

The Living Church

June 22, 1952

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MR D C TURNBULL JR
2 EAST HIGHFIELD ROAD
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DEAN BROWN OF SEWANEE: An ultimatum on the subject of Negro seminarians [*see page 5*].

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church

This Week: **Women Deputies?**

LETTERS

Perpetual Deacons in Practice

AS bishop of Tennessee I was interested in the article of the Rev. B. Franklin Williams, "Deacons are Practical," [L. C., April 6th]. It may be of interest to your readers to know that the diocese of Tennessee has been making increasing use of local or perpetual deacons for some years with very satisfactory results. We now have seven at work with others in preparation.

Practically all those who have been ordained as perpetual deacons are business or professional men of mature years, fine character, and long experience as lay readers and teachers. They are in the larger parishes where assistance in administering the Holy Communion is most necessary. Some of them go out to neighboring missions or take over a parish service while the priest goes out. We do not try to ordain such men in small parishes or to put them in charge of missions. We believe that the full ministry of the Church, including the Sacraments, is essential in missionary work as in parish work. These men receive no stipend from the diocese or the parish.

One of our deacons has moved to another diocese where the bishop apparently does not approve of perpetual deacons and has declined to accept a letter dimissory; but that bishop writes me that he may later license the deacon to officiate. Meantime, we are glad to have him keep his canonical connection with this diocese.

We believe we are restoring the diaconate to something like the place it had in the early Church. It is certainly serving a useful purpose. At the General Convention in 1946 I introduced a special canon on this subject prepared by the Rev. Dr. James R. Sharp. It was brought up and voted down on the only day on which I was absent from the House of Bishops. The adoption of such a canon would be a very real help.

(Rt. Rev.) E. P. DANDRIDGE,
Bishop of Tennessee.

Nashville, Tenn.

Christian Unity or Church Union?

PROPOSERS of Church union often quote to us our Lords prayer, "that they may be one"; but they seldom finish the quotation, "even as we are one." May we not learn something of our Lord's will for his people by remembering the modifying clause?

The Father and the Son are One, but they are two Persons. May not Rome, Canterbury, and Geneva be one, in unity of spirit and the bond of peace and righteousness of life, without struggling for an artificial union? May they not be one, even as the Father and the Son are One? He is the Vine; we are the Branches, branches of differing size, shape, and quality, but branches of Him by His indwelling Spirit.

Rome may not accept this definition of the Church; but that need not prevent Canterbury and Geneva from accepting it, and acting by it. Some of us perhaps need to be reminded that in our own Offices of Instruction (Book of Common Prayer, p. 290) we find this definition of the Church: "The Church is the Body of

which Jesus Christ is the Head, and *all baptized people are the members.*" We receive without re-baptism into our Communion all who have received valid baptism in the Roman or Protestant Communions; we receive without re-confirmation all who have received the sacrament of confirmation in the Church of Rome. We tacitly, at least, accept this "branch" theory of the Church.

"Differences in temperament, in religious training and family tradition, are provided for by a diversity of approaches to God, through Jesus Christ, in our various Christian Churches. Our so-called "divisions" may be blessings, and not sins, if we keep ever before us the prayer that we may "hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

I am proud to belong to a country parish in which every level of Churchmanship



is represented, and in which we live, work, and worship together in unity and godly love. But that is not all. On Maundy Thursday this year members of the two Protestant churches in the town asked to join with us in the day-long intercession for peace at the altar of repose, and to join with us for part of our three-hour service on Good Friday. And during Holy Week our rector and the two Protestant ministers held joint services early each morning for high school students in the church nearest the high school.

Church union will come in the Church Triumphant, when we shall see no longer in a glass darkly, and shall learn where we have all erred and gone astray. Christian unity of spirit is something that we may hope to attain even in the "Church Militant, here on earth," in preparation for the oneness of the Church hereafter.

SAMUEL B. HEMINGWAY.

Chatham, Mass.

American Dominicans

THE April 6th issue of THE LIVING CHURCH contained a letter written by Richard K. O'Connor of the Bronx, N. Y. The letter discusses a plan for American Dominicans. I should like to correspond with Mr. O'Connor about this matter.

ROBERT D. TERHUNE, JR.

New Haven, Conn.

Editor's Comment:

Mr. Richard K. O'Connor's address is 327 East 145 Street, Bronx 51, N. Y.

The Skipped Requirement

THE Eucharist is the only service of the Church at which the Prayer Book requires (1) the giving out of notices (2) a sermon (3) a money collection." [L. C., May 4th]. The second requirement you list seems to be overlooked frequently at early celebrations. Why?

JOHN F. ELSBREE.

Brighton, Mass.

If the Church Wakes Up . . .

THE letter entitled "That Word" [decriing omission of reference to the Episcopal Church in secular magazine articles about Churchpeople and Church institutions] together with Governor Dewey's article on "Making the Church Known" [L. C., May 25th] point up what seems to me to be one of the greatest weaknesses in the Episcopal Church: complacency. Certainly we have little to be complacent about when every other major Christian body far outstrips us in membership, evangelization, publicity, and resourcefulness.

We are almost consistently the last Church to move into a new area, by which time all potential converts have found "church homes" elsewhere.

It was this same complacency that made us wait for the advent of the railroad before going West. By that time even most of the Episcopalians had drifted into the Methodist or other Protestant bodies that had been firmly entrenched for years.

Even when our Churches are fairly well established in a community, they are usually reluctant to publicize their activities or to make any special efforts to interest young people or increase membership.

Is it that Episcopalians are selfish with their Church, desiring to keep its beautiful services and music, its rich Catholic heritage and its great historical continuity to themselves? Either the Anglican Church is the Catholic Church of the English-speaking world or it is not. If it is, then it must assert itself and live the role that Christ commanded of His Church.

It can be truthfully said that the Church is only as strong as its weakest communicant. It is not only our bounden duty to worship God every Sunday in His Church ourselves, but also to get others who may be unchurched to do the same thing. Indeed, as far back as 1835 General Convention of the Episcopal Church agreed that the Church itself was a missionary body and accordingly declared every baptized Churchman automatically a member of the Church's Domestic and Foreign Missionary Society.

Complacency will kill. Christ's Church must be ever alive and always aware of the missionary opportunities around it.

I would like to see the Episcopal Church in General Convention next fall launch itself into one of the greatest evangelistic programs ever undertaken. The Catholic Church must reach and influence more and more lives if it is to fulfill its true destiny. You don't have to go to a foreign country to save souls—the U. S. A. is a rich missionary field, with over half its population professing no religious affiliation whatsoever. General Convention could even set

a membership goal—say, 100,000 confirmations by the time of the next Convention in 1955. Any program of evangelism, however, must likewise be accompanied with a program of “defending and extending the Catholic Heritage of the Episcopal Church.”

I agree with the great evangelist Billy Sunday who once said: “If the Episcopal Church ever wakes up, the Lord help the rest of us!” Would that we could realize such an awakening at General Convention in Boston next September!

CHARLES E. MONAGHAN,
Student, William and Mary College.
Williamsburg, Va.

UMT Is Not New

THE mistaken conception of Universal Military Training displayed in the letters [L. C., April 13th] of the Reverend Fathers Harold A. Durando and Paul E. Healy moves me to this letter of clarification.

Universal Military Training is one of our oldest national institutions. Without it our colonies could not have survived the savage attacks to which they were constantly subjected. Yet almost all of them were founded by God-fearing and God-loving religious groups. The “commons” of Boston and other colonial towns were the drill fields and all who could carry a musket drilled gladly thereon, that they might be prepared to defend their homes and their churches from savage depredations.

Then, for a time, the world seemed civilized and Universal Military Training was abandoned for well over a century.

But now we are again surrounded and infiltrated by God-less savages. If our homes and our Church are to survive at all in the physical world, we must all be trained to defend them, just as our ancestors were. Universal Military Training must be revived, else the material evidences of our Church will be obliterated and all, yes absolutely all, of the faithful will be completely subject to the prince of this world.

Would the Reverend Fathers like that?

CLINTON B. BROWN,
Staatsburg, N. Y.

New York City.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Save the Children Federation

Previously acknowledged	\$341.00
Mrs. Herbert Barry	10.00
Fred Phillips, Jr. (boy)	8.00
	\$359.00

Work in Near East

Previously acknowledged	\$ 5.00
Anonymous	10.00
Mrs. K. P. A. Taylor (Christian Arabs)	10.00
Lillian G. Harding (Arabs in Palestine)	5.00
Lydia A. Hough (Arabs in Palestine)	5.00
H. N. (Arab children in Palestine)	5.00
J. H. Y. (Jerusalem)	5.00
	\$ 45.00

THE QUESTION BOX

Conducted by the REV. CANON MARSHALL M. DAY

• *Is the Agnus Dei, after the Prayer of Humble Access in the Holy Communion, said entirely by priest and congregation; or does the priest say, “O Lamb of God that takest away the sins of the world” and the congregation say, “Have mercy upon us”?*

The usual method of saying the Agnus Dei is for the priest to say the opening words the first time they occur, after which the congregation takes it up and the whole is said in chorus. It is an anthem introduced into the service under the rubric on page 82 in the Prayer Book.

There is no fault to be found with its recitation as three responses in the manner you describe.

• *What is the reason for limiting the making of one’s Communion to once only in any given day?*

From the very earliest times Christians have made their Communion only once a day, since there is only one Christ and we are saved by one redeeming act. This tradition is binding upon the clergy as well as the laity. The only exception is a priest who has to celebrate additional times on the same day. He is obliged to receive each time as his Communion is a necessary part of the sacrificial act.

In the Eastern Church this principle is observed so far as to rule out a second celebration at the same altar, though the reason for it is connected with the practice of fasting Communion rather than with the essential unity of the redemptive act (the altar, as well as the celebrant, must, as it were, be fasting).

• *Should not the congregation at burials stand for the Psalm or Psalms and repeat the Gloria in the usual way? I have been present when a clergyman, officiating in an Episcopal Church, directed the congregation to sit for the entire service.*

The questioner is quite correct in principle. The customs of standing for praise, kneeling for prayer, and sitting for instruction should prevail at all services except where there is specific direction to act otherwise.

The first part of the burial service is a condensation, very drastic in its extent, of the medieval “Office of the Dead,” which contained Vespers, Matins, and Lauds arranged with special reference to the intention of the service. It should therefore be recited in exactly the manner in which Morning and Evening Prayer are said in the Parish.

It always grieves me when I have to recite the burial office with a large number of Churchmen present, all as dumb as though they had never been at Morning Prayer in their lives.

It used to be that everybody stood for the Psalms when said in Church, except for certain Psalms directed to be said kneeling. There has been a growing tendency to follow the use of the monastic clergy and sit for the Psalms, so I suppose the clergyman in question may have been following the ordinary custom of his parish. I hardly think he intended to eliminate kneeling for the prayers.

If the Parish follows the ancient custom of saying some Psalms while the body is carried out (quite lawful under the rubric on page 331 in the Prayer Book), the congregation would naturally stand for the procession, even though it is accustomed to sit during the Psalms.

• *How can a conscientious Churchwoman, like Elizabeth II, be at one and the same time head of the Catholic Church of England and head of the Protestant Church of Scotland?*

Queen Elizabeth is not the head of the Church of England—still less head of the Church of Scotland. The title “Supreme Head,” which was used by Henry VIII, was proclaimed in the Act of Supremacy at the accession of Edward VI and Mary Tudor, but Mary dropped it in her later reign.

Elizabeth I substituted the title “Supreme Governor” and carefully defined that title to mean “The authority under God to have the sovereignty and rule over all manner of persons born within her realms, of what estate, ecclesiastical or temporal, whosoever they be, so as no other foreign power shall or ought to have any superiority over them.”

This is a clear repudiation of any claim to be the source of jurisdiction or the motive power of ecclesiastical organization. Elizabeth II, therefore, has many rights in the distribution of the temporalities of the Church but no spiritual powers.

In the Church of Scotland it appears that her supreme governorship is confined to the right to appoint the Lord Commissioner, who makes the royal speech of welcome at the opening of the General Assembly and thereafter sits in the Assembly as a silent spectator doing nothing but, in theory, watching over her interests. She has no control over the temporalities of the Scottish Church and no right of presentation to any other office therein.

The Supremacy is thus a purely political matter in both cases. The dual relationship grows out of the fact that the Crowns of England and Scotland are united in her person. She does not have to do anything that would violate the conscience of the strictest Anglican Churchman.

SORTS AND CONDITIONS

SEWANEE'S problems on the matter of admitting Colored students are duly reported in our news columns, and have appeared on the pages of metropolitan newspapers. Not so well known is the fact that the Virginia Theological Seminary has had a Negro student for a year—John Walker, from the diocese of Michigan. Virginia's experience should give encouragement to the Sewanee trustees as they consider the questions of Christian principle brought out by faculty members.

STUDENTS at Virginia report, "John is very popular by himself without effort on either side," we are informed by Fred Sontag, who made a quick trip to Alexandria, Va., to gather impressions at the end of Mr. Walker's first year. The larger problems that worried some of the authorities did not become serious, but such problems as where to get a haircut or an off-campus meal, or go to a movie, had not been worked out in advance. Colored workers at the seminary helped out with these details. One of them said, "We sure are proud of the fine record Mr. John is making. He's a real credit to us."

WASHINGTON newspapers and THE LIVING CHURCH had been asked to keep quiet about the new policy at Virginia in order to avoid working out human problems in the glare of publicity. It was also felt that Sewanee might be able to develop its policy more smoothly if it were not publicly identified as the only seminary where race was a barrier to admittance. Now, however, the men on the ground at the University of the South apparently believe that the time has come for a firm stand. May God grant success in their struggle for a fully Christian attitude toward members of all races.

THERE IS a feeling in some quarters that the faculty members were too quick to act on the basis of newspaper reports, which may have left out some of the explanations and qualifications in the board resolution. The record on who said what, with the context, will be published in next week's issue.

THE SECRETARY of the House of Deputies, the Rev. Dr. C. Rankin Barnes, reports that of the possible total of 648 deputies, 366 have been certified to him as elected to General Convention by 40 dioceses and 23 missionary districts. Of those certified, 55% did not serve in San Francisco in 1949. If the trend continues, a majority of the House will be new members, or at least members who did not serve last time.

