

The Living Church

October 9, 1955

Price 20 Cents



MIAMI BEACH: Convention city in 1958 [p. 13]

Eastern Airlines

WHAT GENERAL CONVENTION DID

Religious Statuettes

Complete set of 15 figures, boxed, Only \$2.00



Directly from the pages of the New Testament, Jesus and His Apostles come to life before your eyes. These religious statuettes are the product of extensive research and study to recapture the true likeness of The Master, Saints Peter and Paul, Matthew and John and all the others. Measuring 3 inches in height, each statuette bears the name of the particular figure on the front of the base.

A sixteen-page descriptive booklet is included.

The set consists of Christ, the 12 Apostles, St. Matthias who replaced Judas, and St. Paul.

Postage Additional

MOREHOUSE-GORHAM CO.

29 East Madison St.
Chicago 2, Ill.

14 East 41st St.
New York 17, N. Y.

261 Golden Gate Ave.
San Francisco 2, Calif.

**Clergy and Choir
VESTMENTS**
ALTAR HANGINGS and LINENS
Chasubles - Albs - Amices - Copes
All Embroidery Is Hand Done
J. M. HALL, Inc.
14 WEST 40th ST., NEW YORK 18, N. Y.
Tel. CHickering 4-3306



Communion Ware
STERLING SILVER
CRUETS*CHALICES
HOST BOXES
R. GEISSLER, INC.
23-08 38th AVE., LONG ISLAND CITY 1, N. Y.

CONFRATERNITY OF THE BLESSED SACRAMENT

founded 1862

A Devotional Society of clergy and laity throughout the Anglican Communion to work and pray for Greater Honor to Our Lord present in the Blessed Sacrament of His Body and Blood.

for further information address

The Rev. William R. Wetherell, Sec.-Gen.
530 W. Fullerton Parkway, Chicago 14, Ill.

KNEELING HASSOCKS

Oval or oblong style.
Vinyl leather or velour
cover — cork or long
stapled fibre filling.
Foam rubber top. Free
samples and prices on
request.



**BERNARD-
SMITHLINE CO.**
23-10 38th Ave.
Long Island City, N. Y.

The Living Church

Established 1878

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

EDITOR: Peter Day
ASSISTANT EDITOR: Rev. Francis C. Lighthorn
MANAGING EDITOR: Alice Kelley
MANUSCRIPT EDITOR: Jean Drysdale
NEWS EDITOR: Martha Prince
ASSOCIATE EDITORS: Elizabeth McCracken,
Paul B. Anderson, Th.D., Paul Rusch, L.H.D.
CREDIT MANAGER: Mary Mueller
BUSINESS MANAGER: Warren J. Debus
SALES MANAGER: G. W. Burckhardt
CIRCULATION MANAGER: Leon A. Saenger

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription Rates — \$7.50 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

News deadline of THE LIVING CHURCH is Wednesday, 11 days before date of issue (Sunday). Late important news, however, received in this office up to the Friday morning nine days before date of issue will be included sometimes. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

Departments

BOOKS	24	EDITORIAL	23
CHANGES	30	LETTERS	5
DEATHS	26	SORTS	4
DIOCESAN	26	U. S. A.	6

Things to Come

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

October

18. St. Luke.
19. Eighteenth Sunday after Trinity.
Men and Missions Sunday, N. C. C.
Churchmen's Week, N. C. C., to 16th.
20. Annual Council Meeting, A.C.U., New York City, to 11th.
21. Nineteenth Sunday after Trinity.
Laymen's Sunday, N. C. C.
22. Election of Bishop Coadjutor of Oregon, Portland, to 18th.
23. St. Luke.
24. Twentieth Sunday after Trinity.
25. Special convention, diocese of Kansas (to decide whether to elect a coadjutor) Grace Cathedral, Topeka.
26. St. Simon and St. Jude.
27. Twenty-first Sunday after Trinity.
Radio-TV Workshop, Broadcasting and Film Commission, N. C. C., to November 4th.

November

1. All Saints' Day.
National Conference on the Churches and Social Welfare, N. C. C., Cleveland, to 4th.
2. Twenty-second Sunday after Trinity.
3. Twenty-third Sunday after Trinity.
4. Sunday before Advent.
5. Thanksgiving Day.

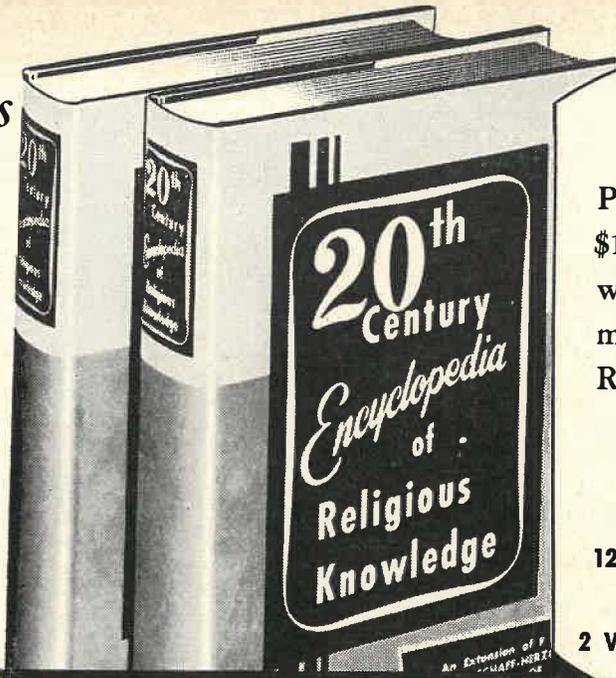
LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

Member of the Associated Church Press.

The Living Church

When writing to Advertisers please mention THE LIVING CHURCH

*A memorable event in religious book publishing, and THE **FINEST GIFT** the Religious Book Club has ever offered...*



FREE...

Published this Fall at \$15.00 per set, but given without charge to new members who join the Religious Book Club now.

510 CONTRIBUTORS
1248 DOUBLE-COLUMN PAGES
1,000,000 WORDS
2 VOLUMES, REGULARLY \$15.00

The publication in the fall of 1955 of this much-needed reference work marks the completion of a monumental project begun five years ago by a group of twelve dedicated scholars headed by Professor Lefferts A. Loetscher, the eminent church historian of the faculty of Princeton Theological Seminary. Such a new, contemporary encyclopedia is needed because of the discovery of new source material, the

rise of new presuppositions and techniques, both in scholarly research and in the practical strategies of church administration and parish work, far-reaching cultural and social changes which have altered in important ways both the contents and the structure of theological disciplines, and a multitude of new institutions and personalities.

AND NOW . . . that the volumes are ready for publication the Religious Book Club is offering them without charge to new members who wish to try the advantages of Club service for a year, such advantages as **NO DUES • NO FEES • NO MINIMUM NUMBER OF BOOKS TO BUY • FREE MONTHLY BULLETINS BRINGING NEWS OF ALL THE NEW RELIGIOUS BOOKS • TOP QUALITY BOOKS AS CLUB SELECTIONS • AN ORDER FORM WITH EACH BULLETIN SO YOU CAN CHOOSE THE BOOKS YOU REALLY NEED • MEMBERSHIP CONTINUES AS LONG AFTER YOUR FIRST YEAR AS YOU FIND IT USEFUL • HANDSOME, VALUABLE BOOKS (LIKE THE 20th CENTURY ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE, WHICH PRESENT MEMBERS ARE NOW RECEIVING AS A BONUS) WHEN YOU DECIDE TO ACCEPT CLUB SELECTIONS — ONE FREE BONUS BOOK WITH EVERY FOUR CLUB SELECTIONS PURCHASED.**

IMPORTANT SAVINGS TO MEMBERS—In addition to the gift you receive when you join the Club, and bonus books when you purchase Club Selections, you are frequently able to save money in buying the Club Selections themselves, since they are never priced higher than the regular publisher's price and are sometimes priced lower. The few cents charged for postage and shipping may be saved, if you wish, by paying in advance. The prices of Club Selections vary, depending on the size of each book, but average around \$3.00. As a concrete example of the important savings you can make, members of the Club who buy four Club Selections before the end of the year will receive six books with a total value of \$30.45 and they will pay only \$13.85! Members are not obligated to take these books, of course, since they always have complete freedom of choice: the Club simply recommends the book its editors believe is the most helpful or interesting for the month and members decide whether or not it suits their needs.

MEMBERSHIP WITHOUT OBLIGATION—We believe you will find this the most *practical and economical* way to find and buy the books you need. You can try it for a year, without obligation to buy books, simply by filling in and returning the coupon provided on this page.

**RELIGIOUS BOOK CLUB, Dept. LC-731
76 Ninth Avenue, New York 11, N. Y.**

Gentlemen:

You may enroll me as a member for one year and send me at once my free copy of 20th CENTURY ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE and the monthly RBC BULLETIN. I am not obligated to purchase any books. I will let you know promptly whenever I do not want the monthly Club Selection. If I decide to purchase Club Selections I am to receive an additional free book as a bonus for every four Club Selections I choose.

Mr. _____
Rev. _____
Mrs. _____
Miss _____
Address: _____
City _____ Zone _____ State _____

SORTS AND CONDITIONS

ARE YOU a secularist? If this four-syllabled epithet were translated into English, the question would be, "Are you a this-worlder?" or, perhaps, "Are you a this-ager?" There are two Greek words translated "world" in the New Testament, and both of them emphasize the idea of time more than the English word "world" does. "Saeculum" is the Latin equivalent of one of these Greek words; it means an age, a lifetime. The sonorous "per omnia saecula saeculorum," "through all the ages of the ages," is a Latin prayer ending which appears in translation at several places in our Prayer Book as "world without end."

SECULARISM is not so much a body of doctrine as a state of mind. As the derivations mentioned above suggest, it is a kind of narrowness of vision, a failure to apprehend the "ages of the ages" because of over-involvement in, and domination by, this present age.

WHEN THEY were small, one of my children liked meat, but not vegetables; the other liked vegetables, but not meat. The unbalanced diet that would have resulted if they had been allowed to eat what they pleased is something like the choice between "worldliness" and "other-worldliness." The job of the Christian is not to choose between the two, but to live "per omnia saecula saeculorum" — through all the ages of the ages, coping with the present age in full awareness of its relationship to eternity.

A GREAT secular hope is abroad in the world today — a hope for the ending of hunger and disease, for rescue from grinding toil. This can easily be extended to many little hopes — for a new car, or a second car, for a bigger house or lake cottage, for promotion in your job and a bigger pay-check. Such are the hopes of economically successful Americans, although for very many of us the hope is mostly that we may be secure in the possession of the secular advantages we now have.

ALL OVER the world, old religions are corroding away because of their irrelevance to this secular hope. The primitive religions simply disappear. The great faiths — Buddhism, Mohammedanism, Hinduism — are, on the other hand, corroding internally. Externally, they show a somewhat increased vitality as secularism penetrates them and uses them for national and social movements with this-worldly objectives.

HOW ABOUT Christianity? How about your parish church? Is it a place where this present age is put in its proper place as only a brief episode in the ages of the ages? Or is the parish itself ensnared in the secular preoccupation with growth, advancement, betterment? What kind of people are sought for new members? "Successful" people? According to what standard of success?

IN BAPTISM, we renounce "the vain pomp and glory of the world, with all

covetous desires of the same." Curiously enough, however, this phrase describes just the kind of people we like to have join our parish, and the kind of people we try to be ourselves: Influential people, well-to-do people, people who are making their mark in the world.

THE SHARP corners and rough edges of our theology and discipline are a secular disadvantage; so we tell ourselves that such things are not really important. Our prayers, perhaps, are the oddest feature of our secularization. We don't mind talking to God at considerable length; but we seldom listen to Him; we may not even know how to listen to Him. Perhaps some old and humble member of the congregation could tell us how it is done.

MISSIONARIES tell us that the wave of secularism is opening up the world to Christ by creating a common culture, a common point of view, a common set of social goals and means of communication. So, in past ages, the empires of Assyria, Persia, Alexander, and Rome created a stage on which Christianity could step forth in history. The question in my mind, however, is whether the culture thus being created is not deeply hostile to the real objectives of the Church.

THE SECULAR hope seems to us to be a comfortable and happy thing. But that is because we push out of our minds the mental illnesses and the heart attacks that show the extent of its tyranny over the human mind and body. Actually, in rescuing us from necessities and offering us the chance of luxury, it multiplies our necessities. Once we had to have a few things. Now we have to have a great many things. It seems odd that we need so much baggage for the short journey through this present age, and yet so little for the long journey through the ages of the ages.

IT SHOULD never be surprising to the Christian to find that the Church is full of sinners, and that he himself is among their number. The discovery of secularism in the Church and in ourselves is to be taken for granted. The point at which our pathological condition becomes a spiritual danger is the point at which we stop realizing that it is an unhealthy condition. The great danger of today's secularism is not that it exists, but that we think it is so wholesome and respectable.

THE ANTIDOTE is to remember that the Christian yardstick of success is the Cross of Christ; to offer and receive the Holy Communion, not just as what we do on Sunday, but as our participation in an endless heavenly action; to arrive at a better balance between talking and listening in our prayers. There is nothing wrong with this world that the grace of God cannot cure; the thing that is really wrong with the world is that it does not realize it needs the grace of God.

PETER DAY.



STAINED GLASS
WOOD
DECORATING
METAL
PAINTING
MOSAIC
FABRICS

RAMBUSCH

40 W. 13th St., New York 11

Weak Support

I have just received the latest issue of THE LIVING CHURCH, with Convention news. What surprises me most is the weak support put up by the editor, Peter Day, during the debate on modifying or correcting the name of the Church.

Even granting that individual speakers were limited to three minutes floor time, certainly an effective answer could still have been made to one of the opposition leaders, Charles Taft, who stated in the meeting that dropping the word "Protestant" from the name of the Church would seriously affect our relations with other denominations.

Did it ever occur to Mr. Taft and some of the others opposing the measure that the Presbyterians are not known as "Protestant Presbyterians," or that Methodists do not use for their official name or title, "Protestant Methodist Church?" . . .

Your latest editorial, "The Common but Unofficial Name," is rather late to say the least. Anyway, what you are saying or implying is that we should bury our heads in the sand like an ostrich. Well, if we are Protestant Episcopalians, and the General Convention says we are just that, then we should have the courage to call and identify ourselves as such. Certainly, only by so doing will it ever come about that a majority of the membership will eventually insist upon shortening or correcting the name of the Church to what you refer to as the Common Name.

KENNETH J. CLARK

Syracuse, N. Y.

Poetic Allegory

In Sorts and Conditions for September 4th, you mention the difficulties in the Genesis account of creation, whether from the fundamentalist or modernist point of view. Surely there is a third and more reasonable alternative — to regard the account as a poetic allegory of beginnings, and especially of the nature of original sin. For creation of the physical universe, the account (as a poetic allegory) is quite parallel to the modern views of science. The void of empty and formless space; hydrogen and cosmic dust in space; aggregates under the Law of Gravity; and then the transformation of matter into energy under Einstein's Law, and therefore light. The firmament, space taking on significant form; the earth with the separation of the waters from the land; the coming of vegetable, and later of animal life.

And then God created man in his own image. Surely this is not intended to mean in God's form. The most reasonable interpretation is that God gave man free choice, the God-like ability that the rest of creation does not share with man. Since man's choice was really free, he could choose to do wrong; and this is what man did. . . .

Whether there was ever a specific first time for such an act of rebellion, we do not know. But man has known for thousands of years, through the words of the prophets, that man's sin lies in his rebellion against God. . . .

F. B. GERHARD

Summit, N. J.

October 9, 1955

The Rt. Rev. CYRIL GARBETT
ARCHBISHOP OF YORK

WORLD PROBLEMS
OF TODAY

This book is intended as a contribution to help the Christian to make up his mind on some of the most important of the world problems of our time. The opening chapters are concerned with Christian standards and ideals, then follow chapters on six of these problems. The six problems are as follows: WORLD HUNGER AND POPULATION; PEACE AND WAR IN AN ATOMIC AGE; CHRISTIANITY AND COMMUNISM; THE COLOUR PROBLEM; NATIONALISM; CHURCH AND STATE. Archbishop Garbett is author of *The Claims of the Church of England, The Church of England Today* and other books.

Pub. Date: October 25, 1955

Probable Price, \$2.85

MOREHOUSE-GORHAM CO.

14 East 41st Street, New York 17, N. Y.

29 East Madison Street
Chicago 2, Ill.

261 Golden Gate Avenue
San Francisco 2, Calif.

DACRON ANGLICAN CASSOCK



Suitable for
all year wear.

Complete Satisfaction
Guaranteed.

A proven superb blend of Dacron and Worsted from one of America's largest and finest mills. This cloth insures Wrinkle Resistance, Color Fastness and extremely Long Wear — all in a light weight Panama cloth.

\$44.50

Lined sleeves and full satin lining to the waist.
Price includes a two-piece cincture of same material.
Tailored to perfection for durable wearing qualities.
Made in traditional style in our own workshop by America's oldest Cassock makers.
Latin Style — no cincture, \$39.50.

