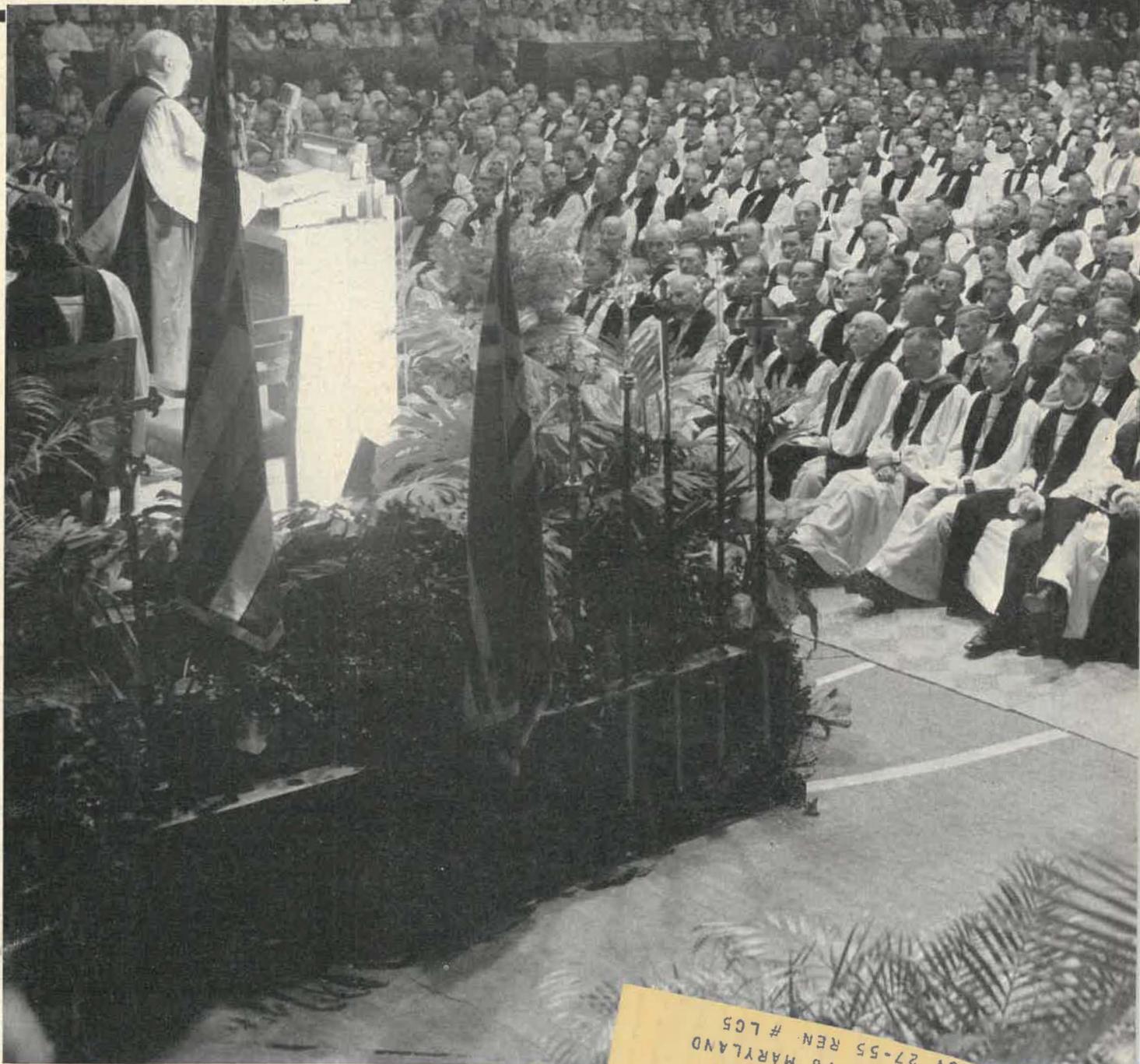


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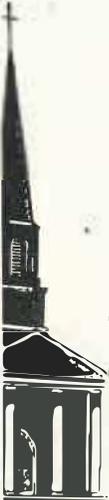
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EDITOR: Peter Day
ASSISTANT EDITOR: Rev. Francis C. Lighthourne
MANAGING EDITOR: Alice Kelley
MANUSCRIPT EDITOR: Jean Drysdale
NEWS EDITOR: Martha Prince
ASSOCIATE EDITORS: Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D.
CREDIT MANAGER: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

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September

- 25. Sixteenth Sunday after Trinity.
- 29. St. Michael and All Angels.
Day of Prayer Around the World, G. F. S.

October

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

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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The Living Church

SORTS AND CONDITIONS

WHAT IS HERESY? The Greek word means "choosing," and is used sometimes in the New Testament to mean "party" or "sect." And, while it is true that the word "heresy" can be applied to the teaching of any false doctrine condemned by the Church, the more normal meaning is a resolute, partisan effort to reformulate some part of the Church's teaching in terms unacceptable to the majority.

EVERYBODY is a heretic about something, either by ignorance or by sincere intellectual conviction. One thoroughly trusted priest of Anglo-Catholic persuasion tells me that he thinks Christ's natural body decomposed instantaneously in the tomb, and that the body that appeared to the disciples did not contain the material elements of the body that had suffered on the Cross — a heresy without question, in my opinion.

ANOTHER SUCH, one well-known for his warfare against other people's heresies, told me that he believed that the Trinity consisted not only of three persons but of three substances. This, of course, is a really-truly heresy, forbidden by the Nicene Creed. Many a sermon on the Trinity submitted for publication in **THE LIVING CHURCH** has had to be rejected because it said that God was one person with three aspects. And some clergy think that there might be more than three persons in the Trinity, which I think is a heresy, though to prove that it is might be difficult.

BELIEF in the everlastingness of hell is very difficult for me personally, partly because I don't see how God would care to have it be that way, partly because at root goodness and existence go together and badness and nonexistence go together. However, there is no wiggling out of the fact that the Scriptures tell us of everlasting punishment.

SUCH DOUBTS, difficulties, and misbeliefs — theological "blind-spots" — are probably characteristic of nearly all Christians, the learned clergy as well as us plain layfolk. The one bishop who was ever tried by the Episcopal Church for heresy, Bishop William Montgomery Brown, couldn't understand why it was that, if other bishops were allowed to disbelieve in one or two articles of the Creed, he wasn't allowed to disbelieve all of them.

THERE IS quite a bit of difference, however, between a blind spot and total blindness. So the Bishops decided, when they ruled that you can't be an atheist and a bishop at the same time.

BESIDES the actual holding of an erroneous opinion, Dr. Francis J. Hall points out in his monumental work on Dogmatic Theology, true heresy involves what might be called a "heretical temper." He gives several examples of "heretical tempers" that every Christian might well think about.

FIRST, the "partisan temper." This is the insistence that the particular truth or experience or interpretation you have fastened upon is more important than any other affirmation that the Church has ever made, that your partial truth is the whole truth. The next step is to try to change the Church's formularies to suit your personal emphases and interpretations.

SECOND, the "reactionary temper." This is the effort to counterbalance one heresy with another. There is so much disbelief in the divinity of Christ in today's world, for example, that the Christian is in danger of denying the reality and real limitations of our Lord's human mind. Many of the great heresies of the past have been "reactions" against opposite heresies.

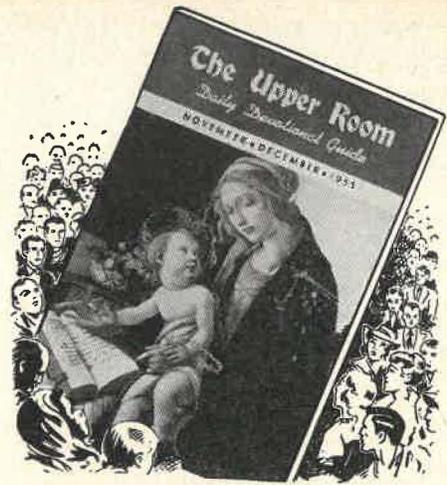
THIRD, the "latitudinarian temper." Trying to avoid partisanship and reaction, we become enemies of truth itself in the effort to avoid picking a fight. Related to this is the silly idea that truth is a "via media" rather than something definite in itself. Truth is what is true, not the balance of two errors.

AGAINST ALL THESE, Dr. Hall proposes the "Catholic temper," which considers all sides, and tries to hold fast to that which is good and true, working particularly carefully in those dangerous areas of "truth and counter-truth" where it is possible to go wrong in either direction. Characteristic of the Catholic temper is a mature willingness to submit to the judgment of the Church even when one's personal opinions differ from the Church's teaching.

TO DISBELIEVE in the Virgin Birth, for example, is one thing. To insist on replacing "conceived by the Holy Ghost" with "conceived by Joseph" in the Creed would be something quite different. It is not being sincere that gets you in bad with the Church, but being proud about it.

BY AND LARGE, the Church accepts people while they are yet in their sins and also while they are yet in their heresies. Its task is to save, rather than to condemn, to teach people rather than to flunk them. It rouses itself to action against misbelief only when the misbeliever is carrying on in such a way as to pose a "clear and present danger" to the faith of others, or when there is obviously a total lack of correspondence and accord between the Gospel and the belief of some individual.

THEOLOGY is not something to be given a high polish and set on the mantelpiece. It is a tool of living. The Church greatly prefers to have people use their theology, even if they get it banged up a bit, rather than treat it as a flawless, but useless bit of bric-a-brac. Go ahead and think for yourself in religion — only bring your tools to the shop now and then to have them trued up and sharpened. **PETER DAY.**



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A Department of Laymen's Interests

By L. H. Bristol, Jr.

"No Hocus-Pocus or Clever Tricks"

"WE use no hocus-pocus, no clever tricks, no dishonest manipulation of the word of God," St. Paul once wrote. "We speak the plain truth. . . ."

What kind of preaching does the 1955 layman hope for? Is he looking for "hocus-pocus or clever tricks"? Is he after some sort of hybrid preaching that will mystically combine in one person the poetry of Bishop Robert Spencer, the spirituality of a Dom Gregory Dix, the newsworthiness of James Pike, or the incisiveness of Bethlehem's eloquent Bishop Warnecke?