DEBATE over the location of the headquarters of the National Council of Churches is apparently turning in favor of a midwest location, according to action taken by the NCC General Board in Chicago last week. However, the New York headquarters will probably continue for another 10 years and the site chosen must meet with the approval of the constituent Churches. In the meantime, it is proposed that a "major midwest office" be established.

NOTHING can make a big difference sometimes. We recently said that the property received for a new Connecticut diocesan house was worth \$1,000,000, but should have said that it was worth \$100,000. In sending the correction, Canon Read, our Connecticut correspondent, reports that the diocese's development campaign has passed the \$725,000 mark toward its million dollar goal.

FIRE damaged the parish house of historic Truro Church, Fairfax, Va., to the extent of \$20,000 on June 11th. The Rev. Raymond W. Davis, rector, who made the estimate of damage, said that \$7,000 insurance was carried on the building, which was built in 1870 and served as a church until 1934. The church and rectory were not damaged by the fire.

PRELIMINARY returns on our General Convention Fund give assurance that readers can count on the complete, skillful Convention coverage people have come to expect from us. Of the goal of \$7,500, more than 25% has already been received, mostly in amounts of \$25.00 or less. Some larger contributions will be needed to make the goal, but it is most encouraging to know how many individuals in all walks of life and all sections of the country are glad to have a part in the great work of reporting Church news.

BISHOP PARDUE of Pittsburgh was in this country when this paragraph was written (on Friday the thirteenth), but two days later he was expected to be at St. Paul's Cathedral, London, England, to preach at a great service of the English-Speaking Union. Object of the union is to foster a better understanding among the 280,000,000 English-speaking people of the United States and the British empire. The Bishop expected to fly across, landing on the 14th, to spend a few days in London, attending a dinner in honor of Foreign Secretary Anthony Eden and another dinner given by the Lord Mayor.

ANOTHER traveler is the Rev. Theodor Dietz of the Old Catholic Church in Germany, who left the United States on June 7th to return to Cologne after a two-month stay in this country. During his visit he spoke at three seminaries, attended the Chicago diocesan convention and a provincial meeting in Boise, Idaho, and visited the diocese of Massachusetts, Long Island, Newark, Western New York, New York, Milwaukee, Oregon, California, and Dallas. In Dallas he attended the laying of the cornerstone of the new Canterbury House chapel pictured on last week's L.C. cover, and talked with the students of Southern Methodist University.

MORE THAN \$11,200,000 should be spent in the next ten years to repair historic English churches damaged by the war or by the ravages of time, according to a report to be submitted to the summer session of the Church Assembly. Of the 15,779 churches covered by the report, more than half were built before 1537. The Commission on Preservation of the Churches recommends that a trust be created to raise the 10-year fund. Peter Day.

The Living 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

JUNE							JULY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7							
8	9	10	11	12	13	14	6	7	8	9	10	11	12
15	16	17	18	19	20	21	13	14	15	16	17	18	19
22	23	24	25	26	27	28	20	21	22	23	24	25	26
29	30						27	28	29	30	31		

June

- 22. 2d Sunday after Trinity.
- 23. Cumberland Forest Festival, University of the South, to August 23d.
- 24. Nativity of St. John Baptist.
- 29. St. Peter.
- 30. American Guild of Organists, biennial convention, San Francisco, to July 4th.

July

- 4. Independence Day.
- 6. 4th Sunday after Trinity.
- 13. 5th Sunday after Trinity.
- 20. 6th Sunday after Trinity.

Next Week:

Total Marriage By Leslie Skerry-Olsen

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. Member of the Associated Church Press.

SECOND SUNDAY AFTER TRINITY

GENERAL

CONVENTION

Ladies Be Seated

A recommendation that women be permitted to sit and vote in General Convention will be made to the 1952 Convention in a report from a Commission appointed in 1949 to study the problem.

Were this year's General Convention to adopt the resolution submitted in the



MRS. DYER
The men let her stay.

RNS

report of the Commission (to Consider the Problem of Giving Women of the Church a Voice in the Legislation of General Convention), the earliest triennial General Convention at which women could be seated would be that of 1955, provided any of the dioceses elected women deputies. However, Convention could seat women this year by reversing its earlier decision and accepting a definition of "laymen" which includes women.

That the individual dioceses have the right to choose the deputies they wish regardless of sex (there are many women already serving on vestries and diocesan conventions and councils) is one of the major conclusions arrived at by the Commission. [See page 10.]

TUNING IN: ¶The collect is a special prayer that changes for every Holy Day. The collect proposed would presumably come after that of the Sunday. In the picture the celebrant is shown reading the Epistle, which immediately follows the Collect.

The report maintains that both men and women are lay persons—that women, as well as men, are laymen. It proposes in formal resolution that the constitution of the Church (Article I, Section 4) be amended so that the words "lay deputy, men or women," will replace the word "laymen."

Although a minority of the Commission members do not "grant the cogency" of all the report's arguments, they agree to present the resolution in the belief that it clearly states the question.

It was Article I, Section 4 (which deals with the Convention's House of Deputies) which provided the grounds in 1949 for that year's General Convention to refuse to give the vote to four women deputies who had been elected.

When the question of whether these women should be seated came up, Convention decided that "laymen" in the Constitution meant men only.

Three years earlier at the 1946 Convention, Mrs. Randolph Dyer had had better luck. She was the first woman ever to be elected a deputy to General Convention. That Convention, after considerable debate, voted to seat her (with the right to vote), with the understanding that the question would be settled for future cases by proper canonical procedure. She represented Missouri.

When the question was decided by proper canonical procedure at the 1949 Convention, this was the vote, by orders, on the proposed amendment that would have changed "laymen" in Article I of the Constitution to "lay persons":

clerical order: yes, 28½; no, 35½.

lay order: yes, 24¾; no, 46¾; divided, 7.

HISTORY

Collect for Jamestown Day

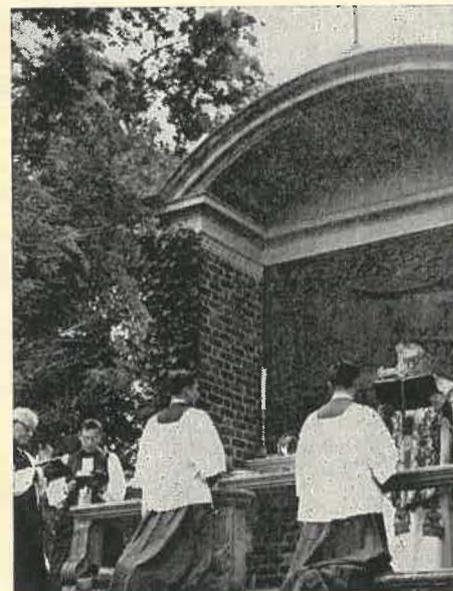
The diocese of Southern Virginia has suggested that a special collect^f in commemoration of the first known celebration of the Holy Communion in Jamestown, Va., the first permanent English settlement in America, be added to the Prayer Book.

The General Convention of 1940 resolved that Jamestown Day (the third

Sunday after Trinity, which in 1607 was the day of the history-making service^f "be observed annually . . . as occasion and convenience permit."

This is the collect, which has the approval of the Bishop of Southern Virginia:

"Almighty God, who didst give our fathers faith to establish thy Church in this new land, bless us we beseech thee with



ROBERT HUNT SHRINE
Named after first celebrant.

thine abiding presence, and make us ever mindful of our duty to serve thee as a free people, and to give the light of thy gospel to all the world, through Jesus Christ our Lord. Amen."

RACE RELATIONS

Advocates for Negroes at Sewanee

Unless Negro students are permitted to enter the School of Theology of the University of the South, eight teachers of religion at the University including the dean of the School, the Very Rev. F. Craighill Brown are prepared to resign.

In a letter to the chancellor (Bishop Mitchell of Arkansas) and the board

¶Jamestown Service antedated by 13 years the landing of the Pilgrims, which took place in 1620. Thus the first English-speaking Christian body planted in America was the English Church of the Virginia colonists.

of trustees of the University, the eight men, seven of whom are clergymen, decried the recent negative action taken by the board on a resolution from the synod of the Province of Sewanee asking that Negro students be admitted to the School of Theology.

The statement said:

"We, the dean and members of the faculty of the School of Theology, the Chaplain of the University, and the Department of Religion of the College of Arts and Sciences, of the University of the South, are deeply disturbed by the statement in the public press reporting the negative action taken by the Board of Trustees on the resolution from the Synod of the Province of Sewanee asking for the

admission of Negro students to the School of Theology.

"We therefore wish to put on record our convictions on this matter.

"First, we deplore the trustees' failure to state any Christian principle involved, with the consequent reduction of the whole issue to the level of expediency only.

"Second, the position taken seems to us untenable in the light of Christian ethics and of the teaching of the Anglican Communion:

"God has given man responsibility.

To exercise it, he must have freedom.

The Christian Church therefore demands essential human rights for all, irrespective of race or color. There are unhappily countries in the world where such rights are denied. We are grateful for the work which is being done by the Commission of the United Nations on Human Rights. We pledge ourselves to work for the removal of injustice and oppression, and, in particular, to stand by those whose right to religious liberty is threatened.' (The Encyclical Letter, The Lambeth Conference, 1948.)

"Third, the statement that there are ten other Episcopal seminaries which do accept Negro students, together with the implication in the chancellor's remark that the Sewanee trustees' refusal to admit Negroes now is in 'the furtherance of the Church's work and the happiness and the mutual good will of both races,' can only mean that the ministry to the Negro members of the 22 owning dioceses and the training of clergy for their needs is no concern of the University.

"Fourth, we believe that the statement of the trustees, as reported, if not re-examined and revised, will do irreparable harm to the reputation of Sewanee as a center of Christian education.

"Fifth, the action of the trustees undermines our effectiveness as teachers of the Christian faith and way of life. It compromises us as priests and teachers in this University, which is owned and operated by the Episcopal Church.

"We therefore request a reconsideration of this question by the trustees. We request that the public be informed that the issue is being reconsidered. We request a statement from the trustees, not later than their next regular meeting, that they approve in principle the relevant resolutions of the Lambeth Conference and that they are prepared to allow admission of qualified Negro students to the School of Theology. Meanwhile, we shall do our best to serve the Church in training men for the ministry, though under adverse circumstances which we protest.

"If our request is ignored or if the assurance sought is refused, we are without exception prepared to resign our positions and terminate our connections with the University in June, 1953."

The Very Rev. F. CRAIGHILL BROWN, D.D., Dean; the Rev. ROBERT M. GRANT, Th.D., Professor of New Testament; the Rev. R. LANSING HICKS, B.D., Associate Professor of

Old Testament; the Rev. ROBERT M. McNAIR, Ph.D., Assistant Professor of Christian Ethics and Moral Theology; J. ALLEN REDDICK, Ph.D., Assistant Professor of Church History; The Rev. CLAUDE E. GUTHRIE, B.D., Instructor in Practical Theology; the Rev. RICHARD H. WILMER, JR., D.Phil., Chaplain of the University and Professor of English Bible; the Rev. FREDERICK Q. SHAFER, S.T.D., Head of the Department of Religion in the College of Arts and Sciences.†

LAYMEN'S WORK

Provinces Elect Chairmen

Director of the Presiding Bishop's Committee on Laymen's Work, the Rev. Clarence R. Haden, Jr., announced that provincial chairmen for Laymen's Work were elected for the three-year term, 1953 to 1955 (for four provinces.)

In Province I, Ralph G. Kennison, of Augusta, Me., will succeed Francis A. Parker, Jr., of Boston, Mass.

William T. Kirk, of Morristown, N. J., was elected by the Second Province to replace W. Dexter Wilson, of Syracuse, N. Y.

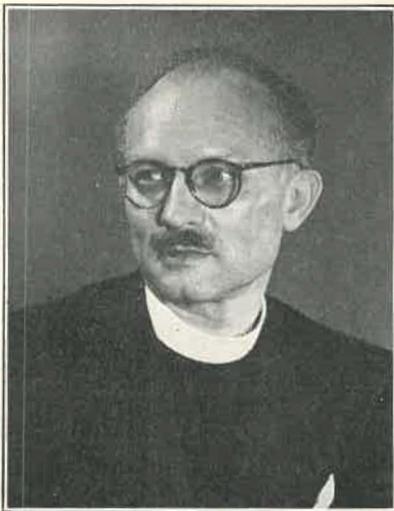
In the Fourth Province, James A. Smith, Jr., of Birmingham, Ala., will be succeeded by Albert Roberts, Jr., of St. Petersburg, Fla.

Chester C. Wells, of Grand Rapids, Mich., who was filling the unexpired term of Ernest Robinson, of Chicago, was elected to continue as chairman of Province V.

In Province III, Harrison Fiddesof, of Washington, D. C., was asked to continue as chairman of Laymen's Work for one year, until a meeting could be held for an election.

The national program of laymen's

The Cover



Denying Negroes admission to the School of Theology of the University of the South "compromises us as priests and teachers in this University, which is owned by the Episcopal Church," says the letter from eight teachers of religion at Sewanee to the chancellor and trustees. Heading the list of signers is the Very Rev. Fr. Craighill Brown, a Southerner, who became dean of the School in 1949. Born in Gainesville, Fla., 51-year-old Dean Brown is himself a graduate of the University of the South. He received the B.D.† degree from Virginia Theological Seminary in 1925. After ordination he became curate of St. John's Pro-Cathedral, Shanghai, China and then professor of Church History at Central Theological School, Shanghai. He returned to the United States in 1930.



FR. HADEN AND MR. ROBERTS
Interpreters for Churchmen.

TUNING IN: †B.D. and D.D. are used for Bachelor of Divinity and Doctor of Divinity, respectively, but for obvious reasons M.D. cannot be used for the intermediate "Master." Hence Th.M. or S.T.M. (Master of Theology, Master of Sacred The-

ology) are used instead. ‡Faculty of the School of Theology of the University of the South consists of nine active members. Dr. Shafer, whose work apparently is exclusively with the College of Arts and Sciences, is not listed among these nine.