Quality and Workmanship
have been a tradition with us
for over 118 years.

COX SONS & VINING, Inc.

FOR YOUR CONVENIENCE USE COUPON

COX SONS & VINING, INC.

Established 1837

131 East 23rd Street, New York 10, N. Y.

Please send Anglican Cassock with Cincture

of same material. Send Latin Cassock

Chest Height Collar Size

Sleeve Length Waist

Name

Address

Town State

L. C., Oct. 9, '55

RACE RELATIONS**To Combat Communism**

An instructor in Greek at the Virginia Theological Seminary who is a Negro, Leon E. Wright, has signed on with the United States information agency to help explain this country abroad. While he says he has been discriminated against, he feels that he has also had a lot of help and opportunity for advancement, a fact which he intends to emphasize in his dealings with foreigners. He has been assigned to the U.S. Embassy in Rangoon, Burma.

Dr. Wright feels that his life story will combat Communist attacks on the United States in which racial discrimination in this country is emphasized. Orphaned at eight, he received scholarships to attend school and was able to get divinity and Ph.D. degrees, from Harvard. He then taught New Testament languages, first at Howard University and later at V. T. S., where he was probably the first Negro to teach in a white graduate school in the South.

EPISCOPATE**Second Bishop for Kansas**

Bishop Fenner of Kansas plans to ask for a coadjutor. At a joint meeting of the standing committee of the diocese of Kansas and the Bishop Vail Foundation (a body which governs financial affairs) held at diocesan headquarters in Topeka, on September 26th, the Bishop announced that he expects to ask consent to the election of a coadjutor, and that a special convention will be convened for that purpose on October 27th, in Grace Cathedral, Topeka.

In his announcement, the Bishop stated, "The reason for my request is that of extent of work. It is not at all due to failure in health, for my health is good. This is following out my plans for episcopal care of the diocese as announced to you at our 92d convention in Independence, Kans., on April 16, 1951."

The Bishop also said that he expects to move the time of the next annual convention of the diocese from April, 1956 to a date in February of 1956, in order to facilitate the nomination and election of a coadjutor.

Bishop Fenner was consecrated bishop coadjutor of Kansas on September 29, 1937. On July 8, 1939, he became the



BISHOP FENNER
Asks assistance.

diocesan, succeeding to that position on the death of James Wise, the fourth bishop of the diocese.

During the 18 years of his episcopacy, the communicant strength of the diocese has nearly doubled, and in the last three years four new missions have been organized, one having already achieved parish status and a second fast approaching it. Bishop Fenner pointed out that this extensive growth makes it difficult for one bishop to make the necessary visitations to parishes and also carry the heavy administrative work.

**CONVENTION**
Many Negroes

It is believed that the number of Negroes present at the 1955 General Convention constituted an all-time high. Among those counted officially in attendance were one bishop, ten clergy, and eight lay deputies.

Attendance Normal

Though the Honolulu General Convention did not have as large a number of visitors as some previous Conventions, the official attendance was at least as high as normal. A total of 3,467 people were registered, and it is estimated that 5,800 attended the opening service.

The registration was classified as follows:

130 Bishops
646 deputies (339 clerical,* 307 lay)
48 members of the National Council and staff
491 Woman's Auxiliary delegates
29 exhibitors
885 visitors from the mainland
1237 local visitors.

Inside Bishops

THE LIVING CHURCH dinner at General Convention lived up to the traditions of prior years with a few added Hawaiian features. To the amazement of the editor, a group of Hawaiian entertainers provided native singing and dancing while dinner was being served. Since it was a Friday night, the delectable island fish, Mahimahi, provided the main course.

Stories of the House of Bishops and some of its more colorful individual members were told by Miss Elizabeth McCracken, who related how she began to cover the sessions of the House at the New Orleans Convention of 1925. She had been originally selected as Woman's Auxiliary reporter, but left that job to her sister and mother with detailed instructions as to what they were to do, and moved into the House of Bishops to take the place of a reporter who was unable to serve.

Miss McCracken was introduced by the Presiding Bishop, Bishop Sherrill, who came with Mrs. Sherrill to visit the gathering briefly, but had to go on to another dinner. Commenting on Miss McCracken's knowledge of the House of Bishops and its ways, he said that he was surprised that some of the bishops had dared to come to hear her talk on "inside the House of Bishops." But then, he said, perhaps they didn't dare to stay away.

With Bishop Sherrill's arrival, the gathering included the Presiding Officers of all three Houses, since Dr. Theodore O. Wedel, president of the House of Deputies, and Mrs. Wedel, presiding officer of the Woman's Auxiliary, were at the speaker's table.

At the conclusion of the dinner, the LIVING CHURCH correspondents present, in whose honor the dinner is triennially held, were presented to the gathering.

*Only 327 deputies in each order are entitled to sit at one time, but apparently at least 12 of them were replaced by alternates.

Refugees on Stage

Coincidental timing in a boat schedule gave General Convention deputies a chance to meet five Church-sponsored Chinese refugees, enroute to the United States from Hong Kong. The boat carrying the refugees stopped over in Hawaii long enough for them to attend a Joint Session and be introduced from the stage during the presentation of the Committee on World Relief and Church Cooperation.

Assurances for all five were signed by Mrs. Theodore Evans, wife of a faculty member of Kent School, Kent, Conn. [L. C. December 16, 1954].

LAYMEN

Many Lines

Men of many different lines of business, ranging in age from late teen-agers to full maturity, comprise "The Laymen's Union for the Maintenance and Defense of Catholic Principles of the Episcopal Church," a laymen's group in the diocese of Pennsylvania.

An informal organization, the Laymen's Union holds no official business meetings. Seven times a year the group meets for a service in a church in Philadelphia or its suburbs, after which an address is given, frequently with a question and answer period. In the early winter a Quiet Evening or Retreat is held, and in June, a picnic. Average attendance has been between 85 and 150 men for the past several years.

MUSIC

Organ from Scratch

Danford M. Byrens of Buffalo, N.Y., and two other students spent part of their summer vacation making a two-manual electric pipe organ. A communicant of the Church of the Good Shepherd, Buffalo, Mr. Byrens is studying for his Master's degree in the School of Sacred Music at Union Theological Seminary, New York. He was summer organist at St. Paul's Cathedral, Buffalo, this year.

The organ was built from scratch in the Byrens' living room by Mr. Byrens, James B. Smith of Nashville, Tenn., his roommate at the seminary, and John S. Sulecki, a friend. The roommates will do a thesis on the project. The organ will be installed at Union Seminary so that the functioning parts are easily exposed for study by students.

Mr. Byrens had worked last summer with an organ builder, but for the most part the students relied on book learning and ingenuity. They decided that the art was less difficult than they had been led to believe.

October 9, 1955



CHURCH-SPONSORED REFUGEES*
Stopover in Honolulu.



MR. BYRENS & MR. SULECKI
Vacation organ-builders.

SEMINARIES

Literature & Languages

The Rev. Reginald Horace Fuller has joined the faculty of Seabury-Western as Professor of New Testament Literature and Languages, coming to this country from St. David's College, Lampeter, Wales. Professor Fuller is known by theologians as an author and translator in the field of New Testament scholarship and research.

Gym, Dorm

A new building under construction at Nashotah House, Nashotah, Wis., will have several functions. Built into a steep hillside, the building's lower floor,

which will be a gymnasium, is entirely above ground on one side and below ground on the other. The second floor will contain three lecture rooms, and the third, dormitory space for 16 students. The Builders for Christ campaign is providing \$100,000 of the estimated \$250,000 cost of the building.

PUBLIC AFFAIRS

Adequate Information

Eight bishops of the Church, Bishop Sherrill among them, have come out in favor of an adequate overseas information service to tell the world the truth about the United States. There has been much controversy recently about the value of the United States Information Agency, which sponsors the Voice of America broadcasts and other overseas information services.

FUND RAISING

Volunteer

The National Council of Churches has voluntarily given information about its leadership, program and financing to a number of organizations which serve as information sources for prospective givers. Using a standard questionnaire put out by the National Business Bureau, the N.C.C. made public this information to help those who must screen charitable appeals and decide which agencies are doing valuable work and using sound business methods.

*Chinese refugees with the Rev. Almon Pepper, of National Council's Department of Christian Social Relations are, from left: Ying Yeung Yam, Bun Chan, Kwai Keung Chan, Mrs. Wan Ju Chan, and Yam Tai Chui.



THE SEETHING CONTINENT OF ASIA caught the eye of General Convention.

New Chapters in the Modern Book of Acts

***It was a missionary Convention that adopted
the Program and Budget for the next Triennium.***

By Clifford P. Morehouse

Vice President, Morehouse-Gorham Co.

Chairman, Committee on the Dispatch of Business, House of Deputies

WHEN the first "General Convention" of the primitive Church was held at Jerusalem (Acts 15), it had three major tasks: to hear reports from St. Paul, St. Barnabas, and other missionaries; to resolve "dissensions and disputations"; and to send forth additional workers into the mission field. Our own 58th General Convention at Honolulu had the same major items on its agenda, and the first and third of these were particularly notable in 1955, for this was primarily a missionary Convention. Its

strategic location in mid-Pacific made this inevitable, and oriented its missionary outlook mostly in the direction of Asia and the southwest Pacific.

Even before General Convention began, this note was emphasized in a week-long meeting of the Overseas Department, to which were invited not only the bishops of the Episcopal Church in the Pacific area, but the Anglican Primates of Australia and Japan, bishops from New Zealand and Polynesia, and the Supreme Bishop of the Philippine Independent Church. Here plans were laid for a common Pacific strategy, and these were later endorsed by the National Council and the Program and Budget Committee in their plans for new work, and the expansion of existing work, in Japan, Guam, Okinawa, Taiwan (For-

mosa), Hong Kong, and the Philippines.

Of these, Okinawa, was a new field for the American Church six years ago; today there are six churches with about 800 communicants, seven priests, three women workers, one leper worker, and three men studying for the priesthood. The thrilling story of this modern missionary venture, as told by Canon William C. Heffner at the overseas missionary mass meeting, is indeed a new chapter in a modern Book of Acts. Similar chapters are being written in Formosa, now added to the far-flung jurisdiction of the Bishop of Honolulu, with three priests at work and a fourth soon to be added—a tiny but potentially strong leaven in a teeming population of nine millions—and in Hong Kong, where two American priests serve under the Anglican bishop,

with a third soon to be added. Some day this work among expatriated Chinese may serve as a valuable link with the Church on the Communist mainland, which continues to bear witness to its Lord under conditions of persecution and incredible hardship.

The Most Rev. Isabelo de los Reyes, Supreme Bishop of the Philippine Independent Church, made a most favorable impression upon the General Convention. Here in the Philippines is a unique example of Christian coöperation between two Churches, both of them Catholic and Reformed, sharing the same seminary, the same Book of Common Prayer, and working together in full harmony and mutual understanding. One of the most statesman-like decisions of our House of Bishops was the favorable response, some years ago, to the request of the Philippine Independent Bishops that we share with them our Apostolic Succession. Perhaps the day is not far distant when our Church shall be more closely united with theirs through a concordat similar to that with the Old Catholics, providing full intercommunion. Already this is foreshadowed in the Filipino congregations in Hawaii, begun by Bishop de los Reyes on his present visit and placed under the jurisdiction of Bishop Kennedy of Honolulu.

But the Pacific is not the only area in which the Church's mission is moving forward. Similar advances were recorded in Alaska, in various Latin American fields, and in Liberia. Well did the Program and Budget Committee observe: "We are on the verge of a great missionary advance, if the home Church can be alerted to its opportunities." Here the limiting factor is that small but vital word *if*. The Program and Budget Committee, regarding this *if* courageously but realistically, charted a small but significant advance all along the line. Its budget of \$6,800,000 is well above the maintenance or "A" budget proposed by the National Council, but necessarily omits some of the important advances proposed in the alternative "B" and "C" budgets. This is unfortunate, for many doors of opportunity open to the Church may be closed if we do not pass through them now. The budget adopted will stretch the generosity of the Church's membership considerably beyond our present giving, but it is still far below the resources of the Church on anything like a sacrificial basis.

Not only what is technically described as "missionary work" (which is about five-sevenths of the budget) but education and promotion (including Christian social relations), training centers and other activities, coöperating agencies, and administration, are essential to a well-

rounded program. For the Church's mission is not only to areas overseas, or to our domestic missionary districts, but to our future leaders in colleges and universities, to the dwellers in our overcrowded urban areas, and to those in remote rural districts. Here such powerful modern media of communication as the press, radio, and television are of great importance. World relief is another field in which our Church, in coöperation with other Christian communions, continues to express its concern with all who travail and are heavily laden, in response to the leadership and command of our Blessed Lord.

The General Convention, under the leadership of its Program and Budget Committee, also courageously recognized the growing demand that the Lenten mite box offerings of our children should be removed from the regular budget of the Church and "go where originally intended — as special offerings to advance the missionary and educational cause of the Church, that our children may see clearly and share intimately in the spread of Christ's Kingdom throughout His needy world." Thus the last of the depression-born emergency measures of the 1930's is now on its way out of the normal financial channels of the Church, after far too long a time.

All of these missionary aspects of the Church's work were vividly dramatized for the bishops, deputies, Auxiliary delegates, and visitors by the fact that they were meeting for the first time in a missionary district, and an overseas one at that. All about them they saw the fruits of the statesmanlike policies of Bishop Kennedy and his predecessors, backed up by the National Council and the general Church. For the first time the Convention was able to hold the deliberations of the House of Bishops, the House of Deputies, and the Woman's Auxiliary on the Church's property, the campus of Iolani School. The facilities of St. Andrew's Cathedral and the parish and mission churches were equal to those of any mainland city of comparable size. Visitors to the rest of Oahu and the other islands of the Hawaiian archipelago found small but flourishing missions everywhere. And interracial coöperation was not a theory but a self-evident fact, wherever one turned.

Perhaps this was not the greatest General Convention, but I think it will go down in the Church's history as one of the great ones, especially if measured by the yardstick of missionary zeal and vision. It will even leave a monument of its missionary emphasis in the chapel at Pearl Harbor, to be built with the offerings of those in attendance at the Convention — a unique memorial that will



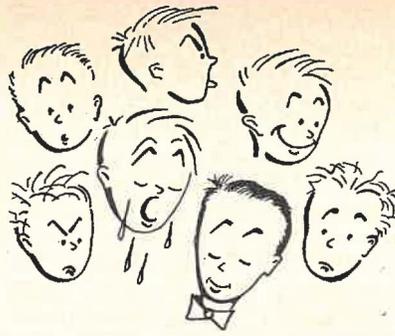
CLIFFORD P. MOREHOUSE
Church giving is still not sacrificial.

bear spiritual fruit for many decades to come.

All of this was well summarized in the Pastoral Letter of the House of Bishops, which wisely did not try to cover a variety of subjects but rather confined itself to the direction in which our attention was inevitably turned, both by the place of meeting and the pressure of world events — the Pacific islands and the seething continent of Asia.

"Since God always speaks to us where we are," wrote the Bishops, "He speaks to us here of His Lordship over this great area of His one world . . . ; 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. . . . God has called us to open our ears to the cries for help that come to us from the Churches in 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. . . . We beseech you, brethren, to share our thankfulness to God for what he has done with the too-little offerings we have given. Join your prayers with ours . . . (and) stand ready to offer your gifts and yourselves . . . For we put our trust in One who . . . has redeemed us to God by His blood out of every kindred, and tongue, and people, and nation."

This is, we believe, the authentic message of the General Convention of 1955 — a message that should ring from every pulpit in our Church and evoke a generous, warm, and dedicated response in the heart of every member of the Episcopal Church.



All illustrations are from the Seabury Series.

Are the new Sunday School lessons usable? Are they infected with "Deweyism?" Should they be revised periodically? How General Convention struggled with these thorny problems is reported by a high-ranking educator, author of a resolution which almost, but not quite, put Convention on record as recognizing the Seabury Series as an

By John W. Ashton
Vice President, Indiana University,
Deputy from Diocese of Indianapolis

AS might be expected, discussion of Christian Education at the 58th General Convention had as its main focus the new curriculum (Seabury Series Sunday School lessons) prepared during the last six years under the auspices of the National Council. It was only natural, too, that issues raised before the Convention in various parts of the Church press were reflected in the discussions, both formal and informal, of this matter in Honolulu.

Discussion of this material was brought formally to the House of Deputies by a memorial, praising the National Council for this work, and by a resolution outlining in specific ways the direction which revision of the new curricular materials should take. It spoke in its original form of a "widespread feeling" among both clergy and laity that there are both theological and pedagogical faults in the new curricular materials and went on to direct the National Council in the first revision of the text to make serious effort "to bring it more in line with the theological content of the Book of Common Prayer, and to introduce more organized content for weekly teaching assignments; and to rely less upon current theories concerning solution of psychological exigencies of the individual at the moment." When these were referred to the Committee on Christian Education, it was immediately clear that close study was

necessary not only to find the will of the Convention in this vitally important matter, but also to give light and, if possible, direction to the Convention in this area, where experience by the members was relatively limited. If there was such a wide diversity of interpretation of the materials as the memorial and the resolution indicated, clearly there must be misunderstandings, on one side or the other, or both, as well as differences of opinion as to the educational process.

