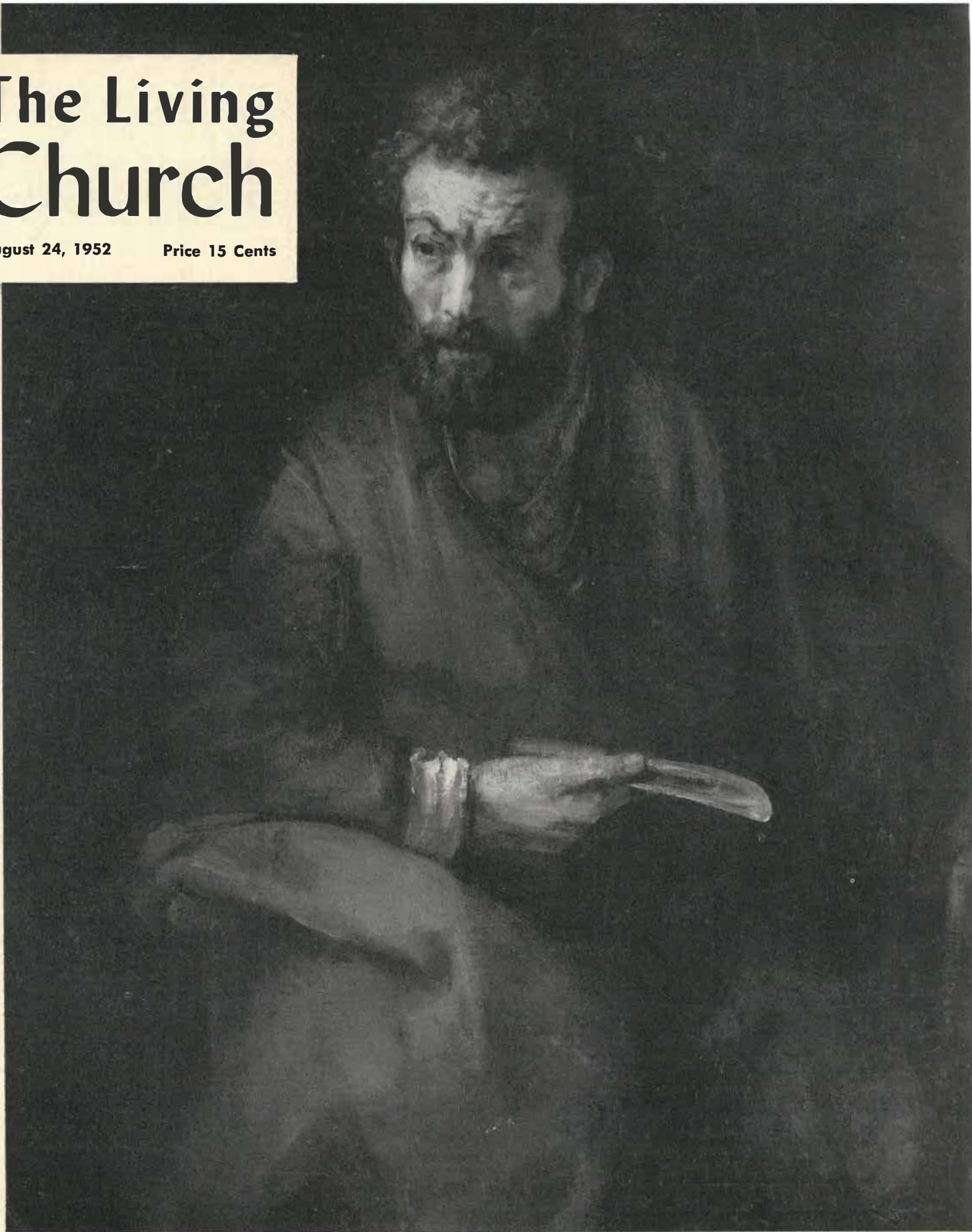


The Living Church

August 24, 1952

Price 15 Cents



MR D G TURNOLL JR
2 EAST HIGHFIELD ROAD
BALTIMORE 18 MARYLAND
NOV 27-52 REN # LGS

ork,
and the Thought of the Episcopal Church

ST. BARTHOLOMEW: Energy and thoughtfulness
[see page 3].

Page 8: **Differing Ministries**

POLIO POINTERS

DON'T mix with new groups



DON'T get overtired

DON'T get chilled



BUT DO keep clean

Recommended by

THE NATIONAL FOUNDATION FOR INFANTILE PARALYSIS

GOWNS
 • Pulpit and Choir •
 Headquarters for
RELIGIOUS SUPPLIES

Church Furniture • Stoles
 Embroideries • Vestments
 Hangings • Communion
 Sets • Altar Brass Goods

CATALOG ON REQUEST

National CHURCH GOODS
 SUPPLY COMPANY
 821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

KNEELING HASSOCKS



of resilient granulated cork, covered with desirable plastic leatherette. Pew and Communion cushions in various types of coverings. Inquiries welcomed.

Samuel Collins
 68-12 Yellowstone Blvd.
 Forest Hills, L. I., New York

English Church Art

by WIPPEL of EXETER, ENGLAND

CHURCH FURNISHINGS
 VESTMENTS, FRONTALS,
 EMBROIDERIES, SILVER

ADDRESS ALL INQUIRIES TO
 STUDIOS OF

GEORGE L. PAYNE
 15 PRINCE STREET PATERSON 7, N. J.

LETTERS

Building Up the Clergy

I HAVE just been reading the article, Building Up the Clergy, [L. C., June 22d.]

Until recently, I spent many years as a layman in another diocese of this province of the Church, and was in fairly intimate contact with the clergy there. They were (and are!) a fine body of men, and it was partly their example and inspiration which led me to offer myself for holy orders. But one thing that always troubled me there was the way they criticized each other and gossiped about each other.

Now, when I was accepted for ordination by the bishop of the diocese of George I was told that I would be entering a family of clergy where the spirit of friendship and coöperation and sympathy was particularly strong.

I have since found this to be quite true. Also, the amount of gossip and criticism seems to me to be at a remarkably low level here. Could this be the reason? When I was sent to a parish immediately after having been ordained to the diaconate my rector handed me a printed card for use with my daily intercessions. This card gave the name of a parish, together with the names of the clergy, sub-deacons, lay readers, catechists, and lay workers of that parish, for each day of the month. As there are fewer parishes than days in the month in this diocese the list is filled up with a few extra intentions, such as the archbishop and provincial boards, religious communities working in the province, etc. This list is used daily throughout our diocese by all the clergy. Here is the "systematic manner of rotation" you recommend, working on a diocesan basis.

(Rev.) T. M. WURTS.

Swellendan,
 Cape Province, South Africa.

Martyrdom for a Mere Million

THANKS be to Mr. Sontag [L. C., June 8th] for his much needed reminder that "churches everywhere are moving up, using more candles . . . altars in place of tables . . . crosses on the altar in place of a flower vase."

This metamorphosis of the major Protestant churches is a rapid process, liturgically as well as decoratively, and certainly no cause for rejoicing among Episcopalians, since it means that the Church's magnificent but never exploited opportunity for U. S. expansion may soon be lost forever. In view of our rapidly dwindling but still existent odds, how can it happen that Churchmen accept with such equanimity, year after year, the statistics showing a smaller growth for the Episcopal Church than for any other?

From the fact that the Church has something for the heart and the senses which other churches do not yet have (and probably will not have for another three or five years) devolves her greater, and unmet, responsibility for using her special gifts to win the unchurched. So far it seems to be a case of greater advantages, smaller effort, and scandalous statistics. Surely a rereading of the parable of the ten talents is in order.

And exactly what does it profit the Church that her cinematographic ventures win prizes if National Council does nothing to attack the problem of the unhappy statistics? Fantastic sums of money have recently been proposed for promotion, but unless the Council puts the money in the hands of someone who knows the meaning of the word conversion, and has some intellectual understanding of the psychological and sociological aspects of the opportunity, the money will be wasted, as it has been in the past.

Eventually someone at headquarters will look in the dictionary and discover that "promotion" suggests a great deal more than beating the drum for the annual budget. Why not now? My own feeling is that the head of promotion should be a priest rather than a layman and, of course, a man of top-notch intellect and educational breadth.

Almighty God did not give the genius of Cranmer to the world to suffer martyrdom that there might be a mere million and a half Episcopalians in this enormous country of ours. If I am wrong, and there is some canonical requirement that English blood run in the veins of our members, please correct me. Otherwise, the Church's failure to plan a campaign directed at the one-out-of-three unchurched remains for me the greatest paradox of the American religious scene.

AUSTIN C. SMITH.

New York City.

Editor's Comment:

Perhaps the National Council should not be blamed overmuch for being slow in moving into the evangelistic field, which in the past was regarded as the preserve of the dioceses and parishes, guided and occasionally rallied by General Convention (e.g., the Forward Movement, when it started, was independent of the National Council). We believe that Mr. Smith will be delighted with the content of the 1952 Layman's Training Program, centering on the idea of stewardship — what we owe to God and why we owe it to Him.

American Missal

THE letter from the Rev. Edward Leonard in your June 15th issue needs an answer from someone more competent than I. In fear that such will not be forthcoming I would like to set forth what I feel to be the true issue in this matter.

The use of the American Missal poses two problems: one theological, the other ethical and legal. Most of the theological arguments propounded by the use of this "blessed book" are not subject to discipline where they are not taught as being necessary to salvation. However, no one who can survey the picture dispassionately will deny that the book promulgates much non-Anglican theology. Witness the evident Mariolatry in Fr. Leonard's second paragraph; and the latent cultus of the Sacred Heart in paragraph three. These ideas may be justified, in a somewhat specious way,

if we allow the right of our people to hold non doctrinal "pious opinions."

The ethical and legal problem is something else again. Every priest and bishop of this Church is committed on solemn oath to abide by the "Doctrine and Sacraments, and the Discipline of Christ . . . as this Church hath received the same." Also we are bound by the Constitution and Canon Law of this Church. The tenth Article of the Constitution is most specific on this subject. Canon 21 — section 1 and the last sentence of section 5 are also especially pertinent. Regarding the American Missal, I would be most interested in hearing a logical defense of its use when it is quite obviously in violation of Episcopal Church law.

