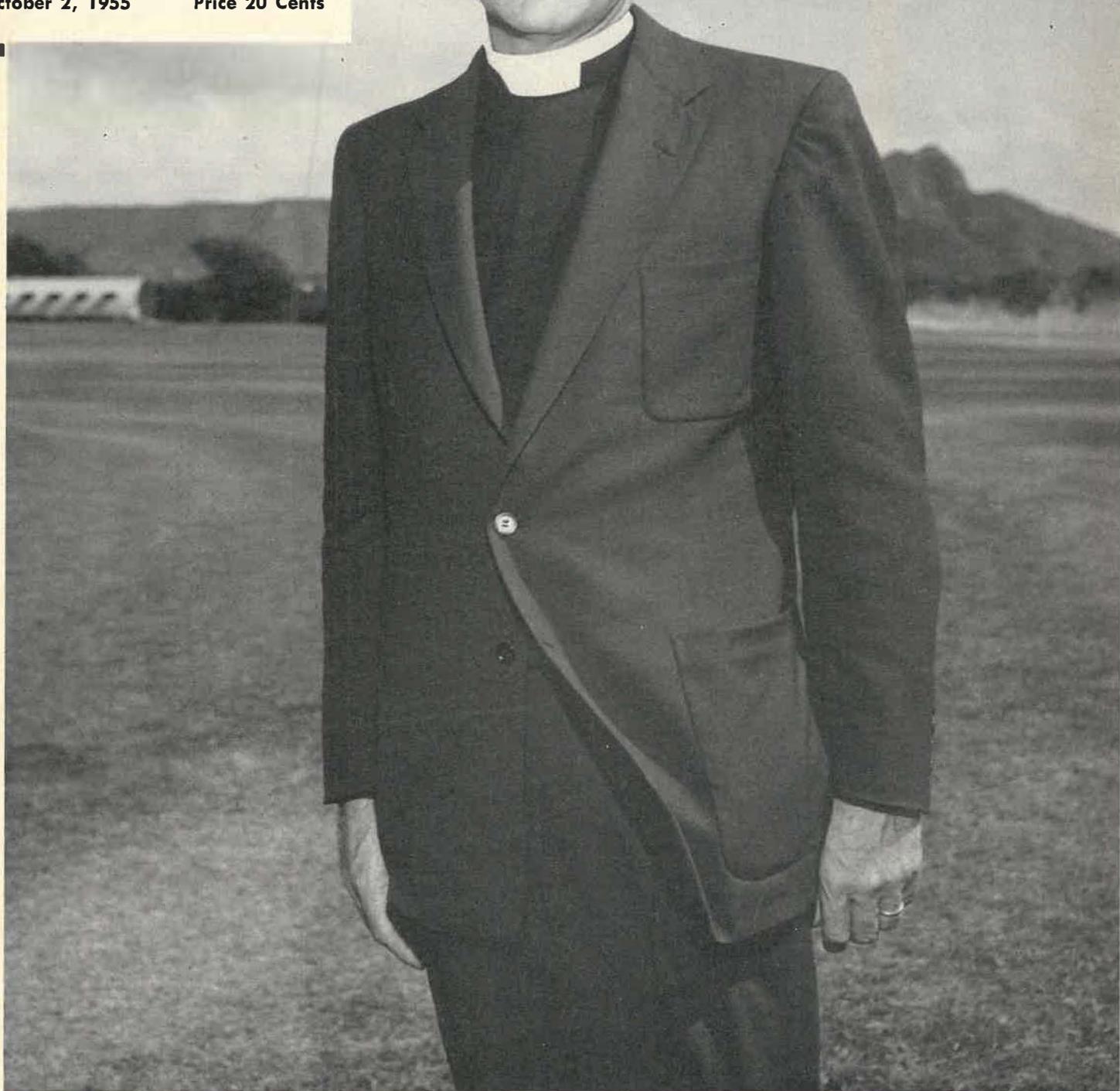


The Living Church

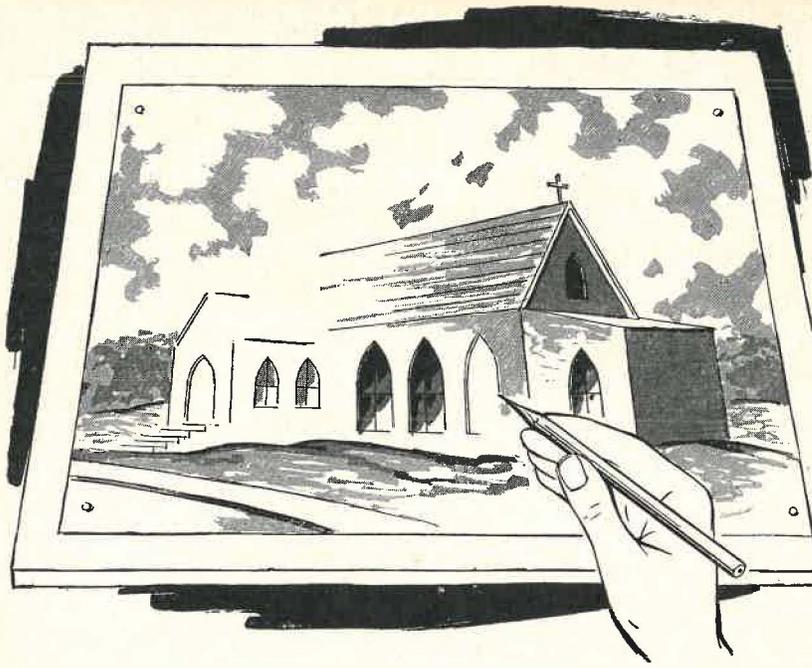
October 2, 1955

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BISHOP-ELECT LEWIS: A threefold experience [p. 18].

IS GENERAL CONVENTION OBSOLETE?



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

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Things to Come

OCTOBER						
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28	29	30				

October

2. Seventeenth Sunday after Trinity.
3. Alcoholism seminar for clergy, North Conway, N. H., to 4th.
5. Consecration of the Rev. Robert Raymond Brown as Bishop Coadjutor of Arkansas, Trinity Cathedral, Little Rock. General Board Meeting, N.C.C., to 6th.
9. Eighteenth Sunday after Trinity. Men and Missions Sunday, N. C. C. Churchmen's Week, N. C. C., to 16th.
10. Annual Council Meeting, A.C.U., New York City, to 11th.
16. Nineteenth Sunday after Trinity. Laymen's Sunday, N. C. C.
17. Election of Bishop Coadjutor of Oregon, Portland, to 18th.
18. St. Luke.
23. Twentieth Sunday after Trinity.
28. St. Simon and St. Jude.
30. Twenty-first Sunday after Trinity.

November

1. All Saints' Day. National Conference on the Churches and Social Welfare, N. C. C., Cleveland, to 4th.

ACU CYCLE OF PRAYER

October

2. St. Stephen's, Fall River, Mass.; St. Paul's-on-the-Hill, St. Paul, Minn.
3. St. Paul's, Doylestown, Pa.
4. St. Francis', San Francisco, Calif.; St. Francis', Levittown, L. I., N. Y.
5. Incarnation, Lynn, Mass.; Chapel of St. John the Divine, Champaign, Ill.
6. St. Matthew's, Raytown, Mo.; Camp Schlueter, West Cornwall, N. Y.
7. St. Luke's, Lebanon, Pa.; Our Saviour, Chicago, Ill.
8. St. Mark's, Philadelphia, Pa.

Sorts & Conditions

WHO'S kidding whom about juvenile delinquency? Having spent an impassioned 15 minutes at home the other morning discussing whether a 13-year-old who knew how to swim needed to wear a life-preserver in a rowboat, I went off to a meeting of the diocesan layman's board, leaving a teenager "cabin'd, cribb'd, confined," behind me.

AT LUNCH after the meeting, we pillars discussed the delinquency statistics and fell to blaming parents, war, and comic books in the usual manner. It began, however, to dawn on some of us that something was wrong with the picture. For one, I could not recall ever having been instructed to wear a life preserver in a rowboat after arriving at an age of reasonable juvenile discretion.

IT JUST isn't true that today's children are less closely supervised than the children of earlier periods. Nor is it true that they are more given to fighting, swearing, vandalism, and so forth. The only really substantial difference today is that the sharp differences between the bringing-up of boys and girls have been considerably modified.

AS WE sat at lunch, we recalled our own youth and agreed that we had not been subjected to social pressure from family and school during our childhood in anything like the amount we were currently imposing on our children.

SO I returned home with the glad message of liberation from the life preserver. That didn't end the subject, though. We heard from the first concerned mother in our riverfront neighborhood within a matter of hours.

DOES close supervision lead to delinquency as a reaction? No, the professional studies that have been made indicate nothing of the sort. The big difference today, in my opinion, is that children don't get away with the things they used to.

SOME distinctions that used to be made in the juvenile community don't seem to be made so strongly today. For example, while fighting was not disapproved of as much when I was a child as it is today, bullying and ganging up by several against one seemed to be more disapproved of then than now. Then again, there are specific trouble spots where clashing cultures lead to serious community problems.

ON THE WHOLE, though, I think that parents' anxieties about their children are misplaced. Living is a serious matter for children as well as grown-ups, and tragedies can happen at any age. This was true when we were children, and it is true today. But teen-agers' temptations and motivations are probably not very different from yours, and if they are not worried about your morals, you might just as well return the compliment and not worry about theirs.

PETER DAY.

The Rt. Rev. J.W.C. WAND BISHOP OF LONDON

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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

Confusion Worse Confounded

THERE has been much discussion of late in Anglican circles, particularly in England, concerning Baptism and how to make it more meaningful to parents and sponsors.

A brochure, *Baptism* (Church Albums No. 1), recently published in England, is another attempt in this direction. In the form of a picture magazine, but with

BAPTISM. Church Albums No. 1. The Country Churchman Ltd., Hazeldene, Great Shefford, Newbury, Berkshire, England. Pp. 20. 1/6 (about 40 cents).²

greater proportion of text to illustrations than is found in similar American publications, it is a readable, attractive, and generally sound presentation of the significance of Holy Baptism.

The booklet is obviously intended for mass distribution. It is, of course, geared to the English Prayer Book. How far it would fit the American Book every clergyman with a cure of souls must decide for himself.

HOW do the divorce laws of our 48 states operate? In a fashion complex indeed, and with results that are confusion worse confounded, as is shown by Morris Ploscowe in *The Truth About Divorce*, a sizeable book which really seems to fulfill the promise on the jacket — "everything you need to know about separation, annulment, and divorce; including laws of all states and territories, alimony, custody of children, tax problems."

Judge Ploscowe, who has had a distinguished legal career, presumably knows whereof he speaks and this editor is little inclined to question his statements. The book is well arranged, readable, interesting, and not without touches

THE TRUTH ABOUT DIVORCE. By Morris Ploscowe. Hawthorne Books, Inc. Pp. 315. \$4.95.

of humor. Its chief value is that it explains clearly, in non-technical language, how our various divorce laws operate, the kind of entanglements that can ensue from failure to follow proper procedure, and the way in which the courts are likely to decide in typical cases.

Two useful features of the book are the actual case histories — no doubt with fictitious names — introduced to illustrate specific points and the synopsis under Appendix A of "the Laws Govern-

²American booksellers' rates for British currency vary. That given is based upon about 25 cents to the shilling.

ing Divorce and Marriage in all our States and Territories."

Judge Ploscowe is for drastic reforms in our divorce laws. He would like to see the whole wearisome thing lifted out of the realm of litigation and approached from a constructive, therapeutic angle. Every effort should be made to save the marriage. Divorce should be granted only as a last resort, and even then not on the ground that one party is to blame and the other innocent, but on the ground that the marriage has failed.

With the judge's desired reforms few Christians will quarrel. But, as the book deals mostly with factual material, it will be of value chiefly to those who would know the facts concerning divorce legislation in the United States and how it operates in practice.

In Brief

FOURTH FLOOR MENAGERIE. By Flavia Gag. Illustrated by the author. Henry Holt. Pp. 174. \$2.75.

A gay and amusing story of two cousins and their pets — all in a New York apartment. The black-and-white illustrations add charm to the book.

Books Received

PROTESTANT, CATHOLIC, JEW. An Essay in American Religious Sociology. By Will Herberg. Doubleday. Pp. 320. \$4.

THE CONFLICT OF RELIGIONS. By Philip H. Ashby. Scribners. Pp. xiii, 225. \$3.50.

THE POET AND THE LUNATICS. Episodes in the Life of Gabriel Gale. By G. K. Chesterton. Sheed & Ward. Pp. 225. \$3.

FOUNDATIONS OF CHRISTIAN KNOWLEDGE. By Georgia Harkness. Abingdon Press. Pp. 160. \$2.75.

UNITY IN THE SPIRIT. By Elsa Tudor de Pierrefeu. Rindge, N. H.: Richard R. Smith Publisher, Inc. Pp. 167. \$2.50.

EASTERN EASTER IN THE HOLY LAND. By Betty Busch. Comet Press, 11 W. 42d St., New York 16, N. Y. Pp. 104. \$2.75.

WOMAN'S MYSTERIES, ANCIENT AND MODERN. A Psychological Interpretation of the Feminine Principle as Portrayed in Myth, Story, and Dreams. By M. Esther Harding. Pantheon. Pp. xvi, 256. \$4.50.

THE FEARS MEN LIVE BY. By Selma Hirsh. Harpers. Pp. xix, 164. \$2.75.

GOOD CHRISTIAN MEN, REJOICE. The meaning and attainment of happiness. By William Lawson, S.J. Sheed & Ward. Pp. v, 202. \$2.50.

YOUR REWARDING YEARS. New Meaning. Purpose and Happiness from the Middle Years On. By Mrs. Clarence H. Hamilton. Bobbs-Merrill. Pp. 219. \$2.75.

BIOGRAPHY OF A NATION. A Short History of Britain. By Angus Maude & Enoch Powell. New York: Pitman Publishing Co. 2 W. 45th St. Pp. 224. \$2.75.

RELIGION IN PRISON. By J. Arthur Hoyles. Philosophical Library. Pp. 146, \$3.50.



Talks
With *Teachers*

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



Requiem Mass

In regard to your reference to a Requiem Mass celebrated by me at St. Mark's Church, Honolulu, on Friday, March 9th [see L. C., September 25th], it was a corporate Communion of the Guild of All Souls offered for its departed members, not a service sponsored by the American Church Union.

✠ DONALD H. V. HALLOCK
Bishop of Milwaukee

Milwaukee, Wis.

Russian Visits

It is hard to see what good can come of visits to Russia of clergymen from the free world if no more results from it than the news that "Orthodox leaders with whom we spoke expressed their satisfaction with the status and opportunities enjoyed by the Church in the USSR" [L. C., July 24th]. It would be a surprise indeed to hear from a dissatisfied Russian cleric.

The Reds will always be delighted to receive visitors who will spread their propaganda in the religious press. They never seem to lack for travelers who will play their game.

Until the happy day when there is something better to print than Red propaganda, church papers will do well to ignore the mouthings of the Communist stooges who now serve the Russian Church.

GEORGE M. KORB

Washington, D. C.

Marble Altar Stone

Some years ago I came into possession of a piece of white marble quarried on the Island of Iona in Scotland, where St. Columba landed and established his mission. The then Duke of Argyle kindly gave permission, and it was brought around the coast by steamer to Glasgow and given to me. Its size is 11" by 9" and 1" thick and it could be made into an altar stone. As Bishop Seabury was consecrated in Scotland, I thought that some church connected with his work in the United States might like to possess this stone, to whom I offer it freely.

If some American Episcopalian visiting these shores would take it back and so save carriage, it would cost the recipient nothing.

(Rev.) H. LAURENCE NOBBS
Rector, St. Andrew's Church

Clacton, Essex, England

THE LIVING CHURCH RELIEF FUND

Save the Children Federation

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Mrs. D. R. Inglis	100.00
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Okinawa Discretionary Fund

Previously acknowledged	\$ 65.00
John Townsend	25.00
	<hr/> \$ 90.00

The Korean Church

Previously acknowledged	\$ 438.69
Mrs. C. Grimshaw	2.50
	<hr/> \$ 441.19

Don't Just Sit There

YOU have accepted the call to teach this year, and you have started out with genuine zeal and enthusiasm. Just what you will accomplish may not be quite clear in your mind, but at least you hope to give these children some new knowledge of religion. If you are as much in earnest as I think, you will not let any difficulties prevent you.

But already you have discovered that some of the conditions under which you have to teach are not satisfactory. Strangely, some of these difficulties are the fault of the parish. You wonder if there is anyone who will correct them.

Don't let conditions in the school spoil your teaching, or strain your loyalty. You have a right to be helped, not hindered. But you might as well know now, rather than come to admit it along about Easter time, that you will have to play it alone. Parishes have their own deep-rooted habits of confusion and inefficiency. Be prepared to expect almost no real help. You will have to ask for what you want.

If there are no scissors, construction paper or paste, what can you do? You have asked the secretary and the superintendent, but they both forgot. If you want things for next Sunday, you had better buy them and hope to collect later. But you might let it be known, too, that you deserve better service.

If there is noise, confusion, running around — make a fuss. Object to someone who seems to have authority. This may be a habit, a pattern, and it may take some vigor to break it up. And do something as dramatic as possible. Move into the kitchen, or the basement. Or the attic, or the balcony. Write a letter to the Vestry. But don't just sit there.

If you are having trouble in the use of your materials — too vague or weak, or childish, or antiquated — don't just drift along. Do your best, then reach out for other helps. (But do not go to some nearby Church publishing house and buy other textbooks over the counter. You haven't the knowledge, and you are not safe when you step into the field of commercial salesmanship.) Talk it over with somebody; keep looking for advice.

If you are having trouble with discipline, don't just let things slip into the same pattern of confusion, rudeness and chatter each Sunday. Take firm measures with individual cases outside of

class. That means before next Sunday. Phone a parent; get that one boy aside for a man to man talk; complain to the rector; they are his children, too.

