

# The Living Church

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

## *Third Convention Number*

**Summary of General  
Convention Action**

Page 2

**Go Ye Into All the World**

**Report of the Program  
and Budget Committee**

Page 26

**Final Action on Unity  
Resolution**

*News*

Page 6

**General Convention – II**

*Editorial*

Page 24



*International.*  
**PRESIDING BISHOP AND PRESIDING BISHOP-ELECT**  
Bishop Tucker (right) congratulates Bishop Sherrill on his election to the Episcopal Church's highest office.

STATE HISTORICAL SOCIETY  
816 STATE STREET  
MADISON WISCONSIN

F LC2 A

# SUMMARY OF GENERAL CONVENTION ACTION

THE 55th General Convention of the Episcopal Church, which met in Philadelphia, September 10th to 20th, took the following action:

## THE PRESIDING BISHOPRIC

¶ Elected Bishop Sherrill of Massachusetts as Presiding Bishop, succeeding the Most Rev. Henry St. George Tucker, who retires because of age.

¶ Revised the Constitution (completing 1943 action) to permit election of Presiding Bishop at Convention preceding retirement of his predecessor.

¶ Changed retirement age of Presiding Bishop to 68. (Bishop Sherrill will serve for 12 years, under the revised canon.)

¶ Set Presiding Bishop's salary at \$15,000 a year.

¶ Established a Joint Committee to look into the matter of providing an official residence for the Presiding Bishop near New York, together with a chapel, a hostel for visitors, and dwellings for certain members of his staff.

¶ Approved the official seal for the Presiding Bishop proposed by the Commission on Church Architecture.

¶ Created a Joint Commission to study the relationship between the Presiding Bishop and the National Council, the locus of both, and the organization of the Council.

¶ Approved\* the holding of a service of installation of the Presiding Bishop at the Washington cathedral or some other appropriate place.

¶ Rejected\* the proposal that Arlington County, Va., be made the Presiding Bishop's see. Discharged the Committee on the subject, with thanks.

¶ Recorded, in a separate resolution of each house, the heartfelt thanks of the Church to Bishop Tucker for his wise and effective leadership during the past nine years.

## THE CHURCH'S PROGRAM

¶ Adopted a budget for 1947 of \$3,386,887, with increases to \$3,560,000 for 1948 and \$3,910,000 for 1949. This represents substantial increases over the past triennium of which some of the most significant were: \$50,000 (underwritten by Woman's Auxiliary) for salary increases to workers in the foreign field.

\$18,080 for salary increases in the domestic field. (Additional amounts can be supplied from diocesan and parochial sources.)

\$20,000 for the new Chinese missionary district of Yun Kwei (\$10,000 of this underwritten by Woman's Auxiliary from the UTO).

\$60,000 in addition to the \$17,150 proposed by the National Council for rural work.

Increases for work in Japan, the Philippines, the Canal Zone (for new work in Central America), American Churches in Europe (providing for a full-time bishop), advertising in the Church press, and youth work.

¶ Congratulated the Department of Promotion, headed by Robert Jordan and

Bishop Hobson of Southern Ohio, for the Reconstruction and Advance Campaign, which at Convention time totaled \$7,057,919 in cash and pledges.

¶ Approved the establishment of an Episcopal Film and Radio Commission under the Department of Promotion.

¶ Requested the Lambeth Conference, meeting in 1948, to give attention to ways of closer cooperation and coordination in the missionary work of the Anglican Communion.

¶ Approved the policy of National Council surveys of missionary areas and directed a survey of the work of the American Church Institute for Negroes.

¶ Accepted\* the transfer of work in Nicaragua, Costa Rica, and the Republic of Panama from the British diocese of Honduras.

## CHRISTIAN EDUCATION

¶ Restored the Division of Christian Education to the rank of a Department with increased power and responsibility in producing Church school material and supervising Youth Work.

¶ Increased the budget appropriation for Christian Education to a total of \$28,339 more than in 1946. (The Department of Christian Education will have a total budget of \$60,100 not including appropriations for college work and youth work; of that sum, \$20,000 is for the development of curriculum materials.)

¶ Commended the financial campaigns of the Church colleges and welcomed Canterbury college as a coeducational Church institution.

## UNITY AND REUNION

¶ Substituted for the resolutions to study the Proposed Basis of Union (advocated by the majority of the Commission) a proposal supported by the minority members giving the Commission a new directive for negotiations with the Presbyterians and other Christian bodies. The resolutions call upon the Commission to draw up a statement based on the Lambeth Quadrilateral of the conditions on which the Episcopal Church will enter into "intercommunion" looking toward ultimate "organic federation," and ask the Presbyterians to prepare a similar statement. The phrase, "organic union," hitherto interpreted as requiring amalgamation of dioceses with presbyteries and General Convention with General Assembly, is omitted from the resolutions as adopted.

¶ Approved membership of the Episcopal Church in the National Council of Christian Churches in the USA, overall inter-church agency combining the Federal Council with various other agencies.

¶ Provided for appointment of Episcopal Church representatives to the meeting of the Federal Council, with a sum for expenses.

¶ Adopted resolutions proposed by the Commission on Faith and Order, continuing the Commission, directing it to co-

\*Action of Bishops only.

†Action of Deputies only.

operate with the provisional committee of the World Council of Churches, providing for appointment of representatives of the Assembly of the World Council, and appropriating funds for expenses as well as a National Council budget item of \$5,000 for the work of the World Council.

¶ Continued Joint Commission on Aid to the Russian Orthodox Church, with funds from 15% of the Good Friday Offering or \$2,000, whichever is greater. Authorized it to appeal for help to interested Church-people.

¶ Requested diocesan authorities to promote the study of Christian unity and the ecumenical movement and the Department of Christian education to prepare study materials for the purpose, assisted by the Commission on Approaches to Unity and the Commission on Faith and Order.

¶ Went on record as desiring closer cooperation and joint action with other Churches and interchurch agencies in taking material, moral, and spiritual issues of the day.

¶ Exchanged greetings\* with the Patriarch of Constantinople, the Greek Church, the Serbian Church in America, the Japanese Church. Welcomed the Archbishop of Canterbury, the Archbishop of the West Indies and two Chinese Bishops to the sessions of Convention. Provided a place for Polish Old Catholic bishops as brother bishops in procession at opening service.

## HOLY MATRIMONY

¶ Adopted a revised marriage canon eliminating the Church's one ground for divorce—adultery—and increasing the impediments to marriage to include fraud, coercion, duress, "such defects of personality as to make competent or free consent impossible," and "concurrent contract inconsistent with the contract constituting canonical marriage." Provided for a finding that "no marriage as the same is recognized by this Church exists" if one of these or the former impediments is found to be present in a marriage which has been dissolved or annulled by civil court.

## SOCIAL, POLITICAL, ECONOMIC

¶ Adopted a resolution on world order supporting the United Nations as "our present best hope" and urging that it be given power, not subject to veto, to control atomic energy, to extend international agreements for health and welfare, and to "extend the principle of world government to other fields" affecting world peace; declaring further the conviction of General Convention that enduring peace must be based upon a much stronger world organization, elected by the people of the constituent nations, with laws addressed to the citizens individually, interpreted by the people's courts, and enforced by an executive answerable to the people, and calling upon the United States to take the lead in proposing the organization of such a "federal world government."

¶ Approved the raising of \$1,000,000 a year for world relief during the next three years by the Presiding Bishop and National

Council in cooperation with Church World Service.

¶ Requested amnesty for conscientious objectors now in federal prisons.

¶ Entrusted care of conscientious objectors in civilian public service to the National Council.

¶ Congratulated Jesús T. Piñero, first Puerto Rican governor of Puerto Rico, on his accession.

¶ Reaffirmed Church's desire that lay employees be included under social security act.

¶ Praised President Truman for recommending admission of displaced and stateless persons to United States in excess of present quotas.

¶ Expressed gratitude to God for the U. S. Constitution, adopted in Philadelphia.

¶ Sent greetings† to the United Nations, and especially to the United States representatives on the UN Assembly, then preparing to meet.

¶ Approved dissemination of information by doctors and hospitals leading to a "more wholesome family life" by way of "planned parenthood."

## CHURCH GOVERNMENT

### THE EPISCOPATE

¶ Took initial action (subject to final passage in 1949) on providing a suffragan bishop to have charge of the Church's work in the armed forces.

¶ By canonical action made the acceptance of the retirement of all bishops at age 72 mandatory. Provided that, if pension and allowance from diocese amounted to less than \$2,500, the difference would be made up from the funds of General Convention.

¶ Defeated\* constitutional amendment proposed in 1943 taking the vote away from retired bishops.

¶ Approved the reunion of missionary district of Western Nebraska with diocese of Nebraska. Defeated\* proposal for uniting Eastern Oregon with Oregon. Resolved\* to keep North Texas and Utah as separate jurisdictions.

¶ Deputies failed to concur in constitutional amendment passed by bishops permitting the translation of diocesan and missionary bishops after they had served for five years.

¶ Accepted\* resignations of 12 bishops for reasons of age or ill health.

¶ Elected the following missionary bishops:

Rev. Stephen C. Clark, Utah.

Rev. Lane W. Barton, Eastern Oregon.

Rev. G. H. Quarterman, North Texas.

¶ Consented to the election of the Rev. Harold E. Sawyer as Bishop of Erie.

¶ Consented to the election of a Suffragan Bishop of Long Island, to replace Bishop Larned, who is to be permanent Bishop in charge of American Churches in Europe.

¶ Consented to the election of a Coadjutor of Massachusetts to succeed Bishop Sherrill, who is resigning to accept his election as Presiding Bishop.

### HOUSE OF DEPUTIES

¶ Elected† Justice Owen J. Roberts as president of the House of Deputies, and the Rev. C. Rankin Barnes as secretary, succeeding Dr. Franklin J. Clark whose 27

\*Action of Bishops only.  
†Action of Deputies only.

## DISTINGUISHED RELIGIOUS BOOKS

# The Making of a Preacher

By W. M. MACGREGOR. Here is the inside of the preacher's heart and mind . . . the diverse means by which he may cultivate essential qualities of character, attitude, and vision, and attain the necessary knowledge of God and man. "I do not know when I have so thoroughly enjoyed a book on preaching. Every minister would profit by it."—Morgan P. Noyes.

Just published, \$1.00

# Great Christian Books

By HUGH MARTIN. For the deepening of personal devotional life and the enrichment of preaching, nothing can be compared with the great Christian classics. In this fascinating story of seven such classics, Dr. Martin makes them live again. The story of their writing, their message and their authors ought to be known and loved by all, laymen and clergy alike. Just published, \$1.50

# THE Resurrection of Christ

By A. MICHAEL RAMSEY. Did Christ rise physically from the dead—or only in the spirit? How do these two views affect the concept of Christianity as a whole? Which is more justified, and why? Canon Ramsey discusses carefully the conclusions of many who have sought the answers, and then presents his own conclusions which are a major contribution to Christian thought.

Just published, \$1.00

AT ALL BOOKSTORES, OR

THE WESTMINSTER PRESS

PHILADELPHIA PENNA.



# THIS WEEK

As the 1946 General Convention takes its place in history, these words of a great Presiding Bishop epitomize its spirit:

"I take the liberty of giving vent to the feeling which possesses me, at the conclusion of our session.

"I have attended all the meetings of the General Conventions, from the beginning of our organization. On some of those occasions, we assembled with apprehensions in the minds of many judicious men who had the interests of the Church at heart, that the deliberations would be disturbed by angry passions, and end in disunion. In every instance, the reverse was the issue, which led me to hope, that there was in this matter a verifying of the promise of the great Head of the Church, of being with her to the end of the world.

"The reason of this call of our attention to the fact stated, is the harmony with which we are concluding the present session; after having met with diversity of sentiment on some important points; on which, in consequence of mutual concession, and the merging of local attachments in the great object of general good, we are now separating with confirmed zeal for the great cause in which we are engaged; to be followed, it is to be hoped, by renewed endeavors for its advancement, each of us in his proper sphere.

"With this prospect before me, I invite you to lift your hearts and your voices, in singing to the praise and glory of God, a psalm [the 133rd] appropriate to the occasion."

These were the words of William White, first Presiding Bishop of the Church at the close of the special session of 1821, held in Philadelphia. It seems that times haven't changed so much, after all!

Our New York office, like every other New York firm, is having its troubles as a result of the trucking strike. No stock has been delivered to it since August 20th, and outgoing items have to be carried on foot to the post office. Thus delays are inevitable in filling orders.

The tie-up has also resulted in delaying publication of two Morehouse-Gorham books—Bishop Pardue's, "He Lives," and Fr. Damrosch's "Faith of the Episcopal Church." Originally scheduled for publication on September 20th and October 1st, respectively, they will not be ready until the strike is over.

Morehouse-Gorham Company asks the patience of The Living Church Family during this interruption of its service by causes beyond its control.

PETER DAY.

years of service were reconized in a resolution of appreciation.

¶ Voted† to seat Mrs. Randolph Dyer of Missouri as a deputy without prejudice to future action on the subject of women as deputies.

¶ Defeated† by a narrow margin (256 to 263) a proposal to change "layman" in the Constitution to "lay persons," which would have permitted women to serve as deputies in the future.

¶ Amended canons relating to president of House of Deputies to provide that President serves until next meeting of Convention and that secretary takes over president's functions in case of his inability to act.

¶ Passed on final reading a constitutional amendment giving foreign missionary districts the right to vote on Prayer Book revision.

¶ Passed on first reading an amendment to count divided votes as ½ affirmative and ½ negative (instead of 1 negative) in a vote by orders.

## MISCELLANEOUS

¶ Adopted revised canons on theological education proposed by Commission, providing among other things for only one canonical examination instead of two.

¶ Adopted a new Canon 10, requiring consultation with Bishop and Council of Advice of a missionary district before changes in its territory are made.

¶ Proposals for compulsory retirement of the clergy at 72, effective in 1957, and for a new system of clergy placement, were defeated by the bishops after passage by the deputies.

¶ Authorized Latin American dioceses, if they so chose, to be known as "[name of country] Episcopal Church," following precedent of Philippine and Brazilian Churches.

¶ Finally adopted amended Article VIII of the Constitution, providing for the ordination of bishops, priests, and deacons to minister elsewhere than in this Church.

¶ Instructed joint committees on nomination of bishops, presbyters, and deacons to offices filled by General Convention to present the nominations in each order to the house containing that order, for election there subject to ratification by the other house.

¶ Amended canon on National Council to provide for a minimum of three, instead of four, meetings a year. Required Council to present its proposed budget to the ecclesiastical authority of each diocese and district before General Convention.

## LITURGICAL MATTERS

¶ Approved new translations of Prayer Book into French and Portuguese.

¶ Approved the idea of a service solemnizing the adoption of children and requested the Liturgical Commission to prepare one.

¶ Referred to Liturgical Commission with endorsement of House of Deputies an amendment to the rubrics clarifying the right of reservation of the Blessed Sacrament for the sick.

¶ Amended Canon on lay readers to permit them to use the Offices of Instruction.

¶ Lay administration of the chalice under certain circumstances, approved by the

Bishops, was not concurred in by the Deputies.

## CHURCH PENSION FUND

¶ Increased Pension assessment from 7½% to 10% to compensate for reduction in assumed rate of interest due to decline of yield on investments.

¶ Voted to include adopted children in orphan's benefits, with certain limitations

¶ Repeated 1943 action naming Church Pension Fund as recorder of ordinations.

¶ Amended canon to increase number of trustees from 18 to 24, eight to be elected each triennium, and elected a total of 13 trustees to fill the vacancies thus created and one vacancy caused by death.

¶ The services of the late Bradford B. Locke to the Church and to the Program and Budget Committee, of which he has been secretary, were memorialized.

## OTHER ACTION

¶ Continued the Historical Magazine and the Church Historical Society as official agencies of the Church.

¶ Voted appreciation to Bishop Sherrill for his work as head of the Army-Navy Commission and the interdenominational General Commission on Army and Navy Chaplains. (Bishop Hart of Pennsylvania succeeds him as head of the Army-Navy Division of the National Council.)

¶ Instructed Joint Committees and Commissions to set forth names of original members, changes in membership, names of all who concur in and all who dissent from their recommendations, and to state, if less than a majority sign the report, their reason for presenting it.

¶ Established several new Commissions including one to prepare a canon defining "communicant," one to consider the raising of a fund to supplement inadequate pensions of the clergy and their dependents, and one to study business methods, responsibilities, control, ownership, and property management, of Church-affiliated institutions. These Joint Commissions are to report to the General Convention of 1949.

¶ Chose San Francisco as 1949 Convention city, setting dates tentatively as September 26th to October 8th, 1949.

¶ Directed that 1949 Convention suitably observe the 400th anniversary of the Prayer Book, occurring in that year.

## The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

CLIFFORD P. MOREHOUSE . . . . . Editor  
PETER DAY . . . . . Executive Editor  
REV. RICHARD A. PARK . . . . . Managing Editor  
GEORGE MCCLAREY, JR. . . . . News Editor  
ELIZABETH McCracken . . . . . Associate Editor  
PAUL B. ANDERSON . . . . . Associate Editor  
REV. HEWITT B. VINNEDGE . . . . . Book Editor  
EDGAR O. DODGE . . . . . Advertising Manager  
MARY MUELLER . . . . . Circulation Manager

THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscription \$5.85 a year. Foreign postage additional.

The Living Church

ST. MICHAEL AND ALL ANGELS (FIFTEENTH SUNDAY AFTER TRINITY)

## GENERAL CONVENTION

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

### BUDGET

#### Program and Budget Committee Reports to Joint Session

Bishop Mitchell of Arkansas, chairman of the Joint Committee on Program and Budget, presented the report of that Committee to the third joint session of the Convention, meeting September 18th. In reading the report, Bishop Mitchell offered the ten resolutions attached to it. [See page 26 for the full text.]

The Bishop also announced that the item of \$50,000 for salaries of native workers in the Latin American fields had been underwritten by the Woman's Auxiliary, and that the women were also accepting as a responsibility \$50,000 of the \$68,000 recommended as a safeguard against inflation in Alaska and the domestic field. Still another responsibility assumed by the women was that of one-half of the \$20,000 in the 1947 budget for the Chinese District of Yun Kwei.

#### Action by Deputies

After the joint session, the report was discussed in the House of Deputies, where financial legislation must originate.

The Rev. Lane W. Barton of Newark, Missionary Bishop-elect of Eastern Oregon, vice-chairman of the Committee, in opening the discussion declared that the budget is a challenging one. It provides for increased salary levels for

missionaries at home and overseas, and for the Church Missions House staff, averaging 10%, 30%, and 15% respectively. It also provides for new work in China, increased emphasis on rural work, more money for Christian education and youth work, and expansion of the work in Central American and in Europe.

A discussion arose over the sums allocated for college work, during which the Rev. Robert Lambert of Southern

Ohio declared that such work is primary and ought to be supported more generously. The Rev. Charles Cadigan of Michigan asserted that ten times as much as is budgeted is needed. Mr. Stewart Cushman of Chicago, a member of the Committee, said that no increase had been asked for that work at the Committee's open hearings on the budget.

The ten resolutions in the report were voted on in order. The first urged National Council to see that salary increases



Altar by Talbot Studios.

Photo by Jack Snyder.

UTO SERVICE: Bishops receive Holy Communion.

### Departments

|                        |                        |
|------------------------|------------------------|
| AUXILIARY . . . . . 20 | DEATHS . . . . . 36    |
| BOOKS . . . . . 31     | DIOCESAN . . . . . 34  |
| CHANGES . . . . . 37   | EDITORIAL . . . . . 24 |
| CONVENTION 5           | GENERAL . . . . . 23   |

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

Member of the Associated Church Press.

are last to go if the budget is reduced. Next, the National Council was directed to continue its program of surveys of missionary districts.

Third, it was ordered that an appropriation for the new Chinese District of Yun Kwei not be reduced and that the district be visited by the Far Eastern Commission of the National Council. These three resolutions were not debated.

The fourth resolution ordered that undesignated legacies should be used for advance work, and that under no circumstances should more than half be used for recurring budget items. An attempt to earmark one-tenth for college work was defeated.

The fifth resolution concerned setting up a fund for the next "Youth Triennial," and was passed without debate.

Resolution No. 6 aroused considerable debate. It was to set up a Joint Commission on Program and Budget, with 24 members, to meet with the National Council or its officers from time to time. When first presented an attempt was made to reduce the size of the proposed Commission, unsuccessfully, for it was demonstrated that the work requires a sizable group. One amendment was made—dropping "and" in the phrase "and/or" at the suggestion of the President of the House.\*

The next three resolutions were passed without debate: that the itemized budget† be adopted; directions for increases in 1948 and 1949; and directions to National Council about preparing adjusted budgets.

The final resolution was amended. The National Council had originally set up one sliding scale for figuring apportionments, while the Committee had adopted one which was harder on small dioceses; Mr. Charles P. Taft of Southern Ohio moved to adopt the original scale, which has been used during the past triennium; this was seconded by Z. C. Patten of Tennessee and carried.

The Rev. Elsom Eldridge of New Hampshire, formerly of Alaska, moved that the National Council be instructed to adopt a policy of increasing salaries



NOS. 1 AND 154: *Bishops Emrich (youngest) and Moreland (oldest).*

before starting any new work. At the behest of the Rev. George Gunn of Southern Virginia, the stipulation about new work was omitted from the motion. The deputies apparently agreed with Dean McAllister of Spokane that the first resolution took care of this matter, for the resolution of Fr. Eldridge was defeated.

Finally the entire report of the Joint Committee was received and adopted by the House of Deputies, subject to concurrence by the House of Bishops.

### **Bishops Concur on Resolutions Regarding Program and Budget**

The Report then went to the House of Bishops for action on concurrence. Here the resolutions were immediately adopted, with the exception of the sixth, which provided for the appointment of a Joint Commission on Program and Budget, to take the place of the present Committee.

Bishop Maxon of Tennessee, who for several terms rendered distinguished service as the chairman of the Committee, opposed the change. A Joint Commission, he pointed out, is made up not only of members of both Houses of General Convention, but also of coopted members, if it is so desired. A Joint Committee is made up only of members from the two Houses, and is, therefore, a committee of General Convention.

Bishop McElwain, retired Bishop of Minnesota and chairman of the Committee on Constitution and Canons, upheld Bishop Maxon in this interpretation. Bishop Maxon continued:

"General Convention is superior to the National Council, which is an executive agency to carry out what this Convention orders. It is our responsibility."

Bishop Maxon's argument prevailed, and the vote amended Resolution No. 6 to read "Committee" instead of "Commission." A provision that there should be "meetings from time to time with the National Council" was also deleted. Then Bishop Maxon moved that the appropriation of \$4,500 for the expenses of the Committee for the next triennium be reduced to \$1,500. This was also

voted. The point was made that the committee would not need to expend so much money as a committee as a commission.

## **UNITY**

### **Bishops Concur with Deputies After Lengthy Debate**

The House of Bishops spent the afternoon session of September 17th in a debate on the message of the House of Deputies informing the upper House of its adoption of the set of resolutions on the report of the Joint Commission on Approaches to Unity [see L.C., September 22d], subject to concurrence by the House of Bishops.

In seconding the motion to concur in the action of the House of Deputies, Bishop Strider of West Virginia, chairman of the Joint Commission, expressed the hope that the vote of the bishops would be unanimous, and continued:

"I will tell you frankly why I move concurrence. Not because I think this action of the House of Deputies is anything like the action the Christian world expected of us; not because I think the action is what the world has a right to expect in this distracted time; not because it is in harmony with other action; not because I think it fair to the Presbyterians who have gone so courteously with us.

"I move it because it will avoid strife in this Church. Peace and the effort to understand each other in our Church is the thing most needed now. Without that understanding, our Church cannot take its place in the Anglican Communion and take its place in the work of the world and of the Church now. I feel sure that, if we can achieve larger unity among ourselves, we move forward toward uniting others, and move toward the reunion of Christendom."

Bishop Strider was applauded as he ended his speech. Bishop Hobson next said:

"Although it cuts across the plea of the Bishop of West Virginia, I still feel that peace is not always the first consideration. We must remember that we initiated this approach to union in 1937. It is too late now in this General Convention to take the action some of us would like to see taken.

"I feel that the majority report shows what our Lord wants on this earth. It has not been considered, and there has been no vote on it, either in the House of Deputies or here in the House. This resolution we have is simply a resolution to ask the Joint Commission to continue its work. I'll go a long way to achieve harmony and good will and peace; but I don't like avoiding issues for the sake of peace and then walking around talking about all we are doing for unity.

"I have heard it said that our action in 1937 was hastily taken. If anyone says

\*Later in the Convention the House of Bishops amended this resolution by substituting Committee for Commission, and by reducing the allowance for expenses from \$4,500 to \$1,500 for the triennium; and the deputies accepted the change.

†The 1947 Budget includes several increases, but \$60,000 of the amount has been underwritten by the Woman's Auxiliary—\$50,000 for salaries for native workers in overseas districts and \$10,000 for Yun Kwei in China. Christian education will receive more than 50% more next year than in 1946 for more extensive work in an enlarged Department, with meetings of experts, and with a program of curriculum material preparation. A slight increase, of \$500, was granted the Division of Youth. A new sum of \$7,500 is added for American Churches in Europe, for a bishop to have charge of the work there. The appropriation for our share in the World Council of Churches is doubled. These are in addition to the missionary and staff salary increases mentioned above.

that, he is merely admitting that we did not approach the work of God properly. If we side-step this issue now, for the sake of peace and harmony and good will, we must either go one way or the other; not take the middle of the road. We hold different opinions and we admit the right to hold them.

