

The Living Church

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



*Pre-Convention
Number*

CITY OF ST. FRANCIS

The downtown part of San Francisco, looking across the bay toward Oakland. The historic city, which is to be the scene of the forthcoming General Convention, is described in Canon Montizambert's article in this issue.

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LETTERS

Theological Education

TO THE EDITOR: The Joint Commission on Theological Education sent out its report several months ago, for critical study and review by the bishops, the deans and professors of our theological seminaries, the examining chaplains, and all others who are interested in the training of young men who desire to become priests, and for the direction of ministers from other Christian communions who want to enter the Sacred Ministry of this Church.

The report is very precise as to the character of their previous academic, college, and theological education, requiring authentic certifications as to background, the type of their contacts, experiences, and successes as clergymen of the communions from which they come. The supreme objective of the Commission is the assurance of the continued high educational requirement of the priests of the Church, which is mandatory—as in the past among the world-acknowledged Christian leaders of the centuries.

The report of the Commission is designated "Theological Studies and Examinations: A Syllabus." It gives the picture of scholastic ornamentation, the building of a new level in theological education, a complete new study program in theology; with larger intellectual measurements as to theism, religious ideas, and ethical thinking, which—if adopted—will be authorized standardization and accreditation of the required education and examinations of all candidates for the Sacred Ministry of the Church.

As I see it, the study program of the Commission is not merely a new list of books and subjects, but in addition thereto, it is one to develop priestly vocation, personal adaptability, affability, and self-dedication to all of the Christian Religion.

The commitments and implementations of the Commission have the earmarks of study, prayer, and serious conclusion; its pronouncements are in keeping with the Apostolic and Catholic Faith and Practice of the undivided Church, and in consonance with the very best findings of modern tech-

niques of progression in theological research, and they are within the measurements of modern scholarship.

The students of theology must ever keep in mind that, valuable as they are considered to be, there is something more important than curricula, hours, credits, degrees, etc., and that is exactness of theological education, accompanied with sincerity, love, and a firm decision in the onwardness of human betterment and in the complete redemption of man in the fulfillment of his duty toward God and his neighbor.

✠ EDWARD THOMAS DEMBY,
Suffragan of Arkansas, Retired.
Cleveland, Ohio.

Negro Deputy

TO THE EDITOR: The Rev. Samuel J. Martin [L. C., September 11th] states that to his knowledge there is no Negro deputy elected to General Convention.

Mr. Arthur C. Swanagan of St. Philip's Church, Indianapolis, was elected one of our four lay deputies at our last diocesan convention, and will attend the House of Deputies. While this is perhaps unusual, we did not want to make it appear remarkable, and therefore have not given the matter any great publicity.

(Rt. Rev.) R. A. KIRCHHOFFER,
Bishop of Indianapolis.

TO THE EDITOR: THE DIOCESE OF OHIO ELECTED AS A LAY PROVISIONAL DEPUTY TO GENERAL CONVENTION ATTORNEY EVERETT M. TYLER, A NEGRO, OF ST. ANDREW'S PARISH, CLEVELAND. HE WILL ATTEND THE TRIENNIAL. MR. TYLER IS ALSO A MEMBER OF THE DIOCESAN COUNCIL.

(Rev.) JOHN C. DAVIS.
Cleveland.

Why Not a Teaching Priest?

TO THE EDITOR: In THE LIVING CHURCH [June 12th] under diocesan news, there is the statement that Bishop Bayne, in his address at the opening of the 39th annual convention of the diocese of Olympia, "urged that men volunteer increasingly for theological training and ordination, to serve in new patterns of the ministry, as 'priests without the collar in labor unions, teaching, etc.'"

I am a college instructor who very much wishes to be a priest as well as a teacher, but when I approached my bishop, I was told that teaching is an important vocation in which people are needed as much as in the priesthood, and that I could help people who would not go to a clergyman. However, I know from experience that many of our students have problems that they would prefer to discuss with a priest whom they had learned to know and trust as a teacher. And I am often asked for information and advice which I give as best I can, but which I could give much better had I both the training and the authority of a priest.

England has many school masters and college dons who are priests; why not the United States?

DONALD F. JOHNSON.
Worcester, Mass.



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The Living Church

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and the Thought of the Episcopal Church.*

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1950 Church

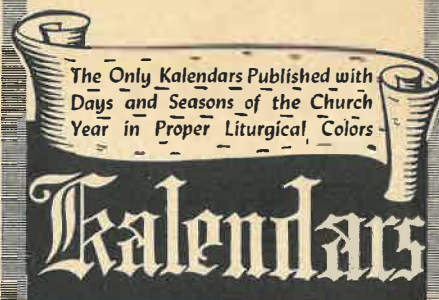
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GENERAL CONVENTION CALENDAR

Sunday, September 25th (pre-Convention)

- MORNING. CORPORATE COMMUNION AND MEMORIAL SERVICE, Daughters of the King.
11 AM. VISITING PREACHERS IN CHURCHES; the Archbishop of York at Grace Cathedral.
2 TO 6 PM. REGISTRATION. Cathedral House, 1051 Taylor Street.
4 TO 7. EPISCOPAL EVANGELICAL FELLOWSHIP TEA, at home of Mr. Philip Adams, president of the California EEF, 2224 Sacramento St.

Monday, September 26th

- 7:30 AM. CORPORATE COMMUNION of bishops and deputies, Grace Cathedral, California, Jones and Taylor Streets.
9 AM TO 6 PM. REGISTRATION at Civic Auditorium foyer for bishops and deputies; at Masonic Temple for Woman's Auxiliary. (Registration continues daily through October 7th all day, except for October 1st, when registration offices close at noon.)
9:30 AM. OUTDOOR PROCESSION to Civic Auditorium assemblies at Masonic Temple.
10:30 AM. OPENING SERVICE at Civic Auditorium.
2:00 PM. OPENING SESSIONS. House of Bishops in Larkin Hall, Civic Auditorium; House of Deputies in Polk Hall, Civic Auditorium.
2:30. OPENING SESSION, Woman's Auxiliary, Masonic Temple, Van Ness and Oak Sts.
8 TO 10:30. OFFICIAL RECEPTION in Gold Ball Room, Fairmont Hotel.

Tuesday, September 27th

- 10 AM TO 1 PM. FIRST JOINT SESSION of both Houses with the Woman's Auxiliary, Civic Auditorium. (10 AM to 12:30 PM, Report of National Council. 12:30 to 1 PM, the Archbishop of York.)
2 TO 5. HOUSE OF BISHOPS. HOUSE OF DEPUTIES.
2:30. AUXILIARY BUSINESS MEETING, Masonic Temple. Introduction of missionaries and report of National Executive Board and staff.
4:30. AUXILIARY TEA (by invitation), Women's City Club, Post St., between Mason and Powell.
6:30. CHURCH VOCATIONS DINNER, sponsored by the Commission on Theological Education, the seminaries, the women's training schools, and the National Executive Board of the Woman's Auxiliary, Bellevue Hotel.

Wednesday, September 28th

- 7:30 AM. CORPORATE COMMUNION AND BREAKFAST, Episcopal Service for Youth, St. Luke's Church.
COMMUNION SERVICE AND BREAKFAST, Episcopal League for Social Action, Trinity Church, Corner of Bush and Gough Sts. Bishop Parsons of California, retired, celebrant.
8:15. BROTHERHOOD OF ST. ANDREW BREAKFAST, the Rt. Rev. Dr. Henry St. George Tucker presiding; Whitcomb Hotel (the first of six breakfasts honoring Lieut. Col. Paul Rusch).
10 AM TO 1 PM. SECOND JOINT SESSION at Civic Auditorium. Report of National Council.
2 TO 5. HOUSE OF BISHOPS. HOUSE OF DEPUTIES.
2:30. AUXILIARY BUSINESS MEETING, Masonic Temple. Report of Nominating Committee for members of the National Executive Board.
4:15. AUXILIARY PROVINCIAL MEETINGS.
8. MASS MEETING, Celebration of 400th Anniversary of the Prayer Book, Grace Cathedral.

Thursday, September 29th

- 8 AM. UTO PRESENTATION; COMMUNION. Civic Auditorium. (After the service Auxiliary delegates will visit National Council exhibits.)

- 8:15. BSA BREAKFAST honoring Lieut. Col. Paul Rusch, with Mr. Samuel Thorne presiding. Whitcomb Hotel.
9:00 AM TO 5 PM. REGISTRATION FOR NATIONAL YOUTH CONVENTION, Scottish Rite Temple, Oakland, followed by informal visits to General Convention.
10 AM TO 1 PM. HOUSE OF BISHOPS. HOUSE OF DEPUTIES.
1. MISSIONARY LUNCHEONS.
2 TO 5. HOUSE OF BISHOPS. HOUSE OF DEPUTIES.
2:30. AUXILIARY BUSINESS MEETING, Masonic Temple.
3:15 TO 5:15. SECTIONAL AUXILIARY CONFERENCES on UTO Budget.
6. CHURCH SOCIETY FOR COLLEGE WORK BANQUET, Sir Francis Drake Hotel.
AFTERNOON. EPISCOPAL SERVICE FOR YOUTH. Tea. Church of the Advent.
6:30. DEPARTMENTAL DINNERS. Christian Education, Hotel Whitcomb; Social Relations, Hotel Bellevue; College Work Commission, Hotel Sir Francis Drake; Finance, Mark Hopkins.
7. OPEN HOUSE at St. Paul's Parish House, Oakland, for National Youth Convention.

Friday, September 30th

- 7:30 AM. CORPORATE COMMUNION AND BREAKFAST, National Committee of Diocesan Altar Guilds, St. Luke's. CORPORATE COMMUNION, Girls' Friendly Society, Trinity Church (followed by Breakfast at GFS Lodge for friends of GFS and prospective branch leaders).
8. HOLY COMMUNION AND BREAKFAST, National Youth Convention, St. Paul's Church, Oakland.
CORPORATE COMMUNION, friends of Rural Worker's Fellowship, Grace Cathedral Chapel.
8:15. BSA BREAKFAST honoring Lieut. Col. Paul Rusch, Major General Luther Miller presiding; Whitcomb.
8:45. SEMINAR ON WORLD PEACE AND CIVIL LIBERTIES, Episcopal League for Social Action. Mr. Clifford J. Durr, president of the National Lawyers Guild, speaker; Whitcomb Hotel.
9:30. AUXILIARY BUSINESS MEETING, Masonic Temple. Elections to National Executive Board; report of Nominating Committee for National Council Representatives.
10 AM TO 12:30 PM. OPENING PLENARY SESSION, National Youth Convention, Scottish Rite Temple, Oakland.
10 AM TO 1 PM. HOUSE OF BISHOPS. HOUSE OF DEPUTIES.
AFTERNOON. DIOCESAN ALTAR GUILDS, Meeting of National Committee, St. Luke's Parish Hall.
1 PM. MISSIONARY LUNCHEONS.
2 TO 5. HOUSE OF BISHOPS. HOUSE OF DEPUTIES.
2:30. AUXILIARY BUSINESS MEETING, Masonic Temple. Address, Miss Leila Anderson, Secretary for Student Work, National YWCA.
NATIONAL YOUTH CONVENTION, Interest Group Meetings, St. Paul's Church, Oakland.
6:30. OPENING DINNER, Presiding Bishop's Committee on Laymen's Work, Palace Hotel.
8. WORLD COUNCIL OF CHURCHES, Mass Meeting, Civic Auditorium.
NATIONAL YOUTH CONVENTION, Provincial Meetings, St. Paul's Church, Oakland.

Saturday, October 1st

- 7:30 AM. CORPORATE COMMUNION, BREAKFAST, AND MEETING of Clerical and Lay Associates of Religious Orders in the Church, Church of the Advent of Christ the King, Fell St., near Franklin. Bishop Burton of Nassau will be the celebrant at the service.
8. HOLY COMMUNION, National Youth Convention, Oakland Churches.
MORNING. COMMITTEE ON LAYMEN'S WORK, conference, Trinity Church Parish Hall.

- 8:45. WORLD PEACE AND CHRISTIAN UNITY, seminar. Episcopal League for Social Action; the Very Rev. Dr. Alexander C. Zabriskie, dean of Virginia Theological Seminary, speaker.
- 10 AM TO 12:30 PM. NATIONAL YOUTH CONVENTION, plenary session, Scottish Rite Temple, Oakland.
- 10 AM TO 1 PM. HOUSE OF BISHOPS. HOUSE OF DEPUTIES.
- 12:30. COMMITTEE ON LAYMEN'S WORK, luncheon, Trinity Church Parish Hall.
- NATIONAL YOUTH CONVENTION, luncheon, St. Paul's Church, Oakland.
- AFTERNOON. COMMITTEE ON LAYMEN'S WORK, conference, Trinity Church Parish Hall.
- TOURS AND TEAS.
- 1:30 PM. PENINSULA TOUR.
- 2 TO 4. NATIONAL YOUTH CONVENTION, interest group meetings, St. Paul's Church, Oakland.
- 5:30. NATIONAL YOUTH RECEPTION, Scottish Rite Temple.
6. NATIONAL YOUTH BANQUET, Scottish Rite Temple.
- 6:30. THE LIVING CHURCH DINNER, Mark Hopkins Hotel. Speakers, Paul Rusch, John Nicholas Brown.
- 7:30. COMMITTEE ON LAYMEN'S WORK, (and their wives), buffet supper, at home of Mr. and Mrs. Norman B. Livermore in Ross, Marin County.
9. YOUTH MASS MEETING, Masonic Temple.

Sunday, October 2

- 8 AM. CORPORATE COMMUNION, National Youth Convention, St. Paul's Church, Oakland.
11. VISITING PREACHERS, services in all Churches; the Presiding Bishop at Grace Cathedral.
- 1:30 PM. TOUR to East Bay, tea served at Church Divinity School and St. Margaret's House, Berkeley.
- 2:30 TO 4:30. NATIONAL YOUTH CONVENTION, closing plenary session, Scottish Rite Temple, Oakland (followed by Closing Devotions, until 5 PM).
4. LAYMEN'S SERVICE, Presiding Bishop's Committee on Laymen's Work, Grace Cathedral; the Hon. Raymond E. Baldwin of Connecticut, speaker:
- AFTER 5. NATIONAL YOUTH CONVENTION, informal provincial meetings, St. Paul's Church or Scottish Rite Temple.
8. WORLD MISSION OF THE CHURCH, mass meeting, Grace Cathedral.

Monday, October 3

- 7:30 AM. CORPORATE COMMUNION, Episcopal Evangelical Fellowship, St. Luke's Church, Bishop Barton of Eastern Oregon, celebrant. (Election of officers after the service.)
- 7:30. SOLEMN REQUIEM MASS, for the deceased of the Houses of Convention, Guild of All Souls, Church of the Advent. Preacher, Rev. James M. Niblo.
- 8:15. BSA BREAKFAST honoring Lieut. Col. Paul Rusch, with Clifford P. Morehouse, editor of THE LIVING CHURCH, presiding; Whitcomb Hotel.
- 9:30. AUXILIARY BUSINESS MEETING, Masonic Temple. The Rev. Theodore P. Ferris, rector of Trinity Church, Boston, speaker.
- 10 AM TO 1 PM. HOUSE OF BISHOPS. HOUSE OF DEPUTIES.
- 10:30 AM. AUXILIARY SECTIONS and Workshops.
- 2 TO 5 PM. HOUSE OF BISHOPS. HOUSE OF DEPUTIES.
- 2:30. AUXILIARY BUSINESS MEETING, Masonic Temple. Nomination to General Convention of Women Members of National Council.
- 6:30. PROVINCIAL DINNERS. I Hotel Whitcomb, II Stewart, III Canterbury, IV Evanston, V Bellevue, VI Union League, VII California Hotel, VIII Whitcomb.

Tuesday, October 4th

- 8:15 AM. BSA BREAKFAST honoring Lieut. Col. Paul Rusch, Whitcomb Hotel; the Rt. Rev. Michael H. Yashiro, Presiding Bishop of Japan, presiding.
- 8:45. WORLD PEACE AND LABOR, seminar. Episcopal

- League for Social Action; the Rev. Dr. George Hedley, Chaplain and Professor of Economics and Sociology at Mills College, speaker; Whitcomb Hotel.
- 9:30. AUXILIARY BUSINESS MEETING, Masonic Temple. The Rev. Theodore P. Ferris, speaker.
- 10 AM TO 1 PM. HOUSE OF BISHOPS. HOUSE OF DEPUTIES.
- 10:30 AM. AUXILIARY SECTIONS and Workshops.
- 1 PM. MISSIONARY LUNCHEONS.
- 2 TO 5. HOUSE OF BISHOPS. HOUSE OF DEPUTIES.
- 2:30. AUXILIARY BUSINESS MEETING, Masonic Temple. The Rt. Rev. Stephen C. Neill, Assistant to the Archbishop of Canterbury, speaker.
- EVENING. EPISCOPAL EVANGELICAL FELLOWSHIP AND EVANGELICAL EDUCATION SOCIETY dinner, Sir Francis Drake Hotel; the Rt. Rev. Stephen C. Neill, Assistant to the Archbishop of Canterbury, will speak.
- 5:30 PM. CLERGY WIVES, Tea. Century Club.
- 6:30 PM. CHURCH HISTORICAL SOCIETY dinner, Palace. NATIONAL DIOCESAN PRESS dinner, Hotel Whitcomb.
- 6:30. EVANGELICAL FELLOWSHIP Dinner.
- 7:30. DEPARTMENT OF CHRISTIAN EDUCATION Seminar.

