

# The Living Church

November 14, 1954 Price 20 Cents



THE QUEEN MOTHER: A window, a degree, and a bouquet [p. 14]

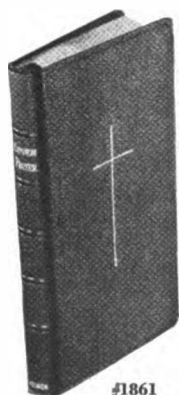
New York Times

SCIENCE AND SIN P. 10

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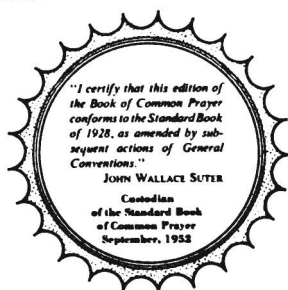
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## A SEMINARY CELEBRATES

## ITS ONE HUNDREDTH BIRTHDAY

Bishop John Williams of Connecticut founded the Berkeley Divinity School in 1854, making it the fifth of our seminaries to be established, the first having been chartered in 1817.

In 1854, the Church listed 1748 parishes and missions, 1763 clergy, 78 deacons ordained, and 102,749 communicants.

In 1953, there were 7,999 parishes and missions, 7233 clergy, 403 deacons ordained, and 1,777,613 communicants.

Growth of the Church depends on the effectiveness of the training for the ministry given in the eleven seminaries of the Church listed today.

### DIRECTORY

**Berkeley Divinity School, New Haven, Conn.**

**Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio**

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**Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.**

**Episcopal Theological School, Cambridge, Mass.**

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**Nashotah House, Nashotah, Wis.**

**School of Theology of the University of the South, Sewanee, Tenn.**

**Seabury-Western Theological Seminary, Evanston, Ill.**

**Virginia Theological Seminary, Alexandria, Va.**

## LETTERS

*When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.*

Honolulu

The coming Convention in Honolulu gives us an opportunity to reduce the expense of Clerical and Lay Deputies in itself and thereby cut the cost of travel by sending one bishop, two clergy, and two laymen—five persons instead of the usual nine.

Section 4 of the Constitution states:

“The Church in each Diocese which has been admitted to union with the General Convention shall be entitled to representation in the House of Deputies by *not more than* our Presbyters, canonically resident in the Diocese, and *not more than* four laymen, communicants of this Church, having domicile in the Diocese; but the General Convention by Canon may reduce the representation to not fewer than two deputies in each order. . . .”

Obviously, no diocese has to elect four clergy and four laymen; it can elect two in each order with propriety. . . .

(*Rt. Rev.*) JOHN SEVILLE HIGGINS,  
Bishop Coadjutor of Rhode Island.  
Providence, R. I.

\* \* \*

As a member of one of the diocesan standing committees questioning the advisability of removing Convention from Houston and placing it in Honolulu, may I say that I have read the statement of Bishop Sherrill [L. C., October 24th] and am greatly impressed by its evident sincerity.

I wish that such a statement had been made available to the Church sooner. A statement of this kind clarifies the issue, and I want to go on record publicly at this time as being in agreement with Bishop Sherrill's action.

Since June, when the decision was announced, I have been greatly disturbed, for the most part owing to my feeling that the action of the Presiding Bishop was not indicative of the practice of Churchpeople generally in the Episcopal Church. It is a little difficult to be in favor of moving Convention from Houston while at the same time the Church in one's own community operates on the basis of segregation. However, I do accept the sincerity of the official statement of the Presiding Bishop and I want to thank him for his fine courage and splendid leadership. Actually it hurts to have the Bishop say, “the fact is we do what we want.” This is altogether too true, and the truth of the matter is that, as a people, we have no right to complain about the expense of a Convention in Honolulu. Such criticism simply is not justified.

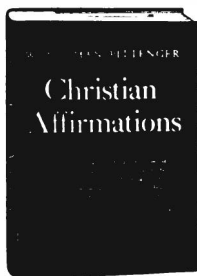
It is not too late for the entire Church to join together in support of Bishop Sherrill and to bear witness before the world of our unity and determination. The mission of the Church has long suffered at the hands of a narrow provincialism and parochialism and it is true that we have opportunity in going to Honolulu to break away from all such restrictions. Perhaps

November 14, 1954

# Christian AFFIRMATIONS

BY W. NORMAN PITTENGER

Dr. Pittenger has written, over the years, eighteen books, and in **CHRISTIAN AFFIRMATIONS** the author is concerned about men and women of today: what they are doing, what they are thinking, and where they are going. *Why Do We Have Creeds? What About Salvation? What Happens After Death? Christian Worship:* these are among the topics discussed.



The material in this book comes from three sources: Addresses at Trinity Church, New York, Addresses at the University of North Carolina and an Address to the clergy, Diocese of Connecticut. Publication Date, November 15.

Probable Price, \$2.50

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after all this is a God-given opportunity to set us on a new and high road. I for one want to say that I am sorry that I voted to question the action of the Presiding Bishop and that I want to assure him publicly of my support.

(Rev.) CHARLES L. MCGAVERN,  
Rector, Church of the Holy Cross.  
Tryon, N. C.

• • •

Your slogan, "Honolulu or Bust" [L. C., October 1st], should be revised to read "Honolulu and Bust." No amount of words can change the fact that the farther away Convention meets, the more clergy and laity are disfranchised by the cost.

It is foolish to talk of the travel costs from San Francisco, for San Francisco itself is so far away that many people would have to refuse election as deputies. If the Convention is to be as representative as possible, it should always be held in the Midwest. The further you get away from the Midwest, the more people you make ineligible to attend because of the cost.

I hope those privileged ones who do go to Honolulu will get very missionary-minded, for they will certainly be the ones who will be able to give large sums to missions. Meanwhile, we poor relations will have the benefit of your fine reporting, and can read about what our wealthy fellow-Churchmen are doing; and three years from now, we can enjoy eloquent articles about how little more it costs to meet in Okinawa or Liberia than it costs to meet in Hawaii.

(Rev.) ROY PETTWAY,  
Rector, Church of our Saviour.  
Atlanta, Ga.

### Facts on Case

Concerning the Adelaide T. Case matter [L. C., October 31st] the following are facts:

(1) The story was bruited about New Jersey several weeks before it appeared in the Newark *Star-Ledger*.

(2) The *Star-Ledger* showed the story to Mr. Case before it was published but he declined comment.

(3) The statement of Bishops Dun of Washington, Emrich of Michigan and the Very Rev. Charles L. Taylor of Episcopal Theological School, was given great prominence in the *Star-Ledger*.

(4) The *Herald Tribune* gave an honest account without special prominence.

(5) The New York *Times* gave very obscure note not mentioning the names of either bishop or of the dean.

(6) The Newark *Evening News* printed the statement of the two bishops and the dean, but put it where hardly any one would notice it.

The *Star-Ledger* has come by considerable implicit condemnation by reason of the Case matter. Over a period of years this reader has found the *Star-Ledger* to be careful and accurate and as complete as its size permits. This is much more than he can say for the New York *Times* and the Newark *Evening News*, both vigorous supporters of candidate Case, but both quite indifferent to the rights of the late Professor Case.

ROBERT E. MOORE.  
Springfield, N. J.



## Talks With Teachers

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



### If Not Words — What?

THE slow blight of verbalism may creep upon many a teacher with good intentions. The reliance on set words becomes the only objective. The passing on and lodging of stores of information, facts and details becomes the whole program. The good pupil is felt to be the one who can give it back.

The teacher caught in this trap, this habit and attitude, is likely to be one who unconsciously reflects a distorted concept of schooling. Good teachers can use set formulas at times, and give meaning to the process. But the untrained teacher, and the one who has not seen a skilled teacher in action, falls into the rut of verbalism. The worst of it is that the teacher often thinks he is doing the correct thing — that this is teaching.

#### Life With Meaning

If not words — what? We raised this problem in the last column [L. C., October 31st]. All right, let's try to express the better way:

The new and vital way of teaching, whether of religion or anything else, is a program of planned experience. It's very simple, once you get your mind off the trick formula, the inherited shibboleth. When you ask yourself, "What is the Christian religion, and how can I transmit it to anyone else," you begin to think of real life — real people with present problems and interests.

Planned experience. But we shall not go to the extreme of imposing our iron purposes on our pupils. This is paternalism, just as bad as verbalism, for it looks upon the learner as something to be manipulated. The experience we shall plan shall be, so far as we can manage, appropriate for each pupil.

"I want my child," said a mother, "to go through all the right, developing experiences at each period in his life — the experiences which will form his character."

The tools or methods by which we shall guide children into these experiences are inherent in the Church's life. They are:

First, activities which develop skills. Just as every trade or art has its basic finger exercises, so the Christian religion has its skills. These include such things as devotional habits and methods, how to find places in the Bible, the Prayer Book, memorization of prayers

and golden passages for life-long use, and the folk-customs of family and parish.

#### Why Are We Doing This?

Second, expression through activities which are given symbolic or imaginative meaning. This simply means that what we do in class is done with a purpose. We make a drawing to express our idea of the story. We dramatize a narrative in order that we may enter into the feelings of the actors. We make presents for the hospital in order to practice loving service.

Third, original expression encouraged through all the forms known to human performance. Let the dancers dance, and the singers sing, each in his own way but in happy fellowship with the class. Here we may use words, but they are original words — definitions, prayers, poems, essays, letters. Or music — singing, playing, choosing, composing, listening. And physical activity — serving, acting, making.

Fourth, opportunities for making choices. We shall provide situations from our day, and allow time for judgment and decision. This will lead to the sharing of opinions and through this to the discovery of standards.

We may start today's lesson with an anecdote from life, a challenge to serve, or the practice of a skill. But always we are aiming at the full rich tide of the Christian life into which we are to introduce our pupils. We may start with a picture, but we end with hunting some Bible clue. We may start with planning to help a missionary, but we end by finding what Christ said. Always we start where we are, then steer toward truths that are greater than words.

Instead of set words, we shall try to lead our pupils into life with meaning.

### ACU CYCLE OF PRAYER

#### November

14. St. Peter's Westchester, New York, N. Y.; Trinity Church, Rock Island, Ill.
15. Trinity Church, Michigan City, Ind.
16. St. Saviour's Church, Old Greenwich, Conn.; St. Andrew's Church, Paris, Ill.
17. Ascension and St. Agnes Church, Washington, D. C.
18. St. Columba's, Middletown, R. I.
19. St. Anne's Church, Warsaw, Ind.
20. St. John's Church, Athol, Mass.

# 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

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

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

### November

4. 22d Sunday after Trinity.
6. Fourth Province Synod, Trinity Church, New Orleans, La., to 17th.
17. NCC General Board, New York, N. Y.
21. Sunday next before Advent.
25. Thanksgiving Day.
27. General Board meeting, National Council of Churches, Boston.
28. 1st Sunday in Advent.  
NCC General Assembly, Boston, Mass., to December 3d.
30. St. Andrew.

### December

4. The Rev. Anson Phelps Stokes, Jr., to be consecrated Coadjutor of Massachusetts, Trinity Church, Boston.
5. 2d Sunday in Advent.
7. Annual Meeting, National Council, Seabury House, Greenwich, Conn., to 9th.
12. 3d Sunday in Advent.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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# SORTS AND CONDITIONS

"PROVIDENCE" is a word our ancestors loved. The Declaration of Independence concludes with a ringing affirmation of "firm reliance on the protection of divine Providence," and the word was so often on the lips of Colonial Americans that it was used virtually as a synonym for God.

