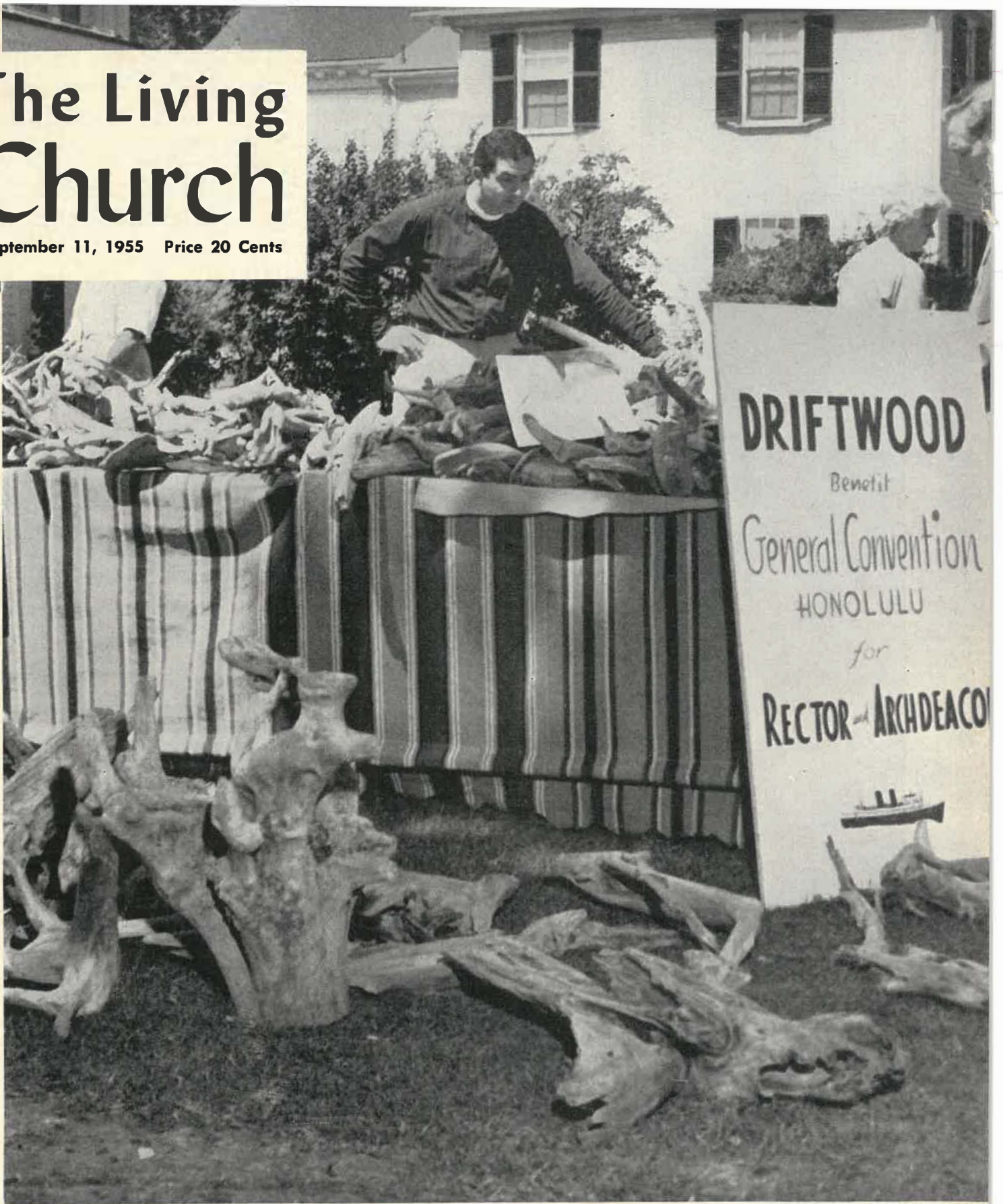


The Living Church

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CHURCH'S PROGRAM

SORTS AND CONDITIONS

IN OTHER PARTS of THE LIVING CHURCH recently there have been reverberations of controversies concerning the Virgin Birth and the Resurrection. They are left-over arguments from the great Fundamentalist-Modernist controversy of the past century or so, a long battle over the historical and scientific accuracy of the Scriptures.

IN THIS world, nothing ever seems to be entirely settled, and it is probably visionary to expect that a complete settlement of the Fundamentalist-Modernist controversy will ever be arrived at. However, as far as the Episcopal Church is concerned, it is generally believed (1) that the Bible can no longer be regarded as entirely accurate in either its reporting of facts or its interpretation of facts; (2) that no central doctrine of the Catholic Faith has actually been overturned by the science of Biblical criticism; (3) that the Bible, especially in those books which were written reasonably soon after the events described in them, is a great deal more accurate than some critics have thought.

IN OTHER words, a dispassionate critical study of the Bible does not upset the Church's teaching about the Trinity, the divinity of Christ, His atoning death upon the Cross, His Resurrection and Ascension, the Church and the sacraments, etc. If you believe in God at all, there is nothing contrary to reason, history, or common sense in the Catholic Faith.

STILL, on the two biblical events reported above, the historian's insistence that anything that can be explained as the result of mundane causes should be so explained continues to raise doubts which seem to many of us to pose a threat to the Christian Faith. It is important to realize that this principle of what might be called "incredulity" is thoroughly approved by the Church, and in fact came into being under Church auspices. A classic formulation of it, known as "Occam's razor," is named after William of Ockham, an English cleric and scholastic philosopher, who died in 1349.

ON the Virgin birth, it is noted that the nature of Christ's entry into the world formed no part of the primitive apostolic proclamation of the Gospel as recorded in the Book of Acts, that it is not even alluded to by St. Paul, and that St. Mark's Gospel does not treat it as a part of the Gospel story. The gist of the argument is that you can believe in the divinity of Christ 100% without knowing anything at all about His birth.

AGAINST these silences, you have the account of St. Luke, whose carefulness as a historian is constantly being vindicated by modern discoveries that he was right and the earlier critics were wrong about matters of detail, even though he has by no means been proved to have

been an infallible historian. You also have the account told independently from the standpoint of St. Joseph in the Gospel according to St. Matthew. Unfortunately, from the historical point of view, this account is followed by a set of lovely legends about Christ's infancy that probably have no more historical standing than the story of George Washington and the cherry tree.

THERE ARE other arguments and bits of evidence pro and con in many places. One thing that inclines toward skepticism is the fact that both genealogies of Christ trace His descent through St. Joseph instead of St. Mary. However, His claim to be King of the Jews probably could only have been established through the paternal line, and the question at issue here would be legal, not biological descent. Also, there is the interesting passage in St. Mark's Gospel where Jesus questions the assumption of the Scribes that the Messiah must be David's Son, with the implication that he must be the son of a Greater than David.

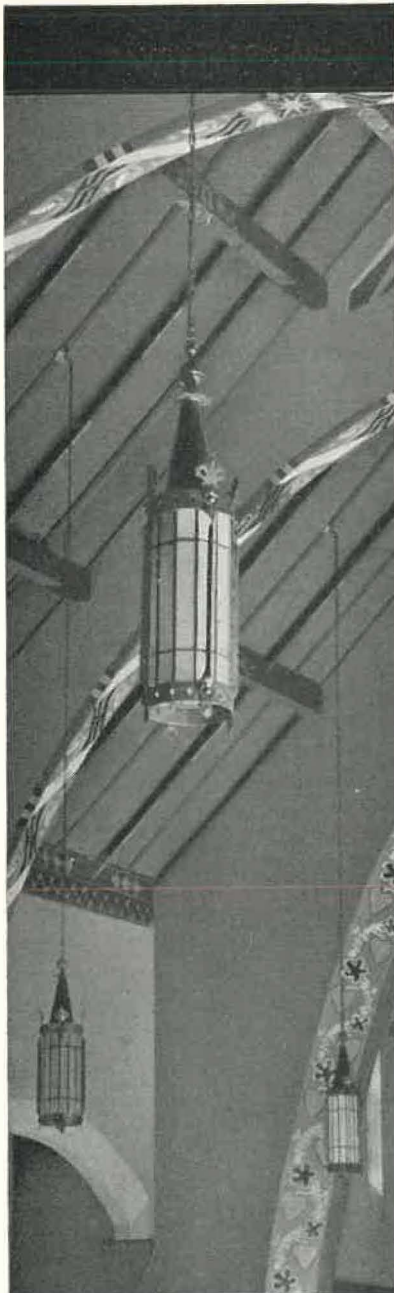
THE FINAL clincher, as far as I am concerned, is in the Creed of the Church. "Incarnate by the Holy Ghost of the Virgin Mary" and "Conceived by the Holy Ghost, born of the Virgin Mary" leave no room for argument as to their meaning. As to the evidential value of the Creed, I don't think Christianity can get along without the belief that God's providence includes the guidance of His Church into truth about important things that cannot be established by human investigation.

GOING BACK to the historical accounts in the two Gospels, I find them entirely adequate historical corroboration of any event but a miraculous one. Considering that a divine Incarnation is, in itself, much more miraculous than a virgin birth (which happens in biological laboratories all the time); considering, further, that accepting the one without the other is, historically speaking, an eccentricity of a few; and, still further, that there are a good many side-issues of the Incarnation which are decisively determined by the Virgin Birth even if the central doctrine might not be, and that the Church has unequivocally declared itself on the subject—I conclude that the Virgin Birth is a part of Christian dogma, just like the Crucifixion and the Resurrection.

THIS DOES not mean that heretics on the subject ought to be boiled in oil, or even stripped of their ecclesiastical dignities. But it does mean that they are under an obligation to uphold what the Church teaches when they are acting as Church spokesmen. Objectively, of course, this is what they do every time they recite the Creed, merging their voices with the corporate affirmation of the Christian fellowship.

PETER DAY.

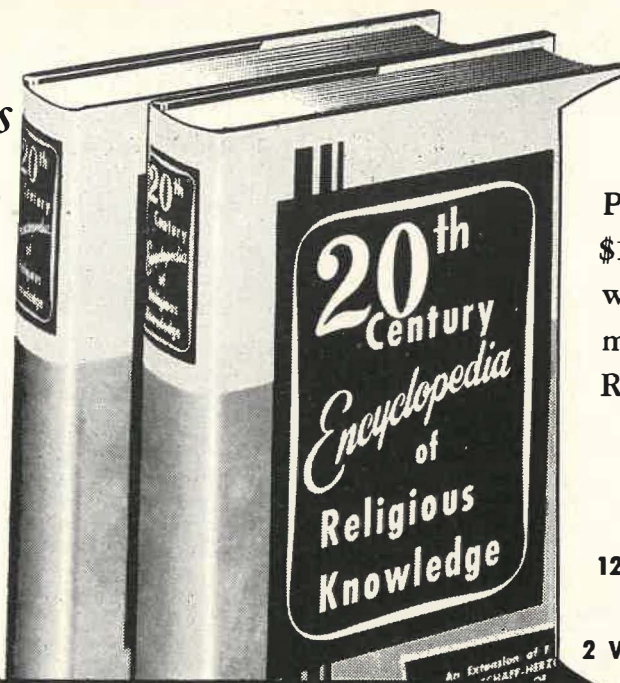
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Man Power

A Department of Laymen's Interests

By L. H. Bristol, Jr.

Lay Readers

LAY READERS are very much a part of the scheme of things in the Episcopal Church, and being a lay reader is indeed a privilege. It is interesting to hear of the greater use now being made of lay readers in many dioceses in the South. In several areas new "lay reader pools" are being set up to provide help for missions without clergy. When I was out in the Seventh Province recently, I was told about the work of lay readers in helping to establish new missions in rural areas. Here in the East, it is interesting to hear of more and more lay readers' schools. These "schools" consist of anything from an all-day training session to a course of lectures with perhaps a written examination at the end. In the diocese of Newark it is the custom on Advent Sunday to hold an afternoon re-commissioning service in the Cathedral at which the Bishop, seated at a table, renews licenses of lay readers and speaks to each man about the work he has done during that year.

It is true that many dioceses used to be extremely casual about insisting on the renewal of licenses, but I am aware that now, particularly in our own Second Province, the dioceses are rightfully far more strict about insisting on reports from lay readers each year and the renewal of their licenses. Moreover, in the diocese of New York, Bishop Donegan has made it clear that he wishes men to be licensed as lay readers because they are going to read and not because someone, somewhere, thinks it would be "rather nice for John to be made a lay reader." As more and more lay readers are needed throughout the Church, it is good to see (1) the publication of several helpful guides, (2) at least four fine collections of addresses for lay readers to use, and (3) the sermons provided by the excellent lay readers' sermon service to which many Churchmen subscribe.

I happen to have been a lay reader myself for 12 years, but I was interested three years ago to attend a "refresher" school for lay readers. At the day-long session there were a number of excellent addresses by our clergy on the lectionary and its use, Church history, prayer, and lay reading itself.

"When you lead the prayers during a service," the Bishop reminded us, "you

are saying those prayers in the name of your congregation. No matter how beautiful a voice you may have, your people will be able to tell whether you are a praying person or not. They will know somehow whether you have any kind of prayer life or not."

Similarly, he went on to point out, when we lay readers get to read the lessons at a service, the congregation will probably sense not only whether or not we are prepared and understand what we are reading, but if Scripture reading is a part of our daily living or not. Keeping up a real prayer life, reading the Bible faithfully—these should be the marks of any Christian, be he lay reader or not. But it is doubly important for us lay readers to bear these points in mind as we try to set an example that our fellow Churchmen can follow.

Have you ever noticed how completely different the Prayer Book offices can sound when read by different people? After the War, in England, I was shocked time and time again by the deadly way in which many of the clergy read the lessons at parish services I attended. Often, one would hear the lessons read in a monotone that made it appear that the reader's mind was perhaps miles away. It was an almost studied coldness that is sometimes, I'm afraid, found even in some eastern parishes in our own country. To me, it was sad, because, after all, such reading was intended to convey the living Word. It wasn't meant to be something coldly routine like the halfhearted spinning of a prayer wheel! I remember thinking at the time that if I had happened to invite some non-Christian stranger to the service, I am sure he'd have said, particularly of those New Testament readings, "And is this the Good News you were talking about?"

Don't you think it could be said that there is a golden mean between deadly reading and the too theatrical—a mean where the message lives and is winning and where the reader is forgotten? Perhaps it is this mean toward which we lay readers want to aim, whenever we get the privilege of reading at a service. Certainly, many people in Church are there because they would see Jesus, and it is sobering to think that our own poor reading could block their view.

The Living Church

Established 1878

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

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September

- Fourteenth Sunday after Trinity.
- Fifteenth Sunday after Trinity.
- St. Matthew — Ember Day.
- Ember Day.
- Ember Day.
- Sixteenth Sunday after Trinity.
- St. Michael and All Angels.
Day of Prayer Around the World, G. F. S.

October

- Seventeenth Sunday after Trinity.
- Alcoholism seminar for clergy, North Conway, N. H., to 4th.
- Consecration of the Rev. Robert Raymond Brown as Bishop Coadjutor of Arkansas, Trinity Cathedral, Little Rock.
- General Board Meeting, N.C.C., to 6th.
- Eighteenth Sunday after Trinity.
Men and Missions Sunday, N. C. C.
Churchmen's Week, N. C. C., to 16th.

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

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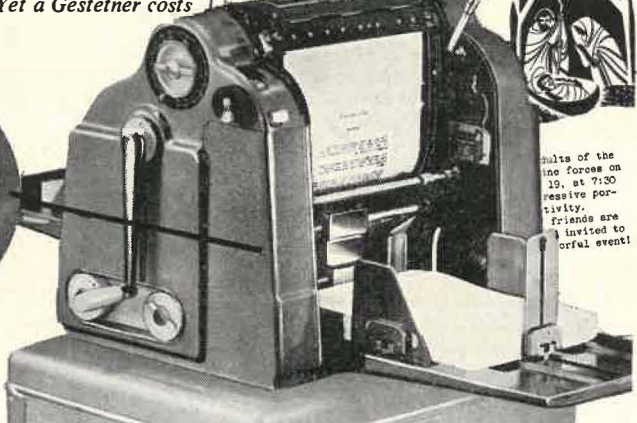
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LETTERS

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

Theological Education

Your excellent report of progress and constructive work in Christian education during the past 10 years [L. C., August 7th] followed by one week an abbreviated account of the report by the Joint Commission on Theological Education [L. C., July 31st]. Even in brief the latter is a mournful report.

