

# The Living Church

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



*Fourth Convention  
Number*

## ECUMENICAL WORSHIP

12,000 persons fill Hollywood Bowl at a service of thanksgiving for the union of all Christians in their Lord, held as part of Los Angeles post-Convention program. [See page 17.]

# SAINTS Courageous

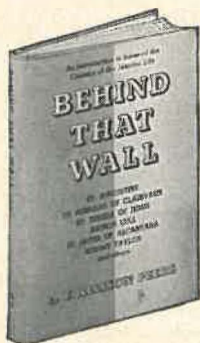
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*Rector, Christ Church, Cambridge, Mass.*

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(A November Publication)

## LETTERS

### The Airman's Name Is Rosenthal

**TO THE EDITOR:** Your story of Bishop Sasaki and the American Airman [L. C., September 11th] was of particular interest to me.

His fatal illness must have clouded the Bishop's memory. On September 21, 1945, at a meeting held in St. Luke's International Hospital, Bishop Sasaki gave me the name (Rosenthal) and the hometown (Chicago) of the soldier who had been kind. At the same time the Bishop asked me to forward a letter to Rosenthal's home, a letter he had promised he would write to the family of the airman. There was no proper address and so I sent the letter along with an explanatory note to the editor of the Chicago *Sun* enlisting the good offices of that newspaper for the delivery of the letter.

This information in nowise weakens the story of a valiant Christian Bishop who remained faithful to the Church of Christ, and of a young American who was a credit to his Church, his nation, and his family. (Rev.) EDWARD R. TAFT.

Warwick, N. Y.

### What's Wrong With the Liturgy?

**TO THE EDITOR:** The recent article on liturgical revision, by the Rev. Samuel Edsall [L. C., March 13th], and the spate of correspondence it provoked well illustrate the impasse we have reached in our discussions of this subject. It is abundantly clear that we need a new approach and a new perspective if we are to get out of the present stalemate.

Fr. Edsall was unfortunate enough to mention the work of Gregory Dix — and at once all else is lost as friends and enemies do battle over Dix's view of Cranmer, Dix's antipathy for the Epiklesis, Dix's scholarship, Dix's theological and ecclesiastical "slant." We get sidetracked onto secondary matters very easily. The reason is that we see the liturgy in terms of a series of ritual items; we need to look at it primarily as a whole, secondarily in terms of its five major "blocks" of material, and only in the last instance ought

we, at this stage of the discussion, to deal with the specific formulae.

Relatively little of the work of Gregory Dix is strictly original — he just did not document the ideas exhaustively; and the "slanted" parts are easy to discern, and are not detrimental, whatever one's view, to his chief contribution. That is the concept of liturgical "shape." We ought to admit our debt to him at least for that.

This concept, it seems to me, opens an avenue around our present impasse. We ought to be discussing the "shape" of the whole Liturgy, of the two main "blocks," the Synaxis and Supper-Liturgy, and of the subsidiary sections, the Introduction, the Transition-section between the Synaxis, and the Supper-Liturgy, and the Conclusion. We ought to be thinking of the outline, the order of the parts, and the functions of the various "blocks" and items. And we ought to be considering the matter of psychological "pitch" and sequence. Our present rite is most unsatisfactory especially from this last point of view: too many shifts from things sung to things said, and too many long detours, like the Intercessions and the Confession-section, intruded between Offertory and Eucharist. And many of us feel keenly an apologetic difficulty — the underbrush has so grown up that it is difficult to show the trees even to life-long Churchmen, let alone converts. One thinks of the simple, sensible, logical order of things in the primitive Synaxis and Supper-Liturgy, and one wonders why we must be so oblique.

Consider the Introduction: the primary question is not whether the Gloria should be "up front." Rather it is whether the Introduction should consist of two or three hymns (later on it will be time to decide which specific hymns to use), as it came to be during the Middle Ages, as Cranmer had it in 1549, and as Romans and Lutherans still have it; or whether Cranmer's second thought, in 1552 was right, and the Introduction should be a matter of penitential self-examination — by means of the Decalogue, or, conceivably, some other formula. If it be the latter, we have no business restoring the old Introit in the guise of a "processional." Cranmer would have seen through that in a moment. A hymn at the beginning ruins the "pitch" of the 1552 Introduction.

But the foregoing is just by way of example. The impasse will continue as long as we persist in arguing about isolated items, taken out of context. Shall we keep on breaking bread before we finish giving thanks? Shall we get the service off to a hearty, flying start, as in 1549, or to a creeping start, as in 1552? Is the Eucharistic Prayer to be thought of as comprehending, in one unit, all our Eucharistic ideas, or is its sole function the mechanical one of procuring the Body and Blood? If the latter, then by all means drop the closing section; if the former, drop the Prayer of Humble Access, which is an obvious doublet.

Such questions as these ought to be occupying us. We are not yet ready to rewrite the Canon, or much of anything else, simply because we are altogether too hazy

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## LETTERS

about the overall "shape," and about function and "pitch." If we should procede to revision without considering these matters, we will only compound past errors, and in the end have either a skeleton with many bones missing, or else an obese and shapeless corpse. Either way the liturgy would be dead.

Rev. N. F. LANG.

Milton, Mass.

### Editor's Comment:

And while the scholars debate details, let us not forget that most lay Churchmen like our liturgy just as it is, and that many well-informed people think it is one of the best, if not the best, in Christendom.

### Divergence of Presbyterian Thought

**T**O THE EDITOR: In reading the Unity report in your column [L. C., May 15th], I again encountered the 1946 statement of Doctrinal Agreement with the Presbyterians. I recall reading it in 1946 with amazement, and it comes again to my attention with the same impression.

Its statements about Church, sacraments, and ministry are certainly inconsistent with what Presbyterians (Northern) in my neighborhood hold true. What is true of Presbyterian ministers is true *forte* of their laity. I inquire about the education of their ministers who hold such views and

find they come from Princeton, McCormick, and such seminaries; presumably they are not simply "strays" in their thinking, as Presbyterians.

One such minister described, without embarrassment, the Sacrament of Baptism as "a cute ceremony." Another, speaking of the ministry's and the Church continuity, says it need only be a "spiritual continuity." He couldn't go any farther in explaining what that meant.

I suppose, incidentally, that our people mean a continuity of doctrine as well as fellowship. . . . At least, that seems to be the use of apostolic succession as St. Irenaeus explains it: an insurance of the continuity of full, true teaching.

From this, it seems to me that: either (1) the Presbyterians are equally, or more, shattered in unity of theology than we are, and that we are, at the top, dealing with people who are not completely representative of their ministry and laity; or (2) that this document is being thought of very differently by the two "agreeing" parties, though I cannot understand how such wording can be honestly accepted in such divergence.

Question: what is the value of the Agreement? The Commission says it is not sufficiently known and appreciated. I should like to appreciate it. I don't.

(Rev.) B. F. WILLIAMS.

Sapulpa, Okla.

# The Question Box



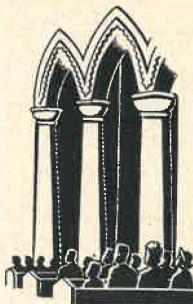
Conducted by the REV. CANON MARSHALL M. DAY

• *I have heard from some parishioners that in the Episcopal Church in which they were once communicants, grape juice was used in the Holy Eucharist. Is this lawful? Would it result in an invalid Mass?*

There is no rubric canon or any other official document of the Episcopal Church which permits the use of anything but wine in the celebration of the Holy Communion. I believe that this was once brought before General Convention and that the permission to use grape juice was refused. As this was about 50 years ago it would take a long time to find the reference. In England, Convocation has recently refused to grant such permission. Since the Consecration is the act of the Church, not of the minister, he cannot claim to consecrate validity if he uses other matter than that directed by the Church which gives him the power to consecrate. To

my mind, therefore, the use of such matter would invalidate the Mass.

• *What color should the sanctuary lamp be for the Reserved Sacrament?*



I cannot find any rubrics or other official prescriptions regarding the color of sanctuary lamps. At one time red was practically universal. At the present time those Roman Catholic Churches which are affected by the liturgical movement use white and I have seen it stated that white is used in Spanish countries. Many Anglican Churches are now using white, but this certainly rests upon no official ruling in either Church. The Sarum practice was to keep the altar candles burning on the altar where the Sacrament was reserved and this was made general for England by the Injunctions of 1547. However, in America the sanctuary lamp is generally used.

NINETEENTH SUNDAY AFTER TRINITY

## GENERAL CONVENTION

### Our Common Task

*The Pastoral Letter of the House of Bishops, 1949*

**Y**OUR Bishops, assembled in General Convention, recognize anew the needs of countless millions of every nation and race for those blessings God has given to men through His Church. We write this pastoral letter to recall each of you to our common task of declaring the Good News of Christ to our neighbors next door and to our brethren in all parts of the world.

Many today are not active members of any Church. They are spiritually uprooted and are uncertain about the ultimate meaning of life. It is our deep conviction that in the Christian fellowship, God shows us what ends to pursue, and gives us the grace and strength to march towards those goals. We know that God does not intend us to walk as lonely pilgrims, but as members of a fellowship which stretches around the world, including members of every race and tongue; a fellowship which is not limited to those now living, but is the blessed company of all faithful people in every age.

Apart from Christ in His Church the world has stumbled from one error to another. Like a pendulum swinging between extremes we have moved from an exaggerated individualism to a demonic collectivism, from an individualistic anarchy to a collectivist tyranny, from a false freedom to a world-wide attack on freedom. It is only in the Christian Church that we learn the truth of our human nature. As God's children we are neither bricks in the building of the State nor irresponsible individuals. We are individuals who fulfill our lives in responsible fellowship.

#### BETTER CHRISTIAN EDUCATION

Brethren, we all must have a deeper understanding of the faith of the Church, and we must know what we believe. A basic weakness has been our religious illiteracy. We have been contaminated by the secular humanism of our time; we have assumed that the flower of Christian living would remain, despite our neglect

of the root of Christian conviction. We have forgotten, or never fully understood, those mighty acts of God, revealed in Bible, Creed, Sacraments, and the Church, by which He has made Himself known to man in saving power. That is why we call our people to a crusade for better Christian education. At long



last we are producing the materials and the methods, but only the response of the whole Church can make the program effective. No longer can we face the dangerous rivals to the Christian faith now aggressively at work in the world and be unarmed against them. Only truer and deeper convictions can overcome wrong convictions.

Every missionary Bishop—from Brazil

to Alaska, and from Liberia to Japan—spoke with gratitude of your giving which made possible their expanding work. Some of these districts are moving steadily toward self-support and a more adequate support on your part now will hasten that day. Therefore, your representatives here assembled are calling upon you to double your offerings for missions. *Peril* and *opportunity* were the two words most frequently heard as devoted leaders, both clerical and lay, told us of conditions in their respective areas; opportunity because of the prospect for immediate growth; peril because in the face of a strong foe we might bring too little too late. The extension of the Church is our part in the mighty drama of world redemption. We are God's people, chosen and called by Him, for this service.

#### FOUR "NOTES OF THE CHURCH"

The Church is described as One, Holy, Catholic and Apostolic. The Church of Christ is One. We have one Lord, one hope, one calling, and are filled with one Spirit. Since the Church is one, let it, following the will of its Lord, be one. Much has been accomplished in recent years in the great work for unity on the national and international plane, and we may be justly proud of the contribution made by leaders of the Episcopal Church. We call upon all the people of the Church with charity in their hearts to work for unity on the local level. Through cooperation in civic affairs, fellowship, study and prayer, we can in our day create that atmosphere in which further steps forward can be taken. We are eager, brethren, that we take the lead in a cause so obviously willed by the Lord.

