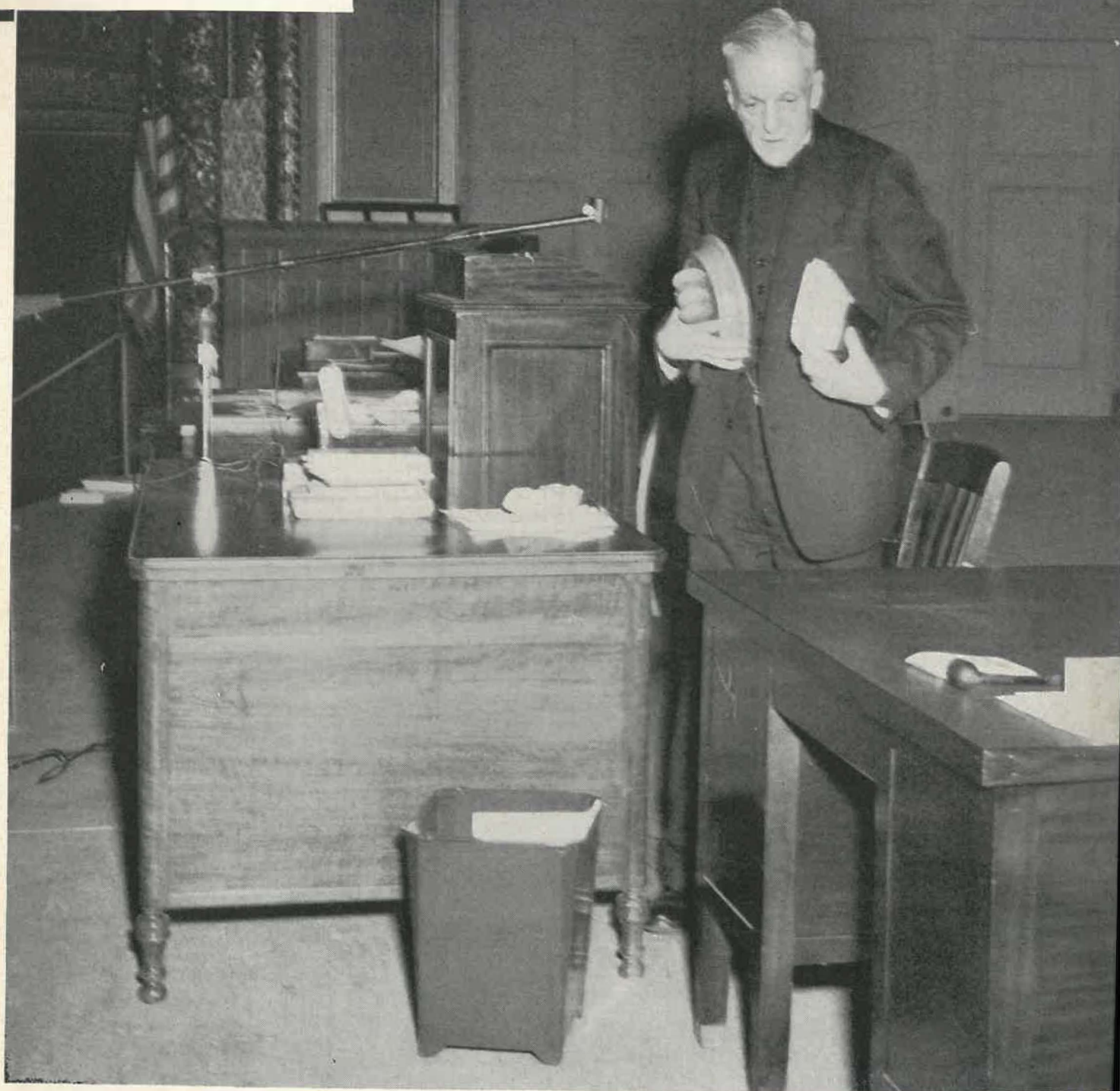


The Living Church

October 12, 1952

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THE END OF THE BEGINNING: Perhaps this Convention will be remembered [see page 5].

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The Ark and the Cross

I HAVE noticed with some interest your further comment on the incident in our National Cathedral [L. C., September 28th]. The point that you make about the organic and prophetic continuity of the Catholic Church (the new Israel) with Judaism is theologically sound. Moreover, it is a matter too much neglected, and we tend also to forget the beautiful and elaborate fabric of prophecy and fulfillment by which God's two peoples are related.

Nevertheless, the distinction (to which a Cathedral consecrated to the service of God must give unflinching witness) involved is fundamental and absolute: "They that are not with me are against me." St. John (I John, 4:3) puts it still more forcefully:

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is in the world."

The position is clear.

ROBERT DOUGLAS MEAD.

Evanston, Ill.

Editor's Comment

The quotation from I John is generally believed by Biblical authorities to refer, not to unreconstructed Judaism but to heretics who, regarding themselves as Christians, taught that Jesus Christ was not really human.

However, our correspondent is right in emphasizing that there is a fundamental theological issue between those who follow the Old Covenant and those who follow the New; and that Christians cannot for a moment pretend that no such issue exists. On the practical question whether permitting a Jewish congregation to use a Christian chapel constitutes a denial or obscuring of the Christian witness to a crucified Lord, there seems to be a difference of opinion between us and some of our correspondents. The point we tried to make previously was that Jewish worship in itself could hardly be displeasing to God.

On this matter of the Ark of the Covenant: The imagination staggers at the religious genius which, in the midst of a welter of polytheism, image-worship, fertility cults, and other crude and debased forms of religion, centered its faith and loyalty and sense of the divine presence upon a box containing nothing but a written summary of the duties owed to God and man. Ancient Jews were no more civilized than the pagans around them—much less advanced in science and practical arts, and comparatively insignificant in war. Yet they were able to identify the presence and power of God in His will for righteousness, and to make that the supreme object of their worship.

The Living Church

Established 1878

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

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Things to Come

OCTOBER						
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12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

NOVEMBER						
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						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

October

12. 18th Sunday after Trinity.
NCC, Church Men's Week, to 19th.
13. Convention, diocese of Milwaukee, to 14th.
15. Convocations of Canterbury (to 17th) and York (to 16th), London.
Church World Service, board of managers, New York City.
18. St. Luke.
19. 19th Sunday after Trinity.
Corporate Communion for United Movement of Church's Youth.
United Nations Week (to 25th).
19. World Order Sunday.
24. United Nations Day.
26. Christ the King (20th Sunday after Trinity).
Reformation Sunday.
28. St. Simon and St. Jude.
29. Town and Country convocation, NCC, Columbus, Ohio, to 31st.
30. Broadcasting and Film Commission, NCC's Education, Film, Radio and Television Committees, New York City.

November

1. All Saints' Day.
2. 21st Sunday after Trinity.
Girls' Friendly Society Week (to 9th).
4. Election day.
9. 22d Sunday after Trinity.

LIVING CHURCH news is gathered by a staff of over 120 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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October 12, 1952

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ALMOST in the same breath with the adoption by General Convention of a resolution urging the President of the United States to appoint a Commission on Immigration Policy, the President did so, and the new Commission held its first hearing on September 30th in New York.

ON THE SPOT were representatives of the Church's national Department of Christian Social Relations with a statement so cogent and well-documented that the members of the President's Commission requested copies of the material for further study. Points made by the Episcopal Church representatives were as follows:

- (1) The U. S. has a basic moral, social, and economic responsibility for a generous immigration policy to help deal with problems of refugees and overpopulation.
- (2) A policy can be developed which will deal justly with these problems and at the same time preserve the social and economic well-being of the country. (Only one case in 100 of resettled displaced persons resulted in failure to adjust.)
- (3) Basic immigration laws, now codified in McCarran Act of 1952, are "not adequate," "discriminatory," "cumbersome," "unjust," and "difficult to administer."
- (4) Temporary legislation is needed to meet emergency conditions.
- (5) Emergency resettlement legislation should give the major role to governmental, not voluntary agencies in selection, transportation, and placement, because voluntary agencies overlap in some cases, leave others as the responsibility of no one; cannot always create needed staff and funds; and should not be given public funds to administer.
- (6) Both immigrants and their sponsors need educational preparation, as recommended in the findings of the Third Non-Governmental Conference on Migration held at the UN Building in April, 1952.
- (7) U. S. immigration policies should be geared as closely as possible to international machinery through UN and its affiliates, and U. S. should help support such machinery.

THIS fast action in implementing a General Convention resolution was in large part the work of Mrs. Muriel S. Webb of the National Council Social Relations Department, who represented the Church at the September 30th hearing. A committee of eight members has been appointed to follow through on the subject.

WITH the Post-Convention Number this week, we conclude our report of the 1952 General Convention. The story is not quite complete without a listing of the names of the men and women who worked many hours in Boston to keep The Living Church Family informed on what was going on at the Convention. They were: Miss Elizabeth McCracken, whose superlative coverage of the House of Bishops was recognized by the Bishops themselves in a round of applause. The Rev. G. Ralph Madson, who cov-

ered the House of Deputies for the fifth time, serving this time also as a deputy from the diocese of Georgia. Mrs. Frederick (Helen) Linley, who covered the Woman's Auxiliary. The Rev. John W. Norris, who covered musical aspects of the Convention. The Very Rev. Edward J. Bubbs, whose special responsibility was personalities of interest. Also responsible for one or more stories were the Rev. Charles M. Guilbert; Mrs. Marion Weigman; the Rev. Kenneth E. Nelson; Mrs. Harold E. Noer; the Rev. Charles D. Kean; Miss Louise Morehouse.

Both the Rev. Marshall Seifert and his wife, Frances, were practically fulltime Boston staff members, securing pictures, writing news stories, greeting visitors to the L. C. booth, and helping with the triennial dinner arrangements. Even the Seifert children were pressed into service in handing out copies of The Living Church after the UTO service.

Also graciously serving at the L. C. booth was Mrs. George Corwin of Eastern Oregon.

Counting the editor and his wife, there were accordingly 16 people working for The Living Church in Boston, not to mention seven members of the Church Literature Foundation and the authors of special articles in this issue. They, with the office staff, the type-setters of Trade Press, and the printers of Fowle Printing Company, and the Mandel Engraving Company formed the unbeatable team that maintained The Living Church's unsurpassed record of lucid, lively, and authoritative Convention coverage. This editor is proud to be associated with them.

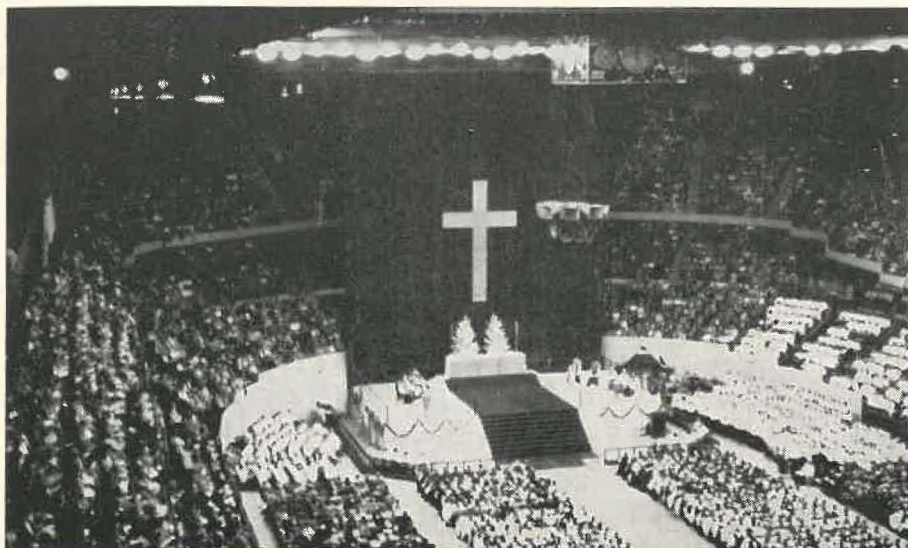
WHEN Falls Church, Va., was occupied by the Union army during the late unpleasantness between the States, the church was used as a hospital, and the Communion service disappeared, never—it was thought—to be recovered. But on October 3, 1952, the Rev. Francis W. Hayes, rector, received a letter saying that a pewter chalice, inscribed "Falls Church," was on its way home after nearly 100 years of wandering.

FOUND in the church during the Civil War by a member of the Brown family of Ames, Iowa, it was kept for eventual return after the war "if there was still a church there." Dr. Sara Ann Brown, professor at West Virginia University of Agriculture, Forestry, and Home Economics, discovered the chalice among the effects of her late father, and promptly got in touch with Mr. Hayes. Grandfather Brown had, according to family records, looked for the rest of the Communion service, knowing of the fame of the church of which George Washington had once been a vestryman, but had not been able to locate it.

NEXT Church of the Air preacher: Dean Appel of the cathedral at Porto Alegre, Brazil. The date: November 2d, 10-10:30 AM, EST, over CBS. Peter Day.

EIGHTEENTH SUNDAY AFTER TRINITY¹

GENERAL CONVENTION



Marshall Seifert

OPENING

Out of the bog of irrevelancies . . .

ALTHOUGH THE HOUR IS LATE

By the Very Rev. Frederick J. Warnecke

Dean, Trinity Cathedral, Newark

AT one of the Convention midday services Bishop Bayne spoke to me and to my need. I had come to the Convention praying that it would sound the trumpets to the Church. As many today have, I had a terrifying sense that the hour of the world's need was late, and I hoped that General Convention would call upon the Church to gird itself to go to our wounded world in reconciling ministry.

Then I sat in Boston day after day as a member of the Program and Budget Committee immersed in the detailed study of figures and statistics. I endured sessions of the House of Deputies that became enmeshed in tedious parliamentary procedures. We seemed bogged down in irrevelancies, far even from the hurrying traffic on Massachusetts Avenue outside our door, let alone from men dying in Korea, or from the lonely crowds in our pagan cities, or the tense, insecure groups seeking full justice in American life.

Then Bishop Bayne said in quiet comment on a passage of Holy Scripture, "Some of us will be thinking of our work here in dour terms. . . . Let them use imagination to see behind the obvious routine the deeper meaning of what is done in the name of the Christ."

In those quiet moments I began to think in such terms. With a parson's impatience, I still wished the Convention might sound a bugle call. But there were two acts of Convention which may be seeds of future harvest. There is an emphasis in the new budget upon missionary work which is new and important. There is, for example, a very large increase to meet the opportunity in Japan. There are increases for missionaries both in home fields and for national clergy and workers overseas. There is established a new Department of the Urban Church to enable us to meet more effectively the mission of the Church in the cities. In all of this there was renewed dedication to the com-



CLOSING*

. . . the name of Christ.

mand of our Lord, "Go ye into all the world."

Further, the Convention agreed upon an appeal to the Church in the coming triennium to provide tools for the work of our Church. Some will see this only as another campaign for funds. But others, with deeper spiritual insight, will see new buildings for seminaries, and the priests who will come from them to serve the Lord Christ. They will see a great new hospital in Manila, healing in the name of our Blessed Lord, replacing a building condemned 18 years ago. They will see Churches in the cities and villages of Japan; schools in the Caribbean; and better institutions ministering to minorities in our own land. The Church is going forward in the world.

It was a routine Convention in many respects. One might make a dismaying list of its negative actions. But if these two matters recall the Church to its mission to preach the gospel, to heal the sick, to administer the sacraments, and to teach all nations of the Prince of Peace, then perhaps this Convention will be remembered when more dramatic ones are forgotten.

* Canon Theodore Wedel, gavel in hand, leaves his desk in Symphony Hall, Boston, at adjournment of 1952 House of Deputies.

TUNING IN: ¶Collect for 18th Sunday after Trinity is, in effect, a corporate renewal of baptismal vows — "to withstand the temptations of the world, the flesh, and the devil." The Gospel for the same Sunday contains our Lord's enunciation of the two

great commandments — to love God and one's neighbor — while the Epistle, faintly anticipatory of Advent, exhorts Christians to wait "for the coming of our Lord Jesus Christ, who will confirm (i.e., strengthen) you to the end. . . ."



FROM HOT ARABIAN SANDS . . .



TO COLD KOREAN SNOWS.

General Convention's most important business.

The *Divine Commission*

By Clifford P. Morehouse

Member, Program and Budget Committee

“THE most important business that can come before this Convention,” says the introduction to the report of the Program and Budget Committee to the recent General Convention, “is our united participation in the program which our Lord Jesus Christ Himself has given to His Church.” By the careful method by which it sets up its program and budget for each triennium, the Church gives recognition to its priority.

The high points of that method are as follows. During the year before General Convention, each missionary bishop and each department and division head¹ of the Church's National Council is required to submit his “askings” for the coming three years. These are supported by full details, account being taken both of matters of policy and items of expense. These askings are then carefully scrutinized and tabulated at the Church's headquarters, and presented to

the National Council. At its April meeting (prior to General Convention), the National Council determines how much of this work, actual and projected, can be presented to General Convention, and incorporates it into a proposed budget. The total amount is generally in excess of current appropriations, but not so much in excess as to be “unrealistic.” This year the budget proposed to General Convention was in the amount of \$5,805,659.86—an increase of \$610,000 over the 1952 appropriations.

This is the proposed budget, which is presented to the General Convention by the National Council, and immediately referred by the Convention to its Program and Budget Committee.

Actually, the Program and Budget Committee, consisting of six bishops, six presbyters, and 12 laymen, is appointed in advance of General Convention and begins its work about a week before the Convention assembles. This year it met

in Boston the morning of September 1st (disregarding the Labor Day holiday), and met daily until September 17th, when it made its report.

