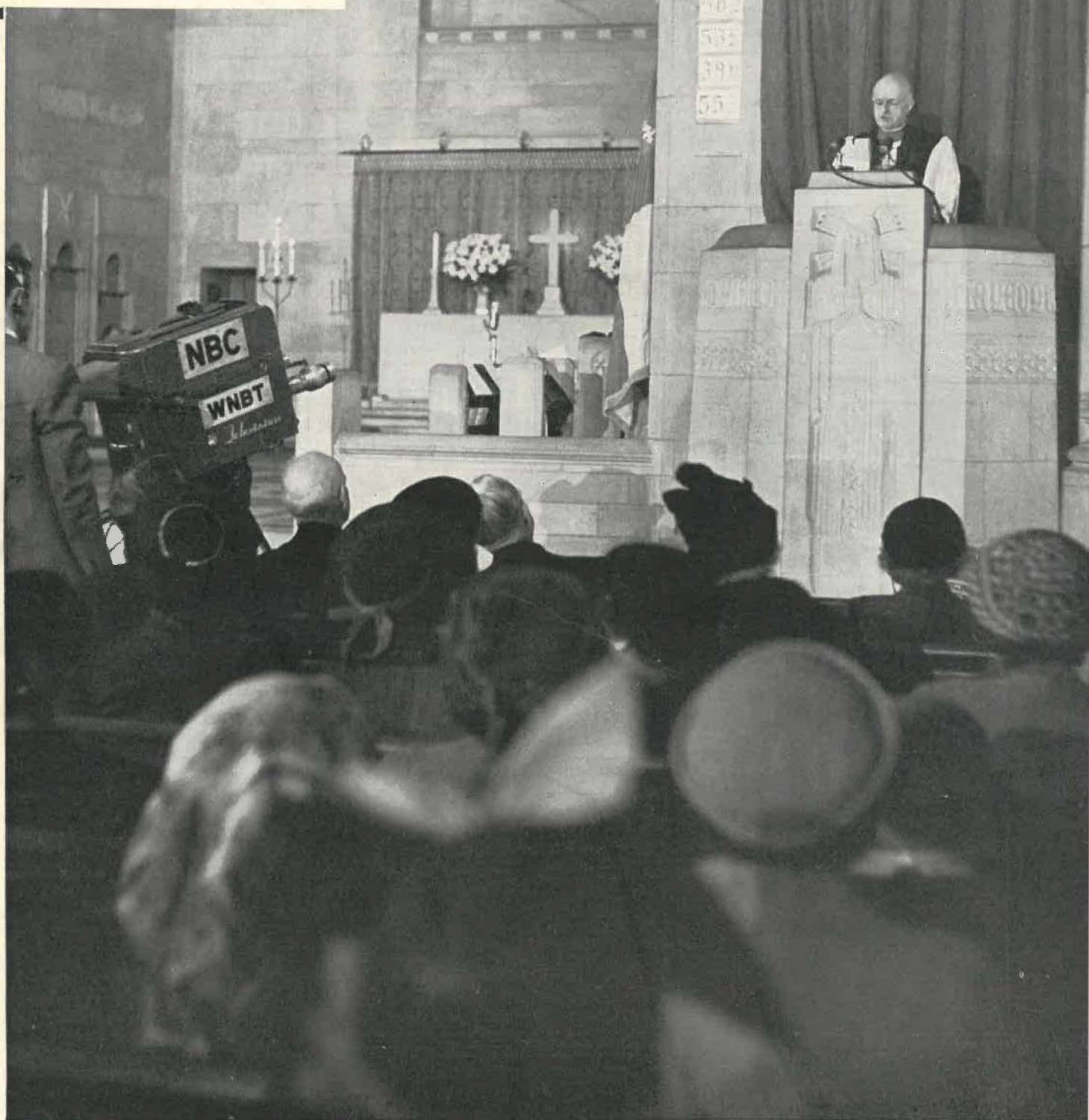


The Living Church

October 21, 1951

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PRESIDING BISHOP at the service televised from the Church of the Heavenly Rest, New York, on October 7th [see pages 9 and 15].

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LETTERS

Prayer Book Revision

ABOUT a year ago, the Liturgical Commission set forth for study by the whole Church the first of the "Prayer Book Studies," embodying proposals for revision of the Baptism and Confirmation offices and the Epistles and Gospels. So far I have not met anyone who has read the proposals, or even obtained the book. The only mention of them I have seen in *THE LIVING CHURCH* is a brief and general review by Fr. Simcox [L. C., August 20, 1950].

Fr. Simcox says "there are no variations here that would in any way jeopardize sound doctrine." Yet look at the proposed Baptismal office:

(1) Every reference in the present text to Baptism as an experience of death and resurrection is to be eliminated. (This con-



cept is referred to in one new passage.)

(2) "The flesh," as our spiritual enemy to be renounced, is passed over.

(3) Most serious of all, the Apostles' Creed would no longer be required as the baptismal faith. In the truncated creed presented to the candidate, there is no reference to the incarnation, explicit or implicit, and no reference to the work (only the existence) of the Holy Ghost. The spirits that confess not Jesus-Christ-come-in-the-flesh are admitted to full standing.

We are on dangerous ground with this revision. A few years ago the new lectionary was put forth for trial use. Those of us who didn't like it, didn't use it. We didn't comment on it. And now we are stuck with it. The same thing may suddenly happen with the Prayer Book as a whole. This issue may possibly be the most important one confronting our Church, for it touches the very faith and life of the Church, of which our various practical problems are only the application.

(Rev.) WILLIAM R. BROWN,
St. Michael's Church.

Hays, Kans.

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Key to Four Words

ONE of the first books reviewed in this column under its current regime was *Living the Creed*, by the present literary editor's predecessor, Carroll E. Simcox (Morehouse-Gorham, 1950. Pp. viii, 182. \$2.75). [L. C., October 22, 1950.]

Now, almost exactly a year later, Dr. Simcox has followed this up with a companion volume, *Living the Lord's Prayer* (Morehouse-Gorham. \$2).

In general plan the book follows its forerunner: as the earlier volume devoted a chapter to each article of the Apostles' Creed, so in this is each petition of the Lord's Prayer treated of in a separate chapter, the whole sandwiched between introductory and concluding sections.

The book is a forceful presentation of the terrific implications and demands the Lord's Prayer makes upon those who use it. Thus, for example, "no Christian has any business praying *Give us this day our daily bread* if he is not willing to work for an economy of sharing, a true Christian commonwealth in the most literal and demanding sense of that word."

Dr. Simcox makes one important point, in particular, that seems often to be missed in such expositions — namely, that we have no natural right to call upon God as Father, but may be "bold" (as the extension of the Prayer of Consecration puts it) to do so by virtue of our incorporation into Christ.

The chapter on "Lead us not into

temptation" is a particularly fine one in a book that is a "must" for every parish library. It is to be hoped that in another year Dr. Simcox will be able (as he puts it) "to complete the obvious trilogy with *Living the Commandments*."

A SINGLE word to explain four is the attempt Theodore O. Wedel, warden of the College of Preachers in Washington, makes in *The Holy Catholic Church*, in which he finds in the one word "relationship" a key to the paradox involved in each of the "four notes of the Church" (one, holy, catholic, and apostolic).

Thus "relationship" throws light upon the incongruity of "holy" as applied to a society of sinners, since it is their "relationship" to God that constitutes them "a holy nation."

The pamphlet is "number four of a series on the doctrines of the Apostles' Creed" (Forward Movement Publications. Pp. 16. Paper, 15 cents).

The Forgiveness of Sins (number five of the same series), by Hughell E. W. Fosbroke, onetime dean of the General Theological Seminary, is an incisive presentation of the Christian doctrine of forgiveness as seen against the background of an all-holy and all-loving God (Pp. 16. Paper, 15 cents).

Quotable: "It is the refusal to make this response [i.e. the free response of answering love] to the love of God that constitutes the essence of sin, for this refusal results in turning against the Giver the very freedom that He has conferred" (p. 4).

The overall quality of this series thus far suggests another "must" for the parish library and for the tract case.

Of Interest

OBSERVANCE of the last Sunday in October as the feast of Christ the King is now not uncommon in the Episcopal Church. *Devotions to Christ the King*, by the Rev. Charles E. Fritz (1408 Mar Vista Ave., Pasadena 6, Calif.), provides a nine-day cycle of prayer that may be used at any time, the daily intentions branching out from the individual, through the family, the community, management and business... to the nations of the world, that all may be brought to acknowledge the Kingship of our Lord. Available from the author. Pp. 18. Paper, 10 cents).

At last a diurnal by a Churchman — *A Book of Days for Christians*, by



CANON WEDEL: "Relationship" throws light. . . .



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BOOKS

Richardson Wright (Lippincott. Pp. 223. \$3).

According to the author, the book "is intended to be read in bed before 'Lights out,' on the theory that the thoughts which last occupy the mind at night can determine the mood of the next day's awakening."

Thirteen preachers — from St. Chrysostom to Billy Sunday — including two Anglicans, John Wesley and F. W. Robertson, are represented in *Great Sermons from Master Preachers of all Ages*, compiled and edited by Theodore W. Engstrom (Zondervan. Pp. 180. \$2).

The New Testament student had better stick to Nestle, but for those simply wanting Greek and Latin (Vulgate) on facing pages, *Novi Testamenti Biblia Graeca et Latina*, edited by Joseph M. Bover, S.J., has the advantage of unusually clear typography for the Greek (Newman Bookshop, Westminster, Md. Pp. lxxx, 774. \$2.25).

The founder of Rhode Island colony, Roger Williams, wrote his *Experiments of Spiritual Life and Health* primarily for his wife, who was recovering from a serious illness. Eventually finding its way into print, it has, however, for a long time not been available to the general public. Winthrop S. Hudson (professor of the history of Christianity at Colgate-Rochester Divinity School) has now brought it out in a modern edition, with historical introduction (Westminster Press. Pp. 103. \$2).

An English theological student, David Watmough, was sent by the head of his college to France for what seemed at first only a "specially interesting holiday," but turned into an enthusiastic study of modern French Roman Catholicism, which he has written up in *A Church Renascent* (SPCK. Pp. xviii, 124. 8/6.).

Roland Bainton, who a year ago came out with his best-selling biography of Martin Luther, *Here I Stand*, has just completed another not dissimilar study, *The Travail of Religious Liberty* — which is a history, in biographical sketches, of the struggle for religious toleration (Westminster Press. Pp. 272. \$4).

Nineteen Protestants contribute to *Pastoral Care*, edited by J. Richard Spann (Abingdon-Cokesbury. Pp. 272. \$2.50). The symposium consists of two parts: I — The Background of Pastoral Care; II. The Field of Pastoral Care (Children, Youth, Young Newlyweds, Middle-aged, The Sick, Alcoholics, The Mentally Ill, New Church Members, etc., etc).

Covering everything from holy water stoups to the heating system, *Church*

Maintenance Manual, by Roger C. Whitman, is a most complete, well arranged, and well indexed guide to the upkeep of church property* (Doubleday. Pp. 255. \$3).

Peter Marshall landed in America in 1927 a poor Scottish immigrant and, in 19 years, had become not only a Presbyterian minister but chaplain to the United States senate. He died in 1949. His biography, *A Man Called Peter*, by Catherine Marshall, is a wife's tribute to an obviously happy married life (McGraw-Hill. Pp. viii, 354. \$3.50).

George H. Williams has reworked his doctoral dissertation, "The Bearing of Christology on the Relationship between Church and State as Illustrated by the So-Called Anonymous of York," in *The Norman Anonymous of 1100 A.D.*, which is a highly documented study, of interest to specialists (Harvard University Press. Pp. xiv, 236. \$2.50).

Dyke Farne killed his wife because he loved her too much and she was going to leave him. Tormented by a guilty conscience, he could make no one believe that this was his motive.

