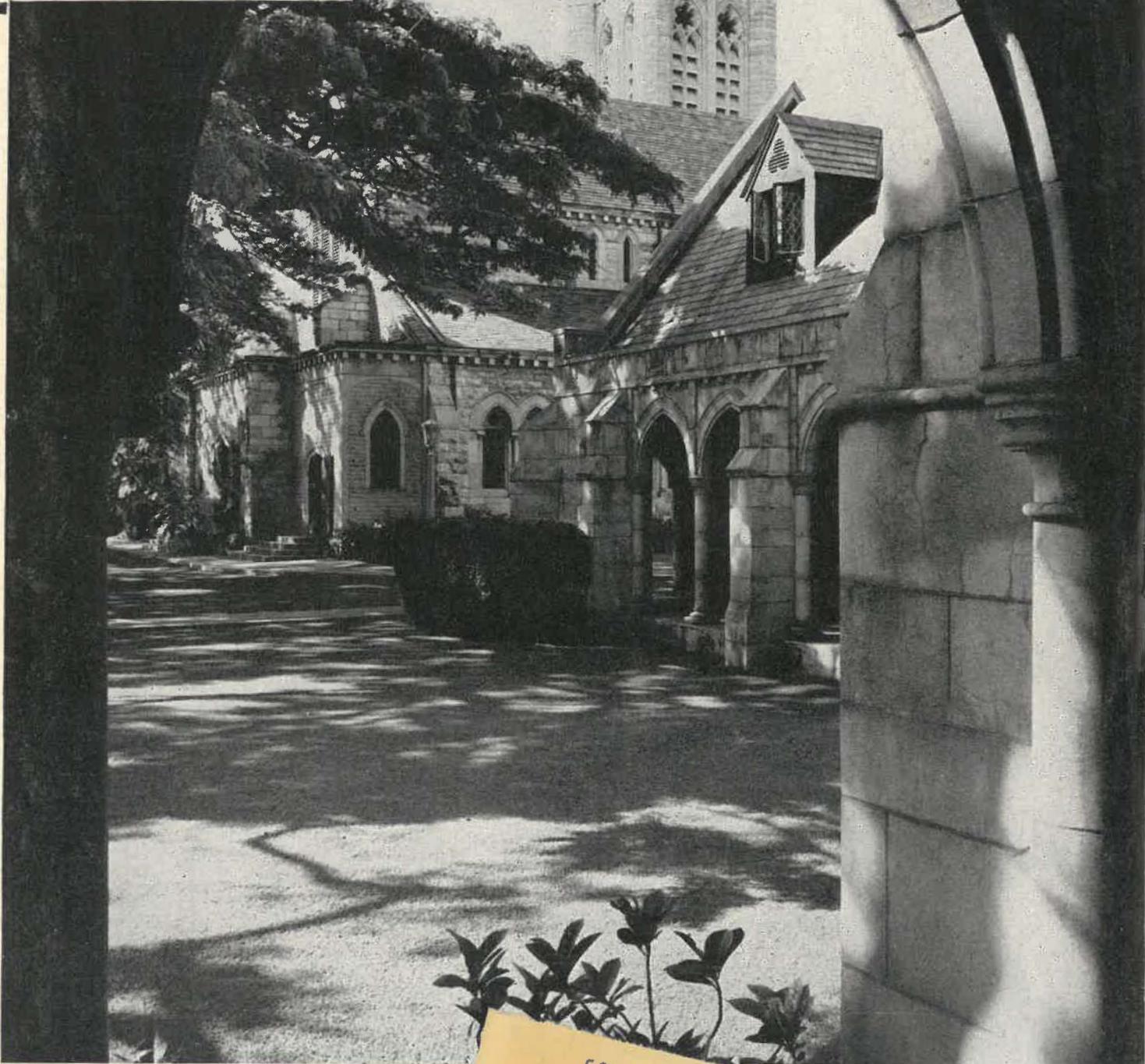


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August 28, 1955

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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.

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CONVENTION . . . 8	PROGRAM . . . . . 7
EDITORIAL . . . . .22	SORTS . . . . . 6
INTERNATIONAL 32	U. S. A. . . . .31

## 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

- 28. Twelfth Sunday after Trinity.
- 30. Annual meeting, Episcopal Pacifist Fellowship, Seabury House, to September 2d.  
 General Synod of the Church of England in Canada, Edmonton, Alberta, to September 8th.

### 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 15th.
- 11. Fourteenth Sunday after Trinity.
- 18. Fifteenth Sunday after Trinity.
- 21. St. Matthew — Ember Day.
- 23. Ember Day.
- 24. Ember Day.
- 25. Sixteenth Sunday after Trinity.

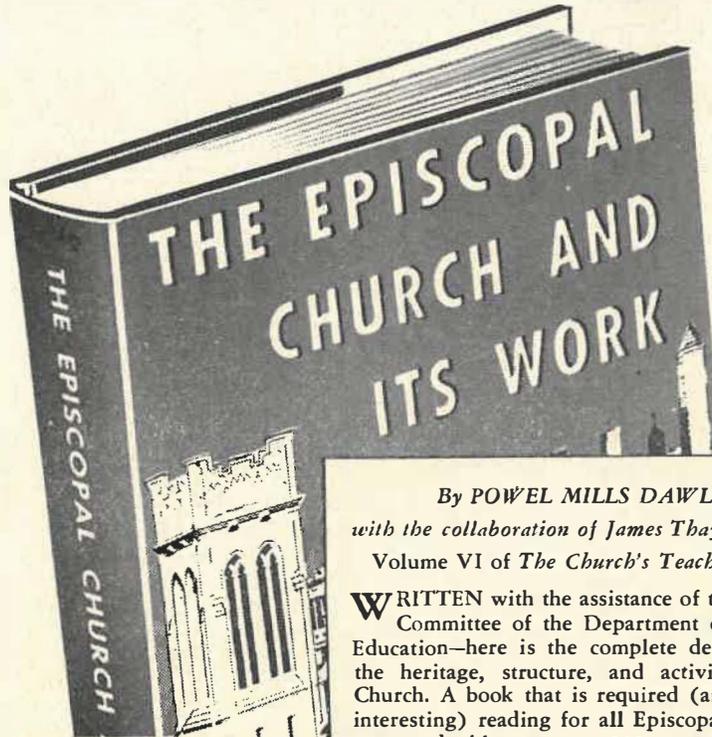
### Reprint

"Revolution in the Sunday School" and other articles from the August 7th issue dealing with Christian education have been 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.

August 28, 1955



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Written in a spirit of fun, this collection of stories whimsically describes the "adventures" in the day to day life of a clergyman of the Episcopal Church.

The book opens with the Rev. Mr. Entwhistle receiving a delegation from the Church of the Tribulation, to which he is to be called as rector, and then carries the reader through various episodes of parish life, such as the problems with the new organist, the vicissitudes of the rector with the Acolytes' Society of St. Ambrosia, the receipt of material from "381," the arrival of the new curate, the trials and tribulations of trying to take a day off for a picnic, and an illuminating visit from the Bishop.

The last three chapters deal with planning for General Convention (meeting in Bali), and the illustration above is from this section of the book.

The Rev. Mr. Entwhistle is a combination of Caspar Milquetoast and Don Quixote; a sort of American Don Camillo, whose best achievements in his chosen profession are supported by the sagacity and truthfulness of his somewhat skeptical wife.

Pub. Date — Sept. 5th.

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Angela Thirkell

Congratulations on your comprehensive coverage of the new Curriculum [L. C., August 7th]. It will be a helpful tool in teacher training and parents' classes. . . .

Who, if anybody, is Angela Thirkell? (Rev.) MORGAN S. SHELDON (a frustrated non-Thirkellite) Canon, St. Michael's Cathedral Boise, Idaho

*Editor's Comment:*

Angela Thirkell? She writes novels, and people read them to themselves, and then they read them to each other, and then they get together in groups and different people take the parts of different characters, and then they go home and read them to themselves again. "It's just like Trollope," say the Thirkellites. The locale is modern Barchester, and some of the characters are descendants of Trollope's Barcastrians.

**Name of the Church**

It seems that a correspondent [L. C., July 31st] suggests replacing Protestant Episcopal with Evangelical Catholic. . . .

It seems to me that "Evangelical" has become the trade-mark of extreme Protestantism. One publication which I believe would willingly accept the label "Evangelical" in reference to its needs in the editorial department lists what "we do not buy," and taboos are stated as "gambling, including all forms of card playing; theater, movies, circus, pageants; church suppers, fairs, bazaars; dancing in all forms; slang." Wow!

If the Japanese Church can call itself Catholic, why can't we? Anglo-Catholicism embraces a belief in the one, Catholic and Apostolic Church; but if we try to link it up with Protestantism on the title page how can we possibly expect inquirers to know where we stand?

CLARENCE M. LINDSAY

San Diego, Calif.

**St. Clare's House**

St. Clare's House, which for approximately 15 years has been used as a semi-conventual residence for retired deaconesses, is presently idle. It would seem that, unless there is a very definite change in present trends, there will be no future use for it by members of the Order of Deaconesses. The property is located in the hamlet of Upper Red Hook, on 12 acres of ground, with lovely flower gardens, and beautiful natural surroundings. The House will accommodate eight and could be expanded as need might arise. It is well furnished and ready for occupancy. There is a small income from an endowment.

If any group such as a religious order for women, or group of women either active or retired from Church work, or group of men of similar character should be interested, I should be very happy to hear from a representative and give further details.

(Rev.) JOHN QUINCY MARTIN  
Rector, Christ Church

Red Hook, Dutchess County, N. Y.

*The Living Church*

# Man Power

By L. H. Bristol, Jr.

## Brainstorming

OUT in Ohio a few weeks ago, 46 laymen divided up into small groups for "brainstorm sessions" to think up new ways to make the parish men's organization as strong a force in the Church program as the women's organization had become. The result: 125 suggestions in 20 minutes — many of these new ideas which will be included in parish planning this fall.

Says Alex F. Osborn, the man who first developed the idea of brainstorming: "Studies show that you can often get fully 65% more ideas from men thinking in proper collaboration with others than when even the same number of men try thinking about the same problem by themselves."

Here's how brainstorming works. You invite a group of people — not less than five, not more than ten to a group — and then you present the problem to them. It's important that the question you present to your panel contain few elements. If the problem is many-sided, it is best for you and your panel to break it down into sub-problems and attack each separately.

The Chairman will want to make sure that all panel members understand the four rules of brainstorming. As Mr. Osborn states them: "(1) Judicial judgment is ruled out, criticism comes later; (2) free wheeling is welcomed; the wilder the ideas the better, because it's easier to tone down an idea than to pump it up; (3) quantity is wanted; the more ideas, the greater likelihood of good ones; and (4) combination and improvement should be encouraged."

Most important of the four rules is the one calling for suspension of judicial judgment at the first session. Mr. Osborn says he feels that most of us fail to come up with half the ideas that we could because we permit ourselves to be critical at the same time that we are trying to be creative. One of his enthusiastic supporters explains the theory this way, "It's like trying to get hot and cold water from one faucet simultaneously, if you don't suspend criticism. The ideas aren't hot enough. The criticism isn't cold enough. Results are tepid."

Many brainstorm chairmen find it wise to provide themselves with a bell and a tape-recorder, if possible. The bell is for the Chairman to use any time a panel member breaks a rule of brainstorming, by even so much as beginning to state an idea this way: "This

wouldn't work, but. . ." (for this is judicial!) The tape-recorder is recommended, because it speeds up the necessary note-taking at a brainstorm session. When, for example, nine members of our Laymen's Movement met one lunch hour recently to brainstorm a problem, we came up with over 100 ideas in less than an hour. Mr. Osborn, however, would tell us that we could have come up with many more, had we used a tape-recorder instead of having each suggestion carefully written out longhand by a panel member.

After your first brainstorm session, you schedule a second session. This is devoted exclusively to criticism of all the ideas that came out of the first session and all the ideas that have occurred to panel members since.

Your third and final session is a "Where do we go from here?" meeting for the purpose of drawing up plans for the implementation of your program.

Brainstorming — or the group technique of "storming" an idea — was developed some years ago by ad executive Alex F. Osborn, co-founder of Batten Barton Durstine & Osborn and head of the new Creative Education Foundation. Taking his cue from Einstein, who once said "Imagination is more important than knowledge," Mr. Osborn has been carrying on a crusade to demonstrate new ways to stimulate the imagination.

Packed with illustrative material (covering everything from the way one housewife simplified bed-making to new idea-producing methods of atomic scientists), Mr. Osborn's books on creative thinking contain numerous helpful checklists and problem-solving techniques of which brainstorming is but one example. His latest textbook, *Applied Imagination* (Scribner's, 1953) includes many principles which we laymen can use in our work for Christ and His Church.

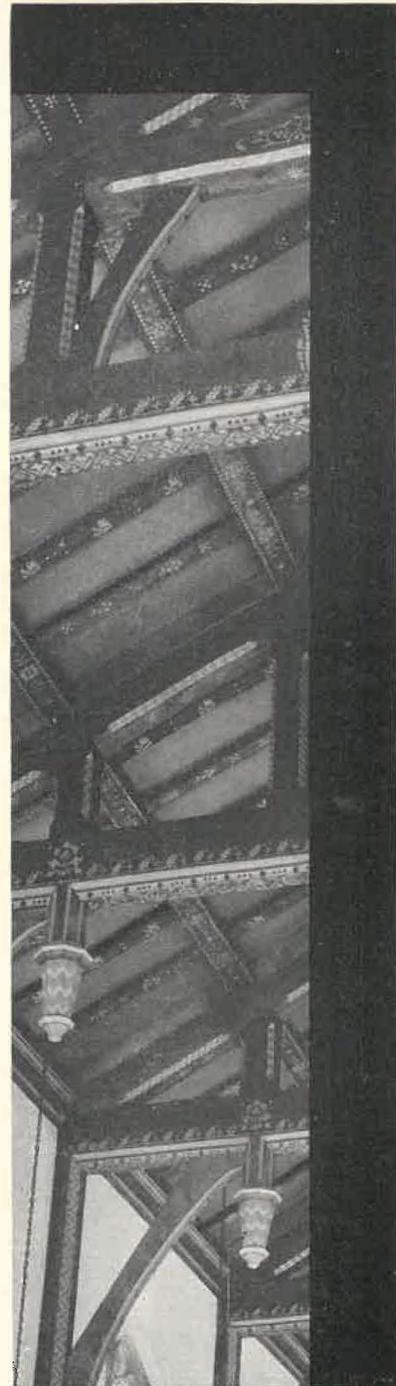
### ACU CYCLE OF PRAYER

#### August

28. St. Augustine's Chapel, New York, N. Y.  
Oratory of St. Mary and St. Michael;  
Cambridge, Mass.; St. Barnabas' Church,  
Havana, Ill.
29. Mount Calvary Church, Baltimore, Md.
30. St. Andrew's Church, Edwardsville, Ill.
31. St. Boniface Church, Chilton, Wis.

#### September

1. St. Giles', Northbrook, Ill.
3. St. Augustine and St. Martin, Boston, Mass.;  
Church of the Crucifixion, New York, N. Y.



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# SORTS AND CONDITIONS

THIS pre-convention issue of THE LIVING CHURCH is being printed partly on regular paper for domestic circulation, and partly on a special lightweight paper for overseas air mail, so that it may be served up hot to the members of the General Convention upon their arrival in Honolulu. Following a custom of many years' standing, the Convention managers are including copies of the magazine in portfolios handed to the Bishops, Deputies, Auxiliary delegates, and visitors upon their registration.

ALSO to be distributed to the Conventioneers is something that looks almost like another copy of THE LIVING CHURCH — a 20-page reprint of the material from our issue of August 7th dealing with the "Revolution in the Sunday School." On the initiative of the Department of Christian Education, Seabury Press and the Morehouse-Gorham Company cooperated in supplying this reprint to acquaint the Convention with the story of a decade of progress.

HONEST and vigorous differences exist in the Church as to the relative merits of different approaches to Christian education. It gives us a great deal of pleasure to find both points of view working together to provide Churchpeople with THE LIVING CHURCH'S interpretation of the story.

THOSE who will be in Honolulu on Friday, September 9th, certainly will not want to miss THE LIVING CHURCH FAMILY DINNER, a regular feature of General Convention for many years. It will be at 6 p.m., and guests are urged to be prompt, since we must adjourn by 7:30 to permit attendance at important evening events.

"INSIDE the House of Bishops" will be the theme of a talk at the dinner by our own Elizabeth McCracken, who has been covering meetings of the House since the New Orleans Convention of 1925. Who is who and what is what in this august body; personalities and anecdotes of the past and present; all will be told from the keen point of view of the Bishops' shrewdest and most experienced observer. Bishops can't bluff Miss McCracken; she has seen too many of them come and go.

CONVENTION reporters include—besides Miss McCracken, who as usual will cover the House of Bishops—the Rev. Dudley J. Stroup, covering the House of Deputies, a job which has been carried for a good many years by the Rev. G. Ralph Madson. Fr. Stroup has previously done General Convention reporting for the National Council, and has also been a diocesan magazine editor. We shall miss Ralph, who was unable to go this year, but are glad to have such a well-qualified replacement. Covering the Woman's Auxiliary will be Mrs. Milton C. Borman, whose delightful W.A. preview appeared in one of our summer issues.

