

The Living Church

August 14, 1955

Price 20 Cents



CATHEDRAL TRILOGUES: Conscience, Tempted Soul, and Devil [p. 11].

MISSION SALARIES [P. 8].



MODEL 506



KNEELING CHAIR that folds

A COMFORTABLE, light and sturdy chair with cushioned kneeler (folds under when not in use). Folded chairs store compactly in small space. A complete line of chairs that fold. Write today for more information.



LOUIS RASTETTER AND SONS CO.
FORT WAYNE 1, INDIANA

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.



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

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.

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Long Swim

Re: Western New York "Diocesan News" [L. C., July 31st] — "Greta's next objective is a . . . swim from Youngstown, Ohio, to Toronto." This I want to watch! Will she swim the first 60-odd miles to the nearest point on Lake Erie in a tractor-trailer tank truck? — and having made it that far, will she take the Welland Canal route, locks and all, to Lake Ontario? Or is she planning to essay the Niagara River, the Falls, and the Whirlpool Rapids? Why doesn't she just start from the mouth of the Niagara River at Youngstown, New York, and save herself a lot of grief?

JAMES DAWSON FLEMING
Elmira, N. Y.

Editor's Comment:

The error was ours, not Greta's.

Marriage and Divorce

The report of the Joint Commission on Marriage Legislation to the General Convention in Honolulu does not offer any real help toward clearing up the confusion in the American Episcopal Church concerning the vital and far-reaching issue of marriage and divorce [see page 6].

Two amendments to Canon 18 are proposed which, if adopted, would further weaken the Church's witness concerning our Lord's standard of marriage: one would make it possible for a liberal bishop to impose his judgment on dioceses outside of his own jurisdiction; the other would reduce the waiting period for remarriage after a former marriage has been dissolved by a civil court to six months in cases of long separation. I hope that the General Convention will decisively reject both of these proposals.

The importance of this question has recently been emphasized by the Archbishop of Canterbury in his booklet, *Problems of Marriage and Divorce* [Morehouse-Gorham, 45 cents; see L. C., August 7th]. I hope that every member of the General Convention will read, mark, learn, and inwardly digest this booklet, for the Archbishop holds uncompromisingly that the Church cannot marry divorced persons, although she must continue to exercise pastoral care over them even though they, after remarriage, "can never again bear a full witness to Christ's conception of marriage."

In my book, *The Historic Principle of the Indissolubility of Marriage* (Sewanee Press, Sewanee, Tenn., \$1.50), I endeavored to uphold substantially the same viewpoint as being the Anglican position. At the end of my effort, I emphasized the pressing need for a statement to clarify the Church's teaching. The present Commission has seen fit to pass over this plea and apparently sets forth the words of Canon 18 as a sufficient presentation of the doctrine of marriage. While it is true that the intention of a life-long marriage is necessary to the formation of the bond of matrimony, its permanency thereafter

does not depend upon the intention or the wishes of the parties thereto.

I hope that the following resolution will be introduced in the General Convention in Honolulu:

"Resolved, the House of _____ concurring, that the Joint Commission on Holy Matrimony be requested to draw up a statement on Holy Matrimony in harmony with the Form of Solemnization of Matrimony in the Book of Common Prayer; that this statement include the principle of nullity and how it may be safely applied; that the membership of this Joint Commission shall be truly representative of the various schools of thought on this issue; that it shall call upon many others, bishops, scholars, priests, chancellors, etc., to aid in the formulation of this statement which shall be presented to the next General Convention and to the Lambeth Conference."

(Rev.) EDWARD B. GUERRY
Rector, St. James and St. John
Charleston, S. C.

Flags

This is a plea for the exercise of some reserve and restraint in the use of the U.S. Flag in the services of the Church. As I visit various parishes in different

Reprint

"Revolution in the Sunday School" and other articles from the August 7th issue dealing with Christian education will be reprinted in a 20-page pamphlet. It may be ordered from THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis., at prices of 20 cents each for one to 10 copies, 17 cents each for 10 to 100, and 15 cents each for 100 or more. Postage additional unless payment accompanies order.

dioceses I find the custom of carrying the flag in procession so widespread as to be almost universal.

The Roman Church has no such practice and our Protestant brethren are spared the temptation because as a rule they do not have processions of the choir. Neither the Church of England, though a State Church, nor any of its branches has any such custom.

What is its precise significance? Surely it is not necessary to evidence our patriotism and love of country by carrying the flag in procession every Sunday and doing so represents an intrusion of this world at a time when our thoughts should be on another world and another country. It would seem to stamp our Church as the most Erastian and nationalistic of all, just at a time when nationalism is tearing the world apart and threatening the human race with extinction.

I would plead for occasional rather than the constant use of the flag in procession.

LETTERS

In time of war or on important national days such as Independence Day or Thanksgiving Day its display is appropriate and its use on such occasions only, would really give it more emphasis and significance. Its use every Sunday seems an unwarranted intrusion and certainly an unnecessary accompaniment to Divine Worship.

We love and revere our country's flag but it is not on a par with the Cross. Let us use it with discrimination and some concern for the proprietries.

(Rt. Rev.) G. ASHTON OLDHAM
Retired Bishop of Albany
Charlottesville, Va.

Civil Defense Tags

Your reply [L. C. June 12th] to a reader inquiring about civilian defense tags came as a complete shock to me. Just one month ago I was confirmed in the Protestant Episcopal Church, and oddly enough, during my pre-Confirmation instruction, our able rector never informed me that I was not joining a Protestant Church. Now I learn through your publication that I am not a Protestant but a "Y."

I venture to say thousands of Episcopalians were as surprised as I to learn we are not Protestants. True, we are known as the "bridge Church" but when you state we are not Protestant, I feel you should use headlines for such news as this deserves widespread attention!

Isn't our great Cathedral in Washington often referred to as the Protestant Cathedral? I know several members of other denominations who consider it as such. If we say we are not Protestants, not only are we completely baffling thousands of our own members, but we are adding fuel to the fire of our other Protestant friends who sometimes accuse us of snobbery. I'm afraid I couldn't blame them in this case.

JOHN R. THOMSON
Philadelphia, Pa.

Editor's Comment:

The peculiar thing about this English language of ours is that while of course we are Protestant as we understand the word, we are not Protestant as many others understand it. In a situation where religious ministrations have to be given on an emergency basis, a well-instructed Episcopalian desires to make his confession (Prayer Book, page 313), and to receive Holy Unction (page 320) and Holy Communion (page 321). Our Church teaches us, to seek these ministrations at the hands of one who "hath Episcopal Consecration or Ordination" (page 529). "P" on the identification tag is not likely to speed the arrival of a priest, but it is to be hoped that a Churchman's medal, combined with the "Y" designation, would do the job.

Undoubtedly, civil defense customs will soon fall into line behind the Defense Department in providing for meaningful religious identifications on the tags themselves [see news item, page 6].

August 14, 1955

HOLY BIBLE WITH APOCRYPHA

ONLY \$1.50

No. 01380A — Cloth, over boards, red edges

Coral Type

Size, 4 $\frac{5}{8}$ x 6 $\frac{7}{8}$ x 1"

A Special Purchase enables us to make this unusual offer of an outstanding Oxford Bible that formerly sold for \$2.95 a copy.

Only a limited stock of this Bible is available. Orders may be placed with any of our three retail stores.

MOREHOUSE-GORHAM CO.

14 E. 41st Street, New York 17 · 29 E. Madison Street, Chicago 2
261 Golden Gate Avenue, San Francisco 2

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



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.

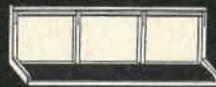
3d Generation of Craftsmen
in Stained & Leaded Glass

FOAM RUBBER CUSHIONS



PEW
COMMUNION
KNEELER

Filled with foam
rubber. Zippered
removable cover
in your choice of
wide color range
of ecclesiastical
velour.



SAMPLES AND PRICES ON REQUEST
BERNARD-SMITHLINE CO.

23-10 38th Ave. Long Island City, 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.

Our Heritage of Church Music

An edition of anthems and services for the Church, sponsored by the Diocese of Maryland. The source of the material is a collection of over 4000 pages of first editions are early publications procured for the library of St. John's Church, Hagerstown, Maryland. These works, many of them unknown today, or out of print, are being put into modern notation with care that the original be preserved in spirit and text.

These works are being issued by Saint Mary's Press and are offered on a subscription basis.

Two series of five monthly issues each year.
(Sept. to Jan.) (Feb. to June)

A half year subscription for 25 copies of each of the five issues costs but TWENTY-FIVE DOLLARS. Subscribe now for the series starting in September.

For a list of past issues, or other information write:

Saint Mary's Press
145 West 46th Street
NEW YORK 36, N. Y.

LESLIE H. NOBBS

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

THE LIVING CHURCH—\$7.50 a Year

The Rev. Samuel Entwistle is elected a clerical deputy to General Convention. (meeting in Bali)



This is his wife, Isabel, who will accompany her husband to General Convention.

See this space next week.

ALTAR HANGINGS

ALTAR LINENS EMBROIDERY

A wide range of materials and designs, created in our own workrooms, make these patterns unique. Fine brocades, rayon damasks, Bembergs are worked by skilled personnel of long experience in gold thread with matching gold fringe. We are glad to send samples of materials on request.