Let anyone get an incorrect idea of this writer's position, I hasten to add that

I am a Catholic priest. Spikeism is not peculiar to any school of churchmanship. There are as many who play at being Methodist as there are those who play at being Romanist. I have heard one highly placed ecclesiastic expound the heretical doctrine of Receptionism. I know a "cardinal" rector who has stated publicly that there is no such thing as Original Sin. One Friday noon I attended a luncheon-meeting at a cathedral at which the entree was roast of beef. It was consumed with great gusto by all but three of those present.

It does seem that Episcopalians are becoming a minority group in the Episcopal Church!

(Rev.) A. HUMRICKHOUSE
Rector, St. Matthew's Church.
St. Paul, Minn.

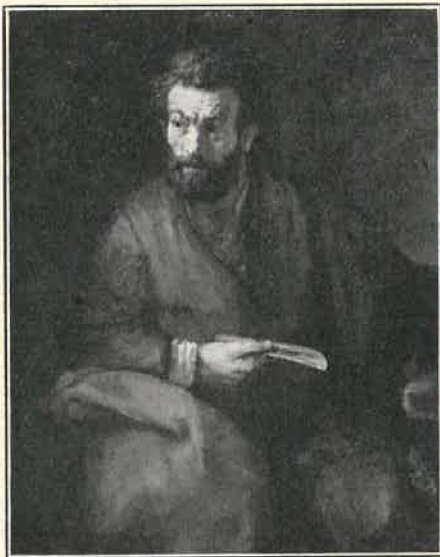
RELIGION IN ART

By WALTER L. NATHAN, Ph.D.

ST. BARTHOLOMEW*

Rembrandt Harmens van Rijn

(Dutch, 1606-1669)



Nathanael-Bartholomew was a silent, meditative man. When Philip told him of Jesus he was at first reluctant: "Can anything good come out of Nazareth?" But face to face with the Saviour he recognized Him at once and confessed: "Rabbi, you are the Son of God!"

There may well be historic truth in the story of Bartholomew's later ministry to India and Armenia where he gave his life for his faith. (The knife he is usually seen holding refers to his martyrdom by flaying.) We hear him described as of rugged build, with a quantity of black hair and a bushy beard. The people of Europe remembered him as prayerful, yet withal glad and joyous, and celebrated his day — August 24th — as one of rest after the harvest, a day for markets and fairs. One ancient writer, however, speaks of Bartholomew as "mouth of God, fiery tongue pronouncing wisdom," and such rather is the character of Rembrandt's striking portrait of the saint.

HOW little we know of the men and women around Jesus! The radiance of divine revelation in Him absorbed their individualities until all but a few appear as little more than outlines etched in a mirror which reflects His glory. Yet before long these outlines began to fill with life as poetic imagination wove ancient traditions into legendary stories of saints and martyrs. Freed from the rank growth of the sensational which later ages failed to keep in check, these stories are still meaningful for us today.

Such a legend is that of St. Bartholomew. The Synoptic Gospels and the Acts mention him as one of the 12 and generally link him with Philip. This has led to his identification with Nathanael whom Philip, as the Fourth Gospel relates, called into the presence of the Lord.

It is one of Rembrandt's late works, of the period of his full maturity as an artist. Warm golden tones light up a characterful head whose features speak of energy as well as thoughtfulness; the heavy body in a simple brownish garment leans forward as if the saint were listening to an accusation, ready to defend not himself but the cause of Him for whose truth he has become a witness.

Nothing, we feel, could shake the firm conviction of this Bartholomew. A pilgrim in the service of the Lord, he will labor and finally suffer undismayed and prove worthy of Christ's praise of him as an "Israelite in whom is no guile."

*The 'Putnam Foundation, San Diego, Calif. Photo courtesy Wildenstein & Co., New York.

Vestments
AND ACCESSORIES FOR
YOUR CHOIR

You receive the benefit of our knowledge of denominational propriety, skilled tailoring and insistence upon perfection. We combine chorister's comfort with liturgical correctness. Choose from our selective styles and quality cloths.

CLERGY VESTMENTS AND WARDROBE ACCESSORIES
Embroidered Superfrontals • Frontals • Stoles • Markers

Write for our latest catalog. Cloth swatches on request.

J. THEODORE Luthbertson, INC.
2013 SANSON ST. PHILADELPHIA 3, PENNSYLVANIA

Communion Ware
STERLING SILVER
CRUETS & CHALICES
HOST BOXES

R. GEISSLER, INC.
23-08 38th AVE., LONG ISLAND CITY 1, N. Y.

SEE THE GEISSLER EXHIBIT
BOOTH 80
GENERAL CONVENTION
BOSTON, SEPT., 1952

Content: Based on the Prayer Book.
Method: Workbook, 33 lessons, handwork.
Objective: To teach understanding and practice of the Episcopal faith.

Current Prices:
Pupils work books75
Teachers manuals I to III50
Teachers manuals IV to IX75
(Postpaid U.S.A.)

No samples Payment with orders

ST. JAMES LESSONS, INC.
865 Madison Ave. Dept. 3 New York 21, N. Y.

The American Church Union, Inc.
Organized to defend and extend the Catholic faith and heritage of the Episcopal Church. Every loyal Churchman should be a member. Send for Statement.
Address all Applications:
EXECUTIVE DIRECTOR
347 Madison Ave., Suite 1303,
NEW YORK 17, N. Y.

American & English Church Art
by PAYNE STUDIOS, PATERSON, N. J.
and WIPPELL of EXETER, ENGLAND

LIGHTING FIXTURES

ADDRESS ALL INQUIRIES TO STUDIOS OF
GEORGE L. PAYNE
15 PRINCE STREET PATERSON, N. J.

OSBORNE
Designers and Makers of the Finest
CHALICES
Illustrated Book No. LC52C available
Bronze Memorial Tablets List—LC52M
F. OSBORNE & CO. LTD.
117 GOWER ST., LONDON W.C. 1 ENGLAND

SORTS AND CONDITIONS

This week, Sorts and Conditions yields most of its space to a significant report by the Rev. G. Paul Musselman of Detroit, as follows:

HOUSING THE AGING was the subject of a Conference held at the University of Michigan in Ann Arbor in July. The Episcopal Church, through its Department of Christian Social Relations, joined with the Federal Security Agency and many other institutions, agencies, and organizations in sponsoring a 3-day study conference to tackle the problem.

THE HOME for the aged, built and operated by the Church, is one of the earliest attempts to meet the problem of domiciliary care of our aging population. It is doubtful if any activity of the Church has had more troublesome problems than have homes for the aged. There are not enough of them, many of them are not well-financed, some of them are not well run, some are in the wrong places, and all of them suffer from the all too prevalent Church thinking that just because the Episcopal Church in a certain area has a home for the aged, then the Church is solving the problem of the aging.

THE PROBLEM has now become everybody's business, as was pointed out repeatedly at the conference. There are more and more old people, and in many industries, due to retirement plans, less opportunity for the aging to earn their keep. During the last dozen years alone, there has been a 50% increase in the number of men and women of 75 years and over.

SESSIONS were devoted to architects' plans for housing, ranging all the way from small personal units to house-keeping apartments, cottage type. Public and private financial agencies, as well as builders and contractors joined in discussing the place of housing for the aging in housing developments. For instance, in some communities now there are regulations of sorts making it obligatory in any large housing project for a certain part of the housing to be specifically designed for aging people.

SPEAKERS representing old age homes agreed that the waiting list in the average home is discouragingly large, and that one of the most critically hurtful experiences in the life of older people was to be on an interminably long waiting list, without having in the meantime any supportive counselling.

CHURCHPEOPLE may be in for a rude awakening as to the type of homes old people now seem to want. Increasingly they seem to prefer the "5 and 10" to the trout stream! That is, many oldsters prefer the type of institution near to the 5 and 10 store downtown, even if it isn't such a well equipped home, to the fine institutions out in the woods somewhere near a trout stream. It is people, not scenery, that the oldsters want to see.

IT WAS AGREED that the building of more congregate homes of large size should be emphatically discouraged in favor of smaller homes. Such

a conclusion was arrived at earlier, in studies made by our Episcopal Church's Department of Christian Social Relations (available in pamphlet form).

IT WOULD BE WONDERFUL to say that the happy home is the one that has religion in it, but unfortunately the record of some of the denominationally sponsored homes is not too good. If there is a recreational, counselling, and cooperative program intelligently operated, much will be accomplished toward the happiness of the folks in the homes, but just to have a chapel service now and then, and a visiting parson come in, doesn't mean that these old folks at home are going to be happy.

THE NATIONAL COUNCIL'S Department of Christian Social Relations has made a recent study of the social agencies of the Church, which study will be available shortly after General Convention. Entitled, *Episcopal Social Welfare Today*, it is much more thorough than an earlier, and yet quite informative booklet.

AGING IS EVERYBODY'S BUSINESS, and it should be specifically somebody's business in every diocese. The department of Christian social relations in the average diocese is the agency through which people of the diocese should be kept informed about these problems, and possibilities in the care of the aging.

G. Paul Musselman.

THE ARCHBISHOP of Canterbury, arriving in the U.S. August 16th, told American reporters he hoped the press of the world would get around to "forgetting" the Red Dean of Canterbury, Dr. Hewlett Johnson. The Archbishop reiterated his belief that the Dean had violated no law of Church or State in spite of the pro-Communist nature of his utterances. Dr. and Mrs. Fisher were met by the Presiding Bishop at the pier. They will stay with Bishop and Mrs. Sherrill, and the Archbishop will speak at General Convention.

THE ARCHBISHOP declined to comment on the marriage in a civil ceremony of Anthony Eden, British Foreign Secretary, to a niece of Winston Churchill. Mr. Eden's former wife is still living. The *London Church Times*, however, observing that Mr. Eden's private life is as much his own affair as any other man's, said: "But high position is bound to lend a special significance to private actions. . . . It is now apparently to be accepted as a matter of course that those who occupy the highest positions in public and political life may break the Church's law without embarrassment or reproach."