Frankly, I believe the average layman expects no such impossibly gifted all-in-one pulpit orator. The few surveys I have seen do, however, seem to show that he looks for a clergyman who will have at least a few of these qualities. He seems to look for:

(1) The preacher who is not afraid to preach the historic Faith with simple directness.

(2) The preacher who knows his product, as the salesmen say, and radiates a "difference" in and out of the pulpit.

(3) The preacher who preaches the Gospel so that it really sounds like good news!

(4) The preacher who, when he takes a strong, unapologetic stand on public issues, does so with the tact of a Bishop Wilburn Campbell who once told a group of legislators, "Don't be afraid. I'm not trying to put the Church into politics, but into the politicians!"

(5) The preacher who never looks upon his congregation as a kind of "captive audience" who must hear him through, no matter what! He does not force on them the particular kind of higher theology which does not concern them and which belongs in a paper designed to be read before theologians, rather than as a part of corporate worship in a parish.

(6) The preacher who will, however, give his people the important theology which does concern them and which all of us laymen need. Such preaching links our lives to Christ and shows us how

all that we do is a part of our relationship to Him.

(7) The preacher who does not have that familiar pulpit aversion to giving specific examples of what actual Christians have done and are doing today. Such examples of the *Christian in action* can do much to alter *Christian inaction* on the home front!

(8) The preacher who knows enough to watch his language, who avoids, as Theodore Ferris suggests, words like *should, must, ought, let us*, and those dander-raising imperatives. Who defines important words like *grace*, so that laymen properly understand them. He steers clear of pulpit jargon and uses sparingly such overworked Church words as *stewardship*, for example, or even *commitment* perhaps, and poor old *fellowship*. (To laymen like myself, I'm afraid *fellowship* has come to be connected more with the idea of Church suppers and the like than with the idea of a close association of concerned Christians.)

(9) The preacher who so prepares his people for the Holy Communion that, above all, this sacrament continues to take on greater meaning for them all the time. Such preaching helps us laymen to see that at the altar rail in *this* world we can indeed be with our Divine Commander-in-Chief in His Kingdom.

This list is presented as a sort of "pulse-taking" report on common laymen attitudes. It occurred to me that such a list might be of interest to clergy and laity alike. Certainly, we laymen are not experts on homiletics. We have no right to call the signals and tell our clergy what and how to preach. But we do, I think, have a definite obligation to tell our rector when we do not understand his preaching or when we feel his message is not getting across to his congregation.

This constructive criticism will be welcomed by the rector who is honestly trying to reach his people. For such a rector no doubt feels much as St. Paul did when long ago he wrote to the Church at Corinth: "I would rather speak five words with my mind which might teach something to other people than ten thousand words in a 'tongue' which nobody understands."

*Phillips Translation, *Letters to Young Churches* (Macmillan, 1947).

Revolution in the Sunday School

Congratulations on the issue [L. C., August 7th] devoted to "Revolution in the Sunday School"!

This is a magnificent thing you have done and comes at a time when the whole Church should be awakened to the tremendous possibilities tragically being lost every Sunday for lack of proper use of our teaching time in the Sunday School.

I was disappointed in your not mentioning in any way the development of audio-visual aids. This development is, in my opinion, the greatest single revolutionary technique that has entered the picture in most Sunday Schools today.

When we began back in 1938, there were hardly 12 sound projectors in all the churches of the country. Today more than 65,000 churches are equipped — a living testimony to the success of the audio-visuals in a progressive teaching program. The effectiveness of audio-visual materials has been proved beyond a shadow of a doubt, and in a striking way in the schools and armed forces. I hope the great values of audio-visual materials will be emphasized in regard to the new curriculum. . . .

(Rev.) JAMES K. FRIEDRICH
President, Cathedral Films
Burbank, Calif.

Name of the Church

And so General Convention has just voted 89¼ to 55 NOT to eliminate Protestant in the official Church title. It is gratifying to note that the clergy vote was almost 50-50 — and it is we laymen who have less than 20/40 vision.

Why should we be so worried about the reaction of our brethren in the other Protestant Communions? They know us and either do or don't love us. They are happy in their Communions else they would have come to us long ago. Think, rather of our brethren in the Roman Communion who are not happy, but avoid us because we claim to be Protestant and constantly proclaim our belief in one Catholic Apostolic Church — are we smug hypocrites?

I am curious to know what percentage of the 51¾ nays were born Episcopalians. The subconscious or inherited subconscious is repulsed by the word Catholic — for its true meaning is not understood. Had Protestant been deleted from our title, the fear existed that Catholic would have been inserted.

Sleep on, you sleeping giant — sleep is an escape from reality—may your dreams be pleasant ones.

MARGARET WITTKOPSKI MARSHALL
Memphis, Tenn.

BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

100 Hymns

EVERYONE has his own favorite hymns. But what are the favorites of most people? One way to find out would be to poll radio broadcasting companies for the hymns most frequently requested on programs by listeners who have sent in their choices in writing.

Cecil Northcott, London correspondent of the *Christian Century*, did just this. From replies received he put together a list of the "hundred most popular hymns" that might be considered representative of the English-speaking

HYMNS WE LOVE: By Cecil Northcott. Stories of the Hundred Most Popular Hymns. Westminster Press. Pp. 168. \$2.50.

world. By writing a brief commentary on each of these and arranging them in groups, he ended up with a book — *Hymns We Love*.

Hymns We Love gives in brief compass the biographical setting and proved significance of 100 of the best known hymns. It contains much that will be of interest to the preacher and expositor, as well as to the general reader. It is a book that can be picked up and read at odd moments, preferably with hymnal at hand.

September 25, 1955

In Brief

THE SERMON ON THE MOUNT. Introduction by Norman Vincent Peale. Wood engravings by John De Pol. World Publishing Co. Pp. 50. \$2.

A very attractive arrangement of the Sermon on the Mount (King James Version) in sections, each headed by an engraving in either red or green, with full-page green engraving for frontispiece. Large, clear type. Would make a nice gift.

In introduction, Norman Vincent Peale says he has "never discovered anything in the Sermon on the Mount that doesn't work."

PRAYERS FOR LIVING. Compiled by Hazel T. Wilson. With an Introduction by Georgia Harkness. Abingdon Press. Pp. 128. \$1 regular edition; \$2.95 leather.

A handy, vestpocket edition of prayers drawn from a wide variety of sources, ancient and modern, Catholic and Protestant.

Books Received

THE GREAT REALITIES. By Samuel H. Miller. Harpers. Pp. viii, 181. \$2.50.

POWER TO MANAGE YOURSELF. By Harold B. Walker. Harpers. Pp. x, 237. \$3.

RELIGION IN CRISIS AND CUSTOM. A Sociological and Psychological Study. By Anton T. Boisen. Harpers. Pp. xv, 271. \$4.

THE LEGEND OF THE BAAL-SHEM. By Martin Buber. Translated from the German by Maurice Friedman. Harpers. Pp. xiii, 222. \$3.



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SITE Miami Beach

The General Convention accepted the invitation of the diocese of South Florida to hold the General Convention of 1958 in Miami Beach, Fla.

The Convention will be held in October beginning on the fifth.

A number of Deputies asked questions about the problems of segregation and were assured that there is no discrimination in housing, food, or transportation in Miami Beach.

This would take the General Convention to the South for the first time in more than 30 years. The last Convention in the South was the Convention of 1925 which met in New Orleans. Only two other times in history has the full Convention met in the South — that was twice in Richmond, Va.

Too Weighty

General Convention approved an amendment to the Constitution which would require agreement of the Presiding Bishop and National Council on any change in the Convention site.

Since the action involves a constitutional amendment, the matter must come before the 1958 General Convention for final adoption.

The action was requested by Bishop Sherrill. He said changing the convention's site was too weighty a decision for any Presiding Bishop to be forced to make by himself.

BUDGET

Up One Million

The General Convention of 1955 has approved a record new budget for the next three years of \$6,807,947.84. This is approximately one million dollars higher than the budget for the past three years [see page 21].

One of the largest items which the new budget proposes is over \$600,000 in increases for domestic and overseas missions. "We are on the verge of a great missionary advance" said the Program and Budget Committee in response to questions about this item.

The House of Deputies was reminded by the Rev. Clarence H. Horner, of Providence, R. I., that approval of this budget meant that it would be necessary

for them to go home and raise the new money. About a 16% increase in the giving of the Church to the national Church's work at home and abroad will be necessary to meet the approved budget.

Mite Boxes

In conjunction with this, the House of Deputies also approved the separation of the Church School Lenten Mite Box offering from the regular budget, as did the House of Bishops. This will mean that the Lenten Mite Box offering will be used only for specific projects of advance work in the Domestic and Overseas Missionary fields. In past years, the Mite Box offering has amounted to about \$600,000 per year.

The problem of dealing with the children's Lenten pennies was viewed from every angle. Repeated questions and answers clarified the facts that: (1) the budget as adopted would not be affected by any policy the House decided upon in regard to the mite box offering; the expenditures proposed would remain the same whether or not the mite box offering were included in the sources of income applied to the budget. (2) If the

mite box offering were excluded from the budget, the dioceses which had counted it as part of their income for meeting the diocesan quota would have to raise an equivalent amount from pledges of grown-ups. (3) Non-budget items of special capital need, etc., known under the pleasing title of "advance work," would be possible if the mite box offering were devoted to such purposes, impossible if the offering were used to meet quotas for ordinary current expense.

First effort to moderate the effect of the change was a resolution by the Rev. Charles B. Persell of Albany to make the proposal hortatory, rather than mandatory, in nature. After a speech by Mr. John L. Ebaugh, jr., of Alabama, this proposal was tabled.

The Rev. William F. Moses of South Florida then proposed that the Church creep up to independence of the offering in two stages, deferring its full effect until 1956.

It was pointed out by spokesmen for the Program and Budget Committee that, although three fourths of the mite box offering had in the past been used for meeting diocesan quotas, the other one-fourth, amounting to \$150,000 or so of the \$600,000 total, had always been used for "specials."