Wednesday, October 5th

- 7:30. AM. CONFRATERNITY OF THE BLESSED SACRAMENT. Solemn Votive Mass. Advent.
8. AM. CORPORATE COMMUNION AND BREAKFAST, Anglican Society. St. Francis' Church, San Fernando Way at Ocean Ave.; address by Bishop Oldham of Albany.
- 8:15. BSA BREAKFAST honoring Lieut. Col. Paul Rusch, Whitcomb Hotel; the Rt. Rev. Dr. John B. Bentley, Vice-President of the National Council, presiding.
- 8:45. WORLD PEACE AND FOREIGN POLICY seminar (with emphasis on Germany). Dr. Spencer Miller, Jr., formerly with the International Labor Office in Geneva, Switzerland, speaker; Whitcomb Hotel.
- 9:30. AUXILIARY BUSINESS MEETING, Masonic Temple. The Rev. Theodore P. Ferris, speaker.
- 10 AM TO 1 PM. HOUSE OF BISHOPS. HOUSE OF DEPUTIES.
- 10:30 AM. AUXILIARY SECTIONS and Workshops.
- 2 TO 5. HOUSE OF BISHOPS. HOUSE OF DEPUTIES.
- 2:30. AUXILIARY BUSINESS MEETING, Masonic Temple.
- 6:30. PM. SEMINARY DINNERS. Seabury Western, Mark Hopkins; Nashotah, Californian; Bexley, Californian; Church Divinity of the Pacific, Bellevue; General Theological, Bellevue; Episcopal Theological, Stewart; Berkeley (New Haven), Bellevue; Philadelphia Divinity, Whitcomb; Virginia, Union League Club; Sewanee location unannounced.
- 6:30. CHURCH TRAINING SCHOOLS FOR WOMEN, dinner for alumnae; St. Margaret's House, Berkeley, Calif.

Thursday, October 6th

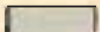
- 9:30 AM. AUXILIARY BUSINESS MEETING, Masonic Temple. The Rev. Theodore P. Ferris, speaker.
- 10 AM TO 1 PM. HOUSE OF BISHOPS. HOUSE OF DEPUTIES.
- 10:30 AM. AUXILIARY SECTIONS and Workshops.
- 2 TO 5. HOUSE OF BISHOPS. HOUSE OF DEPUTIES.
- 2:30. AUXILIARY BUSINESS MEETING, Masonic Temple. Reports on Sections and Workshops.
- EVENING. SEWANEE DINNER. Mark Hopkins Hotel.
- 6:30. CHANCELLOR'S DINNER, Hotel Sir Francis Drake.

Friday, October 7th





- 9 AM. WOMAN'S AUXILIARY, INSTALLATION of National Executive Board, Trinity Church, Bush and Gough Sts., by the Presiding Bishop.
10. HOUSE OF BISHOPS. HOUSE OF DEPUTIES. Closing Sessions. On adjournment the Convention will assemble in Grace Cathedral for Evening Prayer and the Bishop's Pastoral Address.
- AUXILIARY BUSINESS MEETING, Masonic Temple. Report of Committee on Triennial Message.
- 12 NOON. WOMAN'S AUXILIARY, closing service, Masonic Temple.

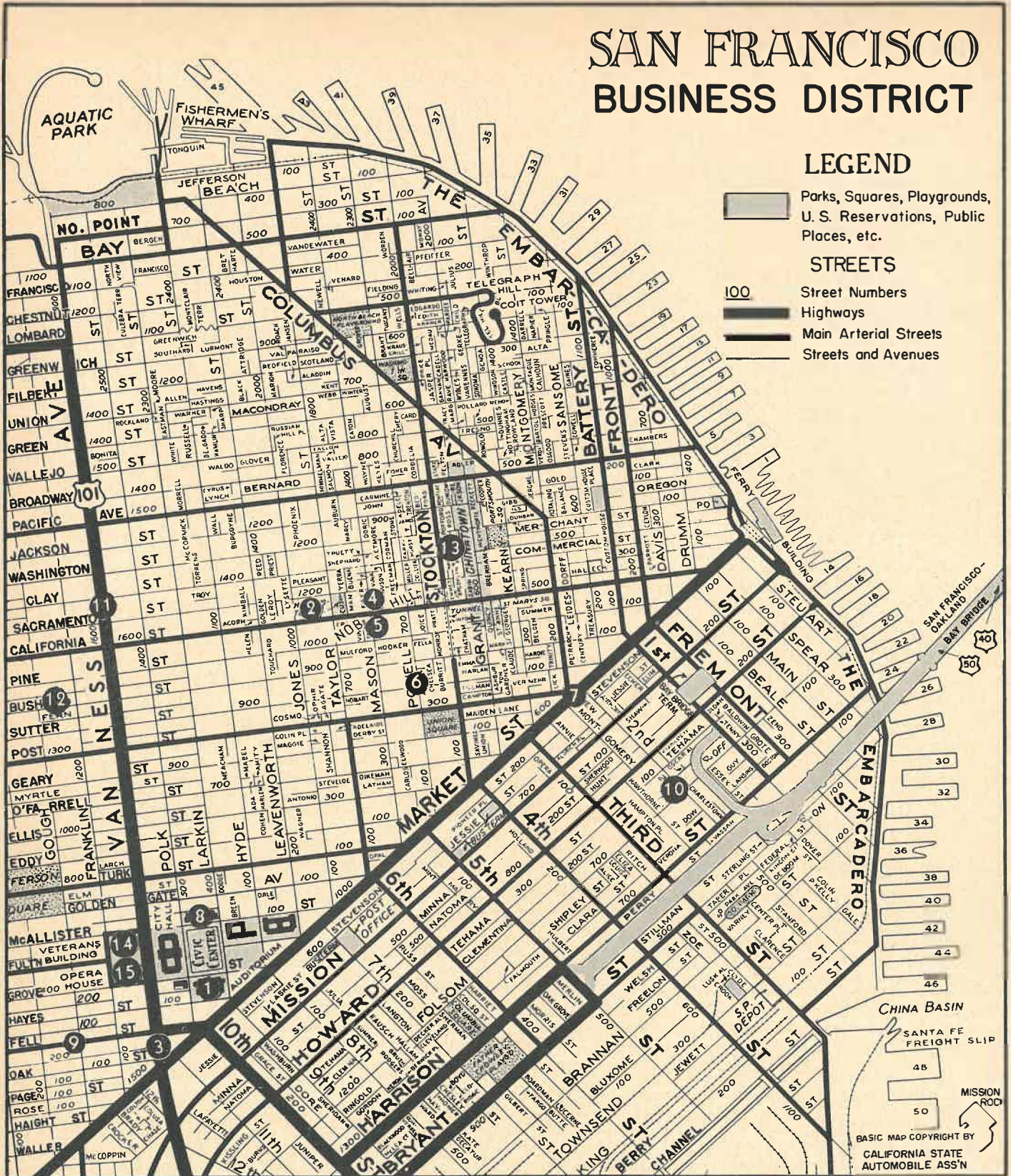
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LEGEND

 Parks, Squares, Playgrounds, U. S. Reservations, Public Places, etc.

STREETS

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 Highways
 Main Arterial Streets
 Streets and Avenues



1. CIVIC AUDITORIUM which will be transformed into a house of worship for Opening Service, which will house bishops and deputies, and where, for the first time since 1940, exhibits will be brought back to the Convention scene.
2. GRACE CATHEDRAL has a new marble floor in its sanctuary, new lighting, and a newly polychromed altar. Daily Communion, and Morning and Evening Prayers as well as Convention services.
3. MASONIC TEMPLE, newly redecorated, will house the Woman's Auxiliary, also Youth Mass meeting.

4. MARK HOPKINS HOTEL, headquarters for THE LIVING CHURCH, is across the street from Convention headquarters.
5. FAIRMONT HOTEL, Convention headquarters.
6. SIR FRANCES DRAKE HOTEL. College Work Commission, Chancellors' Dinner.
7. PALACE HOTEL. Opening dinner for Presiding Bishop's Committee on Laymen's Work.
8. PUBLIC LIBRARY. Prayer Book Exhibit.
9. CHURCH OF THE ADVENT OF CHRIST THE KING, where visiting clergy may say daily Masses, is within

- close walking distance of Civic Auditorium.
10. KIP MEMORIAL MISSION.
11. ST. LUKE'S. Daily celebrations and corporate Communion and breakfasts.
12. TRINITY CHURCH, celebrating its centennial, will hold daily celebrations and will be used for corporate Communion and breakfasts.
13. TRUE SUNSHINE MISSION. Open house.
14. OPERA HOUSE. Tosca, Faust, Tristan and Isolde.
15. VETERANS' BUILDING. War Memorial in Civic Center.

FIFTEENTH SUNDAY AFTER TRINITY

GENERAL CONVENTION

ISSUES

**No All-Absorbing Problem,
But Many Important Ones**

The 1949 General Convention, which opens in San Francisco, Calif., September 26th, has no single all-absorbing issue before it as it begins its deliberations. Nevertheless, there are many problems of importance which have been reflected in the columns of *THE LIVING CHURCH* during the triennium. Some of them stem from the Lambeth Conference, some from the Convention of 1946, some from official Committees and Commissions sitting during the interim, some from dioceses which are memorializing General Convention, and some from individual Churchmen.

No summary of the issues could be complete, but the following survey will cover some of the highlights.

SOUTH INDIA

Two matters dealt with by the Lambeth Conference may come before General Convention — the relation between Anglicanism and the Church of South India, and the administration of the Holy Communion by intinction.

On the South India Church, the Conference recommended in Resolution 54 that Anglican Churches, provinces, and dioceses grant full privileges of ministry and communion to former Anglicans who have joined that Church, and that no new rights or status be accorded to non-



BISHOP BLOCK

**Welcome to
San Francisco!**

Saludos, Amigos! The city of San Francis extends to you all a warm and sincere welcome. The diocese of California reinforces this word of greeting with an expression of fraternal regard that springs from our sense of spiritual solidarity in Christ Jesus.

We are very proud to introduce to our community the representatives of our Anglican Communion both from here and abroad. Living at the limits

of the west, we need graphically to be reminded of the numerical as well as the spiritual strength of the Episcopal Church, the center of whose population in America, I am told, is somewhere near Harrisburg, Pennsylvania.

We want you to share our enthusiasm for this beautiful country with its fast growing population and its amazing evangelistic opportunity. We want you to know our brethren of other cultures, especially those from the beleaguered Far East. We are eagerly hopeful that your stay in the city by the Golden Gate will be esthetically, socially, and spiritually profitable, and that many of our visitors will be encouraged to return for a visit when official duties do not pre-empt so large an amount of available time.

It has been almost half a century since General Convention visited San Francisco. In that interval the city, devastated by earthquake and fire, has been rebuilt on its awe inspiring hills. We are grateful for the privilege of these sun-lit days and we offer you our hand and our hearts in welcome and fellowship.

Bishop of California.

Departments

CHANGES .. 35	EDUCATIONAL 32
CONVENTION 7	GENERAL .. 10
DEATHS ... 34	LETTERS ... 3
DIÖCESAN .. 31	MUSIC 11
EDITORIAL .. 22	PARISH LIFE 31

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

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episcopally ordained ministers who have joined it. Two views were recorded on the attitude to be taken toward bishops, presbyters, and deacons consecrated or ordained in the United Church — one, that they should be accepted in their order; the other, that judgment should be withheld on their status for the present. The former view was that of a majority of the bishops present and voting (135 to 94) at what Bishop Hobson of Southern Ohio has described as “a late and extra session” when “few bishops had the slightest idea that Resolution 54 would come to a vote.” Approximately 80 bishops were absent.

In a letter to *THE LIVING CHURCH*, Bishop Hobson expressed the view that the questions covered in Resolution 54 were matters, not for General Convention, but for individual diocesan bishops

to decide. To the present, no public proposal for Convention action on the subject has been made.

INTINCTION

The other Lambeth subject — intinction — has been a hardy perennial for many General Conventions. The House of Deputies has voted to permit intinction, or sometimes either intinction or Communion in one kind; the House of Bishops has referred the matter to the Lambeth Conference.

The Conference's action (Resolutions 117 and 118) upheld Communion in both kinds, with the common chalice, as “the normal method of administration.” However, it conceded that intinction was permissible, where conditions required it, with the proviso that the matter should be covered by provincial regulation should

cifying the methods of intinction permitted. No support was given to Communion in one kind.

UNITY NEGOTIATIONS

A third subject dealt with by Lambeth originated in the American Church—the Statement of Faith and Order prepared by the Commission on Approaches to Unity in accordance with the instructions of the General Convention of 1946. The Statement, published in full in *THE LIVING CHURCH* of April 4, 1948, marked a change in the emphasis of the Commission from fruitless efforts to find a solution of the problem of differing ministries to a consideration of what treasurers of faith and order the Episcopal Church actually possesses to contribute to a future united Church.

The Lambeth Conference gave unqualified approval to the Commission's Statement in Resolution 59. The Commission will ask General Convention to do the same, and will also ask to be given authority to continue negotiations with the Presbyterian Church in the USA and with any other interested Christian body.

MARRIAGE CANONS

Some revision in the Church's new marriage canons, once known as the "miracle Marriage Canons" because of the virtually unanimous support they commanded at the 1946 Convention, is certain to take place. A Committee of three bishops has proposed nine clarifying resolutions, none of which is intended to make any substantial change in the law. It has also been proposed that the canons be revised to give the divorced partner an opportunity to be heard when a marital case is brought before the bishop, and at least one proposal has been made to clarify the question whether the "doctrine of divorce" supported by two of the bishops or the "doctrine of nullity" supported by the third member of the committee is to prevail.

The Lambeth Conference is quoted confidently by both those who believe in the permissibility of marriage after divorce and those who do not.

ECUMENICAL COMMISSION

Another important Commission—the Joint Commission on Faith and Order—is recommending that its functions be taken over by a new "Ecumenical Commission" which is to be charged with responsibility for the Episcopal Church's relationships with interchurch agencies and movements.

PRAYER BOOK STUDIES

The Standing Liturgical Commission will ask General Convention to appropriate \$2,000 for the publication of a series of "Prayer Book Studies" aimed at

a future revision of the Book of Common Prayer. The purpose of the studies is to establish a consensus in the Church on needed changes in the several Prayer Book offices, and eventually to lead up to a "Proposed Book" for the consideration of General Convention.

MUSIC

Both the Liturgical Commission and the Commission on Church Music report that they have established a useful liaison with each other. The latter Commission also seeks authority to revise and republish its 1922 report, to give guidance in the selection of music outside the Hymnal and to publish phonograph records which would demonstrate the proper rendition of Church music.

RURAL WORK

The Joint Commission on Rural Work, or Town and Country Work, has issued a report surveying the note-

RADIO CONVENTION

General Convention is going to be on the radio.

San Francisco station KSFO (dial 560) will air a program called Convention Highlights Monday through Friday during the Convention weeks at 1:45 PM.

On September 25th from 7:00 to 7:30 AM Missionary Bishop Kennedy of Honolulu will be heard over CBS and San Francisco station KCBS (dial 560) on the Church of the Air.

worthy progress in this field during the past three years. The Commission recommends that the 1950-52 budget provide continued support to the National Council's Town and Country Work Division, with "reasonable continuing advance."

CLERGY SHORTAGE

The Joint Commission on Theological Education in a long and closely knit report points to the acute and growing shortage of clergy and suggests that steps be taken to develop a plan for strengthening the seminaries so that they may produce more and better priests. The Commission also makes several recommendations for changes in the canons. Three years ago, on its recommendation, the provision for reduced standards of learning for older men entering the ministry was dropped from the canons with little debate—so little, in fact, that men have continued to be ordained under the provisions of the nonexistent "old men's canon." This year, at least one proposal has been made for a non-professional diaconate to administer the chalice at Holy Communion.

THE BUDGET

An article by Dr. Lewis B. Franklin, from his vantage point as retired treasurer of the National Council, published in this issue, discusses the broad implications of one of the most important problems facing General Convention—the request for an increase of approximately \$1,200,000 in the giving of Churchpeople for national purposes. The largest proportionate increase is for Christian education, but rural work, foreign missions, and Christian social relations all have a part. However, the bulk of the increase merely represents the Church's effort to catch up with inflation, which has reduced the buying power of missionary salaries to the point of penury.

