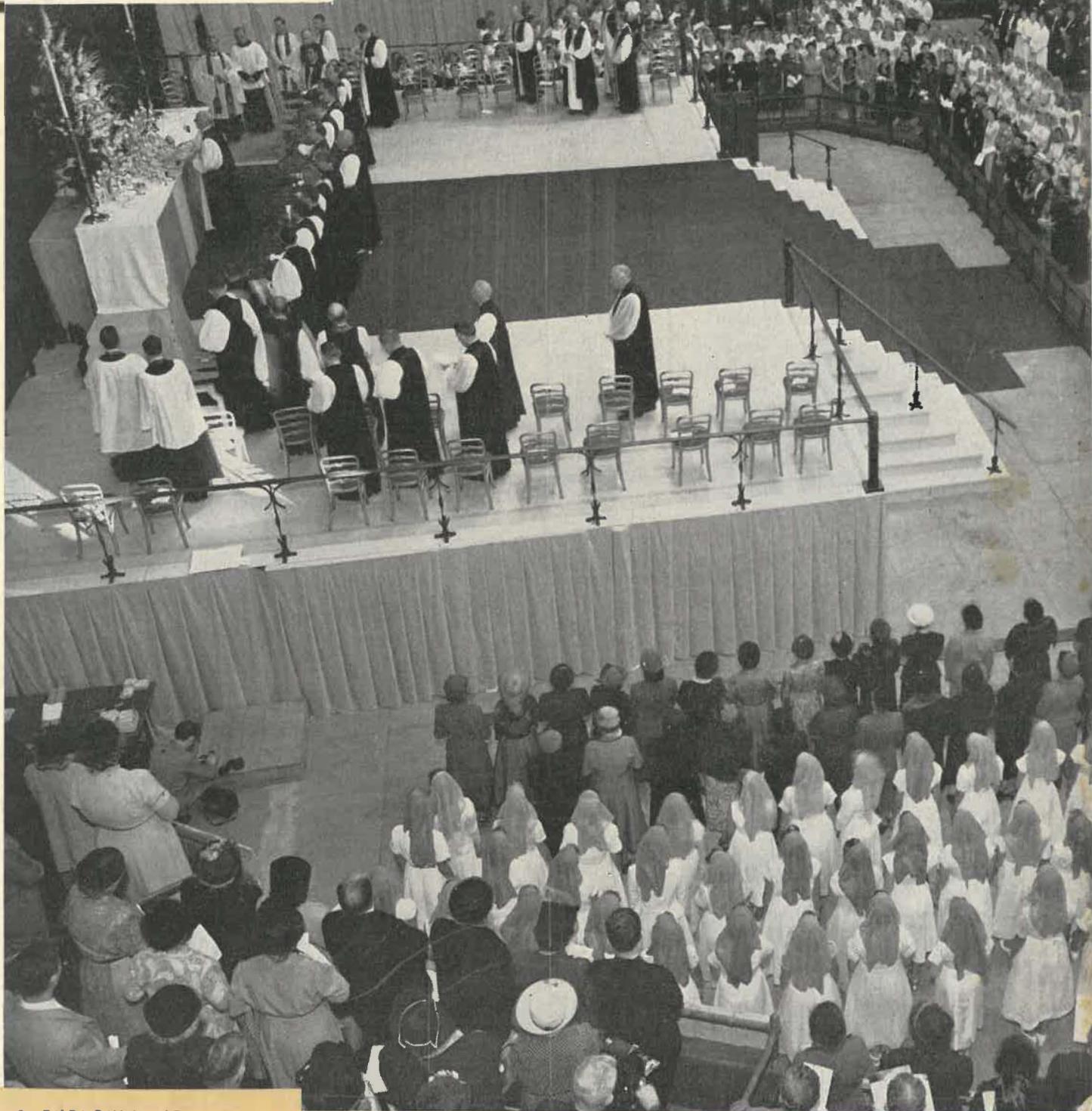


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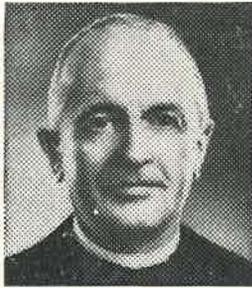
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**A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church**

Pastoral Letter

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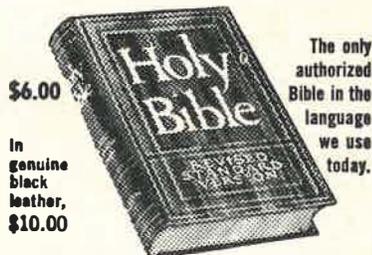
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Talks With **Teachers**

The Rev. VICTOR HOAG, D.D., Editor



Interest Groups

WHEN the regular lessons are going slowly, and you say that you "don't like the course this year," why not investigate interest groups? This might be attempted for one class, or two closely related classes. Or it might be arranged for the entire upper school for a semester, or even for a whole year.

In conference with the staff, a list of possible interest areas are discussed and agreed upon. One of the present teachers is assigned a topic, or some specially equipped person is enlisted for each special group. The effect is exactly the same as offering, through a school catalogue, a list of elective subjects.

Titles of each group are announced, and the teacher for each, to start on a certain date. Then parents are informed, and asked to assist their child in the selection of a topic. At Church school the teachers help each child make a wise decision, and also see that there is fairly even distribution, to make the groups the same size. Naturally some topics will appeal more at first, or certain teachers seem more desirable. If the interest groups are set up for a period of the year, not too long — say, from Christmas to Lent — then it can be agreed that the same "courses" will be given again, by the same teachers, at a later period. Or, the semester, or quarter (13 Sundays) may be the unit of time.

Here are some suitable topics for interest groups:

SUITABLE TOPICS

Care of altar. Naturally someone from the altar guild is asked to lead. The studies readily suggested will be listing, sketching, catalogs, preparation for the service, cleaning, sewing, etc.

Parish history. Starting with memorials about the Church, this leads inevitably to tracing parish origins, the corner stone and then the relation to the diocese. Tracing backwards, a running pursuit of "how the Church came to our town," and where it came from will develop into a brief covering of Church history.

Dramatization. Assigned a definite date and occasion to present a simple pageant before the whole school or parish, the group works out its script, cast,

costumes, and scenery and learns a lot about some Bible story and a Palestinian background.

Handwork. The subject matter is almost unlimited, but each group might be announced as planning to allow every pupil in the class to make one object, say, a prayer desk, an altar, a kneeler, a peep-show of a Bible scene, or a illuminated text or scroll. Space must be found for a workshop. The work is done at the usual Sunday hour but will inevitably call for additional time to finish during the week.

How to teach. Of interest to older high school pupils, who will be guided into some investigation of methods, to observe good teachers in action, and to do a little practice teaching under observation. Inevitably too, they will have to face what to teach.

Visual aids. These pupils would learn exactly how to operate the school projectors and in so doing will learn just how to teach with a filmstrip or movie, and (incidentally) come to know well several of the subjects shown. They will take charge of the bulletin board and make posters.

Other topics will occur. There is symbolism, vestments, any Bible area, social service, great hymns, and the meaning of the Holy Communion.

UNITED GROUPS

Groups when formed, are kept together. They may include a wider age range than the usual class, but they are united by the common interest, and every pupil has something to make or do.

Materials and texts? It is surprising how these will arise when the need is expressed. It is *the desire to find out* that is the central nerve of learning. If you once touch this, everything else falls into place.

This method has its dangers, if done carelessly. There should be both the "regular" teacher, and the specialist for each group. But on the whole it will accomplish more, and be more fun, than the present way. And it will introduce your teachers to the new-child-centered approach, as no amount of lectures or teachers' institutes ever can.

The Living Church

The Living Church

Established 1878

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

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Things to Come

| SEPTEMBER | | | | | | |
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| OCTOBER | | | | | | |
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| 19 | 20 | 21 | 22 | 23 | 24 | 25 |
| 26 | 27 | 28 | 29 | 30 | 31 | |

September

- 28. 16th Sunday after Trinity. Christian Education Week, to October 5th.
- 29. St. Michael and All Angels.
- 30. Publication, Revised Standard Version of the Old Testament.

October

- 5. 17th Sunday after Trinity
- 12. 18th Sunday after Trinity. NCC, Church Men's Week, to 19th.
- 13. Convention, diocese of Milwaukee, to 14th.
- 18. St. Luke.
- 19. 19th Sunday after Trinity. Corporate Communion for United Movement of Church's Youth.
- 26. 20th Sunday after Trinity.
- 28. St. Simon and St. Jude.

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.

September 28, 1952

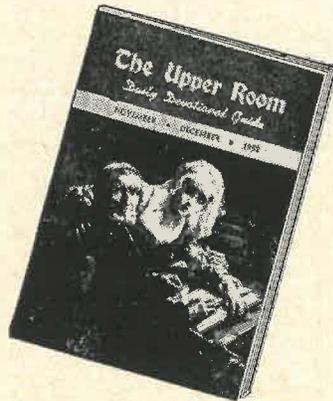
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LETTERS

The Cross and the Ark

AS a result of the effort of some of the brethren to be all things to all men at almost any cost, we read strange items in the news these days, some of them hard to believe. But the report [L.C., August 12th] that at the Washington Cathedral a Jewish congregation will use the Bethlehem chapel each week for their Sabbath Eve service, when the Cross on the altar will be replaced by the Ark of Israel—this I cannot believe.

(Rev.) S. R. BRINCKERHOFF,
Rector, St. Luke's Church.

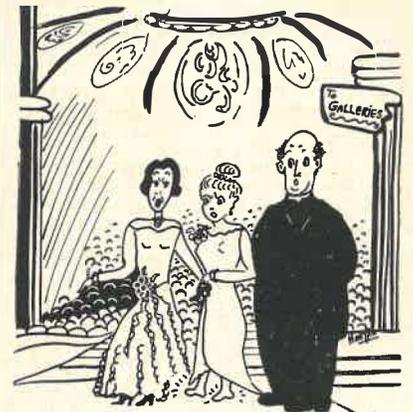
Somers, N. Y.

Editor's Comment:

The Ark of the Covenant is second only to the Cross as the most glorious religious symbol known to man. It is second only to the Blessed Sacrament as the sign and seal of God's presence with His people. While we think that all Jews should learn of the fulfilment of the Old Covenant in the New, we think that the hospitality offered by the Washington Cathedral is a wholesome reminder that the Christians did not voluntarily leave the synagogues of the Jewish Church.

From time to time we have published accounts of the lending of Jewish synagogues for Christian worship. We think that this interchange in both directions is more congruous with the theological and devotional fitness of things than modern Christians realize, and helps to point up the organic continuity of Judaism and Christianity.

Christians can never stop bearing witness to the Cross, even though it be a stumbling block to their Jewish brethren. However, we do not think that the removal of the cross for a Jewish service (followed, of course, by its return for the Church's services) is an act of disloyalty to Christ.



I don't care if he is the Archbishop! My FEET hurt!

[See page 16.]

SORTS & CONDITIONS

ELECTION of a bishop coadjutor for Fond du Lac has been scheduled for November 11th. Bishop of the diocese is the Rt. Rev. Harwood Sturtevant, D.D.

FORTY-FIVE years ago, a crowd of over 10,000, including Theodore Roosevelt, witnessed the laying of the cornerstone of Washington Cathedral. That event will be commemorated at a special service at the ever-growing cathedral on September 28th. The service will also include the dedication of the new South Transept entrance.

AS THE 1952 sessions of General Convention in Boston drew to a close, Bishop Quin of Texas, in whose diocese the next Convention will probably be held [see page 7 and below] was interviewed by Miss Elizabeth McCracken. This is the report she sent:

EXPLAINING why he had invited the General Convention to meet in Houston, knowing the possible hesitations, Bishop Quin said:

"IN THE FIRST PLACE, there was no other invitation in the offing [Chicago's came about a week after Houston's]. In the second place, there is a change of population in the Southwest. I thought that we could do a good job and make some impact on the people. There are 640,000 people in Houston, from all parts of the United States. They are bringing all kinds of religion, all kinds of faith, all kinds of politics, of cultures, with them. We might be able to impress them."

ASKED NEXT what he would be able to arrange in order to provide equally for everyone, the Bishop said:

"I DON'T KNOW YET. But I believe that I can take care of it without discrimination. If I can't, I will say so. We have plenty of facilities."

IN REPLY to a question as to what the Negroes in Houston thought of his invitation, which he has mentioned to some of them, he said:

"I TALKED with the president of the University of Texas Negro College about it. He is Dean O'Hara Lanier, a fine man who is former United States minister to Liberia. He was enthusiastic about it. The colored clergy are for it, too."

IN CONCLUDING, Bishop Quin said, earnestly: "It would be something for the work of the whole Church, particularly the 25½ dioceses in which today there are state laws about segregation."

JUST A FEW MINUTES before the interview, Bishop Quin told the House of Bishops:

"TAKE MY INVITATION or leave it. One reason I want you to come is to witness to our feeling about segregation. Give me three months. If we can't make satisfactory arrangements, we will withdraw the invitation."

Signs of the Times

PART I.

From the Pastoral Letter of the House of Bishops

Whenever the House of Bishops shall put forth a Pastoral Letter, it shall be the duty of every Minister having a pastoral charge to read it to his Congregation on some occasion of public worship on a Lord's Day, not later than one month after the receipt of the same—Canon 45, Sec. 2 (f).

ONCE again we have met in the household of faith, to make our common plans and to gain strength from one another. We have met with thankful hearts, thankful for the unity which it has pleased God to establish among us, thankful for the work which lies ahead of us to do. Chiefly we are minded to give thanks for the renewed assurance that where we do our part, boldly and confidently, in straightforward discipleship, God does not fail to give the increase. There is evidence of this on every hand. From one diocese after another come notable reports of adult confirmations, conversions, in numbers greater than ever recorded. Where the Church speaks thoughtfully and deeply, the world hears as, at least in our time, it has never heard before.

We note with thanksgiving the great numbers, especially of mature men, who now offer themselves for the ministry of the Church. There are not yet enough to meet the needs of our unprecedented expansion, and not enough of them are the sons of our own families; yet they are testimony to the power of God to call men through a Church which is clear and sharp in its witness to its faith. Again, we hear on all sides of the increasingly forthright discipleship of our lay people. In our day a man or a woman is not likely to profess the Christian faith unless he means business by it. We give thanks for all this. The Episcopal Church has never known a time when the work to be done was as clearly seen as it is now, or when there was greater evidence of the grace of God to fulfill what we begin in faith.

We feel also that, with the thanksgiving, there is and should be not a little disquiet and penitence. Many of our people ask themselves sincerely why, for all the millions of faithful Christians the world over, for all the centuries of witness, the power of Christianity has seemed sometimes to count for so little. Knowing as we do the power and truth

of God, we wonder why the world seems so often unaffected and unmoved by Him. With half a world in rebellion against a faith which should have been a blessing to them, with nations living in fear and suspicion where God's peace should prevail, with man's best and most admirable skills turned to means of destruction, we are troubled to know what account we may give of our stewardship.

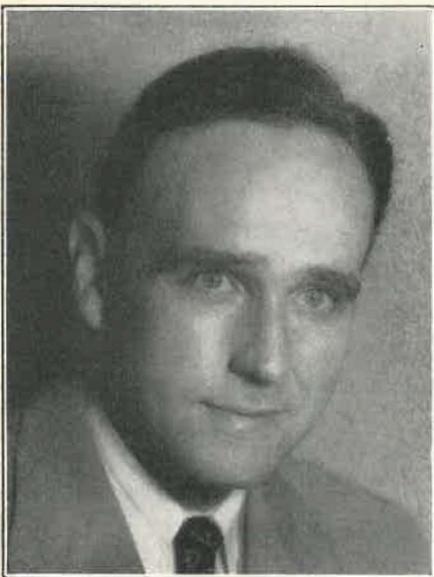
It does not answer the question simply to say that we wish the world were not like this, or to condemn the secular world for not being Christian. The Kingdom of God is not made out of dreams and wishes; the Kingdom comes only where the King's will is done. Therefore it is not enough simply to be superficially thankful or easily sorry. Self-examination and penitence are the sure doors of hope.

For what are we chiefly called to examine ourselves? In our time God expects at least these two things of His Church: that we shall discern the signs of the times, and that we shall bear clear and loyal witness in our generation. These we have not always done. We have not seen deeply enough the real needs and situations of men; we have not demonstrated the distinctive character of Christian discipleship. To the degree that we have failed, the world has dismissed us and our faith with a shrug. We are passed by as irrelevant people, pleasant and well-meaning, whose God is optional, whose faith has no bearing, one way or the other, on the real structure and meaning of life; and the world has gone about its work as if it made no difference whether there were a God or not.

Indeed, when we Christians act as if God were no more than the private concern of a trivial and unconverted Church, then the world is quite right in regarding Him as optional. In truth, what is really happening is what happens whenever God's Church fails him: He gets His work done by strangers who do not yield him praise.

The secular world is judgment; first of all God's judgment on a Church which has not sought to understand His will clearly, nor to follow Him on His way. We must then, first of all, accept the judgment in penitence, and set about our task with the faith and hope which only penitence can give.

(To be concluded)



MR. JORDAN
His proposal was simple.

As director of National Council's Department of Promotion, Robert Jordan takes a big part in the life of the National Church.

Mr. Jordan has a second important job, one for which he has received little public credit, although the organization for which he does it, the Crusade for Freedom, carries on a widely known and respected work.

Here Mr. Ralph Andrist, who also works for the Crusade, tells about Mr. Jordan's second important job.

IT was in the summer of 1950, when the Crusade for Freedom was working to build itself up from nothing in preparation for a national campaign among the American people, that Churchman Bob Jordan went to work for it — without pay.

That was the summer that Radio Free Europe first went on the air. Privately supported, its founders were convinced that there was a tremendous future for an independent voice in the war of ideas against Communism. The first broadcasts, beamed into the Soviet satellite nations, met a quick response. But the original low-power transmitter of Radio Free Europe could not carry on by itself against the monstrous wave that poured out of Communist radio stations. More transmitters were needed, more time on the air, more power. The only way to get them was to enlist the support of all Americans in the project.

And so the Crusade for Freedom was organized. As the sister organization of Radio Free Europe, it would operate in America while RFE carried its message of encouragement to the oppressed peoples. The Crusade's purpose was threefold: to keep the American people informed about the dangers of spreading Communism, to enlist their moral sup-

Robert Jordan

— Crusader

By Ralph Andrist

port behind Radio Free Europe's campaign against Communism, and to raise the money which would enable RFE to expand.

There was little time that summer to get ready to carry out such an ambitious program. When Bob Jordan stepped into the urgent atmosphere of the Crusade for Freedom during those first hectic days, he brought a proposal which fell on receptive ears because those to whom he talked recognized it as the most promising single plan they had yet received.

His proposal was simple. There is no force in this country, he said, which has more cause to oppose Communism than the churches. Members of churches are persons who would be likely to look on the aims of the Crusade for Freedom and of Radio Free Europe with the most enthusiasm. They are the people to whom the Crusade should make its strongest appeal because they are not apt to stand aloof in a struggle where religion is opposed by atheism.

By the time he ended that first visit to the Crusade's offices in New York, Bob Jordan had agreed to undertake the huge task of acquainting religious groups with the aims of the Crusade for Freedom and enlisting their support of those aims, and to do it on a volunteer basis, without pay. His very first undertaking was to bring leaders of all faiths into the Crusade-structure, and of these, his first contact was with his own chief, Presiding Bishop Sherrill. Bishop Sherrill, also president of the National Council of Churches of Christ (representing 31,000,000 Christians), is a corporate member of the Crusade.

The effectiveness of Mr. Jordan's approach was proved in the Crusade campaigns of 1950 and 1951. It was a quiet approach, without hoopla or hysteria. Leaders of all Faiths were reached, personally wherever possible. News releases, telling the dual story of the inhumanity of Communism and the part that the Crusade and Radio Free Europe were doing in fighting it, went to all religious publications.

In spite of the success of church participation in the Crusade campaigns, Bob Jordan had a bigger idea. He started talking about it last fall, and liked the re-

sponse he got from religious leaders. His proposal was to enlist the full spiritual strength of America against Communism.

We are different from the oppressed peoples in many ways, his argument ran. Our customs, language, and ways of life follow divergent patterns. But we have one thing in common, we all believe in the power and goodness of God. And on that basis we should approach them, letting them know that we are still united to them in the brotherhood of faith.

Mr. Jordan's arguments were sound and persuasive, and they convinced the people who made the decisions. So, in late winter he and his fellow-workers in the Crusade began the tremendous job of enlisting the cooperation of all religious groups in the prayer movement. It took 110,000 letters and countless personal calls, but when the job was done, practically every clergyman in the United States knew about the program. Many took time to write to the Crusade, praising the program.

And so, on March 23d, millions of Americans in churches across the country asked God to grant his mercy and comfort to those living under Communist tyranny. The prayers were to continue on each Sunday thereafter and are still a regular part of worship in thousands of churches.*

The second part of the program was carried out on Easter Sunday. On that day the now powerful transmitters of Radio Free Europe and the Voice of America beamed the story of the American prayer movement to listeners behind the Iron Curtain. The oppressed peoples heard translations of the prayers which were offered in some churches, and some programs used recordings of Americans at worship. News trickles slowly and painfully through the Communist censorship, but there are already indications that these broadcasts have had a tremendous emotional impact on the oppressed peoples.

*A request for mercy and comfort for people living under Communist tyranny is an implicit part of every service of the Holy Communion in the Episcopal Church (prayer for the whole state of Christ's Church, Prayer Book, page 74): "And we most humbly beseech thee, O thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity."