The problem was summed up by the Rev. M. Dennis Lee of Central New York in a little story:

"Three of my parishioners," said Mr. Lee, "needed the same operation. One put it off for three years — and died. Another put it off for two years and said that it was a terrible ordeal. The third had the operation immediately and told, 'It wasn't so bad after all.'" After a pause, he commented: "I think I have said enough."

"I think you have," said Dr. Theodore O. Wedel, presiding. The Rev. Mr. Moses' amendment was defeated.

In further debate, the Rev. Don Frank Fenn of Maryland denied that it had been a misappropriation of the children's pennies to use them for the regular budget in the past. "Children ought to be educated to give for the work of the Church in general," he said. Dr. Fenn also asked the Program and Budget Committee to state what partic-



MITE BOXES
Were the pennies misappropriated?

The Living Church

ular "specials" would be financed by the offering. To this, committee spokesmen replied that there were "myriad" possibilities.

Finally, the resolution was passed in the form proposed by the Committee.

As in the House of Deputies, a great deal of discussion took place in the House of Bishops regarding the resolution.

Bishop Hart of Pennsylvania said:

"This goes contrary to everything we have been trying to teach in our educational program: the theory that the children are taking their part in the work of the Church. The Mite Box Offering means a great deal to my poorer parishes; children work for it the whole year around. . . . Adopting this resolution would set us back 30 or 40 years in our diocese."

Bishop Carpenter of Alabama assured the group that a tremendous amount of study and time and prayer had gone into the framing of the resolution. He said also:

"The Lenten Mite Box Offering got into the Budget in the Depression, and we can't get it out. The National Council and the Presiding Bishop want it removed from the Budget; the will of the Church as a whole now is to take it out. And we do not think it will hurt the Mite Box Offering at all; we will be able to show the children what their offering has done if it is used for specials."

Bishop Welles of West Missouri said:

"I am for this thing in principle but I know many dioceses find it hard to get readjusted to a new thing. Are we ready at this time? It might be better to wait for three years; meanwhile there is nothing to prevent others who are ready to take the step from doing so."

Bishop Welles also raised the questions: Who would administer the offering of the children and who would decide its use? Bishop Carpenter replied that the National Council would decide on the projects using the information at its command.

Bishop Carpenter was also asked whether or not the National Council would be bound by the action of General Convention on the subject of the Mite Box Offering to the point where if there were a deficit in acceptance the National Council would have to cut the accepted Budget of the national Church. To this Bishop Carpenter roared:

"There is plenty of money. We are in great danger of selling the people of our Church short! The temper of our people is to go forward! I can't envisage this very small amount that we have decided on, being pledged and not raised."

Bishop Stark, Coadjutor of Newark, charged that the presentation of the question of the Mite Box Offering

to the House of Deputies had been "a little less than candid." He said that the average deputy does not know to what extent the offering affects his quota. His diocese had not yet reached the state of giving to its full capacity or tithing, nor was Newark pledging its whole quota as yet.

"Who do you think was not candid?" Bishop Carpenter asked.

"You, sir," replied Bishop Stark. "You might have pointed out to the dioceses that in addition to the increased budget they would have to raise the Mite Box difference."

The vote was then taken, the resolution taking the Mite Box Offering out of the diocesan quotas was passed, and the Presiding Bishop said:

"I am going to give myself a medal for not entering into the discussion."

A & B

An effort by Mr. Ebaugh to substitute Budget C, the maximum indicated by the National Council for the Budget, was defeated by the Deputies. (The Budget adopted was A, plus a good share of B and virtually nothing of C.)

Debate was joined briefly over the ninth resolution of the Program and Budget Committee, which declared the National Council's authority to review grants made to "activities and cooperating agencies receiving funds from the General Church." Ultimately, in spite of opposition from friends of Episcopal Service for Youth, this resolution was also passed. Thereupon, the Committee's report was unanimously adopted.

TITHING

A Groundswell

The House of Deputies concurred with the House of Bishops on September 12th in a resolution calling on the Department of Promotion of the National Council to provide materials on stewardship and tithing in its promotion work.

The resolution, which commended the Department of Promotion, stated that there is a groundswell of opinion in the Church that the time has come to stress proportionate giving and tithing in its teaching. Only by this means, it indicated, can honest and responsible Christian stewardship be presented to the Church. Since a minor amendment was included in the action, it went back to the House of Bishops for concurrence on the amendment.

During the original discussion in the House of Bishops, Bishop Burrill of Chicago said:

"I feel that the time has come to put this high standard before our people. There is a feeling that the word 'tithing'

would be a shock to our people. The term 'proportional giving' can and *does* mean anything. Tithing is not something we need to grow up to question. We need simply to do it. We shall use the word



BISHOP BURRILL: *Does the word "tithing" shock?*

in the diocese of Chicago. We want our people to grow up to it *now*. Let us not delay this for the next three or nine years. Let us do it now."

Bishop Powell of Maryland spoke next, saying:

"I hope they will not put the word 'tithing' in. We are trying to get rid of it in Maryland. We use the term 'God's share.'"

Bishop Campbell, Coadjutor of West Virginia, said:

"West Virginia had 'peanut giving' with 'proportional giving.' We put in tithing, which West Virginia understands, and now we get sacrificial giving."

Bishop Welles of West Missouri said: "I should like to echo what Bishop Campbell said. We live in a Bible belt; and people understand tithing and are loyal to it."

Bishop Sherman, Suffragan of Long Island, sounded a different note, when he said:

"It seems to me to be a matter of concern: first, because the word 'tithing' is a confusing term. Secondly, the argument given is that it is Biblical. But it is an Old Testament term. It is mentioned only once or twice by our Lord: when he spoke of the Pharisee saying, 'I give tithes,' and when he rebuked those who gave tithes and yet devoured widows' houses. It brings in grave problems of moral theology. People of tender conscience feel it a hardship if they have small incomes. Also, it sets a low standard for the rich."

MATRIMONY

No Change

Two proposals to change the Canons on Holy Matrimony were defeated by General Convention, leaving the Canons as they have been in recent years. The two proposals were both suggested by the joint commission on marriage canons.

According to the first proposal, a person who had lived separately from his husband or wife for three years before obtaining a final divorce decree would have had to wait only six months more instead of a year before a bishop could decide on his marital status. Bishop DeWolfe spoke in opposition to this proposal, saying that difficulties and controversies would arise. After the proposal had been referred to a committee and returned to the House of Bishops it was defeated by a vote of 45 to 41.

The second proposal would have permitted a marriage judgment to be secured in one diocese and the marriage performed in another, the bishop of which might not agree on the judgment. This proposal aroused considerable debate before being defeated by the bishops.

Bishop Lewis of Nevada said decidedly about the proposal:

"Such judgments should be effective only in the places where they originate. Only the bishop in whose jurisdiction the divorce took place should be approached by either party, or have the power to act."

Bishop Hubbard of Spokane said:

"I also wish to speak against this. What is being done is to give the privilege to take a similar vow, when that vow has already been made and broken."

Bishop Blankingship of Cuba touched on another difficulty, saying:

"When this Canon was first passed, I asked Bishop Davis [former Bishop of Western New York] if I could marry or not marry anyone I liked. Did I have to marry everybody who came to me, under this Canon? He said: 'No.' We haven't time in Cuba to marry people we don't know. A prominent man, divorced, came to me. He wanted to marry

a woman who wished to be married in church; he did not care for himself where he was married. I advised him to have a civil marriage; and he did. But he said hard things about me."

Bishop Lawrence of Western Massachusetts replied:

"I agree with the Bishop of Cuba that we can refuse to permit any marriage. This resolution gives us complete freedom to use our own judgment."

Bishop Hart of Pennsylvania, who had been listening intently, said:

"I feel that this muddies the waters. It is out of bounds when one bishop makes a judgment for another bishop to review it in another diocese. I never do it. But any priest in my diocese may refuse to marry anyone."

Bishop Powell of Maryland said:

"It seems to me that this is going to bring chaos into the situation. The decision should be in the hands of the bishop in whose state the civil judgment is given."

Bishop Carpenter of Alabama ended the discussion by saying:

"I am not going into states' rights. But I am opposed to this amendment."

HAWAII

Statehood Approved

General Convention approved a resolution dealing with the desire of Hawaii and Alaska to be admitted to statehood. The Deputies went on record as being opposed to the idea that the fact Hawaii and Alaska were not contiguous to the boundaries of the United States was a valid objection to their admission to statehood. The resolution also maintained that statehood should not be determined by the ethnic or national origins of any of the people of such territories.

One deputy who opposed the resolution declared that the people of the two territories were not unanimous in their opinion about statehood. Mr. Ernest Green of Washington, D. C., spoke in favor of the resolution: "Having lived here [Hawaii] for many years before

going to Washington, I know the desire of the people to get out of the category of second-class citizens," he said.

Mr. Kimball Chun of Michigan, rose to state that he was a Hawaiian. He went on to say, "In 1941 we helped to defend our country against aggression. We share all the obligations and duties of citizens, and we should not be treated as second-class citizens of the United States."

Convention Builds Church

An offering from both Houses of General Convention and the Woman's Auxiliary was voted to be used for the construction of a church at Pearl Harbor, where the congregation now worships in a quonset hut. The offering was to be a token of appreciation on the part of the Houses and the W.A. for the hospitality shown them during Convention. The resolution was introduced by Bishop McNeil of Western Michigan. Since the approximate cost of the church would be \$12,000, the average contribution of each person officially attending Convention would have to amount to \$10.

The Episcopal Chapel at Pearl Harbor is the outgrowth of the desire of Armed Forces personnel stationed in the area to have Episcopal services which would not be subject to the transience of service chaplains.

Aloha shirts are worn at vestry meetings so that rank is not evident.

ALCOHOLISM

Commission

The Joint Committee on Alcoholism was replaced by a Joint Commission, by action of General Convention. (A joint committee contains only members of General Convention, a joint commission has additional members who are experts in the field concerned.) The new commission will consist of two bishops, two priests, two laymen and two Woman's Auxiliary members, who will serve for the next three years. It was given an appropriation of \$4,500 for the triennium.



HAWAII
The deputies want to add it to the 48.