We have a clergy shortage and it will continue for at least 10 years. It is thought, by some, we could not pay more clergy if we could educate them. Sympathy is expressed for those dioceses who are trying to train clergy outside the seminaries in order to meet the shortage. The implication is that these efforts are unfortunate and had best be abandoned. But no alternative is offered to these dioceses' efforts. No program of action or alternate programs are offered to the Church and the Convention.

The fact is that present seminary facilities are not adequate for the job the Church has for them to do. The establishment of two additional seminaries since 1949 and the existence of diocesan training centers are indicative of this. The blame for the situation rests with the whole Church. The Builders for Christ campaign did assist the seminaries, but it was a one time effort. What is needed is a sustained effort. In its absence the programs the Joint Commission does not approve of are better than nothing.

What is needed is a step-by-step program on the part of the Church to improve our seminary facilities and provide laborers for the harvest. Here are a few practical suggestions which might be considered:

- (1) A fellowship program for graduate students to qualify for seminary teaching, financed by National Council funds derived from the National Budget of the Church.
- (2) A levy on all parishes and missions of, say, a dollar a communicant, which would go to the National Council for division among the seminaries offering full-time, resident, three-year courses. The proceeds to be used by the seminaries for capital expenditures or operating expenses as they see fit.
- (3) As an alternative to (2), a levy which would be used by the diocesan Bishops to assist students and seminaries. . . .

ABNER K. PRATT, II
Hingham, Mass.

Governors

[Re Governors of nine states are Churchpeople in L. C., August 28th]. Our beloved Governor Knight is also an active Episcopalian — a vestryman.

(Rev.) CHARLES E. FRITZ
Santa Monica, Calif.

Name of the Church

Many of us, even converts like myself, are far from neurotic about the name of the Church. Well instructed, we know our goodly membership in the Church Catholic and our Reformation heritage and put up with the everlasting classification as "Protestants" in all the newspapers, magazines, and the like, speaking up for ourselves

when the occasion presents. But a goodly number of us are married to or related to persons without such teaching or certainty.

My husband belongs to the Armenian Apostolic Church and in his upbringing only the Russian and other Orthodox Churches are historic and share the full life of the Spirit. "Protestant" means Baptists and Lutherans and it is with great difficulty he has come to understand how we can be Catholic and Reformed too. Now that it is time for our children to receive instruction and be admitted to Anglican altars for the sacraments (they received Baptism and Chrismation from the Armenian Archbishop during his infrequent visits to Washington) the galling thought that his children go to a "Protestant" Church and will now become "Prot-

Revolution

"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.

estants" is too much for him. Constantly he reiterates, "If the Episcopal Church really is not Protestant in the contemporary use of the word, why don't you get rid of it? How can you be so fervent about your historical continuity and so apathetic about a name that misrepresents you to all?" . . .

For how many other families is it likewise a burden of questionable value? Look over the family names of our clergy, our laymen, and see how many nations and how many traditions they draw upon. Has this been an additional bitterness that has had to be faced in these homes as one or more has come into the church?

In our family we have merged so many pleasant customs from our different backgrounds, most of them Church originated traditions dear to us, given to each other, creating mutual joy, but ever there is this discordant, disruptive, rankling title to irritate and annoy. Is it not time to take this most positive step toward interchurch harmony and ecumenical unity—one that needs no study groups, commissions on approaches to unity, or concordats. . . ?

MARGARET E. VARTANOFF
(Mrs. Michael S.)
Bethesda, Md.

Prayer Book Revision

Whenever I administer the Sacrament of the Lord's Body and Blood in our small mission church, a disturbing thought repeats itself: what if the sentences of administration were changed to the form

proposed by the Standing Liturgical Commission?

Our present sentences are dynamic and meaningful and may well evoke a hearty "Amen" from the communicant. The first of these sentences presents the Sacrament as an active vehicle or instrument of grace: "The Body (Blood) . . . preserve thy body and soul unto everlasting life." Something is going on! Yea, Lord, let it be so! The other sentence in our present pair, the one at which purists cringe because it is only 400 years old, presents the Sacrament as a living symbol: "Take and eat (drink) . . . in remembrance . . . feed on Him in thy heart . . . be thankful." Here, too, although we are not directed to answer, "Amen," we might well do so. "So be it: I do give thanks."

With never more than 60 communicants and generally between 10 and 30, I have perfectly adequate time to walk quietly along the altar rail and say the sentences alternately, one sentence for one communicant and the other sentence for the next. There is no discrimination because people never come to the rail in the same order twice, and communicants for several places up and down the rail in both directions can always hear what is being said. The important part is the privilege of speaking quietly, distinctly, and without haste to each individual, letting him hear the blessing of salvation and the instruction to be thankful. Can this moment of spiritual experience be streamlined and retain its full effect? I hope I shall never rob my people by racing through these precious words of grace. And I hope the Church will never rob us of the full value of this moment by cutting the words of administration to the bone as is proposed.

The form recommended by the Apostles of Speed says merely, "The Body (Blood) of our Lord Jesus Christ which was given (shed) for thee." The only verb retained in this sentence is that which calls to mind an event in the past. The dynamic verbs which relate to the present and the future: ". . . preserve thy body and soul unto everlasting life . . ." ". . . feed on Him by faith . . . be thankful . . ." — all of these lively and purposeful expressions are omitted. . . .

In my opinion the proposed form should never be the normal form of administration, but it might be allowed as an alternative when there is a large congregation.

Dr. John W. Suter, a respected member of the Commission, to whom I ventured to present these views, surprised me by his hearty approval. He writes:

"I am delighted that you back me in what has been my very strong objection to the proposed arrangement for the administration. I hope many others will make the same points you made. If you know of others who feel the same way, tell them to write to our Secretary, the Rev. Morton C. Stone, 6 Alden Place, Bronxville 8, N. Y."

(Rev.) LEWIS E. COFFIN
Vicar, All Saints' Church
Wolfeboro, N. H.

Alcoholism

It is essential that we understand the doctrine of Alcoholics Anonymous in relation to the Christian doctrine of sin. The discussion of this (L. C., July 10th) is most gratifying. The following may be helpful.

In considering writings on this subject, one always makes allowance for the prejudice of the author. That my prejudice may be known let it be stated that I am considered a friend of A.A. in this community. I have attended their meetings. I have opened our Parish House to their use. I have arranged for wayfaring alcoholics to meet with members of the local group. These things every other local minister has refused to do.

A.A. does not admit that alcoholism is sin because its idea of sin is not Christian. Why? For three reasons: Protestants have set the popular religious ideas of this country; and, until recent years, they have taught and practiced that the sinner must be put out of the church and heaven. Psychologists have relieved us of all responsibility for our acts, making them due to our rearing and our environment. The atheistic humanism of our country has abolished God and sin. Granted these things (and this is all the great majority of alcoholics have been granted), who could conceive of alcoholism being a sin?

Catholic Christianity throughout the ages and throughout the world denies all the foregoing. It believes in God, in free will, in individual responsibility, in sin, and in the forgiveness of the repentant sinner. It believes that drunkenness is sinfulness. (see I Corinthians 6:9-10). But it does not believe the sinner should be cast out of the Church. (See Exhortation, Confession, Declaration of Absolution in Daily Morning Prayer).

A.A. gives the alcoholic some very wonderful things. It gives him understanding, fellowship with those who know just how it is—they have been there themselves. It gives him acceptance and fellowship as an equal in a group. It gives him assurance of help from a higher power. Its fault is in its confessional. The A.A. member loves to stand up and brag about what a hell of a drunk he was. Here is no humility but pride. . . .

You are never so close to your friend as when you confess to him that you have wronged him, and you ask and receive his forgiveness. You are never so thoroughly accepted as when you are forgiven. You are never so close to the Higher Power as when you confess your sins and ask His forgiveness.

A.A. gives a man acceptance and fellowship in a very limited group. This cannot be satisfactory for long. The alcoholic needs to be accepted by more than ex-drunks. Through the doctrine of sin, repentance, and forgiveness, the alcoholic may find acceptance as an equal in the fellowship of forgiven sinners which is the Church of God. It is needful that members of A.A. should know about this, and also that members of the Episcopal Church should know about it.

(Rev.) C. EARLE B. ROBINSON

Rector, Church of the Messiah
Rockingham, N. C.

September 11, 1955

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

Fire and Return Fire

Some Recent Literature on the Episcopate

Reviewed by the Rev. H. BOONE PORTER, JR.

AN avalanche of books, pamphlets, and articles on the episcopate has rolled off the English press during the past decade. This has all been inspired by the problem of how much recognition Anglicans should concede to the ordained ministry of the newly founded Church of South India.

This series of books on the episcopate really began nearly 10 years ago, with the appearance of *The Apostolic Ministry*, a weighty volume edited by the distinguished Bishop of Oxford, the late Kenneth Kirk. It was greeted, as many remember, by a storm of protest from those who felt that it did not give high enough status to post-Reformation Churches.

The latest, and perhaps most attractive, book opposing the position of *The Apostolic Ministry* is a small collection of essays, *The Historic Episcopate in the Fullness of the Church*, which undertakes to present a new and fresh interpretation of the significance of the office of bishop within the Church.

In the past, Anglicans have held either of two classical views. One, the "esse theory," maintains that the succession of bishops is essential to the very existence

THE HISTORIC EPISCOPATE IN THE FULLNESS OF THE CHURCH.
Edited by K. M. Carey Dacre. Pp. 140.
8/6 (about \$2.15).*

of the Church. The other, the "bene esse theory," defends the episcopate as a useful and valuable institution, but does not view it as strictly necessary.

The authors of *The Historic Episcopate* offer a third theory, for which they coin the title *plene esse*: they hold, in other words, that the episcopate is quite essential to the ultimate fullness of the Church but that Churches nevertheless may exist and perhaps have valid sacraments without it.

There is much of interest in this book. But if *The Apostolic Ministry* was too long and too learned, this reply to it goes to the other extreme. It is a hasty, slap-dash piece of work. These authors surely could have given us a more worthy presentation of their views, yet it is very doubtful if they really attained any originality in their thinking.

The Historic Episcopate laid itself wide open to return fire. A brief but

spirited refutation of it has appeared in a booklet by Prof. Fairweather of Toronto, an author who had earlier discussed these subjects in *Episcopacy and Reunion*. Dr. Fairweather has an easy time placarding the historical errors and misquotations in the Cambridge essays. What gives distinction to this pamphlet is the remarkable series of quotations from Anglican authors from the 16th to

EPISCOPACY RE-ASSERTED. E. R. Fairweather. Morehouse-Gorham. Pp. 59. \$1.20.

the early 19th century. These bibliographical references will make this a useful aid to anyone studying the doctrine of the ministry.

A few words may be spoken in conclusion about this South India debate as a whole.

1. Various authors have repeatedly discussed the episcopate without serious regard to its context in the faith, devotion, and community life of the Church. This should be objectionable, whether we approach the matter from a Catholic or a Protestant viewpoint.

2. It may be good politics, but it is not good Churchmanship to exaggerate the alleged inconsistencies in the writings of the traditional Anglican theologians. Apart from a few rigorists during the 18th century, Anglicans have always admitted that the orthodox Protestant communities have valid Baptism; that their members are true Christians; and that, therefore, such communities may legitimately call themselves Churches.

It is not inconsistent to point out that these communities are, nevertheless, *not* duly constituted provinces of the historic Catholic Church. In other words, they are truly Churches in respect of their component membership, but not in respect of the organizational structures by which they are governed. Such would seem to have been the attitude of most of the great traditional Anglican theologians.

3. Far too little attention has been devoted (as Fairweather himself is aware) to the New Testament doctrine of the Holy Ghost as Witness to the Dying and Rising of the Lord Christ. In this concept there is some hope of unifying our understanding of the work of the Spirit in the Apostolate, in ordination to the ministry, in the Eucharist and other sacraments.

*American booksellers quote British currency at various figures. The valuation given is based on 25 cents to the shilling.



BUDGET ABC

Biggest anticipated dollar increase in the Church's minimum budget (see page 9) for each year of the next triennium (1956 to 1958) is in domestic missionary work: from \$1,391,455.07 to \$1,627,656.40. However, an almost equally large increase will occur in overseas missionary work if General Convention adopts a proposed alternate budget, named "B." And if a slightly more daring budget, named "C," should pass, the increase for overseas work will exceed that for domestic missions (from \$2,297,085 to \$3,064,910).

The largest planned increase percentage-wise in the Basic Budget (A) is in Christian Education, no surprise in a time when the Church is acutely conscious of its responsibility in that area. A 24% increase would up the 1955 figure of \$306,734.40 to \$379,445.66. Even greater increases are provided for Christian education in Budgets B and C.

Other fields which would be bolstered substantially if B or C win out are World Relief, Christian social relations, and promotion.

The whole of Basic Budget A (\$6,221,508.61) is only a little less than 7% greater than the 1955 budget

of \$5,837,996. However, it is proposed that income from trust funds (about \$500,000) no longer be counted in the budget so the increase is a little more ambitious than it appears. Budgets B and C aim at roughly seven and eight million dollars.

New items on the budget, if B is adopted, would be \$25,000 for missionary education conferences, and \$15,000 for fund raising counsel. This would come under the general budget heading of Education and Promotion.

The Girls' Friendly Society is in line for \$10,000 more if B is voted in.

Budget B would give the Unit of Research and Field Study ([see page 11] of the National Council an assistant secretary (\$6416), in addition to its two present officers who are now paid a total salary of \$14,000, with no raises in sight.

Under "Miscellaneous Activities" Basic Budget A proposes an additional allocation of \$8000 for the Church's participation in the World Council of Churches, bringing the figure up to \$28,000, and small additional amounts for the training of women Church workers. Budgets B and C make no further increases here.

The only item that takes a drop in A is Finance, from \$134,750 to \$132,633.33.

PROGRAM

The work of the Church is saving souls for Christ. There are a number of ways of doing the job, almost all of which cost money. Every three years, when the National Council presents its proposed budget to General Convention, it tells the gripping story of how Church's money (of which there is never enough) is being spent on a national scale and where the Church's greatest needs and opportunities lie. This is that story, excerpted from as much of its printed version as was complete when this issue went to press:

A Sound Investment

Every mission without a priest and every community without a church, those are needs which must be filled. There are a dozen missionary districts, a portion of whose budgets must come from the national Church. New congregations in those areas must have aid, and additional clergy must be supplied.

[National Council recommends that the annual budget for all domestic missionary work be increased from \$1,391,455.07 to \$1,627,656.40, with an additional \$196,440.06 proposed in alternate Budget B and a further \$281,600 in alternate-alternate Budget C. Therefore, if Budget C were adopted, \$2,105,696.46

How the Church Budget Is Planned

A big part of the work of the triennial General Convention of the Church, meeting in Honolulu September 4th to 15th, is to plan a program of work for the next three years and a budget for financing the work. The important thing about the program, says the Presiding Bishop, is to see it "not in terms of a budget but of the souls of men and women, boys and girls, and above all else as joyful obedience to God in Jesus Christ."

Actually, much of the work of preparing a program and budget is done ahead of time by the National Council, as the administrative body of the Church. For this Convention, using a new tactic, the National Council prepared three budgets (see page 9.)

The basic one proposes substantial increases, only in domestic

missionary work and Christian education. Alternate Budgets B and C show, respectively, what roughly an extra million and roughly an extra two million dollars each year could do in the way of expanding and intensifying the Church's program, especially overseas.

National Council, through its various departments, reports to General Convention on work accomplished during the past triennium and work on the docket for the next triennium. The Council-proposed program and budget (budgets, this year) are then referred to the Joint Committee on Program and Budget, made up of six bishops, six clerical deputies, and six lay deputies. After careful and conscientious study, the Committee presents its report and resolution to a Convention vote. The budget

(and therefore the program) finally adopted by Convention may be one of those proposed by Council, or it may be a different one. Whichever the case, the Convention will base its decision largely on the National Council's findings, which are based as nearly as possible on the needs of the Church.