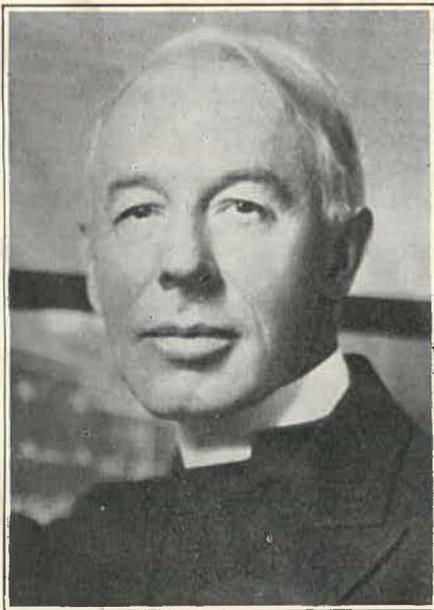
work is carried on in the Church under the Presiding Bishop's Committee on Laymen's Work which was organized in 1942. Purpose of the Committee is to coordinate men's organizations and to enlist men in the work and worship of the Church. Included is interpreting that work and worship to men.

EPISCOPATE

A Problem Surmounted

By the Rev. MITCHELL M. HADDAD

"The national Episcopal Church has lost one of its ablest statesmen," said Bishop Scaife of Western New York upon the death of his predecessor, the Rt. Rev. Cameron Josiah Davis. "And the diocese of Western New York," said



BISHOP DAVIS
Able statesman, wise friend.

Bishop Scaife, "loses a wise and beloved friend who for 18 years proved himself an able administrator and a great pastor."

Bishop Davis had retired as diocesan[¶] of Western New York in 1948, but had continued active in important Church activities. He died at 11 PM, June 6th, in Buffalo General Hospital at the age of 78. He has been ill for three weeks.

Bishop Davis was head of the diocese of Western New York from 1931 to 1948. He gained national prominence while serving as a member and chairman of the Joint Commission on Holy Matrimony when the marriage canon of the Church was revised.

His work in building up the Church

Pension Fund, serving as president of that body while he was bishop, was memorable. He continued as president of the Pension Fund Board after his resignation.

In addition to those posts he was a former president of the Delancey Divinity School, former president of the Church Charity Foundation, and former president of the trustees of the diocese of Western New York.

Bishop Davis and the late Most Rev. John A. Duffy, bishop of the Roman Catholic diocese of Buffalo, and Rabbi Joseph L. Fink took the leadership several years ago in working out "released time" from schools for pupils' religious instruction. Their planning was so thorough that it has remained unchanged throughout the years.

Bishop Davis was one of the founders of the Buffalo and Erie County Tuberculosis Association and a pioneer in many other religious and social welfare fields.

He had been selected to present diplomas on June 7th to graduates at Deveaux School.

Bishop Scaife and Bishop Davis' wife and two daughters were on the way to the hospital when Bishop Davis died. Mrs. Davis, the former Elizabeth Sacker, and daughters, Mrs. Harold A. Jones of Pasadena and Mrs. Albert A. Chambers of New York City, were at the bishop's bedside during his illness.

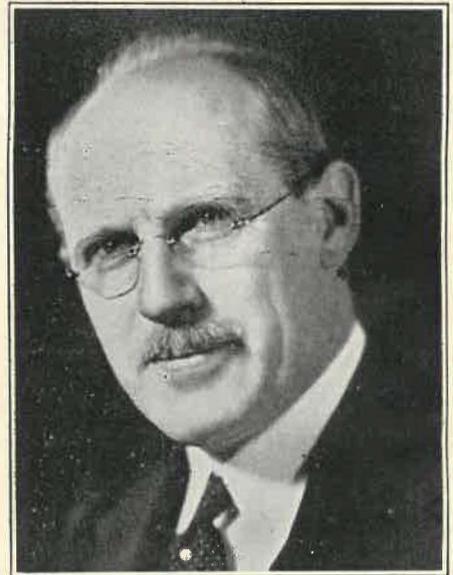
Born in Watkins Glen, N. Y., Bishop Davis was graduated from Deveaux School in 1890 with highest honors. Four years later he was salutatorian of the graduating class at Trinity College.

Upon his graduation from General Theological Seminary in 1897, Bishop Davis was ordained deacon and appointed assistant to the late Rev. Francis Lobdell at Trinity Church, Buffalo, and rector of the church in 1901.

Bishop Davis was rector of Trinity Church for 28 years. He resigned to accept appointment by the diocesan convention on October 30, 1929 as bishop coadjutor of Western New York. He was consecrated in January, 1930, and a year later became head of the diocese. He was forced to resign as active head of the diocese in September, 1945, when he reached the canonical retirement age.

However, he remained as head of the diocese until 1948 when Bishop Scaife became diocesan. This came after Bishop Davis' resignation had been acted upon by the House of Bishops and a special diocesan convention called to elect a new bishop.

Occupied with Church work and affairs up to the time of his death, Bishop Davis was himself able to surmount



DR. LEIPER
New job for ecumenical leader.

many of the problems confronting retired clergy. But he had deep understanding and feeling for those problems. He set down his thoughts on the subject in an article published in the June 8th issue of *THE LIVING CHURCH* which went to press only five days before his death.

WORLD COUNCIL

Dr. Leiper Resigns

Dr. Henry Smith Leiper of New York, associate secretary of the World Council of Churches, will relinquish that post to become executive secretary of the Missions Council of the Congregational Christian Churches on September 1st.

Dr. Leiper, a leader in the ecumenical movement[¶] for the past 22 years, played an important part in the setting up of the World Council of Churches at Amsterdam in 1948.

The World Council's Central Committee is expected to decide on a successor to Dr. Leiper at its meeting in Lucknow, India, December 31st to January 9th. [RNS]

CHURCH ARMY

Move to Michigan

Announcement was made at the annual dinner of Church Army, held in St. Bartholomew's Community House, New York City, that the Training Center is being moved from Cincinnati to Parishfield, Brighton, Mich., the Retreat

TUNING IN: ¶A diocesan is the bishop of a diocese, as distinguished from a coadjutor or suffragan, who are assistants to the diocesan. ¶Ecumenical means universal, or world-wide. The ecumenical movement is a general term for all interchurch ac-

tivities designed to bring about joint action of the Churches on common problems or to increase Christians' knowledge of each other with the hope that agreement and eventual union may be achieved.



MR. THORNE, CAPT. ROBERT C. JONES, MISS KENT
For 25 years of meritorious service.

and Conference Center of the Diocese of Michigan. The opportunities at Parishfield, under the direction of the clergy in charge there, are unique. The cadets of Church Army[¶] will receive thorough training to become full-time evangelistic lay leaders.

A feature of the evening was the presentation to Miss Lucy Kent, associate secretary of Church Army, and to Samuel Thorne, president of the board of trustees, of the Wilson Carlile* Cross for 25 years of meritorious service. This is the first time that the Wilson Carlile Cross has been awarded to any members of Church Army in the United States.

RELIGIOUS ORDERS

Cause for Thanksgiving

One hundred years ago the Community of St. John Baptist was founded at Clewer in England, one among several religious orders which were then being founded by devoted women in the Church of England to give expression and fulfillment to one of the basic Christian vocations.

The Community of St. John Baptist spread to the Church in America and has been living and working in the diocese of Newark for over 75 years. (The Community also works at St. Luke's Chapel, New York City.)

At Mendham, N. J., the sisters conduct a college preparatory school for girls which is accredited with the Middle States Association of Colleges and Sec-

ondary Schools. They also work in four churches in the Diocese, one of which is the missionary parish of Grace, Van-Vorst, Jersey City—a parish pointing the way to the Christian solution of racial tensions.

The sisters also contribute whatever help they may be able to give in the field of religious education.

On June 28th at the convent in Mendham, a choral Eucharist[¶] will be celebrated at noon, at an out-door altar in the spacious cloister where there is room for many hundreds to see and hear all that is done. All the clergy and laity of the diocese of Newark have been invited. The occasion: A service of thanksgiving in celebration of the order's 100th anniversary.



ST. JOHN BAPTIST CONVENT
One hundred years of expression.

CONFERENCES

Kanuga Plans Complete

Plans have been completed for the clergy school and the college conference which meet simultaneously with the adult conference at the Kanuga Episcopal Conference Center near Hendersonville, N. C., June 28th to July 11th.

The Rev. B. Duvall Chambers of Columbia, S. C., is serving as dean of the clergy school, and the college conference will be under the special supervision of the Rev. L. Bartine Sherman, student chaplain at the University of North Carolina. There will be 18 courses offered in the adult conference.

Bishop Carruthers of South Carolina is over-all director.

Finger Lakes Speaker

Main lecturer at the Finger Lakes Conference at Hobart and William Smith Colleges this summer will be the Very Rev. Garfield Williams, D.D., who besides holding medical degrees is a former dean of two English cathedrals.

Dean Williams is now canon to the ordinary in the diocese of Central New York. He is dean emeritus of Manchester Cathedral. He was dean of that cathedral for 17 years and before that of Llandaff Cathedral. He is a member of the Royal College of Surgeons.

Other speakers at the conference, which is endorsed by the Second Province, include Dr. Theodore M. Switz, consultant to the National Department of Christian Education and Miss Ellen Gammack, personnel secretary of the Woman's Auxiliary. Conference dates are June 22d to June 28th.

*Founder of the Church Army in England.

TUNING IN: ¶Like the Salvation Army, Church Army began as an expression of Christian interest in the needs of poor and uneducated people who were not being reached by conventional Church life. It consists of laymen and women who wear unob-

trusive uniforms and nowadays are rendering particularly noteworthy service in rural missions. ¶Eucharist (thanksgiving), as a name for the Communion service, emphasizes the aspect of rejoicing.

CANADA

Women Admitted in Toronto

Women delegates and reunion with the United Church of Canada were subjects of major action taken by the synod of the diocese of Toronto. The synod voted to admit women as delegates. The precedent-setting motion was carried by a vote of 97 to 88. A majority of the negative votes came from laymen.

Speaking on the motion, Canon Terence Crosthwaite of Toronto's St. Alban-the-Martyr church said that the admission of women to the floor of the synod was not a matter of equality but of rights.

"We have the right to hear their voice and their opinions on diocesan mat-

Rupert's Land. Particular reference was made to the Bishop's Messengers, a devoted group of trained women, some of whom are in charge of parishes. They are given the courtesy of "a seat on the floor of the house," but are excluded from voting. A resolution was passed requesting the committee on canons and constitution to take this matter under consideration.

ORTHODOX

Genuinely Byzantine

America's first Byzantine-style[¶] church has been opened for services in Charleston, S. C.

Members of the congregation gath-



BYZANTINE-STYLE CHURCH

Marks of authenticity: rotundness and brick wall.

RNS

ters," he said, "when they support our work with their funds. It is not right for us to say when they are raising money for us that they have no right to raise their voice in matters of the diocese."

A motion aimed at promoting efforts to achieve reunion with the United Church of Canada was passed unanimously by the synod.

The synod also adopted an amendment calling for coöperation on parish levels as an aid to reunion efforts. [RNS]

Some Consideration for Women

The ban against the admission of women as members of the diocesan synod got some attention at a recent meeting of the synod of the diocese of

ered outside the circular \$300,000 structure while the building was blessed. The church will be consecrated and dedicated next year after its interior is completed.

Twelve icons[¶] painted by Fotis Kondoglou of Athens adorn the interior.

In New York, Archbishop Michael, head of the Greek Orthodox Church of North and South America, explained that distinctive features of the church, marking it as genuinely Byzantine, are its rotunda style and the fact that the outer wall is constructed entirely of brick.

The wall is a huge circle into which are set the columns supporting the great central dome, the top of which rises 50 feet above the auditorium. Two smaller domes, surmounting low turrets, augment the Byzantine atmosphere.

[RNS]

TUNING IN: ¶Byzantine: pertaining to Byzantium, ancient name for modern Istanbul, later rechristened Constantinople by the Emperor Constantine, who rebuilt it and made it his seat of government. ¶Eastern Orthodoxy opposes the use in public

worship of three-dimensional figures. Hence the painting of icons (flat, two-dimensional representations of Christ and the saints) has become a fine art. Icons are treated with quasi-sacramental reverence by the Orthodox.

NEW ZEALAND

Queen Honors Retired Primate

Dr. Campbell West West-Watson, Primate of New Zealand until his retirement last October, was made a Companion of the Order of St. Michael and St. George by Queen Elizabeth.

The award cited Dr. West-Watson for his "services to the community."

The *Dominion*, Wellington daily, said the award was "well earned by long and faithful leadership," and that Dr. West-Watson had spoken "with distinction" for the New Zealand Church in world Church councils.

Dr. West-Watson, who now lives in Nelson, N. Z., is 75 years old.

[RNS]

YUGOSLAVIA

A Hope and a Pledge

Marshal Tito received Patriarch Vikentije, Patriarch of the Serbian Orthodox Church, in an hour-long conference in Belgrade recently.

Communist press reports said that Patriarch Vikentije thanked Marshal Tito for his understanding of the needs of the Orthodox Church, and especially for the new government scheme making Orthodox priests and their families eligible for social insurance.

The Patriarch also pledged the coöperation of the Orthodox Church in developing the country, the reports said. At the same time, he expressed the hope that the Church's viewpoint would be met with understanding by Marshal Tito and the government.

At about the same time as his talk with Marshal Tito, the patriarch announced that the Holy Synod of the Serbian Orthodox Church decided to take over support of the theological faculty of Belgrade University.

The Yugoslav government served notice on Orthodox authorities last February that the theological faculty would be banned from the State-run university after the close of the academic term in June.

Patriarch Vikentije made no mention of petitions by various branches of the government-sponsored League of Orthodox Priests urging recognition of the League by the Holy Synod. Action on the petitions is believed to have been on the Holy Synod's agenda. Observers said that the Patriarch's failure to mention the matter might indicate that the request had been rejected. [RNS]

Should *Women* Be Deputies?