IN ADDITION, other L. C. correspondents and editors will be on hand to cover various other Convention activities. Quite a few dioceses showed sound judgment in electing L. C. correspondents to represent them.

YOUR columnist will be there as a Milwaukee deputy. His wife will also be there, covering the Convention for Religious News Service. We are not going to have a booth in Honolulu, but anybody who wants to get in touch with me can do so either at the Alexander Young Hotel or in the Milwaukee deputation in the House. Or a note can be left at my box in the press room.

ALL YEAR LONG, we have been busily grinding our editorial axes on various convention issues. We hope that the Convention will remember to do all the things we have told it to do. There is a moment, however, at which last-minute shouts of advice are not in order. All that we advocate editorially this week is that the Church forget about tinkering with its own health and concentrate upon bringing the world to Christ and bringing Christ to the world. This is the "issue behind the issues," the task of following an incarnate and crucified Lord.



THIS ADVICE is easy to give, but hard to follow in one's own life. How very little difference anything said or done at General Convention will make unless all of us on the home front make it come true!

A PICTURE in this issue shows the "Sleeping Giant" on one of the Hawaiian islands. The name is not applied to the Episcopal Church in the foreground, but to a mountain in the background. However, it is a reminder of Billy Sunday's apt phrase for our Church. If indeed the sleeping giant (the Church) has waked up, he appears to have done so with a cramp in the leg. The extremes of Churchmanship which cause us so much discomfort are nevertheless evidences of a vital religion deeply concerned about right relationships with God and man.

In General Convention, Churchmanship tensions are actually taken pretty much in stride, as they are in the parish and diocese. Again and again over the years, the Convention has shown itself to be a body with one Spirit — the Holy Ghost, who presided in the Councils of the Apostles and continues to preside in the Councils of His Church today.

PETER DAY.

The Living Church

# *Program*

## for the 1955 General Convention of the Episcopal Church

Sunday, Aug. 28 — Thursday, Sept. 1		Meetings of Overseas Bishops, Reef Hotel.
Wednesday, Aug. 31 — Saturday, Sept. 3	9 a.m. — 9 p.m.	Registration, Moana Hotel.
Sunday, Sept. 4	9 a.m. — 5 p.m.	Registration, Moana Hotel.
Saturday, Sept. 3	9 a.m. 2 p.m. 2 p.m.	"Lurline" arrives. Meeting of National Council, Reef Hotel. Meeting of Woman's Auxiliary Board, Reef Hotel.
Sunday, Sept. 4		Pre-convention services in Churches on Oahu and neighboring islands. Freshmen deputies, Iolani Chapel. "Town Meeting of the Air," McKinley Auditorium. Opening service, Civic Auditorium.
	3 p.m. 3 p.m. 8 p.m.	
Monday, Sept. 5	7:30 a.m. 7:30 a.m. 10:30 a.m. 10:30 a.m. 6:30 p.m. 6:30 p.m. 6:30 p.m. 8 p.m. — 10 p.m.	Holy Communion, House of Bishops, House of Deputies, Iolani Chapel. Holy Communion, Triennial Delegates, St. Andrew's Cathedral. Both Houses convene, Deputies, Iolani School; Bishops, Club 100. Woman's Auxiliary convenes, Iolani Chapel. West Missouri dinner, Princess Kaiulani Hotel. New Bishops' dinner, Royal Hawaiian Hotel. Diocese of Connecticut dinner, Halekulani Hotel. Official reception, Royal Hawaiian gardens.
Tuesday, Sept. 6	7:30 a.m. 7:30 a.m. 10 a.m. 6 p.m. 8 p.m.	Holy Communion, Episcopal Evangelical Fellowship, St. Andrew's Cathedral; breakfast, YMCA. Holy Communion, American Church Union, St. Mark's; breakfast, St. Mark's. Joint session, both Houses and Woman's Auxiliary, Civic Auditorium. Invitation dinner, Diocesan Chairmen, Presiding Bishop's Committee for Laymen's Work, Princess Kaiulani Hotel. Missionary Mass Meeting, Home Department.
Wednesday, Sept. 7	7:30 a.m. 7:30 a.m. 10 a.m. 6:30 p.m. 6:30 p.m. 6:30 p.m.	Holy Communion, Episcopal Service to Youth, St. Elizabeth's; breakfast, St. Elizabeth's. Holy Communion, Bishops' wives, St. Clement's; breakfast, St. Clement's. Joint session, both Houses and Woman's Auxiliary, Civic Auditorium. Eighth Province dinner; executive board, Woman's Auxiliary, Halekulani Hotel. Chancellors' dinner, Pacific Club. Seminary dinners.
Thursday, Sept. 8	7:30 a.m. 9:30 a.m. 12:30 p.m. 1 p.m. 6 p.m. 8 p.m.	Holy Communion, United Thank Offering, Civic Auditorium. Both Houses convene, Iolani. Devotional service, Iolani gym. Woman's Auxiliary tour of missions. Episcopal Evangelical Fellowship dinner, Lau Yee Chai Restaurant. Missionary Mass Meeting, Overseas Department.
Friday, Sept. 9	7:30 a.m. 7:30 a.m. 12:30 p.m. 6 p.m. 6:30 p.m. 6:30 p.m. 8 p.m.	Holy Communion, Guild of All Souls, St. Mark's; breakfast, St. Mark's. Holy Communion, diocese of Pennsylvania, St. Andrew's Cathedral; breakfast, Pacific Club. House sessions as scheduled. Devotional service, Iolani gym. Living Church Dinner, Moana Hotel. Dinner, domestic missionary Bishops and wives' dinner, Halekulani Hotel. Chaplains' dinner, Queen's Surf. "Night in Hawaii," Civic Auditorium.
Saturday, Sept. 10		Morning sessions as scheduled. Dinner, Diocesan Chairmen, Presiding Bishop's Committee for Laymen's Work, Queen's Surf Hotel.
Sunday, Sept. 11	7:30 a.m. 7:30 a.m. 8 a.m. 11 a.m. 8 p.m.	Holy Communion, men of the Church, Iolani Chapel; breakfast, Moana Hotel. Holy Communion, Girls' Friendly Society, St. Peter's; breakfast, YMCA. Holy Communion, Alumnae Auxiliary Executive Board, St. Mary's. Anglican Society service, St. Peter's. Ecumenical service, St. Andrew's Cathedral.
Monday, Sept. 12	7:30 a.m. 7:30 a.m. 12:30 p.m. 4:00 p.m. 6:30 p.m.	Holy Communion, Anglican Society, Epiphany Church; breakfast, Epiphany Church. Holy Communion, altar guilds, Holy Trinity Church. Both Houses meet or joint session, morning and afternoon. Devotional service, Iolani gym. Tea, wives of bishops and clergy, Walter Dillingham Home. Provincial dinners.
Tuesday, Sept. 13	7:30 a.m. 12:30 p.m. 4 p.m. — 6 p.m. 6:30 p.m.	Holy Communion, Confraternity of the Blessed Sacrament, St. Mark's; breakfast, St. Mark's. Both Houses meet or joint sessions. Devotional service, Iolani gym. Reception, Gov. and Mrs. King, "Washington Place." National Council Departmental dinners (Christian Education, Christian Social Relations, College Work, Promotion, Overseas.)
Wednesday, Sept. 14	7:30 a.m. 7:30 a.m. 12:30 p.m. 8 p.m.	Holy Communion, Episcopal Pacifist Fellowship, St. Luke's; breakfast, Woody's. Holy Communion, Associates of Religious Orders, St. Mark's; breakfast, St. Mark's. Both Houses meet. Devotional service, Iolani gym. Solemn Evensong, St. Andrew's Cathedral, sponsored by American Church Union.
Thursday, Sept. 15		Both Houses meet. Adjournment. "Lurline" departs.
	5:30 p.m.	

TWELFTH SUNDAY AFTER TRINITY



## DEPUTIES

## Back for More

Not quite 40% of the deputies to General Convention this year will be repeaters. A tabulation made by the Rev. Gardiner Day, rector of Christ Church, Cambridge, Mass., shows that 134 clerical and 122 lay deputies elected to the 1955 General Convention were elected from the same diocese in 1949 or 1952. (The total number of deputies is 654, half clerical and half lay). Seven dioceses have entirely new clerical and nine entirely new lay deputations since 1952. Alabama has a completely new deputation in both orders.

## President of the House

The clerical and lay deputation from the diocese of West Missouri has indicated that it will nominate the Very Rev. Clarence R. Haden, dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., for President of the House of Deputies.

And it is generally believed that the Rev. Canon T. O. Wedel, present President of the House of Deputies, will be nominated for reelection.

Canon Wedel was elected President of the House of Deputies in 1952 after the sudden death of the newly-elected President, the Very Rev. Claude H. Sprouse. Son of a Mennonite minister, Canon Wedel was a professor of English before his ordination in 1931. From 1934 to 1939 he was Secretary for College Work of National Council. It was there that he met his wife, Cynthia Clark Wedel, who will be presiding officer of this year's Triennial Meeting of the Woman's Auxiliary. From 1939 to 1943 he was Director of Studies of the College of Preachers, of which he has been Warden since he became a canon of the Washington Cathedral in 1943.

Dean Haden is a former director of the Presiding Bishop's Committee on Laymen's Work. At present he is the member of National Council from Province VII. Before coming to his present position in 1951 Dean Haden served parishes in the dioceses of Dallas, Louisiana, and North Carolina, and held a number of diocesan offices. He has served as a deputy to two General Conventions, from the diocese of Dallas in 1940 and from the diocese of North Carolina in 1949.



*CROSSES FOR CONVENTION: Every deputy to General Convention will have a cross — of the lightweight ceramic variety — to carry. Elementary school students at Iolani under the supervision of art teacher, Mrs. James Bird, are making 2,500 crosses which will be presented to deputies and guests.*

## CONVENTION ISSUES

## Two Winning Horses

What will happen at the 1955 General Convention is anybody's guess. According to Article I, Section 1 of the Constitution, "in all deliberations [of the Convention] freedom of debate shall be allowed," and "either House may originate and propose legislation . . ." Theoretically then, anything having to do with the life of the Church could come up at General Convention.

Nevertheless, informed Churchmen are able to sense which way the winds are blowing. Churchmen, for example, who regularly read *THE LIVING CHURCH* with its weekly reporting of "the news, the work, and the thought of the Episcopal Church," can predict pretty accurately some, at least, of the important issues likely to be discussed at an impending meeting of the Church's supreme legislative body.

As a matter of general interest, therefore, and also to serve as a guide to bishops and deputies, *THE LIVING CHURCH* has taken a poll of leading Churchmen to determine what issues, in their opinion, are the ones most likely to occupy Convention time and energy. Early in July a letter was sent to a

number of eminent Churchmen asking them to name what, in their opinion, "are the five most important problems to come before General Convention." The present report is based on replies from these 10 individuals:

Bishop Dun of Washington.

Bishop Stuart of Georgia.

Bishop Burrill of Chicago.

Bishop Higgins of Rhode Island.

The Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass., and a deputy from the diocese of Massachusetts.

The Rev. Canon Albert J. DuBois, General Secretary of the American Church Union.

The Rev. E. A. de Bordenave, rector of Emmanuel Church, John's Parish, Middleburg, Va.

Spencer Ervin, President of the American Church Union.

David E. Bronson, chancellor of the diocese of Minnesota and deputy from that diocese.

Clifford P. Morehouse, deputy from the diocese of New York.

Although the Churchmen polled were asked to name five important subjects, some of them named more than five; and we have included these additional topics. One or two of those polled replied that the question submitted might mean the five topics most likely to come up or the five that the particular individual being questioned would like to have brought up. In our reporting we have made no distinction between the two categories.

It will be observed that in this contest there are two winning horses—program and budget (sometimes referred to in those terms, sometimes simply as budget) and the name of the Church. Each received seven votes out of a possible 10.

In favor of changing the name of the Church (i.e., by dropping the designation "Protestant") is Canon Du Bois, who says:

"It would make for consistency in terms of our affirmations of belief in the Book of Common Prayer and would tend to remove a great many misunderstandings about the nature of our Church if the word 'Protestant' could be dropped and the Church could be legally and officially called what it is, in fact, practically called in ordinary speech — 'The Episcopal Church.'"

On the other hand, the Rev. Gardiner M. Day believes that such a move would be "a tragic step to take at any time":

"I am one of those Protestant Episcopalians who value and cherish both the Catholic and the Protestant heritages of

## GENERAL CONVENTION

our Church and feel that, whatever our reasons may be, to drop the word 'Protestant' would quite obviously be interpreted as a repudiation of our Protestant heritage.

"This would be to me — and I am sure to countless other members of our Church — a tragic step to take at any time, but especially at the present time when our Church is cooperating through the National Council of Churches and the World Council in that growing ecumenical movement which, as the late Archbishop Temple declared, is the 'great new fact of our era.'"

A fervent plea that the Church, in considering program and budget for the next triennium, stretch her sights to include opportunities as well as pressing needs, is voiced by two lay deputies. Mr. Bronson says:

"We have been attempting for too long to run the general Church and its missionary effort on a minimum budget, with no leeway for strategic advances. It is to be fervently hoped that a budget which actually allows a substantial amount for undesignated purposes to take care of strategic opportunities that always arise be-

tween Conventions can be adopted at the coming Convention in Honolulu."

Mr. Morehouse writes to the same effect:

"The National Council has submitted three alternative budgets\* for the missionary work of the Church. It will be up to General Convention, acting on the recommendation of the Joint Committee on Program and Budget, to decide whether, in the next three years, the Church will stand still or move forward in its missionary work."

Next runners-up are the question of a Bishop for the Armed Forces and the Church's relation to the Church of South India, with five votes each. The former is simply mentioned, without comment, by two of the bishops polled. The other three individuals who mention it—all of them definitely Catholic-minded Churchmen—are in favor of having such a

\*A. \$6,200,000 (about the same as the present budget); B. \$7,100,000 (allowing increases for some urgent needs); C. \$8,000,000 (enabling the Church to meet additional missionary opportunities).

bishop. Mr. Ervin speaks pertinently and succinctly for these:

"A bishop for the armed forces is needed to place behind our chaplains and service personnel the prestige and centrality of the office of a bishop. There is no substitute for the power of properly accredited, continuing, personal leadership."

The South India question is mentioned by five—Bishop Burrill and Bishop Higgins, Fr. DuBois, and Mr. Morehouse and Mr. Ervin. On this Bishop Higgins says:

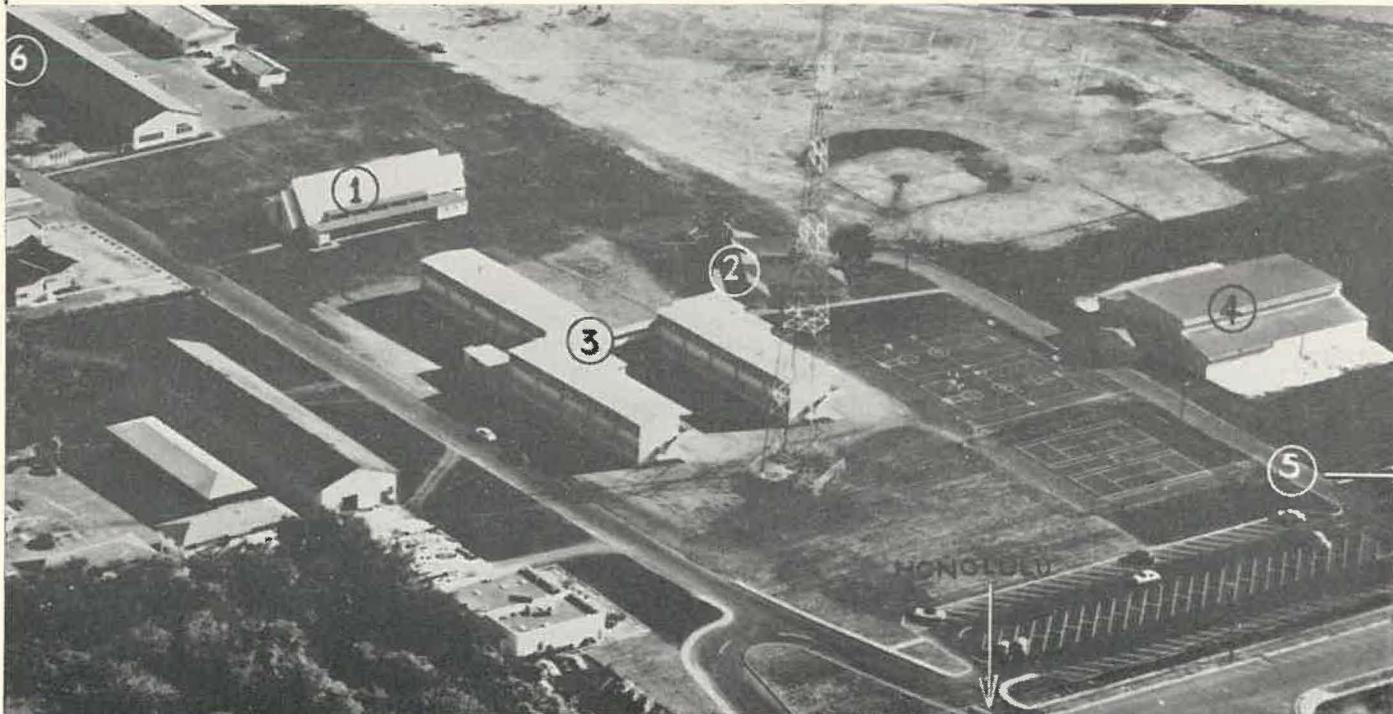
"The United Report of the two Joint Committees of the Convocations of Canterbury and York on the Church of South India should receive the close attention of Convention. Many of us feel strongly that General Convention should register its own approval of the Report."