"In this matter with the Presbyterians, we are shying off—most especially about the validity of their orders—and we are shying off and demanding from them a view of orders which all of us in this House do not accept—a view which our



BISHOP STRIDER: "If we can achieve larger unity among ourselves . . ."

present Presiding Bishop and the newly-elected Presiding Bishop do not accept. I have a horror of this continual pretense of being sincere, when we act this way. So I can't go along with the Bishop of West Virginia."

Bishop Walker of Atlanta, the next speaker, made a strong plea for the majority report:

"The genius of the Anglican Communion is the very fact that we have great divergences and yet remain together. Almighty God, apparently, has given us a talent for spiritual hospitality. We are the only Church that can deal with the Presbyterians, or any other Church. Do you remember what the lord of the servants to whom he had given the talents said to the servant who had received one talent and buried it in the ground? He said: 'Thou wicked and slothful servant.' We shall come under that condemnation if we turn our backs on this great opportunity. We are timid, lazy, slothful, and sloth is one of the seven deadly sins.

"I am for this majority report, but I recognize crudities in it. It is difficult, but we should attack difficulties. We believe in the creative spirit of God. We should carry this back to our parishes for study. From that study might be born a greater Church. No one can say that our Church has reached the zenith. We say 'Thy kingdom come; Thy will be done'; and then we turn our backs on the effort to bring that kingdom in and cause that will to be done.

Don't forget that we may come under the condemnation of God. I know that we are going to come under the condemnation of man. I am not concerned with what man may say, but with what God may say: 'Thou wicked and slothful Church.'"

Bishop Hines, Coadjutor of Texas, one of the younger bishops, said:

"The weaknesses of Christendom have been shown in shocking contrast with the strength and unity of paganism. The men of the armed forces would not understand the theology of this question. I once saw a monument on a bare piece of land where a town with several churches had once been. The monument had an inscription which read: 'Bitter sectarianism wrought its doom.' Such sectarianism may work the doom of the Christian Church unless we grapple with this problem."

Bishop Whittemore of Western Michigan, the next speaker, said with conviction:

"I should like to express the hope that action on this matter will be unanimous. But I sympathize with what has been said by the Bishop of Southern Ohio. It is necessary that this House wrestle with the question. I should like to have it made the order of the day at the next meeting of the House of Bishops. We should discuss the validity of Presbyterian orders; whether that is a matter of mechanics or not."

BISHOP STRIDER'S RESOLUTIONS

Bishop Strider rose to say:

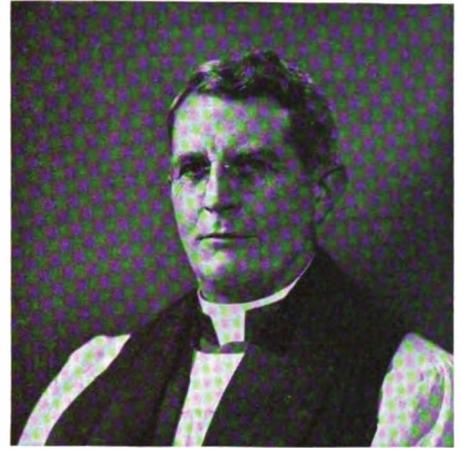
"After the motion to concur has been disposed of, I shall offer two carefully prepared resolutions."

There was an instant demand from the House that Bishop Strider read his resolutions before any further discussion should take place. The first resolution was to the effect that the Church should



BISHOP WALKER: "God may say, 'Thou wicked and slothful Church.'"

promote the study of Christian unity and the ecumenical movement; the second, to the effect that the Division of Christian Education of the National Council and the Commission on the



BISHOP POWELL: "I am for unanimous concurrence."

World Conference on Faith and Order be requested to draw up a list of suitable material. [See report of concurrence by the House of Deputies.]

The debate was resumed when the two resolutions had been read. Bishop Hobson of Southern Ohio said:

"I apologize for speaking again; but I sympathize with the resolutions to study. It was childish of us not to let the majority report go to the people for study. I should like to insert in the second resolution, when it comes up, the words 'including the majority report and other reports.' If we can't trust the Church to study, we are in a very poor fix. So I move that we do include the majority report, amending the resolution."

"STRANGE DOCTRINES"

Bishop Conkling of Chicago objected to this proposed amendment:

"The Church knows already the material in the majority and minority reports. We have seen the dissension that has resulted. We want to go forward, and yet we propose asking the people of the Church to study divisive documents. We who are opposing the majority report are not opposed to unity, but only to the schemes proposed. We are for unity.

"The majority report contains 'strange and erroneous doctrines,' and I could not present it to the people under my jurisdiction. I took a vow at my consecration against 'strange and erroneous doctrine.' Until we are able to agree among ourselves, we are not able to offer our Church to others. Our duty is to work among ourselves for our own unity."

Bishop Dun of Washington then said:

"The question is not whether the people shall see the documents, but whether the House of Bishops shall recommend them.

I do not view them as 'strange and erroneous doctrines.' But I am not normative—and neither is the Bishop of Chicago, in another direction. Perhaps you others of the House of Bishops are glad, in both cases.

"People in general do not view things in the abstract. They look at them as they relate to their own lives. We must, in simple honesty, face the fact that at no conceivable future time could we come to any actual decision without strain. Our concurrence would so reveal to the Presbyterians our state of mind that they would hardly think it worth while to go on. Are we so divided that we cannot do business with anyone? If so let us say it."

Bishop Moody of Lexington spoke next, saying emphatically:

"I should like to speak as a Low Churchman. I found something belonging to this old Church of ours that went down into my very bones. I don't believe that this should be a party issue. I taught in Presbyterian schools when I went out to make my living. There I got my call to the ministry. My friends were Presbyterians, and they wanted me to be one of them. But this Church had such a hold on me, from childhood on, that I couldn't. I made my choice then.

"Does our Lord want Calvinism? I don't think so. I don't want it. I respect Presbyterians, but they don't believe what I believe; and they believe what I don't believe. I don't want a new Church; and I say this not as ritualist—God forbid that I should be one."

Bishop Sterrett of Bethlehem spoke next, telling an opposite anecdote:

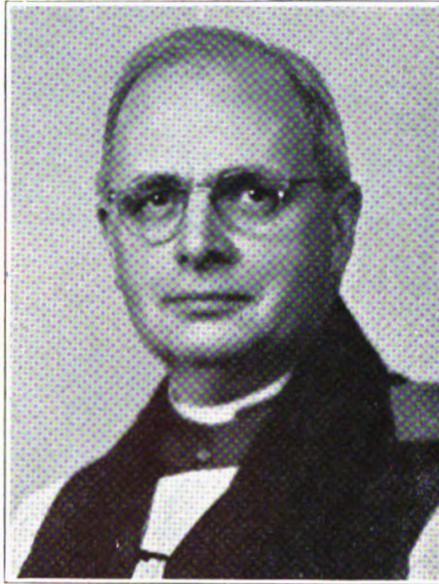
"Once, when I was on my way to church, a policeman followed me. I began to get nervous. When we reached the door of the church, he spoke to me. What he said was: 'May I come to church in my uniform?' My extreme conviction is that what we say today will go far. Wistful people are hoping for action. There is no more danger in what the Bishop of Southern Ohio proposes than there was in that policeman."

Bishop Powell of Maryland, the next speaker, said:

"This Church has laid upon me a solemn responsibility. I consider myself the bishop of every human soul in the Diocese of Maryland for whom I can do anything. Aren't we making a mistake? We think that unless we do something now, the Church will fail. The resolutions of the Bishop of West Virginia simply provide that we give the people of the Church materials for study. I am for unanimous concurrence."

Bishop Tucker of Ohio sounded a note of warning, saying:

"I arise to agree with the Bishop of Southern Ohio: namely that we give the Church the privilege of studying this majority report. A Church that refuses to study is unwilling to face the issue. It



BISHOP IVINS: "I believe it would set back Christian unity."

gives the Presbyterians the impression that we are not acting in good faith. I support the Bishop of Southern Ohio's amendment."

Bishop Parsons, retired Bishop of California, spoke to the same point, saying:

"Everyone here knows where I stand. But I wish to speak of two things. We are not acting in a corner. We are being watched by every leader of work for reunion. They wonder if we are going to ask the people to study. And I feel sorrow that anyone should so doubt the power of the Holy Spirit as to be fearful about letting people study. Are we afraid we shall not be shown if these proposals are against the will of God? It is hard to believe that we are afraid."

Bishop Haines of Iowa said:

"I find it difficult in my own mind to vote for the amendment or for concurrence. The resolution from the House of Deputies is evasive. The amendment does not cover up the fact that we are dodging the whole issue. I would not concur, and I would defeat the amendment."

Bishop Boynton, Coadjutor of Puerto Rico, made a new suggestion:

"I am speaking for just one moment as one of the 'baby bishops.' God's will is shown in the secular world of today in federation. It appears to be shown in the same way in the Church. We have it in the Federal Council of Churches and in the World Council. Federation is the first step; then comes unity, whether in the secular or the religious world. Our first step should be toward members of the family—the other branches of the Anglican Communion and the Eastern Orthodox.

Bishop Barry, Coadjutor of Albany,

called attention to another aspect of the situation:

"Hearing bishops with so much experience say that the other Churches are watching to see what we do, I had to smile. They are almost totally indifferent to what we do: we are so very small, numerically. Even in our Church, few people care. My work is rural. I should not think of submitting this controversial material to them. They are fine, highly intelligent people, but they are interested in worship and the practice of religion, not in theological argument."

Bishop Ivins of Milwaukee made the final speech of the debate:

"I speak with reluctance, because you may think me prejudiced. I have tried to approach the question with a sincere mind. I am too simple a person to understand what we are trying to do here. If this majority report is sent out with the quasi-approval of this Church, it would look as though we were joining with some Presbyterians to make another Presbyterian Church. I think that we should be betraying God, and so, ourselves. I believe that it would set back Christian unity rather than advance it.

"I hope that we shall concur, but not pass the amendment of the Bishop of Southern Ohio. Why divide the Church for another three years? But I shall vote for the two resolutions of the Bishop of West Virginia—providing for study of the whole ecumenical movement."

Bishop Ivins returned to his place to the sound of prolonged applause.

The amendment reinstating the Proposed Basis of Union for study was then voted down.

Bishop Hobson thereupon presented another amendment, asking the Presiding Bishop to present a report of unity negotiations to the Lambeth Conference. He asserted that the resolution of the House of Deputies asked Lambeth to do something it does not do—"establish a standing commission" to consider unity proposals involving Anglican Churches.

This amendment was seconded by Bishop Conkling and adopted. Its wording was later questioned and agreed upon by both mover and seconder in the following form:

"Resolved, the House of Deputies concurring, that the Presiding Bishop be requested to refer to the 1948 Lambeth Conference such proposals for Church unity as are being considered by our Church and which are related to the Anglican Communion, including any statement prepared by the Joint Commission on Approaches to Unity based upon the Lambeth Quadrilateral, and the status of our conversations on organic union with the Presbyterian Church in the United States of America.

The motion for concurrence in the Deputies' resolutions as amended was passed unanimously.

Bishop Strider then offered his two

resolutions. Bishop Ivins was greeted with another round of applause when he rose and said: "I should like to have the privilege of seconding the motion, and I hope that it may be unanimously carried." It was so passed.

**Debate Flares Second Time as Substitute Resolution Fails**

The House of Deputies was forced to consider the matter of Church unity again on September 19th when two new resolutions on the subject were received from the House of Bishops, and an amendment to the resolutions passed a week earlier by the deputies was again considered.\*

The first resolution, embodying the resolutions of Bishop Strider, was passed without debate by a two-to-one vote.

"RESOLVED, that the authorities of the several dioceses and missionary districts be and they are hereby requested to promote during the next triennium among their clergy and laity the study of Church unity

\*The final text in full of the resolutions on Church unity as adopted by both Houses of General Convention 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 inter-communion 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 Cooperation 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, the House of Deputies concurring, that the Presiding Bishop be requested to refer to the 1948 Lambeth Conference such proposals for Church unity as are being considered by our Church and which are related to the Anglican Communion, including the statement to be prepared by the Joint Commission as provided herein above.

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.

and the ecumenical movement; and be it further resolved that the Presiding Bishop and the Department of Christian Education of the National Council, assisted by the Joint Commission on Approaches to Unity, and the Joint Commission on Faith and Order be, and they hereby are, requested to suggest suitable literature for such study."

Next was presented a resolution drawn up and passed by the House of Bishops as a substitute for the fifth resolution of the House of Deputies. This amendment had been originally presented by Bishop Hobson of Southern Ohio. It read:

"RESOLVED, the House of Deputies concurring, that the Presiding Bishop be requested to refer, for counsel, to the 1948 Lambeth Conference such proposals for Church unity as are being considered by our Church and which are related to the Anglican Communion, including any statements proposed by the Joint Commission on Approaches to Unity based on the Lambeth Quadrilateral, and the status of our conversations on organic union with the Presbyterian Church in the United States of America."

Dr. A. C. Zabriskie of Virginia moved concurrence, and Dean Sprouse moved for a conference committee to settle the differences, declaring that the substitute of the bishops opens the way for presenting to Lambeth the proposals for unity which were defeated earlier. To this Dr. Zabriskie replied that a conference committee was unnecessary, on the grounds that there was no harm in the bishops resolution, and that time would be lost in conference.

In the ensuing debate, Mr. Charles P. Taft of Southern Ohio and Mr. David E. Bronson of Minnesota urged the acceptance of the substitute resolution, while several deputies, including Mr. Spencer Erwin of Pennsylvania, the

Rev. W. P. Barnds of Nebraska, the Rev. Francis E. Bloodgood of Milwaukee, and the Rev. Don Frank Fenn of Maryland argued the need of the conference committee. The delegation from the Diocese of Texas called for a vote by orders on the question, and the motion to refer the matter to the committee was lost, with the following vote:

Clerical..... aye 40½; no 33½; divided 6  
Lay..... aye 35½; no 38; divided 2

Debate continued, then, on the resolution itself with three minutes allowed each speaker.

Mr. Clifford P. Morehouse asked if proposals are to be presented to Lambeth, which they will be, since at the time there were none before the Church. He asked Dr. Zabriskie if there were any specific proposal at present and was answered that a general reference was meant. In that case, Mr. Morehouse went on, the new resolution of the House of Bishops is unnecessary and confusing.

The Rev. T. O. Wedel of Washington stated that the Commission is in touch with the Methodists and may have proposals in the future. Furthermore, he said, the proposals presented by the Commission have been "received," and so will appear in the Convention's Journal and cannot be ignored.

Dr. J. M. Potter of Rochester said he had voted for the resolution for which the bishops were proposing a substitute, but that he favored concurrence on the substitute, as failure to concur would leave the Church in a false position, because the majority and minority reports have been received and are documents of Church history, deserving consideration.

Among others who spoke for the substitute resolution were the Rev. R. G. Preston of Western Massachusetts, Mr. Bruce Fayerweather of Michigan, Mr. A. E. Thornley of Rhode Island, the Rev. Robert Lambert of Ohio, Mr. Bronson of Minnesota, and the Rev. C. E. Sheerin of Washington. Opposition to the substitute was voiced by Dr. Bloodgood of Milwaukee, the Rev. W. C. Warner of Western Michigan, and Dr. Clark Kuebler of Fond du Lac.

The Albany deputation called for a vote by orders, which was taken after a motion to adjourn was defeated (it was 12:56 PM). The motion to concur with the bishops was defeated for lack of a whole affirmative vote in the clerical order.

Clerical..... aye 40; no 31¼; divided 8  
Lay..... aye 43¾; no 24½; divided 6

Thereupon Mr. James Garfield of Massachusetts moved that a committee of conference with the House of Bishops be appointed. This was carried.

After recess for luncheon, the President of the House declared that the House of Bishops must act first in appointing a conference committee; later he reversed himself, having looked further into the Constitution and ap-



PRO AND CON: Alexander Guerry of the Majority and Dean Sprouse of the Minority talk things over.

pointed Dean Sprouse, Mr. Garfield, and Dr. Potter as members of the committee.

Late in the afternoon the conference committee reported unanimous agreement on the following resolution: "RESOLVED, that the Presiding Bishop be requested to refer to the 1948 Lambeth Conference such proposals for Church unity as are being considered by our Church and which are related to the Anglican Communion, including the statement to be prepared by the Joint Commission on Approaches to Unity based upon the Lambeth Quadrilateral as provided herein above." This resolution specifies which proposals are to be referred, and omits mention of the objective of "organic union." This report was accepted by the House of Deputies without a negative vote, and later was concurred in by the House of Bishops.

Before this conference committee had reported, the House of Deputies without debate concurred unanimously with the bishops on the following resolution:

"RESOLVED, that this General Convention herewith goes on record as expressing its sincere intention to seek closer coöperation and joint action with other Churches and with the Federal Council of Churches and the World Council of Churches in facing together, in the light of our Christian Faith, the material, moral, and spiritual issues of our day."

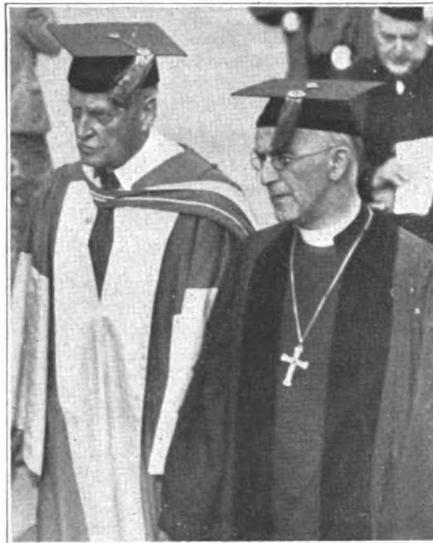
## JOINT SESSIONS

### Reports on Missions

The first joint session of the General Convention, on September 11th, was concerned entirely with the presentation of reports from the National Council and with speeches from missionary bishops and others concerned with the missions of the Church. Dr. Thomas S. Gates, chairman of the board of trustees of the University of Pennsylvania and chairman of the Committee on Arrangements of General Convention, said a few welcoming words. The Presiding Bishop then announced the amount to date of the R&A Fund: \$7,057,919.

Bishop Tucker stressed the fact that the success of foreign missions depends upon the level of Christianity at home. He emphasized the great opportunity in Japan and in China, and urged the support of the Church in the recommendations to be made by the Overseas Department. As always, he said, evangelism and the worship of God must be given equal emphasis in all missionary programs.

There was prolonged applause when the treasurer, Dr. Lewis B. Franklin, announced that the deficit has been entirely met, the budget balanced, and the financial affairs of the national Church in excellent condition. The



*International.*

TRUSTEE AND ARCHBISHOP: *Former Senator George W. Pepper escorts Dr. Fisher to Convocation of University of Pennsylvania, where the latter received the LL.D. [L. C., September 22nd.]*

budget recommended for the next triennium was: \$2,561,979 for 1947, \$3,560,000 for 1948, and \$3,910,000 for 1949. The budget provides for advance in present work in all fields and for new work in British Honduras, to be transferred to the District of the Panama Canal Zone.

Dr. Franklin also announced that he had reached the age of retirement, but that, since the secretary of the National Council and another officer had also reached that age and were retiring, he had consented to stay on until the new Presiding Bishop had had a chance to become familiar with the work. There is no canonical or constitutional requirement with regard to the retiring age of members of the National Council.

The Rev. Dr. George A. Wieland, director of the Home Department, then reported for his Department. His report was similar to that given at the September meeting of the National Council. He called attention to the great opportunities in the rural field and in work among Negroes. Dr. Wieland then made a plea for wider evangelistic work on the part of the rectors of all churches. Too frequently, he declared, only those sheep are fed who are closest to the shepherd.

With respect to finances, Dr. Wieland startled the joint session by saying that he would like to do away with missionary districts and have simply "dioceses" and "aided dioceses." He said all the work of the Church is missionary, even that in the churches of the largest cities. He also said that there should be a time limit in the matter of financial aid.

An interesting speech was made, after Dr. Wieland's report, by Dr. William V. Dennis, professor of rural sociology at Pennsylvania State College. He said:

"Some things are new in rural areas; but more are old, with entirely new meanings. The reason for this is the course of events in the past three years. Revolutionary changes in the world have not left the Church alone untouched. It has become largely urban, where it used to be strongly rural. The rural areas have become increasingly pagan.

"The Episcopal Church does not appreciate this. The country clergyman is left a good deal to himself. The city churches think of him seldom. Still less often do they remember what Dr. Wieland has mentioned—that every church should be a missionary church.

"Men need special preparation for rural work and the seminaries are doing very little about this. The rectors are not doing much about looking around for young men who might become rural pastors."

The Rev. Dr. James Thayer Addison, director of the Overseas Department, outlined the needs and opportunities, and gave the facts and figures presented to the September meeting of the National Council.

Two bishops from overseas gave addresses. The first was Bishop Chen, Assistant Bishop of Anking. He said, after giving a message of greeting from Bishop Craighill of Anking:

"China needs much. The Chinese Church is the child of the American Church. The mother knows best what the child needs, but still the child feels that it may say what it thinks it needs most. That is: more young men to study for the ministry, more missionaries, more book—more help in directing the youth of China. So much of the money we have is needed for salaries that we have almost nothing for advance work or for any rebuilding.

"We rejoice in the Reconstruction and Advance Fund and what it will bring to China. Without such help, China could not go forward. Help us all you can."

The next speaker was Bishop Gilman of Hankow. He frankly set forth the condition of things in his district which, he said, was typical of the condition throughout occupied China. The destruction of church and other property was tremendous. Even when a building was left, nothing was left in it, and windows were broken and floors ripped up, and everything portable carried off. Bishop Gilman then said:

"The people suffered terribly in their displacement. I was with them, with other missionaries. We did what we could to relieve their dire necessities, but it was little compared with the need; many of the people are still 2,000 miles from their former homes. We are doing what we can to rehabilitate things with what money we have.

"We hear much about the Japanese

policy of the Open Door for China.' During the war, that meant an open front door, an open back door, and nothing in between."

**Archbishop's Address**

The second joint session, held on September 12th, was of quite a different character. The Archbishop of Canterbury was the principal speaker, and the remainder of the time was devoted to the report of the Army and Navy Commission. Irvine Auditorium was filled to capacity; every seat was in use and as many were standing as the fire laws permitted.

The Archbishop's address, printed in full in last week's issue of THE LIVING CHURCH, was concerned with relationships within the Anglican Communion.

**Report on Chaplains' Work**

Bishop Sherrill of Massachusetts, chairman of the Army and Navy Commission, made his report next. He then called upon the Chief of Chaplains of the U.S. Army, Maj. Gen. Luther D. Miller who paid high tribute to the chaplains of the Army, in war and in peace.

Chaplain Merritt Williams of the Navy gave a fine report of the work of chaplains in the Navy. He stressed the value of a "liturgical pathway," and cited instances in which the use of the Prayer Book had meant much to men who had never before known it. Into the familiar words they put their own thoughts and feelings.

A deeply impressive part of the report of the Army and Navy Commission was the calling to the platform by Bishop Sherrill of the chaplains in the auditorium.

As more and more came down the aisles and mounted the platform, the applause increased until it filled the whole of the great place. The platform, which is enormous, was crowded with the chaplains. Many present were moved to tears by the sight of these men who had returned from great perils, into which they had gone to minister to the men of the armed forces.

**SOCIAL FUNCTIONS**

**Evangelical Societies Honor Archbishop with Dinner**

Fourteen hundred guests were present at the dinner in the banquet rooms of the Bellevue-Stratford Hotel, Philadelphia, when the Evangelical societies of the Church honored the Archbishop of Canterbury. Other guests of honor were the Presiding Bishop and Bishop Hart of Pennsylvania. Bishop Tucker of Ohio was the toastmaster. Dr. Wil-

liam Myers, president of the Evangelical Education Society, welcomed the guests.

Bishop Tucker, as toastmaster, began his introduction of the speakers with the words:

"The name 'Protestant' which we have is something of which to be proud. Truth is always greater than any man's grasp of it. So we differ, because some of us grasp one part of truth and others another. The Church is large enough to hold us all."

In his address, the Archbishop of Canterbury said:

"I have spent most of today in this one room, eating and speaking.\* I accepted the invitation of the Evangelical societies, though I don't know these societies. I was brought up in an evangelical household, and have given up nothing that I learned there. Odd societies use the name 'evangelical,' and I should hesitate to accept an invitation from some of them. But I can accept this one, and I need not say 'Amen' to all I hear.

"I am learning your ways. I hear that you have elected a woman to your House of Deputies. We have long had women in our Church Assembly. In that we are less behind the times than usual. 'Layman,' in our usage, means lay man or lay woman. I congratulate you on the election of this woman member. We have many women in our Church Assembly.

"I shall tell you a little about the state of our Church at present. We have no new clergy. I would pay tribute to our older clergy, 60, 70, and 80 years old, who are carrying on. One man, well over 70, went out every night during the 'blitz,' tending his people. Thank God, more and more young men who desire to train for the ministry are coming forward. We cannot train them all, but we hope to prepare many, providing funds for all those

\*A luncheon had been given in honor of Dr. Fisher at noon by Bishop Hart and diocesan organizations of Pennsylvania [L.C., September 22d].

who need them. These new clergy will relieve the shortage, in time.

"There is in England an increased apprehension of spiritual things. People turned to prayer and to closer touch with the clergy during the war. I do not mean that there were conversions, but a deepened spiritual apprehension.

"There is a difference in the people. There is less sense of honesty. Integrity has suffered. There are divorces; there is more juvenile delinquency. All this is partly due to war conditions. But the moral of it is, not that people got worse, but that their moral quality was so weak that it could not resist. Life has become secular, because there has been a weakening of religious life through the years. The understanding of religious ideas has atrophied.