But even the budget adopted by General Convention is not the final one. Budgets don't work without money, and the National Council has to do further adjusting after it finds out how much the various dioceses and missionary districts expect to be able to contribute toward their fair share of the budget. This, in turn, depends on how much Churchpeople pledge toward the missionary side of their Sunday offering envelopes, and how faithfully they fulfill their pledges.

would be allocated for the vital domestic missionary work.]

In the past, these appropriations to the missionary districts have proved to be sound investments. Over a 10-year period, the missionary districts have reduced by 20% their financial dependence on the national Church. A full-fledged, self-supporting diocese evolved during the past triennium when the missionary district of New Mexico and Southwest Texas became a diocese. Another new one is expected from the missionary district of North Texas, probably by the end of 1958.

Aggressive steps must be taken in the new triennium. At least 20 clergymen are needed in emergency areas; ten additional women workers are wanted in mission fields and church institutions. Building funds are necessary for expanding missions.

A Door Opens

Approximately one-tenth of the U. S. is Negro, a segment of society which looms large in the mission of the Church. It needs education, evangelism, and purpose. The largest part of National Council's Home Department's assistance goes to dioceses where congregations have reached the limits of their resources and where grants given them will provide the final boost necessary to the completion of a project.

The American Church Institute for Negroes, an independent agency, is opening the door of learning to Negroes in the South. Under its sponsorship, four colleges, a student center, and a school of nursing serve nearly a fourth of the Negroes in strategic parts of the South. No school is owned by the Institute. While large investments have been made, in capital grants as well as maintenance, to all units of the Institute, each unit is autonomous in owning its property and facilities and in managing its own affairs. The relationship of the Institute to the schools is that of counselor and friend. It provides engineering and architectural service for building programs, sound management counsel in administrative matters, and annual financial grants to make the educational program more effective.

The offices of the American Church Institute for Negroes are at National Church Headquarters in New York, and the administration of the Institute has become the responsibility of National Council officers. . . .

Through the Institute's new relationship to National Council, the advice of the experienced personnel in all National Council Departments has become readily available to the Institute schools.

The relationship of the Institute to the National Council is very similar to that of one of the Divisions of the Home

The General Church Program 1956-57-58

As Proposed by the National Council

	1955 Budget	Budget A	Increases of Budget B	Increases of Budget C
I MISSIONARY WORK				
Domestic Missions	\$1,391,455.07	\$1,627,656.40	\$ 196,440.66	\$ 281,600.00
Overseas Missions	2,297,085.00	2,301,085.00	388,825.00	375,000.00
General Administration	90,897.33	100,822.99	11,906.07	2,784.00
World Relief and Other	498,698.50	500,698.50	50,000.00	100,000.00
Total Missionary Work	\$4,278,135.90	\$4,530,262.89	\$ 647,171.73	\$ 759,384.00
II EDUCATION AND PROMOTION				
Christian Education	\$ 306,734.40	\$ 379,445.66	\$ 48,426.84	\$ 51,724.68
Christian Social Relations	103,993.80	108,243.80	16,500.00	37,000.00
Promotion	249,463.87	263,940.86	161,216.13	22,440.00
Woman's Auxiliary	76,353.01	76,530.67	2,000.00	-----
Presiding Bishop's Commission on Laymen's Work	35,562.19	37,089.57	3,000.00	-----
Missionary Information	55,000.00	55,000.00	40,000.00	-----
Total Education and Promotion	\$ 827,107.27	\$ 920,250.56	\$ 271,142.97	\$ 111,164.68
III MISCELLANEOUS ACTIVITIES				
Training Centers, Other Activities	\$ 103,102.00	\$ 125,436.00	-----	\$ -----
IV CO-OPERATING AGENCIES				
IV CO-OPERATING AGENCIES	\$ 36,800.00	\$ 36,800.00	\$ 10,000.00	\$ -----
V ADMINISTRATIVE EXPENSES				
Finance	\$ 134,750.00	\$ 132,633.33	\$ 10,300.00	-----
General Administration	52,200.83	54,750.83	-----	-----
Equipment and Maintenance	202,800.00	208,000.00	32,600.00	-----
Superintendent's Division	190,600.00	200,875.00	-----	-----
Retired Workers	12,500.00	12,500.00	-----	-----
Total Administrative Expenses	\$ 592,850.83	\$ 608,759.16	\$ 42,900.00	\$ -----
Total Increases, Budgets B and C	-----	-----	\$ 971,214.70	\$ 870,548.68
GRAND TOTAL	\$5,837,996.00	\$6,221,508.61	\$7,192,723.31	\$8,063,271.99

Budget A is the minimum proposed budget. Alternate Budget B would consist of Budget A plus the amounts listed under B. Alternate Budget C would consist of Budget B plus the amounts listed under C. Final figures at bottoms of columns three and four are grand totals, not increases.

Department, and a large portion of the Institute's income is derived from an annual appropriation from the National Council. The Institute, however, has other resources of its own, sufficient to pay approximately one-third of its total budget.

At present, approximately one-quarter of the appropriation allocated to the Division of Domestic Missions is for Indian work. A survey has been made on the Church's Indian missions to help bishops in establishing policies in this constantly fluctuating work. The survey showed a need for greater financial support and new clergy, based on a plan to consolidate the missions and put a resident clergyman in each.

The surge of Indians into cities, encouraged by the Federal Government, poses a challenge of no small size to the Church. Often, Indians moving from

reservations into urban areas find their situation even more unhappy. New faces and a new culture force them into further isolation. The parish Church can help them, but first it must have an adequate understanding of the Indian's needs. An experimental program on the urban-Indian problem is suggested as a valuable means of finding answers to many of their needs.

During the new triennium, the Division of Domestic Missions will continue to give aid to 19 dioceses for Indian work, Negro work, and other work of a special character which is of concern to the whole Church.

While some aided dioceses have relinquished their appropriations during the past triennium, other dioceses now need assistance on a temporary basis in order that new work may be under-



AMERICAN INDIANS (pictured are young students at St. Mary's School for Indian Girls, Springfield, S. D.): From reservation to isolation?

taken. . . . Grants are being made successfully on a diminishing basis, particularly in Negro work. Progress along these lines in the Indian field is not as apparent because the reservation system is still in effect and the average family income of reservation Indians is far below that of even the poorest Negroes. The chance of an individual mission of Negroes attaining parochial status is far greater than that of a similar Indian congregation.

The vast bulk of the Home Department's expenditures in both domestic missionary districts and aided dioceses is for personnel through salary appropriations and subsidy.

The Academic Side

As college students go away from home, the Church should go with them, providing a positive and stable influence in their new lives.

Today, almost every diocese has a commission for college work. Acting as their consultant and guide is the national Division of College Work.

Its basic program, which it will em-

phasize even more in the new triennium, is to integrate college students and other academic personnel into the life of the parish church. . . .

[The Division of Domestic Missions (including Indian and Negro work) and College Work are both part of the national Home Department. Other divisions of the Department are for Town and Country Work and Armed Forces. The latter area of the Church's work ranks high, in the opinion of many Churchpeople, in tragically neglected opportunities and needs.]

Overseas

Far beyond the borders of the United States, the work of the Church moves forward with confidence. Its missionary program penetrates lands inhabited by more than 170,000,000 people . . . areas which if combined would be larger than the United States. The Church's work overseas at present reaches into 29 dioceses and missionary districts, serving approximately 235,000 baptized members, a third of whom have communicant status. This tremendous task is

borne by 11 American bishops, three bishops who are nationals of the country in which they serve, and 240 American missionaries.

[National Council proposes a timid \$4000 increase for overseas work in its minimum budget, but blazes forth with increases of \$388,825 in alternate Budget B and \$375,000 more than that in C.]

The unification, development, and prosecution of the missionary, educational, and social work of the Church in those areas is the responsibility of the National Council's Overseas Department.

The Strategic East

The Church has an urgent mission in the Far East. In this vital area, the Overseas Department spends approximately one-third of its budget and assigns approximately one-third of its missionaries.

Japan is a strategic field in the Christian enterprise in the Far East. What happens in Japan today will have profound influence on the course of events, both in Japan as well as on the mainland of Asia.

Responsibility for the program in Japan, so far as this Church is concerned, rests upon the *Nippon Seikokwai* (Japan Holy Catholic Church), an autonomous Church within the Anglican Communion, comprising 10 dioceses. The Church's responsibility, together with the Church of England, the Church of England in Canada, and the Church in Australia and Tasmania, is to support the Church in Japan through the sending of missionary personnel and the granting of financial assistance.

The Church has no American personnel in China. All its missionaries have been withdrawn. Today, the Church in China is completely on its own, left in the hands of a courageous Chinese staff of bishops, other clergy, and lay workers, who minister to a great body of faithful people.

The Church in China is far from dead. It was never more alive than it is today and it has never been in greater need of sympathy, prayers, and understanding of its fellow Churchmen throughout the world.

The devastating situation in China drove many people to Taiwan [Formosa]. Among them were members of Chung Hua Sheng Kung Hui (China Holy Catholic Church), sorely in need of Church ministrations. They were put under the care of the Bishop of Honolulu and three priests were appointed to the island, supported by a special fund. On his visit to Taiwan in the spring of 1955, Bishop Kennedy found more than 200 candidates for confirma-

tion and the work growing to the extent that an additional Chinese priest is needed on the southern end of the island.

Tens of thousands of people from the mainland of China have found refuge in Hong Kong, which is separated from Communist China by a short bridge. As an evidence of the Church's concern for the Chinese dispersion, two American missionaries have been sent to Hong Kong to serve under the Anglican Bishop there. He asks for a third missionary to help in his educational program.

The very considerable support given Church work in the Philippines through the sending of missionary personnel and the appropriation of funds is justified by the fact that the missionary enterprise in the Islands is of tremendous importance to the overall program in the Far East.

The Philippines might be regarded as Exhibit A among both the Christian and Democratic nations of the Far East. The Church's mission there is both significant and unique. Because it is both catholic and democratic, the Church makes a strong appeal to the Islanders, who wish to remain loyal to catholic tradition, yet desire to worship in their own language and in a Church which teaches democratic ideals.

One of the most promising aspects of the work is the close relationship of the Church with the Philippine Independent Church, 60 times its size. This native catholic Church now sends its candidates for Holy Orders to St. Andrew's Theological Seminary, the Episcopal theological school in Manila.

Research on Church Life

Many of the policies of the Church overseas are based on the studies and surveys carried out by the Unit of Research and Field Study. It was established by action of the General Convention in 1949.

The program of the Unit is to direct and supervise studies on the life and needs of the Church, assisting dioceses, parishes, and missions in planning for the future. Since its inception, it has directed studies of the missionary districts of Spokane and Utah, the aided diocese of Eau Claire, and the Indian work of the Church, supported by the Home Department. For the Overseas Department, it has supervised studies of the missionary districts of Puerto Rico, the Virgin Islands, Alaska, and Liberia. The Unit has also directed studies for 12 dioceses, upon their requests, and has more on the agenda.

The present policy of the Unit of Research is to study one missionary district for the Overseas Department, and one missionary district or research proj-

ect for the Home Department each year, and to accept the leadership of four diocesan studies as requested. The total cost of the missionary district surveys is borne by the budget of the Unit, but dioceses share in the cost of their surveys, depending upon their size and strength.

With its present full load of research and with a need for more individual research projects on technique and methods, the Unit of Research and Field Study must increase its staff.

[In spite of the Unit's needs, National Council's Basic Budget asks no increase in the \$40,000 item. Budget

B, however, lists increases of almost \$12,000, most of which goes to additional salaries. C lists an additional \$1200 for office rent, which is not even in the 1955 or Basic Budget, and \$1584 for a contingent fund.]

Background for Missionaries

Indispensable to the function of the Overseas Department is the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A. In its sponsorship of a summer missionary training conference, Institutes on Christianity and Communism, and other projects, this division gives

A Program for the Church

A Statement by the Presiding Bishop

THE National Council, in accordance with the Canon, presents [to General Convention and thus to the Church] a program for the next triennium. In the formulation of such a program great care and labor are required.

The requests from the field, tremendous in amount with our increasing opportunities, are received. The executives of departments and divisions [of National Council] give long hours to the problem. Then the departments of the National Council give their advice. Finally the National Council adopts a program for the consideration of that faithful and hard-working group, the Program and Budget Committee, and, ultimately, for final decision by the Convention.

With such issues involved it is right that all this care should be taken in the building of a Program which in the end is the Program not of a small group but of the Church. It should be pointed out, however, that the area of decision is not great, for we are already committed in personnel, in previously adopted plans, in buildings to the requirements of the budget we are already carrying. The decision has to be made as to new fields of endeavor with increased sources of income. For this reason the National Council is presenting not one but three budgets. We only expect one budget to result from the Convention! But it was considered helpful to show a basic budget and then what could be accomplished by the addition of one million dollars (Budget B) and then another million (Budget C). Whatever the final result may be this formulation will be valuable for special gifts and in the consideration of strategy for the future.

The past triennium has been notable in many ways. Never before

have we carried so large a budget with so many dioceses and missionary districts completely cooperating. We can thank God for the vision and sacrifice of so many bishops, other clergy, and lay people. But the fact remains that we never reach the goal set by Convention and we probably will never do so under our present system. In making the budget every source of income is estimated, then the balance is apportioned. This means that the goal can only be reached as every diocese and missionary district meets the full quota, which is an expectation of perfection far beyond any achievement to date. For this reason the Council recommends that the income from Trust Funds be kept outside of the Budget as a margin of safety. Any balance could be used for advance work. Clearly testators of the past left their money for such a purpose and not to lessen our responsibility in our own day. The Children's Church School Offering should not in our estimation be included in income applicable to the Budget. It is hardly fair to ask the children to help so largely in our current expenses. An attractive advance program would be of great educational advantage and unquestionably would increase the amount given.

But whatever practical decisions are made the important thing is to see the Program not in terms of a budget but of the souls of men and women, boys and girls, and above all else as joyful obedience to God in Jesus Christ.

Wm. K. Shurmel

PRESIDING BISHOP

member Church missionaries the background they must have for the work they do.

Episcopal Church missionaries take regular advantage of the services, often attending conferences before they leave the country and again on furloughs.

Officers of the Overseas Department hold membership on committees of the Division of Foreign Missions, thus helping to shape policy and programs.

Membership contribution is in proportion to each Church's overseas budget. As the budget increases or decreases, so does the contribution.

Christian Education

At this very moment, in thousands of homes and Church schools throughout the country, children and adults are re-discovering an exciting world. They are learning and living the Church's teachings through the fresh approach of a new curriculum [new Sunday school material recently put out by National Council].

The function of the new curriculum is, in essence, the function of the Christian Education Department, that of making Christian growth possible to every member of the Church family.

Through every available medium, the Department seeks to make each Church member an active participant in the Church's life.

The Department does its job through six major Divisions: Children's Work, Youth, Adult Education, Curriculum Development, Audio-Visual Education, Leadership Training, and two units: Church Preparatory Schools and Camps and Conferences. There are 25 officers in the Department.

Extensive travel, research, and initiative are essential in this work. In the new triennium, and as new explorations get underway, the Department confidently expects to show significant gains in all phases of its program.

More Than Books

To set forth a specific way of life, illumined and directed by the teachings of the Church, is the essential goal of the Division of Curriculum Development. For the new curriculum is far more than a series of books. It is the involvement of people in Christian living . . . every member of the Church, every day of the week.

Those who provide materials for this purpose compose the Division of Curriculum Development; those who show how these materials can be put into active use are the Leadership Training Division.