PENSION PROBLEM

The problem of inadequate pensions of retired clergy, committed by General Convention in 1946 to a Committee which was asked to report to the Presiding Bishop on the feasibility of an appeal, has been fruitlessly discussed throughout the triennium. A new and vigorous note was injected into the discussion last January by the Rev. Theodore Bell of Del Monte, Calif., in "An Open Letter to the Trustees of the Church Pension Fund." Many diocesan conventions have taken action urging solutions to the problem, varying all the way from an increase in the pension assessment to a liquidation of the Pension Fund in favor of an investment account for each individual clergyman.

The Committee to Consider Appealing for Funds to Supplement Clergy Pensions made public its report this summer, proposing four different plans to arrive at three different minimum pension levels. The lowest minimum pension proposed—\$1,200 a year for clergy, \$600 a year for widows—would require an initial fund of \$8,759,686, plus an additional 1% pension assessment. Alternatively, the same goal could be arrived at by an increased pension assessment of 12.3% (instead of the present 10%) in perpetuity.

The cost of supporting retired clergy at a level above the current average of \$920 per year (the average for widows is \$370 per year) is thus shown to be high, and if it were not for the moral indignation crystallized in the Rev. Mr. Bell's letter, there would probably have been a powerful tendency to set aside the problem as insoluble.

The action of diocesan conventions has not been uniformly constructive. One diocese proposed that any assessment increase be made a voluntary one, benefiting only the clergyman on whose salary it was paid—thus losing sight completely of the problem of existing retired clergy and widows living at the starvation level or

on public relief. Another endorsed the proposal criticized by Bishop McKinstry in his article in this issue, that the Pension Fund be liquidated and common-stock investment trusts accounts be set up for each individual clergyman. The problem which the Convention must solve is not the problem of the future, which is automatically being met, to a considerable degree, by increased stipends and increased pension premiums; but the problem of those already retired, or about to retire, for whom the pension contributions of past years provide an inadequate scale of living because of the effects of inflation.

BISHOPS RESIGNING

There are eight bishops whose resignations because of age or ill health must be acted upon by the House of Bishops at General Convention. They are: Bishops Thomas of Brazil, Oldham of Albany, Spencer of Western Missouri, Ingley of Colorado, Ziegler of Wyoming, Reinheimer of Rochester, Craighill of Anking, and Mason, Suffragan of Virginia.

VOTE BY ORDERS

Two amendments to the Constitution, passed on first reading by the Convention of 1946, await final action in 1949. One provides for the counting of divided votes in a vote by orders as 1/2 affirmative and 1/2 negative. In the present Constitution, the affirmative votes must exceed the total of negative and divided votes. On many occasions in the past, legislation and resolutions have received more affirmative votes than negative ones, but failed because divided votes were counted in the negative.

WORK IN ARMED FORCES

The other amendment provides for a suffragan bishop who, under the direction of the Presiding Bishop, shall be in charge of the work of the Episcopal Church in the armed forces.

Other ways of improving the Church's ministry to servicemen have been discussed during the triennium. The Rev. Francis W. Read, a former chaplain, has proposed a resolution asking military authorities to assign the Church's chaplains in a more strategic way, to permit Episcopalians to have their affiliation indicated on their dog-tags, and to include the Church's service in the Army and Navy Hymnal. Some chaplains have supported his proposal and others have opposed it.

PROPOSALS FROM DIOCESES

Among matters referred to General Convention by the dioceses, one is a request that the name of the Church be changed to "The Episcopal Church." Two dioceses ask that the word "holy" be restored as one of the four adjectives de-

scribing the Church in the Nicene Creed. The diocese of Long Island, as an aftermath of the Melish case, asks for a stiffening of the canon on dissolution of the pastoral relation. Supporters of Dr. Melish have asked that General Convention revise the same canon in the opposite direction, and have asked the Convention to intervene in the case itself. The diocese of Northern Indiana has condemned artificial insemination by a donor, a subject which may be referred to a General Convention Commission.

STRUCTURE OF CONVENTION

Two dioceses — Missouri and Olympia — have raised the question of representation of women in General Convention in the practical form of electing women as deputies. Other recommendations regarding the structure and organization of General Convention may be made by the Commission on this subject, which will meet at San Francisco at the beginning of the Convention. One subject it is considering is a system for giving large dioceses larger representation in the Convention.

OTHER PROBLEMS

Other Commissions which have not been able to complete their work are the Bi-Racial Commission appointed to con-

sider the Church's work among Colored people and the Commission on Compulsory Retirement of Clergy, both of which plan to meet at San Francisco. Bishop Quin, chairman of the latter Commission, reports that a majority of the Commission has indicated by letter its approval of a compulsory retirement age of 72. This was passed by the House of Deputies but defeated by the House of Bishops in 1946.

The anomalous status of the American Presiding Bishop as a Bishop without a flock is unsatisfactory to many Churchpeople. It has been proposed that a small portion of the diocese of Connecticut, containing Seabury House and several parish churches, be set aside as a primatial see of which the Presiding Bishop would become Archbishop.

The Advisory Commission on Deaconesses plans to ask General Convention for action on behalf of the order of deaconesses, particularly for the adoption of a retirement plan for them.

A canonical amendment securing all races in their right to worship in all parishes is under discussion.

All these and many other matters, coming before General Convention in the first few days of the session, will be referred to appropriate Committees of the House of Bishops or House of Deputies, and will be reported out by those Committees with recommendations for action. On all legislation and most other matters, one House adopts a proposal and sends it to the other House for concurrence. However, the House of Bishops alone has certain powers in respect to missionary bishoprics.

Changes in the Constitution or the Prayer Book require concurrent action of both Houses at two successive Conventions. Other action can take effect immediately, or at a time specified, on the vote of the two Houses at one Convention.

CHURCHES

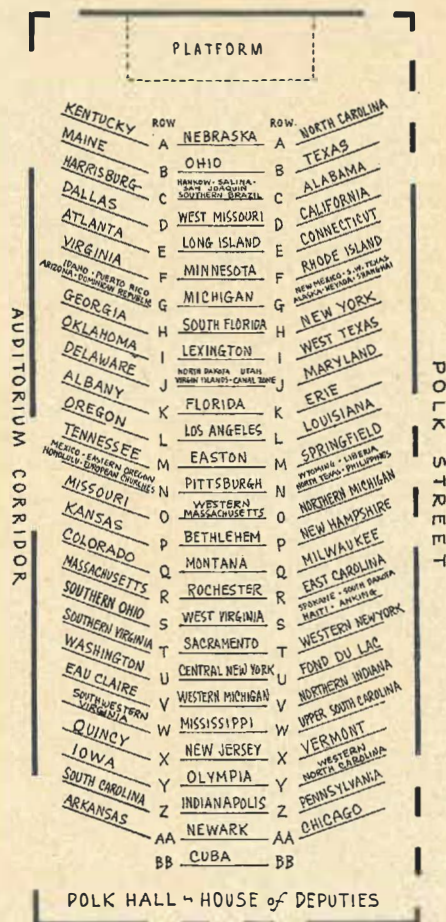
Daily Services

Daily Holy Communion will take place at three San Francisco churches and Grace Cathedral during General Convention.

Four altars will be available for clergy at the Church of the Advent of Christ the King for daily services from 6:30 to 9:00 AM. There will be Holy Communion at 7:30 AM each day at St. Luke's, St. Francis', and Grace Cathedral. St. Francis' and the Cathedral will also have the Eucharist at 8 AM.

Morning and Evening prayer will be offered respectively at 9 AM and 5:30 PM at Grace Cathedral.

On September 27th and October 7th devotional services will be conducted at the chapel, Civic Auditorium.



SEATING ARRANGEMENT: It's a long way from Kentucky to Cuba.

EPISCOPATE

Minnesota Suffragan Elected Unanimously on First Ballot

The Rev. James P. Clements, rector of Christ Church, Tyler, Texas, was elected suffragan bishop of Minnesota on the first ballot by unanimous vote of a special convention in St. Mark's Cathedral, Minneapolis, September 14th.

The election followed a straw vote taken by clerical and lay deputies in a committee of the whole. Other candidates named by a nominating committee and from the floor of the convention withdrew in Mr. Clement's favor.

On the convention floor after the session in committee, the secretary was directed by unanimous vote to cast both clerical and lay ballots for Mr. Clements.

Bishop Keeler of Minnesota then declared him to be the unanimous choice of the convention.

Among other clergy nominated were the Rev. Richard Emery, rector of St. Paul's Church, Minneapolis; the Rev. Bernard Hummel, rector of the Church of St. Stephen the Martyr, Edina; the Rev. Douglas F. Henderson, director of the department of Christian education for the diocese of Minnesota.

Born in Revere, Mass., Mr. Clements is a graduate of Baylor University, where he also took his post-graduate work. He received his theological training at Virginia seminary. Following a rectorate of three years in Texas City, he became vicar of All Saints' Chapel at the Uni-

versity city of Austin. He served for three years in the Pacific theatre of World War II as chaplain in the U.S. Marine Corps, and accepted his present position in 1946.

Bishop Loring Represents Church at Canadian Synod

Bishop Loring of Maine, at the invitation of the Primate and with the appointment of the Presiding Bishop, took part in the opening of the 17th General Synod of the Church of England in Canada held in Halifax, September 5th to 17th.

The Bishop was welcomed as a representative of the Episcopal Church. He made an address at the Civic Luncheon, bringing greetings from the United States to the city of Halifax on its 200th anniversary.

In the opening session of the Synod, he gave an address of greeting to the Synod,

and was accorded a seat in the House of Bishops at the following sessions of the Synod.

ACU

6,000 at Congress Eucharist in New York Cathedral

Over 6,000 men and women, including 24 bishops (more than 20 of them in copes and mitres), 200 vested priests, and 125 monks and nuns, filled the Cathedral of St. John the Divine, New York, at the Solemn Eucharist on September 15th, which inaugurated the series of Eucharistic congresses sponsored by the ACU at strategic centers of the country in honor of the 400th anniversary of the Book of Common Prayer. At the New York congress Bishop DeWolf of Long Island was celebrant, with the Bishop of London, Dr. Wand, the preacher. Priests and laypeople of



RNS.



THE DIOCESE OF LONDON had jurisdiction over the site of the Robert Hunt shrine, Jamestown, in 1607.

NUMBER ONE:
The Eucharistic Congress at the Cathedral of St. John, the Divine, New York, inaugurated a series which will move westward across the nation to San Francisco.

many nationalities and races bore witness to the Catholicity of the Anglican Communion united in a great tradition of Common Prayer stemming from the 1549 Book.

This was followed September 16th by a congress in Cleveland, Ohio, at which the Mass was sung by the Rev. Francis C. Gray, rector of St. Michael's Church, Cincinnati, in the presence of Bishop Sawyer of Erie, chairman of the congress. The preacher was the Bishop of Bath and Wells, Dr. Bradfield.

At St. Luke's Church, Evanston, Ill., a Solemn Eucharist was sung September 17th, with the Bishop of London the preacher; while the Milwaukee congress Mass was sung in All Saints' Cathedral September 18th by Bishop Ivins, with

the Bishop of Oxford, Dr. Kirk, the special preacher. At the same day and hour a similar service took place in St. Paul's Cathedral, Fond du Lac.

A service of witness on the evening of September 18th taxed to overflow the capacity of St. James' Church, Milwaukee. The preacher was the Bishop of Bath and Wells.

As a fitting introduction to the ACU series of congresses, a celebration of the Holy Communion took place September 12th at the Robert Hunt Shrine on Jamestown Island, Va., "in the shade of the same trees which sheltered Master Robert Hunt in the year 1607." The celebrant was the Bishop of London. This was followed later in the day by a tour of Williamsburg, Evensong in Bruton Parish Church, and a procession down Duke of Gloucester Street, which included 11 bishops in copes and mitres.

BIBLE

Handwritten Bible

The first verse of the New Testament was penned into the huge handwritten Bible, being produced at the Railroad Fair in Chicago by the Chicago Bible Society, by the Rev. Frederick C. Grant of Union Theological Seminary. Dr. Grant is one of the translators of the revised version of the New Testament.

More than 20,000 persons from every state and 15 foreign countries helped to write in the Old Testament. Bible society officials said the 31,102 verses of the Bible would be penned by 31,102 persons. It is expected that the entire Bible will be finished by October 2d when the fair closes.

Work on the handwritten Bible is being carried on in the Illinois Central New Orleans exhibit. [RNS]

ORTHODOX

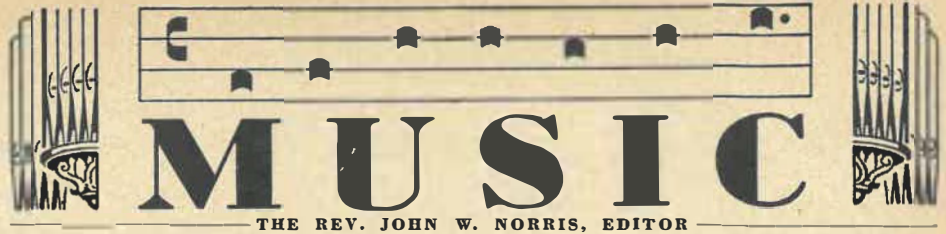
Metropolitan Timothy Resigns

New York Post

Metropolitan Timothy Evangelides has relinquished his appointment as Greek Orthodox Archbishop of New York because of ill health, it was officially announced in Istanbul by the Holy Synod of the Ecumenical Patriarchate.

The Synod disclosed that Metropolitan Timothy, who was named Archbishop in June, will return, at his own request, to his former diocese in Rhodes.

Metropolitan Timothy was expected in New York last month, but was forced to delay his projected departure from Istanbul because of recurrent heart attacks from which he is still convalescing. He is 69 years old, and was at one time Metropolitan of the Greek Orthodox Church in Australia. [RNS]



One of the Delicacies: Speech Rhythm

WRITING a column on Church music tends to become wearisome from the sense of repetition, yet repetition seems to be necessary for letters constantly come asking questions that have been discussed in the column several times. This, we suppose is natural, because new clergy and new organists are arising who want the information and have failed to discover it elsewhere. This line of thought was produced by the following letter which came to us recently:

"Recently I have enjoyed the feast of Church music that awaits every Churchman who visits England. One of the delicacies was the singing of the Psalter and Canticles which characterize every church both small and great. It moved me to enquire why it seems so desperately hard for us to gain the same results here. I am wondering if method has anything to do with it.

"Why has speech rhythm chanting never been used in official American Church publications like the Hymnal? Do you, as a musician, feel that it is a less desirable type of music?"

"I have always wanted to be loyal to the type of music contained in the Hymnal (and pointing in accordance with it) but it seems to make it much harder and, unless very skillfully done, the effect is often less artistic or satisfactory.

"Is there an American Psalter published with 'speech rhythm' pointing (like the Royal School of Church Music Records)? If not, what Psalter or Psalters would you recommend?"

Since this letter is fairly typical of others let us answer the questions in order:

TRADITIONS VARY

The musical rendition of the services in England has tradition behind it. It has been the custom observed for centuries. Unfortunately the tradition in this country has been to say the Psalter and to sing the Canticles to four part settings; sometimes elaborate, sometimes shoddy, but always four parts, that is, an anthem form. Any changing of tradition is a "desperately hard" thing to accomplish even when that tradition has only been established for one generation.

Speech rhythm chanting is the method used in the Hymnal 1940; and it was the same in the 1916 authorized Hymnal. The difficulty about speech rhythm is that pointing in itself will not do the trick. There is no unanimity about pointing as

has been demonstrated in England where a large number of Psalters have been published purporting to obtain the desired result. The present form of pointing in the Hymnal 1940 is something of a combination of that set forth by the Royal School of English Church music and that preferred by the late Canon Douglas. In one sense of the word it is a compromise pointing.

ART REQUIRES CARE

It is our opinion that almost any pointing can be used if it is remembered that "speech rhythm" is recognizing that the words are to be sung at the pace of good reading with the normal accents which would be used in such reading. Finally any chanting, however pointed, requires more care and rehearsing than almost any other type of Church music if it is to be artistic and satisfactory.

Not all Church musicians are in agreement about speech rhythm. Its practice has always been urged in this column, yet some of the choirmasters who are outstanding refuse to accept it and prefer the old Cathedral Psalter pointing which tends to make the chant into a metrical recitation rather than a free recitation. Their success, however, lies in the preparation of the chants in rehearsal rather than because of the pointing employed.

NEW PSALTER

There are no Psalters, with which we are acquainted, published in this country employing the pointing of the Parish Psalter issued by the Royal School of English Church Music. The American Psalter, published by Gray, was issued some 20 years ago and employed the pointing used in the Hymnal of 1916. It was prepared by Canon Douglas and issued under the authority of the Joint Commission on Church Music. Dr. Louis Daniels, of Oberlin, O., pointed the canticles and a selection of Psalms and issued them as an appendix to his "Songs of Praise for America" published in 1938.

Oxford Press has recently announced that it is issuing this year a new psalter prepared and edited by Ray Francis Brown of General Theological Seminary. We have not seen the latter *in toto* but know that the basic method employed is that of speech rhythm.



