

The Living Church

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

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in the Power of God**

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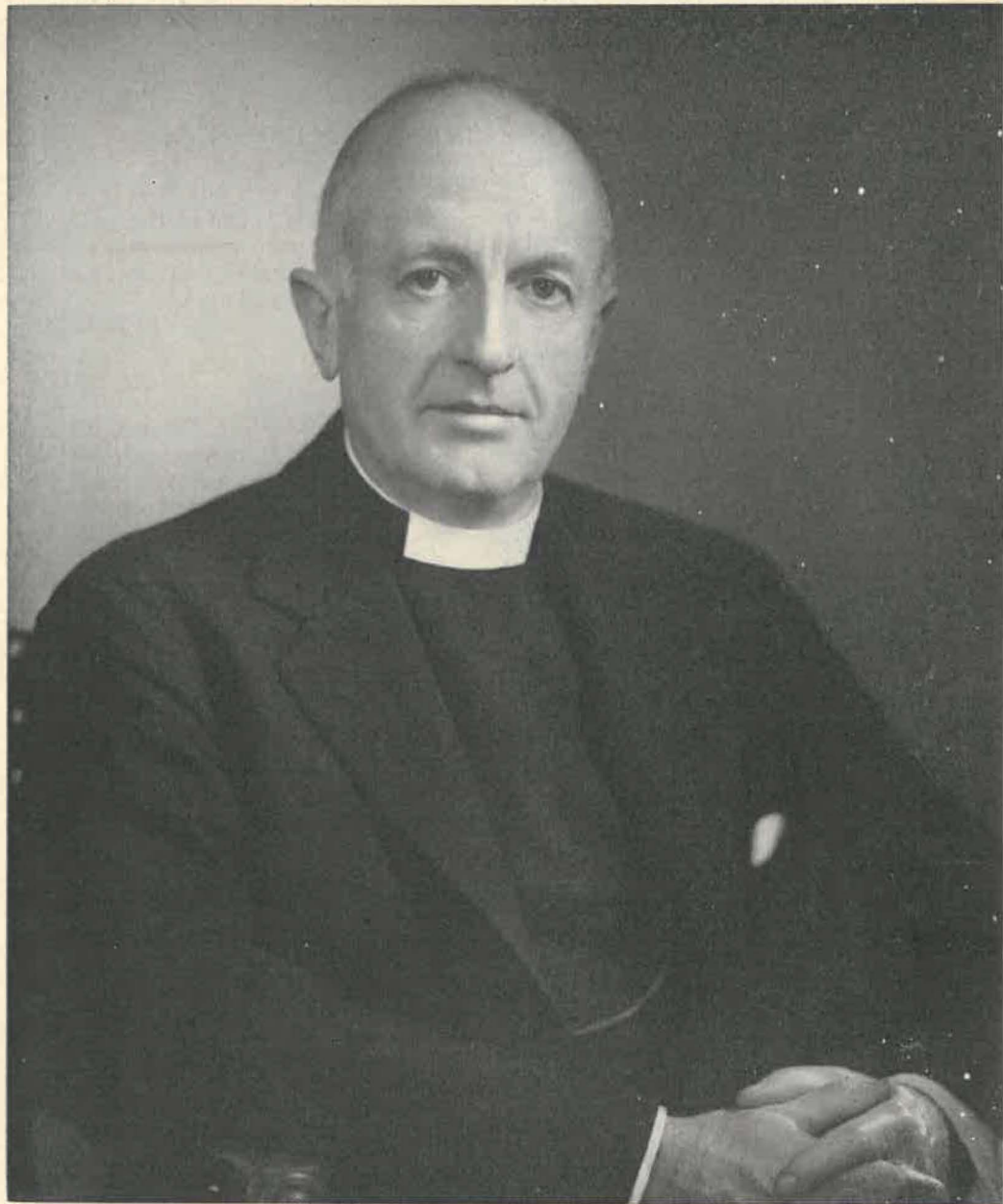
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*First
Convention*



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

The Presiding Bishop's opening sermon to General Convention appears in this number. [Page 16].

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LETTERS

Miracle Marriage Canons

TO THE EDITOR: We regret that we find it necessary to register protest against a portion of what is generally helpful and constructive editorial on the Marriage Canons [L. C., September 4th].

We are at loss to find any reasonable ground for your attack upon "the pastoral approach" provided by the canon, nor in your faulty interpretation of what "pastoring" means. Your terms, "cozily described" and "sentimental dodge" seem quite without justification. To be a pastor does not mean to be cozy nor sentimental, any more than to be a father warrants similar description. The bishop's pastoral staff has its sharp pointed end. Often, alas, to be a shepherd, whether bishop or priest, requires the administering of hard discipline. Surely, the true conception of pastor should not need further defense.

We protest, also, the picture of the bishop and the divorcé "huddling together — to blacken the reputation of an absent person — in order to release the applicant from a solemn spiritual undertaking." An amazing picture, indeed, of the spiritual pastoring of our bishops!

There is nothing to prevent the bishop from hearing both sides of the question, if the other person can be contacted, (though, alas, in many cases this is impossible.) In any case, the bishop should be expected to take action only upon evidence which is sufficiently conclusive, and of good quality. We believe they try to do this. Surely, it is not necessary, in pressing for the protection of the rights of the divorced partner, to base the appeal upon the assumption that our bishops, acting under the pastoral approach, are likely to be unfair, prejudiced, incompetent, and even immoral in their administration of the canon.

✠ WALLACE E. CONKLING,
Bishop of Chicago.

Chicago.

A Deacon In Every Parish

TO THE EDITOR: With all due respect to Fr. Damrosch's attempt to solve a difficult situation in the administration of Holy Communion due to the clergy shortage [L. C., September 11th] I cannot see that such a solution as he offers would be either wise or even acceptable.

In the first place, few devout communicants would welcome the idea of receiving the chalice at the hands of a fellow member of the congregation who is not in regular priest's or deacon's orders. Such a practice smacks a little too much of Presbyterianism and could very easily lead to doctrinal errors on the part of some Churchmen as well as to alienation or even secession on the part of others. It would seem that the clergy shortage could be helped by better means than by the investing of laymen (however devout) with sacerdotal privileges. More attention might be given to sermons on vocation and certainly, in many places, the clergy could be placed to better advantage.

In the second place, the practice of the rector choosing a "deacon assistant" to aid him, is open to much abuse. It might be

LETTERS

done in many cases, where it would be both possible and advisable to have an assistant in clerical orders, simply to avoid expense. Such abuses already occur in parishes where Morning Prayer is the chief service on Sunday and almost every absence of the rector is taken care of by one of a staff of lay readers.

Would it not be preferable, in cases where really necessary, to have authorization of Communion in one kind—at least, for one of the Festival Masses? Those who objected could come at another time. But any well-instructed Churchman knows (or should know) that Our Lord is really and entirely present under each of the species of the Eucharist and would be willing to forego reception of the chalice when necessity demanded.

DOROTHY HOWARD.

Hudson, N. Y.

TO THE EDITOR: The article by Rev. Frank Damosch, Jr., in *THE LIVING CHURCH* for September 11th entitled a "Deacon in Every Parish" prompts me to write you to express my hearty approval of the idea.

It has always seemed short sighted on the part of the law makers in the Episcopal Church not to have remedied such a situation once it had arisen or to have been far sighted enough to foresee what might happen.

I have attended churches where communion at the 11 o'clock service was an interminable affair stretching the service from 11 to 1:45 or 2.

H. CARLTON LITCHFIELD.

Cape Cod, Mass.

No Segregation in S. Va.

TO THE EDITOR: Because of conditions in Southern Virginia your editorial "Segregation In the Church" [L. C., August 14th] interested me greatly. There are probably many white congregations in this country which are not privileged to have in their midst members of the Negro race, but in Virginia the presence of them among us is truly felt spiritually.

At St. James' Church, in Accomac, on the Eastern Shore, we had with us, until her death a few months ago, one of the most faithful and ardent Negro women in the Church. She was one of the finest Christian characters that I have ever known.

There is no segregation in the diocese of Southern Virginia—either among the clergy, or in any other phase of Church activity. In it is the parish of Elizabeth City, founded in 1610. At St. John's Church in Hampton, Va., for 60 years there was a Negro man who made his communion regularly—and Boliver Watson is today one of the most beautiful memories in the lives of many of us who grew up and were nurtured within its old brick walls.

Might I tell, too, of an incident—told to me many years ago, concerning worship at St. Paul's Church in Richmond? When emotions, upset by the Civil War and all its consequences, were potent, a Negro man arose from among the congregation one Sunday morning, and took his place at

the communion rail. Following him and kneeling beside him was General Lee.

(Mrs.) GEORGE L. DOUGHTY.

Onancock, Va.

Missionary Strategy

TO THE EDITOR: Your editorials "Okinawa — Missionary Challenge" and "Military Suffragan" [L. C., September 11th] should be read, marked, learned, and inwardly digested by the whole Church. Our missionary endeavors, at home and abroad, have been hampered; not so much by our vision, as by our lack of missionary "know-how" and by the need for a unified missionary strategy. (I pretend to some personal experience as I have been both a foreign and a domestic missionary, as well as in both World Wars.)

The ideal would be for a seminary for missions; but the work could be done in our present seminary set-up. New York State, for instance, has a number of State Teachers Colleges; each of them, while offering in general a full course, specializes in one or more particular fields.

Why could not our seminaries do much the same; one take missions, another rural work, still another, institutional work, and still another, take chaplaincy—military and otherwise—work?

(Rev.) NORMAN S. HOWELL.

Bolton Landing, N. Y.

Post Convention Plan

TO THE EDITOR: It has been suggested that the announced program of post-Convention Activities in the diocese of Los Angeles the weekend following adjournment of General Convention may be misleading by reason of the inclusion of a meeting in San Diego to be addressed by the Archbishop of York on the evening of October 7th.

Since General Convention is not scheduled to adjourn until that afternoon it has been pointed out that deputies would have to leave before adjournment to go to the San Diego meeting. May I explain that the Archbishop's visit to San Diego is primarily to provide an opportunity for the people of the southern area of the diocese to meet and hear him? We had no intention of wooing deputies away from a regular Convention session to attend the San Diego affair. Thinking that a few visitors from the East might be planning to be in San Diego at that time on their way home, we included that meeting in our program.

To clear up all misunderstanding may I say that our expectation is that following Convention's adjournment on October 7th many deputies and visitors will take a night train to Los Angeles and take part in a program of tours and teas October 8th and join us in a great ecumenical service in the Hollywood Bowl, Sunday, October 9th, at 3:45 P.M. We hope nothing we have arranged will in any way interfere with a full attendance of all deputies at all sessions of the two Houses of General Convention.

(Very Rev.) J. M. KRUMM,
Chairman.

Los Angeles.

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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *Regarding national colors in Church.*

This letter may be regarded as a complete exposition of the matter of the National Colors in church.

TO THE EDITOR: "May I offer an amendment—and correction—to the answer given regarding the correct position of the American flag in Church [L. C., May 8th]?"

When the colors are brought to the Church by a military unit which is attending service, they form an integral part of that unit and belong at the right hand of the unit. This automatically places them on the "right" (Epistle) side of the Church.

When the colors accompany the choir, they are a part of the official Church staff (clergy, acolytes and choristers), and are properly placed at the right hand of the Church staff, when seated. Now the seating arrangement in our churches and the placing of the colors does not depend on custom and ceremony of Protestantism, but on our own tradition. Each person in choir has his own assigned seat, and all seats are placed with their backs to the outer wall. The bishop's cathedra is so placed, and the sedilia for the celebrant likewise. Some chancels are built in the shape of an open octagon, some even with rounded walls. In a sense, then, all persons in choir are seated in a semi-circle, around the altar which is the throne of Diety. Passing then from each person in choir to his right hand, you must finally arrive (as the extreme right) at the point where the walls of the chancel and of the nave (or north transept or crossing) meet, on the Gospel side; and this is the correct place for the American flag.

When the celebrant stands at the altar, or the priest is presenting the alms at a choir office, he has left his seat in order to perform a function—the colors do not follow him, nor change position because he has moved. This is no different from the military group in the congregation—for if someone moves from his seat the colors of the group are not moved. The colors do move if involved in a special ceremony, including the march into the church and the march out—and similarly the colors accompany the choir into and out of the church, in procession.

Another point was not covered in the original inquiry nor in the original reply, namely, how and where should the color-bearer stand, when facing the altar at the end of the processional and the beginning



of the recessional? In almost every Church I have visited, an incorrect procedure has been followed, in that the acolyte carrying the national colors

has stood at the left (because he is to place the color in a standard on the (Gospel side) and the Church flag on the right (for a similar reason).

The massing of the processional crosses, torches, banners, and colors before the altar is actually the final ceremonial detail of the procession (and the initial detail of the recessional) and is an important matter. The national color should be either at the right hand of other banners and flags, or else in front of them (i.e., nearer the altar). The line of the colors may be back of the processional cross, or (especially in small chancels) on the same line. As the final "amen" of the processional is sung, the formation breaks, and the acolyte with the national color should turn to his left, immediately behind the processional cross, and proceed to the place assigned to the national color, not reverencing as he passes the midst. The massing before the altar supplies the necessary act of reverence. Any other colors, including the Church flag, having allowed the national color to pass first, will then turn toward the place assigned, in a similar manner. Actually this often means that the Church flag and the national color will pass the midst at the same moment, the later moving toward the left and the former moving toward the right and nearer to the Congregation.

In preparing for the recessional, the several acolytes should not straggle to their places as they individually can prepare and pick up their crosses, torches, banners, etc., but all should prepare their particular pieces, and when all are ready, move together and in order to the proper points. This will again cause the colors to pass

from one side to the other, in opposite directions, with the Church flag moving nearer the congregation and the national color nearer the altar but behind the cross.

At a signal, all should turn simultaneously to face the congregation. The processional crosses and any other single units standing in the midst should always do a "right-about." Units standing to the right and left of the midst should do "left-about" and "right-about," so that they always turn toward the midst. Torches with a processional cross may turn with the cross as a single unit, if desired. Two or more colors on a line may similarly turn as a single unit, unless separated by the processional cross. In the later case they turn in place and remain momentarily with the national color on the left, until they move into the line of march, when the national color will move first. Other colors will fall in line either at the left of, or behind, the national color.

(Rev.) EDWARD L. ALDWORTH,
(Lt. Col., US Air Force Reserve.)

The objection might be made that this assumes the superiority of the State over the Church but the objection is not valid. The directions given by the chaplain, place the line of colors, when massed before the altar, behind the processional cross (or with the cross in the center in small chancels). As he does not offer any correction, I assume that he agrees with me, that the place of the colors is in the center of the moving column.

Books on ceremonial direct those carrying crosses and the like not to reverence when passing the altar.

The Living Church

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

CLIFFORD P. MOREHOUSE, LL.D. *Editor*
 PETER DAY *Executive Editor*
 REV. FRANCIS C. LIGHTBOURN
 *Managing Editor*
 ELIZABETH McCracken *Associate Editor*
 PAUL B. ANDERSON *Associate Editor*
 PAUL RUSCH *Associate Editor*
 REV. CARROLL E. SIMCOX *Book Editor*
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SIXTEENTH SUNDAY AFTER TRINITY

GENERAL CONVENTION

HOUSE OF BISHOPS

Notify Deputies of Organization

The House of Bishops, having met and organized, Bishops Quin and Remington, the two senior active bishops in point of consecration, were appointed a committee to notify the House of Deputies that the House of Bishops was duly organized.