During those 17 days, the Committee, either as a whole or through its subcommittees, gave a hearing to the officers of National Council, the department and division heads, to missionary bishops, and to others, who explained every detail in the budget. These details were contained, not in the brief summary ultimately presented to the Convention for action, but in eight large mimeographed books and a wealth of supplementary and supporting material. One subcommittee also surveyed the ability of the Church to meet the proposed budget.

PAINSTAKING STUDY

As a result of its painstaking study, the Committee made many alterations in detail—adding a bit here and trimming sails there, in an attempt to keep down

TUNING IN: ¹The Church's National Council has six departments: Home, Christian Education, Christian Social Relations, Promotion, Overseas, and Finance. All but the last two have one or more divisions. Thus, under Home Department, are in-

cluded Divisions of Domestic Missions, College Work, and Armed Forces. Department of Christian Education comprises Children's Division, Adult Division, etc. New Promotion divisions: Missionary Information and Radio and Television.

overhead expense and to make the missionary and educational dollar go as far as possible. Veteran members of the Committee looked eagerly for even such small familiar items as the allowance in one missionary district of \$75 for hay and oats for the last remaining missionary horse. In true missionary spirit, he has expressed his willingness to continue without an increase for the next triennium, though horses as well as people have to cope with increased living costs.

At the very first meeting of the 1952 Program and Budget Committee, under the chairmanship of Bishop Dandridge of Tennessee, it was determined that the emphasis should be on evangelism rather than administration, that missionaries should receive adequate salaries and travel allowances, and that the budget should represent a forward-

second week of the Convention, another joint session was held, and the report was read by its chairman, Bishop Dandridge, who also illustrated it from his own experience. Then, in the afternoon, each House considered it separately, and passed it by concurrent vote, as in all Convention legislation.

CAPITAL CAMPAIGN

In addition to the budget itself, the committee this year recommended that the National Council "inaugurate and promote, during the coming triennium, a single campaign to meet the urgent capital requirements of the Church," and this was voted by General Convention, the items, priorities, and amount of the campaign to be determined later, with the details left entirely to the National Council.



NINE BISHOPS*

In the eight provinces there will be a single capital campaign.

Clifoto

looking program and not merely a policy of holding the line. The final budget proposed to General Convention¹ and adopted, in the amount of \$5,929,043.38, clearly reflects these emphases.

PRESENTATION

The next stage, in the building of the program and budget, is the presentation to the General Convention, in joint session of both Houses and of the Woman's Auxiliary, of the National Council proposals. This was done in two morning sessions, at the recent Convention. The Presiding Bishop began the presentation, and each department head was in charge of the portion devoted to his own department. High points in this year's presentation were the appearance of actual missionaries, chaplains, and even recipients of assistance through the World Relief program.

When the Program and Budget Committee was ready to report, during the

Principal Changes

Perhaps the clearest way to indicate the principal changes between the budget proposed by the National Council, and that finally adopted by General Convention, on recommendation of the Program and Budget Committee, is to break down some of the major items in the budget, indicating increases and decreases under each main head.

HOME DEPARTMENT

1952 appropriation	\$1,152,250.00
1953 recommended	1,461,879.00
1953 adopted	1,524,018.32

This section of the budget, which comprises the work of domestic missions, included appropriations to aided dioceses and missionary districts, the Division of Town

* Presiding Bishop (center) with presidents of eight provinces (from left): Bishops Rhea of Idaho, province VIII; Page of Northern Michigan, V; Penick of North Carolina, IV; Brinker of Nebraska, VI; Powell of Maryland, III; DeWolfe of Long Island, II; Lawrence of Western Massachusetts, I; and Hines, coadjutor of Texas, VII.

and Country, the Division of College Work, the Armed Forces Division, and the American Church Institute for Negroes. The only detailed changes under the dioceses and missionary districts were the deletion of the bishop's salary from New Mexico and Southwest Texas, and the transfer of that jurisdiction from the list of missionary districts to that of aided dioceses, in accordance with the action of the Convention in admitting it to diocesan status.

The most important change in this department was the addition of \$80,000 as a pool for the payment of increased salaries and travel allowances to domestic missionaries. This does not mean that these missionaries are to receive a percentage increase in salary, but that sub-standard salaries may be brought up to a reasonable minimum, through agreement between the missionary bishop and the director of the Home Department.

Similarly, regarding travel expenses, it was felt that a missionary using his own car should normally be allowed something in the vicinity of seven cents a mile, for travel between his home and stations assigned to him; though again the details are to be worked out by the missionary bishops in consultation with the Director of the Home Department.

TOWN AND COUNTRY

The Division of Town and Country, with its integrated program for rural work centered on the training institute at Roanridge, Mo., was granted substantially the amount recommended by National Council, with the exception of an allocation for rural service grants and a slight reduction in its contingent fund. The committee felt that the rural service grants, in recognition of specific work by individual rural priests, have served their purpose, and that the increase of salaries of underpaid clergy would be sounder in principle than occasional grants to them.

The Armed Forces Division, which is also a part of the Home Department, was granted the full amount recommended by National Council, and in a special resolution the National Council was "instructed not to reduce the amount allocated to the Armed Forces Division," unless, in their opinion, "the present emergency has abated sufficiently to warrant a reduction." Thus a special priority is recognized in the duty of the Church to minister to its sons and daughters in the Armed Forces during this continuing emergency period.

In the Division of College Work, the budget was approved as recommended, except for a relatively small reduction in conference expense. The Program and Budget Committee agreed with the National Council, that this is actually one of the most crucial fields in the Church, both as a missionary opportunity and as a field of leadership training. The committee report emphasized the fact brought out by the National Council, that this includes work among the faculties as well as the students of colleges and universities.

The schools of the American Church In-

TUNING IN: ¶General Convention has wider powers over the Church than Congress has over the nation. It makes Church Constitution as well as laws, sets up all executive and judicial agencies of the Church, revises Prayer Book, approves budget.

It voluntarily limits its taxing power to expenses of Church government. Money for Church's missionary, educational, and social program comes from voluntary contributions although quotas are set up as yardsticks of giving.

stitute for Negroes[¶] were included in this part of the budget, for the full amount recommended by the National Council. There is, both in General Convention and elsewhere, some question as to how long these segregated schools should be continued; but there was a very strong feeling that as long as they are continued, it should not be on a sub-standard basis, but in a manner in which the Church could take legitimate pride.

OVERSEAS DEPARTMENT

1952 appropriation	\$2,019,022.00
1953 recommended	2,150,643.00
1953 adopted	2,310,153.00

The biggest change in the overseas missionary budget was a large increase granted for work in Japan. The National Council had already recommended a substantial increase in aid to the autonomous Japanese Church,[¶] but the Program and Budget Committee increased the National Council figure by \$100,000. The reason was that the Presiding Bishop of the Japanese Church presented a schedule of additional needs, which had not been before the National Council, and the committee felt that this is a vital field in which every possible assistance should be given.

In the words of its report, "some progress has been made; but what we have done thus far is too little, and further delay may make what we shall do too late." However, the net increase for Japan, over the National Council budget, is actually only \$50,000, as it was noted that heretofore about \$50,000 a year has been allocated to the Japanese Church through the item "World Relief and Church Coöperation," and that item was therefore reduced from \$450,000 to \$400,000. The allocation to Japan in the final budget is \$297,542.79.

The other major increase in the Overseas budget was provision of a pool of \$30,000 for salaries and travel expenses of native Church workers. Like the similar fund in the Home Department budget, this is not for flat increases but for use by the missionary bishops, in consultation with the director of the department, to bring up to par sub-standard salaries and allowances.

Some small increases were allowed to particular missionary districts, subject to approval of the National Council, and to one district contingent upon a survey currently under way.

CHRISTIAN EDUCATION

1952 appropriation	\$278,198.00
1953 recommended	332,507.00
1953 adopted	301,038.00

As in the past two Conventions, the importance of the work of the Department of Christian Education was recognized. However, the committee felt that the major effort during the coming triennium should be the publication of the new church school materials, and the carrying on of present work, particularly as a new Director has recently been appointed.

The National Council had already eliminated two proposed new divisions, on Parish and Preparatory Schools and on

Camps and Conferences. The committee did not restore these, and suggested some further savings that would not interfere with the department's major work; but it added provision for an assistant to the director, to enable some advance work to be undertaken. The General Convention approved these recommendations.

OTHER DEPARTMENTS

The budget proposed for the Department of Christian Social Relations was adopted substantially as recommended, except for the elimination of an item of \$12,000 a year for demonstration centers. It was felt that in any case it would be impossible to establish these until toward



BISHOP YASHIRO
Too little, but not too late.

the end of the triennium, and that therefore they might well be deferred until the next triennium.

In the Department of Promotion, the new Division of Radio and Television was approved; but the two proposed divisions of Stewardship and Missionary Information were combined into one. Items for the Woman's Auxiliary, the Presiding Bishop's Committee on Laymen's Work, and other educational and promotion projects were substantially unchanged.

INTERCHURCH AGENCIES

Because the items for interchurch activities are scattered through the budget, and not easily identifiable, the Program and Budget Committee requested and received a special report on these. From this it was learned that, in addition to the general items of \$30,000 for the National Council of Churches and \$10,000 for the World Council of Churches, other appropriations sponsored by various departments and allocated to various interchurch activities brought the total to \$105,895, exclusive of any items in World Relief and Church Coöperation.

Of this, \$83,545 was allocated to various agencies of the National Council of

Churches, \$10,000 to the World Council of Churches, and \$12,350 to other agencies. Items ranged from \$50 to the John Milton Society for the Blind to \$12,000 for broadcasting and films, and included an undesignated lump sum of \$8,000 for the NCC's Division of Foreign Missions.

Faced with an inability to evaluate all these items, but aware of the tendency of such appropriations to increase and multiply, the Program and Budget Committee cut \$10,000 from the total for interchurch agencies, and will ask the National Council, through its departments, to indicate in what items this saving can best be made.

SPECIAL CAMPAIGN

The budget of the general Church is necessarily concerned with the maintenance of missionary, educational, and social work, and not with the construction of buildings or other capital expenses. However, the Program and Budget Committee was keenly aware that such capital expenditures are essential if the work of the Church is to move forward.

Several special needs were brought to the attention of the committee. One, an appeal from the American Church Institute for Negroes, asked permission of the National Council to enter upon a campaign for \$1,300,000 for capital needs in the Institute's schools. This was referred to the Program and Budget Committee by the National Council. Another, the need for expansion of the facilities of theological seminaries, came on reference from the Convention itself. Others came in interviews with missionary bishops.

Without attempting to evaluate each of these separately, the Program and Budget Committee recommended that those deemed by the National Council to be the most valuable and urgent be included in a single campaign during the triennium, thus avoiding the flooding of the Church with several competing campaigns for Church institutions. The priority, and total amounts, remain to be set, but it was indicated that they might amount to a figure between \$3,000,000 and \$6,000,000, and that contributors might be asked to make pledges over a three-year period. This recommendation was adopted by the two Houses of General Convention, without mention of the specific items to be included.

Summary and Conclusion

It has been impossible in this article to give more than the highlights of the budget of General Convention, and the major changes from that proposed by the National Council. Except for the changes herein indicated, the details are clearly set forth in a brochure entitled *The General Church Program, 1953, 1954, 1955*. This was given to every bishop and deputy. It is an excellent piece of work; and it is to be hoped that a new edition, with revised figures, will be made available to the Church generally. It would be of particular value

TUNING IN: ¶Schools and Institutions of American Church Institute for Negroes (abbreviated "ACI") are: Fort Valley College Center, Fort Valley, Ga.; Gaudet Episcopal School, New Orleans, La.; Okolona College, Okolona, Miss.; St. Agnes

Training School for Nurses, Raleigh, N. C.; St. Augustine's College, Raleigh, N. C. ¶Autonomous Japanese Church has 10 dioceses: Kobe, Hokkaido, Kyoto, Kyushu, Mid Japan, North Kwanto, Osaka, South Tokyo, Tohoku, and Tokyo.

for use in the every member canvass, as it gives perhaps the best picture of the ongoing work of the general Church that has ever been produced.

One final bit of good news remains to be recorded. Although the total budget adopted by General Convention is about \$120,000 larger than that recommended by the National Council, it will require little, if any, increase in the quotas already assigned to the dioceses. This is partly because of the splendid United Thank Offering of the women of the Church, from which it is anticipated that \$384,667 will be allocated to the budget, and partly because the Program and Budget Committee felt that most of the income from invested trust funds and miscellaneous sources should be used for budget purposes, instead of held out as a reserve fund (\$100,000), as originally planned.

The amount to be allocated to dioceses and missionary districts is therefore \$5,149,376.38—a total that should be well within the Church's capacity.

But it must be remembered that this is still only an asking budget. If the full amount is not in sight, through expectations, by February 1953, it will be the unhappy task of the National Council to cut it, in accordance with the instructions of General Convention to proceed on a pay-as-you-go basis. Two items that are to be the last to be cut, if it should be necessary, are the appropriations for salary and travel, and the allocations to the Armed Forces Division.

With this in mind, special urgency is lent to the words in the conclusion of the report of the Program and Budget Committee: "We appeal to dioceses and

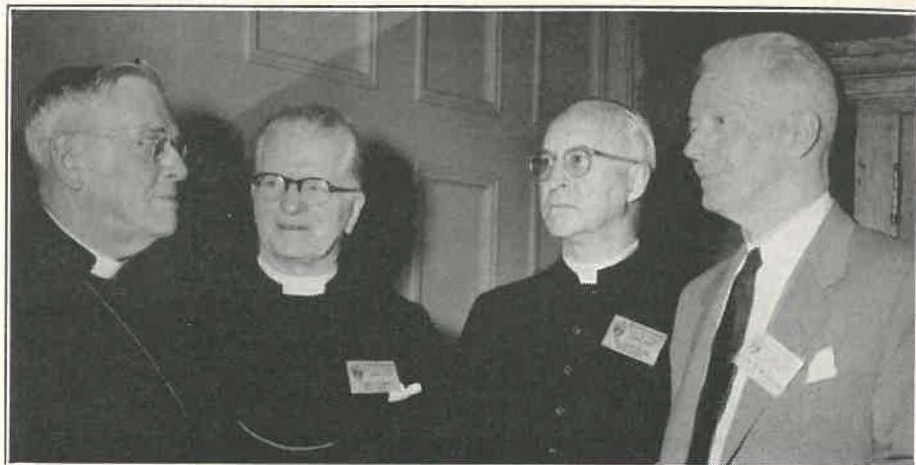


parishes to treat their quotas not merely as goals to be reached, but as minima to be exceeded." There was a time when the budget of the general Church might be considered as padded; but this is not so today—at least, not in the all-important missionary and educational parts of it.

The sights are set for the coming triennium. The fall every member canvass is almost upon us. Upon the success of the canvass depends the carrying out of the program represented by this budget. And the program is no less than our share in the divine commission laid upon each of us by our Lord Himself.

TUNING IN: ¶The other 11 seminaries of the Episcopal Church are: Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Philadelphia Divinity School; Episcopal Theological School, Cambridge, Mass.; General Theological Seminary, New

MINISTRY



Clifoto

DR. STOWE AND OTHER NEW JERSEY CHURCHMEN*
Solutions were both long-range and stop-gap.

High Time!

By the Rev. Walter H. Stowe

Historiographer of the Church

THE recent General Convention was more conscious of the problems concerning the ministry of the Church than any Convention within memory. And high time that it was. This Church does not have enough clergy to man its existing posts and if the Church is to expand and take advantage of its opportunities, as well as meet its patent responsibilities, some forthright action is imperative.

The solutions proposed were both long-range and stop-gap, and the former should be considered first because they are the more important.

Long-Range Solutions

(1) *Recruiting the ministry.* College chaplains and Canterbury Clubs occupy a strategic position in this problem. Neither one exists primarily to recruit candidates for the ministry, but both have such a mission as a by-product of their service. During the last few years, there has been "a sound of marching in the tops of the mulberry trees" on our college campuses—a willingness to listen on the part of both faculties and students to what classical Christianity has to say

in the face of the crisis in which the world finds itself.

The Canterbury Club of Rutgers University, New Brunswick, N. J., is only three years old, yet it has produced one candidate for the ministry each year: the first president of the Club, the member of the Rutgers faculty who was its chief founder, and another candidate who has just entered the seminary this fall.

(2) *The Theological Seminaries.* But as the Rev. Dr. Bernard Iddings Bell pointed out in the House of Deputies, the immediately pressing problem is not a dearth of men wanting to study for the ministry; it is that our theological seminaries are not able to enroll them and train them with their facilities.

Even the seminary deans admit that the new seminary of the diocese of Texas is justified, for it is the only one in the Province of the Southwest.¹ But even with this addition to the number, making 12 in all, the older seminaries are undermanned as to faculties and staffs,

* Bishop Gardner of New Jersey; the Very Rev. Frederic M. Adams and Dr. Stowe, both deputies; and Allan B. McGowan, diocesan treasurer and Program and Budget Committee member.

York; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Theological Seminary of the Protestant Episcopal Church in Kentucky, Lexington, Ky.; Virginia Theological Seminary, Alexandria, Va.

they have insufficient housing, and they are compelled to operate on too small budgets.

The Church can have all the money in the world for propagating the Gospel and administering the sacraments, but if it has too few clergy, it will get nowhere. Even the laity are awake to the seriousness of the situation, and it is to be hoped that during the ensuing triennium some sizeable capital funds will be raised for the seminaries.