SOMETHING seems to have happened in the intervening generations. What used to be ascribed to the workings of providence is nowadays commonly ascribed to "luck." Even in religious circles, there is a shrinking from attributing material blessings to God, although we continue to recognize His providence for our souls' welfare.

FOR EXAMPLE, in William Croswell Doane's lusty hymn, "Ancient of Days," there used to be a pair of lines reading:

"From thee have flowed, as from a  
 pleasant river,  
 Our plenty, wealth, prosperity,  
 and peace."

But in the last edition of the Hymnal, the second line is:

"Our faith and hope, our fellow-  
 ship and peace."

THE REVISERS of the 1940 Hymnal had their reasons for making the change. You cannot credit God with prosperity unless you are also willing to give Him a share of the blame for depressions; and the economic crisis of the 1930's was a very fresh memory when the Hymnal was being revised. Even "peace" was an embarrassing word when World War II was raging in Europe, and the United States was becoming more and more involved in the conflict in each passing month.

SO, it is not only the influence of materialism and secularism that chips away at our ideas of divine providence. Those who are anxious to excuse God from the bad things that happen to people become eager allies of those who regard the universe as a self-contained machine—started, no doubt, by God, but thereafter proceeding by laws of its own. Under such a watered-down concept of providence, God is thought to be responsible only for the spiritual side of man's nature, and His personal intervention in creation is thought to be confined to the fostering of faith and hope and love in human souls.

THERE ARE, one must admit, many paradoxes and problems involved in a full Christian belief in God's providence. But none of them will be solved by attempting to diminish the area of His power and activity. An oddly humanized idea of God is sometimes brought forward to explain that, while He is in charge of the "big picture," He cannot concern Himself with the minor details. Actually, large and small are alike to Him. Nothing, absolutely nothing, escapes His attention, for it is not limited like ours.

ALL TIMES, all places, and all the processes that influence created things as they move in time and space are eternally and simultaneously known by God; and not only known by Him, but willed by Him. The orderly progression of natural law tells us something about His will. But it does not limit Him, and in the last resort we know that the only reason the sun will rise tomorrow is that God wants it to do so.

THIS BRINGS us back to the subject of sin, which I was discussing last week, and the new emphasis of the theologians on the sinful condition of mankind. This emphasis is characteristic of neo-orthodoxy (new straight teaching), a school of thought which has gone through and beyond 19th-century liberalism to discover that the Bible and the ancient dogmatic and doctrinal positions of the Church make more sense than the modernists used to think.

IN the excitement of discovering what a sinner man is, the neo-orthodox trace the distortions arising from sin all through human affairs and organizations and historical processes, exclaiming with St. Paul, "Wretched man that I am, who shall deliver me from the body of this death?" (by which the Apostle meant "this death-centered life").

A SOCIETY organized by sinners for the purpose of sinning, and shaped by an age-long history of sin, results, we are told, in a sinful situation where one can hardly draw a breath without committing a sin. The FHA scandals are the personal responsibility of each taxpayer. Every German was involved in Hitler's crimes. There is a certain poetic truth in all this, and in some situations it is a practical as well as a poetic truth. Our complicated world has a way of diffusing responsibility. For example, the responsibilities of ownership are thinned out by a corporation so that the stockholder's relationship to employees and public becomes a simple demand for dividends. Such diffusion of responsibility makes it possible for people to sin without realizing it.

YET the fact of sin does not go far before it runs into the equally unyielding fact of divine Providence. When sin marshalled its ranks to do its absolute worst—to reject and crucify the world's Saviour—God overruled the evil intent for a diametrically opposite effect. As in the old story of Joseph in Egypt, his brothers meant to be rid of him forever, but they were unwittingly preparing their own salvation as well as his. God's providence is so complete that no evil deed occurs anywhere but that—often, but not always, unseen by human eyes—He has already prepared the remedy. So, St. Paul answers his own question: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

PETER DAY

## EPISCOPATE

### First Since 1814

Bishop Powell of Maryland called a special convention of the diocese of Maryland to meet November 12th at 11 a.m. to ask for the election of a suffragan bishop for the diocese of Maryland.

Such an election would be for the first suffragan bishop of Maryland since James Kemp was elected in 1814.

## Consecration Plans

Presiding Bishop Sherrill has taken order for the consecration of the Rev. Anson Phelps Stokes, Jr., D.D., Bishop Coadjutor-Elect of the diocese of Massachusetts, on December 4th, at 10:30 a.m., in Trinity Church, Boston.

The Presiding Bishop will be consecrator, assisted by Bishop Nash of Massachusetts and Bishop Hobson of Southern Ohio as co-consecrators. Presenting Bishops will be Bishop Campbell, Suffragan of Los Angeles and Bishop Heron, Suffragan of Massachusetts. Bishop Donegan of New York will preach the sermon.

Litanist will be the Rev. S. Whitney Hale, rector of Church of the Advent, Boston. Attending presbyters will be the Rev. Anson Phelps Stokes, D.D., of Lenox, Mass. (father of the Coadjutor-Elect), and the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass.

The Rev. John H. Fitzgerald, D.D., of Brooklyn, N. Y., secretary of the House of Bishops, will be registrar.

## FINANCE

### More than Expected

National Council, at the time of its financial report of September 30th, had received \$34,353 more than expected for the nine months ending then, according to its treasurer, H. M. Addinsell.

The Council received \$3,270,988.15 from the dioceses during the period January 1st to September 30th. The amount expected by September 30th, equal to eight twelfths of the total expectations for 1954 (allowing one month for collection and transmittal), was \$3,236,635.01.

## TOWN & COUNTRY

### A Need for New Soil, Sowers

By the Rev. CHARLES G. HAMILTON

Fifty of the Church's clergy, a dozen Canadian priests, the English Bishop Suffragan of Lewes, and the Syrian Orthodox Bishop of Travancore recently attended the largest meeting ever held of the National Episcopal Conference on Town and Country. The meeting, held in conjunction with the National Rural Convocation, of the National Council of Churches, met at Salina, Kans.

The Bishop of Lewes, the Rt. Rev. Geoffrey H. Warde, whose suffragan see is in the diocese of Chichester, England, is also chairman of the Church and Countryside Association of Sussex. He addressed the meeting saying that spirit was primary and techniques secondary.

"Christ went about, not organizing people, but being where He was needed. We need to scrap all parish organizations which do not make people more like God. The parish priests, not the bishops, are the Church of England. Prayer and meditation are a major part of rural work, and activism without understanding and communion with God cannot achieve goals worth reaching."

The friendliness and informality of the Bishop quite captivated the clergy of other communions as well as the Anglican. One result of his presence was a resolve to increase opportunities whereby various branches of the Anglican Communion might learn about town and country work from each other. It was suggested that St. Augustine's College at Canterbury, England, could help implement such a program.

Bishop Warde was amazed at the speed of American life and impressed by its friendliness, as well as by its progress in town and country churchwork.

The Rt. Rev. Daniel Mar Philoxenos (he stated that "Mar" means "Lord" rather than "Saint") was the center of attraction in the conference with his traditional and picturesque costume, his finely etched and smiling face, and the quiet leadership he gave the conference. His representation of the Syrian Orthodox Church made that Church real to many of the attendants who had only

known it as a forgotten page in history.

Bishop Philoxenos attended the Western Council at Evanston in August and has been studying Episcopal Church seminaries and rural work since that time. He was impressed by American friendliness, hospitality, and efficiency.

The dozen Canadians made a tremendous impression on the convocation and conference, and the addition of many Canadian viewpoints to seminar and discussion groups added to the international atmosphere. They contributed an enlightening desire to go down to first principles and to work out a theology of rural work which should point out the centrality of the altar and relate the Eucharist to daily bread. The Canadian leaders pointed out that some of them were working on revision of liturgy and organization in order to meet our temporary Canadian society, which is often completely innocent of understanding any non-Roman Catholicism.

In elections held by the Rural Workers' Fellowship (an Episcopal Church group), the Rev. William Davidson of Montana was reelected president for the coming year. Other business included making plans for increasing the Fellowship's membership, improving the prayer cycle, increasing the content and circulation of *Crossroads* (its official magazine), and starting a religious book club of its own, with books dealing primarily with town and country life.

The seminar on Theology and Rural Life, which the Episcopal Church group helped place on this year's program attracted enough interest to become a major topic of the next convocation with several seminars on divisions of the subject in prospect. A number of Episcopalians led or assisted in seminars, including Bishop Horstick of Eau Claire. The Rev. John Philbrick of West Missouri was the Episcopal Church speaker at the convocation, speaking on "The Minister's Backyard."

Over 800 delegates attended the National Convocation, with more than a score of Churches represented. Dr. Herbert E. Stotts of Iliff School of Theology in Denver (Methodist) gave the incisive address of the gathering. He said that the rural church should no longer be left to eat at the second table to suffer from inferiority complexes. He

TUNING IN: 22d Sunday after Trinity falls this year upon the 170th anniversary of the Bestowal of the American Episcopate; for it was on November 14, 1784, that Samuel Seabury was consecrated Bishop of Connecticut by Scottish bishops, thus becoming the first bishop in the American Church. The commemoration is recognized in some unofficial calendars and the Prayer Book Collect for the consecration of a bishop (p. 549) might be used after that of the Sunday.



MISS AMERICA AND RECTOR  
A picture on the choir room wall.

George Shimmion

said that town and country population is increasing, even if at a less rapid rate than urban population and that new soil was needed as well as new sowers.

The Rev. Clifford A. Samuelson, Episcopal Church's director of Town and Country Work, had much to do with planning the program, and the impact of the Episcopal Church delegation on the Convocation was greater than at any previous meeting. The contributions of the Episcopal Church are more understood and appreciated with passing convocations, and Episcopal Church members also found themselves enlightened and encouraged by trends in other communions.

## RADIO

### Essence of Belief

The Rev. Samuel M. Shoemaker, rector of Calvary Church, Pittsburgh, Pa., will participate in a new series of broadcasts on CBS radio's "Church of the Air," entitled "The Essence of My Belief." The program runs for six consecutive Sundays, November 7th through December 12th, 10:30 - 11:00 a.m., EST. Each week the speaker will repre-

sent a different religious group. Dr. Shoemaker will speak on the last Sunday of the series, December 12th.

## LAITY

### A Bright Button

Miss America of 1955, in the person of Lee Ann Meriwether, recently returned to her home-town of San Francisco, Calif., and to her parish. She was welcomed by her parish priest, the Rev. Edward M. Pennell, Jr., D.D. Dr. Pennell is rector of St. Francis' Church in San Francisco.

It was at St. Francis' that Fr. Pennell presented "Lee" for confirmation. "She has always been one of my 'bright buttons,' ever since she started singing in our girls choir back in 1947," says her pastor. "We have a picture of her with other members of the group on the wall of our choir-room."

According to Fr. Pennell, Miss America has a fine voice, both for singing and for dramatics. He points out that it was just early this year that she appeared before the ladies of the Church Guild with a dramatic-reading; and that before the year is out, she will have starred on

a coast-to-coast television show (December 26th).

Fr. Pennell adds, "She has always been a faithful church-goer, and so has her brother, Don; he is one of my acolytes."

Miss Meriwether has been very active with membership in Junior Daughters of the King and Young Peoples Fellowship, and has participated in Church youth groups, and summer conferences.

## EES

### Election of Officers

The Rev. Charles W. Clash, S.T.D.,<sup>1</sup> has been elected president of the Evangelical Education Society, a society which helps young men "who are in hearty and practical sympathy with the Evangelical teaching of this Church" to study for the ministry.