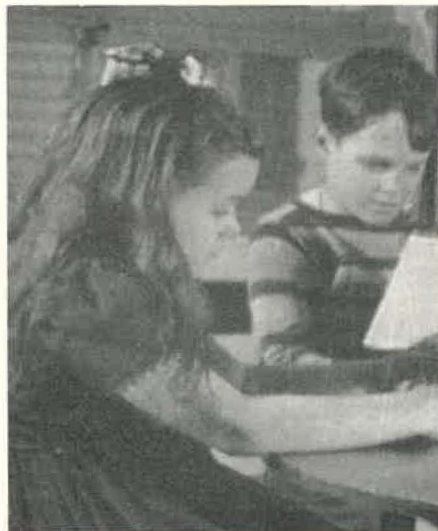
Just as a philosophy does not develop overnight, so neither does this way of life. It requires constant research, testing, and personal observation, which are

eventually translated into graphic livable language. Children, parents, and teachers; educators, sociologists, and psychologists; editors, writers, and artists—all have a part in this tremendous project.

The first courses are now in use (grades 1, 4, 7); in 1956 courses for four more grades will be ready, and by 1959, courses will be available from preschool to grade 12. In addition, a parents manual is published each year.

Constant evaluation must go along with each course of the new curriculum. So necessary are the results that the Division is applying for a foundation grant to make more extensive evaluation possible. Findings of this nature could make a significant contribution to the whole field of religious education. . . .

Another vital educational device of the Department is the publication of *Christian Education Findings*. Already



CHURCH'S CHILDREN
Christian living all week long.

in existence on a small scale, it needs to be expanded. The magazine is just what its name implies: a storehouse of information on new educational methods, including guides toward the use of the Seabury Series and methods for organizing parish programs. A full-time editor for *Findings* is imperatively needed. . . .

[The urgency of the need for bearing down on Christian education is reflected in a Basic Budget figure almost one-quarter larger than the 1955 amount, and in further increases of substance in B and C.]

Audio-Visual Aids

The Church was quick to see the value of audio-visual aids. Today a prominent facet of the Christian education program is the use of films, slides, filmstrips, and pictures.

The Audio-Visual Division stocks and

distributes vast quantities of visual aids. Its film rental service enables individual dioceses and parishes to obtain National Council films as well as commercially produced films. There is a great demand for filmstrips, and because they are relatively inexpensive, the Division sells rather than rents them. A list of visual aids recommended for use in the Church is issued yearly by the Division.

At present, the work of Audio-Visual Education is conducted at two centers. Consultation, study, and research take place at Tucker House, Greenwich, Conn.; distribution of materials is made through the New York office. One officer divides her time between both centers, supervising work at each.

Limited personnel has so far prevented progress in the production of audio-visual aids for the Seabury Series [new curriculum for Sunday Schools].

The curriculum for 1955 was released without corresponding films, but it is hoped that in the new triennium, the audio-visual medium will be used to its fullest extent. An officer would need to be appointed to supervise production of these resource materials for the curriculum. He would also act as consultant for all other Divisions of the Department, as well as to all Departments of the National Council, in the production of slides, filmstrips, motion pictures, and other audio-visual material.

Social Relations

What tangible contributions can the average Christian make to the problem-torn world of the 20th century? How can he apply his Christian convictions in his day-to-day living in modern society? Delinquency, alcoholism, segregation, aging people, and many other social problems are growing out of urban and industrial society.

To direct Churchmen into paths of effective action is the task of the Department of Christian Social Relations.

[To continue its task, effectively, the Department needs \$108,243.80 a year, according to Basic Budget A, but it could make even more effective use of \$161,743.80.]

The immensity and depth of these problems call for specialized attention. For this reason, the Department operates through three Divisions, Health and Welfare Services, Christian Citizenship, an Urban-Industrial Church Work. The Department also provides the executive direction and administrative service for the Committee on World Relief and Church Coöperation which includes the re-settlement of refugees.

The Department must be mobile, constantly exploring, experimenting, and adjusting its program to meet the

changes in society. The coordinating center for the Department's activities is the Office of the Director.

Joint Help for Indians

As Indians move to the cities, they are faced with situations which require Christian guidance.

To perform adequately its mission to them, however, the city parish church must know more about the Indians and their fundamental needs. The Christian Social Relations Department proposes that it combine its experience in refugee resettlement, which poses many of the same problems, with the experience of the Home Department in Indian work, to create a joint committee. The committee would supervise the developing program aimed at helping the American Indian adjust to his new Church and city life.

There is a marked shortage of clergy and laity in social service jobs. Chaplains are needed for federal, state, and local hospitals and prisons; workers must be provided for social service agencies and urban church work. Prospects for these positions must be financially aided in securing the necessary accredited training.

Factual and research material are vital to the operation of all the Divisions within the Department. Vast numbers of press reports, current news articles, and all other material dealing with the changing social scene must be collected, organized, and made immediately available to all divisions, as they develop their plans and programs. A research secretary is needed to serve the entire department, releasing executives for field work.

Problems such as chaplaincy, alcoholism, and pastoral counselling call for personalized attention. On-the-spot surveys are continuously in demand. To supplement the regular staff in performing these services, additional appropriations would make it possible to assign some of these problems to other experts.

Need for NCC

The work of the Department of Christian Social Relations requires active cooperation with the National Council of Churches of Christ. Access to its resources as well as contact with other Church members is of vast mutual benefit. Through the sharing of experiences and exchange of knowledge of social problems common to all, there is much to be gained. At many points also, joint action is necessary if full impact is to be made by the Christian Church.

The Department participates on many levels in the activities of the National Council of Churches and considers its

membership appropriation decidedly worthwhile. It gains particularly from cooperation with the Departments of International Justice and Goodwill, Race Relations, Social Welfare, and Urban Church.

Promotion

On the surface, the Promotion Department appears to be a service agency for all Departments and Divisions of the National Council and for many of the related agencies. This is partly true in that this Department prepares materials for every other Department, supervises distribution, and in many cases helps to promote the particular materials or programs in question.

The Department of Promotion, however, must be much more than a service

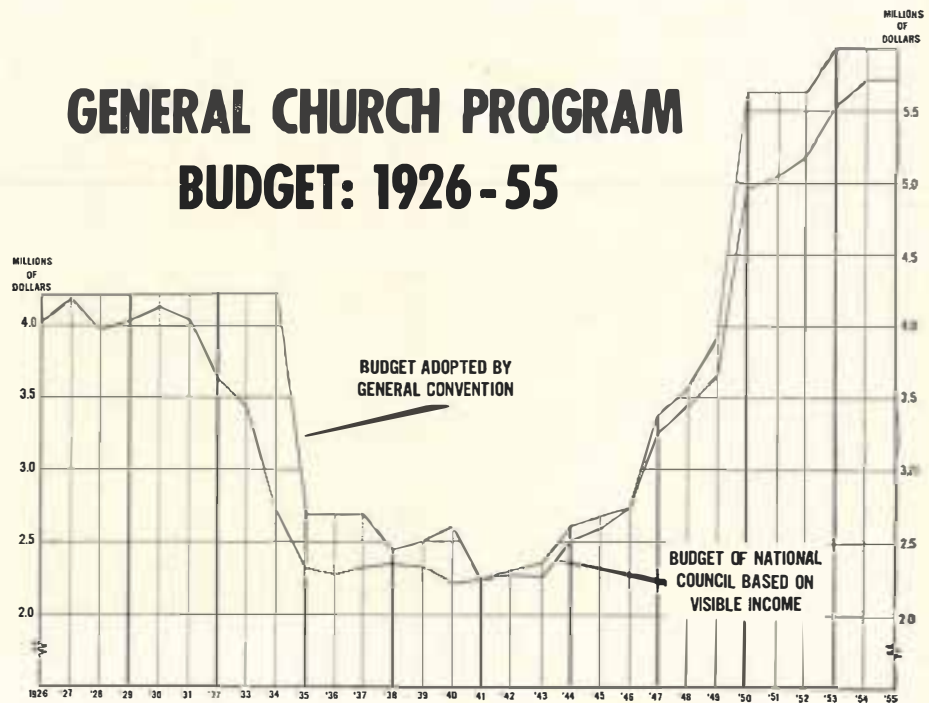
\$263,940.86, could do better on \$425,156.99, and best on \$447,596.99.]

During the summer and fall of 1954 the Department's Speaker Bureau scheduled more than a thousand speaking engagements for delegates to the Anglican Congress.

A stepped-up program is planned in the new triennium. It will strive to enlist the services of more speakers from every area of the Church. It will continue to stress and to stimulate to an even greater degree, the development of provincial and diocesan speakers bureaus to increase efficiency in scheduling.

A long established policy requires the Speakers Bureau to finance the traveling of speakers to and from dioceses where engagements are being filled. Expenses of speakers while on an itinerary within

GENERAL CHURCH PROGRAM BUDGET: 1926-55



department waiting to be called upon by others in the National Council. It must be a truly creative agency, going to these Departments with suggestions for the promotion of their programs and that of the entire Church.

There is an even broader sense to promotion. The Church today is no longer battling downright hostility, but must combat two more deadly and somewhat more elusive enemies: ignorance and indifference. It is the task of promotion to use every modern means of communication to increase the number of well-informed Churchmen, and to attract into Episcopal churches an ever-increasing number of formerly indifferent outsiders. . . .

[Promotion could struggle along on

a diocese or missionary district are cared for locally. With increased numbers of speakers planned for the new triennium, additional funds for travel will be necessary. This will enable the Bureau to cover some part of the expenses when speakers go to certain remote sections of some missionary district where raising the travel expense locally may work a hardship. Yet the presence of an effective speaker in these areas may well encourage people to take an increased share of the responsibility for the Church's Program.

The Promotion Department finds certain departments of the National Council of Churches of vast help in its operation. . . .

Special benefit comes from: the Joint

Department of Stewardship and Benevolences; Broadcasting and Film Commission; the Washington Office which keeps members informed of government material relevant to their activities and conducts research on church programs; and the United Church Canvass.

Membership fee for the National Council of Churches must come from the Department's appropriation.

In addition to those departments and commissions mentioned, the Department makes use of Religion in American Life, and cooperates with other Communions on radio and television.

The printed word penetrates into countless homes where the spoken word cannot. And in each home, Church printed matter competes with the secular. To produce literature that will attract and hold the attention of readers is the work of the Publications Division.

More than 300 printing jobs a year come from this Division to tell the story of the Church's work. . . .

To promote the Church's Program, a series of Missionary Information Conferences are being held at Seabury House in which the Directors of Overseas, Home, and Christian Social Relations Departments participate, along with the Presiding Bishop. The Department of Promotion is host and co-ordinator of each conference. Representatives from six or seven dioceses and missionary districts spend two days learning about and discussing the worldwide mission of the Church. They are then equipped to return to their areas and inform others. The conferences are a valuable part of the missionary program and will continue as funds permit. In the new triennium, funds are being requested for the expansion of this program [\$25,000 in Budget B.]

Another method is proposed further to promote the Church's Program. It is recommended that a series of exhibits be designed, self-contained and lightweight, that could be shipped easily all over the country. Each one would cover a phase of the Church's work, serving to enlighten groups such as men's and women's conferences, Christian Education Parish Life Conferences, diocesan conventions, and others. This modern missionary at work could be extremely beneficial to the whole Church.

TV Sets Waiting

Today, in the United States, 129 million radios and 35 million television sets are in active use, often seven days a week throughout the year. The Church must realize that these two media can be a powerful missionary, influencing people who might never be reached by any other method. Just as in all missionary work, the Church's first steps in radio and television need to be on a

limited basis, with the first results furnishing answers to guide the Division in its future planning.

In the beginning, program materials for both radio and television will be produced by the Radio TV Division and distributed for local use. Typical productions will be a children's program created in cooperation with the Christian Education Department and a 15 or 30 minute worship program.

The Episcopal Church has an unusual opportunity to emerge with the kind of programing which will attract a large listening audience of thinking Americans, many of whom are lukewarm church-goers or who have no active religious affiliation whatsoever. The Episcopal Church has a unique message, one which is especially well-suited to 20th century radio and television.

In November of 1954, the Division of Radio and Television was reactivated after being dormant for more than a year, and put under the guidance of a parish priest with successful background in radio and television at the local level. Currently, the Division and the Department of Promotion are studying what is being done locally by individual dioceses, parishes, local clergy, and others affiliated with the Episcopal Church in an attempt to obtain a nationwide picture of the total use of radio and TV in the name of the Church.

The Division is working closely with the Broadcasting and Film Commission of the National Council of Churches in a cooperative effort to secure the best possible use of radio and TV for the entire Church. The Executive Secretary of the Division is a member of the Commission.

Through the building of an exchange library of tapes, the Division is provid-

ing a medium for the interchange of ideas. It is also encouraging seminaries to include effective teaching on the importance and the proper use of radio and television in the task of modern evangelism.

The need for field training in radio and television cannot be stressed too much. Conferences must be provided for diocesan and parish personnel concerned with radio and television, so that their ideas and experiences may find expression in these relatively new fields. And they must be introduced to the techniques and terminology of these media. With the emphasis on helping stimulate better efforts on the local level, training in the field is vitally important.

Three years will elapse before another request for appropriations can be met. Those three years are precious in the fast-moving field of radio and television. They can either be a loss or an asset to the mission of the Church. The Division and the Department ask for support in making full use of these influential missionary media.

Woman's Auxiliary

The Woman's Auxiliary to the National Council serves as an instrument of the Church through which women may give expression to their Christian convictions. The National Executive Board and the staff, consisting of the Executive Secretary and four associate secretaries, work in close cooperation with the departments and divisions of the National Council, interpreting their work to women in dioceses and parishes. The objective is to stimulate the interest and secure the participation of women in every phase of the Church's life in the parish, the community, the diocese, across the country, and around the world. To this end it presents annually to diocesan officers suggestions for a coordinated program of worship, study, and action.

In Christian Education and Christian Social Relations the Woman's Auxiliary staff, through correspondence, field trips, and conferences, guides the leaders of women's work in program planning and the use of methods and techniques for adult education. Where necessary to supplement the publications of the Departments, the Woman's Auxiliary issues materials for use in parishes.

Laymen's Work

Laymen as well as clergymen are called to be ministers of the Christian Church. The functions of the Presiding Bishop's Committee on Laymen's Work are to make laymen aware of their calling, to train them in the exercise of their ministry, and to provide a central agency through which laymen in all parts of the



RNS
TELEVISION
35 million evangelizers.

Church may pool their experiences, ideas, and methods to their common benefit.

The Committee has defined four areas in which the layman has responsibility:

The deepening of the spiritual life of the men of the Church, through a continuing emphasis on the Holy Communion, prayer, and study of the Scriptures.

The extension of the impact of Christianity in our time, through evangelism and the establishment of new churches.

The support of the kind of program the Church should have.

The enlistment of laymen's special skills and talents in the service of our Lord.

Finance

The Department of Finance advises the President of the National Council on the financial administration of all the work of the Church at national and international levels. It is directly responsible for the preparation, for the approval of the Council, of all budgets required by Canon to be submitted to each General Convention and examines and reports to the Council on all budgets, appropriations, apportionments, and allotments of funds for the use of the General Church.

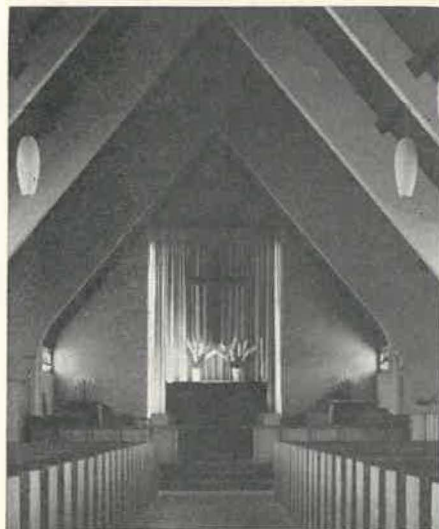
The Department invests and disburses the funds under the control of the Domestic and Foreign Missionary Society and the National Council, safeguards all moneys and property, keeps full and accurate records, and makes reports and statements when required.

Personnel Supervision

In addition, the Department of Finance supervises personnel of the National Council, recommends salaries for officers and sets salaries for staff; purchases supplies and equipment for all Departments and overseas missionary districts; handles all mailing and shipping; and maintains the buildings of the National Council. The Department is under the direction of the Treasurer of the Council.