The House of Bishops organized and elected Bishop Penick of North Carolina as vice-chairman. The House heard addresses by the Archbishop of York, Dr. Garbett, and by the Most Rev. Michael H. Yashiro, STD, Presiding Bishop of the Nippon Seikokwai, and by the Very Rev. Francis Rowanski of the Polish National Catholic Church, the last of whom also addressed the House of Deputies. Fr. Rowanski said that "the two Churches are one in faith and fellowship."



DEAN SPROUSE

The new president of the House of Deputies, the Very Rev. Claude W. Sprouse, dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., is occupying the chair he almost held in the 1943 and 1946 General Conventions. The only other nominee of the 1946 Convention that elected Owen J. Roberts, formerly of the U. S. Supreme Court, Dean Sprouse is well equipped to handle the sometimes difficult parliamentary problems that arise in the House of Deputies.

Dean Sprouse will be remembered from the 1946 Convention for his

leadership of the group favoring the minority report of the Commission on Approaches to Unity—a group which substituted for the majority report a proposal giving the Commission a new directive for negotiations with the Presbyterians and other Christian bodies.

Familiar with executive positions, he has served as president of the Kansas City Council of Churches and been associated with many movements concerned with civic welfare.

Dean Sprouse has been at Grace and Holy Trinity since November, 1931. He came to it as rector when it was a parish church and became its dean when it was made the Cathedral of the diocese. He was born December 19, 1888, in Luray, Mo.; was educated at Northwestern University and the University of Chicago, where he graduated from divinity school. He has served St. Mary's Church, St. Paul; Trinity Church, Houston, Tex.; St. John's Cathedral, Denver, Colo.

He has been considered for several bishoprics, among them, Arkansas, which he declined; and the most recent, West Missouri, where he was a leading candidate in a deadlocked convention.

Dean Sprouse is blessed with a beautifully friendly disposition and with a faith in human nature that makes him a very fine and helpful priest.

HOUSE OF DEPUTIES

Dean Sprouse President

Opening with the largest number present in its history, 583—579 of whom were seated—the House of Deputies elected as its president the Very Rev. Claude W. Sprouse, dean of Grace and Holy Trinity Cathedral, Kansas City, Mo. Dean Sprouse was nominated on the motion of the Rev. Donald H. Wattle, of New Orleans.

Nominated also were the Rev. Churchill J. Gibson, the Rev. Walter H. Stowe, and Mr. Jackson Dykman, chancellor of Long Island. Voting continued for three ballots, on the second of which Mr. Dykman withdrew. At the end of the second ballot Dr. Stowe also withdrew. When the results of the three ballots were announced, Dr. Gibson moved the election be made unanimous. It was so ordered, and the new president was escorted to the chair by Drs. Gibson and Stowe.

When Mr. Dykman withdrew his name, he told the house that he had voted for Dean Sprouse on the first ballot, and expressed the hope that his supporters would do likewise.

Women Deputies Not Admitted

On the motion of Spencer Ervin of Philadelphia, the House of Deputies refused to seat the women deputies from

the three dioceses of Missouri, Nebraska, and Olympia, and from the missionary district of Puerto Rico, until the necessary constitutional and canonical changes should have been made. This accounts for the fact that, out of 583 deputies, only 579 were given seats.

Other Actions

Anson T. McCook was appointed by the newly-elected president to be chairman of the Committee on Despatch of Business.

The Rev. Churchill Gibson and Mr. Jackson Dykman were appointed to notify the House of Bishops that the House of Deputies was organized.

Fourteen memorials from various dio-

ceses, on the subject of pensions, were referred to a committee on Church Pension Fund.

Dr. Barnes Secretary

The House of Deputies unanimously elected as its secretary the Very Rev. C. Rankin Barnes, and he appointed the

Balloting for President of the House of Deputies

Ballot	1st	2nd	3rd
Sprouse	205	267	289
Gibson	265	283	286
Dykman	111	30	0
Stowe	11	4	1
Necessary to elect	297	293	289

secretaries he had already previously appointed, when he held this position.*

OPENING SERVICE

Spiritual Keynote

As September 26th, the opening day of General Convention, dawned in San Francisco, over 100 bishops and hundreds of clerical and lay deputies joined in corporate Communion at Grace Cathedral for the first act of worship of the 1949 session. Less publicized than the great "opening service" held at the auditorium later in the day, it marked the real beginning of the Convention. The Presiding Bishop was the celebrant.

Despite what had appeared to be inclement weather, the skies cleared, and over 1,000 taxed the seating capacity of the Civic Auditorium for the public service later in the morning.

In an unprecedented out-door procession, the first non-Roman observance of its kind ever seen in the Bay area, the massed choirs of the diocese led a vast throng of clergy, dignitaries, bishops, and archbishops from the Masonic Temple down Van Ness Avenue to the auditorium three blocks away.

Deaconesses and religious, members of

*Rev. Charles H. Long, of Philadelphia, and Rev. J. Fred Hamblin, of Newark, N. J.



C. RANKIN BARNES

The quiet secretary of the House of Deputies, C. Rankin Barnes, who unobtrusively moves around and gets things done and whose clear voice remains neutral in all debates is more than that. His father was a priest, which gave him an early opportunity of seeing more than one part of the nation. Born in Manitowoc, Wis., he received his education at almost the

ANSON T. McCOOK

To handle the hundreds of clergy and laity who pack the House of Deputies requires more skill and tact than to handle the national House of Representatives, for the latter meets long enough to get used to the routine, while the former meets just long enough to get going well.

There are always many there for the first time to whom it all is new, and opposition to new proposals is the normal reaction of many. There are few clerics and not many more laity who are skilled in parliamentary exactitude, and it takes a smart schoolmaster to keep the pupils on the straight and narrow. When the little brisk gentleman from Connecticut, Anson T. McCook, decides something, it is done right, and delegates know it. He keeps the river of business flowing smoothly, and all irrelevancies are gently but firmly removed. There are no filibusters while he is in



the chair. Congress could use him to advantage, but how in the world could General Convention get along without the genial gentleman from the Nutmeg commonwealth?

the National Council, clerical and lay deputies, visiting clergy, bishops of other Churches, and bishops of the Episcopal Church were provided places in the procession. Among the distinguished visitors

were: Archbishop Theophilus, Metropolitan of the Russian Orthodox Church of North America; the Most Rev. Michael Hinsuke Yashiro, Presiding Bishop of the Nippon Seikokwai; and the Archbishop of York, Dr. Garbett.

In his sermon setting the keynote of the Convention, Bishop Sherrill called for a deepened spiritual life based on human dependence on God. Taking his text from Acts 2: 11, "We do hear them speak in our tongues the wonderful works of God," he called upon 20th-century Christians to be equally possessed by the divine Spirit.

Bishop Pennick of North Carolina, vice-president of the House of Bishops, was the officiant. The lessons were read by the secretary of the House of Bishops, the Rev. John H. Fitzgerald, and the secretary of the House of Deputies, the Rev. C. Rankin Barnes. Closing prayers and the blessing were pronounced by the Rt. Rev. Henry St. George Tucker, retired Presiding Bishop.

The service took place before an altar on which were six candles and a crucifix loaned by 20-Century Fox moving picture company. The altar was vested in full-length liturgical frontals.

The offering went to True Sunshine Mission, San Francisco, which has but 50 members (only 16 of whom are adults), but which has none the less raised \$12,000 of the \$40,000 needed for its building fund. The offering was received and presented by Bishop Block of California. Behind the altar stood an attendant with a huge mail-bag, into which the offering was placed to be taken to safe custody.

geographical extremes of the nation — the University of California and the General Theological Seminary. He has served California churches most of his ministry, and after a tour of duty on the National Council, he returned to California as rector of St. Paul's Church in San Diego. In a growing city in a growing state, he has grown up with the country. Except when on the National Council, he has been a delegate to the General Convention since 1925. He served an apprenticeship as assistant secretary of the House of Bishops before attaining to this post of benevolent neutrality if not splendid isolation.

He served as secretary of the Social Service Department of the National Council after experience along that line in California. The years of 1931-36 were years when this department was of major interest and his leadership was evident in many ways. The Church was able to contribute something of value to thought and action in the dark days of depression and the brighter days of the early New Deal. Departure from this difficult and valuable task has not decreased his interest in the social message of the Church.

NATIONAL COUNCIL

Pre-Convention

By ELIZABETH McCracken

The autumn meeting of the National Council, held in San Francisco, September 23d-24th, heard routine reports and considered several matters of importance. Among these were the proposed United Christian University in Japan, World Relief and Church Coöperation, new pay tables governing the salaries of missionaries overseas, and the appointment of a committee on Ecumenical Relations.

Bishop Bentley, vice-president of the Council, offered a resolution approving the establishment of a United Christian University in Japan, but regretting that it is not possible to make any financial contribution to the enterprise. After a brief discussion, a motion to defer action on the matter until the December meeting was seconded and carried. Mrs. Harper Sibley of Rochester made an eloquent speech, deploring this delay. A motion to reconsider was made, seconded and unanimously adopted. A debate followed, opened by the Rev. Dr. John S. Higgins of Rhode Island, who asked:

"Do we know what the Japanese Church thinks of this university?"

Bishop Bentley replied:

"Yes, we do know. The mind of the Japanese Church is whole-heartedly for the plan. St. Paul's University, which wants a Medical School, has said: 'We approve of the proposed University, but we hope that the Episcopal Church won't go all out for this University scheme, and forget the needs of St. Paul's, St. Margaret's, and the other institutions of the Japanese Church.' We can approve in principle, but we cannot contribute, because of the needs of our own institutions. Our own schools will benefit by this new Christian University. All we can do now is to give it our blessing."

Bishop Mitchell of Arkansas, the next speaker, said:

"My whole point is this: we hope to have a meeting with Bishop Yashiro. I should think we ought to wait and let him have a chance to tell us if *he* is for this plan. If he is, I am."

Bishop Dun of Washington called attention to an important fact, saying:

"We have a report from our own Vice President, whom we sent to Japan to find out about matters there. Haven't we confidence in his report?"

Mrs. Harper Sibley of Rochester spoke again here, saying:

"Our own university graduates have always taken second place in Japan. In order to get appointments, men have had to have degrees from the Imperial University. Therefore, for our long future there, we

are serving ourselves as well as the United Christian University by doing what we can for it. I hope that we are not going to put a spoke in the wheel."

The Presiding Bishop put in a word here, saying:

"If we could pass this resolution of confidence, subject to the approval of the Overseas Department, after conference with Bishop Yashiro, that would cover everything, I think."

The resolution was passed unanimously.

WORLD RELIEF AND CHURCH COÖPERATION

The Presiding Bishop made a short speech on the World Council of Churches, saying:

"I am much troubled by our financial obligation to the World Council of Churches. Our share is \$28,000. The best plan would be to get the parishes to put it in their budgets. That would take time, and we must pay this \$28,000. If it is in the budget presented to General Convention, the parishes will not put it in their budgets. We must solve this problem, and do it without delay."

Bishop Dun of Washington commented on this, saying:

"I would recommend to the Program and Budget Commission 'World Relief and Church Coöperation' as the title of that item. This would give some leeway as to allocations. This is part of the Church's Program. We should keep it in that category—in the budget."

A motion to put it in the budget was made and seconded. The Rev. Dr. Almon R. Pepper, director of the Department of Christian Social Relations, rose to speak to the motion, saying:

"Since the Presiding Bishop's Fund for World Relief has now been put in the budget in the amount of \$500,000 for 1950, 1951, and 1952, we should have some definite arrangements for its distribution. If we must cut the budget in the next three years, some people will want World Relief cut. We raised \$1,106,586.23 in 1947; \$1,458,041.53 in 1948; \$1,000,243.23 up to July 8th of 1949. This could not be cut. We should have some policy of priority, with this item now in the budget, especially since the Overseas Department will meet the needs beyond the \$500,000 in the budget."

The Presiding Bishop said that he did not see how such a policy could be made over an indeterminate period. He thought, with Bishop Dun, that the new title, "World Relief and Church Coöperation" would help by giving more leeway.

Bishop Bentley, vice-president of the National Council, presented a resolution, rescinding the present pay tables governing the salaries of overseas missionaries

and submitting new pay tables. He gave the following explanation:

"At the present time, there is no such thing as a uniform pay table. Salaries differ from field to field. In some fields, a supply allowance is granted; in other fields, no such allowance is made. In some fields, a locality allowance is provided; in other fields, none. In some fields a bonus is given; in other fields, no such bonus. . . .

"Also, the pay table has not kept pace with the times. There was a time when our missionaries in China, in Japan, and in other parts of the world could live very comfortably on their pay, which was small enough when compared to salaries paid in this country. But those days are gone. . . . Without exception, there is no overseas mission field of the Church where the American missionary can live today as economically as he can live at home. . . . The Church at home has no right, and no reason, to ask our consecrated corps of missionaries to live and serve and rear their families on salaries that would not support them here, and do not support them on the field."

Bishop Bentley then submitted the proposed new pay table, which corresponded to the minimum salaries in the Church at home, with locality allowances where the cost of living is higher than in the United States. Revised, higher figures were suggested, and accepted. The Council was then reminded that the new pay table could not be put into effect unless the proposed budget should be not only adopted but also raised. Action on the pay table was, therefore, deferred.

COMMITTEE ON ECUMENICAL RELATIONS

Bishop Dun of Washington offered a resolution of importance in the field of inter-Church relations, as follows:

"Resolved, that the Council requests the President [of the Council] to appoint a Committee on Ecumenical Relations, consisting of three members of the Council, and not more than three coöpted members to be selected by the Commission on Ecumenical Relations of the General Convention, if and when that Commission is approved by the Convention."

The resolution was unanimously adopted, without debate. The appointment of the three National Council members of the committee will be made later.

PRESIDING BISHOP'S COMMITTEE ON LAYMEN'S WORK

The Rev. Arnold M. Lewis, executive director of the Presiding Bishop's Committee on Laymen's Work, reported progress, saying:

"We shall have a conference at Seabury House, October 21st to 23d, for training leaders. We must trust the dioceses to select the best men for training. We offer

to train them. Thirty-seven dioceses have asked for our help. Only two dioceses have turned us down. We have 530 men listed for training, with 13 instructors. We expect to have 1,000 laymen for training. We are not trying to impress the *clergy*. We are aiming at laymen. We must work on the level of the men we seek, having things on the same basis they know in their business. It will cost between \$20,000 and \$30,000."

EPISCOPAL CHURCH FOUNDATION, INC.

Announcement was made of a newly organized foundation, incorporated under the laws of the State of New York, as the Episcopal Church Foundation. The personnel of its members and directors and details as to its work will be announced later. An organization of laymen, its purpose is to help to solve the Church's financial problem.