The Church of Christ is Holy. To know Christ and to proclaim Him requires the holiness He alone can give. Too often we have been apathetic as other men have followed other goals with a zeal which we have failed to offer to our Lord. Scientists have studied this world

### Departments

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with an unwearied devotion which far outstrips our zeal for the Kingdom of God. Enthusiasts for political philosophies or national supremacies are working and sacrificing for their causes with a single-mindedness which shames many professing Christians. Men expect to see in us the fruits of holiness, which are a passion for souls, and the sacrifice of time and strength and resources for God's purpose. Only then will they believe that God's service is the greatest service and that Church membership is the greatest thing in human life.

The Church of Christ is Catholic. The word *Catholic* in its commonest meaning tells us that we belong to a universal Church intended by God to carry the truth to all men. A true priest is not the servant of a little society; he is the pastor of a whole community reaching out to all men. If we are a universal Church, let us free ourselves from that parochial-mindedness which does not see the Lord's will for His Church. We sometimes are asked when the appeals for missions will cease. The answer to that is "Never." The Church is Catholic and Militant, concerned with the feeding of the hungry and the educating of its children. Its mission is to bring all men into a right relationship between God and men and between man and man, or it degenerates into a social club or aesthetic society. "Necessity is laid upon me," said the Apostle Paul, for he knew that Christ trusted the Church to carry on the work which He had begun. As a rebuke to our lethargy, let us remember that the Church is militant; as a rebuke to our limited vision, let us remember that the Church is Catholic. We ask every congregation to think in terms of evangelism in its own area and to pray, give and work for the spread of Christ's kingdom.

The Church of Christ is Apostolic. Your Bishops and other clergy have their special duties, but the responsibility for proclaiming the Gospel must belong to both the clergy and laity. The way in which you best can show your love of Christ is to discharge to the fullest extent possible your membership in the local parish. We long for every parish church to be decisive in its influence. We want every parish to be a radiant center of Christ's redeeming power. It was a layman who said to this Convention, "When we laymen see a young man of our acquaintance with real qualities of leadership and a personality which makes everyone knowing him combine affection with respect for him, do we urge him to consider the vocation of a priest? What do we say to our own sons about the ministry?" Our Church will not want for the ablest leadership when our lay people have this concern.

In order that the Church may grow in strength and zeal and be the central fact in our lives, we suggest four practical steps:

#### FOUR PRACTICAL STEPS

First, we call our people to *Prayer* not only as individuals, but to united prayer in groups and congregations—prayer that will claim the promise, "where two or three are gathered together in My Name." Our congregations should be called together to pray that God may give peace in our time, that good will among men and nations may become a reality, and that law and order may prevail in times of industrial strife.

Secondly, we bid you work for greater *Unity and True Brotherhood* beginning in each local Church and community and reaching out across all the barriers which separate us.

Thirdly, we ask for vigorous *Evangelism* as we recognize that any human being who does not know or believe the gospel of Jesus Christ is one whom God wants in His Church.

Finally, our position forces us to a new concern about *Stewardship*. Our Christian program in the parish, the diocese and the General Church will be adequate when we become a truly dedicated people, gratefully returning to God a worthy expression of our love. We commend to you the ancient Biblical principle of tithing, and we urge you to give at least half of such tithe directly through the Church. We urge parish and diocesan leaders to make sure that generous percentages of all funds received are designated for the Church's work beyond their own particular boundaries.

We end this Pastoral, as our Presiding Bishop did his sermon at the opening of this Convention, with the words of William Temple, "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 quarreling to peace; because self is either sacrificed—or forgotten in the realization of the Love of God."

#### JERUSALEM CYCLE OF PRAYER

##### November

2. Southwell, England; Frank Russell Barry; John Reginald Weller, Assistant.
3. Southwestern Virginia, USA: H. D. Phillips.
4. Spokane, USA: Edward Makin Cross.
5. Springfield, USA: Charles Asa Clough.
6. Sudan, Africa: Alfred Morris Gelsthorpe; O. C. Allison, Assistant.
7. Swansea and Brecon, Wales: Edward William Williamson.
8. Sydney, Australia: H. W. K. Mowll, Archbp; C. V. Pilcher, Coadj; W. G. Hilliard, Coadj.

## DEACONESSES

### Resolution Clarifying Status

Bishop Randall, retired Suffragan of Chicago, chairman of the Advisory Commission on the Work of Deaconesses, offered to the House of Bishops a resolution intended to clarify the status of deaconesses. The resolution was seconded by Bishop Whittemore of Western Michigan, and unanimously passed. The House of Deputies concurred.

"Whereas, the Lambeth Conference of 1948 re-affirmed Resolution 67 of the Conference of 1930 that the 'Order of Deaconesses is for women the one and only Order of the Ministry which we can recommend our branch of the Catholic Church to recognize and use'; [Resolution 114] and

"Whereas the General Convention of 1931 adopted a Resolution affirming its acceptance of the above mentioned Resolution 67 of the Lambeth Conference of 1930; and

"Whereas the Lambeth Conference of 1948 passed a Resolution (116) recommending 'that in all parts of the Anglican Communion the work of deaconesses should be encouraged and their status and function defined'; therefore,

"Be it resolved, that the General Convention of 1949 be requested to re-affirm the Resolution adopted by the General Convention of 1931, 'that the Order of Deaconesses is for women the one and only Order of the Ministry which we can recommend our branch of the Catholic Church to recognize and use,' and be it further

"Resolved, that such a re-affirmation, if adopted, be made known to the Church at large through such channels as the Presiding Bishop may select."

#### ORDER SUFFERS INDIFFERENCE

Said Bishop Randall:

"There are 100 active deaconesses, who are in many parts of the Church: in missionary fields, both foreign and domestic; in parochial work, in social work, and in other fields of activity. The Order of Deaconesses has suffered, if I may say so, from the indifference of the House of Bishops. I feel that this House should give them larger consideration, defining their status, recruiting their ranks, and giving them pension help.

"This resolution simply states facts and asks for reiteration of resolutions passed. It is in accord with Lambeth; so is in accord with the Church of England. There has been some fear in the minds of some bishops and others that the deaconesses might wish to go farther in the ministry, if, as an Order, they were encouraged. This is not so at all. They wish simply a renewal of statements already made."

Bishop Conkling of Chicago rose when Bishop Randall had finished speaking:

"The situation is serious, not only with regard to deaconesses but also in general. Last year, only 15 women workers were put out by our training schools for women



workers. Not so many as that entered the service of the Church; some married. In any case, lay workers cannot take the place of deaconesses."

Bishop Whittemore seconded the motion. The resolution was unanimously passed. The House of Deputies concurred. Other resolutions attached to the report of the Advisory Committee were referred to the Committee on Canons for later report.

### College Degree

A canonical amendment, passed by the Bishops, which would have required that a candidate deaconess "be a graduate of a college or university or the equivalent thereof," was defeated by the Deputies.

The present canon (51) requires that a woman who wishes to become a deaconess be a graduate of a high school or of a school "with standards equivalent to a high school" or that she "be prepared to take such examination as shall qualify her for reception."

The Deputies concurred in the remainder of the resolution embodying the recording of a deaconess' status:

". . . and be it further resolved, the House of Deputies concurring, that to Canon 51, Section 8, there be added the following: 'The fact of the setting apart of a deaconess shall be transmitted by the bishop to the Recorder of General Convention together with the following data: (a) her full name, (b) place and date of birth, (c) date and place of setting apart. Any change in the status of a deaconess shall be likewise notified to the Recorder by the bishop.'

## COMMUNICANTS

### Definition

By ELIZABETH McCracken

What is a communicant? At the San Francisco General Convention, the House of Bishops spent considerable time attempting to arrive at a satisfactory definition of this term, which appears at many places in the Canons, only to meet with non-concurrence from the House of Deputies.

The subject came before the House of Bishops three times. It originated in the report of the Joint Committee to Develop a Proposed Canon Defining a Communicant. Introducing the proposed canon at the September 28th session, Bishop Peabody of Central New York, gave a brief resume of the history of the word in General Convention:

"A Joint Committee was appointed at the General Convention of 1907 [held in Richmond, Va.] and continued in 1910 [in Cincinnati], to report a plan for the uniform registration of 'communicants.' It adopted as its findings those of a report

made in 1907 by a similar committee of the House of Deputies. This report was affirmed by the General Convention of 1913, [in New York] which officially adopted the word 'communicant' as therein contained. The General Convention of 1934, [in Atlantic City] reaffirmed it."

Bishop Peabody went on to say that the substance of this "oft-adopted report" was never incorporated in any canon. The main reason for this is the difficulty of defining exactly the term "communicant." The 1949 report proposed clarifying the matter by amendments to Canons 5, 16, and 45. In Canon 5 the only amendment consists of the words "in good standing," after the word "communicants," in parochial reports.

A new section was proposed for Canon 16. Each of its three paragraphs led to



BISHOP NASH: Both money and service are important.

a discussion of some length. The first paragraph defined the members of the Church as all persons who have received the sacrament of Holy Baptism in accordance with the doctrine and worship of the Church, which rite shall be performed by a minister or baptized person.

Bishop Tucker, former Presiding Bishop asked: "Why not say 'baptized in the Name of the Trinity'?"

Bishop Conkling of Chicago said:

"I can't see why we can't have the phrase 'doctrine and worship of this Church' which means with water and in the Name of the Trinity.' That would simply substitute 'this' for 'the.'"

Bishop Dun of Washington said:

"It is a little difficult for me to see why we include this. The report is on the definition of a *communicant*."

Bishop Dun then moved that the whole paragraph be eliminated. This

was carried. Whereupon Bishop Hobson of Southern Ohio moved reconsideration, which was carried. It was then voted to refer the paragraph back to the committee for further study.

The second paragraph defined a communicant as a baptized person who has been confirmed by a bishop of the Church, or of any Church in communion with the Church, or, who, having been confirmed in a Church having apostolic succession and having renounced membership in such Church, has been received into this Church, or who has received baptism and has been formally admitted to the Holy Communion as being ready and desirous to be confirmed.

Bishop Conkling of Chicago asked:

"Are you not making the same error, as in your first paragraph, of including as communicants of 'this' Church members of other Churches?"

Bishop Randall, retired Suffragan of Chicago, said:

"We have no right to receive people as communicants who have not been confirmed according to the Anglican rite."

After several attempts to revise the wording, the paragraph was referred back to the committee. The third and last paragraph of the section was then considered. It defined a communicant in good standing as one who (1) makes his or her Communion at least once a year, and (2) is a recorded contributor to the support of the Church with money or with personal service.

Bishop Nash of Massachusetts, speaking to the second point, said:

"It is important to include both forms of support, or some people will think 'support,' if only that word is used, means only financial support."

Bishop Hobson saw the matter differently and said decidedly:

"The phrase 'money or personal service' sets up two groups; makes it an either-or thing. It seems to rule out the people who are not rich. I never knew anyone who could not give *some* money. I have known people who gave five cents a month, or a cent a week. God counted their gifts, I am sure, as our Lord counted the widow's mite. We should not set up a double category. I move that 'with money or with personal service' be deleted and 'supports the Church' substituted. People serve the Church in many other ways besides giving money or even by doing Church work. The best support of all is that of prayers."

Bishop Mitchell of Arkansas questioned the first point, saying:

"I object to 'once a year' in that paragraph. It is low visibility. Why not put instead, 'Makes his or her Communion frequently'? Even that would not always do. I know some persons who seldom receive the Holy Communion, for scrupulous

reasons. They are mistaken but devoted communicants of this Church."

The amendment to Canon 45, regarding records to be made in the Parish Register, with special reference to the listing of communicants in good standing, and of those not in good standing, was then read. After reference to the Committee on Canons, and further discussion at other sessions of the House, the amendments were passed, only to be defeated by the House of Deputies when the subject came up for consideration in that House.