NAME OF THE CHURCH

No Change

Both Houses of General Convention voted against a change in the name of the Church. In the House of Deputies the voting was done by orders. (Ordinarily the House of Deputies votes by a simple majority of the members present. When the vote is taken by orders, each diocese has one vote in the clerical order and one in the lay order, and each missionary district has a one-fourth vote in the clerical order and a one-fourth in the lay.) The result of the vote in the clerical order was 32 for the change, 38 opposed, and eleven divided. In the lay order there were 23 in favor, 51 $\frac{3}{4}$ opposed, and five divided.

Debate on the measure in the House of Deputies was limited to five minutes per speaker. Some speakers opposed the word "Protestant" in the name of the Church because it is not commonly used.

Walter E. Cooper of New Jersey said that the Church has its name by mistake. The name Protestant Episcopal was a tentative name. He said that historians have maintained that the name Episcopal Church was the name that was intended. There has never been any affirmative action on the part of our Church to legally set our name.

Another reason why the name should be changed is because we have never used the name. We describe ourselves as Episcopalians and not Protestant Episcopalians. Our organizations are Episcopal organizations. He cited the E. E. F. (Episcopal Evangelical Fellowship) as an example.

Mr. Charles P. Taft of Southern Ohio spoke against the resolution. He maintained that the fact that we have used the name for so many years has made it our legal name.

Mr. Taft also brought up another point, the possible effect of a name change on our relations with other Churches.

He maintained that, if the resolution were passed, it could be most embarrassing to the many bishops and priests of our Communion who hold positions of leadership in Protestant organizations throughout the country.

Peter Day replied that a common sense type of Churchmanship would strengthen the Church's role in the world Church.

The Rev. Lorenzo Alvarez pointed out the obstacle the present name of the Church presents in our missionary work in Latin America in its relationship to the Roman Catholic Church. The Rev. Thomas O. Basden of the Dominican Republic said that the word leads to difficulty in the work in South and Central America. There is terrible confusion about the meaning of the word in

Latin America. On the other hand, the Ven. R. Gonzales-Agueros of Cuba said that the word Protestant has been a definite help to the work in Cuba.

Dr. Everett S. Wallis of Princeton, New Jersey, observed that many students on our campuses would like to come to the Episcopal Church but cannot do so because of the word Protestant. This word in their minds has unfortunate connotations.

Dean Pike of the New York Cathedral said that the character of the Church can be shaped by the name, and that the word Protestant reminds us that we are truly Catholic in the midst of constant Reformation.

The Rev. Theodore Ferris, Trinity Church, Boston, said that a change in name would show an internal advance in a Catholic direction within the Church and that it would be a declaration to the outside Churches that we are not proud of our Protestant traditions.



WOMEN

Second Class Citizens?

Difficulties encountered by women Church workers were recognized by the House of Bishops in the establishment of a committee to consider the status of such workers. The committee, which will consist of three bishops to be appointed by the Presiding Bishop, will also examine related canonical provisions for recruiting, training, and supervision and will report to the next General Convention.

In presenting the resolution to establish the committee Bishop Bayne of Olympia said:

"The Church worker looks with envy on deaconesses, who *have* a status. . . . The woman Church worker has many difficulties. So far as her job is concerned, she has no vocational training. The greater part of her training is academic, with too little of what is called 'field work' to do for her all that she needs. Only too often she is obliged to do her job without much, if any, direction from the rector or missionary under whom she is to work. The wonder is that, though so often discouraged, she perseveres. There ought to be some way to give her what she needs in order to put into practice what the training school has given her."

Speaking on the same subject at one

of the joint sessions, Bishop Donegan of New York, observed that women Church workers are often treated as "second or third class citizens" [see page 16].

MEMBERSHIP

Definition Studied

The House of Deputies referred to the Church for study during the next three years a change in the Canons to define membership in the Church. Every diocese is asked to study carefully a proposal which would define a member of the Church, a member in good standing, and a communicant in good standing.

The proposal, prepared by the committee on Canons at the request of the Rev. Dr. Don Frank Fenn of Baltimore would amend the Canons by adding the following sections:

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

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

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

Jackson Dykman of Long Island moved that the change be made in the Canons at once. David Bronson of Minnesota, however, amended the motion to ask for its careful study by the whole Church during the next three years.

The definition was objected to by the Rev. Canon A. R. Parshley of Rhode Island on the grounds that baptized babies would not then be considered members of the Church in good standing. The Rev. Malcolm MacMillan of Missouri objected that the proposal would require perfect attendance of all communicants.

Mr. MacMillan offered an amendment which would change the second section to read: "All such baptized persons who have regularly attended the services of worship, and have worked, prayed, and given, unless for due cause prevented, are members of this Church in good standing." By voice vote of the House, his proposal was tabled. Mr. Bronson's motion then prevailed. Concurrence by the House of Bishops on the study resolution is necessary.

HYMNAL

For Spanish Speaking

General Convention, in a proposal approved by the House of Bishops and the House of Deputies, has authorized the publication of a hymnal in Spanish based upon the 1940 Hymnal of the Episcopal Church. In addition, permission was given to use additional hymns which are traditional in the several Latin-American countries.

The Hymnal in Spanish will be considered temporary until General Convention takes further action in the revision of the Church Hymnal.

MUSIC

Tighter Rein

A tighter rein on the kind of music that can be played in the Church was ordered by General Convention.

An adopted resolution gave the clergyman the "final authority" on what music can be played. The resolution was sent to the committee on canons to be put in proper Church legal language.

A spokesman explained that a Church canon already bans "light and unseemly" music, but the changes would specify the clergyman's duty and authority. One clergyman said the resolution was "aimed primarily" at inappropriate music requested for weddings. [RNS]

Pebbles, Bamboos, and Gourds

By the REV. JOHN W. NORRIS

The 58th session of General Convention had a unique opportunity on Friday night, September 9th, when the Haili Choir of Haili Congregational Church, Hilo, Hawaii, presented a program of music and dancing at the Civic Auditorium in Honolulu. Certain it must be that those who had any preconceived idea of the hula as an objectionable dance came away from the auditorium with an appreciation of its gracefulness and beauty and likewise the sincerity of the dancers in telling their stories through movements.

The Haili Choir is largely a family choir consisting of some 48 singers, dancers, and instrumentalists, 30 of whom are related either by blood or by marriage. It was formed in 1908 by Enoch Brown and his Hawaiian wife Nahuku. One of the members, Joseph Kalima, was a member of the original group and now at the age of 63 years still possesses a fine flexible voice of tenor quality which he demonstrated in solo work.

The Rev. Abraham K. Akaka, pastor of the Haili Congregational Church, gave an explanation of the earlier types of Hawaiian Music which consisted of a chant form sung largely on a single note



HAWAIIAN HULA DANCERS
Preconceived ideas were changed.

United Air Lines

as long as the singer was able to maintain the pitch. When he tired on that pitch he dropped to a lower tone and kept singing. Most of the music presented by the choir was modern in its form, but the beauty of the voices of these islanders was again demonstrated in the numbers presented. One whose knowledge of Hawaiian music is limited to presentations on the stages or over radios on the mainland cannot appreciate how beautiful and effective this music is when presented as it was in Honolulu by the Haili Choir.

In presenting the hula program two sections were provided. The first gave the old-fashioned form of the Olapa in a series of five dances; and then a series of six dances in which various types of implements were employed for percussion effects. These included pebbles, split bamboos, gourds, rattling gourd, and plain sticks. The dancing was not confined to the young women of the island but several dances were performed by men who revealed a suppleness and grace that rivalled that of the young women. The second half of the dance program included modern versions of the Olapa and these, too, were both attractive and well presented.

PRAYER BOOK

Foreign Country Changes

Making the Prayer Book more appropriate for use in foreign countries was the object of a resolution proposed by Bishop Donegan of New York in the House of Bishops.

The resolution provides for the removal of all references to the United States from those American Prayer

Books used in other countries. For example, prayers for the President of the United States, strictly U.S. references in other prayers, and propers for "Independence Day" would be removed.

Revision of the Prayer Book is not asked by the resolution, simply variations for use in other countries. The resolution was referred to the Committee on the Revision of the Prayer Book.

METHODISTS

Approach to Unity

Bishop Gibson, Coadjutor of Virginia, reported for a commission having to do with the subject of "unity we seek": the Joint Commission on Approaches to Unity, of which Bishop Keeler of Minnesota, absent because of recent illness, is chairman. Bishop Gibson spoke of work with the Methodist Church saying:

"The Methodist Church is very serious in its determination to do something. A concrete proposition will come during the next triennium. Intercommunion is an approach to unity; it is not yet organic unity. Also, intercommunion seems to be necessary for the authorization of inter-consecration. The Methodists, to my astonishment, received this idea with enthusiasm. But they will submit proposals on their part.

"It involves the giving of apostolic orders to the Methodist Church by our Church. We hope that a definite and concrete proposition may be ready in time to be presented to the Lambeth Conference of 1958. Eleven of our bishops met with nine Methodist bishops in the spring to consider the whole matter. They were as earnest and as enthusiastic as we were."

BISHOPS

The Vote

The House of Deputies concurred with the House of Bishops in a resolution to amend the Constitution so that retired bishops will no longer vote in their House. Suffragans will continue to vote.

Some of the thinking of the House of Bishops as it debated the question of votes for suffragan bishops is reflected below.

When the House took up the question of the vote of suffragan bishops, Bishop Boynton, Suffragan of New York, rose to say:

"I have been everything except a retired bishop: coadjutor, diocesan, suffragan. One thing I have not heard here. I was not consecrated a suffragan nor a coadjutor, nor a diocesan; but a bishop in the Church of God. The vote has meant this to me: to be able to try 'to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word.' I feel it my right as a bishop to do this."

Bishop Louttit of South Florida made an interesting statement:

"I voted with more assurance as a suffragan than I do now. We are elected bishops of dioceses in the Church of God."

Bishop Gray of Connecticut related his experience:

"I was a suffragan when suffragans did not have a vote — even of appreciation or thanks to our host. I had to sit when a standing vote of thanks was taken. Some one once asked me: 'What is the matter? Don't you want to thank our host?' I had to answer: 'Yes, but I can't. I have no right to stand when the vote is taken.'"

Bishop Daniels of Montana, the next speaker, made a speech that caused the Presiding Bishop to say to him:

"You are my favorite orator."