APPOINTMENTS

The Council confirmed the following appointments, made by the Presiding Bishop: the Rev. Newell D. Lindner, to be associate director of the Presiding Bishop's Committee on Laymen's Work; the Rev. Edward M. Turner, to be assistant to the director of the Overseas Department (Bishop Bentley); the Rev. Roger W. Blanchard, to be executive secretary of the Division of College Work, effective January 1, 1950.

The Council, on motion of Bishop Dun of Washington, appointed Rev. Donald W. Crawford as a member of the editorial board of the Department of Christian Education.

On motion of the treasurer, Russell E. Dill, Alexander C. Nagle was appointed a member of the committee on Trust Funds.

ATTENDANCE AT COUNCIL MEETING

All except three members of the Council attended the autumn meeting. The absent members were E. Townsend Look of New Jersey, J. Taylor Foster of New York, and Alexander Whiteside of Massachusetts. A new member was welcomed: the Very Rev. Richard S. Watson of Olympia, elected to the Council by the Eighth Province.

OLD BUSINESS

Bishop Dun of Washington brought to the attention of the Council the fact that a resolution passed by the Council at its February, 1945, meeting, to the effect that the Council present to the next General Convention a resolution that women be licensed as lay readers, had not been done. No such matter was brought to the attention of the General Convention of 1946. Bishop Dun added:

"I saw no strong objections in 1945, and I see none now, why this matter should not be brought before General Convention. But it was not done."

Bishop Nash of Massachusetts, speaking next, said:

"The fact that we did not present the matter in 1946 doesn't mean that we should not do it now. I move it. We are too apt to proceed as if we were living in eternity, not in time."

Bishop Mitchell of Arkansas disagreed, saying:

"I feel that it is out of order. We are not elected to the National Council for the purpose of proposing liturgical changes to General Convention. I ask for a ruling on Bishop Nash's motion, which I think is out of order."

The Presiding Bishop ruled that the motion was in order, saying:

"We can bring anything to General Convention, just as other groups in the Church can and do."

The question was then put to vote, and defeated, the vote being 16 to 10 against the motion.

Report on World Relief

The 1946 General Convention authorized the National Council to raise at least a million dollars a year in the name of the Presiding Bishop's Fund for World Relief for the program of world relief and interchurch aid coordinated by Church World Service through the World Council of Churches in Europe and through the National Christian Councils in Asia.

The printed report of the Committee on the Presiding Bishop's Fund for World Relief has been presented to the National Council and mailed to all the clergy of the Church. Additional copies of the report are available to delegates at the booth of the Fund in the Civic Auditorium.

The National Council submits the report of the Presiding Bishop's Fund to this General Convention with the following resolutions adopted at its meeting September 24, 1949:

Resolved, that the National Council receives with appreciation the report of the Committee on the Presiding Bishop's Fund for World Relief showing that in 1947 Churchmen contributed \$1,115,159.56 to the Fund, \$1,477,667.04 in 1948, and \$936,286.78 as of July 15, 1949, with pledges assuring that over a million dollars will be contributed in 1949 and that the Church will have exceeded the goals which it set for itself for this period; and be it further

Resolved, that the National Council approves the report of the Committee on the Presiding Bishop's fund and authorizes its secretary to convey it to the General Convention with thanks to Almighty God for the sense of Christian fellowship thus expressed by our members; hungry people have been fed, nakedness has been clothed, sick and exhausted bodies and souls have

been healed, prisoners have been visited, some displaced families have been resettled, and the Church of Christ has been strengthened; and be it finally

Resolved, that we pray God's blessing on what has been done in His Name, that He grant us Grace and strength to continue our efforts for world relief and Church coöperation, and that He establish among the Nations of the world that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour Jesus Christ.

Report on Armed Forces Division

"Owing to the cut in appropriations for the armed forces there will necessarily be a cut in officers. However, we have been informed this will not affect the Chaplains Corps in any large way.

"It is estimated that out of the million and a half people in the armed forces, approximately 35,000 to 45,000 are Episcopalians. The Episcopal Church has only 55 chaplains on duty in the Army, Navy, Air Force, and Marines. There are seven full time and five part time chaplains in the Veterans' Administration. Our quota in the Navy is filled, but the Army and Air Force could use a few more chaplains. These will only be accepted in the grade of 1st lieutenant.

"The Church is faced with a tremendous responsibility in the armed forces of today, because of the youthfulness of those who make up the forces. When one realizes that 60% of the men and women who are in the services are under the age of 21, 20% are between 21 and 25 years of age, and the remaining 20% are over 25, he can readily see how alert our chaplains and civilian clergy must be in the military installations.

"During the stress of war, most of the men and women were extremely busy, but after hostilities were over plenty of free time became available. Now that there is plenty of free time, a different approach must be made to guide our service men and women and keep them alert to spiritual and moral values.

"The chaplains are our missionaries, and are not costing the Church anything for salaries or Church upkeep. This is all paid by the government. It is one of the Church's opportunities for missionary work. The number of ministers of other denominations who were chaplains during the war and who have since entered our ministry show this. There are also a large number of men from other denominations who have been confirmed because of the fine work done by our chaplains.

"Our chaplains in many instances are in isolated places and are very much alone and need the assurance that the Church is back of them in their work. We must not fail them, but must use every effort to support them in this part of the Church's program."

GENERAL

EPISCOPATE

Bishop Donegan and Dr. Stark to be Nominated

The Rt. Rev. Horace W. B. Donegan, suffragan bishop of New York, and the Rev. Dr. Dudley S. Stark, rector of St. Chrysostom's Church, Chicago, are the two nominees for the office of Bishop Coadjutor of New York, as proposed by the Diocesan Committee for the Nomination of Bishops.

These two nominations will be made to the New York diocesan convention on October 25th. Nominations will also be made from the floor.

Dr. Street Elected Suffragan of Chicago

The Rev. Charles Larrabee Street, rector of St. Christopher's Church, Oak Park, was elected bishop suffragan of the diocese of Chicago, September 21st, by the clergy and laity in convention at St. James' Church.

Dr. Street was elected by the clergy on the fourth ballot by 61 out of a possible 104 votes. Fifty three votes were necessary for election. Upon the motion of the Rev. R. Everett Carr the vote was declared unanimous. The laity concurred in the choice of the clergy on their first ballot.

The clergy nominated 25 priests on the preliminary nominating ballot. The vote on the fourth ballot was: Dr. Street, 61; the Rev. James M. Duncan, 32; Dr. Carr, 8; the Rev. Walter K. Morley, 2; and the Rev. James G. Parker, 1.

Those nominated on the preliminary ballot were:

Dr. Charles Street; the Rev. Ray Everett Carr; the Rev. James M. Duncan; the Rev. Joseph Higgins; Dr. B. I. Bell; the Rev. H. Neville Tinker; Dr. G. Carlton Story; Dr. John H. Scambler; the Rev. Wood B. Carper, Jr.; the Rev. Rex Wilkes, Baltimore, Md.; the Rev. Walter K. Morley; the Rev. Gowan C. Williams; the Rev. John B. Hubbard; the Rev. Donald W. Blackwell; the Rev. Ralph J. Spinner; the Rev. William T. Travis; the Rev. Charles E. Bennison; the Rev. James G. Parker; the Rev. Dudley S. Stark; the Very Rev. Robert D. Crawford, St. Paul's Cathedral, Fond du Lac, Wis.; Dr. Floyd E. Bernard; the Rev. Ernest V. Kennan, Emmanuel Church, Baltimore, Md.; the Rev. William D. McLean, Jr., Butler, Pa.; the Very Rev. Gerald G. Moore, St. Matthew's Cathedral, Dallas, Texas; and the Rev. Edward Thomas Taggard.

After his election, the bishop-elect was formally presented to Bishop Conkling and to the convention. Bishop Conkling

Nominee	Ballot Number			
	1	2	3	4
Street	25	37	46	61
Carr	19	21	20	8
Duncan	14	23	30	32
Higgins	11	8	4	--
Scambler	8	6	2	--
Bell	8	--	--	--
Tinker	8	2	--	--
Story	3	2	--	--
Morley	5	5	2	2
Blackwell	1	1	--	--
Kennan	3	1	--	--
McLean	1	1	--	--
Moore	1	--	--	--
Parker	--	--	1	1
Total	107	107	107	104
To elect	54	54	53	53

Laity concurred on 1st ballot.



SUFFRAGAN-ELECT OF CHICAGO: *The Rev. Charles Larrabee Street.*

expressed his appreciation to the convention for its unity and harmony.

Dr. Street, in a brief speech of acceptance, expressed the conviction that the diocese of Chicago had a tremendous future before it and said he was humbly grateful for the opportunity to share in this future.

Dr. Street was born in Chicago in 1891, and attended St. Mark's School, Southboro, Mass. He received his B.A. from Yale in 1914, and his M.A. in 1916 and his Ph.D. in 1926, from Columbia University. He was graduated from General Theological Seminary, New York, in 1919, and was ordained to the priesthood by Bishop Anderson in 1918. He was superintendent of City Missions from 1920 to 1924 and student chaplain from 1924 to 1928. From 1928-38 he was headmaster of St. Alban's, Sycamore, Ill. During the war, while serving at Christ Church, Dallas, he was

a member of the 8th Regional War Labor Board.

Dr. Street was married to the former Mary Louise Rouse in 1921. They have three children, Mrs. Donald Rhoads, of Denver, Colo., Dorothy, a senior at Smith College, and Charles, a junior at Yale.

Order Taken for Consecration of Dr. Miller

The Most Rev. Henry Knox Sherrill, Presiding Bishop, has taken order for the consecration of the Rev. Dr. Allen J. Miller, Bishop-elect of the diocese of Easton. The service will take place in Christ Church, Easton, Md., November 9, 1949, at 10:30 AM, with the Presiding Bishop as consecrator and Bishops Noble C. Powell of Maryland and Harold E. Sawyer of Erie as co-consecrators.

The Bishop-elect will be presented by the Rt. Rev. Arthur R. McKinstry, Bishop of Delaware and the Rt. Rev. Frederick D. Goodwin, Bishop of Virginia. Bishop Dun of Washington will be the preacher, and the litanist will be Bishop Hart of Pennsylvania.

The attending presbyters will be the Rev. Howard R. Dunbar, rector of Trinity Church, Newton Center, Mass., and the Rev. George A. Taylor, rector of St. David's Church, Baltimore, Md.

The Rev. Dr. John H. Fitzgerald of Brooklyn, secretary of the House of Bishops, will be registrar.

ACU

Eucharistic Congresses — from Coast to Coast

The first week of ACU commemorations honoring the 400th anniversary of the Book of Common Prayer saw Eucharistic congresses and other meetings held in New York City, Cleveland, Evanston, Ill., Milwaukee, and Fond du Lac, Wis.

The series was most appropriately introduced by a celebration of the Holy Communion September 12th at the Robert Hunt shrine, Jamestown Island, Va., where Master Robert Hunt offered up the first Eucharist on Virginia soil, May 14, 1607. As the Church in the colonies was then under the jurisdiction of the diocese of London, the celebrant of the commemorative service on September 12th was fittingly the present Bishop of London, Dr. J. W. C. Wand, who was assisted by Bishop Brown of Southern Virginia, Bishop Gunn, coadjutor of Southern Virginia, and the Rev. A. J. DuBois, secretary of the ACU. About 300 persons attended.

After the service on the island, the



"LET ALL MORTAL FLESH KEEP SILENCE": *From London to Tokyo is a long way around the globe, but bishops from both kneel before the altar of New York's Cathedral.**

bishops were taken to Williamsburg for lunch, tea, and a tour of the restored historic town. The high point in dramatic quality of the Virginia commemoration was the colorful procession of bishops, priests and others along Duke of Gloucester Street and into Bruton Parish Church, where Evensong was sung by the Rev. Robert S. S. Whitman, assistant rector, and a sermon was preached by the Bishop of Oxford, Dr. Kenneth E. Kirk.

NEW YORK CITY

The New York congress, on September 15th, was characterized by the enormous congregation — 6500 men and women — which gathered in the Cathedral of St. John the Divine to offer up the Christian Sacrifice. Bishop Gilbert of New York presided.

Celebrant of the Eucharist — which

*Bishops shown in the picture (left to right) are: 1. Viall, Suffragan of Tokyo; 2. Sherman, Suffragan of Long Island; 3. Mason of Dallas; 4. Boynton of Puerto Rico; 5. Voegeli of Haiti; 6. Loring of Maine; 7. Essex of Quincy; 8. Littell of Honolulu (retired); 9. Bradfield of Bath and Wells; 10. Wand of London; 11. How of Glasgow and Galloway (Primus of Scotland); 12. Kirk of Oxford; 13. Donegan, Suffragan of New York.

was votive, in honor of the Holy Trinity — was Bishop DeWolfe of Long Island, one time dean of the Cathedral. Bishop Campbell, retired, of Liberia, and superior of the Order of the Holy Cross, was deacon; and Bishop Mallett of Northern Indiana acted as subdeacon. The long procession included the cathedral choir, augmented by the plainsong choir of the Church of St. Mary the Virgin, 200 vested priests, 125 monks and nuns, and 24 bishops—20 of them in glittering copes and mitres.

Bishops present were: Gilbert of New York; Donegan, Suffragan of New York; DeWolfe of Long Island; Campbell, OHC; Mallett of Northern Indiana; Wand of London; How of Glasgow and Galloway (Primus of Scotland); Kirk of Oxford; Bradfield of Bath and Wells; Boyd of Derry and Raphoe; Jagoe of Bermuda; Jackson of Trinidad; Hughes of Barbadoes; Burton of Nassau; Wilson of British Honduras; Viall, Suffragan of Tokyo; Sherman, Suffragan of Long Island; Mason of Dallas; Boynton of Puerto Rico; Voegeli of Haiti; Loring of Maine; Essex of Quincy; Dallas, retired of New Hampshire; and Littell, retired of Honolulu.

After Bishop Gilbert had entertained

the visiting bishops at luncheon in the Cathedral House, and about 2,000 of the congregation had been served a buffet lunch in the undercroft of Synod Hall, at least 2,000 returned to the cathedral for the afternoon program, which lasted until five-thirty. At this, the president of the ACU, Spencer Ervin, presided. The first speaker, the Bishop of Oxford, Dr. Kirk, said in part:

"Let me speak of the title page of the Book of Common Prayer. It contains four times a simple English word not to be found in Latin. It has a line all to itself the first time it appears on the title page: 'The' Book of Common Prayer, 'the' Sacraments, 'the' Church. These are three uses of the little word. What is the fourth? It comes after 'Book of.' What does this give us? The Book of 'the' Common Prayer. *The Book of the Church*: this was no sect. It was the Church of the Middle Ages, of the Apostles, the Church of Christ, the Church of Moses . . ."

CLEVELAND

The official party of the Cleveland congress arrived early on September 16th. The Bishops and other members were welcomed by the Mayor of Cleve-

land, Thomas E. Burke, and by the British Vice-Consul, F. G. Taylor, who was accompanied by his wife and son.

