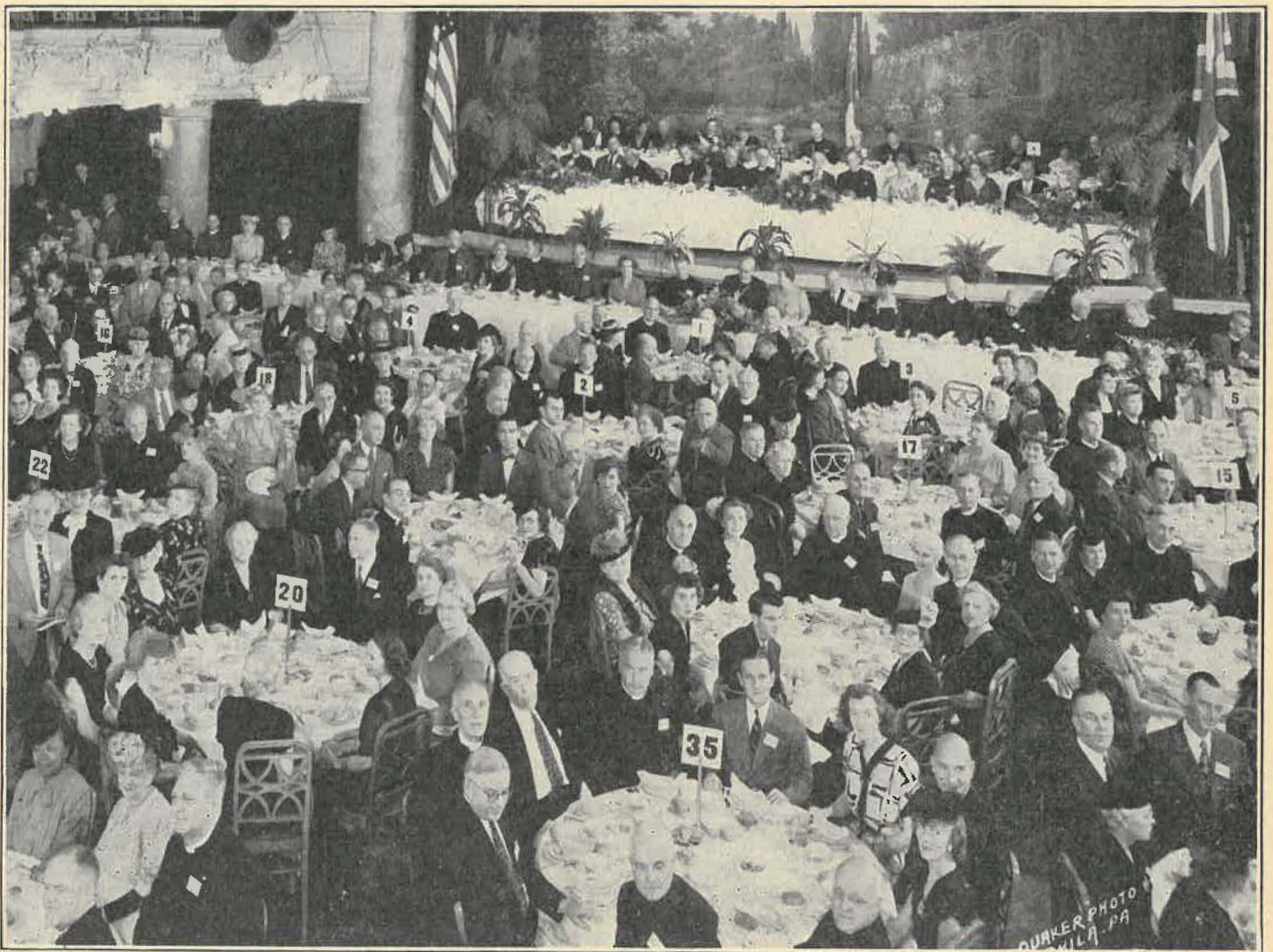
That brings me to a topic which is perhaps less remote from your own experience. The same movements which have been felt here have operated over the last century in England—Evangelical, Tractarian, Modernist, and Anglo-Catholic. Because central authority was, as I have described, weak on the spiritual side and complicated on the legal side,

there was little control of these movements. Perhaps that has been in the end a good thing. Each of them has made its own contribution, gone its own way, and revealed its limitations. In each was a centrifugal force—sometimes one that took its exponents to the edge or beyond the orbit of the Anglican tradition. My own belief is that those centrifugal forces have spent themselves. My conviction is that what we need in England is a centripetal movement, and I think it is in sight. There is a good deal of evidence of impatience with those who are in effect sectarian. There is a good deal of evidence of a growing reaffirmation of loyalty to the Church of England as such, which is our local expression of the common Anglican tradition—which is in its turn our expression of the Catholic Faith as we have received it. I must, however, in honesty say that controversy over the South India Scheme has been a disturbing influence in some quarters, tending to create division of opinion when the need is for a more comprehensive unity.

I need not, I think, expound to you what I mean by the Anglican Tradition: for it is what you mean by it also. It has

its strong Catholic element—which emphasizes the historic continuity and organized life of the Church as the appointed channel of the Divine grace through creed, ministry, and sacraments. It has its strong Evangelical element, which emphasizes Gospel before Church, personal conversion before corporate expression of it, spiritual immediacy, the direct response to the Holy Spirit wherever He may breathe. It has its third strong element, not easy to give a name to, which acts as a watchdog of both the other elements, and brings into our tradition a special element of intellectual integrity, of sobriety and moderation of judgment, of moral earnestness—an element which is as aware of what we do not know as of what we do, which does not wish to go beyond the evidence but to judge all things with a large and reasonable charity.

No Anglican should be without something of these elements. But difference of emphasis does often lead to widely different results in the presentation and practice of our common faith. Therein is an apparent weakness. I would say that it is the real strength and glory and special responsibility of the Anglican Churches



THE DINNER OF THE EVANGELICAL SOCIETIES HONORING THE ARCHBISHOP OF CANTERBURY

that they hold together these three elements in one fellowship without resort either to schism or suppression. For all these elements are essential parts of the Christian Faith already visible in the New Testament; they need each other for their own correction. While the frailty of man makes them centrifugal, the truth of Christ should hold them together in Him as their center. An Anglican, as it seems to me, is one who above all does not desire or wish that any one element shall part company with the others; that any one shall prevail over or suppress the others. He cannot be a partisan, in the sense of thinking he is right and the others are wrong. Rather it is part of his special profession, a part which requires of him humility, patience, and a real cost in spiritual effort and discipline, to think of, to value, and to learn from the others, and never to push his own emphasis or preferences to a point which could unchurch his partners. I do not know whether the term "Central Churchman" is here a term of praise or abuse. Sometimes in England it is used to mean a person who believes and who does nothing very much. I would say that he is a man who is to be highly regarded. There is a center, in the Anglican tradition, where the various tensions within the thought and life of the Church come nearest to being harmonized in a full energy of utterance and witness to the truth of Christ and His Church. Because it exists, it is possible for varying emphases to coexist without breaking the fellowship but rather enriching it.

It is because we are by the grace of God what we are in the Anglican Communion that we have so important a part to play, as I think, in the difficult field of reunion. I read in a book on religion in America that America thinks of the problem as one not so much of "reunion" as of "union." In this country, it was said there never has been a Church visibly one; so the question is seen as one of creating what has never been rather than of recreating what has been lost. But in the Episcopal Church the historic sense is, I am sure, strong enough to make the term "reunion" right. For we have in our bones the memory of the Church which preceded all the divisions of it, the Church as it sprang from Christ on the foundation of the Apostles and prophets. It is that unity we desire, not to be made by us, but to be recovered from Christ Who made it first and wills it still.

I have, of course, no intention at all of referring to problems of reunion which you are discussing here. It would be most improper for me to do so. What I wish to do is only to emphasize the importance of our position in this field and to give an illustration of it. The Church of England is in full communion with the Old Catholics in Europe, and in a relation not far short of full communion with some of the Orthodox Churches. That

on the one side. On the other we are in communion with the Lutheran Episcopal Churches of Sweden and Finland. No other communion but ours could be such a unifying influence. Owing to our position, at once Catholic and Reformed, we can hold out hands of friendship in both directions and be interpreters of the one to the other. It is because of the comprehensive strength of the Anglican tradition, because of the fact that we hold together in the organic communion strands of the Christian tradition elsewhere separated, that we are able to perform this service to the whole Church and prepare the way for a fuller intercommunion. But it is important always to recognize and give full value to the context with which these considerations stand. The context is that of real spiritual unity between all who profess the faith of Christ as God and Saviour.

Our Lord said that He came to bring not peace but a sword. There is a deep dividing line. It is between those who do and those who do not respond to the initiative of God taken and revealed in Christ, the eternal Son of God. All the Christian Churches stand on the same side of that line, and base their faith on the Incarnation, the Atoning Death of our Lord, the Resurrection, the Ascension, the coming of the Holy Ghost, and the hope of eternal life. Our differences are real, but they are domestic, within the Household of God. The recent Lambeth Conferences have borne witness to that fact.