Election of officers for the society was held at its recent 92d annual meeting in Philadelphia, Pa. Others elected were the Rev. Robert C. Batchelder, active vice-president; J. Lewis Armstrong, treasurer; and Percival H. Granger, counsel.

After the business meeting a dinner was given at which the Rev. Robert C. Kevin, S.T.D., spoke on the type of student today in preparation for the ministry.

During the past year, the society has aided men from 22 dioceses.

## PUBLIC AFFAIRS

### Science without Spirit

President and Mrs. Eisenhower recently attended services at St. John's Church, Washington, D. C., where the Rev. Charles W. Lowry was guest preacher. Dr. Lowry is chairman of the Foundation for Religious Action in the Social and Civil Order, which he founded with Dr. Edward L. R. Elston, the President's pastor. The organization lists two aims — to stress the importance of religious truth in the preservation and development of genuine democracy, and to unite all believers in God in the struggle between the free world and atheistic communism.

Dr. Lowry spoke on the dangers of rapid scientific progress without equal progress in the realm of the spirit. He cited the case of Dr. J. Robert Oppenheimer as an example of a top-flight scientist in a state of "intellectual naivete" and "ethical confusion."

This was the first time since President Eisenhower's election that he has attended St. John's.<sup>2</sup>

<sup>1</sup>TUNING IN: ¶The letters S.T.D. stand for the Latin, *Sacrae Theologiae Doctor* ("Doctor of Sacred Theology"), which, either in this form or some other (like Th.D., "Doctor of Theology"), represents the highest earned degree in theology.

But S.T.D. is often given honoris causa, as is generally true of D.D. ("Doctor of Divinity"). ¶St. John's Church, Washington, is popularly known as the "Church of the Presidents," since so many, from Madison down, have worshipped there.

## NEW ENGLAND

### Buried Resolutions

Resolutions adopted by recent synod of Province I:

(1) that a provincial board of canonical examiners be constituted, looking toward the preparation of a uniform set of canonical examinations.

(2) that the clergy and parishes consider seriously the new social security law as it applies to them; that parishes also consider bearing all or part of the cost of social security payments when they come due in the near future.

(3) that the Parish Life Conference plan be vigorously promoted; that more adequate confirmation training be undertaken by the clergy; that expense allowances for car travel be made the subject of a survey; that the laity, as well as the clergy, be urged to extend their 'missionary' witness for the cause of Christ.

(4) that each constituent diocese in the province be requested to adopt the plan for proportionate giving as formulated by the Department of Promotion of the National Council.

(5) that each diocese in the province be requested to appoint a committee on ecumenical relations and approaches to unity.

(6) that further study be given in the dioceses of this province (with the bishop's authorization) to the proposed changes of the standing Liturgical Commission of the National Church; that the General Convention of 1955 be requested to appoint a Joint Commission on Prayer Book Revision; that the possible authorization of optional use of certain epistles and gospels (for those now printed in the Prayer Book) be explored; that the use of the service of Preparation of the Holy Communion (suggested by the Liturgical Commission) be encouraged.

In an attempt to avoid burying its resolutions, synod adopted a resolution directing the executive secretary to prepare summaries of all actions of the synod and to distribute these to the person or persons most concerned.

## N. Y. & NEW JERSEY

### Support to Presiding Bishop

Eleven bishops of Province II, at the recent provincial synod, signed a resolution giving their support to the Presiding Bishop in his decision on the site of the 1955 General Convention.

The resolution stated: "Whereas, the Presiding Bishop has announced that the General Convention is to be held in Honolulu in 1955; and Whereas, the bishops in the Second Province have represented fundamentally differing convictions in this matter; Therefore be it resolved, that the bishops in attendance at the synod of the Second Province go on record, the decision made, as wish-

ing to support the Presiding Bishop and to do everything possible to make the next General Convention a success."

## WASHINGTON

### Let Us Not Fall

The 25th synod of the Province of Washington closed its three-day session at Holy Trinity Church, Philadelphia, October 21st, amid the quiet calm of noonday prayers, but not before dealing with a proposal submitted by Lt. Gen. John C. H. Lee, of York, Pa., currently vice president of the Brotherhood of St. Andrew, that the phrase "lead us not into temptation" in the Lord's Prayer be changed to "let us not fall when tempted."

General Lee said that, in making the suggestion, he was acting solely on his own initiative. He said he just felt that the phrase, used so universally, is wrong, "since no Christian can expect to be spared temptation, but instead should ask for strength to resist temptation."

The Committee on Resolutions, to which the synod had referred the matter, recommended that General Lee submit his proposal to the Standing Liturgical Commission, which considers all such suggestions and makes its recommendations to General Convention. The synod voted to adopt this opinion.

General Lee's original proposal said:

"The presently used phraseology above quoted, 'and lead us not into temptation,' although generally found in the worship of most, if not all non-Roman Churches in this country, seems to follow the Latin expression of the Roman Missal, *et ne nos inducas in tentationem*, with its corresponding English translation, 'and lead us not into temptation.'

"Our instinctive feeling that we should not shun all experiences of temptation with which we are confronted, but should only wish to overcome them, and our hope of being saved from falling while under temptation, seem to be well expressed in our own Anglican translations into French and Spanish."

The synod complemented an anti-segregation resolution of the preceding day with another resolution specifically naming "public education."

Two proposals concerning Honolulu as the site of the next General Convention, introduced by Bishop Dun of Washington, and Mr. C. J. Hoddinott, of the diocese of Maryland, were tabled and cannot again come before such a synod since the next will be in 1956. (There is no synod in General Convention years.)

It was said that the proposals (conducive to further argument over the segregation issue since Houston, Texas, was the originally suggested site), were

tabled to avoid embarrassment to the Presiding Bishop, and because there was a divided mind in the synod and tabled the issue expressed such division emphatically.

Another resolution authorized members of the Society for the Promotion of Industrial Missions to survey Church work in urban-industrial areas in the 13 dioceses of the province, with the approval of the bishops concerned.

The synod voted to create a Provincial Committee of Examining Chaplains to work for uniformity and the maintenance of high standards by all of the Boards of Examining Chaplains in the 13 dioceses.

One of the most enthusiastically supported seminars of the entire synod was that concerning Social Security for the clergy. Robert Worthington, executive vice president of the Church Pension Fund, delivered a synopsis of the law as it concerns the clergy.

## NORTHWEST

### Convention Approval

A resolution supporting the Presiding Bishop and National Council in the designation of Honolulu as the meeting place for the 1955 General Convention has been passed by Province VI.

Bishop Gesner of South Dakota presided, and guest preacher at the opening service was the Rev. Howard V. Harper, executive director of the Presiding Bishop's Committee on Laymen's Work.

Dr. Harper set the stage for the speakers and discussion groups.

He warned that the layman is not a substitute clergyman, not the rector's errand boy, must not be content merely with jobs and projects, but must actually accept and carry out his part of the ministry.

Mrs. Gatchell presented a history of a plan for parish development used by Christ Church, Yankton, S. D., as it evolved from the beginning, including warnings of possible specific pitfalls, sample letters used to contact prospects and to keep members of the parish enthusiastic and active, and detailed descriptions of meetings, finances, promotion and publicity.

## PACIFIC

### Meeting in Honolulu

At the recent meeting of Province VIII in San Francisco, Calif., a resolution was passed, according to which it was resolved "That the 36th synod of the province of the Pacific meet, for essential business only, at the time and place of the General Convention; namely, Honolulu, in September, 1955."



## BRAZIL

### First Bylaws

The first set of bylaws was adopted by the National Council of the Brazilian Episcopal Church<sup>1</sup> at its recent meeting in Santos, port city for the state of São Paulo.

Full membership of the council was present with the exception of Bishop Pithan of Southern Brazil, who did not make the trip because of poor health.

A committee was appointed to investigate the possibility of establishing a training school for women workers in Porto Alegre. Special appropriations were granted for the Church's Every Member Canvass and the committee on devotional literature, which hopes to start publication of *Forward Movement* booklets in Portuguese.

A resolution was passed in appreciation of the work of the Rev. Custis Fletcher, Jr., executive secretary for the Brazilian Episcopal Church and chaplain to the Bishop of Central Brazil. Mr. Fletcher sailed for the United States October 14th.

The next meeting of the Council will be March 11, 1955, in the Cathedral of the Mediator, Santa Maria.

**ELECTIONS:** treasurer, the Ven. G. Vergara dos Santos, vice-president of the council; chairman of the Bishop Thomas memorial campaign, the Rev. Rodolfo G. Nogueira; head of the department of promotion, Archdeacon Vergara; head of the council's finance committee, Canon S. J. Moraes.

## YUGOSLAVIA

### Return to Diocese

The Anglican church in Trieste has reverted to control of the diocese of Gibraltar after serving for nine years as the garrison church of British troops stationed in Trieste.

The church was built in 1830 with funds subscribed by members of the British business community in the Adriatic port. [RNS]

## HAITI

### Hurricane Aftermath

The situation in Port-au-Prince had improved considerably in 10 days after hurricane "Hazel" left Haiti [L. C., October 31st]. The road to the north, through Croix-des-Missions, was open; and food stuffs were coming into the city in more nearly normal amounts, while relief aid could be more easily sent to farmers who suffered from flooding in the nearby Cul-de-Sac Plain.

**TUNING IN:** The Church of Southern Brazil was established in 1899 as an independent Anglican organization, with Lucien Lee Kinsolving as its bishop. In 1907 it was received by General Convention into the American Church as the mis-



HAITIAN ROAD\*  
After Hazel.

News from the clergy in charge of the country missions varied from good to bad. Good news came from the northern and interior parts of the country, where the rain-flooded rivers cut into transportation and communication, but did not cause serious damage to homes or crops.

However, the situation remained serious in the southern peninsula. Damage there ranged from the results of bad flooding in the plain near Leogane (only about 20 miles from Port-au-Prince) to the land being swept clean of plants and trees on the farthest point of the peninsula, near Jeremie.

## INDIA

### Historic Appointment

By the Rev. E. SAMBAYYA

New bishop of the see of Madras, Church of South India, is the Rev. David Chellappa, an ex-Anglican presbyter and a leader in the diocese. He succeeds Bishop Hollis, a European bishop who also served as moderator of the united Church for two terms but declined a third because he wanted an Indian to head the Church.

By common consent Madras is considered the most progressive state in India. By far the largest concentration of Christians is in this part of the coun-

\*Pictured road, which has become bed for rushing river, is between Port-au-Prince and Leogane.

try. For over 120 years the Bishops of Madras have been Englishmen. Soon after the inauguration of the Church of South India Bishop Hollis was elected the first Moderator. When the new Moderator, an Indian, was safely in the saddle Bishop Hollis announced his resignation of the see of Madras, as he was convinced that in the present set-up of India no one other than an Indian national should be at the head of the diocese. Thus it came about that the Bishopric of Madras fell vacant.

According to the constitution of the Church of South India the selection committee appointed by the executive of the synod selects a person out of the panel of names submitted by the diocesan council as well as by the executive.

In many ways the Bishop designate is eminently suited to the task. After his education in Madras and Durham, Mr. Chellappa worked in parishes both in England and in South India. As the vice president of the Madras diocesan council, he has a first hand acquaintance of the life and work of the diocese. He is a gifted writer and edited the *South India Churchman* for six years.

## JAPAN

### Missionary Journal Work

Dr. Hugo Munsterberg, professor of the history of art at International Christian University in Japan, has been elected to the editorial board of the *Japan Christian Quarterly*, a journal for, and of, missionaries.

Dr. Munsterberg is a member of the Episcopal Church.