NEXT WEEK is the first of a series of five numbers of **THE LIVING CHURCH** devoted to **General Convention**, beginning with a preview of the problems to be dealt with, continuing with prompt, authoritative news reports of Convention developments, and concluding with evaluation of the Convention's impact on Church life. Now is the time to place your bundle order or subscription!

Peter Day.

The Living Church

Established 1878

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

EDITOR: Peter Day
ASSISTANT EDITOR: Rev. Francis C. Lightbourn
MANAGING EDITOR: Alice Welke
ASSOCIATE EDITORS: Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D.
ADVERTISING MANAGER: Edgar O. Dodge
CREDIT MANAGER: Mary Mueller
CIRCULATION MANAGER: Warren J. Debus

THE LIVING CHURCH is published every week dated Sunday, by The Church Literature Foundation at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscription Rates—\$7.00 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

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 1962 **LIVING CHURCH ANNUAL**, pp. 119-121, or may be obtained from your diocesan or district office.

Departments

ART 3	EDITORIAL 8
BOOKS 7	EDUCATIONAL . . . 12
CHANGES 15	FOREIGN 6
DEATHS 14	GENERAL 5
DIOCESAN 13	LETTERS 2

Things to Come

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

August

- 24. St. Bartholomew (11th Sunday after Trinity).
- 31. 12th Sunday after Trinity.

September

- 3. Church Periodical Club, national triennial meeting, Boston, to 6th.
- 5. National Executive Board meeting, Woman's Auxiliary, Boston, to 6th. National Council meeting, Boston, to 6th.
- 7. 13th Sunday after Trinity. General Convention, Boston, to 19th. Woman's Auxiliary Triennial Meeting, Boston, to 19th.
- 10. National Canterbury Association Convention, Medford, Mass., to 14th.
- 11. Triennial Youth Convention, Medford, Mass., to 14th.
- 14. 14th Sunday after Trinity. GFS United Nations Pilgrimage, to 21st.

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.

ST. BARTHOLOMEW (ELEVENTH SUNDAY AFTER TRINITY††)



CONVENTION

One Vacancy

The only missionary district, apparently, for which the House of Bishops will have to elect a bishop at General Convention is Spokane. Bishop Cross retired as bishop of the district this year having reached the canonical retirement age of 72.

Although Bishop Roberts of the district of South Dakota will be 72 next year, there will be no episcopal vacancy since he will be succeeded by Bishop Gesner, coadjutor of the district.

Whereas dioceses elect their bishops, the House of Bishops does the electing for missionary districts.

Salary Increases

Provision for increasing the salaries of missionary bishops will be urged at General Convention in a memorial from the missionary district of Wyoming. The memorial asks that necessary legislation be enacted which will permit such salary increases.

EDUCATION

School for College Workers

The Church Divinity School of the Pacific, Berkeley, Calif., was host to what is probably the first summer school for college workers to be given by the Church. College chaplains and women college workers from all parts of the country attended, it was announced by the Rev. Russell B. Staines, dean of the summer school. Under the direction of eighth province a notable faculty was secured for the month long session.

In discussing the importance of the training school for college workers, the Rev. Roger Blanchard, National Council's executive secretary for college work, said:

"This experience has demonstrated the fact that those responsible for work among students and faculty are hungry for assistance, guidance, and instruction in realizing even in part the challenging responsibilities and encouraging opportunities in

the evangelism of the campus in 1952-1953. With the success of this summer school future summer sessions are indicated."

The Rev. Dr. Reuel L. Howe,* of Virginia Theological Seminary, in commenting on the school said:

"It has been a worthwhile experience for the college chaplain and the woman worker to meet together for the purpose



DR. HOWE

He had witty stories for college workers.

Barry Evans

of discussing the related problems of bringing God to the campus. . . . In the counseling situation we have sought to work out the proper relationships of the college workers and the student and faculty as related to God."

*"Theology of Counseling" was the course given by Dr. Howe, who brightened up his lectures with witty stories. The Rev. Mr. Blanchard, conducted a seminar on "techniques of college work." The others among the faculty: the Very Rev. Gray M. Blandy, dean of the Episcopal Theological Seminary of the Southwest, taught a course on "the New Testament and Contemporary Thinking"; the Rev. George Hedley of Mills College presented "Preaching to the College Community"; new methods in "the Group Process" were discussed by Prof. Gordon Hearn, of the School of Social Welfare, University of California; Bishop Campbell, suffragan of Los Angeles, led discussions on "the Devotional Life and the College Student"; Dean Katharine A. Grammer, of St. Margaret's House, led a seminar on the topic "the College Chaplain and the Woman Worker on Campus."

CONFERENCES

Music at DuBose

Seventy-three organists, choirmasters, and choristers from 17 dioceses met at DuBose Center, Monteagle, Tenn., for the second Sewanee Summer Conference on Church Music — a notable increase over last year's attendance.

Dates for the third conference have

been set for July 14-23, 1953, to meet again at DuBose Conference Center.

LUTHERANS

Not By Justification Alone

Roman Catholic critics of Lutheranism "often claim that we pick out one specific element of the Christian faith and emphasize it to such a degree that it is no longer true but false," said Bishop Andres Nygren in an address to the General Assembly of the Lutheran World Federation.

According to Roman Catholic critics, he said, this is where "the real error of the Reformation lies."

"They say," he added, "that 'justification by faith' is quite correct, that as

TUNING IN: ††Since 11th Sunday after Trinity is not a Sunday of top rank, it is displaced by St. Bartholomew's Day (August 24th). Psalms and Lessons at Morning and Evening Prayer, as well as Collect, Epistle, and Gospel at Holy Com-

munion, are those for St. Bartholomew, but Collect for Sunday is read after Collect for St. Bartholomew. As St. Bartholomew is traditionally held to have been a martyr, color red displaces Trinitytide green.

long as it is treated as one point of doctrine among many there is no objection to it, but that all is perverted by the addition of the word 'alone'. . . Luther, they say, followed Paul too closely, too one-sidedly, and thus his theology, discolored by his inordinate loyalty to Paul, became heretical."

Bishop Nygren denied this criticism was justified in the case of Luther, but admitted that some Lutheran writers have laid themselves open to it by describing the doctrine of justification by faith alone as "the characteristic and distinctive doctrine of Lutheranism."

"No Church has the right to say that we follow St. Paul and do not care for the rest of the New Testament. The aforementioned criticism is certainly in place wherever the significance of Christianity is reduced in such an arbitrary, one-sided manner. There is no foundation for distinguishing between various types of the Gospel from which each denomination could choose the one that pleases it best. Christ is not divided. There is only one Gospel. The Church has the duty to proclaim the Gospel, the whole Gospel, and nothing but the Gospel."

Bishop Nygren said that the purpose of the LWF Assembly "is not to reiterate what the Reformers said, but to re-think our Gospel, the one and only Gospel, the whole Gospel, to study it anew, possibly from a new point of approach, and to express it in the terms of today."

Pointing out that it has been customary in the Lutheran Church to approach the Gospel from the Pauline point of view, he said that "the unique feature of our present assembly is in re-thinking our understanding of the Gospel."

"This does not mean that we take leave of St. Paul," he added, "but it does mean that we penetrate beyond the traditional and well-known terms and expressions, that we seek to enter into the very heart and center of the Gospel, and the Johannine approach[¶] may prove to be very helpful to us in this quest."

RELIGIOUS ORDERS

Contributions Save Guest House

Early in Trinitytide this year the order of the Poor Clares[¶] in Mount Sinai, N. Y., sent urgent letters to their friends explaining their financial predicament and asking help for their St. Elizabeth's House. "The response to this appeal," says the summer issue of *St. Clare's Monstrance*,[¶] which is sent to friends of the Poor Clares, "has been

blessed far beyond our expectations."

A year ago the Poor Clares acquired a nearby summer boarding house to use as a religious guest house for women. The sisters had no available funds but bought the house with a mortgage loan. A second mortgage loan was necessary to make repairs essential to adapting the building for year-round use. Payments for both of these mortgages are made on a quarterly basis which means that eight times a year a "payment due day" rolls round when between three and four hundred dollars must be dispatched to the bank. The payments include amortization.

Says the *Monstrance*:

"In spite of the heavy obligation it has placed on our small Community which has



AT ST. ELIZABETH'S HOUSE
Many women have found spiritual help.

no fixed income of its own, we are glad that we made this venture. God has put His blessing on our St. Elizabeth's House. Already women from many states and various walks of life, young and old, in the Church and out, have found spiritual help and comfort through St. Elizabeth's House."

More than 600 people responded to the Poor Clares' call for help when it looked as though payments on St. Elizabeth's House could not be continued. The *Monstrance* says:

"For the time being our obligations can be taken care of nicely. We have been tremendously encouraged by the warmth of the messages sent and by the assurance of the countless prayers being offered for us. Some of the contributions were from persons who are in similar situations with mortgages of their own."

SAMOA

Contending for Souls

By the REV. C. W. WHONSBON-ASTON*

The bishop of Honolulu is in the extraordinary position of having a part of his diocese — and a very small part — 3000 miles away from his center and right in the eastern center of another diocese, that of Polynesia, which is in the Anglican province of New Zealand.

When Hawaii joined the United States the English Bishop Willis felt he could no longer have jurisdiction over that Territory, no longer under British influence, but yet considered he had a duty to the other islands that had apparently been included under his supervision.

One of the problems which arose, but was not settled, was the spiritual oversight of certain small island groups. For instance, Washington and Fanning Islands, isolated British islets in the diocese of Honolulu are still under the bishop in Polynesia, and American Samoa is within the diocese of Polynesia but under Honolulu's supervision. This latter is 3,000 miles from its bishop and just 80 sea miles from Western Samoa.

When Samoa was divided under the Treaty of Berlin, America got what it desired — the lovely fiord-like harbor of Pago Pago for a powerful naval base. The Germans, on the other hand, had commerce and agriculture as their aim and the lush, highly-productive western isles became theirs, later to fall into the hands of the New Zealand forces in 1914.

A year ago American Samoa, after agitation, got its first civil administration under its first civil governor, Phelps Phelps, who is deeply conscious of the serious side of his undertaking. He comes to office at a time when the people are being forced to adjust to the switch from big pay Navy paychecks[†] and the new era when they have to delve and plant and wait for a harvest from a mountainous, over-populated, and not agriculturally productive isle.