When open hearings were held, it became clear that some of the distrust (if it may be called that) of the new materials grew out of the fact that it was feared they were infected with "Deweyism" and were going down the line with progressive education. These are heavily weighted terms in these days, and clarification was certainly necessary. It was pointed out that, whatever the general opinion of John Dewey and his work might be, his great deficiency in educational theory was not in his doctrine that teaching should begin at the point where the child is prepared to begin learning, but rather in his insistence (or more accurately, that of some of his followers) that no one subject is more important than any other, indeed that subject matter doesn't count. Again, the excesses of so-called progressive education may be decried, but the method of proceeding through well planned, though apparently

EXPERIMENT IN EDUCATION

free flowing discussion, has become very widely accepted.

Another question to be raised was one of the actual usability of the new materials, particularly in parishes with volunteer teachers with little or no special training in the field of teaching. Vigorous testimony in the affirmative on this score was given in the course of the report of the National Council at the second joint session of the Convention. One member of the Committee had used these materials as a part of the National Council's experiment with them, and had found that his staff, by careful and industrious use of the training aids provided, had been able to carry on the teaching satisfactorily.

Since the new curricular materials had been available for only a limited time and in a limited number of parishes on an experimental, trial basis, the committee concluded that rather than trying to make a valid assessment of the work done it would be wiser, particularly in view of the Presiding Bishop's statement that regular revision was contemplated, to emphasize the need for continuing careful experimentation and the careful examination of the results of widespread use of the materials.

With this in mind the Committee on Christian Education unanimously submitted the following resolution to the House of Deputies:

"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 them, 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 non-professional 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 Bible and the Book of Common Prayer."**

From an educational standpoint this seemed a wise statement. No good educational program ever gets completely out of the experimental stage. It must

*EDITOR'S NOTE: This is the resolution drafted by Dr. Ashton.

be subject to constant scrutiny to determine whether it is accomplishing what it sets out to do. This is especially important in a program such as the one under discussion, which will be used, it is hoped, in a wide variety of parishes under widely different circumstances. It forms no pre-judgments as to methodology, but asks only that the curriculum be tested constantly in terms of its accomplishments in the field in which we are interested. In short, it recognizes that there may be varied ways of attaining the ends desired, but emphasizes the ends rather than the methods.

That this was the feeling of the House of Deputies was evidenced by the fact that the resolution was adopted by an almost unanimous vote.

Unfortunately the House of Bishops did not concur, according to report, because they felt an implication of criticism of the program in the second *"Whereas."* If this was so, and various sources indicated that it was, it seems unfortunate, since the clause is only a statement of fact; indeed one might almost say of inevitable fact since in such a project there are bound to be those who disagree with or are displeased with the results. The clause was viewed by the Committee as not a criticism of the work, but only a statement of fact as to attitudes already expressed.

Thus no definitive action was taken by the Convention as a whole. As far as I could learn, there was no disposition whatsoever to abandon the work. Nor was there any disposition on the part of anyone to deny the usefulness of careful revision (unless the action of the House of Bishops is so construed). There were clearly differences as to the nature of the revisions that should be made. It was because of this that the Committee offered the resolution in the form it did. It felt that it is vital that the experimental attitude should be maintained; that we should get full information from widespread use as to whether the volunteer teacher can use these materials successfully. This involves such questions as to whether or not present training aids for teachers are adequate. Revision must be made on the basis of the fullest possible knowledge of the workability of the plan of the curriculum in inculcating, as a final result, the basic truths of our Faith in a form that makes clear their relationship to every aspect of our lives. This knowledge can be obtained only by the widest possible use (even if only tentatively) of the materials, with full utilization of training aids and careful and extensive testing and observation of the results. This is essential in any educational experiment. It is the point which the Committee tried to make in its Resolution and which the House of Deputies adopted so overwhelmingly that there can be no doubt as to the temper of both clergy and laity in this regard.

Clergy Pensions and Retirement

By Ernest W. Greene*

Secretary, Joint Commission to Study Pension Plans and Clerical Salaries

Deputy from Washington, D. C.

THE 58th General Convention in Honolulu demonstrated again the determination of the Church that the welfare and security of its retired or disabled clergymen, and the dependents of deceased clergymen, shall continue to be assured upon the sound basis which has been characteristic of the Church Pension Fund ever since it was established by the General Convention of 1916.

Belief in the integrity of the Church Pension Fund, and appreciation of the work of those who have guided, directed and carried out its operations, was expressed in a resolution which was adopted unanimously by the Deputies and Bishops:

"Be It Resolved, that it is the considered judgment of this General Convention that the Church Pension Fund is fairly and efficiently administered on actuarial principles with sound investment policies, and that it provides a dependable economic foundation for the retired and disabled clergy, and for the widows and minor orphan children of clergy; and

"Be It Further Resolved, that grateful appreciation for these accomplishments is extended to the trustees, officers, and staff of the Church Pension Fund."

The Joint Commission to Study Clergy Pension Plans and Clerical Salaries, which was reappointed in 1952, reported on its work during the past triennium [L. C., July 3d and 10th]. The resolutions which were recommended by the Joint Commission were reported, with approval, by the Standing Committee of the House of Deputies on the Church Pension Fund, and were adopted by the House of Deputies with concurrence by the House of Bishops.

Two of these resolutions dealt with the great opportunity, newly opened to the clergy, to qualify for Social Security, as of January 1, 1955, and thereby to augment considerably their incomes in retire-

*Mr. Greene is vice president of the Hawaiian Sugar Planters Association.

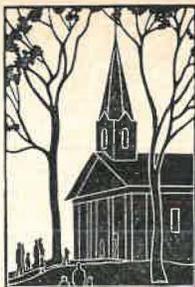
ment by receiving a pension from that source over and above the pension received from the Church Pension Fund. The National Council, and the trustees of the Fund, were requested to continue to call to the attention of all clergymen the desirability of prompt action to secure Social Security coverage, and to remind all concerned of the opportunity for retired clergymen to qualify for Social Security coverage and pensions by serving some parish or mission for 18 months or two years and receiving therefor stipend or honoraria amounting to at least \$400.00 in each of the years 1955 and 1956.

The trustees of the Church Pension Fund have made it possible for a retired clergyman to qualify for Social Security without suspension of his pension, provided that he can qualify by serving in any one place not more than three months in any 12-month period. They will review individually, pursuant to their rules, any case involving service longer than three months in one place in any one year, with particular consideration to any situation where they deem that suspension of the pension would deter a clergyman from reëntering services for the purpose of qualifying for Social Security.

There is a considerable body of opinion within the Church that a retired clergyman might well be permitted to reënter active or limited service for a period of longer than three months in any one place, and to receive therefore not more than \$1200.00 in any 12-month period, without suspension of his pension from the Church Pension Fund. A resolution from the Synod of the Fourth Province (Sewanee) memorialized General Convention to this effect. Presumably, the figure of \$1200.00 was selected because it is the maximum allowable earning for Social Security pensioners between the ages of 65 and 72 without suspension of their pensions from that source.

It is said that the trustees object to a blanket provision such as the foregoing on two grounds; first, because they believe it to be their fiduciary responsibility to pay pensions only to clergymen who are substantially in retirement, and not to those who have in effect reëntered active service, and, second, they are apprehensive that the availability of a formerly retired clergyman at a nominal, or sub-standard, stipend might be exploited in some cases.

On the other hand, there are some who feel that it would be desirable to make it possible for a retired clergyman, who is able and willing to do so, to reënter active service on a limited basis, and for more than three months in any one place in any year, and still continue to receive both his Church Pension Fund and his Social Security pensions. They feel that such a provision would make it possible for a diocese or missionary dis-



trict to open up work in new areas on a trial basis, or to assist the growth of a hard-pressed mission or parish, when it would otherwise be impossible to do so. They discount the danger of exploitation, and feel that it can be controlled.

The General Convention, by resolution, requested the trustees of the Church Pension Fund to study this matter and to revise their rules to permit such service by a retired clergyman, without suspension of his pension unless the actuarial provision for any pension would thereby be impaired. The Joint Commission to Study Clergy Pension Plans and Clerical Salaries was also instructed to study and report on this subject.

A resolution offered by Peter Day, lay deputy from the diocese of Milwaukee, and editor of *THE LIVING CHURCH*, provides for study and a report on the much discussed question of pension provision for mothers and sisters of deceased unmarried clergymen. Mr. Day's resolution was approved by the Standing Committee on the Church Pension Fund, was adopted unanimously by the House of Deputies and was concurred in by the House of Bishops:

"Whereas, this Convention has reaffirmed the fact that it is impossible to include mothers or sisters of deceased clergy under the benefits of the Church Pension Fund; and

"Whereas, this Church recognizes an obligation to provide for women who have made a home for a clerical son or brother and have thereby devoted their lives to the full-time service of the Church without pay; therefore, be it

"Resolved, that the Joint Commission to Study Clergy Pension Plans and Clerical Salaries be requested to study, during the coming triennium, the problem of pension provision for mothers and sisters of unmarried clergy through annuity contracts outside the Church Pension Fund; and to study the question of making the immediate death benefit available to the estate of unmarried clergy as well as to the widows of married clergy; and to report its findings to the 1958 General Convention."



The trustees of the Church Pension Fund were instructed, by a resolution presented by Carl E. Steiger, a lay deputy from the diocese of Fond du Lac, to study and report on the effect on the Church Pension Fund if clergymen were permitted to receive pensions upon retirement at age 65, or after 40 years service. Without attempting to anticipate the report of the Church Pension Fund, it may be predicted that the cost of operating the Fund would be materially increased if the age were to be reduced from 68 to 65, and actuarial provisions heretofore made for pensions would all be thrown out of balance, and it would be necessary either to reduce pensions or increase the amount of the premium above the present 15%.

General Convention, in 1949, enacted an amendment to Canon 45 to require that commencing January 1, 1957, clergymen resign from their posts and retire upon reaching the age of 72. The 58th General Convention clarified the requirement as to resignation, and the conditions as to further service in retirement, by further amending Canon 45. Section 8, of that Canon, as now amended, requires that, on and after January 1, 1957, every clergyman holding any remunerative position in this Church shall resign the same upon attaining the age of 72 years, and his resignation shall be accepted. Thereafter he may serve for a period of 12 months, subject to renewal, in a position other than the position or positions from which he shall have resigned, but only with the approval of the bishop of the diocese or missionary district in which such post-retirement service is to be performed, and with the consent of the standing committee or council of advice. The terms and conditions of the amended Canon were recommended after receiving from the Church Pension Fund its report of the study of this matter which the General Convention of 1952 directed it to make.

It will be noted that the Canon deals only with the requirement for resignation and retirement, and the terms and conditions under which limited service in the Church may thereafter be undertaken. The determination as to continuation or suspension of the pension of a retired clergyman during the period of his resumption of service pursuant to Canon 45, as amended, is left to the Church Pension Fund in accordance with Canon 7. A study to determine the feasibility of allowing greater latitude in post-retirement service than the rules presently permit was requested in one of the resolutions.

The studies and reports which are to be made during the coming triennium should contribute to a clearer understanding of what can or cannot properly be done by the Church Pension Fund under the terms of the trust which governs its actions.



Eastern Airlines

Why was Miami Beach Picked for the 1958 Convention?

By the Rev. Gardiner M. Day

Rector of Christ Church, Cambridge, Mass.

THE members of the 58th General Convention Joint Committee on the selection of a place for the next Convention were keenly sensitive to the fact that if the Convention moves from one famous resort beach to another, it might be misunderstood by people both inside and outside of our Church and in consequence our nickname might be changed from the "Bridge Church" to the "Beach Church." Nevertheless, several other considerations resulted in the committee's believing that it was acting wisely and rightly in voting unanimously to accept the invitation to Miami Beach.

In the first place, the invitation from the diocese of South Florida to meet in Miami Beach was the first and only official invitation from a diocesan convention to be received by the committee. This invitation had been carefully prepared, and South Florida had been at pains to see that it would be possible to make the necessary arrangements in Miami Beach.

Several days after the beginning of Convention, the Bishop of New York extended an invitation to come to New York City for the next Convention.

In order to avoid the difficulty which occurred at the Boston Convention, when the invitation of the diocese of Chicago was accepted and then withdrawn in order that the Convention could reverse itself and accept Houston, an open hearing was held by the committee to which all who were interested were invited and given an opportunity to

speak. At the open hearing the fear was expressed by some deputies that Miami Beach would be unduly expensive for those attending the Convention. This fear was allayed by the facts concerning rates in hotels, restaurants, etc., which were given the Committee by an official representative of the Convention Bureau in Miami Beach.

The open hearing brought to light two considerations which particularly impressed the committee. The first was that, as Miami Beach is an unsegregated community, the situation which the Convention might face in some other places in respect to race relations would not obtain there. Second, testimony was given which revealed a wide-spread feeling that the South rightly felt neglected in that General Convention has met there very infrequently,* the last time being in New Orleans in 1925. It was further indicated that the distress created in the South by the change of the location of the 58th Convention from Houston to Honolulu would be considerably alleviated if the Convention were to meet in the South in 1958.

These, I believe, were the chief factors that led the committee to decide to recommend to the Convention that it

*According to the *Episcopal Church Annual*, the full Convention has been held in these Southern, or borderline, cities: Richmond, 1859 and 1907, New Orleans, 1925, Baltimore, 1808, 1871, and 1892, Washington, D. C., 1898 and 1928, and St. Louis, 1916. There were also four separate meetings of the Southern dioceses during the Civil War.

accept the invitation from the diocese of South Florida.

The opportunity for choice was limited. A similar situation has prevailed at the past several Conventions. A resolution from the diocese of Erie urged that the Committee select a university campus in which the Convention might meet, both to increase the sense of community in the Convention and to reduce the cost in order that the saving might be devoted to the missionary work of the Church. It is utterly impossible, however, for a committee at a particular Convention to select a university site for the next Convention unless a diocese previously makes arrangements with such a university and extends the invitation.

A Convention of the size of ours should be able to choose from a number of invitations in any particular year. To extend such an invitation, a diocese must ascertain whether the requirements of the Convention can be adequately met. This takes a considerable period of time. In order that suitable places may be selected and the proper information secured well in advance of a particular Convention, the 58th General Convention created a permanent committee on the selection of a place for the next Convention, consisting of three bishops, three presbyters, and three laymen. This committee, if it does its work well, should be of great value to the Church. Presumably it will explore possible places of meeting both on and off university campuses in various parts of the country, so that when the 59th Convention meets it will have before it the facts about each place, its advantages and disadvantages, and each can be readily appraised and a selection made. Since the last Conventions have been held in Honolulu, Boston, San Francisco and Philadelphia, it would appear to be a reasonable assumption that the field of exploration for this Committee will be the central area of the United States.

Multiple Choice

By Charles P. Taft

Attorney

Deputy from Southern Ohio

THE 58th General Convention considered a rather wide range of topics that might well be thought of under the head of national and international problems. It is hard to draw the line between "national and international problems," and "Christian social relations," especially when our National Council Department includes the Division of Christian Citizenship. I shall not try to do so. Here are the topics considered: juvenile delinquency, narcotics, comic books, moral conditions in service in the Armed Forces overseas, law enforcement, segregation, atomic energy and its peacetime uses, United Nations and world federation, policy for Asia and Africa, trade barriers, alcoholism, statehood for Hawaii and Alaska, old age, right to work laws, and U. S. deficit financing.

Much of this (all but the last five) came to the House of Deputies in the report of the Joint Commission on Social Reconstruction. This Commission had not met until late in the triennium. It did not invite the staff of the Department of Christian Social Relations. It did not consider the kind of Church-wide activity associated with the leadership of Bishop Scarlett, retired Bishop of Missouri. It discussed and chose a set of topics for General Convention resolutions, and designated an editorial committee to frame them. It included two resolutions which were on ecumenical relations: one addressed to Christians behind the Iron Curtain, so carefully drawn that the Bishops apparently thought it was addressed to Christians everywhere and rejected it; and one on strategy for working with other denominations. Alcoholism came from the commission on that subject, and the four last topics were introduced by Deputies who felt they were important for Christians.

The question of the desirability and effectiveness of pronouncements on such topics by religious bodies is not an easy one. There are three views, all of which were represented in General Convention.



CHARLES TAFT

One is the conservative view that Churches should preach the gospel and "stay out of politics." Some supporters of this view in the National Council of Churches have nevertheless urged the reading of the Bible in the public schools which is, to say the least, a hot political subject.

A second is the view of the enthusiasts who are ready to resolve at the drop of a hat, often on limited information, and usually without knowing whether the arrow will reach any mark.

A third view has developed from lengthy and vigorous discussion in the National Council of Churches. The conclusion there is that no resolution should be adopted unless it has been fully discussed by articulate informed representatives of every important viewpoint on the subject, and drafted by people experienced in writing clearly what any group means. With this qualification, any question involving essential moral and ethical principles is appropriate for action, but

naturally the effectiveness of any resolution to advance the Kingdom of God is a matter of sound judgment.