(3) *Concerning Postulants.* An amendment to the canons was passed by the Convention whereby, before accepting a man as a postulant, a bishop may require a letter of recommendation from his rector and vestry approval by the standing committee of the diocese. The reason behind this new regulation is a good one. An undesirable student for the ministry ought to be stopped before he gets started. The Bishop of New Jersey has required for several years past the consent of the standing committee before he would enroll any man as a postulant—and with good results. This new provision will be even better—provided it is insisted upon by bishops. Under the canons one does not become technically a “candidate” until he has spent one year in seminary. Heretofore, the written recommendation of the rector and vestry has not been required until this stage was reached, and, even in case of doubt as to the fitness of the applicant, rectors and vestries have been loath to refuse recommendation. They have felt that by that time the man is too far on the road to be stopped.

(4) *The right of retired bishops to vote.* In 1949, The General Convention passed on its first reading an amendment to the Constitution whereby retired bishops should no longer have the right to vote in the House of Bishops. On its second reading in 1952, it was passed again by the Bishops, but overwhelmingly rejected in the House of Deputies. The reason behind the latter's action is clear. While the Deputies are generally inclined to allow the Bishops to regulate the affairs of their own House, in this case they felt that they—the Deputies—and the whole Church were involved.

A Bishop in the Church of God is more than an administrative officer; he is expected to be a defender of the Faith. If a retired bishop is willing and physically and financially able to attend a meeting of the House of Bishops, he ought to be allowed to vote. The ablest canonist which that House has is Bishop McElwain, retired Bishop of Minnesota.

Retired bishops disagree among themselves as much as active bishops. The

Growth All Round

The Ven. Samuel N. Baxter, archdeacon of Western New York, in a report to the House of Deputies for the Committee on the State of the Church, said:

“The statistics of the past triennium are now being reviewed. . . . Most outstanding is the fact that the number of members of our Church schools has increased by nearly 100,000 during the past triennium, and we now have more than a half million pupils in our Church schools with 65,000 officers and teachers manning the schools.

“Another notable increase during the triennium has been in the number of ordinations. In 1951, 311 men were ordained to the priesthood and the total number of

number who attend meetings of the House of Bishops is so small that any sizeable bloc which could hamper genuine progress is quite unlikely. A move for reconsideration in the House of Deputies was also defeated.

Short Range Solutions

Many of the active clergy are badly overworked. The appalling death rate among priests in their fifties and early sixties is proof of that. Their pastoral load, on the average, is four times what it was a century ago, and it is a good deal larger on the average than it was as recently as 1935. After a priest reaches the age of forty or fifty, to celebrate the Holy Communion, to preach, and to administer the Sacrament to hundreds of communicants single-handed is an exhausting experience. No layman can understand this from personal experience except as he may complain about the great length of the service. Two measures to help relieve this problem came to the Deputies from the House of Bishops.

(1) *The Perpetual Diaconate.* The canons were amended in substance as follows: A person may be ordained deacon by the bishop upon passing very simple examinations, while retaining his secular employment; he shall not be eligible to any benefits from the Church Pension Fund; and he shall not be advanced to the priesthood, if at all, until he passes the regular canonical examinations for the priesthood.

The writer opposed this proposal vigorously, but to no avail. It is a truism among historians that one who knows little or no history will seldom make the mistakes his father made, but he is quite likely to repeat the mistakes his grandfather made. Our grandfathers

clergy rose to 6,412. There are now nearly 600 more clergy than were reported in 1949, the first notable increase in many years.

“The number of members of the Church continues to increase. There are now one and two-thirds million communicants, and close to two and one-half million baptized persons reported. All of these figures refer only to continental United States.

“Outside the continent, we have 227,000 baptized members and 73,747 communicants.

“The number of postulants and candidates for Holy Orders has reached a new high during this triennium, with nearly 600 candidates and 1,159 postulants. Both of these are double the numbers recorded ten years ago.”

made this mistake. That it was a mistake is proved by the fact that the Church gave it up as a bad business. If I may enter the role of a prophet, I prophesy that this solution creates more problems than it solves. A perpetual deacon is a perpetual curate, and many rectors will rue the day it was ever revived.

(2) *Lay administration of the chalice.* This was the second short-range solution which came from the Bishops, and it was rejected as decisively as the perpetual diaconate was accepted. This proposal was better safe-guarded than the one acted upon by the General Convention in 1949. It required a written request from the rector and vestry—not just the wardens—before the bishop could license a duly designated layman to administer the chalice in a duly designated congregation, at duly specified services.

The writer favored this proposal as vigorously as he opposed the perpetual diaconate. Theologically, there is nothing whatsoever against it. And William Crosswell Doane, Bishop of Albany, 1869-1913, is my authority for the statement that whatever a deacon can do, a layman can do, *if properly authorized thereto by the bishop.*¹

But the laity will have none of it, and their reason is clear although it does not do them high credit: they object to any one of their own order exercising any such function. Their attitude is akin to priests who resent any one of their own order being a commissary (as in colonial times), or an archdeacon, or any sort of a diocesan or national Church official.

In conclusion, there is only one sound solution for the ministerial crisis the Church is now facing. And that is—not perpetual deacons—but more priests.

TUNING IN: ¶Most authorities would take exception to this statement. A lay reader may perform certain ministerial functions. He may not baptize (except in emergency as any layman may), nor read the Gospel (or administer the chalice) in Holy

Communion. While deacons do not have special sacramental powers like those of bishops and priests, Christian tradition firmly reserves certain functions to them as functions for men set apart for the ministration of holy things.



Clifoto

SOME UTO COMMITTEE MEMBERS

From left: Miss Kay Bryan, Mrs. Walter Matherly, Miss Olive Adams, Mrs. J. M. Foster (chairman), Mrs. L. Blake, Miss Edna Beardsley (secretary).

WOMAN'S AUXILIARY

Inspiration

By Helen Linley

THE theme "Create and Make New Our Hearts and Minds" carried through all the services, sessions, conferences, and social gatherings of the triennial meeting of the Woman's Auxiliary.¹ For two weeks the delegates studied, in each department of the Auxiliary, under staff members and national leaders, in order that they might more effectively carry out the Auxiliary program in their own dioceses. Every diocese and missionary district in the Church was represented except one, the Dominican Republic. Eighty-five dioceses had full delegations.

At the first business session, Mrs. Arthur Sherman presented the report of the national *Executive Board*² and staff. Her report will be printed and sent to each diocese. The Triennial Message was delivered by Mrs. Charles E. Griffith, President of the Woman's Auxiliary of the diocese of Newark. Noting the theme of the Triennial, "Create and Make New Our Hearts and Minds," she warned that "inspiration which does not result in activity is not really inspiration but merely selfish emotionalism." Listing the broad problems confronting the Church today, she called upon women to take a greater part in public life. Recalling that Christians have had the ideal of One World for 2000 years, she pleaded that Christian women rededicate themselves to the

service of all people throughout the world.

The address of Mrs. Fisher, wife of the Archbishop of Canterbury, stands out from the full program of two weeks with a vividness and force which make it unforgettable. Although she felt that treating women in some undefinable way as inferior to men has for centuries impoverished the life and witness of the Church, she urged that women make their special contribution toward bringing in the Kingdom, working not *for* the Church but *as* the Church.

Auxiliary delegates were privileged to attend two joint sessions with the House of Bishops and the House of Deputies, at which were presented the Church's Program and Budget.

The Archbishop of Canterbury was present at many of the sessions, sitting sometimes on the platform or in different parts of the hall.

On the morning of September 11th, the Corporate Communion and Presentation of the United Thank Offering of the Women of the Church took place in the Boston Garden. The most colorful service of the triennial meeting, the U.T.O. service was first held in 1889, when the Offering amounted to \$2000. At the great service in Boston, attended by 7000 persons, the Offering was \$2,488,193.30, the largest United Thank Offering in history.

The Presiding Bishop, as Celebrant, was assisted by Bishop Bentley, vice-president of the National Council, and Bishop Nash of Massachusetts. Bishop Kruschke of South Western Brazil read the Epistle and Bishop Michael Yashiro, Presiding Bishop of the Church in Japan, read the Gospel. Twenty-six missionary bishops assisted at the service.

It is the custom at this service for the diocesan United Thank Offering treasurers to be seated together. Two hundred women of the hostess diocese, wearing white dresses and navy blue veils, acted as ushers, standing at the end of each row of seats. The offering of the congregation was taken by 250 young women, wearing veils. While the diocesan chairmen placed their offering on the great golden almsbasin, a choir of more than a hundred voices sang. Boston Garden was transformed into a house of worship. Back of the altar was a dossal of deep red, in front of which hung a huge golden cross. Tall sprays of white gladioli were upon the altar, and two white candles.

The Budget of the United Thank Offering was discussed by the delegates divided into small groups. Adoption of this budget is one of the three legislative procedures of the Triennial Meeting.

(Continued on page 27)

TUNING IN: ¶The Woman's Auxiliary (established 1871) to the National Council (established in 1919) is more than twice as old as the body to which it is an auxiliary. According to its charter, every woman of the Episcopal Church is automatically

a member. ¶Executive Board consists of nine members elected by the Triennial Meeting, eight elected by Provinces and four representing affiliated organizations. It is the administrative body of the Woman's Auxiliary.

Yearning

By the Rt. Rev. Edward R. Welles

Bishop of West Missouri

IT is encouraging to observe that an ever-increasing number of Christians are yearning and praying and working for the reunion of Christendom.[¶] They are motivated by three pressing reasons: a united Church is God's will; a divided world needs the leadership of a united Church; individuals are unhappy and crippled as long as barriers exist which keep them from complete communion and fellowship with other Christians.

This desire for unity was demonstrated at the recent General Convention in five ways. None was very dramatic, for each was an expression of our typical Anglican, middle-of-the-road concern for doing the right thing in the right way, losing no essential of eternal truth and continuity in achieving new, God-willed objectives.

First, the Joint Commission on Approaches to Unity was continued by the Convention. It will carry on the negotiations already begun with the Methodist Church. Hope was also expressed that conversations with the Presbyterians might be resumed. This hope appeared to receive a setback when the Stated Clerk of the Presbyterian Church in the U.S.A., the Rev. Eugene Carson Blake, promptly telephoned the Rev. Charles D. Kean, Secretary of our Commission, to say that this announcement, as quoted in the *New York Times*, would reflect adversely on the conversations between the Northern and Southern Presbyterians which are getting to a serious stage.

As an intimate friend of Dr. Blake, from the days when we worked as classmates in college interfaith activities, I can say without hesitation that in Dr. Blake the Northern Presbyterians have a top-notch permanent official. His leadership will not only be administratively able, but theologically deep. And, when

internal unity has been achieved in the Presbyterian fold by the reunion of their two or three largest branches, we may confidently expect them to be receptive to our hope for a renewal of negotiations.

Second, General Convention made generous financial provision to enable the Episcopal Church to bear its share in the budgets of the National Council of the Churches of Christ in the U.S.A. and the World Council of Churches, and to provide for attendance of our

Deep Interest and Sympathy

The House of Deputies concurred with the House of Bishops in a resolution assuring

"the Church of South India of the deep interest and sympathy with which the members have followed the development of the movement toward Church unity in South India during the first half of this century; and of its admiration for the patience and courage which the representatives of the Church of India, Burma and Ceylon, and of the other negotiating Churches, displayed in the pursuit of their goal; and of its hope and prayer that the day may soon be at hand when full communion between the Church of South India and the Protestant Episcopal Church in the United States of America may be possible."

Church's delegates at meetings of those bodies.

Third, a great ecumenical mass meeting was held in the Tremont Baptist Temple at which hundreds were turned away. The Archbishop of Canterbury and the Bishop of Washington gave eloquent addresses. If there are still members of our Church who regard such enthusiastic gatherings as ephemeral and of minor importance, they fail to under-

stand the temper of our Church at this time. The longing for reunion is growing; it can be slowed down, but nothing can stop it.

Fourth, if ecumenical progress is to result in satisfactory, workable reunion without undue delay, internal unity must be achieved in the Episcopal Church. One of the evidences of internal disunity in our Church is the strong reaction to several ordinations in which ministers who have not "had episcopal consecration or ordination" (to quote the words of the Preface to the Ordinal[¶] in the Book of Common Prayer) have been "suffered to execute" some "of the said functions" of priests by joining with a bishop of this Church in laying their hands "upon the head of one that receiveth the order of priesthood" (Book of Common Prayer, page 546).

Resolutions on this subject presented in the House of Deputies were withdrawn when it became known that a similar resolution was before the House of Bishops. It is expected that, after careful study by the Bishops, appropriate action will be taken at a future meeting of that House. This hope is reinforced by the achievement reported in the next paragraph.

Fifth, by unanimous vote the House of Bishops adopted a superb statement dealing with Holy Communion at ecumenical gatherings. Tribute must be paid to Bishop Dun of Washington for the irenic spirit and leadership he contributed to this accomplishment, the result of three years' patient effort.

A careful study of this entire statement is rewarding and encouraging. According to the statement, it is the sense of the House of Bishops that at gatherings for a responsible ecumenical purpose the bishop of our Church within whose jurisdiction the meeting occurs may decide that, for a particular occasion, an invitation may properly be issued to all baptized communicant members of other Churches present to receive the Holy Communion at our Prayer Book celebration, proper preparation for and in-

¶TUNING IN: ¶Reunion of Christendom, from standpoint of Episcopal Church, involves not only relationships with Protestant Churches but also with Eastern Orthodox and Roman Catholics. Basic problem, accordingly, is to conduct unity dis-

cussions with one Church in such a way as to avoid widening breach with others. Under such limitations, progress is slow toward intermediate goals but speedier toward final goal. ¶Ordinal is part of Prayer Book containing ordination services.

for Unity

terpretation of the sacrament having been previously provided.

At such ecumenical gatherings members of our Church sometimes are invited to receive Holy Communion at services of other Christian bodies. Our bishops do not generally encourage them to accept such invitation. When our members do receive Holy Communion at non-Episcopal services, they must

The Church in the Headlines —

Bishop Dun of Washington, preaching during Convention at Grace Church, Medford, Mass. — of which his son, the Rev. Angus Dun, Jr., is rector — said that General Convention at least put the Church in the headlines for a few days, and that therefore he was going to talk about the Church. He continued:

"Of course, the Church is made up of people. It's a particular company of people, Christ's people. Wherever you find them you find people who honor Christ's name above every name; people listening to what He says and struggling imperfectly to do what He says; people praying in His name and praying His prayer; doing what He said to do, baptizing in His name, taking bread and a cup and blessing and sharing them; people celebrating His offering of Himself for us and to us, and reaching out to take Him to themselves. . . .

"Because the Church is Christ's people, its calling is to grow up into Him.

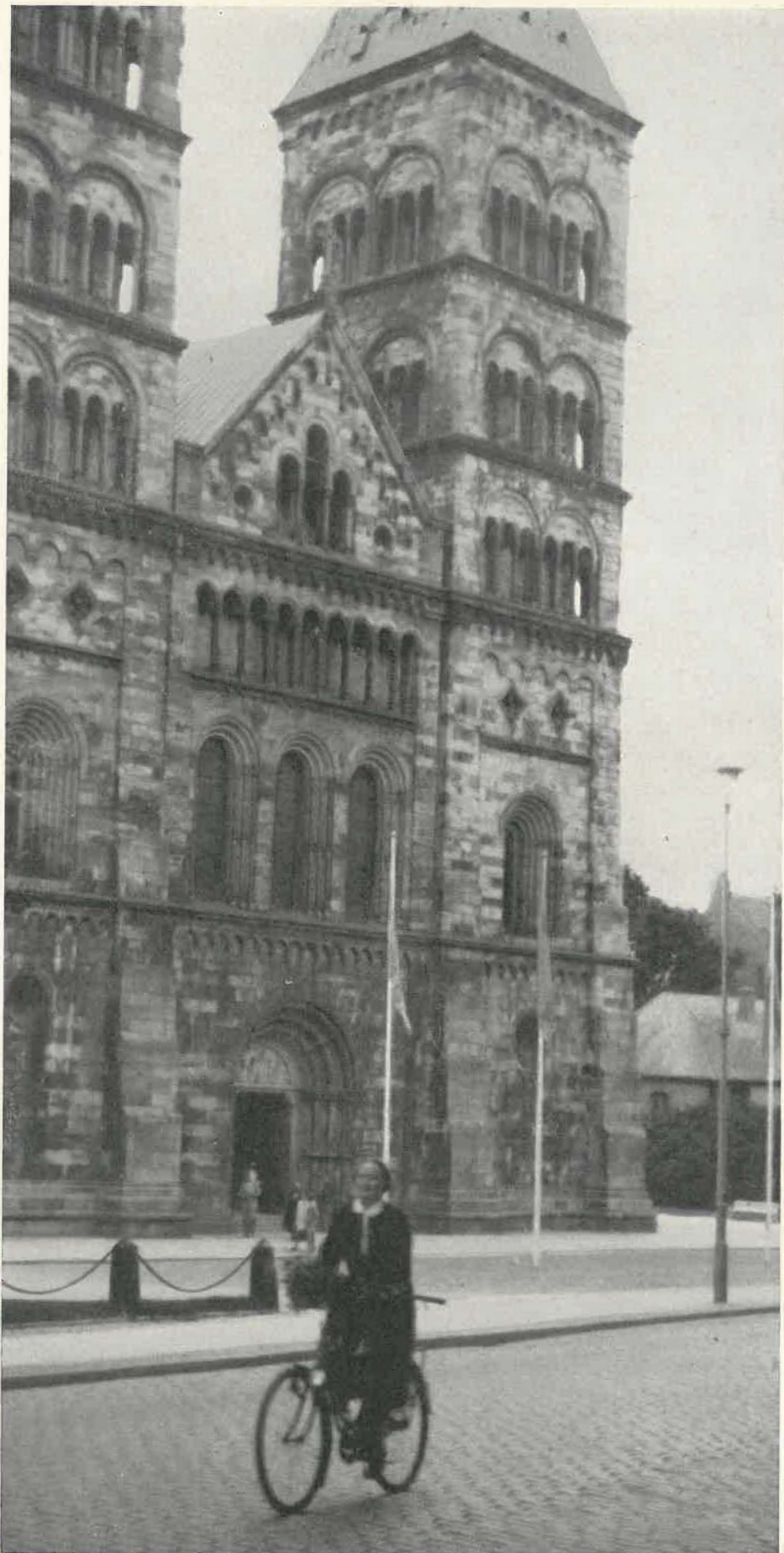
"When we look at Him and His life, we see always a double movement. He always moves with men toward God. He always moves with God through men.