On this reporter's recent visit to minister to members of the Episcopal Church he found a strange, almost bewildered atmosphere. A people, shorn of the Navy dollars and with 50 years of somewhat easy affluence a thing past, have now the complications of divers

*Chaplain in Western Samoa.

†American Samoa was under the control of the U. S. Navy Department as a naval station and the commandant acted as governor.

TUNING IN: ¶*Johannine approach:* that of the "Johannine writings" (Fourth Gospel and Epistles of St. John), so called because traditionally ascribed to John the Apostle. ¶*Poor Clares:* dedicated to "holy poverty" and named after the friend

of St. Francis (of Assisi), St. Clare, who founded an order of women analagous to Franciscans. ¶*Title of magazine is taken from name of recepticle (monstrance) in which consecrated Host is shown at service of Benediction.*

faiths with diverse interpretations. Religion seems to have become a business. In the main island of Tutuila of but 40 square miles, the greater part mountainous and only some part of the coast habitable, the Methodists, the London Missionary Society (for some years the most powerful), and the Roman Catholic Marists had been early in the field, later to be joined by the Seventh Day Adventists and the Mormons. A modern breakaway from the London Missionary Society brought in the American Assembly of God which seems to have deserted the schismatics and added yet another body contending for souls.

In the meantime the thought of approaching "self-government" for the near bankrupt group has meant a new set of government officials of diverse religious viewpoints, some Lutheran, some Episcopalian, some Methodist. It is splendid to see how some of these gov-



SAMOAN CHIEF'S HOUSE
In a strange, bewildered atmosphere.

ernment officials are endeavoring to keep at least some atmosphere of Sunday with a Sunday school and an adult Bible Circle, which takes the place of the old general Naval Station morning service. This latter had to be abandoned through some lack of unity. They are all in need of a chaplain and this may be just the opportunity for the Episcopal Church to serve.

THE LIVING CHURCH RELIEF FUND

Save the Children Federation

Previously acknowledged	\$ 652.00
Christiane L. Zwick	88.00
Pvt. Joseph R. Glasgow	4.00
Mrs. Phil F. Robb	4.00
	\$ 748.00

Col. Rusch's Work in Japan

Previously acknowledged	\$ 37.50
Claire G. Anderson	10.00
	\$ 47.50

Boarding School for Cathedral Boys, Lebombo

Previously acknowledged	\$1,624.21
Anonymous	10.00
	\$1,634.21

An Inside View

By the Rev. ROGER GEFFEN

THROUGH the eyes of a girl born into an upper class family in South China in 1918, we are given, in *Daughter of Confucius*, by Earl H. Cressy and Wong Su Ling, an unusual inside view of the social structure of that country, and of the widespread transitions that were taking place there up to the time of the Communist invasion (Farrar, Straus, and Young. \$3.75).

In her own generation, and in her own household, Miss Wong witnessed the abandonment of slavery, the amelioration of the ancient marriage customs, and the break-up of the family unit. She herself characterizes the transition as a leap from the new stone age to modern society.

The relative ease with which her conservative family was able to adopt Christianity may amaze the reader. One may even wonder if modesty has prompted Miss Wong to play down the disabilities they suffered. The fact that they did become Christians (of an unspecified denomination) gives us the opportunity to see the way in which Christianity, once accepted, gradually depaganizes the members of a family.

During the Japanese occupation, Miss Wong fled her home in order to side actively with the nationalists. Nevertheless, she describes realistically a number of instances of banditry and corruption in her home town, which occurred because of the ineffectiveness, if not the corruptness, of the nationalist government. It was such conditions which made the way easy for both the Japanese and the Communist conquerors.

A Return

By the Rev. DARWIN KIRBY

ANOTHER book to add to the current mad rush for anything with a psychological approach is H. A. Overstreet's *The Great Enterprise* (Norton. Pp. 332. \$3.50).

Overstreet quotes the Scriptural question, "What shall I do to inherit eternal life?" and then says the Scriptural question, which he admits has spearheaded our spiritual heritage, is spiritually immature and that the young man "did not even know the right question to ask." He should have asked, according to Overstreet, "How can we encourage love and diminish hate?"

Here, we suspect, comes the old humanism, the vague theism, the sentimental religiosity, the golden blur of liberalism. And we are right. A few pages later we are told that the Church's insistence upon adherence to a creed is "a mischievous mistake." It is too "exclusive." It has resulted in "getting the spiritual life of communicants off on the wrong foot." It is "theological hair-splitting." This lack of historic and theological sophistication is as tiresome as it is expected.

For those who might take this book seriously and find such a spineless religion appealing, one can only reply (with B. I. Bell), "More Dogma, please," and (with Dorothy Sayers), "Creed or chaos?" The Creeds are the bones of the body, they are the skeletal structure of a vertebrate religion. They are not a straitjacket but the summary of the Church's life and experience. The dogmas against which Overstreet revolts are but the attempt of great minds of the Christian centuries to think earnestly and reverently about God.

To say, "Let's throw out the Creeds and get back to essential Christianity," is like saying, "Let's throw out astronomy and get back to the stars."

Books Received

ON PROVING GOD. A Handbook in Christian Conversation. By Roger Hazelton. Harpers. Pp. 186, \$2.50.

RELIGION AND THE GROWING MIND. By Basil A. Yeaxlee. Enlarged edition. Seabury Press. Pp. xx, 220. \$2.50.

ENGLISH CASUISTICAL DIVINITY DURING THE SEVENTEENTH CENTURY. With Special Reference to Jeremy Taylor. By Thomas B. Wood. SPCK.* Pp. xxiii, 158. 12/6.

AN INTRODUCTION TO THE LIFE OF JESUS. By Agnes Humphreys. London: SCM Press. In America: Alec R. Allenson, Inc., 81 W. Van Buren St., Chicago 5, Ill. Pp. viii, 119. \$1.75 [Primarily for use in schools.]

JUDGE MEDINA. A biography by Hawthorne Daniel. Funk. Pp. 373. \$4. [Judge Medina is a Churchman.]

INTERIM CHURCH SCHOOL STUDY COURSES 1952-1953. Prepared by the Children's Division, Department of Christian Education, National Council, Protestant Episcopal Church. Seabury Press. Pp. 42. Paper, 45 cents.

*Agents in America: Macmillan.

Differing Ministries

WE HAVE BEEN reading up on the Ordinal — The Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons according to the Order of the Protestant Episcopal Church in the United States of America. The occasion for this research is the fact that a third case has come to our attention of the joining of a Protestant minister in the Laying on of Hands at the point where the Prayer Book says: "The Bishop, with the priests present, shall lay their Hands severally upon the Head of every one that receiveth the Order of Priesthood. . . ."

It is our belief that when Bishops invite and permit those who are not priests to exercise this priestly function in the ordination service, they are violating Church law. But it is also our belief that such Christian leaders as Bishop Hall of New Hampshire, Bishop Hobson of Southern Ohio, and now Bishop Nash of Massachusetts would not intentionally commit or permit a breach of Church order.

In particular, the occasion which we are now considering was a most distinguished one. The Bishop, as we have said, was Bishop Nash of Massachusetts, the host to this year's General Convention and perhaps the ablest New Testament scholar in the House of Bishops; the presenter was the Rev. Theodore T. P. Ferris, rector of Trinity Church, Boston, and president of the Church Congress, the purpose of which is "to discover when it is already there, create when it does not exist, and express when it is once discovered, the unity of the Church on things of fundamental importance." The ordinand was the Rev. Edgar Dutcher Romig, who will continue to serve as Mr. Ferris' curate at Trinity Church, Boston. And the Protestant minister, who is the father of the new priest, was one of the top leaders of American Protestantism — Dr. Edgar F. Romig, senior minister of the Collegiate Church of New York (the oldest Protestant church with continuous history in the United States), a former president of the General Synod of the Reformed Church in America, a trustee and director of many institutions, a delegate to the World Conference on Faith and Order and to the World Council of Churches, holder of many honors from churches, colleges, and governments, and a former vice-president of the World Alliance of Presbyterian and Reformed Churches.

The list of Dr. Romig's qualifications is an impressive one, but *Who's Who in America* omits one detail which, as we understand it, is required for the specific functions of preaching the sermon and joining in the laying on of hands which he performed at

his son's ordination. The preface to the Ordinal says: "No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordination." And Canons 26 to 52 of the General Convention, covering every permissible borderline case, provide no means but confirmation and ordination by a bishop for authorizing the participation in our services of ministers who have not previously been so confirmed and ordained.*

The most recent authoritative discussion of the Ordinal we know of is Massey Shepherd's *Oxford American Prayer Book Commentary*. Upholding the Ordinal's statement that the three orders of Bishops, Priests, and Deacons have existed in the Church "from the Apostles' time," Dr. Shepherd points out that "This hierarchy of Holy Orders was firmly established everywhere in the Church by the middle of the second century, and its divine ordinance remained unquestioned until the time of the Reformation. The Church of England refused to accept the doctrine of the 'parity of ministerial orders' as developed in the Reformed Churches of the Continent, and least of all the rejection, so prevalent among the sects, of ordained ministries in favor of inspired lay leaders, deriving their authority from congregations to which they ministered."

The Church of England, and the Episcopal Church in this country, have struggled over four centuries to preserve what Dr. Shepherd describes as "the tradition of the universal Church that only those ministries are valid — that is, duly commissioned and authorized to bear witness to apostolic teaching and consecrated to perform priestly acts of blessing and absolution — that have had episcopal ordination." As time has gone on, Anglicanism has come to have a broader understanding of its mission in connection with this endowment. The threefold ministry is not to be regarded as a mark of superiority over other Churches in which we can take pride, but as an unmerited gift of God which we hold for the eventual benefit of all Christians.