The General Operating Accounts of the Department of Finance include all material items and facilities necessary for the conduct of business, the safeguarding of the personnel and property of the National Council, and the operations of Church Missions House, with its 23 Street annex, and Tucker House, Greenwich, Conn. Church Missions House located at 281 Fourth Avenue, New York City, houses all National Council Departments with the exception of the Department of Christian Education which is located at Tucker House.

Although the two buildings are operated under the supervision of the Assistant to the Treasurer, their budgets are separated in order to ascertain the cost of operating the two units.



Gathering Places

The buildings of Iolani School, Honolulu, have become familiar to General Convention deputies and W.A. delegates. The high school wings (left of top picture) are being used for committee rooms, press room, and convention offices. Buildings to the right are the cafeteria, where meals are served, and St. Alban's Chapel. Picture on lower left shows the interior of the chapel, where meetings of the Woman's Auxiliary are being held.

GUESTS

Pacific Bishops

Notable among guests expected at General Convention were several bishops of other Anglican Churches in the Pacific.

The Most Rev. Howard K. Mowll, Primate of Australia, is scheduled to address a mass meeting on Ecumenical Relations September 11th. The Rt. Rev. Leonard Stanley Kempthorne, Bishop in Polynesia, which is a part of the Church of New Zealand, also planned to attend General Convention. The Most Rev. Isabelo de los Reyes, Supreme Bishop of Philippine Independent Church, was to

address a mass meeting on Overseas Missions on September 8th.

The Presiding Bishop of the Nippon Seikokwai, the Most Rev. Michael H. Yashiro, who attended the 1952 General Convention in Boston, repeats his visit this year.

Since this year's General Convention is the first to be held in a missionary district, it will draw particular attention to the representatives from the Church's missionary districts. All overseas bishops of the American Church expected to be present. Also scheduled to attend were number of missionary priests serving in the Pacific area and Armed Forces chaplains stationed at Pacific bases.

Arthur G. Smith

Honolulu Committee Chairman

The dry humor of a Maine-born lawyer has become a familiar feature of the General Convention Committee meetings in Honolulu. Arthur G. Smith, chairman of the Honolulu Committee, has served as chancellor of the missionary district for 41 years. For this long record of providing trusted advice and counsel, Bishop Kennedy awarded Mr. Smith the district's Distinguished Service Cross.

A resident of Honolulu since 1910, Arthur G. Smith came to the Islands after graduating from

Harvard and two years of legal practice in Boston. Probably Mr. Smith's comment on those early years in Boston would be the laconic one, "And that's where I met my wife, Helen, too." Soon after his arrival in the Territory, Mr. Smith was named Deputy Attorney General. In succeeding years he held other public offices, including a 20-year term as a member of the Board of Regents of the University of Hawaii.

Mr. Smith is a director of several Honolulu firms and a member of various art, archaeological, and historical societies. He is senior warden of St. Andrew's Cathedral Parish.

Honolulu Firsts

THE Honolulu General Convention marks a number of firsts for the Episcopal Church. It is the first Convention that has ever met in a missionary district. It is the first that has ever met outside the North American continent. And it is the first national convention of any major group in the USA that has met in the Hawaiian Islands, thereby placing the Church in the front ranks of those who recognize that the territory is an integral part of the nation.

Another "first" of this General Convention has to do with something that has long been important to Catholic Churchpeople generally and THE LIVING CHURCH in particular — the evolution of the Presiding Bishopric into what is generally meant by the title of "archbishop and metropolitan" in most other parts of the Anglican Communion.

This is the first General Convention at which a Presiding Bishop has in his opening address exercised the leadership that ought to belong to his office in commenting on the subject matter of Convention business.

It happens that we do not favor all of the things Bishop Sherrill would like to have General Convention do. On some of these things, or perhaps on others, the Convention itself may decide not to do what he suggests. Nevertheless, we are heartily in accord with the principle that the office of Presiding Bishop is an office of all-round Church leadership; we would be impoverishing ourselves if we did not welcome and give serious consideration to the advice of the man we have chosen to lead us as chief pastor of the chief pastors.

The first concrete suggestion made by Bishop Sherrill in his address is that the rules of the House of Bishops and the House of Deputies be changed so that an action passed by one House and defeated by the other will go to a conference committee. Under present rules, such a committee is in order only when an action of one House has been amended by the other.

There are undoubtedly circumstances in which one House might desire to ask the other to reconsider a measure — especially when the latter has given hasty consideration to it under the pressure of other business. However, we think that such procedure should by no means be automatic and should be an emergency recourse for matters of high importance.

Each House has, of course, the power to reconsider any of its actions. We doubt whether the other House should have the ability to force a reconsideration upon it.

Interestingly enough, the unhappiness with regard to the moving of General Convention from Houston

would never have developed if the House of Deputies had not been persuaded to reconsider its 1952 action selecting Chicago as the General Convention site. Bishop Quin came down and addressed the House of Deputies, which thereupon changed its mind and voted for Houston as a tribute of affection and loyalty to him. It is hard for the deputies to say No to a bishop, and even harder to say it twice.

Bishop Sherrill also proposes that the responsibility for changing the location of General Convention be removed from the Presiding Bishop's shoulders, recommending that the National Council be the body to make the decision.

As we have pointed out, the Church's love for Bishop Quin, plus his own optimistic and indomitable way of looking at problems, led to a decision against the first judgment of the House of Deputies. The result was that someone had the task of changing the mind of the Convention again after it had disbanded. We do not think that the National Council should have authority to change the mind of General Convention; if the Convention has acted unwisely it should abide by the results of its unwisdom.

In future, we trust that the changing of the location of the meeting will be a strictly practical question. If so, the proper body to handle it should, in our opinion, be the Committee on Arrangements, in which the officers of the Convention and the local leadership are both represented. Upon having made its decision to go to a certain city, the Convention has committed its hosts-to-be to certain preparations and plans; surely they should be given a substantial voice in any consideration of a change.

On the matter of the structure of General Convention, to which the Presiding Bishop calls attention, we agree most heartily that there is room for improvement, or at least for consideration thereof, in the organization of both Houses.

The maximum possible number of diocesan and missionary bishops is 102; but the full strength of the House of Bishops at the present time is 185.* The solution of this problem requires both spiritual and practical insight.

In the House of Deputies, equality of representa-

*The 185 bishops of the present House include 75 diocesan; 11 domestic (Salina being vacant), 5 extra-continental, and 7 for 10 overseas jurisdictions (total, 23 missionary); this amounts to 98 bishops of dioceses and missionary districts. In addition, there are 9 coadjutors with partial jurisdiction; total of bishops with jurisdiction, 107. To these may be added the Presiding Bishop and the vice-president of the National Council, who certainly have authority and responsibility in the Church, for a total of 109. Besides these, there are 21 suffragans, who according to Church law are strictly assistants; 53 retired bishops, and 2 resigned bishops. Technically bishops who have resigned for other reasons than age or poor health are not entitled to a seat and vote in the House, but the two bishops forced out of China by the Communists are accorded these rights by courtesy. As matters stand, 55 bishops in the House are retired, and a total of 76 are without authority. As a practical matter, however, few of these bishops actually attend the meetings of the House.

tion for large dioceses and small results in an unreal basis of selection. Four-sevenths of the clergy of Northern Michigan go to General Convention to join in deliberations with four 210ths of the clergy of New York. We produce a good breed of clergy in the Midwest, but perhaps they are not that much better than the clergy of New York.

We have already commented on the proposal that there be a "Churchwide study of the Church of South India." Until the Church has made an official study of the subject and taken action on that study in General Convention, it seems to us that study programs at the parochial and lay level would necessarily amount to promotion of unofficial and individual points of view. The study would have to be either Churchwide propaganda or Churchwide argument; neither of which things would, in our opinion, bring about a maximum of edification. It is to be doubted that the Church of England would have arrived at its singularly unanimous report on the subject if it had stimulated inexpert argumentation or indoctrination before the process of scholarly investigation had been completed and officially approved.

In Bishop Sherrill's forceful and timely plea for a new emphasis on giving, rather than getting, in Church life, we find one particularly arresting concept: "We may need a different, a more selective, a more challenging approach to the whole problem of Church membership." A Church member in the theological sense is, of course, any baptized person. Practically, however, this term is limited to those baptized within the Episcopal Church or voluntarily enrolled on its records after valid baptism in some other Christian communion. The still-undefined term, "communicant," refers to a baptized and confirmed member who shows some signs of continued Church life or interest. What if the statistical emphasis were shifted somewhat from mere numbers to a certain minimum of quality which would give the numbers a little more meaning?

Comparison of certain figures in a recent *Yearbook of American Churches* will help to explain the problem. The Seventh Day Adventists, listing 260,742 members, have 253,410 enrolled in Church schools; the Episcopal Church, with almost ten times as many members — 2,550,831 — has a Church school enrollment of 648,592. A religious body which many Episcopalians have never heard of, the Assemblies of God, has a membership of 370,118, and a Church school enrollment of 784,980. Which of these Churches do you think is the fastest growing? Which the slowest?

The Episcopal Church may at least lay claim to the biggest field of the three, with the most tares. The Scriptures forbid us to uproot the tares, but perhaps we should try to use better seed when we plant new fields. When bringing in new Church members, at least, we can try to give them some concept of the demands of Christian living.

Until 1937, the Presiding Bishopric was an added responsibility of one of the diocesan bishops, who was elected for a six-year term and was not expected to be a full-time administrator. A canonical change in that year made his office "for life" (until attainment of a retiring age), and, over the course of several Conventions, the Presiding Bishop was relieved of all diocesan responsibilities and made the full-time executive head of the national Church.

Bishop Tucker, the first of the Church's "lifetime" Presiding Bishops, served six years, until the statutory retirement age, and then three years more by virtue of a canonical change designed to keep his vision and spiritual leadership in the service of the Church a little longer. His total term of service was, accordingly, nine years. Bishop Sherrill's period of service has three more years to run, for a total of 12. Each man has brought his own special gifts to the office, and both of them have helped the Church to grow in readiness to accept and follow strong central leadership.

UNTIL the beginning of Bishop Tucker's term, General Convention was a legislature without an executive. Tradition dies hard, and many of us try to keep the Church organized as a debating society lest an increase in efficiency result in the efficient carrying out of some project of which we do not approve. The powers of the Presiding Bishop and the National Council are still severely limited—more by tradition, perhaps, than by Church law. Canon 4 seems to make a rather sweeping grant of authority:

"The Presiding Bishop and the National Council . . . shall have charge of the unification, development, and prosecution of the missionary, educational, and social work of the Church, of which work the Presiding Bishop shall be the executive head."

There can be little doubt that the Church's success is carrying out the divine commission in this critical period will be in direct proportion to its readiness to respond to the leadership of its primate. This does not mean that we think General Convention ought to do everything he might want it to do, but it does mean that our hearts, hands, heads, and pocketbooks should be committed to the program adopted by General Convention and carried out under his executive leadership.

The Cover

Two of Maine's clerical deputies to General Convention will supplement by \$98 their travel funds to Honolulu as the result of a sale of driftwood at a Parish fair. The driftwood was picked up on the shores of Moosehead Lake by the Ven. Herbert S. Craig, archdeacon of Maine, and the Rev. Haig J. Nargesian [center of cover], rector of St. Thomas' Church, Camden, where a special booth was set up for its display and sale. Round trip air coach fare between New England and Honolulu, T. H., is \$462 plus tax.

The Presiding Bishop asks for a Church which realizes that God works through every agency in life. He also makes concrete proposals about South India, the ecumenical movement, the structure of Convention, and his own authority

in the

Opening Address

to the 1955 General Convention

By the Most Rev. Henry Knox Sherrill, D.D.

Presiding Bishop

THE fact that the 58th General Convention is meeting in Honolulu bears eloquent testimony to the growth of our Church at home and abroad. It is indeed a far cry from the scattered parishes of colonial times along the Eastern Seaboard to the more than one hundred dioceses and missionary districts now representative of every part of the United States and of many other nations and peoples. With no pride of accomplishment of our own we can humbly thank God for his many mercies. I pray that meeting in the vast area of the Pacific, looking over the sea to our own homes and parishes we may be given a broader understanding of the great missionary task of the Church throughout the world. Travel with resulting friendships is perhaps the best cure for an inverted parochialism which places ourselves at the center rather than the Christ who came to draw all men into Himself.

For a number of years it has been the custom for the Presiding Bishop to preach a sermon at the Opening Service of the General Convention. At this time it seems wise to vary this procedure and to make an address touching upon various aspects of the life and work of the Church.

To begin with I wish to make certain suggestions as to procedure. For some time many of us in both Houses of the Convention have been troubled by occasional misunderstandings between the Houses. A measure thoroughly understood in one House may be somewhat unceremoniously defeated in the other House without adequate study of the issues involved. In the nine Conventions I have attended I have seen this occur in both Houses a number of times. I am not saying that the Houses should always agree but that they should act with ample opportunity for careful consideration. My suggestion is a very simple one for trial at this Convention—namely that in case of a vote of non-concurrence or concurrence with amendment in either House, committees of conference be appointed in both Houses and final action be deferred by the House voting non-concurrence until the Committee of that House has reported as to the conference. After such a report final action would be taken. This proposal in no way involves the separate character of the two Houses. In neither House is there intervention from without. This procedure would simply give time for greater consideration and knowledge, thus making for better understanding and legislation. I refer this proposal

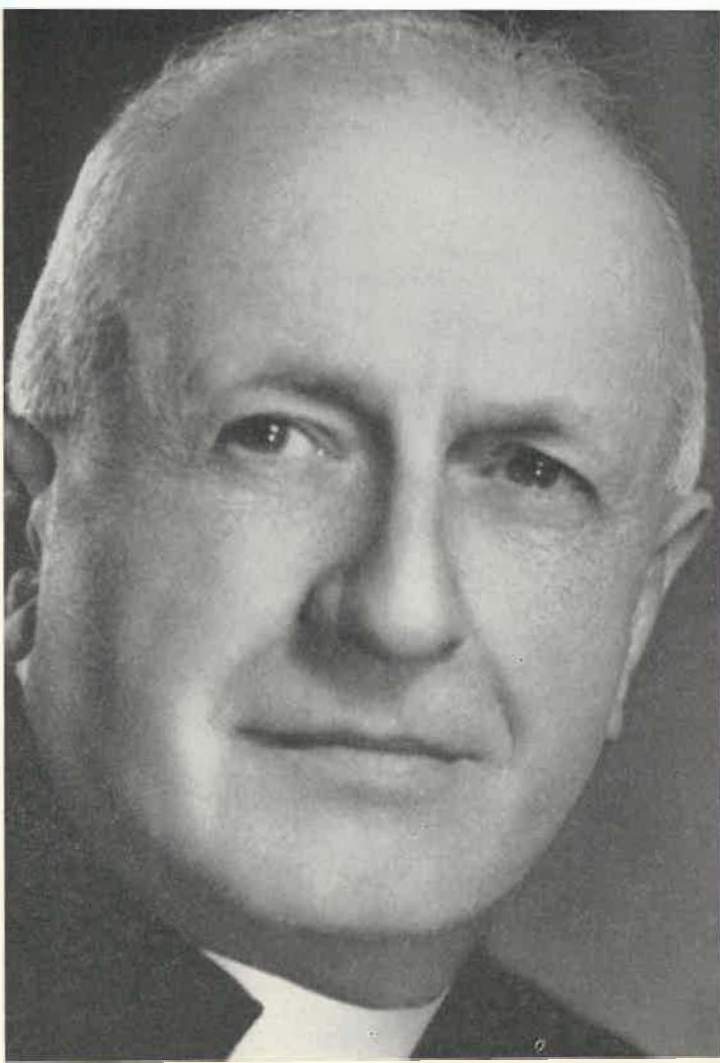
to the Committees on Rules of the two Houses. I believe that this is at least worth a trial.

During this past year there has been considerable discussion relative to the authority given to the Presiding Bishop under the Constitution to change the meeting place of the Convention. So far as I am concerned it would have been a great relief if that responsibility had not been mine alone. For the sake of my successors in office I would welcome a change in the Constitution giving to the National Council this power. The Presiding Bishop is the President of the Council and the membership includes elected representatives for every part of the Church.