Mr. Morehouse, commenting upon relations with the Church of South India, and the reunion plans in North India and Ceylon, reminds us that these "will be brought up in the Report of the Commission on Ecumenical Relations, which proposes an on-the-spot study by a

### How to Find Your Way Around at General Convention . . .

*amounts to being able to find your way around the campus of Iolani School. Buildings of the Church secondary school for boys, being taken over for General Convention, are, as numbered on the aerial view of the campus above:*

- (1) St. Alban's Chapel, Iolani School — Woman's Auxiliary Meetings.
- (2) Cafeteria — tent for tea and meals will also be erected here.
- (3) High School classrooms — Committee rooms, Press Room, and Convention offices.
- (4) Gymnasium-auditorium — House of Deputies Meetings, information and message center.
- (5) (off picture) Dormitory. Club 100 — House of Bishops Meetings.
- (6) Elementary School buildings, 20 classrooms — meetings and exhibits.



traveling delegation." [For Bishop Burrill's trenchant comments on the CSI, see below.]

Prayer Book Revision and compulsory retirement of bishops and clergy each get four votes. Mr. Bronson believes that "some of the proposals that will be offered for Prayer Book revision and liturgical experimentation are bound to run counter to the thinking of substantial sections of the Church" and hence may be fraught with the danger "of arousing animosities and increasing a cleavage between sections of the Church whose differences on the subject are presently irreconcilable."

None of the four who mention Prayer Book revision as a possible subject is overwhelmingly in favor of it: Mr. Bronson fears it as being too hot to handle; Mr. Day wants anything in this direction "postponed at least until 1958," but hopes that the Convention will continue to finance revisions of the present Liturgical Commission's Prayer Book *Studies*; Bishop Burrill thinks that "perhaps the time has come to authorize the preparation of the new Prayer Book for presentation to the next General Convention"; while Fr. DuBois thinks that "too frequent revisions of the Prayer Book are not desirable and it is not time to revise again."

In regard to the present canon on compulsory retirement of clergy, to take effect in 1957, Bishop Burrill believes that it "is good legislation and should prevail." He claims that the similar canon now in operation in regard to retirement of bishops "has worked well." On the other hand, to Fr. DuBois compulsory retirement for bishops and priests "smacks too much of big business methods," while Mr. Ervin stigmatizes it as the "age guillotine," having "neither precedent nor good sense in its favor," and causing us to remove "competent men merely because they are 72 years of age." Mr. Morehouse mentions the topic, but does not indicate his opinion.

Clergy placement gets two votes, and the related question of clergy supply one. "Cumbersome and ineffective" are the words Fr. DuBois applies to our present method of clergy placement. Bishop Higgins says that "we need still more seminary capacity, more single men in the seminaries, and a determined crusade on college campuses to win men for the ministry."

A nuclear reactor for Japan, recognition of our place in the Anglican Communion, Christian education, and devolution of the powers of General Convention each receive two votes.

In regard to the first of these, Bishop Dun of Washington comments thus:

"I hope the suggestion from the Convention of the diocese of Washington regarding the possible raising of funds to



BISHOP BURRILL



BISHOP DUN



MR. ERVIN

*Among the issues: A guillotine, a nuclear reactor, and decay.*

give a nuclear reactor [for the development of peace-time uses of atomic energy] to some institution in Japan will be viewed as an important issue."

Coming out strongly in favor of devolution of the powers of General Convention is Mr. Ervin, who says:

"General Convention has long been overburdened. In an area as large as ours, real provinces, with real powers, are a necessity. The grouping of dioceses into them, and the provision of their machinery, as well as determination of the powers to be given them, require much study, but we should get started with the acceptance of the idea. Some of the opposition to it lies in quarters hostile to hierarchical government and its extension to include archbishops. But look at Canada. Can anyone say that the Church there is tractarian?"

Miscellaneous subjects receiving one or two votes range all the way from ecclesiastical bureaucracy to women deputies for Convention, and include changes in certain provisions of the Church Pension Fund, the election of a Bishop of Salina, denying a vote in the House of Bishops to suffragans and retired bishops, and problems of the urban church.

Ten topics, therefore, receiving a high number of votes in our poll are: Program and Budget (7), Name of Church (7), Bishop for Armed Forces (5), Church of South India (5), Prayer Book Revision (4), Compulsory Retirement (4), Clergy Supply and Placement (3), Nuclear Reactor (2), Recognition of our Place in Anglican Communion (2), Christian Education (2).

A well-rounded summary of the whole probable scope of the impending General Convention is given by Bishop Burrill:

"The principal matter to be considered at the General Convention will undoubtedly be the Program and Budget for the next three years. The Convention, meeting for the first time out of the continental United States, will have an opportunity to survey the Overseas Mission work of the Church in a unique way.

"However, underlying this matter is the

more important consideration of the whole area of stewardship. Our vision for the mission of the Church is not limited by money, but by spiritual vitality. The grass roots in the Church begin to show signs of greater life by emphasis on stewardship, and more particularly on tithing. Our Department of Promotion in the National Church should be directed to prepare materials on tithing, to let the Budget recede into the background, and encourage people to support the Program of the Church with their tithe and gifts.

"Other important matters will be the election of a Bishop for the district of Salina; consideration of the program of Christian education; and changing the name of the Church. Undoubtedly, there will be an attempt to deny retired and suffragan Bishops a vote in the House of Bishops and to elect a Bishop for the Armed Forces of the United States.

"The Commission on Approaches to Unity will report progress and will recommend no specific legislation, but the whole scope of the ecumenical movement will undoubtedly receive consideration. Here, especially, we should not allow our desire for reunion to lead us into premature and unwise decisions. The discussion in England proposing intercommunion with the Church of South India, is something our Convention should not encourage. This is a matter for the Lambeth Conference and cannot wisely be decided in any unilateral action. The Church of South India is not in communion within itself and is therefore not in position to consider intercommunion with others. Lambeth proposed a wait of a generation to see what would happen. This is wise counsel.

"The compulsory retirement of all clergy will come before the Convention for final approval. It was passed at Boston but there is considerable dissatisfaction with the action throughout the Church, especially in the detailed handling of Pension arrangements. However, this is good legislation and should prevail. A priest can still function after the age of retirement but the responsibility of a cure should pass to the shoulders of a younger man. This program has worked well among the Bishops and will among the other clergy.

"One matter that should receive earnest consideration at the Convention is the

problem of the urban church. Decay of churches in the heart of our great cities is the usual experience of all Churches. We need to face this problem, for it is crucial. It is the new mission field of the Church, for we were not commissioned to abandon the city for the suburbs. We have priests with vocations for this work, we have the beginnings of leadership in the National Church. Means should be provided to enlarge this work and to provide subsidy from the General Church, for the problem is greater than any congregation or diocese.

"The Standing Liturgical Commission has done a good job of preparing *Studies* looking forward to Prayer Book revision. Perhaps the time has come to authorize the preparation of the new Prayer Book for presentation to the next General Convention.

"The wonderful fellowship at the Convention is not a problem but a happy opportunity and joy to share with life long friends. In worship and work we discover again that we are one in Christ and that although the problems are many the victory is won in Christ Jesus our Lord."

**BUSINESS**

By PETER DAY

**Perfect Score**

Meeting once in three years, General Convention is not only an instrument for the transaction of the Church's business, but the occasion for many associated meetings to advance Church causes and renew ties of friendship and coöperation.

On the Convention program (see page 7), these associated activities are almost more prominent than the real business of the Convention — the daily sessions of the House of Bishops with about 180 members, and the House of Deputies with about 650 members divided equally between priests and laymen. However, it is in the sessions of the two Houses that the real decisions of the Church are made.

On most subjects, concurrent action of both Houses is required. This does not mean that the same subject is introduced in and acted upon by each independently. It is introduced and acted upon in one House, and then comes to the other House in a message requesting that House to concur. If the House concurs, the matter is settled. If it makes an amendment, the resolution goes back to the first House for concurrence on the amendment. Unless concurrence in identical form is finally arrived at, the resolution is defeated.

Many reports are presented to both Houses, and at least one subject — the Church's Program and Budget — is presented to the two Houses in Joint Session. Not even the Budget, however, is acted upon by the Joint Session. It is referred to a committee, as described in

more detail below, and then adopted by one House and concurred in by the other.

The House of Bishops has a few areas of independent authority — over the boundaries of missionary districts, for example — and the House of Deputies also has a few things it can do on its own, mostly in connection with its internal affairs. But all Church financial commitments, canons, and changes in the Constitution or the Prayer Book, and most official declarations of policy are subject to the concurrence of one House in action by the other.

Subject matter for Convention action is introduced in a number of different ways. Any individual member of either House may introduce a resolution, if someone seconds his motion. Memorials and petitions from dioceses, groups, and individuals, and reports of Joint Committees and Commissions appointed by previous Convention action are all considered, although technically they must be sponsored by an individual Bishop or deputy.

The only body with direct access to General Convention is the National Council, which is authorized by canon to present to joint sessions of the Convention the Church's missionary, education, and social program, with the Budget needed to execute it. Even before its official presentation, a committee of

bishops and deputies, named the Joint Committee on Program and Budget, has begun consideration of the National Council's proposed Program. They begin their lengthy deliberations before the opening of General Convention, and bring in their report toward the end. In the meantime, hearings are held and opinions taken from representatives of both the contributing and the spending sides. Action on the Program and Budget Committee's report traditionally is taken first by the House of Deputies and then sent to the House of Bishops for its concurrence.

Normally, all subjects introduced are sent to a separate committee\* in each House, before being adopted or concurred in. The only joint committee in recent years, other than the Program and Budget Committee, has been the Committee on National and International Problems. It usually brings in its reports to the House of Bishops first, since long, hortatory resolutions on social problems are in danger of sudden death in the House of Deputies.

General Convention has another Budget, smaller than the Budget presented by the National Council; it cov-

\*Committees meeting during the session to receive and report on resolutions submitted are not to be confused with the Joint Committees and Commissions that meet between Conventions to give more extended study to particular problems.

**Convention on Radio and Television**

*The following programs related to General Convention are scheduled to be given on the networks. Local stations affiliated with the national networks have the right to carry or reject a program by the network as they see fit. National Council advises those interested to consult their local stations to check date and time of the programs. Many times stations will carry a program not scheduled if their radio or television audience expresses an interest in it.*

**WEEK BEGINNING  
MONDAY, AUGUST 29**

**LET THERE BE LIGHT.** A historical drama featuring the Rt. Rev. William White, the first Bishop of Pennsylvania and a leader in the organization of the Episcopal Church in the USA, as the central character, and demonstrating the democratic nature of the Episcopal Church's Constitution. This is not a network program, but it is carried over 265 radio stations during the week. Ask your local station to carry this program.

**SUNDAY, SEPTEMBER 4  
10:00-10:30 am EDT  
CBS-RADIO**

**CHURCH OF THE AIR** will originate in Honolulu. The Rt. Rev. Harry Sherbourne Kennedy, D.D., Missionary Bishop of Honolulu, will be the preacher.

**WEEK BEGINNING  
MONDAY, SEPTEMBER 5**

**LET THERE BE LIGHT.** A dramatic presentation of the missionary outreach of the Episcopal Church. This is broadcast over 265 radio stations, but it is not a network program. Ask your local station to carry this program.

**SUNDAY, SEPTEMBER 11  
8:00-9:00 pm EDT  
ABC-RADIO**

**TOWN MEETING OF THE AIR** will have Episcopal Church leaders attending their General Convention in Honolulu discuss the question, *How Real Is Our Religious Revival?* This program will originate in Honolulu.

**WEDNESDAY, SEPT. 14  
10:15-10:30 am EDT  
MUTUAL-RADIO**

**FAITH IN OUR TIME** will feature a personal expression of his faith by Harvey S. Firestone, Jr., Chairman of the Presiding Bishop's Committee on Laymen's Work of the Episcopal Church.

**SUNDAY, SEPTEMBER 18  
7:30-7:45 am EDT  
NBC-RADIO**

**FAITH IN ACTION** will carry an interview with leaders of the Episcopal Church recorded in Honolulu during General Convention.

**SUNDAY, SEPTEMBER 25  
10:00-10:30 am EDT  
CBS-TV**

**LAMP UNTO MY FEET** will point up the City Church problems in our fast moving civilization in the light of the Episcopal Church's interest and experience.

ers the salary of the Presiding Bishop, the Convention's own expenses, and a few miscellaneous items. The expenses of Joint Committees and Commissions are included in the Convention's expenses. This Budget is prepared by the Committee on Expenses of the House of Deputies, together with the Treasurer of General Convention, who is entitled to a seat, but not a vote, in the House of Deputies. The House of Bishops has no Committee on Expenses but can amend the General Convention budget that comes to it from the House of Deputies.

Thus, although the Convention has no rule or law on the subject, money matters are the special area of authority of the Lower House. Otherwise, there is a general tradition that matters affecting a particular order normally come before the House in which that order is represented first. The House of Bishops in 1952 labored long and lovingly over a definition of the word "communicant" which was rejected by the House of Deputies. Throughout the history of the Episcopal Church, nobody has really known what a communicant is, and the word probably will not be defined in 1955 either.

The Budget proposed by the National Council for the missionary, educational, and social work of the Church during the next three years offers the Convention three choices.

Budget A, at \$6,221,509 per year, is some \$400,000 more than the \$5,837,996 Budget upon which the Council is operating in 1955, but essentially represents the maintenance of the work of the National Church at the 1955 level.

Budget B, at \$7,192,723, has been described as incorporating "necessary increases for urgent needs."

Budget C calls for a real stretch in Church thinking. At \$8,063,272, it represents an increase of 38% over the present missionary level to incorporate "important work which could be done should the money be raised." But "Even Budget C will not be sufficient to do what needs to be done," according to some Council members.

While contributions from individuals through parochial and diocesan channels ("the red side" of the weekly pledge envelope) produce the majority of the revenue needed, about \$1,500,000 comes from other sources. An important change in policy in this connection is proposed by the National Council. Income from trust funds (about \$430,000) and the Children's Lenten Offering (about \$600,000) are removed from the normal Budget on the principle that the gifts of little children and the gifts of the dead ought not to be used for ordinary running expenses of the Church's enterprise.

All in all, the 1956-58 Budget represents the boldest fiscal leadership the National Council has exercised since depression times. Nevertheless, the 38% increase of Budget C actually would represent a total increase of Church giving of less than 2%, so tightly does the clutch of parochial and diocesan fingers constrict the flow of Church funds to national causes. Of more than \$100,000,000 annual receipts for all Church purposes, only about 5% ever gets out of the diocese in which it was raised.

Some 13 Joint Committees and Commissions appointed or continued by the 1952 General Convention plus 7 other official agencies besides the National Council will present reports to the 1955 sessions. This year they have achieved a perfect score in getting their reports in on time, and a bound volume containing the 20 reports is in the hands of bishops and deputies.

Two of the reports are covered at some length in this issue (see pages 17 and 26). Brief summaries of the other 18, most of which have been covered in earlier issues, follow.

### Alcoholism

The Joint Committee to Study the Problems of Alcoholism reports a vigorous educational program during the triennium with conferences, seminars, and a close working relationship with the Yale School of Alcohol Studies. Though the report merely notes the fact that the Rev. David Works served as



THE REV. DAVID WORKS  
*The assistant did the spearheading.*

assistant to the chairman (Bishop Hall of New Hampshire), it is generally known that the Rev. Mr. Works spearheaded the whole enterprise.

The Committee will request General Convention to change it from a Committee (which can only consist of members of the two Houses) into a Commission (which can include non-members of General Convention). The resolution requests that the new Commission have the right to add to its own membership, a procedure which is, however, forbidden by the Convention's Rules of Order.

It also requests an unusual grant of authority: "that the Department of Christian Social Relations, and/or other Departments of the National Council implement such recommendations contained in this report as the new Joint Commission shall direct."

The Committee recommends that the Woman's Auxiliary, the Presiding Bishop's Committee for Laymen's Work, the Division of College Work, the Division of Youth, and parish and diocesan groups study the problems of alcoholism and of social drinking.