In the party were Bishops Kirk of Oxford; Bradfield of Bath and Wells; How of Glasgow and Galloway (Primus of Scotland); Boyd of Derry and Raphoe; Jagoe of Bermuda; Burton of Nassau; Jackson of Trinidad; Hughes of Barbados; Wilson of British Honduras; Mallett of Northern Indiana; and Boynton of Puerto Rico. In Cleveland they were joined by Bishops Sawyer of Erie, Chairman of the Cleveland congress, and Demby, retired suffragan of Arkansas.

The Solemn Mass was sung in Emmanuel Church in the presence of Bishop Sawyer of Erie. The Rev. Francis C. Gray, rector of St. Michael's, Cincinnati, Ohio, was the celebrant. Deacon and sub-deacon were, respectively, the Rev. Thomas J. M. Davis, assistant at St. James', Cleveland, and the Rev. William P. D. O'Leary, rector of Trinity Church, Houghton, Mich.

The congress sermon was given by the Bishop of Bath and Wells, Dr. Bradfield, who spoke on the Catholic life in the Book of Common Prayer.

At the afternoon program the chairman offered a letter of greeting from Bishop Tucker of Ohio, who had already gone west on a holiday trip preceding General Convention.

During the afternoon session the Bishop of Oxford, the Primus of the Scottish Church, the Bishop of Bermuda, and the Bishop of British Honduras made a recording at radio station WTAM, which was put on the NBC program in the evening.

EVANSTON, ILL.

Bus loads of men and women from as far as Indianapolis, who left at 4 AM, were a characteristic feature of the congress held in St. Luke's Church, Evanston, Ill., September 17th. Standing room only was available from 10 AM on.

At the Solemn Eucharist Bishop Conkling of Chicago pontificated, and the Rev. J. B. Williams, assistant at St. Luke's, was the celebrant. The preacher was the Bishop of London, Dr. Wand. Noteworthy was the devotion of those who attended, estimated at 1,200, over 1,000 of whom stayed for the lunch which followed. Many ate their lunches sitting on the curb.

Speakers at the afternoon program were the Bishop of Oxford, Dr. Kirk, and Bishop Boynton of Puerto Rico. The congress was given much newspaper publicity, which was amply illustrated with pictures.

MILWAUKEE

Four concurrent services in St. James' Church and parish house marked the combined Milwaukee congress and com-

memoration of the Prayer Book anniversary, the evening of September 18th.

The procession of ten bishops, priests and lay persons moved into the church as a 60 voice choir, under the direction of the Rev. Thomas Madden, rector of St. John's Church, burst into "The Church's One Foundation." Evensong was sung to traditional Anglican settings, the Very Rev. E. A. Bachelder, dean of the Milwaukee convocation, being the officiant.

The ten bishops were: How of Glasgow and Galloway (Primus of Scotland), Boyd of Derry and Raphoe, Mallett of Northern Indiana, Jagoe of Bermuda, Burton of Nassau, Wilson of British Honduras, Boynton of Puerto Rico, Ivins of Milwaukee, and Bonjak of the Polish National Catholic diocese of Milwaukee.

During the service in the church, at which the Bishop of Bath and Wells, Dr. Bradfield, was the preacher, three other services were held to accommodate the vast crowds: a service in the guild hall of the parish house, conducted by the Rev. C. W. Maddock, rector of St. Matthias' Church, Waukesha, at which the choir of Rufus King High School sang, the bishop of British Honduras preached, and the Primus of Scotland gave the blessing; a service on the lawn, attended by almost 300, conducted by the Bishop of Derry and Raphoe; and a fourth service conducted in the memorial chapel of

St. James' by the Rev. Arthur G. Leisman, diocesan missionary to the deaf.

To mark the occasion the public library, situated directly across the street from St. James', had arranged, in conjunction with the Morehouse-Gorham Company, an exhibit of Prayer Books, including a borrowed copy of the first Book of Edward VI, printed in March, 1549.

In the morning at All Saints' Cathedral a Solemn Mass was sung by Bishop Ivins of Milwaukee, at which the Bishop of Oxford, Dr. Kirk, was the special preacher.

FOND DU LAC

Highlighted by a sermon by the Bishop of London, Dr. Wand, the fourth congress was held in St. Paul's Cathedral, Fond du Lac, September 18th. The Solemn Eucharist was celebrated by the dean, the Very Rev. Robert D. Crawford, assisted by the Rev. Benjamin F. Miller, deacon, and Dr. Clark Kuebler, president of Ripon College, as subdeacon. Bishop Sturtevant of Fond du Lac pontificated.

Missa Marialis was sung by the Nashed House choir, under the direction of the Rev. Lloyd E. Thatcher, with Robert Preston at the organ. An estimated thousand were present.

Bishops in the choir were: Boyd of Derry and Raphoe, Bradfield of Bath and



ON THE CATHEDRAL GROUNDS, FOND DU LAC: Five branches of the Anglican Communion are here represented.*

*England, Scotland, Ireland, West Indies, and the United States. Bishops present are: front row (left to right): Bishops Wilson of British Honduras, Jackson of Trinidad; Bradfield of Bath and

Wells, How of Glasgow and Galloway (Primus of Scotland), Sturtevant of Fond du Lac, Wand of London; back row (left to right): Boyd of Derry and Raphoe, Jagoe of Bermuda, Mallett of Northern Indiana, and Boynton of Puerto Rico.

Wells, Wilson of British Honduras, Jackson of Trinidad, Jagoe of Bermuda, Boynton of Puerto Rico, Mallett of Northern Indiana. Also present was the Primus of Scotland.

DALLAS, TEX.

On his arrival in Dallas, Bishop and Mrs. Wand were greeted at the airport by Bishop Mason of Dallas, a group of the clergy, and by civic leaders. He was driven to his hotel by a police escort, and was appointed a deputy sheriff of Dallas county and presented with a ten-gallon hat. In the evening a dinner was given the bishop at the Baker Hotel, attended by 1,000 persons.

On September 19th a 9 o'clock Eucharist was sung to *Missa Marialis* by a choir of about 20 clergy of the diocese, the Rev. O. D. Reed being the celebrant. The preacher was the Rev. A. J. DuBois, of Washington, D. C. After the Eucharist the Bishop of London held an informal meeting with the clergy.

Thus ended the greater part of a series which, completed by congress Eucharists in San Francisco and Seattle, September 22d and 23rd respectively, can be said to have moved from coast to coast, in honor of the Book of Common Prayer, bond of Anglican Christians throughout the world.

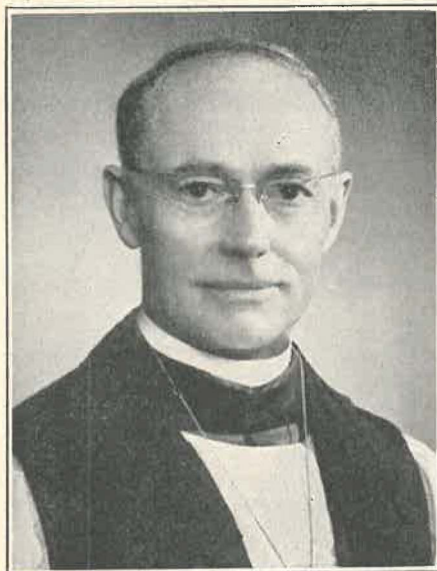
BSA

In An Age of Crisis

"We are not going to move forward until the laity understands its function." So said the Presiding Bishop at one of the last sessions of the 51st senior national convention of the Brotherhood of St. Andrew, held at El Rancho del Obispo, about 70 miles north of San Francisco.

Pointing out that the Brotherhood should be interested in quality rather than quantity, Bishop Sherrill said, "I don't believe you can quickly achieve great numbers in the demands you are making." He said, however, that he wants to see the work of the Brotherhood continued along the lines it has been—always interested in the individual. There should be cells everywhere, he added. "The Brotherhood can be a great leaven in the understanding of what is a great lump of manpower in the Church today," Bishop Sherrill said. Commenting on the clergy of today, he said that within his 40 years of being ordained, "We now have the best type of men in the ministry and in larger numbers."

"They are also interested in going into missionary fields rather than into the large churches in the large cities such as I did," he added. Bishop Sherrill praised the work of Samuel Schmidt, president of the Brotherhood; Lt. Gen. John Lee,



BISHOP REMINGTON: "Leaders must have glowing personalities."

executive vice president; and Courtney Barber, vice-president. In his audience he said he saw many men who have made valuable contributions to the Church. Bishop Sherrill previously heard a 17-point report by Henry Dolan, National Council member, which was the outgrowth of group discussions during the convention in the form of a self-examination.

Summarized, this report stated:

"There is great need for religious revival in every province. Our support of the Church program falls short of sacrificial giving. Our support of our clergy leaves vast room for improvement. There is further need for instruction in prayer life.

"Although we assist our priests by making calls, coordination is necessary. We fail in not calling on local hospitals, jails, and other institutions. Coordination with diocesan departments of Christian social service is advisable. We have failed to contact chaplains in nearby schools, colleges, and military installations. We should press for Brotherhood chapters in every Episcopal school and college, especially our seminaries.

"We can greatly aid our strengthened clergy by lay readers. We see need and the value of a national organization, guided by our Church, for the extension of Christ's kingdom, especially among young men and boys. We should encourage recruiting for the priesthood with improved attitudes of parents and ourselves.

"We should not criticize the clergy, but help them in every possible way. We should seek the friendship of our young people on the basis of equality. Meetings such as this should be held at least annually in every diocese."

Meeting in executive session, the con-

vention reelected its national council for another year.

As a prelude to General Convention, meeting in San Francisco, the Brotherhood's convention came to a close September 23d after a five-day session.

El Rancho del Obispo, maintained by the California diocese and made available by Bishop Block of California, lies in the famous Russian River country in the diocese of Sacramento.

Attended by more than 70 delegates and visitors from all walks of life and all parts of the United States, Japan, and Canada, the convention was not a legislative one.

In his welcoming greetings at the opening session, President Samuel S. Schmidt of York, Pa., called attention to the fact that the Brotherhood of St. Andrew and the American Red Cross were the only national organizations to receive charters from Congress during the administration of President Theodore Roosevelt.

In the convention keynote address, Bishop Block warned members of the Brotherhood that this is an age of crises.

He said he liked to think of the Chinese interpretation of the word "crisis"—danger plus opportunity, or a dangerous opportunity.

DANGEROUS OPPORTUNITIES

The trouble with dangerous opportunities, he added, is that when the spark strikes, such as at a Brotherhood convention, it must be fanned immediately, lest obstacles overcome it when the delegates return home. The danger can easily overcome the opportunity, he said.

"Our trouble is not that we have passed beyond Him, but that we have not even approached the teachings of Jesus," Bishop Block said. "We have lost the keen edge of our Christian sensibility. Many of us are only half converted. For the Church to move us, we must be moved by someone closer to Jesus than ourselves."

For the most part, he added, the Church is a kind of religious club today. If we are going to do anything for the Church, he said, we must be sincere.

"Because of our inadequacies, we are drifting into the secularism of the current age—the practice of the absence of God."

Acting as convention chaplain in the absence of Bishop Heistand of Harrisburg, who was unable to attend because of his health, Bishop Remington, suffragan of Pennsylvania, and former Bishop of Eastern Oregon, told delegates they should take the lead instead of being pushed around.

CHURCH A "SLEEPING VOLCANO"

"We are not holy until we put the Church first," he said. "We are not

Catholic because we are divided. We are not apostolic because we do not practice the teachings of the Apostles."

Commenting on Bishop Block's address, in which he had said the convention was being held in the shadow of a sleeping volcano, Bishop Remington said that this is just where the Episcopal Church is today.

"We have erupted several times, but we compromise our Church with the practical side of life," he added.

In the Brotherhood, Bishop Remington said, men are pledged to the two greatest means of spreading Christ's Gospel—daily prayer and bringing others into His fold. But to bring the Brotherhood back to where it should be, he said, it is necessary to develop new leaders.

Leaders of the past, he stated, had wealth, influence, and consecration. Today the Brotherhood should pick its men and challenge them.

"We should train them in the art of evangelism, such as Jesus did. Leaders, too," he pointed out, "must have glowing personalities."

TAPPING OF RESOURCES

He told delegates their duty is the art of teaching people how to find God through talking to Him. That, he said, is prayer—the tapping of resources not ordinarily available to man.

Bishop Lewis of Nevada, another convention speaker, told the Brotherhood that he is convinced its methods and procedures are successful in training lay leadership and that he is looking for the Brotherhood to harness the manpower of the Church in Nevada.

"The changing times of this age are forcing us to join together in one way or another," he stated, "living as a family of nations now that we have removed space and time by science and invention.

"We must learn to live as one family or as one world; and there is no other method of learning to live together except through God. Man is one," Bishop Lewis said.

CHRISTIAN — CREATORS OF CIRCUMSTANCES

Speaking on the subject of practical Christianity, the Rev. Clifford A. Best, Canon Missioner of Harrisburg, told the convention that a Christian today should be the creator of circumstances and not the victim.

"Today there is fear on every side," he said, "but we must not be overcome by it. Fear is a sin in the sight of God, a thing that keeps us from believing in God. It keeps us from doing the things we should do. You can't have fear in your heart and trust God at the same time. It is impossible," he said.

"You must have unqualified belief to

have your prayers answered," Canon Best told convention delegates. "God answers prayers and through Jesus we have access to the Throne of Grace."

Speaking at a luncheon session, Lt. Col. Paul Rusch, official liaison officer between the Brotherhood in Japan and in the United States, recounted his war years' experience.

He called attention to the fact that in the United States there is one Episcopal priest for every 18,000 Episcopals while in Japan the number is one professional Christian worker for 266,000 Japanese. To bring the number down to one priest, deacon, or worker for 25,000, 3,197 new workers will be needed for duty in Japan.

A JOB FOR ST. ANDREW'S

"If Japan is to be won for Christ, we have certainly got to put our lay people to work; and that is the job for St. Andrew's. I think it would be an excellent idea if everyone in the seminary today had to spend one year in foreign missionary work," Col. Rusch said.

He pointed out that at the time of Pearl Harbor there were 51 chapters of St. Andrew in the 231 parishes in Japan. Since then the Japanese government has granted St. Andrew's a national charter. Since Pearl Harbor, 78 of the 231 Churches, the strongest in Japan, were bombed. Six have been rebuilt, he said, each spearheaded by a Japanese chapter of St. Andrew's.

At the convention service of admission, conducted by Bishop Remington, the following men became members of the Brotherhood: Bishop Lewis of Nevada; the Rev. Frank L. Titus, Overseas Department, National Council; the Rev. Kenneth Nelson, diocese of California; John C. F. Merrifield, diocese of Oregon; Richard D.

Rowe, diocese of Spokane; Glen A. Vatter, diocese of Central New York; William Hedelund, diocese of Michigan; Fred I. Kosaka, Tokyo, Japan; and Lester W. Dawley, diocese of Mississippi.

NEGRO WORK

American Church Institute Report

Study by the National Council of the American Church Institute for Negroes, authorized by the 1946 General Convention, has resulted in closer integration of the Institute with other departments of the Council, according to the report of the Institute to be submitted to the General Convention. The Institute is now, for all practical purposes, a part of the Home Department, though it retains a semi-autonomous identity.

The report stresses the great need in America for Church-related educational institutions, and points out that, while the limited period of operation of the Institute under its revised organization has been brief, the effectiveness of the new plan is already apparent.