It would seem to me wise at this Convention to authorize the appointment of another Commission to consider the structure of the General Convention. A similar Commission considered this problem some years ago but I have always felt that their report did not receive the attention it deserved. There are various problems which increasingly demand consideration. In the House of Bishops the margin of votes between the Bishops with and without jurisdiction grows less as every year passes. In the House of Deputies representation varies very greatly. Many leaders of the Church who are called on constantly for service upon such ecumenical topics as Faith and Order never will be chosen under present conditions as deputies to the General Convention and as a result we are deprived of their wisdom and experience in our own councils. I have no ready answer to these problems but I believe that they deserve study. I have been told that even to raise these ques-

tions is a matter of great delicacy and feeling. But I am sure that we all desire what is best for the Church and there is no question which cannot be considered calmly by Christian brethren. As our Church grows, our procedures demand constant evaluation. Perhaps we are all right as we are; perhaps we can improve. A representative Commission can help us determine some of these issues.

The Commission on Ecumenical Relations in its Report to the Convention recommends a study during this Triennium of the relation of our Church to the Church of South India. With this I heartily concur. Up to now I have been reluctant to press for action in this regard for I have feared that a debate in our Convention would be based not upon a knowledge of the facts but solely upon preconceived theological and ecclesiastical positions. However, since the Report of the Ecumenical Commission was written, two Committees of the Church of England have issued a united report in which they unanimously recommend "that the Bishops, presbyters, and deacons consecrated or ordained at or after the inauguration of the Church of South India should be acknowledged as true Bishops, priests, and deacons of the Church of Christ and should be accepted as such by the Convocations." This recommendation, among others, was overwhelmingly adopted by the Convocations. These Committees, as of course do the Convocations, represented all points of view within the Church of England, with a most distinguished membership. The degree of unanimity is most remarkable and to the greatest extent has taken this issue beyond the realm of partisan emphasis. This should



be true equally of our own Church. I urge upon all our people a study of the Church of South India. From such a study we can learn much apart from any official action which may result.

In many ways these past three years have been marked by definite progress in many directions. At this time I do not wish to encroach upon the Report of the National Council. But it is a fact that never before have we carried so large a budget with so many dioceses and districts completely cooperating. This fact reveals greater interest and support on the part of vast numbers of the Church. At the Opening Service the Builders for Christ Offering will be made. As we all know the response has been most encouraging. Already building has been undertaken in many of our seminaries. The gifts to Japan and to other areas already are showing tangible results, especially notable being the new auditorium at St. Paul's University, Tokyo, named, most appropriately after Bishop Henry St. George Tucker, in recognition of his distinguished service as president of St. Paul's.

The statistics in every department of our Church's life are encouraging. Since the last Convention it has been my priv-

ilege to visit many of our far flung missions. In every area new opportunities beckon. We can thank God for the character of the service rendered by our missionaries at home and abroad. Particularly there has been the strengthening of the work in the area of the diocese and the parish shown in large building programs and in many other ways. The total amount of money raised for all purposes within the Church has more than doubled since 1947. It should be a matter of concern that the gifts to the General Program of the Church, while greater than ever before, show a steadily decreasing proportion of the total amount given. I realize that we have been through periods of depression and of war. Much rehabilitation has been essential. I can only hope that once this has been accomplished we shall see a proportionate increase in giving to the General Church. For here is a vital point which cannot possibly be over-emphasized. There are strategic opportunities open to us now which will never reoccur. Missionary strategy demands immediate action in strength. This can only be done when there are sufficient resources.

It seems to me that I have reached

an age when I may be permitted to dream dreams, if beyond the age, perhaps, to see visions. When I realize the potentialities of our Church in personnel, in resources of every description, there is no limit to the possibilities of accomplishment given the one essential—an obedience to the will of God.

It is possible to dream of a Church in which the emphasis of Church membership is upon giving rather than receiving. We can be grateful to God for all His manifold gifts through the Church, gifts of inspiration, of renewed spiritual power, of courage, of peace and of consolation. But there is another important aspect to our relationship to Christ and the Church. We are all of us called to a vocation, to a ministry. Our Lord did not attract His disciples by promises of reward. Indeed He said that a disciple was to take up his cross and follow Him. The fact that the first disciples were Christians brought them privation, physical pain, and, to many of them, martyrdom. They were enlisted in a cause which demanded all that they had and were. Of course there are many thousands of our Churchpeople who have the true understanding of the task of a Christian. They are the center of the Church's life and activity. They are the soul and the heart of every parish and diocese. But there are so many more who view the Church on the basis of what they expect to receive, from the service of worship, from the rector, from the Church school, the men's club — indeed the entire fellowship of the Church. Today we live amidst an apparent revival of religious interest, but much of this seems to make the emphasis of using God for our own purposes of success, of health, of freedom from burdens and strains. The heart of true religion has to do with offering ourselves to God. "All things come of thee, O Lord, and of thine own have we given thee," applies to all that we have and are. We may need a different, a more selective, a more challenging approach to the whole problem of Church membership. After all, we have to deal with all kinds and conditions of people. We all of us fail to give of our best to the utmost. But one can dream of what a Church could do and be with whole-hearted commitment to a cause.

I can dream of a Church which realizes that God works through every agency of life. There can never, therefore, be any sharp delineation between the spiritual and the secular. God is in nature and in men, within the Church and without the Church. We must have an awareness of the majesty and the infinite mystery of God's presence, in and through His whole creation, and as a result a concern for the whole of life. Of late there have been many sincere men and women who feel that the

(Continued on page 26)

DISASTERS

Flood Aftermath

Churchpeople in the flood-stricken states along the Eastern Seaboard from Virginia through New England repaired damage to churches and, in some cases, gave special help to individuals caught in the disaster. As the result of information gathered from his survey of damage in the diocese [L. C., September 4th], Bishop Gray of Connecticut devised a plan of action for the Church in Connecticut. Finding that most parishes affected were small ones which would have difficulty maintaining clergy salaries under the circumstances, the Bishop proposed that help to maintain salaries be considered as well as the restoration of Church buildings. According to his plan, parish aid to individuals would be provided only for people in unusual situations in which the Church has some special responsibility, since public and Red Cross aid are also available.

Flood victims of Putnam, Conn. were treated to uncontaminated water cased in beer cans from the Narragansett Beer Co. of Providence, R. I. during the recent disaster caused by hurricane Diane.

Officials of the Narragansett Beer Co., wanting to help flood victims, decided the best way to do so was to send pure water in sterilized beer cans to Putnam, Conn.

The beer cans were first unloaded on



BISHOP HATCH, suffragan of Connecticut surveyed hurricane damage, found that many Churchpeople had sustained extensive property damage, such as this wrecked house belonging to a parishioner of Trinity Church, Seymour, Conn. With the Bishop is the Rev. Harold Edwards, rector of Trinity Church.

the lawn of the Methodist Church in Putnam, but because of objections from the minister were reloaded and unloaded again on the lawn of the Episcopal church. Fifteen-minute radio announcements explained that the cans on the lawn of St. Philip's Church were full of water and *not* beer, for the use of flood victims.

The American Bible Society has announced that Bibles will be supplied without charge to stricken families and churches in the disaster area affected by the recent floods. It was estimated that upwards of 25,000 Bibles would be required to replace those lost or damaged. Bibles in 15 languages, in addition to English, will be needed.

Requests for replacement of Bibles should be made to local ministers who will forward such requests to the American Bible Society, 450 Park Avenue, N. Y. The Society emphasized that it will fill requests from all stricken families whether or not they previously owned Bibles.

EDUCATION

Waste, But Not Ruin

The Rev. Bernard Iddings Bell, retired Episcopal Church chaplain at the University of Chicago and one of the Church's leading theologians, has voiced his opposition to the Seabury Series, the new Sunday school material put out by the National Council. In a letter to the Rev. Don Frank Fenn, who also has expressed opposition to the Series [L. C., September 4th], Dr. Bell states that he is "getting ready to begin again my campaign for a sane, modern, and Christian curriculum. Though I come late to the battle, I hope I shall be able to help a little." Recalling that he had been concerned for many years with promoting a larger interest in religious education in the Church, Dr. Bell explained that the blindness which overtook him two years ago prevented him from expressing his views on the New Curriculum earlier.

Dr. Bell expresses his disapproval of the Series as follows:

"I confess that I should be alarmed if I thought that what is being proposed and promoted was really going to prevail. Its theology is antiquated modernism. Its pedagogy is an old fashioned thing, chiefly originating in a sort of Deweyism that is almost quaintly old fashioned. As I have just written, I should tremble if I thought that either the theology or the pedagogy in these courses is to prevail in the Episcopal Church. It would be the end of the Episcopal Church.

"I am not fearful of this, however; the courses are impossible to teach with the limited equipment, the untrained character

of most of the teachers, and above all with the lack of time available for teaching by a method of group dynamics. What is certain to happen, if I know anything about pedagogy at all, is that a considerable number of clergy and laity, misled by determined propaganda, will buy these courses and try honestly to teach them with effect, only to discover that the use of them is quite impossible. There will be a large number of parishes which will try this material and give it up as a bad job after about one year.

"This will have involved a large waste of time and money but it will hardly suffice to bring about the ruin of the Church."

ARMED FORCES

New Chaplains

Three new Episcopal Church chaplains are among 43 men enrolled in a course at the Chaplain's School, Lackland Air Force Base, Tex. The course began July 30th and will last until September 30th, when the chaplains will be assigned to some base in the United States. The three Churchmen are the Rev. Daniel B. Kunhardt, formerly vicar of St. Matthew's Chapel of Christ Church, Tacoma, Wash.; the Rev. Tally H. Jarrett, formerly rector of All Saints Church, Sterling, Col.; and the Rev. Starke S. Dillard, formerly vicar of St. Matthew's Mission, Rowan County, N. C.

BEQUESTS

Tax Repeal

Four states impose a tax on bequests to charitable institutions, such as churches, colleges, hospitals and welfare agencies. They are New Hampshire, New Jersey, Ohio, and Pennsylvania. Feeling that the Pennsylvania tax deters many people from leaving bequests to such institutions, the diocese of Pittsburgh is supporting a move to repeal the tax. A release from the diocese points out that the 15% Pennsylvania tax amounted to only about \$1,500,000 out of a total state budget of \$514,466,366.15. It suggests that Churchpeople write to their representatives urging the repeal of the tax.

CATHOLIC CLUB

Dangerous Question

It was moved that a telegram commending Bishop Burrill of Chicago for his statement in *THE LIVING CHURCH* of August 28th be sent to the Bishop aboard the S. S. *Lurline*, sailing for Honolulu, by the Catholic Club of Chicago. The telegram read:

"The Catholic Club of Chicago, meet-

The Living Church

ing in executive session, wishes to express its grateful commendation for your forthright statement in THE LIVING CHURCH of August 28th, regarding inter-communion with the Church of South India. We feel that your firm and wise stand on discouraging the opening of this dangerous question represents the unalterable opinion of loyal Churchmen everywhere."

The Catholic Club elected Roland J. Heidenfelder as its president at its annual meeting August 28th. Walter S. Underwood was elected vice-president, and Joseph Warren, secretary-treasurer.

LAYMEN

Christian Solutions

The importance of making a Christian vocation out of whatever one does to earn his living was stressed by Charles P. Taft in a recent address to 300 men of the diocese of Erie. Citing his own profession, the law, as an example, he suggested that Christian lawyers share their common problems to find Christian solutions. "Every job can be used to glorify God in Christian witness," he said.

Mr. Taft also stressed the importance of right Christian belief, saying that every layman has an obligation to learn all he can about the Christian faith. He suggested that those present go home and write down in 600 words what they really believed, using this as a starting point in developing an adequate living theology.

Bishop Spencer's Day

A Robert Nelson Spencer day in honor of Bishop Spencer, retired Bishop of West Missouri, was held recently in Ludington, Mich., where Bishop Spencer has spent his summers for 45 years. Affectionately known as the "Bishop of Ludington," Bishop Spencer has written a Pere Marquette pageant which is put on in Ludington. A gift was presented to him from the Pere Marquette association and Mason County centennial committee. Congratulatory telegrams came to the Bishop from friends and relatives throughout the country.

Pacific Tour

Bishop Donegan of New York and Canon Edward N. West of the Cathedral of St. John the Divine, New York City, visited Australia and the Philippines recently as part of a Pacific tour. Here are reports of their visit from Francis James, LIVING CHURCH correspondent for Australia, and from Helen Boyle, Philippine correspondent.

Bishop Donegan, accompanied by Canon West, left Australia for the Philippines on July 13th after a 26 day visit during which he travelled 4,500 miles and visited seven of Australia's 25 dioceses.

They left a profound impression of American sincerity and goodwill throughout this country. Informed political circles believe that apart altogether from their impact on Australian religious life they have been the two most successful exponents of the American approach to religion and world affairs to have visited Australia since the war.

The Bishop was met on his arrival in Sydney by the Primate of Australia, the Most Rev. H. W. K. Mowll, at whose invitation he had come to Australia.

Bishop Donegan created several precedents during his tour. He became the first American bishop to conduct a confirmation on Australian soil; he is the first American bishop to have spoken to an Australian diocesan Synod; he is the first American bishop to have been accorded Lord Mayoral receptions in three Australian capital cities (Sydney, Adelaide, and Melbourne).

Bishop Donegan declared on his departure that he had been "enormously impressed" by Australian hospitality and the strength of Australian Church life.

"In many ways, your country reminds me of the United States during her greatest periods of expansion," he said. "You have tremendous possibilities here, and my one regret is that I have not been able to see more of the country."

On their last day, they used the only

unscheduled three hours of their stay to visit the Taronga Park Zoo as guests of the chairman, Sir Edward Hallstrom, who is himself a foundation member of the Bronx Zoo, N. Y.

Philippines

Bishop Donegan and Canon West arrived in Manila from Australia on July 14th, to spend five days in the district of the Philippines.

While wishing to show the Bishop of New York as much as possible of the work of the Church in the Philippines, Bishop Binsted of the Philippines did not wish to tire him too much in this tropical climate. The ever present possibility of a typhoon at this time of year and the shortness of their visit, made it impossible for the Bishop to arrange a trip to the Mountain Province for the visitors.

The visitors had an opportunity to meet the mission staff, and later a reception was held at which diplomatic and business people, as well as other missionary groups, met the Bishop and the Canon. They visited St. Luke's Hospital and St. Stephen's School, and each preached at St. Andrew's Theological Seminary. A conference was held with Bishop de los Reyes, Obispo Maximo of the Philippine Independent Church, and several of that Church's clerical and lay leaders.

Sunday morning Bishop Donegan preached to the international congregation at the Church of the Holy Trinity while Canon West preached at St. Stephen's Chinese Church.

Five days is much too short a time for anyone to see the work of the Episcopal Church in the Philippines. More than that amount of time would be required to see only the work in Mindanao. At least 10 days is needed to get even a birds-eye view of the work in the Mountain Province. However, through contact with the seminarians and conferences with various groups the Bishop of New York was able to get some idea of the work being done here.

To Liberia

Bishop Campbell, OHC, retired Bishop of Liberia and former Superior of the Order of the Holy Cross, will be stationed for the next two years at the Holy Cross Mission in Bolahun, Liberia, where he plans to do some writing about the history of the Mission and its present activities. He will also take part in the general work of the mission.

Bishop Campbell was scheduled to sail from this country on the *Britannic*, August 11th, for a short stay in England, before continuing his journey to Liberia.



Recruiter

The Presiding Bishop, acting on the recommendation of the National Council's Committee on Recruiting for the Ministry, announces the appointment of the Rev. Ellsworth E. Koonz as Executive Secretary of the Committee.

BRAZIL

Boundaries Clarified

A step toward clarifying missionary boundary lines of the Anglican Communion was taken September 1st with the announcement that an agreement on responsibilities in Brazil had been arrived at between the Archbishop of Canterbury and the Presiding Bishop of the Episcopal Church.

