

# The Living Church

October 5, 1952

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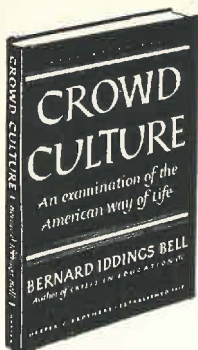


*Clifoto*

**SPOKANE DEPUTY, the Rev. E. J. Mason (right), congratulates his new bishop-elect [see page 4].**

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A Weekly Record of the Ministry  
and the Thought of the Episcopal Church



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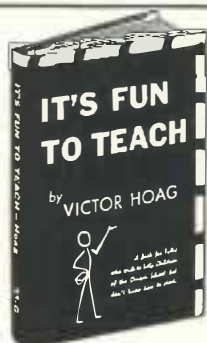
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**A Fine Edition**

I WANT to congratulate you on the fine edition of THE LIVING CHURCH [September 21st]. I do not recall another giving such full and vivid accounts of the General Convention. I missed one thing. What happened to the resolution permitting laymen to administer the chalice?

(Rev.) R. W. ANDREWS.

La Jolla, Calif.

**Editor's Comment:**

Bishops passed resolution authorizing lay administration of chalice [late edition, September 21st], but Deputies failed to concur.

**Back to the Prayer Book**

BISHOP Sherrill is to be commended for his reminder [L.C., September 14th] to all schools of thought in our Church that loyalty requires adherence to the "solemn declaration of 'conformity and obedience to the doctrine, discipline and worship of the Protestant Episcopal Church. . .'"

I suggest that we start off the coming Church year by putting the Prayer Book back on those altars from which it has been removed and by using it as it is where it is not so used today. Then the clergy and "the congregations committed to their charge" will be demonstrating that they really are Episcopalians. Defects that may appear in our worship can then be corrected through the orderly processes of which Bishop Sherrill spoke, rather than by disloyal, egocentric means.

JOHN F. ELSBREE.

Brighton, Mass.

**Don't Whisper**

THIS is a respectful but earnest plea to our preachers not to drop the voice to a whisper when reaching the climax of an argument, illustration, exhortation, or whatever. This is done so constantly that it must be thought to be impressive. Unfortunately it is not such thing. The only people who are not annoyed by it are those who were not listening anyway. People with even slightly defective hearing lose the point entirely; and those who have heard, or think that they have heard the solemn whisper seldom seem able afterwards to quote exactly what was said.

How often has the cry gone up "Somebody ought to tell them."

Well, at last somebody is trying so to do!  
HELEN E. TROXELL.

Riverton, N. J.

**Gregory Dix Biography**

DURING his visits to America in 1947 and 1950 and 51, Dom Gregory Dix had the happiness of making many American friends. Those, and others who knew him only through the printed word, will I am sure be glad to hear that it is proposed that a biography should be published. To this end, a collection of his letters is being made and I should be grateful if his American correspondents will kindly forward any letters they might have, marking any passages they do not wish reproduced, to the Secretary, St. Gregory's Priory, R.F.D. No. 1, Three Rivers, Mich. They will be copied and returned as soon as possible.

(Rt. Rev. Dom) AUGUSTINE MORRIS,  
O.S.B., Abbot.

Nashdom Abbey, England.

**INFANTRY: Portraits of typical soldiers in the Church militant.**



**FIRST SICK CALL**

"I thought you might like these flowers from the altar. . . ."



**NEW MEMBER**

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Photos by Lilian Kaplan

# The Living Church

Established 1878

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

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News deadline of THE LIVING CHURCH is Wednesday for issue dated one week from the following Sunday. Late, important news, however, received in this office up to the Monday morning before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name is listed in the 1952 LIVING CHURCH ANNUAL, pp. 119-121, or may be obtained from your diocesan or district office.

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## Things to Come

OCTOBER						
S	M	T	W	T	F	S
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5	6	7	8	9	10	11
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NOVEMBER						
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### October

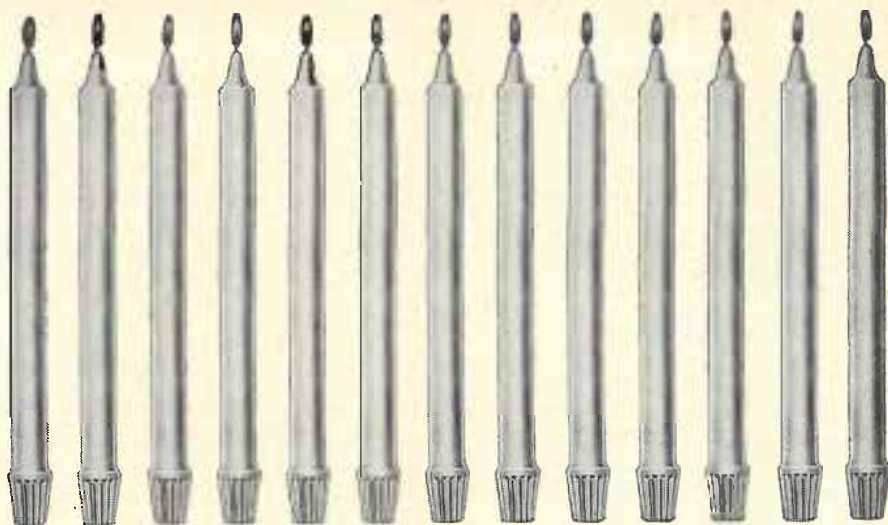
- 17th Sunday after Trinity  
Worldwide Communion Sunday.
- 18th Sunday after Trinity.  
NCC, Church Men's Week, to 19th.
- Convention, diocese of Milwaukee, to 14th.  
St. Luke.
- 19th Sunday after Trinity.  
Corporate Communion for United Movement of Church's Youth.  
United Nations Week (to 25th).
- United Nations Day.
- 20th Sunday after Trinity.
- St. Simon and St. Jude.

### November

- All Saints' Day.
- 21st Sunday after Trinity.  
Girls' Friendly Society Week (to 9th).
- Election day.
- 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 5, 1952

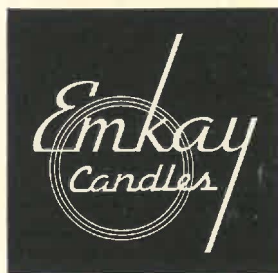


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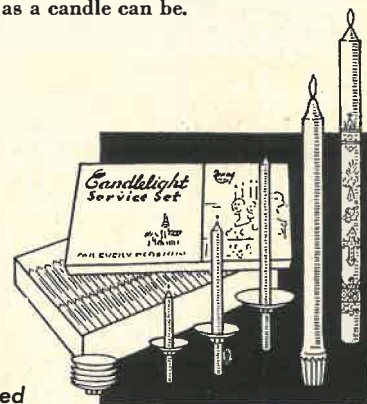
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# SORTS AND CONDITIONS

**HEADQUARTERS** of the new suffragan bishop of Louisiana will be St. James' Church, Alexandria, in the heart of the state. Headquarters of Bishop Jones, the diocesan, are at New Orleans. The Rev. Iveson Batchelor Noland was to be consecrated on October 1st, two days after this issue went to press. The new suffragan will be directly responsible for the work of Camp Hardtner, the diocesan camp and conference center, and for a diocesan laymen's program.

**AT THE 1952** General Convention, the Rev. C. Gresham Mariom, Jr., was present as a deputy from Dallas. He will be present at the 1955 Convention, too, but as a member of the House of Bishops—if he accepts his



election as bishop of Spokane. The Rev. E. J. Mason—whose bishop the Rev. Mr. Marion will be—was able to congratulate him right after the election [see cut]. The Rev. Mr. Mason was a deputy from Spokane.

**THE SOUNDS** of hammering and plastering and the profanities of workmen punctuated the "quiet day" held for clergy in the partly built cathedral in Suva, Fiji Islands, in conjunction with the triennial synod of the diocese of Polynesia. The diocese, reputedly the largest in the Anglican Communion (covering seven and a half million square miles—mostly ocean) can hold its synod only once in three years. This time it received and discussed reports on work among Europeans, Indians, Tongans, Fijians, Solomon Islanders, most centers reporting building programs.

**GENERAL BOARD** of the National Council of Churches held its bi-monthly meeting September 24th in New York City. The Board:

- ✓ Urged "intelligent and conscientious voting" as "the moral duty of every American citizen" in a message on "Christian Responsibility in the 1952 Election."
- ✓ Approved a recommendation that the Commission on Emergency Services be reconstituted as a Committee on Service Personnel, while the Commission's ministry to defense workers

## With Dispatch

By the Very Rev. EDWARD J. BUBB

"Try to save time for the purpose of spending it," is the motto of Anson T. McCook, Chairman of the Dispatch of Business for the House of Deputies.

Mr. McCook has held this important office for the past five General Conventions. He is a man short in stature, but neither short in his answers to deputies nor short in his ability to understand the meaning or intention of the most inarticulate delegate on the floor. His philosophy of executing his job is unique, and can be summed up in these phrases: "Legislation, good, bad, and indifferent should be given fair consideration. . ." and "long sessions tend to produce tired legislation."

This mild speaking bachelor is a lawyer by profession, an associate of the Buck, McCook, and Kenyon law firm of Hartford, Conn. He is a graduate of Trinity College, from which he received his B.A. On the 50th year of his graduation this spring Trinity honored him with an L.L.D. He taught school for a short time prior to studying law and admits that this experience was invaluable to him in his present profession. If asked about his hobbies he would tell you of his long walks in his beloved Connecticut, of his real zeal for the Church, and of his interest in the American Legion.

During World War I he served as a captain of infantry in both the 304th and 320th regiments. In addition to his other duties he was a "mule-skinner," having been assigned a "family of 400 mules in his division." After the Armistice he was assigned as a liaison to supply the Belgium people with all types of machinery from the Unit-

ed States. Returning to private life, he served his city on the board of the Hartford Welfare Commission, on the Police Commission, and as councilman during the city



MR. MCCOOK AND DR. JOHN HEUSS  
*Save time to spend it.*

management form of government. After World War II he served for six years on the National Committee of Rehabilitation, and as its chairman for three years.

As Chairman of the Dispatch of Business for the House of Deputies, he describes his position in these words: "It is my opinion that there is fundamental harmony in the House, that the deputies represent the mind of the whole church." In reflecting on previous Conventions he says "It is the House and its splendid spirit that make possible the work of dispatch of business chairman. It is all a matter of team work."

will be continued through the Division of Home Missions.

✓ Heard a report on a forthcoming study project by the United Church Women on the status of women in NCC's constituent Communions.

✓ Voted that the special 10-member committee on Headquarters Location would meet with Church leaders De-

cember 8th-9th in Denver, on the eve of the Biennial Assembly, to study long-range plans for both Church and interchurch headquarters, and authorized the Business and Finance Committee to consider finding temporary New York headquarters in one building, instead of the five buildings now housing NCC.

SEVENTEENTH SUNDAY AFTER TRINITY†

## GENERAL CONVENTION

HOUSE OF BISHOPS — ELIZABETH McCracken

HOUSE OF DEPUTIES — REV. G. RALPH MADSON

## EVANGELISM

## Winning New Members

A three-year evangelistic program for the entire Church is called for in resolutions adopted by General Convention in Boston. The Department of Promotion of the National Council was requested to coördinate evangelistic programs of all official Church agencies in a united drive to increase Church membership and deepen the Church commitment of present members.

Text of the resolution, as adopted by the House of Bishops (the deputies, in concurring, emphasized the importance of the Brotherhood of St. Andrew in any evangelistic program), is as follows:

"(1) That the Department of Promotion of the National Council is requested to coördinate the plans and programs of Evangelism which may be prepared and sponsored by the Presiding Bishop's Committee on Laymen's Work, the several Departments of the National Council, and the Woman's Auxiliary so that the Church may be united as fully as possible in Evangelistic activities.

"(2) That this Convention commends the Presiding Bishop's Committee on Laymen's Work for its leadership in this field, and that this Convention urges every parish and mission of this Church to cooperate in the program of Visitation Evangelism.

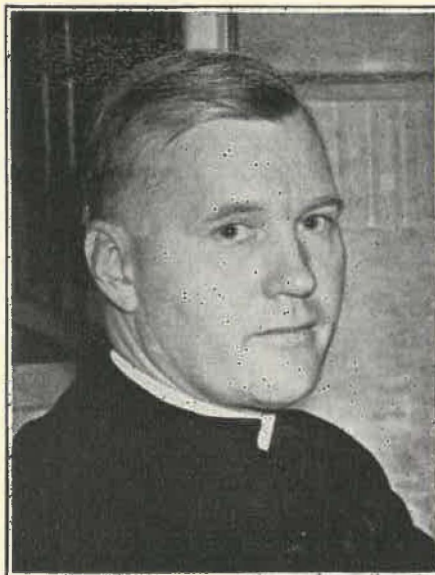
## INFORMATION ON METHODS

"(3) That, since winning new members for the Church is at the center of all Evangelistic work, those who plan the program of Evangelism for the coming triennium are requested to provide each diocese and missionary district, and others concerned, with the best available information covering methods for reaching and enlisting new Church members.

"(4) That, each diocese and missionary district is urged to adopt a goal of increased confirmations for each year of the triennium, and to report, to the Department of Promotion, the results of its efforts to reach the goals chosen."

The fourth section in the resolution led to a discussion of significance in the House of Bishops.

Bishop Hobson of Southern Ohio said earnestly:



BISHOP HOBSON  
*Competition has dangers.*

"I wonder what the effect of this would be on the whole Church. The competitive element inherent in it has its dangers. Dioceses and districts have their own goals, based on their knowledge of their own fields. A confirmation goal may be a serious danger. I have found that those clergy who have had the largest numbers have sometimes given the poorest training, and have had the largest number of lapsed communicants."

At a later session, discussion of the matter was resumed. Bishop Hubbard, Suffragan of Michigan, said:

## URGE INCREASE

"I should like the Presiding Bishop to urge an increase in confirmations."

The Presiding Bishop declared that he could not agree to this, saying very seriously:

"I cannot urge this. When I was a parish priest, I had all the confirmations that I could of persons ready to be prepared and presented. A goal of numbers I did not seek, nor could I urge it now. We should seek only 'fit candidates.'"

Bishop Hobson spoke again. This time he said:

"The goal would be bringing more people into the Church than in the year or years past. Each parish could follow its own plan, taking due care about fitness. The clergy should seek out persons whom they think would be truly interested, if approached."

## VISITORS

## Greetings from Canada

The Primate of Canada, Archbishop Barfoot, arrived in Boston to address both Houses on September 16th. He brought greetings from the Church of England in Canada to the American Church and spoke of the pleasure of the Canadian Church at the plans for the Anglican Congress to be held in this country in 1954.

## FINANCE

## Convention "Endowment" Fades

A \$100,000 fund in U. S. government bonds, built up over many years by the late Raymond C. Barnes during his long service as General Convention treasurer, had to be liquidated during the past three years in order to meet the current expenses of General Convention. The figures reported by the new treasurer, Frank S. Gulden, show that during the triennium the income from assessments amounted to only \$136,998 against total expense of \$249,588.33. Income from interest, refunds, and sale of the Convention Journal, Constitution, and Canons amounted to only \$9,070.36, leaving the government of the Church with an operating deficit of \$103,519.97.

Cause of the deficit was the fact that the maximum assessment allowed by Church law was \$8.00 per clergyman, whereas the expenses of Church government, including the salary and expenses of the Presiding Bishop, allowances to retired bishops, maintenance of Seabury House, cost of Convention publications, salary and expenses of Convention officers, and expense allowances to Commissions and Committees, had risen to nearly twice this sum per clergyman.

Under action taken at the 1952 Con-

TUNING IN: 17th Sunday after Trinity has shortest Collect of all, among "Collects, Epistles, and Gospels" of Prayer Book: 30 words, 49 syllables, 157 units of type. (Closest rival for brevity is Collect for Easter Tuesday: 30 words, 45 syl-

lables, 178 typographical units.) But Collect for 17th Sunday after Trinity draws important distinction between God's grace "preventing" us ("preceding" our cooperation, as in Baptism) and "following" us (meeting our own response).

vention, the maximum assessment has been raised to \$22 per clergyman, but there seems little likelihood of an immediate restoration of the fund which Mr. Barnes had regarded as the nucleus of an endowment for General Convention.

The way in which the fund had been created was for the treasurer and the Committee on Expenses to set the General Convention Assessment at an amount which would cover fully every appropriation made by the Convention. Then, whenever a portion of an appropriation was left unused, the unspent balance was promptly invested in securities. When the next triennium came around, there was no large cash balance to tempt the convention to adopt a smaller assessment for the next three years.

However, during the past triennium, the Church got its money back in the form of an assessment that was too small to meet current governmental expense, and General Convention's "endowment fund" became a dream of the past.

Unrestricted cash balance of the Convention at the beginning of the new triennium is \$23,844.96.

### Urgent Capital Needs

On a motion in the House of Bishops to concur with the Deputies in adopting the nine resolutions presented by the Program and Budget Committee [L.C., September 28th], a discussion of some length and importance arose, on the last resolution, which asked that the General Convention "authorize and direct the National Council to inaugurate and promote, during the coming triennium, a single campaign to meet the urgent capital requirements of the Church. To be taken into consideration by this campaign, the resolution proposed this list of Church institutions: theological seminaries in the United States; St. Luke's Hospital, Manila; Churches and Church institutions in Japan; St. Just School, Puerto Rico; and the American Church Institute for Negroes.