## CEREMONIAL

### Lay Reader's Emblem

In spite of the warning by the Very Rev. John W. Suter of Washington that resolutions by the House of Deputies regarding what might be worn could be an opening wedge leading to requirements that the clergy wear black tippets, the Deputies adopted a resolution to recognize lay readers by providing a suitable emblem to be worn over vestments and a lapel button to be worn on a coat.

## EVANGELICALS

### Bishop Neill Speaks

Before over 400 guests and members of the Episcopal Evangelical Fellowship and the Evangelical Education Society, at a dinner meeting at the Sir Francis Drake, the Rt. Rev. Stephen Neill, Assistant to the Archbishop of Canterbury, asserted that all Christians were "evangelical" in so far as they believed in the Gospel. He described the evangelical position as belief in the supremacy of Scriptures, justification by faith, conversion, assurance of what we know, and witness to the truth. He emphasized the fact that the evangelical demands more faith because he has no legalistic practices to substitute for the gifts of grace. When the evangelicals neglected scholarship and discipline, they fell into disrepute in England, for they were poor controversialists and did not use the power of the Gospel which was their gift from God. Today, evangelicals are rediscovering the sources of power and are helping to revitalize Christendom.

Bishop Nash of Massachusetts said:

"I am not one of those evangelicals in the Church who jumps at the word 'evangelical' so he won't have to use the word 'protestant'. I offer no apologies for being a member of the Protestant Church, that is, the 'Reformed Church,' and that great name, in spite of all the misinterpretations that have been given it and despite all the horror with which our Catholic brethren gaze upon it on the cover of the Book of Common Prayer, is still a badge of honor and stands for something

in our church's heritage, the loss of which would be fatal to her loyalty to Anglicans."

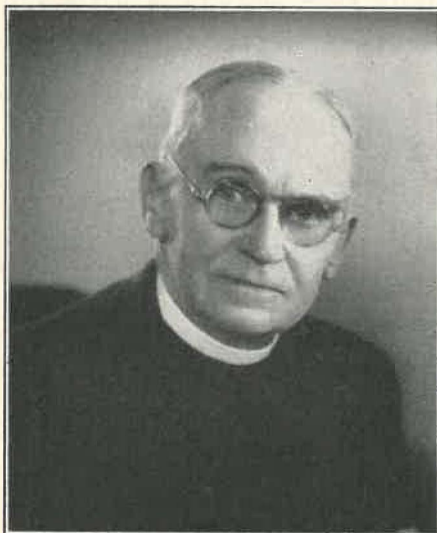
He showed how the tension between the Protestant and Catholic heritage within Anglicanism points to the same tensions within the ecumenical movement of all Christendom.

Toastmaster was Bishop Kinsolving of Arizona. The Rev. Charles D. Kean, president of the Episcopal Evangelical Fellowship, spoke briefly, and was followed by the Rev. Charles H. Long, Jr., of the Evangelical Education Society.

## EPISCOPATE

### Resignations By Mail

Canon 43, Sec. 8 (a) on the retirement of bishops was amended, to provide that resignations may be accepted by mail if received more than three months before



DR. CHORLEY: *His book was cited as absolutely essential.*

the next meeting of the House of Bishops. The present rule is that such resignations be accepted at a meeting of that House, which may be a year or more after a resignation is received. In some cases, this delay has worked hardship on the retiring bishop or resigning bishop. In other instances bishops have been glad to have the additional time in office.

## PRESIDING BISHOP

### No Salary Change

The House of Bishops voted an increase of salary to the Presiding Bishop in the form of \$2,400 as a rental allowance, thus making his salary "\$15,000 and house." At present Bishop Sherrill pays rent in the amount of \$2,400 out of his salary of \$15,000.

The Presiding Bishop thanked the House, but refused the allowance. Persuasion was tried, but Bishop Sherrill

was not to be moved. He said that when he thought of the budget, he could not think of any personal consideration of himself coming into it.

## HISTORICAL SOCIETY

### Dr. Chorley

The House of Bishops adopted a resolution of appreciation of the services to the Church of the Rev. E. Clowes Chorley, as former historiographer, and as historian, and editor. Dr. Chorley's book, *Men and Movements in the Episcopal Church*, was cited as absolutely essential to every member of the Church. The House of Deputies had unanimously passed a resolution of gratitude for Dr. Chorley's work on October 1st. [L. C., October 9th.]

### Dinner Meeting

The Church Historical Society held its dinner at the Palace Hotel on October 4th. The president of the Society, the Rev. Walter H. Stowe, STD, presided and served as toastmaster. Dr. Frank J. Klingberg of the history department of the University of California at Los Angeles, told of the great value of the archives of SPG in presenting source material on the cultural and social life and problems in early American history. He said this source of information has been largely neglected by secular historians.

The Rev. Edgar L. Pennington, STD, new historiographer of the Church, spoke of the value of Church history in the light that it throws on the real background of our nation's life, and of the insight which he had gained from the study of the colonial missionaries' reports to SPG. He declared that a large field remains obscure and unchronicled in the history of the planting and growth of our Church, especially in the missionary progress of the 19th century, and made a plea for the support for Dr. Stowe in his efforts to bring into concrete and available form the rich scattered treasures of our Church's history.

## CHINA

### The Future of Christianity

Communism apparently is in China for the foreseeable future, but there is hope for the future of Christianity in Communist China, according to the Rev. Charles H. Long, Jr., 26, a deputy from Shanghai to General Convention in San Francisco.

Christians have an influence in the Communist party out of all proportion to their numbers in China, the Rev. Mr. Long stated. Many Communists were educated in Christian schools and many



turned to Communism as a means of obtaining those economic and social reforms the Kuomintang talked about but never produced.

A graduate of Yale, the Rev. Mr. Long has been in China for the past three years.

Adjustments to the new regime will definitely have to be made by the Chinese churches, he said. To survive, he said, they must become completely Chinese.

He pointed out that in the Episcopal Church, many bishops are resigning to make way for Chinese clergy.

"Americans must be prepared to support their Chinese brethren with funds, but have sufficient faith to trust direction of affairs to their hands. But if the Church is to continue social work in China, it probably will have to do so under government supervision."

## PENSIONS

### Increases

The House of Bishops concurred in the resolution of the House of Deputies to increase the pensions of retired clergy from \$900 to \$1,500 a year and widows' pensions from \$450 to \$750 a year.

Bishop Davis, retired Bishop of Western New York, who had moved concurrence, said:

"It has occurred to me that the bishops might have questions that they would like

to ask the executive vice president of the Church Pension Fund, Mr. Robert Worthington, who is here and would be glad to answer questions. . . . We all understand, I think that the 15 per cent increase is to be applied wholly to lifting the present minimum rate. Men with pensions now over \$1,500 will not receive more."

Mr. Worthington, asked about the number of retired clergymen and when the new rate would go into effect, replied:

"There are 1,000 retired clergymen. The pensions of most of them are under \$1,500, and will be brought up to it. We hope that the change can go into effect January 1, 1950. Of the clergy retired because of disability, of whom there are 135, all except four of them now have pensions under \$1,500. They will receive the increase up to \$1,500. The increase for widows will go into effect also on January 1, 1950."

Bishop Thomas, retired, of Southern Brazil, asked about pensions for the native clergy in Brazil.

Mr. Worthington said:

"The native clergy of Brazil and also of Liberia will be included in the new plan and rate."

A suggestion was made that the Church Pension Fund be requested to revise its rules, permitting lay workers to receive pensions from it. The Presiding Bishop mentioned that the National

Council now gave retiring allowances to lay workers employed as missionaries in the field. Bishop Gooden of the Panama Canal Zone reminded him that there are no retiring allowances for native lay workers. The matter was referred to the Foreign Missions Committee.

A Joint Commission to study pension questions and report to the General Convention was adopted by the House of Deputies and concurrence was voted by the House of Bishops. The El Paso Pension Plan was referred to this Commission; also the proposal that the clergy contribute toward their pension premiums and that all retired clergy receive the same pension. A suggestion that beneficiaries be classified with a sliding scale of pensions, based on whether the retired clergy are married or single, and on widows' ages was referred to the Commission.

## MISSIONARIES

### Industrial Areas

The problem of missionary work in industrial areas was discussed at one of the last sessions of the House of Bishops. Said Bishop Emrich of Michigan:

"With new areas all over the country, settled by new people, many of them young married people, the time for action by the Church is short. If we don't move in now,



THE HOUSE OF DEPUTIES: *The members caught in an informal moment.*

## GENERAL CONVENTION

as they are doing, we shall lose valuable time."

He went on:

"Would it be possible to have the Church loan a large sum of money for this, recognizing the urgency. We can't do this work in a piece-meal way, because we must have an all-over plan. Could we get \$5,000,000 or \$10,000,000 on loan, now?"

The Presiding Bishop asked:

"Where are you going to get the \$5,000,000 or the \$10,000,000 on loan? We haven't got it."

Bishop Emrich suggested that the National Council might borrow it, as parishes or Church institutions sometimes borrow large sums of money. The Presiding Bishop replied:

"But they have property to give as security. The National Council is in an entirely different position. I wish I knew where funds could be got now. I hope that the Episcopal Church Foundation will have funds to meet such immediate needs as the Bishop of Michigan presents. In the next 10 years they will get them, I hope, but not right now."

Bishop Whittemore of Western Michigan said:

"It is difficult to get names of people of large means. Parishes and dioceses hesitate to give them, for fear needed money will be given outside the diocese."

The Presiding Bishop commented:

"We need to study diocesanism as well as parochialism. Dioceses and parishes hold on to their rich givers. We can't make national plans until we can appeal to rich people anywhere and everywhere."

Bishop Sherman, Suffragan of Long Island, said:

"I wonder if another approach might not be made. It is the Lutheran method. They make a survey of an area and then request a loan from some person of means. They build a church and assemble a congregation. When the work is well established, they tell the people about the loan which made the work possible, and impress upon them that it must be paid back, by them. This policy and method is successful. I know of examples of it in new areas."