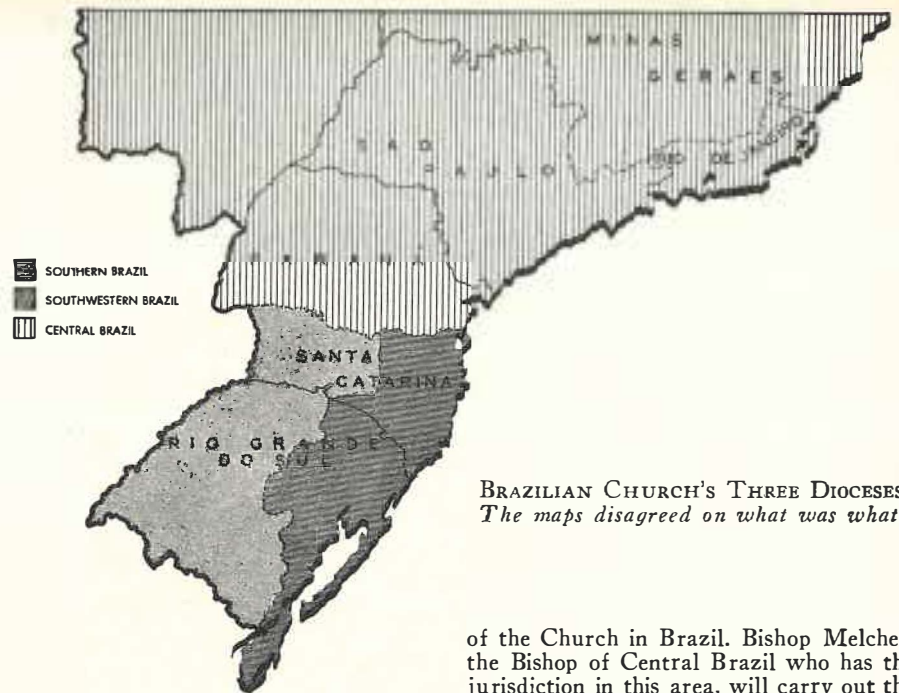
For many years, American and British maps have disagreed on what was what in South America, with the British appearing to claim all of the continent except a coastal strip of the Republic of Colombia. The British province of the West Indies maintains active work in the diocese of Trinidad, which includes all of Venezuela and the island of Trinidad; and in the diocese of British Guiana, which includes all three Guianas. The rest of the continent southward is the sprawling jurisdiction of the "Bishop in Argentina and Eastern South America with the Falkland Islands," and is largely a matter of chaplaincies for English residents and visitors, some of which date back to the beginning of the 19th century.

Meanwhile, the American Church had received the Church of Southern Brazil into union with General Convention in 1907, eight years after its establishment as an independent organization with Anglican sympathies by Brazilian citizens. The Church of England was unable to take over responsibility for the young Brazilian Church because its purpose in Brazil was, by government agreement, solely to minister to British subjects.

The Brazilian Church has continued to grow and was divided in 1949 into three dioceses, two of which are manned by Brazilian Bishops, and one by an American, Bishop Melcher. Though working toward self-support and an independent status, the three jurisdictions are at present missionary districts of the Episcopal Church.

The September 1st agreement recognizes the territorial jurisdiction of the American Church over the entire country, but reserves to the Bishop in Argentina complete jurisdiction over the nine British chaplaincies, all of which are in Bishop Melcher's jurisdiction.

Five of the nine are in the four provinces in which Bishop Melcher's district of Central Brazil actually has work. The other four are at widely scattered coastal points northward at which there is no Anglican missionary work of any kind, since the Brazilian Church is concentrated in the part of Brazil extending south and west of Rio de Janeiro. The rest of Brazil, amounting to 90% of



BRAZILIAN CHURCH'S THREE DIOCESES
The maps disagreed on what was what.

the country, is counted as part of the Central Brazilian diocese.

Still unsettled is a theoretical conflict over southern Colombia, which is included in both the American missionary district of the Panama Canal Zone and the Argentine jurisdiction. The district of the Canal Zone was in 1947 made responsible by a similar agreement for the work of the Church in the Central American republics of Costa Rica and Nicaragua, hitherto a part of the diocese of British Honduras.

The present Bishop in Argentina and Eastern South America with the Falkland Islands is the Rt. Rev. Daniel Ivor Evans. He and Bishop Melcher are associated in the agreement with the Most Rev. Dr. Henry Knox Sherrill, American Presiding Bishop, and the Most Rev. Dr. Geoffrey Francis Fisher, Archbishop of Canterbury.

Text of the announcement is as follows:

"The Bishop in Argentina and Eastern South America with the Falkland Islands (Bishop Evans) also exercises jurisdiction over the Church of England chaplaincies in Brazil. These chaplaincies fall within one or other of the three dioceses of the Protestant Episcopal Church in the United States of America established in Brazil.

"An agreement has now been made between the Archbishop of Canterbury and the Presiding Bishop of the Protestant Episcopal Church in the United States of America (Bishop Sherrill) under which the Bishop in Argentina is also accredited to the Presiding Bishop of the Episcopal Church in respect of the English chaplaincies, present or future, in Brazil, and is accorded exclusive episcopal jurisdiction over them. The Bishop in Argentina and the American Bishop in Brazil will collaborate in every possible way to secure the best ministrations for British and American citizens alike, and for the general good

of the Church in Brazil. Bishop Melcher, the Bishop of Central Brazil who has the jurisdiction in this area, will carry out the details of this agreement with which he is in hearty agreement."

ENGLAND

Variety for 12 Days

Twelve-day summer courses at St. Augustine's College, Canterbury, are likely to be a regular feature of the College after their second summer in operation. St. Augustine's, the central college of the Anglican Communion, decided to replace its six-week summer session with three 12-day courses in order to permit a greater number of clergy to participate in its life.

This year there were representatives from the British Isles, Canada, the West Indies, several parts of Africa, India, New Guinea, New Zealand and Japan. Episcopal Church dioceses represented were Alabama, Arkansas, Bethlehem, Chicago, Dallas, Western North Carolina, Idaho, Florida, Minnesota, Massachusetts, Maine, Maryland, Michigan, New Hampshire, New York, and Tennessee. Churchmanship was also varied, so that the Anglican Communion was represented not only in its variety of race and color, but in its comprehensiveness.

Each day the Eucharist was celebrated according to the liturgy of the celebrant's Church. The celebrant's own language and normal ceremonial customs were used. Once in each course there was a Corporate Communion in the crypt of the ruined Abbey Church of Ss. Peter and Paul, and once in Canterbury Cathedral.

Mornings were devoted to lectures at different levels. Some were intended for those who could plunge in at the theological deep end, while others were intended for those whose interests were more immediately practical.

CHICAGO

Theology and Hot Rods

It might seem a far cry from theology to hot rods, but in Morris, Ill., an organization of 25 hot rod enthusiasts, *The Valley Piston Pushers*, meets weekly in the parish house of St. Thomas Church.

The rector, the Rev. Clifford Buzard, who sponsored the organization and is a charter member, says his interest in the group is based on the Doctrine of the Atonement.

"If the Doctrine of the Atonement is turning evil into good, then the Church should penetrate all the areas of 20th century life," he explained.

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- (3) To stimulate interest in automobile design, operation, ownership, and enjoyment, and to acquaint the public with the joys of motoring as a sport.
- (4) To practice and teach courtesy and safety in driving.

The members are required to "police" themselves in driving, and for every traffic offense for which they might be fined, a similar fine is levied against them by the club.

PENNSYLVANIA

Arson

Three young junkmen were charged with arson in connection with the \$350,000 fire at the Church of the Redemption, Philadelphia [L. C., July 24th]. Their arrest came after an intense investigation of those living in the area by police, who recognized the fire immediately as the work of arsonists. One of the boys arrested was said to have signed a statement saying that the three set the fire with the idea of getting some metal to sell for scrap. They never got any metal "because there were always too many people around."

UPPER SO. CAROLINA

Layreaders

Four-year-old St. Bartholomew's Mission, North Augusta, S. C., which is in the shadow of the H-Bomb plant, has an active group of six layreaders, of whom only three were from Episcopal Church backgrounds. The other three men have been presented for confirmation at St. Bartholomew's.

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BUZZ GROUPS IN THE BIBLE

A reinterpretation of some scriptural incidents in terms of the contemporary vogue of panel discussions, group dynamics, and other such devices.

By the Rev. CHARLES G. HAMILTON
St. Paul's Church, Corinth, Miss.

“WHAT must I do to be saved?” shouted the excited jailor.
“Now, let's look at this together,” answered Paul; “Just what is your viewpoint on salvation in its contemporary connotations?”

AND Cornelius said, “Now just tell us what the Lord has told you.”
But Peter rejoined: “The day of authoritarian teaching has passed; let's discuss the possibilities of gradual adjustment of racial relationships, and at what foreseeable future date integration may emerge out of the realm of possibility into the realm of probability. Paradoxical as it may seem to you, sometimes the best way to approach the subject is to talk over our varying viewpoints rather than rush into precipitate action.”

AND they said, “Brethren, what shall we do?” But Peter stood up and responded, “Men and brethren, to say what we shall do is to adopt an activism unjustified by the existential environment. This is no place for dictatorial decisions or for rehearsing the slogans of the past. Let's divide up into buzz groups of 15 and then come together to see what we have found by this dynamic process.”

“MAY we know what this new teaching is?” politely inquired the delegation from the Society for the Advancement of Constructive Thinking of Mars Hill, Inc. “Delighted,” chuckled Paul; “In a metropolis with so many diverse viewpoints, it is obvious that we have many resource leaders available. I propose that we discuss the deities of Athens, and that you let me have a few minutes to present my point of view, of course, as one among many.”

NOW when he reasoned of justice, self-control, and coming judgment, Felix became indignant and remarked, “Obviously, what you are presenting is just your own personal predilection, without the corrective norm of group observation. We shall have a panel discussion, with audience participation, on these controversial subjects.”

AND King Agrippa remonstrated, “But you are in too much of a hurry to make me into a Christian.” “By no means,” apologized Paul deferentially; “I was just opening the matter for further consideration, so that at our next meeting we can see what group re-

actions can do to channel the approaches to this very interesting matter on experiences along the highway. Why, King Agrippa, you doubtless have had some interesting experiences along the toll road to Damascus which would enlighten us all.”

AND when they had gone a long time without eating on the ship, Paul stood up, and spoke in a persuasive tone: “Gentlemen, we did not have a discussion group before we sailed; but it is not too late. I propose we go into huddles of 10 or 12 in different parts of the ship and consider the status quo, and possible alterations of it which will be feasible in the near future.” So they went into huddles and continued the discussion until they reached land.

“WE understand that your point of view is discredited everywhere,” announced the leading laymen of the First Church of Rome. “You do not understand,” gently responded the apostle; “this is nothing which a little group conversation and committee work will not clear up. A little give-and-take will enable each of us to appreciate the contributions of other groups and perhaps you may then be willing to tolerate my rather unusual point of view.”

AND Amos stopped in the marketplace and cried: “It is clear that the voice of history is declaring that this is the century of Samaria. Yet it would be futile to assume that there are not some slight discrepancies between our formal profession and our actual behavior at times. I would suggest that Amaziah be our group leader, and that we share our knowledge and pool our ignorance that we may come out with some conclusion which can be reported to the public at the next panel forum.”

APHARISEE went up in the temple, and he prayed thus with himself: “Lord, I thank you that I am not like other men; I do not undertake to act without the justification of group-thinking; I do not even criticize myself, as such disparagement can impair the contribution one can make toward a sharing of better attitudes.”

AND Nicodemus, one of the 10 great preachers of the Jews, came by night, and questioned, “How can a man be born again?” And the answer came clearly, “Well, what do you think about it?”

UNIVERSITIES

Second Korean

Laymen of Province IV will provide a four-year scholarship for a Korean student, Choi Chang, at the University of the South, Sewanee, Tenn. At a provincial laymen's conference it was decided to support the scholarship to the amount of \$50 to \$100 annually per diocese. Chang, who will enter the University's freshman class in September, has studied philosophy for two years at Chosun Christian University in Seoul, where his father is a professor of English.

Chang will join Sewanee's first Korean student, Pyong Chol Park, who is entering his third year of pre-medical studies. Mr. Park, whose Christian name is Andrew, was "adopted" by woman's auxiliary groups in 18 dioceses. Individuals, parishes and diocesan organizations also contribute to his scholarship.

SECONDARY

Superintendent

Col. Craig Alderman, U. S. Army (Ret.) has been appointed superintendent of Sewanee Military Academy, Sewanee, Tenn. Col. Alderman, who from 1946 to 1952 was commandant of cadets and instructor in algebra at SMA, succeeds Col. S. L. Robinson who has been superintendent since 1948.

The new superintendent of the academy was graduated from the U. S. Military Academy in 1924. His 22-year service career before his retirement in 1946 included two years in China with the 15th Infantry at Tientsin and a distinguished military record during World War II.



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Kalendar

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(Continued from page 19)

Church as a Church should have little to do with events and problems which are not immediately ecclesiastical. Other matters are to be met by Christians as individuals. Of course, God does speak through individuals but He speaks also through the Church. The gift of the Holy Spirit at Whitsuntide was to the fellowship. Are we to leave the moral issues of nuclear warfare to groups of scientists? or the spiritual implications of the race problem to the courts? — to give two examples. No, the Church with an humble realization of the complexity of modern problems nevertheless has a responsibility to state great ethical and spiritual principles. At Her best in every age the Church has fulfilled a prophetic role. Religion must be relevant to life.

I dream of our Church taking her full share in the Ecumenical Movement on every level. In the light of God's will for His people, under the exigencies of the world situation, the importance of this increasing fellowship among Christians of every name cannot be overestimated. Of course there are bound to be differences of opinion and misunderstandings from time to time as there are in every relationship. But as one who has had close contact with the World Council of Churches, the National Council of Churches, as well as state and local federations, I can testify that there is no desire in any of these to override the convictions of any group. We are learning to live and to work together. Because of lifelong membership in our Communion with over 40 years in the ministry, I have the deepest conviction that we as a Church have much to give as well as to receive. Without timidity, with conviction, yet with humility, let us take our full part in the great Ecumenical Movement of our times.

Lastly I dream of a General Convention which is more than a meeting of old friends, important as that is, or more than an ecclesiastical gathering to take care of budgets and canons, necessary as these are. I dream of a Convention moved by the Spirit of God to undertake

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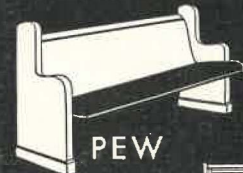
a great missionary advance in every area of the Church's life, to bring spiritual understanding and strength to a world in need of redemption, to rise above petty considerations, to make real the majesty and the sacredness of our task. We have had such Conventions in our long history. The times call us to wise and great leadership. To this opportunity, under God, we set our hands.

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DEATHS

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James Green, Priest

The Very Rev. James Green, dean of the Cathedral of the Incarnation, Garden City, Long Island, N. Y., died August 31st at the Cathedral deanery. He was 54 years old.

Born in Wigan, Lancashire, England, Dean Green studied in this country, graduating from the General Theological Seminary in 1931, and was ordained priest in 1932. He served as curate of Trinity Church, Newport, R. I., until



JAMES GREEN: Became dean of Long Island Cathedral in 1953.

1939, when he became priest in charge of St. Paul's Chapel of Trinity Parish, New York City, and Chaplain of Trinity School.

A member of the American Guild of Organists, he became canon precentor of the Cathedral of St. John the Divine, New York City, in 1942, a position which involves taking charge of the cathedral's music and acting as headmaster of its choir school. He left there in 1953 to become dean of the Long Island cathedral.

Survivors are his wife, Lily Christine Christensen Green; one son, James Green, Jr.; and two daughters, Mary and Patricia Green.

James Henry King, Priest

The Rev. James Henry King, priest-in-charge of Christ Church Mission, Forest City, Ark., died August 18th in Forest City. He was 80 years old.

Fr. King served churches in East Carolina, Macon, Ga., Lexington, Ky., and Keeling, Tenn., before coming to Arkansas in 1922. He founded Christ Church mission and its parochial Indus-

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trial School, of which he was principal at the time of his death.