Our General Convention system and this Convention in particular has not yet arrived at this thoroughly sound third position. Among our Deputies there are plenty of representatives of positions one and two. Clearly in this field we Episcopalians have no process of adequate discussion and drafting. A few samples will suffice.

The Joint Commission on Social Reconstruction did not and could not have in its membership persons who were informed on the subjects I have listed, or in any event representative of the different viewpoints about them.

Narcotics

For example, their resolution on narcotics omitted any reference to the 35-year leadership of the United States representatives in fighting production at the source; and at the same time it assumed that severity of penalties was a principal remedy, a view about which there is wide difference of opinion.

Comics

Their resolution on comic books asked the General Convention to approve of the "steps now being taken by many state, county, and municipal authorities to prohibit the sale of these objectionable publications to juveniles" ("crime and horror comic books and other such objectionable publications"). But the U. S. Supreme Court has knocked out the New York statute on this subject, and the actions of some local authorities are quite lawless, no matter how bad the comics are. There was no proper recognition of what the industry is trying to do itself, however weak such efforts may be.

United Nations

The Commission's resolution on the United Nations recommitted the Church to world federation, and endorsed a new

Should the Church (through Gen. Convention):

- Stay out of politics?
- Pass resolutions on national and international problems at the drop of a hat?
- Adopt resolutions involving essential moral or ethical principles after careful discussion and drafting by experienced people?

Check one and then read the answer of a layman who has been president of the Federal Council of Churches,* has held many political and governmental posts, and has taken a leading part in discussions of Church social policy.



IN SEEKING GOD'S PURPOSE
Intelligence ranks with courage.

meeting to revise the Charter. The wisdom of this is certainly doubted by many strong supporters of the U.N.

Law Enforcement

The resolution on law enforcement was so trite that the Bishops refused to pass it, but the very presentation of it caused embarrassment because a vote against it made us look as if we were against law enforcement. The resolution on juvenile delinquency was equally trite, but passed both Houses for just that reason.

Moral Conditions of Armed Forces

The resolution on moral conditions in the Armed Forces had an interesting history at Honolulu. It was trite also, and combined detailed suggestions about chaplains, some of them well out of date. The resolution was separated into two parts, and the first on vice was rewritten to condemn the indefensible attitudes of most commanding officers overseas toward prostitution areas and red light districts. This was defeated in the House of Bishops on two grounds, one that it seemed to criticize Armed Service recreation programs, which are indeed excellent, and the other that it would offend commanding officers with whom the Church has excellent relations.

Now it must be recognized that dealing with prostitution in countries where we do not control the civil police is a very complicated and difficult matter. But the resolution was based on fact, as the many chaplains active and in the reserve present at Honolulu knew. Moral conditions permitted in Germany have been in the press frequently, and the

story of the city of prostitutes near Tokyo and Yokohama was published within the last few months. The effort of Bishop Yashiro to fight prostitution in Japan has had little, if any, support from the United States Armed Services. It certainly got none from General Convention.

No Thrashing Process

The first point brought out by these examples is that there is now no process in our Church for questions like this really to be thrashed out by informed people of all viewpoints, and for well-conceived resolutions to be prepared for General Convention.

The second point is that the arguments of differing viewpoints never met at General Convention. There was no way for the arguments made in the House of Deputies to be heard in the House of Bishops, or vice versa.

Segregation, Atoms

The excellent segregation resolution originating in South Carolina was adopted without much change, and so was the resolution on the peacetime use of atomic energy. The original form on atomic energy endorsed the President's proposals, but no one in the House could say what they were, including members of the Commission. A resolution from the diocese of Washington, proposing to raise the cost of a peacetime atomic reactor to be given to a competent but needy nation, failed to be adopted, at least in part because it was thought to be a matter for cooperation of numerous Communions.

Trade Agreements

The emphasis on the importance of Asia for Christian strategy was the theme

of Archbishop Mowll, primate of Australia, and the Social Reconstruction Commission's resolution on policy for Asia and Africa was most appropriately adopted. The Commission's resolution on the Trade Agreements Act was far too complicated, but it was still thrown out, when rewritten and simplified, as "too technical a matter," this time by the House of Deputies.

Aging, Work, Deficit

Appropriate emphasis and study on the problem of the aging was urged on the National Council. The other three resolutions from individuals had a varied reception. A "freedom to labor" resolution was decisively rejected in the House of Deputies as an attack on the closed and union shop, the latter recognized by the Taft-Hartley Act, and as the kind of controversial question on which we should not speak without an overwhelming majority opinion. A resolution condemning U. S. deficit financing in prosperous times as immoral was voted down in the same House.

On the other hand statehood for Hawaii and Alaska, for a Convention meeting in Honolulu, had more attractions and was supported as a sound objective.

The Commission on Social Reconstruction had little contact with the Department of Christian Social Relations, but this does not altogether reflect failure on their part. It seems to have been accepted policy that Commissions and Committees, even the working Committees of General Convention, should have nothing to do with the National Council staff. This result of the childish discontent of scattered elements of our Church with its own National Council

(Continued on next page)

*Predecessor to the National Council of Churches.

Multiple Choice

(Continued from previous page)

and its staff is ridiculous. A resolution, urging upon all these groups that they consider the National Council staff as advisers and resource personnel, was passed in both Houses and should help.

Exception: Alcoholism

The Commission on Alcoholism broke tradition and reported a close and profitable collaboration with the National Council staff. It certainly deserves commendation for it. Its detailed material and its program deserves the careful attention and support of every parish.

Study and Promotion Enough?

In spite of all this last success one may be permitted to wonder whether those Commissions which have to do with program should do more than study and give preliminary promotion to the projects which their study justifies to the National Council and the Convention Committee on Program and Budget. At least the burden for the continuance of such Commissions should rest on their proponents.

New Basis for Action

In conclusion I would restate the basis for General Convention action in the field of national and international problems.

✓ There must be involved in such problems clear and important questions of moral and ethical policy, widely so recognized among Christian Communions.

✓ Sound conclusions about such questions for consideration can only come from unhurried discussion by informed and articulate members of this Church, representing every important viewpoint, and in close cooperation with National Council staff.

✓ Such conclusions have to be effectively and simply phrased by such a group, which must include persons skilled in that kind of drafting.

✓ Such discussions and resolutions whenever possible should look to effective distribution and discussion within the Church.

✓ Such discussions and resolutions should look to effective results in influencing community opinion and ultimately community or governmental action, local, state, or national.

I am doubtful about any resolutions that do not meet these conditions, no matter how long it takes to achieve them. Those that do are surely no less Christian because they are well-conceived and carefully drawn to meet opposition and criticism, and perhaps even political realities. Surely Christians can seek God's purposes with intelligence as well as courage.

New Work For Laymen

By Frederick L. Browne

Of the Forest Products Laboratory, U.S. Forest Service

Deputy from Milwaukee

THE concept of the full time ministry of the Christian layman was stressed in a speech by the Rev. Howard V. Harper at the General Convention dinner sponsored by the Presiding Bishop's Committee on Laymen's Work. Dr. Harper told how the objectives of laymen's work have broadened out from the maintenance of church property and assistance in Every Member Canvasses.

Laymen's activities at General Convention included besides the dinner for diocesan chairmen or their representatives at the Princess Kaiulani Hotel on Tuesday, September 6th, a party for laymen and their families at the Queen's Surf Hotel on Saturday, September 10th, and a corporate Communion for men at St. Alban's Chapel, Iolani School, followed by breakfast at the Moana Hotel on Sunday, September 11th.

The Presiding Bishop Henry Knox Sherrill, escorted by Bishop Kennedy of Honolulu, host of the Convention, spoke briefly to the 160 guests at the diocesan chairmen's dinner about the growing significance of laymen's work.

The Presiding Bishop's Committee on Laymen's Work was authorized by General Convention of 1942. Organization was completed and work begun in January 1943. Born in time of war, the Committee grew through years of uneasy peace and reached maturity during a time of transition in world affairs. The chief activity of the earlier years was an annual laymen's training course devoted primarily to Every Member Canvass methods and to the spread of information about the complete program of the Church. Next the training was broadened to include such subjects as Christian stewardship and visitation evangelism. Now national concern with canvass methods is no longer considered necessary and instead more comprehensive training is offered in all phases of laymen's ministry.

As the name indicates, the Committee is an executive arm of the Presiding Bishop, not a commission of General Convention. Chairman of the Committee is Harvey S. Firestone, Jr., who has the full time professional assistance of the executive director and of an assistant executive director, the Rev. George W. R. MacCray. The other members of the Committee are three members-at-large, a provincial chairman for laymen's work for each of the eight provinces of the Church, and, *ex officio*, the president

of the Brotherhood of St. Andrew, the director of the Church Army, and the president of the American Guild of Churchmen.

All but three of the 86 dioceses and missionary districts of the Church are now participating in the work of the Presiding Bishop's Committee through laymen's groups of their own choosing. Usually the bishop appoints a diocesan chairman or keyman. There may then be convocation or district organizations with appointed or elected officers, and finally a keyman or keymen in each parish or mission appointed by the rector or elected by the parish or mission. About 5000 parishes and missions now have keymen who serve to keep the laymen in touch with the activities of the Presiding Bishop's Committee.

The dinner for diocesan chairmen was concluded by formal presentation of autographed Bibles to retiring members of the Presiding Bishop's Committee. These were members-at-large John Merrifield and Jack Chapin, and provincial chairmen Ralph Kennison, 1st Province; Alan Bartlett, 4th Province; Chester Wells, 5th Province; Hal Perrin, 6th Province; and Bertram Parker, 7th Province.

Newly appointed members-at-large are:

Mr. Joseph E. Boyle of New York City and Dr. Albert C. Jacobs, president of Trinity College, Hartford, Conn. The Hon. Charles S. Thomas, Secretary of the Navy, is the hold-over member-at-large. The provincial chairmen now are: William T. Kirk, 2d Province, Col. Carl O. Hoffman, 3d Province, Frank Englesing, 4th Province, Hugh C. Laughlin, 5th Province, Robert S. Feyerharm, 6th Province, Charles M. McCrae, 7th Province, and William H. Siegmund, 8th Province. A new chairman for the 1st Province has not yet been announced.

The party at the Queen's Surf on Saturday evening was attended by 250 guests. After a social hour brightened by Hawaiian music and hula dancing, dinner was served in Polynesian style.

Bishop Sherrill was celebrant at corporate Communion for 135 men at St. Alban's Chapel on Sunday morning.

The principal speaker after breakfast at the Moana Hotel was the Hon. Raymond E. Baldwin, Justice, Supreme Court, State of Connecticut, who spoke on "The Duties and Responsibilities of a Christian Layman in our Church Today" [L. C., October 2d].



By Michael Budzanoski

*District Executive Board Member, United Mine Workers of America**

Deputy from the diocese of Pittsburgh

Over 60% of the 654 deputies to General Convention this year were first-timers. This is how the Church's great democratic governing body impressed one of them.

IMPRESSIONS OF A FRESHMAN DEPUTY

THE 58TH General Convention of the Protestant Episcopal Church held in Honolulu this year is now history. Only the future will permit proper evaluation of the accomplishments of those officially in attendance. The Convention, however, was undoubtedly a unique experience to all the freshman deputies present. As one of that group I was impressed both favorably and unfavorably by the events that took place at Honolulu.

The bicameral nature of the Convention, although cumbersome mechanically, truly exemplifies the democracy inherent in the government of our Church. The process whereby the House of Bishops and the House of Deputies act independently but require concurrence in order to legislate for the Church, necessarily and automatically effectuates a "go slow" policy where new legislation is concerned. The provisions of the constitution of our Church which require that any changes in the constitution or the canons must be passed by two con-

secutive General Conventions further decelerate any new drastic legislation. The realization that this system acts as a definite deterrent to hasty erroneous thinking and to emotional argument impresses one favorably. The parliamentary bickering that it frequently engenders — at least on the floor of the House of Deputies — by the fact that this provision is frequently overlooked, of course, is distasteful.

As an official of the United Mine Workers of America, it has been my good fortune to attend many conventions of various kinds during the last 20 years. I have never seen a more democratic presiding officer than the President of the House of Deputies—the Rev. Canon Theodore O. Wedel. He constantly protected the rights of the minority and was generously fair to all. I, however, was amazed at the few "parliamentary barristers" who frequently took advantage of this generosity.

Social Reconstruction

It was clear, at Honolulu, that certain deputies still adhere to the conviction that only matters of an ecclesiastical nature should come up for discussion at General Convention. Some are reluctant to face *controversial secular issues* that have a moral significance. They seem to prefer to wait until the controversy is removed from the issue by time or by the crystallization of public opinion before taking any stand. In my opinion, a similar segment in the Christian population of the world has been responsible for stunting the growth of Christianity, and this element in our Church has inadvertently prevented it from achieving much fuller bloom. This tendency to shy away from all that is not purely ecclesiastical lends a hollow note to our evangelical cries among our unchurched neighbors.

The Commission on Social Reconstruction tendered a report to General Convention in which it was easily seen that many issues of the day had been given careful consideration. Various res-

olutions dealing with these matters were drawn up and presented by the Commission. Other resolutions on similar subjects were independently presented by individuals. The alacrity with which the House of Deputies either tabled or defeated some of the more important of these resolutions disturbed me. It seemed as if the temper of the House was not to try to determine what was right or wrong from a Christian standpoint but rather to avoid possible disputation, the resultant discord, and unfavorable publicity. This led the Commission ultimately to suggest to the House that the resolution to continue the Commission be defeated and the Commission be disbanded.

Members of the Commission on Social Reconstruction admitted the need for continued study of present social problems but the lack of interest on the part of many deputies toward these issues indicated to the Commission that they were only wasting time and money. Fortunately, after some debate, the House of Deputies, at least partially, awakened to the fact that Jesus Christ was concerned with everyday life during His bodily sojourn here; that He was concerned with social reconstruction; and that He was concerned with alleviating the inequities that have always existed among mankind. The resolution to continue the Commission on Social Reconstruction was passed without a dissenting vote.

Women Deputies

The resolution for changing the canons to permit women as lay deputies went down to resounding defeat. I believe that a change in the canon is inevitable but it appeared that this General Convention was not ready for it. The startling aspect of the action on this resolution was that it was laughed into defeat. The proponents of the resolution used reasonable

(Continued on page 28)

*THE LIVING CHURCH regrettably erred in a previous identification of Mr. Budzanoski as a member of a CIO union.

What Did the 1955 Convention Do to the Canons?

By Paul F. Good

Attorney

Member of the Committee on Canons

THE 1955 General Convention at Honolulu was notable for the small number of Canonical changes. The total number of enactments is seven, all of which constitute amendments, and none of which is new legislation. Of the seven, only one could be considered of major importance. The other six are corrective or clarifying amendments, or are helpful additions designed for the purpose of fully expressing the intention of existing canons. On the other hand there was important negative or suspensive action on certain topics, and no account of the 1955 Convention would be complete without some discussion of such actions. First the affirmative actions should be considered.

*Amendments of Canon 45, Section 8,
as to Retirement of Ministers*

In 1949 the General Convention enacted Canon 45, Section 8, to become effective January 1, 1957, to require retirement at age 72 of "every Minister of this Church occupying any remunerative parochial or administrative position in the Church." It was further provided that thereafter such a retired clergyman could engage in remunerative employment in the Church only as the Rules and Regulations of the Church Pension Fund may permit. The approach of the effective date of this Canon, which will occur before the next General Convention, has caused careful study to be given to the subject by the Trustees of the Church Pension Fund, by the Joint Commission to study Clergy Pension Funds and clerical salaries, and by a number of bishops, priests and laymen of the Church.

The proposal of the Joint Commission

included an express recognition that "there can be no limitation upon the Celebration of the Holy Communion by a Priest at any time." This was omitted by the Committee on Canons of the House of Deputies from its recommendation. A member of the House of Deputies raised the question from the floor as to the desirability of including such a provision. It was pointed out that there are other functions, such as penance and officiating at weddings and funerals, which should also be included if the proviso were to be complete. It was further pointed out that the minister is required by the canon only to resign his "remunerative position," and that the canon does not in any way inhibit the minister from performing the functions appropriate to his order. Moreover, the corresponding Constitutional provision as to retirement of Bishops at age 72 (Article II, Section 8) contains no such proviso, and it has never been construed to prevent a retired Bishop from exercising his episcopal office.

In order to make a permanent record of the interpretation of the amended canon, the Committee on Canons enlarged its report to include a statement on the subject. The House of Deputies adopted the Committee report, and the House of Bishops concurred. [Other details of the amended canon are given in Mr. Greene's article, p. 11].

*Amendment of Canon 24,
of the Music of the Church*

Clarifying amendments to this canon were adopted, improving the language used, and making definite the power and authority of the Minister in charge of a parish or congregation. The amend-

ment requires the Minister to see that the music is "an offering for the glory of God and a help to the people in their worship."