### Building Fund

Though it is called a "Commission," the American Church Building Fund Commission is actually a continuing Church corporation, now celebrating its 75th year. Its permanent fund now stands at \$1,111,000, of which \$1,081,819 is now outstanding in loans to 164 churches for construction and repair of churches, rectories, parish houses, etc.

The average loan is less than \$10,000. A ten-year amortization plan is usual, but most churches are paying off ahead of schedule. Negotiations are conducted directly with the parish, but the approval of the bishop is required.

The Commission reports that during the past three years, 231 churches with total requirements of \$4,500,000 asked for loans. In the same period actual loans amounted to 57, for a total amount of \$797,741 — obviously only a fraction of the worthy need that could be met if the Commission had adequate capital.

Gifts out of net income, "for cases in which the need is unusual and urgent," amounted to \$14,075 in the past three years.

No special request is made for Convention action.

### Anglican Congress

Reverberations of the excitement and inspiration of the world-wide Anglican Congress, held in Minneapolis, Minn., August 4-13, 1954, come before General Convention in the report of the Joint Committee on Arrangements for that gathering.

The Committee reports that total

attendance was 567, with 290 from U.S.

After the Congress was over, the Committee had a great deal of excess money to give back. It had an unused balance of \$17,032.04 from a \$50,000 General Convention appropriation for the expenses of the Congress. Of a \$100,000 fund for travel expenses of overseas delegates, \$14,065.88 was returned to the dioceses and missionary districts that had raised the money.

A discretionary fund of \$25,000 supplied by Trinity Church, New York, paid the cost of the motion picture film record of the Congress and also subsidized the printed report, and an unexpended balance of \$14,265.43 was returned to the parish.

No resolution is appended to the report, but a hint as to what General Convention might do is supplied by a resolution quoted from the Church Assembly of the Church of England, distributing thanks to the proper places and commending the "Message and Report of the Congress to all members of the Church for consideration and study."

### Architecture

The Joint Commission on Church Architecture and the Allied Arts "is now functioning better than ever before," its report says, and the rest of the report proves its point. Architectural competitions with a first prize of \$100 were held in the past triennium. Advice was given to hundreds of inquirers. The Commission is planning a conference in the Midwest in 1957.

A thorough program of assistance and advice to parish churches, involving a visit from a member of the Commission "when informed that parishes or missions contemplate building," is proposed in the Commission's report. The Commission desires to instruct vestrymen and parishioners on "the traditional and contemporary architecture of the Church with the Prayer Book as a guide"; to have a "thorough conference with the rector and vestry . . . to help the parish decide what its present and future needs might be"; to help choose an architect and craftsmen; and to keep in touch by correspondence until the structure is complete.

Hitherto, revenue from the sale of the Church flag has covered all the Commission's expenses. However, since most parishes that want such a flag now have it, this source of revenue is declining. The Commission requests a \$6,000 appropriation from General Convention, mostly for travel and part-time stenographic help.

### Pensions, Salaries, Retirement

A 15-page report of the Joint Commission to Study Clergy Pension Plans and Clerical Salaries proposes eight res-

olutions for Convention consideration.

(1) The Convention is asked to endorse the present pension system, which provides for the clergy, widows, and minor orphans on an actuarial reserve basis. This resolution by implication would give a negative answer to proposals for a common-stock equity plan known as the El Paso Plan, which would create an individual estate for each clergyman offering the possibility of capital gains but not guaranteeing a definite income or providing special benefits for dependents.

(2) and (3) The attention of the Church is called to the advantages of voluntary coverage of the clergy on a self-employed basis under the present Social Security law. Even clergy now retired may qualify by serving for 18 months or two years in some remunerative position.

(4) The Commission has been unable to find a way to include mothers and sisters of unmarried clergymen in the pension system.

(5) The Convention is asked to recommend the appointment of diocesan lay committees to consult with vestries about increasing clerical salaries and allowances. (The report particularly mentions the inadequacy of present automobile allowances.)

(6) The Commission is in favor of permitting the new compulsory retirement law (Canon 45, Section 8) to go into effect on January 1, 1957, as scheduled; but proposes an amendment permitting a retired priest to serve on a supply basis for periods up to three months in one year; and clarifying the fact that "there can be no limitation upon the celebration of the Holy Communion by a priest at any time."

(7) and (8) The Commission asks to be continued and to have an appropriation of \$2,000 (a cut of \$1,000 from its 1952 appropriation, of which it spent \$1,650).

### General Seminary

With 221 students registered, 163 of whom are preparing for ordination, the General Seminary has the highest enrollment in its history and also continues to have the highest enrollment of any seminary of the Episcopal Church. However, applications for entrance continue to be far beyond the seminary's capacity.

In their report to General Convention, the trustees of the seminary raise the question of expansion, but say that the faculty has "serious doubts of its capability of fulfilling its responsibility to the Church with a larger complement," even if the necessary additional staff and plant were available.

A vigorous program of graduate studies in which the seminary is now engaged should not be sacrificed for the sake of a larger undergraduate enrollment, the report says.

The General Seminary is the only theological school officially related to General Convention. The main advantage to the seminary, however, is prestige since no money has ever been appropriated to it by Convention.



MR. DYKMAN  
*Pockets for notes.*

### Constitution and Canons

Tribute to Jackson A. Dykman for his masterly work in bringing up to date the work of annotating the Church Constitution and Canons begun by Dr. E. A. White is recorded by the "Joint Committee to Supervise Publication of a New Annotated Edition of the Constitution and Canons."

Some 375 sets of the two-volume scholarly publication have been sold.

The Convention is asked to appoint a continuing "Joint Committee on Supplements to White and Dykman's Annotated Constitution and Canons," consisting of one bishop, one priest, and three lawyers, to prepare and supervise the publication of additional notes, called "pocket parts" because they will fit into pockets designed for the purpose in the bound volumes.

Just what has happened to each constitutional article and canon at each session of General Convention is recorded in this massive scholarly work, with summaries of secular court opinions bearing on the interpretation of Church law.

### Orthodox

The Joint Commission on Assistance to the Eastern Orthodox Churches reports expenditures of \$31,523.34 during the past three years, of which \$28,238 went to the Russian Orthodox theological seminary in Paris and related undertakings. Most of the Commission's money comes from 15% of the Good Friday Offering (taken in parishes and missions in the U. S. on Good Friday each year), and a little comes from THE LIVING CHURCH RELIEF FUND.

Copies of the Church magazines are

sent to the Orthodox patriarchates. In addition, books have been sent to the Patriarchate of Moscow, which has cordially reciprocated by sending copies of its publications to the Commission.

In addition, the Commission has approved appropriations of the National Council's Committee on World Relief and Church Cooperation to the extent of \$163,490. St. Vladimir's Seminary, New York, was the largest recipient, with \$55,240.

The Commission requests General Convention to continue designating 15% of the Good Friday Offering for its work.

### Ecumenical Relations

National and international cooperation between Churches, especially in the National Council of Churches and the World Council of Churches, is supervised by the Joint Commission on Ecumenical Relations. Highlight of the past three years was the Assembly of the World Council in 1954 in Evanston.

The Commission reminds the Church of the importance of studying the reports and messages of ecumenical gatherings.

General Convention is asked:

(1) To extend the Commission's area of responsibilities to cover "ways and means by which the relations between our Church and the other branches of the Anglican Communion may be deepened and strengthened."

(2) To invite the "entire Church" to study the Church of South India during the next three years, with the Ecumenical Commission producing the study outline and generally implementing the project.

(3) To send a delegation of five, including at least one bishop, one priest, and one lay person, to visit the Church of South India and report their findings to the Ecumenical Commission for an evaluation which would then be reported to the next General Convention.

(4) To continue the Commission and provide it with an appropriation of \$4500. This sum pays for the Commission meetings. (In addition, various items of ecumenical expenditures are included in the National Council Budget.)

### History

Three reports relating to the study of Church history will be presented to General Convention—the report of the Joint Commission on the *Historical Magazine*, the report of the Church Historical Society, and the report of the Historiographer of General Convention, the Rev. Dr. Walter H. Stowe, who is editor of the *Historical Magazine* and president of the Church Historical Society.

Biggest news of the triennium from the standpoint of keeping track of Church history was the decision to house the priceless library, manuscripts, and

archives of the Historical Society in the library building about to be constructed for the Episcopal Theological Seminary of the Southwest. Four thousand square feet of the new building will be set aside for the society, which hopes to occupy its new quarters in the summer of 1956.

A reminder that the Anglican Church was functioning in Colonial America on a permanent basis 13 years before the landing of the Pilgrims is provided by the report of the Historiographer on plans for the 1957 celebration of the 350th anniversary of the settlement of Jamestown, Va., in 1607. General Convention is requested to appoint a Joint Commission to carry out the Episcopal Church's part in the celebration, with an appropriation of \$2000 for the purpose.

A requested increase of \$1200 per year in the appropriation for the Historical Society would raise its total ap-



ROBERT HUNT SHRINE (named after first celebrant), Jamestown, Va.: The Church preceded the Pilgrims.

propriation to \$18,000 for the three year period. Also an item of \$5000 for moving expenses is requested.

No increase is requested in the \$2250 appropriation for the *Historical Magazine*. However, the report warns that increased printing costs may necessitate an increase in the \$4.00 per year subscription price.

### Industrial Areas

An important and comprehensive report on the problems of bringing the Christian faith to bear on "time clock communities," where most of the residents are workers in industry, will be presented to General Convention by the Joint Commission to Survey the Missionary Problems in Industrial Areas. The Commission recommends:

(1) That research in this area be "dou-

bled, tripled, or quadrupled," and that a Church research center be established as soon as possible.

(2) That the seminaries tackle the problem of the industrial ministry with special reference to "the arts of communication," studies of community organization, and training in group work.

(3) That there be an annual conference on the Mission of the Church in Industrial Areas.

(4) That a training program be instituted for the urban-industrial ministry.

(5) That dioceses make surveys of their parishes and missions in industrial areas.

(6) That caution be employed in considering management-labor sponsorship of industrial chaplaincies, which have not been too successful in some places.

The only action requested of General Convention, however, is to continue the Commission with an appropriation of \$1500.

### Prayer Book

Secure in its confidence that the Church in general is well disposed toward the Prayer Book changes sketched in its first five "Prayer Book Studies,"\* the Standing Liturgical Commission almost appears to be enjoying the role of trying to slow up, rather than speed, the movement to revise the Book of Common Prayer.

The "Prayer Book Studies" will not be completed until 1958 or later, the Commission says. It adds: "The Commission does not set any date for revision, and does not even propose revision. In the light of all the suggestions for revision which have been sent in, we recommend, in the Prayer Book Studies, what *might* be done if and when revision is undertaken by the General Convention."

The Commission says it does not think the House of Bishops has the authority to permit "trial use" of a proposed revision of a Prayer Book service, although the House did so at its meeting in Williamsburg, Va., in 1953. To legalize this procedure, the Commission proposes the only Constitutional amendment so far advocated from official sources:

"... The General Convention may, at any one meeting, by a majority of the whole number of Bishops entitled to votes in the House of Bishops and a majority of each order in the House of Deputies:

(b) Authorize for trial use throughout this Church, as an alternative at any time or times to the established Book of Common Prayer or to any section or Office thereof, a proposed revision of the whole Book or of any portion or portions thereof."

This would be an amendment of Article X of the Constitution.

The word "Standing" applied to the

\*I. Baptism and Confirmation (1950); II. Liturgical Lectionary (1950); III. Ministration to the Sick (1951); IV. The Eucharistic Liturgy (1953); V. The Litany (1953).

Liturgical Commission refers to the fact that it is a permanent body set up by canon law and does not have to be re-created by action of each Convention. The Commission's appropriation has to be renewed, however, and it asks for a \$1200 increase to \$4000 for the three years.

## Marriage and Divorce

The Report of the Joint Commission to Report Recommendations as to Amendments of the Canons on Holy Matrimony makes two proposals:

(1) That, when a couple has been separated for three years prior to the final entry of a divorce decree, the additional one-year waiting period prescribed by the Church before the Bishop can take up the case may be shortened to six months.

(2) That an existing section of the canon be stricken out. It provides that when a marriage of a divorced person is to take place in another diocese than the one in which the divorced person received permission to marry, the Bishop of that diocese has the right to review the other Bishop's judgment in the case. The striking out is recommended on the principle that such judgments should be regarded as valid throughout the Church.

The Commission proposes no change in the present basic procedure in which permission to remarry depends on a finding of the existence of one or more impediments to matrimony.

The Commission asks that it be reconstituted as the Joint Commission on Holy Matrimony, serving not only to recommend canonical changes but to give advice and exchange information on the Church's marriage law. It requests an appropriation of \$1000, which is \$500 more than it had in the past triennium.

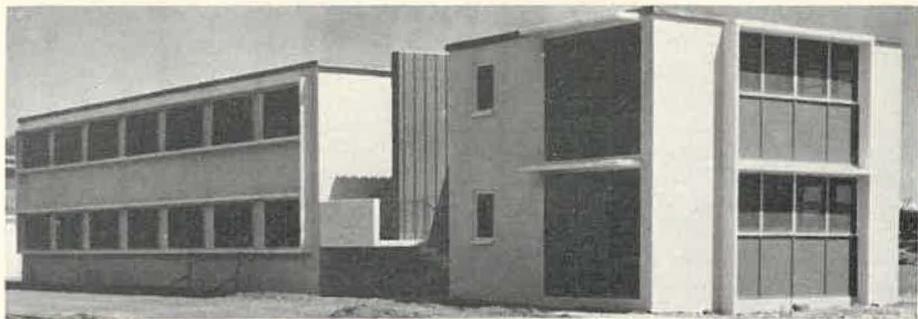
## Music

With six meetings during the triennium, the Commission on Church Music is one of the leaders for frequency of meetings. In its report it tells of brochures and phonograph records published, as well as of the steps taken to organize a "College of Church Musicians." The report does not explain what such a "college" is.

The Commission urges churches to install pipe organs whenever possible, and to make their second choice a reed organ rather than any other instrument.

Three simple Communion services and a plainsong setting of the *Benedictus es, Domine* have been added to the Hymnal, 1940. They are also available in pamphlet form for those who already have a sufficient supply of Hymnals. (General Convention has authority over the words, but not the music, of the Hymnal.)

Schools of Church Music, most of which pay for themselves, have been conducted in several localities. The Com-



IOLANI SCHOOL DORMITORY: *Some deputies will sleep here.*

mission requests a \$500 increase in its appropriation of \$1500 to pay for a western school of this type which is not expected to be self-supporting.

## Theological Education

The long and important report of the Joint Commission on Theological Education has a great many comments to make about clergy supply, educational standards, and seminary finances. It notes with approval a steady increase in the proportion of new clergy who have had regular seminary training and recognizes 11 seminaries as either adequate in staff, program, and facilities, or approaching adequacy. These 11 are Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Episcopal Theological School, Cambridge, Mass.; General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; Church Divinity School of the Pacific, Berkeley, Calif.; Philadelphia Divinity School; Seabury-Western Theological Seminary, Evanston, Ill.; the new Episcopal Theological Seminary of the Southwest, Austin, Tex.; and Episcopal Theological Seminary, Alexandria, Va.

Eight of these are accredited, and three—Southwest, Philadelphia, and Sewanee—are moving toward early accreditation. The Episcopal Theological Seminary in Kentucky, associated with the diocese of Lexington, is not approved by the Commission. Ministerial home training programs of the dioceses of Long Island and Pittsburgh are also frowned upon.

In the eight resolutions presented for Convention consideration, the Commission:

(1) Asks that its report be approved and commended to the Church for study and implementation.

(2) Asks authorization to add four laymen to its executive committee.

(3) Asks the inclusion of "Advanced Theology" among the elective courses available to candidates for Holy Orders.

(4) Points to an existing canonical authorization of provincial boards of exam-

ining chaplains and asks that provinces try this method of providing higher and more uniform standards of canonical examinations (these are examinations given by priests of an ordinand's own diocese in addition to his seminary examinations).

(5) Recommends that "of the Church" be stricken out after the word "seminaries" in Canon 34, Section 2, since some candidates and postulants are attending other seminaries than those of the Episcopal Church.

(6) Asks renewed approval of Theological Education Sunday by Convention as a day to emphasize the seminaries and take up an offering on their behalf.

(7) Urges more adequate financial aid by dioceses and parishes to theological students.

(8) Asks a continuation of its triennial grant of \$10,000.

Like the Liturgical Commission, the Commission on Theological Education is a "standing" commission which does not go out of business at the end of the triennium.

## Unity

Once upon a time, 50% of the energy of General Convention was spent on the triennial report of the Commission on Approaches to Unity, 50% on everything else. In 1955, however, the Commission continues to pursue a quiet course adopted after the Convention of 1946. Discussions with the Methodist Church are focusing on the possibility of having bishops in the historic succession take part in the consecration of new Methodist bishops, but the Commission has "no formal proposal to present to the General Convention at this session" and "realizes that, before any such arrangement is completed there should be consultation with the Lambeth Conference as well as legislative action by General Convention."

Two joint meetings with the appropriate Methodist Church Commission have been held.