THE SAN FRANCISCO-OAKLAND BAY BRIDGE: *Over this road will come to the City of St. Francis Church people from near and far, as the 56th General Convention prepares to assemble.*

SAN FRANCISCO: 1776-1949

By the Rev. Eric Montizambert

HISTORY is an interwoven pattern of beliefs, ideas, and events in which that mode of measurement called "time" is of little consequence. In July of this very year John Roberts, heroic missionary to the Wyoming Shoshones, died on the banks of the Wind River close to the spot where he had baptized Sacajawea. In 1812 that Indian girl had led Lewis and Clark in their expedition, across the continent to the coasts of Oregon. Thomas Jefferson had sent them out on this great tour which was to lay the ground-work for the bloody conquest of the west.

But not long before, Jefferson, Washington, and the rest had been battling through the heat of June and early July to produce a constitution for the new republic at the very moment when a great champion of the City of God was

laying its foundations on the shore of the Pacific ocean. Much already had



MISSION DOLORES: *Here Fra Francisco Palou built an "altar in the wilderness" in 1776.*

been done as *El Camino Real* — "the King's Highway" — carved its path through the wilderness from San Diego to Sonoma in northern California, pausing at 30 mile intervals for the erection of mission stations. Thirty miles was a day's journey by mule-back for the hardy Franciscans.

CHURCHES — SPANISH AND ANGLICAN

El Camino Real was, indeed, the "Highway of Christ-the-King." But Fra Francisco Palou in that very summer stopped at Yerba Buena to build another temple to the Glory of God and the service of man. And "the modern man," if such there be, stands beneath the palms of Dolores avenue in San Francisco to gaze in amazement at the date 1776 over the east portal of the mission built

through the hours when the Constitutional Convention sat in Philadelphia. Any day one may assist at the Mass which has never ceased being offered since Fra Francisco Palou blessed the altar in the wilderness. Mission Dolores is not the oldest in California, but it was the first of the churches to rise in what is now San Francisco. Here were the first baptisms, and here the first Christian burial in the village by the Golden Gate.

These early Spanish churches were made of native adobe roofed with tile baked from the local clays. So were most of the early buildings. So is the old Commandant's house in the famed *Presidio*, erected in its original form in 1779. But the *Presidio* itself is older, for its sweeping acres were set apart in March 1776 as the result of action taken by the Viceroy of Mexico back in 1774: "It now appears necessary . . . to establish a *presidio* at the port of San Francisco, which by all means ought to be occupied to support our conquests in that region . . ." An early house for the Commandant had been erected, but lack of wood had caused the adobe to melt under the heavy winter rains. Nothing in San Francisco is older, and it was not until the United States invasion and conquest of the area in 1846—a mere spattering of gunfire—that Anglicanism found its opportunity.

FIRE AND EARTHQUAKE

But no Episcopal Church owns to the historicity of age. The frail redwood chapels—the first Trinity Church, and the Grace Church which mothered the Cathedral—were built during the spring and summer of 1849 and 1850, but soon the pressure of the phenomenally multiplying population compelled them to rebuild and to build again until splendid buildings worthy of any city in the older east housed the faithful.

Then the appalling earthquake and fire of 1906 carried to destruction all but

two of our many churches. Trinity, at Gough and Busch streets—a massive, towered building of red sandstone—and St. Mary the Virgin alone survived. The latter stands in the original redwood with which it was built sixty years ago and is thus the oldest church building in San Francisco. It is the proud possessor of a magnificent jewelled chalice to be used by the Presiding Bishop at the Convention services. Trinity Church, erected in 1892, owes its place in history to the fact that it housed the entire General Convention of 1901, the first to be held on the Pacific coast. At that time Grace Church was a splendid stone structure; but the earthquake grievously cracked its walls and, when it still was hoped that the building might be saved, the fire which was to destroy two-thirds of the city engulfed it. It was then, while the embers of the holocaust were not yet cooled, that the Crocker family offered to Bishop Nichols for his Cathedral the magnificent site on the crest of Nob Hill. It had been their home; a home to be commemorated for many centuries in the exquisite Chapel of Grace given by them to the Cathedral.

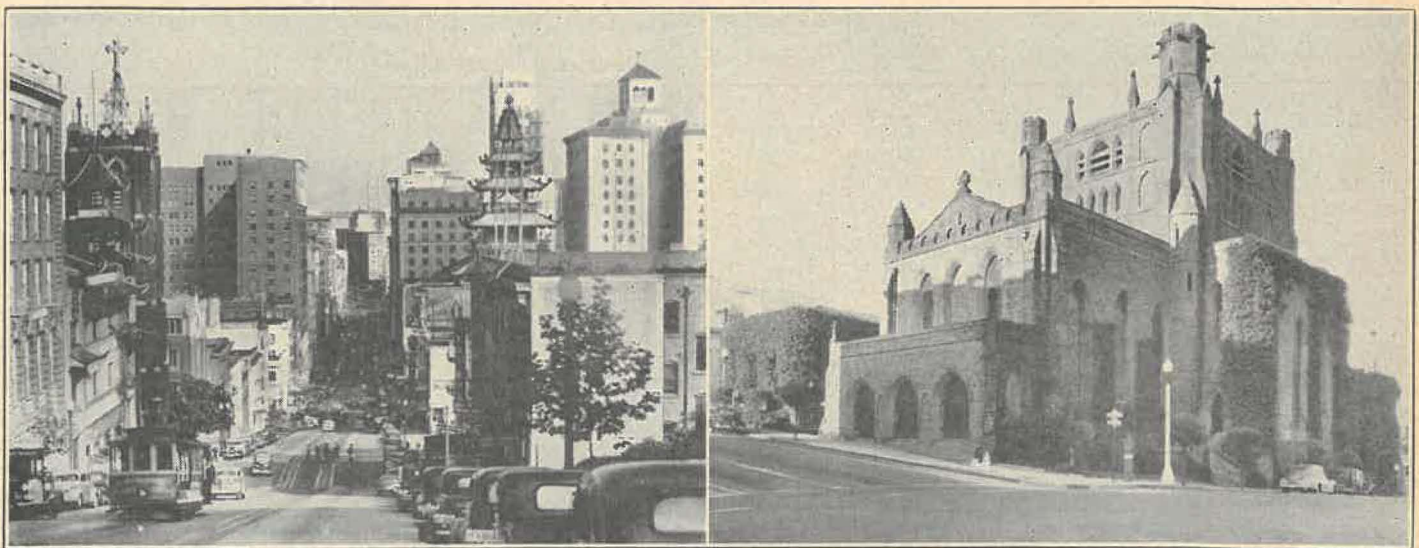
"TOP O' THE MARK"

But Nob Hill is but one of fourteen, some of them so steep that many a street either continues in stairways or ends abruptly. Others are ascended and descended by San Franciscans with a nonchalance terrifying to the visitors riding in their cars. Bishops, driving from the Convention to the luxury of their headquarters in the Fairmont Hotel, are certain to experience this unless their drivers happen to be men of rare compassion . . . or not quite sure about the stability of their brakes! Yet Bishops and delegates, so occupied with duties that no time is left for scenic excursions, must not fail to visit the "Top o' the Mark." The glass walled observation room of this

towering hotel—eight stories higher on one side than on the other because of the slant of the land—affords an incomparable view not only of the metropolis itself, but of the vast sweep of ocean, bay, and the surrounding mountains. Herb Caen, in his brilliantly written beautifully illustrated *The San Francisco Book*, describes the city as "surrounded on three sides by water, and on all sides by glittering generalities." (San Franciscans do speak of extinct glories as present realities.) But the reality is breathtaking.

From the Mark's top one may, in a half turn, see the sun dipping into the sea as it sets beneath the mile long span of the Golden Gate Bridge to the northwest, and to the east the ranks of white houses ruddied by the fading light as they climb up and up to the tops of the Berkeley-Oakland hills. Of course the Bay Bridge is there, twisting its crooked eight miles across the Bay and through Yerba Buena Island to the eastern shore. And the guide, if more interested in learning than in factories, will point out a tall white tower rising high above the Berkeley trees—silhouetted against the dark back-drop of the hills. This is the campanile of the University of California. Sometimes, when the wind is silent, one may hear the faint tones of its bells drifting over the sea. And any Bay-City churchman in the company may point out the locale of some of the churches over there.

The campus is flanked on the south and the north by the important parishes of St. Mark's, mother of all the east Bay churches, and St. Clement's. St. Mark's is "the University Church," but St. Clement's—founded forty-odd years ago by Bishop Parsons when he was rector of all Berkeley—also does invaluable work among faculty people and students. So does All Souls'. Further south, near the shores of Oakland's lovely inland



(Left) CHINA TOWN, with its "pagodas swiftly giving way to the brash glare of neon signs," (right) TRINITY CHURCH, which housed the entire General Convention of 1901, the first to be held on the Pacific coast.



SPIRITUAL CENTER OF DIOCESE OF CALIFORNIA: *Grace Cathedral, San Francisco, is here shown as it now is . . .*

lake, the largest congregation in the Bay area, is housed in the splendid St. Paul's. Here, too, a notable College work is done.

CITY OF ST. FRANCIS

But our concern is with the City of St. Francis — on pain of ostracism do not miscall it "Frisco!" Looking toward the east and down, one sees slightly to the right the tall massive buildings of the financial district clustered about the head office of "the largest bank in the World."* A trifle leftward one glimpses the top stories of the St. Francis Hotel overlooking famous Union Square: a park whose trees and flower beds grow on the rooftops of a tremendous underground garage. Five thousand cars will be hidden there in the bowels of the earth.

Then, directly below and extending blocks to the left, one may see the pagodas which mark "China Town" . . . pagodas swiftly giving way to the brash glare of neon signs which, while they exhibit something of the romance of this fascinating oriental shopping centre, serve only too well to disguise the degradation of one of the most depressing of the slums to be found in any city of the nation. Rome, of course, is there; for this is predominantly a Roman city with its thousands of Italian and Portuguese people. So we see the lighted slant-wise cross on the tower of ugly red-brick "Old St. Mary's" of the Paulist fathers — a survival from pre-earthquake days. But neither have we left "China Town" untended.

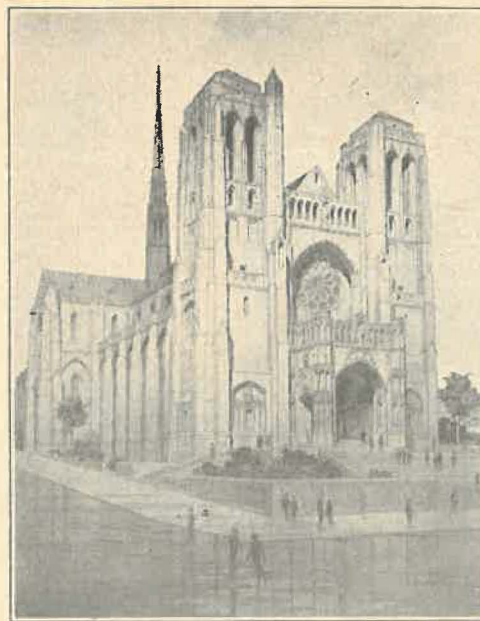
Infinitely more significant than any of the towering financial structures, out of sight just to your lower left on Sacra-

mento Street — street of the Blessed Sacrament — is *The True Sunshine Mission* where our Chinese priest, Fr. Lee, is projecting a labor of love. Strange, how invisible our churches seem to be! Rome's gilded spires seem to rise everywhere. Only the great, grey Grace Cathedral lifts into the sky its magnificent nave and one completed tower. Yet to see it is to picture Jan de Rosen busily painting his vast sequence of murals up and down its aisles. He will be busy at his colors throughout the Convention and long after the peace of its ending has come to us.

One must be content to mark out our seventeen churches on the city map. Space limits forbid their mention here, though

one would wish to speak of our Japanese and Negro mission stations. And, swinging to the left again — following the Bay toward the Golden Gate — one notices a jutting promontory, incredibly steep as it seems to fall down into the sea near the north end of the great bridge. The massed green of its forest is broken by a host of white and colored specks — the houses of Sausalito, one of our parishes and the first city by-passed as one moves off the Golden Gate Bridge into Marin County, "the bedroom of San Francisco."

Now one faces west to look up California Street and over the Cathedral, the School of the Prophets, and the Diocesan Offices. Were it not for the brow of the hill one might notice the lovely Church of St. Luke whose rector happens to be "General Chairman on Arrangements" for this Convention. And, as the eye slowly travels along the horizon and toward the south again, one catches a glimpse of the Pacific and moves on until halted by the Easter Cross on Mount Davidson and Twin Peaks; the latter two mountains penetrated by a three mile bore leading to the residential areas beyond. That four-mile stretch of green reaching out to the sea is Golden Gate Park. And, beyond the hills is the great, fairly new parish of St. Francis set in St. Francis Wood, one of the really lovely residential segments of the city. Building proceeds at an incredible pace, and countless acres of what three years since were fields of artichokes — they grow, as do the flowers, for twelve months here — are being lined with houses and great apartment buildings. For since the war began 600,000 people have multiplied themselves into an 800,000 pressing for homes! There the Church is suddenly confronted by a prob-



GRACE CATHEDRAL: *Architect's drawing shows how the exterior and interior of building will appear when completed.*

*The Bank of America.

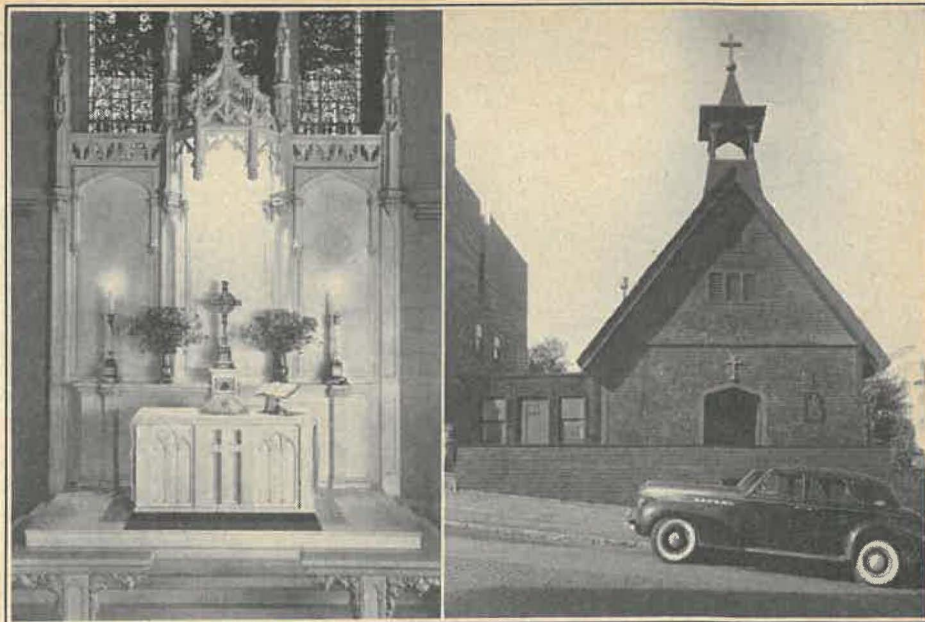
lem which overwhelms its financial resources.

CIVIC CENTER

Closer in, still south west and seeming but a stone's throw below, the golden dome of the City Hall rises out of the Civic Center. The facade of the War Memorial Opera House — Flagstad will be singing there — is barely visible; and the great barn-like Municipal Auditorium, where Convention meets, is hidden from sight. But since the two major traffic arteries, Market and Van Ness, pass within full view of the Center, none will have difficulty in finding it. And if the visitor is interested in other of the arts than music he will find picture galleries and other exhibits in the administration building next door to the Opera House. Or, would he say a prayer before the Blessed Sacrament, the Church of the Advent — one of the Anglo-Catholic churches of the city — is on Fell Street, a few short blocks toward the sea. From the Civic Center one may take a direct bus or street car to any of the important spots of interest within the city limits — Fleischacker Zoo and its vast heated swimming pool, the Golden Gate Park — sixty years ago a sandy waste, Lincoln Park with its superb art museum exhibiting paintings and sculpture of which most of us have read, or even "Fisherman's Wharf" after a hair-raising trip on a cable car.

CROSSES — CELTIC AND LATIN

Though one might not care to visit either of these parks because of the glory of their flowers, the great granite Celtic cross commemorating the first use of the Prayer Book on the west coast by Drake's chaplain, June 1579, is sufficient attraction in itself. But, lest we forget, this is not where Sir Francis spent the five weeks of his stay in California. Thirty miles north of the city the sweeping white cliffs of his "New Albion" circle the bay



BEAUTY IN WOOD AND STONE: (Left) St. Luke's, of which the Rev. J. C. Leffler, Chairman, Committee on Arrangements, is rector; (Right) St. Mary the Virgin's, whose jewelled chalice will be used at Convention services.

which gave shelter to the Golden Hinde, and there stands the recently erected massive Latin cross on the exact spot where his own copper plate inscription was discovered.

Of course, being interested in historical research, one will not fail to take the spectacular drive south to Stanford University over the "Skyline Drive" and the "King's Mountain Road." Ask for that, or they will rush you down the main highway thinking that you are more concerned about factories, hot-dog stands, and rich men's houses, than in the different beauties of this Pacific shoreline.