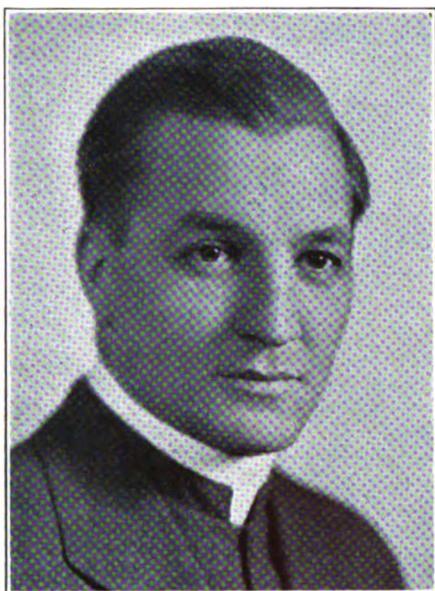
"The greatest thing the Christian Church can do today is to bring hope and strength to Europe, especially Germany. Owing to political mishandling, the opportunity has been lost. The German Churches have played their part magnificently. On the basis of penitence, they were ready to lead their people. Alas! Things have been done blunderingly. There have been certain moral weaknesses, brutalities on the part of those who went in to occupy Germany. I tell you this because I think you should know it. But it is not too late. We are doing our best, and I know you are, to build up the people of Germany into the Christian life."

Charles P. Taft, the second speaker of the evening, made an address on "The Problem of the Evangelical Christian." He said:

"What does our Christian Church offer us? . . . I speak quite frankly, you remember, as Justice Brewer did once 50 years ago, from the pew to the pulpit. I don't think you offer us much. We are offered traditionally an evangelical campaign to convert our domestic heathen friends and bring them into the Church. Perhaps that is the answer. Certainly I favor it. Nevertheless, as a solution for Ku Kluxery or



YOUTH DINNER: Hundreds of young people took part in the Youth weekend at General Convention [L. C. September 22d].



BISHOPS-ELECT: *Rev. Lane W. Barton for Eastern Oregon . . .*

a Yugoslav 'incident' that method is less than satisfactory to a responsible leader or a responsible observer.

"What should the Christian offer us laymen? I am the layman, not the *apostulos, angelos, episcopos, presbuteros, or diaconos*. I am not supposed to answer this question. I am a politician myself. It is high time that men of religion should face up to their responsibilities in life, and politicians are one of those responsibilities. I deny that compromise is necessarily evil. Far from that, I assert that compromise is the great political invention of the Anglo-Saxons which made democracy possible, and that it is a solution arrived at by devoted Christians.

"But I say that to you there can be no direction of foreign policy, as of other fields of government, except a political direction, because government and foreign relations are politics. The Churches must understand that, must study politics, and must find a Gospel which helps a Christian politician. We laymen need desperately a Christian evangelism, expressed in modern terms, adapted to modern methods. It can work. To achieve unity we need most of all the true Christian humility that finds God working through other men than ourselves, and listens there, too, for His consecrated voice."

**Archbishop Only Speaker  
For Church Congress Dinner**

Another dinner in honor of the Archbishop of Canterbury was given by the Church Congress. Five hundred men and women assembled for the occasion. Bishop Gray, Coadjutor of Connecticut, the president of the Church Congress, presided. The only speech of the evening was made by the Archbishop:

"One of my delights here has been to find in your Presiding Bishop one with whom I am in full agreement. He said

just now that he did not know what I was going to talk about; in that, I am in full agreement with him. You are the same persons whom I have seen on other occasions. But I am not the same, for I became today a Doctor of Laws.

"I have an idea that the Church Congress is what you call 'high-brow,' so I shall try to be worthy of your rarified atmosphere. To the Christian there is such a thing as absolute truth. To the rest of the world truth is considered relative. The pure scientist and the Christian know that they cannot create truth; they can only discover it. The Christian knows that there is absolute truth, existing in the mind of God. He has no nonsensical idea that he can make truth fit his ideas. Others think they can stretch truth, or shrink it, to suit themselves—as if they had an elastic yard-stick, of no fixed length.

"Many have no interest in all truth, but only in their own little fragments of it. This fragmentation of truth is dangerous. It blinds the person who is subjected to it. The mission of the Church is to make clear to mankind his dependence on absolute truth. Man's dignity should be held dear. His dignity rests not on his rights, but on his duties. So he ceases to be self-regarding. The natural thought of the world is that it is the only world there is. The Christian knows that this world is only a pilgrimage and a preparation."

**Fifty-seven Younger Bishops  
Honor Bishop Tucker**

In a dinner planned and executed by Bishop McKinstry of Delaware, the 57 bishops present at General Convention who had been consecrated since Bishop



*Rev. Stephen C. Clark, for missionary District of Utah.*



*. . . Rev. George H. Quarterman, who has accepted election to North Texas . . .*

Tucker became Presiding Bishop honored him with what has become a traditional event of the Convention. Bishop Lawrence of Western Massachusetts, who had given the dinner on previous occasions, presided at the request of the committee in charge.

Bishop Phillips of Southwestern Virginia paid affectionate tribute to Bishop Tucker as father in God to the bishops. Bishop Conkling of Chicago spoke in high praise of the Presiding Bishop's catholicity of spirit and Christianity.

**GIFTS**

Bishop McKinstry presented the Presiding Bishop with several gifts, including a beautiful volume containing a copy of the bookplate of George Washington, an original impression in wax of Washington's personal seal, a message in the First President's own handwriting, and a small engraving of Washington. In the book were the signatures of all the bishops present at the dinner. Other presents from the bishops included a leather briefcase and a large number of current books on historical and religious subjects which the Presiding Bishop was known to want.

All of the bishops who had been consecrated since Bishop Tucker became Presiding Bishop in 1938 were present with the exception of seven\*. Besides the 54 bishops of the American Church, there were present also Bishop Burton of Nassau and the Rt. Rev. Robin Chen and the Rt. Rev. Quentin Huang of the Holy Catholic Church in China.

\*The bishops who were absent were Bishop Wilner of the Philippines, Bishop Pithan, Suffragan of Southern Brazil, Bishop Craighill of Alaska, the late Bishop Wroth of Erie, Bishop Walker of Atlanta, Bishop Page of Northern Michigan, and Bishop Walters of San Joaquin.

MARRIAGE

Deputies Concur With Bishops  
In Establishing New Canons

The House of Deputies concurred with the House of Bishops on the marriage canons Tuesday morning, September 17th, after rejecting several amendments. As in the case of the debate on Unity, careful plans for presentation of the report and the submission of amendments, and for debate and rebuttal, were formulated and announced in advance.

The bishops had rejected proposed canons prepared by the Joint Commission on the subject of matrimony, and had substituted canons drawn up by a committee of bishops. Four of the deputies who have been members of the Joint Commission presented the bishops' canons and spoke in favor of them. Col. Jackson A. Dykman of Long Island pointed out that since the bishops have to administer the canons, and are not afraid of the provisions, the deputies should not be afraid and should vote for them. The canons are designed for members of this Church. They prevent hasty marriage. Any defects in them will be controlled by a body of precedent during the next three years. Colonel Dykman then declared that three philosophies can motivate opposition to the canons: that of Fr. Cirlot, which involves "Roman ramifications"; that of Mr. Lisenard B. Phister which presumes too great a knowledge of moral theology; and that which favors a "forgiveness canon," telling people to get married where they can and then come and be shriven in the parish church.

The Rev. George E. Norton of Rochester then outlined the history of the resolution before the House: Bishops Scarlett, Conkling, Gravatt, Penick, and Davis devised the canons; Bishop Ivins moved their adoption in the House of Bishops, and they were adopted unanimously. The deputies on the Joint Commission, he asserted, find the canons acceptable for they maintain the high ideals of matrimony sought by the Commission. The canons provide flexibility in approaching the problem of remarriage and make justice and mercy possible. The canons are constructive and practical, he concluded.

The Rev. A. A. Chambers of Central New York then pointed out the differences between the Commission's report and the canons under consideration: the latter are more simple; they consider nine impediments to marriage, while the former includes none; they abolish the necessity for a diocesan court; they require 30-day notice for an application for judgment in the case of a dissolved marriage; a permanent commission on cases is replaced by a committee of bish-

ops. It is the purpose of the Church, he declared, to keep families together, and to provide help in case of marital failure.

Mr. Charles F. Wilson of Washington stated that the new canon is needed, and that although the new canons mean more work for bishops and chancellors (Mr. Wilson is diocesan chancellor of Washington), they are thoroughly desirable.

General debate was opened by Mr. Clifford Morehouse of New York who had opposed the Commission report but favors the canons under consideration because they are a good synthesis.

The Rev. Gardiner Day of Massachusetts declared that he had been in favor of the Commission's report, but finds the bishops' canons good.

The Rev. J. B. Butler of Rhode Island declared that he regards the new canons a miracle, for it is the unanimous action of the House of Bishops, concluding 21 years of work by Commissions.

The Rev. W. T. Heath of Western New York stated that the spirit of the old canons is legalistic and that the new ones are an effort to correct the faults in the old, and are more true to the teaching of our Lord and to Christian tradition, designed to foster individual and social welfare.

The Rev. David C. Clark of Lexington offered an amendment in which unbaptized persons seeking marriage are to be "urged" to receive Baptism. After several suggestions were made about the phrasing of this amendment, it was overwhelmingly defeated.

The Rev. C. L. Gomph of Newark proposed to amend the section dealing with

impediments by adding a word, a suggestion acceptable to the Commission, but defeated on motion.

Thereupon Mr. T. F. Cadwalader of Maryland offered an amendment adding another impediment to the list of nine, making a previous marriage an impediment if the spouse is living. Fr. Chambers insisted, in reply to a question, that the amendment was unnecessary, and it was defeated.

The Rev. T. O. Moehle of Oklahoma asked for a definition of "good standing" as relating to members of the Church, and the Rev. Mr. Day stated that each diocese determines that matter for itself.

Col. Dykman replied to questions about grounds on which a marriage might be declared null and pointed out that the new canons broaden the base by not confining them to adultery alone nor to matters determined by civil judgment. The impediments which make a marriage null, he stated, do keep a marriage from being a Christian marriage, and only such impediments are grounds for judgment that the marriage is null. "On no other grounds," he concluded, "can marriage be nullified."

Dr. Alexander Guerry of Tennessee stated his opposition to the canons because they are "not clear, direct, and simple," and because the phrase "defects of character" throws the door wide open to remarriage.

The Rev. Charles Kean of Missouri declared that three years' experience in administering the canon will clarify the issues involved, and that a change is needed.

On a voice vote the resolution, concurring with the House of Bishops, was passed, with very few negative votes. All during the debate it was obvious



YOUTH RECEPTION: *The Hawaiian delegates were much in evidence.*

that most of the members had made up their minds to vote concurrence, and were impatient to be through with the matter.

## MUSIC

### Diocesan Commission Active in Music for Convention

By the Rev. JOHN W. NORRIS

The value of a competent, active, and interested diocesan commission on Church music has been well demonstrated during the sessions of General Convention in Philadelphia. That diocese has had a commission on music for a quarter of a century and it has always taken an active part in the life of the Church.

Under the able leadership of its chairman, Mr. Newell Robinson, instructor in music at the Philadelphia Divinity School, well trained choirs were recruited for all of the principal services of the Convention. A choir of 200 voices led the singing at the great opening service in Convention Hall. A choir of 75 voices sang at the UTO presentation service on Wednesday morning, September 11th, and another choir of 125 led the singing at the missionary mass meeting in Irvine Auditorium on Thursday evening, September 12th.

Convention Hall is a vast auditorium seating thousands of people. Its public address system is inadequate and no amplification was given to the choir, which was placed in the center of the building facing the stage, upon which were seated the House of Bishops and the presiding officers of the Convention. These facts prevented both the congregation and those seated upon the stage from realizing the full beauty of the work of the choir in the festival *Te Deum* by Noble and the anthem, "Ye Servants of the Lord," by Elmore. Only those persons seated in the galleries and near the front of the building were able to hear the choir with profit.

The music for the opening service was well chosen with familiar hymns and familiar chant settings of the *Venite* and *Jubilate*. It was a thrilling experience to hear the vast congregation of 12,000 persons singing both the hymns and the chants. Despite the differences in pointing to which congregations are accustomed, the congregation followed the choir unusually well in the chants.

Mr. Robinson conducted the choirs at the opening service and at the UTO presentation service. Mr. Francis Murphy, organist at Christ Church was at the console for the opening service, and Mr. Ernest Willoby, organist of St. Mark's Church, for the UTO service. At the missionary mass meeting the

choir was conducted by Mr. Edward S. Siddall, organist of St. Luke's Church, Germantown, with Mr. Robinson at the console.

Not satisfied merely to carry the burden of the music for these large Convention meetings, the commission also

### Felicitation

The House of Deputies concurred with the House of Bishops in sending the following resolution to the new governor of Puerto Rico:

The House of Deputies concurred with the House of Bishops in sending the following resolution to the new governor of Puerto Rico:

WHEREAS, the Hon. Jesús T. Piñero has been appointed by the President of the United States as Governor of Puerto Rico, and has been inaugurated in the same, and

WHEREAS, he is the first native son of Puerto Rico to be appointed to this high office, therefore

BE IT RESOLVED, that this General Convention of the Episcopal Church in America record its deep interest and satisfaction, and express its felicitations to Governor Piñero personally, and its prayer for God's blessing upon his administration;

BE IT FURTHER RESOLVED, that this Church express its confidence that, as an outstanding citizen of the United States and of Puerto Rico, he will execute this high trust for the safety, honor, and welfare of the people of Puerto Rico, to the end that peace and happiness, truth and justice, religion and piety, may flourish among them, now and in the years to come.

prepared a Church music exhibit at the Philadelphia Divinity School Library and also arranged two evenings of addresses by prominent Church musicians.

On September 11th the Rev. Herbert B. Satcher gave an address on music and worship and was followed by Mr. Siddall, who spoke on plainsong. On Friday evening Mr. Harold W. Gilbert gave an address on Anglican chanting, and the Rev. Arthur W. Farlander spoke on hymns.

One of the most important contributions which this commission has made to the entire Church is the published list of service music and anthems which was available to the visitors to the exhibit and addresses. A list of this character was prepared and distributed at the Convention of 1937 and proved exceedingly popular. During the past winter this list was revised and expanded to include compositions published since that time. The great value of this list lies in the fact that it indicates not only the name

of the work and the name of the composer but each composition has been graded according to its degree of difficulty both as to voice parts and accompaniment. The publisher's name, number, and price also is included. Additional copies will be available at 50 cents from Miss Roma Angel, 7808 York Road, Elkins Park 17, Pa.

The interest displayed by bishops, deputies, and delegates to the Woman's Auxiliary far exceeded the hopes of the members of the Commission. The evening programs of addresses drew crowds which overflowed the rooms in which the lectures were held. It is unfortunate that larger quarters could not have been assigned for the exhibit closer to the meeting places of General Convention so that the Convention members and visitors could have availed themselves of the opportunity during their free periods from the business sessions.

## SEMINARIES

### Trustees Elected for GTS

The House of Bishops elected the following as trustees of General Theological Seminary to serve until 1952: Bishop Budlong of Connecticut, Bishop Pardue of Pittsburgh, Bishop Sherrill of Massachusetts, Bishop Washburn of Newark, and Bishop DeWolfe of Long Island. The House of Deputies concurred in the election.

The House of Deputies, upon the recommendation of the Joint Committee on the General Theological Seminary, elected the following men to be trustees of the seminary to serve until 1952: the Rev. Lawrence T. Cole and the Rev. Frederic S. Fleming of New York; the Very Rev. Edward R. Welles of Western New York; the Rev. J. Gillespie Armstrong of Pennsylvania; the Rev. Charles L. Gomph of Newark; Mr. W. H. Stonaker of Newark; Mr. Pierpont V. Davis, Mr. J. Taylor Foster, and Mr. John D. Butt of New York; and Mr. W. N. Westerlund of Connecticut. The bishops concurred.

The House expressed commendation of the seminary upon its financial report and gratitude for the long and able service of the dean, the Very Rev. H. E. W. Fosbroke.

## EPISCOPATE

### Translation of Bishops Defeated

After considerable debate the House of Deputies refused to concur with the House of Bishops on amending the Constitution to provide for the translation of diocesan and coadjutor bishops. Mr. Frederic M. P. Pearse of New Jersey, reporting for the Committee on Amend-

ments to the Constitution, recommended concurrence. The Rev. Charles W. Sheerin of Washington opposed the recommendation, declaring that most of our dioceses are still largely missionary and need bishops who will stay on the job. The Rev. Charles Kean of Missouri argued that the need for translation is real. The Rev. Gardiner M. Day of Massachusetts said that the human desire for preferment is strong, even in bishops, and that life tenure is a stabilizing influence in the Church. The motion to concur was defeated after a substitute had been accepted.

**Resignations Accepted**

Resignations of the following bishops on grounds of age or ill health were accepted by the House of Bishops:

- Perry of Rhode Island, October 15th.
- Moulton of Utah, September 13th.
- Moore of Dallas, October 4th.
- Reifsnider, March 1, 1947.
- Maxon, Tennessee, January 1st.
- Manning, New York, December 31, 1946.
- Huston, Olympia, March 31, 1947.
- Davis, Western New York, September 1, 1947.
- Colmore, Puerto Rico, March 31st.
- Aldrich, Coadj. Mich., September 13, 1946.
- Gooden, Suffr., Los Angeles, July 1, 1947.
- White, Springfield, next spring.

**WORLD RELIEF**

**Deputies Adopt Proposal of Campaign for \$3,000,000 Fund**

Dr. J. M. Potter of Rochester, chairman of the Committee on National and International Affairs, presented the resolution on World Relief, proposing that the National Council raise a fund of \$1,000,000 each year for the next three years for the Presiding Bishop's Fund for World Relief, to be disbursed through Church World Service, the cost of promotion to be met out of the Fund, and not to exceed 5%.

Mr. Harper Sibley, of Rochester, president of Church World Service, was given the privilege of the floor, and described the organization, which is a coordinating group—a federation of several interchurch relief agencies. The CWS has budgeted \$5,500,000 for European relief next year, and a similar sum for use in Asia. Mr. Sibley expressed appreciation for the gifts of Churchmen. When asked whether high-pressure methods would be used to raise the money, he said that giving would be strictly voluntary. The Rev. Wm. H. Marmion of Alabama spoke briefly in favor of the resolution, and it was passed.

Dr. Potter, reporting for his committee, recommended no action on a resolu-

tion opposing government embassies to foreign Churches. He also suggested no action on a resolution declaring the bombing of Hiroshima and Nagasaki indefensible and calling for days of penitence. Dr. Potter pointed out that penitence is an important first step, but that



**DR. POTTER:** Presented resolutions on international affairs.

acts of reparation, such as relief and assistance, provided for in R&A and World Relief Funds, are of greater importance. In both instances the report of the committee was accepted.

**Bishops Concur**

The proposal to raise a fund of \$3,000,000 for world relief, in the course of the next three years, came before the House of Bishops, and was explained by Bishop Dun of Washington:

"As a member of the National Council and of this House, I believe that this proposal must have responsible support. I mean by 'responsible support' that we should not undertake it unless we are ready to support it, and not leave it all to the National Council. We are in danger, with the pressure of our own problems, of forgetting the world's needs. There is no better way of focusing our people's minds on world needs than by getting them to help relieve those needs. A member of the Society of Friends has referred to the 'soil of peace'—which is the ministry to helpless people.

"The World Council of Churches is prepared to help in the administration of our aid. The fact that through the World Council we can help rebuild the lives of suffering people by bringing them the 'instruments of the Christian life' (Bibles, the pastoral care of their own clergy, opportunities for worship) is a great thing.

"I am prepared to give myself wholeheartedly to this—though I have financial

work of my own to do in my own region, including some building.

Bishop Dandridge, Coadjutor of Tennessee, said:

"I should like to add two things to what the Bishop of Washington has said. First, I would commend to your attention the document on this matter placed on your desks. Second, if we are to be effective, we must go home and take it up in an effective way, not just express our good will."

Bishop Hart of Pennsylvania then took the floor to say:

"I move that this be put on the calendar, after the Joint Session on Program and Budget. That Budget increases our quotas for the work very considerably. This Fund for World Relief does not count on our quotas."

The motion was seconded and carried. The matter was placed on the calendar for September 20th. Bishop Hobson of Southern Ohio, commending the raising of the fund to the bishops, said:

"The Church World Service, Inc., includes all the Churches except the Roman Catholic, and includes that in some aspects. To raise funds and plan its expenditure is the work of that organization. The purpose is to rebuild material well-being and spiritual well-being. To do this, there are provisions for the care of the people in the many ways of pastoral administration, even to providing discretionary funds for the clergy.

"No one else is concerned, so the Church must be. The World Council of Churches will do this part of the work through its channels. What they can do is dependent upon what the Church World Service, Inc., can give it. This sort of work is not UNRRA's work. The organizations giving material relief alone cannot do it. There will be no waste, and no poor judgment in the use of the money."

Bishop Voegeli of Haiti said:

"I want to ask if any of this fund would help in needy lands not war-ravaged but as suffering as many of the war areas? Would the fund favorably receive an appeal from Haiti?"

Robert D. Jordan, director of the Department of Promotion of the National Council was asked to reply. Mr. Jordan said:

"That appeal might come to the Presiding Bishop's Fund for World Relief. But I think that most of this \$3,000,000 would be used in war-torn countries. The R&A Fund has provision to help such needs as those of Haiti. The new fund is for other needs."

Bishop Oldham of Albany advocated the proposal:

"The time is short. We adjourn tomorrow. The Bishop of Southern Ohio said

that it was understood that no more appeals would be made, after the R&A campaign. But these are emergency times. We lack imagination, though we have warm hearts. God will punish America for selfishness if we don't meet the needs of starving and desperate Europe. We must bring this to our people, and give them the opportunity to give."

Bishop Hobson answered:

"We did say that there were to be no more campaigns. But that meant campaigns for Church work. This is for suffering Europe, naked and starving."

The question was called for. The motion to support the Fund for World Relief was then unanimously passed. Mr. Jordan will leave almost immediately for Europe, to accompany experts in the moving picture industry, who will make films for use in the campaign. All the Churches are to have the benefit of them.

## DINNER

### Archbishop of West Indies and Bishop Boynton Address "Family"

An informal group of 168 Church-people, representative of THE LIVING CHURCH FAMILY, enjoyed the traditional triennial dinner Saturday evening, September 14th, in the Burgundy Room of the Bellevue-Stratford Hotel. Bishop Boynton, Coadjutor of Puerto Rico, was the announced speaker of the evening, but in addition to his address the friends, correspondents, and staff of THE LIVING CHURCH were treated to an impromptu address by Dr. Hardie, the Archbishop of the West Indies.

Bishop Boynton, who was introduced by Mr. Clifford Morehouse, the toastmaster, not only as a bishop but also as one of the news correspondents of THE LIVING CHURCH, spoke on the theme, "Choose life or death now, but choose." After reviewing the present situation of the world as it faces the development of the atomic age, the Bishop devoted the major part of his address to the needs of organic Christianity for federation and coöperation. [The full text of Bishop Boynton's address will be published in October in THE LIVING CHURCH.]

The program for the dinner was purposely brief, to allow those present to attend the mass meeting of youth which was to be held the same evening. Mr. Morehouse introduced the guests at the speakers' table, including the Archbishop, and Mrs. Hardie, Bishop Ivins of Milwaukee and Mrs. Ivins, Bishop Boynton, Canon Evans, chaplain to the Archbishop, the Rev. Wai On Shim, Dr. Clark Kuebler, Mr. Linden H. Morehouse, and Mr. and Mrs. Peter Day. Introductions were also made of the

other bishops present — Bishop Colmore of Puerto Rico, Bishop Pardue of Pittsburgh, Bishop Stevens of Los Angeles, Bishop Voegeli of Haiti, and Bishop Thomas of Southern Brazil — the Very Rev. Claude W. Sprouse, Miss Elizabeth McCracken, and Mr. W. A. Cochel, general chairman of the 1940 Convention in Kansas City and editor of the *Weekly Kansas City Star*.

Fr. Shim, the clerical deputy from Honolulu, brought greetings from his district, closing with the interpretation of "Aloha" as "I love you," to which Mr. Morehouse replied, "That's one of the best speeches I've heard at General Convention."

Bishop Ivins, who was introduced as "the Bishop of THE LIVING CHURCH," paid a brief tribute to the magazine, saying: "In spite of its definite aim, purpose, and principles, THE LIVING CHURCH does its work in such an irenic way that it is constructive."

Dr. Hardie began his remarks with a series of stories in the vein that attendants at General Convention had come to expect from both of the archbishops, with humor and with point. He continued with a presentation of the problems which his own Diocese of Jamaica faces and then reported on the movements in the Caribbean area of understanding and coöperation between the bishops of his autonomous province, which includes eight dioceses, and the American bishops of the area. He told of the conference in February of all the

bishops of the area, with Bishop Creighton of Michigan attending as the representative of the Presiding Bishop.

After the closing speech by Bishop Boynton, Mr. Morehouse made reference to the absence of Bishop Manning of New York from the dinner, and the members of the FAMILY rose in tribute to his leadership in the Church and to his interest in THE LIVING CHURCH. A telegram of greeting was sent to the Bishop, to which he replied:

"Please express to THE LIVING CHURCH FAMILY my deep appreciation of their kind message. God's grace and blessing be with THE LIVING CHURCH and all its family in loyally upholding the Faith of the Prayer Book and of the Holy Catholic and Apostolic Church."

The dinner was dismissed with the benediction by Dr. Hardie.

## WORLD AFFAIRS

### International Affairs Subject of Lengthy Resolution

In discussions that revolved around the effectiveness of the United Nations and the imperative need for an agency capable of enforcing world law, the two Houses of General Convention finally were able to conflate two sets of resolutions as a statement on the subject to the satisfaction of both the proponents and critics of the United Nations.

The President of the House, Mr.



LIVING CHURCH DINNER: Bishop Boynton, Mr. Morehouse, and the Archbishop of the West Indies at the triennial FAMILY gathering.