No meetings have been held with the Presbyterian Church in the USA, which during much of the triennium was engaged deeply in unity negotiations with

the Presbyterian Church in the U. S. (Southern Presbyterian). These negotiations failed for lack of a constitutional majority in the Southern Church.

The United Lutheran Church has indicated that it must make further progress toward unity among Lutherans before trying to unite with Episcopalians.

The Commission has kept in touch with "two movements aimed at achieving organic union among the Protestant Churches of the United States," sending unofficial observers to various meetings. The report notes that "enthusiasm for this particular approach seems to be waning at the present, partly because of the success of the World Council, particularly the meeting at Evanston. . . . We do not expect major developments for some time if ever."

At the Anglican Congress, the Commission held a dinner meeting at which representatives of the various Anglican provinces told of reunion negotiations in their several areas. However, on the recommendation of the Presiding Bishop, it passed the initiative for official dealings with overseas Anglican unity efforts to the Joint Commission on Ecumenical Relations. The Commission continues to keep in touch with developments in North India and Ceylon for its own information.

The only action asked of General Convention is that the Commission be continued, and directed to continue negotiations with the Methodists and Presbyterians and "to initiate or further such conversations with representatives of other Christian bodies as in its judgment may lead to closer fellowship with them." The Commission requests an appropriation of \$12,000, an increase of \$4000 over its previous appropriation.

### Other Subjects

Not all the important subjects of Convention action are referred to interim Commissions for action. Some of the other topics to be debated are reported in an informal survey of Church leadership conducted by THE LIVING CHURCH (see page 8). And, since any Bishop or deputy may introduce a resolution on any subject, only the sessions themselves can answer the question, "What will General Convention do?"

## COLLEGES

### Students: 10% Churchpeople

More than 2,500,000 students in higher education, 10% of whom are Episcopalians, are the concern of three groups of the national Church. (The proportion of Churchpeople in the population as a whole is under 2%.)

The Division of College Work in the Home Department of National Council

now has a budget of \$112,000, half of which goes toward the salaries of college workers in the field. It has been promoting the development of college work on the diocesan level, where there are now college work committees in 75% of the dioceses and districts.

The purpose of the Church Society for College Work, a 20-year-old organization which is a cooperating agency of National Council, is the beginning of new work in colleges.

A third group, the National Commission on College Work, cooperates with both the others in the allocation of grants from National Council and the Church Society of College Work funds.

The three groups work in close harmony and will present programs for the next three years to General Convention which supplement one another. The Division of College Work will seek funds to take over \$23,000 of salary grants-in-aid from the Society, to enable the latter to do more of the pioneering work for which it was founded. The Society's report to General Convention gives plans for advance work in three areas in

particular: 1) in work with graduate and professional students. The Church has had little in the way of a consistent program in this field. 2) in work with students in urban colleges. An estimated 35% of college students are commuters, who are seldom touched by present Church work in colleges. 3) in fellowships for those preparing to teach religion on the college and university level.

The appointment of a secretary in the Division of College work to maintain contact with the 1400 Anglican students from foreign countries who study in the U.S. annually will be requested by the Division and the Commission. The Division will also seek funds to allocate to dioceses and districts which request it. Of the Division's total askings for the new triennium, 75% represents requests for assistance in supplementing salaries for missionaries in colleges and universities. The Church must continue to expand this work to keep abreast of the growing numbers of college students, since it is estimated that from four to six million students will be in college by 1970.



### The Sleeping Giant

On the "Garden Isle" of Kauai, 30 minutes flight from Honolulu, one of the scenic wonders is the so-called "Sleeping Giant," a mountain formation resembling the face of a giant in repose. No "giant" in some senses of that word, but not "sleeping" either, is the mission of All Saints', Kapaa, which has the mountain for a back drop (see left, rear, of photograph.) The six acre plot of ground occupied by the mission contains a church, chapel, rectory and gymnasium. Much of the credit for acquiring this property and establishing the buildings goes to the retired priest and former archdeacon, the Ven. Henry A. Willey. The present vicar and archdeacon, the Ven. Norman Alter, has continued and increased the activity.

All Saints' members are an active seg-

ment of Kauai's varied population. It is not unusual to see a work brigade of men and women repairing and maintaining their attractive buildings and grounds. The young people also pitch in.

One of the great missions of All Saints, like that of many of our neighboring island churches, is to act as "feeders" for other churches in the more populated areas. Lack of higher educational facilities on Kauai, together with limited employment opportunities in her sugar and pineapple industries, makes it difficult for young people to remain. All Saints' 65 young men and women away at school this year, either at the University of Hawaii or in mainland schools, along with the 18 in the armed services, leave a vacancy in the parish family. Yet All Saints' people know that these younger Churchmen, having grown up here, will take their place in the world-wide fellowship of the Church.

FORWARD MOVEMENT

Day By Day for 20 Years

Forward Movement Publications in its report to General Convention will make note of its 20th anniversary. Its daily Bible-reading and meditation pamphlet, *Forward day-by-day*, published five times a year, has a circulation of 400,000 per issue. About 150 instructional and devotional pamphlets are also published. During 1954 upwards of 3,422,000 individual pieces of literature were sold.

The report also notes the arrangement entered into with the Society for the Promotion of Christian Knowledge in England, whereby they are taking over some of the Forward Movement publications and reprinting them, under their own name, but with due acknowledgement to the original publisher.

Free gifts of *Forward day-by-day* for the blind and the Order of Holy Communion with Epistles and Gospels in Braille, and of literature to chaplains, still continue.

EPISCOPATE

The Gun is Loaded

By the Rev. ROBERT H. MIZE, JR.

The man whom the House of Bishops sends to the district of Salina to replace the Rt. Rev. Shirley Hall Nichols, now retiring, will succeed a man whose life exemplifies the humility and patient love of a shepherd. One of his clergy once laughingly said, "When he puts his arm around you and says 'Now, old man,' you can be dead certain you've done something to displease him. He treats you so gently you are overcome with remorse."

Bishop Nichols was shifted to Salina from the district of Kyoto, Japan, at the Kansas City General Convention of 1940. He was at first designated Acting Bishop, but in 1943, when it became fairly certain that American bishops would not be returning to their former jurisdictions in Japan, he was made fourth Bishop of Salina.

The four Nichols children, all born in Japan, had learned to speak Japanese simultaneously with English. They all entered American military service. One of the two girls, Cecil, serving with the Red Cross, was killed in an air crash in Australia in 1945.

On his arrival in Salina, Bishop Nichols found two parishes and 36 active missions, of which 10 had no church buildings. Only seven or eight of the missions had resident clergy.

During the 1930's, the district had gained members by 54%, while the state's population was declining 8%. Since then the population of the area

has grown to 600,000, and the number of communicants from 1,981 to 2,614.

Bishop Nichols procured clergy for several of the empty mission churches, although 1940 was a time when many young men were entering the Armed Forces who otherwise would be entering seminaries, and when many of the younger clergy were being called into chaplaincies. His sense of fair play kept him from doing what most other bishops recognize as legitimate—he declined to call men from other dioceses. After a clergyman who visited a seminary to interest men in Salina had nearly signed up three men, the bishop made a follow-up visit and gave a different and truer picture. He told of the fragile life of the Church in



BISHOP NICHOLS  
*Invitation to a starvation wage.*

the towns to be ministered to, the loneliness of clergy life, and the small salaries. In different words he asked what Bishop Mitchell of Arkansas once asked a young clergyman: "Will you come to a man-killing job on starvation wages?"

He preferred to schedule himself for regular routine duty at some of the smaller churches, rather than to have young clergy disillusioned.

The Bishop's policy of planting slowly and carefully has, however, borne fruit in several places. Four missions have become parishes, and two others nearly so. A new institution is the St. Francis Boys' Homes, a new departure in the reclamation of boy offenders which keeps the boys in public life as a part of their rehabilitation.

The future of the district of Salina has been discussed at several General Conventions. It has been suggested that it be united with the diocese of Kansas, or that a line of neighboring counties, including the city of Wichita, be added to it. If that happened the district could

become a diocese overnight. Each of Kansas' two dioceses would then contain a million people.

Economic development in the Salina area is a healthy sign. Oil and gas fields abound, and its location in the center of the country are making it important as an air center. There are now 18 active priests in the district, and several new or enlarged church buildings have been constructed.

While the district has grown slowly in numbers under Bishop Nichols, it has grown richly in spirit. There is a oneness of outlook throughout the district, and although there were clashes of Churchmanship early in the century, there is now a singleness of emphasis upon the sacramental life. The priests of the district are known as "Father," and the ecclesiastical vestments of the Eucharist are used. The Bishop has been most gracious in appearing where desired in cope and mitre.

A successor priest once said "my predecessor loaded the gun; I am pulling the trigger." Bishop Nichols has not had too many "things to point to with pride" in the way of material gain, but he has loaded the gun well.

LOCATION

The Switch From Houston

One of the matters General Convention will be asked to consider is a resolution passed by the Synod of the Southwest:

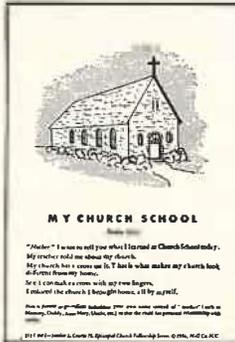
"Whereas the 7th Province feels disappointed that General Convention could not be held in this Province; and whereas the Presiding Bishop is known to have arrived at his decision to hold General Convention in Honolulu under great distress of mind; therefore be it resolved that the Constitution and Canons Committee of the General Convention be requested to study Article I, Section 7, of the Constitution, with the purpose of making recommendations to the Convention of changes which will relieve the Presiding Bishop of making such a decision by himself."

The Convention, originally scheduled for Houston, Tex., was switched from that city to Honolulu, T. H., by the Presiding Bishop in June, 1954 after widespread agitation in the Church about segregation problems in Houston.

A constitutional provision, adopted in 1823, permitting the Presiding Bishop to change a chosen Convention site arose from the fact that the Convention of 1798 could not meet in Philadelphia, the place fixed upon by the preceding Convention, because of the prevalence of yellow fever in that city. The Convention of 1946, set for San Francisco, met in Philadelphia, owing to crowded wartime conditions.



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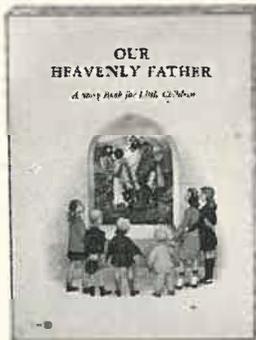


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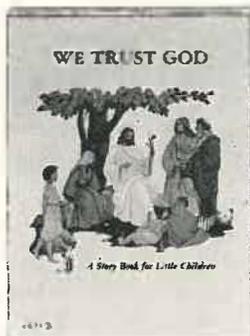
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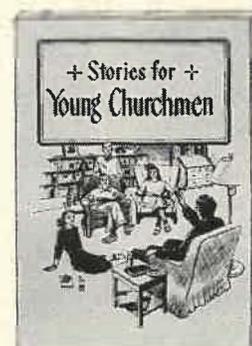
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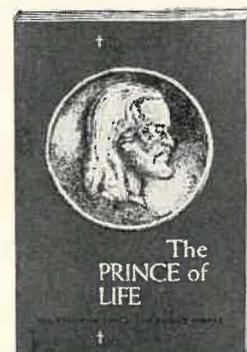
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# The Ladies of the W. A.

By Elfrieda McCauley



MRS. THEODORE O. WEDEL: *First lady of the Triennial Meeting, presiding officer. Long active in the national life of the Church, she has served as chairman of the Executive Board of the Woman's Auxiliary. In interchurch affairs she is well known through her membership on the board of the United Council of Church Women and as a general board member of the National Council of Churches. World-traveler, she is frequently seen at international Church gatherings, most recent of which was the World Council's Central Committee in Davos, Switzerland.*

## Mrs. Arthur M. Sherman

Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, likes to describe the relationship of the national Auxiliary and the Auxiliary in the parishes as a mother-daughter relationship when the daughter is grown up. The national body offers support, guidance, and help when it is sought, and makes suggestions that can be accepted or rejected.

A veteran of 11 and the executive secretary of five triennial meetings, Mrs. Sherman has seen a phenomenal development in the scope and importance of women's work in the Church. Her associates on the W. A.'s National Executive Board, who normally serve two three year terms of office, quickly come to appreciate her neat, orderly mind, which can look backward on experience and forward with vision. Her efficiency impresses everyone. People like her, and she them, although her friendliness is shown in a reserved, New England manner. Some women whose minds have been preoccupied too long with grocery bills and children's haircuts find themselves vaguely discomfited by her incisive, analytical manner.



MISS STABLER



MISS GAMMACK



MRS. VANCE

Margaret Marston before her marriage, she came to the national staff as educational secretary in 1930 after teaching in public school and serving as educational secretary in the diocese of Massachusetts. She was appointed executive secretary in 1941. The Rev. Arthur M. Sherman, whom she married in 1943, was a missionary in China for 20 years and was later on the staff of National Council. He died two years ago.

Mrs. Sherman has worked with women in almost every diocese and district, and has visited India, China, Japan and Philippines for first-hand knowledge of the Church's work abroad. She is a member of a number of interdenominational bodies, including the General Board of the National Council of Churches.

## Miss Dorothy Stabler

As Secretary of Supply Work for the Woman's Auxiliary, Miss Dorothy Stabler is a quartermaster, in effect, of needy missions. She also has the distinction of being the first person on the W.A. staff to have the title "Secretary for Christian Social Relations." Her duties in these two divergent fields of Church service began abruptly in 1941 when she ceased to be a professional social worker and "just an average Church member" to join the staff of the Woman's Auxiliary.

Though she has been responsible for the delivery of many thousands of dollars in clothing, linens, hospital surgical dressings, and sickroom supplies to overseas missions, she will have an opportunity, for the first time during the 1955 Triennial meeting, to see some of the overseas missions she has helped supply. Miss Stabler takes an enormous pleasure in this, as she does in life generally.

The average Churchwoman hemming layettes in the parish church ordinarily has little reason to reflect on the process by which the flannel in her hands will

reach an Indian mission in South Dakota by a particular date. Working out that process is no easy job, according to Miss Stabler, who should know. It requires four hectic months, April through July, to match the needs to the givers, for there are 140 aided missions at home and abroad and churches in 90 dioceses filling an amazing assortment of approved requests.

Her work as Secretary for Christian Social Relations takes her into a field more intangible than supply work. Aiming to stimulate a fuller understanding of the obligations and responsibilities of the Christian as a citizen, she helps in the development of programs of social education and social action for women, programs which will bring the Christian thought and energies of women to bear on local, community, national, and world affairs.

Miss Stabler's relationships with professional, Church, and interchurch organizations are many.

## Miss Ellen Gammack

When the women of the Church presented their first United Thank Offering 66 years ago, they promptly designated half of their gift for the support of a woman missionary in Japan. Through the years their offering has grown from \$2188 to many thousand times this sum, and the concern of the Woman's Auxiliary for the woman in Church work is more than ever a matter of paramount importance.

In the position of Personnel Secretary of the Woman's Auxiliary, Miss Ellen Gammack has the responsibility for seeking out promising candidates for the mission field and professional Church work, guiding them in their training, and, where it is necessary, helping them obtain W.A. scholarship funds. She keeps in touch with women missionaries, in the field and when they're home on leaves. When they need a refresher



MISS HARVEY



MRS. SHERMAN



MRS. PENNYBACKER



MISS BEARDSLEY

course of advanced study she helps them get it. In short, whatever is needed to make the woman Church worker more effective in her work is Miss Gammack's business.

The opportunities for women in Church work both at home and abroad are many, and there is no real shortage of girls to do them. Miss Gammack goes to extraordinary means to find the right girl for the right job and to help her obtain the training she needs. In her many years on the W.A. staff Miss Gammack has acquired a feel for those with a true sense of Christian vocation.

A graduate of Smith in 1924, Miss Gammack had, herself, no doubts about where her own vocational interests lay. She has been a Church worker all of her adult life.

### Mrs. Robert R. Vance

This year's chairman of the W.A.'s National Executive Board is Mrs. Robert R. Vance of Worthington, Ohio, who last fall succeeded Mrs. Sumner Walters of Stockton, Calif., wife of the Bishop of San Joaquin, in this position. She is a former president of the Woman's Auxiliary for the diocese of Southern Ohio and has been a member of the National Executive Board since 1952, elected by and representing the Fifth Province.

Mrs. Vance has a deep interest in world missions, which is not surprising for one coming from a diocese (Southern Ohio) known for overpaying its missionary quota year after year. She is a member of National Council's Overseas Department.

### Mrs. Percy V. Pennybacker

Even the involved procedure of maneuvering 400 women through 10 heavily scheduled convention days is no new experience for Mrs. Percy V. Pennybacker. She was chairman for the dispatch of business at the San Francisco Triennial meeting in 1949, a position with responsibilities hardly less exacting than those she has this year as Assistant Presiding Officer for the Triennial.

From Austin, Texas, a graduate of the University of Texas, a former professional social worker, she was for many years with the Austin Council of Churches. Her husband is an engineer in that city.