#### EMBARRASSING SITUATION

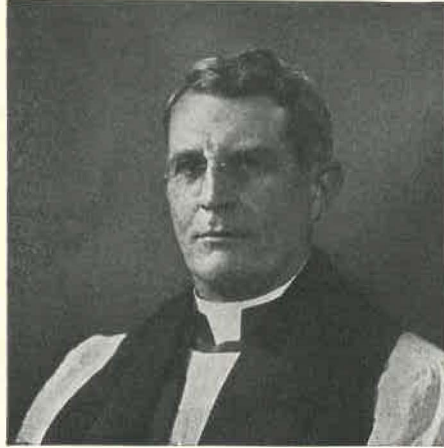
Bishop Powell of Maryland opened the discussion:

"I am in an embarrassing situation. My diocese has made every contribution the National Council has asked of it in the years past. *But* meanwhile we have not been able to use the opportunities for advanced work in the diocese itself. We cannot do what this resolution will ask of us, because we *must* take care of long-neglected opportunities *in* the diocese. I hope that we shall not be called 'diocese-minded,' nor have the diocese regarded with a fishy eye, if we don't do what is asked in this resolution."

Bishop Dandridge of Tennessee made an eloquent plea for the needs listed:

"These needs are terribly urgent. St. Luke's Hospital, Manila, is falling to pieces. We must attend to that need. The American Church Institute for Negroes must have money for its schools and its college, and have it soon. The other needs are just as urgent."

The Presiding Bishop at this point asked Bishop Binsted of the Philippine



BISHOP POWELL  
*Nor the fishy eye.*

Islands to speak. He gave a vivid and alarming account of the condition of the building of St. Luke's Hospital:

"I have spoken several times of the needs of St. Luke's. We have a splendid staff of doctors, nurses, and personnel in every department. But the building itself is in a serious condition, in almost every part. It also is in a bad location. There are extremely dangerous fire hazards. The building is on low ground, and the first floor is flooded once or twice a year—a bad thing in any building, but critical for a hospital. This appeal will be made not only in the Church, but also outside. We have allocated \$200,000 from the Woman's Auxiliary; but we must have more than that, and, as Bishop Dandridge says, have it soon."

Bishop Louttit of South Florida, speaking next, said something that had been in the minds of other bishops, it appeared:

"I hesitate to vote for this resolution, with *no* amounts mentioned. It might be better to get each of the special funds separately."

The suggestion met with no clear response, and the discussion went on. Bishop Barry of Albany made another suggestion:

"I sympathize with the Bishop of Maryland. Albany has special needs also—long-postponed, including an old cathedral to be repaired. I would hope that the National Council does *not* assign quotas for these special items. I believe that there is enough human interest to raise this money by special appeals. That new Division of Missionary Information [of National

Council's Promotion Department, L.C., September 14th] can handle it."

The Presiding Bishop put in a word, which ended the discussion:

"Most dioceses have their financial needs. We can't go into this campaign half-heartedly. It will take enthusiastic faith and strong effort."

Bishop Carruthers of South Carolina moved concurrence, saying:

"If the National Council is ready to go forward with this, we ought not to hold back."

Concurrence with the Deputies was voted. The Budget now stands adopted, for the triennium, as presented, with no amendments from either House, except that the list of Church institutions was dropped from resolution 9.

### Good Friday Offering

The House of Deputies concurred with the Bishops in resolution that those charged with the responsibility of determining the distribution of the Good Friday Offering be instructed to appropriate 15% of this offering for the use of the Joint Commission on Assistance to the Eastern Orthodox Churches.

### Thanks to Children

Passed unanimously was a joint resolution thanking the children of the Church for their missionary offerings [L.C., September 28th] and expressing appreciation of their interest in the Church's mission.

## INTERCHURCH

### Ecumenical Relations

Bishop Dun of Washington, chairman of the Joint Commission on Ecumenical Relations, touched on a controversial subject when he began his presentation of the Joint Commission on Ecumenical Relations for the Bishops by saying:

"We are in the World Council of Churches and the National Council of the Churches of Christ in the U.S.A. It is known that many of our people don't want us to be in them at all. But we *are* in them, and should bear our financial part in them. And we should not undermine things to which we *belong*."

"It is no use being willing to meet in Lund, or in some other far-off place—with a large group. That is no use unless we are willing to meet with our brethren where we *are*, in our *own* locality."

The Report ended with five resolutions, which were adopted by Bishops and Deputies. They recommended:

(1) That the Joint Commission be continued.

## GENERAL CONVENTION

(2) That an appropriation be included in the General Convention for its Expenses.

(3) That parishes and missions engage in such coöperative activities as will further understanding and promote ecumenical ideals in their respective communities.

(4) That the story of the World Council of Churches and the N.C.C. be presented to congregations on some appropriate Sunday, if possible on Whitsunday, and an offering be taken or budgetary provision be made for support of coöperative Christian work.

(5) That the observance of the Week of Prayer for the Unity of Christendom, January 18th to 25th, be commended to the clergy and people of the Church.

### The Door Was Not Closed

Bishop Keeler of Minnesota, chairman of the Joint Commission on Approaches to Unity, presented the report of the Commission, to the Bishops, and offered the one resolution of that Commission, namely:

"That the Joint Commission be continued, and that it be directed to continue negotiations with the Presbyterian Church in the United States of America and the Methodist Church, and to initiate or further such conversations with representatives of such other Christian bodies as in its judgment may lead to closer fellowship with them; and that the treasurer of General Convention be directed to provide the sum of \$12,000 for the general expenses of the Commission on Approaches to Unity during the coming triennium."

The House adopted the resolution with an amendment reducing the appropriation for expenses to \$8,000. The Deputies concurred.

Speaking to the Report, Bishop Keeler said that the Commission had held many meetings to explore the possibility of union with the Methodists and Presbyterians, U.S.A.; had held several informal conversations with representatives of the United Lutheran Church, had had correspondence with the chairman of the Permanent Commission on Inter-Church Relations of the Presbyterian Church, U.S.A. Bishop Keeler said that the members of the Joint Commission had been assured that the door was not closed to further negotiations with the Presbyterian Church, U.S.A. But that Church has decided, for the present, to concentrate its official efforts on work toward the organic union of the members of the Presbyterian and Reformed family of Churches in this country, regarding this as the most important contribution that it can make to the cause of union in the United States.

Bishop Keeler said that most immediate progress had been with the Methodist Church, through conversations with the Methodist Commission on Church Unity. Bishop Ivan Lee Holt,

Methodist Bishop of St. Louis, was introduced and addressed the House on the hope of his Church for union with the Episcopal Church [see below].

Bishop Keeler called attention to a book, *Approaches to Unity*, of which a copy had been placed on the desk of every bishop of the House. The book consists of papers on the Faith, the Church, the Ministry, and the Sacra-



BISHOP HOLT  
*Possibly an extension of orders.*

ments of the Methodist and Episcopal Churches, written respectively by members of the Commissions of the two Churches. The papers represent points of view rather than positions agreed upon by the two Churches. The book was recommended for study by both clergy and laity alike.

A suggestion that bishops of the Methodist and Episcopal Churches meet in equal number to consider "some extension of orders that might make intercommunion possible" was made by Bishop Holt in an address to General Convention:

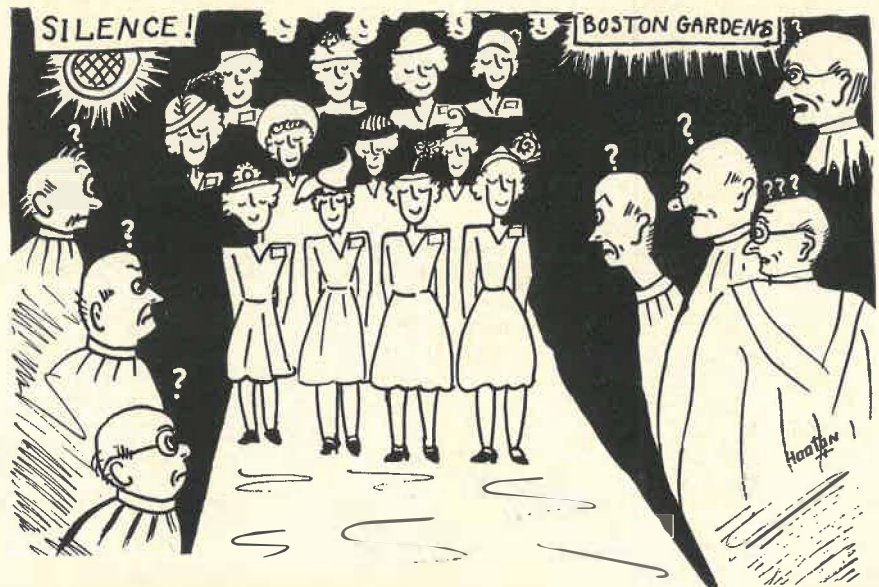
"I stand before you both as an individual and as a representative of my Church. As an individual I am a suppliant because all my life and ministry I have wanted to see your Church and mine united. As a representative of my Church I am not a suppliant because my Church is too conscious of its influence and strength

in the life of the nation to be a suppliant. What its contribution could be to a United Church it would be more fitting for others to speak of. I am deeply aware of the values your Church would bring to the religious life of my Communion—a sense of Churchmanship, a richness in services of worship, an emphasis on the ministry and the sacraments of the Holy Catholic Church."

Referring to *A Study* by the Joint Commission on Approaches to Unity and the Methodist Commission on Church Union:

"We know in spite of our common traditions how difficult would be the task of writing a plan of union which would in any near future unite our ecclesiastical organizations. As we pursue our way toward that goal we have been thinking much of a suggestion made by the Archbishop of Canterbury that we may find a way to intercommunion. As we have prayerfully considered that we have thought it possible that a group of your bishops, equal in number to the Methodist bishops, might meet with those Methodist bishops in an examination of the possibility of some extension of orders that might make such intercommunion possible.

"We would express the hope not only that your Commission on Approaches to Unity be continued but that it will receive from your great Convention warm appreciation of its work, and be sent forth on its mission by no uncertain expression of the Convention's concern for unity. The mind of the Methodist Church has been in clear language—at Birmingham in 1938, at Boston in 1948, and at San Francisco in 1952. The Protestant Episcopal Church has often expressed its concern for unity and it is my earnest hope that in these critical hours it may express that concern again, and with more earnestness than ever. May the Lord of the Church guide us all to do His will."



FIRST TIME: WOMEN IN OPENING PROCESSION.  
*Will the bishops PLEASE make way for the LADIES?*

EPISCOPATE

Electing a Successor

Deputies voted to concur with Bishops on an amendment to the canons providing that a diocese may elect a bishop within six months or less before its diocesan retires.

A Bishop's Authority

Recent agitations as to the authority of a bishop in his diocese in the matter of pastoral relations led to the offering of amendments to Canons 45 and 47 at General Convention, which were defeated [L.C., September 28th].

Canon 45, Section (d) provides that letters dimissory\* from a minister removing into another diocese shall be accepted by the new bishop within three months, "unless the Bishop or Standing Committee shall have heard rumors, which he or they believe to be well founded, against the character of the minister concerned, which would form a proper ground of canonical inquiry and presentment."

Bishop DeWolfe of Long Island commented at Convention:

"The *only* reason the Canon allows the bishop for not accepting a man consists of 'rumors' against his character. The bishop can do *nothing* if the man is not qualified to do the job, or if the parish in his former diocese has not paid its missionary quota."

One amendment offered — defeated by a vote of 54 to 56 — read:

"After the word 'unless' in Canon 45, Section 5, subsection (d) amend to read: 'It shall be the duty of the ecclesiastical authority of the diocese to which he [the transferring clergyman] has removed, to accept them [letters dimissory] unless the said minister shall have conducted himself in such a way as to be liable to presentment under the provisions of Canon 53, in which case the ecclesiastical authority shall give notice of the same to the bishop or the Standing Committee of the diocese to whose jurisdiction he belongs, exhibiting with the information the given reasonable grounds for presuming its truth.'"

NO REMOVAL AGAINST WILL

Canon 46 was amended at the General Convention of 1949, providing that a rector might not be removed from his parish against his will except under an amendment to Canon 45, which provides that a minister must resign at the age 72. Both these amendments were confirmed by the present General Convention, to take effect January 1, 1957. It must be borne in mind that the authority of the bishop and of the Standing Committee in Canon 46 "On the Disolution of the Pastoral Relation," re-

\*Letters dimissory are those granted by a bishop to a clergyman moving to another diocese.



BISHOP DEWOLFE  
*Rumor for a reason.*

mains the same, being covered by Sections 2, 3, and 4.

The amendment to Canon 47, depriving the bishop of power in the filling of vacant cures, was defeated by a substantial majority. The Section, with the proposed amendment, read:

"Written notice of the election and its acceptance, signed by the Churchwardens, shall be sent to the ecclesiastical authority of the Diocese. Unless the person is one whom the ecclesiastical authority could refuse to receive under Canon 45, Section 5, subsection (d), if he presented letters dimissory from another Diocese, the Ecclesiastical Authority shall send the notice to the Secretary of the Convention, who shall record it. Such record shall be sufficient evidence of the relation between the minister and the parish. Except as in this Section provided, the Bishop shall have no power to restrict the selection or to forbid the election of a rector."



BISHOP DUN  
*Acceptance of a cleavage.*

MEETING PLACE

Houston, 1955, if . . .

Before General Convention decided to accept Houston's invitation [L.C., September 28th] to hold its 1955 meeting there, a debate was held in the House of Bishops that is likely to go down in history.

A message from the House of Deputies to the House of Bishops, received shortly after the beginning of the final session of the Convention, said that, the House of Bishops concurring, the Deputies had voted to accept the invitation to meet in Houston. Concurrence was moved and seconded. At once Bishop Dun of Washington moved that "this matter be discussed in executive session." Bishop Conkling of Chicago seconded the motion, but it was not carried.

Bishop Nash of Massachusetts said with vigor:

"I am absolutely opposed to meeting in Houston if the provision that the Negroes be housed in the Negro College there, as Bishop Juin said would be done, is carried out. That would be segregation from us and from Texas — worse than segregation from the public. I move an amendment to the resolution of the House of Deputies, stating that we will go to Houston if Negro members of the Convention and the Woman's Auxiliary and Negro visitors will eat and live where the white members and visitors do. We must be assured of this."

Bishop Carruthers of South Carolina said quietly but firmly:

"There is just one point here. We are sure that we can trust the people of Texas to make the best possible arrangements. They are not responsible for the rules down there, nor are we."

Somewhat provocatively, Bishop Welles of West Missouri said:

"Bishop Quin says that he will make necessary arrangements. We can trust him. It is silly to have proposed an amendment."

Bishop Peabody of Central New York brought out a pertinent fact:

"Both our Houses are involved in our affection for Bishop Quin. That affection may be leading us to do something that will disturb many of the people of the Church, and will create unfortunate comment over a wide area."

Going deeper, Bishop Dun of Washington said:

"It is not only affection that moves us. There is also the acceptance of the deep cleavage in our own life, affecting the minority groups in our own communities. In different sections we are subject to different situations. I am affected in one way in Washington; the Bishop of Arizona is affected in a different way.

"The question is whether the Bishop of



Texas will be left the whole responsibility. The matter is not the responsibility of the Presiding Bishop. It is too much to expect one person in one section to guarantee that the conditions we wish will be met. It is very clear that there are large issues on both sides."

Bishop Hobson of Southern Ohio reminded the House of the custom of the past two decades, or more:

"For over 20 years the General Convention has never been held except where all members and all delegates to the Triennial Meeting of the Woman's Auxiliary could and would be entertained in hotels and restaurants, and would be welcome. To go to Houston, and put Negroes in a place, no matter how nice a place, which would be a place of segregation, would be a backward step."

Bishop Daniels of Montana pointed out another aspect of the subject:

"It would be a reflection on the Bishop of Texas if we do not accept his invitation in good faith. Suppose the Negroes do have some slights put on them. All great reforms are brought about by the willingness of some one to be hurt. I hope that our colored brethren will take the risk. And I hope that Bishop Quin will be patient and not explode as we discuss this." [Laughter]

Bishop Louttit of South Florida said decidedly:

"I think that the Episcopal Church could make a witness by going to Houston."

Bishop Armstrong, Suffragan of Pennsylvania, made a tentative suggestion, to which there was no direct response, when he said:

"Would Bishop Quin like a committee of some of his brethren in this House to advise with him? It occurred to me that this sort of informal committee might be better than a formal amendment."

Bishop Quin, speaking for the first time said:

"I have not spoken before because I didn't want to repeat the statement I made when the invitation was accepted. I have not had time to go into details. It is news to me that the Negroes would be housed in the Texas University Negro College. I don't know whose idea that is. Take my invitation or leave it. One reason I want you to come is to witness to our feeling about segregation. Give me three months. If we can't make satisfactory arrangements, we will withdraw the invitation."

The amendment moved by Bishop Nash was defeated. Concurrence with the action of the House of Deputies was voted. Therefore, if Bishop Quin finds, in three months' time, that he can make satisfactory arrangements, the General Convention of 1955 will meet in Houston.

October 5, 1952

## PUBLIC AFFAIRS

*A number of lengthy resolutions on current affairs of public interest were passed back and forth between the two Houses of General Convention and wound their way in and out of a number of committees. Some were passed by one House, only to be defeated by another. A few were o.k.'d by both Deputies and Bishops. At times a House would agree substantially with one of these resolutions but would vote it down because of disapproval of one section of its intricate bulk.*

### Character Assassination

After warm debate, the House of Deputies rejected a resolution approved earlier by the Bishops denouncing character assassination "unsupported by any factual evidence."