Roberts, took the floor on September 16th to deliver a stirring impromptu address on world government as he presented an amendment to the amended resolution offered by the Joint Committee on National and International Relations. Mr. Anson T. McCook, chairman of the Houses's Committee on Despatch of Business, presided temporarily.

The introduction to the offered resolution pointed out the need for the establishment and maintenance of world law, "the moral obligation of all nations to release and share" sovereignty, and the inadequacy of the United Nations as now organized to "eliminate the danger to world peace which is inherent in national sovereignty." Mr. Roberts proposed that "nations" be changed to "peoples," inasmuch as the sovereignty rests in the people themselves.

He then declared that the United Nations is good as far as it goes, which is in effect "a triple alliance," it provides no means for securing the peace, for it is effective only as the great powers choose to make it so, and provides no opportunity for small nations to effect changes. Mr. Roberts then proposed that federal democracy is the need to be met, and that when we in the United States are willing to work toward such a world federation we should ask other peoples who are likeminded to associate themselves with us in such a federation in which it will be recognized that law springs from the people and must apply to them as individuals and not as national groups, and in which local matters will be determined locally and matters affecting all will be determined by law adopted by all. Only so, the former Justice stated, can human dignity be preserved; only so can there be real international law; only in this way can the precepts of Christ be attained.

The President of the House concluded that we in the, United States must "keep our mouth shut" until we are ready to act in this way. There is no use for members of the General Convention, he added, to suggest that the United Nations Charter be amended, for such amendment cannot effect more than cooperation between sovereign nations.

A motion was made to table Mr. Roberts' amendment, but was lost overwhelmingly. The resolution was then put to a vote, and only two or three "noes" were heard. Mr. McCook had to remind the House that applause is out of order.

The amended resolution of the House of Deputies was then submitted on September 19th to the House of Bishops by Bishop Sterrett of Bethlehem for the Committee and was strongly supported by Bishop Hobson of Southern Ohio.

The resolution was unanimously passed by the bishops with amendments restoring the original intent to support the UN as well as world government. On motion of Justice Roberts, the deputies voted to concur.

The full text of the resolution as finally adopted is:

WHEREAS the United States of America, which played such a vital part in shaping the Charter of the United Nations, seeks loyally to make effective this instrument for a stable world; and

WHEREAS the United Nations, which is to convene the second part of its first general assembly in October of this year, has already demonstrated the value of the Security Council as a public forum for the discussion of a diplomacy which was formerly wholly secret; and through the Economic and Social Council, the Commission on Human Rights, the United Nations Educational, Scientific, and Cultural Organization, the Committee on Food and Agriculture, and the International Labor Organization, has laid the foundation for an effective agency to advance social justice, human rights, and the general welfare; and

WHEREAS the World Court, which is presently to be organized, should provide the juridical basis for the development of a body of enforceable international law; and

WHEREAS the United Nations, by the establishment of further institutions and agencies, should provide the mechanism for more effective international cooperation within the framework of its charter; and

WHEREAS the United Nations is our present best hope, and the only established agency through which the peoples of the world can at this time pursue the establishment of world law; and

WHEREAS the establishment and maintenance of world law supported by an adequate means for its enforcement is inescapably necessary for the preservation of our civilization, and

WHEREAS this necessity makes clearly evident the moral obligation of all peoples to release and share some part of their absolute sovereignty in the interest of world peace; now therefore be it

RESOLVED, the House of Deputies concurring, that the General Convention of the Protestant Episcopal Church urges the President and Congress of the United States to take the lead in seeking to persuade the nations to grant to the United Nations jurisdiction and power, not subject to veto, to enact and enforce throughout the territories of all nations laws and regulations to control the development and use of atomic energy, to supplement and extend existing international agreements for the protection of health and welfare, and as rapidly as possible to extend the principle of world government to other fields which affect or may affect relations between nations and the peace of the world;

AND WHEREAS, for the establishment of enduring world peace, a much stronger instrument of world government is requisite than is the United Nations as at present constituted,

BE IT FURTHER RESOLVED, the House of Deputies concurring, that this Conven-

tion declares its conviction that peace among peoples and between nations can be maintained only under law which involves a representative legislative body, elected by the people of the constituent nations, whose laws shall be addressed to the citizens individually, interpreted by the peoples' courts and enforced by an executive answerable to the people; and be it further

RESOLVED, the House of Deputies concurring, that representatives of the people of the United States should be empowered to discuss the organization of such a federal world government with the representatives of any other peoples able and willing to join such a union.

AND BE IT FURTHER RESOLVED, the House of Deputies concurring, that the Presiding Bishop be respectfully asked to send a copy of this resolution to the President of the United States and to each member of the Congress.

## MERGERS

### Eastern Oregon Continued As Missionary District

An animated discussion on the whole question of merging a missionary district with an adjoining diocese was precipitated in the House of Bishops when Bishop Keeler of Minnesota, chairman of the Committee on Domestic Missions of the House of Bishops, making his report, came to the section which dealt with the District of Eastern Oregon. Bishop Keeler said:

"The recommendation of the Committee is that no bishop be elected for Eastern Oregon now, but that a study be made as to whether the District of Eastern Oregon might be joined to the Diocese of Oregon under the same conditions as those under which the District of Western Colorado was joined to Colorado. Financial aid was given, you will recall, for a term of years."

Bishop Remington, Suffragan of Pennsylvania, but Bishop of Eastern Oregon from 1922 to 1944, at once said:

"I hope that I can prove to you that any such postponement would be of little avail in meeting the situation in Eastern Oregon. We are standing today at the parting of the ways. Is there still need for domestic missionary work and for missionary bishops who will give their whole time to it? No administration located in a metropolitan center can care for rural work.

Bishop Sanford, retired Bishop of the Missionary District of San Joaquin, the next speaker, spoke from his long experience:

"I am opposed to the recommendation of the Committee, for three reasons. In the first place, it is short-sighted; in the second place, it is unfair; in the third place, it is based upon a conception of the episcopate which is not of the highest.

Bishop Mitchell, retired Bishop of the

Missionary District of Arizona, led the discussion into a wider field:

"The question is not of Eastern Oregon, but of our whole missionary policy. I know the Bishop of Oregon. He has got a big diocese already, and I think it will take all he can do to take care of it. I think that mergers are the worst thing that can happen to the Church."

At this point Bishop Remington asked the consent of the House of Bishops to introduce the lay deputy from Eastern Oregon, George A. Hartman, a member of the the Council of Advice and of the Executive Council of the district. Mr. Hartman said:

"We have eight parishes and nineteen missions, with about 2,000 communicants and nearly 3,000 baptized persons. There were 167 confirmations last year. Teachers and pupils in the Church Schools are almost 800. I have been asked to telegraph to Eastern Oregon the result of this discussion. I should like to say that we wish to continue under our own missionary bishop. There are opportunities of extension in Eastern Oregon which give ample scope for a bishop of our own. We cannot be led from afar. More: we should prefer a cut in our appropriation to this proposed merger."

Bishop Lewis of the Missionary District of Nevada, the next speaker said:

"As the writer of the minority report of the Committee on Domestic Missions of this House, I wish to say that what seemed advisable when the survey of Eastern Oregon was made no longer remains true. The increase in population indicates regions which should be divided, not merged.

Bishop Rhea of the Missionary District of Idaho said with emphasis:

"Nothing would hurt Eastern Oregon more than to do this. The laity would not understand it at all."

Bishop Keeler spoke here, for the first time since reading his report:

"It would look to those who did not know as if your Committee had gone ahead without due consideration. We had the report of the survey and other material. The clergy and laity of Eastern Oregon are all concerned; and so is the Bishop of Oregon."

Bishop Ziegler of the Missionary District of Wyoming spoke next, saying decidedly:

"I have been against this merger from the beginning. For years I have fought for the missionary districts."

Bishop Remington then took the floor and said:

"I move that the House proceed to the election of a Missionary Bishop of Eastern Oregon."

The motion was carried. As already announced, the Rev. Lane W. Barton was elected on September 17th.

## PRESIDING BISHOP

### Bishop Sherrill Addresses

#### Deputies After Election

The Rt. Rev. Henry Knox Sherrill, Presiding Bishop-elect, addressed the House of Deputies for the first time after his election on September 20th.

The Bishop acknowledged the great responsibility which had been given him by his election and said that it entailed many problems since the office of Presiding Bishop is not well defined. He added that it will be difficult to follow as great a man as Bishop Tucker.

Bishop Sherrill urged that the emphasis be placed upon the missionary work of the Church, rather than on the canons and subjects of ecclesiastical polity. He further urged that Churchmen consider the great work being done by Bishop Harris of Liberia and the missionary bishops in China. He added that it was time the Church forgot her frictions within and considered the world situation, uniting in her missionary enterprise. Referring to the ratio of contributions by members of the Church and that of members of the fanatical sects, Bishop Sherrill urged that Churchmen have more of that kind of fanaticism. He asked the deputies to go out with a new missionary vision and with enthusiasm for missionary work.

"Don't expect a miracle," the Bishop said. "I can only be myself. I pledge you the consecration of all that I have. But that isn't enough; that consecration must be shared by every baptized man, woman, and child . . . I ask more than your loyalty; I ask the consecration of all that you are."

## MINISTRY

### Education and Recruiting of Candidates Subjects of Reports

The important question of preparation for the Sacred Ministry came before the House of Bishops when two important reports were presented. The first of these was the report of the trustees of the General Theological Seminary, presented by the dean, the Very Rev. Dr. Hughell E. W. Fosbroke. Dean Fosbroke spoke of the "rapid increase in numbers [of students] which has happily been taking place since demobilization." Of the veterans he said:

"Their wider knowledge of the world, the richer understanding of human nature that has resulted from shoulder to shoulder association with all sorts and kinds of men, their awareness of strange potentialities of human nature in sad degradation and in heroic achievement, the deepened seriousness that has come from face to

face acquaintance with appalling suffering and sudden death, all these have helped to bring about a kind of maturity in young men which offers tremendous challenge to those who are to be their instructors. These men have held fast to their sense of vocation or have come to their decision to seek the ministry amid all the destroying violence and devastating monotony of war service. It is in their religion that they have found that which could sustain their faith in the worth-whileness of existence."

The Dean spoke with warm appreciation of the returns from Theological Education Sunday. These were an indication of the growing interest in theological education of the laity and a better understanding of the part the seminaries play in the leadership of the Church. He expressed the hope that, in due season, seminaries might have "only a fraction of the generosity that happily endowed medical schools" directed toward theological education for the training of "physicians of the souls of men."

At a later session, Bishop Dun of Washington, chairman of the Executive Committee of the Standing Joint Commission on Theological Education, gave the report of that commission. He spoke seriously of the recruiting of faculty members:

"Recruiting scholars is an important matter. When a vacancy occurs, it is a problem to find a qualified man to fill it. Unless able men are encouraged to give time to advanced studies when young, they will not return to study, in most instances. Almost all the men we at the Cambridge School encouraged to do advance work are now on seminary faculties.

"All the indications are for increased enrolments of men of high caliber. So the deans report. The question as to whether there are too many seminaries is still receiving attention. The deans are cooperating. It is necessary to discover where students come from, where they go, why they chose one seminary rather than another. It is also necessary to consider the place of a seminary because of its Churchmanship. These questions are of more importance than before because of the large increase in the numbers of students coming and they are being considered."

Another matter relating to theological education was the report of the Commission on the Perpetual Diaconate and the Ministry for Laymen. A new section to Canon 35 was proposed, providing for the perpetual diaconate. Bishop Barry, Coadjutor of Albany, spoke as soon as the recommendation was seconded:

"I see merit in having perpetual deacons. But there is a serious danger that the perpetual diaconate might develop into cheap labor for rural work. According to the proposal, the perpetual deacon would earn his living independently. This would work injustice to rural priests. My work is in the country, and I consider this proposed

action as a provision for cheap labor in rural work, and I am against it."

Bishop Whittemore of Western Michigan mentioned another danger:

"There would be a bug working inside the perpetual deacon, which would make him want to be ordained priest."

The question was called for, and the motion lost by a vote of 31 to 47.

Still another matter relating to the ministry and preparation for it was the administration of the chalice by laymen in the Holy Eucharist. The House of Bishops passed a resolution approving this measure, with very careful safeguards. Such a layman must be a licensed lay-reader, who must receive an additional license from the bishop of the diocese or missionary district, and that only on the request of the rector and vestry of the particular church. A further safeguard was the provision that the request should only be made, and would only be granted, when the rector required assistance in the administration of the Sacrament, and could not secure the help of an ordained minister.

To the surprise of many, the House of Deputies did not concur. Not only the clerical deputies but also many of the lay expressed strong dissent from the proposal [See below.]

In another matter touching Church policy, the House of Deputies did not concur with the resolution of the House of Bishops. This was on the resolution providing for an amendment to the Constitution which would permit the translation of bishops. Not only suffragans and missionary bishops, who are now eligible for election as diocesans, but also coadjutors and diocesans might be elected to other dioceses after five years of work in their present fields. The deputies defeated this by 143 to 359.

### Clerical Deputies Defeat

#### Lay Administration of Chalice

Dr. Gomph of Newark reported for the Committee on the Prayer Book, recommending adoption of an amendment to Canon 49 providing for the administration of the chalice in Holy Communion by a licensed lay reader, under special license on special occasions; such license to be requested by priest and vestry. The committee report was not unanimous. The Rev. F. J. Warnecke of Virginia pointed out that the Church Assembly of the Church of England has declared that there is no liturgical or doctrinal objection to such a practice. Dean Wm. H. Nes of Louisiana stated that the necessity for such assistance to the clergy is seldom great, and that more safeguards are needed. He asked, if the chalice may be so administered, why not

the paten, too? He added that if the purpose is to save time or to provide for a lack of clergy, the project is questionable. The Rev. R. A. Magill of Southwestern Virginia stated that the House of Bishops is reported to have passed favorably on the suggestion, and he quoted a 1930 Lambeth declaration in support of the idea.

Dr. Russell Carter, speaking for the lay deputation of Albany, opposed the resolution. Dean Day of Kansas favored the motion, adding that he has been practicing such a plan with his bishop's approval for several years.

The Rev. W. P. Barnds of Nebraska asked if the proposal had any connection with the plan to retire the clergy at age 72, and declared that there is danger of obscuring the distinction between clergy and laity. The Rev. T. N. Barth of Tennessee stated that the permanent diaconate needs to be restored for this purpose.

The Rev. C. S. Martin, speaking for half the clerical and all the lay deputation from Vermont, favored the resolution.

The Rev. C. H. Cadigan of Michigan declared that the proposition is spiritually wise and theologically and practically sound.

Mr. Spencer Ervin of Pennsylvania said he regarded the plan as an "entering wedge" for an unreasonable development of lay ministry.

The Diocese of Fond du Lac deputation called for a vote by orders, which had to be postponed because of a special order of the day. When taken later, the clerical votes were 36 yes, 35¼ no and 8 divided; the lay, 41 yes, 29½ no and 6 divided. For lack of concurrence between the orders, the motion and resolution were lost.



FR. HIGGINS: Only new presbyter on National Council.

## NATIONAL COUNCIL

### Elections

The following were elected by General Convention as members of the National Council:

(Six year terms): Bishops Mitchell of Arkansas and McKinstry of Delaware; the Rev. Messrs. John Heuss, Jr., of Chicago and John S. Higgins of Minnesota; and Messrs. C. McD. Davis of East Carolina, C. P. Taft of Southern Ohio, S. S. Schmidt of Harrisburg, and Dr. Clark G. Kuebler of Fond du Lac. (Three year terms): The Rev. Robert A. Magill of Southwestern Virginia, and R. R. Brown of Texas.

Women members of the National Council, nominated by the Woman's Auxiliary and elected by General Convention, were: Dr. Adelaide Case of Massachusetts, Mrs. John E. Hill of Pennsylvania, Miss Anne W. Patton of Los Angeles, and Mrs. Harper Sibley of Rochester.

### PLACE OF MEETING

#### California Chosen for 1949

The House of Deputies on September 19th accepted the invitation of the Diocese of California to hold the General Convention of 1949 in San Francisco.

In the motion of acceptance, as passed, it was provided that the Convention open on Monday, September 26th, and that it continue through Saturday, October 8th, subject to change to another September date by the Presiding Bishop.

### ADJOURNMENT

#### Presiding Bishop's Blessing

Members of the House of Deputies were deeply moved when the last messages from the House of Bishops were personally carried to the lower house by the Most Rev. Henry St. George Tucker, Presiding Bishop. The House stood up as he came to the platform and handed to the secretary messages announcing that the closing service would be held in nearby St. Mary's Church, Hamilton Village, and that the House of Bishops had completed its business and stood adjourned *sine die*.

Justice Roberts then asked the Presiding Bishop to give his blessing to the House, and on motion of Anson T. McCook, chairman of the committee on despatch of business, the House was adjourned *sine die*.

Bishops and clerical and lay deputies then went on foot to St. Mary's, where the service of Evening Prayer was said, and the pastoral letter was read by Bishop Block of California.

The General Convention of 1946 was over.

# W O M A N ' S A U X I L I A R Y

MRS. FRANK E. WILSON, REPORTER

## UTO

### Budget Adopted for Dispersing Largest Offering in History

On recommendation of a committee of which Mrs. Evans Hammond was the chairman, the Triennial unanimously approved the budget of \$1,675,126.20, the total of the United Thank Offering. The Offering was the largest ever received during a triennium.

The three main divisions of the budget are: (1) Addition to the pension fund, \$200,000; (2) Support of women missionaries (about 100 now serving, with provision for some new appointments), and training, \$984,000; (3) Seventeen miscellaneous items, \$49,126.20. The third division includes appropriations for the Church in Japan, \$100,000; new buildings in mission fields, \$150,000;

work in cooperation with other communions, \$90,000. [See tabulation for complete budget.]

## EXECUTIVE BOARD

### Four New Members Elected

After three ballots had been taken, the committee on elections to the Executive Board was able to present a final report to the Triennial, and Mrs. Clinton S. Quin, presiding officer of the meeting, declared the following eight women elected as members of the Board:

Mrs. Rollin T. Chamberlain of Chicago, diocesan president of the Auxiliary, a delegate to the 1943 and 1946 Triennials, and a woman with considerable experience in the social agencies of Chicago;

Mrs. Francis O. Clarkson of North Carolina, a delegate in 1943 and 1946,

with experience in social and educational agencies of her diocese and community:

Mrs. Lewis D. Pilcher of Southern Virginia, diocesan president of the Auxiliary, a delegate in 1943 and 1946, an officer in many parish and community organizations;

Mrs. Theodore O. Wedel of Washington, vice-president of the diocesan Auxiliary, a delegate in 1946, formerly secretary for youth work in the Department of Religious Education of the National Council,\* an officer in several community and interdenominational organizations.

Mrs. Alfred M. Chapman of Pennsylvania, Mrs. John F. Heard of Atlanta, Mrs. Roy Hoffman of Oklahoma, and Mrs. Francis L. Thompson of Arkansas were reelected as members eligible for a second term of three years.†

## NATIONAL COUNCIL

### Two Present Members, Two New Representatives Nominated

The Triennial of the Woman's Auxiliary nominated two present members on the National Council to succeed themselves, and named two women with experience on the Executive Board of the Auxiliary to complete their list for General Convention to elect.

Mrs. John E. Hill of Pennsylvania and Miss Anne W. Patton of California were both nominated for second terms of three years. Miss Adelaide T. Case of Massachusetts, a professor at the Episcopal Theological School, was the third nominee. She is now completing a six-year term on the Executive Board. Mrs. Harper Sibley of Rochester, now president of the Interdenominational Council of Churchwomen and a member of the Executive Board from 1928 to 1934, was the fourth nominee.

## VISITORS

### Mrs. Sibley Introduced

Mrs. Harper Sibley of Rochester was introduced as a fraternal delegate from two organizations, the YWCA of which she is an honorary board member, interested especially in the association's foreign division, now working in 69 countries, and the United Council of Churchwomen, of which she is president. She

\*As Cynthia Clark, she served in the Department before its change of name and before the Division of Youth was created.

†The Board has 21 members: eight elected by the Triennial; eight elected one each by the eight provinces; one each for the Church Mission of Help, the Daughters of the King, the Girls' Friendly Society, and the Church Periodical Club; the executive secretary.

| THE GIFT   |                |
|--|----------------|
| Triennial Offering of 1946.....  | \$1,635,126.20 |
| Estimated Interest .....   | 40,000.00      |
|  | \$1,675,126.20 |
| THE BUDGET   |                |
| I. Addition to Ida W. Soule Pension Fund.....  | \$ 200,000.00  |
| II. Included in National Council budget  |                |
| a. Toward salaries of women missionaries.....  | \$675,000.00   |
| b. New appointments .....  | 45,000.00      |
| c. Scholarships and training centers.....  | 50,000.00      |
| d. Allowance (medical, dental, travel, outfit, etc.) Overseas \$90,000, Home \$10,000..... | 100,000.00     |
| e. Additional for pensions.....  | 50,000.00      |
| f. Administering the Offering.....   | 4,000.00       |
| g. Increase in native salaries in mission field.....                                       | 50,000.00*     |
| h. Yun Kwei District for one year.....   | 10,000.00*     |
|  | 984,000.00     |
| III. Specials  |                |
| a. Equipment for women missionaries, Overseas \$10,000, Home \$10,000 .....                | \$ 20,000.00   |
| b. Repair and equipment of buildings in the mission field....                              | 50,000.00      |
| c. New buildings .....   | 150,000.00     |
| d. Missionary projects supported in cooperation with other Communions                      |                |
| 1. Women's Christian College, Madras, India \$2,000 per year .....                         | 6,000.00       |
| 2. Ginling College, China, \$2,000 per year.....   | 6,000.00       |
| 3. Missionary Medical College for Women, Vellore, India, \$1,000 per year.....             | 3,000.00       |
| 4. Migrant work in U. S. through Home Missions Council, \$2,000 per year .....             | 6,000.00       |
| 5. Religious work with sharecroppers through Home Missions Council, \$1,500 per year.....  | 4,500.00       |
| 6. American Bible Society.....   | 5,000.00       |
| 7. Christian Literature, \$1,500 per year.....   | 4,500.00       |
| e. Aid to Churches in Europe and Asia.....   | 30,000.00      |
| f. Discretionary fund .....  | 61,126.20      |
| g. Liberian projects .....   | 20,000.00      |
| h. Bishop Azariah Memorial—toward chapel.....  | 10,000.00      |
| i. Church World Service through the Presiding Bishop's Fund for World Relief.....          | 10,000.00      |
| j. Mobile unit for migrant work.....   | 5,000.00       |
| k. For the Church in Japan.....  | 100,000.00     |
| 1. Toward building 10 barracks, Church centers .....                                       | \$30,000.00    |
| 2. Salaries, office & traveling expenses of 5 bishops for 3 years.....                     | 20,000.00      |
| 3. Christian Hostel at Imperial University....   | 600.00         |
| 4. To be allocated after the return of the Far Eastern Commission .....                    | 49,400.00      |
|  | 491,126.20     |
|  | \$1,675,126.20 |

\*Subject to General Convention action, for one year not subject to cut.

said it came into being the day before Pearl Harbor and described it as an interdenominational grass roots organization, working at the crossroads through 12,000 local units. This council is so new (1941), Mrs. Sibley said, that it "carries none of the obsolete baggage of discrimination," having women of three races on its board.

## REPRESENTATION

### Women Request Inclusion Of Women Deputies in House

By a vote of 236 to 126, the delegates, at the morning session on September 16th, adopted a resolution requesting the General Convention to interpret the word "laymen" in the Constitution and Canons of the Church to include women.

The resolution grew out of a request made by the 1943 Triennial that the national Executive Board of the Woman's Auxiliary make a study of the whole matter of women's participation in the work of General Convention. Dr. Adelaide Case of Massachusetts presented to the Board last spring a report including the resolution, which the Board adopted and turned over to the committee on reference. The chairman of this committee, Mrs. W. H. Grimboll of South Carolina, presented it to the delegates.

After summarizing briefly the extent to which women have been serving in various Church activities and departments, and the policy and practice in the English and Canadian branches of the Anglican Communion and in the Presbyterian, Methodist, and Congregational-Christian Churches in the United States, she read the resolution [L.C., July 21st].

Six women spoke in favor of the resolution during the discussion, and only one in opposition. Mrs. Henry McCmillan of North Carolina, a member of the National Council, was among those who supported the resolution. Mrs. E. R. Heiberg of Washington, the only speaker in opposition of the resolution, said that men will surrender all responsibility if women are admitted to seats in the House of Deputies.

## WORLD AFFAIRS

### President of Federal Council Speaks on Responsibility

Referring to the precepts laid down by George Washington in his Farewell Address, Bishop G. Bromley Oxnam, bishop of the Methodist Church, New York area, and president of the Federal Council of Churches, addressed the delegates September 17th, on "Our Responsibility as World Citizens." He said:



RNS.  
NATIONAL COUNCIL MEMBERS:  
Miss Adelaide Case and Mrs. John E. Hill.

"Washington held that national unity was the main pillar in the edifice of real independence, tranquillity at home, peace abroad, safety, and prosperity. It is equally true that world unity is essential to these ends in contemporary society.

"Washington was opposed to alliances between the American states, and insisted upon union. It is intelligent problem-solving within the United Nations upon which world peace rests. Peace will not be found in military alliance. It lies in unity, in which the parts obey the law democratically determined by the whole.

"There is no place in America for dictatorship, whether of communist, fascist, capitalist, or Church. Our foreign policy must be based upon our national interest considered in terms of world good. World peace demands that the big powers shall learn how to live together.

"Peaceful relations between the United States and Russia can and must be maintained. At present neither government trusts the other. Peace will not be maintained by one or the other seeking to appease. It calls for realistic facing of the problems to be solved and the friendly meeting of technically competent leaders pledged to solve those problems in terms of world good.