## ANGLICANISM

### Lambeth Proposal

The Church of England and other Churches of the Anglican Communion are invited to attend a Pan Anglican Congress in the United States in 1953 [L. C., October 16th]. Plans for the Congress constitute one of the first steps in carrying out a resolution passed by the Lambeth Conference in 1948 proposing such a Congress of clergy and laity. This resolution along with two others adopted

## Expenses of General Convention

For the Three Years, 1949-1952

	Per Year	Triennium
<i>Presiding Bishop:</i>		
Salary .....	\$12,600.00	\$ 37,800.00
Church Pension Fund includes premium on rent .....	1,500.00	4,500.00
Discretionary fund .....	10,000.00	30,000.00
Rent .....	2,400.00	7,200.00
Travel .....	933.33	2,800.00
Stenographic help .....	1,433.33	4,300.00
Office expense .....	583.34	1,750.00
	\$29,450.00	\$ 88,350.00
Retirement allowance of Presiding Bishops—		
Rt. Rev. H. S. Tucker .....	2,747.24	8,241.72
Retirement allowance of bishops .....	3,333.34	10,000.00
Travel of bishops and other clergy for consecration of missionary bishops .....	500.00	1,500.00
Seabury House maintenance .....	10,000.00	30,000.00
<i>Secretary of the House of Bishops:</i>		
Salary .....	\$ 700.00	\$2,100.00
Church Pension Fund .....	70.00	210.00
Expenses .....	280.00	600.00
	970.00	2,910.00
<i>Secretary of the House of Deputies:</i>		
Salary .....	\$1,100.00	\$3,300.00
Church Pension Fund .....	110.00	330.00
	1,210.00	3,630.00
<i>Historiographer:</i>		
Salary .....	\$ 150.00	\$ 450.00
Expenses .....	50.00	150.00
	200.00	600.00
<i>Registrar:</i>		
Salary .....	\$ 33.33	\$ 100.00
Expenses .....	200.00	600.00
	233.33	700.00
<i>Custodian Book of Common Prayer</i> .....	33.33	100.00
<i>Recorder</i> .....	33.33	100.00
<i>Treasurer's Office</i> .....	300.00	900.00
<i>Assistant Secretaries to the House of Bishops</i>		
1 .....	\$ 100.00	\$ 300.00
1 .....	100.00	300.00
	200.00	600.00
<i>Assistant Secretaries to the House of Deputies</i>		
1 .....	\$ 100.00	\$ 300.00
1 .....	100.00	300.00
1 .....	100.00	300.00
	300.00	900.00
<b>COMMISSIONS AND COMMITTEES</b>		
Program and Budget .....	500.00	1,500.00
Study of quotas apportionment, Program and Budget .....	1,000.00	3,000.00
Approaches to Unity .....	2,500.00	7,500.00
Church Pension Fund .....	1,000.00	3,000.00
Ecumenical relations and "expenses of delegates to Federal Council of Churches and to World Council of Churches" .....	5,333.33	16,000.00
Liturgical \$1200, "Study Book of Common Prayer" \$2000 .....	1,066.66	3,200.00
Music .....	500.00	1,500.00
Rural Work .....	800.00	2,400.00
Social Reconstruction .....	1,000.00	3,000.00
Vote for Women .....	500.00	1,500.00
Special Committee on Procedure, Holy Matrimony .....	166.66	500.00
State of the Church, for procuring statistics .....	166.66	500.00
Structure and Organization of the General Convention .....	333.33	1,000.00
Supervision of Supplement to Annotated Constitution and Canons .....	833.33	2,500.00
Theological education .....	1,666.66	5,000.00
Recorder of ordination .....	500.00	1,500.00
Historical Magazine (Research) .....	750.00	2,250.00
Preservation and safekeeping of Church Records, Church Historical Society .....	4,800.00	14,400.00
<b>EXPENSES</b>		
General Convention Expense .....	666.66	2,000.00
Journal, Constitution and Canons, Printing (estimated) .....	4,500.00	13,500.00
Publication of "General Convention" Book by C. Rankin Barnes .....	500.00	1,500.00
Printing reports of various committees .....	400.00	1,200.00
Registrar, engrossing .....	166.66	500.00
Stationery, stenographer, printing and postage of:		
House of Bishops .....	233.33	700.00
House of Deputies .....	533.33	1,600.00
Miscellaneous expense .....	250.00	750.00
For other expenses, during triennial period based upon the experience of similar previous periods, a sum approximately ..	1,666.66	5,000.00

### Estimated Credits for Triennium

TOTALS .....	\$81,843.75	\$245,531.72
Interest on Investment .....	\$ 7,500.00	
Sale of Journal, Constitution and Canons .....	2,500.00	
		\$10,000.00

The Committee on Expense voted to set the assessment for the coming triennium at \$8.00 as per Canon 1, Section 6.

by Lambeth was adopted by General Convention.

The second of the three resolutions provides for setting up a central college for training clergy from all parts of the Anglican Communion. St. Augustine's College, Canterbury, has offered the use of its facilities and endowment. The Episcopal Church and the Church of England will each contribute 300 pounds a year [about \$9,000]. Each 300 pounds would pay for one student from the contributing Church and for one from a missionary district.

Neither the congress nor the college has been provided for in the Church's budget. The Presiding Bishop said that funds for the congress would have to come from contributions and that the yearly 300 pounds for the college would have to be raised among the dioceses. Those attending the congress will pay their own travel expenses.

The third Lambeth resolution passed by the Convention would establish a council on missionary strategy for the Anglican Communion.

## PRAYER BOOK

### Translations

A canonical amendment passed by General Convention requires that translations of the Prayer Book must conform to the standard Book of Common Prayer.

Some time ago it was brought to the attention of National Council that unauthorized translations of the Book in Spanish, French, and Portuguese were being used. The amendment, inserting the word, "translation," in Canon 23, is aimed at counteracting such usage.

The newly authorized Book of Common Prayer in French for communicants in Haiti, for instance, eliminates certain "interpolations" in the present Haitian Prayer Book so as to make it conform to the standard Book. Spanish and Portuguese translations of the Book were also authorized by General Convention.

### Missals

A resolution specifically objecting to the use of certain Missals, passed by the House of Deputies with the request that the Bishops give it "primary consideration," came back to the House of Deputies later in the session of General Convention in a somewhat milder form.

The Deputies' resolution read: "That the American Missal, the English Missal, or any other Missal" is not authorized by the Church.

The Bishops' "concurrence with amendment" was in the following form:

"Resolved, that in this year of the 400th anniversary of the Prayer Book, the House of Bishops calls upon the clergy to make loyal use of the Prayer Book, changes in

which can be made only by General Convention, under the Canons."

There is some doubt whether many of the Deputies recognized the original resolution in the amended version, which passed that House without debate.

### GTS Exhibit

King Henry's Primer, containing the Litany first published in 1544, was among the books from General Theological Seminary's library that were exhibited in Civic Auditorium, San Francisco, during General Convention.

Other books displayed were a Marian copy of the Sarum Missal, a Breviary of 1546, a Pontifical of 1497, a Sarum Primer of 1531, and a Church of England Liturgy and Ritual Order of 1547. Also included were the first Bible carrying Cranmer's prologue and other early English Bible associated with the development of the Book of Common Prayer.

## MISSIONARIES

### Mass Meeting on the Program

The Church's missionary program was presented to General Convention in San Francisco at a mass meeting, October 2d, at which the speakers were the three youngest missionary bishops, in length of time since consecration, Bishop Melcher of Brazil, Gordon of Alaska, and Hunter of Wyoming. The opportunities open to the Church, and the needs of the overseas and home fields were presented, that Convention members might be better equipped to show these to Churchpeople at home, arousing their interest and greater support in one of the Church's foremost works, that of spreading the Christian Gospel throughout the world.

## ARCHITECTURE

### Gothic First Choice,

### Colonial Second

Over 400 replies to a questionnaire, which the Joint Commission on Church Architecture and the Allied Arts sent out in May to nearly 5,000 clergy, reveal a preference for a simplified Gothic, with Colonial as second choice, for those church buildings which are to be based upon a period style, according to the Commission's report to General Convention.

"There is the overwhelming wish expressed, that the Commission shall give its leadership to an educational program for clergy and laymen alike. It is hoped that eventually specific teaching may be available at our seminaries or elsewhere. The suggestion of an Academy of Ecclesiastical Art to instruct clergy, architects, artists and craftsmen received an almost unani-

mously favorable response, while others thought that we should have our own Episcopal advisor and consultant, rather than depend upon the Interdenominational Bureau of Church Architecture."

Replies showed the majority of organs to be in good condition, the same true of acoustics, but not of lighting of churches; the difficulty and expense of heating churches was noted as a problem, as was also the cramped size of chancels and the fact that naves are too large for present congregations. Church school and parish house facilities are often inadequate to present needs, according to the report.

Bishop Oldham of Albany is chairman of the Commission; Matthews Brown, treasurer; and Merritt F. Farren, Secretary.

## UNITY

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A report on Intercommunion, the contents of which remain unrevealed, from a Committee of Nine of the House of Bishops, was discussed by the House of Bishops in a closed session, and referred back to the Committee. The report is to be presented at the next meeting of the House of Bishops. Identity of the members of the Committee was not disclosed.

## THE BIBLE

### Report by Dr. Darlington

The Rev. Dr. Gilbert S. B. Darlington, treasurer of the American Bible Society, gave an interesting report of that society before the House of Bishops. He cited, and showed copies of, translations of the Bible into Greek, Russian, and other languages, and asked for greater support of this necessary work.

Bishop Tucker, former Presiding Bishop, who was on the platform, rose and said with warm feeling:

"As a missionary, I should like to say a word about the Bible Society. We are going to make a larger appropriation to Japan. That means that more Bibles will be needed out there. When I was first in Japan as a missionary, I learned of a Japanese who saw a few leaves of the Bible floating on the sea. He got them, and someone read them to him. That man was saved by those Bible leaves. Other Japanese would have a fragment of the Bible, and would find Christ. Our missionary work is built on the Bible. I just mention these things because, without the work of the Bible Society, missionary work could not be done."

Bishop Hobson of Southern Ohio offered a resolution, as follows:

"Be it resolved that the 56th General Convention urges all the people of the Church to make the support of the Bible Society a major interest, and contribute to

it on the Second Sunday in Advent, or some other suitable time."

Bishop Hobson went on to say: "We have pledged what is about one-eighth of our share. We don't even pay for what we use in our missionary fields."

The resolution was adopted.

The first copy of the Apocrypha in the Mandarin Version in Chinese was presented at General Convention by Gilbert Darlington, treasurer of the American Bible Society.

Mr. Darlington reported that during the past triennium, the Society has distributed over 30 million copies of the Holy Scriptures in about 200 languages and dialects.

Gifts from the Episcopal Church to the Society including an appropriation from the Presiding Bishop's Fund for World Relief, amount to about 2% of the total gifts from all Churches. The amount came up to 5% in 1946, 1947, and 1948 when the sum from the Presiding Bishop's Fund was \$40,000 a year. The appropriation has been reduced to \$10,000. The Society estimates that it should receive at least 8% from the Church based on membership and missionary program and budget.

## PUBLIC AFFAIRS

### Answer to Russia

The answer to Russia is to be found only in a more Christian society in which individuals can come more fully to their mature development as members of the community and share alike in its responsibilities and its privileges, said a statement adopted by the House of Bishops on October 3d.

The complete statement reads:

"The real war today is between two groups of nations based on opposite systems. It is not only a diplomatic war. It is also an economic, a political, and a religious war, involving not only what men do as voters and how they earn their livings, but also how they believe and in what they believe. Consequently it is a war within each nation as well as between nations. And, therefore, we must be eternally vigilant within our own nation lest we be more totalitarian than the totalitarians in our defense of what we prize so greatly in the name of 'freedom.'

"Americans must, for example, guard against deifying the individual as the supreme value because other nations deify

the State. Neither position is in accord with Christian faith. The final end in life is neither the individual in a vacuum nor the collectivised State; it is God, whose will is love, and who, because of His love, created us as individuals and in the same instant created us members of a community. In any community where the individual is the unbridled master, social conflict, economic disorder and racial discrimination follow. And in turn these failures invite the opposite extreme, where individual liberty becomes a crime.

### EVIL OF EXCESS

"This is by no means to say: 'a plague on both your houses.' Individualism and collectivism are not equally bad, nor indeed mutually exclusive. But, just as truly as an excess of collectivism leads to tyranny, so does selfish individualism. Granted that it makes room for spontaneity and spiritual freedom, it also encourages a kind of tyranny of its own, denying the needs and rights of minorities, and encouraging an anarchy in industrial and

social life which tends to make collectivism an inevitable sequel. In a free society you cannot prevent men moving toward collective action in the search for justice and meaning for their lives. Collectivism has followed from the disorder and injustice in individualism as the whirlwind follows the wind. We have seen it in nation after nation. And the answer to it is not to be found simply in defensive alliances against it, particularly if other totalitarian states are among the allies.