When we asked Bishop Nash to give us verification of the report of this ordination, he said that Dr. Romig did preach and participate in the laying on of hands, but commented, "I wonder what canon was

*An exception is made to permit "Ministers of Churches with which this Church has entered into a Declaration of Purpose to achieve organic union" to preach the gospel.

violated. I cannot name it." The specific canon which appears to have been violated is Canon 49, "Of persons not ministers in this Church Officiating in any Congregation thereof," as well as the categorical direction "No man shall, etc." which we have quoted above from the preface to the Ordinal. Unless Dr. Romig has been duly confirmed and ordained by a bishop, his great gifts of spirit, intellect, and prestige are less adequate qualifications for the role he performed in the service than those of the lowliest assistant curate who has conformed to the Church's requirements and received episcopal ordination.

THE fact that God commonly chooses the foolish things of the world to confound the wise and the weak things to confound the mighty is evidenced again and again in the Scriptures and Christian history. And nowhere is it more relevant than in a discussion of the authority of the Christian ministry, as St. Paul brings out in I Corinthians. The personal attainments or endowments of the minister do not qualify him to preach the gospel, to lay on hands in the ordination service, or to perform any other ministerial acts. Only the Church's Commission can give this authority—"that your faith should not stand in the wisdom of men, but in the power of God."

In these days of divided Christendom, there are many paradoxes and anomalies involved in relationships between Churches. Even as the Episcopal Church bears witness to the ancient concept of the ministry, it must recognize and give thanks for the grace of God working in the ministries of other Churches. As a matter of fact, this situation is not without apostolic precedent, for even in the first century "prophets, teachers, healers" and other ministers whose works bore witness of divine inspiration existed and were recognized in the Church. Just what to do about a situation in which two, three, or even more kinds of ministry not only exist but have an established mode of transmission and succession is a problem calling for the utmost tact and wisdom in its solution.

The Episcopal Church has made a number of efforts to deal with aspects of this problem. It tried a concordat with the Congregationalists whereby Protestant ministers could be confirmed and ordained without denying the validity of their previous ministry or breaking off entirely from their previous fellowship; but the canon adopted failed to meet with the approval of the Congregationalists because it required that the congregation involved continue to have an episcopally ordained ministry.

More recently, a series of efforts was made to find a way of reconciling episcopal and presbyterial orders in negotiations with the Presbyterian Church in the USA. A mutual "extension of ordination" was one suggestion. Another was a mutual "commissioning" including a laying on of hands. Yet another was "joint ordination" with both Churches ordaining

the same man at the same time. So much criticism was directed against these proposals that the Commission which advanced them never brought them to General Convention for a vote.

In our opinion, bishops who have thought of another approach to the problem—i.e., inviting Protestant ministers to join in the laying on of hands in ordination or to preach the sermon at Church services—should bring their proposals to General Convention for the consideration of their brother bishops and of the House of Clerical and Lay Deputies, and should abide by the judgment of the Church expressed through its constitutional channels.

And, since it is evident that an important difference of opinion exists within the Church as to the present legality of this practice, we respectfully urge the House of Bishops to render an opinion on it. In a meeting at El Paso, Texas, last year, the Bishops adopted the following resolution in reply to a petition on this general subject:

"Whereas the petition brings before us matters of deep concern to many of the faithful, we move that it be received and assurance given that these matters are also of serious concern to us, and we trust that by patient and understanding consideration of these and other divergencies of thought and practice amongst us, we may come to a mutually happy agreement and the deepening of our fellowship."

This resolution was adopted unanimously. It was whispered about that, although the resolution itself was meaningless, the bishops had privately agreed to take a firmer attitude of adherence to Church order. If such an agreement was made, it obviously exists no longer; and, on rereading the resolution in the light of new developments, we now realize that it was, as far as its wording is concerned, a complete exoneration of such "divergencies" from any blame.

It seems to us that the Church needs explicit guidance from the House of Bishops on the question whether Protestant ministers may be invited to perform ministerial functions in the Church without qualifying under the relevant canons. We do not think any Bishop—High, Low, or Medium—should, or would, object to a positive and unequivocal statement of the Church's position for his own future guidance in cases of doubt.

Proverb for Editors

OUR NEW Seabury Press Bible lay open on our desk the other day, and our eyes fell on Ecclesiastes 10:1:

"Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honor."

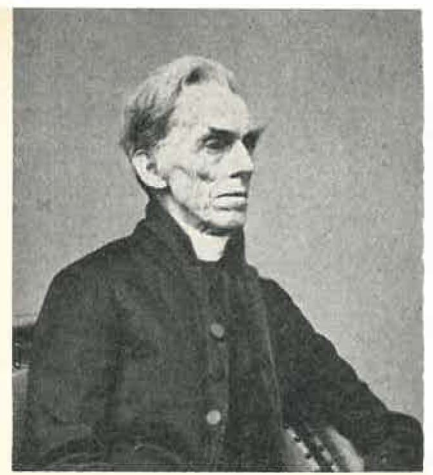
If Livy the Office Cat had not moved to New York with Clifford Morehouse, we would suspect him of having turned up that page for the edification of the present editors.

Retirement

of Bishops

By Spencer Ervin

President, American Church Union



ACTIVE AT 89

The Rt. Rev. Benjamin Bosworth Smith

GENERAL Convention, meeting but once in three years for but two weeks or less, and legislating for a territorially extensive and populous regional Church, is nevertheless confronted not infrequently with proposals for important changes in basic canon law: i.e., in principles common to Catholic Christendom.

Largely through ignorance of this law, Convention is in constant danger of making ill-considered and irregular or even invalid alterations in it — effective, to be sure, only for the area for which it legislates, yet none the less departures from general canonical jurisprudence. In this article are described two such departures: the bestowal of a vote upon suffragan bishops, and the compulsory retirement of all bishops at the age of 72 years.

VOTE FOR SUFFRAGANS

In 1943 was adopted, by passage on second reading of a proposal of 1940, a provision conferring upon suffragan bishops, in addition to the right to a seat previously possessed, the right to a vote in the House of Bishops. (Const. Art. I, Sec. 2).

Now it is one thing to be a bishop and another to be a bishop having jurisdiction. A suffragan has not ecclesiastical jurisdiction. The diocesan, and the coadjutor, if any, to whom by canon (39, Sec. 2(a)) a defined jurisdiction must be granted, make policy, and are in canon law responsible for it to their fellow bishops. The suffragan never makes but merely executes policy (Canon 41, Sec. 5). His relation to his diocesan and coadjutor is much the same as that of the curate to his rector.

If and when the policy of a diocesan comes before the House of Bishops for review, there is no justification for giv-

ing to the suffragan a power he does not possess in his own diocese: that of passing judgment upon the policies of his superior. Nor is there justification for allowing the suffragan to share with his diocesan the representation of the diocese to the Church at large, and of the Church at large to the diocese. This cannot be devolved in part upon the suffragan without depriving his diocesan of something organic. And giving the suffragan a vote in the House of Bishops equal to that of his diocesan does cause him to share this representation.

A suffragan may be a better man than his diocesan, but that does not alter the nature of his office. There need be no objection to his presence in the House of Bishops, by invitation or even by right, to assist his superior and to speak there at his request. But there is only sentiment in favor of giving him either a voice or a vote as of right. Under the general canon law a coadjutor, who, though he succeeds to office, ordinarily has prior to his succession no such jurisdiction as General Convention stipulates for him, must attend diocesan and provincial synods, but votes in them only in the absence of his diocesan.

RETIREMENT OF BISHOPS

In 1943 the following provision introduced in 1940 passed second reading and became a part of the Constitution of General Convention:

“Upon attaining the age of seventy-two years a Bishop shall tender his resignation from his jurisdiction” (Const. Art. II, Sec. 8).

This provision is of course a kind of canon. And in a canon the word jurisdiction must be presumed to carry its ecclesiastical sense, though it has of course also a popular one: power or

authority in general; administration, rule, control (see Oxford English Dictionary).

Four questions at once arise under the constitutional amendment just quoted:

(1) Does it apply only to bishops having ecclesiastical jurisdiction, that is, to diocesans and coadjutors, or also to suffragans?

(2) Does it apply to all bishops having “jurisdiction” (whichever way the term be interpreted) at the time it went into effect, or only to bishops invested with “jurisdiction” after it became effective?

(3) Is any distinction to be made between bishops already 72 when the amendment became effective, and bishops not then 72?

(4) What if a bishop should fail to submit his resignation when due?

An attempt was made to deal with the first and fourth questions by canons adopted in 1946 and amended in 1949 (now numbered 43, sub-sections (a) to (d) of Section 7, and 41, sub-sections (a) to (d) of Section 6. It was assumed, in the face of the ecclesiastical meaning of “jurisdiction,” that suffragans came under the amendment, and further, the House of Bishops was required, upon being duly certified by the Presiding Bishop of the failure of a bishop to submit his resignation upon attaining the age of 72 years, to declare his jurisdiction terminated “effective at a date not later than three months from the date of declaration.”

It should be obvious that these provisions have no force except as they may represent the true meaning of the amendment itself. Otherwise the constitutional requirement that amendments to the constitution must pass two successive sessions would have no force, for defective constitutional provisions could be cured by merely adopting a canon declaring their meaning which would become law at the session of its adoption. Moreover the effective date of the resignation re-

TUNING IN: ¶Bishop Smith: apparently oldest American bishop to die in office: b. 1794, cons. 1832, d. 1884 (as Bishop of Kentucky and Presiding Bishop) — just two weeks before 90th birthday. Other bishops holding jurisdiction till past 80 include

William White (88), D. S. Tuttle (86), P. T. Rowe (85), W. T. Manning (80). For Anglican Communion, record is probably held by Thomas Wilson, who died as Bishop of Sodor and Man in 1775, at age of 91, after an episcopate of 57 years.

quired by the amendment cannot be extended three months by canon.¹

It may at once be conceded that, aside from restrictions imposed by the general canon law, General Convention had power to adopt the amendment and make it applicable to all bishops, including suffragans, those already in office, and even those already past 72. The author of the canons which attempted to execute the amendment (the late Dr. Hartshorne of the diocese of Pennsylvania), consulted in 1944, by letter, six chancellors: Messrs. Bell of Massachusetts, Burgwin of Pittsburgh, Butterworth of New York, Dykman of Long Island, Mann of Virginia, Spaulding of Michigan. All agreed that Convention had the requisite power, though none of them considered whether any limitations were imposed upon it by the general canon law.