Surviving is his wife, Nina Pearl Fields King.

Sister Sara Josephine, C.S.J.B.

Sister Sara Josephine, 90, of the Community of St. John Baptist died at the Convent, Mendham, N. J., on August 19th.

She was the daughter of the late Cornelius Lucy and Delina Knight Lucy. A graduate of the University of Minnesota, she was for many years stationed at St. Helen's Hall, Portland, Ore., also at St. John Baptist School and St. Marguerite's School, Mendham.

William C. Cravner, Priest

The Rev. William C. Cravner died July 26th in Alexander City, Ala., after an illness of several months. He was 72 years old.

After serving churches in New York and Connecticut he retired in 1924 for five years because of ill health. Later, able to resume work, he served churches in North and South Carolina, and Florida. He retired from the active ministry in 1951, but subsequently founded, built, and took charge of St. James' Church, Alexander City, Ala.

Surviving is his wife, the former Marie Antoinette Aldrich.

Frank Avery

Frank Avery of St. Paul's Church, Oakland, Calif., died July 2d. Mr. Avery had been an active Churchman on the parochial, diocesan, and provincial levels for many years. He was a deputy to several General Conventions.

Jane Evans Nash

Jane Evans Nash, director of the Church Home and Hospital, Baltimore, Md., for 43 years, died August 8th while vacationing in Stockbridge, Mass.

As an administrator and member of the city's medical circles, Miss Nash was known, respected, and loved throughout a wide area.

She was born in 1880. Before coming to Baltimore in 1912 she did settlement work in the New York slums, was superintendent of a hospital in Salt Lake City, and headed the hospital and school of nursing of Fordham University.

Upon the old hospital and its home for aged Churchpeople, Miss Nash left the impression of a strong personality, and she put into effect her ideas on the training of nurses. One of the first to support the eight-hour day for nurses,

at a time when most of them worked a 12-hour day, Miss Nash believed in a minimum of restrictions on her staff.

Dr. Zachariah R. Morgan, secretary to the Church Home Medical Board, said that Miss Nash continued in her post into her 76th year, because "the trustees just wouldn't let her go." She was often visited by the nursing school's alumnae in after years, and her professional standing was recognized by her repeated reelection to the presidency of the Maryland State Nurses Association.

Miss Nash was for many years a member of St. Thomas's Church, Garrison Forest, Md.

Caryetta L. Davis

Caryetta L. Davis died at her home in Campbell County, Va., on June 26th at the age of 88.

The daughter of the Rev. Richard T. Davis, Miss Davis became the first missionary at St. Peter's-in-the-Mountains, near Callaway in Franklin County, Va., in 1907. With various assistant missionaries from time to time she remained at St. Peter's for 30 years. She conducted a school for the children of the community and carried on social work as well as religious activities. The people became expert at carving, rugmaking and similar

Special Intention for September

Ye shall pray for a due supply of persons fitted to serve God in the Ministry and in the State; and to that end, as well as for the good education of all the youth of this land, ye shall pray for all schools, colleges, and seminaries of sound and godly learning, and for all whose hands are open for their maintenance; that whatsoever tends to the advancement of true religion and useful learning may for ever flourish and abound.

Book of Common Prayer, p. 47

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Virginia Theological Seminary, Alexandria, Va.

DEATHS

skills. At her retirement her service was commended by the council of the diocese of Southwestern Virginia.

Samuel B. Coffin

Samuel B. Coffin, former chancellor of the diocese of Albany, died August 9th at his home in Hudson, N. Y. He was 91. An attorney, Mr. Coffin served as Hudson City Judge and Police Commissioner, Columbia County surrogate and judge, and as a member of the Hudson Board of Education. He received the Hudson Junior Chamber of Commerce Distinguished Service Award in 1944.

Helen Fahnéstock Hubbard

Helen Fahnéstock Hubbard, philanthropist and world traveler, died in Paris August 6th. The widow of John Hubbard, she was 83.

Mrs. Hubbard gave the 50-foot high reredos of the Church of the Heavenly Rest, New York City, as a memorial to her husband and her daughter, Helen C. Michalis. Mrs. Hubbard's first marriage was to C. G. Campbell. Mr. Hubbard died in 1933. Survivors are three grandchildren, Mrs. John Winslow, Mrs. Robert Hare, and Clarence F. Michalis, and five great-grandchildren.

Marguerite H. J. Weed

Marguerite H. J. Weed, widow of the Rev. Edwin D. Weed, died July 4th in Kilgore, Tex. A native of Flushing, N. Y., Mrs. Weed was married to Dr. Weed in 1902. They lived in Pascagoula, Miss., and Duluth, Minn., among other places, before coming to Henderson, Tex., in 1941. Dr. Weed died in 1947.

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The Rev. Robert L. Bettinger, formerly a student at the Berkeley Divinity School, is now vicar of St. Matthew's Church, Glendive, Mont., and St. Lawrence's, Sidney. Address: 305 W. Towne, Glendive.

The Rev. Richard J. Brown, formerly a student at Bexley Hall, is now vicar of St. John's Mission, Napoleon, Ohio. Address: 5 University Lane, Bowling Green, Ohio.

The Rev. Richard W. Davies, who was recently ordained deacon, is now in charge of St. Paul's Church, Monongahela, Pa. Address: 625 Fourth St.

The Rev. Elsom Eldridge, formerly executive secretary of the First Province, with address in Hollis, N. H., is now executive secretary of the Leadership Training Division of the Department of Christian Education of the National Council.

It is an interesting fact that when the Rev. Mr. Eldridge was vicar of St. Matthew's Church, Fairbanks, Alaska (1940-1943), he organized the first work among Episcopal Church students at the University of Alaska.

The Rev. James J. English, formerly curate of St. Uriel's Church, Sea Girt, N. J., with address at Brielle, N. J., will on September 15th become a member of the staff of the Cathedral of St. John the Divine, Cathedral Heights, New York 25, and pastor of the Choir School. (He spent the past summer traveling in Europe.)

The Rev. Frank Van Dusen Fortune, formerly rector of the Church of the Holy Comforter, Sumter, S. C., will be chaplain of Sewanee Military Academy, Sewanee, Tenn., a preparatory school owned and operated by the University of the South.

The Rev. Mr. Fortune, a Phi Beta Kappa graduate of the University of the South in 1932, has long been active in Sewanee alumni organizations. He has also been a teacher at several of the Kanuga summer conferences.

The Rev. Otho S. Hoofnagle, formerly clerical master at St. Paul's School, Concord, N. H., will be associate chaplain and instructor in history at Shattuck School, Faribault, Minn.

The Rev. Mr. Hoofnagle has been taking work at Harvard for his degree of master of arts. He served on the staff at St. Paul's for 10 years.

The Rev. Fred J. G. Kepler, formerly rector of St. Mark's Church, Anaconda, Mont., is now rector of St. Mary's Church, Bellville, Tex.

The Rev. William B. Lawson, formerly a student at the Berkeley Divinity School, is now vicar of St. Andrew's and St. John's Churches, Duluth, Minn. Address: 1703 E. Third St., Apt. 207, Duluth 5.

The Rev. Allan W. Low, formerly curate of Grace and St. Peter's Church, Baltimore, is now history master at Kent School, Kent, Conn.

The Rev. W. Bruce MacHenry, formerly in charge of St. Barnabas' Church, Foreman, Ark., and Christ Church, Mena, is now in charge of St. Mark's Church, Hugo, Okla., and churches at Idabell and Antlers.

The Rev. Raymond Mack McAfee, formerly vicar of St. Stephen's Church, Huntsville, Tex., Episcopal chaplain to the prisons, and chaplain to Episcopal Church students at Sam Houston State Teachers College, is now rector of St. Paul's Church, Kilgore, Tex., and chaplain to Episcopal Church students at Kilgore Junior College. Address: 312 Henderson Blvd. (Box 507), Kilgore.

The Rev. Fred S. Nicholson, formerly a student at the Virginia Theological Seminary, is now curate of Christ Church, Dearborn, Mich. Address: 756 S. Military, Dearborn 7.

The Rev. William A. Norgren, who has been a fellow and tutor at GTS, is now addressed at Christ Church, Oxford, England. He will be chaplain of Christ Church Cathedral and take work as an advanced student.

The Rev. J. Presley Pound, formerly rector of St. Paul's Church, Gainesville, Tex., is now rector of Holy Trinity Church, Dallas. Address: Box 11666, Dallas 18.

The Rev. George L. Reynolds, Jr., formerly acting chaplain of Sewanee Military Academy, Sewanee, Tenn., is now associate rector of St. Paul's Church, Mount Lebanon, Pa.

The Rev. John W. Robson, formerly assistant of Trinity Church, Gloversville, N. Y., is now assistant of St. Timothy's Church, Catonsville,

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CHANGES

Md. Address: 200 Ingleside Ave., Catonsville 28; residence: Apt. 320, Oaklee Village, Baltimore 29.

The Rev. Edwin J. Rooney, formerly rector of St. Andrew's Church, St. Johnsbury, Vt., and churches at Lyndonville and Concord, will on September 16th become associate director of leadership training of the department of Christian education of the diocese of New York. He will have special responsibility for parish life conferences and parish follow-up of the conferences.

In the diocese of Vermont, the Rev. Mr. Rooney was chairman of the department of Christian social relations and served on the executive council.

The Rev. Willis M. Rosenthal, formerly vicar of St. John's Church, Centralia, Wash., is now curate of St. Paul's Church, Salem, Ore. Address: Box 614.

The Rev. Peter M. Sturtevant, formerly rector of St. Mary's Church, Haddon Heights, N. J., is now rector of Trinity Church, Delaware Ave., Buffalo, N. Y.

Armed Forces

Chaplain (Capt.) Alfred L. Alley, USAF, formerly addressed in San Antonio, Tex., and in San Francisco, may now be addressed: 862d Engineer Aviation Battalion, APO 57, New York. Chaplain Alley is attached to a SCARWAF Unit (Special Category Army With Air Force), which builds air bases and their housing units.

Chaplain (Lieut. Comdr.) Matthew A. Curry, formerly addressed c/o FPO, San Francisco, and at Camp Pendleton, Calif., may now be addressed: Senior Chaplain's Office, NAAS, Kingsville, Tex.

Resignations

The Rev. Dr. Franklin Joiner, will retire as rector of St. Clement's Church, Philadelphia, on December 31st and will thereafter be addressed c/o Brown, Shipley & Co., 123 Pall Mall, London, England.

The Rev. Manning Mason Pattillo has resigned as superintendent of St. Anne's Mission, El Paso, Tex. Address: Box 454, Solvang, Calif.

Changes of Address

The Rev. Dr. David S. Alkins, rector of Christ Church, Seattle, Wash., formerly addressed at 4550 Brooklyn Ave., should now be addressed at 1305 E. Forty-Seventh St., Seattle 5.



The Rev. W. Frank Allen, retired priest of the diocese of Bethlehem, who has been addressed at Inlet, N. Y., may now be addressed at 745 Sixteenth Ave. S., St. Petersburg 5, Fla.

The Rev. Alan Humrickhouse, supply priest and assistant to the president of Vernon J. Pick Enterprises, in charge of personnel and the setting up of philanthropic work for that organization, may be addressed at 14732 Oak St., Saratoga, Calif.

The Rev. Roger C. Jones, assistant of the Church of the Nativity, Cedarcroft, Baltimore, has moved from 312 Evesham Ave. to 419 Cedarcroft Rd., Baltimore 12.

The Rev. Robert M. Key, canon of St. Paul's Cathedral, Los Angeles, may be addressed at 6453 Orion Ave., Van Nuys, Calif.

Marriages

The Rev. William D. Faughnan, who is in charge of Holy Trinity Church, Essex, Md., was married on June 28th to Miss Catherine L. Smith,

who has directed one of the vacation church school teams in the diocese of Maryland.

The Rev. Ira L. Fetterhoff, assistant of Christ Church, Baltimore, was married on May 28th to Miss Ann Gillam in Ardmore, Pa.

Births

The Rev. George C. Harris and Mrs. Harris announced the birth of a son, Clinton John, on August 20th in Neptune, N. J. Fr. Harris is under appointment to the Missionary District of the Philippines and will leave the United States in November for his new work.

Chaplain and Mrs. N. Frederick Lang, of Mitchel Air Force Base, Long Island, announced the birth of a second child, Nicholas Frederick, on August 4th.

Milestones

When the Rev. J. Thomas Bagby recently completed 20 years of his ministry in the diocese of Texas, several hundred of his parishioners gave a surprise dinner party.

His gifts included an air conditioner for his automobile. The Rev. Mr. Bagby has served his entire ministry as rector of three churches in Houston, one of the hotter cities of the country. (The Rev. Mr. Bagby organized and built two Houston churches: St. James' and St. Martin's. He is now rector of St. Martin's.)

ACU CYCLE OF PRAYER

September

11. Atonement, Chicago, Ill.
12. Emmanuel, Elmira, N. Y.; Santa Maria Virgen, Ponce, Puerto Rico.
13. St. Peter's, Portland, Ore.
14. Convent of St. Anne, Arlington Heights, Mass.; Emmanuel, Miles City, Mont.
15. Community of St. Saviour, San Francisco, Calif.
16. St. Barnabas', Burlington, N. J.; Epiphany, Chehalis, Wash.
17. Holy Trinity, Valley Stream, N. Y.

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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

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 Albon
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B.
Sovre, Jr., Dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdvys 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 Torpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Sat 4:30-5:30

MIAMI, FLA.

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

ORLANDO, FLA.

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

CHICAGO, ILL.

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

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.

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

EVANSTON, ILL.

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

LEXINGTON, KY.

KENTUCKY THEOLOGICAL SEMINARY
Chapel Services: Good Shepherd: Main St. & Bell Ct.
Mp 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10

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

DETROIT, MICH.

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

ST. JOSEPH, MO.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmor Blvd.
Rev. W. W. S. Hohenschield, r
Sun HC 8, 9, 11 I S, 11 MP; HC Tues 7, Wed
10:30

OMAHA, NEBRASKA

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

BUFFALO, N. Y.

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

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

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

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

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. Marris, D.D., r
Sun HC 8, 9:30, 11 15, MP 11; Daily 8:15 HC,
Thurs 11, HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

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

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

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

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

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

PHILADELPHIA, PA.

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

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

MADISON, WIS.

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

VANCOUVER, CANADA

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

LONDON, ENGLAND

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

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

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(2) Appoint an individual or a committee to follow through on the project.

(3) Fill out and mail the entry blank to The Living Church.

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The KNOW YOUR CHURCH CAMPAIGN continues until December 31. USE IT AS A MEANS OF BRINGING THE CHURCH TO YOUR PEOPLE—AND MONEY INTO YOUR TREASURY!

THE LIVING CHURCH

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Our group has decided to sponsor the KNOW YOUR CHURCH CAMPAIGN in our parish. Please send us campaign information, promotion material, and subscription blanks.

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Each participating Guild, CPC, etc., will be counted in one of four divisions according to the number of communicants in its parish so that all will have equal opportunity to win an award. Communicant figures will be taken from the 1955 edition of the Episcopal Church Annual. Division 1 will include parishes having less than 100 communicants; division 2, 100 to 299; division 3, 300 to 499; division 4, 500 and over.

To be considered for an award a guild or other group in a parish belonging to division 1 must submit no less than 5 new 42-week subscriptions; in division 2, 10; in division 3, 15; in division 4, 20.

The group submitting the largest number of new (not renewal) subscriptions in its division, if the number equals or exceeds the minimum stated above, wins \$100.00, or a share thereof, in event of a tie.

The special rate of \$4.95 for the Dictionary and 42 issues of THE LIVING CHURCH is for new subscriptions only. Renewals are \$7.50 for one year and do not receive a Dictionary. Subscriptions must be written up on blanks provided by The Living Church, and should be forwarded promptly to avoid undue delay in starting service. Subscriptions must be received by The Living Church no later than December 31, 1955, the date the Campaign closes. Awards will be made directly to winning groups, and decisions of The Living Church are final.