THE TASK AND RESPONSIBILITY OF THE ANGLICAN COMMUNION

I would return, before I close, to our own Anglican position. If it is to fulfil its task and discharge the responsibility which our Lord lays upon it, it must be coherent in its own life and practice. As I have said, the Anglican Communion embraces many national Churches, provincial in name or character, and a large number of dioceses not yet organized as separate provinces or national Churches. They are spread all over the world. The name Anglican is already a misnomer; it indicates their remote origin, but it does not at all describe their present condition. They are indigenous Churches not only here and in England and in the British Dominions, but in India, China, Japan, Ceylon, and Africa East and West. Wherever they are, they stand for a particular tradition within the Holy Catholic Church of Christ: and until that tradition is taken up into a wider fellowship, they must cohere. But separated as they are by geography, by race and tongue, by environment, how shall that be? They are not, I think, to be overcome by any form of unified control or by giving any overruling power to a Lambeth Conference or any other body. The autonomy of provinces or national Churches is not an accident of

history with us; it embodies a principle which is derived from the New Testament and from the early Church and which is to be preserved and treasured. Yet it may well be that more attention should be given to securing a frequent and effective interchange of thought and understanding throughout the communion to assist in coördination and correlation, to giving mutual encouragement and increasing unity of action. This is a matter which, I hope, may engage the attention of the next Lambeth Conference.

What is the final authority within our communion? The Bible has its authority with us—but it does not stand alone. Tradition, the working out in history of the Christian faith, has its authority—but it does not stand alone. Empiricism, the living voice of today's thought and spiritual experience, has its authority, but it does not stand alone. The past has shown that any one of these, taken in isolation as the one authority, leads to confusion and loss. Each requires constant correction from the others. We believe that in each the Holy Spirit speaks to us—though in each what He would say may be misinterpreted by the fallibility of man. In the Anglican Communion we rely upon the fellowship of the Holy Spirit, speaking to us through a fellowship of authorities, the Bible, tradition, and the voices of today; expressing Himself in a fellowship of Churches. That is our unity. Of its nature it cannot have definition in a supreme council, a code, or a confession. It carries with it the Bible as the record of what God has spoken and done in Christ; it orders its life by Creed and Sacrament and those corporate acts which unite it to the Church of Pentecost; it looks upward to God and outward on the world of human experience and seeks to hear what God would say to us and do through us now. The Book of Common Prayer unites us not by the letter of it, but because it represents the union of Scripture and tradition and empiricism which is the mark of our tradition.

I have not spoken to you of the secular world. I have not described the task of the Church in presenting with new fire and zeal the challenge of Christ to that world, or called you afresh to it. These things are ever-present to our minds and in our prayers and service. If I have spoken only of this communion to which we belong, it is partly because it is natural for one who holds my office with its historic place in that communion so to do; it is partly because to that communion I owe all I am and give all the loyalty of my heart; it is yet more because I believe that as God has done great things, for all our faults, for us and through us, so God still has a work for us to do, of great moment, for Him, for His redeeming purpose, for the whole Church and for the world.

WOMAN'S AUXILIARY

MRS. FRANK E. WILSON, REPORTER

UTO

Triennial Offering Presented At Corporate Communion

The late Bishop Lloyd, Suffragan of New York, once said: "It is the Woman's Auxiliary that constantly keeps before the Church its reason for being."

The Corporate Communion and presentation of the United Thank Offering of the women of the Church is the outward and visible symbol of devotion to the Church on the part of women all over the world. Proudly bearing the contents of the "little blue boxes," women quietly gathered in the great auditorium, where the opening service of General Convention had been held the day before.

To quote from the Preparation for the service, "Our worship this morning is a climax; the supreme moment of three years of prayer and thankful giving. It is a joyous song of victory won. Today it calls for dedication, for the pledge that we are to continue to take our part in the building of that city which already 'riseth fair' in the mind of God. For God's part in the building, this service is the promise of his never-failing strength."

As the celebrant, the Presiding Bishop, assisted by Bishop Hart of Pennsylvania and Bishop Remington, Suffragan, took his place, flanked on either side by the 24 missionary bishops and the two Chinese bishops, attention was focused on the high altar of red and gold, its beauty enhanced by four great clusters of white asters and gladiolas.

Bishop Harris of Liberia read the Epistle and the Rt. Rev. Robin T. S. Chen, Assistant Bishop of Anking, read the Gospel.

After the Nicene Creed was said, all present remained standing while the Presiding Bishop read the names of those diocesan officers and women missionaries who had died during the triennium. While the ushers gathered the offering from the congregation the choir sang the anthem, "All Ye Servants of the Lord."

The Presiding Bishop, bearing the historic golden alms basin and followed by the missionary bishops, each carrying an alms basin, came forward to receive the offerings from the diocesan treasurers of the United Thank Offering, and from the ushers who proceeded down the aisle two by two. When the offering was laid upon the altar, the congregation joined in singing the hymn, "From all that dwell below the skies," and saying the United Thank Offering prayer.

The money represented Churchwomen all over the world; some of it came



A GALLANT GESTURE: Bishop White takes off his hat to the Lady from Missouri.

from the sale of muskrat skins in remote Alaska missions; some was given during the war by Chinese women, who in order not to miss a semi-annual offering, set aside a part of their rice relief ration. Brazilian, Mexican, Liberian tribeswomen gave to it. One offering was given by Igorot, Filipino, and American women at a service in the Philippine mountain province just before the missionaries were interned; the treasurer at that time, the late Mrs. George C. Bartter, managed to conceal the money during the whole period of internment and brought it safely to the United States upon her release.

Each woman as she knelt to receive the Communion, administered by the bishops, represented thousands of her sisters all over the world who, though not privileged to be present, were sharing in spirit in this great thank offering. Four thousand women made their Communion at the service.

Besides Bishop Harris and Bishop Chen, the missionary bishops who took part in the service were Bishops Atwill of North Dakota, Bentley of Alaska, Binsted of the Philippines, Blankingship of Cuba, Colmore and Boynton of Puerto Rico, Cross of Spokane, Roberts and Gesner of South Dakota, Gilman of Hankow, Gooden of the Panama Canal Zone, Kennedy of Honolulu, Kinsolving of Arizona, Lewis of Nevada, Moulton of Utah, Nichols of Salina, Reifsnider, former Bishop of North Kwanto, Rhea of Idaho, Stoney of New Mexico, Thomas of Southern Brazil, Voegeli of Haiti, Walters of San Joaquin, Ziegler of Wyoming, and the Rt. Rev. Quentin Hwang of Kunming, China.

CHURCH PRESS

Women's Daily Exults Over Seating of Woman Deputy

The second number of the *Triennial Daily*, published for the Triennial of the Woman's Auxiliary, on September 11th revised the symbol of the Convention to depict Bishop White, the first Presiding Bishop, taking off his hat to Mrs. Randolph Dyer of Missouri, first woman ever to be seated in the House of Deputies.

In 1943 at the Cleveland Convention the *Daily*, forerunner of the current publication, carried a similar redrawing of Bishop Chase aroused from his apparent lethargy by the news that the women were asking greater representation in the Convention.

ORGANIZATION

447 Delegates Called to Order as Auxiliary Opens Session

When the Triennial was called to order Tuesday afternoon by Mrs. Clinton S. Quin of Texas, presiding officer of the Woman's Auxiliary, 447 accredited delegates responded to the roll call. In addition, there were present 19 Board members, 6 provincial presidents, not members of the Board, and the president, making a total voting strength of 473, representing 105 dioceses and missionary districts.

In her opening devotions Mrs. Quin put the responsibility for the success of the quest for "The Strength to Build" squarely upon the delegates. "We shall find this strength in various ways," she said, "through our devotions and services of worship; through contacts of fellowship; through our planning and action. There will be differences of opinion, but no difference in purpose or motive."

Mrs. Quin quoted from the preamble of the charter of the Commission of the Churches on International Affairs: "But, whatever the hazards of our time, God enables us to live serenely under His providence in the faith that neither life nor death, nor things present, nor things to come, nor any other creature can separate us from the love of God which is in Christ Jesus our Lord."

The hymn "Jesus Shall Reign" was sung, followed by the litany in Forward and the reading of two verses of the hymn by Walter Russell Bowie which was used as a processional at the presentation service of the UTO the next morning.

Mrs. Francis Packard, president of the Woman's Auxiliary of the Diocese of Pennsylvania, in her address of wel-

come, brought a laugh when she said they had not meant the warm welcome so literally (the weather was nothing less than torrid). Last spring, when Dr. Gates, chairman of the local Convention committee, announced at the diocesan convention the plans that had been made, she continued, he said the House of Bishops would meet in Houston Hall, the House of Deputies in Irvine Auditorium, and the Woman's Auxiliary in the University Museum. He was told that nowhere else except in Pennsylvania would they dare to put the women in the museum. The three groups are housed within a block of each other, making the Woman's Auxiliary look almost the third house of General Convention!

Mrs. Louise Allen Short, president of the Woman's Auxiliary of the Diocese of Lexington, responded with a graceful speech on behalf of the delegates to the Triennial.

Mrs. Quin then introduced the first of the fraternal delegates, Mrs. Geoffrey F. Fisher, wife of the Archbishop of Canterbury, who greeted the assembly in the name of the Churchwomen of England. As president of the British Mothers' Union with a membership of 500,000, she is an able executive in her own right. "Too long have we sat in the pews," said Mrs. Fisher, "listening, listening, until we are immune to the vital shaft. What we need is dynamite under the pews! It isn't the bishops and clergy who ought to do this or that, it is you and I.

"I have been told that the Church of England would never come to life," she continued, "until it has been occupied by an enemy force as the Dutch Church has been. Well, we have been occupied by an enemy force of indifference and neglect for a good many years, and we must learn the best methods of counter-attack!"

The officers seated on the platform were then presented: Mrs. Roger L. Kingsland, assistant presiding officer, Mrs. Arthur M. Sherman, executive secretary, Mrs. Donald C. Stevenson, Chairman, Despatch of Business, and Mrs. W. P. Hobby, parliamentarian. Mrs. Hobby wore a most becoming hat trimmed with crimson roses, quite in contrast to the severe model she wore as commanding officer of the WAC.