"To grow up into Him is to be taken up into that double movement of His life."

realize that under the circumstances they are acting upon their own responsibility and are not committing their Church.

In making their decisions we hope, state the Bishops, that members of our Church will bear in mind that we shall not have unity by wishing for it, but only by honestly and painfully facing the facts and the causes of disunity and solving them together in a straightforward way. The unity of our own Church family in this whole process is, the Bishops feel, an essential preliminary.

October 12, 1952



Clifford P. Morehouse

LUND CATHEDRAL, SWEDEN
*Where an ecumenical meeting, the Third World Conference
on Faith and Order, was held last August.*



SERVICE OF WITNESS AT EMMANUEL
The congregation joined in.

The *Singingest* Convention

By the Rev. John W. Norris

THE Episcopal Church has frequently come in for abuse from musicians who have felt that it has been responsible for the destruction of congregational singing.¹ Nor has this charge been entirely without some foundation, especially 40 or 50 years ago. No musician could make that charge today, if he attended any of the general services of Convention or was present in any of the various churches where convention deputies and bishops assembled. For this was the "singingest" convention that this writer attended over a period of nearly 20 years.

It all began at the opening service. The congregation was greatly restricted in what it was permitted to sing, by a lack of sufficient hymns and the employment of canticles requiring choirs to sing them; but in the hymns that were offered the 13,000 lifted their voices as one, and the effect of such mass singing was thrilling. So it was at all of the other mass meetings.

At the meeting held in Tremont Temple in the interest of missions, the

hymns, which constituted the only musical portion of the program, were all sung both with enthusiasm and with an understanding of the words. This was noteworthy, as two of them, "Remember all the people" (262), and "In Christ there is no east nor west" (263), were new to Churchpeople nine years ago. There could be no question that the former of these is now known throughout the Church, for the representative congregation sang it just as effectively as they did the older "O Sion, haste" and "Christ for the world we sing." Unfortunately the second tune for "In Christ there is no east or west" was chosen. It was immediately apparent that the tune was not known, and it was likewise apparent that this was one of the unfortunate choices of the Hymnal Commission. What was of real interest was that the congregation sought eagerly to sing it and did, when they reached the last stanza, acquire some knowledge of it.

One of the new features of this convention was the devotional service con-

ducted at 12:30 each day in the House of Deputies. This service was introduced each time with a hymn. The words were thrown upon a screen, and it was most inspiring to hear the men of the Church — priests and laymen alike — raise their voices in song.

This same result was achieved in the various Church services as well. In those parishes where the music of a service had been congregational in character the people sang it as well as the hymns. On September 10th, a Solemn High Mass was held in the Church of Advent, at which the unchanging part of the Service was selected from the *Missa Marialis*, the plainsong setting of the Communion Service found in the appendix of the musical editions of the Hymnal. A congregation of more than 800 persons joined the men's choir in the chancel in singing the congregational parts of the Mass.

The same happened the second Sunday evening at Emmanuel Church, when the congregation took up the singing of the psalm, which was done in plainsong without any accompaniment. Despite the fact that it was being done antiphonally by a mixed choir (under the direction of Dr. Everitt Titcomb), and a men's choir (under Alfred Nash Patterson, organist of the Church of the Advent), the congregation joined in the singing and, by the time the psalm was concluded, were doing a creditable piece of singing.

The music in the Boston churches which this writer heard certainly represented a real and a successful effort to present the best in church music in the finest manner. The choirs at the opening service had been well trained and were ably directed. The choir of the Church of the Advent is one of the best boys' and men's choirs this writer has heard. Dr. Snow's handling of the large choir at the opening service in Boston Garden leaves no doubt that the work of his own organization at Trinity Church is equally fine. Dr. Titcomb's choir has Dr. Titcomb to direct it at St. John the Evangelist, and that leaves no room for doubt either as to its ability or to the correctness of the choice of music.

One of the special features of Convention was the program presented by the cappella choir of St. Paul's Polytechnic Institute in Trinity Church, September 14th. The choir is under the direction of Roland L. Allison, and is composed of about 40 men and women students of the school. There is a quality of tone found in the Negro voice which no other group of singers can produce. It is meditative and devotional. While the choir presented, with competence, a number of works from Russian com-

TUNING IN: ¶According to the experts, most Church music should be sung by the congregation, and the words rather than the music should dominate. Basic idea of public worship is that it is a drama in which minister and congregation are the per-

formers and God is the audience. However, trained choirs are very ancient, and so is their tendency to introduce music which is too difficult for the ordinary singer, however impressive it may be from a purely musical standpoint.

Atmosphere

A 30-minute recorded summary of the 57th Triennial General Convention will be available around November 1, 1952. It will be recorded on two sides of a 10-inch, long playing, microgroove record at a speed of 33 $\frac{1}{3}$.

It will contain some of the music, the addresses, the business, the debates, the worship and the atmosphere of the House of Bishops, the House of Deputies and the Triennial Meeting of the Woman's Auxiliary during the two weeks in Boston.

It will be designed for use by radio stations, parishes, organizations, institutions, the isolated, and other individuals and groups. Each side of the record may be used as a unit for a 15-minute spot on the air. Cost: \$3 per record, postpaid anywhere in the U. S. A. Available from the Rev. James W. Kennedy, Acting Executive Secretary of the Division of Radio and Television of the Department of Promotion of the National Council.

posers, they did not reach their heights until they came to a group of spirituals. It was the first appearance of this group in Boston and before General Convention.

Much interest was displayed in the new organ in St. Paul's Cathedral. The organ and choir have been removed from the chancel and placed in the west gallery of the church — the place which historically has been the location of the musical ministers of the services of the church. It is said that "every reasonable gadget" for the easy control of the instrument has been provided. It was played for the first time at the services on September 7th.

Great interest was manifested by bishops, deputies, and visitors in the booth on Church music, conducted in Horticultural Hall by the Joint Commission on Church Music. The booth was under the direction of Edward B. Gammons, a member of the Commission and musical director at Groton School.

The interest was manifested chiefly in the Commission's record, "The Liturgy in English," and in the two pamphlets, "Wedding Music" and "Funeral Music," published for the commission by the Seabury Press. These items were on sale and a considerable number of them have been sold from the booth. One bishop purchased copies of the record for each member of his diocesan commission and copies of the pamphlets for every priest in his diocese.

In addition to these items the Commission had a display of books dealing

with the subject and a very complete file of octavo and organ music which clergy and laity alike have studied with interest and care. This is the first time that such a booth has been operated by the Commission. A similar booth was operated at Cincinnati in 1937 by the Commission on Music of the diocese of Pennsylvania.

The Joint Commission on Church Music has been continued by concurrent action of the two houses of Convention, but a reduction in size has been recommended in the House of Bishops. The request of the Commission for \$1,500 expenses has been granted by the House of Deputies, despite the fact that its Committee on Expenses recommended that this sum be reduced to \$500, owing to possible income from the sale of records and the Marriage and Funeral Music booklets.

Plans of the Joint Commission on Church Music¹ for the new triennium must await two events: the announcement of the membership of the Commission by the presidents of the two Houses of General Convention; and the first meeting of the Commission at which they can be drawn up.

Several matters, however, have been considered by the Commission and no doubt will be continued during the triennium. The first and foremost of these is the complete revision of "The Report of 1922" which established the standards of Church Music under which succeeding commissions have operated. The first step in the direction of such a revision has been the publication of the two books "Wedding Music" and "Funeral Music" which were issued in time for General Convention and were received with many expressions of gratitude by the clergy and laity alike. Unquestionably there will be a continuance of the schools of music which have been held successfully, first at Evanston and this past summer at Houston.

Some effort should be directed towards the publishing of some records of hymns, hymn-singing and hymn-playing for use for demonstration in choirs. Numerous requests for such records were received at the booth which the Commission conducted in Horticultural Hall. There are many albums of "familiar hymns" on the market, but one would have to purchase them all to obtain any kind of variety. The request was not for another such album. Rather the people asked for recordings that would demonstrate the proper tempo of hymns, the correct use of descants; organ accompaniment both in the strict harmony of the tune and also in free accompaniment; and a sample of a hymn used as an anthem.¹ Such records should, if pos-

sible, be issued by one of the large companies if they are to be comparable to the Commission's record "The Liturgy in English," published June 1st by Columbia Records, Inc. It is to be hoped that the sale of the first record, which was very great at General Convention, will make such a firm receptive to the suggestion of making the hymn records, as the Commission would be assured of first rate engineering advice and direction.

SCHOOLS CONTINUED

The continuance of the schools in various parts of the country will be helpful. The fact that the Commission is an official body of General Convention gives it a standing which answers the question many organists and choir-masters ask, namely "is this official?" The official characters of the Commission's work lies in the fact that it is adhering to the standards set forth in 1922 rather than setting up new standards for itself. Thus it bases its work upon an "official" declaration of the Church through the adoption of that report by General Convention.

What other plans may develop during the three-year period will depend upon conditions as they arise and upon the needs as expressed to the Commission from the clergy and laity of the Church. Requests of this character may be sent to the secretary, who—at this writing—is Mr. Paul Allen Beymer, 1586 East 115th Street, Cleveland, Ohio.

Folk Songs at Dinner

A song cycle of Africo-American folk songs presented with such devotion and artistry that it assumed the proportions of an "act of worship" marked the triennial dinner of the First Province held in John Hancock Hall, Monday evening, September 15th. The singer was the noted Negro vocalist, Roland Hayes, who had arranged the songs.

The five songs are "Prepare me a body" (Christ appealing to his Father to send him into the world to die for man), "Sister Mary" (the Nativity and Flight into Egypt), "Little Boy How Old Are You?" (Christ in the Temple), "Plenty good room" (In my Father's house are many mansions), and "Lord have mercy, if you please!" (a prayer for Christian unity). Mr. Hayes responded to prolonged applause with the crucifixion melody "Were you there . . . ?" sung without accompaniment.

Bishop Lawrence of Western Massachusetts, president of the province, presided at the dinner, attended by more than 200 persons. The Presiding Bishop

TUNING IN: ¶Rev. John W. Norris, author of this article, presented the report of the ¶Commission on Church Music in the House of Deputies and won for it a larger appropriation than had been recommended by the Committee on Expenses. Church

music editor of THE LIVING CHURCH, he was one of the staff of trained reporters who covered Convention activities and related events for L.C. readers (See **Sorts and Conditions**). ¶Hymnal 1940 lists a number of hymns as suitable for such use.

In Judgment

and in Hope

By Spencer Miller, Jr.

President, International College, Springfield, Mass.

“THE Church is inevitably involved in the problems and perplexities of the times in which we live. . . Wars and rumors of war, international misunderstanding at home, shocking revelations of lowered standards in public and private life, and massive attacks on the Christian Faith and practice with serious limitations on freedom of worship . . . place in jeopardy the very existence of the Church except in some catacomb.” In these deeply moving words Bishop Sherrill, in his great opening address to the 57th Triennial Convention in the Boston Garden, sought to confront his fellow Churchmen with something of the challenge of the Church today.

How did General Convention respond to this? Did the Church’s voice speak to a perplexed generation in judgment and in hope? In certain areas of the Church’s life and work, the Convention did respond in truly prophetic terms and summoned the faithful to an even greater dedication to the evangelization of America and the world.

But what of that great area of national and international problems where reasonable men differ on public issues, not on a basis of churchmanship, geography, or party affiliations, but on the relevance of the Faith to these problems? Yet here as in every other area of our world, “Christ is Lord of all of Life, or of none of it.” Did the Boston Convention raise a standard to which the wise and committed Christians could repair in their perplexity? This is the question which we must answer in humility and truth as we appraise the fruits of this historic assembly in the ongoing life of the Church.

Of one thing we can be sure: namely placing the Report of the Joint Committee on National and International Problems on the calendar of the House of

Deputies on the last full day before adjournment of the Convention was virtually to preclude the Great Debate on any of the dozen national and international issues before the House. Our appraisal is thus somewhat more difficult.

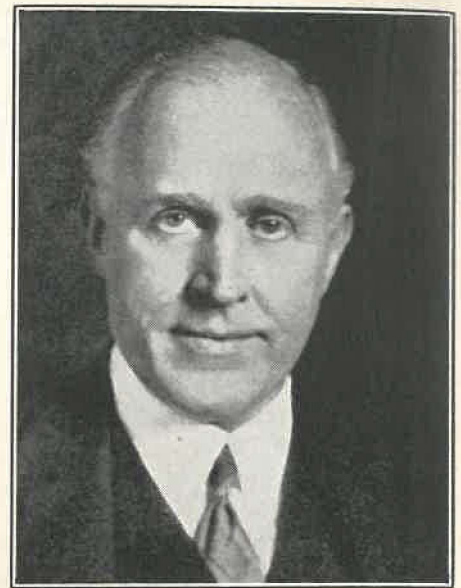
First of all the adoption by the House of Bishops of all the major resolutions contained in the Report of the Joint Commission on Social Reconstruction¹ substantially as printed did help to set the pattern for the Convention. When the Report of the Joint Commission came before General Convention it had the authority and considered judgment of a Joint Commission of Social Reconstruction that had studied the issues for three years. Thus the Convention had a right to assume that much of the basic thinking had already been done by a group of qualified leaders of the Church.

The action which was taken in approving the Report of the Joint Commission then was more in faith than as a result of reasoned arguments. The House of Bishops, to which the Report of the Joint Committee on National and International Problems² was first presented, adopted each of the resolutions with but minor amendments. On only one matter, concerning the misuse of power in servicing our armed forces in Korea, was there disapproval by the Bishops of a resolution introduced into the Upper House. In lieu thereof a resolution of moral support for our armed forces in Korea was adopted unanimously which read:

“Whereas those serving in the Armed Forces of our country are daily placing their lives in jeopardy in Korea and other critical areas of the world for the cause of our country and for the maintenance of peace upon the basis of collective security;

“Therefore be it resolved, the House of Deputies concurring, that the members of the General Convention desire to express

receiving all resolutions presented in its field, studying them, and submitting them to House of Bishops and House of Deputies with recommendation for action. ¶Prayers for the armed forces are provided on pages 41 and 42 of the Prayer Book.



MR. MILLER

Was there a word for the perplexed?

to those serving in the Armed Forces of the nation, in Korea and in other critical areas, our sense of deep gratitude of their selfless devotion to our country; and to assure them that our prayers³ are continually offered that they may be preserved from all evil, and that the cause for which they are prepared to give their lives may prevail.”

Of the 14 resolutions which came before the House of Deputies as messages from the House of Bishops, 12 were concerned primarily with international affairs and sought to define our responsibilities as a Christian nation in coping with these problems. Two were domestic in character.

On the subject of *the United Nations* which has had repeated support by past General Conventions and the National Council, the Deputies with some hesitation amended the resolution of the House of Bishops to read in part:

“We, seeing in the developing and strengthening of the United Nations the best political hope of mankind today, pledge our support to the United Nations organization; correcting where possible effort toward strengthening and development of its work, and hoping for its future development in a world organization open to all peoples, with defined and limited powers adequate to preserve peace and prevent aggression through the encouragement and enforcement of world law.”

While a question was raised concerning the constitutional status of the United States in the United Nations, and others urged caution in support, the Deputies by a large majority approved its adoption.

On the subject of *Preventive War* on

TUNING IN: ¶Joint Commission on Social Reconstruction meets between sessions of General Convention in a continuing study in its field. ¶Joint Committee on National and International Problems is a Committee of the Convention itself,

which the House of Bishops acted with unanimity in opposition "as a violation of the fundamental teachings of Christ," the House of Deputies concurred without dissent.

Of genuine significance was the affirmative vote by the Deputies on *the problem of underdeveloped areas*. Here was set forth in the Joint Commission Report the values of technical assistance by the United Nations and the several governments in an effort to elevate living standards, eliminate preventable disease, and establish widespread popular education to peoples in underdeveloped areas.

The resolution which was adopted with the concurrence of both Houses reads in part:

"We earnestly urge the making of a determined attack upon this world problem of desperate need in all underdeveloped territories, and that we promote and support every practicable effort to build up in such areas the political, economic, social, and educational foundations necessary for the achievement of human freedom: no Christian has a right to ignore this profound problem; existing conditions violate Christ's teaching of human brotherhood, and spell world catastrophe if allowed during the coming decades to go uncorrected."

On the subject of *trade barriers*, a resolution, which sought to oppose trade discrimination among the free peoples of the earth, encountered stiffer opposition in the Deputies and was lost on a division, after being approved by the House of Bishops.