The other amendment definitely states that the Minister "shall be the final authority in the administration of matters pertaining to music." This is obviously declaratory of the interpretation given to this canon in the past. In White and Dykman's Annotated Constitution and Canons, Volume 1, pages 423-427, the precedents are collected, showing clearly that a rector of a parish has the final authority in all matters connected with the music used in services in his parish.

*Canon 29, Section 1 (a),
of Examinations of Candidates for
Holy Orders*

This canon was amended to add as one of the elective subjects which a candidate may offer, the subject of Advanced Theology. This was in accordance with a recommendation of the Joint Commission on Theological Education.

*Canon 45, Section 2 (a),
of Ministers and their Duties*

In the subsection which prescribes the duties of a Minister as to religious instruction of the youth and others of the parish, the amendment adds the subject of the Holy Scriptures to the list of subjects which the Minister is required to teach by catechetical lectures and instruction.

*Canon 48, Section 3,
of Deacons*

A clarifying amendment was made as to the examinations which must be passed

by a deacon if he desires to transfer to another jurisdiction without the written request of the Ecclesiastical Authority of that jurisdiction.

*Canon 50, Section 1,
of Lay Readers*

An amendment was adopted to make it clear that the license for the Lay Reader must be issued by the Ecclesiastical Authority of the jurisdiction in which he is canonically resident.

*Canon 55, Sections 18 and 19,
of Ecclesiastical Courts*

Amendments were made filling gaps which had been erroneously left in relation to filling vacancies which might occur in Courts and Boards of Inquiry.

*Matters upon which Action
was Deferred*

On two important matters, action was deferred, and it is hoped that some final action will be taken on these subjects at the next General Convention. This report would not be complete if discussion of these subjects were omitted. They include the definition of a member of this Church, a member in good standing, and a communicant in good standing; and also the subject of remarriage of divorced persons.

Definition of a Member, Etc.

It has long been felt that there is need for such definitions. Canon 5, relating to the State of the Church, requires that a report of every parish and other con-

gregation be made annually and that it shall include the number of communicants in good standing at the time of the report. Canon 18, which covers applications for remarriage when one or both of the prospective parties was a party to a marriage which has been dissolved or annulled by a civil court, and the other party to such former marriage is still living, limits the relief to a person who is "a member of this Church in good standing."

Nowhere in the canons are these terms defined. It has long been felt that the canons should give some guidance to the persons whose duty it is to apply these terms. In listing the number of communicants in good standing, the Minister in charge of a congregation must decide the meaning of that phrase. In determining whether a person may make application for remarriage, the Bishop and Chancellor must know who are members in good standing.

Late in the 1952 General Convention the House of Deputies directed its Committee on Canons to prepare and report definitions. That Committee did so, by unanimous action. However, its report came up for consideration so late in the session that it was felt that there was not adequate time to study and debate it. Therefore, the report was laid over until the next General Convention in the hope that it might be studied during the next Triennium, and that any necessary amendments might be made, and that some canon might be adopted. This canon should probably be inserted

as the first three sections of Canon 16. The following is the language proposed: *Resolved*, the House of Bishops concurring, that Canon 16 be amended by inserting the following sections as follows:

Sec. 1. All persons who have received the sacrament of Holy Baptism with water, in the name of the Father, and of the Son, and of the Holy Ghost and whose baptism has been duly recorded in this Church are members thereof.

Sec. 2. All such baptized persons who shall for one year next preceding have fulfilled the requirements of the Canon "Of the Due Celebration of Sundays" and the Book of Common Prayer are members of this Church in good standing.

Sec. 3. All such members in good standing who have been confirmed by a Bishop of this Church or a Bishop of a Church in communion with this Church or have been received into this Church by a Bishop of this Church, and who shall, unless for good cause prevented, have received Holy Communion at least thrice during the next preceding year, whereof the feast of Easter shall be one, are communicants in good standing.

It is hoped that the complete report may be widely circulated and studied, since a great deal of work was devoted to it, and it contains much valuable information.

The Marriage Canon

Ever since its adoption in 1946, the present canon on remarriage of persons whose former marriage has been dissolved or annulled by a civil court, has been the subject of much dissatisfaction because of its ambiguity. At this session proposals were offered attacking it from the two extremes. One proposal would have prevented any such remarriage if the other partner to the former marriage were still alive. This would not have made any allowance for a case where the former marriage was clearly void *ab initio*, as for example where it was bigamous.

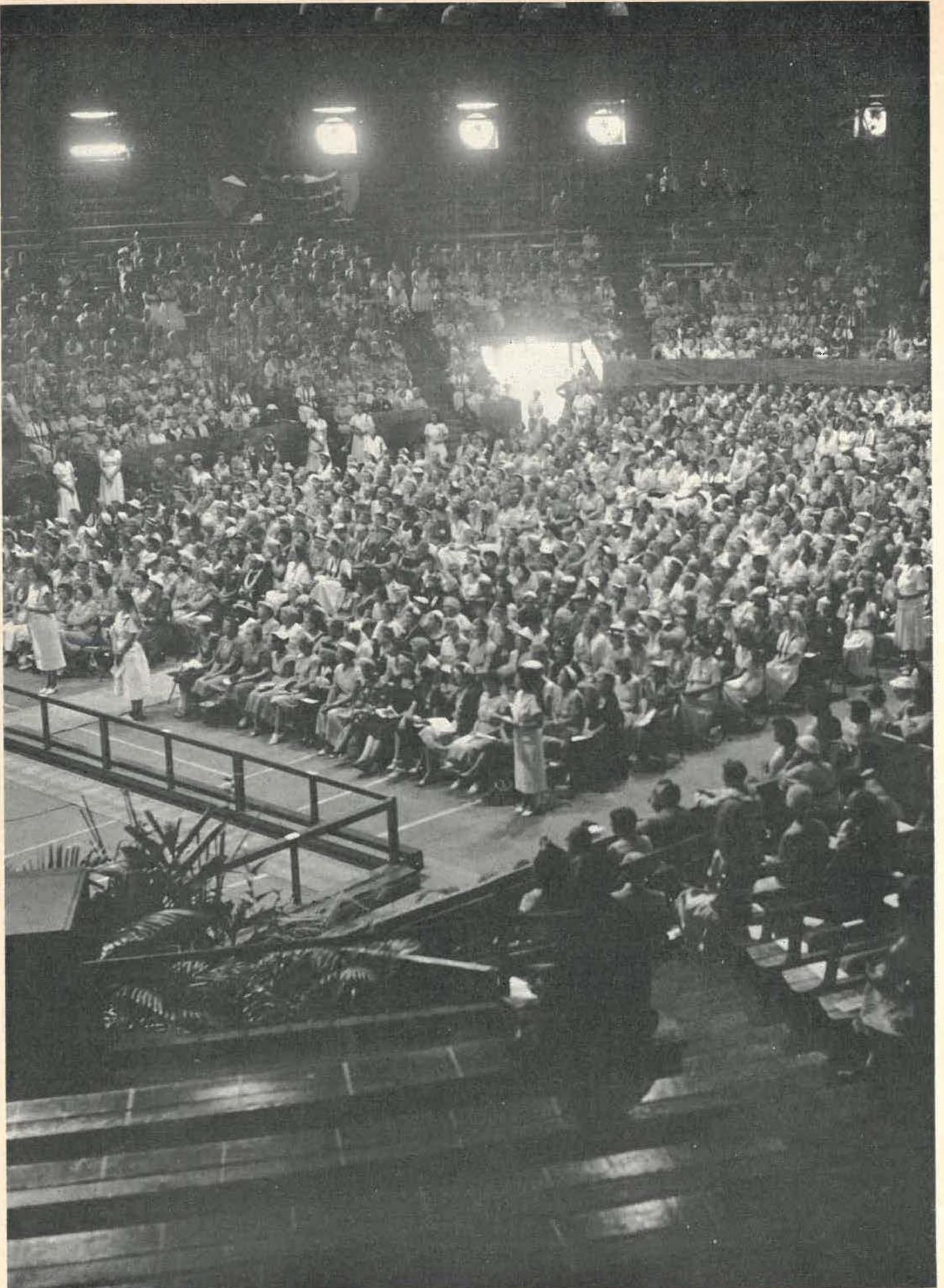
The other extreme was represented by a series of proposals which would have removed jurisdiction of the Bishop or Ecclesiastical Authority to act in any way on such an application, and would have left the matter to the sole and uncontrolled discretion of the individual priest who was asked to solemnize the marriage.

The Committee on Canons of the House of Deputies recommended disapproval of all such proposals, and instead by a majority vote recommended what might be considered a middle ground. The recommendation was for the elimination of the language contained in lines 12-16 inclusive of Canon 18,

(Continued on page 29)



Souvenirs of Honolulu were brought by Michael Budzanoski of Pittsburgh to his daughters, Diana and Marilyn (left and right), and to Mary Louise Wittkofski (center), daughter of the Rev. Joseph Wittkofski. The girls wore their Hawaiian costumes to church school. [An article by Mr. Budzanoski appears on page 17.]



One in Witness

The Woman's Auxiliary

By Alice Borman

Housewife

Delegate from Milwaukee

On the last day of the 1955 Triennial of the Woman's Auxiliary, the first order of business was the installation of the members of National Board. Like many of the great occasions of life, the ceremony was a brief one, but most impressive. The Presiding Bishop conducted the service of prayer and psalm, then asked a series of questions of the elected Board members, by which the women, answering "yes," vowed themselves to unremitting service to God.

In a few more hours the meeting was over. Myriads of women who had descended upon Honolulu, filling all available corners of hotel, guest house and dormitory, scattered, either by ascending in a plane, or embarking in a ship. They left, having pledged themselves personally and as elected representatives of their home branches to be "One in Witness."

Those three words had, in the days spent together since September 4th, taken on a great deal of meaning. They found meaning in group Bible study, where women came together as strangers and became a close circle, united in concern for what God's Word said to each one, and how God's Word related to Church work. This study will direct the witness of the W. A.

Many words have been written and will be spoken about the warmth of welcome the Church in Hawaii gave to the Convention and the Triennial. What has not been said, and deserves to be, is what an example of a witnessing community was given by our hosts in Honolulu. The sun that smiled so brightly in the heavens, making the surf-crowned Pacific sparkle, and burning the skins of many visitors, was no brighter than the faces of Hawaiian friends. Nothing seemed too great a task to undertake. Women who served countless delicious meals at snack bar and cafeteria had always a pleasant word for the endless lines of patrons. The only hint of the

arduousness of the task was a note on the menu-board, "Dear Bishops, deputies, delegates: No meals Saturday night or Sunday. We are going to spend a day with our families." Our hosts at Iolani school, who turned over their plant in toto to us, were always ready to give cheerful help. Only the mobilization of a crew of young men who had begun to disassemble tents, bowers of shrubbery, and the first-aid room almost before the last "Amen" was said, gave a clue to the urgency of getting ready to start school in three and one-half days.

The affectionate farewells in which our new friends said "you will be in our prayers as you go back home," made us sure that the bonds of this community would stretch over the miles. Often mentioned, and perhaps best of all, was the sight in school and church and meeting of faces denoting many races of people from many shores.

Practical help as to how to be the witnessing community was given by a panel composed of the Rev. Moran Weston of the Department of Christian Social Relations, the Rev. John B. Midworth of the Department of Christian Education, Miss Carman Wolff, mission worker in Brazil for religious education and training of Auxiliary women, and Mrs. Russell Hargate, representative on National Board for Girls' Friendly Society, who represented "Mrs. Average Parishioner." Said Dr. Weston, "If that's the average, I wish I could have a parish full of them." Mrs. Hargate frequently pleaded confusion as to what she should do to fulfill her role, reminding one strongly of Jane Ace of past radio fame. Toward the end of the panel, her remark, "Oh-h-h-h- maybe having a rummage sale or bazaar is not the best way of working for the Church," was a classic.

Living examples of members of the witnessing community who were far apart in miles and culture, but one in spirit, were given by women from every continent and many nations who spoke to the Triennial. Those who represented Latin America spoke for Auxiliary members just emerging from the seclusion of their homes. Through an interpreter, Mrs. Krischke, wife of the Bishop of Southern Brazil, told an appreciative audience of gratitude for a

gift from the U.T.O. of \$30,000 for a church building, and of a plan now being made for a general meeting of the women of the Brazilian Church every three years. Bishop Krischke had left his own meeting to give smiling encouragement to his wife in what was obviously a difficult and novel task—speaking to more than 500 women over a microphone! Following her was Mrs. Ito, whose ancestry is Japanese, and who works in Brazil among her people transplanted there. She spoke of eight churches, four chapels and some missionary stations ministered to by only five clergy who had to cover a vast area.

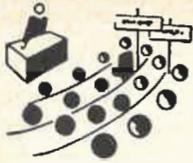
The president of the Woman's Auxiliary in the Philippines, Mrs. Tomas Galgala, told of 24 organized branches in that great, growing mission field. They have elected their first Igorot president to serve for three years. Mrs. Salinas of Mexico reported a manifold increase in U.T.O. giving—6800 pesos presented in Honolulu, grown from 600 pesos in the recent past. Mrs. Mae Wiles, who had crossed the Atlantic, the North American continent and the Pacific to represent the women of the Liberian Church, spoke of the great difficulty of transportation which precludes close association except in spirit in her country.

These women, and many others sent from Church Missions House to work in divers kinds of communities, separated by miles and circumstances, gave Mrs. Average Parishioner an extended idea of her job in witnessing. By "prayer and gifts and joyful service" witness must be taken where she cannot go. By pledging herself through resolution and prayer, she must persevere in public and private worship of Almighty God, in study and effort to share and improve the lot of God's children in the next yard, next block, faraway icefields, jungles, deserts. No one ever said the job of a Christian woman is easy, but this blueprint specified how exacting witnessing to Him must be; adequate family relationships, practising Christian stewardship, and demonstrating Christian standards in business and social relationships. Beginning now, this is an assignment for our whole lives.

People at home who think that such a large gathering (480 delegates and officers, representing 97 dioceses and districts, 92 with full strength delegations) could only be participated in by a few spokesmen, would have been surprised by the numbers that did express themselves. Perhaps the kindly, friendly, informal atmosphere had something to do with it. Doubtless the skill of the presiding officer, Mrs. Theodore Wedel, who managed amid press of business to maintain a feeling of free interchange between delegates, had a great deal to do with it. Probably the seating of

(Continued on page 27)

United Thank Offering Presentation in Honolulu: The women of the Church gave \$3,149,197.83 for the work of the W.A. during the past three years, in addition to their regular pledges.



An Engine For Good

The Anatomy of Convention

By Anson T. McCook

Attorney

Chairman of the Deputies' Committee on the Dispatch of Business from 1940 to 1952.

“THE one great job of brethren like us meeting together is trying to push this world a little nearer the Kingdom of our Lord and Saviour Jesus Christ.”

These last words of the Very Rev. Claude W. Sprouse* as he accepted the presidency of the House of Deputies in Boston in 1952, are etched upon the memory of every person present on that tragically solemn occasion. To me they summarize in simple language the purpose of General Convention — the purpose to which its structure and organization are subordinate and yet essential.

The subject “Structure and Organization at Honolulu” upon which THE LIVING CHURCH has asked me to comment, sounds exceedingly dry and formal, and yet to Church government it is as important as geography to the traveler or anatomy to the physician. Few become excited over the baseball rules, but without them there could be no orderly, well played game.

We all realize that, as the governing body of the Church, Convention must be founded upon and guided by its Constitution. And, as we also know, the Constitution may be amended by a simple, carefully deliberative process.

At Honolulu, several amendments were proposed, but only two passed both Houses. The most far-reaching of these was one which originated in the House of Bishops, taking from retired Bishops the right to vote in their House, while still according them a seat and voice in order to utilize to that extent the value of their experience and mature knowledge. However, that will not become an amendment to the Constitution unless in

1958 the vote is repeated not only by the House of Bishops but by a majority both in the clerical order and in the lay order of the “Senior House” as Archbishop Mowll of Australia referred to the House of Deputies.

Another affirmative piece of Constitutional legislation, which originated in the House of Deputies and was adopted with substantial unanimity and therefore will come before the 1958 General Convention for final action, is designed to effectuate the Presiding Bishop's remark made at the Opening Service: that he would gladly be relieved of the sole responsibility for changing the place and time of General Convention. This would be accomplished by providing that he may do so “with the advice and consent of the National Council of the Church.”

More dramatic in their potential impact were three constitutional changes which failed of adoption. Notable was the proposal intended to seat women as deputies by changing the word “layman” to “lay person.” The vote on this in the House of Deputies was relatively close, although not so close as in some previous Conventions. Because the matter originated in that House and failed of passage there, it never came before the House of Bishops. As in Congress, such a measure must pass both Houses.

Equally dramatic and much more fully debated was the constitutional proposal to change the name of the Church. Although the Constitution does not expressly declare that name, it is mentioned in one of its Articles and is set forth on the title-page of the Book of Common Prayer. Since this subject likewise came first before the House of Deputies and was defeated there, it was not acted upon by the House of Bishops. No dep-

uty will forget the high plane upon which the debate was conducted. The arguments on both sides were strong, reasoned, and completely devoid of rancor despite the obvious depth of feeling that prevailed.

