

The Living Church

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



Segregation in the Church

CHURCH OF THE ADVENT, SAN FRANCISCO

The Rev. Weston H. Gillett, rector, invites the clergy to use its altar for weekday celebrations [See Letters].

MISS PEARL FISHER
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LETTERS

House of Deputies President

TO THE EDITOR: At the coming General Convention, a President of the House of Deputies must be elected. Looking at the matter solely from the standpoint of what is best for the Church, may I express my conviction that a layman should not again be elected to this office.

The laity have their great and proper place in the councils and legislative assemblies of the Church but the election of a layman as President of the House of Deputies was a departure from precedent and also a departure from principle. In this Church the clergy are called and ordained to be the teachers and leaders in the spiritual life of the Church, and in recognition of this fact a clergyman should preside when the clergy and the laity assemble in the same gathering.

When the convention of a diocese meets to elect a bishop, one of the clergy presides over the convention and not one of the laymen. To elect a layman President of the House of Deputies is as much out of accord with the principles of the Church as it would be for a layman to preside over a diocesan convention, or for a layman to be elected president of the standing committee of a diocese, or for a layman to preside at a vestry meeting in the presence of the rector.

Everyone agrees that Judge Roberts was an excellent presiding officer and that he

The Living Church

Established 1878

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CLIFFORD P. MOREHOUSE, LL.D. *Editor*
 PETER DAY *Executive Editor*
 REV. FRANCIS C. LIGHTBOURN
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 PAUL RUSCH *Associate Editor*
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discharged his duties admirably but this does not affect the principle involved. It will scarcely be contended that there is no clergyman in the Church who is qualified to fill this important office. That would be a serious reflection indeed upon the clergy. And insistence upon the election of a clergyman does not imply any unworthy spirit on the part of the clergy. The principle involved is that in all our acts as a

Church there should be proper recognition of the place which from its very nature the clerical order holds in the life of the Church. (See the office in the Prayer Book for the Ordering of Priests.)

I am confident that the laity of the Church wish to see this vital principle preserved and maintained.

(RT. REV.) WILLIAM T. MANNING.
 Mount Desert, Me.

Convention's Host Parish

[See cover illustration.]

TO THE EDITOR: General Convention this year will meet within the boundaries of the Church of the Advent of Christ the King. This is the Episcopal church closest to the Civic Auditorium. The rector and parishioners of the church are honored to consider themselves hosts to the Convention in a special sense because of their close proximity. Every effort will be made to contribute to the convenience and pleasure of Convention visitors. Four altars will be available for daily masses from 6:30 to 9 o'clock each morning. The parochial mass will be celebrated at 7:30 each day at the altar of Christ the King. Besides this there will be available for private celebrations the Oratories of Our Lady, of St. Francis, and of St. Thomas of Canterbury. Clergy desiring to use these altars may write to the Sacristan, Church of the Advent of Christ the King, 162



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A distinguished list of bishops and priests will be the preachers at Solemn High Mass and Solemn Evensong and Benediction on the Sundays of Convention time.

(Rev.) WESTON H. GILLET.

San Francisco.

The Prayer Book

TO THE EDITOR: I have always had a great personal love for the Book of Common Prayer and have always believed it to be essentially in keeping with all sound Catholic Liturgies. Yet it is not sacrosanct but is capable of and needs enrichment. Hence the Catholic Revival in our Communion, which seeks to perfect the book, restore some of the things that were lost and make the Church bring forth her treasures, new and old.

There is much present instruction upon the Prayer Book, which is all to the good, if those teaching others themselves understand the Liturgy. I have always felt that anyone who really knows our Prayer Book and the ancient liturgies from which it has come, would become an Anglo-Catholic!

Liturgical prayer is all-important. It is the authorized prayer of the Church. It is worship expressing belief. The Mass and the Divine Office which form the main liturgical prayer of the Church express the Mind of God. . . .

While the Faith and Practice of the Holy Catholic Church are not dependent upon the Book of Common Prayer, this book, nevertheless fully and explicitly sets forth this Faith and Practice, in the Ordinary and Canon of the Mass, in the Daily Offices, in the Ordinal, and so on. Unless the language is robbed of all proper mean-

ing, the Book of Common Prayer clearly sets forth: the Church as a divine institution; the necessity of episcopal ordination of the clergy; the sacrifice of the Mass; the Real Presence of the Body and Blood of Christ in the Sacrament of the altar; the requirement of Confirmation before being admitted to Holy Communion; the obligation of the clergy to say the Daily Offices, and the Litany on Sundays, Wednesdays, and Fridays; and the absolution of the penitent through the ministrations of the priest.

All of this is taught in the Prayer Book. One does not need references! Just read the book! And when one reads carefully and intelligently he will not only realize that the Anglican Communion stands for the ancient Catholic Faith and Practice in her Book of Common Prayer, but also that unless we depart from this and apostacize, there can be no other real basis of reunion with other religious bodies.

(Rev.) ARCHIBALD CAMPBELL KNOWLES.
Philadelphia.

Feast of Christ Our Saviour

TO THE EDITOR: The Bishop of Atlanta has authorized the Feast of Christ Our Saviour for the first Sunday in July. With appropriate changes in name, it would serve, I think, well as a patronal feast for parishes titled Our Saviour, Our Merciful, the Redeemer, etc., with authorization of the diocesan.

Introit: Unto you is born in the city of David a Saviour, who is Christ the Lord. The stone which the builders refused: is become the head stone of the corner. Glory be . . . Unto you is born . . .

Collect: Almighty Father, who hast sent thine only-begotten Son to be Our Saviour, grant that we may be ever more fully one with him, that in him we may live eternally with thee, through the same Jesus Christ our Lord. Amen.

Epistle: I Thessalonians, 5:5-10.

Gradual: God hath not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep we might live with him.

Alleluia: Alleluia. Alleluia. God hath destined us to obtain salvation that we might live with him. Alleluia.

Gospel: St. Luke, 2:8-14.

Offertory: We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

Preface: of Purification, Annunciation, and Transfiguration.

Communion: Thou shalt call his name JESUS: for he shall save his people from their sins.

Postcommunion: Almighty Father, whose love for us was manifested in the Person of Christ our Saviour, grant that we who have received his Body and Blood may be defended from all evil and grow in his life, through the same Jesus Christ our Lord. Amen.

At Morning Prayer: Psalm 45; Isa. 53:1-6; Jn. 1:24-34.

At Evening Prayer: Psalm 118; Isa. 61:1-3; Acts 16:25-34.

(Rev.) ROY PETTWAY.

Atlanta.

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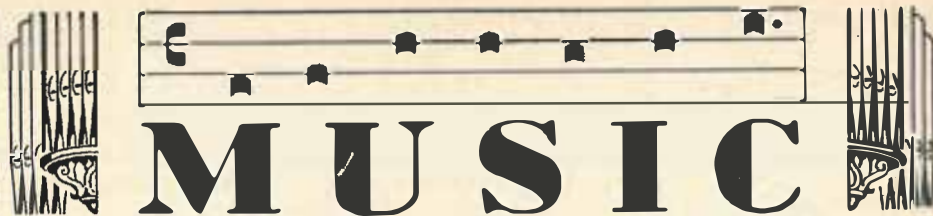
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GENERAL SECRETARY

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THE REV. JOHN W. NORRIS, EDITOR

Needed: Persevering Music Leaders

HOW interested are our choir-
masters and organists in learning to
do their best for the services of
the Church and for the worship of God?
This is not directed to the professional
organist and musician primarily, but
rather to the organists and choir-
masters of small churches and parishes through-
out the country. The professional musi-
cian usually shows a deeper interest in
the subject and is more con-
cerned with methods and pro-
grams and is eager to discover
what others are doing both as a
check upon himself and also
for his own advancement.

It is difficult, however, to ob-
tain the same degree of interest
from the musicians in the small
parishes. The answer may be in
the very fact that the person is
a "volunteer" and, while will-
ing to give of his time and in-
terest to advance as far as possible the
music of his own parish, is not interested
in further study or, we might add, in
progress.

In one of our smaller dioceses this
spring plans were made for a conference
for its organists and choir-
masters. The conference was designed to follow the
"work shop method," in which each
member would participate in the actual
doing of that which was being taught.
The Bishop was behind the program.
Every priest in the diocese was asked to
release his organist for one Sunday in
order that he might attend the sessions.
In many cases the cost of sending the
musician was to be borne by the parish.
The conference was to extend from Fri-
day evening to Sunday afternoon. The
major emphasis of the conference was
to be upon chanting, hymnody, and organ
playing. It was felt by the group in
charge that these three subjects pre-
sented the greatest problems in the small
parishes. But the conference had to be
cancelled when an insufficient number of
persons registered to make possible the
development of the program.

Despite the fact that they would be
excused from duty; that in many in-
stances the costs would be borne by the
parish; and that both the clergy and
Bishop were anxious to have them in at-
tendance, the volunteers simply would
not register.

This lack of interest on the part of
those who volunteer for a position in

the Church is regrettable. There is no
place where instruction in Church music
is more needed than in the small parish.
It is, of course, quite possible that such
persons would be literally afraid to come
into a conference of the character out-
lined above because of their sense of in-
adequate preparation for the job that
they are doing. Yet that fact of inade-
quate preparation was the reason for
the conference.



A second lack in small pa-
rishes is often an adequate num-
ber of singers to form a bal-
anced choir. Frequently such
singers are not even music read-
ers and must be taught their
music by rote. Consequently
there is a hesitancy about pre-
sented new music once some
has been learned. Here again it
is important for the choir di-
rector to be acquainted with the

vast literature which is open to choirs
of this type.

The Hymnal 1940 has three com-
munion services which could be used;
all of which were chosen with care by
the Commission responsible for that
book. There are also a sufficient number
of Anglican and Plainsong settings for
the chants. Any small parish which has
this Hymnal need not provide otherwise
for its services. The important thing is
to learn to use correctly that which has
been provided. This is the responsibility
of the choir-master.

Even in these parishes where no choirs
are possible it would still be within the
range of a congregation to learn some
of this music — even though it were taught
simply by singing it over and over again,
with a single voice leading the singing.

The basic fact remains, however, that
until the interest of those who are in
charge of the music is aroused no im-
provement can be expected in our small
parish churches, especially in those which
are isolated from larger centers of mu-
sical interest.

The desire and effort on the part of
the small choir to produce music which
is entirely out of the range of its ca-
pacity is frequently encountered. An un-
balanced choir will attempt a four-part
anthem and the result is far from direct-
ing the minds of the listeners toward
worship. It must ever be recognized that
the Church's music should be worshipful
— first, last, and always.

NINTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Consecration Date Set

The Presiding Bishop has taken order for the Consecration of the Rev. Joseph Gillespie Armstrong, III, suffragan bishop-elect of the diocese of Pennsylvania, on October 28th, in the Memorial Church of the Advocate, Philadelphia.

The Presiding Bishop will be consecrator, with Bishops Hart of Pennsylvania and Remington, Suffragan of Pennsylvania, as co-consecrators.

The Bishop-elect will be presented by Bishop Powell of Maryland, and Bishop Banyard, Suffragan, of New Jersey.

Bishop Hart of Pennsylvania will be the preacher, and Bishop Heistand of Harrisburg will be litanist.

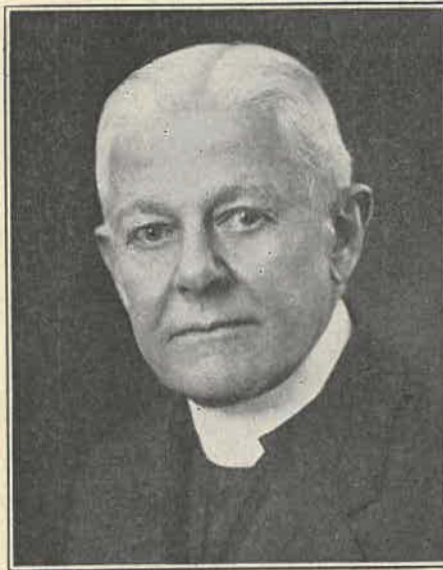
The attending presbyters will be the Rev. S. Tagart Steele, Jr., rector of St. Luke's Church, Germantown, Philadelphia, and the Rev. John M. Young, Jr., rector of St. Bartholomew's Church, Chicago. The Rev. John H. Fitzgerald of Brooklyn, secretary of the House of Bishops, will be registrar.

CONVENTION

Mr. Dykman Proposed for President of House of Deputies

A letter addressed July 29th to the deputies of all dioceses proposes the election of Mr. Jackson A. Dykman, DCL, as President of the House of Deputies. The letter is signed by the following deputies of the diocese of Long Island: Very Rev. Hubert S. Wood, Ven. Harry J. Stretch, Ven. A. Edward Saunders, and Rev. Harold S. Olafson, D.D., and Messrs. Hunter L. Delatour, Raymond F. Barnes, and Frank H. Sincerbeaux. Mr. Dykman is the fourth lay deputy.