SIXTEENTH SUNDAY AFTER TRINITY

GENERAL CONVENTION

HOUSE OF BISHOPS — ELIZABETH McCracken

HOUSE OF DEPUTIES — REV. G. RALPH MADSON

NEXT MEETING

Houston, 1955

By vote of the General Convention it was decided to hold the next General Convention (1955) in Houston, Tex. The date set was September 29th (Feast of St. Michael and All Angels).

DISCRIMINATION

The decision was the outcome of considerable discussion in both Houses, after the invitation came from Houston.

Debate centered on the possibility of race discrimination in Houston, and for a time it seemed certain that a subsequent invitation from Chicago would be accepted. Early in Convention the Woman's Auxiliary, valuing the privilege of meeting at the same time and in the same place as General Convention, had requested that the 1955 Convention might be held in a city where race discrimination is not the custom.

SHAMROCK BUILDER

Clifford P. Morehouse, deputy of the diocese of New York, offered a resolution in the House of Deputies "that the 1955 General Convention be held only in a city in which there will be no race segregation."

Howard Tellepsen of Houston suggested October as the better month for a meeting in that city, because of weather. One speaker informed the House that, when Mr. Tellepsen assured the Convention that there is room in Houston, he spoke with authority, for he constructed the huge Shamrock in Houston.

EPISCOPATE

Two New Bishops

Two new missionary bishops were elected by General Convention. They are the Rev. Messrs. C. Greshman Marmion, Jr., and Lyman C. Ogilby. The former is to be bishop of Spokane, and the latter a second suffragan for the Philippines. Mr. Marmion was in Boston as a deputy.



BISHOP QUIN
Issued an Invitation.

New Bishop for Spokane

Facing a frenzied mob intent on lynching two teen age Negro boys, the young clergyman pleaded, "Don't do this sinful and barbaric thing! Let the law take its regular course." The two boys, aged 15 and 16, were the confessed attackers and killers of an 18-year-old Columbus, Texas girl. The priest was the Rev. Charles Gresham Marmion, Jr., then rector of St. John's Church, Columbus, and Christ Church, Eagle, Texas. The year was 1935.

The mob had seized the two boys from the local sheriff who was bringing them back from Houston where they had been held awaiting trial. At the young clergyman's words, the crowd boomed. Someone shouted, "Get another rope!" Before he could plead further, the hanging had been done.

That was 17 years ago. Last week the Rev. Mr. Marmion was elected bishop of Spokane, by the House of Bishops meeting in Boston.

The story above points to the state where Mr. Marmion has spent most of his ministry so far, and to the problems he has had experience in understanding, and to his grave concern for justice.

The major part of the Rev. Mr. Marmion's ministry has been in the diocese of Dallas, where he is now rector of the

Church of the Incarnation, Dallas. Other rectorships included that of St. George's, Port Arthur; St. John's, Columbus; and Christ Church, Eagle Lake. Three years were spent outside the diocese, 1937-1940, when he was assistant rector at St. Alban's, Washington, D.C.

Active in the affairs of the diocese, he has been a member of the executive board and chairman of the department of Christian Education; a member of the executive council and the department of promotion; member of the standing committee. He became a member of the National Council in 1948.

He was born in Houston in 1905, the son of Charles Gresham Marmion and Katherine Rankin Marmion, attended the public schools there and the University of Texas, from which he was graduated in 1930. Virginia Theological Seminary granted him the B.D. in 1933. His ordination to the diaconate took place in 1933 and to the priesthood in 1934. He is married to the former Doris Disson, and has three children.

Mr. Marmion will succeed the Rt. Rev. Edward M. Cross, who is retiring.

New Philippine Suffragan

The newly appointed suffragan bishop of the Philippines, the Rev. Lyman C. Ogilby, is one of the youngest men ever to have been elected to the episcopate. Born in 1922 in Hartford, Conn., one of a family of clergymen—his father was the late Rev. Remsen Brinckerhoff Ogilby onetime president of Trinity College, Hartford Conn., and his uncle, who presented him for ordination to the diaconate, was the Rev. Henry McF. B. Ogilby — Fr. Ogilby has attained his high post at the age of 30. He has accepted his appointment.

Fr. Ogilby's youth will be an asset to him in ministering to the Church in the Philippines' mountain province, where the rough terrain rules out almost completely any mode of transportation other than horseback or walking.

Since his ordination to the diaconate in 1949 he has been at Brent School, Baguio, P.I., where he has filled various

TUNING IN: Morning services on 16th Sunday after Trinity, 1952, are those of the Sunday, but Evening Prayer is the "First Evensong" of Michaelmas or St. Michael and All Angels, since this festival falls on the next day (September 29th). Originally

it commemorated St. Michael alone, but in 1549 "and All Angels" was added, appropriately reminding us of finite beings without bodies who "always do God service in heaven" and, by His appointment, "succor and defend us on earth."

positions: teacher, assistant chaplain, and, during the absence of the headmaster, the Rev. Arthur H. Richardson in 1950, was acting headmaster.

Fr. Ogilby was educated at the Loomis School, Conn., Hamilton College from which he received the B.S. degree in 1943, and Episcopal Theological Seminary, Cambridge, which granted him the B.D. in 1940. The years immediately succeeding his graduation from Hamilton, 1943-1946, were spent in the Navy, where he attained the rank of lieutenant.

The missionary district of the Philippines consists of 114,360 square miles, and is under the episcopal authority of Bishop Binsted and Suffragan Bishop Wilner.

Retirements

Bishop Ivins of Milwaukee and Bishop Whittemore presented their resignations to the House of Bishops in Boston. Both were submitted for reasons of health and both were accepted.

Bishop Whittemore is diocesan of Western Michigan.

The resignation of Bishop Ludlow, suffragan of Newark, was also submitted and accepted, effective July 14, 1953.

Those who had retired during the year, and whose resignations were received and completed by the Bishops by mail, are Bishops Cross of Spokane, Sawyer of Erie, and Tucker of Ohio. Bishop Scarlett of Missouri also submitted his resignation by mail to take effect November 1, 1952.

The only missionary district among these jurisdictions, and therefore the only one for which the House of Bishops had to choose a new bishop at its Boston session (besides the Philippines for which they elected another suffragan) is Spokane. (Dioceses elect their own bishops.)

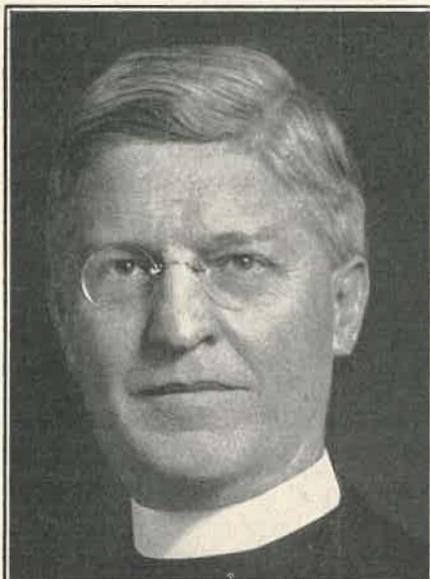
Bishop Ivins' resignation is to take effect January 1, 1953, and Bishop Whittemore's, June 17, 1953.

Coadjutor Request Approved

The House of Bishops concurred with the House of Deputies in approving Rhode Island's request for permission to elect a coadjutor. Bishop of Rhode Island is the Rt. Rev. Granville Gaylord Bennett, who is 69. He became diocesan in 1946.

Missionary Elections

A change in the Canons to permit a missionary district containing not less than six self-supporting parishes, and six active priests, to nominate three persons to the House of Bishops for election as its missionary bishop was adopted by



RETIRING BISHOPS

From top: Bishops Ivins, Ludlow, and Whittemore. Their resignations take effect in 1953.

the House of Deputies and sent to the House of Bishops for concurrence.

Retired Bishops Keep Vote

The House of Deputies went about rejecting the resolution which would have deprived retired bishops of their vote in the House of Bishops with dispatch. There was almost no discussion preceding the Deputies' vote which was; clerical, 29¾ for the resolution, 44¾ against, and six divided; lay, 28 for, 42¾ against, and five divided.

Through this action the Deputies killed the resolution which had been passed by both Houses of the 1949 Convention, and, earlier, by the Bishops of the 1952 Convention.

Feelings on the subject naturally ran high in the House of Bishops, and were evidenced in a warm debate.

Said Bishop Daniels of Montana:

"Only two classes of men lose their right to vote: criminals and retired bishops."

Bishop DeWolfe of Long Island pointed out the widespread effect of the proposed action:

"This would completely disfranchise our senior bishops. They have no vote in diocesan conventions, and they are not members of parishes."

A strong plea came from Bishop Powell of Maryland, who said:

"All bishops, regardless of their age, are custodians of the Faith, fathers in God. This amendment would crowd them out of the main responsibility for which they were consecrated. I am not very near the age of retirement [Bishop Powell is 60; compulsory retirement age is 72], but I am not concerned about the possibility of retired bishops swinging the vote on certain matters. . . . What does bother me is the danger of losing any part of what we need from them. . . . We need their wisdom. . . . On questions of faith and order, at least, they should be given the full liberty of life in the Church. We need not only their voice but also their vote in this House."

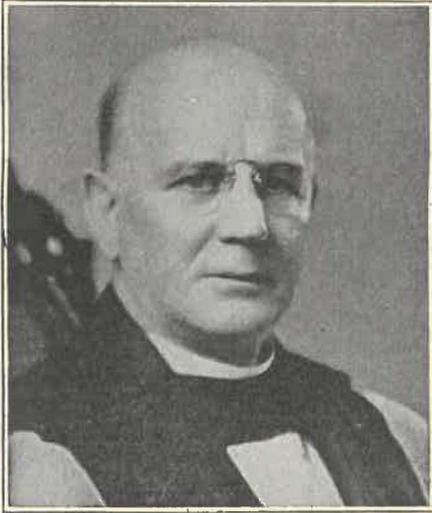
Bishop Hobson of Southern Ohio [age 61] took issue with Bishop Powell:

"The implication has been made that wisdom is expressed by the vote, not by the voice of retired bishops. There is no implication in the amendment that these men are not to be free to give their wisdom."

The first retired bishop to speak was Bishop Oldham, former diocesan of Albany. He said:

"This matter has never had adequate discussion. What ill is it from which we are suffering from the votes of retired bishops? I do not know. What danger is this amendment designed to meet? I cannot find out. What is the principle underlying it? I have a fear that we might be

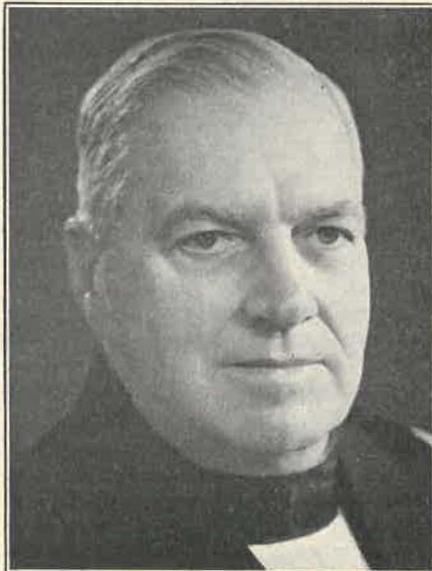
GENERAL CONVENTION



BISHOP OLDHAM
"We might be too impatient."



BISHOP CLINGMAN
About "the crime of becoming 70..."



BISHOP TUCKER
But a voice preserves the wisdom...

too impatient about things. . . . Such men as Bishop Manning and Cameron Davis both characterized this proposed action as iniquitous."

Bishop Tucker, retired, of Ohio, sitting in the House for the first time as a retired bishop, said:

"I want to express myself in favor of this amendment. It gives us who are retired a voice, thus preserving to the Church the wisdom of older men."

Said Bishop Clingman of Kentucky:

"I am not yet retired, but I shall be soon. Next January I shall commit the crime of becoming 70 years old. I wish to speak strongly in favor of the final adoption of this amendment. I think the men who must carry out the provisions of a vote should be the only ones to vote."

When the vote was taken, on September 12th, Friday, 76 of the bishops voted for the resolution, and 45 against it. Of the 168 bishops in the House, 38 are retired. It was not until the following Monday, when the Deputies threw out the resolution, that the retired bishops knew for sure that they would continue to vote, and the unretired bishops, down to the youngest present, knew that they would continue to vote after retirement — unless Church law is changed in the meantime.

Installation Date Changed

The House of Bishops has voted to amend the canons to provide that the Presiding Bishop (when a new one is elected) will take office on November 1st following the General Convention at which he is elected. Heretofore, the Presiding Bishop has taken office on January 1st following his election. The Deputies concurred.

BUDGET

Budget Unanimously Adopted

Bishop Dandridge of Tennessee, chairman of the Joint Committee on Program and Budget, presented the report at a joint session of General Convention on September 17th.

After the noon recess, the Rev. Harry Lee Doll of Maryland offered the report and budget for House of Deputies' action. The sum for missionary work was approved without discussion. Some questions were asked about the items in the section of the budget for education and promotion, but no negative votes were cast.

When asked why miscellaneous activities will cost more in 1953 than in 1952, Dr. Doll replied that \$7,500 will be used for a Deaconess House in Chicago. He also explained, in answer to another question, that sums for inter-church programs are distributed through-

out the budget because they relate to various activities in all departments. The budget item was approved. No questions were asked about the cooperating agencies, and the item was passed. A deputy inquired about the reasonableness of the amount set up for administrative expense, and was assured that 10% was a reasonable proportion of the whole, and the item was approved.

The budget was adopted unanimously, the Bishops concurring. It was the first time in many years that the House of Deputies has adopted a budget without the expression by many members of serious misgivings, but there was an air of assurance and cheerful determination to carry through the Church's Program.

The final resolution of the Program and Budget Committee calls for a "single campaign to meet the urgent capital requirements of the Church" during the triennium. Originally, the resolution contained the names of certain institutions as possible beneficiaries of such a campaign, but after considerable discussion the list was omitted and the resolution passed.

HOLY COMMUNION

Lay Administrator of Chalice

By an overwhelming majority, in a vote by orders requested by two deputations,* the Deputies failed to concur with the Bishops on lay administration of the chalice.

Earlier in Convention lay administration of the chalice, proposed by the Committee on the Prayer Book, was referred to the Committee on Constitution and Canons, since it would require an amendment to the Canons. The Committee reported favorably on the matter, and moved that an amendment be made to Canon 50, which read as follows:

"When additional assistance is required in the administration of the Holy Communion, a Rector, or Priest-in-charge, of a Parish may request the Bishop, in writing, to license a mature, male communicant of the Parish to administer the Chalice. Before requesting such license, the Minister shall certify to the Bishop that the person chosen has been duly instructed. The written consent of the Vestry, specifically naming the communicant to be so licensed and commissioned, must accompany the written request of the Priest. Before the layman may so serve, he must be commissioned by the Bishop in a service specifically designed for this purpose. The granting of such license by the Bishop shall be entirely at his discretion and shall always be in writing and for a specifically designated service or services."

Bishop Dun of Washington was the

*On the question "do you concur?": Clerical: affirmative 16¼; negative 58¼; divided 6. Lay: Affirmative 17; negative 54¼; divided 3.

only speaker to the amendment, saying:

"I do not think it necessary to go into extensive consideration of this question. It is entirely permissive: it requires the consent of the vestry; the bishop is not required to permit it.

"I think all of us who have large jurisdictions know how heavy upon the clergy the administration bears when there is a large congregation; and how heavy the consequent length of the service is upon the congregation. It is hard to find clerical assistance, even with the help of retired priests. So far as I know (as I said earlier here), the Church of England generally has thoroughly accepted this use.

"We allow laymen to minister the Word, a most sacred office. The layman with the chalice would not be performing a sacerdotal office. He would only be *bearing* to the people that which was *already* consecrated."

The amendment was adopted by the Bishops by a vote of 66 to 35. The Committee on the Prayer Book had reported, through its chairman, Bishop Gray of Connecticut, that one group in that Committee was wholly opposed to the amendment.

Intinction Defeated

For the triennium 1952-55, at least, the attempt, by rubric, to legalize administration of Holy Communion by intinction has been defeated.

The Deputies, by a fairly large majority,* failed to concur on a rubric adopted earlier in Convention by the Bishops. This rubric reads:

"Upon authorization by the ordinary, the Holy Communion may be administered by intinction; provided that opportunity shall always be given every Communicant to receive the consecrated Bread and Wine in the accustomed manner."

This rubric was offered as a substitute for another rubric, recommended by the Standing Liturgical Commission in its report on intinction. It was embodied in a resolution presented by Bishop Gray of Connecticut on behalf of the Prayer Book Committee.

UNITY

Explanation

After the House of Deputies had voted the budget for the Joint Commission on Approaches to Unity, the Rev. Charles D. Kean of Missouri, secretary, stated he hoped that conversations with the Presbyterians would be resumed.

The statement resulted in a misunderstanding, which Mr. Kean hoped to clear up by the following explanation:

*The Albany deputation asked for a vote by orders on concurrence. Clerical: affirmative 17½; negative 55½; divided 7. Lay: affirmative 14¼; negative 51¾; divided 4.

"A certain amount of confusion has arisen in this House because of two stories appearing in the *New York Times* . . . concerning the plans of the Joint Commission On Approaches to Unity for the next triennium. A word of explanation appears necessary.

"After this House had voted the budget for the Joint Commission on Tuesday, and I had spoken to it saying that we hoped, and I underline the word hope, to resume



MR. KEAN
A phone call from Dr. Blake.

conversations with the Presbyterians, the action was interpreted as meaning that such conversations were imminent. Yesterday afternoon I received a telephone call from the Rev. Eugene C. Blake, Stated Clerk of the Presbyterian Church, saying that this announcement, as quoted in the *Times* would reflect adversely on the conversations between the Northern and Southern Presbyterians.

"I explained the matter to Dr. Blake and authorized him to state that our appropriation was to make possible such conversations when occasion afforded, since this Church has not departed from its intention to continue such conversations."

Dr. Blake in explaining the position of his Church said:

"The Presbyterian Church in the U. S. A., through its permanent commission on inter-Church relations, has made it very clear that at the present time it is not in a position to enter into conversations with other Church bodies looking toward union except the Presbyterian Church in the United States and the United Presbyterian Church of North America, with which Churches we are now actively engaged in forming a plan of union to be distributed to our churches for study, comment, and, we hope, eventual adoption.

"During the period of this active phase of negotiations our Church has felt that it would be only embarrassing to begin serious conversations with any other Church bodies."

Wishing Won't Do It

In a definitive statement resulting from three years' study of the question of the participation of the Episcopal Church with other Churches in the service of Holy Communion, the House of Bishops on September 16th declared the following principles:

(1) Two or more Churches can join through the shared action of their ministers in a joint Communion service only when they fully recognize and accept one another's ministries.

(2) At gatherings "for a responsible ecumenical purpose," a Bishop of our Church may, within his jurisdiction, decide that "for a particular occasion an invitation may properly be issued to all baptized communicant members of other Churches present to receive the Holy Communion at our Prayer Book celebration."

The statement, prepared by the Committee of Nine on tensions within the Church, stressed that such services should be accompanied by "proper preparation for and interpretation of the sacrament, with special emphasis on the note of penitence for our separation from each other."

(3) When members of the Episcopal Church at ecumenical meetings are invited to receive Holy Communion at services of other Christian bodies, the statement said, "we do not generally encourage this participation," but granted that some individuals might conscientiously do so. In such case, "They must realize that under the circumstances they are acting upon their own responsibility and are not committing their Church."

The statement was introduced by an explanation that it was in answer to a 1949 request from the diocese of Michigan for a ruling on the subject. Some observers saw in it a relevance to an ecumenical service held at Washington, D. C., in 1950 at which Bishop Dun of Washington, the celebrant, invited Protestant ministers of the Washington, D. C., Council of Churches to receive Holy Communion in Washington Cathedral and two ministers of other communions to read the Epistle and Gospel. Bishop Dun was one of the drafters of the new statement.

By implication, the statement also ruled out the practice followed in some parishes of issuing a general invitation to baptized Christians to participate in the Holy Communion at regular church services.

As a statement of the House of Bishops, the communication was not subject to ratification by the House of Deputies. It was regarded not as a new Church rule, but as an authoritative interpretation of the existing rules.

Excerpts from the text follow:

"We rejoice that in recent years long separated companies of people who accept Jesus Christ as God and Saviour have been seeking to overcome our unhappy divisions. He who is our High Priest prays that those whom the Father has given Him may be one as He and the Father are one. He calls all who confess Him to make His prayer our own. His prayer for us and our prayers in His name cannot be fully answered until we may kneel together to receive Holy Communion as one flock under one Shepherd. Indeed there is no full expression of Christian unity without that. No other level of united life and work can make up for the lack of it.

A HAPPY FEATURE

"But the very fact that long separated companies of Christ's people are turning toward one another confronts us with new problems and perplexities. One of the happiest features of our unhappy times has been the drawing together of Christians of many traditions for mutual understanding, for fellowship, for shared service and shared witness and for mutual help. Exceptionally informed leaders, lay men and lay women, students and young people have all shared in this experience. At these gatherings there is often a deep experience of Christian fellowship in faith and prayer. The desire is increasingly felt to crown this experience by a shared act of Holy Communion. Yet just here we confront the most stubborn obstacles of deep conviction and here the distress of conscientious inability to unite is most deeply felt.