"The Church must dissipate the suffocating fog of pessimism that assumes a third world war is inevitable. Washington declared religion and morals to be the base of unity. Let the Church proclaim the moral principles and release the religious dynamic essential to world unity."

## PLANNING

### Findings of Sub-Committees Adopted for Program

The findings of the Committee on Planning and Action of the Women's Auxiliary, of which Mrs. Harold W. Whinfield of the Diocese of Fond du Lac is chairman, were adopted September 19th by the delegates to the Triennial. They outline a program of study and action for the women of the Church for the next three years, and summarize or include suggestions from four sub-com-

## Building God's City

### Woman's Auxiliary Triennial Message

OUR times are urgent; these are days we dare not waste. Our building for God must begin today—not tomorrow. It must begin with ourselves. Only those can build peace who have peace within themselves. Only those can build a fellowship with God who learn to live so close to Him that their smallest acts are done in His name and in His spirit. Only those can find all-embracing faith who have the utter conviction that His claim is above all others in their lives.

Our building of God's city must be deeply concerned with the building of Christian homes and Christian communities, for these must be built on the love of Christ, and this love constrains us to care for our brothers unto the farthest corners of the earth.

To build this city of God, we pray for strength; we pray for tools. This

triennial meeting has given us new strength and new tools—it has reassured us that God is Power and that they that wait on the Lord shall renew their strength. It has laid the cornerstone for a community of builders called throughout the ages the Christian Church—it has strengthened the bonds of fellowship that cut across space and time, even across and under the barriers which now exist within the Church itself. We must try to find resemblances to other people—not differences—to find unity in diversity—to see other people as Christ saw them, as individual members of a great multitude.

These times are urgent. To you and to me comes the imperative call to become women of deeper inner conviction that through our lives all men everywhere may be led to seek after God and find Him.

1946 United Thank Offering of the Dioceses and Missionary Districts

mittees: Christian Faith, Christian Home, Christian World, and World Mission of the Church. They also stated basic needs and recommended subjects for study and action.

Regarding the findings of the sub-committee on Christian Faith it was said that some of the basic needs are: personal responsibility and integrity, constant Christian attitudes, and the need to "counteract apathy with action, bitterness with brotherhood, and confusion with conviction." Among subjects for study are the basic beliefs of Christianity, teachings characteristic of the Episcopal Church, correct methods of reading the Bible, and the use of the Book of Common Prayer. Suggested actions were briefly stated: "worship, evangelize, cooperate, work, pray, and give."

For the Christian Home, some basic needs stated by the findings included: parental responsibility, certainty about standards, adequate housing, economic security, satisfying work, and creative recreation. Recommending the study of family life from every aspect, the findings suggested as action that: (1) young people be given responsibility in parish life at an early age, (2) families cooperate more fully with community for strengthening family life, (3) we work for the improvement of films, radio programs, and popular literature, and (4) more homes be opened to foster children.

Among the needs for a Christian world are: the Christian faith, health and sanitation, education, recreation, a sense of community, cooperation among racial, religious, and economic groups, opportunity for work and creative activity, and emotional fulfillment.

The findings advocate increased use of the Church's private schools, more use of released time for religious education, the support of the United Nations, more thoughtful and specific prayer, and the promotion of Christian cooperation.

RACE RELATIONS

Minority Groups to Have More Adequate Representative

In an effort to give more adequate representative to minority racial groups in the Triennial, the Auxiliary amended its by-laws so that each diocese or missionary district with at least three congregations and at least 225 communicants of any racial minority shall be entitled to one additional delegate from each of these groups.

The presentation of proposed changes in the by-laws by Mrs. Rollin T. Chamberlain of Chicago provoked the discussion on the subject, in which the only difference of opinion seemed to be on the best method of achieving fair representation.

|                   |              |
|-------------------|--------------|
| Alabama           | \$ 19,729.71 |
| Albany            | 21,090.04    |
| Arizona           | 4,857.08     |
| Arkansas          | 10,120.12    |
| Atlanta           | 15,146.05    |
| Bethlehem         | 16,322.07    |
| California        | 32,361.09    |
| Central New York  | 30,300.00    |
| Chicago           | 34,098.71    |
| Colorado          | 14,110.87    |
| Connecticut       | 45,704.50    |
| Dallas            | 9,929.75     |
| Eastern Oregon    | 3,350.08     |
| Easton            | 7,664.65     |
| East Carolina (W) | 21,252.23    |
| East Carolina (N) | 1,579.30     |
| Delaware          | 18,259.36    |
| Eau Claire        | 2,086.09     |
| Eric              | 7,010.52     |
| Florida           | 12,083.55    |
| Fon du Lac        | 5,924.51     |
| Georgia (W)       | 9,749.68     |
| Georgia (N)       | 538.10       |
| Harrisburg        | 13,370.65    |
| Idaho             | 3,163.28     |
| Indianapolis      | 7,273.40     |
| Iowa              | 10,132.95    |
| Kansas            | 9,272.66     |
| Kentucky          | 15,214.53    |
| Lexington         | 6,705.04     |
| Long Island       | 33,428.85    |
| Lcs Angeles       | 43,464.39    |
| Louisiana         | 19,165.42    |
| Maine             | 6,383.80     |
| Maryland          | 42,483.48    |
| Massachusetts     | 55,727.11    |
| Michigan          | 26,645.64    |
| Milwaukee         | 13,810.92    |
| Minnesota         | 31,401.00    |
| Mississippi       | 18,019.20    |
| Missouri          | 12,181.09    |
| Montana           | 3,783.93     |
| Nebraska          | 5,945.72     |
| Nevada            | 1,885.32     |
| Newark            | 48,221.54    |
| New Hampshire     | 7,540.58     |
| New Jersey        | 38,137.97    |
| New Mexico        | 5,135.01     |
| New York          | 86,970.42    |
| North Carolina    | 39,170.38    |
| North Dakota      | 5,001.51     |
| North Texas       | 4,633.38     |
| Northern Indiana  | 5,650.13     |
| Northern Michigan | 5,047.62     |
| Ohio              | 28,120.00    |
| Oklahoma          | 8,170.21     |

|                    |                       |
|--------------------|-----------------------|
| Olympia            | 9,100.10              |
| Oregon             | 10,106.77             |
| Pennsylvania       | 106,729.96            |
| Pittsburgh         | 20,805.24             |
| Rhode Island       | 15,482.21             |
| Rochester          | 13,362.85             |
| Quincy             | 5,905.65              |
| Sacramento         | 3,537.58              |
| Salina             | 2,285.05              |
| San Joaquin        | 4,313.51              |
| South Carolina (W) | 17,010.81             |
| South Carolina (N) | 934.54                |
| South Dakota       | 5,842.64              |
| South Florida (W)  | 22,074.04             |
| South Florida (N)  | 488.52                |
| Southern Ohio      | 49,837.58             |
| Southern Virginia  | 28,460.52             |
| S.W. Virginia      | 20,087.14             |
| Spokane            | 3,902.62              |
| Springfield        | 5,345.98              |
| Tennessee          | 22,557.66             |
| Texas              | 29,669.23             |
| Upper S. Car. (W)  | 14,307.06             |
| Upper S. Car. (N)  | 330.41                |
| Utah               | 2,000.00              |
| Vermont            | 4,694.85              |
| Virginia           | 58,900.76             |
| Washington         | 30,699.56             |
| West Missouri      | 16,171.43             |
| West Texas         | 8,107.48              |
| W. Virginia        | 15,217.68             |
| Western Mass.      | 16,981.77             |
| Western Michigan   | 9,290.95              |
| Western Nebraska   | 2,243.46              |
| Western New York   | 14,804.64             |
| Wyoming            | 2,848.31              |
| Alaska             | 2,569.27              |
| Cuba               | 2,047.77              |
| European Churches  | 10.00                 |
| Haiti              | 4.12                  |
| Hankow             | 20.00                 |
| Honolulu           | 4,404.92              |
| Liberia            | 322.09                |
| Mexico             | 244.58                |
| Panama Canal Zone  | 1,370.82              |
| Philippine Islands | 910.63                |
| Puerto Rico        | 306.79                |
| Shanghai           | 40.00                 |
| Southern Brazil    | 867.15                |
| Dominican Republic | 45.00                 |
| Service Committee  | 5,275.00              |
| Miscell. U. S.     | 2,965.35              |
| Yun Kwei           | 10.00                 |
| <b>Total</b>       | <b>\$1,631,576.20</b> |

STUDY

Faith, Home, World, and Mission Topics of Triennial Program

The Triennial meeting dealt with four chief topics: Christian Faith, Christian Home, Christian World, and the Church's Mission. Each of these topics was dealt with in three ways: an address on each by Bishop Angus Dun of Washington; the reports of commissions which were studying for some months, and section meetings on each, for discussion by delegates. The discussions are summarized by a planning and action committee on each topic, and by an overall Triennial Message committee at the close.

At the afternoon session on Thursday, September 12th, the report of the Commission on Christian Faith was presented by Miss Katharine A. Grammar, director of St. Margaret's House, a Church training school in Berkeley, Calif. Miss Grammar, former head of

the women's department of the Philadelphia Divinity School and a member of the Commission, gave the report in the absence of Miss Leila Anderson, chairman, now in Europe for the YWCA.

Stressing the fellowship which the commission's members enjoyed while working on the report, Miss Grammar developed four convictions considered by the commission the most important:

1. The love of God: dynamic love, manifest in continuing creation. The love of God calls forth in us responding love. That is the basis of our relationship to Him. If we would build we must have creative power and that cannot be conceived apart from love.

2. Man as a child of God made in His image. All men in the dignity of that relationship are bound in brotherhood. Man's relationship to man is to be characterized by love.

3. God has given man the right of choice. The right of choice is not only a privilege but an obligation. The choice to live in a relationship of dynamic love with Him. to

live according to His purpose, to cooperate in achieving His will.

4. The stuff of our life here and now is of great importance. It is to be used and not loved for itself. Money and property are examples. We are trying to get at a sacramental approach to life in such a way as to foreshadow eternal values.

Delegates went directly from the session into section conferences on the Christian faith conducted by 12 leaders\* and attended by approximately 40 delegates in each group.

### The Home

At the afternoon session on September 13th, the delegates heard Mrs. G. Russell Hargate of Elyria, Ohio, chairman of the Commission on the Christian Home, and national chairman, publicity department of the Girls' Friendly Society, summarize the second of the commission reports, dealing with the Christian home.

The report gave three reasons for disunity, "which is a characteristic of many American homes." First, the lack of mutual understanding of each other between youth and adults, defined as "a death trap for all human relations." Second, the complete lack of self-discipline among adults. Third, the failure of adults to inculcate standards and convictions among their children to carry into maturity.

The conclusion reached was that the Church for the above reasons faces a large task in developing a sound program of religious education, which will stress marriage and family counselling.

Discussion groups followed which gave every delegate opportunity to contribute toward the findings and final action of the Triennial.

### The World

Mrs. Randall Chase, of Sanford, Fla., chairman of the Commission on the Christian World, in presenting her report before the delegates on September 14th, said:

"We must bring Christianity into the whole field of human relations as an integrating power. We can isolate Russia, India, or China and permit them to grow with anti-social attitudes, or we can accept them into our neighborhood and give them growth, direction, and care. Nations must get along together as neighbors or be destroyed by each other.

"Vital Christian public opinion should be used to restrain powerful pressure groups from sacrificing public good to private advantage."

\*Leaders for these sections were Mmes. Shubel Beasley, Elwood Haines, Austin Kimball, Orrin Judd, S. K. Mahon, R. W. McClenahan, R. O. Petersen, Charles Raynor, T. O. Wedel, and H. E. Woodward, and the Misses Adelaide T. Case and Maude Cutler.

### World Mission

In introducing Mrs. Edwin Allen Stebbins of Rochester to the delegates on September 16th, Mrs. Quin expressed the gratitude of the Women's Auxiliary to her for her interest in the ecumenical movement. Mrs. Stebbins, former presiding officer of three Triennials, in presenting the fourth and last of the topics, "The World Mission of the Christian Church," of which commission she is chairman, urged that the women organize parish groups on a widely representative basis, not only for study of this subject, but for the three others already presented.

She quoted a statement made by Mrs. Quin in her opening remarks at the Triennial, "We need to have God do things to us, in order that He may do things through us." She said that the commission had thought of the world-wide fellowship of the Church as a circle rather than a straight line from us to the "benighted heathen."

"The rescue of human beings in war-devastated areas with food, clothing and shelter," she continued, "is the primary mission of the Church." She further urged prompt response to the \$3,000,000 three-year relief fund.

She referred to World-Wide Communion Sunday, to be observed on October 6th, and urged the women to participate in the program.

### COURTESIES

#### Japanese Auxiliary Sends Greetings

A cable of greeting from the Woman's Auxiliary of the Diocese of Tokyo was read to the Triennial on September 17th by Mrs. Arthur M. Sherman, executive secretary. The message read:

"The women of Nippon Seikokwai [the Holy Catholic Church of Japan] send affectionate greetings to all women of the Episcopal Church meeting in Philadelphia. Today we have reorganized Tokyo diocesan Woman's Auxiliary with representatives from 16 churches and chapels. With God's help we expect to spearhead reorganization of women in all ten dioceses. We look forward to welcome the Addisons and Mrs. Sherman [members of the National Council commission to visit the Orient] in October. May God's blessing be with you all. (Signed) Mrs. Toshike Yamaguchi."

#### Confidence Expressed

The announcement by Mrs. George McP. Batte, chairman of the national Executive Board, that Mrs. Arthur M. Sherman had been reelected executive secretary of the Auxiliary was the signal for a rising vote of confidence in Mrs. Sherman's administration.

### ACU

#### Lectures to Be in Boston

The American Church Union is sponsoring a mass meeting in Boston, September 29th, in New England Mutual Hall. The meeting is part of a national movement to acquaint fellow-Churchmen with the true tenets of their faith. Speakers will include Clifford P. Morehouse, editor of *THE LIVING CHURCH*, and Richardson Wright, editor of *House and Garden*. The afternoon session will be followed by Solemn Evensong at the Church of the Advent, Boston, with the Rev. Robert G. Metters officiating. It is estimated that 1,000 Churchmen are attending the meeting.

A series of four lectures on the doctrine of the Church is to be given by Mr. Wright at the Cathedral of St. Paul, on October 1st, 8th, 15th, and 22d.

### CANADA

#### Archbishop Owen to Continue in Office

Although the Most Rev. Derwin T. Owen, Archbishop of Toronto and Primate of All Canada, intended to resign at the time of the recent General Synod of the Church of England in Canada, the House of Bishops, meeting before General Synod, prevailed upon him to continue in office until after the Lambeth Conference in 1948.

The committee on the fixed primatial see and the committee on the duties of the primate have been working for some time to clarify certain obscurities. Even though the canons look forward to the establishment of a fixed see for the primate, this has never been done, and as a result, the primate may be any diocesan bishop. If he is not one of the four metropolitans, he is in the anomalous position of being the chief bishop of the Church in Canada, but also a suffragan to the metropolitan of the province in which his see is located. [Archbishop Owen is subject to the Archbishop of Huron, the Most Rev. Charles Allen Seager, the Metropolitan of Ontario.] Some of the bishops are afraid of developing the primacy into a lesser papacy as more and more duties are given to the primate and they are eager to preserve the pastoral character of the episcopate.

No solution of these problems was reached at the recent Synod. An effort was made to alter the method of electing a primate, but the present canon, by which he is elected by an electoral college constituted in the two Houses, will continue in force.

## General Convention—II

*Philadelphia.*

**A**NOTHER General Convention has passed into history. It was perhaps not one of the great Conventions of the Church's history, but it has in general been a constructive one, and its spirit has been excellent. If there were those who expected the Church to split in two as a result of disagreements among the bishops and deputies, they will have to revise their estimates of the situation. If anything, the Church is stronger and more united as a result of this 55th General Convention, which has just adjourned *sine die*—not *sine Deo*, as on deputy inadvertently put it.

The program and budget adopted for the coming triennium is a challenging one. The goal of \$3,386,887 for 1947, with an increasing amount for 1948 and 1949, is a realistic one that ought to be oversubscribed by the Church. For the first time in many years, it includes important new areas of work. An entire new missionary district in China, increased territory in Central America, and a greatly expanded educational program will carry the Church forward into wider fields of service. The raising of missionary salaries will bring greater security to those who have made great sacrifices to undertake the Lord's work without thought for themselves. The Church ought to get behind this program wholeheartedly, and by its generous response to the Every Member Canvass this fall give assurance that it can be carried out without reduction. It is well within the capabilities of our Church, and it should be regarded as a minimum rather than a maximum program.

In addition to the regular missionary budget, the Church is asked to contribute a million dollars in each of the next three years for world relief. The need is beyond calculation; no amount of money can heal the wounds of the second World War. But there is much that can be done, and that must be done, if the Church is to hold out a helping hand to suffering humanity in the name of its Lord. We hope that, when this appeal is put before the Church, it will meet with a response that will enable the Episcopal Church to make a really notable contribution to the united efforts of Christendom to undertake relief and rehabilitation where it is most needed.

**I**F any issue threatened to disrupt the Convention, it was that of the majority and two minority reports of the Commission on Approaches to Unity, with the "Proposed Basis of Union" with the Presbyterians recommended by the majority. Yet this issue was debated in the House of Deputies fairly and temperately, with the expression of strong convictions on both sides but without bitterness or rancor. Un-

fortunately the debate on this subject in the House of Bishops was not on quite as high a level. But the final result was a compromise, which rejected the "Proposed Basis" (by failure to approve or even mention it, except insofar as it is a part of one of the reports which was "received"), but at the same time kept the door open for further negotiations with the Presbyterians, and for conferences with representatives of other Christian bodies.

What the Convention said was, in effect, "We do not endorse the particular plan of union presented to us, but we want the Commission to continue its deliberations." Moreover, the Commission was instructed to prepare a statement of the basis for further approaches to unity, based on the Lambeth Quadrilateral, and the Presiding Bishop was asked to present the whole matter to the Lambeth Conference in 1948. Meanwhile diocesan authorities "are requested to promote during the next triennium among their clergy and laity the study of Church unity and the ecumenical movement." This is all to the good, and should result in some constructive thinking along these important lines during the next three years.

What, then, is to become of the "Proposed Basis of Union"? As a program for action, or for further negotiations with the Presbyterians, it is to all intents and purposes dead. As a document of historical interest and importance it remains significant. But the important thing is that, while this particular avenue of approach to the Presbyterians is closed, the approach itself remains open. It is to be hoped that, with the air cleared, discussions may proceed in an atmosphere of complete frankness and understanding.

It must by now be clear to the whole Church that no approach to unity can be made on the basis of a scant majority. Unless the negotiating Commission itself can make a unanimous report to the Church, it cannot sufficiently command the confidence of the Church to win the endorsement of General Convention. There should be no more majority and minority reports on such an important matter as this. Only if and when a Commission, itself truly representative of the Church, can agree unanimously on a proposed course of action, can it expect to make genuine progress toward Christian unity. That means moving more slowly, and it means taking the whole Church into its confidence as it goes along; but it also means that when, in the fulness of time, reunion with another Christian body is achieved, it will not be at the expense of the very precious unity that already exists within our own Church, and throughout the Anglican Communion.

On the important matter of marriage legislation, there was a remarkable measure of agreement.

The new canon, worked out in the House of Bishops and accepted without change by the House of Deputies, is a considerable improvement on the former one. Although the newspapers referred to it as a "liberalizing" measure, it is actually a conservative one, upholding the Christian standard of marriage as an indissoluble union by which a man and a woman contract vows to be true to each other "as long as [they] both shall live." As such, it is in entire harmony with the Prayer Book, as the old canon, with its exception for the innocent party in a divorce for adultery, was not. But it is recognized that not every legal ceremony is a true marriage, and it provides a means whereby the Bishop may permit a new marriage if the previous one was actually not a valid one, because of conditions existing at the time it was contracted.

The new canon is not perfect — what marriage legislation could be? — but it is a great improvement over the old one, and seems to us to be considerably better than the one that was proposed by the Commission. It should be given a fair trial during the next three years, and if experience shows the need for improvement, it may be amended three years hence. But we should like to see it taken as a pattern and general statement of the Church's policy, without major change in the years to come, so that the world may know where the Episcopal Church stands and so that there may be no uncertainty as to whether what the Church declares to have been joined together in one triennium may be put asunder in the next.

OTHER matters, equally important but less spectacular, were accomplished by General Convention. A canon was adopted to make effective the constitutional provision for retirement of bishops at 72; and all bishops over that age have now voluntarily submitted their resignations. The House of Deputies went on record in favor of retirement at that age by all of the clergy, though the effect of this on the Church Pension Fund caused them to put on the proposed legislation a date many years in the future, and the House of Bishops did not concur in the measure. Probably this should be done by a later Convention as a constitutional amendment, to become effective when the Pension Fund has built up its reserves to a point at which it can carry the added burden without reducing the benefits that it is able to provide.

Other matters of importance were accomplished by General Convention. They have been reported in our news columns, and we shall comment on many of them in future editorials. But we do want to stress again the sense of fellowship that has come to most of us as we worked together here in Philadelphia. Many of us came here in great concern, with the feeling that the Church itself was in grave danger. We have felt here the work of the Holy Spirit, bringing us together in a new unity and in new strength. We have appreciated anew that what we must stress, as

the *Triennial Daily* headlined in its issue on the closing day, is "unity with the Episcopalians." We gladly echo the message of that small but valuable publication.

"We have heard and spoken and thought much about unity. Let us in humility and love admit that we are all too imperfect in carrying out God's purpose in this respect. Let us with renewed interest carry out the studies recommended by General Convention, the prayers without which no progress will ever be made, and the fellowship of service and worship with councils and individuals of other communions.

"Above all, let us join together in increasing knowledge and understanding and love of one another. For the love of God and of our neighbors is the strength to build."

CLIFFORD P. MOREHOUSE.

### *The New Presiding Bishop*

THE LIVING CHURCH extends its felicitations to the Rt. Rev. Henry Knox Sherrill, D.D., who will become our Presiding Bishop on January 1, 1947. At the same time we pledge our loyal support to him in every constructive policy and program that he may set before the Church.

Some months ago, we set forth in an editorial the qualities that we thought our new Presiding Bishop should have. We said that above all he should be a leader, not a compromise candidate — a man filled with the Holy Ghost and strong enough to carry the Church forward in a new and intensified response to our Lord's divine commission. We believe that Bishop Sherrill is such a man.

Already the Presiding Bishop-elect has given us a glimpse of his plans for leading the Church forward. The General Convention has enthusiastically endorsed his plan for a center for the Presiding Bishop, in which he may have his home, a chapel, a guest house, and conference hostel — in short, a place in which he may exercise his spiritual leadership in an atmosphere of rest and quiet, rather than in the surroundings of hotel and business office. The plan is a good one, and we hope that it may speedily be carried into effect.

May God bless you, Bishop Sherrill, as you prepare to enter upon the new and important duties to which the Church has called you. We, the rank and file of the Church — bishops, other clergy, and laymen (including of course the women), stand behind you one hundred percent.

### *Earlier Delivery*

Next week we are moving forward our publication schedule by one day to expedite delivery of THE LIVING CHURCH to all of our readers before the Sunday of its date.

# “Go Ye Into All the World”

## Report of the Joint Committee on Program and Budget 1946

### THE WORLD SCENE

**I**N ONE sense, the war is over. Most of the actual fighting has ceased.

The formal terms of surrender have been signed. People in many lands are striving to reaccustom themselves to the ways of peace. But it is a strange sort of peace, uneasy, charged with despair. The world which confronts us is a broken world, ground to bits by the cruelties and the hatreds which the war engendered. In every land old fears continue to haunt men; old prejudices, to divide them. Where there was once semblance of faith, there is now distrust and disillusionment. Where there was once some shred of harmony, there is now discord and bitter strife. Everywhere men are hungering for guidance, for a sure sense of direction, for some degree of harmony and hope.

God sent Jesus Christ to reunite a broken world. He sent His Son to secure for every race and nation brotherhood and peace. Only the redeeming love of Christ can now reunite men with their fellowmen and, at the same time, reconcile the life of mankind to the life of God. The work begun in Galilee did not end with the earthly life of Jesus. It goes on through His Body, the Christian Church. It is this reuniting work which has always been the mission of the Church. Today, as perhaps never before, the urgency of that work is painfully clear. Nothing will ever serve us in this shrinking world unless it serves the whole.

To begin to meet such a situation, we are presenting a budget for 1947 that is \$651,829 larger than that for 1946. But even the increased budget is hardly more than a beginning. Many requests for appropriations from our missionary bishops have had to be denied. The estimated giving in 1946 to the General Church Program reveals that the average sum given annually per communicant during the war was only about \$1.25—about the cost of a first run ticket to the movies.

The time has come to send scores of missionaries back to the Far East, along with the supplies and financial assistance they will sorely need. Already 63 missionaries have left for the field since the first of the year. Most of the remainder will leave before the close of 1946. The day of their return is eagerly awaited. The hour for a vital witness to our faith is notably at hand in China, in the Philippines, and in Japan. Your Committee approves the increased budget rec-

ommended by the National Council and calls to the attention of every devoted Churchman the task which confronts us in helping to reunite a broken world.