Of course, the Church in San Fran-

cisco has a profound concern for human welfare. Its social service institutions, if sometimes a trifle "down-at-heel," often are notable. Those who like boys will wish to see and learn about the Canon Kip Home. Other social welfare enthusiasts will find their heart-strings — perhaps their purse strings — pulled by all that is done, and waiting to be done, at The Good Samaritan Mission. And some, whose threatening old age frightens them a little, may want to see the lovely Protestant Episcopal Old Ladies' Home. But the greatest of the Church's institutions is unquestionably St. Luke's Hospital—a non-profit, charitable, classless, fully accredited 220 bed general hospital. St. Luke's was established in 1871, but since has been rebuilt and modernized with the addition of a highly rated School of Nursing. And beyond the physical boundaries of the diocese, but within its moral and spiritual responsibility, is St. Dorothy's Rest. In the pine wooded hills seventy-odd miles north of the city, the Sisters of the Transfiguration give summer rest and care to underprivileged children. And last in time is *El Rancho del Obispo*, "the Bishop's Ranch," Diocesan Conference grounds and buildings. The Brotherhood of St. Andrew is holding its current national convention there, seventy-five miles north of San Francisco, surrounded on all sides by the diocese of Sacramento.

So much for the city at the Golden Gate, by lovers of pleasure nick-named "Baghdad-by-the-Bay," by the faithful reverently called San Francisco. Every citizen trusts that you will like its amazing panoramas, its shops, its cafes, its theatres, and its churches. But he is more concerned that you be refreshed by its hospitality and its faith.



(Left) Chapel of St. LUKE'S HOSPITAL, "greatest of the Church's institutions" in San Francisco; (right) interior of the Church of the ADVENT OF CHRIST THE KING.



What the New Budget

Will Accomplish

By Lewis B. Franklin, D.C.L.

WHY is the National Council presenting to General Convention a budget for 1950 which is \$1,900,000 larger than the budget for 1949? This is a reasonable question.

The increase is really not so large as it seems. Included in the new budget is an item of \$500,000 for the Presiding Bishop's Fund for World Relief, to which cause the members of the Church have given an average of over one million dollars a year for the past three years as a "Special," outside the budget. Now the proposed appropriation for this great cause has been reduced by one-half because many of the immediate emergencies have been met, and the balance has been placed in the regular budget.

Still the increase is large and the question remains, Why? Is the Church planning to open some great new fields of missionary endeavor? Are scores of young men and women ready and waiting to be sent into the mission fields? Could the answer to these two questions be in the affirmative, the reason for the increase in the budget would be self-evident. Unfortunately, that is not the case and the reasons for the increase lie elsewhere. Here are several.

GROWTH CREATES OPPORTUNITIES

Growth is a sign of life. Success brings with it enlargement of opportunity and with a few exceptions our missionary work has been successful. Some figures from areas not greatly affected by the war are significant.

	1938	1948
SOUTHERN BRAZIL:		
Church Members	10,414	19,395
Clergy	30	50
HONOLULU:		
Church Members	7,244	8,274
Clergy	28	35
CUBA:		
Church Members	19,472	41,576
Clergy	25	27
ARIZONA:		
Church Members	4,755	8,070
Clergy	35	38

While no new countries are being entered, there is definite geographical expansion within a number of existing districts. For many years the work in the Panama Canal Zone district was limited

to the zone and a small work in the Republic of Panama. A few years ago we took over from the Church of England work in Costa Rica, Nicaragua and Panama because it could more easily be administered from Panama than from British Honduras and because we desired to help the Church of England at a time when its financial burdens were heavy. This district has also undertaken important work in Colombia, a responsibility which our Church agreed to assume a generation ago and which we are only now fulfilling. In the Philippines a native village or *ili*, some miles away from the nearest mission station hears how a neighboring *ili* has received the Gospel message and how the fear of devils has been driven from the hearts of the people and the peace of God rules. They ask for a teacher, then for a priest. Soon there is a Christian congregation of some hundreds of people. In China millions of people were driven from their homes before the invading armies of the enemy. Some of them were Christians and they

carried the Gospel into remote areas never before reached.

In Alaska the war brought an increase in population and heavy troop concentrations. Many of these remain. In our own land war industries caused a great migration of workers to new areas. Not a few of these new cities and towns are now established on a permanent basis and must have the ministry of the Church.

SALARIES, PENSIONS, TRAVEL

A second and the most important reason for the large increase is one that can be understood by each of us by an examination of our present household budget in comparison with that of a few years ago. Inflation has been world wide. While missionary salaries have been increased, these increases have not kept pace with prices and are now below the cost of a reasonable living. A continuance of this situation cannot be tolerated and the new budget contains large items in all fields for salary increases. Pensions for retired workers are also inadequate and

Proposed General Church Budget for 1950

To be Presented by the National Council to General Convention

	1949	Increase	1950
Home Department Inc. Army & Navy Div.	\$ 766,279	\$ 208,000	\$ 974,279
American Church Institute for Negroes	161,000	20,000	181,000
Overseas Department Inc. Extra-Continental	1,688,874	420,985	2,109,859
Christian Education	124,352	217,148	341,500
Christian Social Relations	32,900	36,500	69,400
Promotion	191,525	115,400	306,925
Finance	79,700	22,800	102,500
College Work	53,380	25,000	78,380
Woman's Auxiliary	56,255	10,000	66,255
Laymen's Work	23,888	5,062	28,950
General Administration	38,870	15,500	54,370
Office Equipment and Maintenance	62,500	20,500	83,000
Staff Insurance	33,500	6,000	39,500
Other Accounts	30,900	4,600	35,500
Superintendent's Division	50,500	17,600	68,100
Shipping	24,650	2,600	27,250
Book Store	17,700	4,400	22,100
Library	3,080	3,500	6,580
Additional UTO Appropriations for Women	14,667	3,500	18,167
Interdenominational Agencies	54,885	10,000	64,885
General Contingent Fund	15,682	25,000	40,682
Retired Workers—Pensions	17,851	—	17,851
Com. on Ecclesiastical Relations	2,100	—	2,100
Conference and Training Centers	27,620	10,500	38,120
Training from UTO	11,666	—	11,666
American Churches in Europe	7,500	—	7,500
Coöperating Agencies	28,800	5,000	33,800
Staff Salary Bonuses	29,376	2,500	31,876
Pension Premium Increase	—	60,000	60,000
Social Security—New	—	30,000	30,000
World Relief	—	500,000	500,000
2% for Raising Increased Program	—	100,000	100,000
	\$3,650,000	\$1,902,095	\$5,552,095



MISSIONARY ARITHMETIC: *While Convention debates the five-million dollar budget, Church workers in many lands, like these at Elizabeth Sanders Home, Oiso, Japan, turn dollars into human values.*

General Convention will have before it a proposal for a heavy increase in premiums on clergy salaries in order to make possible larger pensions. If carried, this will mean higher premiums on the salaries of missionary clergy. For lay workers any increase in pensions must come direct from the budget as they are not covered by the Pension Fund.

Travel of missionaries is another item calling for a heavy addition. The day of the \$900 automobile and 15-cent gasoline is gone, but it is poor economy to put a good man in a large field and then make it impossible for him to cover the area.

Japan is down for a \$90,000 increase. Before 1941 the Church was spending over \$200,000 a year in that country. Then came the new laws which provided that no Church or educational institution could be managed or supported by

foreigners. This led to the resignation of all American and English Bishops, the election of Japanese to take their places, the withdrawal of practically all American personnel and the stoppage of appropriations. The Japanese Church became wholly self-governing and self-supporting. Now that Church confronts a situation wherein many of its churches are in ruins, its members reduced to poverty and its clergy compelled to engage in secular pursuits to keep alive.

On the other hand, the opportunity for Christian work was never brighter. The people of Japan have lost faith in their old gods and are eager to learn the Christian way of life. There is desperate need for teachers in the Seminary, specialists in various types of work and, for a time, subsidies in cash. Japan, once mighty, is now weak but she will become strong again. She will be a power in the

Far East where one-half of the people of the world live. A power for good or a power for evil; that is the question. With the Christian Church may well rest the answer.

EDUCATION, SOCIAL SERVICE

One of the outstanding features of the new budget is the increase proposed for the Department of Christian Education in the amount of \$217,148 to a total of \$341,500. General Convention of 1946 instructed the Department to create a new curriculum for use in our Sunday Schools. This the reorganized Department has started to do, but the writing of lessons for the several grades is only part of the job. Each course must be accompanied by helps for the teachers. Clergy all over the country must be trained in the use of the material and in the training of teachers. Parents must be enlisted as never before in the religious training of their children.

The need for such an advance in Christian Education should be obvious to all of us. The Church has been all but oblivious to vital changes in social patterns which have been taking place during this century. A generation ago everyone who was respectable went to Church on Sunday, and family prayers and grace at meals were the rule instead of the exception as today. This generation has been freed from many of the restraints and taboos of a past era. They are thinking for themselves and are unwilling to accept without question beliefs and rules of behavior handed to them by their elders. They reject a religion based as they say solely on tradition and authority and we have failed to present to them, in terms which they can understand and accept, the Christian Gospel as the way of life which alone can save a tottering world.

Some years ago I was invited to lead a diocesan conference of laymen. Asked about the program, the Director replied: "Last year these men discussed the mechanics of the Every Member Canvass, and the year before we gave them many details of the work in mission fields. The reason why our missionary effort is so weak is that our people do not have a vital conviction of the value of the Christian religion. Their faith has been handed to them by their parents and they have never thought it through and made it their own." The subject chosen for the conference was "The Creed of the Church" and the Director's surmise was abundantly proven. We need hundreds, yes thousands of such conferences.

Our Church has always been conscious of her responsibility for social service. Hospitals, orphanages, and homes for the aged and infirm have been founded and supported by Church members. Often they were the leaders in their field in efficiency, but in many cases they have failed to keep pace with modern develop-

ments and changing conditions. The Department of Christian Social Relations has proven its ability to serve such institutions by bringing to bear on the problem its knowledge and experience. The demand for such service is great but the budget of the past years permits only an inadequate response.

SOUND STRATEGY

The question has been asked. "Is this budget in accord with sound missionary strategy?" In a world of rapid change, that is a hard question to answer, but I feel that the best answer is a "yes." Good strategy demands that successful and growing work be given the means to keep

Who's Elsa?

At past General Conventions, the extra-curricular activities used to be enlivened by CLID—the Church League for Industrial Democracy, whose left-wing opinions on political matters alarmed some conservative deputies.

There will be no CLID at San Francisco. But its place will be taken by ELSA (not to be confused with Elsie), and ELSA's opinions are probably as lively as CLID's. Who's ELSA?—the Episcopal League for Social Action, of course. The League, the same organization as CLID with a new title, is sponsoring a series of seminars at the Whitcomb Hotel.

The Elsie that ELSA is not to be confused with usually spells her name L.C. She has no relation to ELSA, but tries to see all and tell all that happens at the Convention. L.C.'s headquarters are in the Mark Hopkins Hotel, and she will be holding open house after adjournment every afternoon for the first week of the Convention. You are personally invited to drop in for a chat.

on growing. That the budget does. It demands that work which is weak be abandoned or made strong. This is the situation in Liberia where our work had become enfeebled from lack of adequate support. Now under virile leadership, a new day has dawned and increased support is justified.

Sound strategy demands that adequate support be given to the great strategic areas of Japan and China, no matter how difficult the conditions are today. At home our people must be led to a restudy of their Christian Faith if they are to give themselves wholeheartedly to Christ's work. Yes, it is a good budget from the standpoint of strategy.

Another question asked, "Is this great-

ly increased budget beyond the ability of the Church to support?"

The answer is an emphatic "No." The records of the Treasury Department reveal that the average of reported contributions to religious and charitable causes is about 2½% of taxable income whereas the government allows a deduction of 15%. Scores of thousands of Christian people in our land are finding that the practice of tithing, the giving of 10% of gross income, is a practical and happy plan. It is well to realize that while the new budget is about 50% larger than the budget of 1949 the increase is only 3% of the total giving of the people of the Church. Too great a percentage of our money has been spent to keep our local parishes going and in many cases provide every luxury. Another Communion has set as the goal of each congregation "One-half as much for 'Missions' as we spend on ourselves." Substantial progress toward this goal has already been achieved. The Episcopal Church gives to Diocesan and General Missions about 10% of total giving.

So the real question is not that of our ability but of our willingness. Our people have given liberally when they understand the need. Never has the missionary cause been presented to all our membership in an adequate way. That is why the new budget contains an item of \$100,000 to cover the cost of training and sending out a force of several hundred laymen already enlisted from the ranks of those skilled in the art of making clear a problem and presenting a solution. If General Convention approves this budget, the first training conference for these men will be held in October of this year.

This has been an age of marvelous advance in science. Man has learned to use the forces of nature as never before, but too often has he used these forces for destruction. Now is the time for the Christian Church to teach people everywhere that this world is God's world and not man's, and that if man is to survive and win the abundant life he has been promised, he must learn God's law of love and live by it.

JERUSALEM CYCLE OF PRAYER

October

2. St. Albans, England: Philip Henry Loyd; Claud Thomas Wood, Suffragan of Bedford; Bernard Heywood, Assistant of Bedford.
3. St. Andrew's, Dunkeld and Dunblane, Scotland: James Lumsden Barkway.
4. St. Arnaud, Australia: Melville Charles James.
5. St. Asaph, Wales: William Thomas Havard.
6. St. David's, Wales: John Morgan, Archbishop and Metropolitan; Richard William Jones, Assistant.
7. St. Edmundsbury and Ipswich, England: Richard Brook; Clement Mallory Ricketts, Dunwich.
8. St. Helena, South Africa: Gilbert Price Lloyd Turner.

The Treasurer

One of the pieces of business with which the Houses of Bishops and Deputies will have to deal in San Francisco is the election of a treasurer for General Convention.

Frank Gulden, appointed to receive and disburse all General Convention moneys until the Triennial Meeting can act, has himself been a deputy to the Convention since 1931 with one or two exceptions. For one term he was chairman of the Convention committee on expenses.

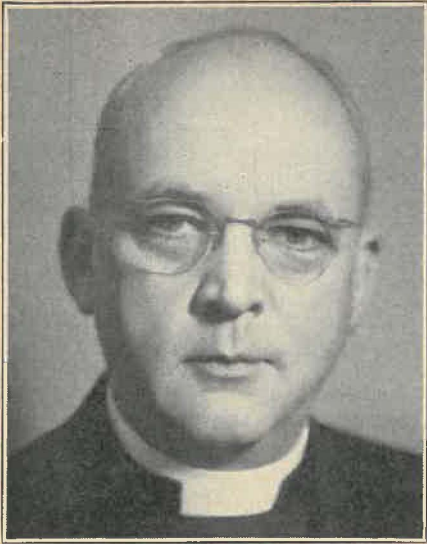
Mr. Gulden has been a member of the vestry committee of the Cathedral of the Incarnation, Garden City, L. I., for more than 25 years. He is senior warden at St. Peter's Church, Bay Shore, L. I., and has been a member of the vestry there for more than 20 years. He has been a member of the standing committee of the diocese for the past six years. Other offices held by Mr. Gulden include chairmanship of the executive committee of the Church Charity Foundation of Long Island, and treasurer of Berkeley Divinity School at New Haven, Conn.

At one time Mr. Gulden was a member of the Presiding Bishop's Committee on Laymen's Work. He was forced to retire from that position because of pressure of his other activities.

Formerly president and director of Charles Gulden, Inc., Mr. Gulden retired from active business a number of years ago, and now devotes his entire time to Church and philanthropic affairs. He is president of the Southside Hospital at Bay Shore, L. I., and for 30 years has been active in the development of the New York Boys' Club.

Mr. Gulden fills the vacancy created by the death of Dr. Raymond C. Barnes who had been treasurer of General Convention since 1929 [L.C., August 21st]. The Presiding Bishop and the president of the House of Deputies, Owen J. Roberts, appointed Mr. Gulden in accordance with canon I, section 5(a).

The duties of the treasurer of General Convention as outlined in the canon are: "to receive and disburse all moneys collected under the authority of the Convention, and of which the collection and disbursement shall not otherwise be prescribed; and, with the advice and approval of the Presiding Bishop and the treasurer of the National Council, to invest, from time to time, such surplus funds as he may have on hand. His account shall be rendered triennially to the Convention, and shall be audited by a committee acting under his authority."



THE REV. JOHN C. LEFFLER: "May God Bless us all."

A Greeting

From the Chairman of the Local Committee on Arrangements

THE Bishop, clergy, and people of the diocese of California, through the local committee on arrangements, will have done everything in their power to be ready to receive you and to make you comfortable during your stay in San Francisco.

While this has been a difficult, and in many respects a unique, task for those involved, it has been none the less a real privilege and a happy experience. Adequate information to cover most of your needs will be included in the official pro-

gram available to all who attend; and if there are other things that we can do to increase your comfort and enjoyment, the headquarters staff of the local committee will be at your service.

May God bless us all as we enter into these proud days of fellowship and inspiration.