If you have had the experience of having the superintendent dump another class on you — "Won't you please take the Fourth Graders with your class, their teacher just phoned that she can't come" — don't take it sitting down. Object. Say that your class is a group, that you have a certain theme prepared which continues last Sunday's theme, and that this change would spoil your whole morning. Tell him in so many words that it isn't fair.

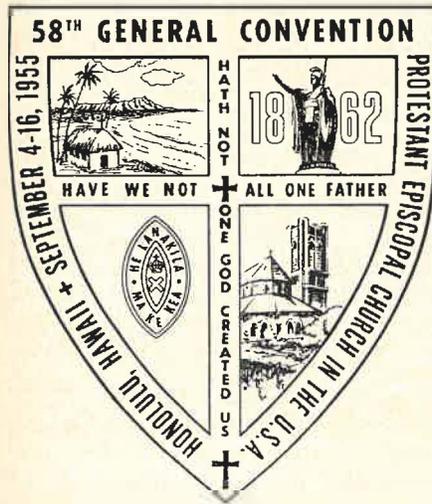
Don't grumble, kick! You are giving a lot, and you have the right to demand consideration. It's not your fault or responsibility that the other teacher failed. It is the fault of the school for not having any plan for substitutes. And if you give in now, it will happen again and again. (Most parishes impose on the faithful, have no plan for creating new leadership.)

If you decide you don't know enough about the course, don't just drift along. Do some extra reading. Ask for the books mentioned in the preface to your text as "recommended reading." But if they don't come, order them yourself, and send in the bill. Do something.

Every Sunday counts. There are less than 40. Seize each one; don't just stagnate. Nobody is coming to rescue you, apparently. These are your children, your sector of the parish. This hour is yours. Shall you let adverse circumstances (a weak parish administration, plus your own inadequacies) prevent you from fulfilling your God-given function?

Does the foregoing shock you? It is a true picture of conditions in many a parish. In one way or another teachers are hindered where they might be helped. The rector is still the key person, and thanks to the emphases of the new curriculum he is being moved to do his part better.

But you and your little circle always form the core of our whole program. The experience you initiate, guide, and interpret for your pupils is religious education. Don't wait for suggestions, plans or helps. You are responsible. Don't just sit there.



The 58th General Convention of the Protestant Episcopal Church in the USA, meeting in Honolulu, T. H., September 4th to 15th, took the following action:

THE CHURCH'S PROGRAM

¶ Adopted a Budget of \$6,807,947.84 per year for the missionary, educational, and social work of the Church, representing an increase of \$970,000 over last year's budget. The increases affected most of the National Council Departments.

¶ Removed the entire amount of the Church School Mite Box Offering, amounting to more than \$600,000 per year, from the regular Budget and set it aside for advance work. Since about \$150,000 of it was already being handled in this manner, some \$450,000 more will be available for special missionary projects in the future.

¶ Reaffirmed the policy that undesignated legacies should be used primarily for advance work. In extreme emergencies, up to 50% of such legacies may be used for balancing the budget.

¶ Reaffirmed the "pay as you go" basis of the Church's program, ordering the National Council to trim the budget each year to agree with estimated income, but provided that missionary salary and travel items should be protected at the cost of all other items.

¶ Asked the National Council to continue and expand its program of surveys in all missionary areas of the Church, through the Unit of Research and Field Study "to increase the effectiveness of the work and to realize economies in administration."

¶ Ordered the National Council to review grants made under the Budget to "Cooperating Agencies" such as the Girls' Friendly Society, Episcopal Service to

General Convention Digest

Honolulu, 1955

Youth, etc., and to adjust them when necessary.

¶ Approved publication of a hymnal in Spanish by the Latin American bishops, subject to later review by Convention.

¶ Took up an offering among Convention members for the congregation at Pearl Harbor to help them build a new church. Of the \$12,000 needed, \$8,734 had been received at the Convention's close. The \$4,140 offering received at the opening service was given to the work on Okinawa.

¶ Commended diocesan programs of tithing and proportionate giving and asked National Council to help promote such concepts of Christian stewardship.

¶ Approved present method of assigning diocesan shares of Church budget but set up a committee to study "apportionment of quotas" for report to next Convention.

EDUCATION AND EVANGELISM

¶ Took no action on the new curriculum of the Department of Christian Education. Powerful pressures pro and con in the House of Deputies resulted in a compromise resolution which was not concurred in by the Bishops.

¶ Strongly endorsed the White House Conference on Education to be held November 8th to December 1, 1955, and urged the Church to cooperate in making it a success.

¶ Declared it a "policy of the Church" to ask each adult baptized or confirmed to bring at least one other person to Christ and His Church within the year; told clergy to shape their Baptismal and Confirmation instruction accordingly.

¶ Referred to the Commission to study General Convention a proposal to make General Convention more religious by providing periods in House of Deputies for people to testify to their religious experience.

¶ Urged younger clergy to consider service as a chaplain in the armed forces as a temporary or permanent vocation.

¶ Took no action (House of Bishops) on unprecedented request of House of Deputies "praying the House of Bishops may see fit to elect a Suffragan Bishop for the Armed Forces without further delay."

¶ Amended Canon on ministers and their duties to require them to give instruction

in Holy Scriptures as well as in Episcopal Church teachings.

¶ Endorsed the Episcopal Hour, a radio series initiated by the Province of Seawane, and asked other dioceses and missionary districts to help expand the program's coverage. It is now heard in 71 dioceses and missionary districts on the Armed Forces network.

¶ Endorsed the Girls' Friendly Society and felicitated it on its coming 80th anniversary.

¶ Continued the program of Forward Movement publications under the Presiding Bishop, with congratulations on its 20th anniversary this year.

¶ Tried, but failed (House of Deputies) to agree on definitions of Church member, communicant, etc., and referred (both Houses) a report on the subject to the Church for further study. The report was prepared by the Committee on Canons of the House of Deputies.

¶ Instructed the secretary of General Convention to prepare and distribute through the Church the resolutions "intended to edify and instruct our people" so that the edification would be accomplished.

INTERCHURCH RELATIONS

Anglican

¶ Received the final report of the Committee on the Anglican Congress with "sincere appreciation of the splendid work" done by the Committee.

¶ Charged the Ecumenical Relations Commission with exploring "all practicable ways and means by which the relations between our Church and the other branches of the Anglican Communion may be deepened and strengthened."

¶ Sent greetings to the Church of England in Canada, then holding its General Synod in Edmonton, Alberta. At the synod, this Church voted to change its name to the "Anglican Church in Canada."

Other Churches

¶ Approved a Churchwide study of the Church of South India as well as the Ceylon and North India union plans during the triennium under the auspices of the Ecumenical Commission.

¶ Voted that a delegation be sent to visit

the Church of South India, but provided for no funds for the purpose in General Convention budget.

¶ Continued policy of designating 15% of offering taken in parish Churches on Good Friday to the work of the Commission on Assistance to the Eastern Orthodox Church. The Commission received \$33,000 from this source in the past Triennium.

¶ Designated \$15,000 annually from the Good Friday Offering for the Jerusalem and the East Mission and provided that the balance of the offering is to be used for "work in the Near East" at the discretion of the National Council.

¶ Continued the Commission on Approaches to Unity, which is currently engaged in discussions with the Methodist Church looking toward a mutually acceptable ministry. Also authorized the Commission to negotiate with Presbyterians and others.

SOCIAL AND POLITICAL PROBLEMS

¶ Thanked God for Honolulu's example of "fellowship in Christ" transcending racial barriers.

¶ Called upon all Churchmen to uphold Supreme Court's decision against segregation in public schools.

¶ Advocated statehood for Hawaii and Alaska. As adopted by Deputies, the resolution was based upon the general principles that contiguity to mainland and ethnic similarity should not be considered necessary for statehood. The Bishops took out the general principles but agreed on the practical question.

¶ Advised Churchpeople to be law-abiding, on recommendation of the Commission on Social Reconstruction.

¶ Asked the Standing Liturgical Commission to prepare "a prayer or series of intercessions" "for all those whose rights and dignity as children of God are in any way withheld or impaired. . . ."

¶ Asked parents, clergy, and parishes to work with young people and prevent juvenile delinquency.

¶ Praised the 27th Infantry (Wolfhound) Regiment, USA, for giving almost \$200,000 to Holy Family Home, Osaka, Japan.

¶ Requested a concerted attack on the narcotics traffic. Social Reconstruction Commission's demand for severer penalties was deleted from the resolution and praise for U.S. and U.N. enforcement efforts was added.

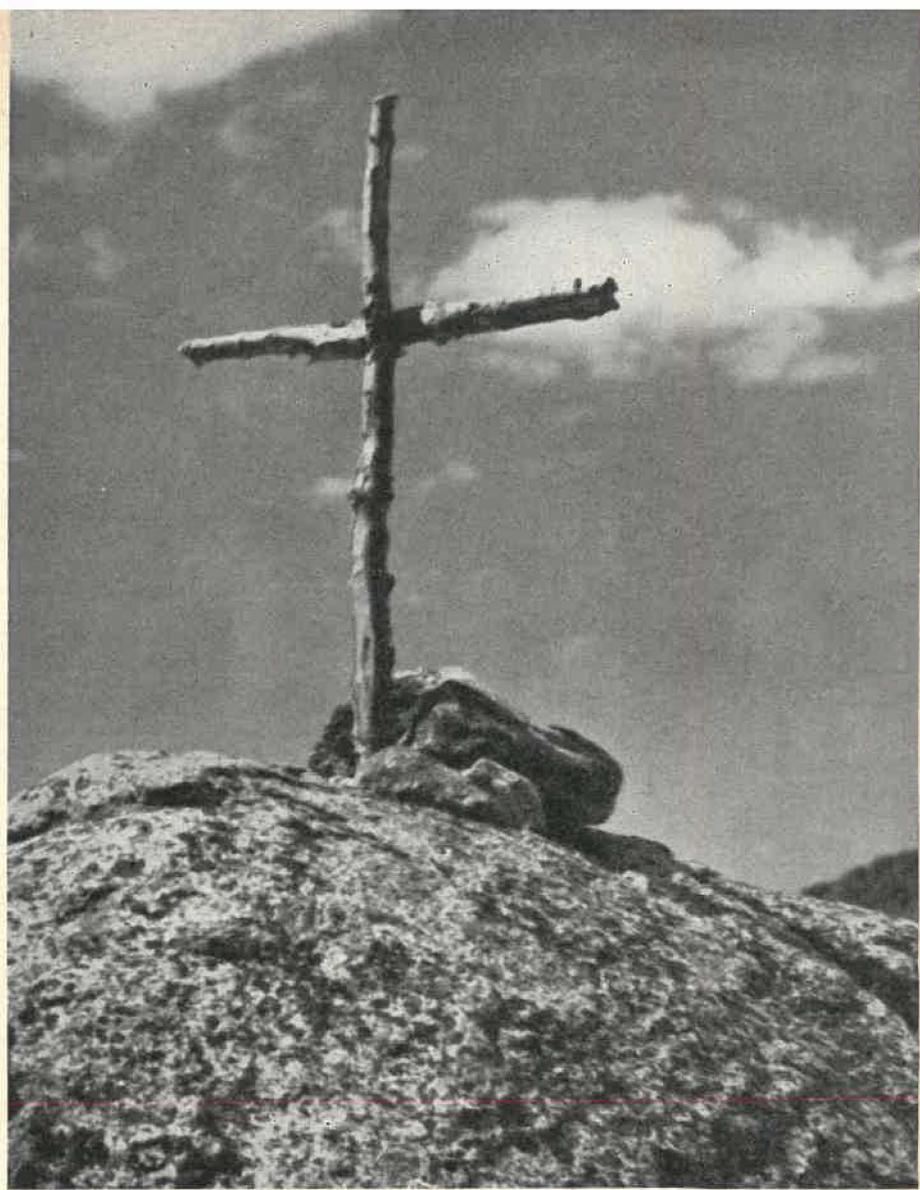
¶ Deputies passed, but Bishops did not concur in, a resolution deploring moral conditions in the Armed Forces and asking the president and defense department to review their current policies in this realm.

¶ Instructed the National Council to study the spiritual and social problems of the elderly.

¶ Approved such interdenominational cooperation in attacking social problems as "is in accord with the Faith as this Church has received it."

¶ Appointed a Joint Commission on Alcoholism to continue the work of the Joint Committee on the subject appointed three years ago.

¶ Deplored crime and horror comics, recognizing industry's efforts at self-regula-



tion but recommending vigilance to legislators and law-enforcement agencies.

¶ Urged that the United Nations be supported and strengthened.

¶ Commended the growing movement for self-government in Asia and Africa.

¶ Appointed a Joint Commission on Peaceful Uses of Atomic Energy to study the Church's role in the field. This replaced a proposal from the diocese of Washington that the Church raise money to buy a nuclear reactor for a Far Eastern nation.

¶ Advocated the employment of disabled and handicapped veterans in industry.

EPISCOPATE

¶ Elected two new bishops: Very Rev. Arnold M. Lewis for the missionary district of Salina and Rev. Plino L. Simoes for the missionary district of Southwestern Brazil. Bishop Krischke of that district had been translated to Southern Brazil to replace Bishop Pithan, retired.

¶ Accepted the resignations of Bishop Nichols of Salina and Bishop Juhan of Florida.

¶ Gave Montana and Oregon permission to elect bishops coadjutor.

¶ Initiated a constitutional amendment taking the right to vote in the House of Bishops away from retired bishops but

continuing to give them a seat and voice in the House. After study by dioceses and missionary districts, this comes up for ratification in 1958.

THE MINISTRY

¶ Asked dioceses and districts to appoint lay committees to consult with vestries about adequate clerical salaries and expense allowances.

¶ Revised Canon 48, section 8, on compulsory retirement (which takes effect in 1957) so that it will now provide: (1) all clergy must resign at 72 and may not under any circumstances continue in their former work; (2) thereafter they may work up to three months without special permission; and, with consent of Bishop and Standing Committee, for periods as long as a year with possibility of renewal of permission. As finally adopted the new law is entirely independent of the Church Pension Fund's rules regarding payment of pensions to retired clergy. The Bishop and standing committee decide who may work and how long, the Pension Fund decides who is eligible for a pension, and whether his pension must under certain circumstances be temporarily suspended.

¶ Reaffirmed the present system of the Church Pension Fund for group coverage

providing pensions of definite dollar amount, instead of common stock equities of fluctuating value. This implements a commission report rejecting the "El Paso Plan" based on the latter concept.

¶ Honored the memory of the late Captain Ian Benton of El Paso, chief protagonist of the El Paso Plan, as one who did "as much or more to give our retired clergy a reasonable minimum pension than any one since the founder of the Church Pension Fund."

¶ Called the attention of both active and retired clergy to the benefits of voluntary coverage on a self-employed basis under the present Social Security Law.

¶ Reiterated that it is unfeasible to include sisters or mothers of deceased unmarried clergy in Church Pension Fund benefits.

¶ Continued Commission to Study Pension Plans and Salaries and asked it to consider (1) individual annuity contracts for sisters and mothers of deceased unmarried clergy under certain circumstances; (2) making the widow's grant of \$1,000 available to such persons.

¶ Asked the Church Pension Fund to study the effect of permitting clergy to retire on pension at 65, or after 40 years' service in the ministry, instead of at 68 or later. Also (with the Commission) to study the possibility of continuing the pension of retired clergy who return to active service at a stipend of not more than \$1200 per year.

¶ Re-elected the Church Pension Fund as the Recorder of Ordinations (an official, who may be a corporation, charged with keeping track of all additions to and removals from the ministry).

¶ Amended the canon on deacons to provide that those who have come in under reduced educational requirements may not be transferred to another diocese without the consent of the bishop of that diocese.

Theological Education

¶ After much parley between the two Houses, "received" instead of "approved" the report of the Joint Commission on Theological Education, commending it to the attention of the Church but taking exception to a section criticizing a seminary of the diocese of Lexington and educational programs in Long Island and Pittsburgh (the last had already been discontinued). Exception was also to another section, and its implementing resolution. The latter, defeated in the House of Deputies, would have permitted students in any incorporated seminary to count the last two academic years as satisfying the requirement that a man must be a candidate for two years before ordination. Present wording (which remains in canon) is "seminary of the Church."

¶ Added "advanced theology" among elective courses open to theological students.

¶ Called on all parishes and missions to take up an offering on Theological Education Sunday, or on an alternative date locally chosen.

¶ Urged the activation of provincial

boards of examining chaplains as already authorized by canon.

¶ Asked dioceses and missionary districts to give financial aid to seminarians and to raise special funds for the purpose.

¶ Added four laymen to the executive committee of the Theological Education Commission at the Commission's request and renewed its \$10,000 triennial appropriation.

CHURCH GOVERNMENT

¶ Re-elected the Rev. Canon Theodore O. Wedel as president of the House of Deputies and the Rev. Canon C. Rankin Barnes as Secretary of House of Deputies, Secretary of General Convention, and Editor of the Convention Journal.

¶ Elected the Rev. Alexander M. Rodger as secretary of the House of Bishops and registrar of Convention, replacing the Rev. Dr. John F. Fitzgerald.

¶ Re-elected Mr. H. M. Addinsell as treasurer of the Domestic and Foreign Missionary Society (and the National Council); and Mr. Frank Gulden as treasurer of General Convention.

¶ Defeated (House of Deputies) a proposal to drop the word "Protestant" from the name of the Church.

¶ Initiated a Constitutional amendment (subject to ratification in 1958) modify-

ing the Presiding Bishop's power to change place of General Convention by adding "with the advice and consent of the National Council" and giving him, with the Council, the power to change the date also.

¶ Chose Miami Beach, Fla., as the place of the next Convention, setting the date for October 5, 1958. Evidence was presented to show that the diocese of South Florida and the city of Miami Beach were completely unsegregated racially.

¶ Adopted a General Convention Budget (covering governmental expenses of the Church,) of \$327,381.72, plus later appropriations of \$4,000. In addition to the Presiding Bishop's salary and some of his expenses, this covers the expenses of Committees, Commissions, etc. It will be financed by a triennial tax of \$12 per clergyman for dioceses and \$3.00 per clergyman for missionary districts.