"Holy Communion is the most sacred action of the Church as the body of Christ. In it the Church as a body indwelt by the Holy Spirit celebrates before the eternal Father the self-offering of Christ for us and to us. In it we believe Christ is truly present and those who receive Him by faith and join their self-offering with His receive His life and power. Just because this is a sacred action of such high meaning our own Church and many other Churches have sought to insure that those who celebrate Holy Communion do so with the authority of the body whose action it is, and that those who share in it are informed of its meaning and are responsibly committed to the faith and fellowship of the Church in whose life it is so central.

TREASURERS

"While recognizing differences among us, our own Church has treasured jealously the due ordination and authorization of those who are permitted to celebrate Holy Communion. And we have sought, often very imperfectly, to guard against uninformed and irresponsible participation by the requirement of instruction and Confirmation before the granting of regular communicant status.

"These considerations and many others confront us when we seek to move toward fuller unity with our separated brethren in Christ. It is a disservice to the cause of unity to imagine that our divisions are insurmountable, or to underestimate them by imagining that they are based only on habit or prejudice. This is supremely the case when it comes to the most painful

division of all—in the Holy Sacrament. Our differences here—our differences with in our own Communion, and our differences with those in other Communions—are not merely matters of words or vestments, but of fundamental questions of faith and order. To act as if these differences in principle do not exist makes the task of reunion harder. Our differences must be confronted alike in honesty and in brotherly love.

"In the light of the considerations al-



MISS MCCRACKEN
Applause from the Bishops.

ready mentioned, the practice of the ecumenical movement generally, as well as of our Anglican Churches around the world, has been not to plan 'joint' Communion services at inter-church gatherings. By 'joint' Communion services we mean services at which ministers of two or more separated Churches or Communions share in the celebration and administration of the sacrament. Churches, not conference committees, rightfully celebrate the Lord's Supper. Two or more Churches can only join through the shared action of their ministers in a 'joint' Communion when they fully recognize and accept one another's ministries.

CUSTOM OF HOST CHURCH

"Within the ecumenical movement at its most responsible levels it has become common for the host Church in the place where a meeting in the interest of Christian unity is held to provide a celebration of the Holy Communion at which communicant members of other Churches participating in the conference are invited to receive the sacrament if their consciences permit. Bishops of the Anglican Communion have not infrequently been the celebrants at such services according to the use of our Book of Common Prayer.

"We must recognize that in the ecumenical movement we are confronted by new problems and relationships with which the Rubrics and Canons of our Church have not been primarily concerned. In determining our course here we must weigh

together the precious values in our own inheritance which we must seek to guard and our calling to give expression to our shared life in Christ with brothers of other traditions wherever it is found in sincerity and truth. . . .

"In making their decisions we hope that members of our Church will remember that we shall not have unity by wishing for it, but only by honestly and painfully facing the facts and the causes of disunity and solving them together in a straightforward way. The unity of our own Church family in this whole process is, we feel, an essential preliminary. If we, as individuals, are impatient with the limitations which disunity imposes on us, it is good that we should be impatient, and even better that we should remember our Lord's pain at our disunity and work all the harder to reach that agreement in mind and will which will make one communion and fellowship possible."

PRESS

Honor to a Reporter

On the closing day of General Convention, Bishop Daniels of Montana, paid tribute to Miss Elizabeth McCracken, correspondent for THE LIVING CHURCH, who, he noted had also attended the second General Convention to be held in Boston, in 1904, albeit as a very young girl. It was moved that the House of Bishops show Miss McCracken its appreciation for her work in reporting its sessions for many years. The motion was passed and the House applauded vigorously.

LAITY

The Epistle

The Deputies concurred with the Bishops in adopting an amendment to Canon 50, Section 3, permitting lay readers to read the Epistle in the Holy Communion and defining more clearly their part in other services of the Church. The amendment substitutes for the second sentence on line two of page 129 of the Canons of 1949 the following—new material being here indicated by italics:

"He shall read only the following offices, or parts thereof, and shall observe the limitations mentioned; (1) Morning and Evening Prayer, omitting the Absolution, and making no substitution for it; (2) The Litany; (3) The Penitential Office; (4) The Offices of Instruction; (5) in the office of Holy Communion, the Epistle only; (6) The Burial Office; substituting for the priestly Blessing commencing 'Unto God's gracious mercy,' at the end of the first part of this Office, the concluding prayer of the Penitential Office commencing 'The Lord bless us and keep us'; and in the second part ('At the grave') substituting 'us' for 'you' in the concluding Blessing commencing 'The God of Peace.'"

MINISTRY

Referred to Committee

The anticipated discussion on irregularities in ordinations never came up at General Convention after three resolutions on the subject were withdrawn by their submitters in the House of Deputies on the grounds that the matter was under consideration by the House of Bishops.

A resolution from the Rev. Dr. Charles W. Lowry, Jr., of Washington, that the action of the three deputies in withdrawing their resolutions be commended and that this commendation, together with the texts of the resolutions, be sent to the House of Bishops as a matter of information, was rejected.

A message from the Bishops, probably unprecedented in nature, had said that they had received a resolution on the subject from Bishop Welles of West Missouri and had referred it to a representative committee.

Contrary to rules there was applause, unchecked by the chairman, the Rev. Canon Theodore O. Wedel, in the House of Deputies when the resolutions were withdrawn. A majority vote was necessary to accomplish withdrawal, and was supplied, challenged, however, by a chorus of emphatic "no's" by opposing deputies.

All three resolutions maintained that the Prayer Book permits only bishops and priests ordained in accordance with the Prayer Book and Church Canons to participate in ordinations.

Bishop Nash of Massachusetts referred to the controversy in his sermon at Trinity Church, Boston, on Sunday, September 14th, while giving the congregation a summary of Convention activities. He said that the principal question involved is:

"Do we in the Episcopal Church believe that there is no reality in the ministry of our Protestant brethren? And again, who would have denied the privilege of a father to speak a word to his son on such an occasion and to lay his hands upon his son's head?"

The particular case about which Bishop Nash was speaking was his ordination last May of the Rev. Edgar Dutcher Romig. Participating in that ordination, both in the laying on of hands and as the preacher, was the ordinand's father, Dr. Edgar F. Romig, a prominent Protestant minister [L. C., August 24th].

Pensions and Salaries

The El Paso plan for pensions for the clergy is so called because of a memorial from El Paso, Texas, to the 1949 General Convention and referred by it to

a Joint Commission on Pensions. The plan came before General Convention after study by the Commission, which recommended that the plan be not adopted [L.C., July 6th]. Both the Bishops and Deputies have now rejected the plan.

Captain Ian Benton of El Paso spoke for the plan to the Deputies and said that the investment scheme, concentrat-

Why the short pants?

At a Convention reception James Knapp, Long Island choir boy, nonplussed at the Archbishop of Canterbury's episcopal gaiters, asked him why he wore short pants. Laughter drowned the Primate's answer—which was, presumably, that the pants and apron (originally a curtailed cassock) are all that is left to English bishops of their predecessors' riding habit of bygone years.

ing on common stocks, would yield more income on assessments because it looks to an expanding economy. He said that the Church Pension Fund is based on a disappearing economy. Earnings of 10% were possible under the El Paso plan, he said.

Robert Worthington, executive vice president of the Church Pension Fund, was granted the privilege of the floor to answer questions about the Fund. He said that the Fund's investments earned 2¾% in 1946, and for that reason assessments were increased from 7½% to 10% of salaries. Earnings now are 3¼%, there is a surplus, and adequate actuarial reserves are on hand.

The resolution that the El Paso plan be not adopted was passed with very few negative votes, by the Deputies. There were few "no" votes on the

resolution that the Church not engage in the investment business for the benefit of individuals or give investment advice for the purpose of supplementing pension income.

The House of Bishops voted to concur with the Deputies on the resolutions that the El Paso plan be not adopted, and that the Church should not engage in the investment business for the benefit of individuals and should not furnish investment advice to individuals.

The two Houses also concurred on resolutions that:

(1) Other sound means of supplementing the income of retired clergymen, over and above payments from the Church Pension Fund, as set forth by that organization pursuant to actions of General Convention, should be the continuing concern of the several dioceses, missionary districts, and parishes.

(2) Clergymen, in view of their ordained status, should not be subject to compulsory premium payments to the Church Pension Fund.

(3) All pensions should not be equalized in amount.

(4) There be no change in the amount of pension for retired clergy with respect to the marital status of such retired clergy. That there be no difference in the pension of a widow because of her age.

(5) There be no canonical action with respect to minimum salaries.

(6) Bishops and parish vestries give constant and earnest attention to the clerical salaries for which they are responsible.

(7) Those whose salaries are under consideration be called into Confidential conference by diocesan authorities and vestries, so that a sufficient figure may be determined.

Remunerative Work of Retired Clergy

The House of Bishops, at the morning session on September 15th, voted to omit from the amendment to Canon 45, adopted at the General Convention of 1949, the last sentence which stated that a retired minister may engage in remunerative employment in the Church, subject to the rules and regulations of the Church Pension Fund. Deputies did not concur. The Bishops held a long and spirited debate. Bishop Washburn of Newark, in the report of the Special Committee on the Church Pension Fund, read the amendment and said:

"One thing I hope that you all understand: that while the Church Pension Fund might have high or low assets, it has *always* paid the amount promised. That Fund is intended for one purpose *only*: to make life a little easier for retired clergy, their widows, and children. Therefore, the Fund has given added benefits when it had surplus assets. A man of 68 may retire, but he is not obliged to retire. As of January, 1957, men of 72 *must*



BISHOP NASH
Who would deny a father . . . ?

retire. If a man's parish wishes him to continue for a year, if his vestry, and the standing committee wish it, this amendment says he may. Again, this employment may be renewed for successive years. And the Church Pension Fund will pay his pension."

Bishop Nash of Massachusetts said with emphasis:

"I hope that this proposal will fail of adoption. We worked hard to get the retirement age amendment as it stands. There are places requiring vigor which, under this provision, will be held year by year by men over 72, keeping young men out of them. Older men can serve the Church in retirement without continuing in office."

Bishop Louttit of South Florida disagreed:

"I hope that it will be passed. Parishes and missions are vacant, owing to the shortage of clergy. They can't pay a man enough for him to live on, especially if he is married. But they could pay what would supplement a retired man's pension."

Bishop Peabody of Central New York, the next speaker, said:

"Age is a matter of arteries. There may be cases where the intention of the amendment will fail. But we have a shortage of clergy, everywhere. This amendment gives the Church an opportunity to use for a few years men who are retired—use them where clergy are needed."

Bishop Daniels of Montana called attention to another aspect of the situation, when he said:

"I want to point out that Montana is going to suffer, and so are other similar dioceses, through compulsory retirement of clergy. I have some fine young men; but Eastern bishops keep their eyes on them and try to get them away after two years. When this exodus of 72 year-olds gets under way, it is going to be hard for places like Montana. If retired men can keep on working, the few extra dollars they may get won't hurt them; they won't get into luxurious habits. Young men come to graze. As soon as they are able to produce a little milk, they are driven back East, or somewhere, by bishops."

Bishop Hart of Pennsylvania put a hypothetical case, saying:

"Suppose a man is receiving a salary from his parish of \$6,000, when he comes to the age of 72. If he stays on, will he have \$1,500 from the Church Pension Fund?"

Bishop Nash asked:

"Do I understand that some men would be paid both as active and as retired?"

Before he could be answered, Bishop Burroughs of Ohio got the floor, and said:

"Suppose a man were receiving \$3,000. He would get \$1,500 from the Church

Pension Fund. Wouldn't that encourage a parish to take advantage of the Fund by offering a salary of less than its customary salary to a retired priest with a \$1,500 pension?"

Bishop Washburn reassured Bishop Burroughs, saying:

"The Church Pension Fund will be protected by the bishop of the diocese."

Bishop Barnwell of Georgia asked a

Canonical Cardiology

Mrs. Wedel assured a reporter, who asked her the Canon's attitude on giving women seats in the House of Deputies, that "his heart is in the right place." (She should know!)

question the answer to which rather startled the House:

"Would a man staying in a parish which paid a salary of \$5,000 have that and \$1,500 from the Church Pension Fund, or \$6,500?"

Bishop Washburn replied that such would be the case. No one followed this up.

Deputies and Bishops concurred in asking trustees of Church Pension Fund to study the further service of clergy who must retire at 72.



DEPUTY CUTS DEPUTY'S HAIR

Two of Convention's best known deputies, barber Frank Sibilia of California and the Rev. C. Capers Satterlee of Upper South Carolina, tend to the practical business of hair-cutting while considering Mr. Sibilia's successful plan of vocational giving. Idea of plan is for Church members to give of their talents by contributing part of the money they earn through them to the Church.

Perpetual Diaconate

The Deputies concurred with the Bishops in legalizing the perpetual diaconate through an amendment adding a section to Canon 34, in the following words:

"Sec. 10 (a) A man of devout character and proved fitness, desirous to serve in the capacity of Deacon without relinquishing his secular occupation and with no intention of seeking advancement to the Priesthood, may be accepted as a postulant and admitted as a Candidate upon the following conditions:

"(1) He shall not be less than thirty-two years of age.

"(2) He shall be accepted as a Postulant as provided in Canon 26.

"(3) Fulfillment of the requirements of Clause (c) of Section 5 of Canon 26 shall suffice as educational qualifications for admission to Candidatship.

"(b) A Candidate so admitted may be ordained to the Diaconate at any time after six months from his admission as a Candidate, upon the following conditions:

"(1) He shall have passed examinations in the subjects set forth in Section 2 of Canon 29; but the Bishop at his discretion may dispense him from examination in subjects (c), (d), and (e) of Practical Theology.

"(2) He shall be recommended for ordination to the Diaconate by the Standing Committee or Council of Advice, as required by Section 5 of this Canon, except as to terms of Candidatship.

"(c) A Deacon ordained under the provisions of this Section shall exercise his Ministry as assistant in any parish or parishes to which, at the request or with the consent of the Rector and Vestry, he may be assigned by Ecclesiastical Authority. As such assistant he may exercise all functions appertaining to the office of a Deacon: he may not in any respect act as a Minister in charge of a congregation. He may not be transferred to another jurisdiction except upon the expressed authority in writing of the Ecclesiastical Authority thereof.

"(d) The provisions of Canon 7, of the Church Pension Fund, shall not apply, as to either assessments or benefits, to Deacons ordained under this Sec.

"(e) Any Deacon ordained in accordance with this Section who may afterward desire to be advanced to the Priesthood shall be required to pass all examinations required of other Candidates for the Priesthood and comply with all other canonical requirements precedent to such ordination. In such cases the provisions of Canon 7 shall apply to him from the date of his ordination to the Priesthood."

Certificate of Standing

The desire of many deputies that some check be had on postulants for Holy Orders was fulfilled by the adoption by the House of Deputies of an amendment to Canon 26 whereby the Bishop of a diocese "may require from the Postulant's Rector and Vestry a certificate"

of his good standing as a communicant.

The amendment adopted, on recommendation of the Committee on Canons, was the Committee's substitute for a resolution offered by Everett S. Wallis, of N. J., and reads:

To amend Canon 26, Section 1(b) by adding in line 26 at end of clause (b):

"The Bishop may require from the Postulant's Rector and Vestry a certificate in the following words: To the Bishop of _____, we, whose names are hereunder written, testify to our belief (based on personal knowledge or on evidence satisfactory to us) that A. B. is sober, honest, and godly, and that he is a communicant of this Church in good standing. We do furthermore declare that, in our opinion, he possesses such qualifications as fit him to be admitted a Postulant for Holy Orders. Whenever such a recommendation is required a copy shall be filed with the Standing Committee of the Diocese or Council of Advice of the Missionary District."

The Committee noted that "in the substitute submitted the provision for a recommendation is permissive and that it also provides for filing a copy with the Standing Committee or Council of Advice."

Promoting Vocations

A proposal by the Rev. Dr. Russell B. Staines of California that parish clergy be instructed to have their people pray for the increase of the ministry, and that they preach at least once a year on vocations to full time work in the Church, was adopted by the House of Deputies and by the Bishops.

The same resolution calls upon diocesan bishops to appoint diocesan committees on religious vocations to promote the recruiting of candidates for the ministry and other church work.

ACU

Catholic and Apostolic, Period

Big Emmanuel Church in Boston was filled to overflowing with a congregation including bishops, clerical and lay deputies, Woman's Auxiliary delegates, and visitors to hear Bishop DeWolfe preach at the special American Church Union service held on September 14th.

Joining with him were more than 12 bishops, vested in cope and mitre for the colorful solemn procession of witness. Bishop Boynton, Suffragan of New York, was the officiant at Solemn Evensong. He was assisted by Bishop Burton of Nassau, Bishop Campbell, retired, of Liberia, Bishop Hallock, Coadjutor of Milwaukee, the rector of Emmanuel Church, the Rev. Robert G. Metters, and the Rev. Albert J. duBois. Masters of ceremony were the Rev. Peter R. Blynn and the Rev. Herbert F. Hanlon,



AT EMMANUEL CHURCH
*Twelve Apostles.**

SSJE. Chaplains to Bishop DeWolfe were the Rev. Frs. Granville M. Williams, SSJE, and the Rev. S. Whitney Hale.

Speaking of the American Church Union, Bishop DeWolfe said:

"Not all Churchmen are enrolled members of the American Church Union. But all need to be committed wholeheartedly to the objectives for which the ACU stands: namely, the deliberate acceptance and vigorous application by the Church in all phases of its life upon earth of the Apostolic Faith, the Apostolic Sacraments, and the Apostolic Ministry.

"Actually, the American Church Union stands for nothing partisan. Its single purpose is that the Church may be the Church as God means the Church to be: One, Holy, Catholic and Apostolic.

"The divisions which plague Christendom today are the more lamentable because they retard men's entering into the salvation which Jesus Christ has made available. While recent ecumenical conferences have served to point up the widespread agreement which exists between Christian groups concerning the Apostolic Faith, the Apostolic Sacraments, and the Apostolic Ministry, serious and deep cleavages concerning Christian faith and practice have been made manifest also. Our rescue lies not in argument and debate, but in growing wholly and unconditionally subject to God the Holy Ghost, the third person of the Blessed Trinity.

"A major step toward keeping the unity of the Spirit and the bond of peace in the Episcopal Church is for us all to

confess that our heritage, in and through the Book of Common Prayer, is Catholic and Apostolic, period. Our heritage is not Anglo-Catholic; nor American-Catholic; nor Anglicized-Roman-Catholic; nor Twentieth-Century Ecumenical catholic with a small "c"; nor Liberal-Catholic, ever learning, and never able to come to the knowledge of the truth; nor Enlightened-Catholic, accommodating Apostolic Faith and Practice to current secular and political standards for truth and morals.

"Redemption and health are not to be had apart from acknowledgment and application of truth: a necessity the world does not as yet admit in the realm of spirit, where redemption and salvation center, as it so readily acknowledges in the realm of science, although science cannot produce either redemption or salvation.

"'Till we all attain unto the unity of the faith' is St. Paul's aspiration. What faith? Certainly nothing less than or other than the Apostolic Faith: The truth manifested in and taught by our Lord Jesus Christ in Person; the truth declared in the Catholic Creed of Christendom; defined and interpreted under the guidance and illumination of God the Holy Ghost; incorporated in the canonical books of Holy Scripture;

*Left to right, standing: Bishops Daniels of Montana, Hallock, coadjutor of Milwaukee, Sherman, suffragan of Long Island, Demby, retired suffragan of Arkansas; seated, Bishops Conkling of Chicago, Ivins of Milwaukee, Boynton, suffragan of New York, Burton of Nassau, DeWolfe of Long Island, Campbell, OHC, retired, of Liberia, Louttit of South Florida, Mallett of Northern Indiana.

enunciated by the Apostles and the Apostolic Fathers of the Church; sanctified with the blood of Martyrs of all the ages including our own times; professed by the Church through almost twenty centuries; enshrined in the Book of Common Prayer; believed by sage and unlearned peasant from the Day of Pentecost to and including this very evening; attacked by false doctrine, heresy and schism generation after generation, yet ever resilient, ever surviving; beyond reason, but never unreasonable; determinative, yet opening the way to perfect freedom; concise, yet embracing all of life.

"The note of 'fullness' is struck consistently throughout the New Testament. Our Lord came not to destroy but to fulfill.

"Where the Apostolic Ministry has been lost for whatever reason, the Holy Eucharist has fallen away, to the grieving of God, and detriment to countless souls. This profound truth should receive deep consideration in all conversations this Church may hold with representatives of other Christian bodies in reference to Church Unity. Reports of such conferences do not always carry assurance that the centrality of the Eucharist is kept in sharp focus.

"The renunciation of the Apostolic Ministry carries its own inherent penalties, and this Church stands to lose the Eucharist, as others have lost it in times past, as soon as we relax our hold on the Apostolic Ministry, accounting it to be something less than of the esse of the Church by God's appointment.

"When Protestants wake up to the fact, they will gladly endure whatever growing pains may be involved in their acceptance of episcopacy and the Apostolic Ministry, and we shall rejoice if God the Holy Ghost chooses to use this Church to that end. Meanwhile, it is no less than criminal for the Church to behave in such a way, or to countenance in her Apostolic ministers behavior, which would suggest that God's holy and revealed will for the Apostolic Ministry, the Apostolic Sacraments, the Church, and man's redemption and eternal salvation, allows expediency or personal opinion, rather than the necessity to be found faithful, to be taken as our guide in the defense, maintenance, and propagation of our Catholic and Apostolic heritage."

BIBLE

RSV

The House of Bishops voted to amend Canon 20 to permit use of the entire Revised Standard Version of the Bible in the liturgical reading of the lessons of Morning and Evening Prayer [see page 34].

The New Testament portion of the

RSV, published in 1946, is already authorized by the Canon for use in the Church. The RSV does not contain the Apocrypha.