IMPORTANT LATE ANNOUNCEMENTS

Opening Procession

For the first time in the history of General Conventions the San Francisco Committee, with the approval of the General Convention Committee and of the Presiding Bishop, has planned an outdoor procession as a prelude to the opening service in the Civic Auditorium on Monday morning, September 26th.

All bishops, clerical deputies and visiting clergy are invited to be at the Masonic Temple, Van Ness avenue at Oak and Market streets, at 9:30 AM for vesting. They are requested to wear tippets.

Preceded by the massed choir of the diocese and Bay region, the procession will move north on Van Ness Avenue from the Masonic Temple, three blocks to Grove street, and then east on Grove a block and a half to the main entrance of the Civic Auditorium. This will be the first procession of its kind held in San Francisco by any church other than the Roman Catholic, and the local com-

mittee wishes to have as many clergy as possible in the procession. The procession will leave the Temple promptly at 10 o'clock.

Seating Arrangements

The seating at the Civic Auditorium for the opening service has been a problem for the local committee, because of the limited capacity for about 8,000.

All wives of bishops and clerical deputies, together with lay deputies and their wives, Woman's Auxiliary delegates and their husbands, will of course be entitled to reserved seats. A limited number of seats has been reserved for local committee workers and for diocesan and parish officials of the entertaining diocese. A limited number of seats has also been provided for those visitors who have written in prior to the convention.

About 4,000 of the seats will have to be placed on a non-reserved basis. It is expected that a loud speaker will be in-

stalled in Polk Hall to care for overflow, and of course the outdoor procession to the Auditorium will afford opportunity to many more to see the dignitaries of the Church as they proceed to the Auditorium.

Reception

The official reception at the Gold Ball Room and Red Room, of the Fairmont Hotel, from 8 to 10:30 PM, on Monday evening, will have to be limited to those who have official business at the Convention, and to their families.

Tickets to the reception will be available on registration.

Seating UTO

Seating at the United Thank Offering presentation and Corporate Communion, on Thursday morning, September 29th, at 8 AM, will be on a first come, first served basis, except that seats will be reserved for the diocesan representatives who will present the offering.

Called unto HIS HOLY FELLOWSHIP

By Mrs. Arthur M. Sherman

Executive Secretary, The Woman's Auxiliary

"CALLED unto His Holy Fellowship" is the theme of the Triennial Meeting of the Woman's Auxiliary which will assemble in the Masonic Temple in San Francisco on September 26th, under the chairmanship of Mrs. Roger L. Kingsland of Fairmont, W. Va. The selection of the theme resulted from much reflection and discussion by the Board. We were stimulated by the call in the encyclical letter from the bishops at Lambeth to dedicate ourselves to the supreme evangelistic task of the Church today. We would emphasize the Church as the fellowship and God's call to us as expressed in St. Paul's words in I Corinthians 1:9, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

This theme will be interpreted by the Rev. Theodore P. Ferris, Rector of Trinity Church, Boston, in a series of addresses on four successive mornings, as part of the opening service of worship.

Probably the greatest common expression of the fellowship of the women of the Church is the United Thank Offering, which since 1889 has served as a vehicle for the gratitude of women for God's mercies and as an evidence of their will to support the missionary work of the Church. It is not surprising therefore that the Corporate Communion of the women and the presentation of the United Thank Offering should be the climax of the Triennial Meeting. At this service on Thursday morning, September 29th, we shall be reminded "that as we participate in this great corporate act of thanksgiving, we are catching a glimpse of our real vocation as Christians."

RACIAL REPRESENTATION

The composition of the Triennial Meeting is interesting. Since it is not essentially a legislative assembly there is a tendency to make it both representative and inclusive. The voting members are five delegates from each diocese and missionary district and from the convocation of American Churches in Europe, the members of the National Executive Board, the eight Provincial Presidents of the Woman's Auxiliary, and the Presiding Officer. In accordance with a new by-law adopted in Philadelphia, there will be six delegates from several dioceses, for "each diocese with at least

gate from each such minority group. There will be 21 Negro delegates from as many dioceses, North and South, and three congregations and with at least 225 communicants of any racial minority group" is entitled to one additional dele-



MRS. KINGSLAND: *Presiding officer of the Triennial Meeting of the Woman's Auxiliary in San Francisco.*

one or two American Indians. From the overseas districts several native delegates are expected, including three Chinese, two Filipinos, one Cuban, and a Japanese visitor. In addition to these voting members, five alternates from each diocese and missionary district are eligible to attend, and in small group meetings to participate.

The Woman's Auxiliary has always had a concern for the professional woman worker as well as for the volunteer. Missionaries and other Church workers are invited to the sessions and many are called upon to speak or take leadership in the program. Through the generosity of the diocese of California, a number of women missionaries will be given hospitality. At the 1949 Meeting the numbers in attendance will be something like this: a total of 648 official personnel, including 468 delegates, 116 alternates, and 22 missionaries not delegates. A large group of visitors is expected. They will be registered and admitted to all general sessions.

Although the Triennial Meeting is not primarily a legislative gathering, it does vote upon the disposition of the United Thank Offering, elect eight members-at-large on the National Executive Board, and nominate to General Convention four women to serve on the National Council. In order that the women may be acquainted with the candidates, the report of the nominating committee was mailed to the delegates in August. To inform the members of the Triennial concerning the tentative budget for the United Thank Offering drawn up by the National Executive Board on the basis of an estimated offering, the whole body is divided into small groups led by members of the Board who explain the various items in detail. Full opportunity is given to ask questions and make comments, before the budget is considered by the United Thank Offering Committee of the Triennial which presents a final, revised budget to the Meeting for adoption. One of the exciting moments is that when the amount of the Offering is announced and the Committee discovers whether it has more or less money to allocate than was anticipated by the Board.

WITH DISPATCH

The routine work of the Triennial is carried on through committees, on most of which nine members serve, one from each Province and an overseas missionary. The Presiding Officer is assisted in keeping the meeting running smoothly by an efficient committee on Dispatch of Business, the chairman of which at this Triennial is Mrs. Percy V. Pennybacker, Jr., of Austin, Texas. The preliminary work in San Francisco has been ably done by committees under the leadership of Mrs. Evans Hammond, President of the Woman's Auxiliary of the diocese of California.

The Triennial's chief purpose is an educational one. Representatives of the women of the Church are given an opportunity to consider together the program of the Church and the ways and means most effectively to share in it, promote it, support it, and extend it. Since the Woman's Auxiliary is auxiliary to the National Council and its program is the program of the Church, the Triennial depends for a picture of its task upon the Joint Sessions of General Convention when the program of the Na-

tional Council is presented. In the women's sessions, however, there will be two addresses to give perspective. *Christian Advance in the American Community* is the subject of the address to be given by Miss Leila Anderson who was an alternate from our Church to the First Assembly of the World Council of Churches in Amsterdam in 1948. A former college worker, Miss Anderson is now Secretary for Student Work on the national staff of the Young Women's Christian Association. The address on *Christian Advance in a Revolutionary World* will be presented by the Rt. Rev. Stephen C. Neill, Assistant to the Archbishop of Canterbury, and Associate General Secretary of the World Council of Churches.

WORK SHOPS

The unique feature of the Triennial Meeting in 1949 is a series of workshops, which have been organized in response to requests from women in previous Triennials for conferences with women from different parts of the country and with national leaders on the different phases of Church work and the practical problems they face in diocese and parish. Under the leadership of members of the National Executive Board assisted by the Staff of the Woman's Auxiliary and the National Council and leaders from among the delegates, sessions will be conducted on missions, education and worship, Christian Social Relations, and organization. Concrete projects will be worked out which will enrich the program of the local groups during the coming triennium.

Throughout the Triennial Meeting the women will be conscious of their representative capacity. They should be prepared upon their return to dioceses and parishes to share their experiences and to lead others in responding to God's call into the fellowship of the Church and of his command to go and bring forth fruit.

WHAT IS THE MATTER WITH

OUR Pension System?

By the Rt. Rev. Arthur R. McKinstry

Chairman, Committee to Consider Appealing for Funds to Supplement Clergy Pensions

THE persistent attack now being made on The Church Pension Fund by a group of laymen in El Paso has for its objective the scraping of the present pension system of the Episcopal Church and the substituting of an entirely different plan.

The El Paso plan is believed by its proponents to be the answer to all the financial needs of present and future clergymen of the Episcopal Church. It is generally felt throughout the Church that sky-rocketing prices of living have made minimum pensions to certain of our clergy and widows wholly inadequate, necessitating corrective action by the general Church at General Convention. However, the Church will not be so unwise as to scrap the present pension system which has been admired by other communions and which for years has been regarded by the people of the Episcopal Church with justifiable pride.

This past summer I met a clergyman of another communion, who, not knowing of the present pension controversy in our Church told me of a young man who has recently entered our ministry influenced largely by the merits of our pension plan. Before taking any steps this young man made a careful study of all the pension systems of the various major communions. He came to the conclusion that our pension system was by all odds the best and therefore entered a theological seminary of our persuasion. I was very much amused at the procedure followed by the young man, whose name is not known to me, and I am sure that this incident will provoke a smile on the faces of the readers of this article. And yet the young man's conclusions are those which have been reached by many people through the years, namely, that our pension plan is the best now in use by any Church.

In 1942, Bishop Sherrill, then Bishop of Massachusetts, asked me to be executive chairman of the Army and Navy Commission to raise funds for our chaplains. I accepted — provided we could have our office at 20 Exchange Place, the address of The Church Pension Fund. I had concluded that that address

was then the most popular and respected address in the whole Church. This was not due to the architecture of the building which houses the Pension Fund, nor to the personalities who administer the Fund, but to the fair, sound, business-like administration of a Fund which through the years had been a benediction to thousands of clergy and widows.

What then has happened? Why, a man named Adolph Hitler started a war in Europe. As a result of world-wide dislocation, living costs soared, and they have stayed up in the rarefied atmosphere. Many of the clergy and widows of clergy who came under the system prior to 1917 when the Fund was established have had pensions which have been of necessity small — because the Church did not provide more than it did in the beginning. They have suffered to a shocking degree.

Thanks to the agitation started by the Rev. Dr. Theodore Bell of California, and others, the Church has become sensitive to the need of providing larger pensions for clergy who are receiving the lowest amounts as well as for widows and orphans. It is a foregone conclusion that General Convention will face this problem in a straight-forward way and remedy the situation.

We are indebted to the gentlemen from El Paso for helping to make the Church more aware of the need of larger pensions. However, to follow the El Paso plan, would mean to scrap the Pension Fund, liquidate its assets, invest the resources of the Fund largely if not entirely in common stocks. If the El Paso Churchmen have their way, the principle that pensions for the clergy and their widows and orphans are a responsibility of the whole Church acting as a unit would be thrown out the window. For this principle, which has been one of the most unifying experiences this Church has ever known, would be substituted the principle that each clergyman and each vestry should choose to do what he or it thinks best without regard to the needs of the Church as a whole. Surely this Church is not going to throw out or quickly forget a really remarkable

(Continued on page 27)



GOLDEN ALMS BASIN: Given to American Churchwomen by Oxford University, it has been used for the UTO for many years.

The Soul of the Church

SOME months ago we were favorably impressed with the message of Bishop Whittemore of Western Michigan to his diocesan convention, entitled "The Soul of the Church" Now the message has been reprinted and sent to all bishops and deputies to General Convention. We hope they will read it carefully and ponder its message.

The Episcopal Church, according to Bishop Whittemore, is a little like Hamlet. There is an urge toward greatness, yet "the native hue of resolution is sicklied o'er with the pale cast of thought." The legacy of the Reformation has endowed this Church, for better or for worse, with a dual heritage, which for convenience we call the Catholic and the Protestant traditions. This has sometimes caused a divided consciousness that has held us back from marching shoulder to shoulder in an advance for Christ and His Kingdom.

"It has been thought," writes the Bishop, "that this split consciousness is natural and that the fate of the Church is forever and ever to be fighting out the battles of the Reformation. Other groups, definitely on one side or the other, may achieve integration and go forward with banners flying, but not the Episcopal Church. Its doom, it has been thought, is always to remain a 'house of confusion' because there is no answer to this problem." Other Churches may "achieve unity within and begin to march. But, say these prophets, it is normal — it is natural — for the Episcopal Church to be in two opposing camps. It is normal to bring up the old threadbare arguments. It is normal to have just these parties on just these lines. All the world can progress; we must stay right where we are. For us there is no solving of the problem forever and ever."

Bishop Whittemore does not subscribe to this defeatist point of view. Neither do we. And we hope and pray that General Convention will not do so.

There will be times at San Francisco during the next two weeks when it may seem that the Episcopal Church is indeed doomed to the fate of Hamlet, a racking indecision leading to ultimate tragedy. Secular journalists and radio men, always on the lookout for the sensational, may add to that impression. (That's why we think that Churchpeople should take their Church news from the Church press.) New deputies, both clerical and lay, may feel that they are somehow caught up in a confusion of questions and a pressure of events that render their voice and their vote impotent.

We hope they will not succumb to that feeling. For beneath the seeming confusion of General Convention there is an ordered and democratic pattern through which, we feel with Bishop Whittemore, the

Episcopal Church is beginning to find its soul and to marshal its strength to move forward.

The 1946 General Convention did, indeed, face a genuine threat to its survival as a united Christian body. Let Bishop Whittemore describe it in his own words:

"It was just as critical a moment as existed at the first General Convention after the Civil War. Then, as now, the genius of the Church asserted itself and there was no north and south division. But divisions in the geography of the spirit are more potent than any others. The temptation at the last Convention was to give up the struggle as hopeless, separate, and go our way. The Protestant group would have lined up somewhere and the Catholic minded (claiming to be the true Episcopal Church) would, in effect, have become a small and not especially potent sect. The Episcopal Church, as such, would have lost its soul."

But, to the eternal credit of General Convention, this did not happen. Instead of losing its soul, the Episcopal Church found it. The Church, says Bishop Whittemore, "said a thunderous YES to the main question that was put before it. It said a thunderous 'yes' to the question: 'Do you believe that these two traditions do belong to each other and can be united into one? Do you believe that one Church can be truly Catholic and truly Protestant at the same time — not in the sense that different groups simply tolerate each other and are gentlemen enough to sit down at the same table together and to keep their tempers — but in the sense that the Church as a whole is filled with both principles — nay, that there is but one principle with different aspects?' And the Church said a great 'yes' to that question."

Subsequent events, Bishop Whittemore believes (and we agree with him), have proved that the action of General Convention in 1946 was right. "The Church seems to have turned to the task of self-study in the light of the principles of the Church Universal even with a certain enthusiasm. Never have there been so many groups representing all shades of opinion meeting together for mutual education and counsel." As an example of the new coöperation, Bishop Whittemore cites the unanimous report of the Commission on Unity, embodying an interpretation of the Lambeth Quadrilateral that has been accepted by the Lambeth Conference and that the Convention will be asked to approve. As another example, he cites the progress toward an official curriculum for the Sunday schools of the Church.

We think the Bishop of Western Michigan has made out a good case for his thesis that the Episcopal Church is beginning to find its soul, and to achieve a

new and precious degree of inner unity. But that is not enough. Self-study, however valuable it may be for the purpose of orientation, can become dangerously introspective if the process is continued too long, or if the relationship of the self (whether individual or Church) to others and to society is neglected. We have had three years to strengthen our inner unity, and the time has been well spent. Now it is time to turn our thoughts outward and to take positive steps forward.

The program and budget of the Church, submitted by National Council and now before the Program and Budget Committee of General Convention (which has been meeting since September 19th), is the blueprint of that necessary advance. It is the task of the Committee to see that the program is both challenging and realistic, that it is large enough and important enough to bring forth the Church's best efforts, and at the same time that it conforms to what has been called the discipline of the achievable. On the basis of the Committee's report, the two Houses of General Convention will vote. And then will come the real task. The bishops, deputies, and delegates to the Woman's Auxiliary will have to go back to their several dioceses and transmit to their constituents the enthusiasm that they themselves have received at San Francisco. They will have to see that the paper program and budget is transformed into a reality backed by the hard dollars to make it possible.

First in that program is the matter of religious education. In recent years the Church has demonstrated unmistakably that it is dissatisfied with the hit-or-miss way in which many of the Sunday schools have been organized, the inefficiency of untrained personnel, and the lack of adequate teaching material and direction from the Church's headquarters. To remedy that situation, the Church asked the Rev. John Huess and his co-workers in the Department of Christian Education to work out a plan. They have done so, and have presented it to the Church. It is incorporated in the program and budget submitted by National Council. It will cost money — a good deal of money. But it means the difference between bringing up another illiterate generation of Churchmen and bringing up the children of today to be intelligent, well-informed, and devoted Churchmen of tomorrow.

Next — indeed many would still place this first — is the whole matter of our Church's missionary enterprise. Never in recent history have the opportunities in many parts of the world been so great. Japan is crying out for Christian leadership. China is a battleground in which the principles of Christianity and of Communism are being tested, and the fate of the whole world may well depend upon which wins. Latin America is another battle-ground, in which Christianity starts with an initial advantage which the Roman Church alone cannot hold. These are but a few of the vital areas in which our Church has a special mission.