¶ Continued the Joint Committee to Publish the Annotated Constitution and Canons with authority to publish supplements to the White-Dykman book published during past triennium.

¶ Elected members of National Council, trustees of Church Pension Fund, and trustees of General Theological Seminary.

¶ Made various small canonical amendments including one requiring lay readers to be licensed by the bishop of the diocese in which they canonically reside.

WORSHIP

¶ Re-elected Rev. Dr. John W. Suter as custodian of the Standard Book of Common Prayer.

¶ Rejected (House of Bishops) a constitutional amendment authorizing trial use of a proposed Prayer Book.

¶ Rewrote the Canon on Church Music, continuing control by the rector but emphasizing the role of music in worship.

HISTORY

¶ Re-elected Rev. Dr. Walter H. Stowe as historiographer of General Convention.

¶ Made plans to celebrate the founding of Jamestown, Va., (1607) on its 350th anniversary in 1957, with a special committee, a \$2,000 appropriation and an invitation to the Archbishop of Canterbury and the Bishop of London to join in the celebration. It was pointed out that the Church of England was at work in Jamestown before the Pilgrim fathers landed at Plymouth Rock.

¶ Continued the Historical Magazine and the Church Historical Society with their regular appropriations, plus a special item of \$9,000 to pay for moving the Society's library, collections, and archives to its spacious new quarters in the Theological Seminary of the Southwest.

OTHER ACTION

¶ Called attention to the important work of the American Church Building Fund and urged parishes to take up a collection "at least once a year" for the Fund. ¶ Endorsed the work of the American Bible Society and asked the Church to support it more adequately.

A Tree Grows in Honolulu



The Most Rev. Henry Knox Sherrill planted the "Presiding Bishop's Tree" at Iolani School in Honolulu. The rainbow shower tree was planted as a living symbol of the Episcopal Church. It is one of 43 forming an avenue of shower trees. A number of bishops attended the planting ceremony.

General Convention Budget*

ITEM	3-Yr. Totals
Presiding Bishop	
Salary at \$15,000 per year	\$ 45,000.00
Church Pension Fund (includes premium on rent)	7,830.00
Discretionary Fund	30,000.00
Rent	7,200.00
Travel	3,000.00
Expense Account	9,000.00
Stenographic Help	4,500.00
Office expense	1,800.00
Total	\$108,330.00
Retirement Allowance of Presiding Bishops,	
Most Rev. H. S. Tucker	8,241.72
Retirement Allowances of Bishops	24,000.00
Seabury House Maintenance	30,000.00
Travel of Bishops and other clergy for Consecration of	
Missionary Bishops	1,500.00
Secretary of the House of Bishops	
Salary	3,600.00
Church Pension Fund	540.00
Expenses	600.00
Total	4,740.00
House of Deputies	
Travel Expense, President	500.00
Salary of Secretary	4,800.00
Church Pension Fund	720.00
Total	6,020.00
Historiographer	
Salary	450.00
Expenses	150.00
Total	600.00
Registrar	
Salary	100.00
Expenses	600.00
Total	700.00
Custodian Book of Common Prayer	100.00
Recorder of Ordinations	400.00
Treasurer's Office	
Cost of Clerical services and supplies	3,000.00
Assistant Secretaries to the House of Bishops	
One secretary	300.00
One secretary	300.00
Total	600.00
Assistant Secretaries to the House of Deputies	
One secretary	300.00
One secretary	300.00
One secretary	300.00
Total	900.00
Commissions, Committees, etc.	115,100.00
General Convention Expense	3,000.00
Journal, Constitution and Canons—Printing—(estimated)	15,500.00
Printing Reports of Various Committees	2,000.00
Registrar — Engrossing	750.00
Stationery, Stenographer, Printing and Postage	1,800.00
House of Bishops	1,800.00
House of Deputies	1,100.00
Total	2,900.00
For other expenses, during triennium period based upon	
previous experience, a sum of approximately	6,000.00
Grand Total	\$331,381.72

SUMMARY FOR 1955-1958

Assessments (1955-1958) @ \$12.00 & \$3.00*	\$252,018.00
Cash Balance, August 15, 1955	84,975.39†
Prepaid Program and Budget Committee Ex-	
penses, Triennium 1955-58	3,348.78
Total	\$340,342.17
Budget (1955-1958)	331,381.72
Estimated Cash Balance, August 15, 1958...	8,960.45

*\$12 a year per clergyman in dioceses (6,814) and \$3 per clergyman in districts (746). Total clergy assessed: 7,560.

†A payment due Seabury Press of approximately \$3,000 was authorized from this balance as an expense of the past triennium.

Triennial Commissions, Committees, and Related Expenses

Program and Budget	\$ 3,500.00
Approaches to Unity	12,000.00
Study of Clerical Pensions and Salaries	2,000.00
Ecumenical Relations	4,500.00
Standing Liturgical	4,000.00
Study of Missionary Work in Industrial Areas	1,500.00
Music	1,500.00
Social Reconstruction	1,500.00
Holy Matrimony	300.00
State of the Church (For Procuring Statistics)	650.00
Theological Education	10,000.00
Alcoholism	4,500.00
Historical Magazine (Research)	2,250.00
Preservation and Safekeeping of Church Rec-	
ords, Church Historical Society	18,000.00
One Year expense for moving and cataloging	
(Church Historical Society)	9,000.00
Committee on Annotated Constitution & Canons	2,000.00
Jamestown 350th Anniversary Committee	2,000.00
Architecture & Allied Arts	3,000.00
Committee on Deaconesses	1,000.00
Joint Committee to Study Place of Convention	
Participation in the Expense of the 1955 Host	
Diocese up to 50% but not to exceed \$25,000	25,000.00
Structure and Organization Committee	1,500.00
Committee to Study Provincial System	1,000.00
Peaceful Uses of Atomic Energy	1,500.00
To Study Apportionment of Quotas	2,000.00
TOTAL	\$115,100.00

*This is for operating expenses of General Convention and is not to be confused with the General Budget of the Church for its missionary, educational, and social work program [L. C., September 25th].

RACE RELATIONS

Barriers Transcended

Resolutions on the subject of race relations were passed by General Convention.

One "thanked God" for Honolulu's example of "fellowship in Christ" which transcended racial barriers.

Another adopted for the Episcopal Church a statement of the Anglican Congress which said that "in the work of the Church we should welcome people of any race at any service conducted by a priest or layman of any ethnic origin, and bring them into the full fellowship of the congregation and its organizations."

Convention also asked all the clergy and people of the Church to "accept and support the ruling of the Supreme Court that every citizen shall have open access to the public schools and colleges of the entire nation and that, by opening the channels of Christian conference and communication between the races concerned in each diocese and community, they anticipate constructively the local implementation of this ruling as the law of the land."

Miami Beach

At an open hearing, the committee on the site of the next General Convention offered to answer all questions regarding segregation in Miami Beach, Fla., the site ultimately voted by Convention. It was stated that Miami Beach accepts all races in hotels, restaurants, and on public transportation facilities. It was also brought out that the Church in the diocese of South Florida, where Miami Beach is located, is without segregation and with racial harmony.

LAYMEN

Power Generator

Reporting to both Houses for the chairman of the Presiding Bishop's Committee on Laymen's Work, Harvey S. Firestone, Jr., the Rev. Howard Harper told the Convention that the "first order of business for the next three years will be the task of raising to the national level, in concrete form, the power that the laymen are now exerting in their parishes and dioceses.

"The time has now come when the energy, the intelligence, and the devotion of the laymen are ready to be turned directly toward the problems of the National Church, just as those qualities have been so successfully turned toward the problems of the Church's smaller areas," Mr. Firestone's report stated.

"The task of creating our basic struc-

ture has progressed to the point where we now have keymen in 5,000 parishes and missions, and chairmen or diocesan keymen in all but three of the 86 domestic dioceses and missionary districts. . . . The District of Honolulu is fully and efficiently organized, Alaska is maintaining a semi-official contact with us, and the Virgin Islands and Puerto Rico have invited our help for their laymen's work.

"Our Committee has produced, since the last General Convention, a statement of the four main areas of laymen's responsibility. These areas are: first, the deepening of the men's own spiritual lives, second, the extension of the impact of Christianity in our modern world, third, the financial support of our expanding Church program, and fourth, the application of men's special skills to the work and promotion of the Church. . . .

"Throughout the Church there are most encouraging examples of achieve-



HARVEY S. FIRESTONE, JR.: *Next for the men, National Council problems.*

ments in all four of these areas. The Men's Advent Corporate Communion is growing in numerical strength at such a phenomenal rate that our supply of printed materials has been inadequate for the demand, even though each year we have increased our orders to the printer far beyond normal expectations. The formation of groups for the study of Scripture, doctrine, and the Church's program has become one of the main new characteristics of laymen's activity during the past triennium. Statistics show that the total income of the Church is rising at a rate that can only be accounted for by improved methods and increased enthusiasm. And while the Committee does not claim to have brought about this condition singlehanded, there can be no doubt that the work of the men has been

a potent factor. In the fourth area, every part of the Church is beginning to abound with examples of men's special professional skills at work in the service of God. The total picture is one of gratifying progress.

"Our program of Visitation Evangelism, presented in outline at General Convention three years ago, has achieved a depth of success that was totally unforeseen at its conception. Our proposal was: first, a year of preparatory study, second, a year of visitations, and third, a year of assimilation of the new members who were brought in during the second year.

"What happened was simply one more example of a fact which we have seen confirmed many times; namely, give the men of the Church an idea and they will work out their own ways of putting it into operation. The laymen ran away with our suggestion about Visitation Evangelism. In widely separated parts of the Church, laymen devised their own plans and schedules, and as a result, we were soon able to compile a collection of several plans of Visitation Evangelism that had been tested and found effective in actual practice. These plans then were made available to the entire Church and a parish or mission could choose the method best suited to its own situation. In the hands of the laymen, Visitation Evangelism became not a formal three-year program, but a continuing vital element in the life of the Church. The reality has far exceeded our proposal, in both extent and purpose.

"Another growing trend in which the Committee's work is evident is the increasing number of annual diocesan conferences for laymen.

"Of all the activities of the Committee, the one that exerts the greatest influence in the life of the Church is the Laymen's Training Course. Each year our Executive Director and the Associate Director meet for a week-end with two carefully selected laymen from each diocese and missionary district. One such meeting is held in each Province, which means that a total of eight are conducted. The men are given intensive training in the goals and techniques of laymen's work, which they, in turn, later present at conferences of keymen in their home dioceses. The eighth year of these courses was completed in the summer of 1955, and the cumulative result of these eight years is that there are now thousands of laymen trained for deeper understanding and greater efficiency in their service to the Church.

"In its beginning years the Laymen's Training Course was primarily devoted to Every Member Canvass methods and the spread of information about the complete program of the Church. It was planned and presented at that time by

PROMOTION

Pious Pap

In the battle against ignorance and indifference, the Church needs to make better and more intelligent use of all the 20th century means of communication, John W. Reinhardt, director of National Council's Department of Promotion, said at the Promotion Department's dinner at General Convention.

"In using the printed word the Church faces great competition for the



JOHN W. REINHARDT
Promotion begins with the parish.

attention and time of its audience," he said. "From the weekly parish letter to the Bishops' Pastoral, all the material the Church sends out must be well written and typographically attractive. . . . Every story the Church sends to the newspapers should be relevant. The editor may be vitally concerned with religion, but as an editor his first obligation is to provide his readers with attractive, well written, and interesting news."

Continuing with the Church's role in radio and television, he pointed out that, while some of the competition was from excellent talent and skillful programing, the Church is also in competition with programs in the worst taste. "The standards of the Church must be especially high," he said. "We must not be content with the pious pap or maudlin trivia turned out today in the name of religion."

Mr. Reinhardt also mentioned that no national or diocesan promotion will do much good if a local parish makes a bad impression on members of its community. He said that intelligent parish promotion "begins with the use of common sense. Neglected property looks as

though the people of the church do not take their religion very seriously. Taking care of the lawn, then, is promotion and is a missionary venture. Many churches have signboards with movable letters. I have been travelling around the country suggesting to such churches a daring experiment—that someone go out and move the letters once in a while. At least it would let the community know that someone inside the church was alive. Many of our churches do a perfectly magnificent job of keeping their names and hours of service a secret." He also suggested that more use be made of the "Episcopal Church Welcomes You" signs so that people can find the churches.

STATISTICS

Report on Increases

The report submitted to General Convention by the Committee on the State of the Church gave a number of valuable statistics on the Church's progress in the last three years. The report, which represents Church figures through December 31, 1954, comments on statistics gathered by the Finance Department of National Council.

The figures show an average increase of 11.6% in the number of baptized persons in the eight provinces of the Church over the figures presented at the 1952 Convention. (Statistics for foreign missionary districts are given separately.) The present total is 2,757,744 persons, as compared to 2,471,295 three years ago. The rate of growth in the first and second provinces is about one half and in the seventh and eighth provinces about double the national average.

In the same period, the number of communicants has increased from 1,667,841 to 1,781,862 or 6.8%. The number of confirmations has increased an average of 16.1% throughout the country.

There are 20% more pupils in Church schools than there were three years ago, and 19.6% more teachers. The number of clergy has increased 12.2%, so that the ratio of clergy to communicants has remained constant at about one to 260.

The total receipts of the Church in 1954 were \$128,776,726, an increase of 42.1% over the figure for 1951. A little more of this is going for work outside the parish than was true three years ago.

Foreign Missions

The statistics of the foreign missionary districts reflect on the whole larger percentages of gain than the domestic field, with a 12.6% gain in the number of Church members, a 14.8% gain in the number of clergymen.

the Department of Promotion. Next came a transitional period during which our Executive Director joined with the Department of Promotion in enlarging the scope of the Course to include other subjects besides the Canvass and missionary information.

"Finally, in this current year, the Course was taken over entirely by the Committee and the matter of Canvass training was separated from the Course and handled by the Department of Promotion in meetings of its own with different personnel. This year, therefore, the Course became in fact what it had always been in name, a comprehensive training in all phases of the laymen's ministry.

"The response to this Course has been convincing proof of the benefits our laymen find in it. All but six of the dioceses and domestic missionary districts were represented at this year's sessions, several for the first time. Two overseas districts, Alaska and Honolulu, also participated. Many dioceses sent extra men at diocesan expense, an obvious indication of the value the dioceses attach to this training.

"We believe that this Course is perhaps our greatest single contribution to the development of lay power. . . ."

From A to Z

"You and I believe, I think, that we have more of a service to perform, more of a responsibility to meet than putting new shelves in the parish house kitchen, mowing the church lawn or raising money to pay bills," said the Hon. Raymond E. Baldwin to the Laymen's Breakfast in the Moana Hotel. The speaker, a justice of the Supreme Court of Connecticut, called upon the men of the Church to support the four points of the Presiding Bishop's Committee on Laymen's Work. These are the deepening of the spiritual life, personal evangelism, financial support of the Church and the enlistment of special skills.

Justice Baldwin said he was opposed to the view of many rectors that the spiritual leadership and work in a church is the sole province of the rector and his curate. He urged that laymen give attention to the reading and study of the Scriptures: "Going to church, acquaintance with the Scriptures and other great literature will be of untold value if we are to be advocates for Christ, for a real advocate must know his case from A to Z."

The Living Church Development Program

Previously acknowledged	\$13,906.22
L. L., Fairborn	20.00
L. M. D., Seattle	10.00
\$5 each from: H. D. T., Colorado Springs; Mr. & Mrs. J. C. F., Kansas City	10.00
Mrs. F. S., Glenolden	1.00
	<hr/> \$13,947.22



RNS

Some 3,800 persons attended the official reception of General Convention at the Royal Hawaiian Hotel at Waikiki. Shown in the receiving line are, left to right: Bishop Kennedy of Honolulu and Mrs. Kennedy; the Presiding Bishop and Mrs. Sherrill; Archbishop Mowll, Primate of Australia, and Canon Theodore O. Wedel of Washington, D. C., president of the House of Deputies, and Mrs. Wedel, presiding officer of the Triennial meeting of the Woman's Auxiliary.

BISHOPS

Two Interim Meetings

The House of Bishops voted to have two interim meetings in the future between meetings of General Convention, instead of one meeting as they have done in the past. The invitation by Bishop Warnecke of Bethlehem to meet at Pocono Manor, Pa., was accepted for the 1956 meeting, with the second week in November as the date. The diocese of Tennessee invited the Bishops to meet at Sewanee in 1957. The invitation, cordially seconded by Dr. Edward McCrady, vice-chancellor of the University of the South, was accepted.

Salary Increase

The Presiding Bishop's salary was increased from \$12,600 to \$15,000 by action of General Convention. Bishop Sherrill, speaking on his salary in the House of Bishops, said that he was not personally interested in a raise, recalling that he had asked at the 1949 General Convention that no raise be voted.

Bishop Sherrill mentioned that the first Presiding Bishop to be elected by General Convention, in 1925 (before that time the Presiding Bishop was the Bishop with greatest seniority, dating from his consecration) had been voted a salary of \$15,000 and \$5000 for a house. At present the house allowance

is \$2400, for a house on the Seabury House property.

"This is all right for me, but it must be increased for my successor three years from now," said Bishop Sherrill. "I receive \$1000 for travel, but that is only for consecrations. The National Council takes care of other travel. I have a discretionary fund that I use for travel not in the Budget."

EDUCATION

Back Door Stayed Open

When is a seminary not a seminary? The Standing Joint Commission on Theological Education attempted to close a few back doors into the ministry in its triennial report to General Convention, and almost got its fingers pinched in the process.

Two paragraphs of the report recorded "our inability to approve the Episcopal Theological Seminary in Kentucky," an institution of the diocese of Lexington, and also commented adversely on ministerial training programs in the dioceses of Long Island and Pittsburgh. "We must not sacrifice quality to quantity in our theological education," the report said.

In the House of Bishops, when the Commission asked that its report be approved and recommended "to the attention of the trustees of our Church's seminaries, to the National Council, and

to the clergy and laity of the whole Church," defenders of the Lexington and Long Island programs won on an amendment withholding approval of the two controversial paragraphs.