According to the report, the southern states are giving greater attention to the education of the Negro people, and there seems to be a definite desire on the part of many in the south in the direction of equality of educational opportunity.

A noteworthy feature of the American Church Institute for Negroes is that all of the funds appropriated to it by the National Council are disbursed among the affiliated institutions, and that its operating overhead is entirely provided for by other resources, from which it also augments the appropriations to the schools.

Three of the schools in the system are now rated class A, while similar rating for two others is inhibited by lack of facilities and funds.

The high quality of academic achievement of the affiliated schools is generally realized. For example, the report cites the fact that 76% of the Negro freshmen from the Institute's school in Bamberg County, S. C., successfully completed their first year in state colleges in 1947, as against a state average of 44% for both White and Negro students.

Two major problems confronting the Institute are, first, the vital necessity of improving faculty standards by larger salaries, and second, improvement of physical plants, many of which are 20 to 50 years old.

The financial support given to these institutions by the Church, the report points out, is about 10% of the total cost of their operation—"but it constitutes the critical 10% because it enables them to make effective use of the other 90%."

The report is submitted by the Rev. Dr. George A. Wieland, president of the American Institute for Negroes.



BISHOP LEWIS: "There is no other method of learning to live together except through God."

Laymen at General Convention

IN no other part of Catholic Christendom do laymen play so important a role at every level of Church life, as in the American Episcopal Church. In the parish, it is the vestry that calls the rector and administers the temporal affairs. In the diocese, lay delegates from every parish and mission join with the clergy in determining policies and enacting canons. The bishop cannot ordain, buy or sell Church property, or take other important action without the consent of the standing committee, half of whose members are ordinarily laymen. No bishop can be consecrated without the consent of a majority of the standing committees, or of the House of Deputies, half of whose members are laymen.

But it is in General Convention that laymen exercise their greatest power, and therefore have their greatest responsibilities. Sometimes new lay deputies do not realize the extent of the responsibility that is laid upon them. That responsibility neither begins nor ends with General Convention itself. For they are elected because they are believed to have exceptional interest in and loyalty to the Church; and it is their duty to inform themselves as fully as possible about the Church — its faith, its practices, its government, and its world-wide program. Only if they are really well-informed in these matters can they properly perform their duties as deputies.

After General Convention, too, lay deputies (as well as clerical ones) have a duty to perform. By their votes they have committed the Church to certain courses of action. It then becomes their duty to interpret that action to the dioceses and missionary districts that elected them, and to see that the jurisdiction they represent does its full share in realizing the program adopted. Thus the lay deputy should count it a part of his responsibility to address diocesan and other Church gatherings and to serve on diocesan boards and committees when called upon to do so, to the full extent of his available time.

Most of all, it is the duty of the lay deputy, and of every layman who attends General Convention, even as a visitor, to help inform other laymen about the Church's program and policies, and to help the laity as a whole to live up to the high responsibilities inherent in that significant phrase, the priesthood of the laity — that priesthood in which each of us shares by virtue of his baptism and confirmation.

Churchwomen, of course, are included in this vocation of the priesthood of the laity, and they have their special ways of exercising it. Even though the House of Deputies refused to accept women deputies without the necessary constitutional and canonical changes, many women are exercising their prerogative

by serving as delegates to the Triennial Convention of the Woman's Auxiliary, which is so important a part of the national organization of the Church. Their responsibility, too, is to bring home to the women of their several dioceses and missionary districts the full program of the Church, and especially the part in it that is played by the Auxiliary at national, diocesan, and parochial levels.

SO, too, those who attend the special conventions of the Brotherhood of St. Andrew, the Daughters of the King, the Episcopal Youth Fellowship, and other special organizations, have a share in this responsibility. Only as they carry back from their meetings a contagious enthusiasm for the work of the whole Church will that work be carried out successfully. It is a challenge laid by our Lord Himself upon those to whom, in this as in every generation, He gives His charge to go into all the world, and to bring all nations into His Kingdom.

This weekend, at San Francisco, there is being held a particularly significant laymen's program, under the auspices of the Presiding Bishop's Committee on Laymen's Work. To it are especially invited all members of that committee, all diocesan chairmen of laymen's work, all former committee members and diocesan chairmen, and official representatives of each diocese and missionary district. At this time the groundwork will be laid for a new service which the Presiding Bishop's Committee is planning to offer for the training of lay leadership throughout the Church. We think it is a very hopeful plan, and we pray that it may get off to a good start, and that it may be widely utilized throughout the Church. We think it has the potentiality of bringing a new life and vigor to the activities of laymen everywhere, and of providing the program of the Church in parish, diocese, and throughout the world with a new and powerful undergirding of intelligent, informed lay support.

Briefly, the idea is the training of a nucleus of laymen, themselves successful business men who know how to sell a product, in the art of teaching other men how to "sell" the program of the Church. Frankly, we do not like the expression "selling" in connection with the Church's program; but the fact remains that the technique of successful selling is that which makes an every member canvasser successful. The canvasser must know two things, and know them intimately: his product — the Church; and how to sell that product. If he has any doubts himself on either of these things, he will not make a good canvasser or lay representative of the Church.

Carefully selected laymen have been chosen to ini-

tiate this educational program. Some of them, like Mr. Ted Gannaway, have resigned important business positions to devote full time to this project at its formative stage. They have worked out an instructors' course that is exceptionally well thought out and thorough. Under the direction of the Rev. Arnold M. Lewis, these men will be trained to train others in the vital task of informing members of the Episcopal Church about the Church's life, worship, and program.

DURING November and December, the dioceses will benefit by this training. In those months the national instructors will hold weekend conferences in all parts of the Church to train diocesan leaders. And in the early part of 1950, it is hoped that these diocesan leaders will in turn meet with vestries, mission boards, and canvassers to help them present the diocesan and general Church programs effectively to their people.

This is entirely a laymen's program, designed to make the laymen of the Church better informed and better trained Churchmen, so that they may exercise more intelligently their lay priesthood. We think it is one of the most hopeful programs in many years, and we hope that it will be enthusiastically received throughout the Church.

Finally, a word to the great majority of laymen

and of Churchmen, who are not attending these inspiring sessions in San Francisco but who are following them eagerly through the secular and Church press. This is *your* General Convention, and *your* Triennial, quite as much as if you were on the spot yourself. When the great opening service was held last Monday, it was *your* service; when the United Thank Offering was presented, it was *your* thank offering. And in the long run, what is done at San Francisco will be effective only insofar as you and your fellow-Churchmen respond to the leadership that you yourselves have elected and sent to General Convention and to the Triennial.

Let's make the next three years — the opening of the second half of the twentieth century — a time of great upsurge of faith and loyalty on the part of the lay men and women of the Episcopal Church. Let us all make it a time of which some historian of the future will be able, with perfect sincerity and objectivity, to write:

During this triennium the Episcopal Church really awoke out of the strange lethargy that had held it in its grip for many years, and its lay people once more exercised the leadership that had been characteristic of the early days of its history in the thirteen colonies and in the infant republic, so many of whose leaders were also active laymen of our communion.

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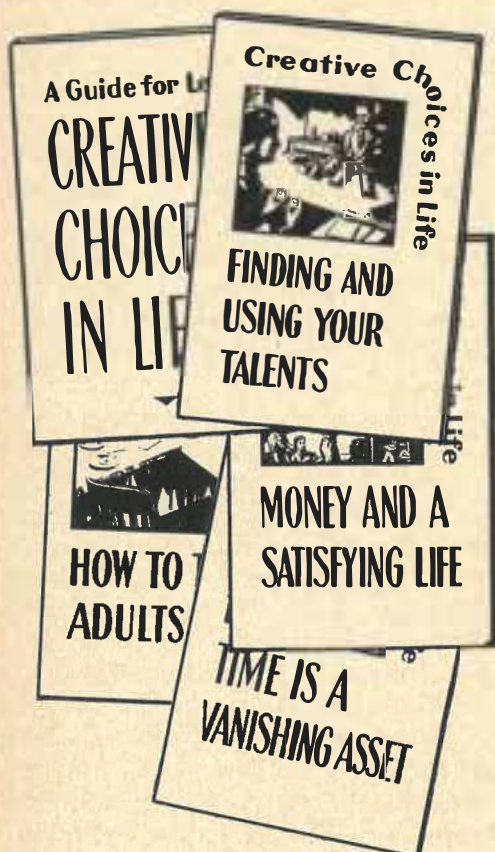
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THE NATIONAL COUNCIL

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From Life to Life

—In the Power of God

By the Most Rev. Henry Knox Sherrill, D.D.

Presiding Bishop of the Church*

"We do hear them speak in our tongues the wonderful works of God."
(Acts 2:11).

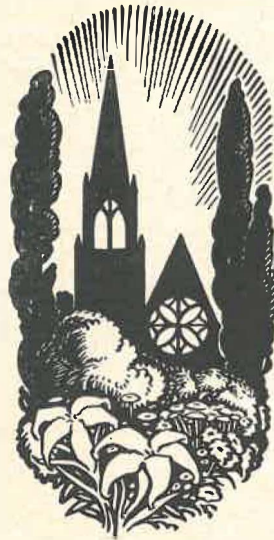
IT is unnecessary to understand the details of the description of the scene at Pentecost. The important fact is that the members of the early Christian community had an overwhelming experience of the living Power of God. They were uplifted and inspired out of themselves, beyond themselves, to speak the wonderful works of God. That this experience was no mere fancy of the author of the Book of Acts is proved by events written in the book of life. The Christians went out into a cold, hostile, pagan world. They were persecuted, tortured, put to death, but they told their story, not only in words but in the complete sacrifice of themselves. So the Gospel spread from life to life throughout the ancient world.

The cause of this amazing feat is found not alone in the character of the early disciples. With the exception of a very few they were not men and women of exceptional position, training, or learning. The real answer must be found in the continuing experiences of Pentecost. They were men and women who had been possessed by the Spirit of the Living God. They worked daily in the consciousness of the companionship of their Master. As a result, the apparently impossible became a reality, for it was the Power of God revealed in and through the lives of consecrated disciples.

"WEB OF OUR OWN WEAVING"

As we meet on this opening day of the General Convention, it is well for us to keep this event of Pentecost in mind. The world today presents many perplexing and tragic factors which I do not intend to recount here. They are, or should be, apparent to all. The most distressing aspect is that we seem to be caught in a web of our own weaving. The mistakes, the sins of the past, plague us now and for the future. The principal characters change but the basic difficulties remain, with no permanent solution in view. The cycle seems to be constantly repeated. It is no wonder that the cry expressed in many forms arises, "Who shall deliver us from the body of this death?" We

have no reason to object because the path is difficult, for nowhere did the Master promise an easy favored road. Indeed, the statement was "In the world ye shall have tribulation." He asked His disciples,



"Are ye able to drink of the cup I drink?" Always he called to the heroic in man.

The tragedy of today is deeper than the circumstances we confront. It lies even more in the fact that, take it by and large, we have forgotten our dependence upon God — that of ourselves we have no power to help ourselves. The answer to the world's need is not to be found alone in the resources of the human spirit, but in the power of God working in and through human life. Before we can overcome the circumstances without, we must look within to the life of the spirit. Unless we are strong there we shall inevitably be carried along by an uncontrolled tide of events. But if we are filled by the Spirit of God, we can move into our pagan and disorganized society, as did the Christians of the first century.

OUR OWN SPIRITUAL LIFE

It is not my purpose, therefore, to discuss at this time the broad problems of Church, State and Society. Such discussions are vitally important, for the Church and the Gospel are relevant to the whole of life. But rather I would di-

*The opening sermon at General Convention (abridged).

rect our thoughts to our own spiritual life in relation to our pledged service of our Lord and Master. This is in one way a simpler task; and yet it is also more difficult, for we all find it convenient to avoid the personal application as we approve broad generalities. But it is this personal application which I have in mind. Here we are, chosen representatives of our Communion. Why we were selected, whether we were the best choices, is now beside the point. We now face the responsibility of decision. As the supreme governing body of our democratic Church, we must regard as important what we say and do; but infinitely more important is what we are. The Convention has many essential concerns, the reports of commissions and committees, the consideration of legislation and of resolutions upon many varied topics. But of much greater significance than anything we may pass in this legislative assembly is the quality of the spiritual life we possess and manifest here and now. Let me explain more fully why this is true.

Certainly as compared with the first century the spiritual temperature of the Church is low. When we stop to consider our response to the summons of Christ, it is impossible to feel any exultation of spirit. We must all of us admit that we are unprofitable servants. When the Church was formally recognized by the Roman State, something of the heroic, the daring, the distinctive, was lost from the Christian witness; and in general, with notable exceptions, this loss of groups, and especially of individuals, has never been repaired. We are all of us too conventional, too limited, and — let us say frankly, without any gross interpretation of the word — too worldly. The Church as represented by us is too often a reflection, not of the glory of God revealed in the face of Jesus Christ, but a pale reflection of the contemporary society in which we happen to live.

We may well ask ourselves in spite of all our protestations and public confessions, were Christ to return to earth again would He find in us a fellowship akin to His life? Would he find in us a group which He could use to further His purpose, and in which He would be allowed to lead, as He cut across our practices and prejudices? These are questions,

which if faced realistically, must stir our consciences and cause beneficial disquietude. We must never allow ourselves to forget that it is not enough to cry "Lord, Lord," as we do so frequently. The acid test is "Are we ready to do the will of the Father which is in heaven?"

Opening services of the General Convention have a tendency to be formal. We are a large company, many of us personally unknown to one another. We are met in what is, for the most of us, unfamiliar surroundings. The result is that great services such as this are in peril of becoming pageants; yet I would earnestly hope that each of us would surmount these factors and realistically examine his or her life in the presence of the Living Christ. The perhaps too familiar words of the General Confession would have a fresh and a deeper meaning. God help us, we have done the things we ought not to have done, and more particularly, we have left undone so much that God has willed for us and our world.

NEW AND PRESSING OPPORTUNITIES

Yet, an equal fact of overwhelming significance is that, with all the difficulties of the present time, there are countless millions of every nation and race longing for those blessings which God has given to us in the Church and through the Gospel. From every missionary field comes the story of new and pressing opportunities. Talk with any of the missionary bishops at this Convention and you will be convinced of the truth of this statement. Here at home one need not be an optimist to observe a healthier attitude toward the life of the Spirit. Especially is this true in college and university circles. With few exceptions, when the Gospel is presented by word and deed sincerely, sacrificially, and courageously, there is an amazing response.

In an appraisal of the present we must not forget that great company of every race and nation who are bewildered, but who are hungry for the Bread of Life. Again the chief hindrance is not without but within. The serious limitation comes from our failure to be true to the heroic implications of Christian discipleship. In Church circles there is much talk of evangelism and many times the discussion has to do with program and organization. But initially there must be something to organize. Evangelism is an expression of deep conviction or it is nothing. Necessity is laid upon me. Woe is unto me if I preach not the Gospel. If we have a deep spiritual experience then we cannot fail to tell of the wonderful works of God. Without this conviction and experience evangelism is a program merely on paper, with no power or reality. Methods, techniques, organization can only be helpful in directing a great spiritual force which already exists in

The Presiding Bishop

AS YMBOL of efficiency as well as of spiritual leadership is the Presiding Bishop, the Most Rev. Henry Knox Sherrill. Taking over the Church's highest position at the age of 56, just 17 years after having been consecrated bishop of Massachusetts, he is one of the youngest of Presiding Bishops to hold office.* Although Bishop Sherrill was elected in 1946, he will serve as presiding officer for the first time at this Convention.