It may be well to speak at this point of the vital importance to democratic processes of full and free debate after due opportunity for consideration. The latter is effected by placing a matter temporarily on the calendar, thus preventing snap judgment on debatable questions. For the assurance of proper discussion it has become almost an unwritten law of the House of Deputies that its members shall speak very briefly but that none, unless for strong reason, shall be foreclosed of his right to say what is on his conscience. Indeed, it has been demonstrated at Convention after Convention that impatience in this respect merely produces parliamentary snarls and therefore actually consumes more time, besides occasionally creating feelings of frustration in the minority which may impair that solidarity so essential to the effectiveness of what we do. While Honolulu was not without impatience, the debate by the Deputies on the name of the Church was a notable example of fairness and self-restraint.

A third proposal of immediate interest was that by which, upon the retirement of a Presiding Bishop, his successor would be elected both by the House of Bishops and by the House of Deputies (the latter voting as individuals) instead of by the House of Bishops, subject to ratification by the House of Deputies, as at present. This proposal, after considerable debate, was withdrawn in the interests of time.

Still another proposal would have imposed an age-limit of 72 upon all deputies; but it was determined almost unanimously that this would be inadvisable for the reason that each diocese is the sole judge of the qualifications of its representatives.

To some degree the Canons may affect Structure and Organization. However, at Honolulu none of the many amendments to Canons directly affected either, although some indirect effect might flow from the enactment that every clergyman must retire from remunerative work in the Church upon reaching the age of 72 with certain permissive exceptions. Actually, however, this would in no way render him ineligible to election as a clerical deputy to General Convention.

Little known, but nevertheless vital to those democratic processes which are the very backbone of our Church-government, are the Rules of the two Houses. While they do not affect structure, they greatly affect organization in that they substantially control procedure. Given sound rules and a readiness to observe them, orderliness and reasonable speed

(Continued on page 27)

*Dean Sprouse died of a heart attack a few minutes later.

A Limited Advance

WHAT General Convention did (and did not do) is reviewed in this issue by a representative group of Churchpeople who attended the sessions in Honolulu. In rounding out the list of authors, we are interested to note that all but one are laypeople, although all speak with competence and authority in the areas of Church affairs on which they write. Most of them were selected because they played an important role in the Convention's consideration of their particular subject.

The clerical exception is the Rev. Gardiner M. Day, who writes on the place chosen for the next Convention. As secretary of the Convention's Committee on this subject, as an influential priest of one of the dioceses which formally objected to the choice of Houston, and as chairman of the local committee on arrangements for the 1952 General Convention, he is especially well-fitted to assess the significance of the choice of Miami Beach.

The ten articles here published cover most of the important things the Convention did. We had arranged for an article on one more subject — ecumenical relations — but it did not arrive.

In the field of ecclesiastical relations, it is of interest that General Convention's Commission on Ecumenical Relations was assigned duties that lead it in the direction of broad concern with all of the Episcopal Church's responsibilities in the interchurch field. The Convention charged it, not only with its previous task of coördinating the Church's relationships with the National Council of Churches and the World Council, with their related activities; but also with developing communications between the various parts of the Anglican Communion; and with promoting study of, and contact with, a particular non-Anglican Church, the Church of South India. The Convention adopted the resolutions recommended by the Commission for a Churchwide study of that Church and for a visit by a five-man delegation to the Church of South India.

These actions place heavy responsibilities, and a heavy work-load, upon the Commission on Ecumenical Relations. During the coming triennium, its activities will undoubtedly be the subject of frequent news reports and comments in our columns.

The Commission on Approaches to Unity was continued, and authorized to continue its conversations with the Methodists and to initiate or resume conversations with other Churches. A document is in existence expressing some ideas of our Commission

about conditions under which Protestant Churches might receive the historic episcopate, and an appropriate Methodist group is studying it. Here again is an area in which something significant might come up for discussion during the next three years.

Other important subjects which occupied the attention of the Convention were two — the name of the Church and the question of electing a Bishop for the Armed Forces. The defeat of the former was, in part at least, due to the fear that the proposal had a partisan purpose. More thinking and praying, and a sincere effort to marshal support from representatives of the Evangelical school of thought, will be required if the desirable goal of a change of name is ever to be attained.

The other subject, that of a military bishop, still lies on the table in the House of Bishops. With it is an unprecedented message from the House of Deputies praying the House of Bishops for the amelioration of a situation about which the clergy and laity of the Church are more concerned than the bishops appear to be. The resolution, in spite of the extraordinary nature of the request, was adopted by the decisive margin of 343 to 218. We hope that the House of Bishops will give the subject further consideration at its interim meeting next year.

The most important accomplishment of the Honolulu Convention was its decision for a real, though limited, advance in missionary work. The missionary district in which it met gave many evidences of the value of a vigorous, far-sighted missionary policy. Where new residential developments go up in Honolulu, the Church is on the ground from the start with an attractive building and a wideawake pastor. Where special groups have special needs, the Church in Honolulu moves promptly to meet those needs. The glowing reports from Okinawa, the wise and spiritual pastoral letter of the House of Bishops, the presence of people of many racial and national backgrounds, the larger representation of Negroes in the House of Deputies — all these things were signs of a growing health in the Church's concept of its own nature and mission. The very impatience of the Convention with the triviality of much of its business was a sign of increasing fire and earnestness on the part of its individual members.

All in all, the General Convention of 1955 gives promise of a stronger and more meaningful Church life through the next three years. And that, perhaps, is all that we can ask of any Convention.



Great Names

in Christian Education

HOBART
TRINITY
KENYON
SEWANEE

Your Colleges deserve
your support . . .

Hobart College, Geneva, N. Y.
Trinity College, Hartford, Conn.
Kenyon College, Gambier, O.
University of the South,
Sewanee, Tenn.

1956 Church

ASHBY EPISCOPAL KALENDARS are a powerful force for education and inspiration in every Christian home. Hundreds of Church groups have found them a profitable and thoroughly churchly means of raising money. Available in regular master-piece edition or with special heading for your own church.

ASHBY CHURCH KALENDARS follow the Book of Common Prayer.

CHURCHMAN'S ORDO KALENDARS follow the Supplemental Missals to the Book of Common Prayer.

WRITE FOR FREE CIRCULAR
Send 50¢ for sample copy—postpaid

ASHBY COMPANY • Box 424 • ERIE, PA.

The Only Kalendars Published with
Days and Seasons of the Church
Year in Proper Liturgical Colors

Kalendar

BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

The Cruciality of the Cross

THE New Testament is both a record of events (like the death of Jesus) and an interpretation of those events (like the statement that Jesus died His death "for our sins").

What is the relation, in the New Testament, between the events and their interpretation? Is the interpretation something imposed upon the events — which would be quite intelligible without it — or is it demanded by the events themselves, as the sole key to their consistency?

That the interpretation is imposed upon the events is the view of the German New Testament scholar, Rudolph Bultmann — who, however, does accept the interpretation. But to divorce in this fashion faith from fact is a dangerous procedure, opening up the way to all kinds of belief for which there is not a shred of historical evidence.

Such at any rate is the appraisal of Bultmann's view by the Rev. Reginald H. Fuller, who has just assumed his duties as professor of New Testament at Seabury-Western Theological Seminary. This latter fact gives to Fr. Fuller's book, *The Mission and Achievement of Jesus*, a timely interest and relevance.

For it is just this question whether the interpretation which the New Testament writers give to the events of our Lord's life, and particularly to His death, is something arbitrarily forced upon the events or something inherently growing out of them, that Fr. Fuller sets himself to answer.

To the fundamentalist, who accepts every word in the Bible at its face value, the problem is simply non-existent: it is all there — the facts and their interpretation; all is the inspired word of God; and we take it all or leave it all. But fundamentalism, in Anglican circles

believed among us" can be established by the rigorous application of historical and literary criticism, they will stand upon a firmer foundation than otherwise; and those who are content to read the Bible uncritically can rest doubly secure in their convictions. If the supernatural claims that Jesus made for Himself can be established from St. Mark and Q, they will not be any the weaker from the testimony accorded them in St. John,



FR. FULLER: "The decisive event."

whose more pointed statements will be seen as so many true insights into the meaning of the earlier material.

Fr. Fuller's central thesis is summed up in the designedly redundant phrase, the "cruciality of the Cross." He believes that the earliest documents show that Jesus taught that in His own work of preaching, healing, and casting out of demons the Kingdom of God was operative in advance, but would be fully manifest only as a result of the Cross.

Fr. Fuller maintains this position as against that of the well-known British New Testament scholar, C. H. Dodd. Dodd would, of course, in no way belittle the significance of the Cross. But Dodd's insistence that Jesus regarded His own prophetic and healing ministry as itself constituting the advent of the Kingdom seems, to Fr. Fuller, not only to make the Cross superfluous but to be at variance with the record.

Dodd's "realized eschatology" — his

THE MISSION AND ACHIEVEMENT OF JESUS. Studies in Biblical Theology No. 12. By Reginald H. Fuller. Alec R. Allenson, Inc., 81 W. Van Buren St., Chicago 5, Ill. Pp. 128. Paper, \$1.25.

at least, is as dead as the dodo. Hence the necessity, if we would arrive at the historical core of Jesus' teaching, of scrutinizing the earliest sources — such as St. Mark and the hypothetical Q* — probing even behind these for whatever clues there may be which seem to lead to sure and certain results.

There is one particular advantage in this method: if the things "most surely

*The hypothetical document Q consists roughly, but only very roughly, of material common to St. Matthew and St. Luke but wanting in St. Mark.

view that, according to Jesus, the Kingdom had come in His own person and work, in advance of the Cross — is supported, in part at least, by Dodd's interpretation of the Parables. For example, Dodd sees in the Parable of the Seed Growing Secretly (St. Mark 4:26-29), with its obvious lesson of the silent and unobtrusive growth of the Kingdom, an intended reference to the past history of Israel. Says Dodd in effect:

"Jesus taught that the Kingdom comes by quiet and unobserved growth; He heralded its advent as taking place in and through His own ministry; the silent growth, therefore, was obviously the long period of Old Testament history; but with Jesus the Kingdom has at last come — now, in full force."

There are at least two things wrong with this, according to Fr. Fuller:

1. The sayings of Jesus which to Dodd show that Jesus held that the Kingdom had already come — in its fullness in the midst of His ministry — do not so indicate when correctly interpreted. Thus, for example, "The kingdom of God is at hand" (St. Mark 1:15) means exactly what it says and no more: the Kingdom is on its way, is making its action felt in advance, is, in American parlance, just around the corner; but it has not come in its fullness; the decisive action of God has not yet taken place, and won't until the crucifixion.

In this connection, Fuller shows by abundant parallels drawn both from Septuagint and New Testament usage that *engizō*, which Dodd translates "to reach," "to arrive," is more naturally taken, as in the King James and Revised Standard versions, to mean "draw nigh," "be at hand."

2. In regard to the Parable of the Seed Growing Secretly, Fr. Fuller asks if it is really conceivable that the intended reference is to the long history of Israel's past, about which there was little if anything really secret at all, and suggests that the much more obvious application is to the ministry of Jesus. But if this be so, then the decisive event lies in the future — in Holy Week.

By the application of such arguments as these — of which the two given are but samples — to the sayings of Jesus, to the Parables, to the miracles, to the predictions of the Passion, and to the narrative of the Last Supper, Fr. Fuller builds up his thesis with a crashing crescendo, the *cruciality of the Cross!*

The book, which shows breadth of comprehension and treatment, is characterized also by penetrating exegetical insight into significant details, both as to the Greek and the Aramaic.

The Mission and Achievement of Jesus is an example of positive, religiously constructive conclusions reached by relentless application of critical criteria.



Clarín

**Offers Churches A Real Boon—
This Exclusive Double-Purpose
Folding Kneeler Chair**

New! Hymnal and prayer book holder is now available for the back of Clarín chairs. Complete information on this exclusive feature will be sent upon request.

The Clarín Kneeler Chair provides both seating and kneeling in one unit. Yet, since the built-in kneeler can be folded up into the frame, it can be used as an ordinary chair for seating only. Folds flat to 2" depth for fast, safe, non-wobbly stacking in minimum space. Choice of luxurious mohair or long-lived leatherette upholstery. Many beautiful color combinations in famous, long-lasting baked enamel finish. Supremely comfortable for both sitting and kneeling.



Write for:
Beautiful, new Free Catalogue showing entire Clarín line including unique new folding tablet arm chair.

Clarín

Clarín Mfg. Company, Dept. 46,
4640 W. Harrison St., Chicago 44, Ill.

ENGINEERED QUALITY MAKES THE BIG DIFFERENCE IN FOLDING CHAIRS



238 Years of Service

PAGE MR. RIPLEY!

When a low cost policy, already popular, is reduced, the news should be shouted from the housetops. Incredible as it seems, the Presbyterian Ministers' Fund has lowered the cost of its lowest priced policy. Any male clergyman or student for the ministry may apply for the Whole Life Special Five Plan. At age 25, \$5000 will cost only \$30.95 annually. If this is the first \$5000 application in the Fund, no medical examination is required.

Dividends will be earned on this contract! At the end of 5 years it will become an ordinary life policy at increased cost, but without medical examination.

Send for application to:

PRESBYTERIAN MINISTERS' FUND
Rittenhouse Square, Philadelphia 3, Pa.

1717 — Two Hundred Thirty-eight Years — 1955
ALEXANDER MACKIE, President

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

SEND FOR CATALOG

LIGHT WEIGHT, sturdy Solid Kumfort chairs that fold . . . with big, comfortably upholstered seats, attractively styled . . . to match regular furnishings. Famous Rastetter hinge and brace construction gives greater strength. Folded chairs stack compactly. A complete line of chairs in wood and Magnesium. Many finishes and fabrics in a wide range of prices. Write us.

Louis Rastetter & Sons Co.
1370 WALL STREET
FORT WAYNE, INDIANA



**MEMORIAL
WINDOWS**

**HENRY HUNT
STUDIOS**

**1756 W. CARSON ST.
PITTSBURGH 19, PA.**

Clerestory Window in St. Paul's Ep. Church, Mt. Lebanon, P'gh, Pa.

3d Generation of Craftsmen in Stained & Leaded Glass

**RELIGIOUS BOOKS OF ALL
PUBLISHERS**

Morehouse-Gorham Co.
14 E. 41st St. 29 E. Madison St.
New York 17, N. Y. Chicago 2, Ill.
Morehouse-Gorham Co. of California
261 Golden Gate Ave.,
San Francisco 2, Calif.

LESLIE H. NOBBS

Designs and Estimates for Special Requirements in
Decorations MEMORIALS Furniture
536 MADISON AVE., NEW YORK CITY

BETHLEHEM

Kirby House

"Graystone Terrace," estate of Mr. and Mrs. Allan P. Kirby on Sunset road, Glen Summit Springs, (near Wilkes-Barre, Pa.) including the palatial fieldstone residence and other structures on the 20 acre property, was donated recently to the diocese of Bethlehem for use as a conference center.

The formal transfer was made at the estate to a foundation to be known as the Fred M. and Jessie A. Kirby Episcopal House, Inc. The foundation created by Mr. Kirby is in memory of his father and mother. Mr. Kirby also established a substantial endowment for the maintenance of the property.

The main residence contains 20 rooms exclusive of baths and utility spaces. Built by Mr. Kirby's father, the late Fred Morgan Kirby, who was a co-founder of the Woolworth stores and known widely as a philanthropist, the estate is one of the regional showplaces. In addition to the main house high atop a Glen Summit hill, Graystone Terrace also includes tenant houses, a swimming pool, tennis courts, a recreation building, kennels, stables, and spacious gardens with miniature pagodas and other structures in keeping with the Japanese motif of the landscaping.

Pilgrimage

The first of an expected annual series of diocesan pilgrimages was made recently to St. Matthew's Church, Stevensville, Pa., by about 200 persons from all parts of the diocese of Bethlehem. Bishop Warnecke was the preacher at the Evensong, held in a church which was built in 1814 and consecrated by the Rt. Rev. William White, first Bishop of Pennsylvania.

WASHINGTON

Not Routine

During a routine redecorating job at St. John's Church, Washington, D.C., it was discovered that the famous church across from the White House has been in a state of near collapse for some time.

Attempting to replaster cracked sections on the dome, workmen found plaster lath loose and eaten by termites. They later discovered that most of the plaster was in imminent danger of falling, that the arches supporting the dome were flattened out of shape, that the outer walls have sprung sideways, and that a brick additon to the transept is splitting away from the main structure. As a result an \$8000 redecorating job has turned into a \$350,000 rebuilding operation.

Henry Norwood Bowne, Priest

The Rev. Henry Norwood Bowne, retired priest of the diocese of North Carolina, died July 13th in High Point, N. C. He was 83.

Born in Brooklyn, N. Y., he was ordained deacon in 1897 and priest in 1904. He began his ministry in the Northwest, serving churches in Pomeroy and Palouse, Wash., and Coeur d'Alene, Idaho. In 1905 he went to Mechanicsville, Md., and in 1908 to St. Gabriel's, Hollis, N. Y. Going to North Carolina in 1918 he served All Saints', Biltmore; Holy Cross, Tryon; and St. Mary's, High Point; where he was rector from 1922 to his retirement in 1932. He held a number of Church and civic offices, serving as President of Burrus Memorial Hospital in High Point from 1933 to 1940.