His cousin summed it up: "You know, Dyke, you'd be happier paying for your sins—whatever they did to you—with the slate wiped clean, than living always with the horror of what you did. . . . You need absolution. And we haven't got the religion that offers us absolution, and we haven't got the faith to accept it if we had. . . . Murder isn't private. . . . You can't cheat and remain the same."

Dramatic and full of suspense is the book that tells of this—*Day of Reckoning*, by John Garden (Lippincott. Pp. 222. \$2.75).

Sir Frederic G. Kenyon, onetime director and principal librarian of the British Museum, is a veteran authority on the manuscripts of the New Testament. His *Handbook to the Textual Criticism of the New Testament*, first published 1901 (second edition in 1912), has been reprinted by Eerdmans (Pp. xiii, 381. \$5).

Another Eerdmans reprint is *The Apocalypse of St. John*, Greek text with introduction, notes and indices, by H. B. Swete. First, second, and third editions, 1906, 1907, 1908, respectively (Pp. ccxix, 338. \$6).

Still another is *The Gospel According to St. Mark*, Greek text with introduction, notes, and indices, by H. B. Swete. 1st edition 1898, followed by several successive editions and reprints, latest of which is that of current year (Eerdmans. Pp. cxviii, 434. \$6).

*From author's preface: "Harold C. Barlow, of the Morehouse-Gorham Company . . . actually initiated the writing of this book when he outlined its theme. . . ."

The Living Church

Established 1878

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and the Thought of the Episcopal Church.*

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Things to Come

OCTOBER						
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NOVEMBER						
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4	5	6	7	8	9	10
11	12	13	14	15	16	17
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25	26	27	28	29	30	

October

21. 22d Sunday after Trinity.
United Nations Week.
Youth Sunday.
23. Province IV synod, Birmingham, Ala.
24. United Nations Day.
28. St. Simon and St. Jude (23d Sunday after Trinity).
Christ the King.
30. Town and Country convocation, NCC, Portland, Ore.

November

1. All Saints Day.
4. 24th Sunday after Trinity.
Girls Friendly Society Week.
11. 3d Sunday before Advent (25th Sunday after Trinity).
18. 2d Sunday before Advent (26th Sunday after Trinity).
22. Thanksgiving Day.
25. Sunday next before Advent.
28. NCC General Board, Atlanta, Ga.
30. St. Andrew's.
Woman Auxiliary executive board, Seabury House (to December 3d).

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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SORTS AND CONDITIONS

IN SPITE OF government controls, 1951 will probably be an all-time high year in the construction of new churches (and other ecclesiastical buildings), according to a U. S. Department of Commerce survey reported by Religious News Service. In the first nine months of the year, church building projects totaled \$348,000,000, in comparison with last year's 12-month total of \$409,000,000, the previous all-time high. It is estimated that the total may be 20% larger for the current year.

ANOTHER Department of Commerce survey does not show religion in such a favorable light. In comparison with other branches of economic life, Churches and religious organizations are employing fewer workers today than they did 22 years ago, and paying them poorer salaries. Though the population of the country has increased by 25% since 1929 and the working force has increased from 37 million to 50 million, the number of clergy and lay Church workers (counted together in the report) has declined from 222,000 persons in 1929 to 218,000 in 1951. The only other large group which has declined in number is housemaids.

MEANWHILE, the salaries of clergy and layworkers have risen at a much lower rate than that of the general population. In 1929, the average Church salary of \$1,610 per year was \$200 higher than that of the general population. In 1951, the average Church salary of \$2,276 per year is \$750 lower than that of the general population. Most of the decline has taken place during the past ten years of unprecedented national prosperity.

AS A GROUP then, clergy and Church workers have suffered a 45% worsening in their economic status—from 13% better than average to 33% worse than average. Vestrymen, please note. Your rector is probably underpaid.

WHEN Princess Elizabeth and the Duke of Edinburgh went to church at Christ Church, Niagara Falls, Ont., last Sunday, they were greeted not only by Bishop Bagnall of Niagara but by Bishop Scaife of Western New York, whose diocese adjoins the Canadian one.

SAID BISHOP SCAIFE: "Your highnesses, on behalf of the bishops, clergy, and people of the Protestant Episcopal Church of the United States, and especially of the diocese of Western New York, may I assure you as members of a grateful daughter Church of our deep and affectionate respect, and state that we hold you and their majesties very close in our hearts and prayers in these strenuous days." First American to meet the royal couple on this tour, Bishop Scaife later described the Princess and Duke as "thoroughly friendly and completely sincere."

PEACE, SOVIET, STYLE, was the theme of "prayer vigils" held in New York recently with Soviet cameramen grinding away. A news report of the part played by members of the Epis-

copal Church, with editorial comment, will appear in next week's issue.

THE SUNDAY of this issue's date is Laymen's Sunday, an interdenominational sponsored observance which this year falls on the same date as the Episcopal Church's Youth Sunday. Henry J. Kaiser, industrialist and layman of the Episcopal Church, will be one of two laymen taking over on the Columbia Broadcasting System's Church of the Air. The other will be Charles E. Wilson, Defense Mobilization director and Baptist layman. Mr. Kaiser's part of the program, with singing by the all-male choir of Grace Cathedral, San Francisco, will be on the air from 10 to 10:30 A.M., Eastern Standard Time, immediately followed by Mr. Wilson's at 10:30.

YOUR REPORTER is glad to be back on the job after two Mondays away from his desk. Part of the intervening time was spent at the inaugural ceremonies of the National Council of Church's United Church Men at Cincinnati (see p. 10). It was encouraging to see laymen of such caliber and capacity for leadership gathered together and to hear what they were doing to strengthen the life of their local Churches and national communions. Only divisive activity noted at the meeting was in some of the "fellowship singing" in which handshaking and shoulder-slapping were featured. The introverts fled the room at that point as one man, leaving the extroverts to sing, shake, and slap.

HOW MUCH SHALL I GIVE? The old every member canvass question is upon us again. No less than 37,000 copies of our editorial reprint entitled Proportionate Giving have been sold during the first flood of orders, and it appears that as many more will be sold before this year's canvass is over. The price is 5 cents for single copies, 3 cents each for 10 or more, and 2 cents each for 100 or more. Another editorial that might be an equally effective reprint (though it deals neither with money nor with hardy perennial controversies) is this week's leader—This is My Church. It could be made available at the same price, if requests for at least 2,000 copies are received.

ELECTIONS of two bishops and a new treasurer of the National Council are reported in this week's news. Too late for inclusion in the regular news columns comes the information that, in response to a unanimous recommendation of the diocesan convention last January, Bishop Jones of Louisiana has requested the diocese's department of finance to include provision for a suffragan bishop in the budget for 1952.

THE GUARDIAN, famous Church of England weekly periodical, has gone under. The last issue, according to an RNS dispatch, was that of October 12th. The paper was unable to keep up with rising production costs, the report said, quoting expressions of regret and dismay from the English religious and secular press.

Peter Day.



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The Question Box

Conducted by the REV. CANON MARSEALL M. DAY

• I know of a divorced woman who was recently married in her parish church and was told that her earlier marriage had been annulled. Please explain to me an ecclesiastical annulment.

Our canon law does not recognize any divorce from the bond of matrimony, but does provide (Canon 17, Section 2 (b) and (c) and Canon 18, Section (2) that, where the canonical requirements for a valid marriage were not present, the person divorced by the civil court may apply to the bishop or ecclesiastical authority for a declaration that "no marriage bond as the same is recognized by this Church, exists."

The procedure in this varies from diocese to diocese, but the result is the same: an ecclesiastical annulment is the recognition of an existing fact — that is, that there was no Christian marriage, and therefore that the party presenting the petition is free to marry; but it in no way pronounces upon the legal validity of the previous marriage or the legitimacy of any children born to that couple.

• Can you please give me the official symbolism of the Episcopal Church flag?

A flag is a heraldic instrument and theoretically is simply a shield done in cloth. The upper edge of the flag normally represents the top of the shield.

Our Episcopal Church flag is a white one divided from top to bottom and from side to side by a broad red cross. This the heralds call the Cross of St. George (patron of England). It is the oldest English battle-flag and is still used by the royal navy. Its use in the Church flag represents our origin as a part of the Anglican Communion.

A blue field with a white saltire, or X shaped cross, is known as the Cross of St. Andrew; so what is called the first quarter of the shield or flag is a St. Andrew's Cross, commemorating the fact that our episcopate was first given to us by the Scottish Episcopal Church. The Cross, however, is not strictly that of St. Andrew as it is formed by nine small white crosslets representing the first dioceses into which the colonial Church organized itself. The crosslets are each what is heraldically called a cross-crosslet, that is, a cross formed out of four smaller crosses, their uprights meeting in the center to form a fifth cross. This is

one form of the cross on the arms of the Crusader Kings of Jerusalem and alludes to the Mother of all the Churches.*

• A priest of the Church, asked to perform a simple short funeral service in the church building, according to the Prayer Book, page 324, performed instead a "so called Requiem Mass" against the family's wishes, receiving Holy Communion alone and sprinkling water on the casket. Did he then break the Church's law? If so, what disciplinary acts should be taken against him?

The Requiem Mass was not an offense against the law of the Prayer Book, since two collects, an epistle, and a gospel are provided for it on page 268ff. As a matter of fact, the celebration of the Eucharist at funerals is



spreading among Churchmen of all schools, especially at clerical funerals.

The priest should not have combined the Eucharist with the funeral against the wishes of the family, unless he knew directly that it was according to the wishes of the deceased. The absence of Communicants is partly accounted for by the fact that the family did not wish a Eucharist at all and therefore, undoubtedly, did not prepare to receive, but there is an erroneous impression among some Anglican clergymen that Communion ought not to be given at Requiems.

The additional ceremonies referred to, while not ordered by the Prayer Book, are not forbidden. In general, the only laws broken by the priest in this case are those of kindness and consideration, which hardly merit legal action.

*The most usual form of the Jerusalem cross is a cross made out of four T shaped crosses and with four small plain Greek crosses set in the space formed by the larger cross. Its colors were gold on silver or white.

TWENTY-SECOND SUNDAY AFTER TRINITY

GENERAL



FR. HALLOCK: *Accepts election.*

and Darlington, Wis., during his early ministry. During World War II, he was called to active duty as a Reserve officer, and became G-1 (officer in charge of personnel) for the Midwest army area, rising to the rank of colonel. At the end of the war he resigned from the army and became rector of St. John's Church, Grand Haven, Mich., serving there from 1945 to 1949, when he accepted the call to Hinsdale.

In the diocese of Western Michigan, he served as vice-chairman of Christian social relations, member of the executive council, member of the standing committee, delegate to provincial synod, chairman of the department of promotion, and deputy to the 1949 General Convention.

The Coadjutor-elect is married to the former Ruth C. Graham. They have five children.

Other candidates who received a substantial number of votes were the Rev. Howard S. Kennedy, rector of St. James' Church, Chicago, the Rev. Killian A. Stimpson, rector of St. Mark's Church, Milwaukee, and the Rev. John S. Higgins, rector of St. Martin's Church, Providence, R. I.

Dean Walthour Elected Bishop of Atlanta

The Very Rev. John B. Walthour, dean of the Cathedral of St. Philip, Atlanta, was elected Bishop of Atlanta, October 9th, at a special Council of the diocese held in Trinity Church, Columbus, to succeed the Rt. Rev. John Moore Walker, late Bishop of Atlanta.

After his election was announced, the 47 year old dean slowly made his way to the chancel steps and said softly, "I

EPISCOPATE

Rev. D. H. V. Hallock Elected Milwaukee Coadjutor

The Rev. Donald Hathaway Valentine Hallock, rector of Grace Church, Hinsdale, Ill., was elected Bishop Coadjutor of the diocese of Milwaukee at the 104th annual council of the diocese, held in Milwaukee, October 7th, 8th, and 9th. He has accepted the election, subject to the canonical consent of the bishops and standing committees.