A former president of the New York Bar Association, Mr. Dykman has been connected since 1913 with the Brooklyn law firm of Cullen and Dykman, of which he is now senior member. He is, in addition, a warden of St. Paul's Church, Glen Cove, a trustee of the General Theological Seminary, the chancellor of the diocese of Long Island, the legal adviser to the Presiding Bishop, as well as a member of the National Council



DR. PARDEE: Former secretary of Church Building Fund, died July 23d [See page 22].

and four times a deputy to General Convention.

The letter describes Mr. Dykman as "a learned canonist and a skilled parliamentarian."

Diocesan Editors to Meet

The triennial meeting of the National Diocesan Press will take place at dinner on October 4th in San Francisco. It will be attended by diocesan editors, editorial staff workers, and others interested in Church journalism.

EEF Program

The Rt. Rev. Stephen C. Neill, D.D., Assistant to the Archbishop of Canterbury and Associate General Secretary of the World Council of Churches, will be the speaker at the General Convention dinner of the Episcopal Evangelical Fellowship and the Evangelical Education Society at the Empire Room of the Sir Francis Drake Hotel, San Francisco, October 4th. Bishop Neill will be attending the General Convention to report on the World Council.

Also on the program will be Bishop Nash of Massachusetts, Bishop Parsons, retired, of California, and Bishop Block of California. Bishop Kinsolving of Arizona will be toastmaster.

Bishop Barton of Eastern Oregon will be the celebrant at the corporate communion of the Fellowship on October 3d, at St. Luke's Church, San Francisco. The triennial meeting of the Fellowship for the election of officers will take place immediately following. The Rev. Matthew M. Warren, of Atlanta, Ga., is chairman of the nominating committee.

Members and friends of the Fellowship will be the guests of Mr. Adams, president of the California diocesan branch, at tea, September 25th.

FEDERAL COUNCIL

Churchwoman Appointed

The Federal Council of the Churches of Christ in America has appointed Miss Ellen Gammack of the Woman's Auxiliary national staff to represent women on the Council's Interseminary Movement Committee. Women in seminaries and training schools are taking an active part in the Interseminary Movement and its conferences. The Federal Council feels they should be represented on the committee.

WORLD COUNCIL

Faith and Order at Chichester

By the Rev. A. G. HEBERT

Reports from three theological commissions on the Church, on Ways of Worship, and on Intercommunion were vigorously discussed at the meeting of the World Council's Faith and Order Commission at Chichester, Sussex, July 16th to 20th. Apart from the planning of the activities of the next three years (leading up to a large conference in 1952, probably in Scandinavia, prior to the next "Amsterdam," which is to be held in America in 1953) the reports constituted the main business of the meeting. The Commission meeting had been preceded in Chichester by the meeting of the Central Committee of the World Council, July 9th to 15th.

The report on Intercommunion was occupied with the dissatisfaction which has been felt and vigorously expressed in certain Protestant circles, that at Amsterdam last year there was no one Communion Service at which all received the Sacrament. The Orthodox and the An-

glicans abstained from partaking. I heard one Protestant leader say that the abstinence at Amsterdam by Anglicans and Orthodox was the thing above all others which had impressed on him the actuality of the divisions of Christendom; but by others it was much resented. Some of the younger members were deeply grieved, and feared that the older members had become so used to this separation at the Lord's Table as to be no longer shocked by it. But the fact remains that the participation of the Orthodox — not to speak of ourselves — in the ecumenical movement makes a united Communion Service impossible.

What then are the possibilities? The first is, that the different Churches should hold their separate Eucharists at the same time. But this would simply mark the fact of our division into denominations. The second is the present practice — that the various Churches hold their services at different times, so that members attend the services of other Churches without communicating, and so join in the common prayer and offering. I heard a French Protestant testify how wonderful an experience it had been to him to attend the Orthodox Liturgy. Others are shocked at this, because attendance at the Eucharist without communicating seems to them "meaningless" and "destructive of the very substance of the Sacrament."

The third proposal was, then, that during such a gathering as Amsterdam there should be no Communion Service for anyone, but instead what was described as a "sacramental fast" — a penitential gathering to express sorrow for the divisions of Christendom and pray for reunion. To this the Intercommunion Commission replied, first, that this would mean something very different for those who are accustomed to a daily Mass than for those who communicate only once a month or less often; and second, that it would involve not only men's deprivation of our Lord's sacred gift in Communion, but a withholding of the Church's oblation of worship to God.

It appeared then that the second alternative alone remains. Here we were faced with a divergence of outlook, which came out with great clearness in the discussions—between those who think of the Eucharist as existing solely in order that we may there receive our Lord's gracious gift, who say that "the Lord's Table is His and not ours," and who regard it as self-evident that all who love Him should unite to receive Him there—and those who see the eucharistic action, consisting of Offertory, Consecration, and Communion, as primarily a Godward action in which the Church presents the eucharistic sacrifice, proclaiming the mystery of His In-



MAJOR GENERAL LUTHER D. MILLER: *The army chief of chaplains (left) was speaker at dedication of Hall of Religion, Fort Knox. With him are Chaplains John Axton and F. N. Howden.*

carnation, Death, Resurrection, and Ascension, and the mystery of the Church's existence as *both* the Body of Christ and the Bride of Christ, worshipping in heavenly places, *and* a visible society on earth. From this latter point of view, an Orthodox speaker said that a general Intercommunion, as things are, would be an unreality and an untruth.

TRADITION OF WORSHIP

Such is the problem which lies before the Intercommunion Commission. For the Commission on Ways of Worship, a draft report was presented, for which its chairman, Dr. van der Leeuw of the Dutch Reformed Church, is at present alone responsible, but which an Orthodox speaker described as "an event in the history of the ecumenical movement." It included a full recognition that the Ways of Worship of any Church are dependent on its tradition, and indeed the books of the Bible themselves are products of the tradition of the Israel of God; but for us now there is the problem of distinguishing between, and evaluating, the traditions which exist in Christendom. Church worship is corporate, and the practice of it lies very near the heart of each Church's life. In worship we are confronted with the real presence of our Lord; and as He is the Son of God made man, so worship begins with the body and with material elements, because that which has been redeemed to God is not only our immortal spirits, but the whole of our human life. Finally, a fresh consideration of the conception of sacrifice becomes possible, when it is seen that eucharistic sacrifice does not involve any repetition of the One Sacrifice of Christ, but rather a participation in it.

Dr. van der Leeuw was strongly supported in the discussion by a Brother of the French Protestant community at Cluny, and by Bishop Stählin of the Lutheran liturgical movement. On the other side, an American delegate asked whether it was the task of the Faith and Order Commission to set up norms of worship,

to which other people are to be educated up, or to bring together (if it be possible) the Southern Baptists and the Orthodox to a true understanding of one another. He said that this Report would be widely repudiated in America. As I have indicated, the divergence between European Christians is no less acute. But at least questions have been posed and issues have been raised.

ARMED FORCES

Hall of Religion

A new Hall of Religion, "conceived in tribute, constructed in reverence, and dedicated to Christianity" has been erected by the Third Armored Division. The Hall, which is the only one of its kind in the Army, is intended to be a memorial to all religions. It is at Third Armored Headquarters, Fort Knox, Ky.

It houses replica altars and vestments used in Roman Catholic, Protestant, Jewish, and Episcopal services. On display are rare old Bibles and an original Jewish Torah.

Major General Luther D. Miller, Army Chief of Chaplains, gave the address at the dedication.

Paul Rusch Returns to US

Lt. Col. Paul Rusch, who for four years has served on Gen. MacArthur's Intelligence Staff, arrived from Japan at Alameda, Calif., on July 13th. He is a trustee and executive vice president of the Brotherhood of St. Andrew in Japan; trustee of St. Paul's University, St. Luke's International Medical Center, and St. Margaret's Girls' High School, all in Japan; and executive director of the combined Council for the Educational and Medical Institutions of the Episcopal Church in Tokyo. His visit to this country is on behalf of those organizations.

On July 29th, Colonel Rusch was separated from the Army. He plans to return to Tokyo in April, 1950.

ENGLAND

Ban Blessing of Civil Marriages

By the Rev. C. B. MORTLOCK

After consultation with his clergy the Bishop of Chichester has ordered that the practice of holding services of blessing in church following civil marriage is to cease forthwith.

This decision is evidently directed against those parish priests who have sought thus to temper the rule of the Church forbidding the marriage in church of a person who has a spouse still living. On the other hand, the bishop insists on the importance of never letting anyone "go out of the care of the Church through any fault of ours." He outlines his intentions for discretionary action:

"In every case where a person who with a former partner still living is remarried, and one or both desire to be admitted to Holy Communion, the case should be referred to me, with full informations as to the circumstances. In exercising my discretion in particular cases, I shall have due regard both to the spiritual good of such persons and to the avoidance of scandal to others."

EPISCOPAL APPOINTMENTS

The Rt. Rev. Henry Montgomery-Campbell, formerly Bishop of Kensington, has been nominated by the King to succeed Dr. Macmillan as third Bishop of Guilford.

Another new appointment is that of the Rev. W. L. S. Fleming, aged 42, to succeed Dr. Anderson as fourth Bishop of Portsmouth.

CANON BELL

Dr. Bernard Iddings Bell has been making careful observation of the religious situation against the background of political crisis and Socialist experiment and will doubtless have much of vital

interest to communicate on his return to the USA.

One of his several important preaching engagements was broadcast by BBC. He asked his hearers if they really understood what was happening in the world at the present time and what is going to happen.

Barring an unforeseeable and miraculous change in the common pattern of thought and conduct our civilization is, said Dr. Bell, "due miserably to perish, and this because it violates the true nature of man." For a long time, he said, "Christianity has soft-pedalled Judgment. It has played down the reality of sin, dodged the fact of man's willful and conceited disobedience." He ended on the note that "Religion consists in living in Heaven while the disappointing world is all about us."

Canon Bell's broadcast had already brought him more than 700 letters when I talked with him yesterday [July 22d] and they were still arriving by each mail.

TRAINING OF ORDINANDS

The Central Advisory Council of Training for the Ministry has published a summary of all the latest thought on the training of ordinands, presumably by way of answer to the many strictures on its work which have appeared in Church newspapers.

The Bishop of Gloucester, its chairman, says, "The training given throughout the theological colleges today is more complete than it has ever been in the history of the Church of England." Emphasis is laid on a theological college's being "a community of devotion in which the Holy Spirit can teach and discipline each individual soul in such ways as it needs" and in which there "should be a great variety of personal expression of prayer."

In a section on learning and teaching in prayer it is counted essential that ordi-

nands should appreciate the fact of the different settings of priestly and lay life, lest they try to impose a clerical pattern of prayer on the laity which cannot pray that way."

The clergy are to be "translators of the traditional patterns of prayer into forms which can be real to the laity living in the world." The booklet emphasises the grave responsibility of the colleges for "the fundamental loyalty of future clergy (*sic*) to the Anglican liturgical tradition."

PORTUGAL

Prayer Book Anniversary

The 400th anniversary of the Book of Common Prayer was observed officially throughout the Lusitanian Church of Portugal on Sunday, June 19th. The Lusitanian Church is a Reformed Catholic Church in Portugal, governed by an autonomous synod under a council of three bishops of the Church of Ireland.

At two chief centers, St. Paul's Church, Lisbon, and St. John the Evangelist Church, Vila Nova de Gaia, there were corporate communions of the clergy and laity of each city, followed by a special evening commemorative service with historical addresses on the Reformed Catholic Liturgies. The Rev. A. P. Ribeiro preached in Lisbon and the Rev. Dr. Luiz Pereira preached in Vila Nova de Gaia.

HAITI

The Cape's 90 Years of Trying

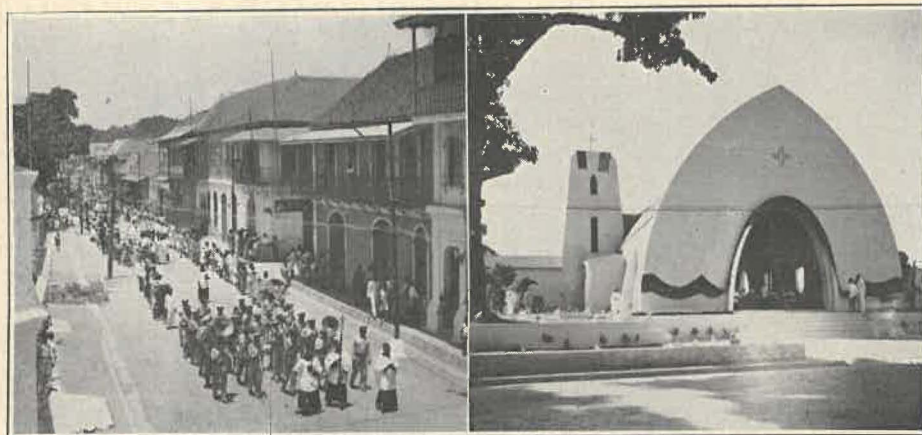
For almost 90 years attempts to establish *l'Eglise Episcopale d'Haiti* at Cap Haitien had failed. But in 1944 the Rev. René Delatour visited the Cape and succeeded in interesting enough people to bring about the establishment of *Eglise du Saint Esprit*.*

Services were conducted in a rented store. Under the leadership of deacon-in-charge, Henri A. Stines, attendance grew and prompted purchase of land.