35,800,000

Dr. Gilbert Darlington, Treasurer of the American Bible Society, gave to General Convention a report of the Society's achievements in the past three years. He spoke to the Deputies on the morning of September 15th, and to the Bishops in the afternoon of the same day.

The Bishops and Deputies concurred in commending the Society, and urged support of its work by members of the Church through at least one special offering a year.

Dr. Darlington said:

"During the past three years the American Bible Society has published, or made possible the publication and distribution of, over two million two hundred thousand (2,200,000) Bibles, three million nine hundred thousand (3,900,000) New Testaments and twenty-nine million seven hundred thousand (29,700,000) portions of the Holy Scriptures. This total of over thirty-five million eight hundred thousand (35,800,000) volumes in over 170 different languages and dialects is larger than in any previous three years of the Society's history of one hundred and thirty-five years."

Acknowledging that the Episcopal Church had greatly increased its financial contribution to the Society in the past thirty years, Dr. Darlington said, however, that the \$17,000 now donated by this Church was only a tiny fraction of the total budget of the Society.

DISTRICTS

No Further Study

The House of Deputies adopted the following report of the Committee on Admission of New Dioceses:

"This Committee had referred to it by the House of Deputies a resolution of the National Council recommending to General Convention that study and effort be given to the uniting of the diocese of Kansas and the missionary district of Salina.

"The Committee held a hearing at which representatives of the diocese and the district were present. Both opposed any further study at this time of this proposal which has been before the Church in an informal way for many years. After consideration of the matter the Committee presents the following resolution and urges its adoption:

"Resolved, the House of Bishops concurring, that no further study be given during the coming Triennium to the proposal to unite the diocese of Kansas and the missionary district of Salina, but that every encouragement be given to the district of Salina in their effort to attain diocesan status."

Translation "Diocese" OK

The Deputies concurred with the Bishops on a resolution permitting translation, for all local use, of "Missionary District" as "Missionary Diocese" in foreign languages in mission fields where it would otherwise be confusing because of language.

Alaskan Survey Denied

The work of the Church in Alaska will not be surveyed by National Council, as requested by Bishop Gordon of Alaska and voted by the House of Deputies. The request, first made in 1943, repeated in 1946, was turned down by the House of Bishops.

FINANCE

Convention Expenses

Consideration of the budget for expenses of General Convention occupied most of the time of the House of Deputies September 16th. The Convention budget is for what might be called overhead expense, and is quite apart from the Church's Program Budget. Items for salaries and expenses of officers—Presiding Bishop, secretaries of the two Houses of General Convention, treasurer, historiographer, registrar, etc.—were approved without discussion, as the Rev. William C. Munds of Delaware presented them.

To meet the budget of \$347,556.72 each diocese will be assessed \$18.00 per clergyman per year, and each district, \$4.50, per clergyman.

Expense allowances for the various committees and commissions were voted in connection with the reports of the groups. The Joint Commission on Ecumenical Relations report was presented by the Rev. Dr. John C. Leffler, Olympia; he explained that the Commission supervises this Church's relations with the National Council of Churches and the World Council of Churches, and keeps the Church informed in this regard. National Council (of the Church) has been asked to assign a staff office to this work. One thousand dollars a year will cover Commission expenses, and the item was approved by the House.

The Rev. Dr. Walter H. Stowe, president of the Church Historical Society, offered a resolution for continuance of the Society, which was passed; and another for \$4,800 annually "for the collection, preservation, and safekeeping of Church records and other documents relating to the history" of the Church, which was also passed. The House also approved the expenditure of \$750 per year for historical research by the Society.

The report of the Standing Liturgical Commission was offered by the Rev. Dr.

John W. Suter, custodian of the Standard Book of Common Prayer. No action was taken, or recommended by the Commission, on a memorial asking that the name of the Church be changed on the title page of the Prayer Book. A translation of the Prayer Book in Portuguese had been approved. Prayer Book Studies have been published, and receipts

Eisenhower's Inauguration

Henry Addinsell, Treasurer of the National Council, made deputies laugh when, during his report, he quoted Gen. Eisenhower, "in his inauguration speech . . . as president . . . of Columbia University."

from the sale of copies has reduced the size of the appropriation needed by the Commission, so that \$2,500 will meet needs for the triennium. The item was approved.

Dean Charles L. Taylor of Episcopal Theological School presented the report of the Standing Joint Commission on Theological Education. Promotion of Theological Education Sunday, as well as the conduct of surveys and study of the clergy shortage, will cost \$5,000 a year, the Commission believes. A resolution to merge promotional activities with the National Council's Department of Promotion failed to pass. The expense item asked for was passed. A resolution endorsing "promotional efforts for the increased financial support for all our Sem-

Two Shoes in the Hand . . .

A pretty young W. A. delegate waited in line to be presented to the Archbishop of Canterbury at the great reception at the Boston Museum of Fine Arts. After almost two hours her new evening slippers with high heels became too tight to tolerate. She slipped them off and picked them up. At that very moment the line moved forward, and shoes in hand, she found herself being presented to the members of the receiving line.

inaries and especially for the expansion of the Church Divinity School of the Pacific, and for the Seminary of the Southwest" was adopted.

There was a good deal of argument about the value of continuing the Joint Committee to Study Structure and Organization of General Convention. The Committee on Amendments to the Constitution recommended that the Committee on Structure, etc., be continued to give further study to schemes proposed for proportional representation in the House of Deputies. Opposition was expressed to "proliferating committees" in the

Convention, but continuation, with an expense allowance of \$400 a year, was approved.

A request for a committee to study apportionment of quotas to dioceses which have special urban problems was denied after considerable argument and discussion.

A Committee on Rural Work, smaller than in previous years, was set up and granted \$200 a year for expenses; it will act as a liaison group with the National Council's Department of Town and Country, and will stimulate rural work, according to the Rev. Charles Persell, Albany.

The Rev. Charles D. Kean, Missouri, reporting for the Joint Commission on Approaches to Unity asked that an item of \$8000 for the triennium be allowed. It was approved.

Two non-recurring items in the budget were approved. The sum of \$50,000

Stillness

The Secretary, conducting opening devotions for House of Deputies, first session, prayed that "we might be still."

was provided for setting up the Anglican Congress in 1954.

The other was \$13,000 for the triennium to publish an annotated version of White's *Constitution and Canons*, a project on which Mr. Jackson Dykman of Long Island has been at work for several years. Mr. James Garfield of Massachusetts explained the value of the proposed book. After a good deal of debate the expense item was voted.

Other items in the budget, approved without discussion, were for the Committee on the State of the Church, for procuring statistics; a committee to study clerical pensions and salaries; the Joint Commission on Social Reconstruction; and the Joint Commission on Church Music.

Related to the expense budget was a resolution approving the appointment of a sub-committee on the Anglican Congress to raise funds for the Congress by appealing to the members of the Church.

Quotas

On September 13th, the House of Deputies adopted a proposed resolution that the plan of basing quotas on the current expenses of parishes and missions be continued.

Other resolutions adopted were that:

(1) Any consideration of parish endowments should be dealt with on a diocesan and not on a national level.

(2) No special consideration should be given to heating expenses in computing current expenses, because of offsetting items in warmer areas, and because of the

impossibility of making such allowances accurately.

(3) A mathematical formula be used in apportioning quotas.

(4) In using a mathematical quota, only factors accurately ascertained and universally applicable should be employed.

(5) For the next triennium the "current expenses" of each diocese and missionary district for a three-year period

Back-breaking

Anson T. McCook, chairman of Dispatch of Business, House of Deputies, reporting progress on selection of committee members, said: "The back of the committees has been broken."

(i. e., the last three years available), should be the primary basis for determining its apportionment under the system of mathematical calculation. This would change from the present six-year basis.

(6) The mathematical quota of each diocese should be based on a sliding scale and not a flat percentage basis.

(7) The "weights" used in making calculations should be 8-9-10-11-12 instead of the present 3-4-5-6-7.

Proposal number nine in the printed report of the Joint Committee on Quotas was tabled. This would have given special quotas, for the next three years only, to those dioceses which did not meet their quotas in 1950.

Filthy (?) Lucre

At the joint session of General Convention, in concluding remarks on the National Council's presentation, Bishop Sherrill said, "One of the most spiritual matters is what we do with our money." Also (reversing Scripture quote), "Where your heart is, there will your treasure be also."

Children's Offering

Children of the diocese of Massachusetts symbolically presented to the Presiding Bishop the mite box gifts of children throughout the Church amounting to \$1,641,595 at a special service held at Trinity Church Sunday afternoon. The money represents the gifts of Church children during the last triennium. The symbolic gift was made up as follows:

Birthday Thank Offering, 1948-49 for Roanridge: \$16,050.94; 1949-50 for Liberia, \$15,788.56; 1950-51 for St. Michael's Mission, Ethete, Wyoming, \$19,083.61.

Children's Missionary Offering, 1949: \$509,593.48; 1950: \$528,048.63; 1951: \$540,766.43.

Christmas Box Project, 1949: \$3,840.18; 1950: \$3,471; 1951: \$4,952.19.

DEFINITIONS

Communicants

The House of Bishops passed on September 13th three resolutions attempting to define more narrowly Church members, Communicants, and Communicants in good standing. They read:

"The members of the Church shall be all persons who have received the Sacrament of Holy Baptism in accordance with the doctrine of the Church, which rite shall be performed by a minister or by a baptized person.

"A Communicant of the Church is a baptized person who has been confirmed by a bishop of the Church or of any Church in communion with the Church, or, who, having been confirmed in a Church having Apostolic succession and who, having renounced membership in such Church, has been received into this Church, or who has received baptism and has been formally admitted to the Holy Communion as being ready and desirous to be confirmed.

"A Communicant in good standing is a person who has been confirmed (as explained above) and who

"(1) Makes his or her Communion at least once a year;

"(2) Is a recorded contributor to the support of the Church with money or with personal service . . ."

These new definitions take the form of an amendment to the canons, and were not concurred in by the Deputies.

ELECTIONS

Convention Secretary

Newest deputy in the House of Deputies, September 17th, was the Rev. Dr. C. Rankin Barnes of Los Angeles. Though he has been secretary of the House since 1946, Dr. Barnes was not a member this year until on the ninth day he was certified as such by Bishop Bloy to replace a deputy who had gone home.

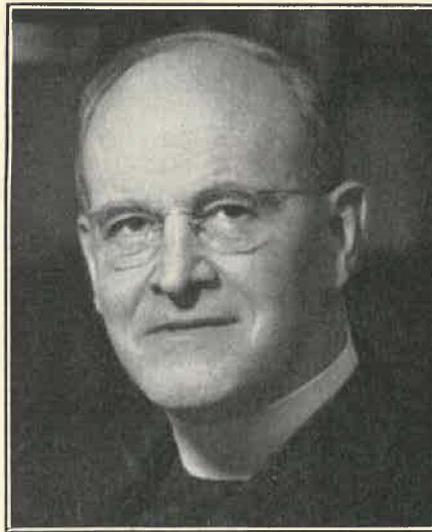
An amendment to Canon 1, Section 1, which would make the Secretary of the House of Deputies also the secretary of the Convention, was presented in the House of Bishops by Bishop McElwain, retired of Minnesota. This was passed by Deputies and Bishops.

CANONS

Joint Commission to Interpret Law Defeated

The House of Deputies on September 16th passed a resolution establishing a Joint Commission on Canon Law to make advisory interpretations on any question of canon law arising in the Church.

The Bishops defeated the resolution. Mr. Robert McCracken of Pennsyl-



DR. C. RANKIN BARNES
Secretary and Newest Deputy.

vania, who proposed the enactment of the canon, cited the existence of a committee to collect interpretations of the canons dealing with Holy Matrimony.

The new canon would have provided a Joint Commission consisting of three bishops, appointed by the Presiding Bishop, three presbyters, three laymen, communicants of the Church and learned in law, who shall be appointed by the president of the House of Deputies.

Debate on the canon adopted by Deputies and substitute resolution offered by Mr. James Garfield of Massachusetts, which would have authorized bishops and chancellors to forward to the secretary of the National Council their decisions involving interpretations of canon law so that they might be available to all interested persons, centered on whether the commission's word would cease to be "advisory" and become a "judgment," as of a court of law. Also brought up was the fact that a collection of information about decisions would tend to remain in a file, unused.

Hiring and Discharging

General Convention took action on amendments proposed to affect Canons having to do with both the hiring and discharging of clergy.

Both Houses passed an amendment to the Canon on dissolution of the pastoral relation providing that whatever body it is in a parish that is authorized to call a rector is the body that has the right to request a dissolution. This amendment is chiefly a clarification of the canon (46. Sec. 2). Previously it said that the "rector or minister . . . or the parish committed to his charge, its vestry or trustees" might request dissolution. Now the canon says the "rector or minister . . . or the body authorized to elect a rector in the parish committed to his charge. . ."

The Bishops defeated, by quite a close vote, the amendment which would have restricted the powers of a bishop in vetoing a parish's choice of a rector.

Another, minor, change in the Canons applying to hiring clergy is in Canon 47 (new section in italics):

"No election of a rector shall be had until the name of the clergyman whom it is proposed to elect has been made known to the bishop . . . and sufficient time, not exceeding 30 days, has been given to him to communicate to the vestry thereon, *nor until such communication, if made within that period has been considered by the parish or vestry at a meeting duly called and held for that purpose.*"

DEPUTIES

Interim Officer

The House of Deputies adopted a resolution amending Canon 1, Section 1 (g) to read:

"In case of the resignation, death, or total disability of the President (of the House of Deputies) during the recess of the General Convention, the Secretary of the House of Deputies shall perform such ad interim duties as may appertain to the office of President until the next meeting of the General Convention or until such disability is removed."

This resolution was the Committee on Canons' substitute for an amendment proposed by the Rev. Dr. Walter Stowe. Dr. Stowe had proposed the provision of a vice president, but he accepted the substitute as meeting the need he had in mind.

NATIONAL COUNCIL

Elections

The House of Deputies, through a committee of the House, elected seven new members to the National Council. They are:

To fill an unexpired term, serving until 1955: Franklin E. Parker, Jr., of Connecticut. To serve until 1958: the Rev. John V. Butler, Jr., of New Jersey, the Very Rev. John C. Leffer of Olympia, William B. Given, Jr., of New York, David E. Bronson of Minnesota, P. Blair Lee of Pennsylvania, William A. Shands of Florida.

VOTING

Divisions

The House of Deputies defeated on a vote by orders, by a substantial majority, an amendment to the constitution which would have provided:

"An equally divided vote of a diocese or missionary district in either order shall be counted as one-half a vote in that order

in favor and one-half a vote in that order against the proposed action except only that in the case of a proposal to amend the Constitution or to revise the Prayer Book, such divided vote shall be counted as a vote against the proposed amendment or revision."

SOCIAL RELATIONS

Appoint Committee on Alcoholism

By LORRAINE DAY

The first major effort of the Episcopal Church to study alcoholism and the people who are alcoholics was made on

Disappointment

Small boy had been anticipating visit to House of Deputies. When inside, he looked around and said, "Where are the Deputies?" His escort said, "See all those men sitting there? They are the Deputies." "They are?" he said, "I thought they would be cowboys."

September 16th and 17th when the House of Deputies concurred with the House of Bishops in establishing a joint committee on alcoholism that will report its findings and recommendations to the next General Convention. The committee will include two bishops, two priests, and two laymen.

People who have worked with alcoholics and their families say that alcoholism is a spiritual problem in the sense that the alcoholic is a person separated from his God, his neighbor, and himself. Coincidentally, the same definition is sometimes given for "sinner." The alcoholic needs help from outside to help him in his illness. He then can find God working through a group of persons who love him and give him a stable relationship.

Author of the resolution was the Rev. David A. Works of North Conway, N. H., who has long been interested in the work being done by Alcoholics Anonymous, the Yale Center of Alcohol Studies, the National Committee on Alcoholism (an independent health organization with 52 affiliated committees) and the state commissions for rehabilitation.

Last September a conference on alcoholism held at North Conway attracted 30 clergymen, most of them Episcopalians. Another conference on alcoholism is planned for September 29th and 30th at North Conway, open to clergy and representatives of the Woman's Auxiliary.

Several priests of the Episcopal Church, including the Rev. Mr. Works, were present this year at the Yale summer school held for one month each year under the sponsorship of the Yale Center

of Alcohol Studies. Yale began in the middle 30's to approach the problem from a scientific point of view and about ten years ago started its specialized summer school on the subject.

Inasmuch as there are four million alcoholics in the United States, approximately twenty-four million people are directly affected by the problem. Although the Episcopal clergy on the whole are reputed to have a good personal ministry to alcoholics, many are admittedly at a loss to deal with such cases. Machinery has now been set in motion to determine how the Episcopal Church can best respond to the need.

The Rev. Dr. Whitney Hale, the Rev. Irwin C. Johnson, Dr. Gilmore W. Soule of Maine and Dr. Ronald L. Jardine of the diocese of Harrisburg were appointed to represent the House of Deputies on the committee.

Race Discrimination

The Bishops on September 16th passed a resolution in which they "consistently oppose and combat discrimination based on color or race in every form, both within the Church and without, in this country and internationally."

The resolution was based upon the incompatibility of such discrimination with the teaching of Christ, and upon the fact that "almost every country today, including our own, is guilty in greater or less degree of mass racial or color discrimination."

Earlier, on September 12th, the Deputies received, and referred to the Committee on Christian Social Relations, a resolution of similar general intent, to the effect that "to discriminate against any person upon the basis of race is both unfair and unChristian."



MR. FIRESTONE
First, the men of the Church.

This resolution took its point of departure from the Christian doctrine of the Fatherhood of God and the sacredness of human personality, and outlined specific steps leading toward the Christian ideal. Christians, according to the resolution, can strive to attain this ideal:

"(1) By working diligently for full participation in all the activities of the Church, of all races and national groups.

"(2) By striving to give equality to all races and national groups in all our Church organizations, local, diocesan, national, and international.

"(3) By urging our schools, colleges, universities, and theological seminaries to restudy their policies in order to bring

Evidently!

The Boston *Herald* of September 12th carried the headline "Denial of Representation Embitters Episcopal Women," and then right underneath, in light-face type:

"s of the Protestant Epis%shrdluucmf-wyppdoshrdludoraodoraodaoaoaoa."

them into the orbit of our Christian principles regarding race and other groupings.

"(4) By urging our people, clergy and laity alike, to support and work for such legislation regarding fair employment practices in industry and business as will enable us to have a clear conscience in regard to our brethren of other races."

LAYMEN

Training Program

Reporting on the work of the Presiding Bishop's Committee on Laymen's Work since the last General Convention, Harvey S. Firestone, Jr., summarized for the House of Bishops on September 12th the progress on the seven major objectives adopted for the Committee in 1950.

He reported that continued expansion had occurred in dioceses in which laymen's work had already been organized, and that help had been given to those dioceses in which laymen's work was in the process of being set up, to such an extent that there are now diocesan chairmen in all but four dioceses.

PARISH LEVEL

On the parish level, evangelism has been the central theme, and this emphasis will be continued in the next three years. Diocesan work is being strengthened through the organization of diocesan chairmen, area chairmen, and parish keymen, and by close cooperation of the dioceses with the national committee, through conferences, publications such as *Churchmanpower* and *Churchways*, and

through the Advent Corporate Communion, which in many instances helps to finance diocesan laymen's work.

Reporting that both the Advent Corporate Communion and the Every Member Canvass had been experiencing great success, he went on to say that the support of Theological Education Sunday on January 29, 1952, was spasmodic.

The objective of collecting ideas and experiences through provincial and diocesan meetings has been followed, and has led to the formulation of the program for the next triennium:

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

"In 1954, we have planned a specific program of evangelism. On the basis of the facts presented in the instructional period in 1953, our men should be ready to go out and visit in the name of the Church." Emphasis will be on working closely with the clergy, both on the diocesan and parish levels.

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

MATRIMONY

Resolution Recalled

The House of Bishops considered Arizona's proposal on mixed marriages [L.C., September 14th] and instead of adopting it called attention to the 1949 resolution of General Convention warning Churchpeople against contracting mixed marriages, especially with Roman Catholics, under conditions imposed by modern Roman canon law [L.C., June 29th].

HISTORIOGRAPHER

"High-Hearted and Whole-Souled"

The House of Deputies adopted a resolution, in which the Bishops concurred, of appreciation of the life and work of the Rev. Dr. Edgar L. Pennington, named historiographer of the Church at the 1949 General Convention. (Dr. Pennington died December 10, 1951.)

The resolution, which described Dr. Pennington as "high-hearted and whole-souled," spoke of his many accomplishments — his ministry (which covered ex-

September 28, 1952

actly half the span of his life), his work in the dioceses of Central New York, Florida, South Florida, and Alabama, his publications, his acting as a deputy at six General Conventions, his serving his country as a line officer in the navy in World War I, and as a chaplain in World War II, and the strong support that he received on at least two occasions for election to the episcopate.



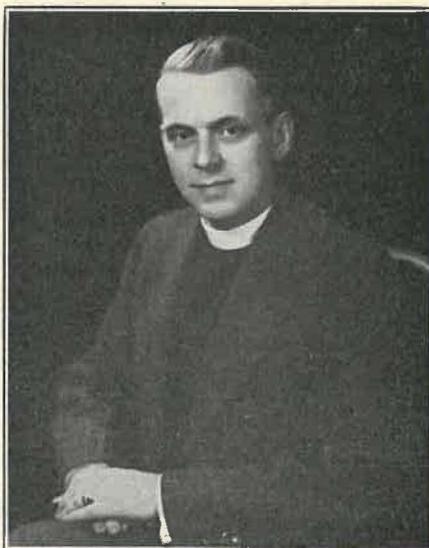
DR. WIELAND
A water color from Eastern Oregon.