Son of the late Frank H. Hallock, well-known theological professor, Fr. Hallock was born in Menominee, Mich., 43 years ago. He received his education at Shattuck School, Carleton College, and the University of Wyoming, where he received the M.A. degree in 1933, while serving as a member of the faculty. He received the B.D. degree from Nashotah House in 1936.

Ordained to the diaconate and priesthood by Bishop Ivins of Milwaukee he was in charge of missions at West Bend, Platteville, Shullsberg, Mineral Point,

Balloting, Milwaukee Election

CLERICAL ORDER

	1st	2d	3d	4th	5th	6th	7th
Hallock	14	17	23	23	26	31	33
Kennedy	12	18	17	21	18	13	18
Stimpson	7	7	9	11	13	15	18
Higgins	6	7	7	3	1	—	—
Other	21	11	4	2	2	1	1
Totals	60	59	60	60	60	60	60
Necessary to elect...	31	30	31	31	31	31	31

LAY ORDER

	1st	2d	3d	4th	5th	6th	7th
Hallock	11	12	14	20	23	23	28
Kennedy	12	16	19	17	14	15	13
Stimpson	3	6	5	8	9	10	8
Higgins	10	10	7	4	2	—	—
Other	13	4	4	—	1	1	—
Totals	49	48	49	49	49	49	49
Necessary to elect ...	25	25	25	25	25	25	25

Scattered votes were cast for:

Butler, John;	Montgomery, D. K.;
Batchelder, E. A.;	Schiffmayer, G. F.;
Bolle, V. E.;	Simpson, Alexander;
Bosshard, E. B.;	Lickfield, F. W.;
Buley, B.;	Martin, K. D.;
	Voegeli, Rt. Rev. C. A.;
	White, G. F.

TUNING IN: (Background information for new L. C. readers): Webster's preferred pronunciation, co-AD-ju-tor, is seldom heard in the Episcopal Church; an assistant bishop who will succeed the diocesan bishop is called a co-ad-JU-tor. ¶Canonical

consents are obtained by the standing committee of the electing diocese from standing committees of a majority of all dioceses in the country. After that, the Presiding Bishop obtains the consent of a majority of the bishops.

don't know whether God is going to tell me to accept or not; but men and women, thank you."

Nominated in addition to Dean Walthour were the Very Rev. Frederick J. Warnecke, dean of Trinity Cathedral, Newark, N. J., and the Rev. J. Milton Richardson, rector of St. Luke's Church, Atlanta. Balloting between the three nominees continued for nine hours. After the 15th ballot, the Rev. J. Milton Richardson, who had received the fewest number of votes for 13 continuous ballots, withdrew. Dean Walthour was elected on the 16th ballot with 22 clerical votes and 19 1/3 lay votes. Nineteen clergy and 17 lay votes were necessary for an election.

Dean Walthour, who has been dean of the Cathedral of St. Philip since 1947, resigned as chaplain of the United States Military Academy at West Point to accept the call to Atlanta. He was born August 24, 1904 in Cape May, New Jersey. He attended Woodberry Forest School in Virginia, Cornell, and the University of the South, Sewanee. He was ordered deacon and priest in 1931 by Bishop Reese of Georgia. Before serving as chaplain at West Point, he was rector of Grace Church, Waycross, and missionary in charge of All Saints', Blackshear, and St. Andrew's, Douglas, Ga. From 1932 to 1935 he was rector of St. Andrew's Church, Tampa, Fla.

Since coming to the diocese of Atlanta he has served as a member of the Standing Committee, Executive Board, as a Trustee of Fort Valley College Center, and deputy of the General Convention. He is a member of the Board of Regents of the University of the South. In 1948 he was awarded the Army's Medal of Merit. He is the author of *With Eyes Up, Our Hearts Beat High*, and *Who Am I?*

NATIONAL COUNCIL

A New Treasurer

¶ Miss Elizabeth McCracken's telegraphed summary of the October meeting of the Church's National Council precedes her detailed story which will be published next week.

The Church's National Council, meeting at Seabury House, Greenwich, Conn., October 9th through 11th, elected Harry M. Addinsell as treasurer, to fill the place of Russell Dill until 1952 General Convention meets.

Mr. Addinsell is a vestryman and the treasurer of St. Bartholomew's Church, New York, a trustee of New York Diocesan Investment Trust, and a member of

Balloting, Atlanta Election								
CLERICAL ORDER								
	1st	2d	3d	4th	5th	6th	7th	8th
Walthour	10	11	12	12	12	12	12	12
Warnecke	13	13	13	13	13	13	13	13
Richardson	13	12	11	11	11	11	11	11
Totals	36	36	36	36	36	36	36	36
Necessary to elect...	19	19	19	19	19	19	19	19
	9th	10th	11th	12th	13th	14th	15th	16th
Walthour	12	12	12	13	13	13	13	22
Warnecke	13	13	13	13	13	13	13	14
Richardson	11	11	11	10	10	10	10	0
Totals	36	36	36	36	36	36	36	36
Necessary to elect...	19	19	19	19	19	19	19	19
LAY ORDER								
	1st	2d	3d	4th	5th	6th	7th	8th
Walthour	9 1/3	10 1/3	10 1/3	10	11	10 1/3	10	11 2/3
Warnecke	12 1/3	12	12	12 1/3	11	12	12 1/3	10 2/3
Richardson	9 2/3	9 2/3	9 2/3	9 2/3	9 2/3	9 2/3	9 2/3	9 2/3
Totals	31 1/3	32	32	32	31 2/3	32	32	32
Necessary to elect ..	17	17	17	17	17	17	17	17
	9th	10th	11th	12th	13th	14th	15th	16th
Walthour	12 1/3	10 1/3	11	10 2/3	10 2/3	10 1/3	10 1/3	19 1/3
Warnecke	10 1/3	10 1/3	11 2/3	11 1/3	11 1/3	11 2/3	11 2/3	12
Richardson	9 1/3	9 1/3	9 1/3	9 1/3	9 1/3	9 1/3	9 1/3	0
Totals	32	30	32	31 1/3	31 1/3	31 1/3	31 1/3	31 1/3
Necessary to elect ..	17	16	17	17	17	17	17	17

the Episcopal Church Foundation. He is national treasurer of Boy Scouts of America, treasurer of North County Community Hospital, Glen Cove, L. I., as well as director and a member of the executive committee, Teachers' Insurance and Annuity Association of New York.

Until retirement last May, Mr. Addinsell was Chairman, Board of Directors, First Boston Corporation.

The Council voted to name the new building on Havemeyer St. (that now houses the entire Department of Christian Education) "Tucker House," in honor of the former Presiding Bishop. The service of dedication of Tucker House was held on October 10th with the entire Council and many guests present in the chapel of the house.

Bishop Whittemore was re-elected by Fifth Province as Council member.

Dr. Heuss, director of the Department of Christian Education, announced four new courses in preparation. The Council announced formation of a pub-

lishing enterprise to be called the Seabury Press.

Mrs. Charles S. Monroe and the Rev. M. Moran Weston were appointed to the Health and Welfare Division of the Department of Christian Social Relations.

Receipts were \$159,550 below the amount expected by September 30th, and \$517,651 below the amount required as share of budget. Total legacies until September 1st were \$1,223,656.

The Council voted \$30,000 for special needs of the work in Okinawa, and \$75,000 toward an adequate building for St. Andrew's Theological Seminary, Manila, P. I. This was in addition to a previous grant for the seminary.

The sum of \$75,000 was appropriated for the Seabury Press from undesignated legacies to supplement \$25,000 from Episcopal Church Foundation, making \$100,000 in all.

Delegates to the Lund Conference next summer are Bishops Dun of Washington and Bayne of Olympia, the Rev.

TUNING IN: ¶Papers gathered together to prove the qualifications of a bishop-elect include evidence of his baptism, confirmation, ordination to diaconate and priesthood, a testimonial of his election, a medical certificate, consents of standing com-

mittees, and consents of bishops. When all these are in hand, the Presiding Bishop takes order for the consecration, specifying the time, place, and chief participants. Consent of General Convention may replace that of bishops and committees.

T. O. Wedel, and the Rev. P. M. Dawley, and Clifford P. Morehouse.

The Bishop of Newcastle, Dr. Hudson, Bishop Kennedy of Honolulu, and Bishop Binsted of the Philippine Islands addressed the Council.

ACU

Not Mortal Enemies

Christian theology, Bishop Louttit of South Florida told 250 members and friends of the American Church Union at a banquet in New York October 9th, is intensely relevant in this age of science. The gathering was celebrating the 1500th anniversary of the Council of Chalcedon, the fourth Ecumenical Council, which in 451 settled the controversy in the early Church over the nature of Christ as perfect God and perfect man.

Guests on this occasion were Archbishop Michael of the Greek Orthodox Church and his suffragan, Bishop Bohdan; Archbishop Bashir of the Syrian Antiochean Church, Prof. Georges Florovsky, of St. Vladimir's Russian Seminary, and other distinguished representatives of the Eastern Orthodox Churches. The toastmaster was Dr. Clark Kuebler of Ripon College, Ripon, Wis., who has recently returned from a visit to Japan and the Philippines. The Rev. Dr. Ed-

not in opposition, rather they are complementary."

"Science merely asks the questions, What is this? and, How does it function? It remains for philosophy and religion to ask the further essential question, Why?"

"The philosophy which during the past century has spoken longest and loudest in the name of science is materialism. To the materialist there is no answer to the question, Why? It just happened, that is all. To the materialist human life is without cause or purpose, hence without meaning or end. Man to him is an irresponsible particle of living matter in a maelstrom of purposeless force."

"That philosophy in popular form is the chief antagonist of the Christian faith in our scientific age. . ."

Archbishop Michael also spoke briefly, giving the background of the Council of Chalcedon, and the importance of its conclusions for the modern Christian world; after which he gave his blessing to the audience.

TELEVISION

National Weekly Program Begins

By FREDERICK H. SONTAG

A shortened form of Morning Prayer, with sermon, was used on the opening television program of "Frontiers of Faith," the new NBC-TV national weekly religious program inaugurated on October 7th from the Church of the Heavenly Rest, New York.

The Most Rev. Henry Knox Sherrill, Presiding Bishop, preached the eight-minute sermon on behalf of the National Council of Churches, of which he is president.

Using three cameras, one in the back balcony, another at the left hand side of the church, and one before the pulpit, with four microphones in the church, the television program technically was excellent.

Produced by Miss Doris Ann, newly appointed director of religious television for NBC, with Martin Hoade as director, and Ogden Bowman as technical director, the program won high praise for technical excellence.

Some viewers, however, felt that far too many shots were taken in the front of the church, giving some the impression that the whole program was taking place in a studio. The excellent whole-length-of-church shots, which have been used so skillfully at St. Patrick's Roman Catholic Cathedral, were seldom seen. Considering that this was the first program of the series, the NBC

officials deserve nothing but the highest praise.

The program was a silent tribute to the late Russell Dill, formerly treasurer of the Church's National Council, who had encouraged this reporter to work with NBC's new religious TV director at a time when no one else at the Church's National Council headquarters was interested.

The service, which originally was planned as a few hymns, a sermon, and a chapel shot, became a regular Prayer Book service due to the leadership of the Rev. John Ellis Large, rector of the Heavenly Rest. Mr. Large guided the service back to the Prayer Book form after TV officials of National Council of Churches had suggested a different type.

During the Sunday of the television program, only the chapel of the Church was used for the regularly scheduled services, so that the technicians could set up their equipment in the main church body. Additional services were held to take care of the regular needs of Heavenly Rest parishioners.

The first approach to the Church was made on September 20th. Ten days before the program went on the air, NBC finally approved the Heavenly Rest as the site for their first program. During this time, the Church was looked over by NBC engineers; electric power lines were tested to see if they could take the strain of the extra current, and other technical arrangements were made.

On Thursday, October 4th, special telephone lines were installed, and on Saturday, NBC began to truck in its special equipment.