The Presiding Bishop is well known to the American people as a leader in President Truman's Civil Rights' Committee which produced the book *To Secure These Rights*. His stand was motivated by the social interpretation of the Christian gospel and was commended officially by southern dioceses which might not care to be recorded as favoring the full implications of his position.

Another of his activities that has brought him into national prominence is his chairmanship of the Army and Navy Commission. Appointed to the position in 1940, he supervised the relations of the Church to Episcopal chaplains with the armed forces during the entire war period. In 1945 Bishop Sherrill was named chairman of the General Commission on Army and Navy Chaplains—the central clearing house for all non-Roman chaplaincies. In this capacity he flew by plane to the Aleutians and later made two trips to the European war fronts to observe the work of the chaplains in the field. He also made a point of knowing personally every chaplain going through the Army Chaplains' training school at Harvard University.

A close friend of the Bishop said, "He can meet an Army private and a royal highness with the same gracious simplicity and without any fuss. He chose his vocation in the ministry early in life. From the beginning his progress has been marked with prominence. Every inch a bishop, and also every inch an exceptionally friendly and able man, Bishop Sherrill has a handsome and impressive personality, erect carriage, a ringing clear voice that carries conviction to his hearers. He has a ready wit, and by his sense of humor is able to press a point or relieve a tension or state of boredom at any meeting."

Bishop Lawrence of Western Massachusetts has pointed out that "Al-

most until he was elected bishop of Massachusetts, Henry Sherrill was the mainstay of the baseball team when Episcopal Theological School alumni would play the students." Bishop Lawrence also recalled his interest in golf, remarking that the Bishop still likes to use golf stories to make a point.

A Massachusetts diocesan official has said that Bishop Sherrill is popular among Churchmen of all kinds. "He can get along with all sorts and temperaments and all parties. And he is universally liked by his brother bishops who respect his sincerity and devotion to the Church, though they may not agree with all his ideas."

A friend of the Bishop's said, "Bishop Sherrill's hobby and enthusiasm is his family and home life and yet he is absolutely a man's man. He has a country home at Boxford, Mass., north of Boston, and there he works in his garden, raises his vegetables, and enjoys the labor," and concluded his statement with "Bishop Sherrill is a very great man, and a very wise, kind, thoughtful and generous one. He is never pettyfogging. He can delegate authority and he trusts his workers to do the right thing without restrictive oversight. He is wise and he is good."

Bishop and Mrs. Sherrill have four children: Henry Williams and Edmund Knox, Franklin Goldthwaite, and Barbara Prue. Henry and Edmund served in World War II in the United States Army.

Bishop Sherrill is the author of a biography of the later years of Bishop Lawrence, covering the period from the end of Bishop Lawrence's own book, *Memories of a Happy Life*, under the title *William Lawrence, Later Years of a Happy Life*. He wrote the article "The Commonwealth for the King" in *Christ the King*, the Presiding Bishop's Lenten Book for 1935, and *Why Go To Church*, in the Faith and Life Series of the Pilgrim Press; also articles, sermons, and editorials in *The Church Militant*. In 1948 his Lyman Beecher lectures were published under the title, *The Church's Ministry in Our Time*.

Bishop Sherrill will hold the office of Presiding Bishop until the first day of January succeeding the General Convention which follows his attainment of the age of 68 years—thus bringing his tenure of office to January 1, 1962.

*Only two have been younger: Bishops William White, 41, and Samuel Provoost, 50.

SEMINARIES

Record Enrollment At Seabury-Western

The largest student body in the history of Seabury-Western Theological Seminary was to begin its fall term, September 26th, the Very Rev. Alden Drew Kelley, dean, has announced.

The enrolment of over 80 students includes 30 new students and special students. Some 52 students will be returning to the Seminary after a summer of field training programs or work within their individual dioceses.

Three new appointments to the faculty and staff of Seabury-Western and two resignations from the faculty were also announced by dean Kelley: the Rev. Francis W. Voelker, formerly curate at St. Paul's Church, Kenwood, Ill., has been named lecturer in pastoral theology and tutor. He will lecture in pastoral care and counseling; Mr. James Hacke, a senior student at the Seminary, has been named tutor to the junior students; Miss Effie Kieth, formerly associated with the staff of Deering library, Northwestern University, will become assistant librarian.

Resignations have been accepted from the Rev. John O. Bruce, instructor of Old Testament literature and languages and curator of the Hibbard Oriental library and museum, and from the Rev. William Maxwell, tutor and graduate fellow.

The board of trustees of Seabury-Western has elected the Rev. E. Dargon Butt, instructor of practical theology, to the position of assistant professor of that field. The board also appointed the Rev. Robert L. Miller to be instructor in homiletics, in addition to his duties as librarian and tutor.

Sixty Three Ministerial Candidates for School of Theology

The School of Theology, University of the South, expects to register an all-time high of 63 ministerial candidates, according to the Very Rev. F. Craighill Brown, dean.

By utilizing every possible saving of space, this group will be served by the single stone building constructed in 1877 to house 16 students.

Of the total, 15 will be seniors, 20 will be middlers, 25 juniors, and three special students.

The 31 single students will be housed in St. Luke's Hall, which also houses the classrooms, library, and office; and 32 married students will live in apartments and homes on the campus.

the minds and hearts of the people in the Church. There must be a divinely given spark which will set the Church on fire.

CONSECRATED INDIVIDUALS

From what source under God can we look for this rebirth of the Spirit? In general these gifts from God have come through the most unexpected media. Some individual like St. Francis has caught a vision of God and has leavened the lump of the contemporary Church. All of us can think of men and women of spiritual insight and power. Or perhaps some small unknown group has been God's agent. Perhaps in the providence of God, in some parish or college community or seminary at this very time, God may be raising up witnesses of vision and of courage.

It is sad but fair, I think, to state that such outpouring of the Spirit has not come from formal Church assemblies or many times from official Church leadership. Such assemblies and leadership have been throughout history too conventional. The unfortunate habit of officialdom in every walk of life is to be concerned with the details of administration, to maintain at all costs the status quo. General Conventions have also been usually no exception to this rule. We meet. It is good to see old friends. We revise certain details in the canons. We pass various resolutions. We adopt the budget. We recall the weather or an amusing episode or a special address. But there is no overwhelming and uplifting experience of God which unites us in a living fellowship and sends us out transformed and on fire to speak the wonderful works of God. Indeed one of the chief evidences of the growth of secularism within the Church is that we no longer expect miracles of spiritual rebirth to occur. We use great words of apostolic origin but we remain on a level of spiritual mediocrity. We are content with intense but small convictions. By our lack of faith we limit the full scope of the power of God.

CHANNELS OF GRACE

Let me state clearly that I am not asking for a retreat from life. Sometimes people mistakenly use the word spiritual to mean just that. We cannot escape the burdens and responsibilities which rest upon all men today. We should not wish to do so. The world in which we live must be very much with us. The real question is "What have we to contribute?" Have we special wisdom in our own right to guide men and nations? I should be reluctant to make such a claim. The great contribution we can make rests upon the extent to which we can be channels of the grace and the compassion of God. If the salt have lost its savor, wherewithal shall it be salted? There are countless conventions with at-

tention to organization, the companionship of a common cause, without reference to how important this may be. Is it too much to expect a gathering of the disciples of Jesus Christ to have a distinctiveness of spirit and of witness?

VIEWPOINT OF ETERNITY

Let us dare to imagine what a Pentecostal experience would mean to us and to the Church. We would be uplifted to the Presence of God. We would accomplish the necessary and important business, but underneath there would be the consciousness of spiritual power. We would view the world scene, the Church, and ourselves in so far as we are capable of doing so, from the view point of eternity. The daily services of the Convention would not be formalities but essential sources of vision and of power, attended by all.

Of course, there would remain differences of points of view and of emphasis (there should always be such); but these would be faced in an atmosphere of spiritual fellowship with God and one another. Thus these differences would fall into right proportions, and in many cases be transformed into a deeper understanding of God's truth and will.

OUR EYES FIXED ON JESUS

When William Temple became Bishop of Manchester, at the service of enthronement he spoke very simple but direct words to his clergy, to his people, and to himself. I would that we take his message as a keynote for this Convention. "I come with one burning desire: it is that in all our activities, sacred and secular, ecclesiastical and social, we should help each other to fix our eyes on Jesus, making Him our only guide. Pray for me, I ask you, not chiefly that I may be wise and strong or any other such thing (though for these things I need your prayers); but pray for me chiefly that I may never let go of the unseen hand of the Lord Jesus, and may live in daily fellowship with Him. So shall we go forward together, not without stumbling, not without weariness, but always toward the loving welcome that awaits us in our Father's home, where the conflicts which now beset the earth have vanished, where self-seeking cannot find entrance, where misery gives place to joy and quarrelling to peace; because self is either sacrificed — or forgotten in the realization of the Love of God."

They were all with one accord in one place and they were all filled with the Holy Ghost so that they spoke the wonderful works of God. Humbly we pray that this gift of God may be ours at this hour. "Come, Holy Ghost, our souls inspire, and lighten with celestial fire," that we may meet the crisis of our time as true, valiant and consecrated servants of our Lord Jesus Christ.

FOREIGN

BRITAIN

Erect Browning Memorial Chapel in London

A memorial chapel to Robert Browning, the English poet who died 59 years ago, has been erected in St. Marylebone Parish church, London, where he was wed to Elizabeth Barrett Browning in 1846.

The chapel will be dedicated on December 12th, the anniversary of Browning's death.

The scheme for a memorial chapel has been criticized because the poet was a Nonconformist and his association with St. Marylebone's was very slight.

[RNS]

"Not a Revival"

But "On the Alert"

A drift from Church membership in Great Britain is being halted, the Rev. Richard D. Say told the fall meeting in London of the British Council of Churches, of which he is secretary.

Mr. Say said that the Church of Scotland had reported an increase of 7,256

communicants last year, the Presbyterian Church in England gained 9,000 new members, the Methodists showed a net increase of 2,602 members, and Baptist Sunday school enrollment increased by 13,000.

"This is emphatically not a revival, but at least we should let the world know that the Churches are no longer standing at ease or running down like a clock," the Rev. Mr. Say declared. "It is on the alert and ready to advance."

[RNS]

SWEDEN

Archbishop Eidem to Resign Next Spring

Archbishop Erling Eidem has announced that he will resign next spring as Primate of the Lutheran Church of Sweden because of advanced age. His resignation will become effective on May 1st.

Born at Goteborg 69 years ago, Archbishop Eidem was named to the primacy in 1931 after having taught for many years at the University of Lund.

A chapter of the 12 Lutheran dioceses in Sweden will be convened early

next year to appoint a successor to Archbishop Eidem.

Dr. Eidem is one of the six co-presidents of the World Council of Churches and an *ex-officio* member of the Council's Central Committee. [RNS]

SWITZERLAND

International Baptist Seminary Opens in Zurich

A new international Baptist Theological Seminary in Zurich, Switzerland, opened its first session with an enrollment of 25 students from ten countries—Germany, France, United States, Belgium, Holland, Austria, Norway, Denmark, Finland, and Italy. [RNS]

NEW ZEALAND

Dr. Averill Recovers Sight

The Most Rev. Alfred Walter Averill, retired Primate and Archbishop of New Zealand, has recovered his sight after the removal of a cataract from his left eye. He now is able to read and to move about freely outside his house. The Archbishop is 84 years old.

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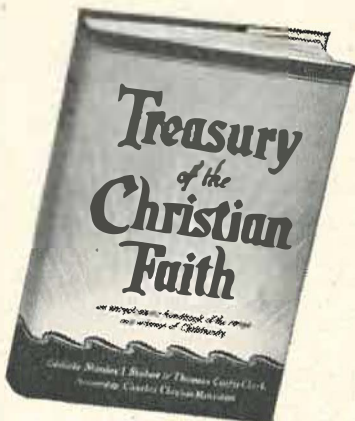


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BISHOP PARSONS: *He never hesitates when his mind is made up.* BISHOP BLOCK: *He streamlined his diocese.*

California's Bishops

By the Rev. Randolph Crump Miller

The Rt. Rev.

Karl Morgan Block, D.D.

IF you like your father in God to have the build of a football player, the host of General Convention is your man. Bishop Karl Morgan Block of California is a big man, physically, mentally, and spiritually.

Californians knew little of the brilliant Virginian until the time of one of the National Preaching Missions in 1937. Along with various outstanding preachers, Dr. Block of St. Louis toured the country and spent some time in the diocese of California, preaching in both churches and theatres to great congregations. Episcopalians listened, and were impressed by what they heard and by the manner in which the Gospel was presented; for Dr. Block was and is a powerful preacher, with a magnificent flow of words and a mellifluous voice.

When the time came to select a successor to the renowned Edward Lambe Parsons, only one man was seriously considered and he was elected on the first ballot.

From the first, Bishop Block was a popular diocesan. He revised and streamlined the administration, and the diocese changed its canons to fit the structure

of the new regime. He was interested from the beginning in obtaining capable priests to man parishes and missions, and insofar as a bishop can control these things, excellent choices were made. Men within the diocese were advanced as vacancies occurred, and younger men were enlisted for the diocesan council. Two results of this policy are now obvious: almost every mission receiving missionary aid in 1940 is now a self-supporting parish, and many new missions have been opened in smaller communities.

The bishop is a hard worker. He wore out several of his secretaries, and diocesan officers have had difficulty keeping up the pace he sets for them. As a result, things get done, such as a diocesan conference center in Healdsburg, a revision of the social service structure under a new director, increased pledges for the Church's program, expansion of the entire diocesan program. On the diocesan as on the parochial level this type of advance would not be possible unless Bishop Block received the support of both clergy and laity. The contributions to the diocese of men like Dean Henry Shires, Dr. John Leffer, Dr. Mark Rifenburg, and others have made his episcopate doubly effective.

General Convention will know him as host. It is hoped that he will have to tell stories, for he has one of the largest

repertoires of any bishop. When he returned from Lambeth, he was so full of anecdotes and they were so entertaining that the clergy had to plan a night without anecdotes in order to find out what had happened. His annual tea for the clergy and their wives is one of the highlights on the social calendar. For the first years of his episcopate, the charm of the late Mrs. Block was a great experience for all the clergy and their wives, who learned to love her for the great person she was.

The Bishop has hobbies. One was the conference center. Another is the School of the Prophets, which has become to the clergy of the West what the College of Preachers is to the clergy of the East and Middle West. During the past year, especially, some of the greatest men of the Church have been leaders of these sessions. Single-handedly, the Bishop by his enthusiasm has been able to finance this enterprise. Another hobby is the Oriental work. One of the largest concentrations of Orientals in the United States is in the San Francisco area. There are two Chinese missions dating back to Bishop Nichols' time, but it is under Bishop Block that the great new plant of True Sunshine, Oakland, is being built. The Japanese work has been re-established since the war. There was an attempt at a Filipino mission, but this was closed by the war. There are two successful Negro parishes (although there are Negro families in many churches throughout the diocese).