## GREECE

### Ousted

Bishop Arsenios Saltas of the Alexandria (Egypt) Greek Orthodox Patriarchate and the Rev. Gabriel Mathopoulos of Chicago, Ill., a deposed non-Roman Orthodox priest, were ordered recently by the Greek government to leave Greece, Religious News Service reports.

Deposing of Fr. Mathopoulos for "schismatic action" was ordered last December by the Holy Synod of the Ecumenical Patriarchate.

On October 7th Patriarch Christopher of Alexandria appointed Bishop Arsenios his Exarch (representative) in the United States. The appointment subsequently was challenged by the Holy Synod of the Alexandria Patriarchate. [RNS]

missionary district of Southern Brazil. In 1949 the House of Bishops divided it into three districts: Central Brazil, Southern Brazil, and Southwestern Brazil (see the *Episcopal Church Annual 1954*, pp. 140-142).

## Science and Sin

AN IMPORTANT, and probably permanent, change is taking place among the scientific community in the United States, and the scientists do not like it. It is a change of significance comparable to the passage of Christianity in ages past from persecution to toleration, to veneration, to establishment as the official religion of most of Europe.

Through a similar course, the natural sciences, and particularly those related to physics and chemistry, have advanced from the esoteric and unrespectable stages of alchemy, sorcery, and astrology through a golden age of freedom and enlightenment, and are now entering into the inevitable and uncomfortable situation of what amounts to "establishment." Because of the universal recognition of the power of atomic energy to save civilization or destroy it, the physical scientist is being made into a hired agent of the government, showered with billions of dollars for research and experimentation, acknowledged as the most important man on the university campus, and rewarded in many other ways.

But all these rewards do not compensate the scientist for something that is happening to him as the consequence of his newly recognized power: he is being secularized. No longer is he, in the words of a recent editorial in the *Christian Century*, "austere, dedicated, and all but beyond human vanities in his pursuit of truth." His master today is not truth, but the world. And the present-day scientist is discovering that the world is what Christianity has for two milleniums been saying it is. The world is an object of pity, a thing to be loved, rescued, healed, redeemed — as long as the world is not in the saddle. But when the world is boss, it degrades, perverts, and destroys those who try to serve it.

The scientist of today knows evil as he has never known it before. In the words of Dr. Robert Oppenheimer, quoted in *Time* of November 8th: "In some crude sense, which no vulgarity, no humor, no overstatement can quite extinguish, the physicists have known sin, and this is a knowledge which they cannot lose." The scientists have known sin because they have produced means of sinning on a hitherto undreamed-of scale — the atom bomb, the H-bomb, the portended cobalt bomb. But they know sin today for a different reason: Because the world, having discovered what physical knowledge can do, has moved in upon the scientist and taken charge of things.

The meaning of this crisis in the scientific community is thoughtfully explored in an editorial in the October 20th *Christian Century* entitled Scientists in Ordeal; and in an editorial in *Time* for November 8th entitled The H-Bomb Delay. Both expres-

sions of opinion take their point of departure from a book entitled *The Hydrogen Bomb* by James Shepley and Clay Blair, Jr., of *Time's* Washington Bureau.

The book is one of the early examples of the new scientific secularism: a study of what went on among the scientists in the service of the Atomic Energy Commission from the standpoint of the efficiency of science as the servant of its new master (and former patient), the state. Ironic standards of evaluation that have a familiar ring to the student of Church affairs serve to underline the lesson. Dr. Edward Teller, whose vision and energy were largely responsible for the achievement of the H-Bomb, accepted the role of science as one of merely saying what could be done and how it could be done. To some of the other leading figures in the controversy this was somehow a prostituted view of science. What ought to be done and what might be the consequences of doing it were questions from which they could not entirely dissociate themselves. So the "good" scientist becomes one who does not concern himself with what is good, just as the religionist is often told that "good" religion concerns itself with individual salvation but leaves society in general morally uncriticized.

TIME sums up the subject from a secularist point of view:

"The struggles related in *The Hydrogen Bomb* took place in a Government (and in a nation) that was confused about its own strategic situation and unclear about its aims. A determined pressure group can play havoc in such a situation. To relate the story of how one such pressure group almost did is not to set up a conflict of science *v.* the state. It is to warn that feeble top leadership can lead even the most powerful nations into mortal danger."

And one can agree with *Time's* summary in large measure and yet agree more wholeheartedly with that of the *Christian Century*:

"Where the truth lies—or where the greater measure of truth lies—in this battle among the scientists we cannot be sure, though we have our own bent toward partisan judgment. That is beside the present point, which is to direct attention toward the ordeal in which the American scientist stands. If he is the Hero of our society, he is a Prometheus hero chained to the rock of his involvement in politics. No eagle from outer space but his own hands (which is to say, his partisanship) tear at his integrity while he despairs of moral judgment from the gods. To protect his sanity, he disavows moral responsibility for the consequences of his work. But does he convince himself?

"This is why the scientist seems to us a profoundly tragic figure. Does he represent another instance of the blind teach-

g the blind? He would reject such an intimation with indignation. Nor is it true, for he is not wholly blind. He would be happier if he were. It is more nearly a case of the tormented leading the tormented. . . . Has the Church no perception of his tragedy? Has religion no easement for his torment? If it has, he does not yet know it."

What does Christian faith have to substitute for lost integrity, for tarnished innocence? The one thing cannot offer is a formula for accepting the world and maintaining integrity and innocence at the same time. We all must admit that the business of living ensnares us in compromises that are a denial of our essential manhood, that make us a little less than a man who can be measured by the standard of Christ.

The even more tragic fact of the situation is that religion has lived so long in the tents of the ungodly that it has become hardened to secularistic compromises. The businessman stifles his conscience every day with the glib explanation that "business is business." Politics is also politics, and all is fair in love and war. Accepting the world and getting along under its domination is no new problem for the Church itself in its organized aspect. The world sits on the vestry, and it often wears a clerical collar.

The vice of secularism is that it seems to attribute moral superiority to the man who is a good servant of the world. From the secularist standpoint, Christ was the foolish idealist, Caiaphas and Pilate the levelheaded leaders who found the saving course of action in an ancient nation that was "confused about its own strategic situation and unclear about its aims."

The Church, when it is speaking with the voice of its Master, has only one answer to offer, and it is a bitter answer: As long as the task of survival is the first task, you cannot be saved. "If any man will come after me, let him deny himself, and take up his cross and follow me."

The thing which the physicist needs chiefly to learn is that neither he nor any other man can contribute to the salvation of the world without killing his own heart's dependence on the rewards and satisfactions and values and objectives of the world. He used to think otherwise, but now he has known sin. What he has entered into is strange and new only to him. The rest of us have lived in the world of moral compromise for a long time. The Christian's only advantage is that he knows he is a sinner, and knows that nothing on earth but the Cross of Christ will rescue him from his sin.

## Good News — With Two Flaws

THE NEWS that the comic book industry has adopted a code for editorial and advertising matter is good news indeed. As reported in last week's issue, the Code will apply to the members of the Comics Magazine Association of America, which represents 24 of the 27 leading publishers in the

field, and will be administered by Charles F. Murphy, who resigned as a New York City magistrate to accept this important post.

There are only two flaws in the picture of reform for the comics. The first is the fact that three of the leading comics publishers are not represented. We particularly regret the absence from this common effort of an outstanding publisher who needs no reforming — Dell Comics group which, with its associated Disney publications, makes up one of the largest and one of the best strings of comic magazines. In our opinion, the high standards set by the Dell publications are ample evidence of a sense of genuine responsibility to the younger generation on the part of the publishers. We hope that on further reflection they will conclude that they should exercise their influence not only in their own internal policies but in concert with the whole industry of which they are such a valuable part.

THE two other unrepresented publishers of importance are Classics Illustrated, and Entertaining Comics Group. Classics Illustrated consists of pictorial versions of stories by well known authors — Scott, Mark Twain, Defoe, Jules Verne, Dumas, Cooper, Kipling, and many others. On the whole, these publications are interesting and unobjectionable, although they run afoul of the new code in a number of places where famous authors have made use of situations which would be condemned in the writings of a lesser man. We hope that some method may be found whereby Classics Illustrated can be brought into the association without emasculating the classics of children's literature.

As for "Entertaining Comics Group," perhaps all that needs to be said is to list the titles included in this group in a 1953 Standard Rate and Data: *Vault of Horror*, *Tales From the Crypt*, *Two-Fisted Tales*, *Crime Suspensstories*, *Shock Suspensstories*, *Weird Fantasy*, *Weird Science*, *Haunt of Fear*, *Frontline Combat*, and *Mad*.

The other flaw in the reform picture is the problem of an adequate penalty for violation of the code. What is going to be the difference in the public's response toward comic books that do not conform? Will such publications be accepted for distribution by the magazine distribution agencies? Will they be placed on retailers' comic book racks indiscriminately? Will children be allowed to buy them, or to sit in the drugstore and read them?

We sincerely hope that the industry will be able to keep its own house clean. But to do so it will require the coöperation of parents, retailers, educators, and all others who are in a position to exert a practical influence. And it may yet be found that the only really effective answer to the problem is to enact laws preventing the sale to minors of publications which violate the decencies set forth in the code of the new Comics Magazine Association of America.



Don Berg

MR. BRONSON  
One side briefed.

## A review by David E. Bronson

vention in 1949 was technically in violation of the provisions of Section 4 of Canon 7 as it then read, but no one noted this fact. Hence, in 1952 the amendment above referred to was made to bring the Canon in line with an action overwhelmingly approved in 1949.

Typographical defects and omissions such as those above referred to are, however, inconsequential and can be easily corrected in subsequent printings.

A much more important and basic criticism should, however, be pointed out. Following each article and section of the Constitution and the Canons is found a so-called "Exposition" in which not only the historical material with respect to the constitutional provision or canon is summarized, but individual views, in the nature of a lawyer's brief, with respect to contentious matters of constitutional and canon law are sometimes expressed. Dr. White was responsible for this practice, and it has been continued in the present work.

THE new edition of White's *Annotated Constitution and Canons* is a greatly needed and most important work. Anyone who has ever done a complicated job of editing or a really arduous chore of research and arrangement of material cannot but pay tribute to the sheer drudgery and careful editing that have gone into these two volumes.

An excellent job of editing has been done. In the present writer's necessarily hasty review of the work, typographical errors found are phenomenally few for a work as technical and exacting as this one is. There are, as might be expected, a few omissions of material, the inclusion of which would make more intelligible the rationale of the actions taken by General Convention.

By way of illustration, the amendment made by the 1952 Convention with respect to Section 4 of Canon 7 dealing with the Church Pension Fund would be clearer if, in the historical summary

The difficulty with any such "Exposition," no matter how carefully prepared or reviewed, is that it does not set forth, particularly on contentious matters, the divergent canonical views that are held with respect thereto. In short, only one side of the argument is briefed. To this extent a distorted notion of the meaning of constitutional and canonical provisions may be conveyed and be perpetuated in print without opposing views being properly stated and included.

Certainly many canonists did not and still do not agree with Dr. White's "Expositions" in his original edition, and they are largely carried forward into the new one. Unfortunately it will also be found that many canonists do not agree with some of Mr. Dykman's additional "Expositions." Merely to illustrate the problem, the reader is referred to the Exposition with respect to Canon 47, which commences on page 207 of Volume II. That part of the Exposition commencing at the bottom of page 211 and continuing down to page 225 deals primarily with the extent of the authority of the bishop, after a rector is elected by a parish, to refuse approval of such election on grounds more extensive than those specified in Section 5 (d) of Canon 45.