The 14 technical workers taking part in the program received phone calls from NBC at 6 AM Sunday morning, and reported for work at 7 AM at the church.

The television program was seriously handicapped by three things: (1) Some participants did not attend the Thursday or Sunday rehearsal. Although the NBC officials were very polite, privately they expressed strong feelings that church officials must play fair with them and attend rehearsals; (2) NBC announced at a press conference after the program that it could not assume responsibility for an incorrect release issued by the promotion department of the National Council of the Episcopal Church claiming that this was "the first coast to coast religious television program"; (3) The taking of a collection at this television program was considered as being in the poorest of taste, with ushers apologizing about it to reporters.

Many telephone calls praising the pro-



BISHOP LOUITTIT: "From the theologian's point of view . . ."

ward R. Hardy read a greeting and blessing from the Ecumenical Patriarch.

"From the theologian's point of view, and contrary to general public opinion," said Bishop Louttit, "science and religion are not mortal enemies. Indeed they are

TUNING IN: ¶Ecumenical Councils are those meetings of bishops of the whole Church which have defined the Faith in terms acceptable to Christendom generally. There is no way of telling whether a Council is ecumenical until after it has ended its

sessions. Some heretical Councils have been better attended than some Ecumenical Councils. ¶The collection has been a feature of Christian worship from the beginning, but the only service of which it is an integral part is Holy Communion.

gram were received at the church. Heavenly Rest advertisements in New York papers inviting people to attend the program attracted some 350 persons. A secret opening into the sanctuary was used by NBC officials to monitor the actual service as they watched the service on TV sets in the rector's study. In the study also was located an NBC control unit. Another was parked outside the church in a truck.

After the service was off the air, an informal hymn sing took place, and Bishop Sherrill spoke informally.

A bitter attack by a parishioner on the use of the church for television was printed on the back of the *Disciple*, Heavenly Rest bulletin. It said in part:

"I am shocked and dismayed that it should so lower its standards as to in-

the churches of America, who will in turn share the programs of this series. All costs are paid by NBC.

INTERCHURCH

Mobilization of Manpower

United Church Men, an interchurch laymen's organization under the National Council of Churches, was launched in Cincinnati, October 6th and 7th, with a meeting of its board of managers and a public inaugural service.

The officers of United Church Men were elected almost a year ago at the time of the launching of the National Council of Churches. During the year E. Urner Goodman, for 20 years national program director of the Boy

Church Men were defined as follows: "Bringing together in Christian fellowship and action the men of 29 great Protestant and Eastern Orthodox denominations in order to give practical expression to their belief in their Lord and Saviour, Jesus Christ, through:

"Helping laymen to render a more effective Christian service in their everyday life and occupation.

"Encouraging Churchmen to strengthen the life and work of their local churches, their respective denominational agencies, and the local, state, and national councils of Churches.

"Providing a means for sharing successful experience by agencies for men's work of the various Churches.

"Encouraging community coöperation between laymen and ministers of local churches of various denominations."

A series of Key City Meetings is proposed for 1952, to further these objectives and to help in the formation of local councils of Church men affiliated with local councils of Churches. In 1951, one such meeting was held in Utica, N. Y., and the Cincinnati meeting was counted as a second. About 80 of the 250 members of the board of managers took part in the business sessions, and approximately 500 Cincinnatians joined them in the public inaugural service Sunday night.

Many times during the meeting Episcopal Church delegates were asked why it was so hard to get the coöperation of members of their Church at the local level. One reply given was that the constant use of the word "Protestant" with its modern connotation of "unCatholic" gave many members of the Episcopal Church the impression that a Church which inherits both traditions would be misrepresented if it took full part in enterprises officially styled "Protestant" or even "Protestant and Eastern Orthodox."

October 7th being World Communion Sunday, the chairman announced that the Sunday morning session would adjourn in time for the delegates present to attend churches of their own religious fellowship. Thereupon, Charles P. Taft rose and invited the delegates to go to Christ Church, Cincinnati's famous downtown Episcopal Church, and about half of them did so.

The reverent and dignified service at Christ Church was strictly in accordance with the Book of Common Prayer. A vested choir entered in procession, followed by the clergy in surplices and stoles, one stole being worn deacon-wise. The celebrant was assisted by a gospeler and epistoler. Flowers, but no candles,



NBC Photo.

THE CHURCH ON TV: Presiding Bishop in the pulpit of Heavenly Rest.

dulge in a publicity stunt such as television . . . I just cannot see anything of mental, moral, or spiritual worth to be obtained by television. I read the last page of the *Disciple* with somewhat cynical amusement. Could anything be more mundane and commercial than television? To me the whole idea is preposterous and in the poorest kind of taste."

The use of the church for the program was warmly defended by Mr. Large. Eight persons came up to NBC workers and reporters and said what a fine job had been done. Three men told the photographers to "get out of here right now." They didn't.

The program was considered excellent by those who saw it, especially those parts which were under the sole control of NBC, the church areas were weaker, primarily due to a lack of knowledge of TV, and an unwillingness to heed the request of the technicians.

"Frontiers of Faith," will be aired each Sunday at 1 PM in New York over WNBT. Listeners are urged to call their local NBC-TV station for time in their area.

NBC deserves the highest praise for making this excellent time available to

Scouts of America, was appointed general director of United Church Men.

The program of the new department as proposed by Mr. Goodman in his first report and adopted by the board of managers, emphasizes first the strengthening of laymen's Christian commitment to their local churches and to the denominations to which they belong; second coöperative activities across denominational lines.

Chairman of the organization is Lem T. Jones of Kansas City, a Presbyterian. Of the five vice-chairmen, one — John C. F. Merrifield of Portland, Ore., — is a member of the Episcopal Church. Mr. Jones is a candy manufacturer, Mr. Merrifield an insurance man. The Episcopal Church delegation also included Wilber Cochel of the Roanridge Foundation, Parkville, Mo.; Peter Day, executive editor of *THE LIVING CHURCH*; Allan McGregor of Worthington, Ohio; and Charles P. Taft of Cincinnati. Also claimed by the Episcopal Church delegation were the Rev. Francis Ayres, present as an observer, and Don Bolles, public relations director of the National Council of Churches.

The general objectives of United

TUNING IN: ¶A stole worn deacon-wise (col. 3) is worn over the left shoulder diagonally and fastened at about waist-level on the right. Purpose is to distinguish the deacon from a priest, who wears his stole hanging straight down on both

sides from the neck. ¶Flowers on the altar symbolize joy in Christ's resurrection; candles stand for Christ as the Light of the world; and the altar cross (p. 11) reminds the worshipers of the atoning death of their Lord.

flanked the altar cross. At announcement time, the rector, the Rev. M. F. Arriold took cognizance of the three events combined in one day — World Communion Sunday, the presence of members of the United Church Men, and a local ingathering of the United Thank Offering of the Woman's Auxiliary. The only invitation to Communion given was that on page 75 of the Prayer Book. The rector preached on the Creed.

The evening service of inauguration of the United Church Men, held in Taft Auditorium, had a few more High Church trappings. A processional cross was in evidence as well as an altar cross, and seven-branched candelabra were shining on a white altar. The banners emblazoned with the names of the 29 constituent communions of the National Council of Churches were carried in by acolytes. A sermon of powerful biblical grounding and personal religious testimony was preached by Congressman Walter H. Judd of Minnesota.

General Matthew B. Ridgway, UN Commander in Korea, identified also as a layman of the Episcopal Church, sent the meeting a message declaring that the spiritual needs of the men on the battlefield were as important as the physical. The General warned that "if spiritual needs are not supplied, the material ones will fail us." A proposal of Mr. Merrifield that portions of his message and the response of American laymen to his request for spiritual support be recorded and sent to troops in the field was passed on to the executive committee for action.

Messages were also received from President Truman and the Most Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church and president of the National Council of Churches. Bishop Sherrill's message was:

"It is a privilege to be able to send a brief message of greeting to the General Department of United Church Men. In the critical days which we face, it is imperative that the entire strength of the Churches be mobilized to meet the necessities and the opportunities of the times.

"Therefore, this mobilization of the manpower of the Churches in coöperative effort is of the greatest possible importance. Especially is it vital that we re-emphasize the necessity of real witness to the great Truths of the Gospel.

"The need of the day is best expressed in the familiar first line of the hymn, 'Rise up, O Men of God!' I pray that the deliberations in Cincinnati will bear great fruit in the spiritual life of the Christian Church."

In the absence of Bishop Sherrill, president, the vice-president, Dr. Hermann N. Morse, installed the officers of United Church Men of America, and the new organization was officially launched.

JAMAICA

£100,000 Loss

"The story of the brave reaction of Jamaica Churchpeople to the hurricane that hit their island August 17th is continued from last week's account, based upon information from the Rev. J. G. Wippell, priest of the island.

The Church in Jamaica is self-supporting. It receives no assistance from the State. The churches and all ecclesiastical property, the maintenance of public worship, the salaries of the clergy are all dependent on the offerings of members. The minimum that is expected is fourpence a week, or 17 shillings and fourpence a year; the maximum "as God hath prospered you." But many of the people have lost much. One man told Canon Wippell that each of his four houses had been badly damaged. A poor woman was deprived by the storm of 50 shillings a month, which she was accustomed to receive from tenants who occupied two rooms in her small home. Canon Wippell wonders how they can be expected to pay their usual quotas, still less to subscribe toward the restoration of their churches.

It is not only the poor who have suffered. The middle class people are also affected. One of the church helpers, who has always helped in good works and to raise funds, lost her husband recently, and now has to face the distress caused by extensive damage to her home, the wrecking of her coconut factory, and the ruin of her trees.

The Bishop of Jamaica was in England at the time of the storm. He wrote letters to some of the leading London newspapers, appealing for help toward the Church Reconstruction Fund. The latest report is that £10,000 has been subscribed.

This is the official list of buildings destroyed or damaged:

Churches	71
Schools and school chapels*	75
Missions	30
Teachers' houses	42
Rectories	40
Other property (church halls, etc.)...	23
Total	281

Of this number, about 50% are slightly damaged and 50% badly damaged or destroyed.

The loss of Church property is estimated at £100,000. All the property is insured against hurricane but the insurances are all very inadequate. Probably needed will be between 50% to 75% of the estimated damage in the work of re-

*School chapels are Church schools in which services are held on Sundays.

construction apart from any insurance.

One church completely destroyed was insured for £1,000 and will cost at least £5,000 or £6,000 to rebuild.

Many churches have lost their roofs and many church organs have been damaged or completely destroyed.

Contributions to the Jamaica Church Reconstruction Fund may be sent to the Diocesan Secretary, Church House, Cross Roads, Jamaica, or to the Bishop at the same address. They may also be sent to THE LIVING CHURCH RELIEF FUND.

ENGLAND

Christian Action

A campaign to bring Christian principles to bear on Britain's political life was launched at a mass-meeting in London attended by 3,000 persons. The meeting was sponsored by Christian Action, which aims to inject Christian principles into national and international life.

[RNS]

THE LIVING CHURCH RELIEF FUND

Christ Church Pro-Cathedral Rebuilding Fund, Sendai, Japan

Previously acknowledged	\$ 265.00
Anonymous	5.00
	<hr/>
	\$ 270.00

For Korea

Previously acknowledged	\$1,755.54
Summer Vacation School, Ascension Church, Lakewood, Ohio (children) ..	10.00
Sally M. Larson	5.00
	<hr/>
	\$1,770.54

For Greek Children

Previously acknowledged	\$ 958.50
In memory of Ethel Shreve Hayes	10.00
	<hr/>
	\$ 968.50

For St. Peter's Home for Boys, Detroit

Previously acknowledged	\$ 174.27
Sally M. Larson	5.00
	<hr/>
	\$ 179.27

Okinawa Discretionary Fund

Previously acknowledged	\$ 249.41
Sally M. Larson	5.00
	<hr/>
	\$ 254.41

St. Michaels School, Japan

Previously acknowledged	\$ 213.00
Japanese Congregation, Redeemer Church, Chicago	25.00
Sally M. Larson	10.00
Christ Church, Moline, Ill.	5.00
	<hr/>
	\$ 253.00

Col. Rusch's Work in Japan

Sally M. Larson	\$ 10.00
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Grace Church, Jersey City, N. J.