When the report came to the House of Deputies, the Commission won the first round. The Deputies voted to strike out the exception. The resolution went back to the House of Bishops, which held its ground. Meanwhile, the House of Deputies had taken exception to another recommendation of the Commission. In Section 13 of the report and Resolution 5 submitted for Convention action, the Commission had asked that Canon 34, Section 2, be amended to permit the last two academic years of study in any incorporated seminary to be counted, as the last two years in an Episcopal Church seminary now are, as fulfilling the requirement that a man must be a candidate for two years before being ordained to the priesthood. This speeds up ordination by a few months for those who have had seminary training.

The Deputies defeated this proposal on a vote by orders, arguing that not all incorporated seminaries were institutions of high intellectual standards and even those that had such standards could not supply the corporate worship and devotional life of Anglicanism.

When the resolution for approving the Commission's report came back to the House of Deputies, it was pointed out that the diocese of Pittsburgh had discontinued its special training program. It was also admitted by a Commission spokesman that there had been no on-the-spot investigation of the work done in Lexington and Long Island. After further debate in defense of these programs and in objection to Section 13 and Resolution 5, the House voted to "receive" the report instead of "approving" it and to include exceptions not only to the paragraphs about Lexington, Long Island, and Pittsburgh, but also to the defeated resolution and its supporting argument.

This was concurred in by the Bishops. The report was "received" "commended to the attention of the trustees of our Church's Seminaries, to the National Council, and to the clergy and laity of the whole Church," with the exceptions noted. The back door into the ministry is still open.

More for Commission

The House of Bishops, in acting on the Budget of General Convention, asked that \$10,000 be appropriated for the Commission on Theological Education instead of \$7,500 as passed by the House of Deputies. The Deputies concurred in the amendment.

The Budget of General Convention

is the smaller budget which includes the salary of the Presiding Bishop, the Convention's own expenses, and the expenses of joint committees and commissions. The larger Budget for the work of the Church during the next three years, based on the proposals of National Council, was concurred in by the House of Bishops as it had been adopted by the House of Deputies, without amendment.

Sunday School Issue

A resolution expressing strong approval of the Church's new Sunday school material (Seabury Series) was brought into the House of Deputies. Also brought in was one expressing strong disapproval of the material. Both resolutions were referred to the Deputies' Committee on Christian Education, and immediately people began lining up to take sides for conflict.

In committee a substitute resolution was written (by John Ashton, an educator from the diocese of Indianapolis) which was intended as a compromise. The resolution was passed by the Deputies and sent to the Bishops where it was promptly and unceremoniously killed.

Later, effort was made but voted down in the House of Deputies to reintroduce the issue as an expression of the Deputies rather than a concurrent resolution of both Houses.

This is the text of the dead compromise resolution:

"Whereas, widespread utilization of the new curricular materials prepared by the National Council is in immediate prospect; and

"Whereas, in addition to real appreciation of the tremendous amount of good work done in connection with the material, there is among a considerable number of clergy and laity a feeling that there are serious faults, both theological and pedagogical, in the present form of the new curricular materials; and

"Whereas, the Department of Christian Education is already planning revision every third year; therefore, be it

Resolved, the House of Bishops concurring, that the National Council be requested to continue to consider the materials experimental, and that for purposes of revision it accumulate all possible information as to the effectiveness of use of these materials by largely nonprofessional teachers, and the effectiveness of the materials in inculcating in the students a knowledge and understanding of the basic truths of the Christian Faith as provided in the Holy Bible and the Book of Common Prayer."

Chopsticks

The educational process was evident at the dinner of the Christian Education Department at Lau Yee Chai's restaurant, where over 600 persons tested their agility with chopsticks on the Chinese

menu. A group of public school teachers from Honolulu provided Hawaiian music and dances during the dinner.

Bishop Watson of Utah, retiring chairman of the Department, presided at the evening program, and Bishop Sherrill stopped in during his evening tour of all departmental dinners to pay tribute to the "development and amazing progress of this department."

The Rev. Richard Harbour, executive secretary of the Division of Youth, spoke to the group about the Young Churchmen's Convention held at Carleton College [L. C., September 18th]. Other speakers were Bishop Bayne of Olympia and the Rev. Theodore Ferris.

White House Conference

The House of Bishops concurred in a resolution of the House of Deputies urging that Churchmen and leaders in education cooperate with the White House Conference on Education and that the Bishops acquaint the President of the United States with the sympathy of the Church and its desire to cooperate.

More Urged

The Rev. Vincent Franks, secretary and treasurer of the Parish Day School Association, gave the report of that association, to the House of Deputies, urging a reading of it and establishment of more day schools.

ARMED FORCES

One out of Five

The House of Bishops concurred with the Deputies in urging the younger

clergy to seek chaplaincy in the Armed Forces. More chaplains are needed to fill the Church's quota. Three other resolutions on the situation in the Armed Forces, also proposed by the Joint Commission on Social Reconstruction, failed to pass.

One of these would have urged clergy and congregations to prepare youth for military service by intensive Christian Education, and to remind them while they are on duty that the Church holds them in its fellowship. This resolution was passed by the Deputies but defeated by the Bishops. The other resolutions, defeated in both Houses, would have asked the Department of Defense to relieve chaplains from administrative duties unrelated to their spiritual responsibilities, and to require high moral character in the commissioning of officers.

The Bishops also failed to concur on a resolution by the House of Deputies deploring moral conditions in the Armed Forces and asking the President and the Defense Department to review their current policies in this realm.

PRAYER

For 1958

The House of Deputies referred to the Standing Liturgical Commission a resolution introduced by the Rev. Canon William S. Turner of New Orleans, requesting the Commission to prepare a special prayer in preparation for the 1958 General Convention. He asked that the prayer be in addition to the one in the Book of Common Prayer, and be recommended by the Presiding Bishop for use throughout the Church.

THOUGHTS ON PARLIAMENTARIANS AT GENERAL CONVENTION

THEIR hearts leap up when they behold
A technical mistake;
A joy supreme is evident
In every move they make,
As forward to a microphone
They wend their eager way,
To once again inform the Chair
That he has gone astray!

They seem to think that they alone
Of everybody here,
Discern the error in the rule,
And so they volunteer
To give of their intelligence
To keep our ship afloat;
But in my book, I want to say,
They only rock the boat!

MICHAEL BUDZANOSKI
Deputy, Diocese of Pittsburgh

EVANGELISM

Each Bring One

Both Houses of General Convention approved a resolution which provides that each adult person presented for Baptism or Confirmation shall be expected to bring at least one person to Baptism or Confirmation within the year.

ECUMENICAL

Evening Without Smoking

"The greatest danger in the Ecumenical Movement is that it is comfortable," said Bishop Bayne of Olympia at the ecumenical meeting held in St. Andrew's Cathedral on September 11th. "How inviting it is when things get sticky in the local ministerial association to remember that after all the Presiding Bishop is a President of the World Council and we pay our dues . . . and, therefore, are really doing our duty." Describing local councils of Churches as self-satisfied and trivial, he said: "Episcopalians give up smoking for an evening, the Presbyterian host puts on a clerical collar, the Baptists consent to read some mimeographed prayers, we accept a budget, we adopt a resolution against comic books and lo! we have an ecumenical encounter." Telling the difficulties he had found in trying to get a local group together to hear the report on the Faith and Order Conference held in Lund, he asked that people honestly face the differences of their convictions as a first step toward unity.

Speaking at the same meeting, Archbishop Mowll, Primate of Australia com-



BISHOP BAYNE: *Mimeographed prayers and a clerical collar.*

pared the World Council of Churches to the British Commonwealth, in the independence its members enjoy. He described the history of the World Council and some of his experiences in working with it.

"Right-to-Work"

A resolution upholding the "right to work" was defeated in the House of Deputies in the closing days of General Convention after a brief but fiery debate.

Introduced by Anson T. McCook, veteran lay deputy from Connecticut, the resolution urged support of the right-to-work principle as an important element in personal freedom. Speakers sprang to the platform to defend their several points of view.

Charles P. Taft of Southern Ohio pointed out the difficulties of producing a statement on such a subject without adequate study and consideration of all points of view. He cited provisions of the Taft-Hartley Act to show that the issue was not a simple one and was best dealt with in individual negotiations between management and labor.

Mike Budzanoski, of Pittsburgh, an official of the CIO mineworkers and the only representative of organized labor at the Convention, challenged the House not to lay the subject on the table but to vote it down as "unfair, unjust, and un-Christian."

(The "right to work," in current terminology of labor relations, has a rather restricted meaning. It refers to the right of an individual to work in a shop where there is a union majority without joining the union, not to an effort to make sure that every individual has a job. The latter concept is ordinarily known by the phrase "full employment.")

Amid mounting tension, the vote was called for, and a substantial chorus of ayes was far overshadowed by the thunder of nays, upholding General Convention's long established stand of sympathy with organized labor.

Atomic Energy

A joint commission to explore the peacetime uses of atomic energy was created by General Convention, consisting of one bishop, one presbyter, and one layman, with an appropriation of \$500.

Objections to the commission were expressed by several deputies, one of whom said "perhaps we should also have commissions on electricity, steam, and various other kinds of power." The Rev. Julian Bartlett of Washington replied that "the Church has not always confined herself to conducting services of worship, but has engaged in the building of hospitals and other services of all kinds to meet human needs."

Bishop Dun of Washington spoke in the House of Bishops on atomic energy. The diocese of Washington had asked General Convention to consider the gift of an atomic reactor to a medical center or university in the Far East, to be used for medical and research purposes. Bishop Dun said: "a modest investment in the field of the study of the peaceful use of atomic energy would help the Church in those areas which have suffered so deeply from the non-peaceful use of that energy."

WOMEN

Added to the Bishops

A humorous note was injected into the discussion in the House of Deputies on admitting women to the House of Deputies [L. C., September 18th], by the Rev. Alfred S. Tyson. With a straight face, he introduced this resolution:

"Whereas, the real purpose of the proposal (to change the word laymen to lay person) is to seat women in the General Convention; and

"Whereas, the Woman's Auxiliary as reported by the press has asked to be made a third house of the Convention; and

"Whereas, it is difficult enough to accomplish anything with just two houses, and

"Whereas, we already have two orders, laymen and priests, in the House of Deputies, and we are jealous of retaining our rights and independence, and

"Whereas, women are a mystery to our priests, according to one of our bishops, therefore

"Be it resolved, whether or not the House of Bishops concurs, and in order to give a better balance and equality between the two houses, that the Woman's Auxiliary be added, as a second order, to the House of Bishops."

UNITED NATIONS

Outlawing War

Support of the United Nations as a fundamental objective of the foreign policy of our country was urged by a resolution adopted by General Convention. The resolution stated that the U.N. should be strengthened in every reasonable manner, so that there may be wider cooperation in outlawing the use of war and aggression.

Burdens Lifted

General Convention approved a resolution of the Commission on Social Reconstruction which commends the peoples of Asia and Africa for their growth in self-government.

The resolution states that the peoples of Asia and Africa are "awakening to a new consciousness of their vast undeveloped natural resources and their

potential capacities of lifting the burden of ignorance, poverty and disease" in their countries. It also called attention to the fact that "many of these peoples inherit ancient civilizations which have much to contribute to the family of nations."

"We would share" the resolution says, "with them our skills, our resources, and ourselves in building a world based on human dignity, freedom, and justice for all."

NATIONAL COUNCIL

New Members

Bishop Lewis of Nevada and Bishop Emrich of Michigan were elected to membership in National Council by General Convention. They replace Bishops Block of California and Hobson of Southern Ohio, both of whom have served, by election and reelection, as long as the rules permit.

Other new members who were elected to six year terms are the Rev. Gardiner M. Day of the diocese of Massachusetts, the Rev. Don Frank Fenn of Maryland, B. Powell Harrison, Jr., of Virginia, Edward McCrady of Tennessee, Theodore W. Rehmann of Iowa, and William H. Siegmund of Los Angeles.

MUSIC

Final Authority

General Convention amended Canon 24, Of the Music of the Church, to read:

"It shall be the duty of every minister to see that music is used in his congregation as an offering for the glory of God and as a help to the people in their worship in accordance with the Book of Common Prayer and as authorized by the Rubrics or by the General Convention of this Church. To this end he shall be the final authority in the administration of matters pertaining to music with such assistance as he may see fit to employ from persons skilled in music. It shall be his duty to suppress all light and unseemly music and all irreverence in the rendition thereof."

SERVICES

Associates of Orders

Associates of religious orders gathered for Corporate Communion at St. Mark's Church in Honolulu at General Convention time.

Bishop Nakamura of Tohoku (Japan), an associate of the Society of St. John the Evangelist, acted as celebrant. He was assisted by the Rev. Joseph Turnbull, vicar of St. Mark's, the Rev. Charles Gaskell of Rock Island, Ill., and the Rev. William P. Barnds of South Bend, Ind.

October 2, 1955

The congregation filled St. Mark's Church and, after the service, moved next door to the parish house for a buffet breakfast.

SEABURY HOUSE

Dollars Saved

The Presiding Bishop spoke to the House of Bishops about Seabury House, the national conference center at Greenwich, Conn.

"Between 3000 and 4000 come to Seabury House every year," he said. "If we did not have it, I don't know how we could manage. We have seven houses on the property in which National Council families live. Then there is Brugler House, given for the use of missionaries on furlough, or those wishing a little rest when in New York. Seabury House saves the National Council thousands of dollars. We have an endowment of \$300,000.

"Mrs. Sherrill has organized a ladies' committee, and the members, women

Rev. Paul Kim. The service was preceded by a brief meditation led by the Rev. Philip H. Steinmetz of Ashfield, Mass. Women of St. Luke's, a Korean church, served breakfast.

The Episcopal Pacifist Fellowship booth at General Convention was in charge of the Rev. S. N. McCain, Jr. of Christ Church, Kilauea, island of Kauai. Questionnaires were passed out to visitors to the booth inquiring as to their thinking on matters of war and peace.

SOCIAL RELATIONS

Sinners Anonymous

The parish is not a society of "Respectability, Inc.," but of "Sinners Anonymous," the Rev. John A. Bell, rector of the Church of the Incarnation, New York City, told a dinner meeting of the Department of Christian Social Relations at Honolulu.

Bishop Mosley of Delaware also spoke at the meeting. He quoted a writer's picture of the city walls of



SEABURY HOUSE

Between 3,000 and 4,000 people come there every year.

residents of Greenwich, do splendid work for the house. There is no question about the value of the interest they take and the work they do."

EPF

Communion, Meditation

Witnessing to "the importance of pacifism in our personal lives," the Rev. Dr. Shelton H. Bishop, rector of St. Philip's church, New York, told members of the Episcopal Pacifist Fellowship at General Convention that "waiting upon the Holy Spirit of God prevents impulsiveness." Dr. Bishop addressed a breakfast meeting of the Fellowship after an EPF corporate communion service at St. Luke's church.

Bishop Lawrence of Western Massachusetts was celebrant, assisted by the

Oxford and York, once so important, now still standing, honored and respected, as monuments to the past, as being like the relationship of the Church to contemporary life. The world, he said, wants to keep the Church a spectator of modern life, and too often the Church acquiesces. He contrasted this with the true Christian attitude, in which "nothing is secular except sin. . . . We say to a community that seeks to keep the Christian's religion within the walls of a church building that the whole world is the Lord's and all that therein is."

Both the Very Rev. John C. Leffler, dean of St. Mark's Cathedral, Seattle, who acted as chairman of the meeting, and Bishop Sherrill, who brought his greetings, urged that unpopular issues not be avoided.

"Some persons do not want any issues

discussed beyond the first Christian century," Bishop Sherrill said. "They delight in the prophets if we restrict them to eight centuries before Christ. These people are so good, so sincere, and so mistaken."

FINANCE

Equitable Basis

The Rev. Roger Alling of the diocese of Rochester submitted a resolution calling on the various dioceses to use an equitable basis in the figuring of apportionments and assessments on the parishes and missions, and requiring the parishes and missions to include the apportionment figure in the annual operating budget of the parish in order that those at the parish and mission level might know exactly what was expected of them in the support of the diocese, nation, and world. After considerable technical discussion the resolution was lost.

DEPUTIES

Committees

The Tennessee Delegation submitted a resolution which was passed authorizing the President of the House of Deputies to appoint all committees of General Convention as early as possible in order that they can meet and report to the succeeding General Convention. A new President would have the right to change membership on such committees if so desired.

PENSIONS

Trustees Named

New trustees have been named to the Church Pension Fund. Gustave E. Wiedenmayer and William L. Day will serve until 1958, and D. Nelson Adams until 1961. Elected to serve until 1964 were Bishop Washburn of Newark, David E. Bronson, Leighton H. Coleman, Jarvis Cromwell, William T. Kirk, Kempton Dunn, Harrison Garrett and Robert Worthington.

WOMAN'S AUXILIARY

Preparation for Witness

The Woman's Auxiliary passed resolutions in its closing sessions which:

- ✓ Referred to its national Board a suggestion to change the name of the Woman's Auxiliary. A report will be made at the next Triennial.
- ✓ Urged concern for the strengthening of the Armed Forces Division through recruiting chaplains, and recognition of the missionary opportunity in this work.
- ✓ Assured the World Council of the Girl's Friendly Society of the support

by prayer, gifts and interest of all W. A. branches.

✓ Restricted the taking of pictures during the U. T. O. service to those authorized by the Department of Promotion.

✓ Proposed study programs on Christian citizenship [see below]. (This resolution was passed after much discussion.)

✓ Commended the radio program "Another Chance," first produced in the Fourth Province, urging its use on all dioceses and districts.

✓ Urged preparation for worship and witness, through weekly church attendance, formation of prayer groups, daily prayer and Bible study, and personal witness by words, work and gifts.