On July 3d of this year the new Church of the Holy Spirit was consecrated by Bishop Voegeli of Haiti. More than a thousand people took part in the service of dedication.

When Mr. Stines left the Cape in 1946 to study at General Theological Seminary, Père Delatour moved to Cap Haitien. Now, once more, he is guiding the parish which he was instrumental in founding.

*Church of the Holy Spirit. So named because the first service was held on Whitsunday, 1945. Examination of records reveal it was also name of original church in Cap Haitien which was admitted as one of the founding parishes of the Episcopal Church in 1866.



THE BAND OF "L'ARMEE D'HAITI": Leads procession to new *Eglise du Saint Esprit*, Cape Haitien. The new Church is shown at the right.

Segregation in the Church

IN a fashionable Washington church, almost in the shadow of the beautiful memorial to the Great Emancipator, a Negro Christian knelt in prayer, alongside his white brethren. Presently a church official came down the aisle and slipped a piece of paper into the Negro's hand. On it was written the name and address of a colored church of the same communion. The Negro took the hint, rose quietly from his place, and left the church. With him, we may well conclude, left a considerable measure of the Christian integrity of that particular congregation.*

It was not an Episcopal church in which this particular incident occurred; but there are many churches of our communion, not only in the South but in the North, in which it might well have happened. For the plain fact is that the 67,000 colored communicants of the Episcopal Church are not welcome in a good many of our parish and mission churches, even in communities in which there are no Negro churches of our communion.

Not long ago, this editor, accompanied by his wife and 11-year-old son, was driving through a Southern state, and stopped to call on the rector of the only Episcopal church in a city of perhaps 50,000, approximately half of whom are colored. The rector proudly showed us his fine church and his newly re-decorated parish house. Our son, more brash than his elders, asked him how many Negroes he had in his church. When the reply was none, he asked if there was another church for them. Again the reply was in the negative. Are there then no colored Episcopalians in this city? he asked. The rector hadn't heard of any. What if a colored Church family moved here from another community? The rector had no answer — and we decided it was time to move on.

The World Council of Churches (of which this Church is a member), the Federal Council of Churches (of which we are also a member), our own General Convention, and our National Council, have at various times adopted resounding resolutions condemning racial discrimination, and calling for the elimination of enforced segregation. Let's look at some of these.

At Amsterdam last summer, several of the section reports spoke out on this subject. Section I, on the Universal Church in God's Design, said: "Even where there are no differences of theology, language, or liturgy, there exist churches segregated by race and color, a scandal within the body of Christ." Section II, on the Church's Witness to God's Design, said:

*The incident is recorded in a revealing and devastating booklet, *Segregation in Washington*, published by the National Committee on Segregation in the Nation's Capital (4901 Ellis Ave., Chicago 15, Ill., 25 cts.).

"It is intolerable that anyone should be excluded, because of his race or color, from any Christian place of worship." Section IV, on the Church and International Disorder, after condemning civil violations of human rights, said that within the Christian fellowship "each church must eliminate discrimination among its members on unworthy grounds." But it was Section III, on the Church and the Disorder of Society, that spoke out most plainly:

"If the Church can overcome the national and social barriers which now divide it, it can help society to overcome those barriers. This is especially clear in the case of racial distinction. It is here that the Church has failed most lamentably, where it has reflected and then by its example sanctified the racial prejudice that is rampant in the world. And yet it is here that today its guidance concerning what God wills for it is especially clear. It knows that it must call society away from prejudice based upon race or color and from the practices of discrimination and segregation as denials of justice and human dignity, but it cannot say a convincing word to society unless it takes steps to eliminate these practices from the Christian community because they contradict all that it believes about God's love for all His children."

The Central Committee of the World Council, meeting at Chichester, England, last month, vigorously reaffirmed the Amsterdam statements against racial discrimination.

The Federal Council of Churches, at a special meeting in Columbus, Ohio, in March 1946, officially declared that it "hereby renounces the pattern of segregation in race relations as unnecessary and undesirable and a violation of the Gospel of love and human brotherhood. Having taken this action, the Federal Council requests its constituent communions to do likewise."

In our own Church, the National Council in February, 1943, adopted four "guiding principles designed to govern the Church's Negro work." The first of these was:

"1. Fellowship is essential to Christian worship. Since there are no racial distinctions in the mind of the Father, but 'all are one in Christ Jesus,' we dare not break our Christian fellowship by any attitude or act in the House of God which marks our brethren of other races as unequal or inferior."

Subsequently, the 1943 General Convention embodied these guiding principles in the following resolution:

"Whereas, the following principles must be kept before us as the Christian goal, to-wit:

- "(1) Fellowship is essential to Christian worship;
- "(2) Fellowship is essential in Church administration;
- "(3) High standards must be maintained in every department of our work with the Negro; and
- "(4) It is both the function and the task of the Church

to set the spiritual and moral goals for society, and to bear witness to their validity by achieving them in her own life; ". . . Resolved . . . that this Convention commends the foregoing principles of Christian social relations to the clergy and laity of this Church as embodying a Christian approach to the new world order."

Frank Loescher, in his penetrating study *The Protestant Church and the Negro* (Association Press, 1948), declares that these guiding principles are "far ahead of what the other denominations have announced." In actual practice, however, he does not find that the Episcopal Church differs much from other religious bodies on the parochial level, though he notes that in all but one state Negro clergymen and lay delegates have full rights in diocesan conventions, as they do when elected to General Convention.

IT SEEMS to us that the time has come for the Episcopal Church to translate these guiding principles, and the high-sounding resolutions for which its representatives have invariably voted in its own General Convention and in the Federal and World Councils, into action at the parochial level.

We therefore propose to the 1949 General Convention a new section to be added to Canon 16, "Of Regulations Respecting the Laity," to read as follows:

"Every communicant or baptized member of this Church shall be entitled to equal rights and status in any parish or mission church thereof. He shall not be excluded from the worship or sacraments of the Church, nor from parochial membership, because of race, color, or nationality."

We are aware that the adoption of this canonical provision would not change the complexion of the Church overnight, nor would we desire that it should do so. It would not destroy the existing Negro congregations, several of which are among the finest and strongest parishes of the Church. But it would assure the Negro Churchman of his right to attend services and receive the sacraments in any Episcopal church; and would give similar assurance to any white Churchman attending a Negro church. And it would make it clear that in any community in which there was only one Episcopal church, Churchmen of any race would be welcome both as visitors and as members.

It is natural that in any community in which there are many Churchmen of a particular racial group, whether Negro or Puerto Rican or Japanese or Hungarian, they may wish to worship together in their own congregation, and this is entirely acceptable. It is not voluntary association of groups having a common background that is objectionable, but the enforced segregation which labels one race as inferior to another.

One Southern bishop, whom we sounded out on this matter, wrote us: "My colored people here are so proud of their new church that you could not possibly get them to leave it and worship elsewhere. I think that they like to work and worship together, just as our white people do." This is all to the good, and

we hope it will continue. But when this editor visits that community, he wants to be assured of his right to receive Holy Communion in that fine new church of the Negro congregation; and when one of those colored Churchmen finds himself on a Sunday in New York or Chicago, or in a town in Kansas or Mississippi, he also should be able to receive the Holy Communion at the church of his choice.

We believe that the adoption of the proposed canonical section would be a frank and courageous facing of the whole problem of racial discrimination in the Church, and would set the Episcopal Church in the direction of practicing what it preaches, in accordance with the teaching of its divine Lord and Master.

We shall welcome the comments of our readers. In the light of them, and of discussion in the Church generally, we shall consider whether to introduce some such canonical provision into General Convention next fall. We should not want to do so if it would offend our Southern brethren, or cause acrimonious debate. But it does seem to us an honest and proper step, and we hope that it will commend itself to Churchmen of every point of view and from every part of the country. We think it is high time for our Church to take some such action, and we hope it will be done by a substantial vote, both in the House of Deputies and in the House of Bishops.

Clergy Pensions

THAT the retirement pensions of the clergy, and the allowances to their widows and children, are inadequate by present-day standards is obvious to anyone who is even mildly acquainted with the situation. We welcome, therefore, the report of the Joint Committee to Consider Appealing for a Fund to Supplement Clergy Pensions [*published in this issue*] as focusing the attention of the Church on the problem and suggesting possible lines of improvement. We only wish the committee had been more definite in challenging the Church to act promptly to follow one of these proposed lines.

The Episcopal Church is rightly proud of its Church Pension Fund. It is actuarially and financially sound, and is administered by men of broad vision, Christian idealism, and good business judgment. Despite often heavy pressure, they have not subordinated any one of these essential characteristics to either or both of the other two, recognizing quite clearly that it would not be proper either to abandon business judgment because of sympathy for hard cases, nor to permit a rigid legalism to stifle considerations of Christian charity. Under their wise guidance, the Fund has been able to provide benefits in excess of those promised when the system was set up in 1917 — such as the immediate grant of \$1,000 to a widow when all of the pension premiums in the diocese are currently paid — and at the same time to keep the Fund in a position to carry out its guarantees regard-

less of the fluctuations of business conditions. For this it deserves the continuing gratitude of the whole Church. This report, we trust, will effectively block the proposal that investments in common stocks exclusively be substituted for the conservative investment policy of the Church Pension Fund.

The present difficulty is not due to the way in which the Church Pension Fund is set up, but to the great increase in the cost of living since 1917. Even then, as the Committee's report notes, the pension benefits were not expected to take the place of private savings, but rather to provide a minimum security to which the individual might add by his own thrift and enterprise.

Unhappily, clergy salaries have not begun to keep pace with the increased costs of living. Thus the margin from which the average clergyman might have built up his own bank account or modest investment program has long since dwindled to the vanishing point, and most of the clergy (or their widows) are almost entirely dependent upon their pensions for support in their advanced age.

One solution would be the adoption of a minimum clerical stipend high enough to provide adequate pensions on the present basis. This, we believe, should be done anyhow, not in order to increase pensions but to give the clergy salaries more nearly adequate to their needs and those of their families. In too many cases, the salary paid to its rector by a parish of fairly well-to-do Churchmen is disgracefully low. This is a situation that should be upon the hearts and consciences of every warden, vestryman, and parish treasurer.

Certainly the Committee is right in its conclusion that "the arguments in favor of more liberal decisions are extremely compelling at the present time." But the decisions of the Pension Fund trustees are limited by the funds available and by the necessity for maintaining adequate reserves.

As the Committee points out, the solution should be found within the Pension Fund system, and this can only be done by increasing the percentage levied against parishes, or by raising a large reserve fund, or both.

The report of the Committee puts this problem squarely before General Convention and the Church. We hope that effective action will be taken at San Francisco this fall to follow one of the lines of procedure suggested by the Committee, and that without delay. We are inclined to think that the Church would respond generously to a well-organized and carefully presented appeal for a large additional reserve fund, and also to some increase in parochial assessments; because the welfare of their clergy is a genuine concern to the lay people of the Church when it is brought to their attention. Since the publication of the report, we have been given to understand that the Committee will meet again and frame resolutions looking toward definite action by General Convention. The various

possibilities are so numerous that we are glad to hear that the Committee will have an opportunity to narrow them down.

We hope also that the standing Commission recommended by the Committee will be appointed, and that it will be given sufficient funds for its work and power to act along the lines laid down for it by the General Convention.

This is a matter in which the Church should act promptly, wisely, and with unanimity. We believe it will, if the report of the Committee is implemented by appropriate resolutions and if the Commission charged with the matter, together with the trustees of the Church Pension Fund, present the matter to the Church in a forthright and straightforward manner.

Faith and Order

THE announcement that a Third World Conference on Faith and Order is planned for 1952, in Lund, Sweden, is of special interest to members of the Episcopal Church. For it was the General Convention of this Church that took the initiative in this movement, resulting in the First World Conference on Faith and Order in Lausanne, Switzerland, in 1927, and in the Second at Edinburgh, in 1937.

It was thus very appropriate that the Commission on Faith and Order, meeting in Chichester last month, sent a message of greeting to Bishop Manning who, as a deputy from New York, introduced the enabling resolution in the House of Deputies in 1910, while the late Bishop Brent did so in the House of Bishops.

Faith and Order is now a concern of the World Council of Churches and the Third World Conference will meet under the auspices of that body, but with its own delegates officially appointed by the various communions. It will begin where Edinburgh 1937 left off — with consideration of the nature of the Church. But meanwhile there has been much valuable study of this problem, and the delegates at Lund will have before them the official replies of the Churches to the 1937 findings, as well as a great treasury of new material. It was in part the stimulus of Edinburgh that inspired Anglican, Eastern Orthodox, and Protestant theologians to re-examine this important doctrine, which holds within it the key to the problem of Christian unity.

We report in this issue some of the preliminary questions discussed at the preparatory meeting at Chichester. Three theological commissions are at work on the problems involved, and their findings will be published in time for study before the Lund meeting.

It is to be hoped that our Church, which took such a prominent part in initiating the Faith and Order movement, and in the Lausanne and Edinburgh Conferences, will play an equally prominent part in the conference at Lund.