The problems raised by our recent *immigration* Law which is admittedly discriminatory against Orientals brought forth from the Joint Committee on National and International Problems a resolution that sought the appointment of:

"A Commission of Qualified Persons by the President of the United States drawn equally from public and private life (a) to review our permanent immigration policy and its basic assumptions; and (b) to make immediate recommendation of temporary immigration provisions, shaped in coordination with the United Nations and with the efforts of other states and contributing generously of American help and resources, to meet adequately the complex emergency problem of uprooted and homeless peoples compelled to live outside their own countries."

This resolution, which reflects a Christian concern for the welfare and just treatment of all the people of the earth, was adopted by both Houses without dissent.

On the subject of *the control of armed forces and armaments* that is presently on the agenda of the United Nations as it was on the agenda of the League of Nations a generation ago both Houses concurred in endorsing:

"The efforts of the United Nations' Disarmament Commission to achieve a

comprehensive, balanced and effective disarmament program which will reduce the burden of armaments, the danger of war, and the fear of aggression, and supports every practical effort to achieve it."

The Japanese Peace Treaty, which has been described as the most Christian Peace treaty ever to be drafted and adopted, was approved in both spirit and substance as presented to the House of Bishops by the Joint Committee on National and International Problems. When, however, the resolution came before the House of Deputies in language which sought to oppose "the unilateral imposition of tariffs calculated to . . . reduce the sale of Japanese goods in the United States," a fear was expressed that this act of self-denial might carry us too far. An amendment was adopted which urged "the greatest possible moderation of legislation in the consideration of legislation tending to reduce the free interchange of goods and services between our nations." As amended, the resolution was adopted by the Deputies expressing the confidence of Christians everywhere in the effort which the Japanese people are making to reestablish themselves in the family of nations.

The resolution, on the other hand, which sought the support of the Convention for our government's efforts to push forward "a constructive and liberal Asian policy," that had been approved in the House of Bishops, was defeated in the House of Deputies because of the fears expressed that it implied even indirectly a sanction of the discredited policy of the State Department that preceded Communist successes in China.

On the subject of *human rights*, the Joint Committee on National and International Problems presented a resolution of the Joint Commission which sought to:

- (1) encourage and support full participation by the United States on international action through the United Nations to the end that the observance of human rights and fundamental freedoms for all men may be promoted without distinction as to race, sex, language, or religion; and
- (2) use every reasonable means to overcome long standing discrimination practices in our own land; and particularly in these days when we seek to oppose the threat of totalitarianism from without, to guard against our own use of the methods we condemn in others.

The resolution was approved by the House of Bishops and after a brief pointed debate was concurred in by the House of Deputies.

Two other resolutions in the field of international affairs concerning the plight of Arab refugees and the Christians' responsibility in the Holy Land were introduced into the Convention and referred to the Joint Committee on National and International Problems. As

(Continued on page 28)



Clifotos

Exhibits played a big part at General Convention. These are displays of (from top) Southern Brazil, Armed Forces Division, and J. M. Hall, Inc., vestments.



PAUL GOOD
Not less work, but . . .

The Laws of the Church

By Paul F. Good

THE 1952 Convention was remarkable for the small number of canonical changes accomplished, whether by way of enactment of new canons or amendment of old ones. The work of the Committee on Canons of the House of Deputies (in which House the larger number of proposals for change usually originates) was not noticeably less than in some earlier Conventions, but the temper of both Houses seemed to be against change.

Election and Tenure

The 1952 diocesan convention of Massachusetts proposed changes in three canons, namely, Canon 45, Section 5; Canon 46; and Canon 47. These were widely discussed in the Church press prior to the convention. They were filed with the Secretary of the House of Deputies before the opening of the Convention, but were not actually introduced in that House.

The proposed amendment to Canon 45 related to the conditions under which the ecclesiastical authority of a diocese or Missionary district could refuse to accept the letters dimissory presented by a minister removing into another jurisdiction than that in which he was canonically resident. This proposal did not reach the House of Deputies and was not considered by it.

Another proposal was to amend Canon 46, Section 2, as to Dissolution of Pastoral Relation. The particular section dealt with covers the situation where the parish and the rector are unable to agree upon a dissolution and appeal is made to the bishop. In the form in which the House of Bishops sent the proposal to the House of Deputies, all changes proposed by the Massachusetts diocesan convention were eliminated except those in the first sentence of Section 2. This change substituted for the "Vestry or Trustees," as the rep-

representatives of the parish who could petition on its behalf for dissolution, the body authorized to elect a rector. This alteration of the canon will result in a change of practice only in those jurisdictions where the congregation elects the rector. In most dioceses and missionary districts the vestry elects and for such jurisdictions the amendment will result in no practical change.

Canon 47 relates to the Filling of Vacant Cures, or in other words, to the election of a rector. The proposal by Massachusetts for amendment of this canon consisted of two sections. The first added to section 2 of the Canon a requirement that, when the bishop communicates with vestry after he has been given the name of the clergyman whom it is proposed to elect, the vestry must consider the communication. The second section of the Massachusetts proposal related to the power of the Bishop to veto the election. As adopted by the House of Bishops, the amendment included only the first of these sections, namely, the requirement that the vestry consider the communication of the bishop. After an explanation by Mr. Garfield of the Massachusetts deputation, that the two sections came from different sources and were independent of each other, the House of Deputies concurred, thus making the only change in Section 47 a requirement that the vestry consider the communication sent by the bishop as to the proposed election of a clergyman whose name is given to him.

Perpetual Diaconate

The Convention added to Canon 34, relating of ordination to the diaconate, a new section on the "Perpetual Diaconate." Its purpose, as described in the new section 10(a), is to cover the case of a man who does not relinquish his secular occupation and has no intention of seeking advancement to the priesthood. He must be not less than 32 years of age. He must be accepted as a postulant as provided in Canon 26, and the educational qualifications for admission to candidacy are the same as any postulant who has attained the age of 32 years (Canon 26, Sec. (5)). The new section of Canon 34 makes no other express provision as to the requirements for his admission as a candidate, although it is clear that he must be so admitted. The bishop and standing committee in any jurisdiction where the ordination is sought will need to determine what, if any, of the requirements of Can-

on 27 must be complied with for admission as a candidate.

He may be ordained to the Diaconate at any time after six months from his admission as a candidate upon passing the examinations in the subjects specified in Canon 29 Sec. 2 (a). But the bishop at his discretion may dispense him from examination in three branches of Practical Theology, specified as Sermon Composition and Delivery, Christian Education in the Parish, and Missionary Work of the Church. He must also be recommended for ordination by the standing committee or Council of Advice, as required by Canon 34 Sec. 5, except as to term of candidacy.

When ordained he may execute all functions appertaining to the office of a deacon, but only as assistant in a parish or parishes to which he is assigned by the ecclesiastical authority at the request or with the consent of the rector and vestry. He may not in any respect act as minister in charge of a congregation. The provisions of Canon 7, "Of the Church Pension Fund," shall not apply either as to assessments or benefits to deacons ordained under the new provisions.

He may not be transferred to another jurisdiction except upon the express request in writing of the ecclesiastical authority thereof. This provision is similar to the provisions of Canon 48 Section 3, governing deacons who shall not have passed the examinations prescribed in Canon 29.

If he wants to be advanced to the priesthood he must pass all examinations required of other candidates for the priesthood and must comply with all other canonical requirements. In such case, the Church Pension Fund provisions will apply to him from the date of his ordination as priest.

Admitting Postulants

Canon 26, Section 1 (b) was amended making it permissive for a bishop before admitting a man as a postulant, to require a certificate from the vestry, or substitute therefor, as required of an applicant for candidate status in Canon 27. If so required by the bishop, a copy of the certificate must be filed with the standing committee or council of advice.

What May Lay Readers Do?

Canon 50, Section 3, was amended both to enlarge and restrict the list of privileges and duties of the lay reader [see box].

TUNING IN: Church law is embodied in the Prayer Book (no changes in 1952), the Constitution (no changes in 1952), and the Canons, 66 in number, changes in which are the subject of this article. A book tracing the history of the present canons

and citing interpretations of them in contested cases—White's Annotated Constitution and Canons—is being brought up to date by a General Convention Committee, with Jackson A. Dykman as compiler of the new material.

He is specifically permitted to read the epistle at the Holy Communion. On the other hand, he is not only still required to omit the absolution in Morning and Evening Prayer, but he is also forbidden to read any substitute for it. While he is still permitted to read the Burial of the Dead, he is required to omit certain portions of such Office which, by their content, require that the officiant be in Holy Orders.

Special Cases

Canon 36 was adopted in 1922, to carry out a concordat with certain Congregationalists. It provides for the bestowal of episcopal orders upon any minister of another Church who does not give up or deny his fellowship or ministry in the Communion to which he belongs. A proposal to repeal it was defeated.

However, an amendment to Section 6 of this Canon was offered and carried. This section was added by the General Convention of 1934. Because of an apparent ambiguity in relation to Section 1, the amendment makes it clear that Section 6 applies only to a minister who, not having received episcopal ordination, desires to be made a deacon or to be ordered priest in this Church without giving up or denying his fellowship or his ministry in the Communion to which he belongs.

Assessments of Dioceses

Because of increased appropriations chargeable to the General Convention budget, changes were made in Canon 1, Sections 6 and 7, but the basis of the assessment was left as in the present Canon. The maximum annual assessment has been \$8 for each bishop, priest, and deacon canonically resident in the diocese. This maximum is raised by the amendment to \$22.

Because some of the appropriations may have to be spent in one year of the triennium, it is obvious that borrowing may be necessary. Accordingly the limit of borrowing in any one year is raised from \$5,000 to \$25,000; and the maximum total amount outstanding at any one time is raised from \$10,000 to \$50,000.

New Presiding Bishop

At the suggestion of Bishop Sherrill, Canon 2, Section 2 was amended to provide that when a new Presiding Bishop shall be elected to succeed a Presiding Bishop who has retired because he has reached 68, the new officer shall take office on the November 15th after the General Convention at which he is elected, instead of the next January. Thus he will be able to preside at the December National Council meeting.

New Diocesans

A new section was inserted in Canon 39, to make it clear that where a diocesan bishop has presented his resignation or an-

The Canon on Lay Readers

(No. 50, with amendments of 1952 Convention shown in italics)

"Sec. 1. A competent person ready and desirous to serve the Church in the public services stately as a Lay Reader must procure from the Bishop or Ecclesiastical Authority of the Diocese or Missionary District a written license. Such license shall not be granted to any but a male communicant of this Church, and must be given for a definite period, not longer than one year, but may be renewed from time to time, or revoked at any time. Such license may be given for any vacant Parish or Mission, or for a Congregation without a Minister, but where a Presbyter is in charge, his request and recommendation must have been previously signified to the Ecclesiastical Authority. A license shall not be granted for conducting the service in a Congregation without a Minister, which is able and has had reasonable opportunity to secure the services of an ordained Minister. If the Lay Reader be a student in any Theological Seminary, he shall also, before acting as such, obtain the permission of the presiding officer of such institution and of his own Bishop.

"Sec. 2. A Lay Reader shall be subject to the regulations prescribed by the Ecclesiastical Authority, and shall not serve in any Diocese other than that in which he is licensed, unless he shall have received a license from the Bish-

op of the Diocese in which he desires to serve.

"Sec. 3. In all matters relating to the conduct of the service, and to the Sermons or Homilies to be read, he shall conform to the directions of the Minister in charge of the Parish, Congregation, or Mission in which he is serving, and in all cases, to the directions of the Bishop. He shall read only the following offices, or parts thereof, and shall observe the limitations mentioned; (1) Morning and Evening Prayer, omitting the Absolution, and making no substitution for it; (2) The Litany; (3) The Penitential Office; (4) The Offices of Instruction; (5) in the office of Holy Communion, the Epistle only; (6) The Burial Office; substituting for the priestly Blessing commencing 'Unto God's gracious mercy,' at the end of the first part of this Office, the concluding prayer of the Penitential Office commencing 'The Lord bless us and keep us'; and in the second part ('At the grave') substituting 'us' for 'you' in the concluding Blessing commencing 'The God of Peace.' He shall not deliver sermons or addresses of his own composition, unless, after instruction and examination, he be specially licensed thereto for urgent needs by the Bishop. He shall not wear the dress appropriate to Clergymen. . . ."

nounced his retirement to be effective at a future date, a special diocesan convention may be called to elect his successor before the effective date of the resignation or retirement. And if a regular diocesan convention should intervene, before the effective date of such resignation or announcement of retirement, action might be taken at such convention, for the election of the successor.

After a Year in the U.S.

Canon 38 relates to reception into this Church of an episcopally ordained minister, where his ordination was by a bishop not in communion with this Church. Under the present Canon such a minister may not hold canonical charge in any parish or congregation until he has resided one year in the United States, subsequent to the acceptance of his credentials. The amendment made provides that residence in a diocese or missionary district of this Church located outside the United States shall be the equivalent of residence in the United States.

Secretary of General Convention

A new subsection (i) was added to Canon 1, Section 1, making the Secretary of the House of Deputies the Secretary of the General Convention.

As a substitute for the proposal that the House of Deputies elect a vice president, Canon 1, Section 1 (g) was amended. This provides that if during the recess of the General Convention a vacancy occurs by death, resignation, or otherwise in the office of president of the House of Deputies, the secretary of the House shall perform such *ad interim* duties as may appertain to the office of president until the next General Convention. The amendment clarified the subsection, especially to provide for the case of a temporary disability of the President.

Church Pension Fund

The action of the 1949 General Convention in increasing the pensions of retired and retiring clergy and their dependents created a conflict with Canon 7, Section 4. This was amended to conform to the 1949 action so that, until the full effect of the increase in Pension Fund assessments is realized, pensions as provided for in 1949 may be allotted even though the Pension Fund does not have in hand sufficient funds to meet such pension.

A new Section 9 was added to Canon 45, to provide that when letters dimissory are issued, transferring a minister who removes from one diocese or missionary district to another, a statement of the record of the payments to the Church Pension

TUNING IN: Besides written Church law, there is a large body of unwritten law, or written material some of which has the force of law. The canons and customs of the Church of England, the canons and customs of the universal Church, and the

Bible itself are relevant to the question of what is permissible in Church life and what is not. Generally speaking, the Bishop is the judge on canonical matters, though on some the consent of the standing committee is required.

Fund of the minister concerned must accompany the letters.

Medical Examination

Canon 29, Section 1 (a) was amended to provide that the two doctors of medicine appointed to examine a bishop-elect shall be chosen by the Presiding Bishop instead of, as at present, by the Church Pension Fund after consultation with the bishop-elect.

Details

Numerous amendments were made to various canons, to supply obvious omissions, to eliminate obsolete provisions, and to correct errors in style, punctuation, spelling or infelicities of expression. These included amendments to Canons 8, 14, 39, 40, and 41. For example it was found that in Canon 14, Section 10 reference is made to the diocese of the Presiding Bishop. Since the enactment of Canon 2, Section 3, this is meaningless.

Also it was found that in Canon 39 the "bishop-elect" was sometimes spelled with and sometimes without the hyphen. Uniformity was achieved by inserting the hyphen where it previously had been missing.

Structure and Organization

The 1949 General Convention created a Joint Committee of Both Houses to study Structure and Organization of the General Convention. Most matters on this subject arose out of the Report of that Joint Committee.

Expenses of Host Diocese

The Joint Committee recommended that there be appropriated out of the funds raised for the General Convention budget, the costs incurred by it in entertaining General Convention, not to exceed \$50,000. It was said that this was the amount of the cost to the diocese of California of the 1949 San Francisco Convention.

The proposal was modified in the House of Deputies to provide for the payment of one-half the expenses not to exceed \$25,000. The House of Bishops concurred.

Rotation of Meeting Place

The proposal that the meeting place be rotated among the eight provinces was defeated.¹

Change of Assessment Basis

The proposal was made by the Joint Committee to substitute a Communicant assessment not to exceed 10 cents per Communicant, upon the dioceses, for the present method of raising the money for General Convention expense.

The proposal was defeated and, instead, the proposal of Mr. Gulden, the treasurer of General Convention was

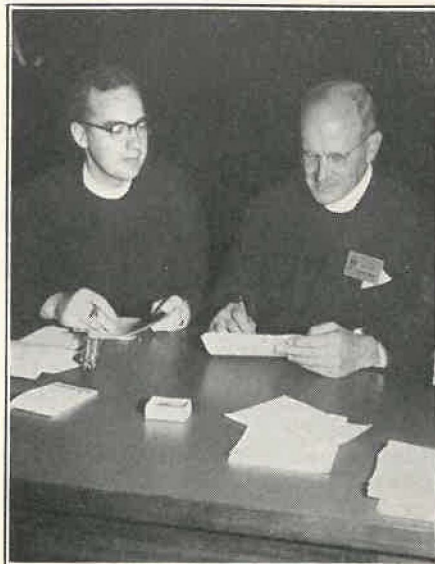
adopted, to increase the limit under the present method from \$8.00 to \$22.00 for each bishop, priest, and deacon.

Travel Expense of Deputies

The Joint Committee proposed that travel expense, at five cents a mile, of

Officers

The Rev. C. Rankin Barnes, D.D., Secretary of the House of Deputies, announced his assistant secretaries as: the Rev. Charles H. Long, D.D., of Phila-



Fr. Mills and Dr. Barnes. Clifoto

delphia; the Rev. John G. Mills, of Ontario, Calif.; and Mrs. Johanna L. Lally, of Woodside, L. I.

deputies be paid out of General Convention funds. This was defeated.