### RAISING VISION AND BUDGET

The increase in the budget is about 25% over that for 1946. This may give some people concern. But their real concern should be over the fact that this great and wealthy Church should find difficulty in financing a budget like that

#### Bradford B. Locke

Your Committee cannot present its report without first paying tribute to one of its gifted and consecrated members who has recently passed on to the higher life. Bradford Locke served for several Conventions as Secretary of the Committee on Program and Budget. To this office he brought his special skills and unique administrative efficiency. His delightful sense of humor gave to the minutes a charm that secured for all who heard them the necessary release of tension so essential to work as continuous and exhausting. His charm of personality and winsomeness secured for him the friendship and admiration of every member of the group. Most of all, we were aware of a consecration that lifted his service to the high level of a real vocation. We record our gratitude and appreciation of this devoted son of the Church with a sense of solemnity and we will ever hold him in affectionate memory. God grant him light, refreshment, and peace in the spacious fields of Paradise.

proposed for 1947, which represents the cost of a three-cent postage stamp per week per communicant. To meet the vast problem and opportunity in China, Japan, India, and the islands of the sea, we face the terrifying cost of a one-cent stamp per week per communicant. This *reductio ad absurdum* reveals the fact that this is not a financial problem at all. It is not expressive of the economic level in this Episcopal Church. The national income in America today is at its highest point in history. Yet our missionary giving for the General Church Program last year was one million dollars less than in 1930, the first depression

year, and only a half million dollars more than in 1935, the bottom year of the depression.

The problem is in vision, not finance. We—bishops, other clergy, laity—have failed to lead our people to lift up their eyes and look on the fields that are white unto harvest. We have indeed enlisted a faithful and generous minority of our people who, because they are informed, are aroused and consecrated to their missionary privilege. But until we, by thorough missionary education followed by equally thorough annual Every Member Canvasses, awaken and mobilize the hearts and resources of our inert majority, this problem will not be solved. We call upon all our leaders, our departments of promotion, and every agency of the Church's life to bring to an end the spiritual illiteracy of our people lest through our neglect to lift Him up the Christ be robbed of His power to draw all men unto Him.

### MISSIONARY SALARIES

We desire to lay upon the heart and conscience of the Church the need of more adequate provision for those through whom we carry the good news of God to mankind, whether at home or overseas. Clergy, teachers, doctors, nurses—they go in person while most of us can go only in prayer and purse; and they represent us in action on the firing line.

All of us are painfully aware of the increasing cost of living and we know not whereunto it may grow. These workers are not engaged in earning a living but in proclaiming a Life wherein is Redemption; they have no resources but us whom they represent.

Salaries of Church workers—clergy or lay—are low at best. We do not pay them what they are worth, but a Christian institution must enable them to meet expenses. The missionary's purse reflects neither “good times” nor “bad times”—just “times.”

The Program and Budget for 1947, submitted to this Convention by the National Council calls for an increased expenditure over 1946. The bulk of this increase is for salaries. But the steadily increasing inflationary trend will make these increased salaries of no greater purchasing power than the smaller salaries of 1946; and the indications are that they will be of less purchasing power.

To protect this situation, your Committee has included additional increases in the proposed budget as follows:

(1) For the overseas districts \$50,000 for the salaries of native workers, giving priority to those in the Latin-American fields. This on recommendation of National Council. (To illustrate this need: in Haiti a deacon now receives \$40 a month; a priest in ten years works up to the salary of \$60; whereas an archdeacon receives the handsome salary of \$80 a month; and out of these salaries the workers must pay their own house rent.)

(2) For workers in Alaska an additional increase of approximately 10% or \$3,500. (The cost of living in the interior of Alaska is now as much as 50% higher than in New York.)

(3) For the domestic field a reserve fund or drawing account is set up of 10% of the salary totals, in each missionary district and aided dioceses, such fund or portions thereof to be available to the bishops of the various jurisdictions on presentation of evidence of need of such funds to make possible a living wage. This means a further increase of \$14,580 in the budget.

The total of these additions as a safeguard against inflation is \$68,080. We make this recommendation not only as a matter of Christian justice but also in the hope that it may be an incentive and example to our parishes and dioceses to "go and do likewise" on the salaries for which they are responsible.

We also submit the following resolution:

#### RESOLUTION No. 1

RESOLVED, the House of Bishops concurring, that in all matters of budget revision the National Council be urged to protect the salary increases contained in the budget for the next triennium, making those items the very last to suffer reduction.

#### SURVEYS

We are happy to learn of the scientific surveys of mission fields already undertaken by the National Council and their plan to cover progressively every missionary district in the extra-continental and overseas fields. Such monies as may properly be allocated to this work is a worthwhile investment in every sense and should be encouraged by the Church.

Your Committee is also recommending to the National Council that in several domestic missionary fields and aided dioceses surveys be made during the triennium to ascertain the need for the continuance of the work as at present constituted and notes with pleasure the deep desire and valiant effort on the part of many fields to become self-supporting.

We offer the following resolution:

#### RESOLUTION No. 2

RESOLVED, the House of Bishops concurring, that the National Council be and is hereby directed to continue its program of surveys of the work in all missionary districts with the hope of increasing the

effectiveness of the work and of realizing economies in administration.

#### CHINA

China lives in a spiritual vacuum today, but this condition cannot long continue. Something is bound to fill the vacuum, and what it will be depends in large measure on the effectiveness of Christian missionary work. Of all missionary fields in the world today, China comes first. The future of the world is linked with the future of China, and the future of China depends on what fills the vacuum now existing there.

In occupied China the Church kept its parishes and institutions in operation throughout the war. In Free China, Hua Chung University (Central China College) and the united middle schools of the Diocese of Hankow were forced to move from their home bases a thousand miles into the interior. This proved an indirect blessing. Christian teachings and the witness of Christian heroism were brought to the attention of countless Chinese who live in remote places. Thus the Church was enabled to throw out a salient of advance into new territory.

To maintain this, we recommend that support be given to a new field beyond the work in Anking, Hankow, and Shanghai. Such a field is the district of Yun Kwei, which has had support in the past from the American Church, which rendered great services to our armed forces during the war, and which is now in tragic need of material and spiritual help. Although no obligation of the American Church, this help cannot come readily from any other source.

Describing conditions in the Yun Kwei District, Bishop Huang said that starvation is rampant, that people eat grass, flowers, and fish bones, that medical facilities are lacking, and that every phase of the Church's work is in danger of extinction through lack of funds. In spite of such conditions, however, the opportunity is tremendous. With a minimum of funds the handful of parishes and schools established by the Church continue to carry on. Many new converts are won. Bishop Huang is often called the Master of Mass Production because of his assertion, "Maybe I turn out half baked Christians but I have baptized 826 people, 80% of them college graduates."

The Chung Hua Sheng Kung Hui has initiated what will develop into its National Council, but it is not yet ready to undertake the distribution of funds from the American Church. There is, however, an item in the budget under Miscellaneous entitled "Central Office—\$4,000" and a second item entitled "Central Office, General Subsidy—\$5,000." We recommend that the second of these, entitled "General Subsidy," be earmarked for the Yun Kwei District and that to it be added a new item of

\$15,000 channelled through the same organization and similarly earmarked. This represents only two-thirds of the minimum operating budget of the Yun Kwei District. We therefore ask consideration of the National Council in the use of monies from the Reconstruction and Advance Fund to assist Bishop Huang in his urgently needed construction program.

Your Committee therefore offers the following resolution:

#### RESOLUTION No. 3

RESOLVED, the House of Bishops concurring, that the appropriation of \$20,000 in the Budget for 1947 for the Chinese District of Yun Kwei be not subject to reduction in any necessary revision which the National Council may make at its February meeting; be it further RESOLVED, that the Far Eastern Commission while in China visit the Yun Kwei District if possible or at least confer with the authorities of the District as to work beyond 1947.

#### JAPAN

Christians in Japan have gone through an ordeal of adversity which is unique. Long victims of their countrymen's suspicion, they have endured the gravest danger during the war. Some have been imprisoned. Churches, schools, and hospitals have been destroyed. All communions have been under the constant surveillance of a hostile government. Those Christians who have remained loyal to their faith know the meaning of sacrifice and the urgency of the Christian Gospel.

The old religions of Japan have lost ground. Emperor worship has been stopped. Never was the opportunity for Christian missions so great, for the people of Japan are anxious to learn more about the basis for our American way of life.

To help meet this challenge, we commend the action of the National Council in urging a resumption of missionary work in Japan. Bishop Reifsnider was sent to Japan during the late spring and summer to study the needs of the situation. He brought back a strong request from the Church of Japan, now an autonomous branch of the Anglican Communion, for teachers and missionaries. The National Council is anxious to send at least six missionaries to Japan in 1947. We commend this plan to the whole Church as one way in which our own communion can help in the spiritual regeneration of this country.

#### THE PHILIPPINES

In a spirit of humility and the deepest admiration we pay tribute to our missionaries in the Philippines who are returning to their posts after three years of Japanese internment. During the war most of our buildings and equipment were destroyed. The faith was maintained not in buildings or in traditional ways, but in the hearts of heroic men,

women, and children who lived in continual danger and almost crushing adversity. At long last we can start the work of rebuilding the churches, schools, and hospitals which were destroyed during the war and of enlarging the Church's mission under a postwar plan recommended by Bishop Binsted. For this work we have included an increased appropriation in the budget.

It is important to note that the Philippines are now a foreign mission. Formerly in the category of domestic missions, they ceased to be so on July 4, 1946, and moved over into the foreign field without moving an inch out there in the Pacific Ocean. Although this might be described as a technicality, it illustrates the fact that there should be no distinction in our giving between foreign and domestic missions. Both represent the field of the Church's work, regardless of the category to which they happen to belong.

#### PANAMA CANAL ZONE

We heartily approve the increased appropriations for work in the Panama Canal Zone, as recommended by the National Council, and we have included this in the budget. This missionary district comprises not only the field in the Canal Zone and part of Panama but also parts of Colombia. The work in Colombia has been begun after 40 years of postponement.

During the war, leaders of the Church of England in the West Indies have worked in coöperation with leaders of our own Church. At no previous time was there such close coöperation, and we have been honored at this Convention by the presence of the Archbishop of the West Indies. Surely this new spirit of friendly coöperation more than justifies our contributions to British missions! As a result, the House of Bishops of the Province of the West Indies has proposed, through its Archbishop, that our Church take over large tracts now forming part of the Anglican Diocese of British Honduras. This area includes Northern Panama, Costa Rica, and Nicaragua.

It should be noted that the opening of new work in the District of Panama Canal Zone includes work among nominal Roman Catholics, many of whom find intellectual freedom and spiritual help in the Catholic background of the Episcopal Church, its sacramental emphasis, and in the fact that our Liturgy is read in the vernacular.

#### AMERICAN CHURCHES IN EUROPE

We have increased the item in the budget entitled "American Churches in Europe" to \$7,500. The purpose of this appropriation is for the salary and maintenance of a full-time bishop in charge of our American Churches in Europe. His travel expenses are defrayed by an endowment. In addition to overseeing

the work of these congregations, he will coöperate with the Church of England in its work on the Continent, will oversee the seamen's work in the Mediterranean, and, until other provision is made, will be available for service to our members of the armed forces serving as occupation troops in Europe. He will also act as our representative with various world organizations that have headquarters in Geneva and with the Eastern Orthodox Churches, and he will be our representative and liaison officer on the World Council of Churches.

#### REVIEW OF CERTAIN RECOMMENDED ADVANCE WORK

No picture of the work of the Church in Asia is complete without giving consideration to India with its manifold problems to which Christianity is the only final solution. Our contemplated work there in this triennium has suffered greatly through the death of the Bishop of Dornakal, the retirement of our representative, and the difficulty of finding and sending into the field replacements for him as well as by necessary budget cuts. We commend this infant field of our work to the prayerful conscience of the members of this Convention and urge upon the National Council as rapid an increase in our participation in the work as is possible.

Aid to British missions and to European Churches suffered somewhat the same fate. The \$100,000 for each year of the last triennium was looked upon as one of the vital elements of the budget. Yet we find that \$42,000 in 1944, \$45,000 in 1945, and \$57,000 for the current year was all that was expended. This is a striking example of how the failure of the Church to provide the full amount of the budget forces the National Council to cut vital appropriations that General Convention has made.

We view with great satisfaction the adoption by the Department of Promotion of the Committee's recommendation in its last report for presenting the claims of the Church's program through the spoken word. Whereas three years ago there was no field staff, we note with pleasure that today there are four field officers and gladly commend the provision in the budget for one additional worker in the field. The message of God's Kingdom has always been best proclaimed through personal contact and we feel greater allegiance to the program can be won through this means of education than any other.

#### RURAL WORK

We rejoice in the steps already taken toward the solution of the Church's problem in the town and country areas: notably the educational and promotional program at Church Missions House; the standards being established leading to a higher quality of leadership; longer tenure in the rural pastorate; and the

clinical helps being offered men in the field. At the same time, this Convention has been made acutely aware of our alarming inadequacy in sustaining the mission of the Church in this field and of the extreme importance of this work to the life of the Church.

We have given our hearty approval to the request of the Joint Commission on Rural Work and have raised the item in the budget to \$77,150.

#### UNDESIGNATED LEGACIES

Your Committee is sure it expresses the mind of this Convention in recording gratitude and satisfaction over the liquidation of the remainder of the deficit which we accumulated during the depression. We congratulate the National Council on its expert management whereby the Domestic and Foreign Missionary Society is now free from debt.

This achievement happily frees undesignated legacies for advancing the line in establishing new enterprises and providing necessary buildings and equipment; and we recommend the reaffirmation of this policy with regard to the use of undesignated legacies.

At the same time we realize that the National Council must be granted discretion in using some portion of these legacies to balance the budget if need requires; and we believe that 50% of such legacies should be subject to this discretion.

We therefore recommend the adoption of the following:

#### RESOLUTION No. 4

RESOLVED, the House of Bishops concurring, that undesignated legacies received by the Domestic and Foreign Missionary Society should be used primarily for implementing advance work; and only in case of extreme emergency should any portion of them be used for recurring budget items, such portion not to exceed 50% of the total of undesignated legacies received.

#### INCREASED SUPPORT FOR CHRISTIAN EDUCATION

A reawakened interest in Christian education has been manifest throughout the Church and has been reflected in this Convention. Nearly 400,000 children and young people in our Church schools demand the utmost care and solicitude on the part of the Church. The future is what they will make it. With this in mind the Committee on Program and Budget has been glad to add about 25% to the increase of \$22,589 asked by the National Council, making a total increase of \$28,339. This will make possible the forward steps ordered by Convention and planned by the Department of Christian Education.

#### YOUTH OF THE CHURCH

We are gladdened and inspired by the presence and interest of the youth of the Church gathered in Convention. The

vigor and growth of the Church is assured in their increasing power of leadership. A small annual appropriation of \$500.00 to be set up in reserve and to accumulate throughout the triennium for use toward the expenses of their convention has been added to the budget. In order that this item shall not lapse but accumulate, we offer the following resolution:

**RESOLUTION No. 5**

RESOLVED, the House of Bishops concurring, that the new item of \$500.00 per annum for "Youth Triennial Convention" be set up in reserve so as to accumulate in the triennium to \$1,500.00 in 1949.

**THE CHURCH PRESS**

We have restored to the budget an item for advertising the Church's mission in the Church press. Not sufficiently appreciated by great numbers of our people, the Church press offers the most effective channel for the presentation of new plans and urgent opportunities to the members of the Church at large. Our Church press is absolutely free. It represents different points of view, stimulates thought, and is an invaluable source of information. It is one of the best means of overcoming religious illiteracy. We recommend it to the Church in the hope that many more of our people will subscribe to at least one of the Church's publications.

**A JOINT COMMISSION NEEDED**

Your Committee has reached the unanimous conviction that its work can best be done by being given the continuous status of a joint commission. Under the rules a joint committee comes to an end with the adjournment of Convention. As each General Convention approaches the Committee must come to its work *de novo*, generate its momentum from zero, and familiarize itself both with the trend and the voluminous content of the program in a few crowded days. In order to render intelligent advice to the Convention, its members must absent themselves frequently from their respective Houses and meet long hours from early morning late into the night in order to make its report. This difficulty has been intensified in these latter days of "streamlined" Conventions.

We believe that everything can be better done through a joint commission which could maintain continuing contact with the National Council as to the matters recommended by the previous General Convention and could be kept abreast of the program building for the next triennium. We visualize that such a commission, or at least an executive committee of it, would meet possibly as often as three times a year with the National Council or its officers; and that it would thus be prepared to enter upon its pre-Convention meeting fairly well informed about the proposed program

and well along in its sub-committee work by the time it assembles just prior to the Convention. The frequent birth and death of this Committee is not conducive to an onflowing life and service.

We therefore recommend the following for the consideration of the Convention:

**RESOLUTION No. 6**

RESOLVED, the House of Bishops concurring, that there be appointed a Joint Commission on Program and Budget, consisting of six bishops, six presbyters, and

twelve laymen chosen from the membership of the General Convention, to keep in touch with the developments arising from the program adopted by General Convention and the building of the program and budget for the next triennium; and to that end the Commission or an executive committee thereof shall meet from time to time with the National Council or its officers; and this Joint Commission shall meet in the Convention city sufficiently in advance of the opening of General Convention to consider the proposed program and budget of the National Council to be presented to the General

| INCOME AND OTHER CREDITS   |             |                    |                |
|--|-------------|--------------------|----------------|
| From Quotas of Dioceses and Districts.....   |             | \$2,735,097        |                |
| Estimated Interest from Trust Funds, United Thank Offering, and Miscellaneous Items..... |             | 651,790            |                |
|  |             |                    | \$3,386,887    |
| EXPENSES   |             |                    |                |
| <b>I. MISSIONARY WORK</b>  |             |                    |                |
| (Including executive salaries but not office salaries and expenses)                      |             |                    |                |
| (a) Overseas .....   | \$1,242,458 |                    |                |
| (b) Domestic — including Extra-Continental Districts...                                  | 1,081,568   |                    |                |
| (c) College Work .....   | 49,095      |                    |                |
| (d) American Church Institute for Negroes .....  | 163,000     |                    |                |
| (e) Other Workers in Institute Schools .....   | 3,320       |                    |                |
| (f) Additional U. T. O. Workers .....  | 14,667      |                    |                |
| (g) Other Appropriations .....   | 7,743       |                    |                |
| Total .....  |             | \$2,561,851        | 75.64%         |
| <b>II. EDUCATION AND PROMOTION</b>   |             |                    |                |
| (Including executive salaries but not office salaries and expenses)                      |             |                    |                |
| (a) Department of Christian Education .....  | \$ 50,900   |                    |                |
| (b) Department of Christian Social Relations .....                                       | 18,700      |                    |                |
| (c) Youth Work .....   | 23,950      |                    |                |
| (d) Department of Promotion .....  | 143,850     |                    |                |
| (e) Presiding Bishop's Committee on Laymen's Work....                                    | 16,150      |                    |                |
| (f) Woman's Auxiliary .....  | 42,430      |                    |                |
| (g) Other Appropriations .....   | 993         |                    |                |
| Total .....  |             | 296,973            | 8.77%          |
| <b>III. MISCELLANEOUS ACTIVITIES</b>   |             |                    |                |
| (a) Advisory Committee on Ecclesiastical Relations .....                                 | \$ 2,100    |                    |                |
| (b) Conferences and Training Centers .....   | 34,086      |                    |                |
| (c) American Churches in Europe .....  | 7,500       |                    |                |
| (d) World Relief Administration .....  | 5,000       |                    |                |
| (e) World Council of Churches .....  | 5,000       |                    |                |
| (f) Retired Workers .....  | 2,284       |                    |                |
| Total .....  |             | 55,970             | 1.65%          |
| <b>IV. COOPERATING AGENCIES</b>  |             |                    |                |
| (a) Girls' Friendly Society .....  | \$ 8,000    |                    |                |
| (b) Church Mission of Help .....   | 12,000      |                    |                |
| (c) Church Periodical Club .....   | 8,875       |                    |                |
| (d) Federal Council of Churches .....  | 10,000      |                    |                |
| (e) Church Society for College Work .....  | 100         |                    |                |
| Total .....  |             | 38,975             | 1.15%          |
| <b>V. ADMINISTRATIVE EXPENSES</b>  |             |                    |                |
| Office salaries and expense of Departments and Divisions:                                |             |                    |                |
| (a) Overseas Missions .....  | \$ 15,145   |                    |                |
| (b) Domestic Missions .....  | 16,650      |                    |                |
| (c) College Work .....   | 4,600       |                    |                |
| (d) Christian Education .....  | 9,200       |                    |                |
| (e) Christian Social Relations .....   | 7,200       |                    |                |
| (f) Promotion .....  | 67,258      |                    |                |
| (g) Youth Work .....   | 4,800       |                    |                |
| (h) Woman's Auxiliary .....  | 18,350      |                    |                |
| (i) Presiding Bishop's Committee on Laymen's Work....                                    | 7,150       |                    |                |
| Sub-total .....  | \$ 150,353  |                    |                |
| General:   |             |                    |                |
| (j) General Administration .....   | \$ 33,750   |                    |                |
| (k) Department of Finance .....  | 74,100      |                    |                |
| (l) Office Equipment and Maintenance .....   | 63,857      |                    |                |
| (m) Church Missions House .....  | 42,300      |                    |                |
| (n) Shipping Department .....  | 21,000      |                    |                |
| (o) Book Store .....   | 9,130       |                    |                |
| (p) Library .....  | 4,900       |                    |                |
| (q) Staff Insurance .....  | 26,500      |                    |                |
| (r) Retired Workers .....  | 7,228       |                    |                |
| Sub-total .....  | \$ 282,765  |                    |                |
| Total .....  |             | 433,118            | 12.79%         |
| <b>GRAND TOTAL</b> .....   |             | <b>\$3,386,887</b> | <b>100.00%</b> |

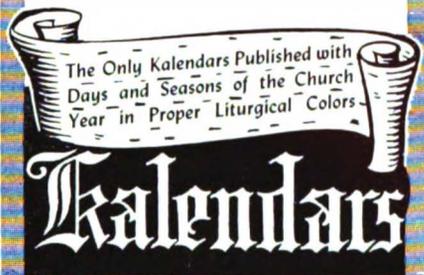
# 1947 Church

ASHBY CHURCH KALENDARS follow the Book of Common Prayer. CHURCHMAN'S ORDO KALENDARS follow the Supplementary Missals to the Book of Common Prayer.

THESE EPISCOPAL KALENDARS each have their own beautiful distinctive features and may be made with a special heading for your Church. Distribution of these Kalendars is both profitable and helpful to your church. It is a remarkably effective and churchly means for societies to raise funds to further their work.

WRITE FOR FREE CIRCULAR  
Send 35c for sample copy—postpaid

ASHBY COMPANY • Box 421 • ERIE, PA.



## VESTMENTS for CLERGY and CHOIR ALTAR LINENS, EMBROIDERIES, TAILORING

American Distributor of Stained Glass Windows for James Powell & Sons (Whitefriars) Limited, London, England

Episcopal Church Flags Send for Catalogue

### J. M. HALL, Inc.

Office and Salesroom—  
14 W. 40th St., New York Tel. Chickering 4-3306

W.H.S. Lloyd CO., INC.  
PERSONALIZED  
WALL PAPERS  
AT MODERATE COST  
48 W 48<sup>TH</sup> ST.  
NEW YORK  
CHICAGO BOSTON NEWARK

### HEADQUARTERS for RELIGIOUS SUPPLIES

CHOIR GOWNS • VESTMENTS  
PULPIT ROBES • HANGINGS  
STOLES • EMBROIDERIES • Etc.  
CATALOG ON REQUEST



**National** CHURCH GOODS  
SUPPLY COMPANY  
821-23 Arch St., Phila., Pa.

You Need THE LIVING CHURCH!

Convention, to confer with the officers of the National Council thereon, to consult with missionary bishops and other workers from the field and to afford opportunities for public hearings.\* Be it further

RESOLVED, the House of Bishops concurring, that an appropriation of \$4,500 for the triennium 1947-1948-1949 be included in the budget of General Convention for the work of the Joint Commission on Program and Budget.

#### THE BUDGET

Your Committee submits to General Convention the accompanying budget for 1947 [page 29].

We recommend the adoption of the following resolutions:

#### RESOLUTION No. 7

RESOLVED, the House of Bishops concurring, that the budget submitted by the Joint Committee on Program and Budget be adopted, subject to revision by the National Council in view of the response of the dioceses and districts to the quotas assigned them under authority of General Convention.

#### RESOLUTION No. 8

RESOLVED, the House of Bishops concurring, that the budget for 1948 shall be increased to an amount not to exceed \$3,560,000 and for 1949 to an amount not to exceed \$3,910,000, if in the discretion of the National Council increased budgets for 1948 and 1949 seem justifiable.

#### RESOLUTION No. 9

RESOLVED, the House of Bishops concurring, that the National Council be and is hereby instructed to prepare, before February 15th of each year of the triennium, a budget in a sum reasonably within the total of expectancies plus other anticipated income.

#### PLAN OF APPORTIONMENT

Your Committee approves the Apportionment Plan, and reaffirms the Partnership Principle. It remains the Convention that it is the duty of National Council to set apportionments. While we request the National Council to continue a study of plans of apportionment, we now offer the following resolution:

#### RESOLUTION No. 10

RESOLVED, the House of Bishops concurring, that for the next triennium the current expenses of each diocese and district for a six-year period shall be the primary basis for determining its apportionment upon the system of mathematical calculation adopted by General Convention of 1928.† This mathematical calculation may be modified by the following factors:

- Communicant strength of each diocese and district,
- Its past six-year record of giving to the General Church Program,
- Local conditions such as indebtedness, endowments, economic status, etc.

Thus we present formally to the

\*The bishops amended this resolution to retain the committee set-up.

†The deputies amended this resolution to follow the plan of apportionment of 1944-46.