BOOKS



The Rev. CARROLL E. SIMCOX, Editor

The Sleeping Church

WATCHMAN, WHAT OF THE NIGHT?
By Cyril Garbett, Archbishop of York.
New York: Macmillan, 1948. Pp.
155. \$1.75.

The Archbishop of York, in eight addresses delivered at different centers to the clergy and laity of his diocese, endeavors to stir the Church to realization of the problems which it must face and which it has tried to avoid. In a revolutionary age when the Church represents a minority of the population and many are "sleeping partners in the divine society of which they were made members by baptism" he calls upon ecclesiastical leaders to recognize and discharge their responsibility for the strategy and tactics with which the present situation must be met.

The four concrete suggestions of methods of revivifying the work of the Church are:

1. more faithful Church attendance,
2. living as members of a fellowship should live,
3. wider and deeper instruction in the Christian faith,
4. regular and systematic giving.

Of course, the basic fact is that the influence of the Church is directly proportional to the determination of its members to live for it and their willingness to die for it. This arises only from intense conviction which is the fruit of a transformed life. ROYDEN K. YERKES.

A Guide To God

THE SECRET WAY. By Joseph Wittkofski. Morehouse - Gorham: New York 1949. Pp. 114. \$2.

It is to be hoped that this book will not be overlooked. It is a fresh and much-needed restatement of what Christians from the beginning have known as "the Way": the Way to union with God through Christ. It is mysticism but Christian mysticism, and, what is more, the practical, everyday mysticism to which every Christian is called. Fr. Wittkofski calls this science of union with God "biotheology." It is a good word, and this handbook is a masterful exposition of its meaning.

Some criticism on the score of terminology is inevitable when a mystic writes on mysticism. I think the author might have defined some terms and expressions more carefully. When he speaks (p. 3) of God and man being "fused into one," of the Holy Trinity becoming a Quaternity when man enters union with God (*passim*), of man in the process of sanc-

tification as *Deus in fieri* (p. 32), he owes it to his reader—and to himself—to state clearly and explicitly that such terms do not imply an obliteration of the distinction between Creator and creature. This fault must be recorded. Stylistically, the book suffers somewhat from a lack of change of pace, though it is always perfectly lucid; and there are occasional flashes of brilliant definitive power. Examples: "Faith and Hope are the temporary pillars that hold up the suspension bridge of love between God and man. When the bridge is completed, the pillars have no further usefulness."

And: "There is a *joie de vivre* that unmistakably marks the child of God. Dyspepsia is not a mark of sanctity. By creating a loving personality, the gift of Godliness aids to make the Christian lovable."

But above all, *The Secret Way* is valuable as a real handbook—a usable, practical guide—to the Christian pedestrian, the "common man" in Christ. Every Christian knows that it is his calling and glorious privilege to live with God, now as well as forever; but he hungers for instruction as to *how*. Fr. Wittkofski shows himself a faithful and authoritative guide whom anybody can follow. C.E.S.

The Jewish Faith

JUDAISM IN THEORY AND PRACTICE.
By Beryl D. Cohon. New York: Bloch Publishing Co., Inc. 1948. Pp. 243.
\$3.50.

Rabbi Cohon has done a great service to both Jew and Gentile in presenting a well-arranged, uncompromising statement of his faith in readable form. The book falls into five main sections: the Synagogue; Theologic Foundations: God, Torah, Israel; the Ethics of Judaism; Institutions and Rituals; Holy Days. He adds a supplement: Why the Jews Rejected Jesus.

The author represents the sincere Pharisee's point of view throughout, particularly in his section: "The Chosen People," in which he brings out clearly the error involved in the concept of Judaism as a *mere* religion: "Basic to the nationalist conception of Jewish life is the negation of the Diaspora as a permanent creative abode for Jewry."

On the other hand, there is the none the less sincere position: "The conviction that only in Palestine can Jews lead a normal Jewish life and be spiritually creative at their best is contrary to the testimony of Jewish history. . . . Much of the Bible, most of the Talmud,

all the authoritative post-talmudic literature of the synagogue are products of the exile." (p. 95).

The discussion of legal and ethical points is throughout honest and frank.

The "Supplement" (so called advisedly) concerns itself with the Jewish rejection of Jesus and should be read carefully, not merely by the cult for "reunion all round," but by anyone who wishes to understand the Jewish view of the happenings of Holy Week. It gives the logical conclusion to any form of Christianity which places ethical or ceremonial perfection and teaching above the concept of divine kingship, implicit in the words Messiah and Christ, or, as Blake expressed it:

"The moral Christian is the cause
Of the unbeliever and his laws."

F. W. BUCKLER.

Christian Education

THE CHRISTIAN YEAR: *A Teacher's Handbook for Christian Education.*
By Olive M. Jones. Beverly Hills, Calif. All Saints' Church.

Some of the most important experimentation in Christian education is being done in Church schools throughout the country. The widespread dissatisfaction with current lesson materials, the inability of teachers to prepare and handle many courses, and the utter confusion of educational philosophy at all levels in the Church have combined to stimulate the writing of courses. Already Canon Ward, editor of the new curriculum, has read over a hundred manuscripts. Examination of these courses indicates one thing above all: if the motivation is strong enough, almost any material will do for a passable job.

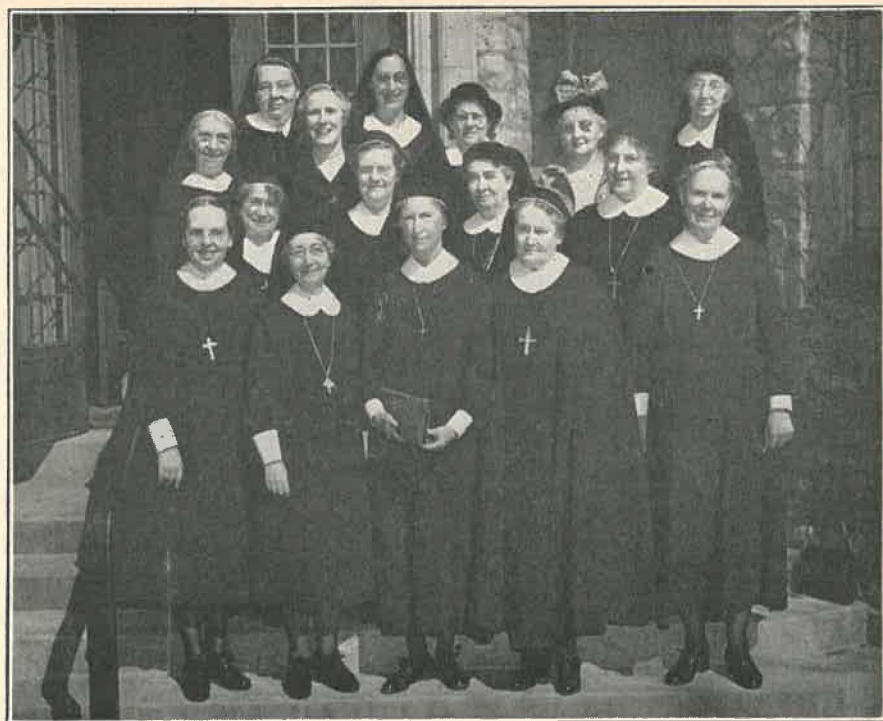
The reviewer has not experimented with the materials prepared by Miss Jones, but he knows that her Church school is a thriving one. Theoretically, the course does not come near the standards of "Specifications," the pamphlet outlining the new, and I think sound, educational philosophy of the national department of Christian education; but in practice it is working. It is based primarily on the life of Christ, with a teacher to help those under six, one to aid each age-group from seven through twelve, and one for those thirteen and over. Most of the ideas and suggestions are good, and the teaching is essentially sound. Because it has no table of contents or index, the book is difficult to use.

Under the guidance of a capable director of Christian education, as Miss Jones is, the teachers can be guided to make full use of the suggestions for the various age groups and do a good job of interesting the students in the Christian religion. When they are through, the pupils will know their Prayer Book, Hymnal, and Bible, which is a good start in any Christian nurture program.

RANDOLPH CRUMP MILLER.

What is a Deaconess?

By Elizabeth McCracken



DEACONESSES: Their unclear status does not seem to weigh heavily upon them, but General Convention will be asked to define it.

THE form of service for the setting apart of a deaconess, used by most bishops of the American Church, contains this sentence, said with the laying on of hands: "Take thou authority to exercise the office of a deaconess in the Church of God."

It was the late Bishop Slattery who recommended the form to the House of Bishops at the meeting of the General Convention of 1928. What is the office of a deaconess? What can she do that another woman, trained for Church work, cannot do? In short, what makes a woman with a vocation to the diaconate of women different from another woman with a vocation to work in the Church, but not as a deaconess?

The Lambeth Conferences of 1920, 1930, and 1948 gave careful consideration to the office of a deaconess. Our General Convention of 1888 passed the canon, "Of Deaconesses" (then numbered 10). There has been unremitting discussion. As we all know, there is no definite, conclusive answer to the question, "What is the office of a deaconess?" Opinions differ. More important, interpretations of the historic evidence also differ. The difficulty in interpreting the office in the New Testament itself is the Greek word, *diakonos*, which, as the Rev. Dr. Burton Scott Easton points out, in his latest book, *The Pastoral Epistles* (1947), "means 'servant' in the widest possible sense of [the] word, ranging from the most menial service to the highest service of God."

While the work of deaconesses was certainly done by women entrusted with such work (see I. Timothy 5), they were "deaconesses in every regard but their

name," as Dr. Easton states. Scholars agree that we may not draw the conclusion that they were what is now meant by the word.

Dr. Easton says:

"The title 'deaconess,' used unambiguously as the designation of an important office, first appears unmistakably in the *Didascalía* [a Church manual of the second half of the third century] . . . The deaconess is said to be appointed by the bishop, like the deacon, and does all the deacon's work in caring for women, especially in non-Christian homes. . . . But neither a deaconess nor any other woman was permitted to baptize."

The office of deaconess continued for some time in the East. Its history and traditions have been assembled in several brochures and in a valuable chart, made by the National Conference of Deaconesses of the Episcopal Church. *The Order of Deaconesses*, with a foreword by the Bishop of Durham, published for the Council of the Order of Deaconesses (English) in 1948, is the latest and one of the best accounts. *The Order of Deaconesses: Past and Present*, by Deaconess Ethel Panton and Deaconess Dorothy Batho, with an introduction by the Bishop of Chichester, published in 1937, is another excellent account. In the Western Church, the office was practically unknown in early times. In later ages, the office fell into disuse. It was not revived until the middle of the 19th century.

REVIVAL OF OFFICE

The first English deaconess to be set apart was Deaconess Elizabeth Katherine Ferard, in 1861. In that same year, the

first deaconess house was opened in North London.

There were deaconesses in the American Church as early as 1855; but it was the late Rev. Dr. William Reed Huntington, rector of Grace Church, New York, who revived the office which we know today. Dr. Huntington threw his great influence into the endeavors being made for a canon. He established in 1890 the first training school: the New York Training School for Deaconesses. Through his tireless efforts, funds were secured for an endowment and, in due time, for the building of St. Faith's House. This was the third home of the school—which now looks forward to still another home.

In 1891, the Philadelphia Church Training and Deaconess House was opened; in 1896, the Church Deaconess House Association, in St. Paul, Minnesota; in 1907, the Deaconess School of the Pacific, at Berkeley, California; in 1922, the Chicago Church Training School. All these schools, except the Minnesota one, are still active, with expanded work.

They were founded to train women for the office of a deaconess. In the course of time, they accepted other students, who wished to be trained for Church work, but not for the office of a deaconess.

WHAT A DEACONESS IS NOT

This brings us back to the perennial question: "What is the office of a deaconess?" It is almost as difficult to give a categorical answer in this age of the Church as it was in the first century. It is easier to say what a deaconess is

not. She is not a female deacon. Hers is not the first of three orders of the apostolic ministry. It is not any one of those orders. It is unique in that it is the only office in the Church to which women are ordained (the term always used in the Church of England for the setting apart of a deaconess). It is the only work of women in the American Church covered by a canon (now numbered 51). It is the only work of women for which canonical examinations are required.

But what, actually, is this office? It is a dedication of the whole life to the work of a deaconess, in response to a call of God to do just that. While a deaconess does not take a vow of celibacy, she includes it in the offering of her whole life. She brings to her setting apart something different from that which is brought to the work of the Churchwoman who has not the vocation to the diaconate of women.

IMPRESSION MADE ON CHURCH

It is no doubt for this reason that deaconesses have made such a deep impress upon the work of the Church in modern times. In the parish, in educational work, in hospital work, in missionary work, both at home and overseas — deaconesses have done and are doing such service as no other women, except nuns, have done and are doing. Bishops, priests, and deacons testify to this.