Mrs. Clifford C. Cowin, program chairman, gave her report, stating that when work was begun in the fall of 1944, four commissions were appointed to prepare the following topics: Christian Faith, Christian Home, Christian World, and the Church's Mission. It is planned during the next three years to reach "the last woman in the last pew," she said.

In announcing the committee appointments Mrs. Quin emphasized that every

diocese and every missionary district is recognized on some committee. Several changes were made in the original list at the business meeting the day following, because of the inability of appointees to serve for various reasons.

Mrs. Edwin Allen Stebbins of the Diocese of Rochester, the presiding officer of three Triennials, was presented.

Mrs. Quentin Huang, another fraternal delegate, and wife of the newly consecrated Chinese bishop, in a picturesque



MRS. STEBBINS: Delegates remembered her past terms of office

native robe of pale blue, brought greetings from her countrywomen, and spoke of her happiness at being in a land "flowing with milk and honey." "Beauty and order will come back to China," she said, "just as the lotus flower emerges from the mud."

Mrs. Edward G. Lasar of Missouri, chairman of the committee on rules and order, read the rules of order which were adopted by unanimous consent.

Messages of greeting from Miss Elizabeth Lindley, former executive secretary, who, because of an accident, is not able to attend, and from the Woman's Auxiliary in China were read by Mrs. Sherman.

EXECUTIVE BOARD

Staff and Chairmen Present

Panel on Three Crucial Years

The national Executive Board and national headquarters staff of the Woman's Auxiliary gave a report covering the work of the past three years to the delegates on Thursday, September 12th. Instead of reading formal reports, the six staff secretaries and the three members who have been chairmen of the Board presented a roundtable discussion of ques-

tions and answers to convey the essential facts to the delegates.

The women taking part in the presentation were: Mrs. George McP. Batte of Berkeley, Calif., present chairman of the national Executive Board; Mrs. Roger L. Kingsland, W. Va., chairman 1944-45; Mrs. Donald C. Stevenson, Michigan, chairman 1943-44; Mrs. Arthur M. Sherman, executive secretary; Miss Edna B. Beardsley, UTO; Miss Ellen B. Gammack, personnel; Miss Avis E. Haryey, education; Miss Dorothy Stabler, supply and social relations; and Mrs. D. D. Taber, field secretary. The other members of the board were seated on the platform.

The report, "Three Crucial Years," brought out briefly accomplishments in response to 1943 Triennial resolutions, policy changes, relief work, UTO grants, scholarships, training schools, the report on training and employment of women in the Church, diocesan personnel chairmen, interest in public affairs and legislation, new interests in educational programs, field work, preparation of special Auxiliary material for the R & A Fund, other published material, cooperation with other groups, and new ventures.

Mention was made of the listing of women Church workers for the first time in the 1946 LIVING CHURCH ANNUAL, one of the results of the study made by the committee appointed in 1943 by the Presiding Bishop to make recommendations for the training and employment of women workers in the Church. This committee is also recommending to General Convention the amendment of the canons to provide for licensing women as lay readers.

SCHOLARSHIPS FOR WOMEN

A \$35,000 fund for scholarships for women in divinity schools includes a \$10,000 allocation to Windham House, the national Church training center, and the remainder to the Bishop Payne Divinity School. Thirty-four women will receive scholarships totaling \$17,250, while 28 others will receive \$6,430 for "refresher courses."

Two reasons given for the outstanding UTO offering were the effort that has been put forth throughout the Church during the last triennium to reach every woman, and thankfulness for V-E and V-J Days, for reunited families, for lives courageously lived, for strength in sorrow, and a growing sense of stewardship which has led women to share their financial resources with others.

An exceedingly important accomplishment was the preparation by the staff of the Woman's Auxiliary of a syllabus on women's work in the Church which was sent to all the seminaries and to training schools for women workers with

the suggestion that it be used in classes on parish administration and pastoral work.

LEADERSHIP

Officers' Conferences Study

Duties of Each Office

The officers' conferences of the Woman's Auxiliary were held in several sections on Friday, September 13th, with the following leaders: Mrs. Arthur M. Sherman, presidents; Miss Avis E. Harvey, educational secretaries; Miss Dorothy Stabler, Christian social relations chairmen; Miss Ellen B. Gammack, personnel chairmen; Miss Dorothy Stabler, supply secretaries; Miss Edna B. Beardsley, UTO treasurers.

A summary of the responsibilities and means of attaining success in each office was developed by each section in the following terms:

PRESIDENTS. Each diocesan president should realize her responsibility to parish groups, familiarize herself with their problems, and interpret to them the Church's program. She is the liaison officer between the National Council and the women of the parishes. The diocesan board should make plans and instruct the department chairmen to carry them to the parishes. A budget should be set up to enable these departments to function.

EDUCATIONAL SECRETARIES. Place work in the hands of a committee formed on the basis of (a) variety of representation, with urban and rural members, and (b) studying the Church's program in all areas. It is an "on growing" task based on events and growing time. Know source material. It is not the function of the educational secretary to present material herself, but to train leaders in each parish. A good method is through summer conferences.

SOCIAL RELATIONS. Learn to carry on social service work through the Church. Join with other groups of Christian women under the leadership of the United Council of Church Women, the Home Missions Council, and other such groups. Work with women of other communions on community projects.

SUPPLY. Each parish should be urged to send in supplies. Be sure that the articles sent are suitable to the particular community, *e.g.*, do not send too much white clothing to China, as it is the color of mourning. Keep a reserve stock in a storeroom for emergencies.

UTO TREASURERS. Appoint a committee to reach every woman in the parish. Send out letters presenting the UTO in graphic manner. Each diocese should have six ingatherings during each triennium.

COMMUNITY LIFE

Mme. Perkins Addresses Women

Mme. Frances Perkins, former Secretary of Labor, fellow Churchwoman, and newly appointed by President Truman as a member of the Civil Service Commission, discussed the essentials of good community life before the delegates on September 13th.

"We Americans are at our best when we are agitated," she said. "The personal needs of human beings and the Christian obligation to society as a whole were rarely mentioned 40 years ago in American life. Church groups have been agitating and developing Christian social action, starting with immediate and concrete needs, working out to wide support of fundamental principles." Quoting the Englishwoman eating her sandwiches in a public park and carefully cleaning up the wrappings, who said, "If we left our rubbish around it wouldn't be good for England," Miss Perkins urged a deepening individual personal sense of obligation for society is necessary to good community life in America. She continued:

"Aimlessness is on the increase among nations. There seems to be no common purpose that is the basis of every community. To create a Christian community we must have aim and purpose from the beginning. I would like to see all the members of the Woman's Auxiliary study this aim and purpose in American life and ask themselves what this country is all about. Is our purpose to provide washing machines or to develop a Christian society? It is the law of the Church that each Christian should take social action on problems of society. On political questions the pressure of truth and righteousness



AUXILIARY SPEAKER: Mme. Perkins urged greater personal responsibility.

should be brought to bear upon the minds of statesmen."

She urged the women not to be afraid of politics, but to be guided by the Church on right and wrong, and to inform their congressmen of their viewpoint. "America has suffered," she said, "because of the lack of effectiveness by the Churches on political, moral, and international problems."

She concluded with a plea for the increase in the use of the sacraments as a means toward a more Christian world.

MEDITATIONS

Women Hear Bishop Dun

Bishop Angus Dun of Washington delivered the first of his four addresses dealing with the Christian faith before the Woman's Auxiliary on September 12th.

To look out on the world with Christian eyes, said the Bishop, is to see a stange mixture of pessimism and hopefulness. Strength to build can come only from a renewal of Christian faith. All things in life exist not for themselves but for God; no human claims, in family, community, or world, can be justified which do not honor Him.

"Could it be that strength to build would come if we lived more in the light of God's eternity? His resources of strength and renewal are infinite if, in the particular place where we are, in the relationships we have, we try to make of the stuff He gives us to use something to honor Him."

The second address dealing with the Christian Home was presented on Friday morning, September 13th.

Pointing out the basic importance of Christian homes, Bishop Dun asked:

"How can we take hold of world disasters and situations that seem so far removed from any influence that we can exert? The place to begin is always in our own immediate situation, in home and family and in the little day-to-day relationships which have no headline quality. Creatures with the unique power of freedom, human beings must exert their wills and take hold of their relationships, using them to honor God. We are not bundles of desire; we are beings responsible to God and to our families and neighbors."

In the third of his four addresses Bishop Dun discussed "The Christian World," September 14th.

"The interdependence of human beings in their common life is at the same time both terrible and glorious. To look out on the realities of the world as it is today is to feel both pessimism and hope. Only the deep and widespread conversion of the world would give a real assurance of peace, and statesmen, who have to deal with immediate situations, cannot wait for this."

BSA

Archbishop and Mr. Dulles Address National Convention

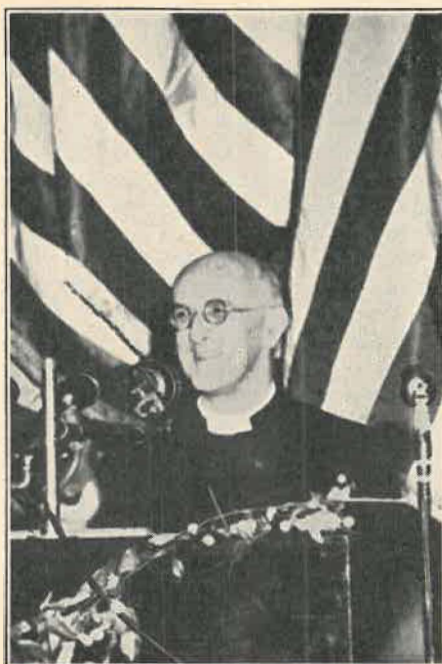
The 49th convention of the Brotherhood of St. Andrew, which met in Philadelphia September 6th-8th, was marked by several events of historic importance as well as great interest. Foremost among these was the first public appearance of the Archbishop of Canterbury, who was invited to America on the initiative of the Brotherhood. Dr. Fisher spoke at the memorable mass meeting held in Convention Hall on September 8th, at which more than 7,000 men and women were present. The theme of the meeting was "World Brotherhood," upon which the Archbishop based his address. His address was followed by an address given by John Foster Dulles, who spoke on "World Brotherhood through the State." Justice Owen J. Roberts presided. On the platform were the Presiding Bishop, Bishop Hart of Pennsylvania, Bishop Harris of Liberia, and Bishop Huang of Kunming, China.