DINNERS

Conventions conduct legal business, but the people who attend them also eat dinners. They ate lots of dinners in Boston last week — and many people enjoyed the fellowship of sharing a common interest and hearing some of the Church's notable speakers talk about the subjects they were peculiarly fitted to discuss. Below are brief summaries of some of the various dinners, which will, no doubt, be remembered as "high-spots" of the 1952 Convention.

Farewell

The Rev. Dr. George A. Wieland was honored by the bishops of the domestic missionary districts at a dinner the night of September 12th. Fifteen



BISHOP LICHTENBERGER
"Like apples in apple pie."

bishops, eight with their wives, were present when Bishop Roberts of South Dakota presented Dr. Wieland with a signed testimonial expressing the appreciation of the bishops for his leadership and declaring that his spirit has stimulated them in their work. Dr. Wieland thanked the company. Then Bishop Roberts handed him a purse, which, he said, contained an unknown sum, but probably enough for railroad fare home.

To all this Dr. Wieland responded by recommending that the bishops should always bring their wives to their meetings, and quoting an unnamed speaker who quoted Chesterton: "A pound of taffy is worth a ton of epitaffy."

Dr. Wieland was so honored because he is about to reach retirement age and will resign as soon as his successor has been appointed. He and the bishops — only one other priest was a guest at the dinner: the Rev. Clifford Samuelson, secretary for Town and Country work (correspondent — G. R. M. — doesn't count in this) had a hilarious time telling stories and anecdotes. Retired bishops were humorously rueful about the action taken earlier that day in their House, passing an amendment to the Constitution depriving inactive retired bishops of their vote in the House. [The following Monday the House of Deputies refused to concur with the House of Bishops in the amendment, so it does not take effect, and the retired bishops retain their vote.]

Dr. Wieland was appointed executive secretary of domestic missions fourteen years ago. In 1942 he became director of the Home Department of the National Council.

Dr. Wieland was given a water color portrait of an Indian by Bishop Barton of Eastern Oregon and clergy of that missionary district. The portrait is the work of the Rev. Fred Wissenbach, of Bend, Ore. Presentation was made during General Convention.

Vocations

Because of illness in her family, Mrs. Franklin D. Roosevelt was unable to address the vocations dinner and take part in the forum that enlivened the evening. The subject chosen for discussion was the role of the laity in the Church.

About 600 persons attended the dinner, which was held September 16th in the Sheraton-Plaza ballroom. The dinner was sponsored by the Joint Commission on Theological Education, the Departments of Christian Education, Overseas, College Work, Division of Town and Country, Woman's Auxiliary, the Presiding Bishop's Committee on Laymen's Work.

Panel leaders were Bishop Lichtenberger, Coadjutor of Missouri, Mr.

Bertram Parker of Corpus Christi, Tex., and Miss Kathryn Bryan, a young Negro missionary who is director of religious education in Haiti. Moderator was Dr. Theodore Switz, consultant on adult education to the Department of Christian Education.

Bishop Lichtenberger laid the theological foundation for the evening's discussion, beginning his remarks with the statement that discussing the role of the laity in the Church was rather like discussing the roles of apples in apple pie. He decried the point of view that the work in the Church is actually the job of the priest, with the layman happy merely to do this job or that to which he might be assigned. The Bishop also stressed the importance of prayer as the Christian goes about his daily activities.

Miss Bryan, to whom the *Triennial*

Daily referred as "Katie from Haiti," received a tremendous ovation at the close of her short speech.

To some extent the value and impact of the evening varied from table to table, for part of the time was spent in the smaller discussion circles, in the framing of the several questions that were later put to the panel leaders. Questions varied widely: "How can a layman square in his conscience operating a liquor store with attending Church on Sundays?" Another commented that women were being regarded as second-class citizens.

From Dog-Sled to Plane

"Upper North Carolina," Bishop Gordon of Alaska called his missionary district (Alaska), because he is proud of

being a son of North Carolina. He also thanked the members of the Fourth Province for their faithful support of the Church's Program, as he addressed 246 others gathered in the Hotel Vendome for dinner.

Bishop Penick of North Carolina, president of the Province of Sewanee, presided, introducing officers of the Province and others at the head table, the Bishop's wife, and his mother. During dinner Bishop Penick had reported advance, statistically, in every phase of the life of the Province.

Bishop Gordon declared that spiritual roots must be put down in Alaska, for there is an "accent on materialism" in Alaska today. There is need for more workers, and he urged parents to encourage vocations in their sons and daughters.



DEPUTIES . . .

W O M A N ' S A U X I L I A R Y

HELEN LINLEY

ELECTIONS

National Council Nominations

The nominations of the Woman's Auxiliary of members of the National Council were approved by the House of Deputies.

Four women were nominated to General Convention for the National Council. They are: Mrs. Alfred Chapman of the diocese of Pennsylvania; Mrs. Roger L. Kingsland of the diocese of West Virginia; Mrs. David R. West of the diocese of Minnesota; Mrs. Francis O. Clarkson of the diocese of North Carolina.

During the period of balloting, a number of missionaries were presented to the delegates and spoke briefly, extemporaneously, but vividly of their adventures and work in the field: Miss Nellie McKim; Deaconess Evelyn E. Seymour of Salina; Mrs. Harris, wife of the Bishop of Liberia; and Mrs. Gordon, wife of the Bishop of Alaska.

The Presiding Officers of previous Triennial Meetings, who were present at this meeting, were also presented by Mrs. Alfred Chapman:

Mrs. Wilson Johnson, who presided at Portland in 1922; Mrs. Clinton S. Quinn, who presided at Philadelphia in 1946; Mrs. Roger L. Kingsland, who presided at San Francisco in 1949; and Mrs. Edwin A. Stebbins who presided at the Triennials of 1937, 1940, 1943.

New Officers

In session on September 15th, Triennial Delegates elected eight members at large to the national executive board of the Woman's Auxiliary. The chairman of the Committee on Dispatch of Business, Mrs. Dale Osborn of the diocese of Southern Ohio, announced the election results: Mrs. Shubael T. Beasley of Memphis, Tenn.; Mrs. St. Elmo L. Coombs of Pasadena, Calif.; Mrs. Lawrence Dorsey, of Indianapolis, Ind.; Mrs. Irwin T. Hyatt of Atlanta, Ga.; Mrs. James S. McCulloh of Rye, N. Y.; Mrs. C. G. Perry of Scotts Bluff, Neb.; Mrs. Harold R. Moulton of Southbridge, Mass.; Mrs. Percy V. Pennybacker of Austin, Texas. Of these candidates, Mrs. Percy Pennybacker received the unanimous vote of every diocese and missionary district.

FINANCE

U.T.O. Budget Adopted

Triennial delegates have adopted a budget for the \$2,488,193.30 United Thank Offering, in which \$1,154,000, the largest item in the budget, was allotted for the program of the National Council, and will be used in part for salaries for women missionaries, scholarships, training centers, and allowances for missionaries. Earmarked for a new

item in the budget is \$18,000 to set up a personnel bureau to assist women interested in becoming Church workers. Pensions for women workers will receive \$250,000 from the offering.

Adoption of the budget is one of the three legislative procedures of the Triennial Meeting.

Women voted to withdraw \$8,000 from the proposed \$101,693 discretionary fund to provide a plane for Bishop Gordon of Alaska. Other allotments from the \$761,000 Specials, Capital Gifts Fund, include \$200,000 for the Church's hospital in Manila, St. Luke's; \$8,000 for the Japan International Christian University; \$35,000 for a chapel at St. Margaret's Home, a training center for women workers in Berkeley, Calif.; \$50,000 for the Retiring Fund for Deaconesses, Inc.; and \$460,000 for new buildings.

The next largest item, entitled Specials, Support of Church Work, provides \$66,000 for equipment for women missionaries; \$100,000 for repair and equipment of buildings, and \$2,000 for the promotion of the United Thank Offering.

Other special gifts, for the support of cooperative missionary projects, include \$16,000 for the Women's Christian College in Madras, India; \$11,000 for the



THE WOMAN'S AUXILIARY IN SESSION.

Christian Medical College, Vellore, India; and \$6,000 for the United Board of Christian Colleges in China, Inc.

ADDRESSES

All Things Made New

The Rev. Charles W. Ranson, general secretary of the International Missionary Council, which is the missionary aspect of the Ecumenical Movement, addressed the delegates on "The New World Mission." He commented that the difference between the Old Testament and the New Testament is the difference between the man who says, "There is nothing new under the sun" and the God who says "Behold, I make all things new." Change is part of the wonder of God's creative process. Seedtime and harvest are an everflowing cycle of renewal. The whole loom of history weaves a pattern of continuous change, as the balance of power moves from one place to another. You cannot step into the same river twice—for it will be new water. But history is not blind and senseless movement. Christ is the beginning and the end. All things in Heaven and earth find their beginning and end in Him. What is the Spirit saying to the Churches? What is the mission of the Church? We face a world largely ignorant of the Gospel, but other faiths present the Christian Missionary Move-

ment with the strongest rival since the rise of Islam. Our answer must be "Lift up your head, for your redemption draweth nigh." Our word is not one of retreat, but of advance. There is no participation in Christ without participation in His mission.

Our day is a summons to deeper reflection on the nature of the faith. Mr. Ranson quoted Dr. Theodore Wedel in "The Christianity of Main Street" as saying that Christianity is an unknown religion. The Church must exist "by Hook or by Crook." The Church must be both a fisher of men and a shepherd of souls. And the anglers and the fishers must not fall out.

Missions are more complicated than ever before. There is now in foreign lands a Church indigenous to the soil. All our efforts must be brought to the final touchstone of Christian evangelism; we must do the old things better. The call to advance is the call to new frontiers of action.

RESOLUTIONS

Roundup

Action taken by the Auxiliary included:

- (1) The unanimous passing of a Statement on Christian Citizenship and Social Responsibility [see page 24].
- (2) The referring back to committee,

after much heated debate, of a resolution which would have committed the Auxiliary to urge educators and lawmakers to establish non-sectarian religious teaching in the public schools, from the first grade through high school, on a par with other basic subjects, thereby instilling

Anglican and Holy

Dr. Wedel told the House of Deputies this story: "A devout Churchman recently asked me, 'What is the difference between the "Anglican" Communion and the Holy Communion?'"

religion into minds of young people.

(3) Passing a resolution urging Churchwomen to vote in all elections and to encourage and facilitate the registration and voting of Auxiliary members, and to pray for the various candidates, especially those for President.

(4) Passing a resolution requesting the appropriate departments of the National Council to work out a method for preparing and distributing mission study materials in time to correlate the program of education and mission action.

(5) Passing a resolution urging that instruction be furnished, preferably in the theological seminaries, in order that candidates for Holy Orders may learn the purpose and organization of the Woman's Auxiliary.



Every Diocese and District, except one, was represented.



BISHOP EMRICH
"If we put God First."

Storer of Spellman

MEDITATIONS

Missionary Policy

The spiritual tone of the Triennial has been set by the five meditations given on five successive mornings by Bishop Emrich of Michigan. The meditations will be published and sent to each delegate, and the women were asked not to take notes during the meditations.

The Bishop left with the women a deep sense of the priesthood of the laity and a determination to participate actively in the full program of the Church, as he developed the beginnings of a five-point missionary policy, which, he said, he believes will help the Church to grow.

The first point presented by Bishop Emrich is that every Church member be taught it is his duty to win others to the Church. Citing examples from his own experience, Bishop Emrich said the majority of people are brought into the Church by the laity.

Asking "if 12 apostles can shake the world, is it too much to ask that 500 people build a mission?" Bishop Emrich urged as his second point that every parish form a mission, through the combined efforts of the clergy and laity.

The third point Bishop Emrich suggested is that every Christian man and woman be taught to work for the Church with his hands. "This will develop a fine fellowship," Bishop Emrich said, "and no house of God will look as though it were not loved."

Stating that the Woman's Auxiliary is an outstanding example of his fourth point, that there should be developed a ministry of the laity, Bishop Emrich said that the great untapped reservoir of the Church is its laity, who should be encouraged to visit, teach, and witness to

God is Concerned

Statement on Christian Citizenship and Social Responsibility

Whereas the women of the Church look to the Triennial Meeting for leadership in defining their programs of action, and

Whereas such programs should include recognition of our responsibilities, as Christian citizens, both for personal service and work with groups in Church and community,

Therefore, be it resolved that the Triennial Meeting endorse the following statement of principles as a guide to the women of the Church for the coming Triennium:

The Lambeth Conference of 1948 adopted this statement which we wish to make our own: "We believe that Christians generally are called by God to take their part in the life of the world and, through the power of God's grace, to transform it."

Therefore, we believe that, as women of the Church, we must exemplify this call through personal Christian living, and through helping to create a sense of moral integrity and the will to apply Christian principles in the economic, social, and political order;

As Christian citizens, we must prepare ourselves through prayer, study, and discipline for aggressive action to combat with forces for good the forces of evil which we know are powerful, well-organized, and active in their attempts to destroy faith in the United Nations, the National Council of Churches, and the integrity of our school systems.

Therefore, we believe that, during the triennium, it is imperative for the women of the Church, in their own groups and in cooperation with other local groups of Christian women and the Department of United Church Women of the National Council of Churches to pray as individuals and corporately, inform themselves, develop convictions, exert their influence in the light of Christian principles with reference to issues such as the following:

The responsibility of the United States for support of and participation in the United Nations and its various specialized agencies, such as UNESCO, the World Health Organization, the

United Nations International Children's Emergency Fund;

The need for humility on the part of the United States in our country's position of world leadership;

Economic and technical assistance to underprivileged and under-developed areas at home and overseas to help raise standards of living;

Resettlement of homeless people of the world and friendship to those who have settled in this country and to guests of the United States, especially foreign students;

Protection of our freedoms, such as free speech, against threats from without and within, lest we be led into fighting communism with its own methods;

Extension of human rights to all, both at home and abroad, regardless of race, color and creed, with special emphasis on our own parishes and communities;

Ways to effect betterment of community living for all in our communities;

Extension of the privilege of the vote to all in our nation who still lack that privilege: members of minority groups where still disfranchised, and citizens residing in the nation's capital.

And furthermore, we believe that in this election year we should emphasize the duty and the privilege of every Churchwoman to be a conscientious, informed and intelligent voter. We believe that this includes praying for candidates, the placing of issues before personalities, the participation by individual Churchwomen in such groups as will make for intelligent voting, and the creation of a new attitude toward and new respect for good public servants.

In adopting this statement of our obligations and defining some of our areas for concern, we would affirm our agreement with these words of the Bishop of Washington, the Rt. Reverend Angus Dun: "God is concerned in everything that affects man. Christ is Lord of all. The Church cannot withdraw into a corner to deal with a private specialty called religion, and leave vast areas of human life outside its concern."

the Faith, and to actively participate in the full program of the Church.

The fifth point, Bishop Emrich said, is that every Christian be taught to tithe. "If we put God first in our lives, we certainly should put him first in our budget."

The complete support of the program will help the Church overseas as much

as the Church at home, Bishop Emrich said, adding that it is a mistake to think of missions as something going on someplace else. "You can't give what you haven't got," Bishop Emrich continued. "How can we support the Church overseas when we can't support it at home? If we can't make converts at home, how can we win converts overseas?"



RNS

PEOPLE AND GOD
Behind cold words and colder figures.

Our high honor

Report of the Joint Committee on Program and Budget, 1952

whatever additional meanings history may have written into the terms, "Apostolic" meant originally, and still means, "missionary"; "Catholic" meant originally, and still means, "throughout the whole world"; and "Holy" meant originally, and still means, "dedicated to God and to the doing of His will"; and our Oneness, if it be a living unity, must express itself in going forward unitedly in obedience to His Command.

The program and budget now presented is surely the minimum share of our Lord's great program, which this Church of ours ought to undertake and carry out in each of the next three years. In preparing it we have had the benefit of a wealth of detailed and carefully arranged information provided by the officers of the National Council [L.C., September 14th], and we wish to pay tribute to their thoroughness and accuracy. Many missionary bishops, department heads, and other leaders have given invaluable help. To each of these we express our sincere appreciation.

We believe that administrative personnel and expense at headquarters should be kept at the minimum consistent with effective staff work and as much as possible of our resources be applied to the actual work of evangelism, education, and social service. The program and budget which we are presenting clearly reflect this purpose.

The events of our own times and the facts of contemporary life furnish striking demonstration of the wisdom and urgency of our Lord's program and of that part of it represented by this report. There are a few items to which special attention should be called.

Home Department

We have given special attention to the provision of more adequate missionary salaries and travel allowances in domestic missionary districts.

In some of our missionary districts married clergy are endeavoring to live and support their families on as little as

\$2,100 a year, and out of that meager sum to pay most of the cost of operating an automobile between widely separated stations.

Therefore we have included a sum of \$80,000 to be used by missionary bishops in consultation with the Home Department for the increase of salaries and travel allowances. We believe that where missionaries are required to use their own cars in serving the fields assigned to them, they should receive an adequate mileage allowance.

In the report of the Program and Budget Committee to General Convention in 1949, special attention was given to the need for new missionary work in areas, on the West coast and elsewhere, in which the population was increasing with great rapidity because of new industries and new opportunities. During the past triennium these population shifts have presented an increasingly urgent challenge to the Church. Through the far-sighted vision of the Presiding Bishop and the National Council, the Reconstruction and Advance funds earmarked for China, which cannot now be used there, amounting to \$1,500,000, were set up as a revolving fund for loans to dioceses for the building of churches and parish houses in these areas, the funds to be repaid over a ten-year period. Thus, without diminishing the reserve funds for China, they have been invested to stimulate this vital advance in our own country, until the time when they may be used for their original purpose.

College work is an important field, both of missionary extension and of leadership training. It is noteworthy that the program of the Episcopal Church is far more than student work. It includes faculty as well, and is designed to undergird secular education with the compelling motive and philosophy of the Christian Faith.

Armed Forces

The large expansion of the Armed Forces has required a corresponding in-

THE most important business that can come before [General] Convention is our united participation in the program which our Lord Jesus Christ Himself has given to His Church. That program originated not in . . . Committee, not in . . . National Council, but in the clear command of the Son of God:

"All authority is given unto me in heaven and in earth. Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

That is a definite program. It means world-wide missions; the incorporation of men, women, and children into the sacramental life of the Church; their education in the Christian faith and fellowship and duty; and the application of Christian teaching to every-day life. Until God's Kingdom is consummated, that program is the primary business of the whole Church, and of the Church as a whole.

In the execution of that program, thank God, this Church of ours does not work alone. Other branches of the Anglican Communion, and other bodies of Christians, are enlisted with us in the common task. But, as an integral part of the One, Holy, Catholic, and Apostolic Church, our Church has a responsibility to our Lord Himself to accept and carry out a worthy share in the task He has given to the whole Church. We need constantly to remind ourselves that,

crease in the number of chaplains and of the money necessary to pay their pension premiums and to supply them with Communion vessels, linens, vestments, and other essentials not provided by the government; to furnish to the many thousands of Episcopalians in uniform the Prayer Books, Church War Crosses, and other tangible evidences that the Church follows them with her love and care. The considerable reserve fund which the Armed Forces Division carried over from the money raised during World War II is being exhausted; and the National Council has quite rightly put into its askings for each of the next three years a sum sufficient to provide for these needs.

Overseas

The increases in the budget [for overseas work] are partly for advance work but chiefly for the more effective prosecution of existing work. One of the most important provisions is the setting up of a fund for the increase of salaries of native workers, and for their travel expense, since the needs of the native clergy have been brought strongly to our attention by many missionary bishops.

Japan

In Japan the Church faces a missionary opportunity unique in modern history. At the General Convention of 1949 attention was called to this, and the Church was asked to increase her efforts to meet that opportunity. Some progress has been made; but what we have done thus far is too little, and further delay may make what we shall do too late. The Nippon Sei Ko Kwai, formed many years ago by the union of our three missionary districts with seven others, which had been founded and supported by other branches of the Anglican Communion, emerged from the war with a solid core

of loyal Japanese bishops, priests, and laity, but impoverished, confused, and with most of her churches and other buildings in ruins. She has welcomed gratefully the aid we have given in men and means and urgently calls on us to give more while the door of opportunity is still wide open. In response to that call, the National Council has made an increase in the asking for Japan, and your Committee has added \$100,000 to that. This will make it possible to send more missionaries and to give timely aid to the Japanese Church, many of whose clergy have been forced to accept secular employment in order to supply their families with the simplest food and clothing, leaving only Sundays and spare time for their spiritual tasks. Our Presiding Bishop has appointed the Hon. Francis B. Sayre, devoted Churchman, wise and experienced statesman, to go to Japan as his personal representative to the Japanese Church and people.

Christian Education

No work of the Church is more important than the Christian education of her own children and adults. Three years ago special priority was given in the program and budget to the Department of Christian Education. The recognition of the importance of this field has begun to bear abundant fruit in the life of the Church.

In the present budget we have provided \$301,038 for this important department. This is about \$30,000 less than the budget recommended by the National Council, but is some \$23,000 more than the 1952 appropriation. In view of other urgent needs, we have not felt it possible to add new divisions or to expand some other divisions as much as requested. We have made increases in the Divisions of Leadership Training and Curriculum Development. We have

also provided for an assistant to the director, to relieve the director of many details and thus make possible the further development of this department.