*Report of the Commission on Women,
to be submitted to General Convention*

Foreword

The Joint Commission to Consider the Problem of Giving the Women of the Church a Voice in the Legislation of the General Convention was created by resolution of the 1949 Convention. It was the direct result of considerable discussion and debate about the seating of four women who had been chosen as deputies to the Convention.

In 1946, for the first time in its history, the General Convention had been asked to seat a woman deputy. Her credentials being in order, the Secretary of the House presented them with those of all other deputies, and made the customary inquiry as to whether there were objection to the seating of any of the deputies-elect. A question was raised as to a rule about seating women. In the ensuing discussion a distinguished jurist, himself a deputy, pointed out that in statutes the words "layman," "persons" and "men" are considered *all-inclusive*, and moved that the deputy in question, Mrs. Randolph Dyer, be seated. Two motions, one suggesting referral to the Committee on Elections and the other to the Committee on Constitutions and Canons, were defeated, and Mrs. Dyer was seated.

In 1949 four jurisdictions—Nebraska, Olympia, Missouri, and Puerto Rico—sent women as deputies. The House refused to seat them as being "not eligible" under Article I, Section 4 of the Constitution. The debate was considerable, and included theological, sociological, historical, and practical arguments, but the vote of 321 to 242 showed that the House interpreted the word "laymen" to exclude "laywomen." On the following day the House adopted a resolution providing for the seating of the women deputies by courtesy, without a voice or vote. This the three deputies in attendance regretfully declined, pointing out that it was "irrelevant" to the question. They felt that what was involved was not a matter of courtesy to women but "the right of woman to represent, in its Councils, the Church they are proud to serve." [The women were Ruth Jenkins, Olympia; Elizabeth Davis Pittman, Nebraska; Mrs. E. V. Cowdry,

Missouri; and Mrs. Domingo Villane, Puerto Rico, who was not present.]

The Triennial meeting of the Woman's Auxiliary forwarded to the Secretary of the House a resolution it had adopted after considerable debate, asking the House to interpret the word "laymen" in its Constitution, Canons, and other official documents so that it could include both laymen and laywomen. They stressed the importance of this so that women might prepare themselves for, and cooperate to the fullest extent in, all types of work *open to the laity of the Church*. This resolution, and an enabling one, the House sent to its Committee on Amendments to the Constitution,¹ which reported favorably on a resolution substituting the words "lay persons" wherever "laymen" occurred in Article I, Section 4, but limiting to one the number of women deputies which any diocese or missionary district might have. This amendment was defeated by the House.

Subsequently resolutions were submitted for the establishment of a joint commission to study this problem. It is against this background that the commission has met and considered its task, and now makes its report, bespeaking the thoughtful and careful consideration which so vital and basic a matter demands.

Report

Theological Considerations

Certain great doctrines of the Church are basic to discussions of this subject.

The Christian understanding of the nature of man, derived from the Holy Scriptures and verified by man's experience, is given its distinctive Christian quality in the fact of the Incarnation, which declares that Jesus Christ is not only God, but also Man. In Him the divine intention for human nature is made fully known.

From reflection on this doctrine Christian theology has consistently made certain assertions: (1) that man is the creature and child of God, created for community with his fellow creatures; (2) that he is revealed in the union of his

body and soul both as a spiritual and a physical being; (3) that, through the work of Christ, God's grace is available to enable man to fulfill his destiny and realize to the full his potentialities; (4) that no natural distinction of sex or race impedes the redemptive action of God; (5) that all women and all men are one in sin and grace and equal before God in both these respects.

Christian insights reveal diversities of gifts in men and women which equip them naturally for different and supplemental functions. The fact that neither can come to fulfillment without the other draws attention to their basic equality before God and their equal importance as contributors to the life of society and of the Church, within whose saving fellowship divine strength is made available to men and women alike.

Hence it becomes evident that the Church has a responsibility (1) to enable both men and women to realize to the full their capacities and potentialities, especially within its own life, and (2) to claim for itself the full contribution which each group can give. It is equally



ONE OF FOUR WOMEN 1949 Convention wouldn't seat (Ruth Jenkins).

TUNING IN: ¶Amendments to the Constitution must (1) be passed by both the House of Bishops and the House of Deputies; (2) be sent to the secretary of every diocese, who is to inform the convention of the diocese of the pending change; (3) be

passed by the next General Convention—in the House of Bishops by a majority of all the Bishops, whether present or not (except absent retired Bishops); in the House of Deputies by a vote by orders, clergy and laity voting separately.

evident that to place any hindrance in the way of such fulfillment and such contribution is in Christian eyes both sinful and wrong, since it prevents the fulfilling of God's purpose in each of his human creatures and children and deprives the Church of the total services that each can furnish.

Historical Considerations

It is obvious that the status of women has changed over the centuries, and that there is now almost no field of endeavor which they do not enter. This has been greatly accelerated by the draining off of manpower occasioned by two world wars. Even women who do not seek employment outside their homes find that their leisure activities have greatly widened their world. The community has become a familiar field to them.

The Church has always considered women as persons in their own right, who are not to be regarded as inferior to men. Its Gospel has been for the redemption of all, including women, and it has from the earliest days recognized the importance of women in its life. The names of many women are included in the Gospels, an unusual thing in a patriarchal society like that of the Jew. St. Paul, who did not consistently exalt women, frequently mentions their services to the churches, and in the list of leaders in the last chapter of Romans, mentions eight women by name.

Only in medieval days,¹¹ when religious life centered in monasteries, did women cease to be thought of as persons. From this state women have moved a long way to their present inclusion in practically every sphere of endeavor. This inclusion has been as partners, not as servants. Today our question is not whether they shall be allowed to work for the Church, but whether they may *be* the Church. If they are the Church—and surely no one would bar women from God's redemption in Christ—then they must be the Church fully. It is an interesting fact, not sufficiently noted, that women have already become members of many legislative bodies, in our Anglican Communion and elsewhere.

Practices of the Anglican Communion

The voice of Lambeth has long been clear in this matter. The 1920 conference brought in a thorough report on it, much of which is relevant to the problems of this commission. The Conference adopted as Resolution 46 the following: "Women should be admitted to those Councils of the Church to which laymen are admitted, and on equal terms. Diocesan, provincial, or national synods may decide when or how this principle shall be brought into effect."

TUNING IN: ¶Women's condition in the middle ages may not have been as bad as the report suggests. Women were educated in the convents as men were in the monasteries; they could belong to the important craft guilds; they achieved renown in

What has been the response of the various provinces?

The Church of England established in 1919 a House of Laity in its National Church Assembly. Under the terms of the Church of England Assembly (Powers) Act of 1919, the various assemblies—parochial, ruri-decanal, diocesan, and national—there is the comprehensive directive: "All representatives may be of either sex." In 1929 the Church adopted the Representation of the Laity Measure, confirming the previous action and using the same words. The present Archbishop of Canterbury reports that the results have been good. After 30 years of eligibility for membership in the House of Laity, there were in 1950 82 women delegates of a total membership of 340.

The Church of England in Canada opened its governing House to women in 1943. This Church reports that the reason that compelled it to open its membership to women was their outstanding contributions to the life of the Church. It testifies that the women who have served have shown great competence. In the 1949 house there was only one woman member.

New Zealand, prompted by the Lambeth resolution, has permitted women to serve as voting delegates since 1922. In spite of this long-standing permission, the 1950 House of Laity was entirely masculine.

The Church of India, Burma, Pakistan, and Ceylon was constituted in 1927. The act which set up its legislative body made women eligible for membership. Ten served in this capacity in 1950.

In South Africa women have been made eligible for voting membership in the House of Laity only since 1950. A resolution to that end was adopted by the 1949 Synod and confirmed in 1950.*

In Wales women have been represented in the Church Councils since the 1920 disestablishment of the Church. In 1950, 88 women served in the House of Laity. Their leaders say that they are useful, that few of them speak in the meetings, but when they do, their contribution is helpful.

In the Episcopal Church in Scotland, there are no lay persons, male or female, in the Provincial Synod, but some women serve on appointed Councils.

Summary of Practices in the Anglican Communion

The mother Church and five of our sister Churches admit women as members of the House of Laity. Only one of the remaining two branches excludes women where laymen are permitted.

*We have this by word of mouth from the Embassy. Communication from Miss [Leila] Anderson [secretary of the Joint Commission] to the Archbishop not acknowledged as yet.

Infantry . . .



Lillian Kaplan

MEN'S CLUB

"How about a vote of thanks to the ladies?"

In one province of the Church of England, *Australia*, women are not permitted to serve in the House of Laity. This appears to be the sole exception to the rule that where laymen may serve in Church Councils, women are eligible to do so.†

Since General Convention is the parish meeting writ large, it is well to look at the facts as they exist in our own Church, particularly at the diocesan and parish levels. The difficulty of getting adequate information is complicated by ambiguity of terms, for in different parts of the country various terms are applied to bodies with similar functions. From the confusion of figures amassed, however, some stand out as significant.

Of 73 dioceses replying to a questionnaire, 38 had no women serving on vestries. Thirty-four had some 236 vestrywomen. One permitted them but had none. In *diocesan conventions*, 27 jurisdictions report women members. Forty-four say they have no women serving at present. In *diocesan councils*, the figures are reversed. Two-thirds have women members, while one-third have none.

These figures, however they may vary, produce two notable facts germane to our consideration. The first is that there is no area of our Church's lay activity, except General Convention, from which women are generally excluded. Whether on vestries, parish councils, diocesan councils, bishop's committees, or dioc-

(Continued on page 20)

†We have this from the Australian correspondent of the *Christian Century*. Communication to the Archbishop not acknowledged as yet.

politics and as saints. Some philosophers taught, "Femina est mas occasionatus," (a woman is an incomplete man), following Aristotle, but others, including Aquinas, held out for women's dignity. Under the rules of chivalry, women were idealized.

Let's Be Practical



By the Rev. C. Earle B. Robinson

Church of the Messiah, Rockingham, N. C.

THE title of this article is a good motto for Americans. We are a practical people. We like to do things. We justly pride ourselves on having the "know how." Let us, therefore, be practical in religion. Yet it is a strange thing that we, who generally excel in the practical—in the "know how"—are in religion thoroughly impractical, and do not know how to be successful.

It is no wonder that religion has little appeal to Americans. Perhaps the conversion of this nation waits upon the revelation of practical Christianity. And this waits upon the members of the Episcopal Church; for the Episcopal Church excels in the practical in religion. The practical man is the one who does something about it. There is no other Church that gives its members so many things to do about their religion.

As your mind turns to things the Church gives you to do, perhaps it lights upon such activities as these: managing the Church property and raising funds; teaching in Sunday school or leading a scout troop; promoting your Church and getting new members; operating a day nursery or a Church hospital.

These techniques, tempting to the practical minded, seduce such persons into the life of no religion. For they are precisely the things that are practiced by many non-religious groups—by chambers of commerce, junior leagues, and the Kremlin, to name only a few. Therefore they are not necessarily Christian. For techniques that are essentially Christian—things that the Christian, and only the Christian, will practice—it is necessary to look in the Prayer Book.

Practical Christianity consists of things like Daily Morning Prayer, Daily Evening Prayer, and daily Holy Communion. We are unaccustomed to thinking of these as things to do. Yet every stranger

attending the Episcopal Church invariably says, "I did not know what to do." Nowhere, except in the Prayer Book, is each member given so much to do about religion. Certainly the Prayer Book was made to be a part of the active everyday life of common folk, and not to be a book reposing in libraries for scholars to study.

KNOWN AND ADMIRER

Before we can be practical in religion, we must know of what practical use is religion. What is it good for? Religion is for establishing and developing good relations with the Creator of the universe, the Creator of life and death, the Boss of the world. Nothing could be more important. And, for this purpose, nothing is so practical as Daily Morning Prayer, Daily Evening Prayer, and daily Holy Communion. Let us prove this first from the life of Jesus, and then from the life of America.

It is written of Jesus that He went about doing good: He healed some sick folk; He was kindly to sinners and told them to be good; He gave some simple advice on good conduct. These features of our Lord's life are known and admired by Americans. As for the rest of His life, it is ignored, or dismissed as impractical. Americans imagine that the perfect Christ lived for nothing but the daily good deed.

Yet the simple fact is, that He who is revered as being supreme in the daily good deed, is also supreme in daily prayer and in temple sacrifice. If He could not get his daily prayer done in day time, he would stay up all night to pray. An American will stay up all night to work, or to play, but will he do so to pray? Jesus insisted on going up for the Passover Sacrifice in spite of the fact that He would be put to death if He did. How impractical! What good did it do? Such a waste of a promising young life! Amer-

icans are baffled, stumped, by the crucifixion. So they ignore it.

Americans have the same attitude toward the Body of Christ, the Church. The clergy are not admired for continual practice and skill in use of the Prayer Book. They are admired for being Boy Scouts, running the Community Chest drive, and other such projects. The Church is not admired for the Communion of the Body and Blood of Christ. It is admired for orphanages, hospitals, and similar works.

Yet actually, the Prayer Book is practical even from the American point of view.

A man on the staff of one of the largest metropolitan hospitals observed a Roman priest going quietly through the wards day by day, hearing confessions and giving Communion. He further observed that the condition of these patients noticeably improved after such a visit and "practice." This man's observation is not only expert but also unbiased, for he is an active Methodist.

With all confidence we can say this, that the Prayer Book gives us things to do, and things that "do us some good." Daily Morning Prayer, and Daily Evening Prayer, and daily Holy Communion are all of them practical—even in the American sense. And let's get this: those people in the hospital were not making confessions and communions for the first time. These were things in which they were well informed and well practiced.

However Daily Morning Prayer and Daily Evening Prayer and Holy Communion are not merely practical Americanism: they are practical Christianity. They are the "know how" for making friends with the Creator of the universe and of life and death. They are the things that make it possible for Him to do us good in hospitals or wherever we may be. The Prayer Book trains us in the techniques by which we can know God, love Him, worship Him, do things with Him, and share in His eternal all-powerful, all-glorious life.

Marriage: On Earth and In Heaven

BOOKS on sex and marriage pour forth in endless profusion, but never before has this editor seen a "study in the theology of the sexual relation," to quote the subtitle of a work just published: *The Mystery of Love and Marriage*, by Derrick Sherwin Bailey (Harpers. Pp. x, 145. \$2).