Bishop Daniels said:

"I never have had the privilege of being a suffragan, but suffragans as well as curates will do as they are told, and diocesan bishops need not fear being opposed by them. . . . When I look at diocesan bishops, I cannot think that all of the wisdom of the ages reposes in them [laughter]. I am not scared of the young bishops who sit in back, and I am not scared of the old bishops who sit in front. I am scared of those who sit in the middle. They are like the animal between two bales of hay, that could not decide which to eat; so it didn't eat either and died." [Laughter]

Dean Lewis to Salina

The Very Rev. Arnold Meredith Lewis, dean of St. John's Cathedral, Jacksonville, Fla., was elected Bishop of Salina by the House of Bishops. The elec-

tion was confirmed by the Deputies and accepted by Dean Lewis.

The bishop-elect was born in East Hampton, N. Y., in 1904. He studied at Union Theological Seminary, General Theological Seminary and Virginia Theological Seminary, and was ordained priest in 1936. He was priest in charge of St. Mark's Church, Westhampton Beach, L. I., N. Y., until 1940, when he became a chaplain in the Army. He now holds the rank of Major in the Reserve. From 1946 to 1951, when he went to his present position, he was executive director of the Presiding Bishop's Committee on Laymen's Work.

Dean Lewis was married to Frances Harrington Swift in 1927. They have two children.



VERY REV. ARNOLD M. LEWIS
Bishop-Elect of Salina.

Changes in Brazil

The Rev. Plinio Lauer Simoes, rector of the Church of the Redeemer, Rio de Janeiro, Brazil, has been elected Bishop of Southwestern Brazil by the House of Bishops, his election being confirmed by the House of Deputies.

Bishop Krischke of Southwestern Brazil was transferred to the district of Southern Brazil succeeding Bishop Pitman, who has resigned because of ill health.

Fr. Simoes was born in Cachoeira, Rio Grande de Sul, Brazil, in 1915. A graduate of the Porto Alegre Theological School, he was ordained priest in 1943. Until 1944 he served at Trinity Church, Porto Alegre. He then became assistant headmaster at Southern Cross School, Porto Alegre, and later chaplain and teacher at the school. He has been rector of the Church of the Redeemer since 1950. Married to Nury Dutra Cabeda in 1943, he has three children.

Not by Joint Session

A resolution presented by Clifford Morehouse by which the Presiding Bishop would have been elected by a joint session of General Convention was withdrawn by Mr. Morehouse after a long debate ended in a parliamentary tangle.

The resolution would have amended the constitution as follows:

"The election of the Presiding Bishop shall be had in a joint executive session of the House of Bishops and of the House of Deputies. A concurrent vote of a majority of the House of Bishops present and entitled to vote, and of a majority of the House of Deputies, each House voting separately by ballot, shall be necessary to election."

The resolution was at first sent to the Committee on Amendments to the Constitution, which added the explanation "voting as individuals and not by orders" after the words "House of Deputies" in the last sentence.

DEPUTIES

No Age Limit

A constitutional amendment which would have made it impossible for anyone over the age of 72 to serve as a deputy to General Convention was defeated in the House of Deputies.

Proposed as a change because Bishops are now required to retire at age 72, the move was rejected on the ground that each diocese should have the right to determine the best men capable of representing it at the General Convention.

No Women

A proposed amendment to the Constitution which would have given women the right to sit as deputies to General Convention [L. C., September 18th], was defeated by both Houses of General Convention.

Sympathy

The House of Deputies sent a resolution of sympathy to Mr. Beecher Hungerford, lay deputy from the diocese of Chicago, upon the sudden death of his daughter. Mr. Hungerford had arrived in Honolulu for the Convention when he was informed of the tragedy. He and Mrs. Hungerford left immediately to return by air to Chicago.

The delegation from New Hampshire presented a resolution to the House of Deputies, which was unanimously passed, sending its regrets and sympathy to the Ven. Roger W. Barney, archdeacon of New Hampshire, who was stricken with polio.

MINISTRY

Problem Clergy

A motion to form a committee to study the causes of suspensions and depositions of clergy was defeated by the House of Bishops.

Commenting on the recommendation to form the committee, which was made by the Committee on Commissions of the House, Bishop Richards, Suffragan of Albany said:

"There is a need for fuller knowledge of the reasons for the failures of some men ordained to the sacred ministry. Such a study would be very helpful to bishops dealing with this difficult problem."

Bishop Higgins of Rhode Island disagreed:

"Most of our priests are fine, able, and devoted men. Very few are not. The appointment of such a committee would give a wrong impression."

Bishop Hall of New Hampshire said:

"It would mean tabulation. If we did that, it would arouse suspicion and lead to injustice. What is good for Frank is *not* good for John. I am opposed to this resolution."

Explaining that the resolution was not so comprehensive as seemed to be feared, Bishop Barry of Albany said:

"There is no intention of making any tabulation. I had four men whom I could not employ, *nor* recommend. What was I to do? It is a sizable problem. There is no reflection on the clergy, only a recognition that some few present a problem for which we ought to find a solution."

After 72

The canon on the compulsory retirement of clergy at age 72, which will go into effect in January, 1957 [L. C., September 18th], was amended by General Convention.

As amended, the canon requires a clergyman to leave the parish he is in when he becomes 72. He may then take work anywhere else for a period of three months. With the permission of the bishop and standing committee of a diocese he may work in a place for renewable periods not longer than 12 months.

Transient America

A plea for men to enter the seminaries who are interested neither in security nor tenure, but who will build the Church of God "wherever they are sent," was made to General Convention at the Domestic Missionary Mass Meeting September 6th, by Bishop Lewis of Nevada.

Bishop Lewis described the restlessness and transiency of American life, with the resulting pilgrimages of peoples, calling for a far different ministry from that of

ministering to the "village church in the established community."

"The fact that we are in Honolulu bears witness that we are a restless people," he said. "In some places a person who has been there five years is regarded as an old-timer, and one who has been there 10 years is a founding father." He told of the school superintendent who reported a 40% turn-over in student per-



BISHOP LEWIS
A five-year resident is an old-timer.

sonnel within one year while the total enrollment remained the same. This is typical, he felt, of many areas, not only in Nevada but across the whole country.

Bishop Lewis said the problem of transiency was two-fold: It applies not only to the areas where people go, but also to the areas they leave. Many large churches are abandoned in urban industrial areas where the Church has failed to minister to the changing neighborhood. "Whether you stay or whether you move, the Christian relationship is gone," he said. The transiency "strikes at the heart of religion, because the Christian family is gone." He pointed out that when such relationships break there is an inviting of a type of religion which interests the individual in himself. It becomes "my salvation" and "my temptations."

In his plea for persons to give themselves to this type of ministry, Bishop Lewis pointed out that there would be few favorable statistics to report as a result of their labors—nothing to show for it in the *Episcopal Church Annual*. People must be trained to think of their membership not locally, nor as a loyalty to a certain priest, or a congregation, or a building—"not in bricks or stones, but to be at home in whatever church wherever they are."

The problem is not one of missionary

bishops, but of all diocesan bishops. "If I were a diocesan bishop, I'd fight the word 'missionary bishop,'" he said. "If diocesan bishops aren't as much missionary as we, then God help the Church."

SEMINARIES

"Of the Church"

The report of the Joint Commission on Theological Education [L. C., September 18th] was received, rather than approved, by General Convention. The report was commended to the Church except for the controversial sections which disapproved of the courses of diocesan training for the ministry in Long Island and Pittsburgh and the Kentucky seminary, and except for a proposed amendment to the Canons.

The amendment to the Canons was rejected by the Deputies after being passed by the Bishops. The proposal would have tended to place seminaries of other Churches on a par with Episcopal Church seminaries in the education of clergy. The proposal, which was to remove the phrase "of the Church" from the phrase "any incorporated seminary of the Church" in one of the Canons on theological education, would have removed one of the few references in the Canons to the desirability of attending a Church seminary.

As the present Canon reads, a man must serve two years as a candidate before being ordained deacon, with few exceptions, one of which is that two academic years at a Church seminary are considered as two full years. Candidates who attend seminaries of other Churches or who do not attend a seminary must wait a few more months for the full two years to elapse.

Although this extra waiting period is a minor matter, speakers felt that an important principle was involved, in that if it were changed there would be no safeguards as to the type of seminary which a man might attend. The Rev. Don Frank Fenn said that passage of the measure would open the way to the lowering of standards for candidates for the ministry.

In a vote by orders, the clerical order defeated the proposal by a margin of 40¼ to 33, and in the lay order it was defeated by 38¼ to 35½.

Trustees

The House of Deputies elected five clergy and five laymen to be trustees of the General Theological Seminary for the next three years. Those elected were the Ven. Henry P. Krusen of Buffalo; the Rev. Dr. John V. Butler, Princeton, N. J.; the Rev. S. Whitney Hale, Boston; the Very Rev. Dr. James A. Pike, New York; the Rev. W. Moultrie Moore, Jr., Charlotte, N. C.; Mr. G.

Forrest Butterworth, New York; Mr. Jackson Dyckman, Brooklyn; Col. Leigh K. Lydecker, New York; Mr. Charles J. Symington, New York, and Mr. Edward K. Warren, of Greenwich, Conn.

Seabury-Western Dinner

The General Convention dinner of the alumni and friends of Seabury-Western Theological Seminary, Evanston, Ill. was held on September 7th at the Moana Hotel. Presiding at the dinner in the absence of the President of the Alumni Association, the Rev. Charles Bennison, was the Rev. Edward C. Turner, rector of the Ascension and Holy Trinity, Pueblo, Calif.

Bexley Independence

A nine course Chinese dinner and a program of Hawaiian dances by girls who attend St. Andrew's Priory, with music provided by members of St. Peter's (Chinese) congregation, marked the Bexley Seminary dinner, held at St. Peter's Church, and arranged by the Rev. Paul R. Savanack, rector of St. Peter's and Bexley alumnus.

The Very Rev. Philip McNairy, dean of St. Paul's Cathedral, Buffalo, presided during the evening. Brief addresses were given by Bishop Burroughs of Ohio, the Very Rev. Dr. Corwin Roach, dean of the seminary, and the Very Rev. Dr. John Craine, dean of Christ Cathedral, Indianapolis. The latter called for strong action by Bexley alumni to seek formation of a council which would give Bexley more independence of operation than it has under its present relationship with Kenyon College.