Christian Social Relations

In the Department of Christian Social Relations, we have given special attention to the new Division of Urban-Industrial Church work, which we believe to be of great importance in helping to solve some of the problems that increasingly face city parishes. The budget provision of \$81,549 is \$25,000 more than the 1952 appropriation, and includes the salient features of the advance program described in the National Council brochure.

World Relief

If the detailed story of what has been accomplished during the past three years in the resettlement of displaced persons, in aid to Anglican dioceses in the Middle East, to the Old Catholic Churches of Europe, the Orthodox Churches of Greece, Yugoslavia, and the Near East, in scholarships for young people who have fled from tyranny abroad and found refuge in America, and in other undertakings through Church World Service and other agencies could be told to all the people of the Church as it was told to Convention, they would be stirred to new enthusiasm on behalf of World Relief. In the past triennium nearly \$150,000 has been given through this channel to rehabilitation of the Church in Japan. We have therefore felt justified in transferring \$50,000 a year from this item to specific work in Japan. But the need in other areas continues, and \$400,000 remains in the budget for this purpose.

Special Appeals

As we survey the program of the Church, we are met time and again with

The Budget for 1953

[The Program and Budget] Committee submits to General Convention the following Budget for 1953:

I. MISSIONARY WORK

| | 1952 Appropriation | 1953 Budget |
|---|-----------------------|-----------------------|
| Domestic Missions | \$1,152,250.00 | \$1,524,018.32 |
| Overseas Missions | 2,019,022.00 | 2,310,153.00 |
| General Administration | 64,445.00 | 79,945.00 |
| Other Appropriations: | | |
| World Relief and Church Cooperation | 450,000.00 | 400,000.00 |
| Sundry | 118,116.00 | 114,420.58 |
| Total Missionary Work | \$3,803,833.00 | \$4,428,536.90 |

II. EDUCATION and PROMOTION

| | | |
|--|----------------------|----------------------|
| Christian Education | \$ 278,198.00 | \$ 301,038.00 |
| Christian Social Relations | 56,247.00 | 81,549.10 |
| Department of Promotion | 209,306.00 | 234,091.37 |
| Woman's Auxiliary | 69,955.00 | 74,653.01 |
| Presiding Bishop's Committee on Laymen's Work | 33,906.00 | 41,198.00 |
| Other Appropriations: | | |
| For presenting Program | 60,000.00 | 60,000.00 |
| Sundry | 30,066.00 | 30,066.00 |
| Total Education and Promotion | \$ 737,678.00 | \$ 812,595.48 |

III. MISCELLANEOUS ACTIVITIES

| | | |
|----------------------------|--------------|--------------|
| Other Appropriations | \$ 74,363.00 | \$ 85,213.00 |
|----------------------------|--------------|--------------|

IV. COOPERATING AGENCIES

| | | |
|----------------------------|--------------|--------------|
| Other Appropriations | \$ 43,800.00 | \$ 49,300.00 |
|----------------------------|--------------|--------------|

V. ADMINISTRATIVE EXPENSES

| | | |
|--|----------------------|----------------------|
| Department of Finance | \$ 127,500.00 | \$ 133,650.00 |
| General Administration | 49,593.00 | 59,093.00 |
| General Operating Accounts | 344,536.00 | 346,490.00 |
| Other Appropriations | 14,165.00 | 14,165.00 |
| Total Administrative Expenses | \$ 535,794.00 | \$ 553,398.00 |

| | | |
|--------------------|-----------------------|-----------------------|
| TOTAL | \$5,195,468.00 | \$5,929,043.38 |
|--------------------|-----------------------|-----------------------|

ESTIMATED INCOME and Other Credits Available for Budget Purposes

| | |
|--|---------------|
| From invested trust funds | \$ 380,000.00 |
| From miscellaneous sources | 15,000.00 |
| From Woman's Auxiliary United Thank Offering | 384,667.00 |
| From quotas of dioceses and districts | 5,149,376.38 |

| | |
|--------------------|-----------------------|
| TOTAL | \$5,929,043.38 |
|--------------------|-----------------------|

the urgent need for capital investment in new buildings, and repairs and modernization of Church institutions. One such appeal, on behalf of the American Church Institute for Negroes, was referred to the Program and Budget Committee by the National Council. Others have become apparent in interviews with missionary bishops and deans of seminaries.

We believe that the time has come when the General Convention must respond to these appeals, if the work of the Church is to move forward. We believe, too, that the Church is ready for such advance — indeed, that it is insistently demanded by clergy and laity alike, and that we cannot fail to heed that demand. We have therefore included in this report a resolution authorizing and directing the National Council, following an evaluation of the needs, to inaugurate and promote, during the coming triennium, a single campaign to meet the most urgent of these capital requirements, some of which are: Theological Seminaries in the United States; St. Luke's Hospital, Manila; Churches and Church institutions in Japan; St. Just School, Puerto Rico; American Church Institute for Negroes.

We cannot say how large this appeal should be, nor what order of priority its items should have; but we are confident that the Church will respond generously to such an appeal, if made by our National Council with the authority of General Convention.

Nothing will so clearly demonstrate that the work of the Church is dynamic and forward-moving, as the successful conduct of this special campaign for capital needs in the missionary and educational program of the whole Church. We therefore commend it especially, not only to the bishops and deputies to General Convention, but to every member of the Church.

Resolutions

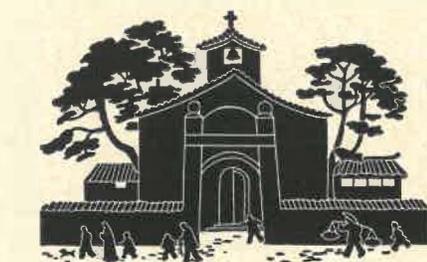
(1) *Resolved*, the House of Bishops concurring, that the Budget, in the amount of \$5,929,043.38, submitted by the Joint Committee on Program and Budget, be adopted for 1953, subject to revision by the National Council in view of the response of the dioceses and districts to the Quotas assigned them under the authority of General Convention.

(2) *Resolved*, the House of Bishops concurring, that the Budget for 1954 and that for 1955 shall not exceed \$5,929,043.38, or such sum in excess of this figure as may be made available by increased giving on the part of the dioceses and missionary districts as reported at the February meeting of the National Council of any given year.

(3) *Resolved*, the House of Bishops concurring, that the National Council be, and hereby is, instructed, before February 15th in each year of the Triennium, to adjust the Budget in a sum reasonably within the total expectations plus other anticipated income, thus maintaining the pay-as-you-go principle throughout the Triennium.

(4) *Resolved*, the House of Bishops concurring, that an appropriation of \$2,500 for the Triennium 1953, 1954, and 1955 be included in the Budget of General Convention for the work of the Joint Committee on Program and Budget.

(5) *Resolved*, the House of Bishops concurring, that undesignated legacies received by the Domestic and Foreign Missionary Society should be used primarily for implementing advance work; and only in case of extreme emergency should any portion of them be used for recurring budget items, such portion not to exceed 50% of the total of undesignated legacies received.



(6) *Resolved*, the House of Bishops concurring, that the National Council is hereby directed to continue and to expand its program of surveys in all missionary areas of the Church, making full use of the resources of the Unit of Research and Field Study, in order to increase the effectiveness of the work and to realize economies in administration.

(7) *Resolved*, the House of Bishops concurring, that in all matters of Budget revision, the National Council be urged to protect the missionary salary and travel items contained in the Budget for the next Triennium, making them the last to suffer reduction.

(8) *Resolved*, the House of Bishops concurring, that the National Council be instructed not to reduce the amount allocated to the Armed Forces Division unless, in the opinion of the National Council, the present emergency has abated sufficiently to warrant a reduction.

(9) *Whereas*, the Budget of the Church for the Triennium 1953-1955 provides only for the maintenance of the Church's current work, and not for urgent capital requirements, and

Whereas, this Church is ready, able, and desirous to move forward in the extension of Christ's Kingdom by the provision of capital funds to meet long overdue and vital needs, therefore be it

Resolved, the House of Bishops concurring, that this General Convention authorize and direct the National Council to inaugurate and promote, during the coming Triennium, a single campaign to meet the urgent capital require-

ments of the Church, taking into consideration: Theological Seminaries in the United States; St. Luke's Hospital, Manila; Churches and Church institutions in Japan; St. Just School, Puerto Rico; American Church Institute for Negroes.*

And That the National Council determine and include the amounts required for approved projects and direct the raising and expenditure of these funds.

Conclusion

To make this program a reality requires a large increase in the offering of life and money by all our people.

One of the urgent needs of the Church in every field of her activity is for more men and women of consecration and ability who will offer their lives for service as clergy and lay workers. Another is adequate support, by prayer and gifts, of those who thus offer themselves. We appeal to dioceses and parishes to treat their quotas not merely as goals to be reached, but as minima to be exceeded.

The matter with which we are concerned is not primarily financial, but educational and spiritual. The members of this Convention and others who share with us the responsibility of leadership have the duty and the high privilege to bring clearly and persuasively to the people of the Church the urgent and world-wide need for the redemption and abundant life which our Lord came to give, and His call to us to be His messengers and stewards. We must help our people to see, as we have seen through the stirring addresses to which we have listened here, behind the cold words and colder figures of the budget, men and women and children in dire need for food and clothing and in deeper need for the Bread of Life, and Christ Himself standing among them and saying: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

It is our high honor, as workers together with Him, to be the ministers of his grace not only in our own parishes and dioceses, but also in the world-wide work of the Church, and to call all His people to share that honor with us and to go forward in His strength to carry out His program.

Edmund P. Dandridge, *Chairman*; Wallace E. Conkling, Conrad H. Gesner, Frederick L. Barry, Thomas H. Wright, Lane W. Barton, Donald Wonders, Harry Lee Doll, Frederick J. Warnecke, George T. Masuda, Edward H. Eckel, Merritt F. Williams, John I. Hartman, Norman A. Lilly, W. A. Cochel, Philip H. Stafford, Clifford P. Morehouse, Allen B. McGowan, Einar Jacobsen, Joseph H. Bowman, Albert Roberts, Jr., J. L. Caldwell McFaddin, Harold D. Neill, Sterling F. Mutz.

*This list was dropped when General Convention adopted the Committee's report.

Problems

of the Japanese Church

By the Most Rev. Michael Hinsuke Yashiro

Presiding Bishop of the Nippon Seikokwai

Speaker of the evening at THE LIVING CHURCH dinner, September 13th (menu included roast beef, three vegetables, two salads) was the Most Rev. Michael Yashiro, Presiding Bishop of Church in Japan. The dinner was held in the undercroft of St. Paul's Cathedral.

I AM particularly happy to be asked to describe the three worst problems of the Nippon Seikokwai. Very often I am asked to speak about the tremendous opportunities for evangelism facing us, or about some glorious witness in our Church. The subject of my talk this evening, as given to me, is very real to me and very close to my heart. It may not be an inspiring one, but I hope it will provide you with insight into our problems, and give you subjects for intercession.

First of all, the weakest point of our Church is that we have so short a history of the Christian life in Japan. I am the son of a clergyman of our Church, and was brought up in a Christian atmosphere. However, on some occasions I was tempted to doubt the existence of God. My son, who is a third-generation Christian and through your kindness has studied in General Theological Seminary, has never had such moments when he doubted God's existence.

When I talked with General MacArthur after the war ended, I told him that to make a nation democratic is a very hard job. My great doubt that our nation could be democratized in a few years' time comes from the fact that it will take a long time to create a Christian atmosphere throughout the nation.

Let me tell you of a young catechist

who had graduated from our seminary in Tokyo. He is very clever and made very good grades both in university and in seminary. He had passed the deacon's examination. He gave very good Bible instructions, yet he could make no converts. He lacked spiritual vitality and inner conviction.

It was the Saturday night before Easter, 13 years ago, when I was the rector of a parish. I was having a good talk with him in my office, when suddenly he asked me, "Father, do you really believe in the Resurrection of Jesus Christ?" I was thoroughly shocked, and said to him, "Do you not believe in the Resurrection of Jesus Christ?" Then he said, smilingly, "Dear Father, stop talking nonsense. I love you and you love me, and here there is no one but you and me." I could not say anything for some moments.

Then he said, "You and I and all workers of the Church are talking very loudly about the Resurrection of Jesus Christ simply because we must protect our profession." I talked all that night, until four o'clock in the morning, when he at last realized the tremendous power of the Resurrection of our Lord. He could write good essays on the witness of the Resurrection of Jesus Christ without believing!

To some of you, I am sure this kind of talk seems inconceivable, but I think that all the weaknesses in our Church are due to the brief history of the Church in Japan.

This weakness was clearly visible just before and during wartime. Owing to the war, the Christian Church in Japan was completely cut off and isolated from



BISHOP YASHIRO AND DR. HEUSS
Conversation at dinner.

its mother Churches and from fellow Christians throughout the world. At first this did not appear to be such a tragedy, but later we realized that it was a bitter experience. Even St. John the Baptist, the greatest of the prophets, became suspicious of the function of Jesus Christ, the Messiah, whom he himself had introduced to the public. This grew out of his isolation from the fellowship of Jesus Christ as a friend while St. John was in prison.

It was quite natural that this isolation of our Church, which has a history of only 90 years, from the whole Christian world should have several unfortunate results among the Japanese clergy. One was a progressive loss of vision, due largely to the weight of an omnipresent government. Many found it difficult to be both a loyal Japanese and a fearless Christian, and consequently fell into a negative attitude. It was feared by the clergy that any aggressive action might attract the attention of the authorities and bring disfavor, not only on themselves, but on their congregations.

Another unhappy development was the distrust bred by fear. Christian leaders found themselves afraid to trust anyone. All too often, in a fearful effort to prove loyalty to the government, confidences were betrayed, and inherently innocent plans or situations were reported that caused trouble with the authorities. The problem of the relation of the Church to the State was almost fatal to the Nippon Seikokwai which, because of her brief history and limited experience, found it very difficult to keep to a true course.

Another problem resulting from this

TUNING IN: [Nippon Seikokwai is Japanese for "Holy Catholic Church of Japan," the official name for the autonomous branch of the Anglican Communion at work in that country. Bishop Yashiro has been Bishop of Kobe since 1941,

Presiding Bishop of Nippon Seikokwai since 1947. His theological education included study in England under the Society of the Sacred Mission at Kelham. En route to General Convention he took part in the Canadian General Synod.

short history was that during war time we lacked good experienced priests among us. This was particularly true among the young clergy who had not had the benefit of working with experienced missionaries, as the latter had to leave us just before the war. The foreign bishops had to resign, creating the necessity of consecrating a number of the more experienced clergy, and this in turn caused the ordination of new clergy at the earliest possible moment.

The second weakness of our Church comes from a national weakness. As you know, the Japanese have an amazing capacity for imitation and adaptation. There are very few who have originality. In business circles, we are constantly attacked in the world markets by many countries because the Japanese are often able to produce imitations which are so good as almost to outshine the original.

In old times, we took a great deal from Chinese culture. In the middle of the last Century, Japan emerged from a hermit stage, and decided to become a great country in the modern style. She adopted the British way of doing things with such success as to become, in two generations, a major factor in world politics. Again, when the alliance with Britain had to be given up, we imitated the German system in educational, as well as military circles.

Now, we are imitating the American style of democracy and trying to adapt it to our country. As a matter of fact, these imitations and adaptations in politics, economics, and education are very successful. But, when it comes to a Church like the Nippon Seikokwai, with such a short history and limited experience, this tendency to imitation very often causes weaknesses in the Church. For the Christian life cannot be a mere matter of imitation: it requires a real conversion.

In the mother Churches almost all nations are Christian. In Japan, with a population of 80 million, the number of Christians is less than one percent. In the mother Churches, new visions, adventures, and projects are the products of Christian introspection. Therefore, in Japan, mere imitation of a new movement from a mother Church often results in something of a problem.

Since the termination of the war, the National Christian Council has welcomed many of new movements in the mother Churches, namely the mass meeting of Stanley Jones; the Y.M.C.A. movement of Dr. Mott; the M. R. A.'s¹ approach to politicians and business men; the Home and Family Life Movement of Dr. Irma Highbaugh; the Deaconess Movement of Germany, and the popular

movement of the Work Camp and the Brotherhood of St. Andrew was reorganized.

All these new movements have been adopted in Japan, and they are good for us Christians. Very often, however, we encounter difficulties in grasping their meaning and relation to the tremendous task of evangelizing 80 million people which the Lord has given us particularly in this time of crisis.

Let me talk of the Work Camp movement, which is very popular in Japan. In the summer, each denomination and Y.M.C.A. now distributes to each church beautiful pamphlets of "Work Camps," with fascinating pictures and information. These pamphlets are exactly like those of the Tourist Bureau of resort hotels and hot springs. The members of the Work Camps are to pay their own living and traveling expenses. They need not work very hard. Recreation, dancing, and camp fires are emphasized, and these are very charming for young men and young women.

But what is the result? These Work Camps have become a kind of recreation only for rich young people.

Perhaps some of you have heard of my own work camp team. I adopted only the idea of "work" from the Work Camp, to offer our time and energy to God and His Church. First of all, I formed the Work Camp Team to earn money by reducing the cost of construction. In this way, the members need not worry about traveling and living expenses, and it helps the Church and diocese tremendously by cutting building costs. We can build a church or house at half the ordinary cost.

We divide our team into three groups — carpenters, plasterers, and cooks. Those who cannot do heavy work must provide meals for us. Last year we built one church, one students' hostel, and two houses. This year we built Tarumi Seikokwai Center.

In doing this work together, our members can learn and grasp the meaning of creation. Among them there is no embarrassment between rich and poor. The only embarrassment is that some members who can work very hard do not know how to sing modern songs. I am very proud of my Work Camp Team.

I believe that to imitate the whole system of these new movements of the mother Churches would not strengthen a young Church like the Nippon Seikokwai, but to adapt the idea and vision of those movements, and to create new organizations suitable to us, will strengthen us a great deal.

Our third problem is the lack of the vital spirit among the converts of the post-war years. Three years ago, Dr.

Ranson, of the International Missionary Council visited us, and suggested that we form a special committee on the strategy of missionary work in Japan. That special committee has just published its report. One of the interesting figures shows that our converts are chiefly from the student groups—32%. Another interesting feature of the report is about those Christian students. Some university professors carefully studied these Christian students, and reported like this: The Christian students are (1) weak in character (2) shallow in thought (3) overly fond of social gatherings (4) most interested in choruses and parties.

In addition, they pointed out that the excellent students, from the intellectual point of view, are apt to be the Nihilists.² They are men of high principles, and the deep thinkers. Those who have the leadership among the students, are apt to be Communists. They have the spiritual vitality to fulfill their vision in practical ways.

Now, in Japan, Jean-Paul Sartre, the French writer and socialist, is very popular among the young people. He classed proletarians in two groups. One is the so-called real proletarians. They are exploited by the bourgeoisie, yet they are the persons who can attach to the bourgeoisie. The second group is made up of the so-called parasites, who are lacking in spirit. They have no vision, no enterprise.

Let us see what this anti-Christian Sartre suggests to us. It is the same hint contained in the above criticism of our Christian students in Japan. What we really want to have are those students who have spirit.

We appreciate the post-war trend in our Church towards beautiful singing, which is an essential part of our worship; and the pleasant parties, which are the fulfillment of our Christian fellowship. However, the challenge of the new age urges us to go to the living society in order to bring thousands of souls to Christ.

In our Church today there is a tendency toward preoccupation with and among ourselves; cutting us off from the community about us—from its needs and problems. This is the real reason we cannot get those excellent students who have the vision to fight against social evil.

In discussing the weaknesses of our Church, we feel strongly the necessity of strengthening the spiritual life among our Christians, as their Christian life is as yet without a steadfast foundation, that through this deepening spiritual foundation they may have the glorious vision of converting their fellow countrymen to Jesus our Saviour.

TUNING IN: ¶MRA stands for "Moral Rearmament Association," otherwise known as Buchmanism or the Oxford Group Movement. It aims at complete conversion to the moral teaching of Christ, through techniques including open confession

before "groups." ¶Nihilism, "nothingism" (Latin, "nihil," "nothing") is a term used in varying philosophical senses, sometimes to mean belief that nothing really exists, sometimes to deny the validity of all distinctions of moral value.

Letter from Boston

TOWARD the end of the second week of General Convention, those of us who are attending the meeting would have a hard time believing that it will go down in history as a "great Convention." And yet, amid the confusion of parliamentary move and countermove, emerging from the great mass of decisions sidetracked and bold proposals defeated, there is gradually appearing a constructive pattern of things decided and done that may have significant effects on the Church in future years.

Little noticed by the newspapers because it was adopted by the House of Bishops in closed session and contained no specific criticism of any recent action was the statement on the policy of this Church with regard to Holy Communion with members of other Churches at ecumenical gatherings. Divided surely and firmly between a policy of rigid isolation and a policy which would make the Holy Communion appear to mean only what it means among those who value it least, this statement will provide excellent guidance to the consciences of devoted Churchmen who thirst for unity with other Christians.

As this is written, many other constructive measures adopted by one house or the other await concurrence. Our news columns will report most of them, and the next two issues will afford room for further consideration in detail of the more important ones.

The Church's program for 1953, adopted unanimously by both houses, represents a real advance over the program of the past three years, even though the advance does little more than cope with the declining purchasing power of the dollars to be spent.

In recent weeks, we have commented editorially several times upon our hope that General Convention in some way would contribute to the growth of the

spirit of unity within the Episcopal Church. We believe that this is the greatest desire of the ordinary man in the pew. In fact, of course, General Convention invariably does make such a contribution. The mere coming together for deliberation upon the Church's common problems, when done in the atmosphere of common prayer and worship which prevails at the Convention and fortified by breakfasts, lunches, and dinners in which all schools of thought meet in fellowship, helps men and women of all schools of thought to realize that they do indeed belong to one Communion and fellowship in the mystical body of Christ.