Write Dept. LC, for catalog and information.

H. M. JACOBS COMPANY
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. 20 CHURCH ST. COLFAX, IOWA

Altar Brassware
CROSSES + CANDLESTICKS
VASES + COLLECTION BASONS

Write for copy of our new catalog

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

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

THE T&R
LAMB STUDIOS
TENAFLY, N.J.
STAINED GLASS
EST. 1857 DECORATION LIGHTING
& ALL CHURCH CRAFTS

Man Power

By L. H. Bristol, Jr.

Clergy Days

I DON'T know whether it's true in your part of the country, but around our area there seem to be more and more industries sponsoring Clergy Days — days when local clergy are invited to visit their factories. I've just been reading a report of a recent Clergy Day up in Massachusetts. The other day, a friend of mine told me about a successful Clergy Day held at the Sun Tube Corporation in Washington, New Jersey. More and more this practice seems to be catching on.

We had our first Clergy Day at our own Hillside plant some months ago. The whole idea was new to us, and we had no way of knowing what the clergy response would be. As our management explained it to us beforehand, every employee at the plant could have his or her clergyman invited. All we had to do was send in the clergyman's name and address. So you see, from the start, our Clergy Day was not an open house. A priest or minister or rabbi was invited, only if his own parishioner, employed at our factory, asked that he be included. In a sense, it was a kind of tribute to what his own congregation felt about him that each man was invited to come.

A good many clergymen showed up on the big day. After welcoming remarks by three of our officers (which took only 10 minutes all told), a luncheon was served in the cafeteria. As soon as everyone had eaten, guests were split up into little groups of three or four and taken on tours of the plant. They seemed to get quite a kick out of seeing our operation. I remember one portly little monsignor who must have been 80 in the shade. He didn't miss a trick. At one point — in good Old Testament tradition — he all but stepped into a fiery furnace!

When the tours were concluded, refreshments were served during a lively question period in the Employees' Association Building. "I want to talk about this next Sunday," one minister said as he left.

Not long afterward, General Electric held Clergy Day at their Schenectady plant. Eighty-six clergymen were given the choice of two tours they might take in the morning. Luncheon followed at the local hotel. Then there was a spirited question-and-answer period in which everyone took part. Typical questions at the session: what is G. E. doing about subversives? What about employee drinking? What effect would further decen-

tralization have on the Schenectady Plant? Was there much racial or religious intolerance?

From many of the company officers I've talked to who have played a part in Clergy Days, the general feeling seems to be, "We'll handle it better next time. This was our first attempt. We didn't know it would be so enthusiastically received. We are delighted we tried it." General Electric even went so far as to draw up a list of ways they thought their own Clergy Days could be improved in the future.

Living as we do in an industrial society, many of us businessmen who are Churchmen are sometimes justifiably disturbed, I think, at how little some of our clergy seem to know about business practices and industrial life in general. More than one Churchman has exclaimed to his family over Sunday dinner, "How can our rector 'pontificate' about industrial life the way he did this morning? Why, he hardly knows a thing about it!"

It is true that many of our clergy are not too well informed on industrial questions. (One prominent preacher said naively the other day, "I suppose business has changed some over the past 50 years.!") But aren't we laymen largely to blame for this situation? Have we honestly done anything to try to help our clergy become better acquainted with the way industry works? Has it ever occurred to us to go out of our way to tell our rectors about the kinds of problems we face in our jobs through the week? Chances are your rector would be tremendously interested. Certainly, all of us stand to gain by acquainting our clergy with the problems and situations we face in our jobs through the week. The more your rector can preach to you from your own frame of reference, the deeper and more helpful his preaching can be in helping you and others in your parish to see the tie-in between even the deceptively unimportant experiences of your average Monday morning and the great Faith that takes you on a Sunday to the altar rail.

It goes without saying that an occasional Clergy Day or tour of the plant will not do the trick. It will take far more than that to help our clergy learn more about industrial life. I have talked here about Clergy Day observances, only because I thought they were at least a little effort in the right direction — a little effort, but a hopeful one.

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: 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

CHANGES	14	LETTERS	2
DIOCESAN	11	MAN POWER	4
EDITORIAL	10	SORTS	5
INTERNATIONAL	12	U. S. A.	6

Things to Come

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

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

August

14. Tenth Sunday after Trinity.
21. Eleventh Sunday after Trinity.
24. St. Bartholomew.
26. Conference for Junior Advisors, Brotherhood of St. Andrew, Lakeside, Conn. to 28th.
28. Twelfth Sunday after Trinity.
30. Annual meeting, Episcopal Pacifist Fellowship, Seabury House, to September 2d.

September

3. National Council meeting, Honolulu, Hawaii.
4. Thirteenth Sunday after Trinity.
The General Convention of the Church, Honolulu, Hawaii, to 15th.
Triennial Meeting of the Woman's Auxiliary, Honolulu, Hawaii, to 16th.
11. Fourteenth Sunday after Trinity.
18. Fifteenth Sunday after Trinity.
21. St. Matthew — Ember Day.
23. Ember Day.
24. Ember 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.

August 14, 1955

SORTS AND CONDITIONS

NOW Alice Welke is Mrs. David W. Kelley. David and Alice were married in St. John's Church, Milwaukee, on July 28th. After a brief visit to Amesbury, Mass., Mr. Kelley's home, the groom will depart for a tour of overseas military service, and Alice will return to take another tour of duty as managing editor of THE LIVING CHURCH. You will recall that she resigned as managing editor in January to take a government position in San Antonio, Tex.

FR. LIGHTBOURN and I agreed that the wedding service was the right kind, the kind we had at our respective weddings, though few couples are lucky enough or determined enough to have it. As at other weddings, the flowers, music, and social arrangements were all very fine, but at this one the real center of attention was a party to the marriage who is often as inconspicuous as the groom — namely, God.

THE SERVICE began as weddings usually do. It continued until just before the blessing. Then, the bridal couple knelt at the altar rail and the priest, the Rev. Thomas A. Madden, began the service of Holy Communion, with the Collect, Epistle, and Gospel provided on page 267 of the Prayer Book. Offering the Holy Sacrifice and receiving Communion was the first joint undertaking of the married couple.

DID THIS make for an excessively long ceremony? It took less than three-quarters of an hour, which really is not too much in view of the dignity of the occasion and the amount of time spent in preparing for it. In fact, a 15-minute wedding is almost uncomfortably brief; the bride and groom hardly have time to think or to calm down from the high pitch of preliminary tension. During a longer service, they have a chance to relax and enjoy their own wedding.

DAVID and Alice knelt through the service, except during the Gospel and the Creed. At our wedding, however, my wife and I sat through the Prayer for the State of Christ's Church and stood up for the Preface and Sanctus. This not only provided a welcome change of position, but gave us an excuse to stand up for a part of the service that people really should stand up for.

THESE details are mentioned in case anybody wants to go and do likewise. At the Kelleys' wedding, as at ours, only the bride and groom received. In theory, it is not sound to restrict Communion to a segment of the congregation, but at a wedding so many non-Church friends and neighbors are called in to rejoice with us that normally it is the only practical policy.

WHEN ALICE left for San Antonio, this department freely predicted that she would be back. At that time, however, we did not expect that her return

would accompany the relinquishment of the managing editorship by Jean Drysdale. Mrs. Drysdale has found that home responsibilities demand a lighter office schedule, and will therefore return to the tasks of manuscript editor and general editorial pinch-hitter.

AS ALICE takes up her second term as managing editor, Jean ends her third, with a good lead for the record of having held the managing editorship more often than anybody else. The managing editor is the person who puts the magazine together, oversees news coverage, and generally does the work for which the editor gets the credit.

THE INVISIBLE part of putting out a magazine is really a story in itself. For example, the little tale about a "big straw hat in the one-year size" which was told in last week's issue originally contained, for artistic verisimilitude, the names of a group of actual New York stores. This required a letter to each store mentioned, asking its permission for the publication of its name in what seemed to be a piece of fiction. Gimbel's consented in a charming letter; another store refused consent; another store is yet to be heard from; and Altman's, with a piece of masterly research, sent us a photocopy of a *New Yorker* poem of 1931 which is apparently the ultimate source of the story. (It was included as a footnote in the issue.)

IN ITS 1931 form, the poem brings out something known by mothers and stores but unknown by fathers and grandfathers — that at the hat-chewing age of one, cloth hats are best. The names of stores, incidentally, were not identical in poem and story.

COPIES of the whole article on Christian education were sent out to various people for checking as to facts and details. One copy almost got shipped to Europe in the luggage of a man who thought he was to consider it for publication in book form. Another was handed to a Church executive at an airport and mailed back, with corrections, at the end of his flight. Another executive telephoned his corrections from a backwoods vacation spot.

THIS KIND of factual checking and double-checking is not particularly exceptional, although the amount of it in connection with this one article was rather large.

AS General Convention approaches, Mrs. Drysdale and Mrs. Kelley and our other editors and reporters will be bending all their efforts to bring you a complete account of the Church's thought and action and to make it accurate down to the last detail. Thus, we like to think that you will be able to tell yourself, "Unless I've seen it in THE LIVING CHURCH, it hasn't happened."