"The answer to Russia will be found only in new forms of social organization and new ways to social justice. One of the most encouraging steps in this direction has been the support the United States has given, through the Marshall Plan, to the attempts of European nations to find that creative answer. We pray and work for even more of this support. But let us take care that we do not label as 'treasonable Communism' any longing for justice, which should be our own primary concern as Christian citizens. Let Russia call our hunger for spiritual freedom 'Capitalist



GRACE CATHEDRAL, SAN FRANCISCO: The scene, on September 28th, of a service in commemoration of the quadricentennial of the Prayer Book; on October 2d of a Missionary mass meeting; and, daily, during General Convention, Holy Communion and Evening Prayer. Pictured is the Eucharistic Congress held at the Cathedral on September 22d [L. C., October 2d]. Over 2,000 attended.



THE REV. A. M. LEWIS: "There is no measuring rod."

Church which is taking evangelism as its program.

WARNS AGAINST COMPLACENCY

W. Ted Gannaway, Charleston, S. C., industrialist, who is devoting several months to training laymen to present the program of the Church to laymen in parishes throughout the country, traced the growth of the laymen's movement. He warned against self-complacency. He likened the coming training program to a district sales managers' meeting after which trained laymen will sell the Church to laymen. It will be a continuing program, he said.

At the opening meeting of the committee on September 30th at the Palace Hotel the Presiding Bishop said:

"I am more interested in the quality of men than the amount of work they are willing to do."

Augmented by key men from all parts of the country and laymen from the diocese of California, almost 200 men were in attendance.

Mr. Firestone said that the committee had been prompted to recommend that evangelism be continued as the laymen's central theme by the response of men in the Church to the appeal for evangelism and their recognition of it as one of the greatest needs in the world today.

NO MEASURING ROD

The Rev. Mr. Lewis presented the triennial report of his office. He told of the growth of Churchways, which in the past year has been expanded so as to be of greater value to the clergy and parish leaders.

The increase in the requested budget for the committee, from \$23,888 in 1949 to \$28,950 for 1950, he said, is in the matter of travel and conferences.

"For seven years this committee has been feeling its way," he said. "There is no measuring rod which we can use to determine our total effectiveness."

Frank G. Sibilgia, proprietor of the Hotel Mark Hopkins' barber shop in San Francisco, said that vocational giving at his parish, St. Alban's, Albany, Calif., has accounted for a total of \$14,121.22. Mr. Sibilgia originated vocational giving eight years ago when he cut his vicar's hair at home. The barber contributed the fee to the Church building fund. At his parish 120 persons now participate in the plan.

A GREATER RESPONSIBILITY

On October 2d in an address to more than 1,000 laymen in Grace Cathedral, San Francisco, Thomas B. K. Ringe, Philadelphia lawyer, said that the preservation of the American way of life

depends on the strength of the Church, because the American way of life was founded on Christian teaching.

There is a greater responsibility than living a Christian life in the family and in one's business or profession, or the vestryman's duty in financial and property matters, said Mr. Ringe.

The ministry is what laymen make it, he told his audience.

Do laymen ever urge outstanding young men to enter the ministry? Do they encourage and support their own sons if their sons feel a vocation, he asked.

"Unless we may answer these questions in the affirmative we, and no one else, are to blame when these splendidly qualified young men enter other fields of endeavor. We, the laymen, are responsible for the growing strength of our clergy."

"It is the busy man who serves best," he added. "There is no one who cannot find enough time for God's work if he really wants to."

The Church has lost its men, Mr. Gannaway told the same audience, and the Church is determined to do its share in bringing men into the Christian fellowship. Never blame the men until you have first examined the Church, he said.

"We must come back to the original plan of Christ Himself. What did He do? He called men, He prepared them, and then He sent them forth. Call—prepare—send!"

COLLEGE WORK

Secularized Faculties

Only a tiny fraction of faculty members in both tax-supported and in Church supported colleges and universities attend church even sporadically, Dr. Lynn



MR. FIRESTONE: Chairman.

imperialism' or what she will. Russia is not our master; and the answer to her attack is not panic, or any other form of despotism; the answer is to be found only in a more Christian society in which individuals can come more fully to their mature development as members of the community and share alike in its responsibilities and its privileges."

LAYMEN

Presiding Bishop's Committee

In the assembly room of Trinity Church, San Francisco, meeting place of the House of Bishops at the 1901 General Convention, approximately 100 keymen and provincial chairmen of Laymen's Work on October 1st adopted the Presiding Bishop's Committee on Laymen's Work program of evangelism for the next triennium.

On October 1st the laymen voiced approval of the committee's plan to train, this October, from 19 to 21 leading laymen who, in turn, will train others throughout the eight provinces until every layman has a full and complete understanding of the Church's program.

The group passed a resolution commending the Woman's Auxiliary and expressing gratitude to it for having raised a two million dollar United Thank Offering. They also expressed appreciation to Mr. Harvey Firestone, Jr., committee chairman, and the Rev. Arnold M. Lewis, executive director, for their work; praised the Lay Readers' Sermon Service, and sent greetings to Richardson Wright who is recovering from an illness.

The Rev. Mr. Lewis told the laymen that they were the only group in the



FAMILY DINNER: *Ninety members of L. C. Family gathered at the Mark Hopkins on October 1st.*

White, Jr., president of Mills College, Oakland, told 350 Episcopal college chaplains and students at a dinner at the Sir Francis Drake Hotel, Thursday, September 29th.

Part of the blame for this secularism of faculties can be placed on the attitude of organized religion, he said. In the mutual suspicion between the scientist and organized religion the Churches have experienced greater evidence of Christian charity from the scientists than they themselves have evidenced.

Students too often find in the scientist a greater spirit of adventuresomeness, coupled with their love of truth, than they find in the clergy, he pointed out. They also find religious subjects taught at a level which does not command their respect.

"If we are to build Christian lives in our colleges we must saturate both the teachers and students with the boldness of the saint to attack," he said.

## DINNERS

### LC Family Gathers

Ninety members of THE LIVING CHURCH FAMILY gathered for dinner Saturday night, October 1st, at the Mark Hopkins Hotel, San Francisco. The sixth such affair, it was characterized by the warmth and friendliness for which the triennial family dinner has long been known.

After the meal Mr. Clifford P. Morehouse, editor, presented Bishop Block of California, host bishop to General Convention. The Bishop welcomed the diners to San Francisco, and delighted his hear-

ers with three stories, winding up with the sad one about the lightning bug that was cut in two by an electric fan. Turning and inspecting his other half, the bug remarked: "De-lighted. No end."

LC correspondents present were introduced and awards were presented by Mr. Morehouse: a bronze medal for long and faithful service (22 years) to Bishop Thomas, whose resignation from Southern Brazil had taken effect the preceding midnight; and a gold medal for distinguished service to Miss Elizabeth McCracken, who has served the magazine in many capacities for 17 years.

The "Bishop of THE LIVING CHURCH," Bishop Ivins of Milwaukee, introduced Paul Rusch, Lieutenant Colonel, retired, a LIVING CHURCH correspondent and associate editor.

Mr. Rusch talked about the work of the Church in Japan. He described present conditions in the nation and in the Church. He declared that Gen. MacArthur is the United States' greatest asset in the Far East, and that the General says that Christians have their greatest opportunity there and should send missionaries at once.

The Christian community which is growing up around the Brotherhood of St. Andrew project at Kiyasato, a project aided by readers of THE LIVING CHURCH, was described as a demonstration of Christian opportunity seized.

Mr. Rusch, within the year, has retired from the Army in order to devote himself to work in the Japanese Church, and to enlist support for it among American Churchmen.

Mr. John Nicholas Brown then spoke, first paying tribute to the editor and the

staff of the magazine. He warned his hearers that there is a dangerous tendency in the United States to "brush aside" those things which constitute a basis for totalitarianism. Totalitarian power, he said, stems from a valid principle — the feeling in people that they are part of and serve in an army bigger and more important than themselves. That power is evil, however, unless it is balanced by recognition that man is a child of God. Thus the Christian has twice the power of others because he uses both elements for power. Christians have their one Leader, Jesus Christ; their power technique is in the Church, their doctrine is of love, not of hate.

### VIII Province Dinner

Over 300 persons gathered at the Whitcomb Hotel in San Francisco on the evening of October 3d to attend the Dinner of the VIIIth Province, presided over by Bishop Gooden, retired Suffragan of Los Angeles.

Introduced to the banqueters was Rev. John C. Leffler, D.D., rector of St. Luke's Church, San Francisco, who planned and directed the entire 56th General Triennial Convention program and arrangements.

"I feel," said Dr. Leffler, "like the old German, who had engraved upon his tombstone the following words: 'I will arise when Thou dost call me, O Lord, but please let me rest a long time, for I am very tired.'"

The Rev. Walter H. Stowe, president of the Church Historical Society spoke about the book completed by the Rt. Rev. Louis Childs Sanford, just before

his death on the history of the VIIIth Province.

The meeting closed with a call by Bishop Bayne of Olympia to all members of the VIIIth Province to remember that evangelism is the important word for them, not an evangelism that is promotional and organizational, but the evangelism that is the life blood of the Church, the deep reality of a life lived in the power of Jesus Christ, our Lord.

**Christian Social Relations**

"Religion is of preëminent importance in the motivation of social welfare work," said Professor Donald S. Howard, Chairman of the Department of Social Welfare of UCLA, addressing more than 400 people at the dinner of the Department of Christian Social Relations, held at the Bellevue Hotel, September 29th, in conjunction with General Convention.

"Social welfare services," Prof. Howard said, "Have been increasingly more constructive, humane, and more nearly adequate to ever larger segments of the population."

In outlining the increasing humane trends in social welfare, Prof. Howard declared that workers in the field have had to learn acceptance of persons, instead of contempt for or judgment of them.

An important trend in this field is to administer services as goods in themselves, and not as means to an end. The reception of public assistance or service may, very easily, become a road to serfdom, he stated. Now the social worker is ever alert to serve the need, without ruling the person served.

The Rev. John S. Higgins, D.D., rector of St. Martin's Church, Providence, R. I., replied, speaking on "The Church's Role in the Provision of Social Services."

Dr. Higgins cited cases of great institutions, all of them started by a single man, not the government, or a committee, fired and inspired by his vision. It was an Anglican priest who made the first visit to the inmates of famed Bellevue Hospital, in New York City, in the year 1736.

"These great men and women," he said, "though they had a great vision, did not conceive it in isolation. They received it while they were a part of a worshipping Christian community, in a Church in which they were baptized, confirmed, and in which they received the Bread of Life."

**Berkeley Divinity School**

Several distinguished alumni of the Berkeley Divinity School addressed a dinner meeting of about 25 of their fellows and a dozen laymen, October 5th, in San Francisco. Alumni vice-president,

the Rev. Gordon B. Galaty, presided.

Bishop Budlong of Connecticut, president of the school's trustees, welcomed the diners. Dr. G. P. T. Sargent of New York talked about the traditions of Berkeley. Theological Education Sunday was discussed by Dr. Louis Pitt of New York. Bishop Gooden of the Panama



COL. RUSCH: *If Japan becomes Christian, the Japanese may be the evangelists of the eastern world*

Canal Zone described the work of missionaries.

The Bery Rev. P. L. Urban of the School told the group about the increased enrollment of the school and of improvements made to the buildings, especially the renovation of the chapel.

**Sewanee Alumni Meet Vice Chancellor**

About 120 people, alumni and friends of the University of the South, attended a dinner October 6th, which was presided over by the chancellor of the University, Bishop Juhan of Florida.

Dr. Boylston Green, vice-chancellor of Sewanee, began his address with a tribute to his predecessor, the late Alex Guerry. He announced that the Memorial Fund is now \$1,200,000, and the goal of five million dollars should be reached within three years.

Dr. Green then outlined his policy for the University. He said that almost all of the 163 new students have been interviewed privately, such interviews being one of the important elements in student policy.