As far as we can tell at this moment, the Convention's special contribution to this normal effect of any General Convention was shown primarily in a negative way. Little effort has been made by any one school of thought to win a major victory over another. Perhaps a greater contribution to the spirit of unity within the Church would have resulted from a bolder approach to the letter of proposed resolutions and canons on controversial issues.

An understandable interest of the Boston newspapers in the matters in which local leaders played a prominent part seems to us to have had an unfortunate effect in bringing the words, "High Church," "Low Church," "Fight," "Critics," etc., prominently before the Convention's members day by day. Needless to say, such words do not fairly represent the tone of the Convention nor of the role of Massachusetts Churchmen in it. Least of all do they represent the proportion of time and interest spent by the Convention itself on matters involving Churchmanship. It seems to us that this inevitable reaction of the local newspapers is a factor that must be kept in mind in the future by the deputation from the host diocese.



CANON AND MRS. WEDEL *Clifoto*
Deputies' President and W. A. Board Chairman.



ARCHBISHOP AND PRESIDING BISHOP *RNS.*
Examine North Church's Modern Fire Equipment.

WORLD RELIEF

Dr. Pepper Flies to Germany

The Rev. Almon R. Pepper, director of the Department of Christian Social Relations of the Church's National Council, was to fly to Germany September 16th for a month's tour of the German Federal Republic. He will be the guest of the Bonn government.

Dr. Pepper was invited along with 100 other Americans in order to be given the opportunity to study conditions in the new Germany.

MINISTRY

New Associate Warden

The Rev. Dr. Charles R. Stinette, Jr., has been appointed associate warden of the College of Preachers, Washington Cathedral, Mount St. Alban, and is expected with Mrs. Stinette to take up residence late this fall in the Cathedral Close.

Since 1950 Dr. Stinette has been rector of Ascension Church, Rochester, N. Y.

A graduate of North Carolina State College, Dr. Stinette received the bachelor of divinity degree from Union Theological Seminary in New York City; the master of theology degree at Hartford Theological Seminary, Hartford, Conn.; and the doctor of Philosophy from Columbia University. In addition he was granted a certificate in applied psychiatry for the ministry at the William A. White Institute of Psychiatry in New York City.

As a chaplain in the Army from 1943 to 1945 he attained the rank of major and was awarded the Bronze Star

Canon Sparks Retires

By the Rev. FRANCIS C. LIGHTBOURN

On a hot Sunday afternoon in the summer of 1946, this reporter attended Evensong at the Cathedral of St. John the Divine. Afterwards he took part in a tour of the building, noting recent improvements, and was leisurely lingering over the exhibits in one of the choir rooms. A clergyman, tall, silver-haired, in black shirt (minus coat), was cooling off at the door of his office. "Good afternoon, Father," he said, "won't you come in and have a glass of milk with me?"

There followed a delightful conversation with Canon Thomas A. Sparks, pastor of the Cathedral, in which this editor consumed *two* glasses of milk from the Canon's refrigerator, and drew from him the comment that, if a priest worked slowly, patiently, on the funda-

mentals of the faith, he might build up a Catholic parish—in about 200 years.

Canon Sparks has retired. He conducted his last services at the Cathedral on September 14th—three days after his 71st birthday.

At the 11 o'clock service on September 14th the Rev. Edward N. West, Canon Sacrist of the Cathedral, paid this tribute to Canon Sparks: "Many of our younger clergy owe him an infinite debt of gratitude for his stability and judgment." Canon West recalled



CANON SPARKS
It takes about 200 years.

that the late Bishop Manning had said of Canon Sparks: "He is a faithful priest."

Thomas Ayres Sparks was born September 11, 1881, in Maysville, Ky. He was educated at Columbia University (from which he received the Master of Arts degree in 1913), and at the General Theological Seminary, which awarded him the degree of Doctor of Sacred Theology in 1943.

He was ordained deacon and priest in 1913, and served as archdeacon of Salina from 1913-17. In 1918 he became rector of St. Clement's Church, New York City, where he remained until 1930. He was rector of the Church of the Good Shepherd, Rosemont, Pa., from 1930-32, and from 1932-35 was on the staff of Trinity, New York. He was special preacher at Holyrood Church, New York, from 1936, until he came to the Cathedral of St. John the Divine in 1938, becoming Canon Pastor five years later.

Canon Sparks was secretary of the district of Salina, 1915-17. In New York he has served both as lecturer and trustee of the New York Training School for Deaconesses and as a member of the Board of Religious Education.

DISTRICTS

A Mustard Seed

By the Rev. JOHN T. RAYMOND

"The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree . . ." (Matthew 13:31-32a)

California is probably the fastest growing state in the country, and the Episcopal Church there has probably been growing as fast as anywhere else in any of the eight Provinces. To narrow the picture down to one segment of the Eighth Province, the missionary district of San Joaquin is the fastest growing area—diocese or district—in the Province.

This is not just a wild claim—outgrowth of the chamber of commerce psychology—but a statistical fact. In a recent comparative study of nine of the 14 dioceses and districts making up the Eighth Province, San Joaquin had six firsts, eight seconds, and no thirds. Nearest rival was the missionary district of Arizona (Phoenix and Tucson are two of the most rapidly growing cities in the West). Arizona had two firsts, four seconds, and three thirds.

San Joaquin stood at the head of the list in percentage increase in baptisms, Church schools, and Church school pupils, total receipts, current expenses, and total disbursements. San Joaquin returns over 92% of the money allocated to it by the National Council; so it is within 8% of being self-supporting.

St. Paul's Parish of Modesto, Calif., provides an example of how this miracle of growth has worked.

In the year 1942, two years after the completion of a beautiful all-concrete Church and parish house wing, St. Paul's was still a mission with 106 communicants and a current expense total of \$1,278.51. In 1952 the communicant strength was up to 422 and the total membership was up from 243 to 685. The current expense total had increased to \$13,277.54. Some four years ago, in 1948, St. Paul's began an ambitious building program which resulted in the addition of a \$90,000 parish house and Sunday school building and in making St. Paul's one of the most complete and attractive plants in the whole district.

This is just one example of what has been going on all over San Joaquin under the inspired leadership of the Rt. Rev. Sumner Walters, S.T.D., second missionary bishop of the district.

Immediately after assuming office in 1944 Bishop Walters took stock of the

Church's plant in San Joaquin. The results were published in an attractive brochure entitled "Planning for Progress." In it the history of each parish or mission was set forth, the existing buildings described, and the immediate needs listed.

Today, looking through the pages of this brochure back to 1944, one realizes that three of the tired old churches have been replaced by handsome new structures; nine of the Churches have added new parish houses; five of the mission



ST. PAUL'S, MODESTO*
An example of a miracle.

stations (several of which were not in existence when the survey was made) now have brand new Church buildings; and 13 parishes and missions have acquired new rectories. That represents 30 buildings added to the total of those in San Joaquin when Bishop Walters arrived.

The number of organized parishes and missions has grown from 13 to 31, the active clergy from 12 to 25, the total of baptized persons from 4,353 to 10,351, and the communicants from 2,981 to 6,023.

Here it is only fair to observe that the late Bishop Louis Childs Sanford asked to be relieved of his duties in 1942 because of ill health, and for the next two years served only as "acting bishop" until Bishop Walters came in 1944.

These statistics are but the paper picture of many outward and visible changes which have been effected through a great deal of love and labor on the part of Bishop Walters and his clergy these past eight years. The bishop has covered an incredible number of miles in his trips around the district. He has called many conferences which have

helped to create a feeling of family and unification in this big district with its far-flung borders: Bakersfield on the south, Lodi on the north, the Coastal range on the west, and the eastern slope of the Sierra Nevada on the east — an area covering 55,726 square miles which includes the great Central Valley of California, famed Yosemite and Sequoia National Parks, and a part of the California desert.

At convocations, clergy conferences,



BISHOPS WALTERS (right)*
"Never explain—and never fail."

and parish meetings Bishop Walters likes to repeat the axiom which is fast becoming the motto of the whole district: "Never explain — and never fail!"

Where a dozen or so years ago the wild flowers grew in rank profusion in many uncultivated sections of land around Bakersfield, cotton now blooms and blows in the warm California sun. Where up and down the Central Valley great pieces of land lay waste, immense orchards and vineyards now blossom in the springtime and bend low with delicious fruit in the fall. That's what water has done for this part of California.

And, where a dozen years ago less than 20 Churches — most of them missions — struggled dispiritedly to keep their doors open and a token representa-

*When the bishop offered to help him turn the first spadeful of earth, 100-year-old Henry W. Sharp (left), indignantly refused and offered to go on and spade up the whole lot. Occasion: ground breaking for new church school at St. John's, Lodi, where Mr. Sharp is a communicant.

tion in their pews, now some 30 lively Episcopal churches, the majority of them parishes, are bursting their seams with enthusiastic, consecrated laymen who have made the Episcopal Church a real force in the Central Valley.

That is what the Holy Spirit, working in and through a devout and energetic bishop, has done for the Anglican Communion in this rapidly developing section of the fastest growing state in America. The grain of mustard seed has become a tree strong enough to support many birds of heaven who have come to lodge in the branches thereof.

And, as Bishop Walters says, "This is only the beginning. There are vast resources as yet untapped."

PUBLIC AFFAIRS

Archbishop Asks Vote

Archbishop Michael of New York of the Greek Orthodox Church in North and South America has called upon all members of the Church to register for the coming election and to vote on November 4th.

In an encyclical addressed to all Greek Orthodox clergy in the United States, Archbishop Michael said that "every one of us, according to his personal beliefs, should vote for the people who will best serve our country."

The letter requested the clergy to read the encyclical from the pulpits of their churches and "to further develop its contents and stress the importance of complete participation in the coming elections." [RNS]

CANADA

Counterpart

Soon after the Church of England in Canada concluded its General Synod, the primate, Archbishop Barfoot left for Boston to bring greetings to the American counterpart of the Synod — General Convention.

During its concluding days the Canadian Synod:*

- ✓ Approved election next year of a bishop to assist the Primate, taking over the latter's diocesan duties, allowing him to spend full time on primate work.
- ✓ Approved a plan to regulate by law the use of narcotics.
- ✓ Heard Prayer Book Revision Committee report. A draft revision will be presented at the 1955 Synod for study purposes.
- ✓ Decided that Church rules on divorce would stay the same, and referred nullity clauses back to committee.
- ✓ Decided that unity discussions were to continue.

*See L.C., September 21st for earlier action.

*Guild room.

- ✓ Went on record as favoring religious training in day schools.
- ✓ Heard a report condemning the idea of an ambassador to the Vatican.

Also:

- ✓ The assistant bishop of Moosonee said that he observed a lack of interest in the work of northern missionaries.
- ✓ There was a discussion of the alleged use by the Salvation Army of charity funds for propaganda.
- ✓ Lower House adopted a motion of Upper House that Canterbury Clubs and other definitely Church organizations be aided financially and otherwise.

ARMED FORCES

In the Dead of Night

"Does anybody visit Army chapels during the dead of night?" asks a release from the office of the chief of chaplains, Department of the Army.

The release goes on:

"An Army chaplain recently secluded himself in his chapel on three consecutive nights to see if anyone availed himself of this sanctuary.

"On the first night, eight men came in from 1:00 to 2:30 AM to worship. Six men used the chapel on the second night between midnight and 1:45 AM, while three men came in to pray during the period of 11:30 PM and 1:00 AM on the third night."

WORLD RELIEF

Ford Foundation Grant

The Ford Foundation has made a grant of \$2,900,000 to help find permanent solutions to the problems of more than 10,000,000 people of all faiths and many nationalities who have refused to return to their homelands because of fear of persecution, or who have been driven into Free Europe since the end of the war.

The grant has been given in response to an appeal to the Ford Foundation made by major voluntary agencies engaged in refugee work, including the World Council of Churches,

In announcing the grant Paul S. Hoffman, director of the Ford Foundation, said:

"(1) The work must help the refugees to help themselves.

"(2) Programs should be carried out without discrimination among refugee groups.

"(3) It must promote the integration of the refugees in the communities in which they live, as well as provide new resettlement opportunities abroad.

"(4) The work must not relieve governments of their normal responsibilities.

"(5) Programs of direct material relief should be avoided.

"(6) So far as possible the emphasis should be on youth."

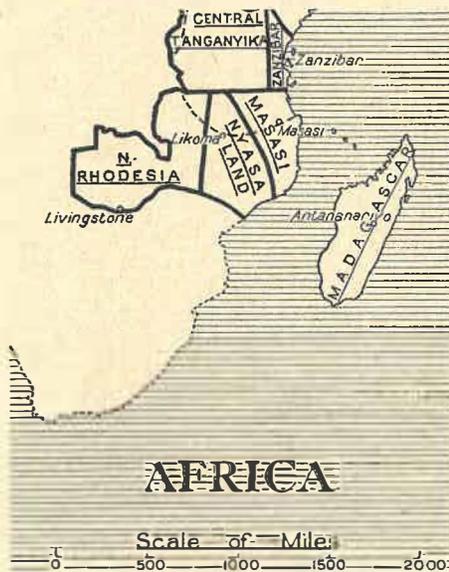
September 28, 1952

SOUTH AFRICA

A Detachment

Plans for the establishment of a new ecclesiastical province in Africa are advancing rapidly.

The dioceses which will form the new province are Northern and Southern Rhodesia, and a portion of the present diocese of Nyasaland. The diocese of Southern Rhodesia is about to be di-



NEW PROVINCE
Out of N. Rhodesia and Nyasaland.

vided, when the endowment fund, which is growing steadily, is completed. Matabeleland and Mashonaland will then each have its own diocese; the see city of the former will be Bulawayo, and of the latter, Salisbury. The Southern Rhodesia dioceses will be detached from the province of South Africa, and the other dioceses will cease to be under the immediate jurisdiction of the Archbishop of Canterbury, who at present appoints the bishops.

The Archbishops of Canterbury and Cape Town hope to visit the new province next year, for its inauguration.

Poet-Priest Dies

Missionary priest and poet, the Rev. Arthur Shearly Cripps, died in Southern Rhodesia on August first at the age of 83. He was buried in a grave dug in the center of the church which he had himself built at Maronda Mashanu, the Mission of the Five wounds.

In his early days he had been prominent at Oxford both for scholarship and athletic prowess. In 1900 he turned his back on what might have been a very distinguished literary career and gave himself to missionary work in Southern Rhodesia, and with the exception of four

years in England devoted his life to the Africans. At the same time he published attractive books of poetry, stories, and sketches. His book, *Africa for the Africans*, raised a storm and in his time he earned a good deal of unpopularity among Europeans because of his outspoken comments on the treatment of Africans.

THE SIMPLE LIFE

To the world he had "gone native," for he lived with the natives in the simplest fashion, sharing everything with them, and eating the same food. No man gave himself more completely than he did to the people he loved.

His life was patterned on that of St. Francis, his favorite saint. At his funeral the Africans gave their testimony. Three shots were fired, women began to wail, and a group of heathens began a war dance and song, such as is customary at the burial of a great chief.

No Slur Intended

St. Paul's College, Grahamstown, South Africa, which is the provincial institution for the training of European candidates for the ministry, recently kept its golden jubilee.

Fifty years ago the college opened with one student. In his report the present warden, the Rev. F. C. Synge, says that the college has now sent 190 students into the ministry, and continues:

"I hope that when the college keeps its 75th birthday there will be some episcopal Old Paulines at its festival. It is not the least a slur that it has not yet produced a bishop. Faithful priests are in the long run more important, if less spectacular, than bishops. . . ."

ISRAEL

Nuns Defy Russians

Three aged Russian Orthodox nuns were expelled from their convent at Ain Karem, near Jerusalem, after refusing to renounce their claims to Israeli citizenship under the new Nationality Law.

The new law provides that persons now residing in Israel can claim Israeli citizenship if they wish to do so.

The three nuns, who had served at the convent for more than 30 years, said that Soviet officials recently had visited Russian Orthodox monasteries and convents in Israel and ordered members to retain their Russian nationality. Those who objected were threatened with expulsion, they said.

Refusing to obey the Soviet instructions, the nuns said they felt safer as Israelis.

[RNS]

A Great Day

UNQUESTIONABLY the great literary event of the year will take place this week, when, on September 30th, Thomas Nelson & Sons publish the Revised Standard Version of the Bible, Old Testament (New Testament was published in 1946).

The day chosen, whether by accident or design, is eminently suitable, being the feast of St. Jerome, the fourth-century translator of the great Latin version commonly known as the Vulgate. Not only is this the official Bible text of the Roman Catholic Church today, but it was for some 1100 years the Bible of Western Christendom.

ANOTHER publication this week, a second only in importance to the RSV, is scheduled for the same day — *The Interpreter's Bible, Vol. I,** containing general articles on the Bible and on the Old Testament literature, and also the books of Genesis and Exodus, with introductory material, King James and RSV texts in parallel columns, exegesis and exposition (Abingdon-Cokesbury. Pp. xxx, 1099. \$8.75).

The general articles on the Bible cover such topics as the Bible's significance and authority, formation and transmission of the Old and New Testaments, the English Bible, and the history of the interpretation of the Bible. An interesting feature is a section entitled "How to use the Interpreter's Bible."

THAT the Church in Wales (autonomous since 1920) has not yet revised the title-page of the Prayer Book (which still reads "Church of England") is cited, in the October *Pan Anglican*, as evidence of the conservatism of this body, but if anyone thinks this means an absence of the usual accompaniments of Catholic worship he need only glance at the cover picture, which shows the Archbishop celebrating a Solemn Mass in the ruins of Valle Crucis Abbey.

This issue of *Pan Anglican*, "The Church in Wales Number," contains no less than 20 articles on that Church — including one on congregations in the U.S.A. founded by Welsh settlers (subscription \$1 a year, at 207 Farmington Ave., Hartford 5, Conn.).

* Volume I is not the first volume of the projected 12 to appear. Volume VII, containing general articles on the New Testament and the Gospels of St. Matthew and St. Mark, was published about a year ago [L.C., October 14 and December 2, 1951], followed last spring by Volume VIII, Gospels of St. Luke and St. John [L.C., April 27th and May 11th].

Anglican contributors to Vol. I: R. M. Grant, C. A. Simpson, H. E. W. Fosbrooke, W. R. Bowie.

SOUTH FLORIDA — The hurricane season now on in south Florida and the possible resulting danger to life and property has prompted Bishop Louttit of South Florida to approve this prayer for use in the diocese:

"Almighty God, who art the Governor of all things both in heaven and in earth, and at whose word the stormy wind ariseth, be merciful unto thy servants and grant us thy protection from storm and hurricane. Though we be unworthy, we beseech thee that thou wilt so guide the winds of heaven that all thy people may dwell safely and be free from fear; through Jesus Christ our Lord. Amen."

Two severe hurricanes of the season have veered from the Florida coast.

NEW JERSEY — When a summer storm caused a large block of plaster to fall in the Church of Our Saviour, Camden, N. J., the event sparked a restoration campaign for the old church. Local papers played it up, with pictures and sympathetic description of the work of the parish. The result has been a community-wide interest in the renovation program.

The 98-year-old church was faced with closing its doors unless a fund of \$15,000 could be raised to restore the fabric. A stone church and parish house, built from ballast of the ships which used to touch at Camden wharfs, it is basically sound, but has slowly fallen into bad repair.

Since the people have little money, appeals have been made to outside groups. Appearing on the radio, before labor unions, and other organizations, the rector, the Rev. Robert M. Collins, has stimulated a wide interest in the work. Most of the work of restoration is to be done by the parishioners. Already some \$1400 has come in, and the work has started. Women of the parish have accepted the offer of a large Philadelphia department store to work every Saturday and Wednesday during the fall, and to turn over all money.

Says Fr. Collins, "The people here are working like mad, and this is truly from God because it simply has revitalized the place." There is a central nucleus of members, but the neighborhood is transient, and slowly declining, and the ministrations of the parish are to those at its doors. The rectory is flooded from morning until night with people in some kind of need. The church is always open, with a daily Eucharist. There are large Negro housing projects near, and to these people the parish will minister before long.

The bishops of New Jersey approve of the campaign. Over a thousand letters have been sent out appealing for aid, to all sorts of people. Donation cans are placed in some 100 shopping

places in Camden. The parishioners stop by at noon each day to pray for the success of the venture.

KENTUCKY — Favorable comment upon the "formality" of Episcopal Church worship was made in the Louisville, Ky., *Courier-Journal* of September 8th, by a reporter who selected as typical the service of Emmanuel Church, Louisville, of which the Rev. J. N. McCormick is the pastor. The reporter, evidently not too familiar with Anglican practice, was impressed by what she saw, including the "seasonal green surplice" of the celebrant.

NORTH TEXAS — Things get done in Texas. In a two-week campaign from a membership list of only 125 families, St. John's Church, Odessa, raised over \$125,000 for a new church building.

PENNSYLVANIA — A side altar in St. Paul's Church, Doylestown, Pa., in memory of Henry Carver, vestryman and parish benefactor, was dedicated by Bishop Hart of Pennsylvania not long ago.

The carving in the reredos was made in the 16th century in Bavaria, probably at Nuremberg. It is from a single piece



SIDE ALTAR, ST. PAUL'S
From a block of wood, a reredos.

of wood and the original polychrome shows little evidence of retouching. The Rev. Frank Damrosch, rector of St. Paul's who inherited the carving from an uncle, presented it to the parish.

George Sotter, of Holicong, Pa., noted artist, designed the altar to harmonize with the carving and architecture of the church.