Reduction in Number of Deputies

The Joint Committee proposed that the number of Deputies be decreased from four to three in each order from each diocese. This was referred to the Joint Committee for further study and report to the next General Convention. Since the House of Bishops refused to concur in the action of the House of Deputies for the continuance of the Joint Committee, presumably no study will be made in the next Triennium.

Proportionate Representation

The same condition exists with reference to a proposed Constitutional amendment offered by one of the clerical Deputies, for some form of proportionate representation whereby the larger dioceses would be entitled to a greater number of deputies than the smaller. This proposal was also referred to the Joint Committee for study, and since no Joint

Committee exists, the action of the House of Deputies might be considered an "indefinite postponement."

Pre-Study

The Joint Committee proposed a continuing Joint Committee to study all proposed canonical or constitutional changes, and provided that a change could not be considered unless filed three months prior to the convening of the Convention, or the appropriate committee recommends action at the then Convention, and the recommendation is approved by a majority vote of the House in which the proposal originated. This proposal was redrafted by the Committee on Canons of the House of Deputies, with the approval of the Joint Committee and of the Committee on Constitutional Amendments. All such proposals were rejected by the House of Deputies.

Divided Vote

The Constitution provides (Article I Sec. 4) that in the House of Deputies when a vote by orders is requested on any question, it must be taken by dioceses and orders. On final vote on constitutional amendments, or on revision of Prayer Book, such vote is mandatory whether demanded or not. Each diocese has one vote in each order and each missionary district one-fourth of a vote. In order to carry, any proposal on which such vote is taken, must have a majority of all votes cast in each order. Where the vote is "divided" e.g. two for and two against in either order, it is recorded as cast, and counts in determining the number of votes required for a majority; but since it is not a "yes" vote, in effect it becomes a negative vote.

In 1949 a proposal that such a "divided" vote be counted as one-half vote for and one-half vote against, was defeated. The Joint Committee renewed this proposal, but with the exception that it be counted as at present on question of constitutional amendment or prayer book revision. The 1952 Convention again defeated the proposal, even though less drastic than the 1949 proposal.

Vote of Retired Bishops

The 1949 Convention adopted on "first reading" a proposal that the Constitution be amended to deprive retired bishops of a vote in the House of Bishops. Under the Constitution, this came up for final vote in the 1952 Convention.

The House of Bishops voted in favor of final action making this amendment. The House of Deputies refused to concur, and the amendment was accordingly lost.

TUNING IN: ¶Last ten General Conventions have met in all eight provinces: Boston, 1952, Province I; San Francisco, 1949, Province VIII; Philadelphia, 1946, Province III; Cleveland, 1943, Province V; Kansas City, 1940, Province VII; Cincinnati, 1937,

Province V; Atlantic City, 1934, Province II; Denver, 1931, Province VI; Washington, 1928, Province III; New Orleans, 1925, Province IV. Houston, proposed site of 1955 General Convention, is in Province VII.

The Next Three Years

THREE MAJOR TASKS confront the Episcopal Church during the next three years as the result of action taken by General Convention. The first is the carrying out of the \$5,929,000 missionary program adopted by the Convention. The second is the raising of several million dollars of capital funds for educational and missionary institutions. The third is an intensified evangelistic effort in which the Presiding Bishop's Committee for Laymen's Work and the Woman's Auxiliary will be called upon to cooperate with the National Council's Department of Promotion to help dioceses and parishes make better Christians of present Church members and win many more souls to Christ and His Church.

Of particular interest in the evangelism campaign was the report of Harvey S. Firestone, Jr., to the Convention, giving the laymen's program for the next three years in these words:

"In 1953 our objective will be to drive home to the men of our Church that conviction that without Christianity there is no hope for the world . . . ; to give them a clear and firm understanding of the Christian Faith. We plan to accomplish this by a series of nine programs entitled, 'What we Believe.'

"In 1954 we have planned a specific program of evangelism. On the basis of the facts presented in the instructional period in 1953, our men should be ready to go out and visit in the name of the Church.

"In 1955, it is our intention to consolidate our gains by concentrating our efforts on integrating into the Church the new members secured by visitation evangelism. Each confirmation class is filled with eager and alert people, but within a year their first enthusiasm frequently fades unless they are guided into the full life of the Church."

This well-balanced program of preparation, visitation, and follow-up seems to us to be worthy of the support of the entire Church. If it receives that support, the result for the advancement of the Kingdom of God will be beyond estimation.

There is, however, one serious drawback to the advancement of the Kingdom of God which has hampered the work of the Episcopal Church for years, and will continue to hamper it until the condition is corrected. That drawback is the low regard which all too many Church leaders at the parish and diocesan level express for their national Church headquarters. The numbers, "281," are commonly heard in a tone of irritation, suspicion, or derision, as if 281 Fourth Avenue, New York, were the address of some external and vaguely hostile institution instead of the administrative center of the life of the Church we love.

The 1952 General Convention showed the Church one thing above all others—that its responsible leadership of all schools of thought is wholly committed to accepting the Church as it is, and desires no change

in its ways unless the proposed change is acceptable to an overwhelming majority of the Church's membership. This attitude led to a Convention that was in some respects disappointing for its extreme conservatism. But it should give wholly convincing reassurance to those among us who have feared that the Church would veer off to the theological left or right, leaving a substantial part of its membership behind. Not only did any such thing fail to happen, but the possibility of its happening was demonstrated to be so remote as to quiet (we hope) such fears for the next 50 years.

Let us build upon our confidence in the Church's dependability by giving a more wholehearted allegiance to the plans and programs of its national leadership. Of course any program contains features that are not satisfying to the whole constituency; but, as a whole, we believe the program of missionary, educational, and social work, of capital development, and of evangelism approved by the Convention is geared to the needs of our times and deserves the enthusiastic support of every Churchman. We hope that the Church will, as we said last week, show that its unity is not grounded upon inaction but is capable of being expressed in action for the salvation of souls and the winning of nations.

Catholicism at the Convention

EVERY editor is surprised, from time to time, to find that his opinions are taken to be the platform of a large group to which he belongs. This fate befell the editor of *ACU News*, organ of the American Church Union, when in an article with the unfortunate title, "Let's Reduce the Budget," he discussed appropriations for world relief and interdenominational activities in the National Council Budget.

Fr. DuBois referred to some of these appropriations as "extra-curricular extravagancies," which he believed could be greatly curtailed. In doing so, he was undoubtedly expressing the opinions of a considerable number of members of the American Church Union. But far from all ACU members would agree with him on most of the items covered in his analysis; and the members of the Convention of the Catholic school of thought by common consent supported the National Council budget as revised by the Program and Budget Committee without making any attempt to trim the items which benefit non-members of the Episcopal Church.

One unfortunate result of the identification of

individual opinions with group platform was the impression gained in some quarters that, as the *Christian Century* put it, "the most conspicuous reverse sustained by the High Churchmen came on the budget." And, "Before this Convention the High Church minority was more articulate than usual, but in the show-down it lost every test of strength." From where this editor sat in the Convention, it looked as if the whole House of Deputies had gone High Church on such matters as the Prayer Book rubric regarding intinction, and lay administration of the chalice, and reviving the diaconate as a lifetime vocation. Other matters on which the Catholic-minded group expressed a preponderant opinion that turned out to be a majority included the non-admission of women as lay deputies, the continuation of the present system of four clerical and four lay deputies from each diocese, and the retention of the Bishop's right to decide whether a rector-elect is a "duly qualified minister."

To the great body of Catholic Churchmen, the real problem of Anglo-Catholic leadership in General Convention is its predominantly negative character. For many years, the Catholic group has been so large a minority as to be for all practical purposes a majority. No motion could pass the Convention without substantial Anglo-Catholic support. Yet it is seldom indeed that the Catholic group has been the main source of inspiration for a positive Convention program. Claim can rightly be made that Catholic leadership had a great deal to do with the Christian education program and with the marriage canons of 1946. Catholic leadership lined up firmly in support of the world-wide Anglican Congress when its \$50,000 appropriation seemed to be headed toward

rough going in the House of Deputies in 1952. Nevertheless the great preoccupation and interest of Catholic Churchmen for a whole generation has been in defeating bad proposals rather than in advocating good ones.

One thing Catholic Churchmen should be thinking about today is the missionary needs of the Japanese Church. Most people know that the orderly ways of thought and liturgical forms of Catholicism are basic to the successful presentation of Christianity to the Japanese people.

Another thing Catholic Churchmen should be thinking about is the Church's ministry in downtown areas where formerly fashionable churches are decaying amid a teeming unchurched population. The religion of the upper middle class does not meet the needs of these churches; but a vital Catholicism, serving the whole man, does.

Another thing Catholic Churchmen should be thinking about is the evangelistic program called for by General Convention. Learning the Faith, gathering in new souls to the Faith, and instructing them in the Faith—what is more Catholic than that?

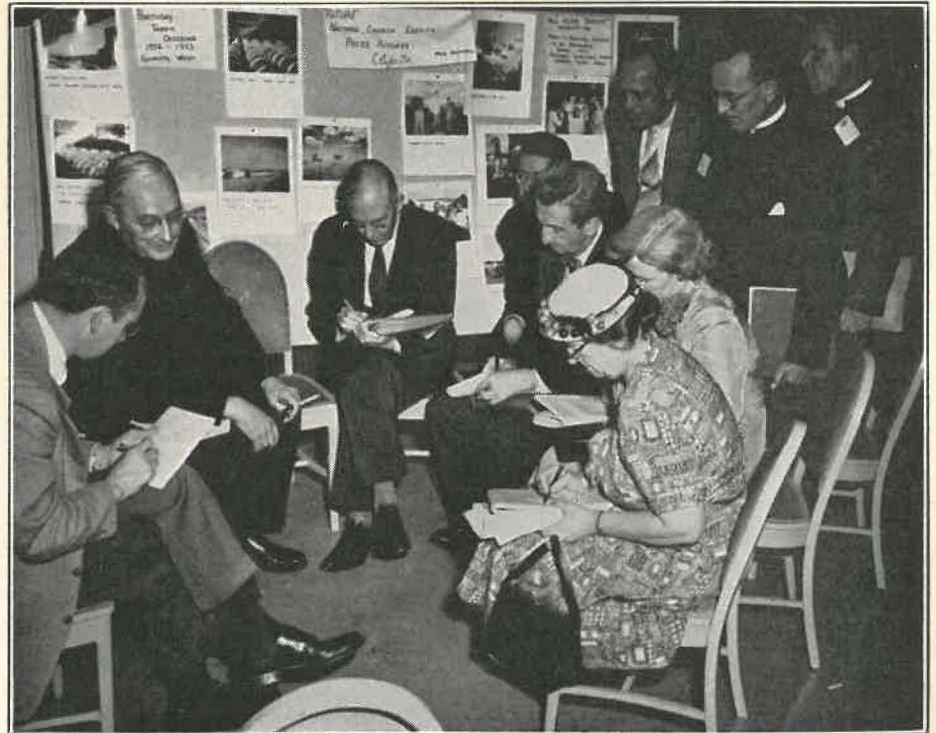
To say that Catholics, as Catholics, should be interested in these three things does not, of course, imply that other Churchmen should not be.

The moment that Catholic Churchmen discover that the Liberalism and Evangelicalism of their fellow-Churchmen is not a danger to the Episcopal Church but an integral part of their own spiritual resources—in that moment, with God's help, they will take their proper place as fellow-workers with Christ in His mission of salvation rather than as last ditch defenders of Episcopalians against each other.



Lenscraft

Two Memorable Events: Publication of two-color facsimile Prayer Book. Above: Seabury Press manager, Leon McCauley, gives first copy to Bishop Sherrill. (2) Canadian Archbishop Barfoot visits General Convention, where he was interviewed (right) by press.



Clifoto

EPISCOPATE

First for Louisiana

Louisiana's first suffragan bishop, the Rt. Rev. Iveson Batchelor Noland, was consecrated on October 1st in Christ Church Cathedral, New Orleans. Bishop Jones, the diocesan, was consecrator, with Bishops Mitchell of Arkansas and Gray of Mississippi, Louisiana's neighbors, as co-consecrators.

At 10:30 AM the great procession moved into the cathedral, with a combined choir made up of choristers from the cathedral and the Church of the Good Shepherd, Lake Charles, La. (Fr. Noland's former parish), some 50 priests of the diocese and vicinity, the bishops, and Fr. Noland, attended by the Rev. Robert H. Manning, St. Andrew's Church, New Orleans, and the Rev. Robert L. Crandall, St. Peter's Church, Charlotte, N. C. Nine hundred seats were filled in the cathedral proper, with several hundred more crowded into the chapel and courtyard, where they heard events of the service over a public address system. The 11 AM to noon portion of the service was broadcast by recording in the evening over a local radio station.

Bishop Barth, coadjutor of Tennessee, preached the sermon, and Bishop Carpenter of Alabama led in the recitation of the Litany.† The bishop-elect was presented for consecration by Bishops Quin of Texas and Henry of Western North Carolina.*

Following the service a luncheon was held in a downtown hotel with some 500 clergy and laity attending.

Bishop Noland's episcopal vestments† were a gift to him from the clergy of Louisiana.

The new suffragan is a native son of Louisiana and its capital, Baton Rouge, where he was born in 1916. He was reared in St. James' Church there, to which he returned as curate upon ordination to the diaconate in 1939. (The bishop's ring was a gift from St. James' at the consecration.) He was a graduate of Louisiana State University and

*Epistle was read by Bishop Claiborne, suffragan of Alabama; Gospel by Bishop Walthour of Atlanta; evidence of election by the Rev. Richard R. Cook, secretary of the diocese; canonical testimonials by Val Irion, chairman of Louisiana Episcopal Laymen; evidence of ordination by the Rev. Canon William S. Turner, president of standing committee; consents of standing committees by Philip E. James, Louisiana chancellor; consents of bishops by the Rev. Philip P. Werlein, St. James, Baton Rouge. Master of ceremonies was the Very Rev. Albert R. Stuart, dean of Christ Church Cathedral; deputy registrar, the Rev. Canon Alfred S. Christy. Bishop Mason of Dallas took part in laying on of hands.



BISHOP NOLAND
A native son.

the School of Theology at Sewanee. He was ordained priest in 1940 and served as rector of Trinity Church, Natchitoches, and was in charge of St. Paul's Mission, Winnfield, before entering the armed forces in 1941. He served for six months as a line officer before being transferred to the Army Chaplains Corps, in which department he ministered until 1946. Shortly after this, he left Louisiana to become rector of the Church of the Holy Comforter, Charlotte, N. C., and returned to his native diocese in 1950 to assume his duties at Lake Charles. (He received a pectoral cross from his Good Shepherd congregation.)

He was elected suffragan in a special convention session called by Bishop Jones last May after asking for and



CANDIDATE AND BISHOP
Lunch and an opinion.

receiving authority from the convention for episcopal assistance. Bishop Noland will make his headquarters in Alexandria, in the very heart of Louisiana, and will have offices at St. James Parish Church there. Among other fields of the church's program, he will be directly responsible for the work of Camp Hardtner, the diocesan camp and conference center, and the lively program of the laymen under the name of "Louisiana Episcopal Laymen." He will share with Bishop Jones the endless round of parish visitations and confirmations.

Bishop Noland is married to the former Nell Burden of Baton Rouge and has a family of three sons.

PUBLIC AFFAIRS

Bishop Donegan's Visitor

At an informal luncheon at the episcopal residence, Bishop Donegan of New York and the Republican candidate for the presidency, General Dwight D. Eisenhower, discussed many matters of national interest. Bishop Donegan gave this opinion, "General Eisenhower has a deep grasp and understanding of the principles underlying the issues of the day at home and abroad." The other guests at the luncheon included Bishop Boynton, Suffragan of New York; and the Very Rev. Dr. James A. Pike, dean of the Cathedral of St. John the Divine.

NATIONAL COUNCIL

Self-Insurance?

Does the Episcopal Church want to go into the insurance business? This question, in effect, was asked at the meeting of the National Council that took place just before General Convention.

At this meeting mimeographed copies were handed out of the report of a study to determine the advisability of the Church's self-insuring its missionary property against fire losses.

Citing the experience of the Presbyterian Board of Missions, the study points out that the \$359,334 that this board has in the last 36 years paid out in losses "was covered by the interest earned from the principal of the fund."

At the present time the Episcopal Church carries a coverage of \$4,647,030 insurance on property in nine missionary districts (Alaska, Cuba, Dominican Republic, Haiti, Liberia, Panama Canal Zone, Philippine Islands, Puerto Rico, and Virgin Islands). Losses in the past

TUNING IN: †The Litany, once required after Morning Prayer on Wednesdays, Fridays, and Sundays, is now obligatory only at ordinations and consecrations, when it may be said either in the form given on page 54 of Prayer Book or in the special

form for ordinations on page 560. †Episcopal vestments here means vestments that only a bishop may wear. They include the rochet (Prayer Book, p. 552) — a long white vestment — and the chimere, black or scarlet, worn over it.

10 years have been paid in the amount of \$21,965.19.

The report, signed by Lindley M. Franklin, Jr., Assistant Treasurer, raises these questions:

(1) Canon 6, Section 6 states that "all buildings and their contents shall be kept adequately insured." Are we adequately insuring our property with self-insurance?

(2) What amount of money should be set aside to start this fund?

(3) Does the National Council wish to enter the insurance business?

(4) Are the exposures as concentrated in the Philippine Islands too great to assume this liability?