PETER DAY.

FINANCE

More than Expected

National Council had received, by June 30th, \$2,265,767.49 on its 1955 quota. This amount is more than expected for this period. Expectations for the period were \$2,081,803.19, or five-twelfths of the total 1955 expectations. (Allowing one month for collection and transmittal, receipts by National Council as of June 30th should amount to at least five-twelfths of the 1955 expectation.)

ARMED FORCES

Meaningful Tags

Religious preferences of Armed Forces personnel will be spelled out on their identification tags in the future instead of being designated by a single letter, the Department of Defense announced recently.

When it is impracticable to spell out the denomination's full name, "meaningful abbreviations" will be used.

At present, the religion of service personnel is indicated on the tags by the letter "P" for Protestant, "C" for Roman Catholic, and "J" for Jewish. The letter "X" has been used for all other religions, and "Y" for those not desiring to have any religious preference indicated.

Religious preferences are noted on identification tags to assure that chaplains, in an emergency, have a clear knowledge of an individual's faith so that appropriate last rites can be administered.

Before the Defense Department action, more than a dozen bills had been introduced in Congress to permit Eastern Orthodox members of the services to wear tags marked "E.O."

[RNS]

RACE RELATIONS

Letter of Transfer

The New York *Herald Tribune* on July 31st carried a front page story about a Negro family who are communicant members of Bruton Parish Church, Williamsburg, Va. That day and the

following the Associated Press provided coverage for the story. The *Herald Tribune* commented editorially under the heading "Good News From Virginia."

The rector of Bruton Parish, the Rev. F. H. Craighill, Jr., expressed surprise that this should be considered worthy of such attention, as most older Episcopal Churches in the South have had Negro members, some still do. Commenting on the Bruton Parish register which dates from 1662 Mr. Craighill said that distinction was made between Negro and white persons being baptized only between the years 1743 and 1785. During this period 1,121 Negroes were baptized in the Church; among the Godfathers, George Washington acted 14 times. Before and after these years race is noted only once (1850). It would be contrary to usual practice to assume that Negroes were not baptized in other years.

Mr. Craighill also stated: "There are other parishes in the South, and in other parts of the country, with Negro members. This is no longer a Southern question but National, and becoming more so every year. The largest Negro cities are in the North and Middlewest. A study of parishes where white and non-white people worship and work together ought to encourage many more parishes to 'go and do likewise.'"

There was no opposition from the vestry to accepting the Negro family's letter of transfer^f from the rector of St. Cyprian's Church, Hampton, Va., although a Bruton Parish lay reader who holds that races should not mix is no longer serving the Church and is not attending services, according to the *Herald Tribune's* story.

According to Mr. Craighill Negroes have been attending regular services for three or more years, although this is the first letter of transfer presented and accepted by a rector of the Southern Virginia diocese.

The Ven. Richard B. Martin, a Negro, one of the diocese's four deputies to General Convention, has preached at Bruton Parish three times.

Negroes are barred from the College of William and Mary and Eastern State Hospital in Williamsburg, and the public schools are still segregated, as well as restaurants in the business district. Colonial Williamsburg, however, main-

tains no color bar and Negroes are accepted in the hotels and may eat in the dining rooms.

HOLY MATRIMONY

From 12 to 6 Months

The Joint Commission to Report Recommendations as to Amendments to Canons on Holy Matrimony believes that "no substantial amendments to Canons 17 and 18 [which deal with the question of Holy Matrimony] are needed at this time."

The Commission* does, however, propose two minor amendments. The first is thus explained in the Commission's Report:

"Canon 18, Section 2 (a) now provides that at least one year shall have elapsed from the date that the decree of annulment or divorce by a civil court shall have become final, before the Bishop may act upon an application for a judgment as to the marital status of a person whose marriage has been thus annulled or dissolved, or before the Bishop may consider the application of such person for permission to be married by a Minister of this Church.

"Not infrequently it happens that though a husband and his wife may entirely cease to live together, one or both of them may shrink from bringing action to secure a civil annulment or divorce. Though they continue to live apart, years may pass before the civil decree is obtained. We believe that in such cases it should be unnecessary for an entire year to have passed before the Bishop may act. We therefore offer the following amendment:

1. *Resolved*, The House of . . . concurring, that Canon 18, Section 2 (a) be amended by striking out in the second sentence all that follows the word 'provided' in line 16 thereof, and substituting the following:

". . . in either of such cases, that the judgment of the civil court has become final and that one year has elapsed from the date that such judgment became final; except that, in any instance where the parties to such civil action had lived separate and apart from each other for a period of three years or more prior to the entry of the final judgment in such action,

*Members: Bishop Bayne of Olympia, Bishop Carruthers of South Carolina, Bishop Lawrence of Western Massachusetts, and Bishop Washburn of Newark (Chairman); Rev. Messrs. James S. Allen, Theodore P. Ferris, Gregory Mabry, Francis J. Moore (Vice Chairman); John D. Denney, Andrew Dilworth, Mrs. William H. Hannah, Mrs. F. King Verleger.

TUNING IN: ¶A letter of transfer is a certificate stating that John Doe is a member of St. Mary's-by-the-Meadow, Placidville, and is transferred, at his request, to St. Thomas', Totemtown, to which he is moving. Its acceptance by the rector of

St. Thomas' makes him a member of that congregation and his name is removed from the list of St. Mary's. Canon 16, Sec. 1 (a) says that a parishioner moving from one place to another "shall procure" such a letter.

such forbearance period shall be six months instead of one year."

In offering the second proposed amendment the Commission says:

"Canon 18 provides that in the case of a marriage between two persons the previous marriage of one of whom has been terminated by a civil court, the permission given by the Bishop to a Minister to solemnize said marriage shall be valid only in the jurisdiction in which the Bishop's judgment has been granted. If the marriage is to be solemnized elsewhere, the approval of the Bishop of the jurisdiction in which it is to be solemnized must also be secured.

"We believe that this requirement is inconsistent with the general practice of the Church. Confirmations, ordinations, depositions and other disciplinary action by a bishop are not considered as valid only within his own jurisdiction. We see no good reason for the requirement in the matter of marital judgments. We therefore offer the following resolution:

"2. *Resolved*, The House of . . . concurring, that Canon 18, Section 2 (d) be deleted."

Believing "that the Church will continue to need some responsible body under the authority of General Convention to concern itself with the practical implications and applications of its doctrine of Holy Matrimony" and "that such a body should be free to determine for itself the scope of its activity," the Commission offers two more resolutions:

"3. *Resolved*, The House of . . . concurring, that the Joint Commission to Report Recommendations as to Amendments to Canons on Holy Matrimony be reconstituted by the appointment of four bishops, four presbyters, and four lay persons and that it be designated as the Joint Commission on Holy Matrimony.

"4. *Resolved*, The House of . . . concurring, the sum of \$1,000.00 be appropriated for the expenses of the Joint Commission on Holy Matrimony during the next triennium."



Leon Hecht—Del-phi

LUTHERANS

Heresy

The Rev. George Crist, Jr., of Durham, Wis., was found guilty of heresy by a seven-member trial committee of the Northwest Synod of the United Lutheran Church in America and suspended until the synod itself acts on his case at a convention next May.

The trial committee proposed that the 31-year-old pastor and his family be given adequate financial support. It will meet in October to recommend a permanent penalty to the synod.

Members of the committee deliberated several hours before announcing their decision, which sustained the charge of guilt on nine counts, including the pastor's denial of the Virgin birth, the

physical resurrection of Christ, and the responsibility of Adam for man's sinfulness.

The trial committee also maintained that the defendant had abandoned the fundamental principles of scriptural interpretation that had guided Martin Luther, that he doubted some miracles and the Transfiguration and Ascension of Christ, and that he denied the efficacy of prayer.

The charges centered around 18 sermons which he delivered to his 225-member congregation at Bethlehem Lutheran church in Durham. Pastor Crist had refused to recant any of his preachings.

It was the first heresy trial in the 60-year history of the Northwest Synod.

Day of Witness

These pictures were taken during the Day of Witness held by the New York Urban Priests' Group on July 16th to help the Rev. Trevor Huddleston raise money to keep open St. Peter's School, Johannesburg, South Africa [L. C., July 31st].

Among clergy participating were, l. to r., Bishop Boynton, suffragan of New York, the Rev. C. K. Myers, the Rev. L. G. Meyer, the Rev. R. S. Harris, the Rev. R. F. Appleton, the Very Rev. James A. Pike, and the Very Rev. W. C. de Pauley, dean of St. Patrick's Cathedral, Dublin, Eire.

A comparison of salaries in 80 dioceses

By the Rev. Ralph E. Hovencamp

As complete a picture as is likely to be obtained of the salary range of missionary clergy of the Episcopal Church in the continental United States is now available through a survey made by the Rev. Ralph E. Hovencamp, rector of Trinity Church, New Castle, Penna., chairman of the department of missions of the diocese of Erie, and LIVING CHURCH correspondent for the diocese.