Previously acknowledged	\$ 65.00
Sally M. Larson	5.00
	<hr/>
	\$ 70.00

LET'S BROADCAST

the Church

By the Rev. Joseph Wittkofski

Rector, St. Mary's Church, Charleroi, Pa.

THE experience of St. Mary's Church, Charleroi, Pa., seems to indicate that regular radio broadcasting of the Church's services is a highly effective means to promote a healthy parish life and to further missionary action throughout the diocese. For about five years St. Mary's has undertaken regular broadcasting over a local station. The difficulties encountered by the parish and the solutions of these problems may be of help to other parishes that have a similar opportunity.

In the United States, without doubt, there are many more small parishes, like St. Mary's, which are located among large concentrations of Roman Catholic people. Knowledge of the facts will not permit a denial that there exists a great percentage of dissatisfied members in every Roman Catholic group. Many of them are completely ready for our missionary action but they are usually difficult to reach.

Throughout their lives, these people have been purposely misled concerning the true nature of the Episcopal Church. They will not come to the church, under ordinary circumstances, for fear of grave sin. Rome, however, has not yet made it a sin to listen to church services over the radio. Many samplings of the radio congregation served by St. Mary's reveal that the largest percentage of listeners are members of the Roman Communion.

To insure continuity and to be free from public service restrictions, the vestry of the parish has wisely insisted upon the purchase of its radio time. This does represent a heavy burden for the small parish so that the broadcasts are limited to the late services on the first and third Sundays of each month. Every family in the parish is requested to give fifty cents a month toward the radio fund. Since this is a type of missionary work which all can see and hear, it has a powerful appeal and many are prompted to give much more than fifty cents each month.

After a brief experiment, alternating the services of Morning Prayer and

Choral Eucharist, it was discovered that Holy Communion has a much greater audience appeal. Therefore the broadcasts were limited to Holy Communion. Morning Prayer proved to be too much like the many Protestant services which at that time compete over other stations for the radio audience. To build the Eucharistic liturgy into a service in which there would be no lag required much study and the coöperation of the radio station. Through patience and experimentation, a continual program of one hour has been so arranged that it almost operates like clock work and the radio congregation hears a complete service.

THREE MICROPHONES

To be successful, any broadcast of Church worship (except television) must keep in mind that the distant congregation cannot see the liturgy and, therefore, they are totally dependent upon the sense of hearing. However, a commentator during the service will prove distracting while any periods of silence on the air will tend to sever audience contact. To most people the Prayer Book liturgy speaks for itself. On the other hand, the organist must be trained and be prepared to cover all necessary and accidental moments of silence.

It seemed wise, after careful study by the station engineers, to use three microphones for the broadcasts. One of these is placed above the altar, another is put in the pulpit, and a very sensitive "salt and pepper mike" is centered above the choir. During each broadcast, an engineer, out of sight, controls the use of the various microphones and carefully regulates the outgoing volume.

For the small sum of five dollars a month, the parish has been able to lease,

from the telephone company, a private line which extends from the church to the radio station. In this way, the almost prohibitive line charges, required in single broadcasts, are eliminated. To reduce further the costs of the broadcasting, the vestry signs a yearly contract with the radio station at the less expensive yearly rate.

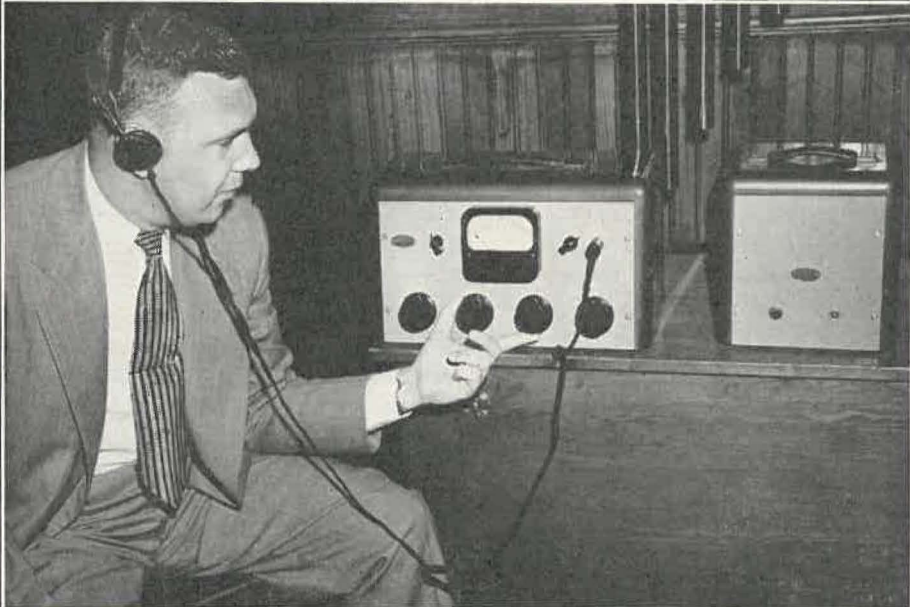
During the time of broadcasting, great care should be exercised to prevent unnecessary noise which interferes with the effectiveness of the program. The priest should learn, and servers must be taught, to move as noiselessly as possible. Any coughing or dropping of books will greatly annoy the hearing of the unseeing congregation. All kneeling, standing, and sitting should be done with the least possible disturbance. People in the church may forget themselves, at times, but eventually they, too, will respond to the situation and — surprisingly — a greater degree of reverence will be obtained from all who participate in the service.

Some may hesitate about broadcasting because they may believe that their choirs cannot produce music of broadcast quality. At St. Mary's, the experience has been that the regular schedule of broadcasting attracts the better singers of the community to the choir. Among these non-Churchmen will be some good prospects for Confirmation after these people have learned the services of the Church through their participation in the regular broadcasts.

Special difficulties were found to exist with relation to the sermon, the words of Consecration, and the administration of Holy Communion. To confine the broadcast to one hour, the sermon should be limited to about eight minutes. Later at the Consecration, it has been found

TUNING IN: † Fr. Wittkofski, ordained in the Roman Catholic Church, is now a priest of the Episcopal Church. His interests include mystical theology and psychology as well as practical questions of pastoral ministrations. † General rule of the Church

regarding kneeling, standing, and sitting is: kneel to pray, stand to praise, sit for instruction. † Words of Consecration are "This is my Body . . ." and "This is my Blood . . ." which declare what Christ intended the Sacrament to be.



BROADCASTING THE EUCHARIST: "Consecratory words slowly spoken against a background of soft organ music" (upper); "an engineer, out of sight, controlling the microphones and regulating the volume" (middle); "a greater degree of reverence from all who participate in the service" (below).

that the solemnity, for the radio congregation, will be increased if the consecratory words are slowly spoken against a background of soft organ music. To save time, at the reception of Holy Communion the people are encouraged to come to the railing during the *Agnus Dei*. After this chant, the choir immediately proceeds to sing one or two Communion hymns until the administration is finished.

BEYOND PARISH LIMITS

When the broadcasts were first undertaken, there was some fear that many in the parish might be tempted to remain at home and listen to the services over the radio. Since the sizes of the congregations have steadily grown over the last four years, this expectation has proved itself to be groundless.

Since the parish announcements are read over the air, more people are given a better opportunity to participate in parish life. Beyond the parish limits, there are many other sick people who have the Church brought to them. Letters received at St. Mary's from all sections of the diocese as well as from adjoining parts of West Virginia and Maryland demonstrate the wideness of the local coverage.

Regular broadcasting is, in the opinion of the vestry, the most important factor to explain the interesting influx into St. Mary's from the Roman Communion. At the present time, over one third of the parish's communicants have a Roman Catholic background. By means of the broadcasts, these and others have been able to hear the Church and to judge impartially for themselves.

It may take several years for some to develop enough nerve to come into the church itself but the broadcasts exercise a powerful influence over them. Recently, a pious Roman Catholic woman said, "All my life I have gone to church but, when I listened to the broadcast from St. Mary's, today, this was the first time that I was able to follow the Mass and know what it was all about." Surely, these words imply an opportunity for many other Episcopal churches throughout the nation.

As any parish first begins a program of broadcasting, much tension and distraction should be expected on the part of both priest and people. After a little experience, however, broadcasting will become a routine matter and its mechanics will go almost unnoticed. Beside the great good that it will do beyond parochial limits, there is also created a fresh interest in good music and a new reverence in parish worship.

In spite of the cost, the home-front missionary appeal of this kind of work is strong and any sacrifice for the Church will add new vitality to the parish itself. Broadcasting the Church may be the answer to the problems of many small congregations across the country.

This is My Church

HERE is an editorial without use of the word "we." Editors are human beings, too, and this time I'm going to talk about my Church.

Some people may think it is immodest to speak of "my" Church, using the first person, singular. They may think that I am being too personal, or selfish, or boastful. I don't think so. Along with 160 million other Americans I get a big thrill out of singing:

"My country, 'tis of thee,
Sweet land of liberty;
Of thee I sing."

And Sunday after Sunday, along with millions of other Christians, I stand and say:

"I believe one Catholic and Apostolic Church."

There are times when the great truths of human experience and of divine revelation belong in the first person, singular. Only then do they become intensely personal, a vital part of one's own experience. It is *my* country, whose flag symbolizes for me everything that I hold dear about my native land—its cherished memories, its tradition of liberty, its vastness and its power and its beauty. When I say "my country," these things are not academic or impersonal; I see them in terms of the place where I was born, of the school I attended, of the office to which my father went and the home in which my mother raised her family; of the big city in which I now work, and the suburb in which I live; of the mountains and lakes and rivers, the forests and towns and villages, and the sand-bordered sea that I visit on vacations with my family. These are my America; not only the land of the free and the home of the brave, but my land, and my home.

So it is with the Church. When I am driving a visitor from the station to my home, I pass the church that I attend every Sunday, and I say proudly, "That's my Church." But I'm not thinking only of that particular church building; I'm thinking rather of the Church to which I pledge allegiance in the Creed. I am thinking of the Church in which I was baptized, the Church in which I was confirmed, the Church in which I made my first Communion. I am remembering the Church in which I was married, the Church in which my children were christened; yes, and the Church in which I attended the funerals of my loved ones. The Church for me is bound up intimately with almost every important event in my life, happy or sad; that's why I think of it as my Church.

Sometimes I wonder at the fact that those who have come into the Church as adults have so much more enthusiasm than I have. They come to it with

the zeal of converts, and they put my feeble faith and inadequate good works to shame. Then I realize that they are trying to make up for what they missed in their earlier days. They are trying to crowd a lifetime of living with the Church into whatever time may remain to them. And they, perhaps, are impatient with me and with others like me, who have lived all our lives in the Church, and often take it for granted and forget what a tremendous thing it really is.

For, think of it, the Church is bigger and grander than anything in the world today. It goes back through the ages nearly 2000 years, to the birth of Christ; and it has its roots in the Old Testament for thousands of years before that. The Church has inspired billions of men and women and children in the past, people of every race and nationality and condition of life—kings and commoners, masters and slaves, wise and foolish, educated and ignorant, proud and humble, good and bad. In its fellowship the greatest saints have found ample space for their saintliness; and the greatest sinners have found the opportunity for the grace of forgiveness, if they opened their hearts in penitence. Through the Church, I have fellowship with all those Christians who have gone before, with all who live today, and with all who shall come after. More; when I kneel at the altar rail of my parish church, I am in the presence of angels and archangels, and all the company of heaven, joining in the eternal worship of the eternal God.