The rejected resolution also urged that congressional investigations be dis-

ment of any political figure of national prominence."

Deputy Howard T. Foulkes, a Milwaukee attorney, said that Senator McCarthy had been overwhelmingly supported by voters in the recent primary in Wisconsin and that the resolution should not be used to "condemn one man."

### Barriers and Treaties

Voted down by the Deputies after it had been approved by the Bishops was a resolution opposing "measures and legislation calculated to heighten trade barriers or increase trade discrimination."

Another resolution, opposing "unilateral imposition of heightened tariffs and trade barriers calculated to reduce the sale in the United States of Japanese goods," raised strong objections among the Deputies.

Several amendments in all were offered to the resolution, which was de-



EMMANUEL CHURCH, BOSTON  
Leslie Lindsey Memorial Chapel.

charged 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."

Although no name was mentioned in the resolution, a statement in it declaring that "fairminded men have been shocked in recent months by accusations of a most serious nature leveled against respected citizens" was taken by many to be an obvious reference to Sen. Joseph R. McCarthy.

Later, the Deputies approved a resolution saying that their action "does not imply an endorsement or non-endorse-

scribed by some as containing too much "preaching." The ability of the Deputies to judge the questions of trade barriers was doubted by some. Several men said that the issue is political and therefore should not be the subject of a resolution.

In connection with these objections the Ven. Thomas D. Byrne of Panama City, Fla., said:

"Every time the tariff question is raised the cry political goes up, but matters of racial discrimination in the South have been discussed and no one cries political about these."

Finally, the Deputies voted to soften

the wording of the resolution. As adopted, it urged "moderation in the consideration by our country of legislation calculated to reduce the sale in the United States of Japanese goods." The approved resolution also urged implementation of the peace and security treaties with Japan "on a Christian basis."

### Immigration

This resolution on immigration, passed by the House of Bishops, was concurred in by the House of Deputies:

"We urge 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."

### Asia Policy

The Deputies rejected a resolution, passed earlier by the Bishops, calling on the government to push a "constructive and liberal Asia policy based upon the winning of friendship and understanding of Indians, Japanese, Chinese, and all the peoples of Asia."

Some of the Deputies argued that the Communists might consider the resolution an attack by the Church on American policy in Korea.

### No Preventive War

The House of Deputies concurred with the House of Bishops' resolution in opposition to the idea of preventive war. The resolution noted that: "Believers in a God of justice and love as revealed in Christ cannot concede that war is inevitable."

### Reduce Risk for All

The House of Bishops adopted a resolution endorsing "the present efforts of the U.N. Disarmament Commission to achieve a comprehensive, balanced, and effective disarmament program. . ." and supporting "every practical effort to achieve it."

The resolution pointed out that, if shared proportionately, "a balanced reduction of the world's armed forces and armaments . . . would not increase the risk of any one nation, but would immeasurably reduce the risk for all, and at the same time open up to each immense avenues of social, economic, and educational advance."

There was no debate in the House of

Deputies on the resolution. Concurrence with the Bishops was voted.

### Human Rights

"Full participation of the United States in international action through the United Nations," looking toward the securing of human rights for all, regardless of race, sex, language, or religion, and the use of "every reasonable means to overcome longstanding dis-

### "In the Belfry . . . as a Signal" ==

Old North Church has a new type of signals. In the same belfry where almost 200 years ago lanterns flashed the warning of the arrival of the British, a device has now been installed which will detect the presence of smoke and flame in the historic church and set off an alarm at the Boston Fire Alarm Headquarters. Boston firemen recently dedicated the new signal.

criminary practices in our own land . . ." were embodied in a resolution adopted by Bishops and Deputies.

When the resolution on Human Rights was introduced in the House of Deputies, this question was raised: "Does the House know where participation of the United States in the U.N. program of human rights will lead?" Attention was called to the danger that failure to concur with the Bishops in adopting the resolution might be called opposition to the United Nations.

### Understanding War

The Bishops also adopted a resolution urging all members of the Church

"(1) To seek through study, conference, and prayer, a clearer understanding of the will of God with regard to war . . . and

"(2) Requesting the National Council of the Protestant Episcopal Church to make available materials for the purpose of such study."

The Deputies concurred.

### Arabs

On motion of Bishop Penick of North Carolina, on behalf of the Committee on Social Reconstruction, a report on Arab refugees was adopted by the Bishops "as expressing the sense of the House."

Calling the plight of these people tragic, and underscoring the failure of some 66 million dollars expended in the past three years on the Arabs from Mandated Palestine to solve the problem of these displaced persons, the report continues:

"Whereas, the Arab refugee problem is not insoluble, a program limited to relief,

however, will only complete the demoralization of the displaced Arab. What is imperatively needed is a comprehensive program for their permanent resettlement in the Arab States, with the active cooperation of Iraq, Syria, and Jordan; and

"Whereas, in addition to resettlement, there should be carried forward a program for the development of natural resources of this region financed by international funds looking toward self-maintenance. For this purpose it is estimated that an initial sum of 800 million dollars should be provided by the Free World.

"Your committee, believing profoundly in the responsibility of the international community to meet this problem cooperatively with the Arabs, would modify the above resolution and recommend that this comprehensive proposal be transmitted to the United Nations for appropriate international action."

### Underdeveloped Areas

Also on September 15th the Bishops urged upon the Western World, through the activities of the United Nations and the coordinated efforts of separate governments,

"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. . . ."

The resolution added that "no Christian has a right to ignore this profound problem," and warned that "existing conditions violate Christ's teaching and spell catastrophe, if allowed to go uncorrected." Deputies concurred.

## PENSIONS

### CPF Trustees

The House of Bishops concurred with the House of Deputies in electing the following as trustees of the Church Pension Fund: David E. Bronson, of Minnesota, the Rt. Rev. Everett H. Jones of West Texas, the Rt. Rev. Noble C. Powell of Maryland, the Rt. Rev. Oliver J. Hart of Pennsylvania, Charles D. Hickey of Pennsylvania, Clarence C. Michalis of New York, Ethan A. H. Shepley of Missouri, Allen Wartrell of New York, the Very Rev. J. M. Richardson of Texas, and James Hodges of Olympia.

## SOCIAL RELATIONS

### Segregation

A number of resolutions condemning race segregation and discrimination were under consideration by both the Houses and by various committees. Two of them passed both Houses.

## GENERAL CONVENTION

The House of Deputies adopted a resolution:

"That this Convention affirm its conviction that no branch of the Christian Church can rest content while injustices in the form of racial segregation obtain in parishes, schools, and agencies under her control or associated with her; and that while recognizing the difficulties involved in the application of the principle in special localities and situations, it urges the responsible authorities of all Church related schools, colleges, and seminaries to labor unceasingly for the elimination of injustice in the form of racial segregation in its faculty and student body."

When the House of Bishops adopted this resolution, but with some important changes:

"That this Convention affirm its conviction that no branch of the Christian Church should rest content while any injustices in racial relations obtain in parishes, schools, and agencies under her control or associated with her; and that it urges every member of the Church to labor unceasingly for the elimination of such injustice."

The Deputies concurred with the Bishops in passing a resolution to "consistently oppose and combat discrimination based on color or race in every form, both within the Church and without, in this country and internationally."

### "As God Gives Life . . ."

The Bishops concurred with the Deputies in adopting a resolution opposing "the legalizing of the practice of euthanasia, under any circumstances whatsoever."

The resolution pointed out that "as God gives life, so only through the operation of the laws of nature can life rightly be taken from human beings."

### "Hard-Core Cases"

The Deputies concurred with the Bishops on coöperation of the Church with the Medway Plan Foundation, and other similar agencies, for the relief of "Hard Core" cases—needy persons in foreign lands who are not eligible for entrance into the United States.

## SEMINARIES

### Selection of Candidates

The Very Rev. Lawrence Rose, Dean of the General Theological Seminary, presenting the report of the trustees of the seminary to General Convention, dwelt on the difficult and delicate matter of the selection of candidates for the ministry. After giving detailed consideration to the problems involved, the report makes this statement:

"But the very delicacy of these problems

is a measure of the necessity of facing them realistically and dealing with them patiently. 'Can the blind guide the blind?' is a question that never needed asking more than it does now.

"Intelligence, professional competence, spiritual sensitiveness, imaginative human understanding, moral stature, capacity to



ALL SAINTS', BROOKLINE  
Deaconesses met there.

endure joyfully were never more at a premium as characteristics of the clergy than in these times. And it is an intolerable suggestion that they are more needed in some areas, less in others, of the Church's life.

"No need for numbers can justify any one of the Church's agencies of selection in failing to reckon the cost in personal tragedy and public harm which can result from acceptance of men incapable of meeting the demands of Christ's ministry. . . .

"The Church, her bishops, parish clergy, college chaplains, and her lay people have as a constant obligation a discriminating effort to stimulate vocations to her ministry among young men. . . . That those ordained should come from a healthy background, be known as men of stable and sound personal endowment, rightly motivated and equipped with the best learning and training the Church can afford, is the best guarantee that they will form a corps of men ready both in body and soul to accomplish cheerfully those things that God requires of the stewards of His mysteries."

### GTS Board

The House of Deputies voted approval of these nominations to the board of the General Theological Seminary to serve to 1958:

The Rev. Drs. John Heuss, J. Wilson Sutton, Theodore Ferris, Walter H. Stowe, C. Rankin Barnes; Messrs. John

D. Butt, William H. Stonaker, William N. Westerlund, Andrew Oliver, Edward O. Proctor.

Nominations for trustees of the General Theological Seminary, as approved by the House of Bishops, include: Bishop Washburn of Newark, Bishop Powell of Maryland, Bishop DeWolfe of Long Island, Bishop Lichtenberger, Coadjutor of Missouri, and Bishop Gray of Connecticut.

### Central Anglican College

The Very Rev. Lawrence Rose invited Bishops to recommend clergy for post-ordination training, on scholarship, at St. Augustine's College, Canterbury, now designated a central college for the entire Anglican Communion.

## DEACONESSES

### Central House

The House of Bishops approved a resolution offered by Bishop Conkling of Chicago, chairman of the Joint Advisory Commission on the Work of Deaconesses, to establish in Evanston, Ill., a central house for the training of deaconesses, and the use of deaconesses on furlough. Deputies concurred.

## ARMED FORCES

### Chaplaincy

A resolution concerning clergymen in the armed forces who are not chaplains, was sent back and forth between the two Houses with slight amendments. The Deputies finally concurred in the last amendments of the Bishops, and the adopted resolution says clergymen in the armed forces—especially those in the reserve—who are not chaplains are to be urged by their bishops to resign their commissions or reserve status and, if acceptable, to seek chaplaincies.

### Appreciation

The House of Bishops adopted a resolution of appreciation to those serving in the armed forces of the nation, and of assurance of their constant prayers "that they may be preserved from all evil, and that the cause for which they are prepared to give their lives may prevail." The Deputies concurred.

## BUILDING

### Augmentation and Commendation

The House of Deputies adopted a resolution commending the work of the American Church Building Fund Commission and urging a substantial increase in its permanent fund. The resolution, in which the bishops concurred, said:

"Whereas, The American Church Build-

ing Fund Commission has throughout the past 72 years of constructive service, been a source of financial aid to parishes and missions in providing churches and other parochial buildings, thereby broadening and facilitating the ministry of the Church in their respective fields, and

"Whereas, during the past six years churches have sought loans from the Commission aggregating \$13,600,000 which in comparison with the Permanent Building Fund of \$1,048,000, demonstrates that the resources of the Commission are inadequate to meet its opportunities for service, now therefore be it

"Resolved, the House of Bishops concurring, that the General Convention, appreciating the value of the continuing assistance of the American Church Building Fund Commission in the field of Church extension, considers a substantial increase of its Permanent Fund to be a matter of the utmost importance. . . ."

## CHURCH'S NAME

### Dismissal

The Standing Liturgical Commission was discharged by Deputies from further consideration of a proposal to change the name of the Church, on ground it is a constitutional matter.

## URBAN WORK

### Industrial Areas

The House of Bishops asked that a commission of both houses be appointed to study missionary work in industrial areas. The House of Deputies adopted the motion of the Committee on Social Service regarding the formation of a joint commission on the Urban Church and suggested that a Division of Urban-Industrial Church Work be formed within the Department of Christian Social Relations and that the necessary funds be appropriated for its development.

## MINISTRY

### Placement

Bishop Juhan of Florida, chairman of the Joint Commission on Clergy Placement, giving the report of the Commission said that the problem was to find a "way to get the right man in the right place, and the right place for the right man." To this end, the Commission offered this recommendation:

"That the National Council be requested to establish in its offices a bureau for clergy placement which shall function under the direction of the Presiding Bishop, and to provide for payment of the same from National Council Administration funds. The bureau shall endeavor to supply parishes and other agencies of the Church and clergymen and lay workers

respectively with information concerning opportunities for services and those available for such services."

Bishop Dandridge of Tennessee sprang to his feet when Bishop Juhan finished offering this resolution, and said with considerable warmth:

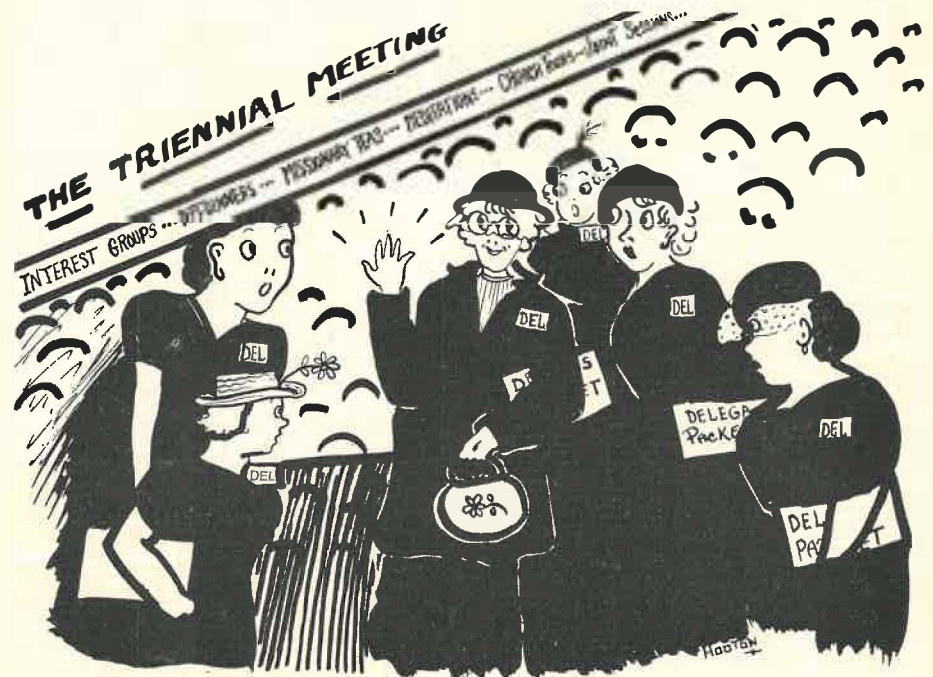
"I hope that this resolution will be defeated. There is a tendency to refer everything to the National Council, with a danger of bureaucracy. There is a strong tendency to have every appointment, every appropriation under the National Council.

## Add WA Elections

Mrs. Percy V. Pennybacker, of Austin, Texas, was elected chairman of the National Executive Board. Mrs. James S. McCulloh of Rye, New York, was elected vice chairman, and Mrs. Perry B. Strassburger of New York City, secretary.

## Installation

In the quiet of the morning, before nine o'clock on Friday, September 19th,



NEW DELEGATE

Yes, this is my first Triennial. I intend to have a nice visit with all my children.

There will be a storm of protest if we put this there, a protest from the Church at large."

The motion, which had been seconded, was defeated.

## WOMAN'S AUXILIARY

### The Extra Delegate

Triennial delegates, in what is considered a step forward in race relations within the Church, asked their National Executive Board to consider whether dioceses and missionary districts with a minority group of 225 or more communicants should continue to have an additional delegate to the Triennial Meeting as representative of such minority groups.

The motion adopted by the women suggested instead that each entire delegation to the Triennial Meeting be representative of all women in the diocese or missionary district. The provision for the additional delegate was an outcome of the 1946 Triennial Meeting.

18 of the 21 women who will make up the National Executive Board of the Woman's Auxiliary for the next three years, gathered together in the choir stalls of Trinity Church, Boston. The congregation was made up of friends and delegates of the Triennial who had come to witness the service of installation of the new board.

The two particularly important pieces of business to come before the Triennial were: electing eight women for member-at-large on the National Executive Board and allocating the United Thank Offering fund [L.C., September 28th]. During the summer the nominating committee had mailed to all the Triennial delegates booklets listing names and data of their 18 nominees. On Saturday morning, September 13th, members of the National Executive Board of the past triennium had held a well-attended coffee hour so that the women of the Triennial could meet and talk with the nominees. The voting was over, the choices had been made, and gathered for the installation service were the repre-

sentatives of the four cooperating agencies, the eight Provincial representatives,\* and the newly elected members-at-large who together with Mrs. Arthur Sherman, secretary, make up the National Executive Board.

The service opened with the hymn "How Wondrous and Great Thy Works" followed by the sentences, "O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling. Grace be unto you, and Peace, from God our Father, and from the Lord Jesus Christ."

Mrs. Alfred M. Chapman, the presiding officer of the Triennial Convention which was about to be concluded, then presented the women gathered at the altar rail, to Presiding Bishop Sherrill, and he proceeded with the installation.