EARLIER in the current year I wrote to the department of missions of every diocese and missionary district in the United States, requesting an answer to these questions:

1. Do you have a minimum stipend for mission clergy?
2. If you have a minimum, what is it?
3. Is a rectory included in the minimum?
4. Are utilities included?
5. If you do not have a minimum, what is the average stipend?
6. What is your travel allowance for missionaries?
7. Is any distinction made in stipend for married and single clergy?

Replies were received from every diocese and missionary district — in some cases from the department of missions, in other cases from the bishop himself.

A few of the replies stated that information was not immediately available but would be sent later. The fact that in some cases this failed to come through accounts for seven dioceses and districts missing from the tabulation: Rochester (2d Province), North Carolina, Upper South Carolina (4th Province), Springfield (5th Province), South Dakota (6th Province), Oklahoma (7th Province), and California (8th Province). Even so, however, detailed replies were received from as many as 80 out of 87 potential dioceses and districts — in other words from 92% of the total number.*

The original purpose of the survey was twofold: first, to prove to the diocese of Erie that our salary scale was altogether inadequate — a fact indicated

*Obviously no questionnaire such as this could cover all angles of a given situation; but the answers in this case received and recorded give a definite indication — as is brought out later in this article.

First Province

	Minimum Stipend	Car Allowance	Utilities	Rectory
New Hampshire	\$3,295*	\$210 average	About ½	Yes
Western Massachusetts	\$3,600 single \$4,000 married	\$600 average	No.	No
Maine	\$2,700	Varies	Yes	Yes
Vermont	\$3,100	5¢ mile	No.	Yes
Rhode Island	\$3,600*	\$200-\$400	No.	Yes
Connecticut	\$2,700 single \$3,200 married	\$400	\$400	Yes
Massachusetts	\$3,000 single \$3,400 married	Varies	Heat and Light	Yes

Second Province

	Minimum Stipend	Car Allowance	Utilities	Rectory
Central New York	\$3,000 single \$3,200 married	7¢ mile	No.	Yes
Western New York	\$3,000 single \$3,300 married	\$300	Usually	Yes
New Jersey	\$3,000	if more than one Church	Sometimes	Yes
Long Island	\$3,000	\$300-\$600	Yes	Yes
Newark	\$3,300 plus \$150 for each child	No.	No.	Yes
Albany	\$3,000 single \$4,000 married	5¢ mile	Yes	Yes
New York	\$3,000 single \$3,600 married, plus children bonus.	8¢ mile	Heat	Yes

Third Province

	Minimum Stipend	Car Allowance	Utilities	Rectory
Maryland	\$3,000 single \$3,600 married, plus \$200 for each child	\$500	Part	Yes
Pennsylvania	\$3,300 single \$3,500 married, plus \$100 for each child	5½¢ mile	No.	Yes
Harrisburg	\$3,300	6¢ mile	Yes	Yes
Bethlehem	\$3,300 with family status considered to \$4,000	Varies	No.	Yes
Delaware	\$3,300 Deacons \$3,600 Priests	7¢ mile	No.	No
Pittsburgh	\$2,700 single \$3,000 married	7¢ mile	No.	Yes
West Virginia	\$2,700 Deacons \$3,000 Priests	Varies	Not always	Yes
Washington	\$3,300 Deacons \$3,600 Priests	\$300	No.	No
Virginia	\$3,604*	5¢ mile	Some	Yes
Southwestern Virginia	\$3,933*	\$120-240	2 places only	Yes
Southern Virginia	\$3,010 single Deacons \$3,225 married Deacons \$3,225 single Priests \$3,440 married Priests, plus \$100 for each child	\$200, plus \$500 at end of 3 yrs. for new car	No.	Yes Yes Yes Yes
Easton	\$3,000	\$200-\$1,000	No	Yes
Erie	\$3,000	8¢ mile	Few	Ycs

Fourth Province

	Minimum Stipend	Car Allowance	Utilities	Rectory
Alabama	\$4,000*	Varies	No.	Yes
East Carolina	\$3,600*	8¢ mile	No.	No
Louisiana	\$2,400 first year ordained. \$3,000 after 1st year	\$600-\$900	Sometimes	Yes
Atlanta	\$3,000 single \$3,600 married	Up to \$600	Sometimes	Yes
South Carolina	\$2,700 single Deacons \$3,000 married Deacons \$3,000 single Priests \$3,300 married Priests \$3,600 married Priests with children	\$10 month \$10 month \$10 month \$10 month \$10 month	No. No. No. No. No.	Yes Yes Yes Yes Yes
Florida	\$2,400 single \$3,600 married, plus child allowance	\$300-\$1,200	Yes	Yes
Western N. Carolina	\$2,800 single \$3,000 married	\$400	No.	No
Tennessee	\$3,000 single \$3,600 married	Varies	No.	Yes
Georgia	\$3,000 single \$3,600 married	7½¢ mile	No.	Yes
Mississippi	\$3,600	No.	Sometimes	Yes
Kentucky	\$3,000 single \$3,600 married	7¢ mile	No.	Yes
Lexington	\$3,000 single \$3,600 married	No.	No.	Yes
South Florida	\$3,900	No.	Sometimes	Yes

*Starred amounts are not strict minimums, but represent average or some similar figure.

ch Do ergy Get?

of clergy in charge of
and missionary districts

E. Hovencamp

by the difficulty of the bishop in filling vacancies; second, to provide other dioceses with an analysis that might assist them in arriving at a more adequate stipend base.

In the diocese of Erie the purpose was accomplished when the 45th annual convention raised the present minimum of \$3,000 to \$3,300 effective January 1, 1956 and to \$3,600 on January 1, 1957 with the additional provision of housing and light, heat, gas, and telephone (generally referred to as utilities).

An interpretation brings out some interesting facts: 12 dioceses do not have an established minimum (these are starred in the accompanying tabulation). Most of them generally express the opinion that the clergy are worth what they produce: in other words, each is paid on the basis of his interest and enthusiasm; he must prove his worth. One diocese indicated that raises were given to men they "wanted to keep" in the event they indicated they were leaving for some other diocese for a higher stipend.

This position would seem to imply that a man must remain on a sub-standard subsistence in the event he cannot (perhaps even through no fault of his own) produce results in terms of larger numbers of people and larger and larger budgets. The opposite position was also expressed that an adequate salary is the best encouragement to good work.

It is generally understood that where minimums are established the word minimum means exactly that. We find these minimums varying from a low of \$2,400 to a high of \$4,000.† In almost every instance there is the indication that most minimums are being surpassed at the present time, some men receiving as high as \$5,000. Many dioceses indicated that the entire matter is under study at the present time with the hope that proper increases can be made.

Some dioceses meet part of the expenses of health and accident insurance, but it has been impossible to show all of

(Continued on page 15)

†These are cash figures. To arrive at a cash equivalent of the housing provided by a parish or mission for its clergyman, the Church Pension Fund adds one sixth of the cash salary.

Fifth Province

	Minimum Stipend	Car Allowance	Utilities	Rectory
Milwaukee	\$3,600	7¢ mile	Yes	Yes
Michigan	\$3,500	Varies	Most	Yes
Indianapolis	\$3,000 single	\$300	Yes	Yes
	\$3,600 married			
Northern Michigan	\$3,000-\$3,300 single	7¢ mile	Most	Yes
	\$3,600 married			
Quincy	\$3,000	\$10 month	No	Yes
Chicago	\$2,700 single	Varies	Most	Yes
	\$3,200 married			
Fond du Lac	\$2,700	No	Yes	Yes
Eau Claire	\$2,700 single	\$480-\$720	Some	Yes
	\$3,300 married	or 6¢ mile		
Southern Ohio	\$3,600*	4¢ mile	No	Yes
Northern Indiana	\$3,300*	6¢ mile	Yes	Yes
Ohio	\$3,000* single	\$300-\$500	Exceptional	Yes
	\$3,600* married			
Western Michigan	\$3,600*	\$300	Usually	Usually

Sixth Province

	Minimum Stipend	Car Allowance	Utilities	Rectory
Wyoming	\$3,600*	No	No	Yes
Montana	\$3,200	7¢ mile	No	Yes
North Dakota	\$2,400 single Deacons	7¢ mile	No	Yes
	\$3,000 married Deacons			
	\$3,000 single Priests			
	\$3,600 married Priests			
Colorado	\$2,700* to \$3,000*	Varies	No	Yes
Minnesota	\$3,000	Varies	No	Usually
Nebraska	\$2,400 single Deacons	6¢ mile, plus \$500	No	Yes
	\$3,000 single Priests	on new car when needed		
Iowa	\$3,600	7¢ mile	No	Yes

Seventh Province

	Minimum Stipend	Car Allowance	Utilities	Rectory
North Texas	\$3,600	7¢ mile	No	Yes
Texas	\$2,700 single	6¢ mile	Few	Yes
	\$3,000 married			
	plus \$300 per child			
West Texas	\$3,000 single	7¢ mile	Few	Yes
	\$3,600 married			
Kansas	\$3,000 single	Varies	Yes	Yes
	\$3,600 married			
Salina	\$3,000	7¢ mile	Varies	Yes
N. Mex. & S. W. Tex.	\$2,400 single Deacons	7¢ mile	Some	No
	\$3,000 single Priests	7¢ mile	Some	No
	\$3,000 married	7¢ mile	Some	Yes
Dallas	\$3,300	\$225	No	Yes
Missouri	\$3,600 married only	7¢ mile	No	Yes
West Missouri	\$2,700 single	6¢ mile	No	Yes
	\$3,000 married,			
	plus \$180 per child			
Arkansas	\$2,400 single	8¢ mile	Sometimes	Yes
	\$2,800 married			
	\$3,000 married with children and increases \$100 yr. till \$4,000			