Moment of Silence

At the Woman's Auxiliary meeting, a moment of silence was held in memory of leaders of the W. A. who had died during the past three years. They were Mrs. Benjamin Brown of West Missouri, Mrs. Hermon Butler of Chicago, Mrs. Edward Cross of Spokane, Mrs. John Hill of Pennsylvania, Mrs. Wilson Johnston of Oregon, Mrs. Edward Lasar of Missouri, Marguerite Ogden of Maine, Mrs. Arthur Phelps of New Jersey, Mrs. Edward Stebbins of Rochester, Nannie Winston of Kentucky, Mrs. James Perry of Rhode Island, Marguerite Cobb and Mrs. Howard Hoppin.

Recommended for Study

The Woman's Auxiliary drew up a program of study and action for the women of the Church during the next three years. These issues in the realm of Christian citizenship were named.

✓ Ways of meeting the special needs of certain groups in our communities: the aging, children and young people, the mentally disturbed and ill.

✓ The prevention and control of alcoholism.

✓ The integration of racial and cultural minorities into the full life of the Church.

✓ The special problems and needs of minority groups: Indian Americans, Negroes, Orientals, migrant agricultural workers of whatever national or racial background, Spanish-speaking people.

✓ The use of the economic power of the United States in ways that will help weaker nations to develop their own economy and national life, in accordance with their own desires.

✓ The role of the United States in the search for ways of achieving peace, and for promoting beneficial uses of atomic power.

The report continued:

"In addition, we wish to reaffirm the continuing importance of the issues listed in the *Statement on Christian Citizen-*

ship and Social Responsibility, adopted by the Triennial Meeting of 1952, and further emphasized in the series of leaflets entitled 'This Is Our Business.' These included (1) Support of the United Nations, (2) Assistance to Under-developed Areas of the World, (3) Resettlement of Homeless Peoples, (4) Protection of Our Freedoms, and (5) Extension of Human Rights, both at home and abroad.

"In adopting this statement, we wish to record our conviction that, while specific issues may change with changing conditions, the principle of our obligation to witness as Christian citizens is well established."

PROVINCES

Fifth Wheel?

A study of the provincial organization of the Church will be made by a Joint Commission set up by General Convention for the purpose. Consisting of three bishops, three presbyters, and three laymen, the commission was given an appropriation of \$1000.

Bishop Page, who offered the resolution creating the commission in the House of Bishops, spoke to the House on the study needed:

"I feel that the provincial system needs reorganization. We of the Fifth Province have a problem. Is what we have an effectual help, or a fifth wheel? In many matters, the Provinces come nearer to the grass roots than many other organizations. But they cost a lot of money. The system should have a thorough study. In earlier centuries, provinces had a place and a real effectualness. I should like to see a Joint Committee appointed."

Dinner at Club

Delegates and visitors of the Third Province gathered for dinner on September 12th at the Lau Yee Chai Club in Honolulu. The toastmaster for the evening was the Hon. Robert T. McCracken, lay deputy from the diocese of Pennsylvania. Short addresses were given by Bishop Heistand of Harrisburg, president of the Province, and by Mr. Ogle Singleton of the diocese of Washington.

Tribute to Patriarch

The dinner of the 7th Province was held on the roof of the Princess Kaiulani Hotel, September 11th, with Bishop Welles of West Missouri, presiding. Speaker was Bishop Lewis of Nevada.

Mixed emotions were evident in the combination of state songs from the members of the Province of the Southwest (7th) and the nostalgic strains of the Hawaiian entertainers with their selections which included "Goodbye Hono-

lulu" and "Aloha" as well as several songs and dances of the island.

The musicians were members of the family of Mr. and Mrs. Sam Kabu, communicants of St. Mark's, Honolulu.

All bishops and their wives were introduced and special tribute was paid to the "patriarch" of the province, the Rt. Rev. Clinton S. Quin, soon to retire as the Bishop of Texas.

Island Bishops

Some of the problems of covering an area of 11,000,000 square miles of diocese were presented to the members of the First Province at the dinner held September 12th at the Moana Hotel. The bishop who has that area to cover is the Rt. Rev. L. S. Kempthorne of Polynesia with headquarters on Fiji.

Bishop Lawrence of Western Massachusetts, as president of the First Province, presided and introduced Bishop Kempthorne.

The Bishop in Polynesia has some 600 islands within his jurisdiction. In the 30 years that he has been bishop he has visited some 120 of these islands, not all of which are inhabited, Bishop Kempthorne stated. Like the United States this diocese suffered long from the lack of a bishop to supervise the work. Although the work was started in 1870 no bishop was appointed until 1908. Half of the population on Fiji itself is not native, but consists of people who have immigrated to the island.

Bishop Lawrence called upon Bishop Binsted of the Philippines to introduce the Supreme Bishop of the Philippine Independent Church, Bishop de los Reyes, who said that in his land the American Episcopal Church and the American mission had won not only the moral approval of the people of that land and of Asia, but the affection of millions of people as well. He said it was the first mission that had come, not for self-glory, but for the salvation of souls. At first many of the people had considered the Episcopal Church to be aristocratic and exclusive, but since Bishop Binsted had come they had found in it the best example of true Christianity.

Bishop de los Reyes said that one of the purposes of his visit to General Convention was to discover how the Episcopal Church worked and said that he hoped to be able to return to his land and institute a house of deputies. He paid tribute to the women of his Church, who he said, are a main factor in its life, and therefore, he also wished to learn how the American women help the Church. He said that he could use an additional 100 priests if they were available but that the requirements for the priesthood of the Independent Church were high and that men must have the training that the American Seminary in Manila alone is

able to provide them. There are many "diploma mills" in the Islands, he said, but he will not accept such training, for such men are unsatisfactory once they get into the field.

Common Sense and Zeal

Through its missionary work in the Pacific area the Church has the opportunity to demonstrate what it can do to bring peace and harmony in the world, Bishop Kennedy of Honolulu told the 200 bishops, other clergy, and laymen of the Fifth Province at their provincial dinner, September 12th. He warned, however, that this task must be carried out with both zeal and common sense.

In a moving and vivid account of his experiences as bishop of an area that reaches far out into the Pacific, Bishop Kennedy warned against trying to impose 20th century methods and thinking upon people who are still in the ox-cart stage of thinking. As an example he cited the much publicized project to send milk goats to feed the undernourished children of Okinawa. After two freighters of goats arrived it was discovered that Okinawan children do not like milk and refused to drink it. The result was that the goats were killed and eaten.

In the same way the substantial 20th century buildings erected by the Americans on Okinawa to replace the flimsy primitive native dwellings toppled over in the first storm while the natives' houses remained intact.

On Okinawa the Episcopal Church, the Bishop said, did not join with the National United Protestant Churches in their plan to divide the island into definite spheres of work. As a result the Episcopal work, under the ministrations of the Rev. William Heffner and the

Rev. Norman Godfrey, has flourished, while that of the Protestant churches has not.

Despite this rapid growth, the Bishop said, there are no "rice Christians" on Okinawa. Every candidate for Baptism receives one year of instruction before the sacrament is administered, and for Confirmation, another six months' instruction is required.

Hawaii has proved, he said, that men of many races and nations can work and play and pray together in peace and as friendly neighbors. In this, he added, Hawaii is 50 years ahead of the rest of the world.

DIOCESES

Erie Entertainment

Fourteen delegates from the diocese of Erie were entertained by Bishop and Mrs. Crittenden at a dinner at the Waikiki-Biltmore on Monday evening, September 4th. At the informal dinner the Bishop announced that as a result of late returns from home he had been able to report the diocese as 5% over its quota for Builders for Christ: at the same time he announced that the United Thank Offering of the women of the diocese was \$3500 in excess of any previous triennium.

LATIN AMERICA

Religious Malnutrition

A splendid native Christian leadership is being developed in Latin America, Bishop Krischke of Southwestern Brazil told the mass meeting sponsored by the Overseas Department of the National Council on September 8th.

In the procession to the Civic Auditorium, where the meeting was held, were mission choirs and acolytes from the Island, sixth and seventh grade boys from Iolani School, bishops of the overseas missions, and overseas representatives to Convention.

In a revised version of the speech he had originally intended to give, the Bishop stated that "Latin Americans are not bad Christians in the sense they don't try to live up to their Christian ideals. The problem we are facing in Latin American countries is much more fundamental than that: it is an amazing lack of knowledge of what Christian ideals really are and what they mean. Latin peoples are religiously undernourished. All Latin American nations have the great majority of their people scattered over immense rural areas where illiteracy and credulity have been exploited in an appalling way.

"In all our growing towns and cities we have multitudes of well educated people who, under the impact of scientific



YOUNG OKINAWANS: Goat meat is better than goat milk.

knowledge, are giving up what they suppose to be the Christian Faith, but which is actually only a medieval version of it. Large numbers of them have resorted to Communism, to Spiritualism, and, strange as it may seem, to some modern forms of Indian and African magic rituals mingled with some forms of distorted Christian beliefs. . . .

"Of the utmost importance is the fact that our own Church is far from being an extreme form of Protestantism. Within one Christian body, she combines both Catholic and Reformed heritages in such a way as to make her welcome throughout Latin America. She is admirably suited to our peoples' Catholic traditions as well as to their tremendous need of a new religious insight. As Catholicism is a constant factor in Latin culture, those who enter our Church in Latin America are finding all they need for their spiritual health without having to face too drastic a break with their traditional environment."

PRESS

Help for Diocesan Editors

The National Diocesan Press Association held its triennial meeting at the General Convention on September 12th. At the election of officers the Rev. Ralph E. Hovencamp, rector of Trinity Church, New Castle, Pa., editor of *Forward in Erie* was reelected president for the ensuing three years. It was decided to separate the offices of secretary and treasurer to provide at least a "triumvirate" for activity between the meetings of General Convention. Mrs. Marion Q. Wiegman, editor of *Advance* for the diocese of Chicago, was elected Secretary; the Rev. E. L. Connor, rector of St. George's Church, Indianapolis, and editor of the *Springfield Churchman*, was elected treasurer. These latter two succeeded the Rev. Edward J. Bubb of the diocese of South Florida who has

The Cover

When the Very Rev. Arnold M. Lewis, who has accepted election as Bishop of Salina [see p. 7 and L. C., September 25th], is consecrated, he will go to a missionary district that is the smallest continental district both in area and membership (3,924 Church members, 24 clergy), but one that is determined to maintain its identity — and to become a diocese.

To this task Bishop-Elect Lewis brings a threefold experience as parish priest, army chaplain, and past executive director of the Presiding Bishop's Committee on Laymen's Work.



**Bishops' Secretary:
Alexander M. Rodger**

The appearance of the Rev. Alexander M. Rodger, rector of St. Elizabeth's, Ridgewood, N. J., never belies the high calling of the ministry, and yet, put him in mufti, and he would blend well with a group of business executives. His service as Business Manager of the General Convention in Boston in 1952 showed his capabilities. He has now been elected Secretary of the House of Bishops, succeeding the Rev. Dr. John H. Fitzgerald [L. C., September 18th].

"Alex," as he is known to family and friends, is a native of Boston, and an alumnus of Gordon College in that city.

acted as secretary-treasurer during the past Triennium.

Specific plans were made for the regular publication of the *National Diocesan Press Bulletin* in a format and with content that will be of help to diocesan editors. Fr. Hovencamp announced the outline for a survey of the Church press and questions were suggested by those present. This survey is to be conducted with the purpose of being of assistance to diocesan publications in an administrative way as well as editorially.

PHILIPPINES

Noble Line of Bishops

The Most Rev. Isabelo De Los Reyes, Jr., Supreme Bishop of The Philippine Independent Church, closed the mass missionary meeting of the Overseas Department by expressing his gratefulness to the Episcopal Church for the "favours bestowed upon our people and more especially for giving the Philippines a noble line of bishops—Bishops Brent, Mosher, and Binsted, and for giving Apostolic Orders to the Church. . . ."

He was a Congregational minister at one time. After studying at Yale Divinity School, he went to Episcopal Theological Seminary, Cambridge, Mass., for a year. The Presiding Bishop was then Bishop of Massachusetts, and he it was who ordained Alex to the diaconate. Bishop Dun ordained him priest.

St. Stephen's, Wilkes-Barre, Pa., was the parish where the first part of his ministry was spent as assistant to the rector, the Rev. Gardiner M. Day. Then for two and a half years before going to Ridgewood, he was rector of the Church of the Atonement in West Philadelphia. Now at St. Elizabeth's, he and his congregation are about to start on a program to extend the parish house to meet the needs of a growing school and parish.

In 1936, he and Bertha Phillips were married. Mrs. (or Dr.) Rodgers is a physician, the anesthesiologist at Valley Hospital in Ridgewood. Their two children are 12-year old "Tod," and nine and a half-year old "Jeaniebeth." Tod's current enthusiasm is shooting, and his father is his companion in that sport. Outboard motor boats and old cars are Mr. Rodger's greatest hobby interests.

Mr. Rodger is happy in general parish work, for he likes both the pastoral and the administrative side. He does counselling, most of which is in the field of marriage relationships.

The diocese of Newark has claimed his services on the Finance and Advisory Board and in the Department of Promotion. When Bishop (Leland) Stark was consecrated, Mr. Rodger was chairman of the Consecration Committee.

DEATHS

Wilmer M. Hammond

Perhaps the oldest deputy at General Convention, Wilmer Mitchell Hammond of Los Angeles, died of heart congestion September 21st while still in Hawaii. He died while on a post-Convention trip to the island of Maui with his wife and daughter. He was 78.

Mr. Hammond was a member of the Executive Council, and Standing and Finance Committees of his diocese. A member of St. James' Church, Los Angeles, he was Province Eight chairman on the first Presiding Bishop's Committee on Laymen's Work. Last January he received the Bishop's Award of Merit from Bishop Bloy of Los Angeles. Bishop Bloy was to conduct funeral services, which were tentatively set for September 26th pending the family's arrival from Honolulu.

Mr. Hammond is survived by his wife, Lou Ellen; his daughter, Virginia; two sons, Wilmer, Jr. of Beverley Hills, and Denton of Altadena, Calif., and five grandchildren.

The Presiding Bishop

Efficiency and spiritual leadership seem to mark the Most Rev. Henry Knox Sherrill, one of the youngest men to hold the office of Presiding Bishop. The Church chose its chief officer when he was 56, at the 1946 General Convention, with remarkable unanimity, taking little more than an hour to elect him as successor to the Most Rev. Henry St. George Tucker.

Henry Knox Sherrill knew what he wanted to do when he entered Yale at 16, after attending Hotchkiss School, Lakeville, Conn. Fellow classmates remember him as a quiet, hardworking student who earned his own way by waiting on tables, who spent his spare time doing social work in New Haven's slums.

After graduation from Episcopal Theological School and ordination as deacon in 1914, priest in 1915, he served three years as assistant at Trinity Church, Boston. In 1917 he went overseas as a chaplain in the A.E.F. At the end of the war he remained in France, serving as a Red Cross Army chaplain.

Returning to this country in 1919 he took over the rectorship of the Church of our Saviour, Brookline, Mass., and in 1923 returned to Trinity Church, Boston. Seven years later he was elected ninth Bishop of Massachusetts.

During the second World War he again assumed military responsibilities, this time as head of the Church's Army and Navy Commission, and later, bringing him into national prominence, became chairman of the General Commission on Army and Navy Chaplains. In this capacity he flew to the Aleutians and the European war fronts, supervising chaplains of more than 30 communions. For this work he was awarded the Medal of Merit by the President of the United States.

A friend of the Bishop's has said that his hobby and enthusiasm is his family and home. He is interested in golf and likes to use golf stories to make a point.

As an administrator Bishop Sherrill is said to be a model of unruffled efficiency. He has an impressive personality, an erect carriage, and a clear ringing voice that carries conviction to his hearers. He is known as a fine preacher. He has a ready wit and by his sense of humor has often been able to press home a point or relieve a tension or a state of boredom at any meeting.

Bishop Sherrill, who commutes from his home in Greenwich, Conn., to national Church headquarters in Manhattan, encourages both laymen and clergymen to come to him with their personal problems (it is said that to insure their privacy he opens his own mail).

He likes to associate with laymen. As chairman of the General Commission on Army and Navy Chaplains during



The Sherrills

World War II he repeatedly went out of his way to make personal visits to the families of the men he had met overseas.

"No one ought to look forward to an administrative position. It is a trial to be out of touch as far as I am," he has been quoted as saying.

Mrs. Sherrill

Thousands know her as the gracious mistress of Seabury House, official residence of the Presiding Bishop and national Church conference center in Greenwich, Conn. There and in her home, Dover House, Mrs. Henry Knox Sherrill is hostess at a variety of Church functions that are never perfunctory, that always have as their aim the deepening of Christian fellowship among those concerned with the Church's work.

Women guests who have arrived at the stately Seabury House for the first time, after giving considerable thought to such matters as a hat and white gloves, are sometimes a little bewildered to find that a bounding red setter has arrived simultaneously by way of a back door; and they may be further nonplused by seeing the wife of the Presiding Bishop carrying teacups to the kitchen at the end of the tea hour. But they always come away liking her, admiring her, and relieved that she's not at all stuffy. Those ill at ease are grateful for her quiet informality. Guests who expect they will not be remembered are amazed, months later, that Mrs. Sherrill does remember them.

She was Barbara Harris, from Salem,

Mass., before her marriage to Henry Knox Sherrill, then rector of the Church of Our Saviour, Brookline, Mass. During most of the years as wife of the rector of Boston's Trinity Church, who became Bishop of Massachusetts, and then Presiding Bishop of the Church, Mrs. Sherrill was concerned mainly with the upbringing of their four children, and only in recent years has she taken her place beside her husband in public life. She is always carefully emphatic on this point when young clergy wives are wistful in commenting on her overseas trip with the Presiding Bishop. For a long time she was the hub around which four young Sherrills and their busy much-away-from-home father centered. Today Henry, the Sherrill's eldest son, is rector of the Church of the Redeemer in Cincinnati; Edmund and Franklin are missionaries, one in Brazil, and the other in North Dakota. Daughter Barbara is on the staff of the Boston YWCA.