The Archbishop of Canterbury, whose address was broadcast throughout America and England, said:

"I am not talking to you as an ecclesiastic, but as an Englishman to Americans. What do we think of each other? Many of your forebears came here to get rid of England, and many more to get rid of Europe. Some of you would still like to be rid of both; but you can't. The Atlantic has shrunk to a day's journey and the continents to a crowded city. We are on each other's door-steps. In the early days, you brought your language from England and your fundamental beliefs chiefly from England; and you've done two things with them. First, you have made them not ours, but your own, shaping them along your own lines, fitting them to your own environment and experience. And secondly, with them in your hands, out of a Babel of peoples of many nationalities and races and creeds spread over a vast country, you have created a nation, one in a common loyalty and a common conception of citizenship. That is a very fine achievement. . .

"And, for all our differences of experience, we find that we share the same fundamental beliefs about life. Neither of us likes to be told what to do by the other; but our instincts are the same as to what should be done. There is a fundamental kinship of ideals about human rights, civic duties, and neighborly relations. That is why we have found ourselves allies in two great wars. That is why in this last war we coöperated and intermingled as no two great nations have ever done before. That is why we criticize each other and remain friends. . . .

"Therefore, not with boasting but in great humility, we must recognize that on the English-speaking peoples, who by their



BROTHERHOOD SPEAKER: *The Archbishop of Canterbury was the honored speaker at the convention of the Brotherhood of St. Andrew.*

history and traditions have been made the guardians of the twin pillars of freedom and responsibility, man's God-given duty to himself and to his neighbor, rests a great responsibility.

"Our problems are not the same as those of our forefathers. But for greatness we need the sane spirit that made them great: personal integrity, civic duty, regard for others, and a zeal for righteousness. We found that spirit in each other during the war and it united us as never before. In that spirit of unity in that unity of spirit, we can face the perplexities of peace."

Many who had heard Mr. Dulles speak on other notable occasions declared that this was his best speech. He said:

"It is not easy to talk in these days about the brotherhood of nations. It would have been easier a year or two ago. Then there was brotherhood in arms. Now that brotherhood has given way to strain and tension. War coalitions usually fall apart when they have destroyed the common peril. This time, however, what is happening is more than that. We seem to be witnessing a challenge to established civilization—the kind of thing which occurs only once in centuries.

"It ought to dismay us to discover that the Western democracies, after ten centuries of unchallenged economic and military supremacy in the world, have so slight a spiritual hold on the masses of mankind that they eagerly listen to those who have not even shown that they can establish a good society at home. What is happening is not a measure of Soviet Communist capacity. That is still an unproved factor. What is happening is a

measure of Western inadequacy. We no longer inspire confidence because we have not done that of which we are capable.

"The most important task which faces the American people is that of mental adjustment to a dynamic peace. Most of us would like a peace which is a condition of tranquility. We would like all threat and challenge to be removed and to feel that we can safely relax. We are inclined to believe that unless we get that kind of peace, we have not peace at all. That is a dangerous mental condition. Peace ought to be a condition of vigorous effort to redress wrongs and to advance the general welfare of mankind.

"The future has always been a future of peril. Often the perils have been so hidden that there has been no defense against them. Also, those perils brought with them no opportunity comparable with the risk. This time the perils are seen; possible defenses are at hand, and the vigorous and dynamic spirit which produces the peril can also produce an era of unprecedented progress. Thus we have great opportunity at the price of measurable risk. More than this men should not ask."

The 49th convention opened with a dinner, at the Benjamin Franklin Hotel, on September 6th. The speakers were the Presiding Bishop, and Dr. Clark F. Kuebler, president of Ripon College. The Archbishop of Canterbury, who arrived in Philadelphia on that day, came in during the course of the dinner and was introduced by the Presiding Bishop. His Grace acknowledged the greeting accorded to him, but did not make a speech.

Other important features of the convention were open forums, panel discussions, study classes, conferences of leaders, and exchange of ideas on techniques and methods. Prominent among the leaders were Bishop Jones of West Texas, the Rev. Dr. Sparkman, rector of St. Paul's Church, Chattanooga; the Rev. John Brett Fort, diocesan Director of Youth in the Diocese of Western Massachusetts; the Rev. Clarence W. Brickman, national chaplain of the Brotherhood of St. Andrew; John G. Ramsay, staff representative of the Department of Public Relations of the United Steel Workers, CIO, Columbus, Ohio; John L. Houghteling, vice-president of the Brotherhood of St. Andrew; and Douglas G. Turnbull, Jr., retiring president.

An interesting and effective method was used, by which members of the convention, in equal numbers, formed groups to discuss specified topics. After panel discussions, findings were presented to the whole assembly, and discussed. Plans were then made on the basis of the conclusions reached.

The newly elected President of the Brotherhood of St. Andrew is Samuel S. Schmidt of York, Pa.

DAUGHTERS

**Order Holds Convention,
Hears Archbishop of Canterbury**

The Order of the Daughters of the King held its regular triennial national convention in Philadelphia, September 5th to 9th. One hundred ninety-eight delegates were present from 42 dioceses and missionary districts. The newly elected president, Mrs. Thomas J. Shannon of Connecticut, presided in the absence of the retiring president, Mrs. W. W. Pedder, who was prevented from attending because of illness. The first afternoon was given to registration and informal meetings.

On September 6th the note of the convention was sounded by the Rev. Dr. Nathaniel Groton, rector of St. Thomas' Church, Whitemarsh, Pa., who gave the first of three meditations on the theme of the convention, "Thy Kingdom Come; Thy Will be Done." This was at the opening service held in Holy Trinity Church. The convention, then assembling in the parish house, was called to order by Mrs. Shannon. Bishop Hart of Pennsylvania said a few words of welcome, and greetings were received from the president of the Daughters of the King of the Diocese of Pennsylvania. At the convention service in the evening of that day the sermon was preached by the Rev. Clarence W. Brickman, national chaplain of the Brotherhood of St. Andrew.

The following day, Dr. Groton gave the second of his meditations. Mrs.

H. H. Fry led a fine program on the subject, "How Can We Interest the Younger Women in the Order?" Miss Estelle Carver's meditation on "The Marks of a Daughter of the King" was in part based on the words of the hymn of the Order (Number 502 in the Hymnal). Taking the key words of the stanzas, "lead, strengthen, teach, give rest, fill me, and use me," she set forth in vivid language the relation of each of these significant words to the pledge of a Daughter of the King. In the evening, the rector of Holy Trinity, the Rev. Dr. Frank Salmon, led the Daughters in their preparation for the Holy Eucharist on the next morning.

On Sunday the Daughters joined with the Brotherhood of St. Andrew in the great mass meeting in Convention Hall, at which the chief speakers were the Archbishop of Canterbury and the Hon. John Foster Dulles.

The fellowship luncheon on Monday was attended by all the delegates and as many invited guests as the room would accommodate. Bishop Hart said a few words, after which Mrs. Shannon introduced Bishop Keeler of Minnesota, the speaker. Bishop Keeler did not make the usual address heard on such occasions, but spoke with deep earnestness of the call of the Church to all faithful members to find and to bring others to Christ.

Other important sessions of the convention were the junior program, under Mrs. Gerald C. Clarke, the national junior chairman; the final meditation given by Dr. Groton; and the business

session, at which officers and National Council members were elected.* Bishop Oldham of Albany was the preacher at the closing service of rededication and installation of the Council members.

CHURCH PRESS

NDP Holds Largest Meeting

At the annual meeting of the National Diocesan Press, the organization of diocesan editors, the Rev. G. Ralph Madson of Albany, Ga., was reelected president and the Rev. Dudley J. Stroup of Asheville, N. C., secretary. The meeting was held at St. Stephen's Church, Philadelphia, September 9th, as members assembled for the opening of General Convention.

Provision was made for the appointment of provincial vice-presidents to coordinate the work of the association throughout the Church.

The attendance was the largest in the eight years of the history of the organization. Every province but the Eighth was represented. A series of papers and discussions on various matters pertaining

*Elections were: President of the National Council, Mrs. Thomas J. Shannon of Connecticut; 1st vice-president, Miss Letitia Lamb of Colorado; 2d vice-president, Miss Clara V. Stackhouse of Pennsylvania; secretary, Miss Lillian J. Soper of Washington; treasurer, Mrs. Walter P. Doty of Albany. Other members of the National Council are: Mrs. Gloriana M. Bayly of South Florida; Mrs. Gerald C. Clarke of Ohio; Mrs. Charles E. Creager of Oklahoma; Miss Emma J. Hall of North Carolina; Mrs. Charles R. Haslup of Maryland; Mrs. James E. Minds of Los Angeles; Mrs. W. Ross Richardson of Michigan; Mrs. Frank Robertson of Kansas; Mrs. Carl F. von Gunten of Chicago; and Mrs. F. M. Wells of West Texas.