EEF

New Officers

The Rev. Cornelius C. Tarplee, rector of St. Paul's Church, Lynchburg, Va., was elected president of the Episcopal Evangelical Fellowship for the next triennium at the triennial meeting of the fellowship on September 16th, after a corporate Communion at St. Paul's Cathedral, Boston. On January 1st, he will succeed the Rev. Charles D. Kean, rector of Grace Church, Kirkwood, Mo., who has been head of the fellowship for the past six years.

Also elected to office at the triennial meeting were:

The Rev. Ernest A. DeBordenave, jr., rector of Christ Church, Philadelphia; the Rev. William H. Laird, D.D., rector of St. Peter's Church, Ladue, Mo., and Philip S. Adams, of San Francisco, Cal., vice presidents; the Rev. Edward E. Tate, headmaster of St. Stephen's School, Alexandria, Va., secretary; and the Rev. Robert Batchelder, rector of St. James' Church, Lancaster, Pa., treasurer.

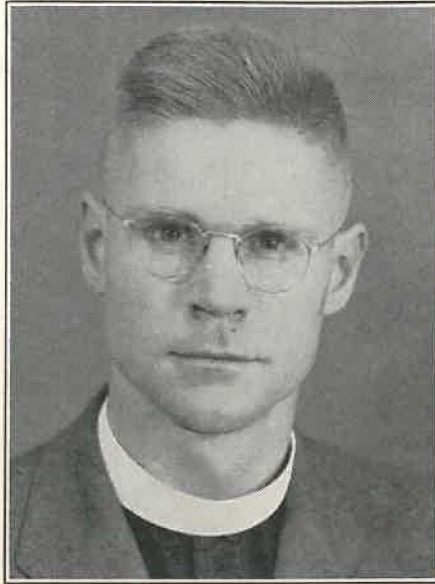
On the opening night of convention a week earlier, more than 700 persons overflowed the Dorothy Quincy Suite of the John Hancock Life Insurance Company building for the triennial dinner of the Evangelical Societies, sponsored jointly by the Episcopal Evangelical Fellowship and the Evangelical Education Society.

CHURCH ARMY

Campaign Planned

A campaign is planned to raise \$83,000 to expand and remodel some of the facilities of Parishfield in the diocese of Michigan to accommodate the Church Army Training Center.

The recent move has the cordial endorsement of Bishop Emrich of Michigan. What is needed is expansion of the dormitory and class room equipment,



remodeling of a house for accommodation of the Church Army director, buying and equipping of two mobile evangelistic trailer units, and purchase of a station wagon.

Bishop Remington, retired, reviewed at General Convention the quarter-century of work of the Church Army in the United States. The bishop is chairman of the advisory committee of the House of Bishops on the Church Army.

DEACONESSES

Hope for Central House

Thirty-one deaconesses¹ from 22 dioceses and missionary districts came to All Saints' Church, Brookline, Mass., on September 12th for the Triennial Meeting of the National Conference which includes all the deaconesses of the Church.

The day began with the Holy Communion, with Bishop Conkling of Chicago as celebrant. During breakfast the bishop, who is chairman of the Advisory Committee on the Work of Deaconesses, reported to the Order on the work done by the Commission. There is great hope that the necessary money for the establishment and maintenance of the proposed Central House may be granted. There is now no school in this country where Deaconess Candidates may be trained under deaconesses at the graduate level. At present it is necessary to send candidates to England, or to train them under locally appointed chaplains.

A new booklet has just been published which gives, in compact form, a comprehensive history of the Order from New Testament times.

Bishop-Elect

Referring to his acceptance of election to the episcopate (as suffragan bishop of the Philippines), 30-year-old Fr. Lyman Cunningham Ogilby [L.C., September 28th] says:

"I know not how to speak for I am a child.* But I accept this call and pray that it is God's will. I feel grossly inadequate and inexperienced for such a responsible position in Christ's Church and inept at serving in the capacity of a bishop, but I shall do all within my power to serve Him who served us all on the Hill of Calvary."

*Jeremiah 1:6.

CHURCH WORKERS

New Group Organized

The first official meeting of the Association of Professional Women Church Workers was held September 5th to 7th at the Episcopal Theological School in Cambridge, Mass. The organization, which had been provisionally set up at the time of the last General Convention in 1949, was formally constituted and officers elected.

The purpose of the Association was formulated as follows: 1. To develop a fellowship of women Church workers who are called to a lay ministry in the fields of Christian Service, who have special training, and who are employed in a professional capacity within Church; 2. To help its members increase their competence for and commitment to their ministry in the Church; 3. To interpret the present role of women workers in the Church and to be constantly alert to new opportunities for service; 4. To encourage the attainment of professional standards; 5. To recruit women for full time work in the Church.

PROVINCES

Reunion

The Second Province, under the chairmanship of its president, Bishop DeWolfe of Long Island, had its traditional dinner, which is always in the nature of a reunion, at General Convention. The bishops of the three missionary dioceses in the province were present: Bishop Gooden of the Panama Canal Zone, Bishop Voegeli of Haiti, and Bishop Swift of Puerto Rico.

TUNING IN: ¶Deaconesses are women church workers formally admitted to their office by the bishop. They assist in the social and educational work of the Church, under the direction of the bishop or the priest of a parish. They may read Morning

and Evening Prayer (except the absolution) and the Litany in the absence of the minister. They may deliver addresses at these services when licensed by the bishop, and, in the absence of a priest or deacon, may baptize infants.



More about the new Columbia long-playing (33 1/2 rpm) record "Music of the Liturgy in English," mentioned in AD CHAT, page 35, in the September 28th L.C. We said that the Columbia record was obtainable at any record store. But what about persons who do not have ready access to a record store or who, for some reason, might find it difficult to get out on that record-shopping spree?

The H. Royer Smith Co., 10th and Walnut Sts., Philadelphia 7, Pa., dealer and importers of all makes of phonograph records, has been currently advertising this new record in the classified columns of the L.C. They will accept all mail orders and guarantee safe delivery. The advertisement quotes the price of \$5.45 postpaid east of the Mississippi; but for all orders west of the Mississippi they ask that an additional 50 cents be added for postage and insurance. The advertisement further says: "No C.O.D.'s, please."

Also in AD CHAT, September 28th L.C., we asked if there was any subscriber who would be willing to send his or her copy of the L.C. to Mr. Kenneth B. Mason, Bathurst, Australia. We are pleased to receive a letter from Mr. Walter W. Hoopes, Baltimore, Md., advising us he will be glad to accommodate Mr. Mason by sending his copy to Australia when he is through with it. Thank you, Mr. Hoopes.

Probably at no other time in the history of the book publishing industry has a publication received such nation-wide promotion as did the Revised Standard Version of the Holy Bible, published September 30, 1952, by Thomas Nelson & Sons, New York. The RSV was authorized by the National Council of the Churches of Christ in the U.S.A., which arranged a nation-wide Bible Observance Program subscribed to by 3,000 or more communities in the United States, Hawaii, the Canal Zone, and Canada. News items appeared in every newspaper throughout the country telling about local observance. Preliminary promotion and later news were carried by national magazines, Sunday book review sections and Sunday supplements, as well as in a great number of leading religious publications and periodicals (including the L.C.).

The exceedingly effective promotional campaign was planned and executed by the New York office of the Batten, Barton, Durstine & Osborn advertising agency. We congratulate BBD & O for a job well done. Here, again, is evidence that the power of advertising knows no bounds.

Edgar C. Dodge
Advertising Manager

October 12, 1952

EDUCATIONAL

SEMINARIES

Special Event

The General Theological Seminary dinner is always a special event at the General Convention. At the recent Convention, an unprecedented number of alumni with their wives and friends, attended. Bishop Lewis of Nevada was toastmaster. He introduced first the Very Rev. Dr. Lawrence Rose, dean of the Seminary, who spoke briefly of the problems, practical and spiritual, of theological education; and of the needs of the seminaries for increased support. The chief speaker was the Rev. Dr. J. V. Langmead Casserley, who begins work in the seminary as professor of Dogmatic Theology. Dr. Casserley held the attention of the company, and delighted them, by his humor, and by the depth of his seriousness.

COLLEGES

To Be a Christian

That the young people who attended the first Convention of the National Canterbury Association [September 10th-14th, Boston—see below] have returned to their homes and campuses with an increased sense of what it means to be a Christian is expressed here by a delegate, Louise Morehouse:

Although there may have been some wrangling over points of procedure, the spirit of cooperation was very strong. There seemed to be hardly any evidence of ill feeling at any time but rather a profound feeling of Christian love in the finest sense. It may have been noticed by a casual observer that the trademark of the conference was that at any leisure moment there would be spontaneous group singing—a trademark of harmonious group feeling.

It was expressed many times throughout the conference that individuals were really just beginning to realize what it meant to be a Christian and to have a strongly renewed sense of mission. One of the things that many found was that the apparent schisms in the Church which were so strongly felt were not very deep after all. Surprise was expressed that so many agreed with those with whom they thought agreement was impossible.

This, then, was a mark of spiritual growth which is often an outcome of such gatherings as this. That this Conference seemed to foster so much spiritual growth is a definite example of the working of the Holy Spirit in the hearts of Christian people.

Canterbury Convention

The National Canterbury Association has just concluded its first convention, held in conjunction with the other

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Church gathering in Boston. Representatives from 88 dioceses or districts gathered on the campus of Tufts College, Medford, just outside Boston, to consider the problems of the Canterbury Clubs of the colleges and universities.

Preaching to the group at the opening service on September 10th, the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New York, gave the students a two-fold task to perform upon returning to their campuses: to push the secularists into asking the right questions and then, through prayer and study, to be prepared to be witnesses to the Christian answers.

Legislative action was concerned with amendments to the constitution, which was left substantially as before, although a restatement of the purposes of the organization was made, as well as other organizational changes.

A resolution was passed to meet with the United Movement for Christian Youth to discuss the problem of unity with the Canterbury group and to find a means of reaching the group of young people who did not go on to college.

Scholarships

Dr. Alan Willard Brown, president of Hobart and William Smith Colleges, said to the House of Bishops:

"We have never sought aid from General Convention, and we do not now think it proper to do so, but we have noted the invigoration of our seminaries by the action of our last General Convention and would like to bring to the attention of the entire Church the problem of preparing our young men adequately for the priestly vocation. This is something that our Church colleges are preëminently fitted to do, and they are today sending to seminaries a far larger number of young men than at any time in their history.

"I . . . appeal most strongly, and with a profound faith in the justice of my appeal, that each and every one of you, our apostolic fathers in Christ, will return to your dioceses and do all that is in your power to promote scholarship assistance."

YOUNG PEOPLE

"Recommendations"

The House of Deputies adopted the report of the State of the Church, on Youth, as follows: "The Committee recommends, that the General Convention go on record, that the following propositions be given due consideration:

"1. That meetings of the Youth of the Episcopal Church be held in the same city and at the same time as the General Convention since the experiment proved to be so successful in Boston, 1952.

"2. It is further proposed that the site of the Youth meetings continue to be held in a religious atmosphere.

"3. It is recommended that Church leaders bear especially in mind the Youth of our Church who are in the Junior High School group.

"4. The Committee commends heartily the work done by the Department of Christian Education and urges the following:

"a. That the Department of Christian Education continue to stress the matter of leadership training.

"b. That the Department of Christian Education produce materials as quickly as possible, but that speed of production be secondary to quality of materials produced.

"c. That the Department of Christian Education continue the Educational Field Trips throughout the country.

"d. That the Department of Christian Education stress the work of the Youth Division with special emphasis upon Church camps and Youth Conferences for all ages of young people.

"5. That the parishes and missions be advised of the facilities of Seabury Press in the selection and supply of publications and materials.

"6. That essential appropriations be continued, and increased wherever possible, to expand and develop a youth program in every appropriate age group throughout the Church."

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Inspiration

(Continued from page 11)

The Budget is broken down thus:

\$250,000 is added to the pension fund for women workers; \$1,154,000 is given toward the program of the National Council, under capital gifts, \$200,000 goes to St. Luke's Hospital, Manila; \$8,000 to the Japanese International Christian University; \$35,000 for a chapel for St. Margaret's House; \$50,000 for the Retiring Fund for Deaconesses; \$460,000 for new buildings. Support of Church Work provides \$66,000 for equipment for women missionaries and \$100,000 for repair and upkeep of buildings. A new item in the budget is \$18,000 for a personnel bureau to assist women interested in becoming professional church workers; \$61,500 is given for the support of coöperative missionary projects. The women voted that \$8,000 be given from the discretionary fund to buy a plane for Bishop Gordon of Alaska.

The devotional addresses given by Bishop Emrich of Michigan set the spiritual tone of the triennial meeting. These meditations will be published and sent to the delegates as soon as possible.

One of the main addresses was given by the Rev. Charles Ranson [Methodist], General Secretary of the International Missionary Council. The new role of the United States in under-developed countries offers a tremendous challenge to Churches and missionary societies if they want to fulfill their mission in today's world, he said. He asked if it were not possible for the Churches to train laymen and laywomen in these non-missionary posts for missionary service. He spoke of the findings of the recent Willingen Conference of the International Missionary Council in Germany.

SOCIAL ACTIVITIES

Who could undertake to tell of all the social gatherings at General Convention—of the Missionary Teas, the Provincial Dinners, the dinner meetings of the various National Council Departments, the traditional LIVING CHURCH dinner, the Church Vocations dinner, and gatherings at small dinners of diocesan deputies and delegates to relate experiences and compare notes?

Who can tell of all the Church services, from the great, impressive opening service at which 14,000 were seated and thousands turned away, and Boston traffic snarled, to those daily Communion Services in famous old churches—St. Paul's Cathedral, the Church of the Advent, the Church of St. John the Evangelist, Emmanuel Church, and Trinity?

Many of the delegates were disappointed in the action of the House of Deputies in refusing to permit women elected by their dioceses to sit and have a vote in the House.

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Judgment

(Continued from page 17)

the substance of the two resolutions was overlapping, the Committee submitted a substitute proposal in the House of Bishops, referring the matter to the United Nations with the proposal that an international fund be created to assist the Arab States in a program of resettlement and the development of economic resources of the area, looking for self-maintenance. The resolution, as adopted in the House of Bishops, called for no concurrence in the House of Deputies.

The resolution which was submitted by the Episcopal Pacifist Fellowship that sought to define the Christian attitude toward war was approved without dissent in both Houses. It referred to the unhappy division within our own Communion on this important subject, and urged all members of this Church "to seek through study, conference, and prayer a clearer understanding of the will of God with regard to war, and endeavor to come to a common mind in Christ."

One resolution concerning the equitable distribution of funds by Church World Service, and the needs of the Orthodox Churches, was referred without action to the Department of Christian Social Relations for appropriate action.

On the two resolutions before the Convention, in the field of national problems, there was both discussion and division in the House of Deputies, particularly the one dealing with the question of civil liberty. The House of Bishops, in a general resolution dealing with this subject, urged Congress in the performance of its investigatory function "to discharge it with fidelity to the Ninth Commandment (Thou shalt not bear false witness against thy neighbor), and with zealous observance of the procedural safeguards essential to that respect for individual dignity and the free expression of individual diversities which alone make democracy a living and working faith." Some Deputies interpreted the resolution as an indirect attack on Senator Joseph McCarthy of Wisconsin, and counselled against its passage. With little debate and some emotion, the resolution was defeated in the House of Deputies.

The other domestic problem which was considered was racial discrimination. No less than three resolutions had been introduced into the House on the same subject. The Joint Commission on Social Reconstruction in its report set forth in clear and unequivocal terms the Christian position on the subject. It urged all Churchmen to "consistently oppose and combat discrimination based on race or color in every form, both

within the Church and without, in this country and internationally." The resolution so stated, with the approval of the House of Bishops, was adopted in the Deputies with scarcely a dissenting vote.

If one should add the splendid resolutions adopted by the Woman's Auxiliary in the field of Christian citizenship—as indeed we should—the total impact of the Convention's concern in this field of national and international problems can be counted as considerable. There will be found in these resolutions as they are read and re-read a witness to the Faith that is both bold and at times prophetic. To all of these formal resolutions one must add the many notable utterances of lay and clerical spokesmen on the necessity of the spiritual redemption of the whole of life if our civilization is to endure.

Whether or not in the perspective of the history of our Church the Boston Convention will come to be considered one of our great milestones, I believe we shall conclude that on many matters the Convention spoke in judgment and in hope. One may even believe that there is a measure of fulfillment of the desire expressed by the late Dean Sprouse as he accepted the post of president of the House of Deputies when he said: "We pray that something we may do here will help to bring peace to a troubled world."

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KANSAS — A quarter-century ago in September, the Very Rev. John Warren Day came to Topeka, Kans., to be the dean of Grace Cathedral.

When he came to Topeka in 1927, the cathedral had a communicant strength of 697 and was operating under a budget of \$5,745. It now has 1250 members and a budget of \$48,763. The parish also has just completed building a new parish house and making extensive re-

pairs to the basement of Guild Hall at a cost of \$159,000.

At a dinner honoring Dean Day, on his 25th anniversary, communicants of the cathedral presented to him a fund of over \$800 to be used for the purchase of furniture and equipment for his office in the recently completed addition to the Guild Hall.

ALBANY—Ground has been broken for restoration of St. George's Church, Schenectady, N. Y. The Rev. Darwin Kirby, Jr., rector, officiated.

First on the construction program for the church, which dates back almost two



FR. KIRBY
Beginning of restoration.

centuries, is a new chapel beyond the present main altar. The ultimate aim is to restore the building to its original colonial character.