The Church at large may not realize the significance of the office of a deaconess. The National Conference of Deaconesses, through its executive committee, with the coöperation of the Advisory Commission on the Work of Deaconesses, has been devoting many hours, during the past year, to bringing the matter effectually before the coming General Convention. Its report [L. C., July 10th] which endeavors to clarify the status of deaconesses is ready for presentation to General Convention. One resolution asks for an amendment to Canon 51, "Of Deaconesses," bringing it in line with modern standards in the academic field by requiring graduation from college, or its equivalent, of a candidate. A small appropriation also will be asked, in order to make the work of the Advisory Commission more effective by making more frequent meetings possible. The canon already states in detail what a deaconess shall do, listing her "chief functions," under seven heads. It also sets forth what her training shall be, again under seven heads. The Advisory Commission, in addition to resolutions, plans to help the National Conference of Deaconesses with further plans: to the end of helping the Church to overcome that "hesitation, delay, and uncertainty" in this matter, and "to welcome and extend this ministry" of women, as urged by the report of the Lambeth Conference of last year.

Is \$8,000,000 Enough?

Report to the Presiding Bishop

By the Joint Committee to Consider Appealing for Funds to Supplement Clergy Pensions

THE Joint Committee to Consider Appealing for Fund to Supplement Clergy Pensions submits herewith its report on the question of higher pensions. It has given particular consideration, as you requested, to the several proposals which have been offered by dioceses and individuals as at means of attacking the problem of pensions rendered inadequate by increasing living costs.

The Joint Committee has studied a report entitled "Report on Episcopal Church Pension Fund" by Mr. Ian Benton, dated October 25, 1948, which has had considerable circulation, particularly in the southwest, and which the Convocation of the Missionary District of New Mexico and Southwest Texas may present to General Convention. This report proposes that The Church Pension Fund "should be dissolved and a proportionate share of the assets should be given to all who have contributed to it through their congregations. This money should be invested for them individually in one or more investment companies." It proposes also that the group pension principle, by means of which minimum pensions benefiting largely the

lower paid clergy and disability and widows' and orphans' allowances are provided, be replaced by an arrangement of which these are not a part; that the problem of providing for his widow and children shall be the responsibility of the clergyman himself; that the principle of pensions in guaranteed amounts shall be discarded; that the pension funds shall be invested entirely in common stocks through investment trust companies rather than in fixed income securities.

The Joint Committee has also considered the pamphlet entitled "An Open Letter to the Trustees of the Church Pension Fund" by the Rev. Theodore Bell, dated Epiphany 1949, in which there is proposed (1) raising the level of minimum pensions, (2) increasing the pension assessment rate from the present 10% of clergy stipends to 15%, payable by parishes, and (3) requiring each clergyman himself to contribute 5% of his stipend, which would be in addition to the 15% by the parish. Since the appearance of this pamphlet, several dioceses have adopted resolutions along similar lines.

The Joint Committee has also considered the problem presented by the fact that many clergy over age 68, though not able to take full-time parish or mission responsibility, are able to serve the active ministry in a limited way and temporarily, and that there are many small congregations which are without the services of a clergyman, a condition which is particularly acute in this period of clergy shortage.

In the light of the foregoing material and a careful consideration of the same, the Committee now makes its report. The Committee is of the opinion that the facts and discussion which follow should be made available to all units of the Church and particularly to the individuals who will represent the dioceses and missionary districts at General Convention in September, and to the Church Press.

INVESTMENT PROCEDURES

The Joint Committee is of the opinion that the solution of the problem does not lie in a radical change in the investment policy which the Trustees of the Fund follow, more particularly a change to in-



BISHOP MCKINSTRY: *Chairman of the Committee to Consider Appealing for Funds to Supplement Clergy Pensions.*

vestment of the pension funds entirely or largely in common stocks.

The Fund's operations are supervised by the Insurance Department of the State of New York, which is widely recognized as among the best and most forward-looking of state government supervising agencies. Under this supervision the Fund is not now prevented from investing within reason in sound common stocks. However, common stocks, even the best, fluctuate widely both in prices and dividends from year to year and from period of years to period of years. If higher investment yields can in the future be procured *with safety* by a change in investment policy from that now followed by the Trustees, there is nothing to prevent the Trustees adjusting the policy. The fact that the system is one which includes guarantees of pensions does not limit investment procedures to produce yields only sufficient to meet the guarantees. For many years higher yields than the requirements have been gained. There is freedom now to get higher yields if in the long run this means higher pensions and not, through losses, lower pensions.

The suggestion is made in Mr. Benton's study that the parishes would be quick to make good the losses in bad times just as the parishes accepted wholeheartedly the increase in assessment rate beginning in 1947 needed to compensate for the lowered interest levels. In the opinion of the Joint Committee the step in 1947 as approved by General Convention was very different from asking the parishes to pay in some millions of dollars all at once under depression conditions. This would have been in unfavorable contrast to the stability of insurance companies in the depression period. And this would have been the situation in the early 1930's if the Fund had then carried only common stock.

An analysis reveals that no better results would have been achieved over the 22 years from 1919 through 1941 from common stocks than from the investments actually held by the Fund. However, during the period of undreamed-of production following this country's entrance into the war stocks have outrun fixed investments. At certain times, notably in 1931-1934, the results of having invested heavily in stocks would have looked extremely unfavorable. (The stock index used in this analysis was the Dow Jones Industrial Average, which is made up of well-known high-grade issues.)

It is one thing to show by hindsight and in a mathematical table that this would have led to no eventual loss and that the results of investing in stocks in good times and poor are favorable in the end, particularly when one makes up one's figures at a time when stocks are at reasonably high levels historically as in recent times. It is another thing to be



REV. THEODORE BELL: His open letter to the trustees of the Church Pension Fund on "The Pension Scandal" led to resolutions by many diocesan conventions asking the adoption of a "minimum income" pension plan. Sent to the bishops and many clergy, the letter was summarized in THE LIVING CHURCH of February 13th, and TIME of June 20th devoted a column to it.

sure that one will act according to plan and that in a depression one's judgment will not be influenced by the times. Moreover it would be unrealistic to expect parishes to continue to pay assessments into an organization whose assets so far as they could see had disappeared to the extent of many millions of dollars when, as already mentioned, life insurance companies were unimpaired. Furthermore in bad times parish giving declines rather quickly.

QUESTION OF PARTIAL RETIREMENT

The feeling has been expressed in several parts of the Church that it would be beneficial if retired clergy had more leeway in working at the active ministry without suspension of their pension. It is the understanding of the Joint Committee that present normal procedure is that supply work here and there for a few weeks at a time running up to a month or so at any one place does not prevent the clergyman from having his

pension and does not call for notification to the Fund. When a retired cleric serves for more than a month he or his bishop notifies the Fund and if it is clear-cut full-time activity his pension is suspended and the parish compensates him as it would if it were served by a man who has not retired. When the activity is a borderline case the Fund supplies a form on which the special circumstances are noted, this being returned to the Fund as certified by the bishop. The case is then reviewed by a special committee of three bishops, the jurisdiction of each of whom has extensive rural as well as city work, which determines whether or not continuing the pension is consistent with the activity. Frequently where the activity is limited in scope and intensity the decision is that the pension shall not be suspended and the matter and circumstances are reviewed again after three months or six months or a year, depending upon what the circumstances are.

The Joint Committee realizes that in the administration of this problem the Fund must bear in mind that its funds come to it for pensions to the retired and to widows and should continue to come to it for this purpose and not for distribution as a bonus to clergy for reaching a given age. Pensions are not like endowment insurance or annuities which mature at a given age. If payments are continued to the active then the retired and widows are deprived of higher pensions. Any arrangement in borderline cases should not relieve congregations and dioceses of responsibility for just and normal compensation. However, because of the great variation in pension amounts and in size and resources of congregations and in capacities of retired clergy the problem referred to above can be handled more equitably by considering the circumstances in the individual case rather than by a complicated set of regulations which often would work out arbitrarily in the individual case. It is evident to us that the Trustees do not presume to say what services a clergyman may administer but only whether continuing the pension is consistent with the activity.

"MORE LIBERAL DECISIONS"

The Joint Committee believes the arguments in favor of more liberal decisions are extremely compelling at the present time. The Committee feels that the retired clergy who are able and available for limited activity may make their contribution particularly in this period of serious clergy shortage and thus provide themselves and their wives with better livelihood, and at the same time enable smaller places which are not able to pay more than nominal compensation to be served, where otherwise they would not be. This is especially true in the situation in a small mission which has a rectory,

The Pension Scandal

ANNUAL CLERGY PENSIONS

Of 937 averaging.....\$ 920
only 92 are..... 1,200 or more
only 50 are..... 1,500 or more

ANNUAL WIDOWS' PENSIONS

Of 1,411 averaging.....\$ 370
only 78 are..... 600 or more
only 57 are..... 750 or more

ANNUAL ORPHANS' PENSIONS

209 averaging.....\$ 222

which requires only limited services and which cannot afford even with diocesan help to pay a clergyman the equivalent of his pension and which would have to be abandoned if the services of a clergyman were not obtained. Though the Committee recognizes that a movement in the direction of putting older clergy in country missions might set back the missionary effort of the Church, the Committee believes that in view of the peculiar needs of the times the Fund should liberalize its policy in borderline cases wherever it may be just and feasible.

But it should be emphasized that this step would be only a drop in the bucket in the over-all problem of higher pensions.

QUESTION OF CLERGY CONTRIBUTIONS

Among the proposals made on this subject is one to the effect that General Convention require each parish treasurer to deduct 5% from the clergyman's stipend for deposit in The Church Pension Fund in an account in his name, this not to be merged with the "group" pension funds but to be available to the clergymen on retirement or to survivors, by their choice in instalments or lump sum. This 5% payment would be in addition to the proposed 15% assessment by the parish.

The Joint Committee is of the opinion that a step of this sort is both impractical and undesirable; that General Convention should not attempt to tell the clergy how they should use their stipends, nor in fact would the clergy in our belief accept such dictation; and that the needs of clergy over and above their normal pensions as provided by the Church vary widely as to nature, the need more frequently being insurance protection for dependents rather than accumulations against retirement.

Clergy desiring to earmark income to insurance or supplementary annuities have available the insurance companies, especially the Church Life Insurance Corporation which the Fund's Trustees established, after urging from parts of the Church, for just this purpose and with which, the Committee understands, a great many clergy are insured. Those clergy preferring to place their surplus funds in government bonds or in the "businessman's risk" of common stocks may do so. Some need the margin for temporary emergencies — sickness in the family, education of children, travel, etc. Every case is different; it is clearly a sphere for the clergyman's free choice.

QUESTION OF REALIGNING THE BENEFIT STRUCTURE

The Joint Committee has considered the proposals that The Church Pension Fund be responsible only for clergy pensions, leaving provision for widows and children to the dioceses, and that the

group nature of the set-up be discarded in favor of accumulating assessments and interest in the individual account of the clergyman.

It is the conviction of the Joint Committee that the Fund as set up by the Church is legally and morally responsible to provide for widows and orphans as well as clergy and exclusion of them would be neither feasible nor desirable.

The Joint Committee believes that discarding the group principle in favor of the individual approach would be distinctly retrogressive. Only by the group principle is a satisfactory balance among the several benefits possible and minimum pensions sustained. Widows' and orphans' pensions in reasonable relation to retirement pensions are necessary and only by the group principle can these be gained. The over-all picture would not be improved by reducing widows' pensions to give higher clergy pensions or by reducing what the clergy get to give the widows more.

The Joint Committee believes the crying need to be the raising of the smaller pensions and this can be obtained equitably by a simple adjustment upward in the scale of minimum pensions. The

minimum pensions can in this way be brought back into the relation with living costs that existed when the system was conceived.

HIGHER PENSIONS MUST BE ARRANGED

Most pensions in force now are inadequate. Thus, according to a recent listing, of 937 clergy pensions averaging \$920 a year only 92 are \$1,200 a year or over and only 50 are \$1,500 a year or over. Of the 1,411 widows' pensions averaging \$370 a year only 78 are \$600 a year or over and only 57 are \$750 a year or over. The allowances of the 209 orphan children average \$222 a year. All these pensions now in force will continue in these same amounts without change into the future, except as the Trustees of the Fund may be able from surplus income to increase some of the smaller pensions. The expectation is that any steps in this direction, though helpful as far as they go, will be minor in the over-all picture.

The Fund is paying out pensions now at the rate of about \$1,500,000 a year. This figure will increase steadily over a long period of years, without any change in the formulas used in computing pensions, to rise to some \$4,000,000 a year by the time present younger clergy are retired. This growth will come about because new pensions granted in the future will be progressively greater for two reasons: (1) the longer the period of ministry over which assessments have been paid from 1917, the higher the pension, and (2) average annual salary figures on which the pension calculation in part depends are increasing steadily per man. As present beneficiaries, whose pensions reflect shorter period of ministry from the start of the Fund and lower salary history, die off there come on the roll of beneficiaries those whose pensions reflect longer period of ministry and higher salary levels.

But the transformation is a slow one. There are beneficiaries now receiving pensions who in the normal course of events will continue to receive these pensions in unchanged amounts for another 30, 40 and 50 years.

The problem is not confined, however, to low pensions among the present beneficiaries. Many pensions to be granted in the future to those who have had small salaries and relatively short ministry will be inadequate.