During her chairmanship of the W.A. Executive Board she was appointed as one of the Church's 14 delegates to the Evanston Assembly of the World Council. She continues activity in interchurch work.

(Mrs. Pennybacker has recently recovered from a severe illness, and there was a reasonable possibility as this issue went to press that she would not be able to attend the Triennial Meeting and carry out the duties of her position.)

### Avis E. Harvey

Being an educational secretary is rather like having the name Mary Smith; you are always getting other people's mail and telephone calls. Avis Harvey has been educational secretary of the Woman's Auxiliary since 1941, and she still seems amused when asked to define the limits of her duties. Roughly, her job is to interpret and promote among women in the parishes the world wide program of the Church, no small assignment by anyone's standards.

Miss Harvey's job includes helping officers keep informed on the overall program suggestions of the National Executive Board of the W.A. and recommending study materials and other educational aids by which they may carry out this program. She also edits the monthly magazine *Churchways* which, while not planned exclusively for women, is widely used by them.

As is to be expected, Miss Harvey travels a great deal. For the most part she deals with educational secretaries on the provincial and diocesan levels, but she likes to accept invitations from parishes whenever she can — and they like her, for Miss Harvey is essentially a teacher and has a good teacher's way of putting her point across clearly and patiently, as if she did not expect her listeners to know more than they actually do.

### Miss Edna B. Beardsley

One of four associates of the W. A.'s executive secretary, Edna B. Beardsley has been concerned with the United Thank Offering of the Woman's Auxiliary since the early 1930's. The 1955 General Convention is her 11th triennial meeting, her first being the one in New Orleans in 1925 when she was still a young field worker for the House of Churchwomen in the diocese of Milwaukee. Through the years she has seen the U.T.O. total reach a million dollars or more five times (in 1928, 1931, 1943, 1946, 1949) and more than two million dollars once (in 1952).

A native of Janesville, Wis., she went to New York in 1926 as a field worker on the national Woman's Auxiliary staff, and three years later joined the headquarters staff as a headquarters' secretary. One thing led to another, and before she knew it, U.T.O. was her own special baby.

Her deep interest in missions—she has visited them, raised money for them, helped staff them, budgeted for them through a host of committees—leaves her no doubt that the size of the United Thank Offering is important to the missionaries and mission projects it supports. Yet she manages to maintain an attitude of strict detachment toward the total, whatever it is. She looks upon the U.T.O. as a vehicle through which women of the Church may achieve the inward grace of thanksgiving. The work is in the 36 months between triennials. Month by month and year by year she knows how matters stand with respect to the U.T.O., for offerings reverently presented on the altars of parish churches are forwarded by parish U.T.O. treasurers to diocesan U.T.O. treasurers, and ultimately through Miss Beardsley to office records. Yet most of her work is with people, both in her office and out of it. About one-third of her time is spent in traveling.

She is a member and active in a host of causes, from Christian literature and world literacy to problem-beset missions in South America. Her favorite leisure-time activity is painting.

## Behind the Issues

**A**MONG the answers of people active in Church affairs to our inquiry about the important issues to come before General Convention was one frank statement: "As far as I know, no important issues are coming before General Convention."

It appears to be a fact that the 1955 General Convention does not face any of those critical issues which in past generations seemed to one or another school of churchmanship to pose a threat to the integrity of the Church itself. But the answer quoted above is a reminder of the ecclesiastical introversion that has long sapped the Church's vitality.

Can the Church do nothing important except what it does to itself? This has been the issue behind the issues at many past meetings of General Convention, and it is the issue behind the issues in 1955.

The Anglican Communion came to this country with its first settlers, in 1607, as the Historiographer reminds us in his report telling of plans for the observance of the 350th anniversary of the Jamestown settlement. Yet, to the best of our knowledge, there is not a single Episcopalian city or county in the United States—no city or county in which a majority of the population, or even of the Church-affiliated population, belongs to the Episcopal Church.

A tabulation by dioceses published in the 1953 Episcopal Church Annual, comparing Church figures for baptized persons with the U. S. census figures of 1950, showed the two most Episcopalian areas in the country to be the diocese of Rhode Island, with one Churchman in 17 persons, and the diocese of Connecticut with one in 18.5. In the Midwest Bible belt the ratio sinks to one Episcopalian in 200 or more of population.

At the moment we are not thinking of the significance of these figures for "Church growth" or the competitive relationship between this Church and other religious bodies. We are thinking rather of the relationship of the Church to that Lord who "came not to be ministered unto but to minister and to give His life a ransom for many."

The Episcopal Church is the Church of a minority—a polite, cultured, and influential minority, to be sure—in the United States. A news item in this issue notes that the governors of at least 9 of the 48 states are Episcopalian. It is entirely possible that the Church of Christ should be a minority in a certain nation and culture; but unlikely that it should be the particular minority that is found in the Episcopal Church. Loyalty to the Church's Lord can hardly be expected to be the key to financial, social, and political success in a godless world.

To the eye of the casual observer, the matter is

simple—the Episcopal Church is an apostate Church. It goes through the motions of the religion of Jesus Christ, but with a smirk and a wink that unerringly telegraph to the public in general its abandonment of the central Messianic task of preaching the Good News to the poor.

We are orthodox in every particular, except one—we do not love those for whom Christ died. We are sacramentally sound, except that we do not get the sacraments to those who need them. We have a valid ministry, but it does not minister to Christ's flock.

And the delightful feature of God's judgment upon us is that He has made of the Episcopal Church an embattled little club in which polite people are impolite to each other. Lacking stomach for the hurly-burly of the world, we turn Church life itself into a hurly-burly of religious controversy.

**B**UT the Honolulu General Convention will be different. Suburbia is growing, and in it are growing up many new families of the better sort. Our little club has lost its internal animosities for the moment in the excitement of a membership drive, together with a nationwide movement toward bigger and better churches, parish houses, rectories. The nice thing about all this is that when the suburbanites come to the Church they will find it full of just their own kind of people. For the prosperity of religion in Suburbia, all that General Convention really has to do is—nothing.

The Episcopal Church is not exactly godless; rather, it is manless. This is an interesting new heresy based upon the idea that God likes some kinds of people better than other kinds.

All this is the harsh judgment that might be passed upon the Episcopal Church by a visiting angel from some other planet. Our local angels may see more hope for us—and then again, they may not.

First there are the three Budgets proposed for the consideration of General Convention for the national work of the Church during the coming triennium—Budgets A, B, and C. What do they mean in terms of service to a Christ who died for all men, of every race and color, of every economic level and social station? Will Budget C lift the Church out of the suburban pattern a little more than Budget A? Undoubtedly it will. But, important as the national missionary, educational, and social program of the Church is, the onlooking angels (who are probably quite hard-headed in money matters) will undoubtedly be more interested in what the General Convention does to affect the spending of the 95% of Church

income that does not go through the hands of the National Council.

Here the most hopeful thing that will come before the 1955 General Convention seems to us to be the report of the Commission to Survey the Missionary Problems in Industrial Areas. City churches are decaying. Everybody knows it. The city streets are thronged with people who do not go to those churches nor, in many cases, to any other church. In the midst of worrying about how to solve the problems of its metropolitan stone quarries, there is a real possibility that the Church may lift up its eyes and see the people.

The Commission rightly distinguishes between the two ways of looking at the problem: "What we are dealing with, then, is not the future of some hundreds of churches in industrial areas. We are dealing with a missionary strategy directed toward 20,000,000 people."

The six recommendations made by the Commission—all of which simply amount to "get the facts; study the problem"—do not add up to the spending of a great deal of the Church's money. The Commission even points to the possibility that charitable funds and foundations will supply money for the kind of research that is needed.

Indeed, the conventional idea of missionary work—supplying money from outside to a parochial type of church which cannot raise enough for self-support from its own congregation—raises as many problems as it solves. Generally speaking, industrial communities support their own movies, grocery stores, and taverns. If a church program in such a setting cannot support itself, the trouble may be not with the income side but with the expense side of the budget. Worshipping God is not inherently expensive, although the way the Episcopal Church does it may be.

The worst feature of a program supported from outside the community is that the money has to be spent in ways pleasing to the donors, which may be just the wrong way in which to make a real impact upon the community itself.

**T**HE Theological Education Commission, in its report, indicates that a parish of more than 500 communicants cannot be handled by one priest. The Liturgical Commission sees no need for a "simplified Prayer Book," observing, "It would seem much better for the clergy dealing with people who do not understand the language of the present book to spend some time in explanation." The Commission on Church Music continues to keep the music of the Church at a high cultural level, frowning on electronic organs. What would Church life be like if the common people really had a voice in it?

The Commission on Industrial Areas, working closely with the National Council's Division of Urban-Industrial Church Work, deliberately keeps the whole question of techniques and programs in indus-

trial areas in a fluid state. What should be done? Love the people and get the facts. Cherish the working people and labor leaders who now belong to the Church. Our constituency is not really as desperately suburban as you might think. And, while we are facing facts, we might well face the fact that the majority of the inhabitants of Suburbia go to other Churches, too.

"We have this treasure in earthen vessels," said St. Paul, speaking of the light of the knowledge of the glory of God in the face of Jesus Christ. So does the Episcopal Church today. In our 348 years on the American continent, our inadequacy has become so completely and ludicrously obvious that we may hope that God is preparing some great thing for us. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Does the Episcopal Church have a Gospel for the small farmer, the industrial worker, the white-collar employee, the tradesman? For the unemployed, the sick, the downtrodden? Is it tired of its reputation for catering to the upper classes? If so, the Church may have something important to do in Honolulu after all: To take the first steps toward recovery from its decent manlessness and to make its own Christ's declaration of His Messiahship:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

## The Pastoral Letter

**I**N the Rev. Thomas van B. Barrett's *Adventures of the Rev. Samuel Entwistle* [see p. 30], Samuel, after returning to his parish from the General Convention held in Bali, muses: "I don't know why it is that Pastoral Letters [of the House of Bishops] always sound as if they were spit out of an IBM machine" (p. 171).

Whether or not Pastoral Letters "sound as if they were spit out of an IBM machine" every reader of Pastoral Letters will have to judge for himself. But we have long felt that the Pastoral Letters of the House of Bishops fail notoriously to reflect the real leadership, the intellectual caliber, and the undoubted devotion of that body from which they emanate.

There is no canon of the Church requiring the House of Bishops at any time to issue a Pastoral Letter. There is, however, canonical legislation to the effect that "whenever the House of Bishops shall put forth a Pastoral Letter, it shall be the duty of every Minister having a pastoral charge to read it to his congregation on some occasion of public worship on a Lord's Day, not later than one month after the receipt of the same" (Canon 45, Section 2 (f)).

A Pastoral Letter, therefore, replaces on one Sunday in the year 7,912 sermons.

One fault of most Pastoral Letters is that they try to cover too much ground. It is perhaps not unnatural that the Bishops should survey the world scene in the several aspects in which it confronts Christians and should offer timely comment upon each of these. Yet a mere catalogue of episcopal reactions to this and that does not prove very much.

We respectfully suggest, therefore, to the Bishops (if indeed "it seems good to the Holy Ghost, and to them," to issue a Pastoral Letter) that they stick to one topic and that they treat this biblically and theologically. This does not, of course, mean that they should use unfamiliar terminology; but it would seem to indicate that they should seek to translate into everyday language—clear, vivid and forceful—something of the revelation which God has given of Himself in Holy Writ and Christian thought in a specific application to a particular problem of today.

At its best, a Pastoral Letter suffers from two initial handicaps: it must be read, and it must be read by someone other than the writer. Admittedly, it is no easy task to write a letter that will overcome these handicaps. Yet if the job of composing a Pastoral Letter is worth doing at all, it is worth doing well. Let those concerned remember that such a letter must replace nearly 8,000 sermons.

## A Code of Courage

COURAGE is the foundation of virtue. We are reminded of this intractable fact by the code of conduct for America's fighting men recently promulgated by President Eisenhower with special reference to the problems confronting prisoners of war.

Accompanying data made public by a Defense Department committee gave convincing evidence that prisoners of war in Korea in general maintained a high standard of loyalty to their country and their comrades in arms. The exceptions were comparatively few, and some of these were excusable in the light of extreme and barbarous forms of coercion used by their captors.

It is well to have the code of conduct of the soldier spelled out in this way, in close relationship with the Geneva Convention which governs our own behaviour toward enemy troops. The tough problem, however, is the problem of dealing with those who fail to live up to the code.

It sometimes seems that the most horrible punishment an American can endure is to admit that he has done what he shouldn't. Under such circumstances he is fortified by the belief that anybody would have done what he was forced to do. But virtue is not a matter of averages, and there is only one way of achieving moral victory — the hard way.

# THEOLOGICAL EDUCATION IN THE EPISCOPAL CHURCH

*Did you know —*

- ▶ That the Church runs the risk of losing ground unless more clergy, well-trained, are supplied?
- ▶ That enrollment in the Church's Seminaries averaged 1112 for the triennium, as compared with 910 for the previous three years?
- ▶ That the cost of seminary operation was \$1,699 per student in 1954, while seminary receipts from student fees was \$531 per student?

These, and many other items of important information, will be found in the triennial Report of the Standing Joint Commission on Theological Education, which deserves careful study.

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# Oahu Means Gathering Place

By the Rev. G. G. Gifford

Vicar, St. Stephen's Church, Wahiawa

**C**HURCHPEOPLE could not have picked a location for General Convention having a name with a better etymology than Oahu. The Island of Oahu, Territory of Hawaii, was so named because the early Polynesian fathers found it a good location for their "conventions," and "oahu" in Hawaiian means "gathering place."

Since the Anglican episcopate was first established in the Hawaiian Islands in 1862 (jurisdiction was transferred to the American Church in 1902), Oahu has also become, it is said, a gathering place for as many different kinds of ministry as can be found anywhere in the Anglican Communion.

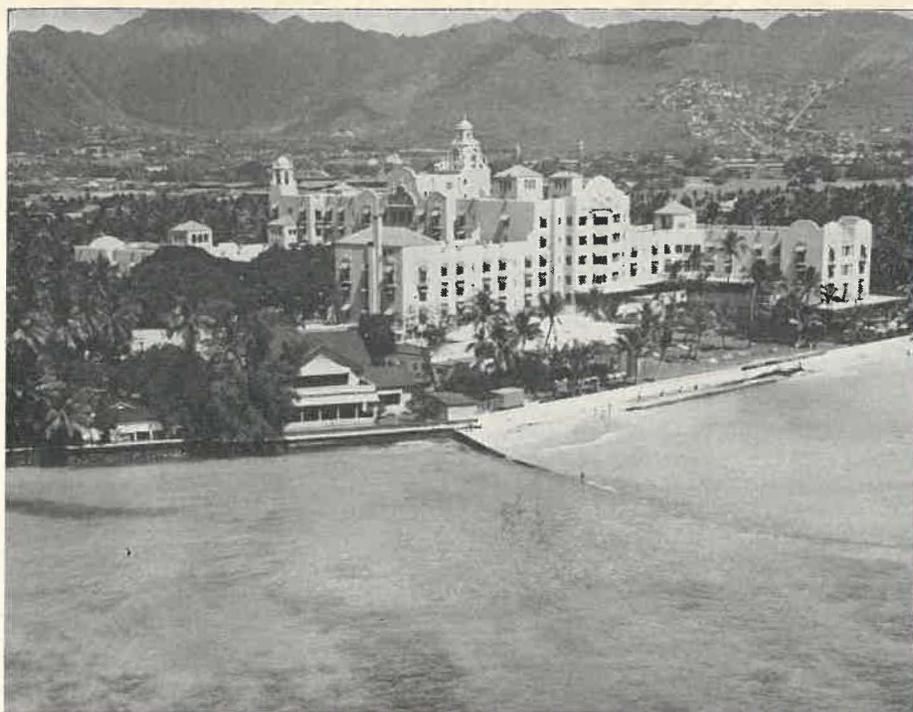
Oahu, famous for its city of Honolulu, for Waikiki and Pearl Harbor, is the home of thousands of people who trace their ancestry from the East, the West, and Oceania.

In the town of Wahiawa, located in rural Oahu, is the new building of St. Stephen's-in-the-Fields. Three-fourths of the population of this community are Buddhists and other non-Christians.

In the heart of downtown Honolulu is St. Andrew's Cathedral, where the urban ministry is carried on through two congregations. These congregations, representing two traditions of the Church, carry on their work of counseling, teaching, preaching, and administering the Sacraments to transients and residents of the growing metropolis at the crossroads of the Pacific. They face the problems that the Church faces in any large city.

In neighborhoods of Honolulu are parishes and missions composed largely of people of similar racial backgrounds, such as Holy Trinity and Good Samaritan (Japanese); St. Luke's (Korean); and St. Peter's and St. Elizabeth's (Chinese). Although these congregations have developed from various ethnic backgrounds, they include "all sorts and conditions" in their present and future outreach to thousands of non-Christians.