Eighth Province

	Minimum Stipend	Car Allowance	Utilities	Rectory
Idaho	\$3,000	5¢ mile	Most Places	Yes
	\$3,200			
Eastern Oregon	\$3,000	Mileage	No	Yes
Oregon	\$2,500 single	\$300	No	No
	\$3,000 married			Yes
Olympia	\$3,000 single	\$300-\$1,000	Some	Yes
	\$3,300 married	\$300-\$1,200	Some	Yes
	\$3,600 married with children	\$300-\$1,200	Some	Yes
Sacramento	\$2,400 single	\$25 month	Most Places	Yes
	\$3,000 married			
Los Angeles	\$2,160 single Deacons	\$25-\$50	Yes	Yes
	\$2,280 married Deacons	\$25-\$50	Yes	Yes
	\$2,400 single Priests	\$25-\$50	Yes	Yes
	\$2,760 married Priests,	\$25-\$50	Yes	Yes
	plus \$25 month for each child under 18 years			
Spokane	\$3,000 single	Varies	Most Places	Yes
	\$3,200 married			
Utah	\$3,000	7¢ mile	Sometimes	Yes
Arizona	\$2,500 single	7¢ mile	No	Yes
	\$3,000 married	Also Blue Cross-Blue Shield for all.		
San Joaquin	\$3,000 single	7¢ mile	No	Yes
	\$3,600 married			
Nevada	\$3,000	7¢ mile	Some	Yes

Marriage in Church Law

CHURCH law, as embodied in the Constitution and Canons of the Episcopal Church, avoids regulating the lives of the laity except at certain points. And these points are not chosen particularly with regard to the seriousness of the thing that is prohibited or the eternal importance of the thing that is required.

For example, murder is not specifically mentioned or assigned a canonical penalty, nor is the violation of any other of the Ten Commandments as such (except as the Fourth Commandment may be regarded as ordering "the due celebration of Sundays," covered by Canon 19). The canons say nothing directly about loving God or believing in Christ.

Such omissions are not due to mere oversight; nor do they entirely, although they do partly, depend on the existence of a body of civil law based on Christian principle and on attitudes and enactments of the Church in other times and places. Sin, as such, is not the object of canonical penalties because the Church exists to serve sinners and its ministrations are meant for them. This does not mean that the individual is always eligible to receive the particular ministration he thinks he is entitled to, but it does mean that the Church intends to deal with him as an individual, not a legal case.

In the Episcopal Church, sin is regarded as a pastoral, not a legal problem. The task is not to legislate it out of existence, but to help the individual sinner to disentangle himself from bondage to the world, the flesh, and the devil in his own heart and soul.

However, the Church does have laws about marriage and divorce. It has laws regulating the pastor's exercise of ecclesiastical discipline. And it has a law about observing Sunday, and another law about the moving of Church members from one parish to another. What all these subjects have in common is that they are points at which the Church's structure and functioning are affected by the action of individuals.

As noted in our news columns [page 6], two minor amendments to the Church's law on marriage are being proposed by a Joint Commission for action by the 1955 General Convention in Honolulu. As the law now stands, it forbids the remarriage in the Church of divorced persons, except under certain circumstances in which the Bishop can conclude that "no marriage bond as the same is recognized by this Church exists" because of the existence of one or

more of 10 "impediments" which, if the priest had known about them, would have prevented the solemnization of the marriage in the first place.

The two amendments make no change in this aspect of the canon. One of them provides that if a husband and wife had ceased living together three years before the entry of a final divorce decree, an additional one-year waiting period prescribed by the Church before the Bishop may take the case under consideration may be shortened to six months. This amendment seems to us to be entirely in line with the best Catholic thought on the significance of the Bishop's judgment — namely, that the Church did not regard the former marriage as a true Christian marriage in the first place. The prudence of waiting for a full year (to make sure that the original decision to separate was neither in hasty anger nor spurred by an unchristian desire to change marriage partners) is, in our opinion, realistically fulfilled by the three-year separation preceding the final civil decree. In fact, it seems to us that the amendment would tend to benefit most especially the loyal Church person who delayed getting a civil divorce for a long period, hoping against hope for a fresh start with his or her legal spouse.

THE other amendment proposed by the Commission does not seem to us to be equally sound. As we noted in our preliminary comments, the prime purpose of the Church's marriage law is not to order the lives of individuals but to regulate the functioning of the Church. Therefore, the Bishop of the diocese in which a marriage is to be solemnized should, if possible, be the Bishop to whom application is made for a marriage judgment; and, if he is not, the judgment should surely be submitted to him for ratification.

Oddly enough, the Church seems to be in considerable doubt about the thing that establishes a layman's diocesan affiliation. In some canons, the diocese of domicile is specified, as for example in the election of deputies to General Convention. In others, there seems to be an indication that the parish to which a layman belongs determines his diocese.

Canon 18, the canon under consideration in this case, refers to the diocese in which the divorced person is "canonically resident" as if the phrase meant something definite. In fact, it does not. There might be at least two, or perhaps even more choices, espe-

(Continued on page 12)

NEW YORK

Seven Deadly Sins

The Trialogues on "The Seven Deadly Sins" [L. C., July 17th] which were presented at the Cathedral of St. John the Divine each Sunday at Evensong during July, were concluded July 31st with a discussion of the seventh sin: "Pride," and an eighth: "Original Sin." Speakers were the Very Rev. James A. Pike, dean of the Cathedral, who was cast as *Conscience*; R. E. Hartwig, lay-reader, St. Peter's church, Peekskill, N. Y., the *Tempted Soul*; and Canon Theologian Howard A. Johnson, of the Cathedral, who portrayed the *Devil*.

From the first enthusiastic comments of the hard-to-please radio crew at the initial recording (for broadcast over ABC network at 10:15 p.m. each Sunday), to an increasing fan-mail and requests for copies of the discussions, the series has been successful. An additional indication is the sizeable congregations at the Cathedral during New York's most brutal July weather on record.

First scheduled as dialogues, an innovation the Cathedral used last summer, the series grew into a three-sided conversation when Canon Johnson pointed out in an early script-writing session with Dean Pike that "temptation comes from without, not from within, and if there is to be a tempted soul, there must be a tempter."

Each has become so convincing in his role that in the case of the *Tempted Soul*, who is known in the series as "John," its portrayer, Mr. Hartwig, is no longer "Ralph," but "John" to many of his friends.

The radio broadcasts will continue through August 21st, as only one is given each week. For four Sundays following there will be re-broadcasts of Dean Pike's July sermons over ABC stations.

The Trialogues have been only one feature of a five-part Sunday afternoon program during July directed particularly toward the summer-school student body at Columbia University. Preceded by Evensong, the Trialogues are then followed by a lecture by the Rev. J. S. Whale, D.C., a leading English theologian. Informal suppers after the lectures, and seminars featuring individual interest groups wind up the programs.

ARIZONA

Navajo Chapel

The new Chapel of the Good Shepherd, at the Church's mission to the Navajo, Fort Defiance, Ariz., was consecrated recently by Bishop Kinsolving of Arizona. The donor of the chapel, [see below] A. L. Davis, was present, as were Bishop Watson of Utah, Bishop James Kinsolving of New Mexico and Southwest Texas, and many other Churchmen, officials of the U. S. Indian Service, and Navajo tribal officers.

Architect for the chapel was John Gaw Meem of Santa Fe, N. M. Mr. Meem and Bishop Kinsolving were born the same year in Brazil, where both of their fathers were missionaries of the Church. In designing the Chapel, Mr. Meem made use of Indian motifs.

A new vicarage was dedicated the same day at the mission, which maintains an orphanage for Navajo Indian children.



GOOD SHEPHERD MISSION, Fort Defiance, Ariz.



CUTHBERTSON
Ready-to-Sew

CUT-OUT KITS
give you finest quality
CHURCH VESTMENTS
at **SAVINGS up to 50%**

If you have in your church women who like to sew, these new CUT-OUT KITS for chasubles, superfrontals, markers, stoles, albs, etc., can fill your vestment needs at almost half the price of custom-tailored vestments —yet give you the quality materials and beauty for which Cuthbertson ecclesiastical vestments are distinguished.

All fabrics are perfectly centered, marked and cut, ready to sew. Easy-to-follow instructions included. Send today for your FREE copy of illustrated, descriptive catalog, complete with order forms.

J. THEODORE CUTHBERTSON, INC.
2013 Sansom Street, Philadelphia 3, Pa.

Please send me your FREE Catalog of Cut-Out Kits.

Name of Your Church _____
Your Name _____
Your Address _____
City _____ Zone _____ State _____

AMERICAN SEATING

Folding Chairs



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

OVER 11 MILLION IN USE!