Central thesis of the book (dedicated, appropriately enough, "To My Wife") is that the essence of marriage lies in the union of the partners in "one flesh," rather than in the mutual exchange of vows — though the vows are held to be necessary as "the precondition of the establishment of that union by sexual intercourse" (p. 50). Dr. Bailey, until recently chaplain to Anglican students in Edinburgh, is now Central Lecturer, Church of England Moral Welfare Society.

Part I of the book discusses, somewhat philosophically, the nature of love as a blend and balance of *eros*, *philia*, and *agape*,* none of which is exclusively limited to any particular area of life. In the 11 chapters of Part II the central thesis is developed — historically, theologically, and practically.

The author believes that marriage is indissoluble unless and until love fails, but that such failure is a definite possibility, which can leave only the outward shell of love. He thinks that, after divorce, the repentant (rather than the "innocent") party might, under proper safeguards, be allowed a second try.

Basing the idea on a speculation of St. Thomas Aquinas, Dr. Bailey suggests that there may be sexual differentiation in the Resurrection body:

"Of this there can be no satisfactory proof, but if it were so, the absence of any need for procreation would not, according to our understanding of the personal value of sex, preclude sexual experience in heaven — indeed, dissociated from generation, 'intercourse' (for we can only call it that) might there prove to be a relational factor of unsuspected significance" (p. 97).

In a chapter on "The analogical significance of union in 'one flesh,'" the marriage relation is presented as a reflection of the life and love of the Holy Trinity, of the relation of Christ to His Church (after the scriptural analogy), and of the union of our Lord's presence with the Eucharistic elements.

The book is carefully documented and makes interesting reading. Presenting sex on the high plane that it does, it should go far toward helping engaged couples to achieve in their marriage a truly sacramental union. It is only fair, however, to add that a certain degree of sophistication is necessary to appreciate it. But perhaps that is true of sex itself!

That the book should be read by members of the Commission on Holy Matrimony and by the clergy goes without saying.

LIBRARIES all over the world have been asked to contribute, by means of articles or other studies, to a commemorative volume to be published on the occasion of the 1000th anniversary of the Library of the Greek Orthodox Patriarchate of Alexandria, November 16th-18th of this year.

A competition is also announced on the subject "The Period in Egypt between the Oak Council of Chalcedon in 403 A.D. and the Fourth Ecumenical Council of Chalcedon in 451." Three prizes will be awarded.

Of Interest

FOURTH volume of National Council's the Church's Teaching Series, *The Worship of the Church*, by Massey H. Shepherd, will be ready in September, according to recent announcement of Seabury Press, official publishing house of the Episcopal Church. First printing will be of 30,000 copies.

At last, through Seabury Press, (for which Oxford University Press prints it), the Episcopal Church has officially put out a King James Bible complete with Apocrypha, in handy size (7¼" x 5" x 1½"), and at a low price (Pp. 1088, 189. \$2.75).

Written by a Protestant, but based upon personal acquaintance with the present Pope made while the author covered for Associated Press postwar news stories originating from the Vatican, *The Papacy: A New Appraisal*, by John P. McKnight, which deals mainly with the political rather than the religious influence of the Roman Church, concludes that "Pacelli, a modern man set down in a dank maze of dusty dogma, musty custom, dark superstition and moss-grown standpatism, may very well have done all that one man can do to let in light and air" (Rinehart. Pp. 437. \$5).

That the book of Isaiah is the work of one author was assumed until the last quarter of the 18th century, when doubts as to its unity began to be circulated and the name Deutero-Isaiah (Second Isaiah) given to chapters 40-66. Then, about a century later, the distinctive characteristics of chapters 56-66, Trito-Isaiah (Third Isaiah), was called to attention. *Isaiah 40-55*, by C. R. North, is another of the Torch Bible Commentaries. Based on King James text, volume contains introduction and commentary. Author is professor of Hebrew, University College of North Wales, Bangor, and is evidently familiar with leading German and English critical works. (Macmillan. Pp. 150. \$2).

That unbelief (in God), rather than belief, represents arrested development is the thesis of *The Psychology of Unbelief*, by H. G. Rümke, translated from the Dutch by M. H. C. Willems. Author, who is professor in the State University of Utrecht, claims to have liberated repressed belief by psychoanalytic methods. A book worth further attention, but translation is not in happiest English style (Macmillan. Pp. xix, 67. \$1.50).

Department of Christian Education of the diocese of Pittsburgh has put out a booklet *The Prayer Book* — of approximately Foreward Day-by-Day size — containing short chapters on the various Prayer Book offices. Overall tone is "Prayer Book Catholic," though it is a pity sacramental confession is not given explicit mention under the Visitation of the Sick. First of a series of four on Life of Christ, Church History, the Holy Scriptures. (Department of Christian Education, Diocese of Pittsburgh, 325 Oliver Avenue, Pittsburgh 22, Pa. Pp. 64. Paper, 25 cents each — on non-profit basis).

Alan Richardson's *Creeeds in the Making*, containing chapters on the doctrines of the Trinity, Person of Christ, Atonement, and Holy Spirit, and originally published in 1935, with second edition in 1941, has been reprinted from second edition (Macmillan. Pp. 132. \$1.50).

Flannel Board Cut-Outs, Book 2, The Church, drawn by Elsie Anna Wood, contains beautifully executed, clearly drawn models of Church furniture, vestments of clergy and others (including bishop in cope and mitre), altar vessels, etc., participants in services (including baby for baptism), to be cut out and mounted. A fine piece of work! (London: National Society and SPCK. In America: Macmillan. Pp. 32. Stiff paper, 50 cents).

*Three Greek words meaning, respectively, the love that gets, the love that shares, and the love that gives.

Building Up the Clergy

WHEN a man is ordained priest he takes a series of vows before God, before the ordaining bishop, and before the assembled congregation.

The questions asked on this occasion by the bishop (to be found on pages 541ff of the Prayer Book) may be summarized as follows:

Do you believe God has called you to this office?

Do you believe in the Holy Scriptures?

Will you teach, administer the sacraments, and exercise discipline faithfully?

Will you combat bad teaching and evil-doing?

Will you pray and read the Bible and study spiritual matters?

Will you and your family lead a Christian life?

Will you work to maintain peace and love in the parish and among all Christian people?

Will you respectfully and cheerfully obey and cooperate with your bishop?

We think that there is something missing in these vows. As they stand they cover the man's responsibility to God, to the Church, to Christian people generally (including his own flock and family in particular), and to his chief pastor, the bishop.

But there is nothing in these promises about the man's fellow presbyters; there is in them nothing indicating that the man himself is being admitted into a distinct group, a body, an order; and there is nothing to suggest that he has any responsibility toward this order, to hold up the hands of his brother priests, to support and succor them by word, deed, and prayer. We think that something of this sort should be included in the next revision of the Book of Common Prayer.

The emphasis we have placed on the omission implies that we think something is lacking in the relation of the clergy to one another. We do think so; and after considering the matter for a long time, we think the lack is important enough to require mention even though to dwell upon it may seem to be a criticism of the pastors to whom we owe respect, affection, and gratitude.

The priests of the Church have taught us all we know about religion, have guided us through doubts and temptations, have visited us in sickness, and comforted us in sorrow, and have done so at a great personal cost in comparison with the worldly rewards they might have received if they had entered other

fields of service. Our quarrel is not with them, individually or as a group, but rather with the apparent lack of appreciation they have for each other.

All too often, laypeople are shocked to hear personal remarks by one priest about another that seem to be derogatory. Those laypeople who are drawn into predominantly clerical circles hear an amazing amount of such talk. This is not merely a matter of our own observation but one that has been corroborated in the experience of others.

SOMETIMES derogatory comments are based on differences in Churchmanship; but more often they are not. The failings of the previous rector of a clergyman's present parish are too often heard of from the lips of the present incumbent; and the present occupant of his former parish sometimes is included in the discussion in the same terms.

There are other points at which it seems to us that brotherliness sometimes fails. Pastoral jealousy over which sheep belongs to which flock sometimes seems to exceed the competition for customers in the business world. In some dioceses, a new priest has to wait for years before he is made to feel by his brother clergy that he "belongs"; and in most dioceses, the young priest who needs help and encouragement from his seniors is all too likely to be left alone until his problems become great enough to be worth the personal attention of the Bishop.

In general, the clergy seem to be spectators of each other's joys, sorrows, problems, and triumphs rather than participators in them. If we are wrong in drawing this conclusion, we shall rejoice to be corrected. But if there is a measure of justice in the criticism, we believe that there are remedies that could be applied by the Church, the individual presbyter himself, and the members of parishes.

First, we think that the Church might well incorporate, in the next revision of the Book of Common Prayer, an extra ordination vow, which might read as follows:

"Will you hold in reverence and honor the order to which you are about to be admitted, succoring your brother priests by word, by deed, and by prayer; and sealing your lips from accusation and detraction, except when it is your duty to speak according to the law of God and the canons of the Church?"

One's instinctive reaction to the addition of one more vow to a long list is — "Don't!" A priest to

whom we broached the idea said, "If we keep adding vows, we'll never get through with the service." Sharing this initial prejudice, we still feel that this ninth vow would serve a useful purpose not quite fulfilled by the existing eight. Undoubtedly, over the centuries, the high ethical standards shown by doctors in dealing not only with patients but with each other have been developed and fostered by the Hippocratic Oath.* And if the cure of bodies has been set forward by the fact that the laity are taught by doctors to have confidence in doctors, perhaps the cure of souls would be set forward by the clergy's teaching the laity to have confidence in the clergy.

The reasons for the promises made by the candidates for ordination are, as stated by the bishop, "that this present congregation of Christ may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties." Both reasons seem to us to commend the inclusion of such a vow as we have suggested. And the meaning of it is dramatically carried out in the action of the service, when all the priests present come forward and lay their hands on the head of the new priest while the bishop ordains him.

WE HAVE mentioned gossip as one of the most noticeable visible manifestations of lack of reverence by the clergy toward the clergy. But it must be admitted that the laity are at least as guilty of this well-nigh universal human failing. And still more it must be admitted that gossip can be an outlet for internal frustration and exasperation which, when it is found in the clergy, has been put there by the laity.

More adequate salaries, more modern rectories, realistic car allowances are obvious things that would help overcome the feeling of frustration that besets many priests. But there are also little things, costing nothing in terms of dollars and cents, and practicable at the grass roots, that perhaps would count even more than a higher standard of living.

These all come under the general heading of building up your pastor, making him feel that he is wanted, that his services are valued, and that he is competent. Of course, not all clergy are equally competent in the same way; but usually, we believe, if people are willing to look, they can find the qualities which led to his being accepted for, and progressing

*THE HIPPOCRATIC OATH: "I will look upon him who shall have taught me this art even as one of my parents. I will share my substance with him, and I will supply his necessities, if he be in need. I will regard his offspring even as my own brethren, and I will teach them this art, if they would learn it, without fee or covenant. I will impart this art by precept, by lecture, and by every mode of teaching, not only to my own sons but to the sons of him who has taught me, and to disciples bound by covenant and oath, according to the law of medicine.

"The regimen I adopt shall be for the benefit of my patients according to my ability and judgment, and not for their hurt or for any wrong. I will give no deadly drug to any, though it be asked of me, nor will I counsel such, and especially I will not aid a woman to procure abortion. Whatsoever house I enter, there will I go for the benefit of the sick, refraining from all wrongdoing or corruption, and especially from any act of seduction, of male or female, of bond or free. Whatsoever things I see or hear concerning the life of men, in my attendance on the sick or even apart therefrom, which ought not to be noised abroad, I will keep silence thereon, counting such things to be as sacred secrets."

through, the rigorous course of training that preceded his ordination. Belittling one's clergyman to others — whether to those inside or outside the household of Faith — is neither encouraging to the man nor dignifying to the parish. How will potential converts be attracted to a church whose members belittle their pastor? Possibly clergy who gossip are clergy who have been gossiped about — and vice-versa.

Finally the clergy themselves — and this includes the bishops — need to be men of prayer, both corporately and privately (if indeed in prayer they ever act privately). We wonder how many bishops remember their clergy daily in their prayers by name — or possibly, in very large dioceses, by some systematic manner of rotation? And we wonder, too, how many clergy remember daily by name in intercession the other clergy of the diocese in which they serve? And, we might very pointedly ask, do you as a lay person remember your priest in your daily prayers by name?

In the last analysis the responsibility is that of the individual presbyter. Given an ordination promise such as we have suggested, given the support and prayers of his bishop and fellow clergy, and of his people, he needs to be first and foremost a man of prayer himself, who sees his work as a privileged vocation in which it is not he as an individual who counts, but the whole beautiful and complex structure of the mystical body of Christ. In that body he has lifegiving and strengthening relationships to those above him, to those below, and to those beside him, for the greater glory of God and the salvation of souls.

Women in General Convention

THE report of the Joint Commission to Consider the Problem of Giving Women of the Church a Voice in the Legislation of General Convention (which we publish on page 10) is news, and will be read with interest by Churchpeople generally, both male and female, whether they agree with the Commission's recommendations or not.

Both on theoretical and practical grounds we believe, with the Commission, that women should be admitted to representation in General Convention on an equal footing with men. Such representation would seem to be in accord with the principles of abstract justice in circumstances where the inherent capabilities of the sexes are approximately equal.

That women have proved themselves able to compete with men professionally — and have thereby become more interesting as women — is an obvious fact that needs no laboring. That an equal enrich-



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EDITORIAL

ment would accrue to the Church through the admission of women to its supreme legislative council seems not only likely but practically certain in the light of the experience of other Anglican bodies.

THE LIVING CHURCH has for some years been editorially advocating recognition by the Church of the fact that women are laymen. This has nothing to



do with the much more involved question whether women should be admitted to the ranks of the clergy. There are as good reasons against admitting women to the priesthood as there are against admitting them to combat service in the armed forces — and whether the reasons are based upon biology or upon deeply ingrained social relationships makes little difference. Until a man can give birth to a baby, those who demand equality for the sexes must realize that equality does not invariably imply identity of function.