THE NATIONAL CONVENTION OF THE ORDER OF THE DAUGHTERS OF THE KING

Stanlee.

to diocesan papers and promotion constituted the program.

The Rev. J. Lewis Gibbs of Staunton, Va., a charter member of the editorial group, opened the program with a historical review of the association's work and purposes. The Rev. Smythe H. Lindsay of San Antonio, Texas, led a roundtable discussion on editorial work. Business management was considered under the leadership of the Rev. F. B. Atkinson of Cincinnati.

The tentative plans of the National Council's Department of Promotion were presented by Robert D. Jordan, executive of the department, who pointed out how diocesan editors can cooperate in the program. The Rev. John W. Irwin of the National Council staff led a discussion on news service. William E. Leidt, editor of *Forth*, presented the purpose of the magazine and methods of cooperation, which was followed by a discussion of diocesan editions of *Forth*, introduced by the Ven. Norman Foote of Helena, Mont. The Rev. Clyde Brown of Washington, D. C., closed the program with a talk on the ideals of diocesan publicity as the publication of the Good News of redemption.

INTERCHURCH

Church Women to Meet in Fall

The third biennial meeting of the United Council of Church Women will be held in Grand Rapids, Mich., November 11th to 15th. Two thousand women, representing 68 Churches in the Council's membership, are expected to attend. Representatives from 14 countries have accepted invitations to attend the meeting, and many more are expected. Mrs. Harper Sibley of Rochester, N. Y., is the president of the organization. The theme of the assembly is "Till We Attain to the Unity of Faith."

Headquarters for the meetings will be in the Fountain Street Baptist Church, with the exception of the final session. Plans are being made for representatives from each of the United Nations to be present and to participate in the program. Further details of the meeting may be secured by writing to the United Council of Church Women, 156 Fifth Ave., New York City 10.

NATIONAL COUNCIL

Arrangements Completed for Visit of Commission to Far East

General Douglas MacArthur has sent a cable to the Presiding Bishop, informing him that arrangements have been made to fly the National Council Far East Commission from Manila to Shanghai in October. He advised also that it

will be possible for the Commission to visit Japan, as well as China and the Philippines.

General MacArthur, a Churchman, has been most cooperative in assisting with the details and difficulties of the proposed trip. The Commission is made up of the Rev. Dr. James Thayer Addison, Dr. Lewis B. Franklin, Mrs. Arthur M. Sherman, and the Rev. Dr. Robert A. Magill.

COLORED WORK

Eighth Triennial Conference

Held at Philadelphia

The eighth triennial Conference of Church Workers among Colored People was held in St. Thomas' Church, Philadelphia, September 4th to 7th. The theme of the conference was "The Church as Champion of Human Rights." The opening service on September 4th was attended by 75 clerical and 126 lay delegates, and there were more than 1000 persons in the congregation. Bishop Hart of Pennsylvania and the Rev. Jesse F. Anderson, rector of the parish, welcomed the delegates. In the sermon, the Rev. Kenneth DeP. Hughes, rector of St. Bartholomew's Church, Cambridge, Mass., deplored the silence of the Church in the face of the present denial of essential human rights to men and women who fought in a war for the principles of the American creed. He cited the ever-increasing intimidations which are present in all sections of the country, and which, in some sections, culminate in murders and lynchings, which are disregarded by the constituted authorities of law and order.

The following morning there was an early celebration of the Holy Eucharist, followed by a Solemn Mass, at which the Rev. W. B. Suthern was the celebrant, the Rev. G. A. Stams, deacon, the Rev. T. S. L. Logan, sub-deacon, and the Rev. E. S. Thomas, master of ceremonies. The president of the conference, the Rev. J. Clyde Perry, made the address, which was followed by papers by the Rev. Frs. L. B. Shirley and A. A. Birch. The mass meeting in the evening was addressed by the Hon. Hubert T. Delany, justice of the Domestic Relations Court of New York City and a son of the late Bishop Delany, Suffragan of North Carolina. Judge Delany, speaking on the theme of the conference, declared that the Christian Church is largely responsible for the racial intolerance and denial of human rights to be found in the world today because of its weak hold upon the hearts and minds of the people. Other speakers at the conference were Bishop Harris of Liberia, Bishop Demby, retired Suffragan of Arkansas, Bishop Stevens of Los Angeles, Bishop Voegeli

of Haiti, the Rev. Almon R. Pepper, the Rev. G. M. Plaskett, the Rev. W. B. Spofford, the Rev. Tollie L. Caution, the Rev. Cedric C. Mills, and Mr. Russell Bassett.

The program of the conference was the work of the Rev. H. Randolph Moore, who is an outstanding leader in the Colored work of the Diocese of Atlanta. Other officers who were elected were: the Rev. Richard B. Martin, vice-president; the Rev. A. A. Birch, secretary; the Rev. John R. Logan, Jr., assistant secretary; Mr. Eugene H. Sims, treasurer; and the Rev. Edgar C. Young, necrologist.

The conference closed, September 30th, with Solemn Evensong, which was attended by 1100 persons.

CANADA

Synod Lauds Efforts for Settlement of Refugees

The General Synod of the Church of England in Canada has urged the Dominion and other countries to assume a full share of responsibility for the settlement of refugees.

A resolution adopted by a joint session of both Houses expressed the Synod's satisfaction at recent efforts to implement the policies of the Intergovernmental Committee on Refugees. It lauded Canada's contribution to the committee and praised plans for the establishment of an international refugee organization under the United Nations Educational, Social, and Cultural Organization.

Another resolution, dealing with the dispersal of Japanese residents in Canada, expressed hope that the government "will give every assistance to these Japanese, deporting no one of this group of people, except those who have proved disloyal to Canada and those who still desire to be sent to Japan to live."

The resolution further asked that ordinary property and civil rights be extended to those who resettle in Canada, "and that our citizens, particularly our Church members, will extend a helping hand in their reception and settlement."

[RNS]

Create Commission on Women Workers

A commission on employment of women workers was set up by the General Synod of the Church of England in Canada following charges by delegates that the treatment of women Church workers was "disgraceful."

R. H. Soward, of Toronto, told the meeting that "our Church is backward in the treatment of women workers," and Mrs. R. E. Wodehouse, of Toronto, branded as "disgraceful to our

GENERAL

Church" the treatment of women who devote their lives to the cause of the Church. [RNS]

Marriage Canon Unrevised

The Lower House of the General Synod of the Church of England in Canada voted not to alter the Church's canon on divorce and remarriage, but to return it for restudy during the next three years. The issue will be presented to the next General Synod in 1949.

During the debate, the Rev. Roland F. Palmer, SSJE, opposed the extension of the grounds for divorce for the sake of the children who would be involved. [RNS]

CONFERENCES

College of Preachers Announces Fall Conference Leaders

The men who will conduct the six conferences to be held during the fall term at the College of Preachers, Washington Cathedral, were announced today by the Rev. Canon Theodore O. Wedel, warden of the college. Clergymen from all parts of the United States will attend the sessions, meeting at the college in groups of 25 for intensive study under the guidance of men who are outstanding in their respective fields.

The opening fall conference, September 23d to 28th, will be led by a nationally known theologian of the Congregational Church, the Rev. Dr. Douglas Horton, minister of the General Council of the Congregational Christian Churches of the United States. The subject will be "The Theology of the New Testament." The second conference, on "Preaching the Psalms," will be led by the Rev. Dr. F. H. Cosgrave, provost of Trinity College, Toronto, Canada.

The Superior of the Society of St. John the Evangelist in Canada, the Rev. Roland F. Palmer, SSJE, and the American Superior of the Society, the Rev. Granville M. Williams, SSJE, are both included on the faculty of this term's conferences. Fr. Palmer will conduct the conference October 14th to 19th on "Preaching and Rural Work"; Fr. Williams will be the leader of the meetings on "Advent Preaching," November 18th to 23d.

"The Word of God and the Word of Man" will be the subject of the fourth conference, October 21st to 26th, under the leadership of the Very Rev. Dr. Alden D. Kelley, dean of Seabury-Western Theological Seminary. The Rev. Canon V. Auguste Demant of St. Paul's Cathedral, London, will be the leader of the fifth fall conference, November 11th to 16th, of which the subject will be announced later.

September 22, 1946

The Matter of

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be instruments of real preaching value. Along with these, we have incorporated the best of the American religious cards, and again we are offering them in box assortments of twenty cards for \$1.00, plus the postage, which will be ten cents per box east of the River, and twelve cents per box west of it.

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FOREIGN

AUSTRALIA

Dioceses to Mark 100th Year

In anticipation of the centenary of their three dioceses which is to be celebrated next year, the Bishop of Melbourne (the Most Rev. Joseph John Booth, Archbishop and Metropolitan of Victoria), the Bishop of Newcastle (the Rt. Rev. Francis de Witt Batty), and the Bishop of Adelaide (the Rt. Rev. Bryan P. Robin) have had conferences on the subject for some months in order to assure all possible coöperation. The

Diocese of Melbourne is acting as the coördinating agency under the leadership of the Bishop Coadjutor of Melbourne (the Rt. Rev. J. D. McKie).

Visitors from overseas who have already accepted are the Bishop of Capetown, the Most Rev. John Russell Darbyshire, Archbishop and Metropolitan, and the Rev. Canon Roger Lloyd, Winchester, England, who will deliver the Moorhouse Lectures in Melbourne while he is in the country. It is hoped that the Archbishop of Canterbury and the Presiding Bishop of the Episcopal Church will send personal representatives, and

that a representative from the SPCK will attend to see how much the gifts from that society benefited the Church in Australia in its earlier days.