This deep conviction of the importance of home life is undoubtedly the root of her great concern for the future of Seabury House as a great spiritual center of the national Church. Much of her effort in recent years has gone into winning over others to share her enthusiasm; and her success is evident in the existence of an energetic House and Garden Guild to supervise the upkeep of the house and grounds of Seabury House, and in the functioning of the Seabury House Altar Guild.

She is Honorary President of the Girls' Friendly Society and has an informal but genuine ex-officio status with the Woman's Auxiliary.

DEARLY BELOVED BRETHREN: For the first time in our history we, your Bishops, are meeting outside the continental United States. By plane and ship we have travelled 2,400 miles across the Pacific to these beautiful Islands. Here our faces are inevitably turned toward the farther islands of the Pacific and toward Asia. There have come to meet with us not only our own missionary bishops from the Philippines, but also the Supreme Bishop of the Philippine Independent Church and Bishops of our sister Churches in Japan, Australia, New Zealand, and Polynesia. On these Hawaiian Islands we are in the midst of a happy community where people of many races live and work together with a measure of mutual acceptance that is rare in our divided world.

Since God always speaks to us where we are, He speaks to us here of His Lordship over this great area of His one world, of His Lordship over East and West; of our inescapable human oneness with all the peoples of the Pacific area and of Asia; of His will for His Church in the fulfillment of her mission in the islands of the Pacific and in the vast continent of Asia.

The God whom we confess and worship is not our possession. We are His possession. It is His doing that we share our common nature with our fellows of the lands toward which we look, and that we shall rise or fall with them. In Christ He claims us and them for Himself and gives Himself to us and to them. And we can accept His claiming of us as His own and receive His offered life only as we permit Him to break down the barriers our human sin has erected between us and our brethren.

To all who accept Him He gives the command to go into all the world and stake out the claim for the reconciling Lordship of Christ in all places of His rightful dominion, not in complacent pride of our human superiority, but in humble witness and service. Standing where we do God speaks to us of His will for His Church in Asia. If we stood in some other place He would speak to us of our mission there.

Despite the feebleness of our response to the loving outreach to us of God in Christ, we can rejoice that there have been those who have gone out into all the lands to witness and to serve in His name. By waves of heroic witness and missionary zeal, by the migrations of peoples, by colonization and by empire, God has so used the dedication of His servants and overruled the corrupt purposes of men that He has planted His Church in all the earth. The new light and life and love that entered our world

The Pastoral Letter

of the House of Bishops

Honolulu, T. H., 1955

at so great cost in Christ have been carried to all these lands. And God has kept His promise that He would go with His witnesses and that their labors would bear fruit. Wherever the seed of the Kingdom has been sown, wherever the ministry of the Word and the Sacraments has been established, the Lord Christ has done His work in the power of His spirit. There are coming back to us witnesses to Christ of many races and lands who strengthen us in the faith and whose fellowship in the Gospel enriches ours.

We cannot boast of our human success, but we give thanks for the work of God and of its promise of greater works to come. Even in a land such as China we are confident that Christ is at work behind barriers we cannot penetrate. Testimony comes to us of new churches being built, new bishops being consecrated, of witness faithfully and even heroically borne.

As we face westward to the islands of the Pacific and to Asia, seeking to look upon them in the light of our faith, we see much that to our human gaze is disturbing, even frightening, yet under God full of promise.

Half of the population of God's world is crowded into the lands toward which we look. In all these lands, save those populated by white men migrated from the West, there is a tidal upheaval of deprived, hungry peoples struggling for food and nationhood and full human status and acceptance, and resentful toward the West and toward the white man in his pride and power. Humanly speaking, there are good grounds for saying that the fate of the world will be in large measure the fate of Asia. There are the greatest masses of uncommitted peoples in the basic conflict

between the total views of life and ways of life which struggle for the allegiance of men.

These people are in full revolt against foreign political and economic control, against colonialism and imperialism. They are in revolt against age-old poverty and misery, no longer willing to accept passively gross inequalities of fortune. The earthly fate of hundreds of millions is at stake in their desperate efforts to conquer intolerable physical poverty. Their humanity is asserting itself against all that destroys humanity. They are in revolt against the western white man's assumption of his permanent superiority. All these peoples have experienced in some form the sting of contempt. Along with their divisions among themselves and their fears of one another, these peoples are drawn together by a pervasive anti-western bias and a suspicion of the motives of the peoples and nations on the side of the world which most of us inhabit and represent. Ancient religions which we were inclined to write off as decadent are showing many signs of vigorous revival in association with the nationalism of Asia: Islam, Buddhism, Hinduism.

Since our particular branch of the Anglican Communion is centered in North America and most of us are citizens of the United States, we are called to look with open eyes at what this means for our nation. We in the United States, whatever our protestations of superior virtue, just because we are the most powerful and prosperous nation in the western world, have inherited in great measure the fears and resentments of Asia toward the West.

In all this we are summoned as Christians to recognize the judgments of God, which are the disclosures of the contra-

dictions between our human ways and His design for His people. We can make a case for the very mixed benefits of empire and of economic penetration motivated by the desire for gain. Before God and men we can make no case for contempt and assumptions of racial superiority. These are the deepest roots of

to our own missions we have a direct concern for the congregations of Christ's flock established in Asia by our sister Churches of the Anglican Communion, in India and Pakistan and Ceylon and Burma, and in the other Asian lands and Pacific islands. But we cannot forget that other companies of Christ's people

we can help them? What happens to them is so crucial for our world and for Christ's cause.

Plainly a deep-going reorientation in the method and spirit of our mission is called for. Only Asians can carry the main weight in witnessing for Christ to Asians. We cannot plant *our* Church and *our* institutions in Asia and then take pride because they are *ours*. We can only hope to plant Christ's Church in Asia with the full understanding that it will be *theirs* under Him.

When God entered our world redemptively in Christ He identified Himself with our humanity. He put Himself at our mercy; and when we had done our worst was raised up in power. He is calling us who are His people so to identify ourselves with our brethren that we put ourselves at their mercy, offering our gifts and our service to them without the will to control or take credit. Only through death can we share in the resurrection power. We are moving into the era of interchurch aid, the sharing of resources and special skills by a stronger Church with a younger Church, in order that the native, indigenous Church may become not an outpost of *our* Church, but a dynamic, self-governing witnessing organ of the one body of Christ. Only in some such way can we undercut radically the Asian charge that Christian missions are a part of the imperialist aggression of the West. The motive of our missions must be cleansed of all prudential desire to make Asia safe for America, and be rooted in our concern under God for the hungers and needs of the peoples of Asia.

By bringing us here to the mid-Pacific God has called us to open our ears to the cries for help that come to us from the Churches of Asia. If we hear those calls we will be greatly concerned that the actions of our nation and the attitudes of our American people shall be guided and overruled by the purpose of God for the peoples of Asia, and not simply by our short-sighted judgments of what will be to our immediate political, military, or economic advantage. For nation and Church alike His will is our peace.

We have painted with a large brush what God has enabled us to see here. We beseech you, brethren, to share our thankfulness to God for what He has done with the too-little offerings of self and substance we have given. Join your prayers with ours that God will open to us the ways in which we can fulfill more worthily our Church's Mission in Asia. Stand ready to offer your gifts and yourselves. Search your hearts for whatever blocks the way between us and our brethren.

For we put our trust in One who was slain, and has redeemed us to God by His blood out of every kindred, and tongue, and people, and nation.



RNS

NATIVE MISSIONARY TEACHES NATIVE CHILDREN

Only Asians can carry the main weight in witnessing for Christ to Asians.

our alienation from Asia. For these there is no answer but repentance.

Those of us who are American are tempted to look upon the revolutionary upheavals of Asia with fear, wondering what all this means for *our* security, and whether or not these peoples will align themselves on *our* side. As Christians we need to remember that God is the God of Asia, the Lord of Asia's history today. The awakening of whole peoples from listless fatalism to self-awareness and self-determination, and even to self-assertion, should be for us a ground of hope. For the Christ whom we confess seeks the allegiance of free men and would lead them into the service in which alone they can find their perfect freedom.

All that we see when we look across the Pacific to Asia profoundly conditions our Christian mission in Asia and the Pacific area. Little "colonies of the Kingdom" have been planted in nearly all these lands. Rightly we have a first concern for the missions for which our Episcopal Church has full responsibility, a major mission in the Philippines and the small beginnings of missions in Formosa and in Okinawa. In Japan we have a sister Church which we helped to establish. It is rising with courage out of the devastation wrought by war. Next

have shared in the mission to Asia and that God has greatly blessed and used their labors for Him.

As a result of the mission of all the Churches in Asia there are still only small Christian minorities in nearly all these lands. Only in the Philippines is there a Christian majority, predominantly Roman Catholic. In most of the countries of Asia Christians are only from one-half of one per cent to three per cent of the population. In Japan there are some four hundred thousand Christians in a population of eighty-five millions. In West Pakistan Christians are one-half of one per cent of the population, although this is the largest Christian body in any Moslem State.

These little companies of our brethren in Christ are feeling heavily the weight of nationalist fears and resentments toward the West. They are caught up in the revolutionary upheavals and dislocations of the nations of which they are a part. They have pitifully small resources in manpower, leadership, and this-world wealth. They are in great need of help, which can only be given effectively with rare humility and understanding and uncalculating love. Whatever our commitments in other parts of God's one-world, how can we fail to ask God to show us the ways in which

How Your Deputies Voted

on Five Important Issues* at General Convention

5. To discontinue the right of retired bishops to vote in the House of Bishops (passed; requires ratification in 1958)
4. To permit dioceses to elect women deputies to General Convention (defeated)
3. To approve the sending of a delegation to visit the Church of South India (passed)
2. To allow students in seminaries not "of the Church" the same shortened period of candidacy now allowed to students in seminaries of the Church (defeated)
1. To drop "Protestant" from the name of the Church (defeated)

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Dioceses	C-L	C-L	C-L	C-L	C-L	Dioceses	C-L	C-L	C-L	C-L	C-L
Alabama	N-N	Y-Y	Y-Y	Y-D	Y-Y	Sacramento	Y-N	N-N	Y-Y	N-N	N-Y
Albany	Y-Y	N-N	N-N	N-N	N-N	South Carolina	D-N	N-Y	Y-Y	D-N	N-N
Arkansas	D-Y	N-Y	Y-Y	N-N	Y-Y	South Florida	Y-Y	N-N	Y-N	N-N	Y-Y
Atlanta	D-N	N-N	D-Y	N-N	Y-Y	Southern Ohio	N-N	Y-Y	Y-Y	Y-Y	Y-Y
Bethlehem	D-D	Y-N	N-N	Y-N	Y-Y	Southern Va.	N-N	Y-Y	Y-Y	Y-Y	Y-N
California	N-N	D-D	Y-Y	Y-Y	Y-Y	Southwestern Va.	N-N	Y-Y	Y-Y	Y-D	Y-Y
Central N. Y.	Y-Y	D-Y	D-Y	Y-N	Y-Y	Springfield	Y-Y	N-N	N-N	N-N	N-N
Chicago	Y-Y	N-N	Y-N	N-N	N-Y	Tennessee	D-N	N-N	Y-Y	N-N	Y-Y
Colorado	Y-N	N-N	N-N	N-N	Y-Y	Texas	N-N	Y-Y	Y-Y	Y-N	Y-Y
Connecticut	N-D	N-N	Y-N	D-Y	Y-Y	Upper S. Carolina	N-N	Y-Y	Y-Y	D-N	Y-Y
Dallas	Y-Y	D-D	Y-N	N-N	Y-Y	Vermont	Y-Y	N-N	N-N	Y-	Y-Y
Delaware	N-N	Y-Y	Y-Y	Y-Y	Y-Y	Virginia	N-N	Y-Y	Y-Y	Y-N	Y-Y
East Carolina	Y-N	N-N	N-Y	N-N	N-Y	Washington	N-N	Y-Y	Y-Y	Y-Y	Y-Y
Easton	N-N	N-N	Y-Y	Y-N	Y-Y	West Missouri	Y-Y	N-N	Y-Y	N-N	N-N
Eau Claire	Y-N	N-N	N-N	N-N	Y-	West Texas	N-N	Y-Y	Y-Y	D-Y	Y-Y
Erie	N-N	Y-Y	Y-Y	Y-Y	Y-Y	West Virginia	N-N	Y-Y	Y-Y	Y-N	Y-Y
Florida	N-N	Y-D	Y-Y	N-N	Y-Y	Western Mass.	N-N	D-N	Y-D	Y-Y	Y-Y
Fond du Lac	Y-N	N-Y	N-Y	N-N	N-Y	Western Michigan	Y-N	N-N	N-Y	Y-Y	N-Y
Georgia	D-N	Y-Y	Y-Y	Y-Y	D-Y	Western N. Y.	Y-N	N-N	N-N	D-N	D-Y
Harrisburg	Y-Y	N-N	N-D	N-N	N-Y	Western N. C.	N-N	Y-N	Y-Y	Y-N	Y-Y
Indianapolis	D-N	N-N	D-Y	D-Y	Y-Y						
Iowa	Y-Y	N-N	N-N	N-N	Y-Y	Districts	C-L	C-L	C-L	C-L	C-L
Kansas	D-N	Y-Y	Y-Y	Y-D	Y-Y	Alaska	N-N	N-N	Y-Y	N-N	Y-Y
Kentucky	D-N	Y-Y	Y-Y	Y-Y	Y-Y	Arizona	Y-N	N-N	Y-Y	Y-N	Y-Y
Lexington	N-N	Y-Y	D-D	N-Y	D-Y	Central Brazil	N-N	N-N	N-N	N-Y	Y-Y
Long Island	Y-N	N-N	N-N	N-Y	Y-Y	Cuba	N-N	Y-Y	Y-Y	-N	Y-Y
Los Angeles	N-N	N-Y	Y-Y	N-N	Y-Y	Dominican Repub.	Y-	-	Y-	Y-	Y-
Louisiana	Y-Y	N-N	N-N	N-N	N-N	Eastern Oregon	N-N	Y-Y	Y-Y	N-N	-
Maine	Y-Y	N-N	N-N	N-N	N-Y	Haiti	Y-	-	-	-	-
Maryland	D-N	N-Y	Y-Y	D-N	Y-Y	Honolulu	N-	N-N	Y-Y	Y-Y	Y-Y
Massachusetts	N-N	D-Y	Y-Y	Y-Y	Y-Y	Idaho	Y-N	N-N	Y-Y	N-N	Y-Y
Michigan	N-N	Y-D	Y-Y	Y-Y	Y-Y	Liberia	-N	Y-N	Y-Y	Y-	Y-Y
Milwaukee	Y-Y	N-N	N-N	N-N	N-Y	Mexico	Y-	N-	Y-	-	Y-
Minnesota	N-N	Y-Y	Y-Y	Y-Y	Y-Y	Nevada	Y-	N-	-	N-N	Y-Y
Mississippi	N-N	Y-	Y-Y	N-N	Y-Y	North Dakota	N-N	Y-Y	Y-Y	Y-N	Y-Y
Missouri	N-N	Y-Y	Y-Y	Y-Y	Y-Y	North Texas	Y-Y	Y-	Y-Y	N-	Y-Y
Montana	D-D	N-N	D-Y	D-Y	N-Y	Panama Canal Zone	Y-Y	N-N	Y-Y	Y-	Y-
Nebraska	Y-Y	N-N	N-N	N-D	N-Y	Philippines	Y-Y	-N	Y-Y	Y-Y	Y-Y
New Hampshire	N-N	Y-D	Y-Y	Y-Y	Y-Y	Puerto Rico	Y-Y	-N	Y-Y	Y-	Y-Y
New Jersey	Y-Y	N-N	N-N	N-N	Y-Y	Salina	Y-Y	N-N	Y-Y	Y-Y	Y-Y
New Mex. and S.W. Tex.	N-N	Y-N	D-Y	Y-Y	Y-Y	San Joaquin	N-N	Y-Y	Y-Y	Y-Y	Y-Y
New York	N-D	Y-Y	Y-Y	Y-Y	Y-Y	South Dakota	Y-N	N-N	Y-Y	N-N	-Y
Newark	N-N	D-Y	Y-Y	Y-N	Y-Y	Southern Brazil	Y-	N-	N-	-	Y-
North Carolina	N-N	N-Y	D-Y	Y-N	Y-Y	Southwestern Brazil	Y-	N-	N-	N-	Y-
Northern Indiana	Y-Y	N-N	N-N	N-N	N-D	Spokane	-N	Y-Y	-	-Y	Y-Y
Northern Mich.	Y-N	Y-Y	Y-Y	D-Y	D-Y	Utah	Y-Y	N-N	N-N	N-Y	Y-Y
Ohio	N-N	Y-Y	Y-Y	Y-N	Y-Y	Virgin Islands	Y-Y	-N	-	N-	Y-Y
Oklahoma	Y-D	N-N	Y-Y	N-N	Y-Y	Wyoming	N-Y	Y-Y	Y-Y	Y-N	-Y
Olympia	N-N	Y-Y	Y-Y	Y-Y	Y-Y						
Oregon	Y-Y	N-N	N-N	N-N	N-Y	Totals					
Pennsylvania	N-N	D-Y	Y-Y	Y-Y	Y-Y	Clerical Yes	32	33	51½	37¾	57½
Pittsburgh	N-N	Y-Y	Y-Y	Y-Y	Y-Y	—No	38	40¼	22	31½	19
Quincy	Y-Y	N-N	N-N	D-N	N-N	—Divided	11	7	7	11	4
Rhode Island	N-Y	N-N	Y-Y	D-N	N-Y	Lay Yes	23	35½	55	29¾	70¾
Rochester	N-Y	Y-Y	Y-Y	Y-Y	Y-Y	—No	51¾	38¾	21½	44¼	7
						—Divided	5	5	3	4	1

*In the tabulation here given C stands for Clergy, and L for Laity; Y indicates a vote in the affirmative; N, one in the negative; and D, a divided vote, with half the deputation in that

order voting yes, and half voting no to the motion. To pass, a vote by orders must receive an affirmative vote amounting to at least one whole vote more than the sum of negative and divided votes.