## WOMEN

### Facts of Life

In his sermon on September 14th, at Trinity Church, Boston, Bishop Nash remarked about the Deputies' refusal to grant equal rights to Churchwomen [L.C., September 21st]. He said, "I hope that by 1955 the laymen will have learned a few of the facts of life."

## PRAYER BOOK

### A Right to be Proud

A service commemorating the English Prayer Book of 1552 (Second Prayer Book of Edward VI) was held in St. Paul's Cathedral, Boston, on September 14th.

The sermon was preached by the Rev. Massey H. Shepherd, Jr., professor of Church History at Episcopal Theological School, Cambridge, Mass., who is also a member of the Liturgical Commission and the author of several works, including *The Oxford American Prayer Book Commentary*.

Dr. Shepherd said that it was a good thing to take account of the 400th anniversaries, as they came around, of the several revisions of the Book of Common Prayer. He described the Prayer Book as "the peculiar joy and boast of

our Anglican tradition," and said that we had a right to be proud of it, "not only for its intrinsic merits, but above all for what it has accomplished in guarding and guiding our faith and devotion." Said Dr. Shepherd:

"Our Common Prayer is nothing short of an ordered presentment of the Holy Scriptures, and of the faith that rests upon them. Three-fourths of the Prayer Book is directly taken from the Bible. The other fourth is compact with allusion to it and quotation from it. . . .

"Yet our Anglican tradition is not a book-religion, even though its faith and worship are based on Scripture. The Bible is not so much our sole authority as it is our final authority. In addition we have always appealed to the living authority of the Church—for the Church existed before the Bible, and the Church is the arbiter of what is included in the Scripture. Moreover we recognize the authority of reason and Christian experience. For the Word of the living God is not bounded by a sacred text. He witnesses also through the mind and heart of men; and in man He became incarnate. . . ."

## MISSIONARIES

### No Regular Raise

The House of Bishops refused to concur with the House of Deputies in their resolution setting a regular raise in stipend for domestic missionaries each year.

## HYMNAL

### Work Done, Discharged

The House of Deputies concurred with the Bishops' resolution "that the Joint Commission on Revision of the Hymnal, having completed the tasks assigned to it, be now discharged."

Commission on Hymnal was authorized by 1937 Convention to undertake a revision. The words of the proposed revision were submitted to the 1940 Convention, whence the title, *The Hymnal 1940*, completed and adopted in 1943 and now in common use.

In 1949 the Commission sponsored the production of *The Hymnal 1940 Companion*, published by Church Pension Fund, and recently issued in a second edition.

## FORWARD MOVEMENT

### Vote to Continue

The Houses of Bishops and Deputies concurred in continuing the Forward Movement. The Movement publishes devotional literature, notably *Forward—day-by-day*, which reaches readers in the Episcopal Church and other Churches all over the world. Copies of it in Braille are sent free to individuals and institutions. Over 70 other publications

on various subjects are on the Movement's current list.

## DINNERS

### A Jab

The Rev. Charles W. Lowry, author of *Communism and Christ*, in an address at the Church Congress dinner, September 16th, presented Communism as in essence "a new universal this-worldly salvation religion." Said Dr. Lowry:

"The best way, in my judgment, to exhibit comprehensively the nature of Communism, is to say that it is a total, all-embracing, authoritarian religious system, setting itself aggressively and confidently against every other view of the world and every other understanding of truth and reality."

Dr. Lowry added that "God is using it . . . to jab us awake."

The Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New York City, was unanimously elected president of the Church Congress at this gathering. Dean Pike was formerly chaplain and head of the Department of Religion in Columbia University. As president of the Church Congress he succeeds the Rev. Theodore P. Ferris, rector of Trinity Church, Boston.

### CDSP

The Very Rev. Sherman Johnson, dean of the Church Divinity School of the Pacific, was the toastmaster at the seminary dinner held at Emmanuel Church Parish House, Boston, Mass., during Convention. There were 41 persons present. As the festivities were getting under way a delegation from the Seabury-Western Seminary arrived bearing greetings from that sister seminary.

Dean Johnson started his remarks by saying that they had all heard enough speeches to last for three years and enough canonical matters were discussed to last for many more; hence he would save those present from more speeches.

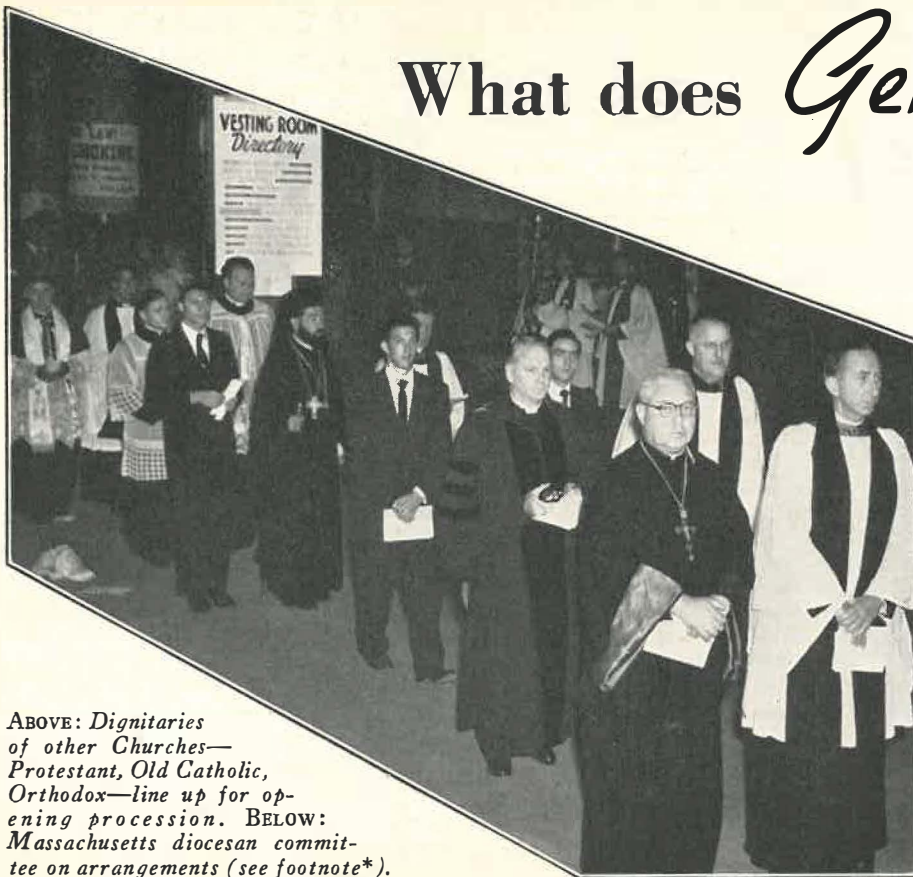
### "The Task is Herculean"

"Parish-Wide Involvement in Christian Education" was the theme of the dinner of the Department of Christian Education, attended by 1000 guests in the ballroom of the Sheraton Plaza Hotel, Boston.

The high-point of the evening was an address by the Rev. Dr. John Heuss, former director of the Department. Dr. Heuss called attention to the great change that has come over the Church in the last several years in its intensified and revitalized interest in Christian Education. He said, "The Church is tremendously concerned and widely aroused. But still many people of the

\*Mrs. P. B. Strassburger, Episcopal Service for Youth; Mrs. Marion Wilson, Daughters of the King; Mrs. William B. Johnson, Church Periodical Club; Mrs. Russel Hargate, Girls' Friendly Society. The Provincial chairmen are: Mrs. Bay Estes, Province I; Mrs. F. G. Scofield, II; Mrs. Jasper W. Nichols, III; Mrs. John Morrison, IV; Mrs. Robert Vance, V; Mrs. Clarence C. Moore, VI; Mrs. Paul Palmer, VII; Mrs. Sumner Walters, VIII. The eight new members-at-large are: Mrs. Shubael T. Beasley, Tennessee; Mrs. St. Elmo Coombs, Los Angeles; Mrs. Lawrence Dorsey, Indianapolis; Mrs. Irwin T. Hyatt, Atlanta; Mrs. James McCulloh, New York; Mrs. Harold R. Moulton, Western Massachusetts; Mrs. Percy T. Pennybacker Jr., Texas; and Mrs. C. G. Perry, Nebraska.

# What does *General Convention*



ABOVE: Dignitaries of other Churches—Protestant, Old Catholic, Orthodox—line up for opening procession. BELOW: Massachusetts diocesan committee on arrangements (see footnote\*).

Marshall Sciefert

Places and faces seen by Churchpeople who attended Convention in Boston this year appear on these two pages and throughout this issue and the issues of July 27th, August 31st, and September 7th, 14th, 21st, & 28th. More next week.



TRINITY  
Third Episcopal church in Boston.



ADVENT  
Where ACU mass was held.

\*From left. Front row: Gerald Y. Hills, controller; the Rev. Gardiner H. Shattuck, chairman, opening service; Miss Marguerite Atwood, chairman Woman's Auxiliary Triennial; Harold D. Hodgkinson, chairman, Convention Fund; the Rev. Gardiner M. Day, general chairman of Convention; Bishop Heron, suffragan of Massachusetts; John E. Buddington, chairman, housing committee; Miss Harriet A. Robeson, chairman, hospitality committee; the Rev. Robert G. Metters, chairman, dinners and breakfasts.

Second row: Samuel B. Groom, chairman, procurement; the Rev. G. Earl Daniels, pulpit assignments; the Rev. Peter L. Blynn, assisting on dinner committee; Mrs. Francis S. Moulton, hospitality and information; the Rev. Junius J. Martin, publicity; Mrs. Frank G. Allen, information committee; Mrs. Norman D. Goehring, president, Massachusetts Woman's Auxiliary; Philip H. Stafford, treasurer, diocese of Massachusetts; Thomas Fletcher, assistant to Convention manager; the Rev. Jack Leather, chairman, welcome service committee.

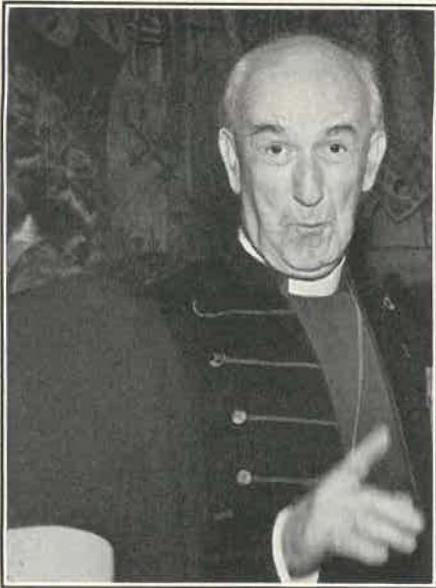
Third row: Reginald Holm, Telephone company representative; Bryon Atwood, assisting with opening service; the Rev. Frederic C. Lawrence, chairman, registration; the Rev. Edgar D. Romig, public service; the Rev. Robert W. Woodroffe, Jr., chairman, Convention *Church Militant*; Alan Gordon, public service; Francis A. Parker, Jr., chairman, Laymen's Weekend; the Rev. Alexander M. Rodger, Convention manager.



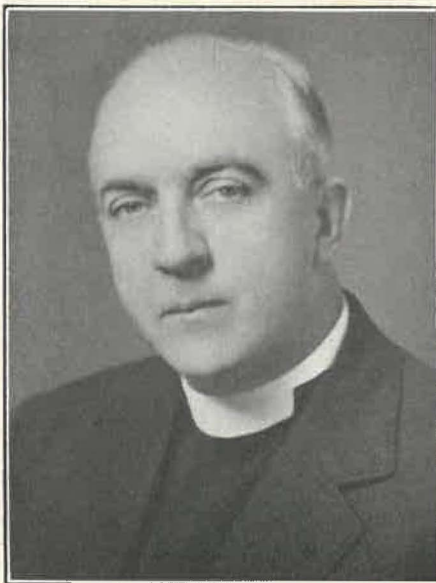
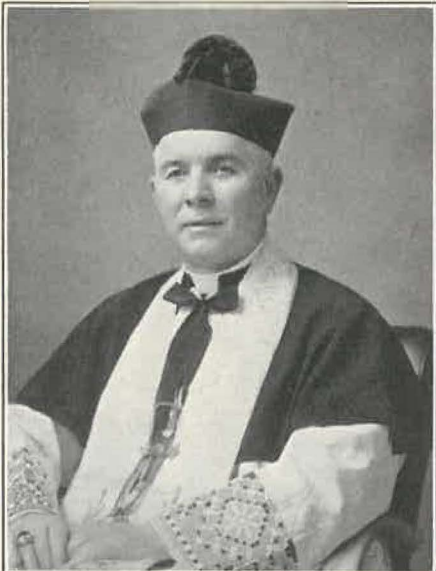
THE REV. ALEXANDER RODGER  
Convention manager.

The Living Church

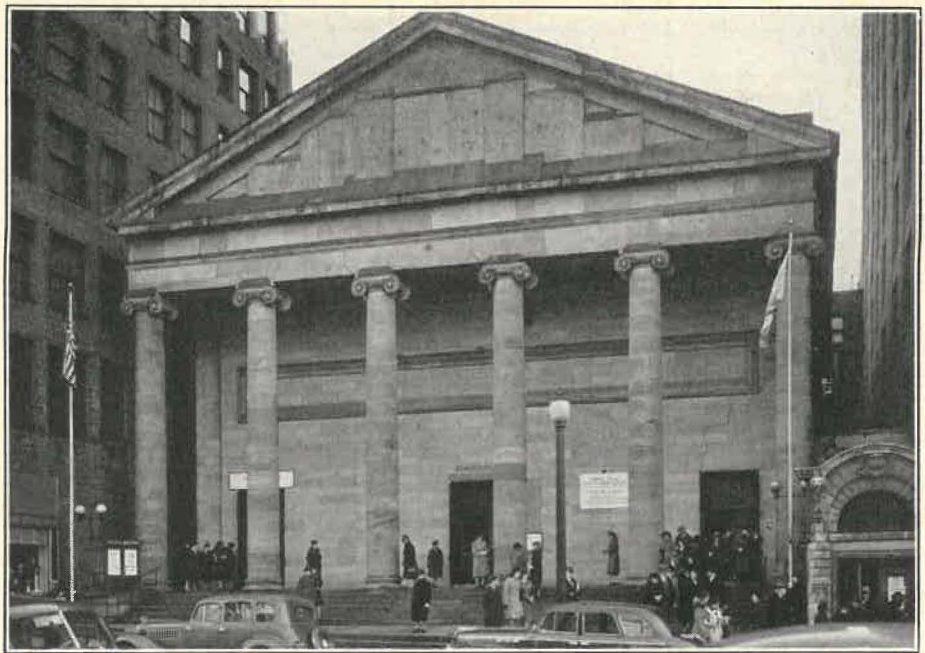
tion look like?



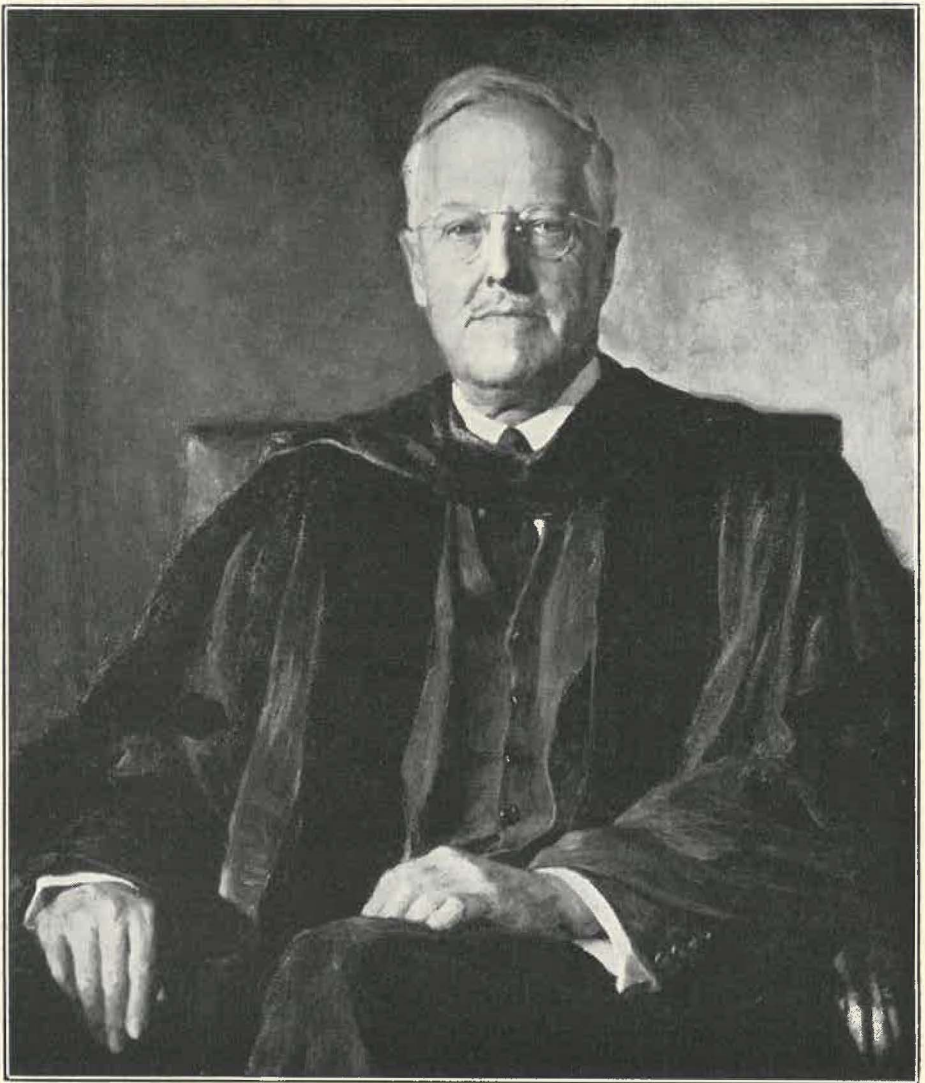
Marshall Seifert



Berkeley Studios



ABOVE: St. Paul's Cathedral, site of 1552 Prayer Book commemoration and L.C. dinner. BELOW: Painting of Bishop Nash by Harold Brett, exhibited by Doll & Richards, Boston, and now at St. Paul's School, Concord, N. H. LEFT, from top: Archbishop of Canterbury; the Rt. Rev. Joseph Soltysiak, Polish National Catholic bishop, who celebrated mass at Emmanuel Church; Bishop Heron, Massachusetts suffragan.