Religious Film Society Formed

In recent years, the clergy of the Church of England in Australia and the ministers of the Protestant Churches have felt an ever-increasing need of a religious film society in that country.

Having seen the need of concerted effort, the Churches have now established the Australian Religious Film Society as

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ENGLAND

Stress Need of Churches

Britain's building crisis may forestall construction of permanent churches for the next few years, but it is imperative that Church buildings of some sort be provided as new communities are created, according to a Church of England postwar planning report. [RNS]

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Report of the Special Committee on Marriage Legislation

¶ *Because of its significance, the report of the Special Committee of Bishops on Marriage Legislation is printed in full by THE LIVING CHURCH for the information of its readers. Although action by the House of Deputies may amend this report, or the concurrence of the deputies may fail, the report is valuable as reflecting the mind of the bishops on the question.*

YOUR Special Committee consisting of the Bishop of Missouri, the Bishop of North Carolina, the Bishop of Upper South Carolina, the Bishop of Chicago, and the Bishop of Western New York to consider the question of legislation upon the subject of Holy Matrimony recommend unanimously the adoption of the following resolutions:

I. **RESOLVED**, the House of Deputies concurring, that the Canon 16 be amended to read:

CANON 16

OF THE SOLEMNIZATION OF HOLY MATRIMONY

SEC. I. Every Minister of this Church shall conform to the laws of the State governing the creation of the civil status of marriage, and also to the laws of this Church governing the solemnization of Holy Matrimony.

SEC. II. No Minister of this Church shall solemnize any marriage unless the following conditions are complied with:

(a) He shall have ascertained the right of the parties to contract marriage according to the laws of the State.

(b) He shall have ascertained the right of the parties to contract a marriage according to the laws of the Church, and not in violation of the following impediments:

(1) Consanguinity (whether of the whole or of the half blood) within the following degrees: (a) One may not marry one's descendant or ascendant. (b) One may not marry one's sister. (c) One may not marry the sister or brother of one's ascendant or descendant of one's brother or sister.

(2) Mistake as to the identity of either party.

(3) Mental deficiency of either party sufficient to prevent the exercise of intelligent choice.

(4) Insanity of either party.

(5) Failure of either party to have reached the age of puberty.

(6) Impotence, sexual perversion, or the existence of venereal disease in either party undisclosed to the other.

(7) Facts which would make the proposed marriage bigamous.

(8) Concurrent contract inconsistent with the contract constituting canonical marriage.

(9) Attendant conditions, error as to the identity of either party, fraud, coercion or duress, or such defects of personality as

to make competent or free consent impossible.

(c) He shall have ascertained that at least one of the parties has received Holy Baptism.

(d) He shall have instructed the parties as to the nature of Holy Matrimony.

(e) The intention of the parties to contract a marriage shall have been signified to the Minister at least three days before the service of solemnization; PROVIDED, that, for weighty cause, the Minister may dispense with this requirement, if one of the parties is a member of his congregation, or can furnish satisfactory evidence of his responsibility. In case the three days' notice is waived, the Minister shall report his action in writing to the Ecclesiastical Authority immediately.

(f) There shall be present at least two witnesses to the solemnization of the marriage.

(g) The Minister shall record in the proper register the date and place of the marriage, the names of the parties and their parents, the ages of the parties, their residence, and their Church status, and the witnesses, and the Minister shall sign the record.

SEC. III. It shall be within the discretion of any Minister of this Church to decline to solemnize any marriage.

SEC. IV. No minister of this Church shall solemnize any marriage except in accordance with these Canons.

II. **RESOLVED**, the House of Deputies concurring, that Canon 17 be amended to read:

CANON 17

OF REGULATIONS RESPECTING HOLY MATRIMONY

SEC. I. The provisions of this Canon shall apply only to an active member of this Church in good standing.

SEC. II. (i) Any person, being a member of this Church in good standing, whose marriage has been annulled or dissolved by a civil court of competent jurisdiction, and any person, being a member of this Church in good standing, who desires to marry a person whose marriage has been annulled or dissolved by a civil court of competent jurisdiction, may apply to the Bishop or ecclesiastical authority of the Diocese or Missionary District in which such person is canonically resident, permission to be married by a Minister of this Church, provided one year shall have elapsed since the entry of the judgment of said civil court. Such application should be made at least 30 days before the contemplated marriage.

(ii) If the Bishop or ecclesiastical authority is satisfied that the parties intend a true Christian marriage he may refer the application to his Council of Advice, or to the Court if such has been established by diocesan action. The Bishop or ecclesiastical authority shall take care that his or its judgment is based upon and con-

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forms to the doctrine of this Church, that marriage is a physical, spiritual, and mystical union of a man and woman created by their mutual consent of heart, mind, and will thereto, and is an Holy Estate instituted of God and is in intention lifelong; but when any of the facts set forth in Canon 16, Section II, paragraph (b), are shown to exist or to have existed which manifestly establish that no marriage bond as the same is recognized by this Church exists, the same may be declared by proper authority. No such judgment shall be construed as reflecting in any way upon the legitimacy of children or the civil validity of the former relationship.

(iii) Every judgment rendered under this Canon shall be in writing and made a matter of permanent record in the archives of the Diocese or Missionary District.

(iv) Any person in whose favor a judgment has been granted under the provisions of this Canon may be married by a Minister of this Church.

III. RESOLVED, that a special Committee of three Bishops on Procedure under Marriage Legislation be appointed by the Chair to hold office until the next General Convention, whose duty it shall be to obtain from diocesans copies of judgments under Canon 17 regarding procedure followed and testimony upon which the judgments are based but without names of applicants or witnesses; to collate them, and once a year to publish to the members of this House their findings as to procedure followed; to give advice when requested as to procedure; and to report to General Convention their recommendations as to amendments (if any) of the Canons of Holy Matrimony.

IV. RESOLVED, that the committee in charge of the Pastoral Letter include a statement of the Church's steadfast purpose in holding to its traditional position on Christian marriage and that present changes are to strengthen this purpose and more perfectly to attain the Christian ideal.

V. Resolution III in the Report of the Joint Commission.

VI. Resolution IV in the Report of the Joint Commission.

VII. Resolution V in the Report of the Joint Commission.

VIII. Resolution VI in the Report of the Joint Commission.

IX. Resolution VII in the Report of the Joint Commission.

X. Resolution VIII in the Report of the Joint Commission.

XI. Resolution IX in the Report of the Joint Commission.

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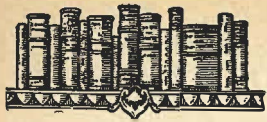
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BOOKS



— THE REV. HEWITT B. VINNEDGE, PH.D., EDITOR —

Manson on Messiahship

JESUS THE MESSIAH. By William Manson. Philadelphia: Westminster Press, 1946. Pp. 267. \$2.75.

In these lectures, originally delivered at New College, Edinburgh, in 1940, the author attempts to demonstrate that the Synoptic tradition concerning Jesus as Messiah embodies "a substantial core of authentic historical reminiscence" of His words and work, and insists that "the real background of the mind of Jesus . . . was not Jewish apocalyptic or ethnic gnosis but the prophetic religion of the Old Testament." Thus one chapter is devoted to marking off what the author regards as the limits of Form-Criticism, while other pages are given over to criticism of the views of Schweitzer, Otto, and Reitzenstein.

Professor Manson starts from the premise that the confession of Jesus as Messiah which underlies the earliest Christian documents must, by reason of the scandal of the Crucifixion, have antedated that event. If it be asked how this conviction arose, it is answered that it originated with Jesus Himself, based upon certain Jewish concepts: Son of God, Servant of the Lord, and Son of Man, with regard to which the author believes a common pattern of thought can be found in Psalm 2, Isaiah 52-53, Daniel 7, together with other passages which he examines in an appendix to the book.

Moreover, Dr. Manson finds evidence that the teaching of Jesus in the Sermon on the Mount stands in close relation to the Servant passages in Isaiah, suggesting that the original discourse might perhaps have been "a commentary by Jesus on the prophetic vision of redemption." Such a view, could it be established, would be a modification of the current scholarly opinion that the Sermon is a compilation of originally separate sayings. However, a very real weakness in the author's argument here lies in the fact that the verbal resemblances are to be seen chiefly in comparison with the Septuagint translation of the Old Testament examples which he cites. Thus the evidence suggests that it was the Greek translator or compiler of these sayings who was influenced by the Isaiah passages, more than Jesus Himself.

Such criticisms of detail in the author's treatment (and there are others which might be made) do not, however, affect the primary value of the book, which is that it re-opens in a thoroughly scholarly manner the discussion of the problem

of the Messianic consciousness of Jesus; and in this Dr. Manson has made a definite contribution to the current revival of interest in New Testament theology.
OSCAR J. F. SEITZ.

Portrait of a Dying Sect

THE CATHOLIC APOSTOLIC CHURCH Sometimes called Irvingite. By P. E. Shaw. New York: King's Crown Press, 1946. Pp. 264. \$3.25.

About 15 years ago, as a seminarian, I visited a small frame church in Philadelphia whose large sign outside had attracted my attention. It read **CATHOLIC APOSTOLIC CHURCH**. Within there was a congregation of about a hundred prosperous working class people engaged in a Eucharistic service which was more elaborate than that of any of the Anglo-Catholic parishes in the city. Remaining after the service, I found the pastor, or "Angel" as they call him, extremely reticent about explaining what the church was all about except that they were dying out because the "Apostles" were now all dead. Further research in many sources pointed out that the group was often called "Irvingite" from the name of the originator. Edward Irving was a Scottish Presbyterian minister in London whose interest in the Revelation had led him to believe that people in his congregation were speaking with Pentecostal tongues and that a new Apostolate was being raised up in his day in preparation for the imminent Second Coming.