Philadelphia Accreditation

Forty alumni, their wives and friends, gathered for the annual Convention dinner of the Philadelphia Divinity School in the Halekulani Hotel on September 7th. The Rev. Robert Sheeran of Hilo, Island of Hawaii, presided. P. Blair Lee, a member of the board of trustees of the school, gave an accounting of the financial situation at Philadelphia, reporting that during recent years the budget had been in balance. He reported that the present endowment is small but that plans are being made for a campaign to enlarge it by the time of the school's centenary celebration in 1957. Bishop Hart of Pennsylvania, president of the Board of Trustees, reported that it is hoped that by another year the school may be accredited so that it will be formally approved by the Commission on Theological Education. One of the difficulties for accrediting has been the small endowment. The Board also has adopted the policy of making every effort from this time to obtain the services of the

best men in their respective fields to serve on the faculty of the school. It is hoped that this also can be achieved through the endowing of certain chairs as part of the centenary program.

PENSIONS

Mother and Sisters

The devoted Churchwoman who makes a home for a clerical son or brother will not be completely ignored as an object of the Church's concern.

Recognizing that such persons cannot be included in the group system of the Church Pension Fund, General Convention has adopted a resolution asking the Commission on Pension Plans and Salaries to study the possibilities of individual annuity contracts for mothers and sisters of unmarried clergy. The Commission was also asked to consider the possibility of paying into the estate of an unmarried clergyman the cash grant immediately after death which is now made available to widows.

This resolution was submitted by Peter Day and the clerical and lay deputation of the diocese of Milwaukee.

ECUMENICAL

South India Visit

Concurring with the House of Bishops [L. C., September 18th], the House of Deputies voted to send a special delegation to visit the Church of South India and to report its findings to the next General Convention.

At a previous session, the House had concurred with the Bishops in asking the Church to study the Church of South India during the next three years. These actions were the result of a recommendation of the Anglican Congress at Minneapolis in 1954 which suggested "that an early evaluation be made by an officially appointed body in each member Church of the Anglican Communion of the situation as it is developing in the Church of South India."

Approval by the House of Deputies was overwhelming. The clergy approved by a vote of 51½ to 22, and the laymen by a vote of 55 to 21½.

Opponents to the proposal expressed the fear that the visit would add nothing to our knowledge of that Church, and might be susceptible to misunderstanding by the Church of South India.

FAITH AND ORDER

U. S. Conference

Bishop Dun of Washington reported to the House of Bishops on a United States Conference on Faith and Order which is being planned for the fall of 1957. This was not mentioned in the

written report of the commission on ecumenical relations, of which Bishop Dun is chairman, because plans had not been made when the report was printed. The conference is the result of a new policy of the World Council of Churches, which encourages conferences on the unity we seek on the local as well as the world level.



Matson Lines

EVANGELISM

Out of the Ether

The House of Deputies passed a resolution calling on each adult baptized and confirmed in the Church to bring another person to the Church. With concurrence of the House of Bishops, the resolution would bring to the attention of the Church the tremendous need for personal evangelism.

The Rev. Samuel Shoemaker, of Pittsburgh, spoke of the fact that "we must bring evangelism down out of the ether and make it practical." He called upon the clergy to consider setting up courses on personal evangelism in parishes and missions throughout the Church. Dr. Shoemaker also asked that the House consider a means of changing sessions of the Convention so that there will be more time for spiritual things, as well as the regular business of the House.

The resolution was referred without debate to the new commission on structure and organization of convention.

LAYREADERS

Licenses

A change in the canons of the Church which would require a layreader to obtain his license from the diocese or missionary district in which he is canonically resident was approved by the House of Deputies. With concurrence of the House of Bishops, it would be impossible for a layreader to obtain a license from the bishop of a diocese in which he may reside temporarily.

One deputy opposed the change on the grounds that it might discourage young men in colleges and universities from becoming layreaders. "The result," he said, "might be to prevent the Church from encouraging vocations to the priesthood."

SOCIAL RELATIONS

The Aged

A message from the House of Deputies announced that it had passed a resolution that, the House of Bishops concurring, a special study should be made of the problems of the aged. Before anyone could vote concurrence, the Presiding Bishop, who will be 65 on November 6th of this year, said:

"This appeals to me." (Laughter)

When concurrence was unanimously voted, he said:

"Thank you!" (More laughter)

Better to Speak

After much discussion, the Joint Commission on Social Reconstruction was continued by the House of Deputies. On a motion to concur with the House of Bishops, continuance of the Commission was opposed by Charles Taft of Southern Ohio, on the grounds that it does not contribute to the knowledge of General Convention. He stated that the members are primarily amateurs and do not have sufficient knowledge of the subjects. He said the Commission has neither the necessary funds or staff to do a competent job.

The Rev. Dr. William Nes of Chicago objected to abandonment of the Commission, saying that "we are concerned about matters not ecclesiastical, and it is better to say something to the world in an amateurish way, than not to say it at all." He went on to say that "the Church is not a Church for Sundays only, but for every day in the week as well."

The Rev. Don Frank Fenn of Baltimore also spoke for the Commission's continuation, saying that "the Church needs this voice" to speak for it. The Very Rev. Dr. James A. Pike of New York stated that to discontinue the Commission would be "to narrow the scope of God's work in the world." He reminded the House that the prophet Isaiah spoke against slums, and that throughout the history of the Church God has used it to bring judgment on society.

"If you hate me . . ."

"If you hate me because I am ignorant, I can educate myself. If you hate me because I am dirty, I can clean myself. If you hate me because I am a pagan, I can embrace the Christian religion. But if you hate me because I am black, I can only refer you to God who gave it to me."

Thus the plight of the colored man in America was pictured at General Con-



DR. DAVIS
Neighbor help neighbor.

vention by Dr. W. Milan Davis, colored president of the Church's Okolona College of Okolona, Miss., who at the Domestic Missionary Mass meeting told of the need for a chapel for his 600 students.

The college, now comprising 20 buildings on 380 acres, was established in 1902 and taken over in 1921 by the diocese of Mississippi and the American Church Institute for Negroes. Its aim has been

Weight Machine

Portly Dr. W. Milan Davis, president of Okolona College, told this story about himself — "Persons on the airplane were apprehensive when they saw my weight. At Honolulu, I weighed myself on one of these new-fangled machines where a voice tells the weight. Dr. Tollie Caution of National Council got on the machine first. A delicate little female voice whispered, "142." Then I got on. Out came the same little voice, "One at a time, please."

to assist the economic and cultural standard of the Negro people, and it has long had an out-going program of assistance to a wide community of persons other than collegians, including a community canning plant, veterinary services, craftshop for repairing of farm equipment, and extension services in the reclaiming of farms in process of foreclosure and in the electrifying of homes. It has a teacher's training course as well.

A program of "neighbor help neighbor" was described. Under auspices of the college, 50 veterans were gathered to describe their needed improvements in home life. One day 100 farmers, including veterans, reclaimed the home of an invalid by giving his house two coats of paint, building steps, putting in windows and screen doors and a sanitary toilet, electrifying the home, and sodding the

lawn. The work was accomplished between 7:30 a.m. and 4:30 p.m., leaving a happy man, wife and children.

In describing the self-help efforts in looking toward a needed chapel, Dr. Davis told of the school's "faith bank." Various members of the staff and friends contribute to it through performing services for which reimbursement money is placed in the bank. One performs nursing services; another places there his honorariums for lecturing.

"We believe that if you do something yourself, others will want to help," Dr. Davis said.

DEACONESSES

Commission Restored

Restoration of the Joint Commission on the Work of Deaconesses was approved by both Houses of General Convention.

The Commission lapsed in 1952 because of its failure to ask for continuance.

In advocating the Commission, Bishop Burrill of Chicago said:

"Deaconesses are an order in the Church. They are trained under rules set down in Canon 51 and are set apart in a solemn service. The order of deaconesses should be the concern of the whole Church, and the Joint Commission should be restored, consisting of three bishops, three priests, and three lay persons."

HISTORY

Jamestown Celebration

The Rev. Dr. Walter Stowe of New Jersey introduced a resolution, which was approved by General Convention, for the formation of a committee to join with state and federal authorities in the celebration of the 350th anniversary of the settlement of Jamestown, Va., in 1957.

According to the resolution, members of the committee for the celebration will include the Presiding Bishop of the Church, the Bishop of Southern Virginia, the president of the House of Deputies, and the historiographer of the Church. The Archbishop of Canterbury and the Bishop of London will be invited to attend the anniversary celebration.

Magazine Continues

A resolution to continue the work of the Joint Commission on the Historical Magazine was approved by the House of Deputies on September 8th.

The chief purpose of the Commission is the publication of the *Historical Magazine*, which has been in existence for 24 years. The *Historical Magazine* will con-

tinue to publish valuable historical articles on the Church's life and work, if the resolution is approved by the House of Bishops.

No Anniversary

A resolution to make October 16th a Memorial Day to mark the 400th anniversary of the martyrdom of Bishops Latimer and Ridley was rejected by the House of Deputies.

The resolution was objected to on the grounds that Latimer and Ridley do not represent the Anglican Communion because of their Calvinist theology.

If the resolution had been passed, Episcopal churches around the world would have been called upon to commemorate the martyrdom of these two men with special services and sermons.

DIACONATE

No Pensions

On recommendation of the Committee on Canons the proposal of the Rev. Francis Craighill of Williamsburg, Va., to repeal Canon 34, Section 10, dealing with the perpetual diaconate was defeated in the House of Deputies. Mr. Craighill asserted that the only effect of his proposal would be to require parishes to pay pension premiums for perpetual deacons [Section 10 (d) provides that pension rules do not apply]. Jackson Dykman, chairman of committee, stated that the section under discussion covered many more aspects of the subject and should be retained.

SERVICES

Confraternity Mass

The Confraternity of the Blessed Sacrament had its General Convention High Mass at St. Mark's Church, Honolulu, on September 13th, at 7:30 a.m. The celebrant was the Rev. Joseph Turnbull, vicar of St. Mark's; he was assisted by the Very Rev. Malcolm DeP. Maynard, dean of the Cathedral of All Saints, Milwaukee, Wis., and the Rev. O. Dudley Reed, rector of Holy Trinity Church, Danville, Ill.