Dr. White, in the first edition, had contended that the Bishop's authority under Canon 47 was much broader than under Canon 45, and his arguments in

(Continued on page 20)

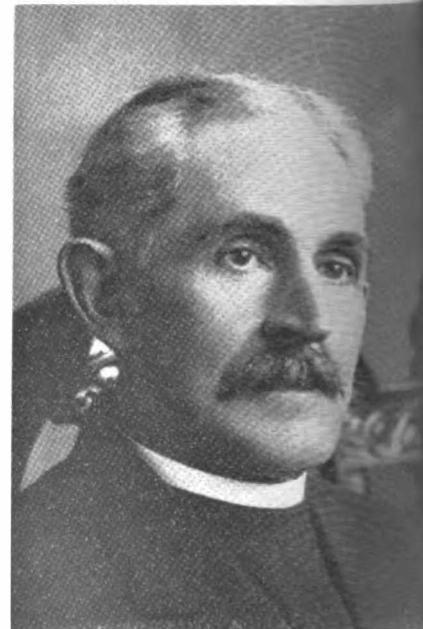
# The C

How it grew, what  
is explained in an  
revised and here ap

In 1924 was published an epoch-making and monumental reference work in the field of the Church's law—the *Annotated "Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America."*

This volume did, for every article of the Church's constitution and for every one of the Church's canons, three things: (1) it gave the text of each article and canon as this stood at the end of 1922; (2) it traced the successive changes in every canon or article from the General Convention (1789) to 1922; (3) it gave an "exposition" of the significance and application of every article and canon in terms of the present law.

A new edition of this work, bringing the material down to the Convention of 1952, has recently appeared. Revised by Jackson A. Dykman, chancellor of the



DR. WHITE  
An epoch-making work.

**ANNOTATED CONSTITUTION AND CANONS** for the Government of the Protestant Episcopal Church in the United States of America. By Edwin Augustine White, D.D., DCL. Second Edition, Revised, 1954, by Jackson A. Dykman, DCL. Seabury Press. Two volumes. Pp. xi, 643; xi, 479. Boxed, \$25.

regarding this Canon, the action of General Convention in 1949 had been pointed out. At that Convention the Church Pension Fund was directed to increase minimum clergy pensions, and the Convention itself directed the financing of this increase by raising the amount of the annual parochial assessments rather than by raising and depositing immediately with the Church Pension Fund the actuarial reserve necessary for this purpose.

The action so taken by General Con-

**TUNING IN:** ¶Edwin Augustine White was born December 27, 1854, and died July 6, 1925. At one time an attorney and counselor at law, he was ordained deacon in 1887, and priest in 1888. From 1892-1920 he served as rector of Christ Church,

Bloomfield and Glen Ridge, N. J. A deputy to eight General Conventions, he had also acted as Chairman of the Committee on Canons of General Convention. His *American Church Law* (1898; revised 1911) is still found on reference shelves.

# White's Law

How it works; all this  
new publication recently  
by two leading canonists.

... of Long Island, it is published  
... ebury Press.  
... e present in this issue of THE  
... NG CHURCH two appraisals of the  
... ed edition, both recognizing its im-  
... portance and usefulness, but representing  
... a measure of contrast in regard to cer-  
... matters of interpretation.  
... Mr. Good, who is chancellor of the  
... diocese of Nebraska, is a member of the  
... mittee on Canons of the House of  
... uties and a member of the Joint  
... mittee to Supervise Publication of  
... ew Annotated edition of the Consti-  
... tion and Canons.\* Mr. Bronson is  
... cellor of the diocese of Minnesota.

The Committee: Rt. Rev. F. A. McElwain,  
Chairman; Very Rev. J. A. Pike, Vice-Chairman;  
Rev. T. N. Carruthers, Rt. Rev. B. D. Dag-  
g, Rt. Rev. R. B. Mitchell, Rt. Rev. D. S.  
... Ven. J. H. Esquirol, Rev. B. I. Bell, Rev.  
... Sant, Rev. D. F. Fenn; Philip Adams, J. A.  
... man, T. B. K. Ringe; P. F. Good, Secretary.



MR. DYKMAN  
A much-needed revision.



Rinehart - Marsden  
MR. GOOD  
All sides presented.

FOR 30 years since its publication in 1924, White's *Annotated Constitution and Canons* has been the standard reference work of our Church on the subjects indicated in its title. The other sources of our canon law, which include the Bible, the Book of Common Prayer, custom, tradition, and the canon law of the Church of England before the Revolution, are outside the scope of such a work, but the work itself could not be said to be incomplete on that account.

White's original publication and the new revised edition are intended for everyday reference as to the history and meaning of our Constitution and Canons as adopted and amended by the successive General Conventions. It does for our Church Law what the annotated statutes of a state do for a lawyer.

As early as the General Convention of 1943 the need was felt of supplementary annotations to White's original volume. That Convention authorized them, and appointed a joint committee for the purpose. This authority was renewed in 1946 and again in 1949. Progress seemed slow, and Jackson A. Dykman, Chairman of the Committee on Canons of the House of Deputies and Chancellor of the Diocese of Long Island, as well as a member of the Joint Committee, undertook to prepare a revised edition.

It was then felt that a supplement would not be adequate, since so much material had accumulated and since not many copies of the original work were still available. Moreover, the 1943 revision and rearrangement of the canons made a mere supplement impractical. Mr. Dykman's revision was nearly complete by the 1952 General Convention. The Joint Committee asked for authority to complete the revision along the lines followed by Mr. Dykman, and to arrange for its publication.

Unfortunately, the proposal aroused

## A review by Paul F. Good

some controversy in the House of Deputies, chiefly from some members unfamiliar with White's original work, who seemed to feel that there might be something sinister in a revision. The debate at times seemed to develop partisan rancor, which actually had no basis.

Finally the Joint Committee was enlarged from five to fifteen, to include five bishops, five priests, and five laymen. It was authorized to publish Mr. Dykman's revised edition after reviewing it. That review was carefully made and the draft was approved, with some amendments, without a dissenting vote. The Joint Committee very properly included members of every school of thought in the Church, so that its action should be a guarantee of the non-partisan character of this edition.

The new edition incorporates all of White's edition which is still applicable. Some material necessarily had to be changed. For example, White had made suggestions for future legislation, some of which were followed by later General Conventions, with the result that such portions of the original edition were obsolete. The new material follows exactly the pattern of the first edition. The text of the 1952 official edition of the Constitution and Canons is used. The history of each Article of the Constitution and of each Canon is brought down to date, and in addition to White's citations of decisions by Church authorities and by civil courts, other and later material is included. White's expository comments are all preserved, except where changes have made them inapplicable; and similar comments on later enactments have carefully followed the spirit of the first edition. All points of view are presented, where there is room for difference of opinion.

If any school of Churchmanship could be said to predominate, it is that sometimes called "Central." While extremists of the liberal or of the Anglo-Catholic schools of thought might find fault in some details, it cannot be said that either White's or Dykman's comments depart from sound Anglican tradition.

This publication is a necessity for any Churchman who must deal with the canons. This naturally includes the various agencies of the National Church, as well as bishops and diocesan administrative officials. It is impossible for a diocesan chancellor to function properly

(Continued on page 20)

TUNING IN: Any canon may be amended by action of one General Convention, but proposed amendments to the constitution must come before two successive triennial meetings of General Convention, to take effect. In this frequent revision

of its legislation the American Church presents a sharp contrast to the Church of England, whose official canons are still those of 1604. Revision of these has been in process for a number of years, but is not yet completed.

**NEW YORK**

**Church Leader for Rector**

The Rev. James W. Kennedy, rector of Christ Church, Lexington, Ky., will become rector of the Church of the Ascension, New York City, effective January, 1955.

At the present time the locum tenens at the Church of the Ascension is the Rt. Rev. G. Ashton Oldham, retired Bishop of Albany.

Dr. Kennedy is well known throughout the Church for his work in establishing the Division of Radio and Television of National Council, and for his work in Ecumenical Relations. He is currently chairman of the program committee of the Broadcasting and Film Commission of the National Council of Churches, and was chairman of the committee responsible for radio-television-film coverage for the Second Assembly of the World Council of Churches in Evanston, Ill., last August.

**A Queen and a Mother**

By ELIZABETH McCracken

Queen Elizabeth, the Queen Mother, unveiled the Motherhood window in the Cathedral of St. John the Divine, New York City, on the morning of October 31st. On the afternoon of the same day she received, also in the Cathedral, the honorary degree of Doctor of Laws from Columbia University.

The Cathedral was filled to its capacity of 9,000 persons on both occasions, with several additional thousands standing outside.

Before coming to the Cathedral, the Queen had visited St. Martin's Church in Harlem. There, the rector, the Rev. Dr. John H. Johnson, and a large congregation received the Queen in front of the church, while other residents of the neighborhood filled the streets. A little girl, aged six years, presented the Queen with a bouquet of red roses.\*

Arriving at the West end of the Cathedral, the Queen and her official party were met at the great bronze doors by Bishop Donegan of New York; Bishop Boynton, suffragan of New York; the Dean, the Very Rev. Dr. James A. Pike; and the Cathedral Chapter. The Queen was escorted down a red carpet to a seat in the crossing.

After Morning Prayer, by pressing a button on the end of a cord, the

\*See cover. From left: The presenter of roses, Dr. Johnson, the Queen Mother.

Queen drew back a veil that had been covering the window. Then the Bishop and the Queen stood for several minutes, silently looking up at the window. Just before the unveiling, the sun had come out and, shining through the window, brought out its brilliant colors in great splendor.

The window was given in memory of Eleanor Van Rensselaer Fairfax, who was chairman of the women's committee to raise funds for the north transept of the Cathedral. It was designed and made by D'Ascenzo Studios of Philadelphia.

At the top of the window, in the rose, are the Virgin and Child: the mother holding her emblem, the conventional lily; and the child, a book, symbolic of His Word. An Angel kneels at the left, while on the right is a bird in the nest, symbolic of motherhood.

The left lancet<sup>†</sup> depicts Samuel, Hannah, and Eli (See I Samuel 3). At the peak of this lancet is shown symbolically God the Father,<sup>‡</sup> and below in the predella is George Washington kneeling beside his mother. In the right lancet is depicted Constantine with his mother, St. Helen. At the peak of this lancet is shown the Cross of Constantine's vision,<sup>§</sup> and in the figure St. Helen holds the Cross of her vision. Below is shown Abraham Lincoln kneeling beside his mother.

Bishop Donegan's sermon was on "Religion and the Home." He said:

"At its best the Church is the larger family of the families of Christ. It is here to witness to, and mediate the love and knowledge of God as revealed in Jesus Christ. But the home has the greater opportunity and the deeper task to be the most immediate interpreter of what love is and what Christian redemption can mean. . . .

"Fortunate is the child who learns early that his mother depends on, and responds to, some power greater than herself. Here lies the secret of the true sanctity of motherhood. . . .

"We have asked one whose singular distinction it is to have the word 'mother' as part of her very title, to unveil the Motherhood Window now to be dedicated. Such a title in the country whence Her Majesty comes is a symbol of the high esteem and deep affection in which our distinguished visitor is held. It is not what the official style and title decree, but rather what her people call her: the Queen Mother.