Dr. Shaw has gone behind the reticence of the present day leaders, has tried to show the reasons for their attitudes, and in one volume give the history of the movement, biographical sketches of the leaders in it, something of their theology and of the elaborate liturgy, which, while based upon the Anglican liturgies, is really an accumulation (not too well digested) of parts of nearly every Christian rite. While the English section of the history is not presented in as logical a fashion as it might be, the Canadian and American sections are very well done. Certain infelicities of speech and methods of sentence construction in the early sections contrast so vividly with the clarity of the latter sections, that one is often tempted to wonder if more than one hand has been at work.

The Irvingite Movement was never more than a small number of discontented persons drawn from all the divisions of Christendom. In fact, its leaders never claimed to be able to convert the world, but rather to draw out of the

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BOOKS

existing cross which is the Christian Church those who were to be sealed for the Second Advent. Had not one or two wealthy men in England been attracted to the work and encouraged to contribute to it heavily, it probably would have died out before this. Today, since all the "Apostles" are dead, no "angels" (pastor-bishops) can be ordained and the movement is dying a suicidal death. Dr. Shaw says, and my own experience agrees with this, that the Episcopal Church usually receives whatever residue there is when an old pastor dies and there is no one to take his place.

Nevertheless there appears to me to be an undercurrent of antipathy to Anglicanism, especially to anything Tractarian or Anglo-Catholic, on the part of Dr. Shaw. Rarely, if at all, does one find a kind word directed at Anglicans or their thoughts, but abusive words and quotations abound. Despite this bias, and the difficulty of wading through passages which are apt to be almost incoherent, the book deserves a reading on the part of those who are interested in small sects with strange notions, so many of which developed in the past century, and this is particularly true of the North American sections of the book. The liturgical sections can be skipped with impunity, for they are nothing more than a survey of the Liturgy itself. This is available in most liturgical libraries.

NELSON RIGHTMYER.

New Kierkegaard Translation

EDIFYING DISCOURSES. Vol. IV. By Soren Kierkegaard. Translated from the Danish by David and Lillian Swenson. Minneapolis: Augsburg, 1946. Pp. 146. \$1.50.

Mr. David Swenson, notable translator and exponent of Kierkegaard, has died, but his widow has bravely carried out his wishes, and as editor and collaborator has produced this important book. It completes the series of *Edifying Discourses* which Kierkegaard wrote with the definite purpose of aiding those of his Danish readers who had been awakened in his lifetime by his other writings.

Those who have read the preceding volumes will continue to scrape their souls to the bare bones, or if they have already reached their soul-bones they will scrape their bones. For to read Kierkegaard is an experience. First, one is attracted to the apparent simplicity of style which is not simple at all, for it combines both irony and plain truth, often in succeeding sentences so that one does not always know which is which and must go back over the whole thing to see where one has been fooled along the way. Next, the reader becomes bored with the repetitive analysis, and lays aside

the book deceiving himself with a yawn. But in a few minutes he finds that something has happened. He realizes that he had had a soul purge through an analysis unlike anything he has known.

Kierkegaard was almost unknown in this country until about a decade ago when the Swensons, Walter Lowrie, and others started their translations and studies. It is true that certain German circles had been enthralled earlier, but repulsed as he was by his own townsmen, S. K. had lain too long dormant. For when England was producing her "Eminent Victorians," Denmark gave to the world two geniuses: Thorwaldsen and Kierkegaard. But Thorwaldsen's medium, being sculpture, appealed to the eye first and reached the cultured circles with ease. Both brought Greek poise and calm assurance to the northern scene. Kierkegaard introduced the turbulent Socratic method of delving for religious truth through analytical questioning. This was his medium, and as it was less noticeable and pleasant, S. K. had to wait for his appreciation.

For a time S. K. was accepted here and read with ever increasing interest, but of late there has sprung up a more critical attitude. To be sure, he has his devotees who believe that, secular and Lutheran though he was, his religious teaching is Catholic and orthodox, and that his terrible earnestness and unworldliness contribute almost to an apostolate. On the other hand, the critics are saying that he is almost as dangerous as Freud. To quote W. H. Auden: "Kierkegaard is a dangerous author because the more he attracts, the more he has the opposite effect to the one he intends, which is to throw the reader back on his own experience. . . . Fatal follies of Marxists and Freudians should forewarn us from becoming Kierkegaardians."

The truth is more easily ascertainable when one reflects that Freud analyzed for the sake of getting at the biological ooze. But S. K.'s desire is to teach his

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fellowmen to understand their motives. He unwraps the pads of wool that have gathered about the soul's apex so that in sincerity and truth we may find God there. Quite a difference!

ELIZABETH MABEL BRYAN.

Americanism vs. Pigmentation

A NEGRO'S FAITH IN AMERICA. By Spencer Logan. New York: Macmillan, 1946. Pp. 88. \$1.75.

This is a small but timely and significant piece of work. Written by a Negro who was a sergeant during the recent war, it expresses with cogency and intelligence the genuine and justifiable aspirations shared by most of our brethren of darker hue. The first two sentences are arresting: "I am a Negro-American. All my life I have wanted to be an American." There is the pungent summary of the whole case: an American has a right to be regarded as just that, without any qualifications or limitations based on the accident of race.

Another quotation, much longer, is worth noting: "I am an American. I want to be treated as an American. If I wash dishes, give me the rights you extend to a white dishwasher. If I scrub

floors, give me the right to walk among you as a man when my work is done. If I dig ditches, allow me to earn as much as a white man doing the same work. If I am a chef whose delicacies please your palate, do not picture me as a black grinning lackey. If I can set your heart to singing with rhythmic poetry or great music, respect me as a human being at the same time. If I have a touch of genius that enables me to delve into the great unknown of science and nature and to discover secrets and truths which mankind can use to create a better living for all—accept the rewards as the offering of a fellow citizen. And let your thanks be expressed in your greater feeling of a common humanity with all peoples" (pp. 9-10).

Mr. Logan is aware of the damage that has been done the cause of racial understanding by an hysterical or sentimental approach on the part of both whites and blacks. He knows and expounds better ways by which to gain the desired ends. Books like this and like Era Bell Thompson's *American Daughter* are essential reading for those who hope for better and wiser things in our nation; for they face the problem with wisdom and without bitterness.

On a train recently I shared a day coach seat with an intelligent young Negro woman. I had her read in Mr. Logan's book. After 30 pages or so she turned to me and said, "He's got something here. This is what I've been trying to think all along." Not a bad book comment.

H.B.V.

In Brief

WHAT JESUS WAS LIKE. By G. Ernest Thomas. New York: Pulpit Press, 1946. Pp. 173. \$2.

Like Zachæus, multitudes have tried to see what Jesus was like. Artists have sought to portray His face; theologians to plumb the depths of His mind; saints to follow His footsteps and to imitate the service of His hands. In this small volume of addresses the writer uses a lively imagination in considering these and other "aspects of the physical life of Jesus" and the impressions which they have made upon men. That the venture will probably satisfy few readers is partly because of the nature of the materials, partly the author's method and style.

The paucity of the data in the four Gospels concerning our Lord's appearance is underscored by the rather strained ingenuity of some of the texts. Even so, one is surprised to miss such well-known verses as Luke 9:51, John 6:5, or Luke 24:5, to mention only a few. Those who would see Jesus must still turn to the Gospels.

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CHANGES

Appointments Accepted

The Rev. Pomeroy H. Hartman, formerly priest in charge of St. Barnabas', Tomahawk, and the Church of the Ascension, Merrill, Wis., is now chaplain of the Convent of St. Helena, and chaplain of Margaret Hall School, Versailles, Ky., and may be addressed there.

The Rev. Theodore E. A. LeVan, rector of St. David's, Manayunk, Pa., will become rector of

Trinity, Garnerville, N. Y., October 1st. Address: Trinity Church Rectory, Garnerville, N. Y.

Military Service Separations

The Rev. Charles M. Brandon, formerly a chaplain in the Army, is now vicar of St. John's Mission, Porterville, Calif. Address: 900 Mill St., Porterville, Calif.

The Rev. E. Guthrie Brown, formerly a chaplain in the Navy, will become rector of Trinity Church, Manassas, Va., October 15th, and may be addressed there.

The Rev. Daniel K. Davis, formerly a chaplain in the Navy, is now vicar of Holy Trinity Chapel,

Georgetown, Ky., and chaplain to the Bishop of Lexington for the Episcopal students at the University of Kentucky and Transylvania University, Lexington, Ky. Address: Georgetown, Ky.

The Rev. Marshall J. Ellis, formerly a chaplain in the Navy, is now on terminal leave, and may be addressed at 180 Beverly Place, Macon, Ga.

The Rev. George D. Hardman, formerly a chaplain in the Navy, is now rector of St. Paul's, Brockton, Mass., and may be addressed there.

The Rev. Frank W. Robert, formerly a chaplain in the Navy, is now assistant at the Church of the Holy Nativity, New York City. Address: 3058 Bainbridge Ave., New York City 67.