From a painting by Harold Brett

Church have no inkling of what is going on. The task is still herculean."

The Presiding Bishop addressed the meeting briefly, reminding the Church, "We are doing now [in Christian Education] what should have been done 150 years ago."

The main event of the evening was a demonstration of a parish committee of Christian Education presented by the Commission on Christian Education of Trinity Church, in Concord, Massachusetts.

Bishop Nash was toastmaster of the evening, and the Rev. David Hunter, director of the Department of Christian Education, was in charge of the program.

**"A Great Loss"**

The Church has a tremendous opportunity for evangelism in Japan at the present moment, said the Most Rev. Michael Hinsuke Yashiro, Presiding

Bishop of the Nippon Sei-ko-kwai (The Holy Catholic Church in Japan), at the dinner of the Overseas Department of the National Council, held on September 12th. "If we lose this tremendous chance which God has provided the Nippon Sei-ko-kwai for winning souls to Christ, it will be not only a great loss for Japan, but for the whole of East Asia," he added.

**The Nation's Campuses**

The Church's work in our nation's campuses was explored from three points of view on September 12th at the dinner jointly sponsored by the Church Society for College Work and the Division of College Work of the National Council. Approximately 550 persons were present.

The Very Rev. James A. Pike, J.S.D., present dean of the Cathedral of St. John the Divine, spoke from his experiences as former Chaplain of Columbia

University, and from his activity on other college campuses in the East.

The student's viewpoint was represented by Philip Zabriski, who has just completed two years at Oxford University, and is now a postulant for Holy Orders in the diocese of Virginia.

The last speaker, Theodore Greene, professor of Philosophy at Yale University, sounded a warning note to any Church which is content with the "average way," with less than the highest which God commands.

**God Cannot be Domesticated**

The Presiding Bishop addressed alumni and friends of Seabury-Western Theological Seminary at dinner in the parish house of Emmanuel Church, September 17th.

He warned his hearers that after a "gruelling day" in the House of Bishops he might get mixed up and talk about "divided bishops and retired



THE HOUSE OF BISHOPS



votes." He then paid tribute to the dean of the school, the Very Rev. Alden Drew Kelley.

Bishop Sherrill said he would "share some convictions on the pastoral ministry," and declared that great sacrifice is involved in giving up that kind of ministry for administrative work, such as his. He warned that Christianity cannot be narrowed, nor can God be domesticated. One trouble with the Church is that there are "too many people with great convictions about little things." Things must be measured by the greatness of God, he declared.

Reminding the clergy that Christ never lost touch with people, the Bishop said that pastoral work is the giving of oneself to people in service. He quoted the late Dr. Peabody, a noted Boston physician, who told a group of nurses that "the secret of caring for the patient is in *caring* for the patient."

He said it is service to people that really counts in the ministry.

### The Church and Industry

Four-hundred Churchmen and women gathered in New England Mutual Hall on September 12th at the dinner of the Department of Christian Social Relations at which Bishop Keeler, chairman, presided. The choir of the Greek Orthodox Cathedral of Boston sang several beautiful selections from the Greek Liturgy.

The importance of the Church to our industrial civilization was discussed by Bishop Lichtenberger, coadjutor of Missouri. He presented Christian social relations as an expression of the Church's mission.

Dr. John Higgins, rector of St. Martin's Church, Providence, R. I., a member of the National Council, spoke of the Church's concern for the 200 health and welfare agencies of the Church.

The Rev. Norman Weston, assistant secretary of the department was the final speaker. He discussed the findings of the

study on Church social action recently.

### Consider Needs of Philadelphia Seminary

The need of training men for the field and on the field was stressed by Bishop Brinker of Nebraska at the triennial dinner of the alumni of the Philadelphia Divinity School held in Mosely Hall of the Church of the Advent.

Bishop Conkling of Chicago spoke of the need of developing fellowships by which promising students could be supported while doing graduate work if the Church is to develop adequate scholars to man the seminary faculties.

Bishop Hart of Pennsylvania said that increasingly within the diocese people have become so conscious of the needs of the school that it is easier to obtain funds for it than for some of the other projects which have been set forth.

Bishop Sterrett of Bethlehem was the toastmaster.

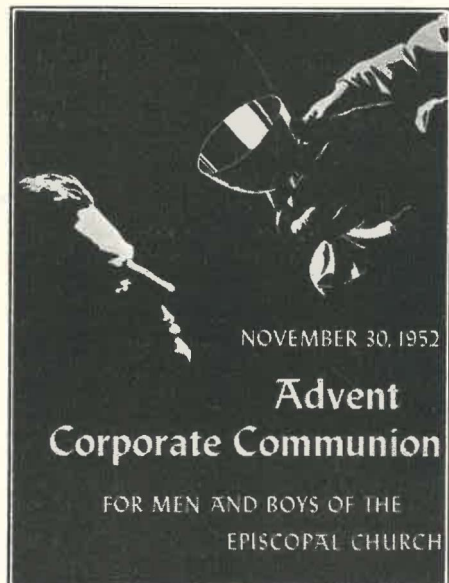


Junior bishops, who sit closest to the back, lined up against wall to get in picture.

## PUBLICITY

### Two New Posters

Posters to be used for the Every Member Canvass drive this year and for the Advent Corporate Communion have just been made public [see cuts]. Canvass dates this year are November 2d to December 7th.



## WOMEN

### Responsibility, Not Influence

Women's participation — or lack of participation — in the total program of the Church, is not just an academic question, but affects the whole witness of the Church in the world today. The question therefore calls for urgent consideration and implementation at all levels of Church life.

This was the basic conviction expressed by various speakers and through committee reports, at the meeting of the Commission on the Life and Work of Women in the Church,<sup>¶</sup> in Oxford, England, September 8th-13th. The Commission was set up under the auspices of the World Council of Churches in 1948. Its chief work to date has been the publication of a book, *Service and Status of Women in the Church*, based on an extended world-wide survey, and preparation of a study outline on the man-woman relationships within the Church. This outline has been published in English, Spanish, and German, and other translations are in progress. It is being used as the basis for discussions in the churches

**TUNING IN:** ¶The two types of women's work that have a centuries-old tradition behind them are both provided for in the Canons of the Episcopal Church — that of deaconesses and of members of women's religious orders. ¶Communion here means

of many countries and many communions.

Recommendations of the committee on the future work of the Commission warned, however, that "this concern must not be considered simply as a matter of study and discussion, but as the carrying out of a total process within the churches."

### EMPHASIS

Recommended emphasis for the work of the Commission between now and the Second Assembly of the World Council, to which it will report at Evanston, Ill., in 1954, is "the stimulating of study and action in the member churches of the World Council (158 Communions<sup>¶</sup> in 43 countries) on woman's place in all phases of Church life; the encouragement of an ecumenical outlook; the collection and dissemination of information on women's activities and opportunities for service."

Reports of delegates from Japan, Australia, Nigeria, and Latin America, seemed to indicate that women move more freely and come nearer to making their full contribution to the work of the Church in some of the younger churches than in the older ones.

In commenting on "Service and Status of Women in the Church," Dr. Kathleen Bliss, of England, who prepared the report, spoke of "the enormous size of the phenomenon with which we are dealing."

### MISSIONARIES

Speaking of the voluntary agencies of women in the Church, she paid tribute especially to the women's missionary societies and their contribution to the wholeness of the Church's message. "The heart of the matter is this:" she said, "Is the Church today, in its preaching and teaching and in the message that is given out through the impact of its members, giving the whole message, or is there something lacking? If so, what?"

Dr. Bliss spoke also of the role of women working full time in the Church, and warned them of getting "pigeon-holed" in certain jobs as a result of their tidy-mindedness, which demands job definition. She suggested that women might better look upon their work as having a certain fluid quality which would concern itself less with status than with opportunities for service.

"In regard to the increasing number of women holding positions of leadership in the Church," Dr. Bliss said, "we should not pay so much attention to

how many women we can get on church boards, or to the Church Assembly, etc. Does it not depend more on what these women do and who they are? In many cases there has been numerical progress. The question is whether there has been qualitative progress, about which I am not sure."

She said women should be challenged to assume responsibility, rather than depend upon "influence" wielded through another person — perhaps husband or pastor — which risks nothing in the way of either position or face.

Dr. Bliss is the retiring secretary of the Commission, and was formerly its chairman.

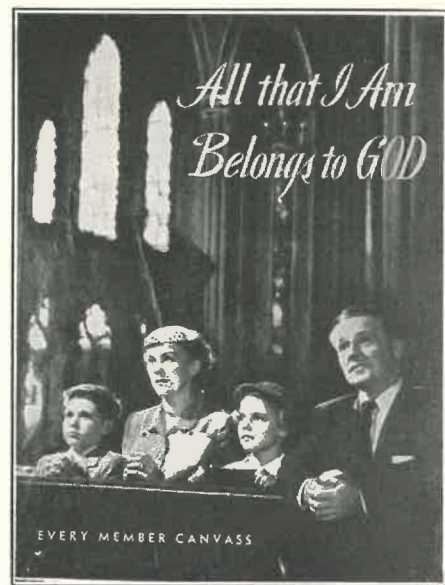
Presiding over this meeting of the Commission was Miss Sarah Chakko, President of the World Council and president of Isabella Thoburn College, Lucknow, India. Miss Chakko was re-elected chairman.

[EPS]

## PRESS

### New President for N.D.P.

The Rev. Ralph E. Hovencamp, New Castle, Pa., was elected president of National Diocesan Press at a triennial meeting in Boston, September 17th. The editor of the *Pastoral Staff*,<sup>¶</sup> a diocesan paper of Erie, Fr. Hovencamp succeeds the Rev. G. R. Madson, of Albany, Ga., as leader of the association of diocesan editors. The Very Rev. Edward J. Bubb of Quincy, Ill., was elected secretary-treasurer to succeed the Rev. Dudley J. Stroup of Hinsdale, Ill. Dean Bubb re-



religious bodies, Churches. ¶The magazine, the *Pastoral Staff*, takes its name from the shepherd's crook (otherwise known as a crozier) traditionally carried by a bishop, symbolizing his office as chief pastor in the Church.

tains the editorship of the N.D.P. Bulletin; he is editor of *Light*, Quincy diocesan paper.

## PUBLIC AFFAIRS

### Candidate Visits Church

Adlai Stevenson visited the Church of the Resurrection, New York City, on Sunday, September 21st, at the invitation of layreader Keith Kane, a Princeton classmate of the governor's. The rector, the Rev. A. A. Chambers, chose as his text for the day, Matthew 6:24: "No man can serve two masters. . . ." from the Gospel for the day, the 15th Sunday after Trinity.

### Vatican Representation

Governor Stevenson said recently in Springfield, Ill., that he does not plan to nominate an ambassador to the Vatican if he is elected President.

The Democratic candidate said, however, that he saw no "special disadvantage in the system of a 'personal representative' to the Vatican.

Speaking on behalf of the Republican candidate, his personal assistant said, "General Eisenhower has never advocated the appointment of an ambassador to the Vatican. Before . . . recommending a change in existing policies . . . he would want the . . . opinion of the people as expressed through . . . Congress."

## PARISH LIFE

### Social Worker to Direct Activities

Miss Sara Maloney, a graduate social worker and group work specialist, will join the staff of St. Matthew's Church, Pacific Palisades, Calif., August 1, as full-time director of parish activities.

Believed by the parish to be the first social group worker to become a regular staff member of any parish church, Miss Maloney will work with the rector, the Rev. Kenneth W. Cary, in developing a strong program of group activities at all age levels.

Initially she will concentrate on the Sunday School classes and teen-age groups.

## MISSIONARIES

### Tuckers Fly to Monrovia

The Rev. James L. Tucker, newly appointed missionary to Liberia, flew with his family from New York to Monrovia on August 21st.

## AUSTRALIA

### Church Asks State Aid

State aid for Church secondary schools was recommended by the Council of the diocese of Melbourne of Church of England in Australia and Tasmania.

The Council suggested that the government pay such Church schools one-half of what it would cost to educate each student at a government school. It also urged that the government reimburse Church schools for the construction of necessary new buildings up to one-half their cost.

Also proposed by the Council was that parents of children in church secondary schools be permitted to deduct tuition fees from their income tax. The Council further urged that government-trained teachers be allowed to teach in Church schools immediately upon completion of their training.

"Every citizen is bound by law to educate his child," the Council said. "It is his right that the cost of this education be defrayed by the government. If, however, he should choose an alternative method to that of the government, he has no right to demand that this expense be totally borne by the government. But in view of the money he is saving the government, it would seem only fair that he should receive some assistance."

[RNS]

## CHINA

### Died in Prison

Bishop Francis X. Ford, 60, Maryknoll missionary from Brooklyn, N. Y., died in a Chinese Communist prison at Canton on February 21st, according to his secretary, Maryknoll Sister Joan Marie Ryan, who arrived in Hong Kong after being expelled from China.

A native of the Bronx, N. Y., Sister Joan Marie was arrested with Bishop Ford and sent to the same Canton jail.

She said that on August 16th Communist officials informed her of Bishop Ford's death last February, showing her the death certificate issued by the prison hospital. She also was shown pictures allegedly taken while the bishop was dying or shortly after his death. On September 1st, she was taken to a grave on the outskirts of Canton which was marked with the bishop's name in Chinese.

Bound with ropes and under guard, Bishop Ford was taken to Canton about a year ago for trial on charges of "spy-

ing for the United States, harboring Kuomintang secret agents, organizing a 'Black Army' for armed uprisings against the regime, furnishing intelligence reports to American imperialists, and drafting a plan to sabotage the Communist Church Reform movement."

Sentenced to an unknown term of imprisonment, Bishop Ford was confined in the Canton jail. After that little information about his condition reached the outside world. [RNS]

## JAPAN

### Hospital Occupation

On July 21st, the Board of Trustees of St. Luke's<sup>1</sup> International Hospital, Tokyo, was notified that St. Luke's medical center will be required for another six months by the American Security Forces in Japan, or until January 27, 1953. The hospital has been occupied by army medical authorities for seven years as of September 25th.

### Job Change

The Rev. Dr. William Enkichi Kan has retired as principal of St. Margaret's Girls' School, Tokyo, and will devote full time as dean of the College of Arts, St. Paul's University in Japan.

## ENGLAND

### Clergy Salaries

The Church Commissioners (Church of England financial agency) decided recently to disburse an additional £150,000 (\$420,000) to clergymen to augment their stipends.

The action, made possible by an increase of £296,000 in the distributable income of the Commissioners this year, brings the group's total allocations for this purpose to £500,000 (\$1,400,000).

The commissioners also decided to ask the Assembly of the Church of England for the power to raise the stipends of archdeacons from £300 to £400 annually and to increase the maximum amount of annual grants to cathedrals from £18,000 to £50,000.

Priority will be given during the coming year to the clerical and Church needs of new housing areas, it was stated.

The low incomes of clergymen has been a matter of deep concern to the Church for several years. A campaign is being carried on throughout England to raise funds for higher salaries.

[RNS]

**TUNING IN:** ¶"Luke, the beloved physician" (Colossians 4:14), is rightly popular in the dedications of Church hospitals. Tradition identifies him with the author of the third Gospel and its sequel, the Acts of the Apostles. Since he is noted for his in-

terest in the worldwide spread of Christianity ("in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth"), he is doubly appropriate as the patron saint of an international hospital. Feast day: October 18th.

# Signs of the Times

## PART II.

### *From the Pastoral Letter of the House of Bishops*

*The House of Bishops, in the opening paragraphs of its Pastoral Letter [L.C., September 28th], summons Churchpeople to penitence for failing to discern the signs of the times and to bear courageous and unmistakable witness to the relevance of God. The rest of the letter is here given.*

WHAT are the signs of the times which God expects us to discern? One is surely the unprecedented search for unity, both in the divided world and in the divided Church. The world sets about its task with the best means it has; and we pray God's blessing on those means, imperfect as they are. It is right that nations seek stronger and more enduring unity, and find the way to put behind them old and now meaningless nationalisms. For all the blessings which national life has brought us, still now the conception of absolute national society is an anachronism. In the words of a resolution of this Convention, "The only possible pathway to world peace lies through collective security." Indeed, with all thoughtful citizens, we pledge our support to the United Nations, and hope for its future development into a world federation open to all peoples, and capable of maintaining the peace.

But the world well says to us, "Physician, heal thyself." With what power can a Church, complacent in its divisions, speak to a world which knows that division means death? What account can we give to God, who gave us at the beginning a society where there was "neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free," who gave us unity, that we might give it to the world? What account can we give now of that stewardship?