"It is a source of happiness to us all that Her Majesty has graciously consented to unveil a window dedicated to Christian motherhood. This memorial vividly portrays the contribution of five devoted mothers: two who have influenced the



MOTHERHOOD WINDOW (left lancet)  
Also, Lincoln and St. Helen.

course of our nation's history, the mother of Washington and the mother of Lincoln: two who have affected the life of Judaeo-Christian heritage, Hannah, the mother of Samuel, and Helen, the mother of Constantine; and one whose holy life repre-

**TUNING IN:** †A lancet, according to Webster, is a window tall, narrow, and acutely pointed, but without tracery (decorative interlacing). ‡God the Father is represented in the window by an ancient symbol — the outstretched hand. †Cross

of Constantine's vision is a combination of the Cross and Chi Rho (XP), first two letters of the Greek for Christ. The words of the vision are *in hoc signo vinces*, "in this sign thou shalt conquer."

ated the summation of all motherhood, whose title is:

'Higher than the cherubim,  
'More glorious than the seraphim,  
'... Bearer of the Eternal Word.'

The Cathedral was lent to Columbia University for the Third Convocation the Bicentennial celebration of the founding of the University — originally named King's College. Forty-eight honorary degrees were conferred, the last, that of Doctor of Laws, upon the Queen.

## HONOLULU

### Another Chapter

by the Rev. BURTIS M. DOUGHERTY

The recent completion of a two-year, \$600,000 building program on its Ala Wai Campus marks the beginning of another chapter in the 92-year history of Iolani School, Honolulu.

The program began with the erection of an 18 classroom high school in 1953.

In 1953 also a six-unit faculty apartment house was built.

The second year of the building program, 1954, saw the completion in August of a new boys' dormitory.

The new St. Alban's Chapel, completed this October, stands symbolically at the center of the school buildings, testifying to the religious conviction that is at the heart of the school's life. The \$90,000 chapel was made possible by the generosity of the Episcopal Church — its National Council, Sunday School children, and others who have contributed toward it over a period of years. St. Alban's Chapel will seat some 500 persons in the nave, with provision for 300 extra seats on the lanais (veranda).

The peaked roof of the chapel, with its crosses on either end, makes it stand out clearly from almost any angle as one views the campus. The interior is done simply in hollow tile and Philippine mahogany dominated by a large cross hanging above the altar. Forming the arms of the cruciform chapel are choir and vestment rooms, together with clergy office and sacristies. Chapel services are held daily for the boys in both the elementary and the high school divisions.

During the building period older buildings on the property have been remodelled and renovated to provide for a visual education room, a shop for manual arts, a maintenance shop, a cafeteria, and a combination gym-auditorium. The grounds have been graded. Athletic fields and tennis and basketball courts have been constructed. Roads, parking areas, and an underground sprinkling system have been installed. The 25-acre campus offers the possibility of ample educational and recreational facilities for the 847 boys enrolled in the school.

Iolani School had its beginning in 1862 as St. Alban's College, named in

honor of the first martyr of the English Church. The Anglican Church was responsible for the founding of the school in which Hawaiian boys were taught in English "that there should be opened to them great stores of cultural and scientific knowledge."

Some 10 years later the name was changed to Iolani. Traditionally this name had been applied to Kamehameha II. Literally it means "heavenly bird" and was used to signify the fact that the king was above all chiefs.

### New Cathedral Dean

The Rev. James Stanley Cox, rector of Emmanuel Church, Baltimore, Md., since 1950, has been named dean of the Cathedral of St. Andrew, Honolulu. He will serve as administrative director of the cathedral and three church schools.

## CHICAGO

### Catholic Club Election

Rolland J. Heidenfelder, of St. Francis Church, Chicago, was elected president of the Catholic Club of Chicago at its recent annual meeting at the Church of the Ascension. He succeeded Clifford L. Terry, of St. Luke's Church, Evanston, Ill., who headed the club for 13 years. Other officers are Victor D. Cronk, vice-president; Joseph Warren, secretary-treasurer. Mr. Terry was named a member of the organization's executive committee.



IOLANI'S CHAPEL

Religious conviction for heavenly bird.

## NORTHERN MICH.

### Cathedral Church

Menominee, Mich., is now the diocesan headquarters for Northern Michigan and Grace Church, in that city, is the cathedral church. Selection of Menominee as headquarters was made at the recent adjourned annual convention of the diocese.

It was decided that there should again be a cathedral city for the diocese at the annual diocesan convention at Escanaba, Mich., last May. More than 30 parishes and missions were represented in the selection of Menominee.

Bishop Page will move his office and residence to Menominee from Marquette, Mich. St. Paul's, Marquette, returned to parish status in 1924 and the diocese has been without a cathedral church since that time, although the bishop has remained in Marquette.

## WESTERN MASS.

### Within Rights

A resolution saying that the Presiding Bishop acted within his canonical right in changing the site of the 1955 General Convention, and that the best interests of the Church are not being served by the continual questioning of the decision has been passed by the standing committee of the diocese of Western Massachusetts.

Reasons for the resolution, according to the committee, were the various communications received by it on the changing of the site and concern felt in regard to the divergencies of opinion.

## WASHINGTON

### Over the Top

Washington Cathedral topped its goal of \$50,000 for its 1954 sustaining fund campaign by \$3,423 it was announced recently at a victory tea on the Cathedral Close. The news was given by the Very Rev. Francis B. Sayre, Jr., Dean of the Cathedral, who with Mrs. Sayre, and Bishop and Mrs. Angus Dun was host at the reception for campaign workers.

## CANAL ZONE

### New Kindergarten

A kindergarten at St. Mary's, Rainbow City, Canal Zone, has opened under the direction of the Rev. Mainert J. Peterson, with Miss Ida Brown as teacher. The school is a continuation of the one formerly conducted when Bishop Richards, Suffragan of Albany, was priest-in-charge.

## On the Snowy Whiteness

WHAT are the saints like, where did they come from, and how did they get that way?

Such questions have received partial answers in sermons and meditations, as well as in "little" books; but seldom, if ever, has there appeared a full-scale treatment of the subject in a "big" book, like W. E. Sangster's *The Pure in Heart*, which has just been published.\*

In this important work, Dr. Sangster, who is minister of the London preaching center, Westminster Central Hall, traces the idea of sanctity from its dim,

**THE PURE IN HEART.** A Study in Christian Sanctity. By W. E. Sangster. Abingdon. Pp. xvii, 254. \$4.50.

dark beginnings in primitive man's religious consciousness, through the Old Testament, the Apocrypha, the New Testament, and subsequent centuries as it is embodied in the lives of the great Christian heroes, Protestant and Catholic, Eastern and Western.

The opening chapters, with their marshaling of Biblical evidence, etc., may be a little stiff going for some readers. But there follows an interesting section

The core of the book is perhaps the section on the "portrait of the saint." Dr. Sangster believes that any Christian may be put down as a saint if in his life there are manifest, in marked degree, the nine fruits of the Spirit—love (*agapē*), joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control (Galatians 5:22f). Accordingly he devotes a chapter to each of these virtues, analyzing it and illustrating from the lives of the saints.

In the last section Dr. Sangster tries to answer the question how the saints got that way. He spares no pains to emphasize that it was through "absorbing attention [to God] and utter obedience":

"In this adoring contemplation of God, we come to the heart of anything that can be called 'the secret of the saints.' They are not weighing, probing, seeking, asking. . . . They are not even trying to understand. They are just looking in love and longing on God as revealed in Jesus. They only want to

. . . gaze transported at the sight  
Through all eternity.

"All their holiness is a by-product of this. They look at God, and He looks at them. They grow in holiness as they grow in the steadiness and fixity of their gazing. . ." (p. 199).

The book is a most happy combination of scholarship, clarity of expression, and appeal to the will. One helpful feature is the alternation of shorter and longer paragraphs. The text abounds in vivid clinchers that really clinch the case (e.g., "a sunset cannot go into a syllogism"; the saints "put down the penny to pick up the pound"; "so mother-love becomes 'smother' love").

Dr. Sangster tells us much that is of historic interest. Thus one learns that "by 1320 the Pope's authority in canonization was beyond serious question" (p. 65); that Roman authorities admit, apparently, that the Pope may err in canonization (p. 85); and that, while normally a saint is unaware of his sanctity, "a number of saints foretold their own canonization" (p. 183).

The author believes that Anglican hesitancy in giving formal recognition to post-Reformation sanctity springs largely from the Church of England's unhappy experience with King Charles I, whose name was inserted in the English Prayer Book in what Dr. Sangster regards as a true action of canonization, only to be withdrawn in 1859—and rightly, in Dr. Sangster's opinion.

Those who believe that sanctity can

exist only in bodies that preserve old faith and order will demur. Sangster's inclusion in his survey names as Catherine Booth, Phillis Wheatley, David Livingstone, etc.

This should not, however, blind persons to the fact that Dr. Sangster, who is a Methodist, knows of spirituality to the core, and has a genuine appreciation of its names, like those of the *Curé d'Arles*, Peter Claver, St. Tikhon Zidonsky, as well as such Anglicans as Lancelot Andrewes, Jeremy Taylor, William Law, John Wesley, and John Keble. The way of bobbing up, too.

There are a few minor matters which one might take exception to. The statement that "there is hardly an Eastern saint in the Western calendar" (p. 74) appears as a gross exaggeration when a glance at the Roman calendar reveals such names as St. John Chrysostom (January 27th), St. Cyril of Alexandria (February 7th), St. John Maximilian (March 27th), St. Athanasius (May 2d), and St. Basil the Great (June 14th), to name but a few.

But this is a minor matter in a work which must be put down as a superb piece of work, a masterly treatment of a timely theme. The book can be recommended unreservedly to Churchpeople from bishops down. . . . It might even make you want to become a saint:

"Far above us, we see the saints moving on the snowy whiteness. . . and we follow after. Any man may climb."

### In Brief

**THE MYSTERY OF CHRISTMAS.** An Advent and Christmas Calendar. Designed by Paula Jordan after a plan by Wilhelm Thomas. English version by Edward W. Klammer. Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo. Single copies 75 cents plus 25 cents postage. Fewer copies \$3 postpaid.

Designed on principle of an Advent House [L. C., October 24th], with window to be opened every day, but in form of altar and reredos, with enough "windows" to last till Epiphany.

Advent part is definitely Adventish in character, but with reminders that Christmas is coming. Attractive coloring, design, and effect when hung before the light. Somewhat sophisticated in appeal and need of some explanation to the children, but on the whole one of the best of such calendars this editor has seen.

### Books Received

**DESIGN OF THE UNIVERSE.** The Heavens and the Earth. By Fritz Kahn. Crown Publishers. Pp. x, 373. \$5.

**THE SACRAMENTS IN THE CHRISTIAN LIFE.** By M. M. Philippon, O.P., M.S.T. Translated by John A. Otto, Ph.D. Newman Press. Pp. xviii, 394. \$4.25. [A Roman Catholic work.]

**MAN'S QUEST FOR GOD.** Studies in Prayer and Symbolism. By Abraham Joshua Heschel. Scribners. Pp. xiv, 149. \$3. [By an internationally known Jewish scholar.]



DR. SANGSTER  
"Any man may climb."

on the tests of sanctity and the methods of canonization in the Roman Church, among the Eastern Orthodox, and in the Anglican Communion, together with a chapter on the undefined character of the saint in Protestantism.

\*Publication date: November 8th (Octave of All Saints).





## Rule of Life

by the Rev. EDWARD E. HAILWOOD

Rector, St. Mark's Church,  
Altadena, Calif.

WE all need some rule to live by—to be disciplined by. Self discipline according to a religious rule is necessary if we are to taste of the abundant life. A rule of life represents but the minimum requirements. It is like a foundation from whence we can later fly upward to some ideal better life.

A simple seven-point rule of life is a good one to keep in step with:

(1) Pray at least 15 minutes every day. Use some book of prayers for the first few minutes, reading some helpful prayers on specific subjects. Then enter into moments of silence, meditating on the prayers offered.