Each diocese has one vote in each order (clerical and lay), and each missionary district has one-fourth vote in each order. This accounts for the fractions in the totals.

Is General Convention Obsolete?

THE HONOLULU General Convention was a hard-working one. The beguiling beaches and the opportunities for sightseeing in islands and mountains did not prevail to distract bishops and deputies from the long daily sessions or cut down appreciably the time between sessions devoted to committee meetings, caucuses, and conversations about pending Convention business.

Yet on all sides there was something of a sense of futility about the Convention—a feeling that was not overcome by the adoption of a forward-looking missionary budget plus some \$450,000 per year for special projects through setting aside the Children's Lenten Offering for such uses.

Few things exhibited this sense of futility more strikingly than the resolution presented by the Rev. Dr. Samuel Shoemaker of Pittsburgh, in association with a galaxy of distinguished deputies, calling upon the House of Deputies to spiritualize its sessions. After a set of whereases reciting the "restiveness" in the House "which indicates that what we are saying and doing here has too little relevance to our own need and the need of the world," the resolution said:

"Resolved that this House record its belief that we need a change in the nature of the meetings of this House so that a definite and adequate portion of our time will be given to direct, spiritual considerations, which will include presentations before this House of accounts of spiritual events and achievements in the life of our people, and if possible, the appearance of the people themselves, that they may 'speak that they know and testify that they have seen,' to the end that we may all benefit by the inspiring way in which God in our day is dealing with them and using them."

Seventeen distinguished deputies* were recorded as endorsing this extraordinary proposal which, by good fortune or the guidance of the Holy Ghost, was referred without debate to the Joint Committee to Study the Structure and Organization of General Convention for report to the Convention of 1958.

Perhaps we are out of step with the trend of the times in regarding such a proposal as a monstrosity—a confusion of purpose similar to making a bridge lamp out of the Venus de Milo or to the inventive

vegetarianism that makes a synthetic beefsteak out of carrots.

Every morning of the Convention, it was possible to attend the service of Holy Communion, either in fellowship with some witnessing group in the Church or in simple union with the angels and archangels and the whole company of heaven. At joint sessions and evening mass meetings, opportunity was afforded for inspiration through the testimony of those who could "speak that they knew and testify that they had seen." Perhaps an evangelistic meeting should have been added with special emphasis on the things the plain layman can and should do in his own personal and business life. But to propose that the legislative sessions themselves be made more "direct" and "spiritual" is a danger signal. It indicates one of two things: Either that some members of the House are anxious to pull others onto their own spiritual level by main force; or that the Convention's legislative process itself has lost its spiritual significance.

"There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." The gifts and ministrations and operations which are called into play in the sessions of General Convention are the work of the same Spirit and Lord and God who calls individuals to bear personal testimony to His grace in their lives — but they are different.

THE difficulty in Honolulu was not that the Convention was futile in personal evangelism, which is not its function, but that it was futile in government, which is its function. The solution of the problem is not to give up the task of government for the task of evangelism but to do a better job of governing.

In recent decades, General Convention has been busy with the task of "saving the Church" from ardent minorities pressing for unity with other Churches, for liberalized marriage laws, and for other objectives which one may describe as meeting the challenges or succumbing to the pressures of the present-day world according to one's personal opinion of the measures proposed. Meanwhile the great constitutional changes which in 1919 saw the creation of the National Council and in 1937 the establish-

*The sixteen other deputies were: The Rev. Messrs. Robert W. Fay of Southern Ohio, Maxfield Dowell of Ohio, William S. Lea of Tennessee, James A. Pike of New York, John T. Weaver of Michigan, Lloyd C. Gressle of Erie, John P. Craine of Indianapolis, Percy F. Rex of Ohio, Sherman E. Johnson of California, Daniel Corrigan of Minnesota, Donald Wonders of Ohio; Messrs. Edwin A. Howe of Ohio, Hinton Longion of Atlanta, Michael Budzanoski of Pittsburgh, Edward A. Dougherty of Southern Ohio, Charles P. Taft of Southern Ohio.

ment of the full-time Presiding Bishopric have led to a gradual taking over of most of the actual functions of national Church government by the Presiding Bishop and National Council.

The result has been that General Convention nowadays has little to do except to "save the Church." And when the Church is not in need of being saved from something, the Convention has little to do, period.

The program of the Episcopal Church today is the Program of the National Council—modified somewhat, to be sure, by the authority of the Convention to review the Council's program, and subject to a healthy competition from things that catch the Convention's fancy such as the Joint Commission on Alcoholism. Speaking generally, the day is past when General Convention can be expected to mount a campaign of evangelism, start a theological seminary, make a serious study of social problems and policies, adopt a policy of interchurch coöperation, or even conduct negotiations looking toward Church unity, without close relationship with, and partial dependence upon, the Presiding Bishop and the National Council.

IS General Convention obsolete? One would certainly have thought so as he observed the Convention trying to make use of the services of its Commission on Social Reconstruction to say something intelligible and helpful on such great public problems as narcotic addiction, juvenile delinquency, moral conditions in the Armed Forces, race relations, and policies for underdeveloped nations. On all these subjects, the Convention was dealing with fields in which doctrinaire pronouncements have long since given way to the patient studies of experts and the interplay of many minds in full possession of the facts. In some of them it was dealing with matters in which the national Church is already at work with policies based upon the realities of the situation—policies which might be harmed by a poorly thought out pronouncement from the Church's legislature.

No wonder some earnest souls think that the meetings of the House of Deputies should be converted into spiritual pep-sessions. The report of the Commission on Social Reconstruction was torn to shreds in the House of Deputies and even then some of the shreds did not meet with the approval of the House of Bishops. The report of the Joint Committee on Program and Budget gave no sign of any important initiative by General Convention in setting the Church's missionary, educational, and social policy, and it was passed without amendment or debate except for the tussle over the children's Lenten pennies. This, of course, was a debate over money-raising, not over Church missionary, educational, or social policy. Otherwise, the time spent in the two Houses on the budget consisted of requests for information.

In the early days of the Convention a debate seemed to be shaping up on the policies of the De-

partment of Christian Education, with strong protagonists on both sides marshalling their heavy artillery. The Convention averted the danger of making a pronouncement on Church policy through a compromise resolution passed without debate in the House of Deputies and quietly shelved in the House of Bishops.

Perhaps it is a good thing that the Seabury Series, so newly born and as yet untried, should have been spared possible rough treatment in debate at this stage of its life. In 1958, such debate will certainly be much more realistic and well-informed. Yet here is a point at which General Convention had a chance to govern and decided to pass it by.

No, we do not think that General Convention is obsolete. However, we think that its sessions will be rescued from futility only to the extent that the Convention realizes that it is the legislative branch of a Church which has an executive branch in its government; and to the extent that the executive branch can overcome its own reluctance to lead.

The missionary program of the Church is not its whole program. THE LIVING CHURCH would yield to none in its dedication to the Church's Program with a capital "P." Yet, when all is said and done, to the individual Christian this means the choosing, sending, and paying of other people to do the job of proclaiming the good news of Christ that should be every Christian's job. When the national missionary program becomes a vast damper on everything else the Church does, we think that a bad situation has begun to arise.

WHAT about the social program of the Church? What does our knowledge of the divine pattern of redemption tell us about juvenile delinquency, narcotics addiction, international trade, the United Nations? Should we not expect the Church's program to encompass Church statements on subjects such as these, responsibly developed by the national Department of Christian Social Relations in consultation with diocesan and parochial leaders all over the country?

What about the program that is supposed to have 1,700,000 workers?—the program of laypeople's Christian living, of worship, prayer, personal evangelism, moral striving? What program does our executive branch have in this area? What criticisms, corrections, improvements, and implementation can the legislative branch, the General Convention, supply?

Diocesan autonomy places limitations, of course, upon the things the National Council may do in some areas. The Presiding Bishop's Committee for Laymen's Work and some other National Council activities provide for peaceful infiltration at the diocesan and parish level with a more than parochial brand of religion. But what if some of these things were brought by the National Council to General Con-

vention for practical legislative implementation?

Years ago, when THE LIVING CHURCH pushed for the kind of Presiding Bishopric that the Church now has, one important plank of our platform was not adopted—that the Presiding Bishop have a diocese, with episcopal assistance if necessary, but at least a jurisdiction in which he would be the Bishop of a body of priests and laypeople, the chief shepherd of a city and its surrounding countryside.

Some critics at the time thought that this was just one of our High Church peculiarities, imitating historic usages. Indeed, it was based on the sound Catholic principle that the experience of the past has a way of being right. The head of the Program of the national Church should continue to be actively concerned with the Church's program in its normal manifestations—in the lives of individuals, parishes, and a diocese.

THE present canon law of the Church precludes the Presiding Bishop from being personally involved in these things. It is no criticism of the present Presiding Bishop to say that this leads to an imbalance in the kind of leadership he can exercise. This imbalance is not so much in great issues, such as meeting the missionary problems of industrial areas, but in small ones, such as getting newly confirmed persons to bring another person to confirmation next year. How many opportunities does Bishop Sherrill get to preach a confirmation sermon, much less to exercise his apostolic gift of laying hands on young people and adults to complete their Christian initiation?

Year by year, that part of the program of the Church which has a national dollar sign in front of it has become the real purpose of General Convention. As we have previously pointed out, it only amounts to about 5% of the dollars spent in the Church, since the vast majority of Church income is spent in parochial and diocesan programs which are nevertheless a part of the Church's total program. The Presiding Bishop should be in close touch with the other 95% as well, and not in terms of dollars but in terms of individuals and personal decisions.

However, the fault does not lie in any presumed failure of the Presiding Bishop to lead. Bishop Sherrill has led the Church as fast and as far as any man could, and under his leadership the National Council has vastly expanded its activities aimed at serving the Church at the local level.

The fault lies, rather, in the unreadiness of the Church to grant full recognition to the status of the Presiding Bishop and National Council as the executive branch of the Church's government and to welcome national leadership at the personal, parochial, and diocesan level. In these fields, the legislature still tries to act without an executive, and the result is futility.

Ultimately, if the national Church is to have such a role, there must be a considerable overhauling

of General Convention machinery. Instead of one Committee on Program and Budget—or perhaps in addition to it—there must be separate committees to review the work of every major Council department. The dreary joint sessions designed to generate enthusiasm should be scrapped in favor of real scrutiny and questioning of national Church policies. Only in some such wise can the Church's Program become a total program for the Church, based upon the policies proposed by the executive branch and freely criticized, overhauled, and adopted by the legislative branch.

What about Churchmanship in all this? Won't a real coordination of national Church life tend to destroy the pockets of rampant High, Low, and Broad Churchmanship, giving a dangerous advantage to those who control the central government? Some of us are tired of the Churchmanship bogey as a plea for inefficiency and inertia in the Lord's work. We believe that the Catholicity of the Church does not come from its pockets of special emphasis but from its total life and government. If the Church governed by the General Convention, the Presiding Bishop, and the National Council is not the body to which Christ gave His promises, we might as well discover the fact now as some other time.

General Convention was by no means wholly futile, as the summary of Convention action beginning on page 6 clearly shows. Next week, we shall try to highlight some of the important things that were said and done, both editorially and in a set of special articles by Church leaders on various aspects of the Convention's work. Nevertheless, there was at Honolulu a real sense that somehow the General Convention was not coming to grips with the life and work of the Church, and we think that this fact is worth serious thought during the next three years.

Still No Women

THE DEBATE over the admission of women to the House of Deputies was perhaps the strangest example of the Convention's conviction of its own insignificance. It was conducted at a humorous, almost ribald level, with hearty laughter at every occasion of discovering a double meaning in some innocent remark of a speaker. The possibility that the Convention might be a body that made serious decisions affecting people's lives; that people ought to have a chance to speak and vote on serious decisions affecting their lives—all this never seemed to enter anybody's head. It was just whether we *liked* to have this group in our club, whether they might take over and squeeze (laughter) us out. It was not the importance, intelligence, or competence of women that was on trial in the debate. Something else was on trial, and whatever it was did not make a very good showing.

We should not be surprised to see a complete reversal of this decision in 1958.

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WORLD COUNCIL

Study of Asia, Africa

A gift of \$260,000 from John D. Rockefeller, Jr., will make possible a study by the World Council of Christian responsibility in areas of rapid social change. The study will be conducted in the next three years, notably in Asia, Africa, and parts of Latin America.

Besides the study of Christian responsibility in underdeveloped areas, the money will go for study projects on the unity of the Church, the world mission of the Church, and Christianity and war. Some of the gift will go for housing accommodations for the staff of the Ecumenical Institute at Chateau de Bossey, Celigny, Switzerland.

HOSPITALS

For All Chaplains

Better provision for the individual Episcopal Church hospital chaplain was the aim of a reorganization of the Episcopal Hospital Assembly at a meeting last February. It was felt that membership in the Assembly should be extended to chaplains of the Church in any hospital, even though the hospital itself might not be affiliated in any way with the Church.

The name of the organization was changed to the Assembly of Episcopal Hospitals and Chaplains, and individual memberships were made available to chaplains with annual dues of \$5.00, as compared with \$20.00 per annum for institutions. Members of the Assembly felt that hospital chaplains needed an organization where the particular problems of their ministry could be discussed.

ARMED FORCES

Rare Award

The Rev. William Armistead Boardman, Chaplain USAF, has been awarded the Commendation Medal on the basis of his recently concluded tour of duty in Japan. Since the very nature of a chaplain's duties requires a man of exceptional caliber, an award of this type is relatively rare.

The citation accompanying the award read in part:

"Chaplain Boardman organized many base activities which were instrumental in developing and maintaining Misawa Air Base as a complex, versatile, comfortable, and happy community for officers, airmen, and their dependents. He continuously displayed personal courage and untiring devotion to research in the behavior of personnel located in remote and unfamiliar surroundings. The results of his findings

aided immeasurably in coping with the many problems derived from the isolation of that base. . . ."

PUBLIC AFFAIRS

Before Lunch

A declaration by the Milwaukee Federated Trades Council recently asked that prayer be used in an attempt to settle the long drawn out strike at the Kohler Co., Sheboygan, Wis. The statement reads in part:

"We believe that the men and women of organized labor have not used all of their efforts to effectuate a successful conclusion, by this we mean the moral front in an appeal to the religious sense of the men and women of organized labor who profess a belief in God, to ask such believers to pause each day and in their own individual way, pray for a just peace at Kohler, without any ifs, ands, buts, whys or hows, before they eat their noon day lunch."

RELIGIOUS ORDERS

New Priors

The Rev. Julien Gunn, O. H. C., who has been stationed at Holy Cross Monastery, West Park, N. Y., is now prior of St. Michael's Monastery, St. Andrew's, Tenn. The Rev. Bonnell Spencer, O. H. C., who has been prior at St. Michael's, will be prior of Mount Calvary Monastery, Santa Barbara, Calif.

CHURCH HISTORY

Records of Value

The University of California at Los Angeles has become an important repository for records of early English missionaries to North and Central America, due largely to the efforts of Dr. Frank J. Klingberg, professor emeritus. When Dr. Klingberg joined the UCLA faculty in 1919 he began acquiring the library of microfilmed records of the Society for the Propagation of the Gospel, the Church Missionary Society and British Empire collections. The school also owns a large collection of 17th century tracts and sermons in the William Andrews Clark library.

"The lengthy reports sent home twice a year by English missionaries to America and Africa are of particular value to the historian," Dr. Klingberg said recently. "They covered all aspects of cultural and political life in their missions and were carefully written, unemotional documents." He believes that the impact of early missionaries has been underestimated.

He noted that the Society for the Propagation of the Gospel alone sent 353

missionaries to the colonies before the Revolution and 1600 to Canada after 1783. It founded Kings College, later Columbia University, supported William and Mary College, and gave almost complete replacement libraries to Harvard and Yale after disastrous fires.

Dr. Klingberg, a Churchman, is associate editor of the Church Historical magazine. He feels the Library of Congress should gather available records of all faiths "before they are swallowed up by time and neglect." [RNS]

YOUNG PEOPLE

Honor Citizen

Harold S. Martin, an Explorer Scout in Honolulu, recently received the God and Country medal from the Rev. John R. Jones at the Pearl Harbor Chapel. (A collection was taken at General Convention for a new chapel for the Pearl Harbor congregation, consisting of Armed Forces personnel.)

Harold received the medal for meritorious church work sustained over a 12 month period. He is an altar boy at the chapel. Last July, the Citizens Group of Hawaii gave him an Honor Citizenship award for rescuing his sister and a young friend at Kuhio Beach in February and for befriending a crippled tourist last year.

11,500 Volt Jolt

A 15 year old student at Iolani School, Honolulu, recently survived an 11,500 volt jolt of electricity, twice the amount used for electrocution. Thomas W. Heath, Jr., son of a Navy Commander, was trying to retrieve an arrow when he climbed 40 feet up a utility pole which holds 11,500 volt transformers. Accidentally touching one of the transformers, he was knocked out and nearly fell from the high platform. However, he regained consciousness and hauled himself back to safety. Firemen were called to the scene, and the boy was able to climb down a ladder provided for him. He suffered first and second degree burns but recovered quickly.

BEQUESTS

Twice \$5000

The Protestant Episcopal Cathedral Foundation, Washington, D. C., received \$5000 from the estate of Mary Williams Crozier, Washington art patron who died August 2d at the age of 90. St. Thomas' Church, Washington, D. C., also was given \$5000. Mrs. Crozier left \$300,000 to the United States Military Academy to build Crozier Hall in memory of her late husband, Maj. Gen. William Crozier, Army Chief of Ordnance from 1901 to 1918. A number of other smaller bequests were made.

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CANADA

Anglican Scouts

Bishop Scaife of Western New York participated in services for Anglican Boy Scouts at the Scouts' World Jamboree at Niagara-on-the-Lake, Ontario, Canada. About 500 Scouts attended a 7:00 a.m. service of Holy Communion according to the American Prayer Book on August 21st, at which Bishop Scaife was assisted by two Canadian priests, one priest from the diocese of Nassau, and one from the diocese of the Niger in West Africa.