Pledges toward the \$300,000 goal totaled \$260,000 by mid-September.

CONNECTICUT — The Rev. Norman E. Peterson, rector of the Church of St. Columba, Montreal, and founder of the famous Spiritual Counselling Center in that city, was to conduct a teaching and healing mission at St. George's Church, Bridgeport, Conn., from October 5th through October 9th. In addition to two daily Eucharists and the evening mission preaching, healing services were to be held on Wednesday morning and evening. The mission was to open on Sunday morning with a solemn votive Eucharist of the Holy Ghost at which Bishop Budlong, retired, of Connecticut, planned to be present.

CHICAGO—Clifford L. Terry, member of the Council of the American Church Union and former vestryman of St. Luke's, Evanston, Ill., was elected president of the Catholic Club of Chicago for the 12th consecutive year at the recent annual meeting of the club.



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CHANGES

Appointments Accepted

The Rev. Robert H. Andrews, formerly in charge of St. Mary's Church, Wind Gap, Pa., and St. Joseph's, West Bangor, is now associate rector of St. George's Church, Arlington, Va. Address: 908 N. Nelson St., Arlington 3.

The Rev. George M. Bean, formerly chaplain and instructor at Lehigh University, Bethlehem, Pa., will on October 26th become rector of St. Mark's Church, Richmond, Va. Address: 520 N. Boulevard, Richmond 20.

The Rev. W. G. Burch, formerly rector of St. Luke's Church, Winnipeg, Manitoba, is now rector of All Saints' Church, Windsor, Ont. Address: 330 Windsor Ave.

The Rev. Don H. Copeland, formerly rector of St. James' Church, South Bend, Ind., and chairman of the diocesan department of missions and a member of the standing committee of the diocese of Northern Indiana, will on November 1st become vicar of St. Martin-in-the-Fields, Pompano Beach, Fla. Giving for missions has increased ten times over during Fr. Copeland's rectorship at St. James'.

The Rev. Arthur J. Rantz, formerly rector of Epiphany Church, Euclid, Ohio, will on November 1st become rector of St. Thomas of Canterbury Church, South Miami, Fla.

The Rev. Harold F. Woolcott, formerly curate of St. Mark's Church, Buffalo, N. Y., in charge of the Church of St. Martin in the Fields, Grand Island, is now rector of Christ Church, Albion, N. Y., and St. Paul's, Holley. Address: 25 Liberty St., Albion.

Armed Forces

Chaplain (Capt.) Alfred L. Alley has been transferred from the Far Eastern Air Force to the 3700 Air Force Indoctrination Wing, Lackland Air Force Base, San Antonio, Tex.

Chaplain Calvin H. Elliott, formerly addressed at Camp Lejeune, N. C., and at Oceanside, Calif., is correctly addressed: 3 Bn., 5 Mar., 1 Mar. Div., FMF, c/o FPO, San Francisco.

Chaplain (Capt.) Philip W. Roberts, now with Chaplain Section, HQ. 7822 SCU, APO 407, U. S. Army, c/o P. M., N. Y., suggests that mail in the future be sent to him at his permanent address: c/o The Home Trust Company, 293 Main St., Derby, Conn.

Chaplain (1st Lieut.) Robert C. Woodfield, formerly at Fort Knox, Kentucky, is now chaplain of the 72d Tank Bn., 2d Inf. Div., APO 248, c/o P. M. San Francisco. He continues to receive some of his mail in Saginaw, Minn.

Resignations

The Rev. Dr. William P. McCune, chaplain of the Community of the Transfiguration, Glendale, Ohio, has retired. Address: 52 Lexington Ave., Columbus 15, Ohio.

The Ven. Arthur F. Nightengale, archdeacon of Panama and rector of St. Paul's Church, Panama City, has retired after 43 years of active service in the Panama Canal Zone. He will make his home with his son, Mr. Daniel Nightengale, at 130 E. 115th St., New York 29.

The Rev. Stanley C. Ripper, rector of St. Paul's Church, Vergennes, Vt., for the past 15 years, has retired from the active ministry. Fr. Ripper conducted services regularly at the Weeks School until the appointment of chaplains and has frequently held summer services at Basin Harbor. Address: Roxbury, Conn.

Changes of Address

The Rt. Rev. Dr. S. Harrington Littell, Retired Missionary Bishop of Honolulu, and family, formerly addressed at 2421 Webb Ave., New York 68, should now be addressed at 45 S. Wyoming Ave., Ardmore, Pa.

The Rev. William Logan, who recently became vicar of St. Martin's Church, Detroit, may be addressed at 246 E. Alexandrine, Detroit 1.

The Rev. Arthur Lord, who recently became rector of St. James' Church, Dillon, Mont., may be addressed for all mail at 27 S. Pacific St.

The Rev. Roy E. Mac Nair, who recently became curate of All Saints' Church, Belmont 78, Mass., may be addressed for all mail at 37 Fairview Ave., Watertown 72, Mass.

The Rev. J. Robert Marks, who is serving the

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CHANGES

Chenango County missions, formerly addressed Port Leyden, N. Y., may now be addressed at Box 38, McDonough, N. Y.

The Rt. Rev. Iveson B. Noland, new suffragan bishop of the diocese of Louisiana, moved on September 3d from Lake Charles, La., to 2156 White St., Alexandria, La.

St. John's Church, Midland, Mich., has moved from its old building at 501 E. Larkin St. to its new church at 405 N. Saginaw Rd., Midland.

The Rev. Wilbur R. Schutze, who recently became associate rector of St. Andrew's Church, Ann Arbor, Mich., may be addressed at 505 Catherine St.

The Rev. Harry B. Whitley, curate of St. John's Church, Royal Oak, Mich., may be addressed at 2736 Burnham.

The Rev. David J. Williams, who recently became chaplain of the Cathedral Schools of St. Mary and St. Paul, Garden City, L. I., and is in charge also of Christ Church, Stewart Manor, L. I., may be addressed at 63 Cambridge St., Garden City, L. I., N. Y.

Ordinations

Priests

Milwaukee: The Rev. Clifford A. Buck and the Rev. William V. Ischie, Jr., were ordained to the priesthood on August 31st by Bishop Hallock, Bishop Coadjutor of Milwaukee, at All Saints' Cathedral, Milwaukee.

Fr. Buck, presented by the Very Rev. V. E. Bolle, will be assistant of associated missions of Waukesha County; address: Grace Church, Hartland, Wis. Fr. Ischie, presented by the Rev. R. B. Gutmann, will be assistant of St. Andrew's Church, Milwaukee, and the city mission. Address of Fr. Ischie: 3223 W. Lloyd St. The Rev. E. S. White preached the sermon.

Rhode Island: The Rev. William Ackerman Buell was ordained priest on September 6th by Bishop Bennett of Rhode Island at St. Columba's Church, Middletown, R. I. Presenter, the Rev. H. T. Forster; preacher, Canon Clifford Chadwick. To be headmaster of St. George's School, Middletown, R. I.

The Rev. Prescott Leigh Landrie was ordained priest on August 30th by Bishop Bennett of Rhode Island at St. Peter's Church, Narragansett, R. I. Presenter, the Rev. H. R. Bell; preacher, the Rev. E. J. Cook. To be chaplain of Sea View Hospital, Staten Island, N. Y.

South Florida: The Rev. William Thomas Louks (Brother Thomas Laurence, OSA), was ordained

priest on August 28th by Bishop Louttit of South Florida at St. Barnabas' Church, Deland, Fla. The ordinand is a member of the Order of St. Augustine with the Good Shepherd Monastery, Orange City, Fla.

The Rev. Arthur Allen Smith was ordained priest on August 23d by Bishop Louttit of South Florida at All Souls' Church, Miami Beach, Fla. To be vicar of St. Alban's Church, Auburndale, Fla.

Southern Virginia: The Rev. Joseph Windley Buchanan was ordained priest on September 3d by Bishop Gunn of Southern Virginia at Holy Trinity Church, Onancock, Va. Presenter and preacher, the Ven. N. E. Taylor. To be rector of Trinity, Accomac, and St. George's Parishes in Accomac County, Virginia.

Deacons

Cariboo: Robert George Preston was ordained deacon on August 24th by Bishop Stanford of Cariboo. Presenter and preacher, the Ven. C. H. R. Bradshaw, archdeacon of Cariboo. To complete studies at Nashotah House and later be in charge of the Upper Fraser Mission, with headquarters at McBride, B. C.

Colorado: Warren W. Lane was ordained deacon on June 19th by Bishop Scaife of Western New York, acting for the Bishop of Colorado, at Christ Chapel, Trinity Church, Buffalo. Presenter, the Rev. W. T. Heath; preacher, the Rev. R. E. McEvoy. To be curate of St. Matthias' Church, Whittier, Calif. Address: 570 Helen St.

South Florida: George McNeill Ray was ordained deacon on August 31st by Bishop Louttit of South Florida at St. Paul's Church, Key West, Fla. To be assistant of St. Luke's Cathedral, Orlando, Fla.

West Virginia: Samuel Wright Wysong, Jr. was ordained deacon on June 17th by Bishop Strider of West Virginia at Zion Church, Charles Town, W. Va. Presenter, the Rev. S. F. Hauser; preacher, the Rev. C. C. Tarplee. To be in charge of Christ Memorial Church, Williamstown, W. Va., and Grace Church, St. Mary's, W. Va. Address: 304 Fourth St., Williamstown.

Western North Carolina: Howard McKay Hickery was ordained deacon on August 6th by Bishop Henry of Western North Carolina at St. George's Church, Asheville, N. C., where the new deacon will be in charge. Presenter, the Rev. P. W. Lambert, OGS; preacher, the Rev. J. W. Tuton. Address: 24 Vermont Ct., Asheville.

Depositions

Paul Stadius, presbyter, was deposed on August 28th by Bishop Cross of Spokane, acting in accordance with the provisions of Canon 60, Sec. 1.

Marriages

Chaplain Prescott Leigh Landrie, who is serving Sea View Hospital, Staten Island, N. Y., and Dorothea Darch of Brooklyn were married on August 23d.

Laymen

Col. Stephen W. Ackerman, formerly transportation officer at the infantry center at Fort Benning, Ga., has retired from the Army after 28 years of service and will study in the School of Theology at the University of the South.

Mrs. Franklin Aldrich, college worker at Oregon State College, may be addressed at 1816 N. Ninth St., Corvallis, Ore.

Captain Eric Kast of the Church Army, who formerly served the Church of the Nativity, Cincinnati, is now on the staff of St. James' Church, Birmingham, Mich., where his special charge will be the new parochial mission in Berkeley. Address: 355 W. Maple Rd., Birmingham.

The Rev. Enrico C. S. Molnar of Leucadia, Calif., a former Methodist minister of Hungarian-Italian-Swiss background and wide experience with the ecumenical movement in Europe, has entered the Church Divinity School of the Pacific.

Miss Peggy Moore, formerly director of weekday kindergarten at St. James' Church, Wilmington, N. C., is now director of religious education at Grace Chapel, Jacksonville, Fla.

The Hon. Roger Alton Pfaff, judge of the Los Angeles municipal court, is now chairman of the Presiding Bishop's Committee on Laymen's Work in the diocese of Los Angeles. He succeeds Mr. William H. Siegmund, Los Angeles insurance executive, who has been advanced to head laymen's

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CHURCHWOMAN, residing in Florida desires post as secretary-companion to elderly person or semi-invalid, planning to spend winter season in Florida. Typing. Reply Box S-797, The Living Church, Milwaukee 2, Wis.

PRIEST, married, five years experience, available October 15th, Rector; assistant. Reply Box O-798, The Living Church, Milwaukee 2, Wis.

PRIEST—Moderate Churchman. Middle aged. Excellent health. Married. Good Preacher. General Seminary Graduate. In present parish nearly 12 years. Now desires change. Salary wanted: \$4,000 and Rectory. Reply Box A-791, The Living Church, Milwaukee 2, Wis.

PRIEST, age 39. War Service Experience. Available for one of the 600 vacancies now existing in the Church. Correspondence invited. Reply Box B-795, The Living Church, Milwaukee 2, Wis.

PRIEST, 38, unmarried, desires small parish. Reply Box M-799, The Living Church, Milwaukee 2, Wis.

SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffs Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

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THE LIVING CHURCH

CLASSIFIED

BOOKS

USED AND NEW BOOKS: Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, England.

FREE CATALOG of Used and Out-of-Print Religious Books! Send postal card today. Baker Book House, Dept. LC, Grand Rapids 6, Michigan.

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. **(B)** All solid copy classifications: 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 cts. a word an insertion for 26 or more consecutive insertions. **(C)** Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. **(D)** Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word. **(E)** Church Services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. **(F)** Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

CHANGES

work in the Eighth Province. Mr. Jack Lyons of Glendale, Calif., will take over Judge Pfaff's old work as vice-chairman of the Presiding Bishop's Committee in the diocese.

Miss Sallie Bird Vandever, who graduated from Windham House in June, is now working for the commission on Christian education in the diocese of Maryland. Address: 105 W. Monument St., Baltimore 1.

Mr. Jack Warner, missionary in charge of Clinton, Hudson, and Jonesville in the diocese of

Michigan, may be addressed at Box 576, Clinton.

Living Church Correspondents

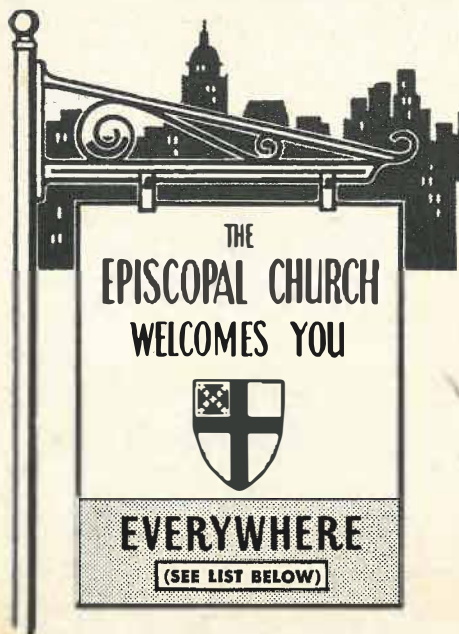
The Rev. Frederic F. Bush, Jr., rector of St. Matthew's Church, Wheeling, W. Va., and correspondent for the diocese of West Virginia, may be addressed at 1410 Chapline St., Wheeling.

Corrections

The Rev. Dr. Walter P. Crossman is rector of St. Andrew's Church, Nogales, Ariz. Address:

220 Crawford Ave. His son is the Rev. Walter J. Crossman, assistant at Grace Church, Tucson, Ariz., with address at 1522 E. Sixth St. Only one is listed in *The Living Church Annual* and there has been some confusion between the two names.

It was St. Paul's Church, New Haven, Conn., of which the Very Rev. John M. Krumm became assistant rector in 1941, not St. Paul's Cathedral as we said [L. C., September 21st]. As we did say, Dr. Krumm is now dean and rector of St. Paul's Cathedral—the one in Los Angeles.



A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D. dean; Canon Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05; Also Tues 7:30; Healing Service 12 Noon Wed

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8 & 10; Daily 7, Thurs 10; C Sat, 7:30-8:30 & by appt

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 7:30, 8 HC; 9:30 HC & Ser; 10 MP; 11 MP, HC & Ser, 4 EP & Ser; Daily: 7:30, 8 HC; 8:30 Cho Mat; 5 Cho Ev; HD 8:45 Cho HC; Wed 10 HC

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser, 4 Ev, Special Music; Weekday HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Fri 12:10; Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11; Thurs & HD 12 HC; Wed 12 Healing Service

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5, 7:30-8:30

CHAPEL OF THE INTERSESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

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

NEW YORK CITY (Cont.)

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS' Rev. Roelif H. Brooks, D.D.
5th Ave. & 53d Street
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Cho, Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs; 12:10 Noonday ex Sat

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, r; Rev. George F. French
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Breakfast), 9 Sch of Religion and Nursery, 11 Nursery; Daily Eu 7 ex Mon & Thurs 10; Daily: MP 8:45, EP 5:30; C Sat 8-9 by appt

CINCINNATI, OHIO

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

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., Rev. Timothy Pickering, B.D., ass't.
Sun 8 HC, 11 MP 15 HC; Fri 12 HC; Evening, Weekday, Special services as announced.

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11, Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Mon, Wed & Fri 7, Thurs, Sat & HD 9:30, Ang & P 12, EP 5:30, C Sat 12 to 1 & 4 to 5

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues, Fri & HD 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

BELLOWS FALLS, VT.

IMMANUEL Rev. Robert S. Kerr, r
Sun: HC 8 & 10; Wed, Fri & HD 8 HC

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed 9:30 HC; C Sat 7:30-8

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W.1
Sun Mass 8 (Daily as anno, HD High 12:15), 11 (Sol & Ser) Ev (Sol) & B 6:30. C Fri 12, Sat 12 & 7

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, rem
Sun Masses: 8, 9:15, 11. Daily 9, ex Tues & Fri 7. MP 8:30 & Ev 5:30 Daily.
C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev; 1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

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

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser, v
2015 Glenarm Place
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10; Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass daily ex Sat 7; Sat 12; Prayer Book days 7 & 12 Noon; C Sat 5-6

CHICAGO, ILL.

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

EVANSTON, ILL.

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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS Dorchester
(at Ashmont Rapid Transit Station)
Sun 7:30, 9, 11 (Solemn), EP & B 7:30; Daily 7; Wed & HD 10; C Sat 4-5, 7-8