Mr. Butterworth's opinion does in two passages refer to "the tradition of 19 centuries," and he cites Bingham, *Antiquities of the Christian Church*, I, 177, for the proposition that the canonical remedy for incapacity is the election of a coadjutor, but he goes no further than this. Five chancellors thought the amendment applicable to bishops already in office, though two of the five limited its application to bishops not yet 72. But of the five who thought it so applicable, three (Messrs. Burgwin, Dykman, and Mann) were opposed to its policy, and said so.

RELEVANT DOCTRINES

Although there can be little doubt that the secular courts would uphold the purpose of General Convention, if clearly and effectively expressed, to retire all bishops at 72 (see *Currier v. Trinity Society*, 109. Mass. 165, 167, decided in 1872), in the absence of proof of the general canon law and of its authority over General Convention, the result might be otherwise were such proof made.

Secular courts know the law of a religious society only as it may be put in evidence before them. That the general canon law, if applicable, does govern, I will here take for granted, merely referring the reader to a recently published demonstration on the point: *The Ancient Canons and the Interpretation of the Word Discipline in the Book of Common Prayer*.^{*} It remains to inquire as to any relevant doctrines of the general canon law.

The law of nature, or the "permanent and absolute law of righteousness which transcends all human laws and which exists independently of the rela-

tive conditions of place and time"[†] forms a part of canon law.[‡] One requirement which the law of nature imposes upon legislation, and especially upon ecclesiastical legislation, is that it be just.[§] In determining whether or not a given piece of ecclesiastical legislation is just, we may consider its own rationality, and its relation to the standards set by accepted ecclesiastical legislation in the same field.

First as to rationality. The amendment before us states no reason for retiring bishops at age 72, and we are left to the only two possible assumptions: that it was to make room for younger men; and (perhaps or) that at age 72 a bishop loses physical and mental capacity. The first reason need not be considered seriously, and we advance at once to the second.

If it could be shown that episcopal incapacity is general at age 72, the fact of occasional exceptions would not make compulsory retirement at that age unreasonable. But no evidence has yet been produced that episcopal incapacity and attainment of the age of 72 generally coincide. Until it is forthcoming, compulsory retirement at that age must be rated arbitrary, and therefore irrational.

Let us next consider accepted ecclesiastical legislation in the same field, and first, the legislation of General Convention.

(1.) *Complete Incapacity.*

(a) Acting upon medical certificate, a standing committee may request its diocesan convention to consent to the election of a coadjutor. If the consent of this convention is followed by the consent of a majority of the bishops and standing committees of other dioceses, or by the consent of General Convention if in session, a coadjutor may be elected.

(b) Acting upon medical certificate, the Presiding Bishop may, upon the advice of the bishops of five neighboring dioceses, name the coadjutor, or if none, the suffragan, or if none, the standing committee of a diocese as its ecclesiastical authority until the diocesan recovers.

(c) A diocese which has a suffragan, and by its constitution or canons provides for the contingency, may place its suffragan in charge during the disability (also during the absence) of its diocesan.

(2.) *Partial Incapacity.*

If the diocesan "is unable, by reason of age, or other permanent cause of infirmity . . . fully to discharge the duties

[†]Archbishop of York (Dr. Garbett), in an address, 1950.

[‡]d'Entrèves, *Natural Law*, pp. 33-34 (Hutchinson's University Library, 1951).

[§]Wood, *The Regal Power of the Church* (reprint 1948), pp. 31, 37.

of his office," he may ask his convention for permission to elect a coadjutor. If consent is given the procedure thereafter is as under 1 (a) above.

Apart from the confusion which always attends overlapping and lack of integration, these provisions have a number of defects:

If a bishop, though virtually incapacitated, is still capable of giving or withholding consent to the election of a coadjutor, or of deputizing a coadjutor, suffragan, or standing committee, 1 (a) and 1 (b) do not apply, and there can be no relief. And where they do apply, the coexistence of two separate procedures might cause conflict between the diocese and the Presiding Bishop, whose right to act is not made contingent upon a request by any agency of the diocese. Moreover under 1 (b) the diocese might be under a standing committee for an indefinite term, or, under 1 (b), or 1 (c), under a suffragan for a like term (see Const. Art. II, Sec. 5; Canon 11, Sec. 3; Canon 39, Sec. 2, a).

But although they are thus lacking, these provisions for incapacity are sound in the major respect that incapacity alone, due to whatever cause, and, except in 1 (c), duly established, is made the basis for action.

Now as to legislation, or customary law, elsewhere Lemprière says:

"It was considered unjust that bishops, advanced in years or in bad health, should be removed from their dioceses; and for this reason, from early times, bishops have been appointed coadjutors, their function being to help and take the place of the diocesan bishop when he required them to do so." (*Compendium of the Canon Law*, 1903, p. 86).

Bingham (*Antiquities*, cited by Chancellor Butterworth, as above shown) is to the same effect. These two writers state the common or customary law of the Church Catholic, alterable within limits by legislation.

ANGLICAN LEGISLATION

It is difficult and perhaps impossible to obtain in this country the legislation of other Anglican provinces in any degree of completeness. I have, however, found two items which are in point. The first is from Scotland. The Scottish canons provide:

"The Episcopal Synod may declare a bishopric to be vacant on the ground that the Bishop is physically or mentally incapable of discharging his duty, provided that a resolution affirming his incapacity has, after due notice, been passed by a two-thirds majority of the members present at the Diocesan Council of the diocese concerned, provided also that such a retiring allowance shall have been provided for the

TUNING IN: ¶A canon may be amended or repealed, or a new one enacted, at a single General Convention. However, alteration or amendment of the Constitution (prefixed to published copies of the Canons) requires two Conventions for its passage,

and in the meantime must be submitted to the conventions and convocations, respectively, of the dioceses and missionary districts. If the Constitution could be changed indirectly by a Canon contradicting it, this principle would be violated.

RELIGIOUS BOOKS OF ALL PUBLISHERS

Morehouse-Gorham Co.

14 E. 41st St. 29 E. Madison St.
New York 17, N. Y. Chicago 2, Ill.

Morehouse-Gorham Co. of California
261 Golden Gate Ave.,
San Francisco 2, Calif.

Monroe FOLDING BANQUET TABLES



DIRECT PRICES AND DISCOUNTS TO CHURCHES, SCHOOLS, SOCIETIES

THE MONROE COMPANY
20A CHURCH ST. COLFAX, IOWA

WRITE FOR CATALOG

American & English Church Art
by PAYNE STUDIOS, PATERSON, N. J.
and WIPPELL OF EXETER, ENGLAND

STAINED GLASS

ADDRESS ALL INQUIRIES TO STUDIOS OF
GEORGE L. PAYNE
15 PRINCE STREET PATERSON 7, N. J.

MEMORIAL TABLETS

IN BRONZE and BRASS

Send for illustrated brochure No. LCIM
RELIEF • INCISED • ENAMEL

F. OSBORNE & CO., LTD.

117 GOWER ST., LONDON WC 1 ENGLAND

MAAS CATHEDRAL CHIMES



and Tower Carillons

Maas Chimes, Dept. 221, Los Angeles 39, Cal.

FOLDING CHAIRS
• IN Steel or Wood
FOLDING BANQUET TABLES

WRITE FOR CATALOGUE AND LOW DIRECT PRICES

J. P. REDINGTON & CO.
DEPT. 187 SCRANTON 2, PA.

ACCORDIONS

FAMOUS ITALIAN MAKES

Available to Students, Teachers, Christian Workers and Missionaries at
SPECIAL DISCOUNTS

Write Today for FREE Literature

Accordion Manufacturers & Wholesalers Outlet
Dept. LH, 2003 W. Chicago Ave., Chicago 22, Ill.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1952

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



When writing to advertisers we shall appreciate it if you will mention
THE LIVING CHURCH.

Bishop as shall have been deemed satisfactory by the Episcopal Synod" (Canons of the Episcopal Church in Scotland, 1929, VIII, 2).

The South African provisions seem somewhat broader, though in each case much depends upon actual interpretation in the province. After decreeing that, when a bishop is of unsound mind, his see may be declared vacant by the Metropolitan with the consent of a majority of the bishops of the province, "upon being certified of the fact by such medical and other testimony as is required by the law of the country in which the diocese of such Bishop is situate," (Const. & Canons, 1942, Canon XI, 1) they go on to say:

"Any Bishop of the Province may, upon the representation to the Metropolitan of at least three Bishops of the Province, be asked, or if necessary, required, to resign his See, if after due consideration, and after giving the fullest opportunity to the Bishop concerned to state his views, it is the decided opinion of two-thirds of the Bishops of the Province that the Bishop is no longer able to discharge adequately the duties of his office: Provided that no action be taken by the Metropolitan until he is satisfied that due provision has been made for the maintenance of the Bishop required to resign his See" (Canon XII, 2).

Although each of these sets of provisions goes beyond the customary law in vacating the see, instead of appointing a coadjutor, they adhere to actual incapacity as the ground of removal. Age may be the ground of a declaration of incapacity, but age alone is no ground. The amendment of 1943 for compulsory retirement on the ground of age alone is not in accord with general canon law. It is at best highly irregular, and of doubtful validity. If however, it were definitely valid, still it is ineffective for want of a sanction: nothing in the amendment itself prescribes a procedure for vacating the see when the age limit is attained.

CONCLUSION

It is not unlikely that the amendment owes its adoption to irritation in both Houses over maladministration in some dioceses by bishops well over 72 who were refusing both resignation and assistance. In 1943 the Deputies adopted a canon for the retirement of "ineffective" bishops, which was not concurred in by the Bishops (*Journal*, pp. 318-320).

In dealing with a matter as important as the tenure of a bishop it is wise to have regard to canonical precedents, including our own; to confine needed relief within (or not unduly beyond) their bounds; and to use more care in drafting. Our legislation on retirement needs revision. It should be integrated and clarified, and the "age" amendment repealed.

EDUCATIONAL

COLLEGES

Recruiting Drive

A vigorous program of recruiting men and women for the college ministry was undertaken by the National Commission on College Work at its recent meeting. Bishop Hubbard, Suffragan of Michigan, and a member of the Commission, was appointed to take charge of the program which will be put into operation this year through provincial, diocesan, and parish personnel.