The Joint Committee is informed that when the system was planned the scale of pensions adopted, particularly the minimum amounts, was recognized as not fully adequate even in the light of the then current living costs. The limiting factor was what the parishes could be expected to accept as an assessment rate. It was felt that a seven and one-half per cent assessment on stipends would be accepted, that higher than this perhaps

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would not. The scale of pension benefits was drawn up on this basis.

It should not be overlooked that pension beneficiaries have received over the years several million dollars more in pensions than originally expected and planned for. Surplus funds from various sources have made this possible. The guarantees have been greatly exceeded, but still the amounts are insufficient.

In 1947 the assessment rate was increased to 10 per cent of stipends in order to compensate for lower investment income; *this step was taken not for the purpose of increasing pensions but of maintaining them.* Once the need was explained, the Church accepted the step without question.

PENSION STRUCTURE IS BROAD

The real difficulty is that the Church unlike industrial and many other organizations rightly chooses to provide for widows and orphan children as well as for the retired and disabled men. The scope is a broad one. If the funds which the Church channels through The Church Pension Fund were funneled off only as retirement pensions these would be adequate. If they were funneled off only as widows' pensions these perhaps would be adequate. But the Church historically views both the clergy and the widows and children as its pension responsibility. The widows' pensions cost as much as the clergy retirement pensions do. Widows receive their pensions much longer than the retired clergy receive theirs, first because at the time of granting, the average age of widows is much younger than the men, and second because women live on the average to a much older age than men. There are at all times a great many more widows than retired clergy, depending on the Fund.

The problem then is to provide adequately for *both the clergy and their widows and orphans.* The Joint Committee believes that the aroused interest on the part of the whole Church in the subject indicates that the Church realizes that the 10 per cent assessment rate does not do this in the face of the change in living costs.

WHAT THE DIOCESES ARE DOING

The Joint Committee has made an exhaustive analysis of what provision the dioceses and missionary districts make for their retired clergy and widows in supplement of the pensions they receive from The Church Pension Fund. Copies of this analysis have been supplied to every bishop. The analysis reveals that over 2,000 retired or disabled clergy and widows and orphans apparently do not have any grants in supplement of their pensions. Many dioceses make no supplementary grants or only very meager ones. Not more than a half-dozen dioceses make reasonably adequate supplementary

COSTS OF INSTITUTING NEW MINIMUM PENSION SCALES

Plan	Clergy: \$1,200 a year Widows: 600 a year	\$1,500 a year 750 a year	\$1,800 a year 900 a year
A	\$8,759,686 initial reserve with 11% assessment in perpetuity	\$15,383,278 initial reserve with 11.7% assessment in perpetuity	\$21,846,492 initial reserve with 12.5% assessment in perpetuity
B	No initial reserve, but 12.3% assessment in perpetuity	No initial reserve, but 13.95% assessment in perpetuity	No initial reserve, but 15.7% assessment in perpetuity
C	No initial reserve, but 12.7% assessment for 50 years and 11% thereafter	No initial reserve, but 14.7% assessment for 50 years and 11.7% thereafter	No initial reserve, but 16.8% assessment for 50 years and 12.5% thereafter
D	No initial reserve, but 13.3% assessment for 30 years and 11% thereafter	No initial reserve, but 15.7% assessment for 30 years and 11.7% thereafter	No initial reserve, but 18.2% assessment for 30 years and 12.5% thereafter

NOTE: *Minimums would be adjusted downward in cases (1) late ordination, (2) salaries under the minimum clergy pensions, (3) unpaid assessments.*

provision. Of these the notable examples are Georgia, Western Massachusetts, and Rhode Island. The extent to which beneficiaries may be helped and supported by relatives or may have independent means has not been and could not feasibly be determined by the Joint Committee.

The Church Pension Fund at the request of the Joint Committee has supplied cost figures, in terms of both new funds and of increase in pension assessment rate for the purpose of raising minimum pensions to higher levels. The minimum retirement and disability pension is now \$600 a year. The very few in this amount at present are cases of very low salary history or long non-parochial periods. The minimum widow's pension is \$300 a year. The husbands of the many widows now receiving \$300 had either low salaries or short ministry because of early death. The Fund was requested by the Joint Committee to compute costs of combinations of \$1,200 and \$600, \$1,500 and \$750, and \$1,800 and \$900 a year respectively, these new minimum levels applying both to pensions in force at present and to pensions to be granted in the future. Downward adjustment in these minima would be made in cases of late ordination or reception (at age 40 or over) in order to avoid inequity and excessive costs. In cases of small salaries a clergyman's pension would not be brought up to a figure higher than what his average annual salary had been. It would be an anomaly to provide a larger pension than what the Church provided the man in salary while active. Nor should his widow's pension be higher than one-half of his average annual salary.

The cost figures that follow and that are summarized in the table include mention of an "initial reserve" fund as well as an assessment increase. The initial reserve fund is not a capital or principal fund whose interest only is used. Rather

it is an amount which along with the assessments will be completely paid out over the years in support of the minimums as established. It represents the accrued liabilities created at once as the forward step is taken.

OUTLINE OF THE COSTS

The \$1,200 and \$600 a year combination of minimum pensions can be accomplished by an increase in assessment rate of 11% plus a single sum as an initial reserve of \$8,759,686. This arrangement is labeled "A" in the accompanying table. The step also can be taken without any initial reserve fund being needed by an increase in assessment rate (B) to 12.3% in perpetuity, or (C) to 12.7% for 50 years at the end of which it would drop back to 11%, or (D) to 13.3% for 30 years at the end of which it would drop back to 11%. By this method the accrued liabilities would be amortized over an indefinitely long period in the future, over a 50 year period, or over a 30 year period, respectively.

The \$1,500 and \$750 a year combination can be accomplished by (A) an increase in assessment rate to 11.7% plus a single sum as an initial reserve of \$15,383,278. The step can also be taken without any initial reserve being needed by an increase in assessment rate (B) to 13.95% in perpetuity, or (C) to 14.7% for 50 years at the end of which it would drop back to 11.7%, or (D) to 15.7% for 30 years at the end of which it would drop back to 11.7%.

The \$1,800 and \$900 a year combination can be accomplished by (A) an increase in assessment rate to 12.5% plus a single sum as an initial reserve of \$21,846,492. The step can also be taken without any initial reserve being needed by an increase in assessment rate (B) to 15.7% in perpetuity, or (C) to 16.8% for 50 years at the end of which it would drop back to 12.5%, or (D) to 18.2%

for 30 years at the end of which it would drop back to 12.5%.

The approach used at the start of the Fund in 1917 was similar to A, that is \$5,000,000 was raised as an initial reserve to meet the "accrued liabilities" and the assessment was set at 7½% permanently (so far as then could be determined). This is the direct approach. The pension assessments then become available entirely for pension credit for the active clergy on whose stipends they are based.

If it should be deemed that the figure to be raised as a lump sum under A is impractically large then alternatives B, C and D would be the steps to consider, with the "accrued liabilities" being amortized by the higher assessment in perpetuity (B), for 50 years (C), or for 30 years (D). But alternative (B) would be an unwise procedure because it would mean "taxing" the Church many years hence for pensions which had terminated in the meantime. The 50 year period (C) likewise shunts the amortization payments on to perhaps too remote a generation. The 30 year period (D) is more reasonable, for many of the pensions in the "accrued liabilities" would be in force throughout the 30 years.

Instituting the \$1,200 and \$600 a year combination of minimum pensions would immediately increase the pension roll, now \$1,460,000 a year, by about \$600,000 a year. A 13% assessment rate would increase the Fund's assessment income at present salary levels by about the same amount. This step would mean the increase in the assessments payable by parishes would be immediately reflected in full in higher pensions.

The \$1,500-\$750 combination would mean a \$1,000,000 a year increase in present pensions and a 15% assessment would mean about \$1,000,000 a year increase in the Fund's assessment income.

The \$1,800-\$900 combination would mean a \$1,400,000 a year increase in present pensions and a 17% assessment would mean about \$1,400,000 a year increase in the Fund's assessment income.

COÖPERATION ESSENTIAL

The Joint Committee believes that any step forward via the Church Pension Fund must be taken in full accordance with actuarial principles. Otherwise the new pension levels would be fictitious — they could not be guaranteed and pensions once granted would be subject to reduction later on or the Church would have to pay even higher assessments at a later date. Once a scale of pensions is decided upon the actuary determines what money is going to be needed. Only an actuary can do this. The suitability of the financing depends on his computations.

Once the Church decides on a course of action every assessment paying unit must comply, just as in the past every congregation has responded. If there is

doubt that there may not develop full compliance then no step should be taken until the doubt is resolved. If it becomes clear that there will be materially less than full coöperation, then the problem would have to be thrown back on the dioceses and their system of supplementary relief grants, the cost being passed on to the parishes perhaps in the usual *diocesan* assessment. Diocesan relief grants are readily adjustable to fluctuating and uncertain income.

If the pension assessment is increased without any accompanying lump sum to cover the newly created accrued liabilities it will be a new departure in handling pensions by the Church and the implications must be understood by the Church. These implications are discussed in the following several paragraphs.

The chief beneficiaries would be the clergy with lower stipends and pensions and the larger parishes would pay the heavier part of the cost. That is, the lower paid clergy would get somewhat more protection per assessment than the higher paid clergy. A group pension system which provides minimum pensions has a loading of this sort, since the advantage of the minimum pensions is felt largely by the clergy with lower salary history whereas the cost of them is borne largely by the parishes paying larger stipends and assessments. Raising minimum pensions to twice their present level or more would create a heavier loading of this sort.

The rectors of many of the larger parishes who have had a long ministry already have pensions built up for them higher than the new minimum levels we are discussing. This will mean that though their parishes will be paying the higher assessment rate, the rector's pensions will be increasing only to the extent they would under the old 10% assessment. This must be thoroughly recognized and understood and not allowed

to become a cause of disaffection later. These rectors and their parishes will have to keep in mind that the assessments paid are the parishes' contribution to the cause of general clergy pensions as well as the pensions for their own rectors. It must be looked on as a wholly creditable sharing with the less fortunately placed.

The parishes will be contributing currently to pensions already in force to retired clergy and widows of clergy, who when active served widely in the Church.

DELINQUENCIES MUST BE AVOIDED

If there is less than full coöperation on the higher assessment rate by all congregations, the failure of a parish to pay the full assessment would result in a reduction in its own rector's pension protection. Under the present assessment there is and has been practically 100% compliance by parishes.

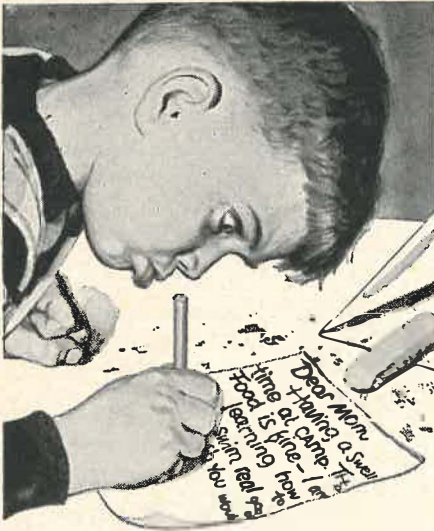
This must be clearly understood by every clergyman and congregation. It means that if a parish should be inclined to continue to pay the 10% assessment but not the increase, its rector would experience a reduced pension protection even though he may have been in the active ministry sufficiently long at a sufficiently high salary to have built up more than the new scale of minimum pensions provides. There is no adjustment that the Fund can make for delinquent assessments other than in the pension of the man on whose stipend the assessment is based. The emphasis must be placed on the *group*, where the strong bear a part of the burden of the weak.

DECLINING STIPENDS DIFFICULTY

So long as both pension benefit and assessments are tied to clergy stipends, fluctuating stipends introduce no uncertainty. The two remain in balance despite fluctuations in stipends. But minimum pensions, because they are fixed despite stipend fluctuations, introduce an element of uncertainty which would become real in a prolonged period of declining stipends. The probability is that serious difficulty from this source will not be encountered in the future, but it is a possibility which must be kept in mind. It is conceivable, though improbable, that a small increase in assessment rate in the future will be needed for this reason.

Up to now The Church Pension Fund has had in hand at the time pensions are granted the funds necessary to pay the pensions for the lifetime of the beneficiaries. This would be changed to a condition where the guarantees would be backed in part by assessments to be received by the Fund in the future rather than entirely by funds in hand. Under the present set-up, discontinuance of assessments and "liquidation" of the system for any reason would not interfere with pensioners continuing to get their





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full pensions. But under the new set-up, discontinuance of assessments would in part destroy these guarantees.

Therefore we cannot but repeat that any plan agreed to by General Convention must have continued full support of all congregations. The Joint Committee doubts that any single congregation or group of congregations would vitiate any action or decisions arrived at by General Convention in the light of the Church's magnificent response in the past.

The Joint Committee as a result of its study believes that it is of the utmost importance that the corporate strength and actuarial basis and responsibility of the Fund be maintained in full, and recommends that higher pensions be sought within the framework of The Church Pension Fund.