At a service later in the morning about 3000 Scouts were present, some gathered in streets and on lawns outside St. Mark's Church, Niagara-on-the-Lake.

SOUTH AFRICA

Lingering Effects

Some months ago the retired Bishop in North Africa, the Rt. Rev. G. F. B. Morris, joined the so-called "Church of England in South Africa," by taking charge of Christ Church, Johannesburg. Bishop Morris has now accepted appointment as Bishop of this organization, of which there are two or three congregations in each of the dioceses of Cape Town, Natal, and Johannesburg, with one in Pretoria.

The so-called "Church of England in South Africa" is the result of a schism in the 1860's when the Metropolitan of the Church of the Province of South Africa, together with the other bishops, deposed and excommunicated John William Colenso, Bishop of Natal, for his Modernistic Biblical and theological views and his laxity in allowing polygamy to native converts.

Though the precise issues that caused it are no longer issues today, schismatic action has lingering effects. At intervals, attempts have been made by the schismatics to obtain a bishop of their own, and requests made to the English Primates to appoint or consecrate such a one have always, and naturally, been refused. From time to time the Archbishops have stated that the only body in South Africa with which the Church of England is in spiritual communion is the Church of the Province of South Africa.

This latter Church has made provision in its Acts of Synod for the reconciliation of these dissident congregations, by stating that nothing shall be required in the conduct of their services, and no statement of doctrine demanded from the clergy who minister to them, other than what is required in the Church of England. Two important parishes in the Cape Town diocese have, within recent years, been thus reconciled.

10,000 of All Races

What Bishop Reeves of Johannesburg described as the largest and most representative gathering of Anglicans ever held in his diocese assembled at Wembley Stadium recently for a great Anglican Rally. Bishop Reeves took advantage of a passing visit to Johannesburg of the Anglican evangelist, the Rev. Canon Bryan Green, to stage the rally, at which 10,000 people of all races were present.

Bishop Reeves said in introducing Canon Green that he believed the occasion had a special significance at the present time, when so many people in South Africa were losing their nerve and being crushed by fears. He mentioned that this was no new situation, but one with which the Church in its long history had dealt again and again. He concluded "It is my hope that all of us who have been here today will go back to our parishes with a new sense that we belong to one another in Christ, with a new love for the rich heritage of the Anglican Church in which we are privileged to share, and a new devotion to our Lord and Saviour, Jesus Christ."

Although Canon Green had no interpreter, he captured the imagination of the African members of the congregation. Apologizing for his inability to speak Zulu, he waved a handkerchief to various congregational groups in different parts of the stadium.

The rally was arranged in about six weeks, but was well organized, seating being arranged by parishes and missions, each with a printed placard above it. Before the proceedings opened the group was led in community singing, with the Salvation Army Band to provide the accompaniment. The hymn sheets were printed in English, Sechuana and Zulu.

JAPAN

Visit

Mrs. Masatoshi Matsushita, daughter of the late Bishop Motoda, first Jap-



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anese Bishop of the Nippon Seikokwai (Holy Catholic Church in Japan), and wife of the new president of St. Paul's University, Tokyo, will visit the United States this fall at the invitation of the National Executive Board of the Woman's Auxiliary. Under the sponsorship of the Speakers Bureau of the Church, she will address Church groups throughout the country.

Mrs. Matsushita was educated both in Japan and the United States. After her graduation from Tsuda College in Tokyo in 1920, she came to the United States and studied at Dana Hall, Goucher, and the University of Michigan.



MRS. MATSUSHITA
Back to the U.S.

Both her sons are students at St. Paul's University, although Hugo, her elder son, is now at Occidental College in California as an exchange student.

For the past seven years Mrs. Matsushita has been teaching English composition and reading at Tsuda College. She is vice president of the Woman's Auxiliary of the diocese of Tokyo, and was to attend the W.A. triennial in Honolulu on her way from Japan.

FRANCE

Flags Complete

The collection of state flags in the American Pro-Cathedral in Paris is now complete. The addition of eight flags recently brought the total to 48. The American Ambassador, the Hon. C. Douglas Dillon, who is a vestryman of the Cathedral, presented the flags of Alabama, Idaho, Kansas, Mississippi, North Dakota, South Dakota, Utah, and Washington, to hang in the nave of the Cathedral with the other flags.

The flag of Alabama was given by Robert L. Kenan and by Huntingdon College, Montgomery; Idaho by Governor Robert E. Smylie and by Mrs. Margaret C. Ailshie, Boise; Kansas by Harry Darby, Kansas City; Mississippi by Mr. and Mrs. Alexander F. Chisolm, Laurel; North Dakota by William Stern and Bishop Emery, Fargo; South Dakota by G. H. Alexander, Brookings; Utah by George T. Hansen and by Westminster College, Salt Lake City; and Washington by Harlan I. Peyton and by Mr. and Mrs. Howard C. Paulsen, Spokane.



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Ambassador Dillon presents flag to Dean Riddle; Bishop Rhea of Idaho watches.



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Michael Kim, a native of Korea whose home is in Honolulu, arrived at Hobart College, Geneva, N.Y., recently to begin studies there. His father, the Rev. Paul H. Kim, was formerly principal of Chongju College in South Korea, and is now rector of St. Luke's Korean mission in Honolulu.

Mr. Kim arrived by plane with a number of leis from Hawaii, which he



MICHAEL KIM*

A beanie and a scholarship.

presented to Hobart officials and students. In return he received a freshman beanie from student leader Phil Hyatt.

A special full tuition scholarship was awarded to Mr. Kim by the college. The Woman's Auxiliary of Trinity Church, Geneva, N. Y., is paying his dormitory expenses, and he also has a meal job in the Hobart dining hall.

PRIMARY

Eisenhower Grandchildren

President Eisenhower's two older grandchildren, David and Barbara Eisenhower, are enrolled in St. Agnes Episcopal School, Alexandria, Va. The school is on a 16 acre estate not far from Fort Belvoir, where the children's father, Maj. John Eisenhower, is stationed.

Roberta McBride, the school's principal, said that David and Barbara are "nice normal children, and we want to treat them just like the other children so their schooling will be as normal as possible."

*With Phil Hyatt and the Rev. Allen F. Kremer, Hobart Chaplain.

DEATHS

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

Thomas F. Marshall, Priest

The Rev. Thomas Frederick Marshall, 73, rector of Trinity Church, Wrentham, Mass., died in Brownville Junction, Me., on July 11th.

A native of England, Mr. Marshall received his education in England and Canada. He was ordained in Canada in 1912 and served parishes in that country for the next six years. From 1918 to 1923 he was rector of St. Ann's Church, Calais, Me. He then served at Grace Church, Lawrence, Mass., for a year. From 1925 to 1936 he was rector of Trinity Church, Stoughton, Mass.; from 1936 to 1947, rector of the Church of the Epiphany, Dorchester, Mass.; and since then rector of Trinity Church, Wrentham.

He is survived by his wife, May McLean Marshall, and three daughters.

Marion D. Martin

Marion D. Martin, wife of the Rev. Harold G. C. Martin, died September 11th at Laconia, N. H. Fr. Martin is a retired priest of the diocese of New Hampshire. Mrs. Martin was 68. Formerly Marion Dayton Streibert, she was married to Fr. Martin in 1916.

Margaret M. Geer Miller

Margaret Montague Geer Miller, wife of Spencer Miller, Jr., died September 8th in Orange, N. J. She was 64.

Mrs. Miller was a social worker and a teacher before her marriage. She was active in welfare and Church work most of her life, recently as a board member of the Orange Orphans Home, in nurses' aide work, and in the guild of the Church of the Holy Communion, South Orange. Her husband is a former United States Assistant Secretary of Labor and an active Churchman.

She is survived by her husband; a daughter, Ann Montague Miller; and two sons, Spencer Miller, III, with the Navy, and Sidney Geer Miller, a freshman at Hobart College.

Bertha Alice Geary Neal

Bertha Alice Geary Neal, wife of the Rev. John S. Neal, died August 24th as the result of an auto accident. Fr. Neal is vicar of St. John's Church, Kissimmee, Fla.

Mrs. Neal was born in Leicestershire, England, in 1884 and was married there in 1908. She and her husband came to this country in 1910. He was a Methodist minister until 1931.

Besides her husband, Mrs. Neal is survived by two sons, Professor Reginald H. Neal of Chattanooga, Tenn., and A. Leslie Neal of Ithaca, N. Y.

CHANGES

Appointments Accepted

The Rev. John F. Ashby, who was temporarily in charge of St. Mark's Church, Hugo, Okla., is now vicar of St. John's Church, Durant, Okla., and St. Peter's, Colgate, with residence in Durant.

The Rev. Charles E. Bollinger, who was recently ordained deacon, is now curate of St. Thomas' Church, Rochester, N. Y. Address: 28 Hartsen St., Rochester 10.

The Rev. Perry Burton, formerly vicar of St. John's Church, Vinita, Okla., and St. Martin's, Pryor, is now assistant of Christ Church, Charlotte, N. C.

The Rev. Frank N. Cohoon, rector of Christ Memorial Church, El Reno, Okla., is now also in charge of St. Paul's Church, Clinton.

The Rev. Gilbert G. Curtis, vicar of All Saints' Church, Miami, Okla., is now also vicar of St. John's Church, Vinita.

The Rev. William M. Fay, formerly associate priest of Crow Creek and Lower Brule Mission, Fort Thompson, S. Dak., is now associate priest of Standing Rock Mission in South Dakota and chaplain of St. Elizabeth's School, Wakpala. Address: Box 75, Wakpala.

The Rev. Charles R. Fletcher, formerly assistant of St. Paul's Church, Des Moines, Iowa, is now vicar of St. Andrew's Church, Chariton, Iowa, and St. John's, Garden Grove. Address: 828 Woodlawn, Chariton.

The Rev. Peter B. Goodfellow, formerly assistant of the Cathedral Church of the Nativity, Bethlehem, Pa., is now rector of the Church of the Good Shepherd, Sundance, Wyo., and St. John's, Upton; address: Sundance.

The Rev. Donald R. Grindy, formerly curate of St. Paul's Church, Rochester, N. Y., is now rector of St. Alban's Church, Syracuse, N. Y. Address: 1308 Meadowbrook Dr.

The Rev. C. Jarvis Harriman, retired priest of the diocese of Connecticut, is again serving as locum tenens vicar of St. Christopher's Church, Midwest City, Okla.

The Rev. Neal Joseph Harris, vicar of St. Paul's Church, Claremore, Okla., is now also vicar of St. Martin's Church, Pryor.

The Rev. Mark G. Holliday, formerly in charge of St. Matthias' Church, Athens, Tex., is now rector of St. Andrew's Church, Grand Prairie. Address: 727 Hill St.

The Rev. Laud Humphreys and the Rev. Rob R. Rhudy, who were recently ordained to the diaconate, have joined the Rev. Havling Sutton at St. John's Church, Woodward, Okla., forming an associate mission team that will also serve St. Stephen's, Guymon, and St. Stephen's, Alva.

The Rev. Wright R. Johnson, formerly director of Christian education and associate rector of St. Mark's Church, Beaumont, Tex., is now executive secretary of the department of Christian education of the diocese of Dallas. Office: 5100 Ross Ave., Dallas 6, Tex.; home: 3238 Shore Crest Dr., Dallas 19.

The Rev. Vern E. Jones, formerly vicar of St. Mark's Church, Hugo, Okla., is now assistant

and organist at St. John's Church, Oklahoma City, Okla.

The Rev. Carlos A. Loop, formerly in charge of the Church of the Good Shepherd, Greer, S. C., and St. Andrew's Church, Greenville, S. C., is now fulltime rector of the latter; address: 308 Overbrook Rd.

The Rev. Ralph E. Macy, vicar of St. Paul's Church, Altus, Okla., is no longer in charge of St. Paul's Church, Clinton, but is in charge of the diocese's newest mission, St. Michael's, Elk City.

The Rev. Eddward William Mills, who was recently ordained deacon, is now curate of St. Paul's Church, Rochester, N. Y. Address: 7 Portsmouth Terrace, Rochester 7. He was formerly master at Lenox School, Lenox, Mass.

The Rev. William A. Opel, formerly chaplain of Trinity-Pawling School, Pawling, N. Y., is now chaplain of St. George's School, Newport, R. I.

The Rev. Dr. Sears F. Riepma, retired priest of the diocese of West Missouri, is locum tenens vicar of St. Mark's Church, Seminole, Okla.

The Rev. Edward G. Robinson, formerly vicar of St. Andrew's in the Pines, Pinedale, Wyo., is now assistant of St. Peter's Church, Sheridan, Wyo. Address: 137 W. Works St.

The Rev. Herman S. Sidener, formerly rector of St. Paul's Church, Canton, Ohio, is now chaplain of the Cathedral School of St. Paul, Garden City, New York. Address: 70 Knightsbridge Rd., Great Neck, N. Y.

The Rev. Winfield D. Smith, formerly in charge of Grace Memorial Mission, Asheville, N. C., is now rector of Grace Church, Weldon, N. C., and of the Church of the Saviour, Jackson. Address: 609 Cedar St., Weldon.

The Rev. Ellsworth D. Stone, formerly rector of St. John's Church, Gibbsboro, N. J., and vicar of St. James' Church, Magnolia, is now rector of St. James' Church, Trenton, N. J. Address: 230 S. Logan Ave.

The Rev. Bert T. White, who was recently ordained deacon, is now vicar of St. Paul's Mission, Sans Souci, Mich. Address: 1730 N. Channel Dr.

The Rev. James E. Williams, who was recently ordained deacon, is now curate of St. Thomas' Church, Fifty-Second and Parrish St., Philadelphia 39.

The Rev. Howard L. Wilson, formerly curate of St. Mark's Church, Casper, Wyo., is now vicar of St. Thomas' Church, Dubois, Wyo.

The Rev. Charles L. Wood, formerly curate of Holy Trinity Church, Collingswood, N. J., is now vicar of the Chapel of the Holy Communion, Fair Haven, N. J. Address: 15 Church St.

Resignations

The Rev. Henry Baldwin Todd retired in September as rector of All Saints' Church, Elizabeth, N. J. Address: 211 High St., Mount Holly, N. J.

Fr. Todd, who has been active both in diocesan and civic affairs, was honored in May by Bishop Banyard of New Jersey, who bestowed upon him the honorary degree of doctor of divinity "from the university of Love."

The Rev. Holt M. Jenkins, rector of St. Mark's Church, Groveton, Alexandria, Va., has given up his work at All Saints' Chapel, Sharon. New address: 305 The Parkway, Alexandria.

Changes of Address

The Rev. George A. Jewell, retired priest of the diocese of Kentucky, who has been addressed in Panama City, Fla., is taking charge of Trinity Church, Apalachicola, Fla., for a few months.

The Rev. E. James Kingsley, vicar of St. Bartholomew's Church, Beaverton, Ore., may now be addressed at Box 369, Portland 7, Ore.

Laymen

The diocese of Oklahoma has several new lay vicars. They are the Rev. Laurence E. Hall, a former Disciples of Christ minister, who is serving St. Philip's Church, Muskogee, Okla.; the Rev. Sam L. Botkin, a former Congregationalist minister, who is serving St. George's Church, Oklahoma City, and is chaplain of Casady School; and Mr. Sidney Pratt, who is studying to be a perpetual deacon and is serving St. Paul's Church, Clinton, Okla., and St. Michael's, Elk City.

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MUSIC

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TRACT showing Before-And-After Anglo Catholic Movement, 20 pictures, 25¢, 129 N. 40th St., Omaha, Nebraska.

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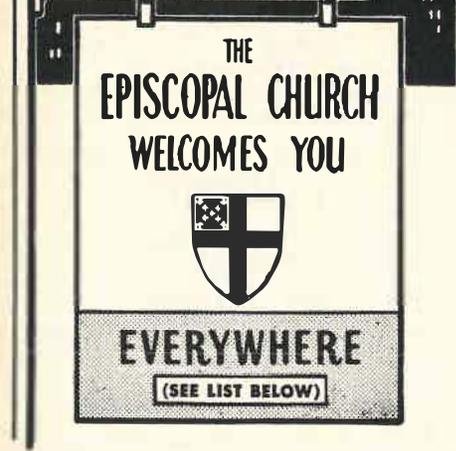
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Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;
Daily Mon, Wed, Thurs, Sat, 9; Tues, Fri 6:30;
C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

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

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

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B.
Sayre, Jr., dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdys 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

MIAMI, FLA.

ST. STEPHEN'S 3439 Main Highway
Sun 7, 8, 9:15, 11 and Daily.
C Sat 5-6 & 7-8

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean; Rev. G. H.
Barrow, Canon Precentor
Surr 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
7:30, 9, 11 HC; Weekdays 7:15

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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Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (G Sch), 10:40 MP, 11 (Sol), EP 6;
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3; 7-8

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D., dean
Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7,
Thurs 10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed HC 7:30

NEW YORK CITY

NEW YORK CATHEDRAL (St. John the Divine)
112th and Amsterdam, New York City
Sun HC 7, 8, 9, 10; MP HC & SER 11; EP 4;
Wkdys HC 7:30 also 10 Wed and Cho HC 8:45
HD; MP 8:30, Ev 5; Sat Ev 3:30
The daily offices are Cho ex. Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block West of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

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

NEW YORK, N. Y. (Cont'd.)

RESURRECTION 15 East 74th
Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1S, MP 11; Daily 8:15 HC,
Thurs 11, HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday
Ser 12:05; 1:05 ex Sat, EP 3, C Fri & Sat 2-4,
& by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7:15;
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5;
C Sat 5:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Sun 8, 9:30, 11 12:15 (Spanish Mass), 7:30 EP;
Daily 8, 5:30; Thurs & HD 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
Mon, Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30;
C Sat 12-1, 4-5

COLUMBIA, S. C.

GOOD SHEPHERD 1512 Blanding St.
Rev. Ralph H. Kimball, r
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10; Fri
EP 5:45; C 6 & by appt

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Daily as anno

PARIS, FRANCE

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

KEY—Light face type denotes AM, black face

PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Ch, 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.