THIS, in fact, is the greatest thing of all. For there, sinful and unworthy though I am, I may come and kneel—first person, singular. And there, in all the glory of the Holy Trinity, is God Himself—Creator of the heavens and the earth, Redeemer of mankind, Sanctifier of all His people.

Wisely, the catechism makes all this very personal.

"First, I learn to believe in God the Father, who hath made *me*—and all the world.

"Secondly, in God the Son, who hath redeemed *me*—and all mankind.

"Thirdly, in God the Holy Ghost, who sanctifieth *me*—and all the people of God."

When you come right down to it, that's the thing that's unique about my Church. Other religions, other philosophies, other ideologies deal with the people, or the masses, or the proletariat. Christianity deals with me.

"God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life."

In plain English, that means that God loved me so much that He sent His only Son Jesus Christ to

guide me through this world, and into the eternal fellowship that we call His Kingdom.

So, when I say "This is my Church," I mean exactly that. It exists to bring God to me and my neighbor and me to God and my neighbor. It is literally mine—first person, singular.

And that is true for every Christian man, woman, and child — not in bulk, but severally and individually — for each one, in his own first person, singular. He can say, as I can:

This is *my* Church!

Television and the Church

LAST week, in "Sorts and Conditions," we reported two important telecasts of religious services — one in which the Presiding Bishop was the preacher, and one in which the entire Sung Eucharist and sermon from the Cathedral of St. John the Divine in New York was presented. We are advised that we were wrong in describing the former service as "the first religious service nationally televised," however. That statement was given out by the Church's Department of Promotion, but NBC, which presented the program, says it was not the first nation-wide television service.

We are glad to note that the Church is becoming increasingly aware of the opportunity of broadening its appeal through use of television, though we fear that both the Roman Catholics and some Protestant denominations are far more conscious of this opportunity than the Episcopal Church is. The initiative, so far, has generally come from the television stations and networks, rather than from the Church, and sometimes it has taken the Church authorities by surprise.

Thus no adequate advance announcement was made about the New York Cathedral program, for instance; and only after the first telecast did we learn that the Cathedral will be on the air at 11 o'clock each Sunday in October (WPIX, channel 11). We commend this service especially to the sick and shut-ins, who can make a spiritual Communion or meditation at the time of the administration of the Blessed Sacrament, and thus participate in the rare spiritual experience of joining in the Eucharistic worship of a great Cathedral of their own Church. For the able-bodied, of course, a television service should never be considered as taking the place of worship in the church, and certainly not of receiving the sacrament of Holy Communion.

Churchmen in the New York area are fortunate in having a number of religious programs every week. Most of these are apportioned among the major religious bodies, and the Episcopal Church has its share from time to time. The oldest religious television program, we believe, is Dumont's Morning Chapel (Monday through Friday, 10:45, WABD, channel 5), which will mark its third anniversary in

November. A filmed series over WNBT (Channel 4) on Sundays at 1 p.m. (with occasional "live" services like that at which Bishop Sherill officiated), and the morning Television Chapel (WPIX, channel 11), of which the Cathedral series is a part, are other programs in which Roman Catholic, Episcopal, Protestant, and Jewish telecasts are featured. Lamp Unto My Feet (Sundays, 5 p.m., WCBS, Channel 2) is somewhat different; each Sunday a layman and a clergyman of one faith hold a discussion, often with a Biblical dramatization. Youth on the March (Sundays, 10:30 p.m., WJZ, Channel 7) features a mixed chorus, glee club, and "non-sectarian Protestant sermon" (whatever that is!).

Our roving correspondent, Frederick Sontag, is making a Church-wide survey of what the Episcopal Church is doing (or failing to do) in television. We should be glad to receive any information about programs to be included in that survey, the findings of which will be published in the near future.

Television, like radio, is here to stay. The Church rather "missed the boat" on radio, and has never really caught up. Exception: the Episcopal Hour, started in the South and now available in transcription for broadcast anywhere; write Episcopal Hour Headquarters, 2744 Peachtree Rd. N.E., Atlanta, Ga., for information. An effective use of radio at the parochial level is also described by the Rev. Joseph Wittkofski in his article in this issue, "Let's Broadcast the Church" (see p. 12).

Let's not miss the boat in television, which can be a powerful medium for Christian evangelism, if understood and properly used.

Youth Sunday

THROUGHOUT the Church this Sunday, the young people and their organizations are presenting their 1951 youth offering. In many parishes, they will conduct a service of Morning or Evening Prayer, or will address the congregation at its regular morning service. The purpose of the offering this year is to assist the Holy Cross Mission in Liberia.

Generally speaking, we are not enthusiastic about special Sundays that interrupt the orderly progress of the Church's year. But we do feel that it is well for each parish to take some time to give adequate consideration to what its young people are doing, and to give them support and recognition in their projects. Surely that is in accordance with the spirit of the collect for the Twenty-second Sunday after Trinity, for how can we expect the Lord to keep His household the Church in continual godliness, unless we of the older generation pass on to our young folk the inspiration to serve Him in good works, to the glory of His holy Name?

That the young people's program for aid to the Holy Cross Mission in Liberia is not one-sided is demonstrated by a check sent at Eastertide a few

years ago to the Bishop of Chicago from that same Liberian mission, with a letter saying: "The enclosed check for \$22.25 . . . represents the total of our Easter offering from the Christians and catechumens in Bolahun and the outstations. It is by this offering that we are trying to teach our people about their responsibilities for missions. But this is the first time that the decision about its destination was made by the people themselves." *Time* was so impressed with this concern of African Christians for the natives of the American hinterland that it gave the story nationwide prominence.

Last year the youth offering amounted to \$21,500. Its purpose was the rebuilding of Christ Church Academy in Colon, Panama; and that school, under the direction of the Rev. Mainert Peterson, is to be dedicated on this Youth Sunday. It is hoped that the offering this year may be even larger, so that the bread cast upon the waters by the Liberian Churchmen in their "Aid to America" program some years ago may come back to them, multiplied many times over.

More Catholic Than Roman

THE *Commonweal* is, in our judgment, the best magazine of opinion published in the Roman Catholic Church, and one of the best in America. Thoroughly loyal to its own Church, it is nevertheless more Catholic than Roman, more American than papal. Edited by and for laymen, it follows no party line, and is genuinely liberal in the best sense of the word.

During the Spanish civil war, when the Roman press generally was beating the drums for Franco, the *Commonweal* depicted him as the reactionary dictator that he was (and is) — and lost a quarter of its subscribers for so doing. When Father Coughlin was riding high with the apparent consent if not outright approval of his ecclesiastical superiors, the *Commonweal* denounced him. It did not even hesitate to oppose the great high priest of contemporary Romanism in this country, Cardinal Spellman, when that dignitary, with full benefit of photographers and public relations men, personally led an attempt to break a strike by underpaid grave-diggers in a Roman Catholic cemetery. And in a recent issue it permits a writer to quote, with approval, the statement by Rudolph Halley: "I am ashamed to belong to the same party as William O'Dwyer. And I am ashamed that he is U. S. Ambassador to Mexico."

Among the contributors to the *Commonweal*, under the able editorship of Edward S. Skillin (as formerly under Michael Williams) are not only such prominent Roman Catholics as Thomas Merton and Evelyn Waugh, but such Anglo-Catholics as W. H. Auden and Bernard Iddings Bell, and such non-Catholics as Dorothy Thompson and Franz Werfel.

But, like most independent journals of opinion, the *Commonweal* is hard put to it to continue in these

days of skyrocketing publication costs. Its 12,000 subscribers, who pay \$7.00 a year for a 24-page weekly (as do the larger number of subscribers to THE LIVING CHURCH), are not enough to carry on the publication. So the *Commonweal* has launched an "Operation Survival," to obtain 4500 new subscribers before the first of the year.

We hope the *Commonweal* will succeed in its efforts, for the field of religious journalism would be much poorer without this courageous weekly. The main responsibility must, of course, fall upon members of its own Church who value freedom of expression more than an ecclesiastical party line. But there may be some Anglicans who would like to know about a Roman Catholic periodical that is more Catholic than Roman, and perhaps to subscribe to it before it is too late. The address, 386 Fourth Ave., New York 16.

United Nations Week

THIS week is United Nations Week, and October 24th, the anniversary of the signing of the Charter, is United Nations Day. The latter will be marked, at the skyscraper headquarters rising on the shore of the East River, by the issue of the first UN postage stamps, and doubtless by other appropriate ceremonies.

We visited the new UN headquarters building recently, picking our way across temporary wooden overpasses and skirting mountains of excavated dirt. The exterior of the shining glass-fronted structure is virtually completed, and the lower floors are occupied and busy. But the council chamber is not yet completed, and the building is not ready for public tours. The girl at the information desk telephoned somebody who expressed the hope that by mid-winter it might be open for inspection by public-spirited groups, and intimated that in time regular tours would be arranged. Meanwhile, visitors are free to look about at their own risk, so to speak, as we did.

About a year ago there was an announcement that UN headquarters would contain a special room for prayer and meditation. We saw no signs of it in our informal inspection, and a few days later we read a news story indicating that the Secretary-General, Mr. Trygve Lie, is considering abandoning the plans for such a chapel. The same dispatch reported, however, that the UN has plans for an elaborate bar, with a view overlooking the river. We don't object to the bar; but we think it would be most unfortunate if the proposed prayer room is crowded out by it, or by other "practical" considerations.

Maybe one good way to observe United Nations Week would be to sit down and write a letter to Mr. Lie, and another to Senator Warren Austin, U. S. Permanent Representative to the United Nations, expressing the hope that the plans for the prayer room at UN headquarters won't be abandoned.

Fighting Fat *with Faith*

By the Rev. Francis M. Wetherill

THE clergy and Churchpeople generally, for that matter, are supposed to resemble, and in fact to be, athletes of God. Certainly few of the clergy look the part. Our fat and overfed bishops and priests lose by comparison when contrasted with a parade of alumni at a college reunion or with a veterans' rally.

An incentive to normal weight is found in feeling better and in becoming more active both physically and mentally—in short in making the body a worthy temple of the Holy Ghost, which is what St. Paul says the human body is. As a result, we can remain longer in God's service. A decrease from 192 to 162 pounds prevents me from tiring so easily. My clothing fits readily, stays fit, and wears longer. Pride in personal appearance is an incidental pleasure.

First of all we must believe we can

accomplish loss of weight. For years there were discouraging aspects to thwart my own faith in this possibility. For example, I was under the false impression that corpulent characteristics are carried over from both parents—which I now find is not necessarily so. Seven kinds of drugs recommended to reduce fatty tissue were sold to me.

But no medication is of any worth if you have no faith in your capacity for self control. Faith must bolster up the resolution to overindulge. Two of the drugs recommended to me were definitely harmful. Without a doctor's oversight they would have been so for anyone. In them was a cumulative poison. Be careful, or griping pains will "get you." Thyroid extract usually affects the heart where there is a glandular deficiency.

Attending teas, social gatherings, banquets, etc., need not force us to succumb. All we have to say is: "Please excuse me, you know I am on a diet." That invariably closes the incident if you go on and talk about other things. Nobody but your wife cares a cent about what you eat anyway. None of my friends has ever taken offense at such begging off, and most hostesses are inwardly pleased that they have not another cavernous priest to fill.

One who tries to lose weight by means of his own dosage has a fool for a pa-

tient. Secure a family doctor in whom you can have faith. If you haven't faith in your doctor, ask him to recommend an endocrinologist (gland specialist) whom you can trust. This is most important if you, or your physician, suspect any glandular disturbance.

STRENGTHENING RESOLVE

Physical therapy, gym, golf, dancing classes, and other exercises have their merits. This peeps up one's physique,

faith, and morale. Thus faith in oneself tones up determination to adhere to a diet free of starches, sugar, and grease. Many people overeat because they are nervous or worried. A husband works in a dangerous trade at night. The wife sits at home nibbling sweets and ice-box fatteners to overcome her anxiety. Tired, sleepless, lonely, frustrated souls find eating and inactivity add *avordupois*.