(2) Partake of Holy Communion at least once a month. Through this act we are witnesses to being part of the Christian family and through this sacrament gain union with the Eternal.

(3) See a minister four times a year, once each season, to evaluate more objectively your present spiritual status and learn how you can fulfil God's will for our life.

(4) Meditate 10 minutes each week on the Gospel of the week, as found in the Prayer-Book. Such weekly meditation on a specific Gospel message will bring many new, fascinating, and stirring thoughts and make His message more relevant to every day living.

(5) Spend five minutes each day, preferably just before retiring, with some spiritual book. This will provide peace to the soul and the practice of the presence of God.

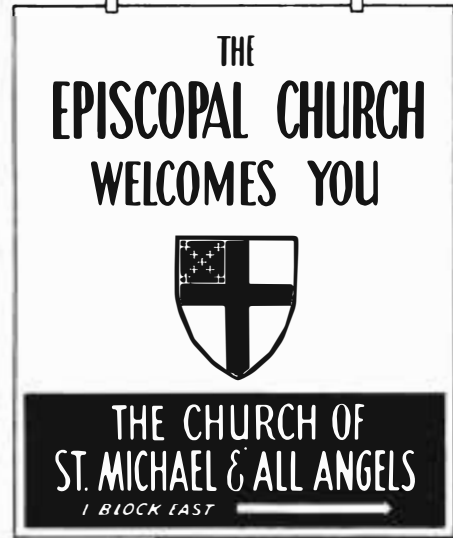
(6) Try to get to Church at least five minutes before the service begins so you can get rested and composed, prepared to be filled with all the fulness of God from the service.

(7) Keep in your life positive dispositions, such as confidence in God, gratitude for His love for you, remembrance that at all times and in all places you are in His presence. Positive dispositions will add love to your nature and make you a radiant and cheerful being.

If you do not already practice a rule of life, I suggest you adopt this one. Try it and you will happily find that you will possess more of the love of God in your soul.

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**SEMINARIES**

**Graduate Studies Director**

The Rev. Robert S. Boshier has been appointed to the newly created office of director of graduate studies at the General Theological Seminary, New York City. Dr. Boshier, who has been associate professor of Ecclesiastical History at the seminary, has been promoted to full professor.

**Centennial Convocation**

In the presence of representatives from sister seminaries, other educational institutions, students, faculty, and trustees, Berkeley Divinity School, New Haven, Conn., observed its Centennial Convocation October 26th at Yale's Strathcona Hall.

The Presiding Bishop addressed the convocation on the need for seminaries of today to teach the basic subjects thoroughly, saying that "ideas are still of use to the preacher." During his speech, Bishop Sherrill announced that checks for the first installment of the money received under the Builders for Christ campaign were about to be sent out.

Other speakers for the centennial represented Berkeley's historic connections. Yale University, with which Berkeley is affiliated, was represented by the Presiding Bishop, who is senior fellow of the University, and by Edgar S. Furniss, its Provost. The President of Trinity College, Albert C. Jacobs, represented that institution in which Berkeley began as a Theological Department before Bishop Williams moved it, as a separate school, to Middletown in 1854. The Rt. Rev. Evelyn Charles Hodges, Bishop of Limerick, spoke for the Church of Ireland, from which Bishop Berkeley came to America in 1728, hoping to found a theological college.

The degree of Doctor of Sacred Theology was given in afternoon ceremonies to Bishop Sherrill and six Berkeley alumni.

A centennial dinner was held in Trinity Parish House and attended by nearly 400 members and friends of Berkeley. Greetings were given by Bishop Gray of Connecticut, president of the trustees; the Very Rev. Sherman E. Johnson, dean of the Church Divinity School of the Pacific, Berkeley, Calif., Berkeley's daughter institution; the Very Rev. Lawrence Rose for the General Theological Seminary, and the other seminaries of the Church; Myron C. Taylor, a recipient of the degree of Doctor of Canon Law from Berkeley; Bishop Burroughs of Ohio, chairman of the centennial committee of Berkeley; and the Very Rev. Percy L. Urban, dean of Berkeley.

Principal speaker at the centennial dinner, was the Rev. Howard S. Kennedy, rector of St. James', whose topic was, "What the Church Expects of Its Seminaries." He specified three qualities which he had found in Berkeley graduates: they were able to combine a sense of vocation with self-personality; they were mature in loyalty to the Church and in dealing with people; and, above all, they were men of God.

On October 27th, Dean Urban presided at the Centennial Eucharist. An alumni meeting was held at which other plans for Berkeley's building program and the centennial campaign were announced; and the annual Page Lecture by the Bishop of Limerick, was delivered after the meeting. The subject was "The Biblical Doctrine of Man in Relation to Popular Psychology."

**SECONDARY**

**Headmaster for Hotchkiss**

The Very Rev. Thomas Huntington Chappell, dean of the Cathedral Church of St. Stephen's in Harrisburg, Pa. since 1947, has been named headmaster of Hotchkiss School, Lakeville, Conn. Hotchkiss is a boys' preparatory school and is not Church affiliated.

Dean Chappell will take up the duties of headmaster on July 1, 1955, replacing George Van Santvoord who has been at the school since 1926.

A Hotchkiss graduate himself, Dean Chappell went on to Yale, later to the Episcopal Theological School, Cambridge, Mass.

According to *Time* magazine of November 1st, Dean Chappell's plans for Hotchkiss are "nothing less than to give the sort of spiritual and intellectual education long provided under Headmaster Santvoord."

Since going to St. Stephen's, Dean Chappell has been active in many Church and civic activities — as secretary of the standing committee of the diocese, chairman of examining chaplains, secretary of the National Commission on Theological Education, and president of the United Churches of Greater Harrisburg.

**Large Enrollment**

The fall school term opened at Northwestern Military & Naval Academy, Lake Geneva, Wis., with a capacity enrollment for the first time in many years. Seventy-five new cadets were admitted.

Northwestern has adopted a new coat of arms, depicting the school's history and the introduction of the Church into the school.



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## DEATHS

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

### Orlando Baptista, Priest

The Rev. Orlando Baptista, D.D., dean of the Theological Seminary of the Brazilian Episcopal Church, died at his home, October 17th at the age of 51.

In the 21 years of his ministry Dr. Baptista has been rector of three important parishes, the Church of Our Saviour in Rio Grande, the Mediator in Santa Maria, and the Church of the Nazarene in Livramento. In the latter city he founded the Institute Livramento, a school which continues to serve the community. From 1934-1940 he was headmaster of the Southern Cross School, Porto Alegre, and since 1946 he has been dean of the seminary.

He is the author of two books, *Christ in the Gospels* and *The Liturgy*, and of numerous articles and pamphlets. A composer, he has translated and arranged hymns and chants which are in use throughout the Church. He was a member of the committee on the revision and retranslation of the Book of Common Prayer into Portuguese.

He is survived by his wife, Elsa Pedersen Baptista; and a son and daughter, both students at the Southern Cross School.

### Alfred Floyd Ferguson, Priest

The Rev. Alfred Floyd Ferguson, priest in charge of Trinity Church, Rockland, Mass., died October 25th in Brockton, Mass. He was 64 years old.

Mr. Ferguson had served at Trinity Church in Rockland since 1951. Before that time churches he served in Massachusetts include Calvary Church, Danvers; Church of the Incarnation, Lynn; and Trinity Church, Canton.

He is survived by his wife, Agnes Thompson Ferguson, and two children. His daughter, Sylvia, is married to the Rev. Charles Boyd, rector of Emmanuel Church, West Roxbury, Mass.

### William Filler Lutz, Priest

The Rev. William Filler Lutz died August 18th. Retired since 1945, Fr. Lutz has served St. George's Mission, Riviera, Fla., for the past few years.

In 1906 Fr. Lutz served as assistant minister at the American Church at Nice, France, and the following year became minister-in-charge of the English Church there. In 1908 he became curate of St. Michael's and All Angels Church, Woolwich, London, England. Returning to the United States in 1909 he became rector of Christ Church, Eddington, Pa., where he remained until 1924. From 1924 to 1945 he was rector of Trinity Memorial Church, Ambler, Pa.



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**Mr. Bronson**

(Continued from page 12)

this respect are those found on pages 211 to 222 of the new edition. Mr. Dykman supplements these arguments commencing at the bottom of page 222. The claims so made by Dr. White were questioned when his book was first published. It was then and can now be argued equally persuasively that the term "qualified," as used in Canon 47, is limited in its meaning by the language of Section 5 (d) of Canon 45.

Mr. Dykman's justifiable disagreement with certain of the assumptions on which Dr. White's "Exposition" was based, rather than strengthening Dr. White's conclusions, makes them even more dubious. Yet this fact is not pointed out in the new edition. Instead, Mr. Dykman expresses his agreement with Dr. White's interpretation.

Similar examples involving the statement of only one point of view where several are held in the Church can be found in the new edition, as, for instance, the Exposition with reference to Canon 36. There are instances in which the Expositions deal with the extent to which canon law of the Church of England before the formation of a separate Church in this country can be held to have survived in the absence of positive reenactment by General Convention or, if surviving, is affected by implicitly inconsistent legislation enacted by General Convention.

That there is disagreement on these questions cannot be doubted, particularly in view of the fact that the canon law of the Church of England was a product of the legislation of the bishops and priests of that Church, while the original organic act of the American Church for the first time in the history of the Anglican Communion gave a voice and vote to laymen in this important field, and hence introduced an entirely new authority in the sphere of constitutional and canonical legislation.

These criticisms of the new edition, however, should not be misunderstood. It is good to have a particular point of view with respect to contentious questions ably expressed, and that has been done. The whole Church should realize, however, that the "Expositions" are in many cases just that, and that other interpretations equally cogent and persuasive are not only possible but are held insistently by many canonists and lawyers in the Church. It would be proper that this point be made clear in any action General Convention may take when it accepts the report of its Joint Committee on Publication of the new edition.

With the single reservation, therefore, that the "Expositions" are neither essential nor controlling parts of the work and hence do not "speak with authority,"

the new edition should be recognized as accepted for what it is: an able and scientifically prepared chronological history of the development of every section and clause of the constitution and canon of our Church from which each competent person, by his own study, can reach helpful, realistic, and soundly conceived understanding of our constitutional and canonical provisions.

Accordingly, the whole Church should join in giving thanks that a much needed revision of a most useful work has been completed by consecrated effort in a scholarly and effective manner.

**Mr. Good**

(Continued from page 13)

without having it at his elbow. The annotations to the disciplinary canons — those relating to the trial of bishops, presbyters, and deacons — contain a wealth of information which will be indispensable in event of an ecclesiastical trial.

Its value to parishes is also obvious. The price of the two volumes may deter some parishes from purchasing it, but it should be on the library shelves of every parish which can afford it.

There is interesting material also for all Churchmen who desire to know what our Church law is, and what has happened in the past. Some examples might not be out of place. The recent wholesale charges of Communist subversion among Protestant clergy have raised a question as to the position of the clergy of the Protestant Episcopal Church. Has the American branch of the Anglican Communion ever had a problem similar to that of the English Church in connection with the "red" dean of Canterbury? If so, what did our Church do about it? See Vol. II, pages 284-289 — the trial of William Montgomery Brown, former Bishop of Arkansas.

In the 1949 General Convention, in the debate on the subject of vestries and their relations to the parish, Canon 15 Sec. 2 was cited to the point that the vestry "shall be agents and legal representatives of the Parish" in certain matters. What is the origin of that phrase? Has the United States Supreme Court ever used it in deciding the property rights of a parish of the Episcopal Church? See Vol. I, pages 329-330.