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 _____

GOWNS
• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES

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

CATALOG ON REQUEST

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

(Continued from page 10)

cially in such areas as New York-Connecticut-New Jersey, where a metropolitan area crosses diocesan lines. This fact makes it all the more important to have a means for review of one Bishop's decision before it is acted upon in another Bishop's jurisdiction.

The marriage, of course, once it has been canonically solemnized, would be recognized everywhere in the Church. As we view the section which the Commission proposes to strike out, it simply prevents one Bishop from giving a priest in another Bishop's jurisdiction the right to do something of which the second Bishop disapproves.

The canons do not at any point intend to pass

judgment upon the spiritual state of divorced and remarried persons. But, since the family is an ecclesiastical unit, and since God is called upon to witness and the Church is called upon to bless the entry of a Christian into matrimony, the Church must necessarily define what that objective state is and lay down rules for its own recognition thereof. To the parish priest, under the review and supervision of the bishop, falls the more difficult task of coping with the spiritual wreckage of a civilization that has given up the attempt to conform to the standard laid down by Christ. This aspect of the subject is not the central concern of the law, although it is a central concern of the Church's priests and bishops in their pastoral, rather than their legal, capacity.

INTERNATIONAL

AUSTRALIA

New Bishop

The Rev. Canon E. J. Davidson was consecrated bishop on June 29th and enthroned as fourth Lord Bishop of Gippsland the next day. Bishop Davidson was formerly rector of St. James Church, Sydney, where thousands of American servicemen worshipped during the war.

A veteran of World War I, Bishop Davidson was ordained after the war and worked for a time in Manchester, England, under Bishop Temple, later

Archbishop of Canterbury. As rector of St. James, Sydney, Bishop Davidson has had a nation-wide reputation as a writer and radio broadcaster.

The diocese of Gippsland includes one of the most rapidly growing areas in Australia, the Yallbourn brown coal area.

BERMUDA

Resignation of Bishop

At a meeting of the Synod of the Church of England in Bermuda held July 22d, the Rt. Rev. John A. Jagoe

tendered his resignation as Bishop of Bermuda, for reasons of health.

Dr. Jagoe became Bishop of Bermuda in 1949, succeeding the Rt. Rev. Arthur Heber Browne, who had held the office for 20 years and was the first resident Bishop. Before that time the diocese had been linked with Newfoundland.

Bishop Jagoe was ordained in 1912. From 1944 to 1949 he was Chaplain in Chief, Royal Air Force.

ENGLAND

Intercommunion

The Convocations of Canterbury and York, at their recent meetings [L. C., August 7th], gave their consent that the Archbishops should open conversations with the Methodists, with a view to achieving greater unity between the Methodists and the Church of England. The consent of the Convocations was given on recommendation of their Joint Committees on Church Relations in England, embodied in a Report.*

The Methodists have laid down certain stipulations for these talks. One stipulation is that the Church of England should acknowledge that "our divisions are within the Christian Body which is throughout in a state of schism." The members of the Joint Committees see no particular difficulty about the substance of this, but would avoid the word "schism," which they regard as fraught with "theological ambiguities."

The Methodists also require that, in any closer relationship between the two bodies, they should have "the same liberty and limitation of interpretation of the nature of episcopacy and priesthood as the formularies and practice of the

*Church Relations in England. Church Information Board, Church House, Dean's Yard, Westminster, S. W. 1, England. 4d (about 5 cents).



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



OSBORNE
 Designers and Makers of the Finest
CHALICES
 Illustrated Book No. LC55C available
 Bronze Memorial Tablets List - LC55M
F. OSBORNE & CO. LTD.
 117 GOWER ST. LONDON W.C. 1 ENGLAND

VESTMENTS
 Cassocks—Surplices—Stoles—Scarves
 Silks—Altar Cloths—Embroideries
 Priest Cloaks—Robats—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers 1955
 Over One Hundred Years



COX SONS & VINING Inc
 131 EAST 23RD STREET, NEW YORK, N. Y.

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

Subscribe to
THE LIVING CHURCH
 Rate: \$7.50 per year.

Church of England allow," and that the Methodist Church should "be free to preserve the relations of intercommunion and fellowship with other non-episcopal Churches which it now enjoys."

The London *Church Times* of July 15th emphasizes that the only thing that has yet been decided upon is that these negotiations should take place:

"There has been immediate talk, in more than one quarter, of such definite devices as 'parallel episcopates.' This is a possible topic for discussion, nothing more . . ."

The London *Church Times* of July 15th, also reports that plans are under way for discussions next year in Moscow on intercommunion between the Church of England and the Russian Orthodox Church.

The Bishop of Durham presided at the Lambeth talks concerning this proposal. The Russian delegates were led by Metropolitan Pitirim of Minsk and Byelorussia [L. C., July 31st]. The tentative arrangements made thus far have to do mainly with agenda and procedure.

It was stated that the Archbishop of Canterbury would be invited to accompany Church dignitaries willing to visit the Soviet Union.

When Writing Advertisers
Please Mention
THE LIVING CHURCH

SCHOOLS

FOR BOYS

SAINT PETER'S SCHOOL

Boys, grades 7-12. College preparatory, general courses. Recent graduates in 39 colleges and universities. Small classes. Remedial reading. Scholarships, self-help plan. Music, drama, sports. New gym, 70-acre campus. Catalog. Frank L. Leeming, Hdm., Peekskill, N.Y.

ST. THOMAS CHOIR SCHOOL

A boarding school established in 1919 for the boys of the choir of St. Thomas Episcopal Church, Fifth Avenue. Grades 5-8. New \$500,000 school residence. High academic standards. Fully accredited. Excellent musical training. Strong sports and arts program. Endowed. Full fee - \$400 per year. 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

Appointments Accepted

The Rev. Allen F. Bray, III, formerly assistant chaplain of Trinity College, Hartford, Conn., is now chaplain.

Chaplain Bray has developed plans for a series of monthly chapel convocations this coming year in which members of the faculty will examine the relevance of their respective fields to Christianity.

The Rev. William D. Chapman, formerly curate of Calvary Church, Columbia, Mo., is now rector of St. Paul's Church, Brunswick, Maine.

The Rev. Dr. Edmond LaB. Cherbonnier, who has been associate professor of religion and ethics at Barnard College, New York, is now chairman of the department of religion at Trinity College, Hartford, Conn.

Dr. Cherbonnier, whose book, *Hardness of Heart*, was a Religious Book Club selection for June, will devote his time to classroom instruction, while the Rev. Allen F. Bray, III (see above) will serve as chaplain. In previous years the two positions had been held by the chaplain, who worked with an assistant.

The Rev. William Charles Johnson, formerly curate of St. Martin's Church, New Orleans, is now rector of All Saints' Church, Galena Park, a suburb of Houston, Tex. Address: 1805 Fourteenth St.

The Rev. Harold George Kappes, formerly in charge of Holy Trinity Church, South Bend, Ind., is now in charge of St. Ambrose's Church, Antigo, Wis. Address: Box 134.

The Rev. Charles G. Kehler, formerly vicar of St. Paul's Mission, Blackfoot, Idaho, is now rector of the Parish of the Epiphany, Vacaville, Calif. Address: 101 Buck Ave.

The Rev. Harry B. Lee, formerly associate dean of St. James' Cathedral, Fresno, Calif., is now dean. (The Very Rev. Dr. James M. Malloch is now dean emeritus.)

The Rev. Reginald T. Milburn will exchange a maximum range of temperature of about 160 degrees when he becomes vicar of St. Anne's Church, El Paso, Tex., on November 1st. He has been serving in Melita, Manitoba, where the thermometer has at times fallen to 60 degrees below zero.

The Rev. S. Patrick Murphy, formerly rector of St. Peter's Church, Ripon, Wis., and chaplain to Episcopal Church students at Ripon College, will on September 1st become rector of St. David's Church, Garland, Tex.

The Rev. Gerald B. O'Grady, Jr., formerly chaplain of Trinity College, Hartford, Conn., and chairman of the department of religion, is now rector of the American Church in Geneva, Switzerland.

The Rev. J. Preston Ough, Jr., who was recently ordained deacon, is now curate of St. Thomas' Church, Whitewarsh, Pa.

The Rev. Frederick A. Pope, Jr., formerly vicar of St. Mary's Church, Dade City, Fla., is now vicar of St. John's Church, Homestead, Fla. Address: Box 111.

The Rev. Robert G. Preston, formerly rector of All Saints' Church, Kimberley, B. C., is now vicar of St. Joseph's Church, Chicago. Address: 12058 Eggleston Ave., Chicago 28.

The Rev. Donald R. Priestley, formerly in charge of Grace Church, St. Marys, W. Va., is now assistant of Trinity Church, Huntington, W. Va. Address: 640 Ninth Ave., Huntington 1.

The Rev. Charles H. Ricker, rector emeritus of Christ Church, Manhasset, L. I., N. Y., is now assistant of the Church of the Redeemer, Sarasota, Fla. Address: Box 4004.