Church the budget for the new triennium. To the unimaginative it presents a formidable and disquieting array of figures, the total of which not only exceeds the amount set by the last Convention but contains additions by your Committee in the sum of \$173,118 and will necessarily involve some increase in the tentative quotas already announced. Happily, to the intuitive and the spiritually sensitive, these figures reveal the Church's answer to pressing need and current opportunity. Salary items become endowed with a new radiance; they are seen to be the outward and visible signs of the service rendered by consecrated lives. No one can equate the total askings through the years for St. John's University in Shanghai, for instance, with the contribution made to the cause of Christ and the New China by her gifted sons to whose leadership with others four hundred million must look for the achievement of any democracy worthy of its name. We live in one world—make no mistake about it. Global war has vindicated beyond any peradventure the central emphasis of Jesus. "The field is the world." The missionary program which some in the past have relegated to the realm of the sentimental is, under the pressure of contemporary events and competing ideologies, revealed as utter realism. The brave new world we promised to those who offered their vivid young lives on the altar of sacrifice awaits a greater world evangelization. The moral climate of any group stems from the individuals who compose it. The generosity of our contribution to the Church's mission is the unflinching index of our devotion. Interest follows investment. "Where your treasure is, there will your heart be also." Let us keep faith with those who gave the last full measure of their devotion by a prompt, generous, enthusiastic response to the age-long but ever new challenge—Go ye into all the world.

#### THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND, and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended.

#### Children in France

|                         |            |
|-------------------------|------------|
| Previously acknowledged | \$4,836.15 |
| Mrs. Edw. D. Mohr       | 16.00      |
| Miss Caroline B. Cooke  | 2.50       |
|                         | \$4,854.65 |

#### China Relief

|                                      |         |
|--------------------------------------|---------|
| Halley Newton (children)             | \$10.00 |
| An interested friend (famine relief) | 2.00    |
|                                      | \$12.00 |

#### Church in Japan

|           |         |
|-----------|---------|
| Anonymous | \$10.00 |
|-----------|---------|

#### Presiding Bishop's Fund

|               |         |
|---------------|---------|
| Halley Newton | \$10.00 |
|---------------|---------|

#### War Prisoners' Aid

|                         |          |
|-------------------------|----------|
| Previously acknowledged | \$305.00 |
| Anonymous               | 30.00    |

\$335.00

## BOOKS

REV. H. B. VINNEDGE, Editor

### For the Millenium in Missions

A CHRISTIAN GLOBAL STRATEGY. By Walter W. Van Kirk. Chicago: Willett, Clark. Pp. 197. \$2.

To Anglicans the sad divisions of the Church have for centuries been a matter of grave concern, and probably no group today devotes more prayer and thought to the healing of the breaches. These divisions Dr. Van Kirk finds distressing, not so much because they are in direct contradiction to our Lord's intention, as that they are the cause of a weak and ineffective prosecution of our Lord's command to evangelize the world. Starting from the assumption that the war was won chiefly because a unified command developed a global strategy and plan, the author goes on to demonstrate quite persuasively that no significant victory can be secured by Christianity unless it similarly embarks upon a program that is global in its scope. This idea, of course, is not new, and there would be little to commend this book were it to stop with this statement of the problem. However, Dr. Van Kirk goes a great deal further, and in several well written chapters he sets forth a plan of action that embraces the world.

He begins by deploring the meager support given by "home" Christians to the work of the Church abroad, and we are quite in accord with his insistence that the work of the Church is one and indivisible. Assuming that the Christian at home is convinced that the evangelization of the world is his problem, the author shows how this could best be done on a global scale. He seems to believe that in Roman Catholic countries there should be no effort on the part of Protestants to make converts, but that what support, if any, is given to Christianity in those countries by Protestants should go to the already existing indigenous Protestant groups. In Italy, for instance, he would encourage and support the Waldensians. In other western European countries he seems to feel that it is out of place for American Protestant groups to add to the already existing similar groups, but that instead every effort should be made to hold up the hands of the Protestant groups who so strongly engendered our admiration and sympathy during the war. In Russia he comes out very strongly for coöperation with the Russian Church, and is quite conversant with the efforts made in this direction by the Church of England. As is the case with most Protestants who write in this vein, his plan for a working relationship with the Roman Church is not so definite, being based mostly on various joint statements in regard to

## The Feast of St. Michael and All Angels

Book of Common Prayer—Sept. 29th

The glorious tradition of St. Michael, the Archangel, and all his host of angels comes directly to us from The Revelation of St. John the Divine (Chap. 12:7). With what thrills may all true Christians read of the utter defeat and banishment from Heaven of all the powers of darkness, The Devil, and his angels, and all that was evil! Heaven forever is that sweet and blessed country because of the militancy of Blessed St. Michael, himself an angel, and all his hosts.

Angels! Too few of us have ever bothered much about them. We think it smart to be PRACTICAL. We trust only in what we can SEE, for the most part. There are many Christians still woefully weak in their faith in things unseen. They have a long way to go. Perhaps that is why Jesus Christ does not possess them, their beings and their lives more fully. Because they haven't seen Him, they just sort o' go along respectably with religion and The Church.

Angels! Each of us has a guardian angel, who is beside us day and night, and who will some day wing our souls up to Paradise when the word comes that our time here is finished. Have you ever thought of thanking God that He keeps your own particular guardian angel close to you, especially in

trying and dangerous moments? Have you?

You DO believe in guardian angels, don't you? If not, how then do you interpret St. Matthew 18:10? Personally, we feel that Our Lord made this highly comforting statement for the strengthening of our faith in Him, and His UTTER desire to surround us by every power of Heaven, in all hours of stress, temptation, or trouble, IF WE TRULY WANT THAT HELP. How marvelous to think that each of us has an angel detailed to guard and protect us, and that their commander is glorious St. Michael the Archangel.

Angels! Angels are those who are sent by God. Well, then, that can mean US,— sent to be merciful, to be gentle, to spread the truth and, ONLY the truth, to disseminate cheerfulness, love and joy! We can be all these things to those who need such ministrations, and who knows, perhaps we also may be permitted to become even GUARDIAN angels to some of our fellow-men and women with whom God brings us in contact. On this Feast of The Angels, let us ask God The Father, at any rate, to lead us into such gracious Christian acts toward needful souls, that to them, at least, we will be angels, and we have an idea that that is what angels are for and do, and that is good enough for us.

### AMMIDON AND COMPANY

Horace L. Varian  
Horace L. Varian, Jr.

31 South Frederick Street

Baltimore 2, Maryland

*We have an exceedingly interesting plan to suggest to those who will be in charge of your Christmas Bazaars this fall, but we can only be of service, in connection with this plan, to those who write in quite promptly. Just dash off a postcard.*

### Sex in Christian Marriage

By the Rev. Alan W. Watts

Fr. Watts' article in the May 26th issue of THE LIVING CHURCH is now available for wide distribution as a four-page leaflet. For young people approaching marriage it presents a sane and Christian guide to conduct and attitude.

Prices: 5 cts. each

4 cts. each for 10 to 49 copies

3 cts. each for 50 or more

Postage Additional

THE LIVING CHURCH  
744 N. 4th St.  
Milwaukee 3, Wis.

### The Payne-Spiers Studios Inc.



### The American Church Union, Inc.

Organized to defend and extend the Catholic faith and heritage of the Episcopal Church. Every loyal Churchman should be a member. Send for Statement.

GENERAL SECRETARY

Box 455

Rosemont, Pa.

A splendid gift book  
that brings hope as well  
as reading pleasure

# By Unknown Ways

By W. G. BRANCH. Here is a book of hope, rather than of pity; of inspiration rather than of sympathy. By recounting experiences of well known people who have won magnificent triumphs over their handicaps, the author points the way to similar victories for others. A book that can (and should) be given to every handicapped person — without embarrassment to the giver or the recipient. *Just published, \$1.50*

"A treasury of devotion . . ."

## Five Minutes a Day

Compiled by ROBERT E. SPEER. Prayers, Bible verses and poems for our daily moments of prayer and quiet thought. "A beautiful and enriching treasury of devotion. All will discover in it a true means of communion with God." — *Henry Sloane Coffin* *\$1.00*



At all bookstores THE WESTMINSTER PRESS, Phila., Penna.

human rights made by the Anglicans and Roman Catholics in England during the war, and the various encyclicals issued by the Bishop of Rome dealing with similar matters.

One has the feeling that this book should be read by all the "top" leaders of religious groups, as being those who should take note of the problem and plan set forth. On the other hand, one also feels that the rank and file of the clergy are doing more to carry out its ideas than might be supposed. When one considers the many joint non-doctrinal programs existing in a large number of communities for such things as religious education on released time and other projects for the general good, programs in which clergy of all stripes cooperate without the slightest compromise of dearly held principles (and realizes how impossible this sort of thing would have been a few years ago), the picture is far from hopeless. Dr. Van Kirk has written an interesting book, and the fact that the slightly Utopian plan presented is decades away from fruition, and that many of the proposals would be unacceptable to Anglicans, in no way detracts from the earnestness of the author and the general worth of his plan.

G. F. WHITE

### Hopkins and Modern Poetry

GERARD MANLEY HOPKINS. By the Kenyon Critics. Norfolk, Connecticut: New Directions Books, 1946. Pp. vii + 144. bibliography and index. \$1.50.

You can't read this book with the radio turned on. And you ought not to read it but once, or by itself, and leave it. Every college graduate should be required to read this kind of book twice a month the rest of his life to retain his degree. Well and ably written by eight critics who understand their business, it will richly repay proper use, which is studious, not casual reading.

That is to say that if you have serious interest in poetry but do not yet know the superlative work of Hopkins—a situation that does, unfortunately, occur—this reviewer urges that with this excellent volume, besides the poems (edited by Bridges), Abbott's edition of Hopkins' letters to Robert Bridges, and House's edition of Hopkins' notebooks and papers, at the very least, should also be read.

Gerard Manley Hopkins' influence on modern poetry is considerable, though not in such respects as are commonly and superficially supposed. The last sentence of the book is to the real point in this. The fifth essay by Austin Warren, "In stress of Inscape," is especially illuminating in this matter.

The understanding of these critics of the effect upon Hopkins as poet of his

SURPLICES — STOLES  
VESTMENTS  
CHURCH HANGINGS  
ALTAR LINENS  
CASSOCKS  
CLERICAL SUITS — CLOAKS  
RABATS—RABAT VESTS—COLLARS—SHIRTS  
Choir Vestments in All Styles  
Inquiries Invited

C. M. ALMY & SON, Inc.  
562 Fifth Avenue, New York 19, N.Y.

### LESLIE H. NOBBS

536 MADISON AVE., NEW YORK CITY  
Designs and Estimates for Special Requirements in  
Decorations MEMORIALS Furniture

You need The Living Church!

ST. HILDA GUILD, Inc.  
CHURCH VESTMENTS ALTAR LINENS  
Ecclesiastical Embroidery  
147 E. 47th Street NEW YORK  
Conferences with reference to the adornment of Churches.  
Old Embroidery Transferred  
Telephone: Eldorado 5-1058

### ROBERT ROBBINS

1755 Broadway, New York 19, Room 502  
Church Appointments and Ecclesiastical Art

SEE THE  
*Peabody* LINE  
OF

FOLDING AUDITORIUM, CHOIR  
AND SUNDAY SCHOOL CHAIRS

Write for Catalog and Prices

PEABODY SEATING CO.  
BOX 20 NORTH MANCHESTER, IND.



Chair No. 75

religion is unusual, but they seem to miss the effect of his priesthood, which was very deep and significant. It would indeed be good to see one day a volume of Hopkins' life and work done by a priest of apt and adequate background for that task, who should be able to communicate the effects upon this great poet of the indelible character conferred by Holy Orders. Without such a comprehension, any study of Hopkins' poetry will inevitably be less than adequate.

BENJAMIN WALKER SAUNDERS.

**The Tudor Court**

FANFARE FOR ELIZABETH. By Edith Sitwell. New York: Macmillan, 1946. Pp. 227. \$2.50.

This is a story of "battle, murder, and sudden death," of "garments rolled in blood," of "blood and fire and vapor of smoke"; the story of the romantic and terrible court of Henry VIII, in which Elizabeth Tudor passed her childhood and girlhood, surviving dangers and vicissitudes innumerable, to become at last the greatest of English queens. Here are recorded the brilliance and gaiety, the darkness and horror of Henry's reign; the story of his six successive wives and of the birth of the two unwanted daughters who mocked his passionate desire for a son to reign after him, and of the forlorn child Edward who died the victim of his father's sins. Here too we find the tale of the plottings and schemings of an arrogant and ambitious nobility, doomed for the most part to come to violent ends; of the baleful and malicious gossip of the ladies of the court, who failed to realize that it was often as dangerous to themselves as to the victims of their evil tongues.

From Miss Sitwell one expects brilliance of style rather than historic accuracy. In her exposition of her theme events are shuttled to and fro with little if any regard for chronological sequence. Her judgment regarding the consequences of Henry's confiscation of the monasteries has been contradicted by eminent authorities, and while she has drawn largely upon the state papers and the many pamphleteers of the period for her historical background, she has relied in the main on Pollard's biography of Henry VIII, Froude's historical writings (not immune from the charge of grave inaccuracies), and Agnes Strickland's *Lives of the Queens of England*. Her masterly delineation of the great king and of Wolsey, Cromwell, Cranmer, and the Seymour brothers more than atones for any shortcomings.

This is a tale written as none but the author could write it: with verve and gusto and a constantly maintained appreciation of the almost infinite dramatic possibilities of her theme. This

book fully justifies the claim of its publishers that the story is as dramatic as that of any film.

E. AINGER POWELL.

**Splendor and Sacramentalism  
In Verse**

INITIATE THE HEART. By Sister M. Maura, SSND. New York: Macmillans, 1946. Pp. 46. \$1.75.

This book is arranged in three sections of 14, 12, and 14 poems. The first section carries the same title as the book, the second is named "This Side of the Cloister," and the third is called, from the first poem of its group, "Weapon Against Beelzebub." Despite separation there exists unity of beauty. The desolation, pain, and dread of loss that move through the poems "In Praise of Loneliness," "Do Not Keep the Letters," "Armour for Youth," "English Mother," "For Your Comfort," "Our Lady of the Refugees," and "Song of the Fire" are made radiant by the tranquil certainty of acceptance, expressed in the title poem,

"Initiate the heart to change  
for it is wiser so,  
accepting the splendor of the hour  
white with clematis or snow."

and in "The Visitation," "Before Perpetual Vows," "On Reciting the Evening Office," "Epitaph for a Nun," and especially in "This Is the Mountain," a sonnet too closely knit to be dissected for shorter quotation:

"This is the mountain that you told me of.

My sandals withered from me at its base;  
Wild branches laid a snare of interlace;

desires cut across my heart like love.  
This is as lonely as the stars above  
a broken church. Within the hollow space  
between my thought and me, a crimson place  
is energized with pinions of a dove.

"This is the Mountain that you told me of.

I detoured praying not to find the place.

The hand I thought I held in some soft glove

I drop, I drop. Buoyant with garnered grace,  
you knew that here would be the voice not heard  
and in the silence there would be the Word."

Throughout this book there is joy, revealed or hidden, joy that gives both courage and a "Weapon Against Beelzebub."

Sister Maura's poems create for the reader not "splendor" only, but sacramental evidence of things not seen.

PORTIA MARTIN.



WITH

**Carillonic Bells**

Let your church tower pour out the ever glorious songs of The Saviour's birth through the rich, golden voice of Schulmerich Carillonic Bells. Here is the instrument best fitted to translate the songs of the ages into songs in the air, with tones of purest beauty.

You may have the joyous voice of Carillonic Bells in your church this Christmas. No season could be more appropriate than this, to dedicate a memorial that proclaims joy and peace to heart and home. Early inquiry is necessary if installation by Christmas is desired.

**BELLS**  
ADD EXPRESSION TO THE ORGAN, TOO!

Carillonic Bells is the perfect percussion instrument to provide the organ with the widest range of colorful bell harmonics. Tone source effects are greatly increased the while control and operation from the console are complete. Reclaim organists enthusiastically Organ—"a new medium of musical expression".

For information address Dept. L-161

**Schulmerich**  
ELECTRONICS, INC.

SELLERSVILLE, PA.

CARILLONIC BELLS · TOWER MUSIC SYSTEMS · ACOUSTIC CONNECTION UNITS · SOUND DISTRIBUTION SYSTEMS · CHURCH HEARING AIDS

## NEW YORK

### Archbishop Preaches at St. John the Divine

The Most Rev. and Rt. Hon. Geoffrey Francis Fisher, Archbishop of Canterbury, preached to a congregation of more than 7,000 persons in the Cathedral of St. John the Divine, on September 15th. Bishop Manning of New York was at his summer home in Maine, but he was officially represented by Bishop Gilbert, Suffragan of New York.

The Archbishop's procession was formed in the Old Synod House. The procession consisted of the Rev. Canon McLeod Campbell, chaplain to the Archbishop, who carried the primatial cross; Dr. Fisher; two honorary chaplains, the Rev. Canon Thomas A. Sparks, pastor of the Cathedral of St. John the Divine, and the Rev. John J. Weaver, representing the Presiding Bishop; a server, two torch bearers, and two servers of honor. His Grace was vested in cope and mitre. The mitre was the gift of Bishop Manning and marked the fact that the Rt. Rev. Samuel Prevoost, first Bishop of New York, who was consecrated in Lambeth Palace Chapel, was Bishop Manning's prede-



*International.*  
ARCHBISHOP VISITS CATHEDRAL:  
*Dr. Fisher, accompanied by his chaplain, pauses before the model of the cathedral.*

cessor both as rector of Trinity Church, New York, and bishop of that diocese.

The procession was met at the great west doors of the Cathedral by a procession consisting of the choir, the visiting clergy, lay trustees of the cathedral, lay

officials of the diocese, clerical trustees of the cathedral, the cathedral clergy, and Bishop Gilbert. The Archbishop occupied a seat of honor on the north side of the sanctuary and Bishop Gilbert was seated on the south side of the presbytery. The Most Rev. Archbishop Athénagoras, head of the Greek Orthodox Church in North and South America, representing the Ecumenical Patriarch of Constantinople, occupied a place of honor on the south side of the sanctuary.

When His Grace had reached his place, the choir sang the Introit, and the Holy Eucharist was begun. The Rev. Canon James Green, precentor of the cathedral, was the celebrant, assisted by the Rev. Albert W. Hind and the Rev. James H. Morgan. The Rev. Canon Edward N. West was master of ceremonies. Immediately following the Creed, Bishop Gilbert delivered his address of welcome, and said that he, on behalf of Bishop Manning, extended a most cordial welcome from the cathedral and the Diocese of New York.

In his sermon, the Archbishop said:

"While we differ in some particulars, there are many ties existing between the two countries and between the Church of England and the Episcopal Church. We stand with all Churches against secularism.

## Two Books by W. Norman Pittenger

### HIS BODY THE CHURCH

By W. Norman Pittenger

The author presents in this book a statement of a soundly historic but scholarly book. Dr. Pittenger begins his work with a consideration of the Church as seen in the New Testament. Then he moves on to a discussion of the place of the ordered ministry in the Church and the significance of the historic episcopate. In succeeding chapters he speaks of the problem of dogma and authority in the Church, the *other-worldly* aspects of the Church and the relation of the *Una Sancta* to society. The book comprises the Bohlen Lectures of 1945.

Price, \$2.50.

### WHAT DOES THE EPISCOPAL CHURCH STAND FOR?

By W. Norman Pittenger

Some answers for Visitors and Inquirers. In this booklet the author discusses the Episcopal faith in a way that will benefit all who are searching for the truth in their Church. It is a concise study of those Christian beliefs and practices which form an integral part of the Episcopal Church which is deeply rooted in the past, yet living in the present and looking to the future with confidence.

Price, 15 cents.

*Postage Additional*

14 E. 41st Street

Morehouse-Gorham Co.

New York 17, N. Y.

As Christians, all our message to the world is through the power of the Holy Ghost to convince the world of sin, righteousness, and judgment. . . . The Russians hold their ideology as a religious faith is held, and we in the democracies cannot oppose it by self-centeredness—individual, group, or national—but we must oppose it with the principles of God."

The Archbishop referred to our common belief in the Holy Catholic and Apostolic Church and said that "we are taking part in the highest act of Christian worship."

His Grace pronounced the Absolution from his seat of honor and gave the Blessing from the high altar.

**Archbishop Guest of Honor at Dinner Given by Church Club**

Dr. Fisher was the guest of honor at a dinner, September 16th, sponsored by the Church Club of New York. The principal speakers, in addition to Bishop Gilbert who welcomed the Archbishop in behalf of Bishop Manning, were the Hon. Robert McC. Marsh, the president of the club, and the Hon. John W. Davis, former ambassador to the Court of St. James. Those at the speakers' table included: Bishop DeWolfe of Long Island, Bishop Gilbert, Dr. Fisher, Mr. Marsh, the Very Rev. H. E. W. Fosbroke, Bishop Littell, Mr. Davis, Sir Francis Edward Evans, consul general at New York, Mr. Gano Dunn, Mr. John Rennie, and Mr. Myron C. Taylor, Presidential envoy to the Vatican. In his address His Grace said that the Church of England was tired, weary, and short-handed, but that they expected to train 2,500 for the priesthood in the next two years. He concluded by saying that England was cheerful, even in a lean time.

**PITTSBURGH**

**Mellon Wills Gifts to Church**

The will of the late Thomas Mellon II lists two bequests to organizations of the Episcopal Church: \$2,000 to the National Cathedral, Washington, D. C., and \$2,000 to St. Barnabas' Home, Gibsonia, Pa. Mr. Mellon, though a Presbyterian, had long been a friend and benefactor of the Church, and in recent years he had given several works of religious art to the Church of the Ascension, Pittsburgh.

**BRAZIL**

**"Country Day" Observed**

One of the features of "Country Week," an annual patriotic observance in Brazil, is the lighting of a symbolic fire, or torch, of liberty, and sending it

A source book for  
leaders of services by  
HENRY SLOANE COFFIN

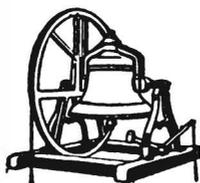
THE  
PUBLIC  
WORSHIP  
OF GOD

Prepared for the guidance of all who are responsible for conducting divine services—a new book which shows how the worshiper's attention can be directed upon God and kept there during every part of the service. Chapters on the history of rituals, the art of public worship, composing prayers and sermons, choosing hymns, and children's services. \$2.00

A PULPIT BOOK CLUB SELECTION



At all bookstores THE WESTMINSTER PRESS, Phila., Penna.



**MENEELY  
BELL CO.**  
22 RIVER ST.,  
TROY, N. Y.  
**BELLS**



**STUDIOS OF  
GEORGE L. PAYDE**  
245 BROADWAY PATERSON N.J.  
CHURCH MEMORIALS  
STAINED GLASS-WOOD-METAL  
ALL CHURCH CRAFTS  
— FOUNDED 1896 —

**R. GEISSLER, INC.**  
11-19 W. 42nd St., New York 19, N. Y.  
**Church Furnishings**  
IN CARVED WOOD AND  
MARBLE-BRASS-SILVER  
FABRICS + WINDOWS

**VESTMENTS**  
Cassocks—Surplices—Stoles—Scarves  
Silks—Altar Cloths—Embroideries  
Priest Cloaks—Rabats—Collars  
Custom Tailoring for Clergymen  
1837 Church Vestment Makers 1946  
Over One Hundred Years



**COX SONS & VINING, Inc.**  
131 East 23rd Street New York 10, N.Y.

When Writing Advertisers Please Mention THE LIVING CHURCH

## SCHOOLS

FOR GIRLS

### KEMPER HALL

KENOSHA, WIS.

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus. Under direction of the Sisters of St. Mary. For catalog, address: Box LO.

### MARGARET HALL

under Sisters of St. Helena  
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding. Board and tuition, \$800.

FOR CATALOGUE AND VIEW FOLDER, ADDRESS:  
SISTER RACHEL, Prin., O.S.H., Box B, Versailles, Ky.

### Saint Mary's School College Preparatory and General Courses

For catalog address

THE SISTER SUPERIOR

Peekskill

New York

FOR BOYS

### CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:

The CANON PRECENTOR, Cathedral Choir School  
Cathedral Heights, New York City

### DeVEAUX SCHOOL NIAGARA FALLS, NEW YORK

A church military school for boys from sixth grade until ready for college. Full scholarships for talented boys whose fathers are deceased. One master for every ten boys. Moderate rates.

For information address THE HEADMASTER

COLLEGES

### CARLETON COLLEGE

Laurence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College

Northfield

Minnesota

### DEACONESSES TRAINING SCHOOL

TRAINING FOR CHURCH WORK  
is offered to qualified women at  
THE NEW YORK TRAINING SCHOOL  
FOR DEACONESSES AND  
OTHER CHURCH WORKERS

Write to: Deaconess Ruth Johnson  
St. Faith's House, 419 West 110th St.  
New York 25, New York

Subscribe to THE LIVING CHURCH

Rate: \$5.85 per year

## DIOCESAN

cross-country by a runner, from whom communities and groups light their torches.

This year the torch was first lighted at the tomb of the late Franklin D. Roosevelt and was flown to Brazil. After what is said to be the longest cross-country run in history, the runner reached Porto Alegre September 1st. For the first time, the fire was brought to Trinity Church, where one of the vestrymen, Senhor Velasco, lit his torch from the runner and carried it into the choir, accompanied by the vestry and clergy, while the organ played the national anthem.

### MINNESOTA

#### Archbishop Visits Minneapolis

The Archbishop of Canterbury paid a brief visit to Gethsemane Church, Minneapolis, September 6th. On his visit to the church, Dr. Fisher was accompanied by his chaplain, the Rev. Canon J. Mc-

Leod Campbell. The party was en route from Canada to Philadelphia.

### UTAH

#### 75th Year at St. Mark's

A special service, August 25th, marked the 75th anniversary of the first services held in St. Mark's Cathedral, Salt Lake City. The first service was held on September 3, 1871, and the cathedral was consecrated May 14, 1874, by Bishop Tuttle. The building, with a seating capacity of 400, was designed by R. Upjohn of New York City, who designed Trinity Church in that city. Money for the building of the cathedral was obtained by the Rev. George W. Foote after he and the Rev. T. W. Haskins had begun the work of the Church 20 years after the arrival of the Mormons in Utah.