LOS ANGELES — The Rev. Walter S. Howard, 86, retired priest, in Holly-



wood, Calif., has given an endowment bond amounting to \$1,000 to St. Thomas' Church, where he is a communicant. The bond, invested at the rate of 6% interest, is an endowment fund which will continue to supply financial support for the parish.

OREGON—Good Samaritan Hospital, Portland, O., a diocesan institution, announced the graduation of seven students from its graduate course in dietetics. Good Samaritan is one of the few hospitals in the United States that offers graduate work in dietetics under the approval of the American Dietetic Association and the American College of Surgeons.

DALLAS — The members of the Church of the Holy Family of McKinney, Texas, have started a tithing program for the support of their church. Thirty persons now bring to the church on Sunday morning a tenth of their net income, earned during the week.

This church was founded two years ago, and all its members are Latin American people of Mexican descent, who, like most of the Spanish people living in Texas, are under the pressure of hard financial problems. Their incomes vary with the seasonal farm crops, and are never very large. However, they have already built a church, and, with the help of the National Episcopal Church and other interested people of McKinney, have established a school.

Bishop Mason of Dallas recently appointed the Very Rev. Menter B. Terrill to be in charge of Mexican work in the diocese. He will do some ground work in the parishes and missions of the diocese of Dallas, trying to raise their interest in the Latin work, with the hope that, in the next year, the whole diocese will contribute to strengthen the work, not only in McKinney, but in other cities where the Mexican population is large.

The appointment of Dean Terrill has been warmly welcomed by Fr. Jose Vega, rector of the Church of the Holy Family, and by the congregation, because Fr. Terrill has helped to develop this work from the beginning. He is the rector of St. Peter's Church in McKinney, where the Mexican people gathered for their services before building their own church. He has given his time, his energy, and his love to the Latin people. He has acted as liaison officer between Latin-Americans and Anglo-Americans, smoothing many of the difficulties in adjusting the new congregation in an Anglo-Saxon culture.

The Mexican people readily accept Fr. Terrill's services in their Church, and on major feast days, when Fr. Vega is also present, the service is bilingual. Nobody thinks this is strange at all, because most of the people are bilingual.

SEMINARIES

The Old Saint's Relics

Bishop Moody of Lexington was surprised, but not completely nonplused, when there arrived at his office the other day an invitation addressed to the Rt. Rev. Benjamin Bosworth Smith, D.D., in care of the Protestant Episcopal Theological Seminary in Kentucky.

The invitation turned out to be from the Virginia Theological Seminary, Bishop Moody's own Alma Mater, inviting Bishop Smith to be present at the installation of the Rev. E. Felix Kloman, D.D., as dean of the Virginia Seminary, some time in October.

After pondering the matter deeply, thinking what was best to be done, Bishop Moody wrote thus:

"Dear Seminary:

All of us here at the Theological Seminary of the Protestant Episcopal Church in Kentucky wish to thank you for inviting our founder, the Rt. Rev. Benjamin B. Smith, D.D., to attend the installation of the Rev. E. Felix Kloman, D.D., S.T.D., as dean of Virginia Seminary. . . .

"I am sure that Bishop Smith would be happy to attend . . . were it not that he died 68 years ago, at the age of 89, while he was Presiding Bishop of the Church.

"We are sad to think that we cannot produce the old gentleman for you, but we are afraid that if we should appear at the Chapel on Seminary Hill bearing the old saint's relics it might prove embarrassing. At the very least it might occasion some entirely unwarranted suspicions concerning our churchmanship. . . ."

Bishop of Ripon Arrives

The Bishop of Ripon, England, the Rt. Rev. George Armitage Chase, D.D., was to arrive in New York on September 13th, aboard the SS *Media* to begin lectures in New Testament Theology during the fall term at Berkeley Divinity School, New Haven, Conn.

While at Berkeley he will take occasional lecturing tours in this country until his return to England, scheduled just before Christmas.

COLLEGES

New Post

The Very Rev. Robert D. Crawford, D.D., will be the chaplain to Episcopal students at the University of South Dakota and rector of St. Paul's Church, Vermillion, S. D. He had been dean of St. Paul's Cathedral, Fond du Lac, Wis.

While at the Fond du Lac post he served as a member of the standing committee, as a member of the board of trustees, was a deputy to the General Convention of 1949, and a member of

✓ Inquiries have been received asking where one may secure the new long playing (33 1/2 rpm) record, "Music of the Liturgy in English," reported in the article on Music by the Rev. John W. Norris, page 19 of our August 17th issue. We now have the answer: the recording made under the auspices of the Joint Commission on Church Music, in the chapel of the General Theological Seminary, N. Y., is a Columbia record and may be obtained at any record store. Price, \$5.45, and the number is ML 4528.

✓ The power of advertising knows no bounds. In the promotion of our bundle plan to churches we have provided a display poster on which there is space for a weekly announcement about the important news and articles included in the particular week's issue. This information is sent on a regular postal card and is easily attached to our poster. Some of our far-seeing clergy have made further use of this material.

For instance, the Very Rev. Edward J. Bubb, dean of the Cathedral of St. John, Quincy, Ill., devotes space in his weekly service folder in which he says: "In this week's issue of *The Living Church* be sure to read;" and then he lists the various subjects in that particular week's issue. Dean Bubb says this special type of promotion helps him to sell the bundle plan and hopes others may find it just as useful.

The Rev. Richard Taylor, rector of the Church of the Messiah, Chicago, devoted promotional space, on behalf of *The Living Church*, in the May 1952 issue of the parish paper, the *Messiah Messenger*. In telling about the parish tract table and its contents, he had this to say:

"I feel that *The Living Church* . . . is the best all-around weekly paper in the Church, and it deserves to be read by an informed membership. I know there are 12 vestrymen in this parish, plus that many more 'leaders' at least, every one of whom ought to know what is taking place in the Church nationally."

✓ A letter received from Mr. Kenneth B. Mason, 27 Charlotte St., Bathurst, N.S.W., Australia explains with regret that he must cancel his subscription. Mr. Mason has entered St. John's Theological College, Maspeth, New South Wales, and finds that the allowance of a student does not quite stretch for a continuance of his subscription. Is there one individual among our subscribers who would be willing to send his copy to Mr. Mason at his Bathurst address?

Edgar O. Dodge

Advertising Manager

the executive board. His last services as dean were held in St. Paul's on September 14th.

Cross and Weather-Vane

College work agencies can become great tools in God's hands, says the Very Rev. James A. Pike, dean of the cathedral of St. John the Divine, New York,

and former chaplain of Columbia University, in this address given at General Convention:

A few years back I was serving in a church which had a cross on one end of it and a weather-vane on the other. I've always felt that this was a pretty good reminder of the two aspects of Christianity's task in the world: to

hold to "the faith once for all delivered to the saints," and, in the way we present this faith, to watch "which way the wind is blowing."

There is one sense in which the task of college work never changes. It is the task of making more mature Christians out of our church members and of converting others outside the Church. But in another sense the task is an always changing one. We must relate our perennial aims to the quite specific climate of opinion prevailing in a given time and in a given place.

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DR. PIKE

"I chose the Church, because it met the tests."

pus would not notice that things are very much different than they were two or three decades ago. The principal difference is in the fact of a new openness to the claims of Christianity. On the part of most, the explicit or implicit secularism is less blatant, less cocksure. There is much more widespread examination, in a sympathetic spirit, of the literature and history of the Judaeo-Christian heritage. There is a much wider election of courses specifically in the field of religion and much better provision is being made by administration and faculty to provide opportunities which meet this new curiosity.

In all of this the campus is a microcosm of what is going on in the nation as a whole. There is a return to religion on all levels. But the question is, "What kind of religion?" "What would be the specifications of such a form of Christianity?" First, it should have the Gospel entire and unadulterated. Second, it should have a sense of heritage trans-

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cending the modes and mores of our own day, and should provide a sense of security which comes from feeling that one belongs to an outfit that has seen nations come and go. Third, it should be a tradition which has a surrounding culture, an art, a literature, a cumulative biography, a history, all of which demonstrates the capacity of Christianity to utilize all of men's noble aspirations and world-affirming instincts. Fourth, it should be a tradition that not only stands in judgment upon the world, but also upon itself. Fifth, it should be one which will bring men more life and not less life, more joy and not less joy, because of its acceptance. Sixth, it should be one which is not bound in its thought-forms and modes of expression to any past period in history, and thus is free to utilize the resources of modern thought in every realm.

Now I am totally unembarrassed at stating that I believe that Anglican Christianity most fully fills the bill when judged by all of these tests. I say I am unembarrassed because I am not in the position of defending some family heritage. I was raised in quite a different tradition, which does not as adequately fill the bill (but which is exercising considerable converting energy on both the intellectual and popular fronts). When, after several intervening years of secularism, I decided to become a Christian again, I quite deliberately chose the Episcopal Church because I felt that it did meet these tests.

On the campus the Episcopal Church has a unique opportunity and responsibility because it is Catholic, Protestant, and liberal. . . ."

Now I've been talking about what we have to offer, not how we are offering it. The state of our college work in many places justifies Billy Sunday's designation of our Church as "a sleeping giant."

If it were simply a case of saying that we ought to work harder so that we get more of these new converts rather than having others get them, I can see why one might be reticent to go all-out for such an effort. But much more is at stake. There are many who will not be reached at all unless they are reached by our form of Christianity. More than that, the future of Christianity in the nation, now that the tide is turning toward religion, depends, as we have already said, on the kind of Christianity that becomes predominant.

There has never been a time in the history of our nation when it could more truly be said, "The harvest truly is plentiful but the laborers are few: pray ye therefore the Lord of the harvest that He send forth laborers into His harvest." The college work agencies of the Episcopal Church, if widely supported, can be great tools in God's hands for the fulfillment of that prayer.

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CHANGES

Ordinations

Deacons

Philip Scott Frantz, Jr. was ordained deacon on June 7th by Bishop Nash of Massachusetts, acting for the Bishop of Colorado, at Christ Church, Hyde Park, Mass. Presenter, the Rev. G. O. Ekwall; preacher, the Rev. C. H. Buck, Jr. To be assistant of Grace Church, Colorado Springs, Colo.

Iowa: Arthur William Fippinger was ordained deacon on June 27th by Bishop Smith of Iowa at Trinity Church, Iowa City, Iowa. Presenter, the Rev. F. W. Putnam; preacher, the Rev. H. F. McGee. To be vicar of St. Paul's Church, Sioux City, Iowa. Address: 522 Center St.

Robert Ernest Holzhammer was ordained deacon on June 24th by Bishop Smith of Iowa at St. Thomas' Church, Algona, Iowa. Presenter, the Rev. H. F. McGee; preacher, the Rev. P. J. Davis. To be vicar of St. Matthew's-by-the-Bridge, Iowa Falls, and of new work in Webster City, Iowa. Address: 1216 Main St., Iowa Falls.

Eldin Dewitt Lougee, Jr. was ordained deacon on June 28th by Bishop Smith of Iowa at St. Paul's Church, Council Bluffs. Presenter, the Rev. D. J. King; preacher, the Rev. P. M. Casady. To be vicar of Grace Church, Estherville, Iowa, and St. Alban's, Spirit Lake. Address: 121 N. Eighth St., Estherville.

Maine: Paul Everett Bourne was ordained deacon on July 27th by Bishop Loring of Maine at St. Luke's Cathedral, Portland, Maine. Presenter, the Rev. C. O. Brown; preacher, the Rev. Anthony Treasure. To serve St. Andrew's Church, Millinocket, Maine.

Joseph Peter Matthews was ordained deacon on June 27th by Bishop Loring of Maine at St. Luke's Cathedral, Portland. Presenter, the Rev. H. L. Linley; preacher, the Rev. A. P. Treasure. To be in charge of St. Luke's Mission, Farmington, Maine, and All Saint's, Skowhegan. Address: In Farmington.

Massachusetts: The following men were in the group of new deacons ordained by Bishop Nash of Massachusetts on June 7th at Christ Church, Hyde Park, Mass.

Donald Roy Grindy, presented by his father, the Rev. Roy M. Grindy; to be assistant of St. Paul's Church, Rochester, N. Y. Address: 8 Granger Pl., Rochester 7.

John Coolidge Hurd, Jr., presented by the Rev. Frederick Arterton; to be assistant of St. Thomas' Church, New Haven, Conn.

Frank David Musgrave, presented by the Rev. C. H. McCarty; to be in charge of St. Matthew's Church, Toledo, Ohio. Address: 1456 Sylvania Ave., Toledo 12.

Herman Theodore Silvius, III, presented by the Rev. Dr. N. D. Goehring; to be assistant of Trinity Church, Melrose, Mass. Address: 255 Lynn Fells Pkwy., Melrose 76.

Preacher was the Rev. C. H. Buck, Jr. of the faculty of the Episcopal Theological School.

Several men were ordained to the diaconate on June 8th at the Church of the Advent, Boston, by Bishop Richards, Suffragan Bishop of Albany, acting for the Bishop of Massachusetts. Presenter and preacher, the Rev. Dr. Whitney Hale.

Robert Christopher Gardner will be assistant of St. Stephen's Memorial Church, Lynn, Mass. Address: 99 Whipple Rd.

Daniel Bradish Kunhardt will be curate of Christ Church, Tacoma, Wash. Address: 306 N. K St., Tacoma 3.

David Bernard Weden, Jr. will be assistant of St. Margaret's Church, the Bronx, N. Y.

Milwaukee: Richard F. Hulburt was ordained deacon on July 20th by Bishop Hallock, Bishop Coadjutor of Milwaukee, at St. Paul's Church, Beloit, Wis. Presenter, the Rev. W. O. Johnson; preacher, the Rev. P. E. Traeumer. To be in charge of St. Andrew's Mission, Monroe.

Minnesota: James R. Harkins was ordained deacon on June 21st by Bishop Keeler of Minnesota at the Cathedral Church of St. Mark, Minneapolis. Presenter, the Rev. G. R. Metcalf; preacher, Bishop Horstick of Eau Claire. To be curate of Gethsemane Church, Minneapolis. Address: 905 Fourth Ave. S., Minneapolis 4.

North Carolina: George Nacle Forzly was ordained deacon on June 27th by Bishop Penick of North Carolina at the Church of the Holy Com-

forter, Charlotte, N. C. Presenter, the Rev. J. L. Kellermann; preacher, the Rev. G. F. Wharton. To be in charge of the Chapel of Hope, 1401 N. Caldwell St., Charlotte, N. C. Address: 1624 Union St., Charlotte 5.

Several men were ordained to the diaconate on June 18th by Bishop Penick of North Carolina at St. Joseph's Church, Durham, N. C. The Rev. Dr. A. S. Nash was preacher.

Ralph Martin Caldwell, Jr., presented by the Rev. J. W. O'Brien, will be in charge of St. James' Church, Kannapolis, N. C.

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THE SISTER SUPERIOR

CHANGES

James Anderson Carpenter, presented by the Rev. J. W. O'Brien, will be in charge of St. Bartholomew's Church, Pittsboro, N. C. and a new mission in Siler City.

George Ian Robertson McMahon, presented by the Rev. D. W. Yates, will be in charge of St. Mark's Church, Roxboro, N. C.; St. Luke's, Yanceyville; and Christ Church, Milton. Address: St. Mark's Church, Roxboro, N. C., Box 595.

Ohio: Benon Stephen Topalian was ordained deacon on August 6th by Bishop Tucker, Retired Bishop of Ohio, acting for the Bishop of Ohio, in Trinity Cathedral, Cleveland. Presenter, the Rev. Dr. D. Maxfield Dowell; preacher, the Rev. W. J. Haas. To be in charge of Grace Church, Galion, Ohio. Address: 126 W. Walnut St.

Southern Ohio: Richard Hamilton Ash and John Harvey Hannahs were ordained to the diaconate on June 19th by Bishop Hobson of Southern Ohio. The Rev. Canon G. P. Symons was the preacher at the service held at the Church of the Epiphany, Nelsonville, Ohio.

The Rev. Mr. Ash, presented by the Rev. Phil Porter, Jr., will be in charge of St. Peter's Church, Gallipolis. Address: 433 First Ave. The Rev. Mr. Hannahs, also presented by the Rev. Mr. Porter, will be assistant of St. Luke's Church, Billings, Mont.

John J. Bishop was ordained deacon on June 11th by Bishop Hobson of Southern Ohio at Christ Church, Cincinnati. Presenter, the Rev. M. F. Arnold; preacher, the Rev. S. C. McCammon. To be assistant of St. Thomas' Church, Union Sq., Somerville 43, Mass.

Gerald Gerard Gifford III and Roger William Wooton were ordained to the diaconate on June 29th by Bishop Hobson of Southern Ohio at

Trinity Church, Columbus. Presenter of both, the Rev. Dr. R. W. Fay; preacher, the Rev. G. S. Price.

The Rev. Mr. Gifford will be assistant of St. Bartholomew's Church, Park Ave. at Fifty-First St., New York City. Residence: 110 E. End Ave., Apt. 6-C. New York 28. The Rev. Mr. Wooton will be in charge of St. John's Church, Cambridge, Ohio. Address: 1021 Steubenville Ave.

Richard Linn Rising was ordained deacon on June 9th by Bishop Hobson of Southern Ohio at St. John's Church, Lancaster, Ohio. Presenter, the Rev. F. C. Randolph; preacher, the Rev. C. H. Bucks, Jr. To be assistant of Christ Church, Cincinnati. Address: 318 E. Fourth St., Cincinnati 2.

Charles Ramsey Speer was ordained deacon on June 23d at Christ Church, Springfield, Ohio, by Bishop Hobson of Southern Ohio. Presenter, the Rev. H. J. Mowry; preacher, the Rev. H. R. Weichert. To be in charge of Grace Church, Pomeroy, and Trinity Church, McArthur. Address: Pomeroy, Ohio.

Deaconesses

Deaconess Ethel Percy, formerly addressed at 663 Plaza Serena, Ontario, Calif., should now be addressed at St. Clare's House, Upper Red Hook, N. Y.

Armed Forces

Chaplain (Capt.) James L. Jones, Jr., formerly addressed at Fort Dix, N. J., may now be addressed at HQ 14th Inf. Regt., APO 25, c/o P. M., San Francisco.

The Rev. T. Stewart Matthews, formerly chaplain of the USAF, Turner AFB, Albany, Ga., has returned to his parish. He is rector of St. Paul's Church, Macon, Ga. Address: 753 College St.

Changes of Address

The Rev. Alexander Anderson, rector of St. David's, Portland, Ore., has moved to a new rectory at 2833 S.E. Lincoln St., Portland 15.

The Rev. George C. Ashley, rector of St. James' Church, Hestonville, Philadelphia, has had a change of home address from 847 Atwood Rd., Philadelphia 31, to 333 Lakeview Ave., Drexel Hill, Del. Co., Pa.

The Rev. Francis T. Coe, retired priest of the diocese of Northern Michigan, formerly addressed at 3417 Beverly Blvd., Toledo 14, may now be addressed at 602 Grasser St., Toledo 5, Ohio.

The Rev. John E. Erickson, vicar of St. Bartholomew's Mission, Los Angeles 32, may be addressed for all purposes at 2844 Hollister Ave., Los Angeles 32.

The Rev. Mansel Broderick Green, who has been spending the summer months in Highland Park, Ill., doing supply work, has returned to his home in South Haven, Mich. Fr. Green plans to do supply work in the diocese of Western Michigan.

The Rev. Charles W. B. Hill, retired priest of the diocese of New Jersey, and chaplain (Lieut. Col.) of the U. S. Army, retired, formerly addressed at 1318 Austin Highway, San Antonio 8, Tex., should now be addressed for all mail at 323 E. Carson St., San Antonio 8.

The Rev. Clarence Lee, who serves True Sunshine (Chinese) Mission, San Francisco, formerly addressed at 966 Clay St., may now be addressed for all mail at 718 De Haro St., San Francisco 7.

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WANTED: Field representative for small Church School for girls. Reply Box M-792, The Living Church, Milwaukee 2, Wis.

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Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

—BUFFALO, N. Y.—

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Very Rev. Philip F. McNairy, D.D. dean; Canon
Leslie D. Halleff; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05; Also Tues 7:30;
Healing Service 12 Noon Wed

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

—NEW YORK CITY—

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Sun 8, 9, 11 MP & HC; 10 MP; 4 EP; 11 & 4 Ser;
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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
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Sun HC 8 & 10:10, Morning Service & Ser 11;
Thurs & HD 12 HC; Wed 12 Healing Service

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Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

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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
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 & 9 HC, 11 MP, 11 I & 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

—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

—CINCINNATI, OHIO—

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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—

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ST. MARK'S, Locust St. between 16th and 17th Sts.
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Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Mon, Wed
& Fri 7, Thurs, Sat & HD 9:30, Ang & P 12, EP
5:30, C Sat 12 to 1 & 4 to 5

—NEWPORT, R. I.—

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Sun HC 8, Family Service 9:15, MP 11; HC Tues,
Fri & HD 7:15, Wed & HD 11

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Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

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Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed
9:30 HC; C Sat 7:30-8

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Sun Mass 8 (Daily as anno, HD High 12:15),
11 (Sol & Ser) Ev (Sol) & B 6:30. C Fri 12,
Sat 12 & 7

— PICTURES —

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

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

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C Sat 4:30 & 7:30 & by appt

—SAN FRANCISCO, CALIF.—

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

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

—DENVER, COLO.—

ST. ANDREW'S Rev. Gordon L. Graser, v
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Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
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Noon; C Sat 5-6

—CHICAGO, ILL.—

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

—EVANSTON, ILL.—

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

—BALTIMORE, MD.—

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

—BOSTON, MASS.—

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

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