We are glad that the Commission approached the subject from the standpoint of simply recognizing the qualifications of women for legislative tasks which, in the American Church, have hitherto been exclusively male. A formal representation of women according to a certain numerical proportion or — as has been argued—a third house of General Convention would, in our opinion be unwieldy and inadvisable. As we said in an editorial on the subject in THE LIVING CHURCH of October 8, 1944:

“The function of deliberating and voting in the Church’s councils is a universal function of mature Churchpeople, as such; and women should be elected only on those occasions when they have a contribution to make which will be, in the opinion of the electors, more valuable than the contribution of the next candidate, man or woman. . . . The men, who have found their masculine prerogatives invaded so much that they fight blindly for the few they have left, will probably be hard to convince. But, in spite of their grumblings, they are glad to work side by side with the women once they have got used to it. They do it on assembly lines, on boards of directors, and in political caucuses. They can do it in the Church, too.”

VIRGINIA — Disregarding the furor so often caused by pleas for women's suffrage in the Church, the council of the diocese of Virginia passed, on its first reading, a constitutional change which would seat the president of the Woman's Auxiliary of the diocese as an ex officio member of the council. The question will come up for its second and final reading next year.

Delegates also voted for a study of what Bishop Goodwin of the diocese called a growing "potential priestly pentagon" at diocesan headquarters. Readjustments would be considered for the sake of economy and efficiency.

At the same time the council favored a budget item for a new official to assist the bishop. The assistant would have a \$9,400 salary, house rent, and travel expenses. The council however struck out the descriptive word "archdeacon," which was in the budget committee's proposal.

The Bishop's Building Fund drive for \$1,300,000 will continue under closer cooperation with the field board, and with B. Powell Harrison, Jr., of Leesburg, as special general chairman. So far the drive has reached a third of the desired total in gifts and pledges.

ELECTIONS. Deputies to General Convention: Clerical, S. B. Chilton, C. J. Gibson, B. B. Comer Lile, J. P. Mason; lay, R. T. Arrington, B. T. Newton, Sr., J. G. Pollard, Jr., A. A. Smoot. Alternates: Clerical, W. L. Ribble, H. A. Donovan, R. R. Brown, W. R. Bowie; lay, E. D. Campbell, B. P. Harrison, Jr., J. P. Massie, G. R. Humrickhouse.

NEW YORK — The greater part of the time of the convention of New York was given to the report of the committee on reorganization, appointed at the convention of 1951.

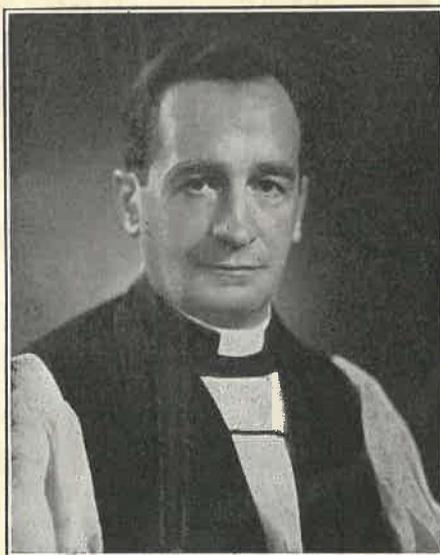
The report, made by Chairman R. H. Mansfield, treasurer of the diocese, stated first that the committee had found that all excepting six dioceses, including New York, were using the system called "the Bishop and Council." The committee recommended that the episcopate, the general relationships of the parishes and missions to the diocesan convention and to the General Convention, and the functions of the standing committee should not be included in the plan of reorganization.

This plan covers the Program of the Church, meaning the Church's missionary, educational, and social service activities within the diocese. At present, these have no relation to each other or to any central authority except the diocesan convention itself, and the bishop's relationship to them is neither well-defined nor uniform. Other difficulties exist.

The committee recommended that the council should consist of a maximum of 23 members — 21 when, as at present,

there is no bishop coadjutor and only one suffragan bishop. Of the 21, six should be ex-officio, 10 elected, and five appointed. The council would include the bishop, the suffragan bishop, the treasurer, the assistant treasurer, the president of the standing committee, the president of the Woman's Auxiliary; five priests to be selected by the convention, five laymen to be selected by the convention, five persons to be appointed by the Bishop.

Elected members would have terms of two years, appointed members of one year. No member, elected or appointed,



BISHOP DONEGAN

Priests paid less than factory men.

would be eligible to serve more than four successive years.

The committee recommended that "the Bishop and Council" divide its work among these departments: missions, Christian education, Christian social relations, finance, promotion. The bishop would be president of the council and of the department of missions. He would appoint the chairmen of the other departments from among the council members. Other elected or appointed members would be assigned to departments.

The convention accepted the recommendations of the committee and voted the necessary changes in the canons of the diocese.

Bishop Donegan of New York pointed out in the course of his address that half of the clergy of the diocese receive less than \$3,600 a year "in an age when skilled and semi-skilled workers in industry earn wages of from \$5,000 to \$7,000 a year and need such wages to support their families." The delegates voted to bring the matter to the attention of the parishes.

ELECTIONS. Deputies to General Convention: Clerical, G. F. Brätt, R. H. Brooks, John Heuss,

J. A. Pike; lay, S. F. Bayne, G. W. Burpee, C. G. Michalis, C. P. Morehouse. Alternates: Clerical, F. L. Carruthers, P. M. Dawley, A. L. Kinsolving, L. W. Pitt; lay, L. S. Fowler, J. D. McGrath, A. Oliver, Samuel Thorne.

Deputies to Provincial Synod: Class of 1953, clerical, A. P. Stokes, Jr., R. L. Harbour. Class of 1955, clerical, C. K. Ackerman, L. J. Winterbottom; lay, L. Bristol, Jr., J. Carter; clerical alternates, W. O. Budd, D. W. Lloyd; lay alternates, G. R. Schlett, J. V. Vett, Jr.

IOWA — Prayer Book revision should not be made at the present time, Iowa's convention opined. Delegates met at St. Paul's Church, Des Moines.

Forward steps taken in the diocese during the past year included a record number of confirmations, the largest in the history of the diocese; establishment of three new churches; an addition to St. Luke's Hospital, Davenport; improvement and accrediting of St. Katharine's School; full payment of Church Program.

ELECTIONS. Deputies to General Convention: Clerical, R. K. Johnson, L. S. Burroughs, C. J. Gunnell, J. H. Taylor; lay, R. E. Rouling, T. W. Rehmann, R. S. Fisher, Frank Collord.

WESTERN NORTH CAROLINA — The year 1954 should be set apart by the diocese as a year for raising \$100,000, Bishop Henry of Western North Carolina told the convention of his diocese.

The fund would be used to improve the material equipment of schools and mission property, to build much needed rectories and churches, perhaps to supplement missionary salaries (with the request that the missions contribute correspondingly, and in the second year assume the full amount of the increase).

ELECTIONS. Deputies to General Convention: Clerical, J. W. Tuton, G. D. Webbe, B. M. Lackey, A. P. Chambliss; lay, A. B. Stoney, W. L. Balthis, E. S. Hartshorn, V. J. Brown.

QUINCY — Administering the Holy Communion according to the Prayer Book only is favored by Quincy's synod. A resolution was passed by synod asking that General Convention deputies from the diocese be instructed to vote for no other form of administering Holy Communion except as directed by the Book of Common Prayer.

Synod adopted the 1952 budget of the diocesan board of missions amounting to \$18,902.75. It also voted to revise the constitution and canons of the diocese.

ELECTIONS. Standing Committee: clerical, J. K. Putt, G. T. Lawton, C. F. Savage; lay, D. W. Voorhees, Sr., Leslie Johnson, A. Lyons.

General Convention deputies: clerical, G. E. Gillett, J. K. Putt, C. F. Savage, E. J. Bubb; lay, W. H. Damour, Ben Potter, T. N. Morrison, G. W. Barrette.

LEXINGTON — When the Foreign Language Conference, an annual event of the University of Kentucky, was held recently, Bishop Moody of Lexington, and Sister Frances, O.S.H., from Mar-

garet Hall School in Versailles, Ky., both participated. At each session teachers, clergymen, professors, and religious from all over the western hemisphere lectured and read papers. Bishop Moody lectured on "Jeremiah, Poet and Prophet." Sister Frances took part in a panel discussion on the "Teaching of High School Latin."

PENNSYLVANIA—Women were denied the role of delegates to diocesan convention after much debate on a resolution presented during the convention of the diocese of Pennsylvania. The final vote was 263 to 215.

The diocesan committee on canons said in its report on the subject that the acts of General Convention were binding on the Church in its respective parts. [General Convention has in the past actually refused to seat women sent as deputies by their dioceses.]

The diocese, which is made up of more than 200 parishes and missions, has pledged the sum of \$308,000 to the National Council for 1953. Out of \$400,000 being raised as a special diocesan fund, \$125,000 has been allocated for building at the Philadelphia Divinity School: \$55,000 toward a new St. Andrew's Church, Somerton; \$22,000 for St. James', Green Ridge; \$6,500 for a chapel at Newtown Square; and \$66,500 to be held for a church or some form of ministry to the new communities of Fairless Hills and Levittown in Lower Bucks County.

Bishop Armstrong, suffragan of Pennsylvania, said that 72 churches had requested sites in Fairless Hills, and that the strategy committee of the Philadelphia Council of Churches had been given that problem.

ELECTIONS. Deputies to General Convention: Clerical, N. B. Grcton, P. F. Sturges, J. H. Bomberger, R. T. Lyford; lay, (all men) J. B. Lee, R. T. McCracken, T. B. Ringe, C. C. Morris.

ALBANY—Opening missionary work in the area, the Church of the Messiah, Glen Falls, N. Y., will provide services for Episcopalians at the North Church on Ridge Road near Kattskill Bay during July and August.

The board of trustees of the community church has given the Church of the Messiah permission to use its building and to arrange its furnishings for Episcopal services. The result: Lake George vacationers at Pilot Knob, Trout Pavilion, Cleverdale, and Assembly Point can worship with the Prayer Book without going 10 or 15 miles to find an Episcopal church.

The Men's Club of the Church of the Messiah is sponsoring the project. The men are providing printed notices to be placed in public places as well as a large sign to be erected at the church. They will provide the church with kneel-

ing cushions, Prayer Books, and hymnals, and take care of the weekly preparation of the church and its return to use for a Protestant service in the afternoon.

ATLANTA—A sweeping missionary advance into the smaller cities and towns of the diocese is being planned as the result of action taken at Atlanta's annual council. Acting on the advice given by Bishop Walthour, the diocesan, at his first council, delegates and members of the Woman's Auxiliary gave unanimous approval to a three year program designed to improve their own spiritual lives and to extend the Church's witness. The Bishop said:

"For entirely too long a period we have permitted many of our own communicants,



BISHOP WALTHOUR
More than graduates and socialites.

as well as our Christian brethren, to think of this branch of the Holy Catholic Church as an exclusive club or as a post-graduate Church. . . . We have had members who have said that this is a Church whose interest lies deeply in the realm of socially acceptable folks in the cities."

The finance committee was instructed to increase the 1953 budget enough to provide for the proposed expansion and also to pay for a Christian education and college worker.

ELECTIONS. Deputies to General Convention: Clerical, J. M. Richardson, Harry Tisdale, M. J. Ellis, Alfred Hardman; lay, F. E. Bone, N. D. Jones, W. C. Turpin, C. L. Daughtry. Alternates: Clerical, Cecil Alligood, L. F. Schenck, S. M. Hopson, C. R. Campbell; lay, W. W. Brooks, Rutherford Ellis, Peyton Hawes, John Rabbe. Delegates to Triennial Meeting: Mmes. I. T. Hyatt, L. N. Quattlebaum, Howard Harrison, Faber Baxter, L. A. Menzel, and Miss R. L. Stevenson.

NORTHERN MICHIGAN—Standing by during rescue operations at the recent mine cave-in near Ironwood, Mich., was the Rev. W. Hewton Ward, rector of the Church of the Transfigura-

tion in Ironwood. Fr. Ward told **THE LIVING CHURCH**:

"Victor Cox [Penokee mine shift boss] was caught underground 3000 feet along with six others. Two jumped to safety, but were hurt in jumping 40 feet to a lower level, and were taken to the hospital. Mr. Cox and two others were underground for 24 hours before being rescued.

"Mrs. Ward and I went up to the mine and met with three of the head men in the office. They had not found Mr. Cox and the others then, and I asked about sending word to Mrs. Cox who was with her daughter in Chicago. They said that Mrs. Cox had a weak heart, and they did not want to notify her until they had found her husband, which I told them was wise.

"We went home, and were home for about half an hour when they phoned us that Mr. Cox and two others were rescued. We went up again, and I was taken to the cage where the elevator came up; in about half an hour they brought Mr. Cox and two others with him. I went with them to the dry and shower room, and talked with Mr. Cox about notifying his wife in Chicago.

"Mr. Cox said he would write to his wife at once, as he felt pretty good, only tired. He said he was saved by the grace of God. His son-in-law notified his wife after hearing that he was safe above ground.

"Two others that evening were brought up dead."

MILWAUKEE—Much-televised St. John's Church, Milwaukee, Wis., had multiple cause for celebration on Sunday, June 8th.

On the night before at a festive parish dinner, the church's 23-year-old mortgage, which had been taken out during the depression to build the present attractive and adequate plant which now houses St. John's, was burned. On Sunday, the 105th anniversary of its founding, the church was consecrated by Bishop Ivins of Milwaukee.

Witnessing the consecration was a capacity congregation plus an unnumbered television audience in Milwaukee and the surrounding area. It was St. John's sixth time on television, but it was the first time, according to National Council, that the ancient service of consecrating a church, according to the Prayer Book, had been televised.

It was also Bishop Ivins' first appearance on television. The bishop completed the consecration, confirmed the 12 children and four adults who were presented by the rector, the Rev. Thomas A. Madden (five had been received from the Roman Catholic Church at an earlier service), and then, on direction from his doctor, retired to the sacristy where he rested until it was time for him to give the final blessing.

With the bishop's retirement scheduled for December 31st, it was, in all probability, his last official visit as diocesan to St. John's.