In recent years there has been a mass migration to the suburbs, just as on the mainland. The Church of the Holy Nativity, located in Aina Haina, northeast of Honolulu [L. C., June 26th], now ministers to hundreds of suburbanites, including the Mayor of Honolulu, Neal Blaisdell. North of Honolulu is the suburban community of Kailua where the fastest growing section of



HONOLULU'S ROYAL HAWAIIAN HOTEL  
*For Polynesians, a convention site.*

Oahu boasts the youngest parish, St. Christopher's.

In the same migration away from the city, the missions of St. Matthew's, Calvary, and St. John's-by-the-Sea have grown in numbers. The congregation of Calvary Mission worships in a school cafeteria. Plans are being made to build a church. St. Matthew's has a vicarage-parish house, but worships in an Army chapel.

Bishop Kennedy of Honolulu, a chaplain in World War II, has a natural interest in work among service personnel and their dependents. Only in the last two years, however, since his appointment of the Rev. David Coughlin, a former student of the U. S. Naval Academy, to take charge of the work in the Pearl Harbor area west of Honolulu, has it been possible to make substantial progress in this area. Mr. Coughlin serves three congregations: St. Timothy's at Aiea, the Peninsula Community Church in Pearl City, and the Episcopal Chapel of Pearl Harbor.

Located a few steps away from the Cathedral is the Army-Navy Center. Thousands of service men and women have enjoyed the gracious hospitality of the Center during the past decade, including the author of this article. Many service men and women find a "home away from home" in the Young Adult groups of the Cathedral and St. Stephen's, Wahiawa. (The 25th Division, just returned from Korea, is now stationed at Schofield Barracks, Wahiawa.)

The Church on Oahu carries out its educational advance to a large extent through parochial day schools. Larger schools include St. Andrew's Priory School for Girls, numbering 500 stu-



*Pan American Airways*  
**BISHOP KENNEDY**  
*At Pearl Harbor, new work.*

dents, which is under the Sisters of the Community of the Transfiguration, and Iolani School. General Convention will meet at Iolani, which enrolls over 850 boys. The expanding college work program is now centered in the new Canterbury House at the University of Hawaii. Cluett House, a home for 30 young business and professional women, adjoins the Cathedral in downtown Honolulu.

Along the northwestern shore of Oahu, the beautiful Conference Center at Mokuleia provides a place for camps, conferences, and retreats. The Conference Center is used the year round.

# What Is the Duty of the Christian Citizen?

## *The Church's Commission on Social Reconstruction\* Supplies Some Answers*

By Jean Drysdale



RNS

**W**HAT is the duty of the Christian citizen as he confronts the world and seeks to do the will of God in his several relationships?

Within the framework of this question General Convention will consider one of its most important Commission reports, Social Reconstruction, covering a wide range of subjects: among them juvenile delinquency, interdenominational coöperative strategy, narcotics, comic books, moral conditions in the Armed Forces, race relations, trade barriers.

The Commission feels that it is important for the General Convention and the Church to realize that its concern with matters affecting human relations is rooted deeply in the Faith, based upon Holy Scripture, and states:

"God's redemptive purpose, the world-wide mission of the Church, and the Christian Hope, are the three great themes that continue to have primacy in the life of the Church. Against these great themes we have sought to make explicit what is the duty of the Christian citizen as he confronts his world and seeks to do the will of God in his several relationships."

Calling attention to the vast problems of racial, national, and international scope involving multitudes of people and many conflicting interests, the Commission recommends that the Joint Liturgical Commission

"compose a prayer or series of intercessions . . . the purpose of which shall be to encourage and assist the members of this Church . . . to intercede for all those whose rights and dignity, as children of God, are in any way withheld or impaired. . . ."

Recognizing that there are areas such as industrial relations, social understanding and justice, international understanding and peace, and many others in which all Christian Churches can and

should coöperate effectively, a resolution will propose that

"we reaffirm our conviction that the Church of Christ should be one flock under one Shepherd; that we call upon our people, bishops, clergy, and lay, to implement that faith and the achievement of that goal with all such definite, appropriate good works in coöperation with other Christian groups and bodies as is in 'accord with the Faith as this Church has received it."

Expressing concern over juvenile delinquency, the Commission feels that all parents should exercise every possible effort to strengthen home ties, to center the life of young people in the home, the Church, and the school; that the clergy be urged to make every effort to establish helpful pastoral relationships with their young people and to coöperate with the civic agencies dealing with young people. The resolution concludes:

"We urge all of our parishes to make available their complete resources, both in buildings and leadership, to assist with the problems of youth and in every possible effort to prevent delinquency."

Commenting on the traffic in drugs as a crime of world wide proportion, which has been a contributing factor to juvenile delinquency, the Commission recognizes the Church's responsibility in this area and will propose:

"We urge that the staffs of the law enforcement agencies be augmented to make them adequate to their task. . . . We support the move to make the penalties for those who traffic in narcotics so severe it will become a deterrent; and also point to the dire need of remedial clinics to deal with the addicts to this devastating habit. . . ."

Commenting on the increase of crime in this country (a large part of the increase being attributed to juvenile delinquents) the Commission will present a resolution:

"We commend the steps now being taken by many state, county, and municipal authorities to prohibit the sale of these

\*Commission members: Bishops Penick, Louttit, Nash, West, Campbell [D.J.]; Rev. Don F. Fenn, Rev. Henry Lewis, Rev. Robert A. Magill, Rev. Peyton R. Williams; Messrs. Hodding Carter, Lester B. Granger, secretary; Clark G. Kuebler, Spencer Miller, Jr., Albert Roberts, Jr.

objectionable publications [Crime and Horror Comic Books] to juveniles, and urge all responsible governmental agencies throughout the nation to take immediate and similar action, so that the children and youth of the nation may not be exposed to this corrupting influence."

Recognizing the fact that military service for young people will continue for an indefinite period and that such service removes young people from the stabilizing and strengthening influence of home, parish, and community and places them under strong temptations both in home stations and abroad, the Commission's resolutions will propose:

"We urge our clergy and congregations to prepare youth for such service by intensive Christian Education, and that we make every effort constantly to remind our youth on duty with the Armed Forces that the Church, as the family of God, holds them in the fellowship by love and prayer;

"...the Church expects its younger clergy to consider the Chaplaincy in the Armed Forces as a vocation, either temporary or permanent, in order that our youth may, insofar as it may be possible, receive the ministrations and sacraments of the Church while away from home;

"...the Department of Defense be requested to see to it that the Chaplains, to the greatest extent possible, are freed from administrative duties which are unrelated to their spiritual responsibilities;

"...the Church requests the Department of Defense to require high moral character in the commissioning and promotion of officers in order that our youth, wherever they may be called upon to serve, may be led and commanded by men with the highest moral standards and conduct."

The Commission feels that a portion of the widespread increase in crime has developed from the unwillingness of ordinary citizens to submit to legal restraints and that the failure of otherwise respectable people to observe laws which they regard as inconvenient or obnoxious has created an atmosphere in which flouting the law is regarded as inconsequential. Its resolution will propose:

"...the General Convention urges the people of all sections of the United States to accept their obligations as law-abiding citizens of the Republic, to set a high example themselves in the strict observance of law, despite the uncongenial discipline it might involve, and to cooperate with those duly constituted public authorities who are charged with the responsibility of effecting orderly and lawful procedures for the common good."

Repeating the words of General Convention, the Lambeth Conference, the Anglican Congress, the National Council of Churches of Christ, and the World Council of Churches that "unjust social discrimination and segregation is contrary to the mind of Christ and the will of God as plainly recorded in Holy Scripture" and the Supreme Court's de-

cision that the segregation of races in the public schools is unconstitutional, the Commission will present a forthright resolution urging:

"Institutions, organizations, congregations, and members of this Church to accept as their ultimate goal complete racial desegregation in the fellowship and family of God, and that we make as our own, the finding of the Anglican Congress of 1954 'that every communicant of this Church regardless of race or ethnic origin be willing to receive the sacraments of the Church administered by any priest of the Church regardless of ethnic or racial origin.'"

The General Convention of 1955 will concern itself with the the United Nations, as did the Conventions of 1949 and 1952, and will consider the resolution of the Commission urging a review of the United Nations Charter (as provided in the Charter itself). The Commission urges serious and thoughtful study by all Churches and Churchmen of the Charter and the various proposed revisions and asks the U.S. government to take the initiative in proposing such revisions as will make of the United Nations a force that will be able to protect the freedom of all nations and preserve the peace of the world under a rule of law and justice.

To make these resolutions more effective, the Commission suggests that copies be sent to the President of the United States, the Secretary General of the United Nations, the Presiding Officer of the Senate, and the Speaker of the House of Representatives, and that the clergy inform all Churchpeople of this action.

Commendation for the Atoms-for-Peace Plan proposed by President Eisenhower in 1953 is expressed:

"We commend the President's proposal as expressive of the moral conscience of the nation and as the ethical standard by which we should seek to make America more truly a servant of all mankind."

The people of Asia and Africa come within the scope of the Commission's concern:

"We have a new awareness, both in the emerging needs of these people and the opportunity which is ours, as a free people, to demonstrate our ability to share with our brethren in Asia and Africa our skills in helping them to help themselves. . . . We shall serve them best and fulfill our historic role as a nation under God as we encourage their ambitions for political, social and economic equality with all mankind."

The Commission's proposed resolution says:

". . . We rejoice in the emergence of the peoples of Asia and Africa to a growing measure of self-government. Many of these peoples inherit an ancient civilization which have much to contribute to the Family of Nations. We would share with them our skills, our resources and ourselves in building a world based on human dignity, freedom, and justice for all."

Delving into the field of economics, the Commission proposes a resolution urging the gradual selective and reciprocal reduction of all unjustifiable trade barriers to assist in the stabilization of the economy of the free world.

Summarizing the background of the United States' economic and industrial power the report states that

"it is apparent that the essential requirements of a world economic stability and growth are both a high and rising level of national income in the United States, the avoidance of sharp down-turns, and a continuing liberalization of the trade and payment restrictions of foreign countries on dollar expenditures."

The final resolution calls for the continuing of the Joint Commission on Social Reconstruction, the appointing by the Convention of five bishops, five presbyters, and seven laymen to the Commission, and an appropriation of \$3,000 for the triennium.

## Living Church Dinner

*The traditional General Convention LIVING CHURCH dinner for correspondents and friends will be held at Moana Hotel, Honolulu, on Friday, September 9th, at 6:00 p.m. Correspondents will be our guests; tickets for others are \$3.00, obtainable at the Ticket Bureau.*

*Speaker will be Miss Elizabeth McCracken, long-time reporter of the activities of the House of Bishops for THE LIVING CHURCH, who will report on "Inside the House of Bishops," on the basis of vivid experiences going all the way back to the New Orleans Convention of 1925. The dinner will adjourn in time for all present to attend the 8:00 p.m. Ecumenical Meeting at the Cathedral.*

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*cordially invites you to*  
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**SOLEMN HIGH MASS AND  
CORPORATE COMMUNION**

Tuesday, September 6th, 7:30 A.M.  
St. Mark's Church, 539 Kapahulu Ave.  
The Bishop of Chicago, *presiding*  
Breakfast following — No reservations  
required.

**SOLEMN EVENSONG  
AND ACU WITNESS SERVICE**

St. Andrew's Cathedral  
Wednesday, September 14th, 8 P.M.  
*Preacher: The Bishop Coadjutor  
of Fond du Lac*

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BLESSED SACRAMENT**

Mass and Breakfast  
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## HONOLULU PROFILES

### The Young Man Went West

The Bishop of Honolulu has not taken a vacation since he arrived in the vacationer's paradise of Hawaii in 1944.

The Rt. Rev. Harry Sherbourne Kennedy thrives on work and the missionary district of Honolulu is thriving because of his leadership. A native of New Jersey, he headed west to begin his ministry in Colorado. During his service as an Army chaplain in World War II he was elected Bishop of Honolulu.

Added to the usual duties of administering his far-flung Pacific jurisdiction, which includes Formosa and Okinawa, are Bishop Kennedy's responsibilities as host to the 58th General Convention. He has not yet run out of time to greet workmen on the Cathedral grounds, to dash to the airport to bid aloha to someone arriving or departing, or to make quips for the amusement of workers in the district office.

A respected leader in Hawaii, Bishop Kennedy's community activities include service clubs and membership on numerous boards. The varied consular and military affairs that thrive in the crossroads city of the Pacific are also a part of his schedule.

The father of five boys, the Bishop loves youngsters — and youngsters him. His people, young and old, on Molokai or Okinawa, at the Cathedral or in a shed being used as a temporary church on Formosa, respond to the warmth of his personality.

### A Second Home

Three of Katharine Kennedy's five sons are away from home — at school, in the Air Force, and at work on the mainland. Dozens of other boys, many of them from Japan, Okinawa, and the Philippines, find a second home, while attending Iolani School or the University of Hawaii, with Mrs. Kennedy and her husband, the Bishop of Honolulu.

On one evening at the Bishop's home there may be 200 students and faculty from St. Andrew's Priory and Iolani present for dinner and dancing. The next night may find a small group of clergy and their wives in for dinner. On

When writing to Advertisers please mention THE LIVING CHURCH

## HONOLULU PROFILES

(Continued)

either occasion the calm charm and cordial hospitality of Katharine Kennedy prevail.

A close second to the Bishop in fullness of schedule, Mrs. Kennedy frequently appears at the Lurline pier early in the morning to greet a V. I. P. or a friend. An hour or two later she may be participating in the diocesan Prayer Group at St. Clement's Church. Her skill and forthrightness as a speaker are in demand in Woman's Auxiliary programs and sessions with young people. Church and community activities, hostess duties in the Bishop's home, and sharing rare moments with her family pack her days.

### Hymn 289

"The next General Convention I manage is going to be a breeze," is the favorite motto of Honolulu's Convention Manager these days. Whether or not the saying comes true remains to be seen, but officials, deputies and visitors will know that the Rev. Paul R. Savanack has done a good job on this 58th General Convention.

People in the crowded General Convention Office at Queen Emma Square, Honolulu, say the "boss" has a talent for switching from one detail to another without seeming to pause for breath.

His career began in Ohio, and World War II put him in service as an Army chaplain in the Pacific Area. He has been in the missionary district of Honolulu for six years, serving as archdeacon of Hawaii and headmaster of Hawaii Episcopal Academy during that time. At present he is rector of St. Peter's Parish, Honolulu.

Mr. Savanack's knowledge and direction of Church music has made St. Peter's Parish Choir a notable musical group in the city. A bachelor, he has made his large and comfortable rectory hospitable headquarters for "visiting firemen."

Early in August the Convention manager put up a new sign on his desk. It read "Hymn 289." The title and words of the hymn are possibly the "secret" behind his ability to deal with the complexities of Convention preparations and correspondence without ulcers or outbursts.

\*"O God, our help in ages past, Our hope for years to come, . . ."



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The A.C.B.F.C. is now faced with many new and worthy requests. Additional revolving funds are urgently needed to meet these requests. Work on a number of new churches is being held up pending receipt of further funds.

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## BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor



Mr. Entwistle decided that the Convention was as forward looking as any he had attended.

## St. Chrysostom and P. T. Barnum

THOSE who attend General Convention will have their own bedside book of humor. Convention-slanted, written and illustrated by a deputy, published on the day Convention gets going (September 5th), it will be available at Morehouse-Gorham's Convention booth.

The book is entitled *Adventures of the Rev. Samuel Entwistle*. It is written and illustrated by the Rev. Thomas van B. Barrett, rector of Robert E. Lee Memorial Church, Lexington, Va., and a deputy from the diocese of Southwestern Virginia.

For some time the Rev. Samuel Entwistle and his wife Isabel have been "adventuring" off and on in the pages of the *Witness*, in which the chapters of the present book first appeared.

The book covers, in a somewhat untypical way the typical ups and downs of the average Episcopal Church rector—beginning with the "call" that Samuel receives to the Church of the Tribulation—which wanted (as Isabel put it)

cross, and lit into her husband:

"There's something Marxian about it," Mrs. Entwistle continued, stabbing a beet with her fork.

"Oh, my dear," clucked her husband. "You surely exaggerate. I doubt if William is politically astute."

"I am not talking about Karl," Mrs. Entwistle said impatiently. "I mean Harpo. . . ."

(Cut is taken from the book. Copyright Morehouse-Gorham.)

**ADVENTURES OF THE SAMUEL ENTWHISTLE.** By Thomas van B. Barrett. With Illustrations by the Author. Morehouse-Gorham. Pp. 184. \$3.

a man who was "a cross between St. Chrysostom and P. T. Barnum"—on through organist trouble, acolyte trouble, auxiliary trouble, curate trouble, to the new curriculum, group dynamics, and finally the unprecedented holding of General Convention in Bali and its aftermath.

One quotation will suffice. Isabel was much concerned over the way the crucifer ("William") carried the processional

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LAYMEN

Churchmen Head 9 States

Nine state governors gave their religious affiliation as Episcopal in a recent survey printed in the Chicago *Tribune*. The *Tribune* gave biographical data on 46 governors attending the recent Governors' Conference held in Chicago. Of these, 41 gave a specific religious preference and three others merely said Protestant.