There is valuable treatment of the privileges and duties of layreaders (Vol. II, pages 254-257). Similarly the attention of parish vestries should be called to the discussion of Canon 6 (Of Business Methods in Church Affairs) in Vol. I, pages 264-269. The account of the development of the marriage canon, with a summary of possible different interpretations, is a model of objectivity (Vol. I, pages 368-387).

A word of praise for the format of the publication should be added. It estab-

# in this moment

The prayer lingers still . . . across the table as Dad begins to serve . . . it brushes Mother's still-bowed head . . . it caresses Sally's fist as she reaches for the promised drumstick. The words of thanksgiving are being made real in this moment—the words of gratitude from a good provider to the Great Provider . . . in this time of security together.

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lishes a high standard of book design and manufacture. The type is clear and legible, and the paper and binding are of excellent quality. Each volume has a pocket in the back cover, for use in inserting supplements which may be published triennially under authority of future General Conventions. The report of the Joint Committee will ask the 1955 General Convention to arrange for the preparation and publication of such a supplement; and if this is done, no doubt subsequent conventions will make similar arrangements.

The Church owes a debt of gratitude to Mr. Dykman, and this is well stated by Bishop McElwain, Chairman of the

*Skeptics may sneer at "blind faith" all they want. The truth is that we are blind anyway, and faith is but taking the hand of a Guide.*

Joint Committee, in the concluding portion of the Foreword, as follows:

"The Annotator, Mr. Dykman, has been painstaking in his work and ever zealous in his endeavor to have produced an accurate and useful book. That he, an active member of the New York Bar, should have been willing to undertake so burdensome a task as a labor of love for his Church, is vivid evidence of the generous Christian spirit which he possesses.

"The work itself is a tribute to his professional talent and untiring industry. The General Convention of 1952 very properly recorded its formal appreciation of the contribution made by Mr. Dykman. The members of this committee who have had the privilege of studying with care the manuscript which he has produced, and then discussing each page of it with him when all differences were speedily and happily resolved, have requested that I make this expression on their behalf. I am delighted to do so and with them gratefully acknowledge that with fidelity and skill Mr. Dykman has produced a most valuable and useful work."

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# CHANGES

## Appointments Accepted

The Rev. Dr. J. Perry Austin, formerly chaplain of Episcopal Community Service of the diocese of Dallas and executive secretary for the diocesan department of Christian social relations, is now vicar of the Newwaygo County Mission in Western Michigan: St. Mark's, Newwaygo, and the Church of St. John the Evangelist, Fremont. Address: Box 45, Newwaygo.

The Rev. Samuel M. Black, formerly vicar of the Clarendon Mission Field, Clarendon, Tex., is now rector of Christ Memorial Church, Mansfield, La. Address: 405 Washington.

The Rev. William F. Bumsted, formerly rector of All Saints' Church, Tupelo, Miss., is now rector of St. John's Church, Aberdeen, Miss., and Grace Church, Okolona. Address: Aberdeen.

The Rev. Edwin Atlee Garrett, III, formerly vicar of St. Martin's Church, Oak Lane Ave., Philadelphia, is now vicar of St. Andrew's Church, Lewisburg, Pa., and Christ Church, Milton. Address: 224 N. Third St., Lewisburg.

The Rev. Robert Thatcher Gibson, formerly rector of Trinity Church, Longview, Tex., is now rector of St. Clement's Church, El Paso, Tex. Address: 810 N. Campbell.

The Rev. Gordon L. Grauer, former rector of the Church of the Ascension, Atlantic City, N. J., is now in charge of St. Andrew's Church, Clason Point, the Bronx. Address: 370 Underhill Rd., New York 61.

The Rev. Harold F. Hohly, formerly rector of Christ Church, Bronxville, N. Y., is now rector of St. Paul's Church, Kinderhook, N. Y., in charge of St. Luke's, Chatham.

The Rev. Robert C. Kilbourn, formerly rector of St. Paul's Church, Hudson, Wis., will on November 15th become vicar of Trinity Church, Marshall, Mo., and the churches at Carrollton and Branswick. Address: 610 Arrow St., Marshall, Mo.

The Rev. Ralph H. Kimball, formerly rector of Trinity Church, Statesville, N. C., in charge of Holy Cross Mission, Statesville, and also secretary of the diocese of North Carolina, is now rector of the Church of the Good Shepherd, 1512 Blanding St., Columbia, S. C.

The Rev. Sidney Lanier, formerly assistant of St. Peter's Church, St. Petersburg, Fla., is now serving St. John's Church, Christiansted, St. Croix, V. I.

## Ordinations

### Priests

**Kansas** — By Bishop Fenner: The Rev. Andrew William Berry, on October 18th, at Trinity Church, Lawrence; presenter, the Rev. R. C. Swift; preacher, the Rev. R. H. Mize, Jr. To be chaplain of Episcopal Church students at the University of Kansas; address at 1231 Oread, Apt. 203, Lawrence, Kans.

### Deacons

**Albany** — By Bishop Barry: George William Kaulfuss, on October 28th, at Trinity Church, Gloversville, N. Y.; presenter, the Rev. Charles Kaulfuss; preacher, the Rev. Harold Kaulfuss; to be in charge of Zion Church, Colton, N. Y.

**Kansas** — By Bishop Fenner: Thomas Jerome Buzzi, on October 24th, at Trinity Church, Arkansas City, Kans., where he will serve as perpetual deacon; presenter, the Rev. R. L. Cashman; preacher, the Bishop. Address of ordinand: Box 300, Arkansas City, Kans.

**Pennsylvania** — By Bishop Street, Suffragan of Chicago: Alfred Vail, on October 23d, in the chapel of St. John the Divine at Seabury-Western Theological Seminary; presenter, the Very Rev. A. D. Kelley; preacher, the Rev. Dr. W. H. Nes. The ordinand will complete his studies in December.

## Marriages

The Rev. Robert E. Ratelle, rector of the Church of the Redeemer, Ruston, La., and Miss Margaret Lynn Dalton of Shreveport, La., were married on September 17th.

## Births

The Rev. George F. Kempell, Jr., rector of the Church of St. James the Less, Scarsdale,

N. Y., and Mrs. Kempell announce the birth of their first daughter and fourth child, Louise, on October 5th.

## Resignations

The Rev. Ralph M. Harper retired on Nov. 1st after serving 40 years as rector of St. John's Church, Winthrop, Mass. Address: 14 E. St., Winthrop.

The Rev. Fremont N. Hinkel resigned as rector of Leeds Parish, diocese of Virginia, effective June 1st, but is continuing to be in charge of the church, at the request of the Bishop. Successor is chosen. Address: Markham, Va.

The Rev. Frank Hobart Millett, formerly rector of Trinity Church, Wheaton, Ill., has retired the active ministry. Address: 618 E. Forest, Wheaton.

The Rev. Dr. John W. Walker, vicar of the Ingdon Valley Chapel, Meadowbrook, Pa., retired. Address: Fifth South St., Summerdale, Pa.

## Changes of Address

The secretary and treasurer of the Ladies' Society of the Rosary of Our Lady and St. Dominic, Sec. 92 of the Episcopal Church Annual, Mrs. C. Howard has had a change of address in New York, from 17 Rossman Ave. to R. D. 1, Box 100.

The Rev. Leon C. Balch, assistant of St. Paul's Church, Memphis, Tenn., may be addressed at 2852 W. Lakeshore Dr., Memphis 8.

The Rev. John R. Chisholm has moved to New York, Pa., from 569 Ferry St. to 522 Monroe St.

The Rev. Edward O. Miller, who is serving George's Church, Mannattan, has had a change in home address from 46 Grammercy Park, New York 10, to 215 E. Seventy-Second St., New York 21.

The Rev. Richard L. Shacklett, Jr., who was ordained deacon in June, may now be addressed at 337 N. Quentin, Wichita, Kans.

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Healing Service 12:05

**ST. ANDREW'S** 3107 Main at Highgate  
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Ser 11, 4; Wkdays HC 7:30 (also 10 Wed & Cho  
HC 8:45 HD); MP 8:30, Ev 5. The daily offices  
are Cho ex Mon

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Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &  
Thurs & HD HC 12; Wed Healing Service 12;  
Daily: MP 7:45, EP 5:30

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7:30-8:30

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

**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

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Rev. Frederick M. Morris, D.D., r  
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Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily  
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Sun HC 8:15, 9:30, 11, 12:15 (Spanish), EP 5;  
Thurs, Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily 8,  
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

—CINCINNATI, OHIO—

**ST. MICHAEL AND ALL ANGELS** 3626 Reading Rd.  
Rev. Edward Jacobs, r  
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7  
ex Mon 10, C Sat 7:30 to 8:30

—PHILADELPHIA, PA.—

**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Sun HC 8, 9, 11, EP 4; Daily 7:45, 12, 5:30, Mon,  
Wed, Fri 7, Thur, Sat 9:30; C Sat 4-5

—PITTSBURGH, PA.—

**ST. MARY'S MEMORIAL** 362 McKee Pl., Oakland  
Sun Mass with ser 10:30; Int & B Fri 8; C Sun 10  
& by appt

—SAN ANTONIO, TEXAS—

**ST. PAUL'S MEMORIAL** Grayson & Willow Sts.  
Rev. H. Paul Osborne, r  
Sun 8, 9:15 & 11; Wed & HD 10

—MADISON, WIS.—

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Daily HC 7:15 ex Wed 9:30

—HAVANA, CUBA—

**HOLY TRINITY CATHEDRAL** 13 y 6, Vedado  
Rt. Rev. A. H. Blankingship, bishop; Very Rev.  
E. Pinkney Wroth, dean; Ven. R. Gonzalez-  
Agüeros, canon  
Sun HC 8, 9 (Span) MP Ser 10:45, Ev 8; HC  
Wed 7:30 (Span), Thurs & HD 9, Int 12

**KEY**—Light face type denotes AM, black face PM; add, 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; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

—LOS ANGELES, CALIF.—

**MARY OF THE ANGELES** 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, r-em  
Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7;  
Sat 4:30 & 7:30 & by appt

—SAN FRANCISCO, CALIF.—

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

—WASHINGTON, D. C.—

**WASHINGTON CATHEDRAL** Mount Saint Alban  
Rev. Angus Dun, Bishop; Very Rev. Francis B.  
Byrre, Jr., Dean  
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;  
Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6  
**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass  
daily ex Sat 7, Sat 12; Prayer Book day 7 & 12  
noon; C Sat 5-6

—FORT LAUDERDALE, FLA.—

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Sat 4:30-5:30

—ORLANDO, FLA.—

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30  
& 5:45; Thurs & HD 10; C Sat 7

—ATLANTA, GA.—

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Mass 7:30, 9:30, 11; Wed 7; Fri 10:30; Other  
days 7:30; Ev B Sun 8; C Sat 5

—CHICAGO, ILL.—

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

**ST. JAMES'** Huron & Wabash (nearest Loop)  
Rev. H. S. Kennedy; Rev. G. H. Barrow  
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

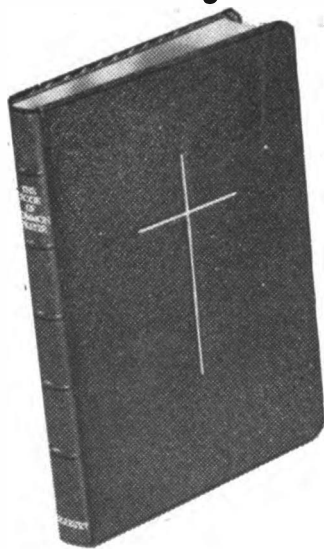
—EVANSTON, ILL.—

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

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