**Breakfast Meetings on Opportunities in Japan**

If Japan becomes Christian the Japanese can well become the evangelists of the whole eastern world, Col. Paul Rusch said at the first of a series of six breakfast meetings held during the General Convention by the American Committee of the Brotherhood of St. Andrew in Japan.

The 18 million Japanese are at the crossroads, threatened by Communism within and without, he continued. They cannot have democracy without Christianity.

**COMMUNISTS USE POVERTY**

As evidence of the degree to which the Communists are using the poverty and other post-war problems of Japan to their own ends, Colonel Rusch said that in 1946 there were 7,000 dues-paying Communist party members in Japan. This year there are 150,000. In 1946 the Communists got three per cent of the total vote. In 1949 they got 9.6 per cent.

With the United States government spending one million dollars a day to help the Japanese get back on their political and economic feet by 1953 Colonel Rusch said the Japanese clergy are looking to the Church for assistance in getting back spiritually on their feet.

Referring to the plea of General MacArthur for greater missionary effort Colonel Rusch said the Roman Catholic Church since the end of the war had sent 1120 missionaries. He contrasted this with 56 persons, including wives, sent by the Episcopal Church.

**Seabury-Western**

The Rev. John Heuss, D.D., secretary of the National Council Department of Christian Education, addressed his fellow alumni at a dinner meeting October 5th. He was introduced to the 60 persons present by the president of the alumni association, the Rev. Dr. J. W. Kennedy of Lexington.

Dr. Heuss's subject was "Christian Education and the Seminaries." He declared that there are four opportunities and tasks of the Church: the worship of God, binding up the hurt of the world, evangelism, and education of all people. He stated that without the fourth item the others languish.

In the past, the speaker said, too little attention has been paid to education in the Church. Often promotion has been equated with education, and while promotion is necessary it is not a substitute for education because its objectives are short-range.

The Department of Christian Education plans to improve the training given

*(Continued on page 20)*

## Justice: Totalitarian and Democratic

THE conviction of 11 top-ranking Communists is in accord with the high traditions of American justice. During the nine months trial the accused have had the benefit of every right guaranteed by our constitution and system of jurisprudence, and their attorneys have taken full advantage of those rights. Even to the extent of delaying the case three months by their challenge of the method of jury selection. The citation of these attorneys for contempt does not spring from their employment of legitimate safeguards guaranteed to the accused by law and tradition, but from their open attempts to bring the law itself into disrepute and to make the federal court a sounding board for party-line propaganda. The patience of Judge Medina and the courage of the conscientious jury in the face of incredible organized pressure are to be highly commended.

The case of Eugene Dennis and his accomplices is by no means a closed one. It may be expected to drag its weary way through the circuit court of appeals and up to the supreme court — in each of which the accused will again be granted every right accorded to defendants in American law, which is the product of centuries of development.

They do these things more rapidly in totalitarian countries. The execution of Laszlo Rajk in Hungary is the latest example. But the objective in this country is not the rapid arrival at a pre-conceived result in accordance with the policy of an all-powerful state: rather it is the winnowing and weighing of the evidence on both sides to achieve that most elusive of human virtues — justice, alike to the individual and to the community.

### Report from Moscow

THE Moscow Patriarchate has accorded the Episcopal Church and, more particularly, THE LIVING CHURCH, unusual attention by publishing an article in its official magazine (*Journal of the Moscow Patriarchate*, No. 3, 1949), commenting on Episcopal views of the Russian Church in America. We are very glad to have this indication of its interest. The Russian article is called "A Misunderstanding," and refers to our series of articles and editorials in regard to the Russian Church in America.

Our readers may remember that on October 3, 1948, we published an article, "The Russian Church and its American Branch," written from the standpoint of the autonomous jurisdiction of the Metropolitan Theophilus, and seven weeks later, December 12th, a defense of the jurisdiction of the Moscow Patriarchate in America, by Metropolitan Makary. It is the editorial accompanying the latter articles

which constitutes the immediate occasion for the Patriarchate's attention.

We are rather taken aback by the assumption of our Moscow friends that THE LIVING CHURCH is the official organ of the Episcopal Church; for, of course, this magazine does not hold the same relationship to our Church that the *Moscow Journal* holds to the Russian Patriarchate. Yet we are rather glad that this over-estimate leads the Patriarchate to express itself on relationships between the two Churches. Apart from the publication of a telegram of greeting from the Presiding Bishop to the Patriarch, this seems to be the first time the Episcopal Church has received direct notice in the Moscow publication.

Fortunately, current relationships with Moscow have been maintained on a most friendly basis through conversations between Bishop Tucker and Archbishop Alexei, when he was here in 1946, and between the Presiding Bishop and Metropolitan Gregory during the latter's visit in 1947. The Metropolitan was also entertained and cordially greeted by the Bishops of New York and of Long Island. Perhaps our friends will not take it amiss if we express our regret that there was no mention of these conversations or of other friendly gestures on the part of our bishops and of THE LIVING CHURCH, when the *Moscow Journal* published reports on the visits of their Eminences. We note also that the author of "A Misunderstanding," while he refers to various articles which we have published, fails to note our defense of the Moscow Patriarchate (March 10, 1947) when it was viciously attacked by an American Roman Catholic prelate. Perhaps this issue of THE LIVING CHURCH did not reach Moscow.

Further evidence of good relationships is seen in the *Journal's* statements that the Patriarchate is sending its current publications to our Presiding Bishop. It seems to us that the time has now come to undergird these relationships by careful, comprehensive and continuous study of our respective positions on modern questions, both in Moscow and here. THE LIVING CHURCH will gladly share in this study, realizing that the world is greatly in need of mutual understanding, wholesome respect, and common loyalty to the cause of Christ.

### LOVE LETTER

HOW many letters penned by long-dead fingers  
 Hold captive fleeting words for us to read;  
 In faded symbols on the yellowing pages  
 The transient thought is fixed in silent screech.  
 We hold the leaves where love's impression lingers  
 To come to life again within our hands —  
 But the supreme, Love Letter of the ages  
 Is His Who, stooping, wrote but on the sands.

LOUISA BOYD GILE.



## POST CONVENTION

### 12,000 Fill Hollywood Bowl

More than 12,000 persons moved into the Hollywood Bowl in Los Angeles on the afternoon of Sunday, October 9th. They came to hear the Archbishop of York, Dr. Garbett, and Mr. Charles P. Taft and to participate in the "Service of Thanksgiving for the Universal Church." Among the 12,000 were more than 200 Churchmen who had been deputies or visitors at the 56th General Convention which had closed in San Francisco on October 7th. The 200 had gathered in Los Angeles for a "Post-Convention Week-End."

The shell of the Bowl was filled with a vested choir of more than 900 persons together with visiting bishops, the clergy of the diocese, representatives of other cooperating Churches, and leaders of educational institutions and of the community. A special altar was erected for the occasion; it was surmounted by a large hanging crucifix depicting Christ the King.

Opening sentences of the service were read by the dean of St. Paul's Cathedral, the Very Rev. John McGill Krumm. The Rev. Willsie Martin, D.D., past president of the Church Federation of Los Angeles, read the 24th Psalm, Mr. David Niven, motion picture actor, read the Lesson from St. John's gospel; and the Very Rev. Paul Finfinis, Archepiscopal Vicar of the United Greek Orthodox Community of San Francisco lead the congregation in the recitation of the Creed.

Prayers and intercessions were led by Bishop Campbell, Suffragan of Los Angeles; and the address of welcome was given by Bishop Bloy of Los Angeles. The diocesan also introduced the Archbishop of York.

The Rev. Frank Fagerburg, D.D., president of the Church Federation of Los Angeles, and pastor of the First Baptist Church of Los Angeles, introduced the other speaker on the program, Mr. Charles P. Taft. Closing prayers and the benediction were read by Bishop Bloy.

Opening the three days of activities planned for the 200 visitors to the diocese was a public reception and address by the Archbishop of York at Ford Bowl, San Diego, on Friday, October 7th. The next day, in the immediate vicinity of Los Angeles, visitors were given the choice of three arranged tours in private cars visiting institutions of the diocese, motion picture studios, including Cathedral Films, and other points of scenic and cultural interest. The tours terminated in teas and receptions at the Harvard School and at the home of Miss Anne Patton. Special tours were also

conducted through St. Paul's Cathedral in the afternoon.

The service in Hollywood Bowl on Sunday was presented under the sponsorship of the diocese of Los Angeles with the Church Federation of Los Angeles as a cooperating agency.

## DEACONESSES

### National Conference Meets

Twenty-five deaconesses met in San Francisco on September 23d, for the National Conference of Deaconesses. They came from 13 dioceses and five missionary districts. New York was the farthest place East; Eau Claire, North; West



DEACONESS JOHNSON: *Annual meetings.*

Texas, South. The Conference began with an "East meets West" dinner. The Executive Committee, with Deaconess Lillian Crow, chairman, considered reports and decided upon recommendations to be presented to the whole of the National Conference.

In her report as Executive Secretary, Deaconess Ruth Johnson recommended (1) that there be sectional meetings of the deaconesses at least annually; (2) that a resolution be sent to General Convention, requesting a statement of the status of the Order; (3) that the financial state of the treasury be closely watched; (4) that two strong committees be set up to advance the purposes of the Order; (5) that regular, studious reading be done; (6) that the National Conference meet annually, instead of only in the year of the General Convention, the by laws being amended to this effect.

The deaconesses opened the conference with a Corporate Communion, a silent breakfast, and a meditation by the Rev.

Frederick D. Graves, at St. James's Church. The rector, the Rev. Edward A. Wicher, Jr., was the celebrant at the service of Holy Communion.

## PRESS

### Fr. Madson Reëlected

The Rev. G. Ralph Madson of Albany, Ga., was reëlected president, and the Rev. Dudley J. Stroup of Rensselaer, N. Y., secretary-treasurer of the National Diocesan Press Association at a meeting in the Whitcomb Hotel, San Francisco, October 4th. Fr. Madson was directed to name an editor of the National Diocesan Press *bulletin*.

## RELIGIOUS ORDERS

### Corporate Communion of Associates

The Church of the Advent of Christ the King was filled on September 30th, when associates of religious orders, in San Francisco for the General Convention, assembled for Corporate Communion. Bishop Burton, S.S.J.E., of Nassua was the celebrant, assisted by the rector, the Rev. Weston H. Gillett. Bishop Campbell, O.H.C., retired Bishop of Liberia and Superior of the Order of the Holy Cross, was in the sanctuary.

After breakfast in the parish house, there was a meeting, at which Mrs. Jerome Pulitzer, Chairman of the Associates of the Community of St. Saviour, presided. Mrs. Robert Merrill, an Associate of the Community of St. Mary, spoke. Other speakers were Miss Madeline Jacobson, an Associate of the Community of St. Mary; Mrs. Henry Tufts, an Associate of the Order of St. Anne; and Mrs. James Otis Lincoln, who established St. Dorothy's Rest, which has served 13,000 persons over a period of 48 years.

Mrs. Robert Merrill was elected Chairman to lead the work of all Associates in preparing for their meeting and exhibit at the General Convention of 1952.

## ORTHODOX

### Metropolitan Michael of Corinth Named New York Archbishop

Metropolitan Michael Constantinidis of Corinth was named Greek Orthodox Archbishop of New York by the Holy Synod of the Ecumenical Patriarchate. He succeeds Archbishop Athenagoras who was elected Ecumenical Patriarch late last year after having held the New York archbishopric for 18 years.

Metropolitan Timothy of Rhodes had

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been appointed to the New York See last June but he was forced to relinquish the post because of ill health. He died recently in Istanbul [L. C., October 16th].