God does not expect us to be unfaithful to truth, nor does He ask that honest differences of conviction be compromised. Convictions are the surest pathway to truth; and history cannot be undone in a minute. But God does expect us to be unwavering and sincere in our own search for unity. We must refuse to accept as a final goal anything less than that His people shall be one, as the Son is with the Father. He expects us to discern the signs of the times; and the first of them is man's urgent and terrible need to be one.

A second sign is the prodigious restlessness of multitudes on this earth who, in time past, have counted for little in human affairs, who now relentlessly work and fight for a wider free-

dom and a greater dignity than life has ever given them. This is the prime political reality of our time.

It may be that they are seeking more than man can ever fully have; it may be that they often choose bitter means which in the end will only cheat them of their hope; the fact of the awakening and the struggle remains, in every part of the world; and it ill becomes those whom Christ called the "leaven in the lump" to be insensitive to the ferment around us. It is God's gift that men and women everywhere, beating against racial and national walls, should refuse to take for granted the unfair and arbitrary fortunes of history. Christians should be instant to hear and answer the protest against injustice and exploitation and discrimination, not because we idly pretend to pass judgment on history, but because it is of God that men should resent injustice.

We do well to reject, immediately and unconditionally, the persuasive half-truths of atheistic materialism. They are illusions as far as they are sincere at all; and can only end by destroying man himself. But they speak to real needs; and those who propose them are often more willing than we to share the injustices and misery which their brothers suffer. We who should be the first to know that we are what our brothers are, too often act and speak as if these protests were no concern of ours. Too often, again, we fail to read the signs of the times, or see that God is working His purposes out, using what rod of His anger He will.

#### INCREASE IN POWER

Still another sign, of greatest import, is the vast power which technical skill and the richness of the earth and the fathomless curiosity and inventiveness of man have made available to us. No man can tell what is impossible for us to do. The answers even to the immemorial problems of poverty and sickness and age seem to lie almost within our grasp.

That well-nigh incredible increase in power is not easy to fit into our inherited ways of life. It does not readily respond to our traditional moral controls. It has outrun the familiar Christian answers.

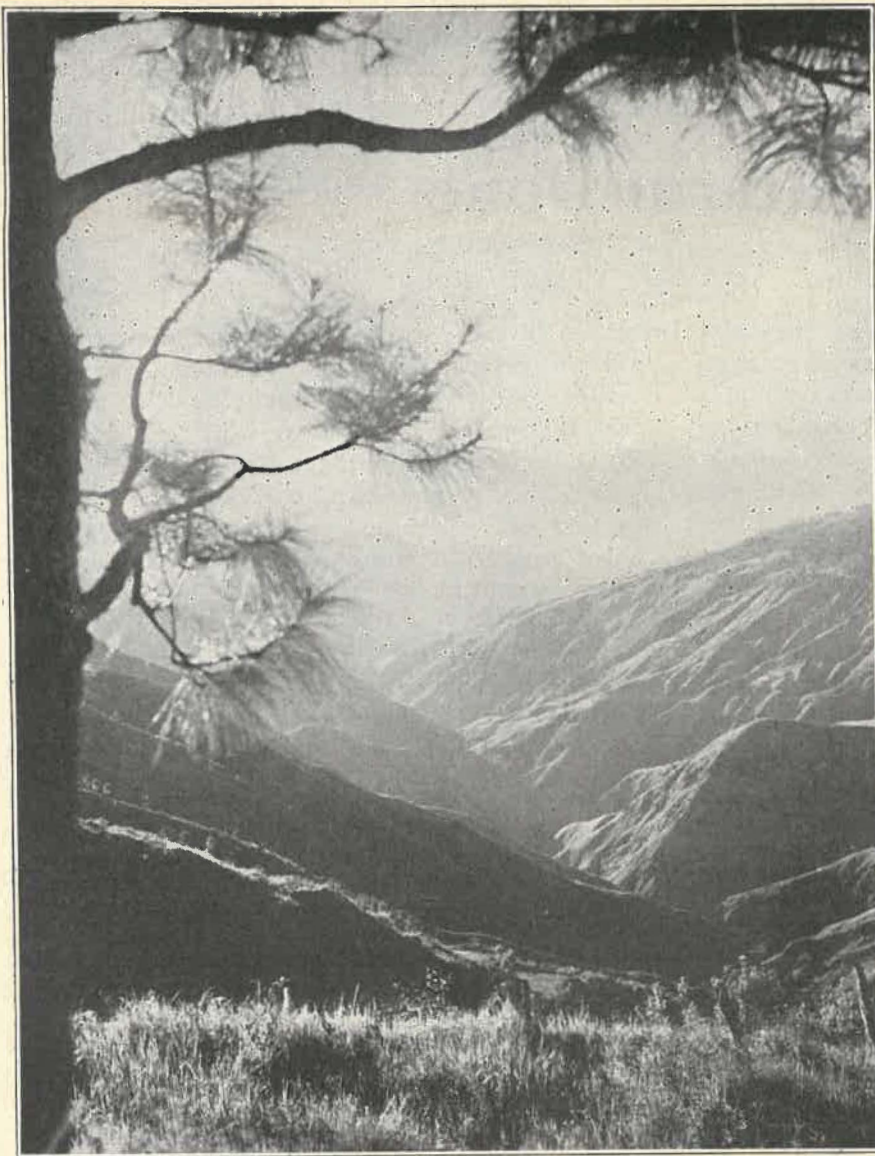
Indeed they seem sometimes hopelessly irrelevant to the actual choices we are daily obliged to make.

We still speak of the *dignity of work* or of a man's vocation, for instance, when, for the great majority of men in industrial plants, those words seem to have little meaning. There may be dignity in our work, and God may really call us to do it; but it no longer suffices simply to use the words. So do we still speak of *charity* in a world which now imagines that its technical power and political ingenuity have somehow made charity obsolete. We still speak of *freedom* to a generation which hardly dares any more to believe that freedom means anything or is worth fighting for.

It is no wonder that we are a homesick generation, seeking to recapture a lost simplicity in life. We almost wish we did not know as much as we do. Like the scientists waiting for the first atomic explosion, we are torn between our expectation that the experiment would work and our prayer that, by some miracle, it would fail, and we be set free from the problems it creates.

Nowhere is this uncertainty more apparent than in the plain choices of right and wrong. We have seen, with greatest pain and concern, a glowing carelessness with truth and ruthless disregard for honor, often even in the public life of the nation itself. Expediency and compromise seem to be master to many of our people. This is not simply human wickedness. It is that; but it also reflects deeper uncertainties, as to whether the ancient absolutes have any meaning in a world which knows so much about how to manage and contrive. Many a boy or girl, when most ready to be faced with great and fundamental moral issues, learns instead, in the market place or on the radio, that it is outmoded to believe in virtue or manliness any more. It is no wonder that he comes to believe that all truth is relative, and that the eternal fight to be free and true is illusory.

Yet with all the moral uncertainties and the uneasiness of spirit which our immense new powers awaken, still they are of God. The secular world and its skills is God's world. The problems and dilemmas with which our new powers



God's World\*  
*Earth shall be fair.*

confront us are part of our discipleship; God has answers for them, if we will but ask the right questions, in faith, and with honest minds. How often men have said to preachers that in our sermons we do not answer the questions which people really ask, or that we seem to talk about a different world than the one they know! We do well to ask whether we have discerned this sign aright.

#### WITNESS

What is the distinctive witness God expects us to bear? How shall we bear it?

Where we fail, we do so in taking the Church as an end instead of as a means; in forgetting that it is the one group in society which exists mainly for the sake of those who do not belong to it. A Church which concentrates on its own existence is doomed from the start. It will never see beyond itself. A Church which speaks of nothing except religion in the narrow, technical sense, has no mission to the secular world.

God is concerned, in this world, that "earth shall be fair and all its people one." That is His will, and the first concern of the Church and of true religion. The Church is a colony of that fairer and truer world, established on the frontier of this world. God has the right to expect of us that we hold ourselves to the standards of that truer world, and speak boldly as we ought to speak of its demands and promises.

It is then our first duty to expect the best and highest from ourselves. We must not say that we are better people than our brothers. "There is none right nor good save one, that is God." But we must say, and say it without hesitation, that the disciple who commits himself to God and loyally and bravely tries to follow Him, has a different life to live. His family will show the difference, in the heightening of its loyalties and its common joy. A sense of vocation will

\*As seen from St. James' School, Besao, P. I.

touch and bless us all in families, with sons and daughters eager to welcome that ministry to which God may call them.

In our own personal discipline there will be a deeper sense of stewardship. Little or much, time, money, abilities, are all God's gifts and sacramental signs and means of His love. We will learn how to be masters of those gifts by making them serve God and man. This is true stewardship and true freedom. If we are ready to give more of ourselves, so will we be ready to expect greater things from God.

#### LIFE OF THE DISCIPLE

Against the divided world again, the distinctive life of the disciple will be apparent. We will be more and more dissatisfied with lip-service to the cause of Christian unity, knowing that nothing is wholly real which is not local, taking the initiative among our own neighbors and in our own communities to act together in all matters save those on which our cardinal convictions compel us to act separately.

We will take a greater responsibility toward the wider disunity of mankind. As Christian citizens we will know that the world needs immense new freedom and courage to take the steps which lie ahead, and we will know that such freedom and courage cannot co-exist with fear. Therefore, we will be quick to do our duty when we vote and speak, to remember that God still reigns, that it is His world, and that our peace lies in His will. We will remember that the Christian citizen prays as well as votes; and we will help translate man's universal longing for peace into specific acts and seasons of prayer, most of all for those who choose to be our enemies.

Last of all, the disciple will remember his children, and will work and pray that they may inherit a world better for his discipleship. He will seek for them a world of principle, not of expediency. He will hope that they may expect the greatest things from their marriage and their home, knowing that the world expects too little. He will work that the unanswered questions of our society may be clearer for them, and they better trained to answer them. He will live so as to encourage them to believe in duty and in freedom, knowing that those are the most precious gifts life can ever give them.

With thanksgiving, then, for what God has done among us, with penitence because we have not always seen what He wills us to see, with hope in what He will yet lead us to see and to do, and with eagerness to take up the unfinished work of creation in which we are partners with God, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

## No Harm Done

**T**HIS WEEK we publish our triennial digest of General Convention action, covering all the matters of importance adopted by the two Houses and most of the important proposals defeated by one house or the other. It is hard to find among the hundreds of items covered anything upon which the Church can congratulate itself for taking a bold forward step. Indeed, whenever either House thought up something that would change Church life, the other House failed to concur.

Among forward steps that did not get taken, we regret particularly that the House of Deputies did not see fit to concur with the House of Bishops in adopting the definitions of "Church member," "Communicant," and "Communicant in Good Standing." Surely it would contribute to the orderly development of Church life for these terms to have more specific meaning. Similarly, we regret that the House of Bishops did not agree with the House of Deputies that the application of canon law in the various dioceses would be improved by the development of information on rulings in the several dioceses through the work of a Standing Commission on the Interpretation of Canon Law.

The most unfortunate spectacle, from the public's point of view, was the cavalier treatment given by the House of Deputies to a series of overlong resolutions on public affairs. Any serious objection by any deputy was enough to swing the house to non-concurrence—even on one of the ten commandments ("thou shalt not bear false witness against thy neighbor").

The overall attitude of this General Convention is certainly best symbolized by the three pious monkeys—see no evil, hear no evil, speak no evil. The objective seemed to be to avoid doing anything that would harm the Church rather than to do something that would help the Church exercise its rightful role of leadership in human affairs.

It may be that this positive determination to do nothing dangerous is only a temporary condition of General Convention—a convalescence from a too-prolonged illness of controversy that afflicted the Church in past years. It may on the other hand be true that the leadership once exercised by General Convention in the affairs of the national Church is gradually being taken over by the Church's executive branch—the Presiding Bishop and the National Council.

Two vitally important matters have been turned over by General Convention to the National Council—spiritual blank checks on which the Council may

write in its own amount. First, because we wish to dwell at greater length upon the second, we mention the Convention's direction to the Council to conduct a single campaign for great capital needs of the Church during the next three years. If this campaign captures the imagination of the Church as the Reconstruction and Advance Campaign did just after the war, it will be of enormous benefit not only to the physical structure but to the spirit of the Episcopal Church.

The second blank check was in the field of evangelism. The Convention desired the Department of Promotion of the National Council to take the lead in developing a coördinated campaign of evangelism in every diocese, parish, and mission.

**I**N its superb series on the Church's Teachings, the Department of Christian Education has helped the Church to a renewed understanding of the basic content of its own message—the Gospel, the good news it has to tell the world. Now, the Department of Promotion, by action of General Convention, is lifted above its ancient preoccupation with raising money for the Church budget and asked to promote the gathering in of souls as well as of cash.

We think that this directive is pleasing to God. We venture to hope that this action is the word we were looking for from Christ to His Church assembled in Boston—His charge to the man whom He had cured, "Return to thine own house and show how great things God hath done unto thee."

General Convention showed, with a clarity which we hope needs no further demonstration, that the Episcopal Church is in fact a unified Church capable of preserving its integrity in spite of the stresses of



its threefold emphasis on Catholicism, Evangelicalism, and Liberalism. However, it is up to the Church as a whole, not merely the Convention, to prove that these three emphases can be maintained in action as well as in inaction; to execute the missionary program, to conduct a vigorous evangelistic campaign in parish and diocese, to contribute to the solution of world problems, to lift up Christ before the world so that all men may look to Him and be saved.



# CONVENTION DIGEST

By Peter Day

The 57th General Convention of the Episcopal Church, meeting in Boston, Mass., September 7 to 19, 1952, took the following action:

## STRUCTURE OF CHURCH

### Episcopate

- ✓ Admitted New Mexico and Southwest Texas as 75th diocese of the Church. Bishop Stoney, former missionary Bishop, automatically became diocesan, and four clerical and three lay deputies answered to a roll call taken in the House of Deputies upon completion of action. (Last diocese previously admitted was Oklahoma in 1937.)
- ✓ Defeated a constitutional change adopted by 1949 Convention taking away from retired bishops the right to a vote in the House of Bishops. Though passed by a constitutional majority of the House of Bishops, the change was overwhelmingly defeated by both clerical and lay orders in the House of Deputies.
- ✓ Accepted (House of Bishops) resignations of Bishop Ivins of Milwaukee, effective January 1, 1953; Bishop Whittemore of Western Michigan, effective June, 1953; and Bishop Ludlow, Suffragan of Newark, effective July 14, 1953.
- ✓ Elected Rev. C. Gresham Marmion as Bishop of Spokane, succeeding Bishop Cross, who has continued to serve as Bishop in charge since his retirement last spring; and the Rev. Lyman Cunningham Ogilby as second Suffragan Bishop of the Philippines.
- ✓ Gave consent to the election of a Bishop Coadjutor of Rhode Island.
- ✓ Rejected (House of Bishops) a proposal approved by Deputies that well-established missionary districts be given right to suggest three nominees to House of Bishops for its consideration in choosing a new missionary bishop.
- ✓ Changed the retirement date of the Presiding Bishop from the January 1st to the November 15th following the General Convention after his attainment of the age of 68, thus making the new Presiding Bishop the presiding officer at the first meeting of the newly elected National Council of that year. Bishop Sherrill's term, under the new canon, will expire November 15, 1958.
- ✓ Added one more extra-continental missionary district, the Virgin Islands, to Province II (the Province of New York and New Jersey).
- ✓ Defeated (House of Bishops) a proposal to change the term "missionary district" to "missionary diocese" in the constitution and canons, but gave permission for use of the latter term in areas where foreign languages are used into

which "missionary district" cannot be translated gracefully.

- ✓ Provided that a diocese may elect a new bishop 6 months or less before the retirement of his predecessor, but that he cannot be consecrated until the see is vacant.

### General Convention

- ✓ Defeated (clergy favoring, laity opposing) a proposed constitutional amendment to make it possible for women to serve as lay members of the House of Deputies.
- ✓ Provided that the secretary of the House of Deputies, by concurring vote of the House of Bishops, shall serve as secretary of the Convention and be charged with the preparation of the Convention journal.
- ✓ Added disability to the conditions under which the duties of president of the House of Deputies may devolve upon the secretary in the interim between meetings of General Convention.
- ✓ Adopted a General Convention budget (not to be confused with National Council budget) of \$347,566.72 for the next three years including a new appropriation of \$25,000 to pay up to one-half of the expenses of the host diocese, and an appropriation of \$50,000 to pay part of the expense of the Anglican Congress to be held in Minneapolis in 1954.
- ✓ Increased canonical maximum of General Convention assessment from \$8.00 to \$22.00 per clergyman per year, and borrowing power of treasurer from \$5,000 per annum to \$25,000 per annum, changing maximum indebtedness allowed from \$10,000 to \$50,000. Actual assessment will be \$18 per clergyman for dioceses and \$4.50 per clergyman for missionary districts. This sum is charged against operating expense in each diocese and assessed against the parishes, which in turn pay it as an operating expense out of the "black side" of the pledge envelope.
- ✓ Defeated proposals that the number of deputies from each diocese be reduced or revised on a proportionate basis. Defeated proposals that travel expense of deputies be paid out of General Convention funds.
- ✓ Voted to continue at future conventions the daily devotional services for bishops and deputies at end of each morning's session, expressing appreciation to Dr. Theodore Ferris and Bishop Bayne of Olympia for their conduct of such services at 1952 Convention.
- ✓ Defeated (House of Deputies) a proposal that, except on Prayer Book and Constitutional amendments, divided dioceses in a vote by orders be counted as one-half affirmative and one-half nega-

tive, instead of entirely negative as at present.