The Bishop can get away from it all. He has a cozy house in Carmel, one of the beauty spots of the world. There among the trees, and with the beach just a block away, he becomes almost inaccessible. It is the only time he is hard to find, however, for no one is refused permission to see him during office hours. No matter how hard he is being pressed, he has time for those who want to see him.

This leads us to the most admirable trait of all. Bishop Block is truly a pastor to his clergy. There is no clergyman who has not been able to go to the Bishop and receive the kind of assistance a minister might need. Whether it be sickness, parish squabbles, family troubles, financial difficulties, death, mental illness, or what not, the Bishop is the kind of man who understands — and acts. There is an impulsive generosity about the man that warms the heart of anyone in any kind of trouble.

If you went into his office, you would find surroundings that fit the man, although they were built for his forerunner. It is a large walnut paneled room, with a massive desk that is usually quite clear. There are large, comfortable chairs and oversize ash trays. It is here that he sees people and does his desk work. Even when the diocesan house

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seems like a madhouse, he is insulated from the noise and bustle.

Since his wife's death, he has lived alone in the Bishop's House on Broadway with a house boy to take care of it. He entertains there occasionally, and with the annual clergy high tea. This tea features various wonderful things to eat, but there is a group of clergy to be found surrounding the Virginia Smithfield ham, the platter which is most often refilled during the party. This touch of Virginia is a symbol, perhaps, of the fact that the Bishop still thinks of his home state as the place where Episcopalianism is at its purest. We have heard less about St. Louis as the years go by, but Roanoke still comes into almost every conversation, and as long as Smithfield hams come into the Bishop's tea, it is worth it!

The Bishop's visitations are always very simple. There are no problems of churchmanship when the service is Confirmation alone, although he brings his staff, which means training an acolyte for the job of carrying it and presenting it to the Bishop at the proper time. He always has a brief address for the confirmation class, given at the altar, and then a sermon for the congregation.

The fact that the Bishop is loved by adults, even when they disapprove his policies, is underscored by the way children react to him, who don't care about his policies. In any home he visits, the younger children will be found on his lap, and no matter how tired he may be, the children seem to give him new zest and he plays enthusiastically with them. No minister's child in the diocese of California has any awe or fear when the Bishop comes, because they know him and love him. So when you bring your children to Convention, be sure they meet your host.

The Rt. Rev.

Edward L. Parsons, D.D.

SOMEONE once wondered how Bishop Parsons won so many debates in the House of Bishops, for he looks as if a gust of wind would blow him away. At 81, the retired bishop of California has just returned from his 60th anniversary at Yale University. He will be one of the oldest bishops at General Convention.

This quiet, retiring, and humble Christian gentleman has had one of the most controversial episcopates in recent years. In various fields, he found that his strong convictions found him on the opposite side from ecclesiastical conservatism, Hearst and Luce newspapers, and economic forces. Being a man who never hesitates when his mind is made up, and

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believing strongly in the power of the Church in social matters, he has often undergone attack by reactionaries, and he was featured in Mrs. Dilling's notorious book, *The Red Network*. Behind his mild exterior lies the power of Christian statesmanship and prophetic religion.

Some of his brilliance is available to the public. His expert scholarship on the history of the Prayer Book and meaning of worship may be found in *The American Prayer Book* (written with Bayard H. Jones), and it is this subject that he has taught at the Church Divinity School of the Pacific for the nine years following his retirement. His power as a devotional leader may be found in *Victory with Christ*. Some of his best writing on the Church and Church union may be found in chapters contributed to *Christianity and the Contemporary Scene* and *The Church and Organized Movements*. California diocesan journals contain his brilliant annual addresses on the state of the Church.

Many men are known throughout the Church for one or two major achievements. Bishop Parsons has been associated with Prayer Book reform, social action, Church union, and liberal theology, and in all four fields he has been a great leader, known beyond his own diocese and the Episcopal Church. His diocese grew and prospered during his episcopate and reflected in many ways his four-fold interest.

When young Parsons came to California in 1896, having been refused ordination by the New York presbytery for being too liberal, he not only was rector of a parish but also took on the teaching of philosophy at Stanford University for five years. By 1904, when he began his 15 years as rector of St. Mark's, Berkeley, he was elected to General Convention, where he was active in leading the movement for the 1928 revision of the Prayer Book. He was elected coadjutor in 1919, became diocesan in 1924, and retired on December 30, 1940. His chief work in the House of Bishops was on the Liturgical and Church Unity commissions. He attended the Lausanne and Oxford Conferences on Faith and Order, and was a member of the official commission which asked the Pope to make the Roman Church part of the Ecumenical Movement. He has for years been president of the Episcopal League for Social Action (formerly the Church League for Industrial Democracy) and a national vice-president of the American Civil Liberties Union.

The old spirit is still there. When the "red Dean" of Canterbury was being given the cold shoulder by most bishops, Bishop Parsons served as chairman of the local committee and introduced him the night of the address. His introduction made it clear that he did not believe in what Dean Johnson was saying, but that

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he believed in his right to say it. The uncompromising honesty of the man has compelled respect even from those who disliked what he stood for.

He was the great proponent of union with the Presbyterians, and it was when he was chairman of the Commission on Church Unity that the suggestions of a Concordat, Basic Principles, and other steps were taken. His retirement at the crucial point deprived the Church of his clear-headed vision and driving power. He believes in Church union not for political purposes, but because:

"The very nature of our faith requires unity because our faith is that God is love . . . The only Christian way is to make love and goodwill count in the world. We must show it in all our Church relations. This means we must press toward unity. We must do our best to bring it into industrial relations where mutual trust and dominating goodwill alone can solve or bring toward solution the bitter conflicts which characterize so much of our industrial life today. It is a burden upon every Christian employer and upon every Christian labor leader. It is not easy to hold aloof from the emotional partisanship of one's own class. But it is the Christian way."

Bishop Parsons was just about 70 when he spoke these words in his diocesan convention address in 1939.

Bishop Parsons was always a remarkable preacher, building his reputation within a stone's throw of the great Uni-

versity of California. His great scholarship in the liberal tradition made it possible for him to meet students and faculty on their own grounds. He is still a great preacher at 81, and his voice rings clear and his style is much like the Prayer Book.

Above all, he has always exercised a sense of concern for the individual. His pastoral work in priesthood and episcopate has always been outstanding. His great heart, which could be concerned for war sufferers, earthquake victims, workers, Presbyterians, and for all who needed him, never failed to react to individuals. He once told a woman expecting a baby, "I always seem to feel the illnesses people describe to me, but that doesn't mean I feel like I'm going to have a baby."

He says,

"The Church has never been Catholic enough. I give you then that vision — no glorified pressure group, no institution seeking albeit unconsciously its own power and wealth, no vast body claiming to be itself the basis of the social order; but rather a great fellowship dedicated to God in Christ, through its members the leaven of the whole social order, in a deep and real sense the basis of that order because the spring and source of the best is in it. An institution, yes, but one which seeks not to give laws but through Christ to give God to men."

That is our Church as Bishop Parsons sees it.

The Archbishop of York

By OWSLEY ROBERT ROWLEY

THE Most Reverend and Right Honourable Cyril Forster Garbett, D.D., Oxon, Archbishop of York, is possibly the most unusual social revolutionist the world has ever known.

Archbishop Garbett is also Primate of England, and Prelate of the Most Noble Order of the Garter. For five years he held the ancient position of Clerk of the Closet of the King. A six footer, a bachelor, with ruddy face and thinning white hair, he is a typical ecclesiastic, wears the traditional gaiters, knee length black apron, and a diocesan seal ring. A heavy gold pectoral cross hangs by a purple silken cord from his neck:

He was born February 6, 1875, in the little Surrey parish of Tongham, which served the military camp the late Queen Victoria had established at Aldershot. Tongham lies near the chalk downs of Salisbury Plain, and the heather and fir country of the New Forest. There, until 23, Cyril Garbett (rhymes with carpet) lived, with his three brothers and one sister, all raised on his father's (the Rev. Charles Garbett) midget stipend as vicar

of Tongham. Later he decided to follow his father, grandfather, and two uncles into the priesthood.

He was educated at the Portsmouth Grammar School, the Cuddesdon Theo-



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logical College, and Keble College, Oxford, where he won honors in history. His student days were marked by a seriousness of purpose.

In 1898, he was elected president of the Oxford Union, the University debating Society, a position that has frequently proved a spring-board to fame in many fields of British public life. Oddly, the man who succeeded him six years later, as president of the Union, was none other than young William Temple, destined to become successively, Bishop of Manchester (1921), Archbishop of York (1929), and finally Archbishop of Canterbury (1942-1945).

PORTSEA

Ordained deacon in 1899 and priest in 1901 by the Bishop of Winchester, he first served as curate at Portsea: one of a band of 23 young curates who worked under a remarkable vicar, Cosmo Gordon Lang, later Primate of All England. The two became warm friends. After ten years as curate, he served another ten fruitful years as vicar of Portsea, during four of which he was chaplain to His Majesty's Prison, honorary canon of Winchester, and later, for a year, select preacher at Oxford.

In the midst of his manifold duties at Portsea came his appointment to the See of Southwark (pronounced Sutherk). He was consecrated by the Archbishop Davidson of Canterbury, assisted by 24 other bishops, at St. Paul's Cathedral, on October 18, 1919.

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The slums appalled him. He used all his influence to better living conditions. In a public speech, in 1927, he caused a mild sensation, when he advocated labelling all tenement houses with the names of the owners, that all could read them. "In London," he said, "there are 100,000 people living in unsanitary conditions, and in some cases in houses unfit for human habitation. In Glasgow, Liverpool, and Sheffield tens of thousands are living in vile conditions."

Bishop Garbett was appointed to the See of Winchester in 1932. It is the third oldest of the Church of England, second in importance in the Province of Canterbury. He thus became a member of the House of Lords. Preëminently an

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CORRECTION

Booth 207 would be occupied by exhibits of both J. M. Hall, Inc., and the Order of the Holy Cross, according to advertisements in the September 25th issue of THE LIVING CHURCH. Holy Cross Press has now announced that the Order's exhibit will be in booth 314.

Periods of Dryness

This business of being a Christian is at best never easy, and being an Episcopal Christian of the Catholic tradition, with its stiff standards, gets almost rugged. But added to all the other obstacles which the devil erects to discourage us, probably the one where he gets in his best work is in those "periods of dryness," when we seem nowhere near Our Lord, His Hand not in ours, there come no inspiring thoughts or acts, depression just seems to pile up one trouble after another, those whom we love slip away from us by death or separation, and all ahead seems utter bleakness.

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friends? Can be. They ARE temptations if we have lost our faith in Our Lord. But listen, HE had HIS periods of dryness, too. Just read your Bible a bit. How did HE come out of HIS? Don't let's waste time asking WHY these periods come to us. Let's put in our time figuring what to do when they hit us. We KNOW, first, that we'll never let Jesus down, dry period or otherwise. We KNOW that we'll be faithful and regular at our Confessions and Eucharists, and especially our Confessions, for most times, we'll pick up in our Confessions THE CAUSES of our personal bleakness, and in our meetings with Jesus at the Altar Rail, He'll touch and refresh us, and rekindle our love for Him into a flaming torch again. JUST DIG IN AND HANG ON. Our Lord will NEVER let us down!

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organizer, he was reluctant to take a prominent part in debates in Convocation and the Church Assembly, but he was very active in the House of Lords in support of moderate social reforms. At various times he spoke and wrote vigorously denouncing dictators, sex novels, and "road hogs."

WINCHESTER

In 1942, in the midst of the second world war, the Archiepiscopal See of York became vacant, due to the translation of the Most Rev. William Temple, to the See of Canterbury. The Bishop of Winchester was immediately appointed to York. He had been born in the district of Winchester, and had been most happy in his labor there. Many would not have been surprised had he declined his transfer to York, but he heeded the call to the exalted position of second highest official of the Church of England.

When early in 1944, under coverage of wartime secrecy, Archbishop Garbett slipped across the Atlantic (his first visit), there was no English Churchman who could have impressed Americans more, for he was a symbol of one great Church which, under the impact of war, had suffered a passion and predicated a resurrection.

In New York he defended the bombing of German cities, took a doleful view of proposals to open Palestine to large numbers of Jewish refugees, and told of plans to rebuild, with Government aid, after the war, many of England's bombed churches. Some of them should not be built, he said, when expressing himself in favor of fewer and better parishes.

GERMAN BOMBING

Speaking in the House of Lords in 1945, he said the detention of German war criminals had begun, and that Hitler, far from being omitted from the list of those wanted, has been put down as an "ordinary criminal." He cited accounts of Nazi terror he had heard on a trip to the Netherlands, and proposed that Hitler, Heinrich, and Himmler, and other master criminals, be outlawed and suggested they be killed "by those who capture them."

He is the author of books on the practical problems of Church work, including *The Church and Modern Problems*, *The Challenge of the King*, *The Work of a Great Parish*, *In the Heart of South London*, *The Church and Social Problems*, *The Challenge of the Slums*, *What is a Man*, and many others.

A very kindly gentleman, the Archbishop of York has won a reputation for his hard and conscientious work. In Church affairs he is generally considered sympathetic with the Anglo Catholic wing. If you ask him, he will tell you his Churchmanship is that of the Church of England.



BOOKS



The Rev. CARROLL SIMCOX, Editor

Humanity Above Nations

ABOVE ALL NATIONS. Edited by Devere Allen. New York: Harper and Brothers. 1949. Pp. 189. \$2.00.

This book is a compilation of the "dramatic records of men and women who have found above nationalism a brotherhood that includes all mankind." It takes its title from an inscription on the campus of Cornell University: "Above All Nations Is Humanity." Here are 203 stories, the longest three and a half pages in length, which demonstrate the truth that no matter what the nation or the circumstances "in the interests of humanity we are brothers," these being the words of a German doctor to an Englishman in Japanese-occupied Shanghai. The book begins with a terrific heart-rending story of an American pilot who owed his life to a Jap who was killed before his very eyes by other Americans and ends with the words of the Bishop of Lichfield who was seek-

ing for the Christian answer to the question of the right treatment of Germany. There is the hymn-singing Jap, the praying Russian, and the angry French woman, who threw food in the face of a German POW. Throughout the book there is displayed the human obligation transcending war and race, as well as the irony of it all, which this reviewer knows from personal experience.

The book originated in the minds of a group of British writers, who decided to record the compassionate deeds of men at war. Later it was discovered that a German had been doing the same thing as an expression of gratitude for kindness shown him. The American editor records the sobering fact that the secular press of this country was little interested in the humane acts of men at war, which made his task of compilation more difficult. But he has done an excellent job, and this is one anthology that you should not pass by. **GEORGE B. WOOD.**

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DIOCESAN

RHODE ISLAND

One Up

Two former Roman Catholic priests have for the past few months been working in the diocese of Rhode Island, it has been revealed by Bishop Bennett.