DIOCESAN

MONTANA — Proposals for a new province that would include Montana were reviewed at the convention of the diocese and delegates voted in favor of the inclusion of Montana in such a province by only a slight majority. Spokane, Olympia, Idaho, Oregon, Eastern Oregon, and Alaska have been suggested as other members of the proposed province.

In another resolution the convention expressed firm opposition to the proposed revision of the basis for determining apportionments for the national Church budget.

Although Bishop Daniels of Montana in his address emphasized the need for greater work with young people, he also stressed the fruitfulness of quiet times for men and of the meeting of parish groups for prayer and counsel. He told of a very successful and devoted parish priest who would turn in times of great difficulty to a small group of men who would offer their prayers either individually or together for guidance.

ELECTIONS. Deputies to General Convention: Clerical, G. T. Masuda, C. A. Wilson, W. Davidson, H. A. Rogers; lay, G. Scriven, R. Carkeet, J. V. Dusenberry, B. Reynolds. Alternates: Clerical, H. L. King, R. C. Rusack, W. F. Bristol; lay, R. L. Dissly, C. O. Reedy, J. Koerner.

WESTERN NEW YORK — Three more years are wanted by Western New York to study four amendments to the general canons of the Church which are aimed at preventing controversies between a rector and a congregation or a bishop and a congregation.

The amendments, proposed by the diocese of Massachusetts [L. C., May 25th], were inspired by the four-year dispute between the Rev. William Howard Melish and Bishop DeWolfe of Long Island. They are to be submitted at General Convention in September.

Delegates to Western New York's convention disapproved the amendments on the grounds "they will not accomplish the desired purposes" and recommended the study of the suggested changes during the next triennium.

Briefly, the amendments provide that the General Convention shall define more clearly what is meant by a "duly-qualified minister" and that a diocese shall not make rules about relations between ministers and parishes which contradict existing general canons of the Church.

Bishop DeWolfe rejected Mr. Melish as rector of Brooklyn's Holy Trinity Church after his election by the vestry last January. Mr. Melish's father, Dr. John Howard Melish, was ousted as rector in 1949 for refusing to drop his son as assistant rector.

The younger Mr. Melish was criticized for his "outside activities" which included the chairmanship of the National Council of American-Soviet Friendship, an organization listed as subversive by the U. S. attorney general.

Western New York's convention also approved a budget totaling \$178,797 for 1953.

Miss Edna Evans, a Rochester school-teacher, was named to the newly created position of diocesan director of religious education by Bishop Scaife, the diocesan.

Bishop Scaife told convention in his address, "The best clergyman is the one who becomes progressively unnecessary."

He said: "The good minister is not one who desires to be the whole show or the center of attention. He desires to be a catalytic agent, stirring up lay members to activity, perfectly satisfied if his contribution is not seen or known."

The Bishop admitted that the clergy are overworked, but added that the solution is not to entice into the ministry men of greater physical energy, nor even of quicker wit, but to change the basic strategy to create "a working, praying, witnessing fellowship, taking the priesthood of all believers seriously."

This tied in with the remarks of Bishop Emery of North Dakota, who also told the convention: "We must be more radical, more reckless in witnessing for the risen Christ."

ELECTIONS. Deputies to General Convention: Clerical, S. N. Baxter, Jr., P. F. McNairy, G. F. O'Pray, J. J. Post; lay, W. C. Baird, J. W. Sanborn, Hamilton Ward, Stanley Weeks. Alternates: Clerical, O. H. Brown, J. T. Sanborn, W. T. Heath, H. D. Baldy; lay, A. E. Connolly, Scott Osgood, J. L. Rochester, Melvin Elliott.

Standing committee: the Rev. R. B. Townsend, Robert T. Gibson.

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Women

(Continued from page 11)

esan conventions, women are now serving in these varied capacities somewhere in this Church.

The second conclusion which emerges is that the more institutional forms, such as vestries and conventions, strongly entrenched in tradition and often operating under charters difficult to change, tend to have fewer women in them than do the freer bodies like diocesan councils.

General Convention

From its inception the Protestant Episcopal Church in the United States has been strongly democratic in nature and structure. In this it reflected the temper of its day rather than that of the Church which was its ancestor, for the 1789 Constitution far exceeded, in democratic structure, anything that the Church of England had ever known. The provision for two Houses was characteristic, but the division of the lower house into orders of clergy and laymen was without precedent. At a time when convocations of the English Church contained no laity, and were not meeting at all, when the Church was being administered by the crown, its ministers, and its bishops, the new American Church had decided to include laymen.

This democracy has always characterized the Church and has been consistently apparent in General Convention even when individual dioceses were much less truly democratic. Some of the early dioceses, bound more closely to the English tradition by clergy and bishops trained in the mother country, were run largely by the clergy. Laymen were rarely consulted. Yet the autonomy of these dioceses was respected by the General Convention, even while it insisted upon its own more democratic structure.

One of the great moments of our national Church's history must surely have been the recognition by the General Convention, at a time of national disunity, of episcopal consecrations authorized by only one section of the Church. Nor has General Convention interfered with the right of the several jurisdictions to decide whether their councils and conventions shall include women. Such action, by autonomous dioceses, has been respected by General Convention throughout our history.

In 1946 and 1949 certain autonomous jurisdictions chose women deputies to the Convention. In one case the Convention respected diocesan autonomy, in the other it made a clear break with the past policy in this matter. The right of the House to constitute its own membership from duly elected deputies, properly accredited, was in 1949 interpreted to mean the right of the House to consti-

tute its own membership from duly elected male deputies, properly accredited.

It is obvious that this last exclusion fails to respect the autonomy of certain dioceses.

Summary and Conclusion

The Commission has cited the figures that indicate the degree to which women already participate in the *life* as well as the *work* of the Church. It believes that these signify a slow but certain recognition on the Church's part of the fact that women are truly and wholly members of it. This seems inevitably to involve the right of individual dioceses to choose the deputies whom they wish to choose, whether they be men or women. In order to effect this, our report concludes with two recommendations, which are embodied in a resolution to the Houses of Convention:

(1) Because of the theological and historical positions stated above, and after careful consideration of their practical implications, this Commission states that it believes there is no basis of distinction in principle between men and women as *lay persons* in the Church.

(2) It recommends that the House of Bishops and the House of Deputies ask their committees on Constitutional Amendments to prepare legislation to amend Article 1, Section 4 of the Constitution to read: "Lay deputies, men or women, communicants of this Church . . ." and "lay deputy, man or woman . . ." in the two places where the term "layman" or "laymen" now appears. This recommendation is embodied in the following formal resolution.

Resolved, the House of _____ concurring, that Article I, Section 4 of the Constitution be amended to read in place of the word "Laymen," "Lay Deputies, men or women," and in place of the word "Layman," "Lay Deputy, man or woman."

Signed:

The Rt. Rev. MALCOLM E. PEABODY, Chairman; The Rt. Rev. RICHARD A. KIRCHHOFFER, The Rt. Rev. GIRAULT MCA. JONES, The Rev. WILLIAM PAUL BARNDS, Vice Chairman, The Rev. ROBERT H. DUNN, PHILIP ADAMS, C. CLEMENT FRENCH, RONALD L. JARDINE, Miss LEILA ANDERSON, Secretary; Miss RUTH JENKINS, Mrs. EDWARD G. LASAR.

Note: While the majority of the members of the Commission are in agreement with the facts presented and the arguments based upon those facts, it is recognized that a minority of the members of the Commission do not grant the cogency of all the arguments so stated. The minority, nevertheless, agrees to present the resolution, since they believe that it clearly states the question on which General Convention must make its decision.

EDUCATIONAL

COLLEGES

Liberal Education Educator

Dr. Edward McCrady's election as 11th vice chancellor and president of the University of the South was unanimous, with no other nominees named. The election was made the first order of business on June 6th as Sewanee's trustees met in annual session during the University's 84th commencement week.

Dr. McCrady was given a standing ovation by the largest assembly of trustees in Sewanee's history as he was led to the vice chancellor's desk by the nominating committee, which was headed by Bishop Penick of North Carolina.

For 11 years (1937-48) head of Sewanee's biology department, Dr. McCrady returned last September from Oak Ridge, Tenn., where he had headed the biology division of the Atomic Energy Commission, to be acting vice chancellor of Sewanee, a school which was founded in 1857 by nine bishops of the Episcopal Church who dreamed of an "Oxford of America."

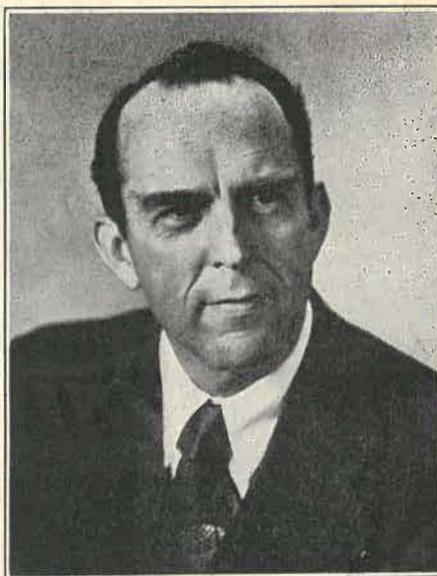
Dr. McCrady is a product himself (College of Charleston) of the kind of liberal arts education which Sewanee fosters. And at Sewanee, where physics and philosophy are still accorded the same importance in the educational scheme, he will be peculiarly fitted for his job. He left Oak Ridge, where he directed research in the peacetime uses of atomic energy, with the conviction that the world has no more crucial needs than those of Christianity and liberal education.

Dr. McCrady provides his own example of the results of a liberal education. Son of a clergyman-philosopher and grandson of a Harvard biologist who became Sewanee's first teacher of biology, he represents the third generation of a family which has long concerned itself with preaching and teaching the ultimate harmony of science and religion. He is an accomplished musician, an international authority on the science of human hearing, and an enthusiastic cave explorer (a fossil tiger which he discovered in a cave near Sewanee is now housed in the Smithsonian Institute). He gives other spare hours to oil painting, wood carving, surveying, and sculpture.

An active layman of the Episcopal Church, he is licensed to deliver his own sermons, and lectures frequently to Church groups throughout the country on his favorite topic of science and religion. At Sewanee, he will see his own ideas about religion and education reflected in a curriculum which stresses the relevance of religion to every field of learning. Disturbed by the widespread

anti-religious development in the educational system, he is quick to point out the folly of laws which would prohibit formal instruction in religion. Religion and education are no more properly separable than geography and education are, he believes, and maintains that an education which omits religion is incomplete.

But more than the overt omission of



DR. MCCRADY

Atomic energy gets a second place.

religious teaching, he deplores insidious counter-indoctrination which can pervade teaching at the college level. Courses in religion, which would permit an open and honest presentation of the case for Christianity, may be outlawed in tax-supported schools, but no law can govern the anti-religious tinge that colors the teaching of courses in every other subject. Thus the role, he feels, of the Church-supported institution could well be decisive in determining the overall impact of American education on its people.

SECONDARY

Miss Newbold Resigns

The board of trustees of St. Mary's Hall, primary and secondary school for girls in Burlington, N. J., has accepted the resignation of Miss Florence Lukens Newbold as headmistress. Miss Newbold has been headmistress for 12 years. Her resignation was submitted to take effect at the end of the present school year or as soon as a successor is appointed.

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THE LIVING CHURCH

DEATHS

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

Rodney Lee Myer, Priest

Early on the morning of June 4th the Rev. Rodney L. Myer celebrated the Holy Communion at St. Andrew's Church, Roswell, New Mexico. The Service was hardly completed when five parishioners who had attended looked toward the chancel and saw Fr. Myer collapse. He died immediately, of heart disease.

Fr. Myer was 42 years old. Before coming to Roswell two years ago he had been rector of St. Timothy's Church, Iola, Kans., his first pastorate. And before entering the ministry in 1948 he was superintendent of an Arkansas City, Kans., oil refinery.

Survivors include his widow, the former Edith Fisher, and a son, Rodney John Myer, in the U. S. Navy.

Henry H. Seabrook

Henry H. Seabrook, former district manager in Philadelphia of the Westinghouse Electric Corporation, died April 11th at his home in Philadelphia.

Mr. Seabrook was a devout, well-informed, and active Churchman. For many years he was a trustee of the Evergreens, the New Jersey diocesan home for the aged, and a warden of Christ Church, Riverton, N. Y.

The Rev. Harry S. Ruth, rector of St. Barnabas', Burlington, N. Y., recalls that when Mr. Seabrook belonged to his parish he and his whole family were in church every Sunday. And, says Fr. Ruth, when Mr. Seabrook went yachting he saw to it that he was in port every Sunday so that he and all on board could go to church.

Surviving are two sons, and a sister.

Louise Kellogg

Louise J. Kellogg, 86, wife of the late Charles W. Kellogg, died on May 6th in South Glen Falls, N. Y.

Mrs. Kellogg was a life-long member of Zion Church, Hudson Falls, N. Y., and until late years she was active in the Woman's Auxiliary, altar guild, and as a Sunday school teacher.

Both Mrs. Kellogg and her husband gave generously to their parish and to other Church institutions.

Mrs. Kellogg married Charles Kellogg after the death of her first husband, Lincoln Paris. Surviving her are three sons, Erskine C. and Proal A. Paris, and Charles A. Kellogg; a sister, Sister Madeline of the Sisterhood of St. Margaret; six grandchildren; two great grandchildren, and several nieces and nephews.

CHANGES

Appointments Accepted

The Rev. Dr. George West Barrett will resign the rectorship of St. James' Church, Los Angeles, to become professor of pastoral theology at General Theological Seminary in September.

The Rev. Charles Jack Brown, who has been serving St. Mark's Church, Clark Mills, N. Y., and St. Peter's, Oriskany, will become rector of St. Andrew's Church, Syracuse, N. Y., on July 16th.

The Rev. Lawrence L. Brown, formerly Bible chair director and student chaplain of Texas A. and M. College, College Station, Tex., is now instructor in Church history of the Episcopal Theological Seminary of the Southwest, Austin, Tex. Address: 1707 W. Twenty-Ninth St.