The Commission gave considerable attention to the strategy of extending the Church's mission to the campus, and stressed the necessity of evaluating not only existing college work, but also the potential field where support will be needed and should be given.

The situation on campuses of Japanese state universities was felt to be of vital importance in the light of present world conditions and the Commission voted to lend efforts toward cooperating with the Japanese Church in the development of a student program.

Among other action taken at the meeting, at the College of Preachers, Washington, D. C., was the election of the Rev. Albert T. Mollegen, D.D., as chairman. Dr. Mollegen is professor of Christian Ethics at the Virginia Theological Seminary.

The Rev. John Burgess, chaplain to Episcopal students at Howard University, Washington, D. C., and canon at the Cathedral of St. Peter and St. Paul was appointed delegate from the National Commission on College Work to represent the National Canterbury Association at the General Assembly of the World's Student Christian Federation, meeting at Travancore, India, January, 1953. Mr. Burgess has served as chaplain at Howard University since 1946.

SECONDARY

Students' Ideas Practiced

Delegates from the student body, of St. Paul's School for girls, Walla Walla, Wash., recently attended a conference on "Religion in Secondary Schools" for representatives from member schools of the Pacific Northwest Association of Independent Schools.

They brought back constructive ideas put into practice since, such as definite periods each day for private meditation and prayer.

The student body takes complete charge one Sunday each year of the 11 AM service of Morning Prayer in the parish church in Walla Walla. This is planned and executed under student committees, with no assistance from adults.

WEST MISSOURI — The end of summer vacation and the accompanying preparations for the return to school not only are on the minds of students, teachers, and parents in West Missouri, but have the attention of the diocese as a whole. To take care of spiritual conditioning, an important part of the preparation, a retreat for all college students of the diocese is being held August 25th to 27th at Grey Rock, Mo. The Rev. Howard L. Foland of Nevada, Mo., will be the conductor.

OLYMPIA — The new Church of the Epiphany in Seattle, Wash., began its campaign in 1949 and has raised about \$240,000 in cash and has a \$60,000 mortgage on its \$300,000 plant. About \$10,000 was spent in raising the money without the help of professionals.

The building construction began in October, 1950, and the first services were held on December 9th of 1951.

This parish has grown to be the largest in the diocese of Olympia, according to its rector, the Rev. Elmer B. Christie, and after the building of a parish hall ten years ago has increased its income from \$10,000 annually to the present \$50,000.

In the ten-year period 1942 to 1951 there were 1030 baptisms and 655 confirmations. The Sunday School enrollment has for a number of years registered about 600.

VIRGIN ISLANDS—"In this day and age, when missionary vocations are so hard to find . . . it is a good thing for the Church to know of those who have persevered for a quarter of a century in the difficult work of the mission field," says Miss Mary Frances Bemont, secretary of convocation of the Virgin Islands.

Miss Bemont refers to the recent 25th anniversary of the Ven. J. Arthur Swinson as rector of All Saints' Parish, St. Thomas, V. I. The district's convocation adopted by a rising vote of acclamation a resolution commending the Archdeacon and wishing him "many more happy and useful years in St. Thomas."

June 24th was another anniversary for Fr. Swinson. It marked the completion of his fifth year as archdeacon of the Virgin Islands.

ALBANY — Its 150th anniversary is being celebrated this year by Christ Church, Hudson, N. Y. A big part of the program is extensive alterations and redecorating including plastering, painting, new heating system, and new entrance steps.

As early as 1715 Anglicans in the Hudson area had petitioned their bishop for permission to build a small church. It

was not until 1802 that the parish's first church was completed, after suffering a serious financial set-back when its first minister, a Mr. Gardiner, absconded with some three or four thousand dollars from the building fund.

"Subsequent rectors," points out the parish's sesquicentennial news sheet, "were of much better caliber," up to and including the present rector, the Rev. Allen W. Brown who succeeded the Rev. Clarence R. Quinn, who died in 1942.

ALBANY—Its "true Colonial character" will be restored to St. George's Church, Schenectady, N. Y., under a \$300,000 restoration, renovation, and

Earthquake



Daily earth tremors adding up to several hundred damaged St. Paul's Church, Bakersfield, Calif., to the point where city authorities had to condemn it. Wrecking is under way and services are being held in the new parish house. Replacement cost of the 50-year-old church is about \$100,000.

Because of the price of earthquake insurance almost no property in the area, which the federal government declared a disaster area after the July quake, carries it.

The Bishop of San Joaquin, the Rt. Rev. Sumner Walters, Stockton, Calif., is receiving contributions to help rebuild St. Paul's. [Contributions may also be sent through THE LIVING CHURCH RELIEF FUND.]

enlargement program. There have been only three major remodelings of the church since it was founded in 1759.

The program of restoration has been in planning stages during the last four years. It is under the direction of the rector, the Rev. Darwin Kirby, Jr., and a special committee. A campaign to raise

S C H O O L S

FOR GIRLS

ST. JOHN BAPTIST

School for Girls
Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grade 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog address:

Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

KEMPER HALL

Boarding and Day School for Girls.
Beautiful Lake Shore Campus.

Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.

For Catalog address: Box LC. KENOSHA, WIS.

MARGARET HALL

Under the Sisters of St. Helena
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOGUE AND "AVE CRUX," ADDRESS:
Sister Rachel, Prin., O.S.H., Box B, Versailles, Ky.

Saint Mary's School

Mount St. Gabriel
Peekskill, New York

A resident school for girls under the care of the Sisters of Saint Mary. College Preparatory and General Courses. Music, Art, Dramatics, Riding. Modified Kent Plan. For catalog address:

THE SISTER SUPERIOR

FOR BOYS

CATHEDRAL CHOIR SCHOOL

(Choir Membership not required)
NEW YORK

Organized by Bishop Henry C. Potter in 1901 to supply material for the choir of the Cathedral of St. John the Divine. Boarding Department restricted to choir boys. Day students not required to sing. Total charge for boarders, including tuition, \$500. Total charge for non-singing students, including lunch, \$450. For singing day students, \$250. Secondary Board Requirements strictly followed as to curriculum and examinations.

The Rev. Darby W. Betts, S.T.M., Head Master
Cathedral Choir School, Cathedral Hgts., New York 25, N. Y.

ST. PAUL'S SCHOOL

Garden City Long Island, N. Y.

A Church Boarding School for boys. Est. 1877. Small class plan, sound scholastic work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

COLLEGES

CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrollment of 850 students. It is recognized as the Church College of Minnesota.

Address: Director of Admissions.

Carleton College
Northfield Minnesota

If . . .

The Church is important to you, it is important for you to support and make use of the Church institutions listed here:

**Church schools make
good Churchmen!**

CLASSIFIED

BOOKS

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

CHURCH FURNISHINGS

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

HAND ILLUMINATING

BOOKS OF REMEMBRANCE, memorials, testimonials, etc. on sheepskin. Mediaeval raised gold leaf. Mrs. Wilhelmina R. Gillooly, Great Notch, N. J.

LINENS AND VESTMENTS

CHURCH LINENS: For thirty years suppliers of fine Irish Linen, Transfers, Patterns and other items. Immediate deliveries. Samples free. Mary Fawcett Co., Box 325 L, Marblehead, Mass.

CHURCH GOODS. Handbook for Altar Guilds 52c. Church Embroidery and Church Vestments; complete instruction, patterns \$7.50. Miss Mackrille, 11 W. Kirke, Chevy Chase 15, Md.

ALTAR LINENS: Outstanding qualities of all Irish Church linens by the yard. Silk embroidery floss. Transfer patterns. Plexiglass Pall Foundations—\$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

POSITIONS OFFERED

HOUSEKEEPER for family two employed adults, one elderly New England lady. Comfortable home, Maryland town. Duties light. Reply Box F-779, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

EXPERIENCED ORGANIST and Choirmaster. Churchman. Best references. Reply Box A-781, The Living Church, Milwaukee 2, Wis.

PRIEST—Catholic, married, age 27. Available as parish assistant or convent chaplain, October 1952 until April 1953. East preferred. Reply Box H-780, The Living Church, Milwaukee 2, Wis.

SCHOLARSHIP

SCHOLARSHIP offered to boy who is an accomplished accompanist for Glee Club. Must be a good sight reader. St. Peter's School, Peekskill, New York.

NOTICE TO SUBSCRIBERS

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

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

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

DIOCESAN

the necessary money is now well under way.

With the exception of the addition of a mortuary chapel at the east end of the building, the exterior will not be changed. But inside restoration of galleries in the transepts, and the return of the organ and choir to the west gallery will provide space for about 150 extra persons.

NEW JERSEY—The parish of Grace Church, Plainfield, N. J., is celebrating its centennial anniversary this year. As a major centenary thanksgiving project, an effort has been made to raise funds for an addition to the present parish house. Pledges sufficient to avoid a cumbersome debt were asked. The parish has been free from debt for the last decade.

DELAWARE—Old St. Anne's Church, Middletown, Del., is observing its 247th anniversary. The Congregation of Appoquinimink, as Old St. Anne's is known historically, was founded in 1705 by the Society for the Propagation of the Gospel.

NORTH DAKOTA—The parish house addition to Gethsemane Cathedral, Fargo, N. D., recently dedicated, houses the Hunter Memorial Chapel; the "Atwill Room" for receptions; sacristy; chapter rooms; kitchenet; choir room; primary Church school rooms; offices for the bishop, the dean, and the secretarial office for the cathedral and executive secretary.

The "Atwill Room" is in honor of Bishop Atwill, retired, of North Dakota, and is an expression of admiration of his devotion during his 14 years in North Dakota. It has been furnished by the women of the Church. The room is in Gothic style and has feudal oak furniture, American oriental rugs, and gold walls and drapes. A fireplace is the focal point.

The new building, conforming in architectural design with the cathedral and deanery, is painted white.