With nine governors, the Episcopal Church was second only to the Methodist Church, which claimed 14. Two territorial governors also gave an Episcopal affiliation. The Churchmen are: Leroy Collins, Florida; Theodore McKeldin, Maryland; Christian A. Herter, Massachusetts; G. Mennen Williams, Michigan; Charles H. Russell, Nevada; John Field Simms, New Mexico; Averell Harriman, New York; Walter J. Kohler, Wisconsin; Milward L. Simpson, Wyoming; Samuel Wilder King, Hawaii; and Archibald A. Alexander, Virgin Islands.

A breakdown on the religious affiliations of state governors given in the *Tribune* is as follows: Methodist 14, Episcopalian 9, Baptist 5, Lutheran 3, Presbyterian 3, Congregational 3, Roman Catholic 2, Christian 1, Hebrew 1, Protestant 3, no listing 2, absent 2. Of territorial governors: Episcopalian 2, Lutheran 1, Congregational 1, Roman Catholic 1.

RACE RELATIONS

Going Too Far

Bishop Claiborne of Atlanta has condemned a decision of the Georgia State Board of Education to penalize teachers who condone compliance with the Supreme Court's ruling outlawing public school segregation. The board has unofficially ordered Georgia teachers who are members of the National Association for the Advancement of Colored People to leave the NAACP by September 15th or "be forever barred from teaching in Georgia's public schools."

Bishop Claiborne said that if newspaper reports of the proposed action are true "the State Board of Education seems to be taking its place in line with those subversive organizations that seek to change our government by force."

"In this democratic republic," he said, "our greatest guarantee of the right to enjoy life and liberty and the pursuit of happiness is willing compliance with the decisions of the Supreme Court of the United States, regardless of our personal opinions about doctrines of racism that have brought such grief and destruction to the world." [RNS]

August 28, 1955



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Intelligent clergymen will do well to take a good look at the "new look." Young ministers would be wise to survey the changing scene with care. Well begun is half-done!

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## INTERNATIONAL

### KOREA

#### Episcopal Hitch-Hiker

The Rt. Rev. John Daly, who has been appointed to succeed the Rt. Rev. A. Cecil Cooper as Bishop in Korea [L. C., April 17th], plans to make a speaking tour in the United States in October and November, before leaving San Francisco for Korea. His tour is being arranged by the Speakers Bureau of National Council.

Bishop Daly has had experience in a variety of ministries since his ordination in 1926. During the depression he was vicar of a church in Yorkshire, in a coal-mining district which was a hotbed of Communism. He and his parishioners built a church by their own labor, moving 600 tons of stone three and a half miles to the site.

In 1935 he was consecrated Bishop of Gambia and the Rio Pongas, an area in West Africa which is twice the size of



BISHOP DALY: Home was a mud house.

Great Britain. The population is predominantly Moslem. During his 15 years there the bishop never had a house of his own, though he sometimes would have a mud house put up for his use. He once lived for four months in a tent with the R. A. F. He travelled over his vast see mostly by hitch-hiking.

In 1951 Bishop Daly was transferred to the See of Accra, where he witnessed the constitutional change giving the Gold Coast self-government. There his Assistant Bishop was an African, as were 38 of his 41 priests. His work there was in conjunction with the Society for the Propagation of the Gospel, which also supports the work in Korea.

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# CHANGES

## Appointments Accepted

The Rev. Lorenzo Alvarez, who has been serving the Church of St. Mary the Virgin, Ponce, P. R., is now also in charge of St. Matthew's Church, Quebrada Ceiba.

The Rev. Will Augsburg, formerly in charge of the Church of the Redeemer, Rogers, Ark., and St. James', Eureka Springs, is now in charge of St. Alban's Church, Stuttgart, Ark., and St. Peter's, Tollville. Address: 1224 S. Porter, Stuttgart.

The Rev. Lauro Bauza, who formerly served at St. Bartholomew's Church, Bartolo, P. R., and at Mira Sol, Castaner, and Rio Prieto, will now serve St. Mark's Church, Magueyes, P. R.

The Rev. Claude E. Canterbury, formerly rector of St. Paul's Church-on-the-Plains, Lubbock, Tex., is now archdeacon of the missionary district of North Texas. Address: Route 3, Box 168-B, Amarillo, Tex.

## CLASSIFIED

### CAUTION

CAUTION is recommended in dealing with a young man using the name Timothy Hunter, Timothy Cullum, or Timothy Frauhoff. He has light hair, is about 26, and travels with a boy of about 17, named John, who he says is his brother. Timothy has visited about 25 churches in North Carolina, Virginia, and Florida, usually receiving grants of money. He claims to be from St. John's Parish, Hagerstown, Md., but that church reports it knows nothing about him. Further information is available from the Rev. Robert G. Riegel, assistant rector, St. Luke's Church, 435 Peachtree St., N. E., Atlanta 3, Ga.

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The Rev. Francis W. Carr, formerly curate of St. Alban's Church, Los Angeles, is now canon of St. John's Cathedral, Spokane, Wash. Address: E. 128 Twelfth Ave.

The Rev. George T. Cobbett, formerly assistant of St. Timothy's Church, Catonsville, Md., will on September 9th become rector of St. Andrew's Church, Marble Dale, Conn.

The Rev. Kenneth T. Cosbey, who formerly served St. John's Church, Eleele, and St. Paul's, Kekaha, Island of Kauai, T. H., will be vicar of St. John's-by-the-Sea, Kahaluu, Island of Oahu, T. H. Address: Box 842, Kaneohe, Oahu, T. H.

The Rev. Burtis M. Dougherty, formerly clerical master of Iolani School, Honolulu, is now canon of St. Andrew's Cathedral, Honolulu, and chaplain to St. Andrew's Priory and to Episcopal Church students at the University of Hawaii. Address: 2279-A Kamehameha Ave., Honolulu 14.

The Rev. Kenneth M. Gearhart, former rector of St. John's Church, Hagerstown, Md., has returned to parish work after a period of ill health and is now vicar of St. John's Mission, Moultrie, Ga. Address: 1188 S.W. Fourth St.

The Rev. William R. Grosh, formerly vicar of St. John's Church, Kahaluu, and Calvary Church, Kaneohe, Island of Oahu, T. H., has relinquished the former work in order to expand the work at Calvary Church. A building program will be undertaken there.

The Rev. Patric L. Hutton, formerly rector of Holy Trinity Church, Valley Stream, L. I., will on September 15th become rector of Trinity Church, Independence, Mo. Address: 1009 S. Noland.

The Rev. Alfred C. Krader, who was recently ordained deacon, will be in charge of St. John's Church, Eleele, Kauai, T. H., and St. Paul's, Kekaha.

The Rev. George B. H. Macnamara, formerly a chaplain of New York's City Mission Society, is now chaplain of St. Bernard's School, Gladstone, N. J.

The Rev. Lawrence Mills, formerly rector of St. Peter's Church, Cazenovia, N. Y., will on September 1st become assistant of St. David's Church, Roland Park, Baltimore. Address: 4704 Roland Ave., Baltimore 10.

The Rev. Roswell O. Moore, who has been in charge of St. Paul's Church, New Haven, Conn., and has been doing graduate work at the Yale Divinity School, will on September 1st start work as program director of the diocese of Central New York. Address: 218 Kensington Rd., Syracuse 10, N. Y.

The Rev. John P. Moulton, formerly canon of St. John's Cathedral, Spokane, Wash., will on September 1st become vicar of St. Martin's Church, Moses Lake, Wash.

The Rev. George F. Packard, formerly rector of Trinity Church, Long Green, Md., and Immanuel Church, Glencoe, will on September 1st become rector of St. Mary's Church, Hampden, Baltimore. Residence: 3820 Roland Ave., Baltimore 11.

The Rev. Mr. Packard will continue his work as secretary of the diocese, editor of the diocesan publication, and chairman of the commission on publicity, with offices at the diocesan house, 105 W. Monument St., Baltimore 1.

The Rev. Rafael D. Pagan, who formerly served St. Mark's Church, Magueyes, P. R., will serve St. Joseph's Church, Caimito, P. R., with responsibility also for St. Hilda's, Trujillo Alto.

The Rev. Dr. Luis Quiroga, who formerly served St. Joseph's Church, Caimito, P. R., will serve All Saints', Vieques, P. R.

The Rev. John E. Solean, formerly assistant of St. Peter's Church, Morristown, N. J., will in September join the faculty of the Virginia Theological Seminary.

The Rev. Norman Stockett, Jr., formerly non-parochial, diocese of Oklahoma, will on September 1st become a canon of St. John's Cathedral, Spokane, Wash. Address: E. 128 Twelfth Ave.

The Rev. Jose Vilar, who has been serving All Saints' Church, St. Isabel, Vieques Island, P. R., will serve St. Bartholomew's Church, Bartolo, P. R., and churches at Mira Sol, Castaner, and Rio Prieto.

The Rev. Antonio Villafane, of Manati, P. R., will serve the Church of the Incarnation, Roosevelt, P. R.

The Rev. Richard A. Wakefield, formerly asso-

## CLASSIFIED

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PRIEST. Experienced, desires parish. Good references. Reply Box B-246, The Living Church, Milwaukee 2, Wis.

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WELL TRAINED Churchwoman, experienced teacher, Church organist, desires position as teacher of English or History in Church School for Girls. Reply Box D-245, The Living Church, Milwaukee 2, Wis.

### RETREATS

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- (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

ciate rector of St. Stephen's Church, McKeesport, Pa., is now curate of Calvary Church, 20 Milton St., Williamsville, N. Y.

The Rev. John A. Winslow, formerly rector of St. Paul's Church, Suffolk, Va., serving churches at Driver and Chuckatuck, is now director of Christian education of the diocese of Southern Virginia. Address: 600 Talbot Hall Rd., Norfolk, Va.

The Rev. Mr. Winslow also has charge of programs and activities at the new conference center of Southern Virginia, located at Talbot Hall in Norfolk.

The Rev. James P. Woodson, Jr., formerly rector of St. Paul's Church, Carlolville, Ala., will on September 15th take charge of St. Mary's Church, Andalusia, Ala.

### Armed Forces

The Rev. Daniel B. Kunhardt, formerly vicar of St. Matthew's Chapel of Christ Church, Tacoma, Wash., is now a chaplain (1st Lieut.) of the United States Air Force. Address: HQ Sec USAF, OCS, Lackland AFB, San Antonio, Tex.

Chaplain John C. Ruback, formerly addressed at Fort Sill, Okla., may now be addressed at 3d Armored Division, Fort Knox, Ky.

The Rev. John D. Spear has left his work as vicar of St. Peter's by-the-Sea, Morro Bay, Calif., and St. Luke's, Atascadero, and his chaplaincy at the Atascadero State Hospital and the California Men's Colony, a state prison.

The Rev. Mr. Spear will serve as an army chaplain. Address: Chaplains' Section, 6023d SU Pers. Center, Fort Ord, Calif.

### Depositions

Ward Earl Gongoll, presbyter, was deposed on August 4th by Bishop Minnis of Colorado, acting in accordance with the provisions of Canon 60 and Canon 64, Section 3d, with the advice and consent of the standing committee.

### Changes of Address

The Rt. Rev. Dr. Robert E. Campbell, retired Missionary Bishop of Liberia, and former Superior

of the Order of the Holy Cross, has had a change of address from West Park, N. Y., to Holy Cross Mission, Kailahun, Sierra Leone, West Africa.

The Rt. Rev. R. Earl Dicus, who was recently consecrated as Suffragan of West Texas, may now be addressed at 209 Albany, San Antonio 9, Tex.

The Rev. William L. Hargrave, executive secretary of the diocese of South Florida, should be addressed at Box 597, Winter Park, Fla., for business correspondence.

The Rev. Stephen C. Walke, rector of Christ Church, Raleigh, N. C., formerly addressed on Beechridge Rd., may now be addressed at 120 E. Edenton St.

The Rev. Canon and Mrs. Donald H. Wattley have moved from 620 Iona St., Metairie, La., to 1811 Jefferson Ave., New Orleans 15. Official correspondence for Canon Wattley, canon missionary of the diocese of Louisiana, may still be addressed to him at Christ Church Cathedral, 2919 St. Charles Ave., New Orleans 15.

Canon Wattley recently received the honorary degree of doctor of sacred theology from Seabury-Western Theological Seminary.

### Laymen

Mr. Arthur Boynton, assistant headmaster of Colegio San Justo, San Just, P. R., has resigned to continue his studies in the United States.

Dr. Frederick Long, formerly a minister in the Methodist Church, is now in charge of St. Thomas' Church, Newark, N. J. Address: 24 Sherman Ave., East Orange, N. J. Dr. Long is a candidate for holy orders.

### Other Changes

The Rev. Malcolm Peart, retired priest of the diocese of New Hampshire, on Trinity Sunday celebrated the 50th anniversary of his ordination to the priesthood. He was ordained by the Bishop of Winchester in England.

### Corrections

The Rev. J. Preston Ough, Jr., is curate of St. Thomas', Whitmarsh, Pa., rather than St. Thomas', Whitewarsh. (We made a "misnake," as one of our close readers promptly pointed out.)

## 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.

### Korean Children

Previously acknowledged .....	\$297.50
In Memoriam of Mrs. George S. Eaton ..	25.00
In memory of Mrs. Nathalie S. Eaton ..	5.00
	\$327.50

### Christian Arabs

Previously acknowledged .....	\$55.00
Mrs. K. P. A. Taylor .....	10.00
	\$65.00

### The Korean Church

Previously acknowledged .....	\$428.69
Mrs. K. P. A. Taylor .....	10.00
	\$438.69

### Presiding Bishop's Fund

Previously acknowledged .....	\$ 5.00
Mrs. K. P. A. Taylor . . . For Vietnamese	10.00
	\$15.00

## The Living Church Development Fund

Previously acknowledged .....	\$13,302.72
Mrs. G. E. A., Pittsburgh .....	15.00
\$10 each from: Mrs. C. F. H., Vallejo;	
Mrs. M. F., Niles .....	20.00
\$5 each from: J. G. B., Washington;	
G. I. R. McM., Roxboro .....	10.00
\$2 each from: N. K. H., Washington;	
Mrs. F. E. H., Amherst .....	4.00
	\$13,351.72



THE  
**EPISCOPAL CHURCH**  
WELCOMES YOU

**EVERYWHERE**  
(SEE LIST BELOW)

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

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

### FORT LAUDERDALE, FLA.

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

### MIAMI, FLA.

**ST. STEPHEN'S** 3439 Main Highway  
Sun 7, 8, 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 35)

*The Living Church*

### 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; Sto, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



THE EPISCOPAL CHURCH WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

(Continued from page 34)

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 Barnsd, 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. Dgvid 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

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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 Romapo 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 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

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 S, 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 Scammel) Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7:15; Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5; C Sat 5:15

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

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 HD 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.

# Budget Expansion Programs

The diocese which needs capital funds can solve its problem effectively by sponsoring a Budget Expansion Program designed to strengthen its parishes and missions financially.

A weakness of the conventional diocesan capital fund drive is that, after the newly acquired funds have been spent, the expanded program of the diocese imposes a higher overhead but the income remains the same. It also leads to local frustrations because it merely skims the cream of the best parish and mission core giving while making little impact upon the large perimeter membership.

This new Budget Expansion Program is a healthy replacement because it lifts permanently the giving at parish level. Strengthened parishes and missions will enlarge their programs and the diocese will benefit from increased assessments and apportionments on a long-term basis.

Currently, the Episcopal Diocese of Indianapolis is cooperating in a Budget Expansion Program in which its parishes and missions sign individual agreements for professional guidance. At the end of the first months, with much of the program still ahead, these results have been achieved:

	1954 Pledged	New Pledged
St. Paul's, Evansville .....	\$24,500	\$53,800
All Saints', Indianapolis .....	5,500	15,500
St. Michael's, Evansville* .....	4,100	9,600
St. John's, Washington* .....	3,200	6,000
Trinity, Anderson*† .....	5,500	20,000
St. Paul's, Richmond .....	8,500	20,000
St. Stephen's, Terre Haute .....	23,500	52,100
St. George's, Indianapolis .....	4,200	8,700
St. Matthew's, Indianapolis .....	9,900	22,700
Trinity, Indianapolis .....	38,100	In Progress

\* Mission

† Granted parochial status upon completion of Budget Expansion Program

A number of other parishes and missions have selected canvass dates for the early fall. The program throughout the Diocese probably will have been completed in eighteen months.

The Diocese of Maryland and the Diocese of Eau Claire will begin similar programs in September. Every diocese, with or without a capital fund need, will do well to investigate the program in the interests of a stronger Church.

We also assist many individual parishes and missions, quite apart from any diocesan-sponsored effort, in Budget Expansion Programs which broaden the base of giving and lead to a wider sharing of interests.

Mr. White will be at the Princess Kaiulani Hotel, Waikiki, from September 2nd to September 14th. He will gladly meet, by appointment, with the clerical and/or lay representatives of any diocese, parish or mission to explain the Budget Expansion Program in detail, without cost or obligation.

## Thomas White and Associates

*Church Fund Raising*

1220 NORTH STATE STREET • CHICAGO 10, ILLINOIS • TELEPHONE WHITEHALL 4-6699