Alcoholic drinks are a stimulant to the appetite, and in themselves have a fat-producing rating. It is up to each one of us whether he prefers to be a drinker or to take pride in a comely body. An honest faith in this respect, what you truly believe, will supply a working answer. Physical exercises in moderation, with faith in the plan, adopted, do strengthen resolve and persistence.

Obviously those who are more alive and active will use up more calories. A calorie is that measure of energy necessary to raise the temperature of a cubic centimeter of pure water one degree centigrade. The average office worker or housewife can get along on 1800 calories of food value per day. A laboring man requires quite a little more. Therefore if we have an intake of 1200 calories, weight will fall off, other conditions being the same.

The trick is to eat food of 200 calories for breakfast, 400 for lunch, and 600 for dinner. Simply cut out desserts, sweets, canned fruits, and other things with syrups, as well as starchy vegetables (like potatoes), corn, and rice. One slice of bread is sufficient, but fats and greasy meats and mayonnaise and gravies are black-balled. Do go sparingly on butter and cream. Do not tease yourself by eating ice cream. That will undo all the other savings and economies. Beer is out.

WEIGHING ONESELF

Let's not become cranks by weighing foods at the table. This annoys those who dine with us; and the result can be accomplished more simply. A heaping tablespoonful of a vegetable usually averages about 50 calories. String beans

Reducing is a spiritual problem

and spinach are exceptionally low in calories. Skim milk, buttermilk, an egg or two at breakfast or lunch, lean meat, a little cheese, fowl and fish maintain one's vital energy because of the protein content. We reduce more readily on a menu that contains protein than on a diet containing the same quantity of calories among other foods.

An accurate set of bathroom scales helped me tremendously. Discard the spring or coil type scales. Choose the

TUNING IN: † Christianity has been termed the most materialistic of all great religions because it regards the material world as neither evil nor unimportant, but as the vehicle for the expression of the spirit. † Reducing is a spiritual problem

not only because it requires Faith but because, according to psychologists, excessive weight is often the result of feeling that one is unloved. Christianity is the answer to this as well as to other forms of frustration.



same time of day to weigh yourself. Before breakfast, without clothing, and after the bath, is the best time. Varying these conditions from night to morning, before or after meals, or on different scales, will cause a discouraging confusion, enough to make you throw up every bit of faith in your regime and give up the whole attempt as futile.

A fat clergyman friend of mine was confined to the hospital where he would positively have to be governed by the meals served to him. He was also a graduate physician, but a man of no faith in what he was attempting, with too little self control to hold himself in at lunch counter, and a well set table at home. Like so many failures he kept on cheating himself. By being forcefully restricted in diet he lost forty pounds in less than four months. When they were gone so was he!

Yes, he died from dieting — and, we might add, from too little faith and self-control. It goes to show it is unwise to reduce too much and too rapidly. A well reasoned faith exercised under an expert doctor will help us from making such an error. My loss of thirty pounds was spread over a period of eight months. Not the slightest fatigue or ill effects resulted.

Faith in our purpose raises a heart-searching question: Do I want to devour this ice cream, pie, cake, these sweets, this ham fat, etc., and carry all that extra poundage around with me? Or do I desire above all things, beyond momentary enjoyments, a body in which I can take pride?

More things are accomplished by faith than fat clergy or cocktail drinkers ever dreamed of. Reflect on what Christ said: "All things whatsoever ye ask in prayer, believing, ye shall receive." I prayed to God that I might control my appetite, eliminate fattening food, and lose weight. With God's help, and faith in Him, I believed it could be done. It worked! But I never did get anywhere by myself.

Homeopaths offer *Phytolacca Berries*, neatly compounded, to hold back the appetite. Dextrose comes in R.D.X. tablets to smother that longing for sweets. These are extremely effective, and utterly harmless. Mothers who add dextrose to the baby's milk formula are aware of this.

To fight off fat we must have faith in ourselves, in the physician, in the program. It must be a gradual procedure, based on determined resolution. Through any hardship is the soul's sincere desire to utilize faith in Him who answers prayer. My long road through many failures to accomplishment is due to the fact I fought off fat with faith.

By adding, with profound sincerity, one sentence to the formal grace before meals, success came: "O God help me not to make a pig of myself."

MICHIGAN—Its 105th anniversary was celebrated by St. Matthew's Parish, Detroit, during the last week in September. The exterior of the present church building, erected in 1883, has recently been renovated, and the parish house has a new coat of paint.

CHICAGO — The Catholic Club of Chicago has elected Clifford Terry as its president for the 11th consecutive year. Mr. Terry is a communicant and former vestryman of St. Luke's Church, Evanston, Ill. Victor D. Cronk was re-elected vice president. And Roland J. Heidenfelder and William J. Rivers were re-elected secretary and treasurer respectively.

NEW YORK — A collection of crosses from many lands is drawing tourists and visitors to the Cathedral of St. John the Divine in New York City. The crosses were gathered together by the late Edward Tourtellot Carroll, who was rector of St. Ann's Church, Amsterdam, N.Y., from 1894 to 1935. In the exhibit is a silver cross from Brittany. Attached to it is a small silver

heart, the custom being that when a young man was engaged to a girl, he gave her the heart which symbolized — not his own heart — but that of the Blessed Virgin. At the time of the marriage, he gave his betrothed the crucifix.

Another Russian cross, bought in Constantinople, is said to contain a fragment of skin from the body of a saint.

A piece of oak taken from the roof of the nave in Winchester Cathedral, England, had been fashioned into another exhibit.

VIRGINIA — When the new window honoring him was dedicated at St. Stephen's Church, Richmond, Va., the retired Presiding Bishop, the Most Rev. Henry St. George Tucker was there with his family and friends. Both the Bishop and his wife have been communicants of St. Stephen's since 1929. Before he became Presiding Bishop he was Virginia's diocesan.

The window, of brilliant and scintillating stained glass, shows the Rev. Robert Hunt administering the first Communion in this country at Jamestown,

**“BEAR YE ONE ANOTHER'S
BURDENS”**

NOW let your yoke, my brother, slip
Across my shoulders, let me share
Its pressure and let heart and lip
Of mine take up your faltering prayer.

I, too, have known sin's dis-ease,
Under temptation's langorous spell
Succumbed to the same subtleties.
Where you have fallen — there I fell.

And so it is that I must dare
To lift our masks of self-deceit,
Not that the curious may stare
But that your eyes and mine may meet.

And there, as in a mirror, trace
The image of a well-loved face . . .
My brother, share with me for thus
Is Christ fulfilled in each of us.

LOUISA BOYD GILE.



BISHOP IVINS: Conversion of a residence into offices.

Va., and in another scene, the consecration of James Madison as first Bishop of Virginia.

Smaller scenes show Pocahontas being baptized and Bishop Richard Channing Moore preaching. Bishop Moore was largely responsible for reviving Church life in Virginia. His episcopate was from 1814 to 1841.

NORTH DAKOTA — Twice as many communicants in North Dakota by the end of the decade were asked for by Bishop Emery in his first address to convocation as the missionary district's bishop. Such an increase would mean 6000 by '60. Delegates endorsed the bishop's forward looking program and engaged in some immediate doubling by increasing the district's budget from \$3400 to \$6530. The bishop's program also called for leading present communicants to greater enlightenment and deeper spiritual experiences, increasing zeal, improving methods of evangelism, and raising giving to a sacrificial level. A \$25,000 bequest in the will of Mrs.

W. Halgren, Fargo, provides funds for improving and maintaining the district's conference center, Holiday House.

ELECTIONS. General Convention, deputies: the Rev. A. E. Smith, A. W. McNair; alternates: the Rev. W. H. Powell, G. F. Lawrence.

IOWA — The new addition at St. Luke's Hospital, Davenport, Iowa, is about 80% complete. It is expected that it will be ready for use by the first of February. The hospital is an institution of the diocese of Iowa.

MILWAUKEE—All Saints' Cathedral was filled to overflowing for the opening service of the annual council of the diocese on October 7th [L. C., October 14th]. In his pastoral address to the assembled clergy and delegates, Bishop Ivins formally requested a Bishop Coadjutor. He also outlined plans for the conversion of the former episcopal residence to diocesan offices.

At the first sessions of the council on the following morning, a record-breaking budget (\$84,375.00) was adopted.

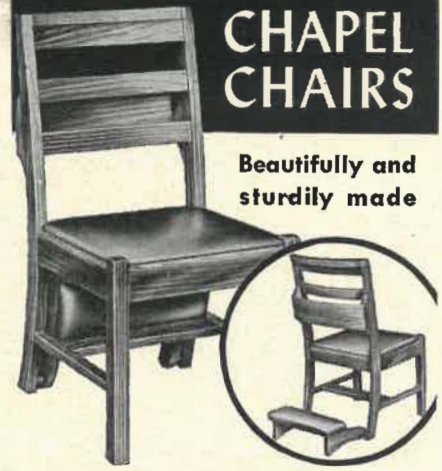
Most of the important business was settled before the close of the first day's session, clearing the way for the electing of a Bishop Coadjutor on Tuesday morning, October 9th. The election was preceded by the Holy Communion celebrated by Bishop Ivins, at which clergy, lay delegates, and members of the Woman's Auxiliary made a corporate communion.

The speaker at the joint luncheon for men and women delegates was Bishop Boynton, Suffragan of New York, who brought out in his address the Catholic and Protestant natures of the Church.

ELECTIONS. General Convention: clerical, M de Pui Maynard, Killian A. Stimpson, K. D. Martin, William Nes; lay, Howard T. Foulkes, Lorin L. Kay, Peter Day, Alan P. Jones. Alternates: clerical, Alexander Simpson, G. F. White, H. W. Roth, G. F. Schiffmeyer; lay, Fred Chandler, Harold R. Noer, Harold E. Smith, P. C. Ritchie.



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Emphasizing the role Sewanee can play in fostering closer unity between religion and education, Dr. Edward McCrady, recently appointed acting vice chancellor and president of the University of the South, addressed over 500 students and faculty members at the school's opening service in All Saints' Chapel.

Dr. McCrady, formerly chief of the biology division of the Atomic Energy Commission and from 1937-48 head of Sewanee's biology department, expressed amazement at the "valiant effort to avoid religion in education" throughout the United States today. "The assertion that Christianity has had nothing to do with history is a labored distortion of the facts," he said, in commenting on "complete" history textbooks that avoid any mention of Jesus Christ.

CLEAREST REPRESENTATIVE

Pointing out that children spend their most formative years in the present public school system without hearing religion talked about, Dr. McCrady added that "this has a lot to do with the shallowness of the religious life today of a large proportion of our population."

In commenting on recent Supreme Court action which outlawed specific courses in religion in the public schools, Dr. McCrady said, "The Supreme Court by its decision can restrain only overt acts; one's beliefs are unassailable by law. But the Court would allow any amount of desultory and irresponsible talk about religion in other courses."

"When people reach the college level they usually leave home and then the Episcopal Church has a chance of doing a wonderful job and a most important one," he declared. "Sewanee is the clearest representation of that effort and the nearest fulfillment of that need."

REALISTIC PREPARATION

Dr. McCrady also had high praise of Sewanee's honor system and non-subsidized athletic program. He told the student body that "education is incomplete and unworthy if it doesn't carry honor with it. To make honor the most serious and cherished of principles is a realistic preparation for the world and your future life."

Pointing out that athletics has several functions, he declared that entertainment is only one of them and not the most important one. In stressing general participation for the sake of moral and physical development of the individual, Dr. McCrady said that Sewanee is "using athletics as it should be used."

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D E A T H S

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

Edward Morgan, Priest

The Rev. Edward Morgan, honorary canon of Grace Cathedral, San Francisco, and retired priest of the diocese of California, died on September 3d in St. Luke's Hospital, San Francisco, after a brief illness. The Burial Office with Requiem Eucharist was held on September 5th in the Chapel of the Nativity of Grace Cathedral, with Bishop Block of California as celebrant.