Mr. Bowne is survived by his wife, Marie Wood Bowne; two daughters, Mrs. Matt Wall and Ruth Bowne; two grandchildren and two great-grandchildren.

Florence B. Warnecke

Florence B. Warnecke of Newark, N. J., widow of Charles Warnecke, and mother of the Rt. Rev. Frederick John Warnecke, Bishop of Bethlehem, died September 26 in Newark after a short illness. She was 76 years of age.

Mrs. Warnecke was born in New York, and had lived in Newark for 50 years. She had 38 years perfect attendance as a Sunday School teacher in Saint Barnabas Church, Newark. For six years she had also assumed the duties of superintendent of the Sunday School at St. Thomas' Church, Newark.

Besides her son, the Bishop of Bethlehem, she is survived by two daughters, Mrs. Ernest Hapgood of Bloomfield, N. J., and Mrs. Louis Jennings of Mountainside, N. J., and six grandchildren.

Anna E. Barrow Hastings

Anna E. Barrow Hastings, an active parishioner of Grace Church, New York City, for many years, died September 19th in New York at the age of 84.

Starting with the job of "combing the choir boys' hair," Mrs. Hastings held several positions in the church. She kept account books for Huntington House, a residence for girls under the auspices of Grace Church, until she was 83.

Mrs. Hastings was a second cousin of Charles Dickens, who gave her a set of his works.

A sister, Mrs. Charles Noel Edge of New York, survives.

Engine

(Continued from page 22)

should follow. At Honolulu the two Houses completed their business on time in spite of the stress created by having one less session-day than normally. This time-stress resulted in an occasional overhaste to shut off debate in the House of Deputies. However, in general the spirit was excellent, and the restoration of the "lost day" at future General Conventions will relieve this pressure. A perennial roadblock, also encountered at Honolulu, is the length and complexity of discussion on items of expense for the several Commissions for the ensuing triennium. This, while almost unavoidable, can certainly be ameliorated.

With these problems in mind, a special Committee was created to study structure and organization and report back in 1958. Meanwhile all committees of deputies which will come into being at that time will be asked to give preliminary study to matters likely to confront them, thus carrying forward the precedent set by the president of the House of Deputies, the Rev. Dr. Theodore O. Wedel, when he met with the Committee on Rules of Order the day before this Convention.

The House of Bishops is a much smaller body than the House of Deputies and, because of its closer and more constant fellowship, does not face the same problems of procedure. However, Bishops and Deputies alike had at previous Conventions encountered occasional difficulties of liaison; so when the Presiding Bishop called attention to this in his address at the Opening Service, the House of Deputies after careful study originated a completely new rule by which a Committee of Conference may be named in advance of expected disagreement, thus strengthening comity in the relations between the two Houses.

Strictly speaking this General Convention effected no changes in the structure of the Church's government, although giving initial approval to two. What a Convention decides not to do, however, is often of great importance, and such was the case here. It is hoped that the new rule to further closer relationships with the House of Bishops will provide a constructive forward step, and that the further study of structure and organization which is to be made will do the same.

Without the spirit of coöperation and good will, no rules of organization can avail much. Without spiritual purpose, no structure, however perfect, can assure worth-while legislation. But when good will, spiritual purpose, and sound principles of structure and organization are found in combination, General Convention becomes a powerful engine for good. I believe that such was the General Convention of 1955 at Honolulu.

Auxiliary

(Continued from page 21)

delegations next to others whom they did not know and the distribution of the delegates in 26 Bible study groups helped. Opportunity for expression was especially offered in discussing the budget of the U.T.O., in presenting and amending resolutions. Evidence was very strong that Episcopal churches everywhere have able women—able to think and talk and concern themselves with important questions.

Impossible as it is in a report to list and discuss all areas of concern, some needs of especial groups come strongly to mind:

(1) Sons, brothers, husbands in their country's service have great need of help from their Church. Quotas for chaplains of our Communion must be filled. Parishes near military installations must be helped to minister to visitors who may never be parish members, but who have need for a Mother Church, nonetheless. A suggestion from an active chaplain that the chaplains should have their own episcopal oversight was met with tumultuous applause.

(2) "Alcoholics are those," said Bishop Hall, "whom you don't like, and who drink as much as you do." Among 4 million alcoholics are 800,000 women who need expert help, constant prayer.

(3) College students; far more proportionately are of our Church than in the population as a whole. Young people who are blazing new trails for their lives need markers that will include Christianity in their pilgrimage.

Grass roots conversations included suggestions for next Triennial, at Miami Beach, Fla. Attached to each delegate's badge could be a ribbon indicating by a few letters the member's especial interest or responsibility: i.e., "U.T.O.," "C.S.R.," "Educ.," "Pers." At a glance those of like interests could be identified, special interests discussed. Bible study so set the tone for the Triennial, it could be held in the first three days. Department meetings, held two afternoons, could be keyed to diocesan chairmen and their needs. Outstanding chairmen from different provinces could be alerted to present their programs, questions, and problems. Two or three hours of brisk conversation could furnish much mental ammunition for delegates' use.

"God's grace is for now." Women who attended the Triennial Meeting drew heavily on His grace and leaned on His strength for mental, physical and spiritual help in 12 strenuous, stimulating days. Delegates were glad their home branches sent them to Honolulu. Women in home branches can be glad their representatives were there to help all women everywhere to be "His Witnessing Community."



This beautifully designed Visiting Communion Set made of sterling silver, with crystal mounted Cruet, forms a most welcome gift for church or clergyman. Price of 5 pieces, complete with Case, \$100.

Prices subject to change without notice

WRITE FOR ILLUSTRATED
ECCLESIASTICAL BROCHURE
GIVING PRICES

Gorham

PROVIDENCE 7, RHODE ISLAND

AMERICA'S LEADING SILVERSMITHS SINCE 1831

Quantity Recipe File

464
tempting,
money-saving
recipes

Add zest to church dinners while cutting down on food costs!

Each recipe:

- serves 50 (may be adapted for larger or smaller groups)
- was developed and tested by Iowa State College experts
- is guaranteed to insure enthusiastic diners

\$5.00 (cards only)

\$6.50 (with steel container)

Order from:

QUANTITY RECIPE FILE
Press Building, Ames, Iowa

G O W N S

• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES

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

CATALOG ON REQUEST

National
CHURCH GOODS
SUPPLY COMPANY

421 - 23 ARCH STREET, PHILADELPHIA 7, PA.



THE BOOK OF COMMON PRAYER

Produced by THE OFFICIAL PUBLISHING HOUSE OF THE PROTESTANT EPISCOPAL CHURCH in the NEW convenient size (4 1/16" x 6 3/8") with larger type for easier reading.

Black hand grained morocco, limp, gold edges, gold roll, (1632x) \$9.00
 In red, (1633x), blue, (1634x), or maroon, (1635x) \$9.50

Combination Prayer Book and Hymnal in the same style,
 In black binding, (1672x) \$12.50
 In red, (1673x), blue, (1674x), or maroon, (1675x) \$13.50

At your bookstore THE SEABURY PRESS • GREENWICH, CONNECTICUT



Freshman

(Continued from page 17)

argument, it seemed to me; whereas many opponents to it relied largely on derision. The one argument against the resolution which had some merit was that, if women were permitted to act as deputies, it would deprive the Women's Auxiliary of its best leaders. This seemed to argue that a man should not assume national office because he is needed in his own state. Many deputies felt that the present canons make second-class Christians out of our Church women. An amendment to the resolution, cleverly contrived, humorously written, and jokingly presented, would have made the lay women a second order of the House of Bishops. This mirthful presentation, although a welcome respite to the serious tone of the House of Deputies, willfully or inadvertently, served to drown the resolution to permit women deputies under a wave of jocularity.

The Church's Name

In the long debate over the name of the Church, although I have no objections to the current name, I recognize that those who wished a change had a point. The argument that the Methodist, Lutheran, and Presbyterian Churches do not use the word "Protestant" in their legal titles was made on the floor. I believe that the issue would be permanently settled if General Convention would adopt the original name of our Church in this country — The Protestant Catholic Church of the United States. This surely would be fair to all factions, heritages, and issues.

The 58th General Convention of our Church was progressive in many ways. The fact that it was held outside the continental limits of the United States in a missionary area will have advantageous repercussions. Our Asiatic missionary efforts are bound to profit from it. From the tone of the many arguments presented in open debate on the floor of the Convention any Episcopalian who was present could not help but feel that the General Conventions of the Church are constantly bringing the various parties in our Church closer together. With our Protestant and Catholic heritages, we require a wider tolerance in every member of the Church. In spite of some petty bickering, I believe that most of the deputies endeavored to forget the past intolerances. Perhaps the climate in Honolulu and the tropical setting for the Convention helped to promote this good will. Although many complained about the prosaic nature of the meetings and the lack of spiritual uplift at this General Convention, possibly the Holy Spirit was at work to promote the long range rather than the immediate evangelism of the Church.

CHOIR AND CLERGY VESTMENTS



Made in our own workrooms under experienced supervision, of finest materials, our line of vestments is unexcelled in design and workmanship. Dacron, dacron and cotton, nylon, linen and broadcloth are available in every possible size and design. Sample materials on request.

Write Dept.-LC for catalog.

H. M. JACOBS CO.
 1907 Walnut St., Phila. 3, Pa.

Monroe FOLDING BANQUET TABLES



If you are on the Kitchen Committee of some Church, Lodge, Club, School, etc., in your town you will be interested in this modern Folding Banquet Table. Write for Catalog and special discounts to institutions and organizations.

MONROE CO. 720 CHURCH ST. FOLEX, IOWA

Church Furnishings

★ Altars ★ Pews ★ Organs
 ★ Bells ★ Lighting Fixtures
 ★ Sterling and Brass Ware
 ★ STAINED GLASS WINDOWS
 ★ BOOKS OF REMEMBRANCE

WHITEMORE ASSOCIATES, INC.
 ECCLESIOLOGISTS
 16 ASHBURTON PLACE, BOSTON 8, MASS.
 Tel. C APitol 7-2150

SINCE 1889

LEADING DESIGNERS and CRAFTSMEN of

STAINED GLASS CHURCH FURNISHINGS

BRONZE TABLETS

THE PAYNE-SPIERS STUDIOS, INC.
 48-54 EAST 13th ST. • PATERSON 10, N. J.



BIBLE GEOGRAPHY WALL MAPS

Sets of 8 and sets of 12 in different forms of mounting.

Write for circular H15cLc

DENOYER-GEPPERT COMPANY
 5235 Ravenswood Ave., Chicago 40, Ill.

KNEELING HASSOCKS

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

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




OSBORNE CHALICES

Designers and Makers of the Finest

Illustrated Book No. LC55C available
 Bronze Memorial Tablets List — LC55M

F. OSBORNE & CO. LTD.
 117 GOWER ST. LONDON W.C. 1 ENGLAND

THE T & R

LAMB STUDIOS

TENAFLY N.J.

STAINED-GLASS

EST. 1857 DECORATION-LIGHTING & ALL CHURCH CRAFTS



CHURCH CANDLES

Beeswax Candles
 Vesper Lights
 Sanctuary Lights and Lamps
 Votive Lights



Write for price list and illustrated folder

WILL & BAUMER CANDLE CO., INC.
 Syracuse, N. Y.

The Pioneer Church Candle Manufacturers of America

The classified columns of THE LIVING CHURCH give you a direct line to the people you want to reach.

When writing to Advertisers please mention THE LIVING CHURCH

Canons

(Continued from page 19)

Section 2 (b). This follows the direction to the Bishop that he shall take care that his judgment conforms to the doctrine of this Church:

"that marriage is a physical, spiritual and mystical union of a man and woman created by mutual consent of heart, mind and will thereto and is a Holy Estate instituted of God and is in intention life long."

The above provision would have been left intact by the proposed amendment, but the following would have been deleted:

"but when any of the facts set forth in Canon 17, Section 2, Clause (b), are shown to exist or to have existed which manifestly establish that no marriage bond as the same is recognized by this Church exists, the same may be declared by proper authority."

The reference is to the list of impediments in Canon 17, 2(b), which now bar any Minister of this Church from solemnizing a marriage where such impediments exist, and hence the provision as it now stands is intended to provide a standard as to what circumstances establish that "no marriage bond as the same is recognized by this Church exists." While Canon 17 would not have been affected by the proposed amendment, the express reference to these impediments would be eliminated, so far as concerns the question of remarriage of divorced persons.

It was argued in favor of the proposal that the language which would be eliminated is so ambiguous that it is practically ineffective and that it will allow several different constructions, any one of which may be adopted by a Bishop who is acting upon an application. The conclusion drawn is that it is useless for practical purposes and that it is in fact misleading.

On the other side the argument was made that there were distinct disadvantages in the repeal of the provision. It was pointed out: (1) that the repeal would eliminate the principle of nullity as a basis for action by the Bishop; (2) that if the references to the impediments listed in Canon 17 were to be deleted, there would be no definite standards on which the Bishop's judgment would be based; and (3) that the proposed amendment would withdraw the express power given to the Bishop to pronounce the nullity of the former marriage. It was further suggested that the nine years that have elapsed since the enactment of the present canon have hardly given enough time to prove its value.

The House of Deputies rejected the proposed amendment, but with the concurrence of the House of Bishops adopted a companion recommendation of its Committee on Canons. This was that the

Joint Commission on Holy Matrimony be directed to study all canonical provisions relating to Holy Matrimony, hold hearings and take testimony thereon, and report fully thereon to the General Convention of 1958. It is hoped that needed changes will result.

It is to be noted that two changes recommended by that Joint Commission were voted down in the House of Bishops and therefore did not reach the House of Deputies. One of these related to the time required to elapse after the decree in the civil courts, before application may be made to the Bishop. At present this period must be at least one year. The Joint Commission proposed that an exception be made where the parties had lived separate and apart for a period of three years or more before the entry of the final judgment in the action for divorce or annulment. The period would have been six months in that event.

The other recommendation related to the possible extra-territorial effect of a judgment of a Bishop. Under the present canon, the judgment of a Bishop on the subject is effective only in his own diocese, and if the remarriage is to be solemnized elsewhere, the approval of the Bishop of the jurisdiction in which it is to be solemnized must also be secured. The Joint Commission proposed the repeal of this provision but the proposal was defeated in the House of Bishops.

Defeat of Proposal as to Seminaries not of the Episcopal Church

The Joint Commission on Theological Education recommended, and the House of Bishops approved, a change in Canon 34, Section 2. This now provides that "in the computation of time between his admission as a Candidate and his ordering as a Deacon, the successful completion of the last two academic years in any incorporated Seminary of the Church may be considered as equivalent to two calendar years." The change proposed was to eliminate the words "of the Church," making completion of the last two academic years in an incorporated Seminary of any other denomination the equivalent of work in a seminary of the Episcopal Church for this purpose. In the House of Deputies it was conceded that there are some seminaries whose work can for this purpose be accepted. However, it was pointed out that there are seminaries of other denominations which are no doubt adequate for their own purposes, but which the Episcopal Church should not accept for any purpose. Since the result of the proposed repeal would be to accept completion of work in any incorporated seminary without discrimination, it was felt in the House of Deputies that the proposed action went too far, and that House refused to concur.

AMERICAN SEATING

Folding Chairs

outnumber all others
in school and
church use!
Unequaled for
durability,
safety, comfort,
convenience!



Choice of 4 seat styles—Formed Birch Plywood—
Formed Steel—Imitation-Leather Upholstered—
and new, luxurious Deep-Spring Upholstered Seat.

MAIL COUPON TODAY

AMERICAN SEATING COMPANY, Dept. 188-F
Grand Rapids 2, Michigan

- Please send free FOLDING CHAIR brochure.
- I am interested in _____ (quantity)
- Birch seats Imitation-leather upholstered
- Steel seats Deep-Spring upholstered

Name _____

Street _____

City and Zone _____ State _____

MOWBRAYS

Church and Altar
Ornaments

Embroidery and
Needlework

Cassocks and Surplices

At favourable exchange rates

A. R. MOWBRAY & CO. LIMITED
28 MARGARET ST., LONDON, W.1
ENGLAND

JAMES POWELL & SONS

(Whitefriars) Ltd. Est. 1680

HARROW, MIDDLESEX,
ENGLAND

STAINED GLASS

American Representative

FRANCIS J. MAYERS
2 W. 47th St., New York, N.Y.
Tel. Luxemburg 2-2188



For an accurate, complete, and up-to-the
minute picture of the Church, subscribe to
THE LIVING CHURCH.

SCHOOLS

FOR GIRLS

KEMPER HALL

Church Boarding School for Girls. 86th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics (See illustration). All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary. Write for catalog.



Box LC Kenosha, Wis.