Regarded as one of the noted theologians of the Orthodox Church in Greece, Metropolitan Michael took a leading part in recent discussions regarding canonical and other issues involved in the Church's affiliation with the World Council of Churches. [RNS]

## DAUGHTERS OF THE KING

### Triennial Convention

It was resolved at the Triennial National Convention of the Daughters of the King that in addition to 15 national council members, there shall be 8 members-at-large, who shall be known as provincial representatives to the national council, and who shall be elected, one each, by each of the 8 provincial Daughters of the King assemblies. They shall attend meetings of the national council.

The triennial convention was held September 21st through September 25th at the Church of St. John the Evangelist, San Francisco, Calif. Mrs. Thomas J. Shannon of Pine Orchard, Conn., national president, presided. Those elected to the national council, installed on September 24th by Bishop Gooden, Suffragan of Los Angeles, retired, are:

President, Miss Lillian Janet Soper, Washington, D. C.; first vice-president, Mrs. H. E. Fry, Wallingford, Conn.; second vice-president, Miss Clara Stackhouse, Ambler, Pa.; secretary, Mrs. E. J. Tommenendal, Lombard, Ill.; treasurer, Miss Elizabeth G. Haines, Davenport, Ia.

### Standing committees:

Editor of the Royal Cross, Mrs. Thomas J. Shannon; junior directress, Miss Grace Brisbane, Charlotte, N. C.; devotions and study, Miss Letitia Lamb, Denver, Colo.; Master's fund, Miss Gertrude Brisbane, Charlotte, N. C.; endowment fund, Mrs. Gloriana Bayly, Key West, Fla.; self-denial fund, Mrs. S. B. Ziegler, Nashville, Tenn.; bishop's chapters, Mrs. C. F. von Gunten, Wheaton, Ill.; literature, Mrs. John C. Rogers of Atlanta, Ga.; National Council members, Mrs. Arthur Waldron, Lakewood, O.; and Mrs. H. H. Nygren, Los Angeles, Calif.

Most of the services and meditations were conducted by the Rev. Canon John Furlong, rector of the Church of St. John the Evangelist. The Rev. John D. Lee, Ph.D. conducted a workshop on "Prayer," and Katherine A. Grammar, dean of St. Margaret's school, Berkeley, Calif., a workshop on "Service." During the panel discussion of the juniors, an address on "Youth in the Church" was given by the Rev. V. O. Ward.

The Presiding Bishop addressed the

## GENERAL

convention on September 22d. And on September 24th Bishop Daniels of Montana conducted an inspiring meditation and service.

A trip to the Peninsula was arranged on September 23d by the diocese of California and this was followed by a dinner served by St. Paul's chapter, Burlingame. On Sunday, the Book of Remembrance was placed on the altar of the Church of St. John the Evangelist, and later on the altar at Grace Cathedral.

During the business session, an amendment to the by-laws was passed, enabling each diocese to have more than one representative on the National Council. National dues were increased from \$1 to \$1.25 annually, enabling the balancing of the budget.

The Master's fund committee was empowered to offer scholarships to Windham House, New York City, national graduate training center for women, and a scholarship to the Chicago Training school has been added by Miss Letitia Lamb, known as the Cynthia Lamb scholarship, in memory of her mother.

Miss Elda Smith, the missionary supported by the Daughters of the King self-denial fund, now in Honolulu, will receive an increase in salary from \$1,100 to \$1,600.

Following the convention, Mrs. Shannon, retiring president, spoke in Seattle, Wash., to the diocese of Olympia; in Vancouver, B.C., to the Canadian Council of the Order; and in Minneapolis,

Minn., to clergy and members of the Order.

## ACU

### Catholic Social Action

Among the committees set up by the mid-west province of ACU is one on Catholic Social Action. At an executive meeting held at All Saints' Cathedral, Milwaukee, Wis., on July 12th, the Rev. Edward C. Lewis, of Stevens Point, Wis., was appointed chairman of this new undertaking.

## EEF

### New Officers

The Rev. Charles D. Kean, rector of Grace Church, Kirkwood, Mo., was re-elected president of the Episcopal Evangelical Fellowship for a three-year term at the triennial meeting of the group in St. Luke's Parish House, San Francisco, following the corporate Communion of the Fellowship.

Other officers named were the Rev. Charles F. Penniman, of St. Louis, first vice president; the Rev. E. Felix Korman, of Washington, D. C., second vice president; the Rev. R. Malcolm Ward, of Maumee, Ohio, secretary; the Rev. Henry Rightor, of Charlotte, N. C., assistant secretary; and Miss Elsie C. Hutton, of New York, treasurer.

## DIOCESAN

### WASHINGTON

#### Rev. Bryan Green to Conduct Mission

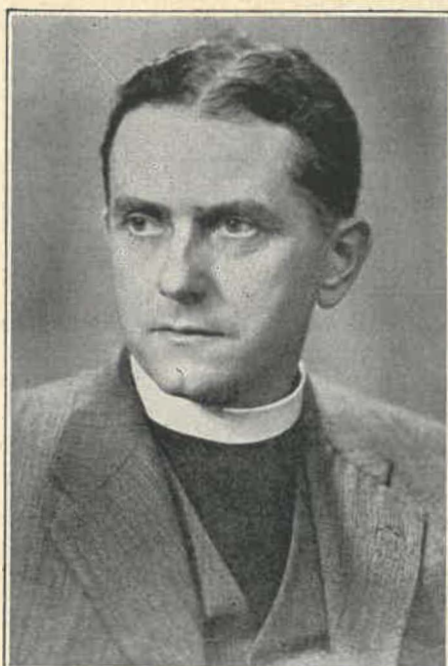
An eight-day mission, to be conducted by the Rev. Bryan Green, rector of St. Martin's-in-the-Bull-Ring, Birmingham, England, will be held in Washington Cathedral every night, November 13th to 20th, at eight o'clock.

Fr. Green, said to be considered England's top flight evangelist, conducted a diocese-wide mission in New York in 1948 (November 27th to December 25th), culminating in a series of services held the last week in the Cathedral (November 28th to December 5th).

### OREGON

#### 75 Year Old Bell Gets New Home

A 75-year-old church bell which was salvaged when the century-old St. Paul's Church, Oregon City, Ore., was razed three years ago, is back in service, according to the Rev. Hal R. Gross, rector.



THE REV. BRYAN GREEN: *England's top-flight evangelist will conduct an eight-day mission in Washington Cathedral.*



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# GENERAL CONVENTION

(Continued from page 15)

in seminaries to those who must teach people of all ages. Clergy untrained in educational methods usually put off the task of teaching children on anyone else who will assume it.

The first problem facing the Department in this field is lack of money in Seminary budgets to pay teachers of education; the second is the shortage of men able to do such teaching. The 1950 budget of the Department has \$25,000 in it with which to provide scholarships for seminaries and to assist schools in paying salaries to trained teachers of Christian Education.

## Third Province

Bishop Phillips of Southwestern Virginia, president of Province III, presided at the dinner for members of that province attending General Convention. The dinner was served in the Canterbury Ho-

tel, San Francisco, October 3d. The Very Rev. John W. Suter, dean of Washington Cathedral, made an address on the Prayer Book.

## Fourth Province

Bishop Penick of North Carolina presided over the dinner meeting of members of the Province of Sewanee at General Convention, October 3d. There were 259 present. The Bishop welcomed the diners to the Golden Gate, and warned that it is not to be confused with the "pearly gates."

Mr. James Arthur Smith, Jr., provincial chairman of Laymen's Work, informed the group that at the laymen's week-end program the Fourth Province was best represented of the eight.

Some of the Upper South Carolina group presented Bishop Gravatt, their diocesan, with a birthday cake.

Bishop Melcher of Southern Brazil, for many years a rector of parishes in the Fourth Province, addressed the diners, describing the Church's work in the missionary district—which is larger in extent than the Fourth Province. Stories of parish work, day schools, boys' towns, medical work, mission stations, and the extensive work among the Japanese colonists, illustrated the great opportunity the Church faces in Brazil.

At a meeting of Provincial Council, following the dinner, a memorial resolution was adopted honoring the late Frank P. Dearing, for many years treasurer of the Province.

## Fifth Province

The Chinese clergy are determined to find a way to carry on their work under the Communist regime, even though the way will probably be hard, Bishop Craighill, retired, of Anking, told the 150 clergy and laymen at the Fifth Provincial dinner meeting in the Union League club, the evening of October 3d.

Discussing the present situation of the Church in China Bishop Craighill said it varies from place to place. In Anking the Communist troops are well disciplined and respect mission property. The Communists so far have not been hostile but just curious. The schools and colleges are continuing under severe restrictions.

The theological seminaries are considered private institutions by the Communists and have been unmolested. Enrollment has increased.

Parish work in the rural areas has suffered but Christianity survive, and is surviving, through worship and teaching in the homes.

Discussing the future of the Church's work, Bishop Craighill quoted from a recent message from the Chinese Chris-

tians, to the effect that missionaries will be needed and welcome in the future, but that their role will probably be more that of advisor and counselor. The Church in China of the future, Bishop Craighill concluded, must become more democratic and let the leadership pass to the Chinese.

## Sixth Province

More than 125 persons representing all the dioceses and districts within the VIth Province enjoyed food and fellowship together on the evening of October 3d at the Hotel Californian in San Francisco. Bishop Brinker of Nebraska, president of the province acted as toastmaster. Guests at the dinner included the Rev. and Mrs. James P. Clements. Mr. Clements is the suffragan bishop-elect of the diocese of Minnesota.

The Rev. Stanley Fullwood spoke briefly of the duties of a field officer of the National Council.

The two youngest bishops in the province—Hunter of Wyoming and Bowen of Colorado—also spoke. Bishop Hunter suggested, that instead of indulging in wishing, Churchmen remember the needs of people, overcome parochialism in their own parishes, and begin giving as individuals to the missionary work of the Church.

Bishop Bowen listed as special problems of the Northwest, though not unique to the region, the need for an indigenous and stable ministry, the need for insight into the great things that can come from work in small places, and the special needs for Christian education materials in smaller places.

## Seventh Province

An opportunity as endless as the money and men the Church is willing to put into it was pictured by Bishop Boynton of Puerto Rico.

He was the featured speaker at the seventh province dinner at the Hotel Bellevue, San Francisco, October 3d.

At the same meeting the Rev. Roger Blanshard, Missouri University chaplain and new appointee to head the Division of Youth, declared that the modern college youth, despite his unorthodoxy, has a far more constructive attitude toward religion than the youth of the twenties.

In addition to these two addresses, brief responses were made by the "baby" bishop of the province, Bishop Quarterman of North Texas, who predicted diocesan status for his district in a "very few years," and Bishop Spencer, retiring diocesan of West Missouri, who reviewed the history of the province and predicted a bright future. The meeting was presided over by the provincial president, Bishop Jones of West Texas.

An informal vote of the group invited the missionary district of Cuba to become a member of the province.

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The following courses are now being presented by the members of the faculty: the prophets of the Old Testament; the teachings of the Old Testament; new views of New Testament theology; the Christian Doctrine of the Church; the Church of England in the twentieth century; public speaking and preaching; pastoral care and personal counselling.

Any clergyman may enroll for one or more courses from now until the end of the next academic year, on the payment of a small registration fee, plus five dollars for each course taken.

### GTS

The Rev. Pierson Parker, Th.D., has assumed the post of professor of the literature and interpretation of the New Testament at the General Theological Seminary, New York, it is announced by the Very Rev. Lawrence Rose, dean of the seminary.

The entering class of 60, the largest in some time, included men from 39 dioceses, graduates of 40 colleges and universities. Among foreign and guest students are:

The Rev. William F. Liang Sung, former president of St. John's University, Shanghai; the Rev. Paul E. Kan, dean of the College of Arts, Tokyo; and the Rev. Paul K. Yashiro, son of the Presiding Bishop of the Japanese Church.