The Rev. H. Thompson Rodman, who has been in charge of St. Alban's Church, Worland, Wyo.,

The Living Church Development Fund

Previously acknowledged	\$13,128.22
\$25 each from: Mrs. C. McK. L., Greensburg; S. A. A., Austin	50.00
\$10 each from: Mr. and Mrs. R.A.Z., Jr., Utica; M.B., San Diego	20.00
Mrs. E. L. S., Hamden	5.00
Mrs. M. H. M., Sedalia	3.00
E. W. R., Decatur	1.00
	\$13,207.22

SCHOOLS

COEDUCATIONAL

BLUE RIDGE SCHOOL

St. George, Virginia

Forty-seventh Session Opens
September 4, 1955

An Episcopal Church Boarding School for boys and girls, grades one through high school. Located in the beautiful Blue Ridge Mountains 23 miles north of Charlottesville, and 115 miles southwest of Washington. "An Open Door of Opportunity."

Literature sent on request

Apply to:
(Rev.) D. C. Loving, Headmaster

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. Moderate tuition. For complete information and catalog address: Box 56, Mendham, New Jersey THE SISTER SUPERIOR

MARGARET HALL

Under the Sisters of St. Helena (Episcopal)
Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.
FOR CATALOGUE AND "AVE CRUX," ADDRESS: Sister Rachel, Prin., O.S.H., Box B, Versailles, Ky.

Saint Mary's School

Mount St. Gabriel
Peekskill, New York
A resident school for girls under the care of the Sisters of Saint Mary. College Preparatory and General Courses. Music, Arts, Dramatics, Riding. Modified Kent Plan. For catalog address: THE SISTER SUPERIOR

CLASSIFIED

AGENTS WANTED

RUN SPARE-TIME Greeting Card and Gift Shop at home. Show friends samples of our new 1955 Christmas and All-Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 51, Ferndale, Michigan.

CHURCH FURNISHINGS

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

LIBRARIES

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

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.

POSITIONS OFFERED

DIRECTOR OF RELIGIOUS EDUCATION who is interested in young people wanted for suburban New York Parish. Parish is of moderate churchmanship. Excellent salary plus car allowance. Reply Box J-241, The Living Church, Milwaukee 2, Wis.

PRIEST, about 30, single and unencumbered, with evangelical background but Catholic conviction, to be curate temporarily then rector of parish in small midwestern town. Rectory board and room provided. Reply Box A-242, The Living Church, Milwaukee 2, Wis.

MISSIONARY TEACHERS WANTED for Indian girls' school. Moderate salary, but great spiritual and educational rewards. Write Headmaster, St. Mary's School, Springfield, South Dakota.

PRIEST. DESIRABLE KANSAS community, good stipend, rectory and utilities. State marital status, qualifications. Catholic Churchman, no extremes. Reply Box G-239, The Living Church, Milwaukee 2, Wis.

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.

CHANGES

will be rector of the Church of the Holy Comforter, Vienna, Va. Address: Box 118.

The Rev. Gene A. Rose, formerly curate of All Saints' Memorial Church, Providence, R. I., will be rector of St. John's Church, Winthrop, Mass.

The Rev. Hugh Saussy, Jr., formerly rector of St. Andrew's Church, Fort Valley, Ga., and vicar of All Saints' Church, Warner Robins, Ga., is now a canon of the Cathedral of St. Philip, Atlanta. Address: 2744 Peachtree Rd., N. E., Atlanta 5.

The Rev. William E. Smith, formerly a student at the Berkeley Divinity School, is now curate of St. James' Church, 117 N. Lafayette Blvd., South Bend, Ind. Home address: 508 W. Washington.

The Rev. Roy W. Strasburger, who has been serving as curate of St. Mark's Church, San Antonio, Tex., is now director of religious activities for St. Mary's Hall and Texas Military Institute of San Antonio. Address: 234 Bushnell Ave., San Antonio 12.

The Rev. Stanley L. Welsh, formerly vicar of the Townsend mission field in Montana, is now vicar of St. John's Mission, Lakeport, Calif. Address: 1595 N. Main St.

Armed Forces

The Rev. Starke S. Dillard, Jr., who has been in charge of St. Matthew's Church, Rowan County, North Carolina, with address in Salisbury, N. C., is spending nine weeks as chaplain (1st Lieut.) at OFBC, Lackland Air Force Base, chaplains' training; address: 101-B Camelot Court, Billy Mitchell Village, San Antonio, Tex.

Resignations

The Rt. Rev. Donald B. Aldrich, retired Bishop Coadjutor of Michigan, has retired also from his work with the Princeton University Chapel, Princeton, N. J. Address: Dennis, Mass.

The Rev. Joseph Burton, rector of Christ Church, Fairfield, Ala., has retired from active parish work and will work under the direction of the Bishop of Alabama. Address: 2017 Twentieth Ave. S., Birmingham 5, Ala.

Changes of Address

Headquarters of the Society of the Catholic Commonwealth and its house, the Oratory of St. Mary and St. Michael, formerly in Cambridge, Mass., are now at 35 Ledge Rd., Gloucester, Mass. The Rev. F. Hastings Smyth, Superior of the society, and the Rev. Don P. Johnston, Jr., SCC, Assistant Superior, may be addressed in Gloucester, where the order is adding a small stone chapel and a library wing to its property.

Fr. Johnston, who formerly worked at Boston State Hospital as a senior psychiatric social worker under Massachusetts civil service, now does hospital work only on a part-time, volunteer basis.

The Rev. William C. Way, retired priest of the diocese of Fond du Lac, formerly addressed in Fond du Lac, may now be addressed at 146 Ann St., Clarendon Hills, Ill. [Do not confuse with the Rev. Dr. William Way, retired priest of the diocese of South Carolina, who is addressed at the Francis Marion Hotel, Charleston, S. C.]

Ordinations

Priests

New Mexico and Southwest Texas — By Bishop Stoney: The Rev. Amos N. Gaume, on July 25th, at St. Luke's Church, Deming, N. Mex., where he is vicar; presenter, the Rev. Charles Henry; preacher, the Rev. Paul Saunders.

The service was the first ordination held at St. Luke's since its establishment in 1884. The ordinand is also in charge of churches at Lordsburg and Lake Valley.

Texas — By Bishop Quin: The Rev. Herbert Alexander Willke, on July 13th, at St. Francis' Church, Houston; presenter, the Rev. G. R. Wheatcroft; preacher, the Rev. S. F. Bailey; to be priest of St. Christopher's Mission, Houston (Spring Branch), Tex.

Western North Carolina — By Bishop Henry: The Rev. Robert Pollard, III, on July 23d, at the Church of St. Francis of Assisi, Cherokee, N. C. He serves this church and St. John's, Sylva.

Deacons

San Joaquin — By Bishop Walters, on June 13th, at St. Paul's Church, Bakersfield, Calif. (the Rev. Leslie Ralls preaching):

John Carl Keester, presented by the Rev. C. W. Franz; to be vicar of St. Peter's Mission, Arvin, Calif.

Lester Leon Westling, presented by the Rev. C. M. Brandon; to be curate of St. Peter's Church, Redwood City, Calif.

Texas — By Bishop Quin, on July 1st, at Christ Church Cathedral, Houston (the Rev. L. L. Brown, of the Episcopal Theological Seminary of the Southwest, preaching):

Claud W. Behn, Jr., presented by the Rev. P. M. Leach; to be in charge of St. John's Church, Sealy, Tex., and St. Luke's, El Campo; address: Box 92, Sealy.

Harland M. Irvin, Jr., presented by the Rev. James McKeown; to serve St. Thomas' Church, Rockdale, Tex.; address: 2109 Murray St.

Edward Cumpston Rutland, presented by the Very Rev. Dr. G. M. Blandy; to serve Christ Church, San Augustine, Tex.; St. John's, Center; and St. John's, Carthage; address: Box 431, San Augustine.

John Gordon Swope, Jr., presented by the Rev. F. S. Doremus; to be assistant of St. Paul's Church, Freeport, Tex., and to organize new work in Lake Jackson; address: Box 37, Lake Jackson, Tex.

Joel Caville Treadwell, presented by the Rev. S. F. Bailey; to be in charge of St. James' Church, McGregor, Tex., and to serve an unorganized mission in Gatesville; address: Box 831, McGregor.

CLASSIFIED

POSITIONS OFFERED (Cont'd)

RECTOR TO SERVE Kansas City, Kansas parish. 1,100 communicants. Good salary and fine rectory. Write Dwight Coburn, Riverview State Bank, 7th and Central Avenue, Kansas City, Kans.

POSITIONS WANTED

EPISCOPAL ORGANIST, experienced, will accept position. Recitalist, A.A.G.O. Address, Dr. Martin, Berryville, Arkansas.

ORGANIST-DIRECTOR, 30, married, M.S.M. '54. 8 years an Episcopal organist. Prefer West; Adult, Junior choirs. State salary. Reply Box R-243, The Living Church, Milwaukee-2, Wis.

WOMAN, 38, experienced in Christian education (emphasis on adults), office procedure, and administration, desires position in New York-Philadelphia-Baltimore area. Reply Box M-235, The Living Church, Milwaukee 2, Wis.