SOUTHERN VIRGINIA—Dabney House Hospital, Pittsylvania County, Va., has a new wing, consisting of a modern delivery room and a waiting room for clinic visitors. Formally dedicated on June 16th by Bishop Gunn of Southern Virginia, assisted by the Rev. William C. Hoffman, priest in charge of Pruden Cure, and the Rev. Jean A. Vache, John's Memorial Church, Farmville, Dabney House and Hospital is situated in a rural area 25 miles from the nearest hospital facility. It has five beds and five bassinets, with quarters for the resident nurse, a pharmacy, an outpatient clinic, and a waiting room for clinic visitors. Visitors to the clinic in 1951 totaled 1,909.

DEATHS

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

James G. Jones, Priest

The Rev. James G. Jones, who a little over a year ago, underwent a new type of surgery for coronary thrombosis [L.C., August 5th, 1952], died in his sleep on August 8th at his home in Indianapolis.

Fr. Jones, who was 55 at the time of his death, retired in 1949 because of his illness, but had been more active since the surgery.

Before entering the ministry at the age of 34 he had been a research chemist. "But God simply came to me," he explained.

A priest of the Church for 21 years, before his illness Fr. Jones was vicar of St. George's and St. Philip's Churches and city missionary in Indianapolis, Ind. Through his work with Negro parishioners at St. Philip's he became active in the work of the National Association for the Advancement of Colored People.

Besides his work in Indianapolis Fr. Jones also was in charge of All Saints' Church, Roseland, and St. Joseph's Church, West Pullman, Chicago; and was rector of Christ Church, Calumet, and Ascension Church, Ontonagon, Mich.

Fr. Jones married Alice Millor in 1925. She and their three children survive. One of the children, James Garrard, Jr., is a senior at Nashotah House, the others are Mary-Frances and Michael Stephen, who is four.

Edna Penninger Biller

On the evening of August 5th Edna Penninger Biller, 74, died at her niece's home in Marion, Ark. She was the widow of George Biller, who was a bishop of North Dakota.

Mrs. Biller devoted most of her 74 years to work for the Episcopal Church. In 1917 she became the organizing secretary of the Woman's Auxiliary and was engaged in that field work until 1925. Through her work she became aware of the lonely situation of the Oriental students. Resigning from her work with the Auxiliary she became the director of Taylor Hall, the National Center for Devotion and Conference at Racine, Wis.

In 1925 Mrs. Biller gave impetus to the Oriental Students Conference, which met for the first time the next year and continued to meet annually until 1930 when the headquarters was transferred to Brent House, Chicago, Ill. Oriental students came from all parts of the U.S. to visit Brent House. Here she carried on her work until her retirement in January, 1941.

C H A N G E S

Appointments Accepted

The Rev. Richard C. Acker, formerly vicar of the Central Maine Missions, Brownville Junction, Maine, will on September 1st become assistant of the Church of the Advent, Boston, and vicar of St. Stephen's Church, Boston. Address: 1 James St., Boston 18.

The Rev. William C. Acosta, formerly rector of the Church of the Messiah, Gonzales, Tex., and St. James', Hallettsville, will be rector of the Church of the Annunciation, New Orleans. Address: 4505 S. Claiborne Ave.

The Rev. Frank E. Aitkins, formerly chaplain of St. Mary's Convent, Peekskill, N. Y., is now chaplain of the House of the Redeemer, 7 E. Ninety-Fifth St., New York 28.

The Ven. William C. Baxter, who has been rector of Calvary Church, Americus, Ga., archdeacon of the Albany district, and chairman of the diocesan department of promotion, will become the first vicar in residence of St. Alban's Mission, Fleming Heights, Ga., on about September 20th.

Fleming Heights, a suburb of Augusta, has been growing prodigiously during the past year because of the influx of workers at the H-bomb plant across the Savannah River. The Rev. Allen B. Clarkson of Augusta, assisted by layreader Sam Waller and others, helped to organize the new mission. The people of the community are busy raising funds to match a grant of money by the diocese in order to build a church. A rectory has been purchased at 2369 Ruby Dr., Fleming Heights.

The Rev. Cornelius L. Callahan, formerly canon of the Cathedral of St. John the Evangelist, Spokane, Wash., is now vicar of St. James' Church, Cashmere, Wash., and the churches at Waterville and Chelan.

The Rev. Albert J. Chafe, rector of St. Stephen's Memorial Church, Lynn, Mass., for the past 14 years, will on October 1st become executive secretary of the department of Christian education of the diocese of Massachusetts.

The Rev. Henry H. Choquette, formerly vicar of the Norton field in and around Norton, Kans., is now rector of the Hastings and Cannon Falls field in Minnesota. Address: 615 Vermillion St., Hastings.

The Rev. Jess Lee Hansen, formerly in charge

of St. John's Mission, Broken Bow, Nebr., will become rector of St. Stephen's Church, Grand Island, Nebr., on September 1st. Address: 916 W. Division.

The Rev. Douglas T. Haviland, formerly assistant of St. Gabriel's Church, Hollis, L. I., N. Y., is now vicar of Grace Chapel, Massapequa, L. I., N. Y. Address: Box 355, Massapequa.

The Rev. John M. Holt, formerly in charge of Christ Church, Mexia, Tex., and part-time instructor at the Episcopal Theological Seminary of the Southwest in Austin, Tex., will on September 1st become full-time instructor in Old Testament at that seminary and will teach at the University of Texas (Canterbury Bible Chair). Address 603 E. 23½, Apt. 8, Austin.

The Rev. G. Edward Howlett, formerly vicar of St. John's Church, Crawfordsville, Ind., will become assistant of St. Stephen's Church, Terre Haute, Ind., on September 1st. Address: 215 N. Seventh St.

The Ven. John L. Jenkins, formerly vicar of St. John's Church, Moultrie, Ga., as well as archdeacon of the Thomasville district, will become rector of Calvary Church, Americus, Ga. Address after September 20th: 701 S. Lee St. He will also be in charge of Christ Church, Cordele, now in a new location in a residential area.

The Rev. William C. Johnson, formerly rector of Holy Cross Church, Poplar Bluff, Mo., and St. Paul's, Sikeston, will on September 1st become curate of St. Martin's Church, Metairie, New Orleans, La. Address: 2216 Metairie Rd., New Orleans 20.

The Rev. Wright R. Johnson, formerly rector of Christ Church, Sidney, Nebr., and St. Hilda's, Kimball, will on September 1st become chaplain of St. Martin's School, Metairie, New Orleans. Address: 5200 Airline Highway, New Orleans 20.

The Rev. John Robert Jones, who was recently ordained deacon in the diocese of Washington, is now vicar of St. James' Mission, Kamuela, Hawaii, T. H., and chaplain of Hawaii Episcopal Academy, Kamuela. Address: Box 223, Kamuela, Hawaii, T. H.

The Rev. James B. Kollin, formerly assistant of St. Benedict's Mission, Besao, Mountain Province, P. I., is now in charge of the mission.

The Rev. William S. Logan, formerly curate of Christ Church, Detroit, will on September 15th

become vicar of St. Martin's Church, 18735 Salem Ave., Detroit 19.

The Rev. J. Robert Marks, formerly assistant of the Boonville associated missions, with address in Port Leyden, N. Y., is now Chenango County Missioner, serving missions in Guilford, McDonough, Rockdale, Smithville Flats, and North Pitcher, N. Y.

The Rev. Albert Masferré, formerly in charge of St. Benedict's Mission, Besao, Mountain Province, P. I., is now chaplain of St. Luke's Hospital, 1015 Magdalena, Manila, P. I.

The Rev. C. Kilmier Myers, formerly in charge of Grace Church, Van Vorst, Jersey City, N. J., will on September 15th become vicar of an east-side mission to be established by Trinity Church, New York.

The Rev. Wilbur R. Schutze, formerly rector of St. John's Church, Alma, Mich., will on September 1st become associate rector of St. Andrew's Church, Ann Arbor, Mich. Address: 306 N. Division St.

The Rev. Lamar P. Speier, formerly vicar of St. Thomas' Church, Dubois, Wyo., is now vicar of the Church of the Good Shepherd, Sundance, Wyo.

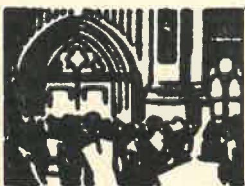
The Rev. Alfred B. Starratt, formerly rector of St. Paul's Church, Stockbridge, Mass., will on September 1st become rector of the Church of the Holy Spirit, Gambier, and chaplain of Kenyon College, Gambier, Ohio.

The Rev. George A. Stracke, formerly vicar of St. Luke's (Indian) Mission near Farmington, N. Mex., is now rector of St. Paul's Memorial Church, Las Vegas, N. Mex. Address: 716 National Ave. St. Paul's is the oldest Episcopal church in New Mexico and was once the cathedral church of the old diocese.

The Rev. Arthur Walmsely, formerly assistant of the Church of the Holy Apostles, St. Louis, Mo., is now rector. Address: 1244 Union Blvd., St. Louis 13.

The Rev. Kenneth L. Whitney, formerly vicar of the new mission, the Church of the Incarnation, West Milford, N. J., will on September 1st become rector of Calvary Church, Bayonne, N. J. Address: 954 Avenue C.

The Rev. Charles L. Widney, who has been serving St. George's Church, Germantown, Tenn., is now assistant of Trinity Church, Columbus, Ga. Address: Box 1146.



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, Chula Vista 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 blocks 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 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 SAVIOUR 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. Phillip 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 Avenue & 51st Street
8 & 9:30 HC, 11 Morning Service & Ser; Weekday
HC Tues 10:30; Wed & Saints' Days 8; Thurs
12:10. Organ Recitals Fri 12:10. Church open
daily for prayer.

NEW YORK CITY (Cont.)

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. Roelif 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

POUGHKEEPSIE, 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

SYRACUSE, N. Y.

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



CHURCH OF ST. JOHN THE EVANGELIST
MONTREAL, P.Q., CANADA

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, Mat 10:30, Sung Eu & Ser 11, EP 4;
Daily: Mat 15 Min bf. Eu; Mon & Tues 7:45;
Wed & Fri Eu 7; Thurs & Sat Eu 9:30; EP 5:30;
C Sat 4 to 5 & appt

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 (said) 5, Daily: H Eu 7, also Wed & HD 9:30;
MP 7:45; EP 5:30. C Sat 7:30-8