## CHURCH'S PROGRAM

- ✓ Adopted a budget of \$5,929,043.38 for the year 1953, for the missionary, educational, and social work conducted by the National Council. The total, some \$123,000 larger than the sum recommended by the National Council, attempts to provide needed salary increases and travel allowances for missionaries and also to provide for some new work. Another important feature of the new budget is that work among the Armed Forces, formerly supported by special funds which are now exhausted, will have to be paid for out of current income.
- ✓ Provided that in 1953, 1954, and 1955 the National Council must adjust its budget so that expenditures will not exceed income, and that undesignated legacies received should only in cases of extreme emergency be used to balance the budget.
- ✓ Authorized and directed the National Council to conduct a single capital campaign during the next three years for "urgent capital requirements of the Church." Estimates of the amount needed run between \$3,000,000 and \$6,000,000. Possible beneficiaries of the fund, though not listed in the resolution as finally adopted, are: the theological seminaries; St. Luke's Hospital, Manila, P. I.; Japanese churches and institutions; St. Just's School, Puerto Rico; and the American Church Institute for Negroes.
- ✓ Adopted a new method of calculating dioceses' missionary quotas, retaining the principle of basing the diocese's quota on the current expenses of local parishes, but averaging these over the last three instead of the last six years and reducing the size of a differential between large parishes and small ones.
- ✓ Set up a new Commission to study missionary work in industrial areas and report to the next General Convention (as well as providing \$81,549 for this work in the National Council Budget, an increase of \$25,000 over 1952).
- ✓ Endorsed the American Church Building Fund Commission and called upon Churchpeople to contribute to its work of supplying building funds to parishes and missions.
- ✓ A sharp demand to the National Council for a survey of the missionary district of Alaska was adopted by the House of Deputies but turned down by the House of Bishops. Both Houses later adopted a resolution proposed by the Program and Budget Committee directing the National Council "to continue and to expand its program of surveys in all missionary areas of the Church."
- ✓ Endorsed the work of the Episcopal Church Foundation after hearing a progress report from William B. Given, Jr., president. Foundation has given \$25,000 to Church Divinity School of the Pacific, \$100,000 to start seven new missions in rapidly growing residential areas, \$25,000 to help Seabury Press, new Church publishing house (with \$100,000 more promised), and \$30,000 to build Trinity House on Seabury House grounds.
- ✓ Extended appreciation to Harvey S. Firestone, Jr., for his leadership in the Presiding Bishop's Committee for Laymen's Work over a period of ten years.

### Evangelism

- ✓ Called on the national Church, dioceses and missionary districts, and parishes, to undertake an increased program of evangelism during the next three years.
- ✓ Charged Department of Promotion

of National Council with responsibility for coordinating evangelistic efforts of official Church agencies, including laymen's program and Woman's Auxiliary.

### INTERCHURCH RELATIONS

✓ Sent to the Church of South India a resolution of "deep interest and sympathy"; "admiration"; and "hope and prayer that the day may soon be at hand when full communion . . . may be possible" between the two Churches.

✓ Continued Commission on Approaches to Unity, authorizing it to continue negotiations with the Presbyterian Church in the USA, the Methodist Church, and others, and appropriated \$8,000 for its work. (This action resulted in a disclaimer from the Stated Clerk, chief full-time officer of the Presbyterian Church, that his Church was currently in a position to negotiate with anybody but other Presbyterians.) Most important negotiations currently being conducted are with the Methodists, object being to find a satisfactory basis for intercommunion.

✓ Continued Commission on Ecumenical Relations, with responsibility for furthering cooperation of this Church with the National Council of Churches and the World Council of Churches.

✓ Urged parishes and missions to make use of available materials about the ecumenical movement and to "engage in such cooperative actions as will further understanding and promote ecumenical ideals in their respective communities."

✓ Resolved that "the story of the National Council of Churches and the World Council of Churches be presented to all congregations on some appropriate Sunday, if possible on Whitsunday, and that an offering be taken or budgetary provision made for the support of cooperative Christian work."

✓ Commended the traditional Week of Prayer for the Unity of Christendom, January 18th to 25th, to the clergy and people of the Church.

✓ Set forth (House of Bishops only) a statement on reception of Holy Communion with members of other Churches at ecumenical gatherings asserting (1) reasons why clergy should not officiate in joint Communion services with ministers of other Churches; (2) at ecumenical gatherings, with the permission of the Bishop with jurisdiction, members of other Churches may be admitted to Episcopal Church Holy Communion if the service is preceded by a suitable service of preparation; (3) the Church does not approve, but does not forbid, individual Churchmen's partaking of Holy Communion when celebrated by ministers of other Churches at ecumenical gatherings.

✓ Continued Commission on relations with the Eastern Orthodox Church (formerly on Russian Orthodox Church), earmarking 15% of Good Friday Offering for projects chosen by the Commission. (The other 85% of offering goes to the Anglican Bishopric in Jerusalem.)

✓ Defeated (lay order in House of Deputies) proposal to repeal Canon 36 on ordination to priesthood of Protestant ministers who desire to continue relationship with their former Church; and then added clarifying amendment to same canon.

✓ Referred to Bishops' Committee of Nine (on tensions within the Church) a resolution that only ministers of this Church, or of Churches in communion with this Church, be invited to assist in ordination services, for report to later session of House of Bishops. When notified of this fact by message to the House of Deputies, three movers of resolutions against the participation of Protestant

ministers in Church ordinations withdrew their resolutions.

### BIBLE AND PRAYER BOOK

✓ Authorized use of 1952 Revised Standard Version of both Old and New Testaments in modern English, as a permissive substitute for older versions, at services of Morning and Evening Prayer.

✓ Defeated (House of Deputies) a Prayer Book amendment adopted by the House of Bishops which would have included intinction as an alternative method of administration of Holy Communion.

✓ Commended the American Bible Society.

✓ Continued the Forward Movement, under the direction of the Presiding Bishop, with its program of daily Bible readings and devotional pamphlets.

✓ Adopted canonical changes to clarify what a layreader may and may not do in Church services. He may now read epistle in service of Holy Communion, but may not (even when officiating in absence of clergyman) give priestly blessings or absolution. New regulations specify exact matter to be omitted.

✓ Defeated, in House of Deputies, a measure adopted by the Bishops authorizing laymen under special conditions to administer the chalice in Holy Communion.

### THE MINISTRY

✓ Expressed general concern for the inadequate facilities and funds of seminaries and for the shortage of qualified clergy in numerous resolutions, as follows:

✓ Commended the report of the Joint Commission on Theological Education to all Churchpeople.

✓ Endorsed promotional efforts for the increased support of all seminaries, especially Church Divinity School of the Pacific and Seminary of the Southwest in Texas.

✓ Called upon every parish and mission to observe Theological Education Sunday.

✓ Urged dioceses and districts and local churches to raise scholarship funds for theological students.

✓ Doubled the appropriation of the Standing Joint Commission on Theological Education (from \$5,000 to \$10,000 for the three-year period).

✓ Instructed the National Council to appoint a committee "with considerable lay representation" to encourage the recruiting of men for the ministry and of men and women for other full-time Church service.

✓ Instructed parish clergy continually to call their people to prayer for the ministry, and to preach on vocations at least once a year.

✓ Requested bishops to appoint a committee in each diocese on religious vocations.

✓ Adopted a new section of canon 34 whereby mature men may enter the diaconate without intending to go on to the priesthood, with modified educational requirements.

### Clergy Salaries and Pensions

✓ Asked bishops and parish vestries to give "earnest attention" to the clerical salaries for which they are responsible, and to consider the need for adequate automobile allowances.

✓ Provided in the National Council budget for increased salaries and automobile expense allowances for missionaries. Deputies adopted, but bishops did not concur in, a proposal to provide automatic salary increases for domestic missionaries.

✓ Disapproved various proposals for changes in the Church Pension Fund, including the "El Paso Plan." This plan would substitute purchase of shares in an investment company on behalf of the clergyman's individual estate for the existing program of group pension coverage with provision for disability, widows, and minor orphans as well as retirement income. Other changes disapproved were proposals for equalizing pensions, for varying pensions according to marital status, for allowances to sisters and mothers who keep house for unmarried clergy, for developing estates or supplementary retirement income for the clergy on a national basis, for payment by clergymen of a portion of the premiums now paid by the parishes.

### Military Service

✓ Asked bishops of "ordained clergymen and theological students who are commissioned or enlisted personnel in the armed forces" to urge such men "to seek duty in the chaplains' corps, if they desire to continue in military service." This was the final form of a resolution which, when originally adopted by the House of Bishops, reasserted an ancient admonition that "to bear arms" was "incompatible with the duty, position and calling" of the clergy.

### CONSTITUTION AND CANONS

✓ Achieved a record of some kind in rejecting the one pending constitutional amendment before the Convention (taking the vote away from retired bishops) and refusing to start any new constitutional amendments on their way. Amendments to the Constitution require action of two successive Conventions.

✓ Adopted many small canonical amendments, such as putting a hyphen in the phrase, "bishop-elect."

✓ Approved, after much debate and maneuvering, the publication of a new edition of White's Annotated Constitution and Canons, revised and brought up to date by Jackson A. Dykman under the supervision of a General Convention Committee. The sum of \$13,000 was appropriated for the Committee's expenses.

✓ Defeated (House of Bishops) a measure passed by the House of Deputies providing for a standing Joint Committee on the Interpretation of the Canons.

✓ Defeated (House of Bishops) a canonical change adopted by the deputies requiring that canonical amendments must be submitted 60 days in advance of the opening of General Convention unless consent is given to later submission by two-thirds vote of the House.

### The Pastoral Relation

✓ Defeated, by a close vote in the House of Bishops, a proposal to prevent bishops from vetoing vestry's choice of a rector unless man chosen is in danger of ecclesiastical trial.

✓ Amended Canon 46 to make clear that the only parish body authorized to appeal for the removal of the rector is the body that has power to elect a rector.

✓ Amended Canon 47 to provide that the Bishop's communication with the vestry on possible choice of a rector must be "considered by the parish or vestry at a meeting duly called and held for that purpose."

✓ Defeated (Deputies) an amendment to Canon 45 which had been adopted by the House of Bishops, relating to a future compulsory retirement provision which takes effect in 1957. After that date, clergy over 72 must retire from "any remunerative parochial or admin-



istrative position in the Church . . . [except as] the Rules and Regulations of the Church Pension Fund may permit." At the request of the Church Pension Fund, which does not regard itself as the judge whether or how clergy should work, but only whether pensions should be paid to them, the Bishops struck out the reference to the fund, but the Deputies left it in on the ground that the canon would not take effect for another five years.

✓ Adopted canonical change requiring record of Pension Fund payments on a clergyman's behalf to be forwarded with Letter Dimissory when he moves to a new diocese.

✓ Provided that Bishop may, if he chooses, require a certificate of character from the vestry for a postulant as well as for a candidate for Holy Orders. If received, such certificate shall be referred to the standing committee of the diocese.

#### Regulations Affecting Laity

✓ Defeated (Deputies) a Canonical section adopted by the House of Bishops defining "members of this Church", "communicants," and "communicants in good standing."

✓ Reaffirmed 1949 warning to Churchmen against contracting marriages under "conditions imposed by modern Roman canon law" relating to bringing up children in Roman Catholic faith. Rejected proposed canon forbidding such marriages by Church law.

#### MORAL PROBLEMS

✓ Denounced euthanasia ("mercy-killing") in a strongly worded resolution "in opposition to legalizing the practice of euthanasia under any circumstances whatever."

✓ Created a Joint Committee on Alcoholism to study the Church's contribution to the solution of this grave social problem and report to the 1955 Convention.

#### PUBLIC AFFAIRS

✓ Urged a determined attack upon the problem of social and economic need in underdeveloped territories.

✓ Denounced "preventive war."

✓ Defeated (Deputies) a resolution against trade barriers adopted by Bishops.

✓ Endorsed the work of the UN Disarmament Commission.

✓ Deplored racial discrimination in two resolutions, one general in character, the other growing out of a controversy over admitting colored theological students to University of the South. The latter, as passed by the House of Deputies, expressed confidence in responsible authorities of Church schools, colleges, and seminaries, but urged them to "labor unceasingly for the elimination of injustice in the form of racial segregation in faculty and student body." House of Bishops deleted specific mention of "segregation," and took out reference to seminaries. This toothless version was concurred in by Deputies.

✓ Urged Christian attitude toward people of Japan and encouragement of trade with same.

✓ Defeated (Deputies) a resolution calling for a "constructive and liberal Asian policy" adopted by Bishops.

✓ Adopted a resolution supporting international action for observance of human rights and fundamental freedoms for all men.

✓ Defeated (Deputies) a resolution passed by Bishops opposing politically inspired "accusations . . . unsupported by factual evidence," aimed against Mc-

Carthyism. Then Deputies by resolution explained that their action was not to be interpreted as endorsement or non-endorsement of any political figure.

✓ Called for action on a national and international scale against narcotic addiction and illegal traffic in narcotics.

✓ Asked for the establishment of a U. S. Commission on Immigration Policy.

✓ Endorsed the United Nations as "the best political hope of mankind."

✓ Urged continuing study of the rights and wrongs of Christians' participation in war and asked National Council to make study materials available.

✓ Expressed gratitude to those serving in the armed forces "in Korea and other critical areas," with prayer "that they may be preserved from all evil and that the cause for which they are prepared to give their lives may prevail."

✓ Took no action on request from Church Assembly, representative body of Church of England, that both Churches appeal to their governments to compel soldiers to make paternity allowances for their illegitimate children by German mothers.

#### 1955 CONVENTION

✓ Spurred by a resolution from Woman's Auxiliary explaining that it would be impossible for W.A. to meet under conditions of racial segregation, Convention first rejected invitation of Houston, Tex., for 1955, and then accepted it after receiving assurance from Bishop Quin of Texas that, unless the problem of facilities for all races could be satisfactorily solved, the diocese of Texas would withdraw its invitation. Opening date set, September 29, 1955, is a Thursday.

#### Commissions to Report

✓ Created two new Joint Committees to report in 1955: on Alcoholism and on Industrial Areas.

✓ Continued 13 existing Committees and Commissions: on Architecture, Clergy Pension Plans, Annotated Constitution and Canons, Ecumenical Relations, Historical Magazine, Liturgical (Standing), Matrimony, Music, Anglican Congress, Eastern Orthodox Church, Social Reconstruction, Theological Education (Standing), and Unity. Standing Commissions continue automatically, others by special action of Convention.

#### ENDORSEMENTS

✓ Commended to favorable consideration of all Churchmen the need of Church Historical Society for adequate housing for its collections of official archives and other historical materials.

✓ Requested Churchpeople to contribute for world-wide Anglican Congress to be held in Minneapolis, Minn., August 7 to 16, 1954.

#### ELECTIONS

##### National Council

✓ For six-year terms, Bishops Donegan of New York and Jones of West Texas; Rev. Drs. John V. Butler of New Jersey and John C. Leffler of Olympia; Messrs. William B. Given, Jr., of New York, David E. Bronson of Minnesota, P. Blair Lee of Pennsylvania, and William A. Shands of Florida. For remaining three years of a 1949 term: Franklin E. Parker, Jr., of Connecticut.

✓ For three-year terms, nominated by the Woman's Auxiliary: Mmes. Alfred M. Chapman of Pennsylvania, Francis O. Clark of North Carolina, Roger L. Kingsland of West Virginia, David E. West of Minnesota.

✓ H. M. Addinsell as treasurer of the Domestic and Foreign Missionary Soci-



✓ We have been particularly interested in a product that has currently been advertised in *The Living Church* and feel it worthy of this extra "plug." The product is the new battery-operated "Safety Candle" sold by Louis J. Lindner, 153-LC, West 33rd St., New York 1, N. Y. The "Safety Candle" is 8 inches in height and is operated by two standard batteries. It has a pipe-lighted, prism-cut plastic flame and four interchangeable discs, each a different color, are supplied with each candle.

The "Safety Candle" may be used by choirs and processions, by the congregation in a candle-light service, and by the Church school and other organizations putting on plays, pageants, etc., where candles might be part of the props. It is the safety feature of no flame and no dripping that caught our attention. Also, it is modestly priced at \$2.00 each or \$15.00 per dozen, plus shipping charges. Mr. Louis J. Lindner will be happy to supply additional information upon request.

✓ In the September 16, 1951, issue of *The Living Church*, page 9, we printed a request to our American readers to share their copies of *The Living Church* with those individuals in foreign countries where it is difficult, and in some cases impossible, to subscribe to foreign magazines. One of the names we furnished was that of D. C. P. Wijemanna, whose address is Kotte, Ceylon. We have just received a thank you letter from Mr. Wijemanna in which he says he is now a regular reader of our "very valuable and interesting Church magazine." Our thanks to the individual responsible for sending copies of *The Living Church* to our friend in Ceylon.

Mr. Wijemanna is now in need of theological books for his own personal use and study. He writes he will be very thankful for second-hand copies or unused copies anyone might wish to send.

✓ A number of inquiries have been received as a result of the TALKS WITH TEACHERS column, "What to Memorize," which appeared on page two of the L.C. for August 31, 1952. The Rev. Victor Hoag referred to a 24-page leaflet "What To Memorize" published by the diocese of New Jersey. Unfortunately no address was given so interested persons could write for a copy of the leaflet. Here is the address: the Diocesan Office, Diocese of New Jersey, 808 W. State St., Trenton 8, N. J.