ST. JOHN BAPTIST

School for Girls
Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

For complete information and catalog address:

Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

Saint Mary's School

Mount St. Gabriel
Peekskill, New York

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

THE SISTER SUPERIOR

FOR BOYS

ST. THOMAS CHOIR SCHOOL

The boarding school for boys of the choir of St. Thomas Church, Fifth Avenue, announces that its enrollment is complete. BOYS OF GOOD VOICE ARE INVITED TO APPLY NOW FOR FALL '36. Grades 5-8. High academic standards. Excellent music training. Endowed. Nominal fee.

Robert H. Porter, S.T.B., Headmaster
William Self, Choirmaster

123 West 55th Street, New York 19, New York

COLLEGES

CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President

Carleton is a coeducational liberal arts college with a limited enrollment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions:

Carleton College
Northfield Minnesota

If - - -
the Church is important to you,
it is important for you to support
and to make use of the Church
institutions which are listed here.

Church schools make
good Churchmen

CHANGES

Appointments Accepted

The Rev. William R. Bagby, formerly curate of Trinity Cathedral, Davenport, Iowa, and vicar of St. Paul's Church, Durant, is now in charge of work with Episcopal Church students at Iowa State Teachers' College and is vicar of St. Luke's Church, Cedar Falls, Iowa. Address: 2604 Iowa St., Cedar Falls.

The Rev. Harold R. Bronk, Jr., formerly curate of the Memorial Church of St. Paul, Overbrook, Philadelphia, is now chaplain and faculty member at Tuller School, Barnstable, Mass.

(The Bronks announced the birth of their third child and second son, David Anthony, on September 6th.)

The Rev. James W. Curtis, formerly rector of All Saints' Church, Saugatuck, Mich., and canon of St. Mark's Cathedral, Grand Rapids, is now curate of Christ Church, Gary, Ind.

The Rev. Reginald Horace Fuller, formerly professor of theology at St. David's College, Lampeter, Wales, is now professor of New Testament languages and literature at Seabury-Western Theological Seminary.

The Rev. Mr. Fuller is co-author of *The Church of Rome: A Dissuasive*; author of *The Mission and Achievement of Jesus*; and translator of several German works.

The Rev. Harris T. Hall, formerly rector of St. Paul's Church, Warsaw, Ill., and vicar of St. Cyprian's Church, Carthage, will on November 1st become rector of St. Peter's Church, Ripon, Wis.

The Rev. Robert S. Hayden, formerly assistant of the Chapel of the Incarnation, New York, is now vicar of St. Luke's Church, Farmington, Maine, and All Saints', Skowhegan. (Fr. Hayden is the son of Canon Ralph H. Hayden of St. Saviour's Church, Bar Harbor, Maine.)

The Rev. Stephen M. Kelker, former rector of Christ Church, Lima, Ohio, is now in charge of St. Thomas' Church, Alton, R. I., and the Church of the Holy Spirit, Shannock.

The Rev. John C. Kimball, formerly curate of Holy Trinity Church, Middletown, Conn., is now vicar of St. James' Mission, Mountain Home, Idaho.

The Rev. John Sherwood McDuffie, who has been doing mission work near Gastonia, N. C., is now in charge of the Watauga County Mission, North Carolina, serving at Blowing Rock, Boone, Beaver Creek, and Appalachian State Teachers' College.

The Rev. Herbert Locksley Moore, who was recently ordained deacon in the Panama Canal Zone, has been assigned to the Church of the Transfiguration, Empalme, Changuinola, working under the archdeacon of Western Panama. He will also assist in other missions. Address: c/o Chiriqui Land Company, Changuinola, Republic of Panama.

The Rev. George M. Ray, formerly in charge of Trinity Church, Spruce Pine, N. C., St. Thomas', Burnesville, and the work in Bakersville, is now serving St. Matthew's Church, Henderson, Tex.

As a former Baptist minister, Fr. Ray served as pastor to former President Truman when he vacationed in Key West, Fla.

The Rev. F. Lee Richards, formerly vicar of St. Andrew's-in-the-Field, Somerton, Philadelphia, is now rector of Trinity Church, Whitinsville, Mass.

The Rev. Gordon P. Roberts, formerly in charge of Trinity Church, Muscatine, Iowa, is now in charge of Trinity Church, Carroll, Iowa; Holy Trinity Church, Sac City; and an unorganized mission at Storm Lake. Address: 115 W. Ninth St., Carroll.

The Rev. Thomas C. Seitz, formerly vicar of St. Luke's Church, Boone, N. C., and the churches at Blowing Rock and Beaver Creek, is now rector of St. Peter's Church, Huntington, W. Va.

The Rev. Wilbur M. Sims, formerly rector of Overwharton Parish, Stafford County, Virginia, is now in charge of the new Springfield Mission in Fairfax County. Address: 6657 Julian Pl., Springfield.

The Rev. Wilson M. Stitt, formerly rector of St. Asaph's and St. Mary's Parishes, Caroline County, and St. Anne's Parish, Essex County, Va., is now rector of Emmanuel Church, Powhatan, Va.

The Rev. Roger L. Strem, who has been on the staff of All Souls' Church (Good Samaritan Hospital), Los Angeles, is now vicar of Trinity Memorial Church, Box 116, Lone Pine, Calif.

The Rev. Carleton J. Sweetser, formerly vicar of St. Timothy's Church, Bishop, Calif., is now chaplain of Bellevue Hospital, New York. Address: 234 E. Fifteenth St., New York 3.

Armed Forces

Chaplain (Major) William R. S. Donaghy, formerly addressed at the Office of the Chaplain, Walter Reed AMC, Washington, may now be addressed: Office of the Chaplain, HQ 68, AAA Group, APO 949, c/o P.M., Seattle, Wash.

Resignations

The Rev. Robert W. Burniston, rector of Christ Church, Hackensack, N. J., is resigning that work as of October 31st and returning to England.

The Rev. H. Laurence Chowins, assistant of St. Andrew's Church, Kansas City, Mo., has resigned because of illness. Address: 4153 McCee, Kansas City, Mo.

The Rev. Nelson M. Gage has resigned as rector of St. Peter's Church, Salisbury, Md.

Changes of Address

The Rt. Rev. Dr. Arthur R. McKinstry, retired Bishop of Delaware, formerly addressed in Wilmington, Del., may now be addressed: Oaklands Cottage, Oxford Rd., Easton, Md.

The Rt. Rev. Dr. John D. Wing, retired Bishop of South Florida, has returned from Brevard, N. C., to his residence at 1021 Lincoln Circle, Winter Park, Fla.

The Rev. James Ethan Allen, who has been serving St. Boniface's Church near Thiensville, Wis., formerly addressed in Grafton, may now be addressed: Route 3, Box 40, Thiensville.

The Rev. John H. Evans, assistant of St. Paul's Church, Englewood, N. J., formerly addressed at 113 Engle St., may now be addressed at 64 Hillside Ave.

Canon William C. Heffner, head of the Okinawa Mission of the Episcopal Church, will be in the United States until January 1st. Address: 7102 Glen Parkway, Richmond, Va.

The Rev. Hamilton Hess, who has completed graduate studies in England, may be addressed temporarily at Box 36, Cobb, Lake County, Calif.

The Rev. David L. Leach, who has been addressed in Lyndonville, N. Y., should again be addressed: Olds Hall, Box 791, Daytona Beach, Fla.

The Rev. George B. Marshall, curate of St. Paul's Chapel, Trinity Parish, New York, may be addressed at 23 Perry St., New York 14.

Ordinations

Priests

Panama Canal Zone — By Bishop Gooden: The Rev. Henry Arthur Blake, at Christ Church by the Sea, Colon, R. P., on June 18th; presenter, the Ven. M. J. Peterson; preacher, the Ven. L. B. Shirley; to continue as headmaster of Christ Church Academy, Colon, and be assistant at Christ Church by the Sea.

Deacons

East Carolina — By Bishop Wright: Alexander Ellis Livesay, on August 18th, at St. Paul's

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, armed forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

October

- Christ Church, Red Hook, N. Y.; St. Martin's Chapel, Brooklyn, N. Y.
- Convent of St. Helena, Helmetta, N. J.
- St. Paul's, Brooklyn, N. Y.
- St. David's, Spokane, Wash.
- St. Gregory's Priory, Three Rivers, Mich.
- Holy Trinity, Alhambra, Calif.
- St. Paul's, Washington, D. C.

Church, Greenville, N. C.; presenter, the Rev. Dr. W. I. Wolverton; preacher, the Rev. C. E. Sharp; to be vicar of St. Christopher's Church, Havelock, N. C.

Panama Canal Zone — By Bishop Richards, Suffragan of Albany, acting for the Bishop of the Panama Canal Zone: John Alvin Spalding, on July 9th, at St. Augustine's Chapel, Trinity Parish, New York; presenter, the Rev. C. K. Myers; preacher, the Very Rev. Dr. S. E. Johnson. The ordinand is assisting the archdeacon of the Canal Zone, working especially at St. Mary's Church, Rainbow City, and St. George's, Gatun. Address: Box 23, Gatun, C. Z.

The Philippines — By Bishop Ogilby, Suffragan: Richard Abelardo Abellon, on September 11th, at the Church of the Epiphany, La Trinidad, Benguet, P. I.; presenter, the Rev. Charles Matlock, Jr.; preacher, the Very Rev. Dr. W. S. Mandell; to be assistant of the Church of the Epiphany.

Quincy — By Bishop Essex: William L. Toland, Jr., on June 2d, at St. George's Church, Macomb, Ill.; presenter, the Rev. C. R. Boswell; preacher, the Rev. J. K. Putt; in charge of St. Peter's, Canton, Ill., and St. James', Lewistown; address: 146 W. Elm St., Canton.

Southern Ohio — By Bishop Hobson: Charles L. Taylor, on June 19th, at Trinity Church, Columbus; presenter, the Rev. Dr. R. W. Fay; preacher, the Rev. Dr. Joseph Fletcher; serving as vicar of St. Paul's Church, Ironton, Mo.; St. Peter's, Boone Terre; Farmington Chapel, Farmington; and as chaplain to the state hospital in Farmington.

Deaconesses

Deaconess Phyllis Spencer, formerly parish worker at St. Andrew's Church, Milwaukee, is now deaconess at the Church of the Holy Trinity, New York. Address: 316 E. Eighty-Eighth St., New York 28.

CLASSIFIED

ANNOUNCEMENTS

Counseling Conference

SPIRITUAL HEALING AND PASTORAL COUNSELING CONFERENCE for clergy, evening of November 28 to noon December 2. Place, Diocese Western Massachusetts Conference Center, Whitinsville. Charges \$10. Substantial travel allowance for those at a distance. For brochure apply Rev. Edgar or Mrs. Agnes Sanford, Directors, Lasell House School Pastoral Care. Address Mill Road, Westboro, Mass.

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS, Robert Robbins, 1755 Broadway, New York City.

FOR SALE

AUSTIN ORGAN in St. James' Church, New York. 4-manual and Echo, 71 stops. 2 full 32-foot ranks, built 1924. Releathered 1952. Being replaced by larger instrument. Specifications available. Inquiries and inspection invited. Address Organist: Donald L. Coats, 865 Madison Avenue, New York City 21.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

Church Army

Mr. Harlan Pease of the Church Army is now lay minister of Christ Chapel, Kinston, N. C., working under the Rev. E. F. Moseley, rector of St. Mary's Parish, Kinston.

Marriages

The Rev. Alan Paul Bell, missionary at Denville, N. J., and Miss Lucy Lundy Lenoir were married on August 27th at Grace Church, Newark, with a nuptial high Mass at noon.

The Rev. Robert Bizzaro, vicar of St. Mark's Church, Keansburg, N. J., and St. Clement's Bedford, and Miss Mary Louise Mattson of Haddon Heights, N. J., and Oconomowoc, Wis., were married on September 3d, with a nuptial high Mass at 11 a.m. at St. Mary's Church, Haddon Heights.

The Rev. Thomas M. Foster, vicar of the Church of the Atonement, Fairlawn, N. J., and Miss Audrey Winifred Campbell of Maplewood, N. J., were married on September 11th at St. Paul's Church, East Orange, N. J. The marriage was solemnized by the groom's grandfather, the Rev. Cortland H. Mallory.

The Rev. O'Kelley Whitaker, rector of St. Andrew's Church, Charlotte, N. C., and Miss Betty Francis Abernethy were married on August 16th at Christ Church, Charlotte, where she is organist and choir director.

Births

The Rev. Warren L. Howell and Mrs. Howell, of St. Michael's Church, Trenton, N. J., announced the birth of their first child, Gregory Carl, on August 22d.

The Rev. Roger Smith and Mrs. Smith, of the Church of the Good Shepherd, Rangeley, Maine, announced the birth of a daughter, Cynthia, on September 4th.

Living Church Correspondents

Mr. John H. Teeter is now correspondent for Seabury-Western Theological Seminary. He has had 11 years of newspaper experience. Address: 1216 Colgate St., Wilmette, Ill.

The Very Rev. Frederick B. Wolf, dean of the Cathedral Church of St. John, Quincy, Ill., is now correspondent for the diocese of Quincy. Address at the cathedral: Seventh and Hampshire Sts.

Corrections

The Rev. Dr. Willis G. Clark, rector emeritus of St. Peter's Church, Charlotte, N. C., is living in a cottage known as "the Vicarage," in Mississippi City, Miss., but he is not serving St. Mark's Church, Mississippi City, as listed in The Living Church of August 7th. The Vicarage is a cottage for retired clergymen, and the Clarks were given the use of the cottage by Bishop Gray of Mississippi. The Rev. Dr. George Stephenson of Gulfport, Miss., is in charge of St. Mark's Church.

THE LIVING CHURCH RELIEF FUND

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

Save the Children Federation

Previously acknowledged	\$2,289.80
Helen Ingersoll	60.00
Julia W. Skinner	60.00
Mrs. M. P. Lackland	5.00
	<hr/>
	\$2,414.80

Korean Children

Previously acknowledged	\$ 632.50
In memory of Nathalie S. Eaton	25.00
St. John's Church, Howell, Mich.	5.00
	<hr/>
	\$ 662.50

Cathedral Boarding School for Boys, Lebombo

Previously acknowledged	\$ 97.00
Helen M. Ferguson	5.00
	<hr/>
	\$ 102.00

CLASSIFIED

LINENS AND VESTMENTS

CHURCH LINENS: Beautiful qualities imported from Ireland. Linen Tape, Transfers, Patterns, Plexiglass Pall Foundations. Free Samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

CATHEDRAL STUDIO: Silk damasks, linens by yd. Stoles, burses and veils, etc. Handbook for Altar Guilds 53c. Church Embroidery and Vestments, 2nd ed., complete instruction and patterns \$7.50. Address 11 W. Kirke St., Chevy Chase 15, Md.

ALTAR LINENS: Exquisite qualities of Irish Church Linens by the yard, or Madeira-embroidered Altar Linens of all types made up to fit your requirements. Nominal Prices. Plexiglass Pall Foundations \$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Ia.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

ALTAR LINENS made to order, with or without handmade Filet lace. Mrs. Charles Petskeyes, 2709 Middleroad, Davenport, Iowa.

MUSIC

PLAINSONG PUBLICATIONS of the late Canon Winfred Douglas: Cantica Eucharistica 4th edition, 35c; Monastic Diurnal Noted \$6.30; Antiphons of the B.V.M. 35c. Postpaid. Discount on quantity orders. St. Mary's Convent, Kenosha, Wisconsin, Box 311.

POSITIONS OFFERED

ASSISTANT WANTED for University parish on West Coast. Single priest or deacon, Prayer Book Catholic, no extremes. Reply Box C-257 The Living Church, Milwaukee 2, Wis.

HELP WANTED: A small Church School for girls, located in the far south, needs a housekeeper. She must be a lady with experience and good taste, capable of handling servants. Twelve days vacation at Christmas and two months in the summer. Reply Box A-256, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

PRIEST, wide experience in parish, youth, college, social service, desires change. Prayer Book Churchman. Reply Box L-255, The Living Church, Milwaukee 2, Wis.

RETIRED ARMY OFFICER, 37 years experience in Church work seeking position with large parish in industrial area or Church institution. Salary secondary. Experienced supervisor-counselor teen-age boys. Complete resume upon request. Reply Box W-253, The Living Church, Milwaukee 2, Wis.

WANTED TO BUY

USED BOOK — "A Memorial — Louis Sandford Schuyler, Priest." John J. Heaney, 315 6th Street, Hoboken, N. J.

CLASSIFIED ADVERTISING RATES

- (A) 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate (10 words or less) \$1.50.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word.
- (D) Church services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street, Milwaukee 2, Wis.



THE
EPISCOPAL CHURCH
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

Traveling? The parish churches listed here extend a most cordial welcome. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH** — he'll appreciate it.

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

OMAHA, NEBRASKA

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

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 & HD 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, EP, Cho, Ser 4;
Daily 8:15 HC, Thurs 11, HD 12:10; Noondays ex
Sat 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 Scammell)
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

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W. 1
Sun Mass 8 (Daily as anno, HD High 12:15),
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as
anno.) C Fri 12, & 7

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
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.

ST. FRANCIS' San Fernanda 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 6, 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
Sun 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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & Daily

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

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