The means of creating higher pensions are either a combination of a large initial reserve fund and a small increase in assessment rate or a larger increase in assessment rate without an initial reserve fund. The Joint Committee does not consider itself competent to recommend the specific step to be taken. It can report however that to increase minimum pensions to \$1,200 a year for the clergy and \$600 a year for the widows will call for either (1) an initial reserve of \$8,759,686 plus an increase in assessment rate from the present 10% up to 11% of stipends, or (2) an increase in assessment rate to 13% for about 40 years and to 11% thereafter, with no initial reserve fund necessary.

And to bring minimum pensions to \$1,500 a year for clergy and \$750 a year for widows will call for either (1) an initial reserve fund of \$15,383,278 plus an assessment rate of 11.7%, or (2) an increase in assessment rate to 15% for about 40 years and 11.7% thereafter, with no initial reserve fund necessary.

By one of these steps present pensions as well as future pensions where the new minimums are applicable will be higher, and clergy and widows in all dioceses and missionary districts will share in the increases.

Because the invaluable group and sharing aspects of The Church Pension Fund, particularly the minimum pension feature, require participation by all—large parishes and small, wealthy parishes and marginal ones, missions and other ecclesiastical organizations—the Joint Committee recommends that if General Convention approves a higher assessment rate, the Convention request the Trustees of the Fund to make it effective as soon as they are assured of practically unanimous approval and cooperation throughout the Church.

The problem resolves itself into the question: does the Church think the need sufficient, as the Joint Committee does, to justify parishes and missions readjusting their finances accordingly, or does the

Church think bettering pensions is secondary to the uses to which congregations now put their income.

Lacking a solution via the Fund, it will then have to be found through a system of diocesan relief.

A majority of the Joint Committee believes that General Convention should consider the advisability or otherwise of creating a standing Joint Commission to consider the whole question of the support of the clergy, including salaries, sustentation, insurance and pensions, with special consideration in the immediate future of the Church's adopting the principle of minimum salaries.

Having submitted the above report the Joint Committee considers it has discharged its responsibility and now places the whole matter in the hands of the Presiding Bishop to be presented before the general Church.*

Committee members:

Bishop McKinstry of Delaware, Chairman; David E. Bronson, Minnesota; Thomas F. Cadwalader, Maryland; E. N. Carvel, Delaware; William W. Grant, Colorado; Rev. Jones S. Hamilton, Mississippi; Victor Hansen, Dallas; Bishop Jones of West Texas; C. G. Michalis, New York; Rev. N. R. H. Moor, Pittsburgh; Rev. G. Carlton Story, Chicago; Bishop Tucker of Ohio.

*EDITOR'S NOTE: Since the publication of the report, the chairman has stated that the committee will meet again in San Francisco just before General Convention, and may draw up resolutions to implement its proposals.



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OREGON

Fr. W. C. Klein to Speak

Visiting his family in Portland, Ore., this summer before starting a speaking tour of the United States, is the Rev. Walter Conrad Klein, American representative on the staff of the Anglican Bishop in Jerusalem.

His plans at present call for his return to Jerusalem in December, after the speaking tour, to resume his duties in the battle-scarred country. Mrs. Klein and their children, John and Katherine, accompanied him to Jerusalem in December, 1946, but returned a month before the British evacuation and settled in Portland, where the children are now attending schools.

NEW YORK

Propose St. Luke's-Columbia Medical Unit

Clergy and laity of the diocese of New York would be served by a joint St. Luke's-Columbia Medical Unit in New York City, which is being discussed by officials of St. Luke's Hospital and Columbia University.

The main part of the unit would also serve not only those who presently use the hospital's out-patient department but also the faculty and students of Columbia University.

Dr. Lloyd H. Gaston, director of the hospital, pointed out that the project was still in the discussion stage and no agreement would be made until the problem of financing the project could be solved. The proposed building is to cost between \$4,000,000 and \$5,000,000.

MISSISSIPPI

Memorial to Louis Sullivan

St. John's Church, Ocean Springs, Miss., has been chosen as the site for a memorial tablet honoring the late Louis Sullivan, architect and one of the teachers of Frank Lloyd Wright. St. John's Church was designed by Mr. Sullivan and constructed 68 years ago. Mr. Wright spoke at the dedication of the plaque.

JERUSALEM CYCLE OF PRAYER

August

19. North Carolina, USA: Edwin Anderson Penick.
20. North China, Asia: Arnold Scott.
21. North Dakota, USA: Douglass H. Atwill. . .
22. Northern Indiana, USA: Reginald Mallett.
23. North Kwanto, Japan: John Naohiko Okubo.
24. Northern Michigan, USA: Herman Page.
25. North Queensland, Australia: Wilfrid Bernard Belcher.

August 14, 1949

The Real Presence

It is being borne home upon us too frequently that there are yet many hundreds of earnest, faithful Episcopalians who are losing from their Communion a joy, a comfort, a satisfaction, concerning which, doubtless, they have never been taught. We have hundreds of Episcopalians who go to their Communion rather dutifully, perhaps not more than once a month, and go more from a sense of just solemn duty than anything else. There are other countless hundreds who make their Communion *just as frequently as they can*, once a week always, and on a weekday, also, when possible. What motive can there be for these divergent attitudes? The latter group most assuredly has received and accepted the full teaching of The Church about Our Lord's Actual Presence in Holy Communion. After the words of Consecra-

tion, He tells us The Blessed Sacrament *is* His Body and Blood. He promised to be with us in that Holy Feast always, and Mother Church brings both joy, comfort, and deeper faith to Her Children who take and believe that Our Lord is there, on His Holy Altar, surrounded by The Whole Company of Heaven, including your loved ones and ours, and all The Saints! No wonder we who love Jesus love to come and meet Him as frequently as we can, just as we long to be with earthly loved ones all we can.

What a difference our Communion can mean to us when we can throw away an attitude of just solemn duty, and transform that attitude into a Place of Meeting, where Jesus and those who love Him can meet and touch each other! Thanks be to God!

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And if you are already a subscriber, won't you find two friends who want to keep abreast of the news, the work, and the thought of the Church, and prevail upon them to subscribe? The coupons may also be used for gift subscriptions but are not usable for renewals.

Act today, so that as General Convention draws near you will keep abreast of the important problems, issues, and decisions that will set the course of the Church's life during the next three years. Your 28-week subscription carries you through the Convention period and beyond.

SEMINARIES

Campaign Goal Reached

The annual Bexley campaign, conducted each year to raise additional income for the current expenses of Bexley Hall, the Divinity School of Kenyon College, has passed the goal of \$18,000 set last year by the campaign committee, according to an announcement of the Very Rev. Corwin C. Roach, dean of the seminary. Contributions from 108 parishes in 33 dioceses have amounted to \$18,039.21 to date and late responses are still being received.

Virginia Given \$300,000

The sum of \$300,000 has been given by foundations of the Mellon family to the Virginia Theological Seminary for its building program.

The money will make possible the erection of a new central dining hall and kitchen.

"The Old Dominion Foundation and the Avalon Foundation have each made a gift of \$150,000 to the Theological Seminary. Mr. Paul Mellon is largely responsible for the former gift and Mrs. Ailsa M. Bruce for the latter," said the Rev. Alexander C. Zabriskie, dean.

16 Sewanee Graduates Ordained by August 1st

All but three of the nineteen graduates of the 1949 class of the School of Theology of the University of the South will have been ordained by the beginning of August, it is reported by the dean, the Rev. Robert F. Gibson. Their destinations, he added, range from Tennessee to Florida.

Graduates of the largest class in the institution's history were: the Rev. Addison Hosea, Samuel Hardman, Robert Oliveros, Edward Haynesworth, Roderick Hobart, John Townsend Harrison, John Strang, Robert Parks, Rufus Stewart, Horace Fairbrother, the Rev. James W. Roberts, Sandy Anderson, Frederick Pope, Jr., J. Philson Williamson, the Rev. John Speaks, the Rev. Emmett Waits, Albert E. Pons, John Martin, and the Rev. John T. DeForest, Jr.

COLLEGES

Navy Captain Chooses Career in Christian Education

On June 30th, Wendell F. Kline, Captain, USN, retired after 23 years' service as a Naval officer to become vice president for endowment at the University of the South, Sewanee. He said,

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CHANGES

Ordinations

Priests

California: The Rev. Howard B. Scholten was ordained priest on July 10th by Bishop Block of California at Trinity Church, San Jose, Calif. The candidate was presented by the Rev. Dr. Mark Rifenbark. The sermon was preached by the Rev. Canon Charles Carnan. The Rev. Mr. Scholten will continue to be curate of Trinity Church. Address: 81 N. Second St., San Jose 18, Calif.

Los Angeles: The Rev. Evans David Scroggie was ordained priest on July 12th by Bishop Bloy of Los Angeles at Trinity Church, Redlands, Calif. The Rev. J. Herbert Smith presented the candidate. The Rev. T. Raymond Jones preached the sermon.

Louisiana: The Rev. C. Julian Bartlett was ordained to the priesthood on July 3d at St. Paul's Church, New Orleans, by Bishop Jones of Louisiana. The Rev. Charles L. McGavern presented the candidate. The Very Rev. D. Albert R. Stuart, dean of Christ Church Cathedral, New Orleans, preached the sermon.

Western Michigan: The Rev. Adolphus Carty was ordained to the priesthood on June 27th by Bishop Whittemore of Western Michigan at St. Stephen's Church, Benton Harbor, Mich., where the Rev. Mr. Carty is vicar. The Rev. Percy D. Jones presented the candidate. The Rev. Wendell M. Pasco preached the sermon.

The Rev. Dr. Charles Everette White was ordained priest on June 29th by Bishop Whittemore of Western Michigan at Trinity Church, Grand Ledge, Mich., where the Rev. Dr. White will be rector. The Rev. William A. Sims presented the candidate. The Rev. Dr. Donald V. Carey preached the sermon.

Deacons

California: John M. Gallop was ordained deacon on June 11th by Bishop Block of California at the Church of the Good Shepherd, Berkeley. The Rev. Russell B. Staines presented the candidate. The Rev. Pierson Parker preached the sermon. The new deacon will be vicar of the Church of the Good Shepherd. Address: 1823 Ninth St., Berkeley, Calif.

East Carolina: James Parker Dees was ordained to the diaconate on June 29th by Bishop Wright of East Carolina at St. Paul's Church, Greenville, N. C. The Rev. Ernest H. Williams presented the candidate. The Rev. Dr. Albert T. Mollegen preached the sermon. The new deacon will be in charge of the Church of the Holy Cross, Aurora, N. C.; St. John's, Bonnerston; and St. Paul's, Vanceboro. Address: Aurora, N. C.

Erie: Addison Keiper Groff was ordained to the diaconate on July 20th by Bishop Sawyer of Erie at the Church of Our Saviour, DuBois, Pa. The Rev. William F. Bayle presented the candidate. The Very Rev. Dr. Francis B. Blodgett, dean of St. Paul's Cathedral, Erie, preached the sermon. The new deacon will be in charge of Christ Church, Punxsutawney, Pa. Address: 108 Morrison Ave.

Florida: John Townsend Harrison was ordained to the diaconate on June 26th by Bishop Juhan of Florida at Ruge Hall, Episcopal student center at Florida State College, Tallahassee. The Rev. W. Jeffrey Alfriend presented the candidate. The Rev. Thomas D. Byrne preached the sermon. The new deacon will be in charge of St. Stephen's Church, Jacksonville, Fla.

Robert Ray Parks was ordained to the diaconate on June 19th by Bishop Juhan of Florida at All Saints' Church, Jacksonville, Fla. The Rev. Alvin Bullen presented the candidate, and the Bishop preached the sermon. Address: 1073 Flagler Ave., Jacksonville 7, Fla.

Frank Vernon Quigley was ordained to the diaconate on June 29th by Bishop Juhan of Florida at Christ Church, Monticello, Fla., where the Rev. Mr. Quigley will be deacon in charge. The Rev. Roscoe Hauser presented the candidate. The Rev. James Stirling preached the sermon.

John Rufus Stewart was ordained deacon on June 24th by Bishop Juhan of Florida at St. Mary's Church, Milton, Fla. The Rev. David Rose presented the candidate. The Rev. Thomas Thrasher preached the sermon. The new deacon will be in charge of the Church of Our Saviour, Mandarin, Fla., and Grace Church, Orange Park. Address: Mandarin, Fla.

Harrisburg: William Robert Haire was ordained deacon on July 13th by Bishop Heistand of Harrisburg at St. John's Church, Marietta, Pa. The candidate was presented by the Rev. Charles E. Berghaus. The Ven. William J. Watts preached the sermon. The new deacon will be curate of St. Luke's Church, Altoona, Pa. Address: 806 Thirteenth St.

Long Island: William Turner Shoemaker was ordained deacon on June 29th by Bishop DeWolfe of Long Island at the Cathedral of the Incarnation, Garden City, N. Y. The Rev. Harold Crispell presented the candidate. The Rev. Raymond L. Scofield preached the sermon. The new deacon will assist in the mission field in Suffolk County. Address: Mission Clergy House, 579 Roanoke Ave., Riverhead, N. Y.