Canon Morgan, a graduate of the first class at Church Divinity School of the Pacific, then located in San Mateo, was especially notable as a pastor. From his first charge at Bakersfield (then within the diocese of California), to which he went in 1898, after one year on the staff of Grace Cathedral, he came to St. Luke's, San Francisco, in 1907. The present church was built after the earthquake and fire under his leadership, and under his leadership the scattered parish grew together again. The number of communicants increased, the parish moved forward to one of the first places in the diocese, and the affection of the people for their rector deepened with the years.

It was a sad blow when, in 1921, on account of his health, the rector resigned; but the interesting and significant fact is that those ties which bound so many people to him were never broken. He went back to England and Ireland. He lived for a while on the Continent, but he never lost touch with his old diocese. From time to time he revisited Cali-

fornia. He served for a time actively at the Cathedral, of which he became an honorary canon. In later years his preaching increased in depth and strength. He wrote a novel or two; but he will be remembered not for his writing nor his preaching, but for his constant, loving pastoral service.

Gideon Clark Montgomery, Priest

The Ven. Gideon Clark Montgomery died on September 26th in Santamarita, Colombia, while on a missionary trip. Bishop Gooden brought the body back to Ancon for burial there. Archdeacon Montgomery was 59 years old.

A native of Philadelphia, he was a graduate of Germantown Academy, Mt. Vernon College, and Virginia Theological Seminary. He served parishes in Maryland, Texas, and Philadelphia, then enlisted for missionary service, was appointed to the Canal Zone and arrived there November 17, 1947. He was stationed at St. Mary's, Silver City, St. George's, Gatun, St. Andrew's, Cocoli, successively, and recently was made archdeacon in charge of the work in northern Colombia.

He is survived by his wife.

William N. Howard

A resolution of the Church Extension Society of the diocese of Los Angeles on July 26th marked the death on July 18th of Wilfred N. Howard, at the age of 84.

Mr. Howard was an accountant with Price, Waterhouse, and Co., and, for several years before his retirement, was manager of its Los Angeles office.

He was a member of the Brotherhood of St. Andrew, and was auditor of the diocese of Los Angeles for several years, a member of its executive council, and a member of its Church Extension Society and other boards and committees.

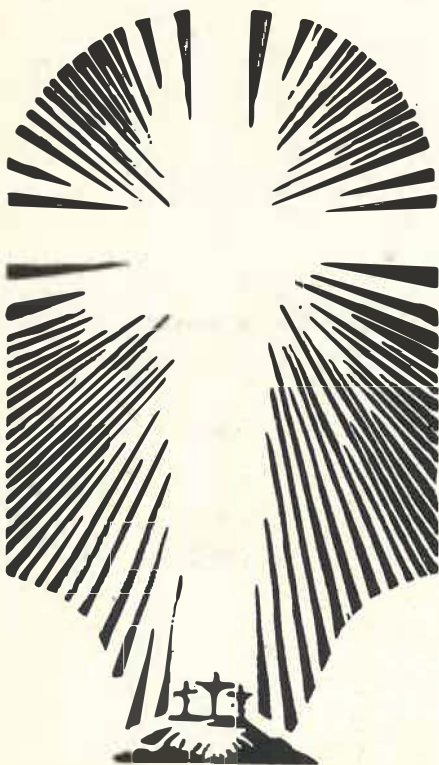
Mr. Howard is survived by his widow; one son, Edward of Flintridge, Calif., and one granddaughter.

Marie Louise Constable

Miss Marie Louise Constable, who was largely responsible for development of St. James' Lessons, died in United Hospital, Port Chester, N. Y., on September 26th after a brief illness.

For 30 years Miss Constable worked closely with the Church school of St. James' Church, New York City, and for many years was head of that school. Through her work, the idea and plans for the series of Sunday school books known as St. James' Lessons and now widely used in Church schools, were developed.

Surviving Miss Constable is a sister, Edith Constable McCracken.



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CHANGES

Appointments Accepted

The Rev. Albert C. Adams, formerly in charge of St. Matthias' Church, Athens, Tex., is now in charge of St. Peter's Church, Box 224, Borger, Tex.

The Rev. Thomas Aldrich, formerly curate of St. James' Church, Birmingham, Mich., is now rector of St. James' Church, Albion, Mich.

The Rev. Arthur Beckwith, formerly in charge of St. Andrew's Church, Burns, Ore., is now in charge of St. Matthias', Oakdale, Calif. Address: 634 Walnut Ave.

The Rev. E. P. Burrill, retired priest of the diocese of New York, formerly in charge of All Saints' Church, San Diego, Calif., is now in charge of St. John's Church, Los Angeles, awaiting the election and installation of a rector. Address: 415 W. Adams Blvd., Los Angeles 7.

The Rev. Dr. Ainsley M. Carlton, formerly associate rector of St. John's Church, Los Angeles, is now rector of St. Anne's Church, Oceanside, Calif. Address: Box 743.

The Rev. Joseph D. Carter, Jr., formerly vicar of St. Michael's Mission, Fruitland, N. Mex., is now rector of Grace Church, Suisun City, Calif. Address: Box 422.

The Rev. Robert M. Cook, formerly assistant at Grace Church, Syracuse, N.Y., and chaplain to Episcopal students at Syracuse University, is now curate of Trinity Church, Elmira, N.Y. Address: 304 N. Main St.

The Rev. Frederick M. Crane, formerly assistant rector of St. Luke's Church, Long Beach, Calif., is now curate of St. Mark's Church, Glendale, Calif. Address: 1134 N. Isabel St., Glendale 7.

The Rev. George W. Davison, formerly in charge of Hawaii Episcopal Academy, Kamuela, Hawaii, is now rector of St. James' Church, Westernport, Md. Address: 32 Main St.

The Rev. John W. Drake, Jr., formerly rector of Trinity Parish, Scotland Neck, N.C., is now in charge of St. Timothy's Mission, Winston-Salem, N.C. Address: Box 5233 Ardmore Station, Winston-Salem.

The Rev. Rollin J. Fairbanks is now in charge of St. Elizabeth's Church, Sudbury, Mass. He will continue to be on the faculties of the Harvard Divinity School and the Episcopal Theological School. Address: Weston Rd., Lincoln, Mass.

The Rev. John French, who formerly served St. Paul's Church, Bad Axe, Mich., is now rector of St. Luke's Church, Ferndale, Mich.

The Rev. Orin A. Griesmyer, formerly rector of St. Mary's Church, Staten Island, N.Y., is now rector of the Church of the Advent, Chicago. Address: 2900 Logan Blvd., Chicago 47.

The Rev. Erland L. Groton, formerly rector of St. Paul's Church, Mishawaka, Ind., and secretary of the diocese of Northern Indiana, is now in charge of St. James' Church, West Bend, Wis., and St. Boniface's Mission, a new church in the process of formation in Thiensville. Address: 830 Walnut St., West Bend.

The Rev. Howard B. Hamilton, formerly rector of Christ Church, Albert Lea, Minn., is now rector of Zion Church, Avon, N.Y. Address: 33 North Ave.

The Rev. Richard A. Hayes, formerly in charge of Grace Church, Dallas, Tex., is now rector of Christ Church, River Forest, Ill. Address: 619 Franklin Ave.

The Rev. Waldo Hunt, formerly rector of St. John's Church, Wayne, Mich., has joined the staff of All Saints' Church, W. Pike and Williams Sts., Pontiac, Mich. His special charge will be the mission at Drayton Plains.

The Rev. Charles E. Karsten, Jr., formerly assistant minister of St. Stephen's Church, Wilkes-Barre, Pa., is now assistant minister of Trinity Church, New Haven, Conn. Address: 141 Leete St., West Haven 16, Conn.

The Rev. Burket Kniveton, formerly in charge of St. Anne's Parish, Nassau, Bahamas, is now vicar of St. Mark's Church, Venice, Fla. Address: Box 554.

The Rev. William M. Latta, formerly rector of St. Stephen's Church, Erwin, N.C., is now rector of St. Paul's Church, Louisburg, N.C., and chap-

lain to Episcopal students at Wake Forest College, Wake Forest. Address: Louisburg.

The Rev. Robert F. Lessing, formerly rector of the Church of St. James the Apostle, Coquille, Ore., will become rector of St. Mark's Church, Portland, Ore., on November 15th. Address: 1025 N. W. Twenty-First Ave., Portland 10.

The Rev. Douglas B. Northrop, formerly rector of Ascension Parish, Vallejo, Calif., is now vicar of All Saints' Church, Tacoma, Wash. Address: 6426 Pacific Ave., Tacoma 4, Wash.

The Rev. Louis L. Perkins, formerly rector of St. John's Church, Auburn, N.Y., and chaplain at Auburn Prison, is now assistant to the rector of St. Mary's Church, Ardmore Ave. at Lancaster Pike, Ardmore, Pa. (St. Mary's has perhaps reached 1,000 communicants; 970 was the last report.)

The Rev. John F. Porter, formerly in charge of St. Gabriel's Church, East Detroit, Mich., is now rector of St. Peter's Church, Monroe, Conn.

The Rev. Robert H. Porter, who formerly served St. Luke's Church, Woodville, N.H., is now chaplain of Trinity School, W. Ninety-First St., New York.

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THE LIVING CHURCH

CHANGES

Florida, recently ordained, is now in charge of St. James' Mission, Lake City, Fla. Address: 613 S. Marion St.

The Rev. Robert G. Purrington, formerly rector of St. Andrew's Church, Baltimore, is now vicar of St. Stephen's Church, Sweetwater, Tex., and the churches at Colorado City and Snyder. Address: 1205 McCaulley St., Sweetwater, Tex.

The Rev. Robert C. Scott, formerly vicar of St. Peter's Church, Waterford, Pa., and St. Matthew's, Union City, is now vicar of St. John's Church, Kane, Pa., and St. Margaret's, Mount Jewett. Address: 29 Hemlock St., Kane, Pa.

The Rev. Richard L. Sumner, formerly curate of the Church of St. Philip's-in-the-Hills, Tucson, Ariz., is now vicar of All Saints' Chapel, Phoenix, Ariz. Address: 326 E. Rose Lane.

The Rev. Robert F. Sweetser, formerly rector of St. Michael's Church, Auburn, Maine, and vicar of St. Matthew's Church, Lisbon Falls, will become rector of Grace Church, Hartford, Conn., on November 1st. Address: 42 New Park Ave., Hartford 6.



The Rev. Harry B. Whitley, formerly rector of St. Andrew's Church, Algonac, Mich., and vicar of St. Paul's Church, Harsen's Island, is now curate of St. James' Church, Birmingham, Mich.

The Rev. Henry F. Wiesbauer, who has been working with the Travelers' Aid Society in Chicago, is now rector of the Church of the Epiphany, Dorchester, Mass. Mr. Wiesbauer was at one time director of the pastoral counseling center at St. Paul's Cathedral, Boston.

The Rev. Lester V. Wiley, formerly rector of St. Luke's Church, Ada, Okla., will on November 1st become rector of the Church of Our Saviour, Placerville, Calif., and vicar of Trinity Church, Sutter Creek. Address: 38 Coloma St., Placerville.

The Rev. Harry Wintermeyer, formerly senior curate of St. Mark's Church, Shreveport, La., is now chaplain of Sewanee Military Academy, Sewanee, Tenn.

The Rev. Eugene Eager Wood, Jr., formerly rector of St. Luke's Church, Blackstone, Va., is now in charge of St. James' Church, Roxbury, Mass. Address: 9 Akron St., Roxbury 19.



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1st Fri HH 8; C SAT 4:30 & 7:30 by appt

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

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8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

WAUKEGAN, ILL.

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BALTIMORE, MD.

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Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
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Masses: Sun 7:30, 10:30; Daily: as anno

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HD 10:30 HC

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& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

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4:30-5:30, 7-8; Sat 2-5, 7-9

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Thurs 11 HC; HD 12:10 HC

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Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

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