✓ October 19th is the date of our Fall Book Number — watch for it! The enlarged book review section is expected to include a critical review of Volume I of *The Interpreter's Bible* (Abingdon-Cokesbury) by an Old Testament specialist, as well as signed reviews of other recent publications.

*Edgar O. Dodge*

Advertising Manager



## BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

### 1611-1952

THAT 3,000 or more communities would celebrate on September 30th the appearance of the Revised Standard Version of the Bible, published that day, seemed certain, according to the National Council of Churches, which had received, as of September 26th, 3,253 notices of such intention for the United States, Hawaii, and the Canal Zone, with another 165 for Canada. (Goal was 3,000.)

Full title of the volume is: *The Holy Bible: Revised Standard Version, containing the Old and New Testaments, translated from the original tongues, being the version set forth A.D. 1611, revised A.D. 1881-1885 and A.D. 1901, compared with the most ancient authorities and revised A.D. 1952.* The New Testament section is entitled: *The New Covenant, commonly called the New Testament of our Lord and Saviour Jesus Christ . . . translated from the Greek . . . compared with the most ancient authorities and revised A.D. 1946* (Thomas Nelson & Sons. Pp. xii, 997, iii, 294. Maroon buckram, \$6; leather \$10).

A preface summarizes the history of the undertaking, and explains the principles on which the translation was made. Opportunity was taken, as a result of suggestions received since 1946, to make some eighty changes in the present edition of the New Testament, most of them "in the interest of the identical rendering of identical Greek in parallel passages, especially in the synoptic Gospels."

In this version, the latest to be approved by General Convention for use in reading the lessons of Morning and Evening Prayer,\* as an alternative to its precursors of 1611, 1881-85, and 1901, the first eight verses of Genesis are rendered thus:

"In the beginning God created the heavens and the earth. <sup>2</sup>The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.

"And God said, 'Let there be light'; and there was light. <sup>4</sup>And God saw that the light was good; and God separated the light from the darkness. <sup>5</sup>God called the light Day, and the darkness he called

\* But Convention did not rule on the age of Saul when he began his reign, nor on the length of his reign over Israel. RSV, indicating the figures for this information by dots, explains in a footnote to I Samuel 13:1 that the numbers are wanting in the Hebrew (King James Version gets around the difficulty by what appears to be discreet vagueness). But fortunately neither the clergyman nor the lay reader will have to decide, for the "leap-frog" lectionary of 1943 jumps clear over this passage.

Night. And there was evening and there was morning, one day.

"And God said, 'Let there be a firmament in the midst of the waters, and let it separate the waters from the waters.' <sup>7</sup>And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. <sup>8</sup>And God called the firmament Heaven. And there was evening and there was morning, a second day."

The making of the Version was authorized by the International Council of Religious Education in 1937, with publication authorized in 1951 by the National Council of the Churches of Christ in the USA.

Thirty-two top-ranking Biblical scholars and teachers have served as members of the committee, which has been assisted by an advisory board of fifty representatives of the cooperating Christian bodies.†

There will be more on the RSV in the fall book number of THE LIVING CHURCH (issue of October 19th) and, at a still later date, a critical review of the Old Testament by an Old Testament specialist, corresponding to the critical appraisal of the New Testament [L.C., February 10, 1946].

† Anglican members of the committee: W. R. Bowie, F. C. Grant, Fleming James, and (deceased) James A. Montgomery. The Rev. Cuthbert A. Simpson, of General Theological Seminary, represents the Episcopal Church on the advisory board.

## DIOCESAN

KANSAS — The members and priest in charge of St. David's Church, Topeka, Kans., are duly proud of their fellow communicant, Mrs. George P. Bishop, for the national recognition accorded her in the October issue of the *Ladies Home Journal*. Mrs. Bishop's article, "Forgotten Citizens," describes her work as chief of volunteers at the State Mental Hospital in Topeka, and reflects not only her sympathetic understanding of the problems of handicapped persons, but her ability to interpret and apply the teaching of our Lord. Another member of St. David's, Mrs. F. Merle Bucher, also assists in the work at the hospital.

DALLAS — On Patmos, almost 2000 years ago, St. John saw the wonderful visions described in the Apocalypse, or Revelation of St. John the Divine, the last book of the Bible. A rock from the cave of the Apocalypse has been sent by the abbot of the Greek Orthodox Monastery there to Bishop Mason of Dallas. It will be used in the new Church of St. John, Fort Worth, Texas.

## 1953 Church

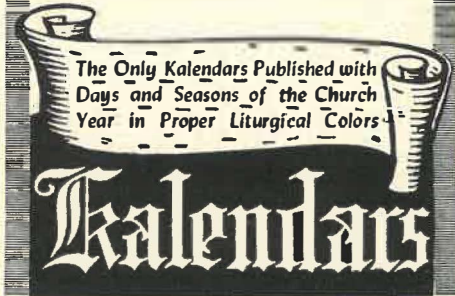
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Also: Refer to  
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in the Classified Columns

## EDUCATIONAL

### SEMINARIES

#### Former Virginia Dean at G.T.S.

The fall seminary term has opened and students are back in class.

At General Theological Seminary, 153 regular students from 52 dioceses of the Church in the United States and from several foreign countries registered for the 1952-1953 session. In addition, four guest students, 10 special students, and approximately 20 graduate students were enrolled. Oldest and largest of Church seminaries, General is beginning its 136th year.

New faculty members include the Rev. J. V. Langmead Casserley, D.Litt., formerly of the University of Exeter, England, who is to become Hoffman Professor of Dogmatic Theology. Dr. Casserley's writings, published both in England and America, include *No Faith of My Own* and *The Christian in Philosophy*.

The Rev. George W. Barrett, D.D., has come from the rectorship of St. James' Church, Los Angeles, to fill the chair of Pastoral Theology.

The Rev. Stanley Brown-Serman, D.D., S.T.D., former dean of the Virginia Theological Seminary, Alexandria, Va., is to lecture in the Department of Liturgics. The Rev. Orlando Sidney Barr will be a new instructor in New Testament.

New tutors are: the Rev. Messrs. Maurice Garrison, Michael G. Mayer, Charles L. Winters, Percy L. Urban, Jr.

#### Secretary Retires

With 38 new students the Episcopal Theological School in Cambridge, Mass., opens for its 85th year this fall. The

new men coming from 24 dioceses in this country and two foreign countries, Armenia and Germany, are entering for the three year course to prepare for ministry in the Church. All are college graduates and several will take additional graduate courses in Harvard University.

There are two new members of the faculty: the Rev. Raymond W. Albright, Th.D., professor of Church History, and the Rev. Owen C. Thomas, instructor in Theology. Dr. Albright was formerly at the Evangelical School of Theology, Reading, Pa., and last year was Kellner Lecturer at Cambridge. Mr. Thomas was formerly chaplain in charge of College Work in the diocese of New York. Two other staff appointments are Peter Waring, choir director, and Miss Beatrice Hamilton, school secretary. Miss Hamilton succeeds Miss Gertrude A. Strout who is retiring after 26 years.

The election by the House of Bishops at General Convention of the Rev. Lyman C. Ogilby as suffragan bishop of the Philippine Islands [L.C., September 28th], makes 29 graduates of ETS who have been elected to the episcopate.

#### Photo Finish

A photo finish of workmen against time was staged at the University of the South on September 18th when 400 newly arrived students converged upon Sewanee's half-million dollar dining hall for their first meal while painters stuck to their finishing touches at the west end of the 212-foot room. The dining hall, now largest building on the mountain-top domain, is a memorial to Sewanee's second chaplain and eighth chancellor, Thomas Frank Gailor.



UNIVERSITY OF THE SOUTH  
*The dining hall needed some finishing touches.*

*The Living Church*

# DEATHS

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

## William F. Hood, Priest

The Rev. William F. Hood, retired priest of the diocese of Fond du Lac, died on July 7th at Soldiers' Home, Wood, Wis.

Fr. Hood was born in Fairchild, Wis., in 1883. He received the B.A. degree from the University of Wisconsin in 1907, and was ordained priest in 1912. His wife was the late Hazel Thoen Hood.

His last cure was the Church of the Holy Nativity, Jacksonport, Wis., in the diocese of Fond du Lac, where he served as vicar from 1934 to 1948. He had also served Christ Church, Eau Claire; St. Alban's, Superior; and St. James', Manitowoc, all in Wisconsin. He was an army chaplain during World War I, and from 1914 to 1925 was archdeacon at La Crosse, Wis.

## Ray Oakley Miller, Priest

The Rev. Ray Oakley Miller, for 29 years rector of St. James' Church, Los Angeles, Calif., died on June 10th at the home of his son, Richard, in Sherman Oaks, Calif.

Dr. Miller was born in 1883. He received the B.A. degree from Bethlehem College in 1903, the M.A. in 1904, and the B.D. from Yale in 1906. In 1940 Church Divinity School of the Pacific awarded him the D.D. degree. He was ordained in 1912.

His active ministry was spent in Pennsylvania, Indiana, California, and New Jersey, his last parish being St. James' Church, Los Angeles, of which he was rector from 1918-1947.

He was three times a deputy to General Convention and the author of two books, as well as of articles and poems.

Mr. Miller is survived by his widow, and two other children, Dr. Randolph C. Miller of Yale Divinity School, and Nancy J. Miller of Corvallis, Ore.

## Theodore J. Schneider, Priest

The Rev. Theodore J. Schneider, former rector of St. Mark's Church, Des Moines, Iowa, died on August 31st. He had been ill since he suffered a stroke in February. He resigned as rector of St. Mark's on June 1st.

From 1930 to 1941 he was a minister in the Evangelical and Reformed Church. He was ordained deacon and priest in 1942.

He became rector of St. Mark's, Des Moines, in 1949, having previously served churches in Philadelphia, Ambler, Pa., and Emporia, Kans.

His wife and four children, Robert, Vincent Paul, James, and Marianne, survive. The Rev. Mr. Schneider was 48.

## Louise Sturtevant Hoag

Louise Sturtevant Hoag died September 4th in La Grange, Ill., at the age of 90. She had been active in parish, diocesan, and community work all her life. Her husband, the late Frank D. Hoag, was a leading layman of the diocese of Chicago, serving as parish warden and as treasurer of Seabury-Western Seminary.

Mrs. Hoag used to say that she had the "D.D." because she had two sons who were deans of cathedrals.

Surviving are three sons, the Rev. Victor Hoag, of Trenton, N. J. (who writes "Talks With Teachers" for THE LIVING CHURCH), the Rev. Harold B. Hoag, Tampa, Fla., and Charles D. Hoag of Chicago. There are five grandchildren, and two great-grandchildren. Her nephew is Bishop Sturtevant of Fond du Lac, and a niece is Sister Laura of the Sisterhood of the Holy Nativity.

## Henry John Russell

Henry John Russell, former bank official and prominent laymen, died on September 20th at his home in Bloomfield, N. J., after a long illness. He was 80.

Mr. Russell helped organize the first choir at St. Stephen's Church, Jersey City, N. J., where he was organist and choirmaster for 18 years. And for several years he was organist and choirmaster at St. Paul's Church in that city.

He was secretary of the Board of missions of the diocese of Newark and secretary of the diocesan cathedral chapter. Also he served as treasurer of the Episcopal Knowledge Society and as a member of the Evangelical Educational Society.

Surviving are a daughter, Mrs. William Hoch, and a son, the Rev. William J. Russell, rector of St. Andrew's Church, St. Louis.

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# CHANGES

## Appointments Accepted

The Rev. Charles O. Farrar, who has been serving St. Paul's Church, Delray Beach, Fla., is now serving the Church of the Advent, St. Petersburg Beach, Fla.

The Rev. C. Kilmer Myers, formerly in charge of Grace Church, Van Vorst, Jersey City, on September 15th was to become vicar of St. Augustine's Chapel of Trinity Parish, Henry and Scammel Sts., New York. The new vicar will reside in the vicarage adjoining St. Augustine's Chapel and will have charge of all work of Trinity Church on the Lower East Side, including a new chapel at 48 Henry St.

## Changes of Address

The Rev. Marcus J. Simpson, retired priest of the diocese of Connecticut, formerly addressed in South Glastonbury, Conn., should now be addressed at 374 Main St., Portland 1, Conn.

## Ordinations

### Deacons

**Atlanta:** Martin Dewey Gable, Jr. was ordained deacon on June 11th by Bishop Walthour of Atlanta at St. James' Church, Marietta, Ga. Presenter, the Rev. L. W. Blackwelder; preacher, the Rev. Dr. R. M. McNair. To be curate of Trinity Church, Box 1146, Columbus, Ga., until January. After that time the ordinand will be vicar of St. Margaret's Church, Carrollton, Ga.

At the same service Hugh Saussy, Jr. was ordained deacon, presented by the Rev. John Vander Horst. He is to be vicar of St. Andrew's Church, Fort Valley, Ga.

Donald Grant Mitchell, Jr. was ordained deacon on July 10th by Bishop Walthour of Atlanta at St. Paul's Church, Macon, Ga. Presenter, the Rev. T. S. Matthews; preacher, the Rev. John Vander Horst. To be vicar of St. Mark's Mission, Dalton, Ga. Address: Box 111, Dalton.

**Southern Brazil:** Joaquim Manuel da Silveira was ordained deacon on July 6th by Bishop Pithan of Southern Brazil at the Saviour Church, Cangussu, R.G.S., where the new deacon will be assistant. He will also assist at Divine Saviour Church, Santa Helena. Presenter, the Rev. Albino Winkler; preacher, the Ven. N. D. da Silva.

**Southwestern Brazil:** Frederico Zschornack was ordained deacon on July 6th by Bishop Krisebke of Southwestern Brazil at Agnus Dei Church, Colô-

nia Uruguay, where the new deacon will be assistant. Presenter, the Rev. Francisco Jassnicker; preacher, the Rev. Lauro B. da Silva. Address: Caixa 15, Rio Uruguai, Santa Catarina, Brazil.

**Tennessee:** Thomas Adams Roberts was ordained deacon on August 21st by Bishop Barth, Bishop Coadjutor of Tennessee, at the Church of the Good Shepherd, Lookout Mountain, Tenn. Presenter, the Rev. John Vander Horst; preacher, the Rev. S. C. Walke. To be minister of St. George's Church, Germantown, Tenn., and St. Andrew's, Collierville. Address: St. George's Rectory, Germantown, Tenn.

## Laymen

Mr. Wesley A. Day, fellow of Trinity College, London, and the American Guild of Organists, is now organist and choirmaster of St. Mark's Church, 1625 Locust St., Philadelphia.

Mr. Morton O. Nace, formerly general secretary of the Brotherhood of St. Andrew, addressed in York, Pa., is now general secretary for youth work and laymen's work in the diocese of Connecticut. Address: 207 Farmington Ave., Hartford 5, Conn.

## Living Church Correspondents

Mrs. Harry Heaney, Bethany Place, Topeka, Kans., is the new correspondent for Kansas.

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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

PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, dean  
Sun 8:30, 11 Student Center, Blvd. Raspail

— PICTURES —

We believe an interesting feature of the Church Services section is to show either interior or exterior pictures of the various participating churches. Our readers everywhere enjoy seeing what the different churches look like; besides, pictures do help to dress up the page.

Frankly, our file of new pictures is sadly depleted. Won't you please send new photographs or good snap shots of your particular parish church so we may make the necessary cuts (at our expense)? Good glossy prints make the best cuts. Picture postcards, we are told, do not reproduce well.

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

LEXINGTON, KY.

**GOOD SHEPHERD** Main St. and Bell Court  
Kentucky Theological Seminary Chapel Services.  
MP 7:30 & Ev 5 Daily, (ex Sat & Sun); HC Tues  
7:45 & Thurs 10

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, r  
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

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.

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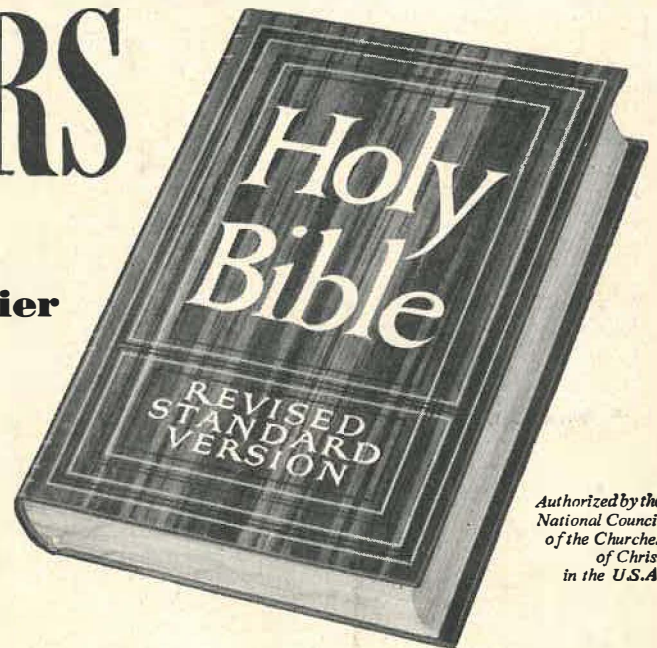
on the Isaiah Scroll—a nearly complete text dating from about the time of Christ.) We now know that the King James Version is at times erroneous and misleading.

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	King James Version	Revised Standard Version
1 Cor. 10:24	Let no man seek his own, but every man another's wealth.	Let no one seek his own good, but the good of his neighbor.
Psalms 119:147	I prevented the dawning of the morning, and cried: I hoped in thy word.	I rise before dawn and cry for help; I hope in thy words.

**THOMAS NELSON & SONS**