The Very Rev. R. Dunham Taylor, dean of the cathedral, preached the anniversary sermon.

## DEATHS

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"*

#### Etienne Victor Gilles, Priest

The Rev. Canon Etienne Gilles, 67, of Holy Trinity Cathedral, Port au Prince, Haiti, died September 10th.

Canon Gilles was born in Port au Prince and was graduated from the Lycée National and the Séminaire Ste. Trinité there. He was ordained to the diaconate in 1921 by Bishop Morris of the Panama Canal Zone and to the priesthood in 1924 by Bishop Carson of Haiti. Before becoming a canon of Holy Trinity Cathedral, Canon Gilles had had other parishes in the District of Haiti.

The body lay in state before the altar of the cathedral during the night preceding his burial. On September 13th a Requiem Mass was celebrated by the Ven. Georges E. Benedict, assisted by the Rev. Joseph S. Lindor and the Rev. Enoch Paraison. At the conclusion of the Mass the office of the Burial of the Dead was sung with the Very Rev. Elie O. Najac officiating. In the absence of Bishop Voegeli, Bishop Carson said the final prayer of commendation.

Canon Gilles is survived by his wife and five children. The oldest son, René, is archdeacon of the North, and the youngest, Etienne Victor, Jr., was ordained to the diaconate June 16th.

#### William Porter Niles, Priest

The Rev. William Porter Niles, 76, a retired priest of the Diocese of New

Hampshire died at Nashua, N. H., on September 19th.

Mr. Niles was born in Warehouse Point, Conn., the son of Bishop Niles of New Hampshire and Mrs. Niles. He was educated at Holderness School, St. Paul's School, and Trinity College. His seminary work was done at General Theological Seminary. He was ordained to the diaconate in 1899 and to the priesthood in the following year by his father. Mr. Niles did graduate work at Oxford University for a year preceding his ordination.

He was priest in charge of St. James Church, Laconia, N. H., 1899-1902, and rector of the Church of the Good Shepherd, Nashua, until his retirement in

## SCHOOLS

SPECIAL

The Hospital of Saint Barnabas and the University of Newark offer a full course in  
NURSING

to qualified High School graduates. Scholarships available. Classes enter in February and September

Apply to — Director of Nursing  
Hospital of Saint Barnabas  
685 High St., Newark, N. J.

If . . .

the Church is important to you, it is important for you to support and make use of the Church institutions listed here

1938. He had been a member of the standing committee, the board of examining chaplains, the executive council, and a deputy to General Convention every triennium from 1907 to 1940. He was a trustee of St. Mary's in the Mountains and Holderness School.

Funeral services were held in the Church of the Good Shepherd, September 21st. Bishop Dallas of New Hampshire officiated.

Mr. Niles is survived by his wife, a sister, a daughter, and two sons.

**Elizabeth C. Fracker, Deaconess**

Deaconess Fracker, 60, on the staff of St. Andrew's Mission, Addyston, Ohio, died August 27th in Christ Church Hospital, Cincinnati. The Rev. Benjamin Priest administered the last rites.

Deaconess Fracker was born in Zanesville, Ohio, and was graduated from the public schools there. She later was on the staff of the public library in Zanesville. Having attended St. Faith's School for Deaconesses in New York, she was set apart as a deaconess in 1921 by the late Bishop Reese of Southern Ohio in the Cathedral of St. John the Divine. She became a member of St. Paul's Cathedral staff, Cincinnati, but after a short time went to Christ Church, Dayton. After working in the Diocese of Vermont and the District of Nevada, Deaconess Fracker joined the staff of St. Andrew's Mission, Addyston.

Services were held in St. Andrew's, August 27th, by the Rev. Stephan Alling and the Rev. Canon G. P. Symons. A Requiem Mass was celebrated at St. James' Church, Zanesville, on August 30th by the Rev. Duncan Weeks. Interment was in Woodlawn Cemetery, Zanesville.

**Florence Basom**

Miss Florence Basom died August 25th at the Convent of the Sisters of the Transfiguration, Glendale, Ohio. At the time of her death, she was serving as dietician at the convent.

Miss Basom had served as a missionary to Puerto Rico for five years, giving her special attention to a small mission, Quebrada Limón, near Ponce. When she returned to this country, Miss Basom taught at Valle Crucis, and, more recently, at the Blue Ridge School, Bris, Va.

**CHANGES**

**Appointments Accepted**

The Rev. Charles H. Brady, formerly rector of St. Barnabas', Denver, Colo., is now taking graduate work at Union Theological Seminary, New York City, and may be addressed there.

The Rev. Roy Davis, formerly the assistant at Grace Church, Oak Park, Ill., is now the assistant at St. John's by the Campus, Ames, Iowa, and may be addressed there.

The Rev. Charles W. Findlay, rector of St. Andrew's Albany, N. Y., will become rector of St. Philip's, Wiscasset, Maine, October 1st. Address: The Rectory, Wiscasset, Maine.

The Rev. Russell E. Francis, formerly chaplain to the Episcopal students at the University of Pennsylvania, is now a member of the faculty there. Address: 4439 Sansom St., Philadelphia 4, Pa.

The Rev. David T. Gillmor, rector of St. Luke's, Los Gatos, Calif., will become rector of the Church of the Ascension, Vallejo, Calif., October 1st. Address: 638 Georgia St., Vallejo, Calif.

The Rev. Charles U. Harris, rector of Trinity,

**CLASSIFIED**

**POSITIONS OFFERED**

**WANTED:** Teaching chaplain, no children, to serve small but well established Episcopal boarding school. A challenging position for an emotionally stable minister. Address, R. L. Clem, Rector, St. John's Military School, Salina, Kansas.

**TRAINED SOCIAL WORKER** age 30-40, for large New York City Episcopal Church. Family case work experience in religious organization preferred. Reply Box G-3142, The Living Church, Milwaukee 3, Wis.

**HOSTESS** to take charge of well established convalescent home for women; capacity 20 guests; in beautiful country location near large city in eastern Diocese. Nursing experience desirable. Must be Churchwoman. Adequate salary with full maintenance. Reply Box P-3137, The Living Church, Milwaukee 3, Wis.

**HEADMASTER.** Church secondary school for boys. Rural Puerto Rico. Priest or layman. Ability with boys, interest in rural life essential. Knowledge of Spanish or willingness to learn. State experience including teaching. Write airmail to F. E. Kidder, Box 1950, Ponce, Puerto Rico.

**WANTED:** Organist-Choirmaster for large mid-west parish. Good salary and splendid opportunity. Reply Box L-3139, The Living Church, Milwaukee 3, Wis.

**CASE WORKERS—Churchwomen.** Large Church agency in the east. Family Service and Children's Foster Home Placement Departments. Must have at least one year's work in good social work school. Salary according to training and experience; maximum about \$2400. Good opportunity in strong Church center; ample cultural and educational advantages in the community. Reply Box P-3138, The Living Church, Milwaukee 3, Wis.

**WANTED:** Priest-Organist for mid-west parish of 1500 communicants. Must be Catholic and single. To be one of three priests on the staff. Reply Box L-3140, The Living Church, Milwaukee 3, Wis.

**WANTED:** Group worker in nationally-known home for twelve young girls; resident with full maintenance; half hour from Boston, Mass. State age and qualifications. Reply Box W-3134, The Living Church, Milwaukee 3, Wis.

**WANTED:** Housemother for small group, maintenance and salary. State age and qualifications. St. Paul's Girls' School, 2300 Warwick Ave., Baltimore 16, Md.

**HOUSEMOTHER—For Boys Institution.** State age and Qualifications, Salary and Maintenance. Reply Box L-3052, The Living Church, Milwaukee 3, Wis.

**POSITIONS WANTED**

**WANTED—Position as director and organist by a Musician of experience and good recommendation.** Reply Box M-3132, The Living Church, Milwaukee 3, Wis.

**PRIEST, MIDDLE-AGED,** Rector of city parish, successful record, best of references, desires assistantship or part time work. Preferably in or near New Haven or Bridgeport. Will accept moderate stipend. Reply Box N-3136, The Living Church, Milwaukee 3, Wis.

**RELIGIOUS EDUCATION LEADER,** eighteen years experience, desires change of work. Either parochial or Diocesan. Reply Box R-3141, The Living Church, Milwaukee 3, Wis.

**WANTED**

**GIFT OF SETS** of lantern slides for Church of England Mission Church. Rev. Walker, Southampton Rectory, Bermuda

**RATES:** (A) All solid copy classifications, 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Church Services, 35 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (D) Minimum price for any insertion is \$1.00. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

**CLASSIFIED**

**ALTAR BREAD**

**ALTAR BREAD** made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

**ALTAR BREADS—Orders promptly filled.** Saint Mary's Convent, Kenosha, Wis.

**BOOK FINDING SERVICE**

**I WILL SEARCH** for out-of-print books you want but can't locate. Anglican religious books a specialty. Edna M. Walter, 436 Columbus Ave., Boston 16, Mass.

**CHURCH FURNISHINGS**

**FOLDING CHAIRS.** Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Dept. 77, Scranton 2, Pa.

**ANTIQUE SANCTUARY-LAMPS.** Robert Robbins, 1755 Broadway, New York City.

**FOR SALE**

**HANDSOME WHITE** super-frontal, and extra matching brocade. Priests hand-made girdles, black or white. Inquire, Chicago Altar Guild, 1123 Curtiss St., Downers Grove, Ill.

**LINENS AND VESTMENTS**

**PURE IRISH LINENS** now in stock for all Church needs. Supplies constantly arriving. Good qualities, also fine cottons. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

**CATHEDRAL STUDIOS,** Washington and London, linens and materials by the yard. Surplices, albs, altar linens, stoles, burses, and veils. See my new book, Church Embroidery, a complete instruction; 128 pages; 95 illustrations. Price, \$5.67. Also my Handbook for Altar Guilds. Price, \$0 cts. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

**MISCELLANEOUS**

**LA VERDAD,** Nopala, Hidalgo, Mexico. Spanish Anglican monthly. 25 cents a year; 4 yrs., \$1.00.

**POSITIONS OFFERED**

**CHURCHWOMAN** with experience in institutional buying and planning of meals to take charge of kitchen. Salary and maintenance. Particulars on request. Give training or experience, age, references. Write, Mother Superior, Bethany Home, Glendale, Ohio.

**NOTICE TO SUBSCRIBERS**

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

**THE LIVING CHURCH**

## CHANGES

Roslyn, L. I., N. Y., will become rector of Trinity, Highland Park, Chicago, Ill., October 18th, and may be addressed there.

The Rev. Henry Hogg, rector of St. John's, Whitesboro, N. Y., will become priest in charge of St. John's, Minden, La., November 1st. Address: The Rectory, 814 Jefferson St., Minden, La.

The Rev. Canon W. James Marner, assistant at St. Paul's, Oakland, Calif., will become assistant and organist-choirmaster at St. James', Wichita, Kans., October 1st. Address: 140 N. Yale, Wichita 8, Kans.

The Rev. Maurice P. McKay, formerly rector of Christ Church, Herkimer, N. Y., is now rector of Trinity, Whitehall, N. Y. Address: Trinity Church Rectory, Whitehall, N. Y.

The Rev. James A. Pike, formerly curate at St. John's, Washington, and chaplain at George Washington University, is now a fellow and tutor at General Theological Seminary, and may be addressed there.

The Rev. George L. Potter, formerly vicar of St. Paul's, Winslow, Ariz., is now vicar of St. Mary's, Lampoc, Calif. Address: c/o Court Hotel, Lampoc, Calif.

The Rev. William R. Robbins, formerly rector

of St. Peter's, Cazenovia, N. Y., will study at Oxford University, England, for the next year.

The Rev. Philip W. Roberts, formerly priest in charge of St. Luke's Mission, Hot Springs, S. Dak., is now a special student at Berkeley Divinity School, New Haven, Conn. Address: 90 Myrtle St., Shelton, Conn.

The Rev. Gladstone Rogers, rector of St. Barnabas', DeLand, Fla., will become rector of Holy Cross, Miami, Fla., October 1st. Address: 3637 First Ave. NE, Miami 37, Fla.

The Rev. Bierney Smith, vicar of St. Mary the Virgin, Keokuk, Iowa, will become rector of St. Margaret's, Dayton, Ohio, October 1st, and may be addressed there.

The Rev. Warren H. Steele, formerly deacon in charge of St. James', Hammondsport, and Grace Church, Dundee, N. Y., is now rector of St. James' and priest in charge of Grace Church. Address: Box 254, Hammondsport, N. Y.

The Rev. Richard Colgate Talbot, Jr., formerly rector of St. Elizabeth's, Glencoe, Ill., is now rector of St. Helena's, Boerne, and priest in charge of St. Boniface's Mission, Comfort, Texas. Address: Boerne, Texas.

The Rev. Charles E. Taylor, formerly priest in

charge of All Saints', Toledo, Ohio, is now priest in charge of St. Augustine's Mission, Gary, Ind. Address: 2352 Carver St., Gary Ind.

The Rev. Hector W. Thompson, rector of St. Paul's, Lubbock, Texas, will become the resident vicar of St. Paul's, Harlan, Iowa, October 1st and may be addressed there.

The Rev. F. V. C. Ward, formerly a priest of the Church of England in Canada, is now vicar of Trinity Memorial Church, Rupert, Idaho. Address: 906—6th St., Rupert, Idaho.

The Rev. Ralph K. Webster, formerly headmaster of the Colegio de Agricultura de San José, Quebrada Limón, Puerto Rico, is now rector of St. Francis', Rutherfordton, N. C. Address: 900 N. Main St., Rutherfordton, N. C.

The Rev. Harry B. Whitley, formerly an assistant at the Cathedral of St. John the Baptist, San Juan, Puerto Rico, is now rector of St. Stephen's, Wyandotte, Mich., and may be addressed there.

The Rev. Donald O. Wilson, formerly locum tenens at St. Luke's, New Haven, Conn., is now vicar of the Mission of St. Simon the Cyprian, Springfield, Mass. Address: 24 Ladd, St., Springfield 9, Mass.

The Rev. Robert E. Withers, Jr., formerly priest in charge of Emmanuel, Glenmore, St. Jax.



# 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

### BOSTON, MASS.

**ADVENT** Mt. Vernon and Brimmer Sts.  
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn,  
Rev. Harold G. Hultgren, Ass't  
Summer Schedule (June through September)  
Sun 7:45 Mat; 8, 9:30 HC; 11 Solemn (or Sung)  
Mass and Ser; 6 Evensong. Daily: 7:15 Mat; 7:30  
HC; 9:30 Thurs & HD, HC (additional); Fri 5:30  
Service of Help & Healing  
Confessions: Sat 5-6 (and by appt)

### BROOKLYN, N. Y.

**ST. PAUL'S** Flatbush Rev. Harold S. Olafson, D.D., r  
Church Ave. & St. Paul's Place  
BMT Subway, Brighton Beach Line to Church Ave.  
Station  
Sun 7:30, 8:30, 11; Thurs 7:15 & 10, HC & Spir-  
itual Healing; 7:15 HD Choir of men & boys

### 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; Tues & 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, 8 (also 9:15 HD & 10 Wed), HC;  
9 MP; 5 EP sung, 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 & Ser; 4 Evensong.  
Special Music  
Weekdays: HC Wed 8; Thurs & HD 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. Roelif 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

### NEW YORK CITY—Cont.

**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; Confe-  
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. Dan  
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. Boam,  
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 inst;  
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. Hester M.  
Lewis, B.D.; Rev. Francis Yarnell, L.H.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 block face.  
PM; appt, appointment; B, Benediction; Cho,  
Choral; Ch S, Church School; c, curate; EP,  
Evening Prayer; Eu, Eucharist; HC, Holy Com-  
munion; HD, Holy Days; Instr, Instructors.  
Int, Intercessions; Lit, Litany; Mat, Matins  
MP, Morning Prayer; r, rector; Ser, Sermon,  
V, Vespers; v, vicar.

Cartersville; and Grace, Manteo, Va., will become priest in charge of Holy Trinity, Ridgeland; the Church of the Cross, Bluffton; and the Church of the Heavenly Rest, Estill, S. C. Address: Ridgeland, Va.

**Military Service**

**Commissions and Promotions**

The Rev. William E. Patrick, rector of All Saints', Oxnard, Calif., has been promoted to the rank of colonel in the chaplains' reserve corps. Chaplain (Major) William B. Sharp, AUS, has

been commissioned in the chaplains' corps, USA. Address: 172 Willis Ave., Mineola, N. Y.

**Separations**

The Rev. Angus Dun, Jr., formerly a chaplain in the Army, is now rector of Christ Church, Hamilton and Wenham, Mass., and may be addressed there.

The Rev. William B. Garnett, formerly a chaplain in the Navy, is now curate of Christ Church, Whitefish Bay, Milwaukee, Wis. Address: 101 E. Devon St., Milwaukee 11, Wis.

The Rev. Ernest A. Phillips, formerly a chaplain in the Army, is now rector of Christ Church, Luray Parish, Luray, Va., and may be addressed there.

The Rev. Robert H. Whitaker, formerly a chaplain in the Navy, is now a student at the University of Edinburgh, Scotland. Address: 10 Inchview Terrace, Edinburgh, Scotland.

The Rev. William Tate Young, formerly a chaplain in the Army, is now rector of St. Stephen's, Sherman, Texas. Address: 409 S. Crockett, Sherman, Texas.

# Church Services near Colleges

**KEY**—Light face type denotes AM, black face, PM; Chap, Chaplain; c, curate; EP, Evening Prayer; HC Holy Communion; HD, Holy Days; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar..

**UNIVERSITY OF ARKANSAS**  
ST. PAUL'S Fayetteville, Arkansas  
Rev. Marius J. Lindloff, r & Chap  
Sun 8, 9:30, 11; HC, Wed & HD 10:30

**BENNETT JUNIOR COLLEGE**  
GRACE Rev. H. Ross, Greer, r  
Millbrook, New York  
Services: 8:30 & 11 Every Sunday

**BROWN UNIVERSITY**  
S. STEPHEN'S Rev. Paul Van K. Thomson, r  
Providence, R. I.  
Sun 8, 9:30, 11, 5; Daily 7:30

**UNIVERSITY OF CALIFORNIA**  
ST. MARK'S Rev. Russell B. Staines, r  
Berkeley, California  
Sun 7:30, 11 & 6:45; Canterbury Club Sun 6  
Weekdays: 12:10 Tues & Fri

**UNIVERSITY OF CALIFORNIA**  
ST. ALBAN'S Rev. John A. Bryant  
Westwood, Los Angeles, California  
Sun 8, 9:30, 11; Wed 7:30; 1st & 3d Thurs 7, 2d & 4th Thurs 5:30

**CARNEGIE INSTITUTE OF TECHNOLOGY**  
REDEEMER Rev. Hugh S. Clark, r  
5700 Forbes Street, Pittsburgh, Pa.  
HC 8; MP 11; Canterbury Club 6, The Rectory

**COLUMBIA UNIVERSITY**  
ST. PAUL'S CHAPEL New York City  
Rev. Stephen F. Bayne, Jr., Chap  
During Summer Session, July 7—Aug 16  
Sun MP & Ser 11; HC 9 Daily (except Sat) 8

**CONNECTICUT COLLEGE**  
U. S. COAST GUARD ACADEMY  
UNIVERSITY OF CONNECTICUT (Annex)  
ST. JAMES' New London, Connecticut  
Rev. F. S. Morehouse, r;  
Sun Service: 8 & 11

**CORNELL UNIVERSITY**  
ITHACA COLLEGE  
ST. JOHN'S Rev. Reginald E. Charles, r  
Ithaca, New York  
Sun 8, 9:30, 11; HD & Thurs 10

**GEORGE WASHINGTON UNIVERSITY**  
ST. JOHN'S Lafayette Sq., Washington, D. C.  
Rev. C. Leslie Glenn, D.D., r; Rev. James A. Pike, J.S.D., Chap  
Sun 8, 10, 11, 8; Canterbury Club, 6, Daily: 7:30

**HARVARD, RADCLIFFE, M. I. T.**  
CHRIST CHURCH Cambridge, Mass.  
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, Chap  
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6

**HUNTER COLLEGE**  
ST. JAMES' New York City  
Rev. H. W. B. Donegan, D.D., r  
Sun 8, 11; Wed 7:45, Thurs 12, HC

**UNIVERSITY OF ILLINOIS**  
CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.  
Rev. William Ward, S.T.M., Chap  
Sun 9, 11, HC; Canterbury 6

**UNIVERSITY OF IOWA**  
TRINITY PARISH Iowa City, Iowa  
Rev. Frederick W. Putnam, r  
Sun 8, 10:45; Canterbury Club 4; Wed 7, 10 HC in Chapel; HD as announced

**UNIVERSITY OF MICHIGAN**  
ST. ANDREW'S Ann Arbor, Michigan  
Rev. Henry Lewis, r  
Sun 8, 11; Canterbury Club 6; Wed & HD 7:15

**MILWAUKEE-DOWNER, STATE TEACHERS**  
ST. MARK'S Milwaukee, Wis.  
Rev. Killian Stimpson; Rev. Carl E. Wilke  
Sun 8, 9:30, 11

**UNIVERSITY OF MINNESOTA**  
ST. TIMOTHY'S HOUSE Rev. G. R. Metcalf, Chap  
317 17th Ave., SE, Minneapolis  
Sun 9; Wed 7:15

**HOLY TRINITY CHURCH, 4th & 4th**  
Sun 11

**UNIVERSITY OF NEBRASKA**  
UNIVERSITY EPISCOPAL CHURCH Lincoln, Nebr.  
Rev. L. W. McMillin, Priest in Charge  
Sun 8:30, 11; Others as announced

**NEW JERSEY COLLEGE FOR WOMEN**  
ST. JOHN THE EVANGELIST New Brunswick, N. J.  
Rev. Horace E. Perret, Th.D., r  
Sun 8, 11; Wed & HD 9:30

**OKLAHOMA COLLEGE FOR WOMEN**  
ST. LUKE'S Rev. H. Laurence Chowins, v  
Chickasha, Oklahoma  
Sun 8, 9, 9:45 & 11

**PRINCETON UNIVERSITY**  
UNIVERSITY CHAPEL Rev. Packard L. Okie, Chap  
9:30 Holy Communion & Sermon

**TRINITY CHURCH** 33 Mercer Street  
Rev. A. L. Kinsolving, r 11:00 a.m.



ST. PAUL'S CHURCH WINSTON-SALEM, N. C.

**RENSELAER POLYTECHNIC INSTITUTE- RUSSELL SAGE COLLEGE EMMA WILLARD SCHOOL**

ASCENSION 548 Congress St., Troy, N. Y.  
Rev. Arthur L. Bice, r; Rev. Robert L. Zell, c  
Sun HC 7:30, Parish Communion 9, Cho Service & Ser 11, (HC 1st & 3rd Sun 11) Breakfast served immediately after 9 o'clock service; Solemn Evening-song, and Address 6; Daily: HC 7 & 8; Fri and HD 10; Confessions: Sat 4-5 & 7-8

**SALEM COLLEGE & ACADEMY**  
ST. PAUL'S Rev. James S. Cox, r  
Winston-Salem, N. C.  
Sun 8, 9:45, 11, 5:45

**SANTA BARBARA COLLEGE- UNIVERSITY OF CALIFORNIA**  
TRINITY Rev. Richard Flagg Ayres, r  
Santa Barbara, Calif.  
Sun 7:30, 9:30, 11; 7:30 Evensong

**SMITH COLLEGE**  
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 Harter, 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. Bamburg, 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



# HE LIVES



BY THE RT. REV. AUSTIN PARDUE, D.D.  
*Bishop of Pittsburgh*

Based on the teachings of the historic Church and the Book of Common Prayer, *He Lives* is, in a very real sense, a source of inspiration and comfort to the bereaved. Often our own sense of great personal loss blinds us to the teachings of Christianity and we cry out and grieve for those who have departed from this earth. But the Christian faith teaches us that death makes little difference. For all of us must fulfill our purpose, whether it be on earth or in Paradise: that is, to quote Bishop Pardue: "... namely, that of soul and character growth."

Not only for those who have suffered tragic loss through the ill effects of World War II, but for all who have known sorrow because of death of family or friends, this book is written. Based on the author's religious experience, it shows us that "there is no death and there is no separation under the doctrine of the Communion of Saints." We must accept much on faith, practice the religion of the Prayer Book so that our knowledge thereby gained and proved by devotional practice will enable us to "experience the joy of the doctrine of the Communion of Saints." Price, \$1.50

*Postage Additional*

14 E. 41st Street

## Morehouse-Gorham Co.

New York 17, N. Y.

## ***This is God's World:***

And there is a world-wide fellowship of men and women dedicated to God and empowered by Him to work for the establishment of His Kingdom of righteousness and peace. The thrilling story of their labors is chronicled week by week in

## ***The Living Church***

*A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.*

(Rates — new or renewal)

|                               |         |                                    |         |
|-------------------------------|---------|------------------------------------|---------|
| One-year subscription .....   | \$ 5.85 | Two one-year subscriptions .....   | \$11.00 |
| Two-year subscription .....   | 11.00   | Each additional subscription ..... | 5.15    |
| Three-year subscription ..... | 15.00   | (Foreign \$1 a year additional)    |         |

## ***The Living Church***

744 North 4th Street  
Milwaukee 3, Wis.

Enclosed find \$\_\_\_\_\_ Please send *The Living Church*  
for.....(time) to:

Name\_\_\_\_\_

Street\_\_\_\_\_

City & State\_\_\_\_\_

**SUBSCRIBE NOW!**

Fill in the coupon attached and  
mail it to us today!