The Rev. Howard W. Brummitt, who is continuing as vicar of St. John's Church, Henry, Ill., is now also vicar of St. Jude's Church, Tiskilwa. He is no longer vicar of St. Luke's, Wyoming. Address: 1005 School St., Henry.

The Rev. David R. Cochran, formerly chaplain of the University of Washington, Seattle, will become rector of St. John's Church, Northampton, Mass., on August 15th. Address: 64 Harrison Ave.

The Rev. Dr. William Ellwood Craig, formerly rector of St. Stephen's Church, Grand Island, Nebr., is now rector of St. John's Church, Oklahoma City, Okla. Address: 3125 Classen Blvd.

The Rev. J. Greenlee Haynes, formerly assistant of Emmanuel Church, Cleveland, will on July 1st become rector of Trinity Church, New Philadelphia, Ohio, and of St. Barnabas', Dennison. Address: c/o Trinity Church.

The Rev. Edwin Lindsley Hoover, formerly vicar of St. Paul's Church, Lamar, Colo., and the Church of the Messiah, Las Animas, will become assistant of Trinity Church, Tulsa, Okla., on

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CHANGES

July 15th. He will supervise the Church school and youth work and will be in charge of new work in Tulsa's north side, known as the St. Mark's area.

The Rev. Albert R. Marshall, formerly vicar of the Church of the Ascension, Ontonagon, Mich., is now vicar of All Saints', Boise, Idaho. Address: 3708 Cassia St.

The Rev. Frank L. Moon, who has been serving Trinity Church, St. Mary's City, Md., is now serving St. Peter's Church, Lewes, Del.

The Rev. Charles F. Rehkopf, rector of St. John's Church, St. Louis, Mo., will resign in January to become executive secretary of the diocese of Missouri. When Bishop Lichtenberger, Bishop Coadjutor of the diocese, becomes diocesan after Bishop Scarlett's retirement next fall, the Rev. Mr. Rehkopf will be Bishop Lichtenberger's executive assistant.

The Rev. Richard W. Rowland, formerly associate rector of the Church of the Holy Comforter, Kenilworth, Ill., is now dean of St. Mark's Cathedral, Salt Lake City, Utah.

Armed Forces

Chaplain John T. Knight, formerly addressed at Grenier AFB, Manchester, N. H., may now be addressed: 60th TCW, Rhein Main Ger., APO 57, c/o P. M., N. Y.

Chaplain (Capt.) Roswell G. Williams, USA, formerly addressed at 60th Station Hospital, APO 21, c/o P. M., N. Y., has been transferred to Orleans, France, and may now be addressed: 9th Trans Hvy Trk Gp, APO 58, c/o P. M., N. Y.

Ordinations

Priests

Rhode Island: The Rev. Roger Lyman Tiffany was ordained priest on June 1st by Bishop Bennett of Rhode Island at Grace Church, Providence, where the new priest is assistant. Presenter, the Rev. R. B. Nichols; preacher, the Rev. Dr. C. H. Horner.

Rupert's Land: The Rev. Alfred Bell and the Rev. Richard James Welsh were ordained to the priesthood on June 8th by the Most Rev. L. Ralph Sherman, Archbishop of Rupert's Land, at St. John's Cathedral, Winnipeg. Presenter of both, the Rev. Canon L. F. Wilmot; preacher, the Rev. G. M. Davidson. To be rector of Emerson, Manitoba, and St. George's, Woodlands, Manitoba, respectively.



DR. BARRETT

Leaving Los Angeles for GTS job.

Tennessee: The Rev. Edward S. T. Hale was ordained priest on May 28th by Bishop Barth, Bishop Coadjutor of Tennessee, at Christ Church, Tracy City, Tenn., where the new priest will be in charge. Presenter, the ordinand's father, the Rev. Dr. C. S. Hale; preacher, Bishop Dandridge of Tennessee.

Robert Alan McMillan was ordained priest on May 27th by Bishop Dandridge of Tennessee at St. John's Church, Knoxville, where the new priest is assistant. Presenter, the Rev. W. S. Lea; preacher, Bishop Barth, Bishop Coadjutor of Tennessee. Address: Box 153, Knoxville 1.

Western North Carolina: The Rev. Frank Erwin McKenzie was ordained priest on May 29th by

Bishop Henry of Western Carolina at Grace Church, Morganton, N. C., where the new priest is assistant. He will also be in charge of the Burke County missions. Presenter, the Rev. A. P. Chamblis, Jr.; preacher, the Rev. Gale D. Webbe. Address: Box 717, Morganton.

Resignations

The Rev. Randall W. Conklin, rector of Trinity Church, Asbury Park, N. J., for the past 28 years, has retired because of illness (heart attacks and neuritis). Address: 3349 Shanner Trail, Lake Mohawk, Sparta, N. J.

The Rev. E. Reus-Garcia has resigned from his work at the Church of St. Edward the Martyr in New York and has announced his departure for Puerto Rico early in June. Address: Box 666, Hato Rey, P. R.

The Rev. William J. White will relinquish his work at the Church of Our Saviour, Secaucus, N. J., on July 1st, but will continue to be vicar of St. James' Church, Ridgefield.

Changes of Address

The Rev. Paul A. Bankston, assistant of St. Stephen's Church, Edina, Minn., formerly addressed at 4612 Chowen, Minneapolis, should now be addressed at 5017 Indianola, Minneapolis 10.

The Rev. Mark A. Caffrey, curate of Epiphany Church, Denver, may be addressed at 1391 E. Amherst Ave., Denver 10, Colo.

The Rev. Tom T. Edwards, rector of St. Philip's Church, Durham, N. C., may be addressed at 1102 N. Gregson St.

The Rev. Dr. Oliver R. Floyd, who is serving the Church of the Advent, Pittsburgh, should be addressed for all purposes at 3010 Pioneer Ave., Pittsburgh 2.

The Rev. Perry M. Gilfillan, chaplain at St. Barnabas' Hospital and the Sheltering Arms hospital in Minneapolis, formerly addressed at 195 S. Chatsworth, St. Paul, should now be addressed at 5424 Richmond Curve, Minneapolis 10.

The Rev. Louis G. Meyer, who is serving Grace Church, Conselyea near Lorimer St., Brooklyn, formerly addressed at 683 Lorimer St., Brooklyn, may now be addressed at 65 Conselyea St., Brooklyn 11.

Miss Gloria Jameson has resigned as Christian rural education advisor for the diocese of Montana.



GO TO CHURCH THIS SUMMER

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



LOS ANGELES, CALIF.

ST. 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 DIEGO, CALIF.

ST. JOHN'S Rev. Richard Nale, r
6 mi. south of City Tel: C.V. 1281
Sun 8, 9:15, 11; Daily Mass & V

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 blacks from Cosmopolitan Hotel.

ST. MARY'S 2290 S. Clayton
Sun Masses 7:30, 9, Sun Ev & B 8; Daily 7, 6 EP,
Wed 7 & 9; Sat C 7:45

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.

STEAMBOAT SPRINGS, COLO.

ST. PAUL'S Rev. Justin Van Lopik, v
On U. S. 40
H Eu 4th Sun 8:30, other Sun 6:30 & 11; Daily
anno; C Sat 6:30-7:30 & by appt

NEW HAVEN, CONN.

ST. LUKE'S Rev. H. B. Hannibal, r
111 Whalley Avenue
Sun 7:30 HC, 11 MP, 11 1st Sun Cho Eu

NORWALK, CONN.

ST. PAUL'S ON THE GREEN Rev. Sewall Emerson
Sun 8, 9:30 HC (ex 1 S), 11:15 MP (1 S HC);
Thurs 9:45 HC & Healing; Tues, Fri 7 HC; C Sat
5-6

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

MILTON, FLA.

ST. MARY'S Rev. Elmer L. Allen
Sun H Eu 9:30; Wed & HD 7

CHICAGO, ILL.

OUR SAYIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to the Loop)
Sun Masses: 8 & 10; Daily Mass; C Sat 4-5, 8-9

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; Weekdays Eu 7; Also Wed
6:15; Also Fri (Requiem) 7:30; Also Wed & HD
10; MP 6:45; 1st Fri HH & B 8:15; C Sat 4:30-
5:30, 7:30-8:30 & by appt

EVANSVILLE, IND.

ST. PAUL'S Rev. Imri M. Blackburn
301 S. E. First
Sun: 8 & 10; HD as anno

(Continued on next page)



GO TO CHURCH THIS SUMMER

(Continued from previous page)



FORT WAYNE, IND.

TRINITY Berry & Fulton Sts.
Rev. Geo. B. Wood, r; Rev. Geo. W. DeGraff, ass't
Sun 7:30, 9 Eu, 11 MP; Fri 9:30 Eu

BALTIMORE, MD.

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

OCEAN CITY, MD.

ST. PAUL'S BY THE SEA Rev. William L. Dewees, r
Sun HC 8; (Daily 8); Ch S 9:30, MP 11; Br. of St.
Andrew 7:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
Sun 8 & 11; HD 11

CAMBRIDGE, MASS.

CHRIST CHURCH Rev. Gardiner M. Day, r
Harvard Square
Sun 8, 11; Wed & HD 11

MARBLEHEAD, MASS.

ST. MICHAEL'S Rev. David W. Norton, Jr., r
Built in 1714
Sun 8 & 11; HD 8

DETROIT, MICH.

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

ATLANTIC CITY, N. J.

ST. JAMES' Rev. Robert F. Beattie
North Carolina & Pacific Aves.
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs &
HD 10:30 HC

RIDGEWOOD (Newark), N. J.

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

SEA GIRT, N. J.

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

FARMINGTON, N. MEX.

SAN JUAN MISSION (Indian)
Ven. George L. Packard, Supt.
Sun HC 8; Tues 7; Thurs 7; C Sat 8-9

BROOKLYN, L. I., N. Y.

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

BUFFALO, N. Y.

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

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

FREDONIA, N. Y.

TRINITY Rev. Harry W. Vere, v
Day Street
Sun 8 HC, 11 Morning Service & Ser

GLENS FALLS, N. Y.

THE MESSIAH Rev. S. D. Jenkins, r
Sun 7:30, 9 HC; Daily 7 HC; North Church,
Kattskill Bay, Lake George 11

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 MP & HC; 10 MP; 4 EP; 11 & 4 Ser;
Weekdays: 8 (and 9 HD ex Wed & 10 Wed);
HC; 7:45 MP, 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Ave. & 51st St.
Sun 8 & 9:30 HC, 11 MP (11, 1st Sun HC); Tues
10:30 HC, 6 EP; Wed 8 HC; Thurs 12:10 HC

NEW YORK CITY (Cont.)

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service;
Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

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

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

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

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th Street
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD
9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Masses: Sun 8 & 10; Daily 7:30 ex Mon & Sat 10

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 & 9 HC, 11 MP, 11 & 3 S HC; daily,
8:30 HC; HD 12:10 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

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

FOUGHKEEPSIE, N. Y.

CHRIST CHURCH
Rev. Robert Terwilliger, Ph.D., r; Rev. Charles
Pickett, c
Sun 8 HC, 9:15, MP & Ser 1 & 3, HC & Ser 2 & 4;
11, HC & Ser 1 & 3, MP & Ser 2 & 4. Daily, 9 MP.
Wed & Fri 8, HC, HD, 8 & 10 HC

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery;
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily:
MP 8:45, EP 5:30; C Sat 8-9, by appt

SUFFERN, N. Y.

CHRIST CHURCH Rev. Fessenden A. Nichols, r
65 Washington Ave.
Sunday 11

SYRACUSE, N. Y.

ALL SAINTS' Rev. Frank L. Titus
1800 S. Salina Street
Sun 8, 10; Daily: 7:30, 5:30

UTICA, N. Y.

GRACE Genesee and Elizabeth Sts.
Rev. Stanley P. Gasek, r; Rev. R. Louis Somers, c;
Rev. Halsey M. Cook, c.
Sun 8, 9:15, 11; HC Wed 7; Thurs 10; Fri 7:30;
Lit daily 12:15

CINCINNATI, OHIO

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

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., Rev. Timothy Pickering,
B.D., ass't.
Sun 8 HC, 11 MP 1S HC; Fri 12 HC; Evening,
Weekday, Special services as announced.

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL Very Rev. John S. Willey
7th and Robinson
Sun 8:30, 10:50, 11; Thurs 10

TULSA, OKLA.

TRINITY 501 S. Cincinnati Ave.
Rev. E. H. Eckel, S.T.D., r; Rev. F. J. Bloodgood,
D.D., assoc r
Sun HC 7, 8, Ch S 9:30, Service & Ser 11

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, Wed &
Fri 7, Thurs & HD 9:30, EP 5:30, C Sat 12 to 1 &
4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL Rev. R. H. Thomas, v
362 McKee Place, Oakland
Sun Mass with Ser during Summer 9:30

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

DENISON, TEXAS

ST. LUKE'S Rev. David A. Jones
427 W. Woodard
Sun H Eu 8, 9:30 (Cho); Daily 7, ex Wed & Sat;
Wed 9:30; C by appt

HOUSTON, TEXAS

CHRIST CHURCH CATHEDRAL Texas & Fannin St.
Very Rev. Hamilton H. Kellogg, S.T.D., dean;
Canon Harold O. Martin, Jr.; Rev. Keith M. Bardin,
assoc
Sun HC 7:30, 9:15, Service & Ser 11; Daily: HC
7, Chapel

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 7:30, 9; Wed, Fri & HD, HC 8

MADISON, WIS.

ST. ANDREW'S Rev. Edward Potter Sabin, r
1833 Regent St.
Sun 8 & 11 HC; Wed & HD 9:30

MONTREAL P. Q., CANADA

ST. JOHN THE EVANGELIST
Ontario St. West at Urbain
Rev. H. L. Hertzler, r; Rev. B. D. Freeland, ass't
Sun: H Eu 8 & 9:15, Mat 10:15, Sol Eu & Ser 11.
EP (soid) 5. Daily: H Eu 7, also Wed & HD 9:30;
MP 7:45; EP 5:30. C Sat 7:30-8



ST. PAUL'S EPISCOPAL CHURCH
EVANSVILLE, IND.