Los Angeles: Dr. David Livingstone Soltau, professor of physics and director of science at the University of Redlands, was ordained deacon on July 12th by Bishop Bloy of Los Angeles at Trinity Church, Redlands, Calif. The Rev. T. Raymond Jones was preacher at the service, and the Very Rev. E. Addis Drake, rural dean of San Bernadino, presented the candidate.

Dr. Soltau will continue his work at the university and will serve as vicar of St. Paul's Mission, San Jacinto, Calif., where he has been lay-reader for the past year. Address: 734 Cajan St., Redlands, Calif.

Louisiana: Albert Erskine Pons was ordained deacon on July 10th by Bishop Jones of Louisiana at the Church of the Annunciation, New Orleans. The Rev. Sidney L. Vail preached the sermon and also presented the candidate, who is now curate of St. Martin's Church, Metairie, New Orleans.

Michigan: James B. Guinan and G. Burton Hodgson were ordained to the diaconate on July 10th by Bishop Emrich of Michigan at All Saints' Church, Pontiac. The Rev. I. I. Curtis presented both candidates. The Rev. John H. Burt preached the sermon. The Rev. Mr. Guinan will be in charge of Trinity Church, Belleville, Mich., and the Rev. Mr. Hodgson will be assistant minister at Christ Church, Dearborn, Mich.

Ellsworth Koonz and J. Ross Wellwood were ordained to the diaconate on July 10th by Bishop Hubbard, Suffragan Bishop of Michigan, at St. Andrew's Church, Ann Arbor, where the Rev. Mr. Koonz will be assistant minister. The Rev. Mr. Wellwood will take charge of St. Paul's Church, Brighton, and St. Stephen's Church, Hamburg, Mich. The Rev. Mr. Koonz was presented by the Rev. W. Norman Pittenger; and the Rev. Mr. Wellwood, by the Rev. William B. Sperry.

North Dakota: Fred L. Pickett was ordained to the diaconate on June 29th by Bishop Atwill of North Dakota at All Saints' Church, Valley City, N. D. The Rev. J. H. Mowen presented the candidate. The Very Rev. A. C. Barnhart, dean of Gethsemane Cathedral, Fargo, preached the sermon. The new deacon will serve All Saints' Church, Valley City, and adjacent missions. Address: 812 Fifth Ave., Valley City, N. D.

Oregon: E. James Kingsley was ordained deacon on June 30th by Bishop Dagwell of Oregon at Trinity Church, Portland. The Rev. Hal R. Gross presented the candidate. The Rev. Edward M. Pennell, Jr. preached the sermon. The new deacon will be vicar of St. Peter's Church, Albany, Ore. Address: 100 W. Sixth St.

Evan Rowland Williams was ordained deacon on July 8th by Bishop Dagwell of Oregon at St. Michael's and All Angels' Church, Portland, Ore. The Rev. George R. Turney presented the candidate. The Rev. Charles F. Whiston preached the sermon. The new deacon will pursue his studies at St. Stephen's College, Oxford, England.

Rhode Island: Howard Lincoln Cowan was ordained deacon on May 21st by Bishop Bennett of Rhode Island at the Cathedral of St. John, Providence. He was presented by the Rev. Paul V. Thomson, who also preached the sermon.

South Carolina: Robert Lovell Oliveros was ordained deacon on July 7th by Bishop Carruthers of South Carolina at St. Philip's Church, Charleston, S. C. The Rev. Marshall E. Travers presented the candidate. The Rev. Henry D. Bull preached the sermon. The new deacon will begin graduate study at Oxford in fall.

South Dakota: Prescott Leigh Laundrie was ordained deacon on June 29th by Bishop Roberts of South Dakota at Calvary Cathedral, Sioux Falls, S. Dak. The Rev. Harold S. Jones presented the candidate. Bishop Gesner, Bishop Coadjutor of South Dakota, preached the sermon. The new deacon will be in charge of St. Peter's Church, Sioux Falls, and will also serve as assistant at Calvary Cathedral. Address: 300 W. Eighteenth St., Sioux Falls, S. Dak.

South Florida: Edward Bleakley King was ordained deacon on June 29th by Bishop Wing of South Florida at St. Andrew's Church, Tampa. The Rev. Harold B. Hoag presented the candidate. The Rev. Martin J. Bram preached the sermon. The new deacon will be vicar of St. Mark's Church, Venice, Fla.

Lambert Lorenzo Sands was ordained deacon on June 26th by Bishop Louttit, Bishop Coadjutor of South Florida, acting for the Bishop of South Florida, at St. Matthew's Church, Delray Beach, Fla. The Ven. John E. Culmer presented the candidate. The Rev. Theodore R. Gibson preached the sermon. The new deacon will be vicar of St. Timothy's Church, Daytona Beach, Fla., and St. John's Church, Orlando. Address: c/o St. Timothy's Church, Daytona Beach, Fla.

Southern Virginia: Robert Harold Walters was ordained to the diaconate on June 30th by Bishop Brown of Southern Virginia at St. Luke's Church, Richmond. The candidate was presented by the Rev. Gilbert Martin. The Rev. S. Janney Hutton preached the sermon. The Rev. Mr. Walters will be deacon in charge of All Saints' Church, South Hill; St. Andrew's, Baskerville; and Grace Church, Palmer Springs. Address: South Hill, Va.

Texas: Horace Walton Fairbrother, Jr., was ordained deacon on June 29th by Bishop Quin of Texas at St. Mark's Church, Houston. The candidate was presented by the Rev. J. Lawrence Plumley, who also preached the sermon. The new deacon will be in charge of St. Phillip's Mission, Hearne, Tex., and the Church of the Epiphany, Calvert. Address: 2922 Plum St., Houston, Tex.

Virginia: Paul S. Heins was ordained deacon on July 7th by Bishop Mason, Suffragan Bishop of Virginia, at Trinity Church, Arlington, Va. The Rev. Ernest H. Williams presented the candidate. The Rev. John N. Peabody preached the sermon. The new deacon will be minister in charge of St. Luke's Church, Remington, Va.; Grace Church, Casanova; and Christ Church, Brandy. Address: Remington, Va.

Western Michigan: Carl A. Hoch was ordained deacon on May 16th by Bishop Whittemore of Western Michigan at St. Mark's Cathedral, Grand Rapids. The Rev. Michael Kundrat presented the candidate. The Rev. T. Malcolm Jones preached the sermon. The new deacon will be vicar of Emmanuel Church, Petoskey, Mich., and Christ Church, Charlevoix. Address: Petoskey, Mich.

John Fuller Mangrum was ordained to the diaconate on June 26th at St. Andrew's Church, Big Rapids, Mich., by Bishop Whittemore of Western Michigan. The Rev. Frederic Witmer presented the candidate. The Rev. Wendell M. Pasco preached the sermon. The new deacon will be vicar of St. James' Church, Albion, Mich.

West Texas: Gordon Taliaferro Charlton, Jr., was ordained deacon on July 5th by his uncle, Bishop Jones of West Texas, at St. Mark's Church, San Antonio, Tex. The Rev. Harold Gosnell presented the candidate. The Rev. Thomas J. Bagby preached the sermon. The new deacon will be assistant at St. James' Church, Houston.

Marriages

The Rev. Tally H. Jarrett and Miss Lillian V. Nobles of Chicago were married on June 10th at St. Paul's Church, Kenwood, Chicago, by Bishop Keeler of Minnesota. Address: 503 Fillmore St., Alexandria, Minn.





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The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



LOS ANGELES, CALIF.

ST. MATTHIAS Rev. S. L. McLane
W. Washington at Normandie
Sun Masses: Low 7:30, 9:15, Sung 11; Mon & Sat
8; Tues, Wed, Fri 7; Thurs 9:15; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett 251 Fell St. nr. Gough
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri. Sat & HD 9:30; 9 MP; 5:30 Ev;
C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11, HC Wed 7:30, HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v;
Rev. Alvert E. Stephens, Jr., Ass't
Sun Masses 8 & 11; Daily; 7:30 ex Mon 10, &
Thurs 7; C Sat 5. Close to Downtown Hotels.

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30, 9:30 (Sung Mass with Ser), 11;
Daily Masses: 7; C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S K St. near 24th N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 & 7 and by appt

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
Sun 8, 9:15, 11 HC; Daily 7 HC

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

OUR SAVIOUR Rev. William R. Wetherell
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ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
7:15 MP, 7:30 HC, 5 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7; Wed & HD 10;
Fri (Requiem) 7:30; MP 6:45; 1st Fri HH & B
8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
Sun 8, 10:45; Daily 11:45; Thurs 8:30

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica St.
Rev. O. R. Littleford, r; Rev. David I. Horning;
Rev. Walter K. Morley, Associates
Sun: 8, 9, 11; Wed 7, 9:30; HD 9:30

BALTIMORE, MD.

GRACE AND ST. PETER'S Rev. Rex Wilkes
Park and Monument Street
Sun Eu 8 & 11; Daily 7:30; Tues Healing Mission
10:15; C Sat 12:30-1:30, 4-5

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

SALISBURY, MD.

ST. PETER'S Very Rev. Nelson M. Gage, r
August: Low Mass 11; HD 11

CHEBOYGAN, MICH.

ST. JAMES' Rev. George W. DeGraff, r
S. Huron & Locust Sts.
Sun 8, 9:30 & 11; Daily, as announced

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

Key—Light face type denotes AM, black face, PM; anno, announced; app, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun 8, 11

GRAND ISLAND, NEBR.

ST. STEPHEN'S Rev. William E. Craig, Ph.D.
U. S. 30 at Cedar
Sun 7:30 HC, 10 Morning Service; Thurs 10 HC

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD, 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL Rev. R. H. Miller
Sun 8 HC, 9:30 Sung Eu, 11 MP
Daily: HC 7:30, ex Fri 9:30

SOUTH ORANGE, N. J.

ST. ANDREW'S Rev. H. Ross Greer, r
571 Centre Street
Sun 8 HC, 11 Morning Service

ADIRONDACKS

Rev. John Quincy Martin, r
ST. JAMES AuSable Forks, N. Y.
Sun 8 HC, 11 HC or MP & Ser; HD 8 HC

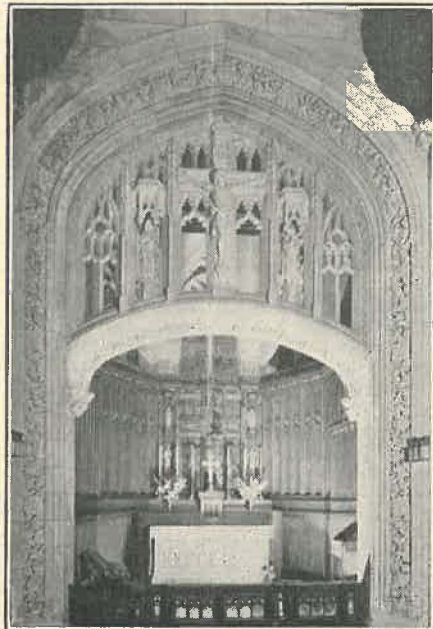
ST. PAUL'S Keeseville, N. Y.
Sun 9:30 HC & Ser; HD 9:30 HC

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Sun Masses: 9 & 10, MP 9:45; Daily: 7 ex Thurs
9:30; C Sat 7:30

ST. JOHN'S Colonial Circle
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NEW YORK CITY

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D. D., r
Sun 8 HC; 11 Morning Service & Sermon; Week-
days: HC Wed 8; Thursday & HD 10:30
The Church is open daily for prayer

GRACE CHURCH Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun: 9 HC, 11; Tues-Thurs 12:30 Prayers; Thurs &
HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Dar-
lington, D.D., Rev. Richard Coombs, Rev. Robert E.
Terwilliger, Ph.D.
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs
4:30 to 5:30; Sat 2 to 3, 4 to 5, 7:30 to 8:30

ST. THOMAS Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC;
Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner, 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY N. Y.

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr., Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex
Mon 10; C Sat 7-8

TULSA, OKLA.

TRINITY 501 S. Cincinnati Ave.
Rev. E. H. Eckel, S.T.D., r; Rev. C. Clyde Hoggard,
Ass't; Rev. Victor Hoag, D.D., Assoc. r
Sun HC 7, 8, Ch S 9:30, Service & Ser 11

GETTYSBURG, PA.

PRINCE OF PEACE Rev. Willis R. Doyle, v
Baltimore & High Streets
Sun 8 & 10:45; HD 7:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T.
Fifer, Th.B.
Sun Holy Eu 8, Mat 10:30, Cho Eu & Address 11,
EP 4; Daily: Mat 7:30, Holy Eu 7:45, Wed 7,
Thurs & HD 9:30; Lit Fri 7:40, EP & Int 5:30;
C Sat 4-5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

HOUSTON, TEXAS

CHRIST CHURCH CATHEDRAL Texas & Fannin St.
Very Rev. Hamilton H. Kellogg, S.T.D., Dean;
Rev. Wm. B. L. Hutcheson, Rev. Harold O. Martin,
associates
Sun HC 7:30, 9:30, Service & Ser 11; Daily: HC 7,
Chapel

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Summer months: Sun 8, 10:45 HC, Weekdays as
announced; C by appt