Masses

Bishop Hallock of Milwaukee was the celebrant at the American Church Union's low Mass of requiem for the departed, on September 9th at St. Mark's Church in Honolulu. He was assisted by the Rev. Joseph Turnbull, vicar of St. Mark's, and the Rev. R. J. Bunday of the diocese of Western Michigan.

(Bishop Hallock resigned from his membership in the A.C.U. about three months ago.)

An earlier A.C.U. Mass, the Votive

Mass of the Holy Spirit, was also held at St. Mark's. Bishop Burrill of Chicago presided at the throne for this service, for which the celebrant was the Rev. Canon Albert J. duBois, executive director of the ACU. Assisting him were the Ven. John E. Culmer, archdeacon of South Florida, and the Rev. Paul Kim, vicar of St. Luke's, Honolulu. Master of ceremonies was the Rev. Canon William Elwell, who is soon to become rector of St. Clement's Church, Philadelphia. The musical setting was the Missa Marialis.

Breakfast was served on both occasions by the women of St. Mark's.

LAYMEN

Telephone Report

The magic of modern communications enabled Bishop Burroughs of Ohio and three other persons attending General Convention in Honolulu to participate

in the diocesan laymen's conference held at Kenyon College, Gambier, Ohio.

At six a.m. on Sunday morning, September 11th, a 15-minute telephone report to the laymen gathered at Kenyon College was made from Bishop Burroughs' Honolulu hotel room. Edwin Howe, lay deputy from Shaker Heights, Ohio, the Rev. G. R. Hargate, clerical deputy and diocesan field department chairman, and Miriam Yamakawa of Okinawa were invited to take part.

ECF

Helping in Every Way

"Today there are new church buildings — parish houses, rectories, and churches themselves — in 20% of our dioceses because the Episcopal Church Foundation exists," Mr. Robert D. Jordan, executive vice-president of the foundation, told the Houses of Deputies and Bishops in Honolulu.

"One of our seminaries is better able to meet the pressing demands of the Church for more and better trained seminarians because of a grant from the Episcopal Church Foundation," he said.

Mr. Jordan pointed out that "there is a beautiful new chapel at our Navajo Mission at Fort Defiance, Ariz.," because of help given by the Episcopal Church Foundation.

Mr. Jordan asked for active support in furthering the work of the foundation:

"We urge you to give us names of those who should receive literature," he said, as he pointed out that the foundation has no program of its own, save that of helping in every way possible the work of the Episcopal Church.

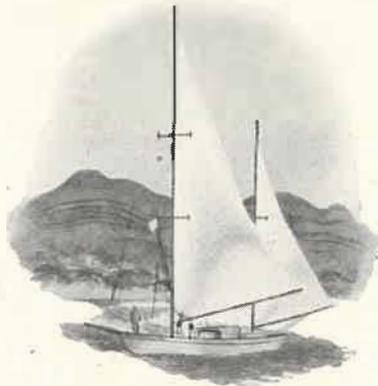
More and more people, Mr. Jordan said, are making bequests in their wills; others have made direct gifts in cash or stock. The officers of the foundation work closely with the officers of the National Council, he said, and have been able to help in the construction of 18 needed buildings in the past two years.

COMMITTEES

Division of Work

The House of Deputies on September 7th ordered the appointment by the President of two new standing committees of the House, one on national and international problems, and another on ecumenical relations. The committees will be made up of five clergymen and five laymen.

Before the change, all proposals along these lines had been submitted to the Christian Social Relations Committee. The House of Deputies had previously approved the change in name of that committee from Social Service to Christian Social Relations.



Matson Lines

JOINT SESSIONS

From Home and Abroad

General Convention, meeting in joint sessions on September 6th and 7th, heard reports on the Church's program presented by the Departments of National Council [L. C., September 11th]. No legislative action is taken at a joint session, but the Houses meet together to receive notable guests and to listen to reports such as these, so that they need not be repeated. Here is a report on the two meetings by Elizabeth McCracken:

Bishop Kennedy, in welcoming the first joint session of the Overseas and Home Departments, drew on his past experience:

"I wish to express what it means to our people to have you here. One lay reader waited 20 years at a leper colony for a priest to come there. That leper colony was destroyed during the war. When I found that lay reader, he had lost all his possessions. Leprosy had taken both his hands and one of his legs. All he wanted, he said to me, was a Prayer Book. I put it against the one leg he had, in the place where the other had been. He said to me: 'We want to thank you for being brave enough to come. We want to thank you for loving us enough to come.' Now those of us here in Honolulu say to you, 'We want to thank you for being brave enough to come. We want to thank you for loving us enough to come.'"

The Rev. William C. Heffner, a canon of St. Andrew's Cathedral, Honolulu, now working at Naha, Okinawa, introduced two Okinawan laypeople: Luke Choshin Kabira, general secretary of the Ryukyu Anti-Tuberculosis Association, and Miss Miriam Yamakawa, a first-year student at Ryukyu University. Canon Heffner translated for Mr. Kabira, who spoke in Japanese, but Miss Yamakawa spoke in English. Mr. Kabira said:

"Okinawa is a small island. One hundred years ago the seeds of the Church were planted but did not bear fruit. The Church of England sent a missionary and his wife, who stayed for about eight years. Then, later on, the Japanese sent a missionary; but again there was no fruit. Bishop Kennedy in 1951 sent missionaries to begin work in the islands. It was hard in early days, because of the language difference. But now we have seven churches and many members. Bishop Yashiro helped. We have been honored by a visit of Bishop and Mrs. Sherrill, and by many visits of Bishop Kennedy. Because we have one God, we can work together. Thank you for the offering made at the Opening Service."

Miss Yamakawa, a lovely young girl, said: "My life changed to joyful life after I became a Christian. We are brothers and sisters of all peoples. I

like to teach Sunday School, to teach the children to be Christians."

Negro Work

Next came the Rev. Dr. Tollie L. Caution, assistant secretary of domestic missions, who said:

"Our work among Negroes, done in close coöperation with the American Church Institute for Negroes, has gone forward since it has been coördinated. We have 30 men in seminaries, 11 in Church seminaries. The need for urban work is growing."

Armed Forces

The Rev. Robert J. Plumb, executive secretary for the armed forces, said:

"One million young men are going into or leaving the armed forces. The budget for the armed forces has been placed on a permanent basis. We have 105 chaplains. We need 25 men under 34 years of age. Unless they volunteer, their places will be given to men of other Communion. We are grateful to Bishop Kennedy, Bishop Keeler, Bishop Pardue, and Bishop Louttit for episcopal oversight. Also, other bishops have supported our work in their dioceses and districts."

Rural Work

The Rev. Clifford L. Samuelson was ill and unable to attend the General Convention. Bishop Horstick of Eau Claire reported for him. He stressed the unique quality and great value of the work at Roanridge.

Overseas

Bishop Binsted introduced the report on overseas work by saying:

"The Church at home and the Church overseas are units of the same fellowship. God through His Incarnate Son has given us a light for the world. It has been given us to know Christ as Saviour of all men; and we share that gift with all, as we find the opportunity. . . . We should establish self-supporting national Churches; this is as old as Christianity. The brilliant, dynamic, and inspiring personality of Bishop Kennedy can and will make the work he leads become autonomous. . . .

"The Chinese Church will emerge from its present time of deep trial. Many Chinese Christians are loyal; some have been martyrs. We must trust them as they deserve. In plans for the future, do not forget China: the gates of hell shall not prevail against it. . . .

"The Japanese Church has shown superb courage. We should help it. We should give money, not as to strangers, but as to brothers in Christ. In the Philippines, we have 20 Philippine priests, and 22 postulants. Our people are mostly very poor. They make offerings in kind, which we sell, and give the proceeds to the Church."

Bishop Melcher of Central Brazil spoke to the joint session on the work of the Church in Latin America, strongly

ly attacking the Roman Catholic Church there [L. C., September 18th].

(This speech aroused a storm of protest in the Honolulu secular press, led by a dignitary of the Roman Catholic Church there.)

(Bishop Kennedy issued this statement, which was printed in the Island papers with editorials of admiration for Bishop Kennedy: "Although I am not acquainted with the Church situation in Latin America, I can say that the relationship of the Episcopal Church and the Roman Catholic Church in Hawaii has been most friendly and cordial. We are grateful for the contribution the Roman Church has made to the spiritual life of Hawaii. The General Convention is a democratic body. Individuals may speak and not in any sense be spokesmen for the Episcopal Church, nor express the feeling and attitude of the Church.")

Recruiting

"We train women for work in the Church, knowing more likely than not they will be treated as second or third class citizens when they undertake their tasks," said Bishop Donegan of New York in reporting for the committee on recruiting for Christian service of which he is chairman. "An alarming percentage



BISHOP DONEGAN: *Are clergy able to work with women?*

of our clergy are theologically as well as emotionally unequipped to work with women, a fact which may well indicate inadequacy in other areas, as pastor, for example." Bishop Donegan said he hoped that a plan could be developed to encourage people to think through the man-woman relationship in the Church in the light of God's revelation.

The committee on recruiting for Christian service was authorized by the 1952 General Convention. Appointed by National Council, it is concerned with methods of recruiting men for the min-

istry and laypeople for other forms of full-time Church work.

A questionnaire sent out to all the clergy, senior wardens and Woman's Auxiliary presidents asked by what means they had been brought into the work they were doing. The replies indicated that it was through their involvement in parish life, both in work and worship, and through conferences in which clergymen took the initiative in raising the question with them, that most people have been brought into the ministry or lay Church work.

A plan was drawn up in the light of the results of the questionnaire. The first requirement was to coordinate the various departments and divisions of National Council in the matter of recruiting, the second, to provide literature on the subject of Christian vocation. Conferences for recruiting of candidates for the ministry would be planned with the Joint Commission on Theological Education and with the deans of the seminaries.

None of the schools or training centers for lay workers are full, and the number of applicants is not increasing. The best workers often find little or no understanding or respect for what they are trained to do.