Yet, as Dr. Franklin points out in his article in this issue, the new budget does not provide for opening up new missionary fields nor for greatly increasing the staff of men and women in the mission fields. Some expansion is contemplated in some of the existing fields, but in the main it is a "hold-the-line" budget rather than a "move-forward" one. Most of the increases are to bring salaries into line, to provide for increased expenses, and in general to carry on present commitments. One missionary bishop told us with intense disappointment that the percentage of increase that he was allowed to write into his asking budget was not enough to provide for even the slightest bit of new work in his district, in which the opportunities open to the Church are tremendous.

Some day these doors of opportunity, which are open to the Church in many parts of the world, will swing shut in disappointment, or will be barricaded by Communism and other secular forces, because the Church did not have the vision and courage to enter through them into the uncharted missionary areas that lie beyond them. That day may not be far distant; and it may well be a sad day for the Episcopal Church, because a Church that ceases to be missionary is on the road to losing its own spiritual vitality.

But there is one notable new project — the \$90,000 increase for work in Japan. There, and in China, Christianity is literally in the front line in the battle for the soul of mankind. Japan is recovering rapidly from the orgy of nationalism and imperialism into which it was plunged by its war leaders. Its people are learning Western ways under the tutelage of the American army, and they are proving apt pupils. Shall we teach them our political methods, our business ways, and our educational skills, but withhold from them the Christian religion, which is the most important thing we have to offer them? A Christian Japan could be the most powerful force for good in the entire Orient; a non-Christian Japan might again

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become the world menace that it was before 1945. And with Communism in the saddle in China, the future attitude of Japan becomes doubly important.

Yet it is not fear of Communism but love of souls that should and does animate our missionary venture. We ought to be sending hundreds of doctors, teachers, and other specially trained Christians both to Japan and to China, to strengthen the small but vigorous native Anglican Churches in those countries and to help the Oriental Churchman to convert their own people to Christianity.

The budget will have to be scrutinized, of course, and General Convention may make some substantial changes in it. But the work that it represents is so vitally important that it ought to be accepted with enthusiasm.

We have great hope for the effectiveness of the program for training laymen in every diocese to present the Church's program adequately, and to bring it home to every parish and mission. That is where we have fallen down heretofore. It does no good to vote a program and budget in General Convention if the National Council is going to have to cut it later, because the Church fails to provide the money to implement it. The money is there, and Churchpeople will give it if they really understand the needs and opportunities.

First Eucharistic Congress

THE FIRST of the Eucharistic Congresses, held in New York, was successful beyond the most hopeful anticipation. The great solemn Eucharist with a congregation of 6,000 at the Cathedral of St. John the Divine bore magnificent witness to the loyalty of the Church to the Book of Common Prayer.

The extension of this service by television through the courtesy of WPIX, whose president is a loyal Churchman, gave thousands of others a chance to see the worship of the Episcopal Church at its best, and demonstrated the enormous teaching value of this new medium. Best of all was the fact that so many remained for the addresses in the afternoon that it was necessary to hold these sessions in the cathedral itself instead of in synod hall as planned.

Beginning with appropriate services in Jamestown and Williamsburg, where the Anglican Church first took root in this country, our distinguished visitors from overseas are winning the hearts of American Churchmen as they progress across the country in a series of congresses culminating on the West coast on the eve of General Convention. We are grateful to them for their messages, but even more for their living demonstration of the unity and catholicity of the Anglican Communion.

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Dissatisfied Roman Catholics

—A Serious Obligation

By the Rev. Joseph Wittkofski

DURING the past several years, with the grace of God, the writer has been instrumental in bringing about one hundred Roman Catholics into our Communion. In nine out of the last ten marriages which he solemnized, either the bride or the groom had been a member of the Roman Church. In the same period, he has not lost a single communicant to Rome. Therefore he believes that he writes not from theory but from actual experience and fact.

CAUSES OF FAILURE

What is wrong with the Church's apostolate to unhappy and dissatisfied Roman Catholics? Why have we not been able to capitalize on this great missionary opportunity? If the American Church exists for all American people, we certainly have a serious obligation toward our Roman Catholic brethren.

Much of our failure can be traced to our seminaries. An Anglican priest who understands the Roman Catholic mentality is rare. Here is material that should be taught in Apologetics. The Roman priest is usually given a fair apprehension of the *Protestant* Episcopal mind, although later he is frequently lost when he comes up against a *Catholic* Episcopal mentality. If the Roman schools can impart a partial understanding of our thinking, then we have the right to expect our seminaries to teach at least the basic elements of the Roman thought-pattern. As things now stand, very many of our clergy are completely isolated from the Roman missionary field. Some are forced to recognize this lack in their training. I recently heard of a case in which a Roman Catholic wanted to be converted to our Communion, but our clergyman could not bring himself to speak in terms

which would be appreciated by his prospect.

The great block to the unlimited conversion of Roman Catholics is the word *Protestant* in our legal title. Is that word of sufficient importance to sacrifice the great possible growth which its retention prevents? In many cases, I have had good prospects, who were lost after I gave them a Prayer Book to study. When they opened the book to the title page, I could feel the chill that closed their minds toward any future efforts on my part. The stock answers did not and could not satisfy them. Right or wrong, the Roman mentality, consciously or unconsciously dislikes the word *Protestant*. Without doubt, since the establishment of the American Church, that one word has kept many hundreds of thousands out of our Communion. Is any word that so definitely interferes with the growth of the Church worth the price that we are paying and must continue to pay? From my own experience, I know that the word *Episcopal* in the title of the

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GENERAL SECRETARY

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Church satisfies those who enter from non-Catholic backgrounds. Why must we make handicaps for ourselves as we do God's work in the world?

As far as the mission of the Church to Roman Catholics is concerned, the question of churchmanship is really of little importance. We must learn to appreciate churchmanship as a missionary tool and adapt it to the surroundings in which the Church is at work. A strict Anglo-Catholic churchmanship would hardly be successful in a completely Protestant community, while an Evangelical churchmanship would have little prospects of any great success in a Catholic locality.

As a rule, a person trained in the Roman Communion makes a stable and sacrificing communicant in our Church. Their work and their zeal put many of our take-it-for-granted members to shame.

FIELD WITHOUT LIMITS

I do not wish to advocate the systematic upsetting of Roman Catholic consciences. Some of my best friends are members of that Communion, and in it they will likely live and die. God knows, however, that the number with disturbed consciences is far beyond the coping of our present ability. Here is a missionary field almost without limits. It will be good both for us, and probably for the Roman Communion itself, if we take advantage of the situation. Emerson is reported to have said that all men are born either Platonists or Aristotelians. In a similar manner, mentalities can often be separated into Roman and Anglican. One cannot be completely forced into the other mold. A great consolation of the ministry is the unfolding of a personality which has been warped by a fear complex or by a struggle that did not seem to have a solution. I have seen people, under these circumstances, actually appear to grow ten years younger within the period of a few months. Would it not be completely unchristian to neglect these who stand in so great need of our help?

This year, General Convention will face many financial problems. These would have been solved long ago if we had more successfully exercised our ministry among the dissatisfied elements of the Roman Communion. We must remember that our American way of life is conducive to an Anglican mentality. Is it too much to ask General Convention to make a serious study of this problem? Can we not create a missionary program that will have effects in every part of the Church? Might General Convention be unfair to our candidates for Holy Orders when it fails to prescribe for their training to face this problem? If we fail God in this work of His Church, He will most surely create new instruments for Himself.

Our Pension System

(Continued from page 21)

achievement of a pension system which has been supported 100%, through the years, by some 7,000 contributing units. Nor do we believe that the deputies to General Convention will be persuaded easily that heavily investing the resources of the Pension Fund in common stock would be sound business procedure.

On August 19th, the New York papers reported an address made by Mr. Harry A. McDonald, United States Securities and Exchange Commissioner, who said:

"A mutual fund share is not an annuity. There is missing that basic ingredient of an annuity contract, a commitment to pay a sum certain on a fixed date. No matter how mutual funds are dressed up, they are not annuities.

"It is similarly misleading to suggest that an investment in mutual shares is as safe as Government bonds or a savings account."

The El Paso plan includes many figures comparing the pensions based on a \$3,600 salary and what income would be produced by accumulations following their plan at 5% interest. Periods of 20, 30, and 40 years for accumulations are used. Shorter periods than 20 years were omitted, presumably because the El Paso approach would here have been at a disadvantage despite its assumption of 5% dividends.

As General Convention's joint committee appointed to consider clergy pensions has already stated, in times of depression and serious business recession it has been proven that common stocks are not considered in sound business circles to be the best investment for continuity of income. True, during the past few years we have seen stocks rise in value and yield. But how can we be sure that every few years we will have an Adolph Hitler to make such an achievement possible? Besides, the Church Pension Fund trustees are not now prevented from investing in sound common stocks if they believe such investments are advantageous to the whole structure of the Fund.

Assuming that the El Paso plan would produce a 5% yield on common stock, still, the accumulations approach of that plan would be unsatisfactory for the Church because it would provide much less than the Pension Fund now provides in most disability cases and in practically all cases of widows' and orphans' pensions, where the death of the clergyman occurs before the full active ministry is completed. As a matter of fact the El Paso plan ignores the Church's responsibility for providing for widows and orphans directly. It does ask for payments to the estates of clergymen in heavy ag-

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gregate amounts. However, the Church has never considered that its responsibility was to increase the estates of clergymen, but rather to provide pensions for the clergy and for their widows and orphans. Any payments to their estates would be at the expense of pensions.

PLIGHT IS SPRINGBOARD

The El Paso group uses as its springboard argument the desperate plight of certain clergy and widows who admittedly receive wholly inadequate pensions at this time. But as a matter of fact the El Paso approach would in general mean that larger pensions would be larger and smaller pensions would be smaller as compared with the Pension Fund set-up.

One of the most serious aspects of the El Paso plan is its desire to scrap the truly magnificent spirit of unity and sharing which has been developed throughout this whole Church since the inauguration of the Pension Fund in 1917. Because of the "group" nature and sharing aspects inherent in the Church Pension Fund, parishes have considered their payment of assessments as their contribution to the costs of clergy pensions as a whole. The assessment rate is the same for every parish regardless of its rector's marital status, age, health, or salary. Assessments on the stipends of clergy all go into the common "pool" and from this are disbursed equitably according to the needs of the Church as a whole. Today the clergyman at ordination knows that there will be a pension for him if he is disabled, or if he retires after a full span of ministry, and for his widow and minor orphans and that the pensions will be in reasonable relationship to the length of his ministry and to the average of his stipend history.

DANGER OF NON-COMPLIANCE

All of this is to be scrapped if the El Paso plan prevails. Each parish will feel its responsibility extends only to its own rector. It is not difficult to imagine a case where a lack of popularity with his vestry and congregation might affect his pension. Certainly a clergyman might conceivably be at the mercy of a vestry and it would not be surprising if in certain cases they might hold a club over his head. One would hate to think that such circumstances could develop, but in recent years we have seen situations arise in certain parishes and dioceses which would lead us to believe that it is a possibility. Certainly under the pension system, such things never arise; it is a corporate enterprise.

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gest that a \$10,000 insurance policy, paid for apparently in part by the clergyman and in part by the parish, be set up as a part of his retirement scheme. An insurance policy cannot do as effectively, equitably, and cheaply what can be done in the form of widows' and orphans' allowances already a part of the Pension Fund structure. Nor should the Church be asked to bear any part of the cost of insurance which becomes a part of the estate of a clergyman. This would be diverting contributions of the Church to a provision for which, as already mentioned, it has never felt any responsibility. The parishes will have, as they have had in the past, enough to do to provide pensions.

SISTERS AND COUSINS, TOO

The El Paso plan puts aside the Church's direct responsibility to widows and orphans and gives as one of its rea-



sons its belief that the help now given by the Church Pension Fund to widows and children through the present set-up is so slight as to be almost negligible. This cannot be verified by the facts. Today fully one-half of the total annual cost of pensions goes out to widows and orphans. We are not now arguing that the amounts granted are sufficient to meet the present extremely high cost of living.

Then too, the El Paso planners claim that their method of approach would provide for sisters or other relatives of the clergymen who might be single at the time of his death by leaving them his estate which is accumulated through the years as a result of this alleged higher interest yield on common stocks. The plan points out that under the Pension Fund a single clergyman cannot designate a beneficiary. It claims that the "Fund gets what should be his estate." The Church historically never has considered sisters, cousins, or mothers of clergy as its responsibility as it has the widows and minor children of clergy. Providing for these other individuals in a man's family would mean less for the clergy and their widows and minor children. Nor does the Fund "get" what under the accumulations approach would be a single clergyman's estate. All the income of the Fund goes out to the clergy and the widows and orphans as pensions. During the 32 years since the Pension Fund was established 31 million dollars have been paid out in pensions to 7,200 individuals. The present 6,200 clergy and surviving widows and children will receive from now on over 100 million dollars in pensions of which 37 million are now in the hands of the trustees and the remainder will come from assessments on

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(Please note that these books will not be ready until November.)

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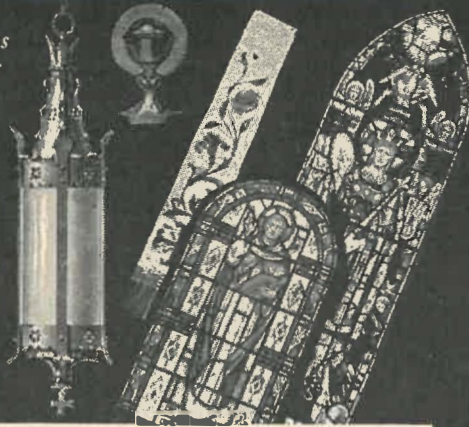
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parishes and investment income. Men entering the ministry in the future will of course fit into the same general picture.

NOT CHAOS BUT DISASTER

Our good Texas friends would change all this. Because living costs have hit hard those with fixed incomes, like pensions, they would dissolve the Fund. They would distribute its resources among the clergy to be set up for the clergy by their parishes for investment largely in common stocks. They would apply future parish contributions to common stocks and in the process throw the principle of minimum pensions and other important features out the window. One wonders to what extent certain common stock investment trusts looking for new business have agitated this subject.

Our Pension Fund has been well administered throughout the years on sound lines, both actuarially and financially; it has had the best financial advice obtainable in this nation. To depart from this well established and well recognized principle of a sound financial policy for something as extreme as that advocated by the El Paso men would produce not only chaos, but disaster.

Lest anyone should misunderstand my words in the foregoing, let me again say that I believe sincerely in the integrity and the earnestness of the men of El Paso and I think that in the long run we shall be grateful to them for having contributed to the study of this whole subject. But I should greatly regret to have the Church take seriously the recommendations of our friends in Texas because I am convinced, after considerable study, that the corrections that we need at the present time to offset the high cost of living and to improve the status of the men and women who are now receiving the lowest pensions, can be made within the frame-work of the Church Pension Fund which is still the best in any of the major communions.

ARSON IS NO ANSWER

The answer is not to burn the house down because there is a blemish in it or its neighborhood, but to correct the weakness. And that can be done by increasing the pension assessments by 5%, thus raising the minimum pensions for clergy and widows to \$1,500 and \$750 respectively, relieving the present emergency in a way that will both provide reasonable retiring allowances and maintain the remarkable spirit of unity which has undergirded the Church's support of the present Pension Fund from its inception.



NEWARK

Committee Urges Study of Christianity Vs. Communism

A committee, appointed by Bishop Washburn of Newark, petitions General Convention to "instruct the proper authorities to prepare a study course for parish groups concerning the relation of Christianity to Communism, based on the 1948 Lambeth Report and Resolution . . ."

The committee in its report asks that deputies of the diocese of Newark present its petition, for appropriate action, to the Convention.

The report distinguishes between three types of Communism, and opposes to atheistic forms the Christian doctrine of man as a child of God. Copies may be obtained at the Cathedral House, 24 Rector St., Newark, N. J.

RHODE ISLAND

Exeunt

The Rev. Paul van K. Thomson resigned as rector of St. Stephen's Church, Providence, R. I., effective September 1st. In a letter to Bishop Bennett Fr. Thomson stated that he and his family had entered the Roman Communion.

Bishop Bennett and the standing committee have taken appropriate action under Canon 60.

The Rev. Warren R. Ward, formerly curate, has been appointed priest-in-charge of the parish.

CENTRAL NEW YORK

Radio Announcer

Becomes Priest

The Rev. Gardner Smith, former radio announcer (WSYR, Syracuse) and Navy Lt. Commander, was ordained to the priesthood August 23d at St. John's Church, Marathon, by the Rt. Rev. Walter M. Higley, Suffragan Bishop of Central New York.

The Rev. Condit Eddy of Binghamton was the preacher, while the Rev. Charles Sykes of Candor presented the candidate. The Rev. John McCarthy of Candor read the Litany. The Epistle and Gospel were read by the Rev. H. Curtis Whedon, D.D., of Carthage and the Rev. Densmore Jacobs of Binghamton, respectively.