The announcement was precipitated by the recent defection to the Roman Communion of Paul van K. Thomson, former rector of St. Stephen's Church, Providence, with his wife and family of small children.

The two former Roman priests are the Rev. Lionel E. Beaudet, now in charge of St. Andrew's Church, Harris, and of Christ Church Coventry, and the Rev. Leonard Redlawn, who has been vicar of the chapel of St. John the Divine, Saunderstown, since September 1st.

Neither priest has been canonically received into the diocese, though licenses to officiate were granted to both only a few months ago.

A native of Woonsocket, Fr. Beaudet was ordained in 1931. Before reception into the Episcopal Church he had served seven years as assistant at St. Aloysius' Roman Catholic Church, Woonsocket, and for five years as a chaplain in the army, attaining the rank of lieutenant colonel.

Fr. Redlawn is a former Franciscan

monk, having come to Rhode Island from a monastery outside of the state.

Fr. Thomson was deposed from the priesthood by Bishop Bennett, September 15th [L. C., September 25th].

WASHINGTON

Rev. Richard Williams to Be Canon of Cathedral

Bishop Dun of Washington has announced the election by the cathedral chapter of the Rev. Richard Williams, associate rector of the Church of the Epiphany, Washington, D. C., as a canon of the Washington Cathedral and of his election by the diocesan department of social relations as the director of that department.

Canon Williams was born in Knoxville, Tenn.; he was graduated from the University of Tennessee and Princeton Theological Seminary. He served as fleet chaplain of the Mediterranean fleet through the occupation of Sicily and the invasion of Salerno. He then became force chaplain of the naval air forces in Europe during the months before D-Day and through the Normandy invasion. He was senior chaplain of the naval air bases at Corpus Christi, Texas, and had the rank of commander when released by the navy.

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DEATHS

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

Samuel Bailey McGlohon, Priest

The Rev. Samuel Bailey McGlohon died in Savannah, Ga., September 7th, just a few days after his 90th birthday.

The burial office was read in St. Paul's Church the next morning by his son-in-law, the Rev. Robert Y. Marlow, rector of the Church of the Holy Comforter, Gadsden, Ala. Burial was in Bonaventure Cemetery. A Requiem Eucharist was celebrated earlier that morning.

Fr. McGlohon, a native of Knoxville, Tenn., was ordained deacon in 1885, priest three years later. He served parishes in Tennessee and Alabama. In 1907 he was called to be rector of St. Paul's Church, Savannah, and served that parish until his retirement in 1931.

Robert Huie Reid, Jr., Priest

The Rev. Robert Huie Reid, Jr., priest in charge of St. Mark's Mission, Nenana, Alaska, and two boys from the mission were drowned in the Tanana River 75 miles below Nenana on September 5th. Fr. Reid, Enoch Tooyak, and Teddy Mueller were thrown into the water when the small boat in which they were traveling was swamped by the rough water. The bodies were not recovered. Thomas Tuzroyluk, of St. Mark's Mission, was also in the boat, but managed to get ashore with the help of a drift log, and brought news of the tragedy back to Nenana.

Fr. Reid was born in Texas on April 25, 1918. He was a graduate of the University of the South and of the Virginia Theological Seminary. He was appointed to Alaska immediately after his graduation from the Seminary in 1948.

Memorial services were held in St. Mark's Church, Nenana, on September 9th by the Rev. Wilfred C. Files, assisted by the Rev. Albert J. Sayers. Fr. Reid is survived by his wife and by two brothers and a sister.

Enoch Tooyak, a 17 year old Eskimo boy from Point Hope, was sent to St. Mark's Mission for schooling several years ago by the Woman's Auxiliary in the diocese of Tennessee. Enoch, who was the son of the late Peel Tooyak, lay-reader at Pt. Hope for many years, had hoped to study for the ministry. Teddy Mueller was the son of Fred Mueller, maintenance man at St. Mark's Mission for about two years.

Henry Brownlee Smith, Priest

Funeral services for the Rev. Henry Brownlee Smith, retired priest, were held by the Rev. Roland Moncure, in Christ Church, Mena, Ark., September 11th. Mr. Smith died after a brief illness, September 9th, at Christ Church Rectory.

The Rev. Mr. Smith was born in Mount Forest, Ont., September 25, 1873. Ordained priest in 1901 he devoted his whole ministry to the missionary areas of the Church.

After serving 36 years in the missionary district of Oklahoma, as priest in charge of All Saints', McAlester; St. Andrew's, Lawton; and as archdeacon of Eastern Oklahoma, Mr. Smith accepted the rectorship of St. Luke's Church, Belton, Texas, serving that parish for five years.

In 1943, Mr. Smith came to Arkansas and served as priest in charge of St. Mark's, Hope; St. Barnabas', Foreman; and Christ Church, Mena, until he reached the age of retirement on November 30, 1945.

Surviving are his widow Mabel Sutton Smith, one son, and two daughters.

Jay Russell Vaughan, Priest

The Rev. Jay Russell Vaughan, a non-parochial priest of the diocese of Chicago, was found dead in his apartment, on August 2d, from a cerebral hemorrhage. Born in Stevens Point, Wis., 1887, he attended the University of Wisconsin and Nashotah House.

For some time he was vicar of the Church of the Ascension, Merrill, Wis., and when he enlisted in the army in 1917, the parish became the first foundation for the Order of St. Francis. As a line officer in France he was severely wounded, and after years of suffering which prevented him from doing effective parish work, a piece of shrapnel was found in his skull which periodically affected his brain.

He served as assistant in St. Andrew's Church, New Castle, Pa.; All Saints' Cathedral, Albany, N. Y.; St. Barnabas' Church, Burlington, N. J.; St. Lawrence's

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DEATHS

Church, Libertyville, Ill.; and the Church of the Ascension, Chicago, Ill. For three years he was chaplain of the Community of St. Mary, Chicago, Ill.

The Burial Office, Requiem Mass, and Absolutions, were in charge of the Rev. W. B. Stoskopf, in the Church of the Ascension, Chicago, Ill., on August 4th. Burial followed in Rhinelander, Wis., after a Requiem Mass was offered in St. Augustine's Church by the Rev. C. J. Miller.

Mary Eliza Edmunds

Mary Eliza Edmunds, widow of the Rev. Dr. Charles Carroll Edmunds, died in her 90th year, at the home of her daughter, Mrs. William Y. Webbe, in Summit, N. J., on September 4, 1949.

Mrs. Edmunds was married to Dr. Edmunds in 1881. Dr. and Mrs. Edmunds had spent 15 years in the diocese of Albany, after which they occupied the rectory of Trinity Church, Trenton, N. J., for three years. They were at Grace Church, Newark, for about seven years.

In 1906 Dr. Edmunds joined the faculty of the General Theological Seminary.

Four children beside Mrs. Webbe survive: Mrs. Samuel B. Stroup, Mrs.

Lloyd J. Hutchinson, Francis Dudley Edmunds, and Mrs. Frank Kean.

The Burial Service with Requiem was held at Grace Church, Newark.

Bessie Kibby

Miss Bessie J. Kibby, one of the original backers of the Washington Cathedral, died at the age of 92 at her home in Washington, D. C., on May 19, 1949.

Miss Kibby will always be remembered and honored for her many benefactions given through the Church and other institutions, both in her time and money, in the District of Columbia.

A native of the District of Columbia, she had been a member of the Board of Governors of the Home for Incurables for 55 years and for 50 years was chairman of the Admissions Committee, retiring only three years ago.

Among other charitable works, Miss Kibby was interested in public playgrounds, and made a donation for the city's first institution of this kind. It was through her generosity also that the Young Woman's Christian Home was started.

Miss Kibby was a devoted member of St. Alban's Church, of Washington, and was a member of the Lady Visitors of the Children's Hospital.

Arnette P. Texada

Miss Arnette P. Texada, for 25 years connected with Blue Ridge School, at St. George, Greene County, in the diocese of Virginia, died in an automobile accident on August 23d.

Miss Texada first served as a house-mother for the older girls at the Church school, as well as a teacher. Later she became assistant postmaster to the Rev. Dr. George P. Mayo, who had founded the school. Upon his retirement in 1946, she succeeded to position of postmistress.

Miss Texada served as a member of the Woman's Auxiliary, tended the altar in the school chapel, and was choir mother for a number of years.

A funeral service was held in Gibson Memorial Chapel at the school.

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October

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CHANGES

Appointments Accepted

The Rev. Leonard C. Bailey, who is canonically connected with the diocese of North Queensland in Australia, is now priest in charge of St. Mary's Church, Milton, Fla., the Church of the Epiphany, Crestview, and St. Agatha's Church, DeFuniak Springs. Address: 802 Oak St., Milton, Fla.

The Rev. Edward M. Blum, formerly rector of St. Peter's Church, Huntington, W. Va., is now priest in charge of St. Stephen's Church, Romney, W. Va., and Emmanuel Church, Kyser. Address: Romney, W. Va.

Tré Rev. Sidney H. Croft, formerly rector of St. Stephen's Church, Wahiawa, Island of Oahu, in the district of Honolulu, has accepted appointment as chaplain of St. John's Military Academy, Delafield, Wis.

The Rev. John DeB. Cummings, formerly headmaster of St. Michael's School, Newport, R. I., is now priest in charge of St. John's Church, Sealy, Tex., and St. John's Church, Columbus. He will also assist in establishing the new diocesan school at Austin, which is scheduled to open in September of next year. Address: St. John's Church, Columbus, Tex.

The Rev. William P. C. Loane, formerly rector of Christ Church, Greensburg, Pa., will become rector of Christ Church, Ridley Park, Pa., on November 1st. Address: 106 Nevin St.

The Rev. Gary Kilmer Price, formerly assistant of St. Mary's Church, Ardmore, Pa., will become rector of Trinity Church, Arlington, Va., about the middle of October.

The Rev. James Savoy, assistant rector of St. Mark's Church, Houston, Tex., became rector of St. Cyprian's Parish, Lufkin, Tex., on September 1st. He has been secretary of the diocese of Texas since June. Address: 116 W. Menefee, Lufkin, Tex.

The Rev. William S. Van Meter, vicar of St. Mary's Mission, Woodburn, Ore., and secretary of the department of social relations of the diocese of Oregon, is now deputy commissioner of labor for the state of Oregon, authorized to administer Oregon's new Fair Employment Practices Act. Address: 1133 Chemeketa St., Salem, Ore.

Ordinations

Priests

California: The Rev. John David Lee was ordained priest on August 15th by Bishop Block of California at Grace Cathedral, San Francisco, where the new priest will be canon. Presenter, Dean B. N. Lovgren; preacher, Bishop Block. Address: 1112 Jones St., San Francisco 9.

Kentucky: The Rev. Keith Bardin was ordained priest on September 4th by Bishop Clingman of Kentucky at St. Andrew's Church, Louisville. Presenter, the Rev. A. E. Anderson; preacher, Bishop Clingman. To be student chaplain at the University of Texas. Address: 2904 Bowman Ave., Austin, Tex.

Maryland: The Rev. Charles Eli Canady, Jr. was ordained priest on July 7th by Bishop Powell of Maryland at the Cathedral of the Incarnation, Baltimore. Presenter, Rev. Dr. C. S. Ball; preacher, Rev. Dr. A. J. Miller. To be rector of St. Mark's Church, Highland, Md., and Christ Church, Guilford. Address: St. Mark's Rectory, Highland, Md.

New Hampshire: The Rev. Frank W. Marshall, Jr. was ordained priest on July 28th by Bishop Hall of New Hampshire at St. Stephen's Church, Colebrook, where the new priest will be vicar. Presenter, Rev. Roger Barney; preacher, Very Rev. Hubert Wood.

The Rev. John C. Tierney was ordained priest on July 27th by Bishop Hall of New Hampshire at the Church of St. John the Baptist, Sanbornville, where the new priest will be vicar. Presenter, J. A. Chapin; preacher, R. H. Dunn. The Rev. Mr. Tierney will also serve All Saints' Church, Wolfeboro.

South Florida: The Rev. John J. Jarrett, Jr. was ordained priest on August 7th by Bishop Louttit, Bishop Coadjutor of South Florida, at St. Agnes' Church, Miami. Presenter and preacher, Ven. J. E. Culmer. The new priest will be in charge of St. Christopher's Church, Fort Lauderdale; St. Ann's, Hallandale; St. Andrew's, Hollywood; and the Church of the Incarnation,

Liberty City, Miami. Address: 1415 N.W. Fifth Court, Miami 36, Fla.

Wyoming: The Rev. Raymond C. Knapp was ordained priest on August 30th by Bishop Hunter, Coadjutor of Wyoming, at St. James' Church, Kemmerer, where the new priest will be rector. Presenter, Rev. R. C. Simms; preacher, Rev. L. W. Heaton. The Rev. Mr. Knapp, who will reside at Kemmerer, will also have charge of St. Bartholomew's, Cokeville.

Deacons

Arkansas: John Everett Winslow was ordained deacon on September 9th by Bishop Mitchell of Arkansas at Trinity Church, Van Buren, where the Rev. Mr. Winslow will be deacon in charge. Presenter and preacher, Rev. C. D. Lathrop. Address: 405 Drennen St.

Colorado: Paul James Habliston and Fred Fay King were ordained to the diaconate on September 11th at St. John's Cathedral, Denver, where the Rev. Mr. Habliston will be director of youth and religious education. The Rev. Mr. King will be vicar of St. George's Church, Englewood, Colo. Presenters, Dean Paul Roberts and Archdeacon Eric Smith, respectively. Canon Harry Watts preached.

Milwaukee: Rolin Erdman Cooper was ordained deacon on September 11th by Bishop Ivins of Milwaukee at Zion Church, Oconomowoc, where the new deacon will be assistant. Presenter, Rev.

CLASSIFIED

POSITIONS OFFERED

WANTED: Organist-Choir Director (either man or woman). Reply Box J-343, The Living Church, Milwaukee 3, Wis.

WANTED: Organist-Choirmaster (Episcopal boy choir) with ability to conduct summer camp. Reply Box G-340, The Living Church, Milwaukee 3, Wis.

PRIEST, widower or bachelor, to assist Florida Rector from Christmas to Easter. Reply Box P-339, The Living Church, Milwaukee 3, Wis.

WANTED: An experienced person to act in dual capacity of organist-choirmaster and director of religious education. Reply Box J-344, The Living Church, Milwaukee 3, Wis.

WANTED: Director of religious education; one capable and willing to do Parish secretarial work. Reply Box J-345, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

ASSOCIATE RECTOR of large Parish desires rectorship of a medium sized parish, preferably in the East. Invites correspondence. Good Preacher—Capable Organizer—formerly a College Chaplain. Reply Box D-337, The Living Church, Milwaukee 3, Wis.

CLERGYMAN, Prayer Book Churchman, good pastor and preacher, highest references, desires parish. Reply Box B-342, The Living Church, Milwaukee 3, Wis.

WANTED position in institution by Churchwoman with training and experience. University background and good executive ability. Reply Box M-341, The Living Church, Milwaukee 3, Wis.

PRAYER BOOK CHURCHMAN available for rectorship, preferably eastern suburban. Experienced large city parishes. Married. Highest references. Reply Box D-346, The Living Church, Milwaukee 3, Wis.

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