The Rev. Lee G. E. Stevens, formerly a chaplain



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Chickasha, Oklahoma
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ST. JOHN'S Northampton, Mass.
Rev. Robert N. Rodenmayer; Miss Eleanor Snyder
Sun 7:30, 9:30, 11, 7:30; Tues & Thurs 7:30;
Wed 7:15; Fri 10

SULLINS COLLEGE VIRGINIA-INTERMONT COLLEGE KING COLLEGE

EMMANUEL Bristol, Virginia
Rev. Maurice H. Hopson, B.D., r
Sun 8, 11; Thurs 10

UNIVERSITY OF TEXAS

ALL SAINTS' CHAPEL & GREGG HOUSE STUDENT CENTER Rev. Joseph Harte, Chap
209 W. 27th St., Austin, Texas
Sun 8, 9:30, 11, 6:30; Wed 10, Fri 7

TEXAS COLLEGE OF ARTS & INDUSTRIES

EPIPHANY Rev. H. Paul Osborne, Chap
Kingsville, Texas
Sun MP & Ser 11, HC every other Sun 8; HC
Fri & HD 10

UNION COLLEGE

ST. GEORGE'S Rev. G. F. Bambach, B.D., r
Schenectady 5, N. Y.
Sun 8, 11, 7:30; HC, HD, Tues & Thurs 10;
Daily: MP 9, EP 5

WELLS COLLEGE FOR WOMEN

ST. PAUL'S Rev. T. J. Collar, r
Aurora, N. Y.
Sun 7:30, 9:45, 11; HD & Fri 7

WELLESLEY COLLEGE, PINE MANOR, DANA HALL

ST. ANDREW'S Wellesley, Mass.
Rev. Charles W. F. Smith; Mrs. Gorham Cross
Sun 7:30, 9:15, 9:50, 11; Thurs at College Little
Chapel 7; Canterbury Club, Mon 5

UNIVERSITY OF WISCONSIN

ST. ANDREW'S Rev. Edward Potter Sabin, r
1833 Regent St., Madison 5, Wis.
Sun HC 8, 10:45; Summer, 7:30, 10; Daily HC
7:15, except Wed 9:30

WOMAN'S COLLEGE

OF THE UNIVERSITY OF N. C.

ST. MARY'S HOUSE Rev. Carl F. Herman, Chap
Greensboro, North Carolina
Sun 8, 7; Wed 7

CHANGES

in the Navy, has returned as rector of Christ Church, Eastport, Maine, and may be addressed there.

The Rev. Albert R. Stuart, formerly a chaplain in the Navy, is now rector of St. Michael's, Charleston, S. C. Address: 76 Meeting St., Charleston, S. C.

Resignations

The Rev. George P. Mayo, formerly priest in charge of Christ Church, Short Hills, N. J., is retiring from the active ministry. Address: Hague, Va.

The Rev. D. Charles White, formerly rector of Calvary Church, Utica, N. Y., is retiring from the active ministry. Address: Hillsdale, N. Y.

Ordinations

Priests

Alabama: The Rev. Milton L. Wood, Jr., was ordained to the priesthood by Bishop Carpenter of Alabama on August 24th at St. Paul's Church, Spring Hill, Ala. He was presented by the Rev. J. Sullivan Bond, Jr., and the sermon was preached by the Rev. Herbert F. Schroeter. Mr. Wood will be vicar of St. Paul's Mission, Irvington, warden of the Episcopal Church Home, Spring Hill, and rector of St. Pauls, Spring Hill, Ala. Address: Spring Hill, Ala.

Massachusetts: The Rev. Frederick S. Gross, SSJE, was ordained to the priesthood by Bishop Loring of Maine for Bishop Sherrill of Massachu-

setts on September 3rd in the Church of St. John the Evangelist, Cambridge, Mass. He was presented by the Rev. Alfred Pedersen, SSJE, and the Rev. Granville Mercer Williams, SSJE, preached the ordination sermon. Fr. Gross will be a member of the staff of the Aroostook Mission House, Caribou, Maine.

Rochester: The Rev. Warren H. Steele was ordained to the priesthood by Bishop Reinheimer of Rochester on September 7th at St. James' Church, Hammondsport, N. Y. He was presented by the Rev. L. A. Peatross and the Rev. Donald H. Gratiot preached the ordination sermon. Fr. Steele will be rector of St. James' Church, Hammondsport, and priest in charge of Grace Church, Dundee, N. Y. Address: Hammondsport, N. Y.

Deacons

Western New York: Robert L. Miller was ordained to the diaconate by Bishop Davis of Western New York on September 6th at St. Andrew's Church, Buffalo, N. Y. He was presented by the Rev. Gordon L. Graser and the Rev. Paul West-singer, SSJE, preached the ordination sermon. Mr. Miller will enter his senior year at Seabury-Western Theological Seminary this fall. Address: 600 N. Haven St., Evanston, Ill.

Western Massachusetts: Thorndyke Gerrish David Kingman was ordained to the diaconate by Bishop Lawrence of Western Massachusetts on September 8th at Grace Church, Chicopee, Mass. He was presented by the Rev. Leslie L. Fairfield and the Rev. Chester Porteus preached the ordina-

tion sermon. Mr. Kingman will be the assistant at Christ Church, Quincy, Mass., and may be addressed there.

Marriages

The Rev. Wallace E. Rollins and Miss Marian Josephine Benedict, professor of Sacred Studies at Sweet Briar College, were married in the Church of the Ascension, Amherst, Va., September 3d. They may be addressed c/o Sweet Briar College.

Mr. William S. Stoney and Miss Elizabeth Jean Davis were married August 25th in the chapel of the San Juan Indian Mission, Farmington, N. M. The bridegroom is the youngest son of Bishop Stoney of New Mexico and Southwest Texas and Mrs. Stoney. The bride is the niece of Bishop McKinstry of Delaware.

Religious Orders

The Rev. Paul L. Clark, formerly rector of Grace Church, Cedar Rapids, Iowa, is now in the novitiate of the Community of the Good Shepherd, Good Shepherd Island, Bluffton, S. C., and may be addressed there.

Lay Workers

Miss Marjorie Moore, formerly director of religious education at St. Paul's Church, Troy, N. Y., is now director of religious education at All Saints' Church, Worcester, Mass. Address: 10 Irving St., Worcester, Mass.



CHURCH SERVICES



ATLANTA, GA.

OUR SAVIOUR Rev. Roy Pettway, r
1068 N. Highland Ave., N.E.
Sun Mass: 7:30, 9:30, 11; Wed 7; Fri 10:30;
Other Days 7:30 Confessions: Sat 4-5

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, canons
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Low Mass 8, Sung Mass 10; Ch S 9:30; Daily:
Low Mass 7, except Thurs 9:30; Confessions: Sat
7:30

CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan, r;
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr, r
6720 Stewart Avenue
Sun 7:30, 9, 11. Others posted

CINCINNATI, OHIO

ST. MICHAEL & ALL ANGELS Rev. Benjamin
3612 Reading Rd., Avondale R. Priest, r
Sun Mass: 8, & 10:45 (High)

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11;
Mon & Wed 10:30, Tues, Thurs & Sat 9, Fri 7

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Hollywood's Little Church Around the Corner
Sun Masses: 8, 9:30 & 11

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Fri & HD 10

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser
Weekdays: 7:30 (also 9:15 HD & 10 Wed), HC;
9 MP; 5 EP; Open daily 7-6

ASCENSION Rev. Roscoe Thornton Foust, r
Fifth Avenue & 10th Street
Sun 8, 11, 4:30, 8; Daily: 8 HC; 5:30 V (Tues
thru Fri) This church is open all day & all night.

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & HD; 4 Evensong.
Special Music
Weekdays: HC Wed 8; Thurs & Ser 10:30
The Church is open daily for prayer

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D. r; Rev. Herbert J.
Glover; Rev. George E. Nichols
Sun 8, 10 (HC), 11 MP & Ser, 9:30 Ch S; 4 EP;
Thurs & HD, 11 HC; Prayers daily 12-12:10

INTERCESSION CHAPEL Rev. Joseph S. Minnis, v
155th & Broadway
Sun 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser;
4 Evening Service & Ser. Weekdays: HC Wed
7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber
46th St. between 6th & 7th Aves.
Sun Masses: 7, 9, 11 (High); Daily 7, 8. Open
6:30-6:30

ST. THOMAS' Rev. Roelief H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11. Daily: 8:30 HC; Thurs 11 HC

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Weekdays: 8, 12 (except
Sat), 3

PHILADELPHIA, PA.

ST. MARK'S Locust St. Between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip
T. Fifer, Th.B. Sun: Holy Eu 8 & 9; Mat 10:30;
Sung Eu & Ser. 11; Cho Evensong & Address: 4;
Daily; Mat 7:30; Eu 7 (except Sat) 7:45; Thurs
& HD 9:30; EP & Int 5:30; Fri Litany 12:30; Confes-
sions: Sat 12 to 1 and 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Philip M.
Brown; Rev. Francis M. Osborne; Rev. A. Dixon
Rollit; Rev. Thaddeus A. Cheatham, D.D.
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 7:30
& 10, HD 10

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 9:30 & 11; Wed HC 10:30
Other services announced

TRINITY Rev. Richard E. Benson, r
616 N. Euclid
Masses: Sun 7:30 & 11; 1st Sun 9 only

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev.
Gregory A. E. Rowley, ass't
Sun Masses: 8 & 11. Daily: 7:30

WASHINGTON, D. C.

ST. AGNES' 46 Que St., N.W.
Rev. A. J. Dubois, S.T.B.
Sun Masses 7:30, Low; 9:30, Sung with instr;
11 Sung with Ser; Daily 7; Confessions: Sat 7:30
& by appt.

EPIPHANY G St. West of 13 N.W.
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M.
Lewis, B.D.; Rev. Francis Yarnold, Litt.D.; Rev. F.
Richard Williams, Th.B.
Sun 8 HC; 11 MP; 6 YPF; 8 EP; 1st Sun of
month, HC also at 8; Thurs 11 & 12 HC

KEY—Light face type denotes AM, black face, PM; appt, appointment; B, Benediction; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; V, Vespers; v, vicar.

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