PRIEST DESIRES ACTIVE parish or curacy. Best of references. Successful in Christian education and youth work. Known as able administrator, good preacher. Sound Churchmanship, active in community affairs. Reply Box S-236, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER, M Mus., F.A.G.O., desires full-time position in large city parish. Well experienced with adult and junior choirs. Training under Everett Titcomb and others. Available immediately. Reply Box W-237, The Living Church, Milwaukee 2, Wis.

CANADIAN PRIEST — Married, middle aged, desires rural work, anywhere in United States. Reply Box C-240, The Living Church, Milwaukee 2, 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

Mission Clergy

(Continued from page 9)

this in the tabulation. In some cases the minimum applies to the first year and increases some thereafter on an "actuarial" basis or as the field produces. In other cases the minimum applies only after one, two, or three years' residence.

Many and varied have been the comments on salaries. In several instances a somewhat low average is explained by the fact that a few of the clergy have private incomes and therefore do not want or need higher salaries; some dioceses regulate minimums by convention resolution, some by motions in the department of missions, some by executive council action, some by the bishop himself — in which instance he handles each individual situation as he meets it.

One of the things which stands out to this writer is the distinction made between married clergy and single men: 41 dioceses make some measure of differentiation between the bachelor clergyman and the married. Another factor involves children under the minimum salary base: 13 dioceses give a "bonus" of from \$100 to \$300 per child, with some setting the limit at two and three children for whom allowances are given, or establishing a maximum salary base for families. Some dioceses increase the allotment for children as the children get older and up to eighteen.

As the survey chart indicates, automobile allowances differ. Some dioceses allow a maximum amount; some pay all travel expenses; some pay none; some pay only when a priest has more than one station; some relate the amount to the number of stations; some provide a lump sum toward the purchase of a new car on an average of every two to three years; some withhold two, three, and four cents from the per mile amount indicated and then apply that accumulation toward the purchase of a new car. Some answers to the questionnaire seem to indicate that a flat car allowance is paid whether used or not and without regard to mileage. One or two dioceses provide license and car insurance (one diocese on a fleet basis): the diocese is "coassured," thus protecting itself in case of accident.

One diocese does not make a per mile allowance because "some men's consciences would not make the distinction between mileage for Church work and for personal reasons."

There is a wide variance in the utility category. Some pay heat only, some telephone only; some pay all light, heat, gas, and telephone. One diocese does not pay for electricity because "parishioners complain about the lights burning at all hours of the night." In several dioceses utilities are provided in lieu of higher salaries in order to save on income tax.

The terminology for "rectory" varies

from place to place: some say "rectory," some "housing," some "living quarters," some "house." In the diocese of Erie we used the word housing in order to cover all situations — for example, the young, unmarried priest who needs only a small apartment, or a mission having only an apartment being "forced" by a resolution to provide a "rectory" under a strict definition of that term. Some dioceses stipulate an actual cash amount to be paid in the event a "rectory" is not owned or provided.

In conclusion this writer would make one personal observation which has probably been made before: the reason the turnover is so great in the mission field is that men are searching for enough to live on.

I am happy, however, to say that many dioceses are working on the problem, and that all seem to be aware of it.

ACU CYCLE OF PRAYER

August

15. St. Mary of the Angels, Hollywood, Calif.; Church of the Annunciation, Brooklyn, N. Y.
16. St. Bernard's Oratory, Temple, Me.
17. St. John's Church, Ogdensburg, N. Y.
18. Sisterhood of the Holy Nativity, Fond du Lac, Wis.
19. Chapel of the Holy Nativity, Los Angeles, Calif.
20. Church of the Good Shepherd, East Chicago, Ind.



ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

WATERBURY, CONN.

TRINITY Rev. Roger B. T. Anderson
25 Prospect Street
Sun H Eu 8 & 10; Daily as anno

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;
Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30; 11:15 Sol, Ev & B 8; Mass daily ex Sat 7, Sat 12; Prayer Book day 7 & 12 Noon; C Sat 5-6

FORT LAUDERDALE, FLA.

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

MIAMI, FLA.

ST. STEPHEN'S 3439 Main Highway
Sun 7, 8, 10; 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
Sun 8, 10:30; HC Weekdays 9

(Continued on page 16)

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Rev. Eugene Stech, c
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 Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

DENVER, COLO.

ST. MARY'S 2290 So. Clayton
Sun Mass 7:30, 9, EP & B 8; Daily: As anno;
C Sat 7:45-9:15

BRIDGEPORT, CONN.

ST. GEORGE'S Clinton & Beechwood Aves.
Rev. Delmar S. Markle, r
Sun Eu 8; 10 (Choral); 11:30
Church open 24 hours everyday.

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.



THE
EPISCOPAL CHURCH
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

(Continued from page 15)

EVANSTON, ILL.

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

SOUTH BEND, INDIANA

ST. JAMES' **117 N. Lafayette Blvd.**
Rev. William Paul Barnds, D.D.
Sun 8, 9:15, 11; Tues 8:15; Thurs 9, Fri 7;
C Sat 11-noon & 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

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) **Dorchester**
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (sung), 11 MP & HC with Hymns;
Daily MP 6:40, HC 7 (ex Thurs 6); C Sat 5-6

MARBLEHEAD, MASS.

ST. MICHAEL'S **Summer St. at Washington**
Rev. David W. Norton, Jr., r
Sun 8 & 11

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

KANSAS CITY, MO.

ST. MARY'S **13th and Holmes**
Rev. C. T. Cooper, r
Sun Masses: 7:30, 9, 11

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

TRINITY **Euclid and Washington Ave.**
Rev. A. E. Walmsley, r
Sun 7, 9; Tues 6:45; Thurs 10; C Sat 5-6

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

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller, r; Rev. A. S. Bolinger, c
Sun 8, HC 9:30 Sung Eu, 11 MP; Daily: HC 7:30
ex Fri 9:30

ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

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

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD **Rev. Harry Brooks Malcolm, r**
"In the heart of the beautiful Ramapo Mts."
Sun: Mass 8, 9:45, MP & Ser 11; The occasional
Sacraments by appt

NEW YORK CITY

NEW YORK CATHEDRAL (St. John the Divine)
112th and Amsterdam, New York City
Sun HC 8, 9, 10, MP, HC & Ser 11, Ev & Ser 4;
Weekdays MP 7:45, HC 8 also 10 Wed and Ev 5

ST. BARTHOLOMEW'S **Park Ave. and 51st Street**
Rev. Irving S. Pollard, Minister in Charge
8 & 9:30 HC, 11 Morning Service and Ser; Week-
day HC Tues 10:30; Wed & Saints' Days 8; Thurs
12:10; EP Tues & Thurs 6. Church open daily for
prayer.

HEAVENLY REST **5th Ave. at 90th Street**
Rev. John Ellis Lorge, 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

RESURRECTION **115 East 74th**
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

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

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

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

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

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

POUGHKEEPSIE, N. Y.

CHRIST CHURCH
Rev. Robert E. Terwilliger, Ph.D., r;
Rev. Charles G. Newberry, c
Sun 8 HC, 9:15 HC 2nd & 4th, MP 1st & 3rd,
11 HC 1st & 3rd MP 2nd & 4th

UTICA, N. Y.

GRACE **193 Genesee Street**
Rev. S. P. Gasek, r; Rev. R. P. Rishel, c
Sun 8 HC, 11 MP, HC & Ser; HC Wed 7; Thurs
10; Fri 7:30; HD 12:10; Daily Int 12:10

PHILADELPHIA, PA.

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

ST. PETER'S **Third and Pine Sts.**
Founded 1761
Rev. F. B. Rhein, r; Rev. E. C. Sandiford, Ass't
8 HC, 10 HC & Ser (1st & 3rd), MP & Ser
(2nd, 4th & 5th)

PITTSBURGH, PA.

ASCENSION **4729 Ellsworth Ave.**
Rev. A. Dixon Rollit, D.D.; Rev. Max E. Smith, Ass't
Sun HC 8, 9:30, 11; Weekdays: HC Mon & Fri 8;
Tues 10 HC & Spiritual Healing; Wed 7:30;
Thurs 7; Sat 10

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

BELLOWS FALLS, VT.

IMMANUEL **Rev. Robert S. Kerr**
Sun: MP 7:45, HC 8 & 10; Wed: MP 7:40, HC 8;
HD & Fri MP 8:40, HC 9

BELLINGHAM, WASH.

ST. PAUL'S **Rev. W. Robert Webb, r**
Sun (Summer Schedule) 8 & 10; Thurs 10;
HD 7:30

SPOKANE, WASH.

ST. JOHN'S CATHEDRAL **Grand Blvd. & Sumner**
Very Rev. Frederick W. Kates, dean; John P.
Moulton, Harry J. Haydis, H. Douglas Smith;
canons
Sun 8, 9:30, 11; Ch S 9:30 all year, also at 11
Sept. thru May; HC Wed 10, Thurs 7:30, HD 10

MADISON, WIS.

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

VANCOUVER, CANADA

ST. JAMES' **Gore Ave. & E. Cordova**
Sun Masses: 8:30, 9:30, 11 Sol Ev 7:30; Daily:
HC 7:30, Thurs 9:30; C Sat 5 & 7

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

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.