The Rev. Mr. Smith was born in

*Members of the Committee are: the Rev. Messrs. John H. Keene, chairman, Louis H. Berry, Donald MacAdie, Alfred J. Miller, and Roland F. Nye; Messrs. Donald W. Campbell, C. Alexander Capron, D. F. G. Eliot, James E. Nixon, and Bart L. Visscher.

Rochester, N. Y., and graduated from St. George's School, Newport, L. I., Hamilton College, 1934, B.S., and from the General Theological Seminary, 1948. Since then he has been deacon-in-charge of St. John's, Marathon, and Grace Church, Whitney Point, having been ordained deacon on January 6, 1949, by the Rt. Rev. Malcolm E. Peabody, Bishop of Central New York.

The Rev. Mr. Smith served in recent years as a communications officer for the Navy.

Central N. Y. Cited Twice

Citations for the best religious radio programs were made by the fourth annual Religious Radio Workshop at the University of Chicago. The Workshop is sponsored by the Federated Theological Faculty of the University and the Protestant Radio Commission.

The diocese of Central New York won top award for the best sermons, "Christmas Message" and "Easter Message," aired over Station WFBL (CBS). The entries were judged on "the quality of the total production, the choice of the music, the timing of the talk in relation to the length of the program, and the simple yet effective method of presentation."

In the special events section, the first award went to the diocese of Central New York for the broadcasting of the consecration of Bishop Higley, Suffragan of Central New York, on Station WSYR (NBC). The judges praised the broadcast for the "excellence and clarity of the commentary" and "the obvious sincerity of the priests who shared in the service." [RNS]

PARISH LIFE

Ten Lay Readers in One Parish

St. Edmund's Church, San Marino, Calif., has ten lay readers, representing men drawn from occupations ranging from super-market operator to superior court judge.

The idea began with a suggestion made by the rector, the Rev. C. A. Shreve, Jr., in response to which nine out of twelve vestrymen volunteered, and one other parishioner joined the group.

Besides assisting at the regular Sunday service, the men are on call by the Bishop to conduct services at any of the missions of the diocese. The men are: F. Elliott Avery, C. L. Cornell, Judge G. R. Crump, M. L. Godfrey, Jr., Dr. Blane Goodson, S. L. Gordon, Geoffrey S. Holly, Norman Kelch, F. R. Kerman, and George Van Vorst.

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EDUCATIONAL

SEMINARIES

CDSP Opens

Over 60 students were expected to attend the opening Quiet Day led by Bishop Dagwell of Oregon, September 6th to 7th, at the Church Divinity School of the Pacific.

The Rev. Frederick A. Schilling, Ph.D., new professor of Biblical literature, is in residence and has begun his work for the fall quarter.

A special booth at General Convention will be under the direction of students and alumni. Dean Henry H. Shires, D.D., is a deputy to Convention.

Open house will be held at the seminary on the afternoon of October 2d, when tea will be served by the wives of students.

The seminary wives' seminar will be conducted, for the 4th consecutive year, for the fall term under the direction of Prof. Randolph C. Miller.

Fr. Yerkes Replaces Fr. Ciriot

The Rev. Royden Keith Yerkes, S.T.D., has been appointed by the executive committee of the board of trustees of Nashotah House as professor *pro tem* in New Testament for the year of 1949-50. Fr. Yerkes will fill the chair left vacant by the resignation of the Rev. Felix Ciriot.

Due to the date of General Convention, the fall meeting of the board of trustees was held on September 13th. Plans were approved for the building of a residence for the business manager.

In view of the fact that the college department has been suspended indefinitely, men who are in their senior year in college are being aided financially through this year under the stipulation that they enter Nashotah House if accepted.

Classes of the fall term began on September 13th. There is an enrolment of 46 students, three of whom are graduate students.

UNIVERSITIES

Illinois Recognizes Religion

Churchpeople at the University of Illinois have been broadcasting regularly from the Chapel of St. John the Divine. They have offered instructions over university radio station WILL. Now the university's Committee on Courses has agreed to count for credit religious courses to be taught by the Canterbury Foundation at the Chapel. Episcopalian students of sophomore standing or above will be permitted to accumulate as many as ten semester hours in religion.

The Foundation will offer a cycle of

courses beginning, this fall, with "The Faith of the Episcopal Church," a study of the doctrines and disciplines of the Church as contained in the Prayer Book. Instructor for the class is the Rev. William Ward, chaplain and director of the Canterbury Foundation. Faculty Churchmen will assist.

Subsequent courses are to include study of the liturgy, Marriage and family life, Christian philosophy, and Church music.

COLLEGES

500 Clergy Are Sewanee Alumni

Since the University of the South was founded in 1868, there have been 9,000 students at the University and 6,000 at the Military Academy. There are 93 Sewanee men listed in *Who's Who*. Five hundred Sewanee men have entered the ministry of the Church, and 31 of these have become bishops. Eight Sewanee men have been Rhodes scholars.

NURSING

Triumph in Liberia

The first formal commencement of the School of Nursing at St. Timothy's Hospital, Cape Mount, Liberia, took place on July 7th. This marked a triumph of patience and persistence on the part of the school director, Mrs. Ethel R. Murray, as this post-war school has suffered a number of hindrances in change of staff, delayed arrival of necessary supplies, in addition to the special problems to be met by any hospital in a tropical climate. The three graduates are John Andrew Chenewoth, Jacob B. PaaSewe, and Mrs. Hannah L. Bowen.

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Chap
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Santa Barbara, California
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bury Club Fri 5:30

CHURCH SERVICES

*If you are traveling to General Convention, or taking an autumn trip,
the churches listed here cordially invite you to attend their services.*

Key—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B Benedictin; 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.

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—DENVER, COLO.—

ST. ANDREW'S 2015 Glenarm Place
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ex Mon 10, Thurs 7; HH & C Sat 5-6. Close to
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Daily Masses: 7; C Sat 4-5 & 7:30-8:30

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Lafayette Square
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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
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Sun 7:30, 9, 11 HC; Others posted

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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

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C Sat 4:30-5:30, 7:30-8:30 & by appt

—QUINCY, ILL.—

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

—BALTIMORE, MD.—

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 Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

—BOSTON, MASS.—

ADVENT Mt. Vernon and Brimmer Sts.
Rev. Whitney Hale, S.T.D., r; Rev. Peter R. Blynn,
Rev. Arthur C. Kelsey, Assistants.
Sun 7:40 Mat; 8 & 9 HC; 11 Sung Mass and Ser;
Daily: 7:10 Mat; 7:30 HC; 9:30 Thurs & HD,
HC add'l; Fri 5:30 Service of Help and Healing;
C: Sat 5 to 6 by appt

—DETROIT, MICH.—

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

—ST. LOUIS, MO.—

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

—RIDGEWOOD, (NEWARK) N. J.—

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

—BUFFALO, N. Y.—

ST. PAUL'S CATHEDRAL Shelton Square
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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
Rev. John W. Talbott
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex
Thurs 9:30, C Sat 7:30

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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
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—

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Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex
Mon 10; C Sat 7-8

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Fifer, Th.B.
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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

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Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

—MADISON, WIS.—

ST. ANDREW'S 1833 Regent Street
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DEATHS

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

Lawrence E. Midworth, Priest

The Rev. Lawrence E. Midworth, rector of the Church of the Epiphany, Detroit, since 1943, died suddenly on September 2d of coronary thrombosis.

Mr. Midworth was born in England in 1886. His father, the Rev. H. E. Midworth, served for many years in the diocese of Michigan, and his son, the Rev. John B. Midworth, is now rector of St. Paul's Church, Burlington, Vt.

At the time of his death he was a member of the executive council, the diocesan department of missions, and chairman of the diocesan convention committee on the Church Pension Fund.

The funeral service was conducted in the Church of the Epiphany on September 6th by the Bishop Emrich of Michigan, Bishop Hubbard, Suffragan of Michigan, and the Rev. Gordon Matthews. Interment was at Forest Lawn Cemetery, Detroit.

Mr. Midworth is survived by his widow, his son, two daughters, two brothers, and eight grandchildren.

Frances H. Mytton, Deaconess

Deaconess Frances H. Mytton died August 4th as a result of injuries she received on August 1st when she was struck by an automobile in front of the Deaconesses Home in Los Angeles. Requiem and Burial Office were said in St. Mary's Chapel of the Home, August 9.

Born in Christchurch, Canterbury, New Zealand in 1867, Deaconess Mytton was educated in England and the United States. She was ordered deaconess in 1904. Since that time she has worked in St. Paul's Cathedral, St. John's and St. Matthias' parishes, Los Angeles, and in Reno, Nevada. She was well-known for her beautiful needlework and altar appointments.

Surviving are a sister, Miss Charlotte Mytton of Santa Barbara, Calif., and two brothers, the Rev. L. C. Lytton, Langhorn, Penn., and Mr. Robert A. C. Lytton, Arcadia, Calif.

William Crossman Conover

William Crossman Conover, for many years lay reader in charge of St. Basil's Mission for children of foreign-born parents, Highland Park, Mich., died in Detroit on August 19th at the age of 84.

Mr. Conover founded the Conover Press and remained active in the business until 1947.

He served as organist and choirmaster in at least two Detroit parishes, was a vestryman of St. Joseph's, Detroit, a vestryman emeritus of the Church of the Incarnation, Detroit, and a delegate to numerous diocesan conventions. The

Church school which he opened, St. Basil's, grew to nearly 150 members.

The Solemn Requiem Mass was celebrated by the Rev. Clark L. Attridge, on August 22d, at the Church of the Incarnation, Detroit. He was assisted by Bishop Hubbard, Suffragan of Michigan, and the Rev. Canon Gordon Matthews, executive secretary of the diocese. Interment was at Elmwood Cemetery.

Mrs. Walter Damrosch

Margaret Blaine Damrosch, beloved wife of Walter Damrosch, died on July 27th in Bar Harbor, Me., in her 82d year. Mrs. Damrosch was born in Augusta, Me. She was the daughter of James G. Blaine, Secretary of State in President Garfield's administration, and Harriet Stanwood Blaine.

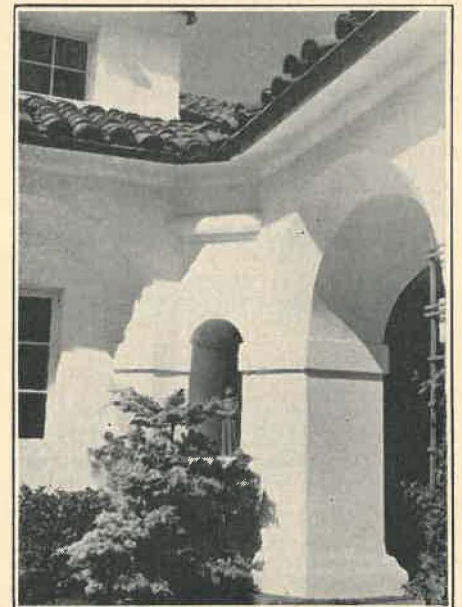
Mrs. Damrosch is survived by her husband, Walter Damrosch, her sister, Harriet Blaine Beale, and four daughters, Mrs. Herman Kiaer, Mrs. Thomas K. Finletter, Mrs. Sidney Howard, and Mrs. Robert Littell.

Funeral services were held at St. Saviour's Church, Bar Harbor, on July 29th. The Rev. Canon Ralph H. Hayden officiated.

Margaret Mitchell

A private funeral service was conducted for Margaret Mitchell, August 18th, by the Rev. Dr. Raimundo de Ovies, Dean Emeritus of the Cathedral of St. Philip, Atlanta, Ga.

Mayor Hartsfield had declared official mourning for the author of *Gone with the Wind*, who died August 16th from injuries she received when stricken down by an automobile.



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CHANGES

Appointments Accepted

The Rev. Arthur D. McKay, formerly assistant at the Church of the Ascension, Chicago, is now assistant director of Lawrence Hall, 4833 N. Francisco Ave., Chicago 25.

The Rev. G. W. McKinney, formerly priest in charge of St. Stephen's Church, San Antonio, Tex., will become rector of St. Christopher's Church, Cheyenne, Wyo., on October 1st.

The Rev. Elden B. Mowers, formerly dean of Holy Trinity Cathedral, Havana, Cuba, is now rector of Grace Church, Detroit. Address: 2254 Virginia Park, Detroit 6.

The Rev. Richard K. Nale, formerly rector of Trinity Church, Trinidad, Colo., is now rector of St. John's Church, Chula Vista, Calif. Address: 208 Madrona St.

Ordinations

Priests

Atlanta: The Rev. Bruce William LeFebre and the Rev. Wilson West Sneed were ordained to the priesthood at St. Luke's Church, Atlanta, by Bishop Walker of Atlanta on August 21st. Presenter and preacher, the Rev. J. Milton Richardson, whom they will assist at St. Luke's Church, 435 Peachtree St. N.E.

Eastern Oregon: The Rev. Jackson E. Gilliam was ordained priest on August 13th at All Saints' Church, Heppner, Ore., by Bishop Barton of Eastern Oregon. Presenter, Rev. E. L. Tull; preacher, Rev. B. S. Moore. To be priest in charge of St. John's Church, Hermiston, Ore. The new priest is believed to be the first native son to enter the ministry since Eastern Oregon was organized as a missionary district in 1908.

Deacons

Atlanta: Sandy Anderson was ordained deacon on July 17th by Bishop Walker of Atlanta at Christ Church, Macon, Ga. Presenter, Rev. R. E. Fuessle; preacher, Bishop Walker. To be priest in charge of St. Mark's Church, Dalton, Ga.

Samuel Robinson Hardman was ordained deacon on June 24th by Bishop Walker of Atlanta at the Cathedral of St. Philip, Atlanta. Presenter, Rev. Alfred Hardman; preacher, Rev. J. T. Walker. To be in charge of Holy Innocents' and Holy Comforter Churches, Atlanta. Address: 3216 W. Shadowlawn Ave., N. E.

Maryland: James Hopkinson Cupit, Jr. was ordained deacon on July 5th by Bishop Powell of Maryland at the Church of St. Michael and All Angels, Baltimore. Presenter, Rev. Dr. Don Frank Fenn; preacher, Rev. Thomas Bigham. To be deacon in charge of St. Ann's Church, Smithsburg, Md. (where he will reside), and assistant at St. John's Church, Hagerstown.

Edward Mayo Green was ordained deacon on July 14th by Bishop Powell of Maryland at Memorial Church, Baltimore. Presenter, Rev. B. R. Howarth; preacher, Rev. D. A. Boogher. To be curate of Trinity Church, Towson, Md. Address: 23 Hilltop Ave., Towson 4, Md.

Holt M. Jenkins was ordained deacon on July 1st by Bishop Powell of Maryland at St. David's Church, Roland Park, Baltimore. Presenter, Rev. G. A. Taylor; preacher, Rev. R. B. Wilkes, Jr. To be curate of St. Anne's Church, Annapolis, Md., and vicar of St. Luke's Chapel, Eastport. Address: Box 802, Annapolis, Md.

George G. Merrill, M.D., was ordained deacon on July 8th by Bishop Powell of Maryland at Trinity Church, Long Green, Md. Presenter, Rev. G. F. Packard; preacher, Rev. Dr. C. S. Ball. To do supply work. Address: 24 E. Eager St., Baltimore 2.

Ellsworth Bryant Stone was ordained deacon on July 6th by Bishop Powell of Maryland at St. George's Church, Dundalk, Baltimore. Presenter, Rev. B. R. Madge; preacher, G. A. Taylor. To be curate of St. David's Church, Roland Park, Baltimore. Address: 4700 Roland Ave., Baltimore 20.

John Marion Taylor, Jr. was ordained deacon on July 12th by Bishop Powell of Maryland at St. Anne's Church, Annapolis. Presenter, Rev. Dr. C. E. Berger; preacher, G. A. Cooper. To be curate of Emmanuel Church, Baltimore. Address: 811 Cathedral St., Baltimore 1.

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There is sometimes here a veil between us. My mind and heart get all numbed from hard and vexatious days downtown. I cannot seem to get at Thee, even here, Blessed Jesus, Thou whom I do SO love! Keep me quiet at such times. Let me think and say nothing, only to leave my heart's door open that Thou mightest come in. Do come in, Lord Jesus, somehow. I'm done in. I can't express myself any better. I've done all that a mere man can do, both to solve my problems and to find somehow a measure of joy and affection

from about me, but I seem to have missed out on something—ah, I KNOW NOW what it is? I have not let Thee have full possession of me, ALL of me, to run for me all those seemingly important heights of my life, which are mere hillocks in THY sight. There, I begin to see what it all is. You haven't had ALL of me, just a part. NOW I know what's wrong. Please take ALL of me, Blessed Jesus, won't you?

My Lord and my God! The veil seems all gone now! My mind is clear, my heart's refreshed. I really sense Thy nearness, Thy Actual Presence both in Thy Little Home here beneath the flickering soft light, and in my heart, the dwelling place where Thou dost most wish to be. I love Thee, Lord Jesus, and because I do, send me out from here TO DO SOMETHING ABOUT IT.

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