Professional men who have decided to study for the ministry are especially prominent among new entrants at General. These include:

Edgar B. Inlow, Ph.D., instructor in political science at Princeton University; John C. Van Dyk, Sc.D., president of the Van Dyk Industrial Co., research chemist in metals and plastics; Jack M. Stipe, chief, Social Survey Division, Medical Department, Veterans' Administration; and Clifford A. Mephram, M.D., of the staff of Hamot Hospital, Erie, Pa.

The seminary began its 132d academic year with the opening of the Michaelmas term September 27th. A capacity enrollment of 175 students was the largest in several decades.

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late us all to a more thoughtful and consistent reading and study of our Bible, and the formulation for ourselves of a personal index of where this and that essentially needed passage may be found, we are offering some pleasant sort of a prize to the first good soul of you (NOT a priest) who will take the trouble to send us suitable Scriptural references to apply against the following emergencies: sickness, loneliness, worry, discouragement, sorrow, danger, bitterness, despondency when we've sinned, or our faith seems weak, and happiness seems elusive, etc. Don't think too much about YOUR gaining the prize. Just think more of what you'll learn of God's messages to YOU in His Holy Word, and make the effort.

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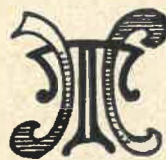
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# BOOKS



The Rev. CARROLL SIMCOX, Ph.D., Editor

### Brief Book Notes

HOW CAME OUR FAITH. By W. A. L. Elmslie. New York: Scribners, 1949. Pp. 417. \$3.25.

A study of the religion of Israel and its significance for the modern world, by a veteran Old Testament scholar who illuminates a subject normally monopolized by pedants with a flashing vivacity of style and freshness of view. This is an exceedingly fine book on Old Testament religion.

THE UPANISHADS: *A New Translation*. By Swami Nikhilananda. New York: Harper & Brothers, 1949. Pp. 319. \$3.50.

The learned Swami's introductory essay runs to 112 pages. It seems to this reviewer that he might have covered the ground in less. But the contents are very substantial. The translation is fluent, and the translator's great name in his field is guarantee of its accuracy. This volume contains only four of the *Upanishads*. Evidently more are to appear later.

THE GLORY OF GOD AND THE TRANSFIGURATION OF CHRIST. By Arthur Michael Ramsey. New York, London: Longmans, Green. 1949. Pp. 160. \$2.50.

A valuable monograph in which the author relates the Biblical concept of the Glory of God to Christ's Transfiguration. His conclusion is that though "the Transfiguration does not belong to the central core of the Gospel" yet "it stands as a gateway to the saving events of the Gospel, and is as a mirror in which the Christian mystery is seen in its unity." He argues cogently against the purely eschatological evaluation of the event by many modern critics and shows that the glory on the Mount is meant to signify Him who is the Son of God.

WHEN THE LAMP FLICKERS. By Leslie D. Weatherhead. New York: Abing-Cokesbury Press, 1949. Pp. 206. \$2.50

Twenty-one sermons, based upon questions submitted by puzzled laymen. The book teems with the freshness and vitality which always characterizes Weatherhead. Not all will accept his expositions and conclusions. The Evangelicans will reject his eschatology, and the sacerdotalist will seethe as he reads chapter XII, "Is Every Christian a Priest?" But the puzzled layman will find here a satisfying contribution to his understanding of many of the sayings and parables of Jesus

and a fuller realization of the timelessness of the gospel message.

### Theology of History

FAITH AND HISTORY. By Reinhold Niebuhr. New York, Scribners, 1949. Pp. 257. \$3.50.

Any philosophical approach to history is liable to raise the suspicions of the historian, and this book is no exception, though whether that suspicion is entirely justified is another matter. The feud between the historian and the philosopher is ultimately eschatological, and its resolution belongs to "the last things" to be realized; for when the historian embarks on their reconciliation, he soon finds himself out of his depth, because he is working outside his proper sphere; the philosopher, when he wanders from the strait and narrow path, may find himself forced to follow Hegel's example and re-write history so that it conforms to his thesis. The theological philosopher is always suspect as the advocate briefed to plead a special case!

Whatever the reader's views of Professor Niebuhr's work may be, none can deny the honesty of his attempt and the care revealed in his reference to fact, however much he may be tempted at times to dispute his deductions, and even suspect a tendentious trend. He has 'ein feste Burg' on which the reader can rest secure: — thanks to his Lutheran background, he does appear still to believe in God, a rare qualification in these days of 'objectivity' which tends to reduce the Deity to the contents of a test-tube or a cadaver on a dissection table! He approaches his task with a quiet certitude.

The best chapters, in your reviewer's opinion, are cap. III, "Time as the Stage of History," cap. XI, "Beyond Law and Relativity," and cap. XIII, "Fulfilments in and of History." Unfortunately the last chapter fails as a climax.

The most questionable formula is found on p. 35: ". . . time is part of the stuff of history. It is the woof of its fabric, and human freedom is the warp." It is just this Pelagian note which vitiates almost all theological appraisals of history. After all, "it is he that hath made us and not we ourselves," — a note in extenuation — at least — of man, which Luther faced as bravely as his Lord, but which theologians fail — through lack of courage or excess of ethical tribulation — to recognize. History is the testimony as much of the responsibility of the Creator as of the frailty of His creation.

F. W. BUCKLER.

## CHANGES

### Appointments Accepted

The Rev. Morgan Ashley, formerly chaplain of the Chapel of the Incarnation and Weed Hall, the Episcopal student center at the University of Florida, Gainesville, is now rector of the Church of the Holy Comforter, Crescent City, Fla.

The Rev. Dr. Carleton Barnwell, formerly rector of St. Paul's Church, Lynchburg, Va., is now co-ordinator of the Virginia Theological Seminary, Alexandria, Va.

The Rev. Gardner W. Bridges, formerly rector of St. Paul's Church, Montour Falls, N. Y., is now curate of St. Paul's Cathedral, Erie, Pa. Address: St. Paul's Parish House, W. Sixth St., Erie, Pa.

The Rev. Richard A. Cartmell, formerly a teacher at Dexter School, Brookline, Mass., and assistant at the Church of the Redeemer, Chestnut Hill, Mass., is now rector of the Church of the Messiah, Rhinebeck, N. Y. Address: 6 Chestnut St.

The Rev. L. Russell Clapp, formerly priest in charge of Holy Innocents' Church, Beach Haven, N. J., and St. Peter's, Barnegat Light, is now priest in charge of St. Peter's Church, Seward, Alaska. Address: Box 770, Seward, Alaska.

The Rev. Edward H. Cook, formerly curate at Grace Church, Lawrence, Mass., is now rector of St. John's Church, Essex, Conn., and priest in charge of All Saints' Church, Ivoryton. Address: 54 Main St., Essex, Conn.

The Rev. Robert M. Cook of Nashville, Tenn., has been appointed first chaplain to Episcopal students at Syracuse University. He will also be assistant rector of Grace Church. Address: 911 Harrison St., Syracuse, N. Y. The Rev. Mr. Cook's recent work included a Church survey among migrant workers on Long Island.

The Rev. Dr. Francis B. Creamer, formerly rector of Christ Church, Grosse Pointe, Mich., is now rector of St. Mark's Church, Lewistown, Pa.

The Rev. J. Albert Dalton, formerly rector of St. Stephen's Church, Cincinnati, is now rector of St. Stephen's Church, Louisville, Ky. Address: 3828 Cleveland Ave., Louisville 7.

The Rev. Thomas Donaldson, formerly rector of St. Paul's Church, Centreville, Md., will become rector of St. Luke's Church, Hot Springs, Va., on November 1st.

The Rev. James A. Doubleday, formerly minister in charge of St. John's Church, Youngstown, Ohio, is now rector of St. Paul's Church, Brunswick, Me. Address: 12 Whittier St.

The Rev. W. Cecil Eccleston, formerly rector of St. Stephen's Church, Niagara Falls, N. Y., is now rector of St. Mary's-on-the-Hill, Buffalo. Address: 86 Vermont St., Buffalo 13, N. Y.

The Rev. Charles W. Fox, Jr., formerly curate at St. James' Church, Baltimore, is now priest in charge of St. Matthew's Church, Baltimore. Address: 1800 N. Broadway, Baltimore 18.

The Rev. William E. Patrick, formerly rector of All Saints' Church, Oxnard, Calif., is now rector of the Church of the Good Shepherd, Los Angeles. Address: 5430 S. Figueroa St., Los Angeles 37.

The Rev. Carl Russell Sayers, formerly curate of St. Peter's Church, Rochelle Park, and the Church of the Atonement, Fairlawn, N. J., is now curate at St. Paul's Church, Burlington, Vt.

The Rev. Clarence W. Sickles, formerly curate at St. Mary's Church, Sparta, N. J.; St. Joseph's, Lake Lackawanna; and St. Jude's, Branchville, is now vicar of the Chapel of the Atonement, Fairlawn, N. J.

The Rev. Clarence C. Slocum, formerly a teacher at the Hereford, Ore., school, is now vicar of St. Mary's Church, Woodburn, Ore., and chaplain for state institutions. Address: 344 E. Harcastle St.

The Rev. W. E. Snoxell, formerly master at St. Paul's School, Concord, N. H., is now headmaster at St. Michael's School, Newport, R. I.

The Rev. John D. Spear, who was recently ordained deacon, is now in charge of St. James' Church, Cashmere, Wash.; St. Andrew's, Chelan; and St. Luke's, Waterville. Address: Cashmere, Wash.

The Rev. S. M. Stewart, vicar of St. Barnabas' Church, Richland Center, Wis., is now also vicar of St. Luke's Church, Mazomanie.

The Rev. George C. Stierwald, formerly rector of Christ Church, Hornell, N. Y., and Episcopal chaplain at Alfred University, will become rector of St. Stephen's Church, Goldsboro, N. C., on November 1st.

The Rev. Robert Tomlinson, formerly rector of the Church of the Good Shepherd, Washington, will become rector of St. Matthew's Church, Darlington, S. C., on November 1st.

The Rev. Francis W. Tyndall, formerly rector of Grace Church, Brems Bluff, Va., and St. John's Church, Columbia, is now assistant at Christ Church, New Haven, Conn.

The Rev. Carl J. Webb, formerly in charge of Christ Church, Middletown, Conn., and the Church of the Epiphany, Durham, is now rector of St. John's Church, Franklin, Pa. Address: 1151 Buffalo St.

The Rev. Samuel E. West, Jr., formerly curate at Grace Church, Madison, Wis., will become master at Kent School, Kent, Conn., on November 1st.

The Rev. Gerald White, formerly of the diocese of Bermuda, will be acting chaplain at St. Francis' House, Madison, Wis., until December 31st.

The Rev. Kenneth C. Wilson, formerly priest in charge of St. Mark's Mission, Cincinnati, is now rector of St. Peter's Church, Gallipolis, Ohio, and Grache Church, Pomeroy. Address: 356 Third Ave., Gallipolis.

### Resignations

The Rev. Oliver H. Cleveland, formerly vicar of St. James' Church, Cashmere, Wash., and St. Luke's Church, Waterville, Wash., has retired and is living at 2514 H St., Bellingham, Wash.

The Rev. Edward F. Hayward has retired as rector of Grace Church, Monroe, La., and will be rector emeritus. He will continue to live at 801 College Ave.

The Rev. B. W. Pullinger has resigned as rector of Grace Church, Detroit. Address: St. Luke's Home, 224 Highland Ave., Highland Park 3, Mich.

The Rev. Dr. William O. Smith, Jr., rector of the Church of the Good Shepherd, Ruxton, Md.,

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