Christian Education

"I am too old to express an opinion on this material," said the Presiding Bishop, speaking of the new Sunday Courses of the Department of Christian Education, "but I am no older than some who are expressing opinions [laughter]. If this group cannot produce a curriculum, and teach and train people how to use it, no group can."

A report on the development of the new Sunday School curriculum was made by the Rev. David Hunter, director of the Department of Christian Edu-

cation. He spoke of four elements in Christian education: (1) God's revelation of Himself in Christ, (2) a personal encounter with this revelation, (3) an ability on the part of the teacher to communicate this revelation, and (4) willingness of the teacher to work hard. "We must not be content with any two or three of these elements," he said. "We have two services in the department, materials and leadership training. The whole work of the department is included in these two. They must go on concurrently."

Details of the materials and some details of the process of leadership training were shown in white lettering on a dark red screen. Dr. Hunter then called upon three priests whose parishes have used the materials of the Department successfully; the Rev. H. D. Butterfield of Rutland, Vt.; the Ven. Richard Martin, archdeacon of Negro work in the diocese of Southern Virginia, and the Rev. R. L. DeWitt of Michigan.

The program of the Adult Division will use audio visual aids, made possible by private funds, in the next triennium, according to the Rev. John B. Midworth, executive secretary of the division. Every course will be revised, and the clergy laboratory training program is to be expanded. The program for the teacher-training of lay people is designed to be missionary in nature and centered in the whole of parish life.

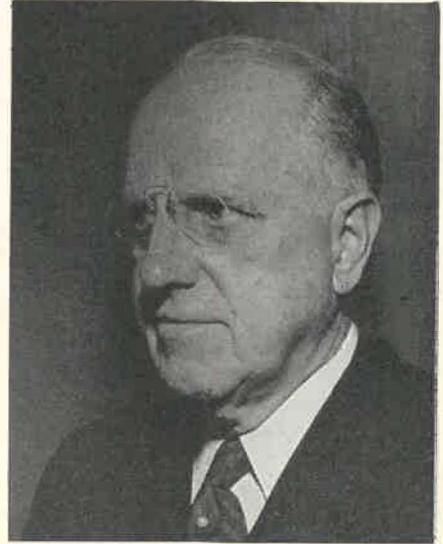
Promotion

The fulfillment of pledges already made would put the Builders for Christ program over the top, according to Bishop Hobson of Southern Ohio, chairman of the Department of Promotion. If they are fulfilled, the \$4,150,000 campaign will be oversubscribed. Bishop Hobson voiced his hope that a courageous budget would be adopted.

Finance

Harry M. Addinsell, treasurer of National Council, made a report which made clear the technicalities of financial administration. One paragraph aroused enthusiastic applause:

"Some of you who were present at the last General Convention may re-



MR. ADDINSELL: *Adjusting our sights.*

member that in my report I referred to 'new horizons.' Now, I would like to say, as a fairly active layman of our Church, to all the laymen of the Church that a new horizon we should insist upon as a 'must' is adjusting our sights to a higher level of salary — or stipend, as it is delicately referred to — for the dedicated and consecrated gentlemen of the cloth who are devoting their lives to the work of our Church, from the Presiding Bishop down through to the ranks of bishops and clergy to the most humble curate or missionary."



HOUSE OF BISHOPS, 1955 *General Convention.*



U. T. O.

All God's Children

The United Thank Offering of the women of the Church reached an unprecedented high of \$3,149,197.83 for the past triennium. This was an increase of \$711,004.50 over the offering presented in Boston in 1952, or 29%.

Among specific uses to which the U.T.O. money will be put are a playground for a school in Cuba, a supplement for the pension fund, and two way radio communication for the Church in Liberia. It will be used for a recruiting and training program, for salaries and allowances, for new buildings, repair of old ones, and equipment. It will also be used in cooperative projects.

The announcement of the total, a closely kept secret, came at a dramatic moment in the Overseas Missions Mass Meeting. As the great crowd in the Civic Auditorium sang hymn 262 (Remember all God's children), "Some live in sultry forests where apes swing to and fro," down the aisle came a group of children. Led by a boy in parka and mukluks, on came East Indians, Japanese—even two mainlanders—and bringing up the end were two tiny, solemn Chinese. To the platform they marched, stood in a row, and lifted from the floor huge placards. Beginning with odd cents, the last figure revealed was the million—three million, and the assemblage burst into the doxology. The Auxiliary adopted a budget of \$3,209,197.83 for the next triennium.

Ginger and Canna

Every three years since the 1889 General Convention the women of the Church have presented, through their delegates to the Triennial Meeting, a

United Thank Offering, which has been used to expand the missionary program of the Church.

The first United Thank Offering was used to build a church in Anvik, Alaska, and to support a woman missionary in Japan. Primary emphasis has always been placed on the training and support of women missionaries.

At the 1955 United Thank Offering Service on September 8th at 7:30 a.m. in the Civic Auditorium, the Holy Communion was celebrated by the Presiding Bishop, assisted by Bishop Kennedy of Honolulu and Bishop Bentley, vice president of the National Council. There were 24 missionary bishops in the chancel.

There was pervading and impressive silence as 4,000 women made their offering of thankfulness in the Auditorium, where anthurium, torch ginger, and canna were massed effectively on and around the altar. Seventy girls from St. Andrew's Priory served as ushers.

At the last General Convention \$2,438,193.30 was presented and it was the largest amount given at a U.T.O. Service. The free will offering of the women of the Church, given in addition to their regular Church pledges as an "expression of gratitude and thankfulness," has increased each triennium. Initiated in 1889 by the late Mrs. Richard Soule of Boston, the first offering was \$2,000. In 1949, the two million dollar mark was reached for the first time.

ELECTIONS

Council Representatives

Four women delegates were elected to represent the Woman's Auxiliary on the National Council: Mrs. Clifford C. Cowin, diocese of Ohio; Mrs. Sumner Walters, district of San Joaquin, wife of

Bishop Walters; Mrs. Theodore O. Wedel, diocese of Washington, presiding officer of the current triennial; Mrs. F. O. Clarkson, diocese of North Carolina.

Additional nominations included: Mmes. R. T. Chamberlain, diocese of Chicago; Charles Dengler, diocese of Michigan; C. C. Moore, diocese of Colorado; P. P. Strassburger, diocese of Newark; F. K. Verleger, diocese of California.

National Board

The following were elected to the National Board of the W.A.: Mmes. Shubael Beasley, Tennessee; St. Elmo Coombs, Los Angeles; Lawrence Dorsey, Indianapolis; Winfred Douglas, Colorado; John Foster, Texas; Edward Heffner, Salina; Orrin Judd, Newark; Harold Moulton, Western Massachusetts.

TOUR OF CHURCHES

Visitors Welcome

How the Church on the Island of Oahu ministers to its people of many nationalities was shown to Triennial delegates as they toured Honolulu's neighboring missions:

Several large busses drew up outside St. Luke's, Honolulu. They saw a group of women in light colored brocade skirts and gauzy blouses. They saw a church which had the real flavor of the Orient about it. The roof corners turned up, like Wadham's oil stations. Woodwork was painted red. Conspicuous was the bell tower above the portico, a framework of beams and roofs, again with heaven pointing corners. The priest had a gentle, worn face. He stood in the walk to shake the hand of each of two or three hundred women. This is the Rev. Mr. Kim, and his work is among the Koreans

in the city. It has been a hard struggle for these people in exile to have their own place to worship. Still, they have resisted offers for \$1500 to buy the two monkey pod trees that shade the property, for they wish so strongly to make and keep God's house beautiful. Here the shattered fellowships of these sad people are rebuilt, and here they can meet those whom they may never again see in this life. As the busses rumbled away, St. Luke's people waved and smiled at their visitors, and in the busses, some handkerchiefs waved and dabbed at eyes surreptitiously.

St. Mark's

Sometimes, when a new church is built, the old one is used as a parish house. At St. Mark's, it could only be burned down, before it fell on the heads of its people, or dropped them through the termite-rotted floor. But the labors of their hands accomplished what their pocket-books could not. Their faith and work have created something of great beauty, from the 30,000 bricks of grays so soft they look like velvet, the cross-shaped openings that take the place of windows in the narthex to the stations of the cross which depict the participants in the Passion as having Hawaiian faces, and the blue ceiling with dozens of tiny lights twinkling through. A founder of the parish said, "This has been the fountain head of Catholic practice in Honolulu for 42 years."

Holy Trinity

Holy Trinity ministers to a Japanese congregation, and also has a fine new building. Women released from long meetings are customarily great chatterers. But there was a reverent silence as these women filed in, knelt in the pews, doubtless with a fervent prayer for those who work and worship at Holy Trinity, and slipped out to make room for others. Like every bit of land in Honolulu, the surrounding lot is lovingly planted with



ST. MARK'S: *Fountain head of Catholic practice.*

colorful flowers in many gardens, in this case including a kindergarten, which is directed by the priest's wife, Mrs. Lawrence Ozaki.

College Work

The Church's mission to college students is represented at the University of Hawaii by Canterbury House. One can only hope that the young people notice the spirit of the work and the warmth of its love and concern, and overlook its physical plant. The future leaders of the Church in these islands surely need more adequate facilities for worship, fellowship, and contact with the great Church they meet there.

St. Andrew's Priory

Liquid sunshine fell from the skies as the tour ended at St. Andrew's Priory, girls' school directed by the Sisters of the Transfiguration. The young women whose poise and charm had been in evi-

dence as they took up the offering at the U.T.O. service proved gracious hostesses, as they served punch and cake to the delegates under the trees in the school garden. Their concern for the pleasure of their visitors was shown by the trees, which had orchids pinned to their trunk as high up as arm could reach, and the table, whose cover was ti-leaves, studded with hibiscus, lilies, and more orchids. Only the junior school was not at the party. As they waited for the school bus, some climbed on benches to peer over a hedge and see the visitors. The wistful little faces got many waves of hand.

MEMORIALS

Mrs. Stebbins

The Woman's Auxiliary voted that \$10,000 be allowed from the discretionary fund for the World Council of Churches in memory of the late Mrs. Edwin A. Stebbins, a Churchwoman and a leader in the Ecumenical Movement.

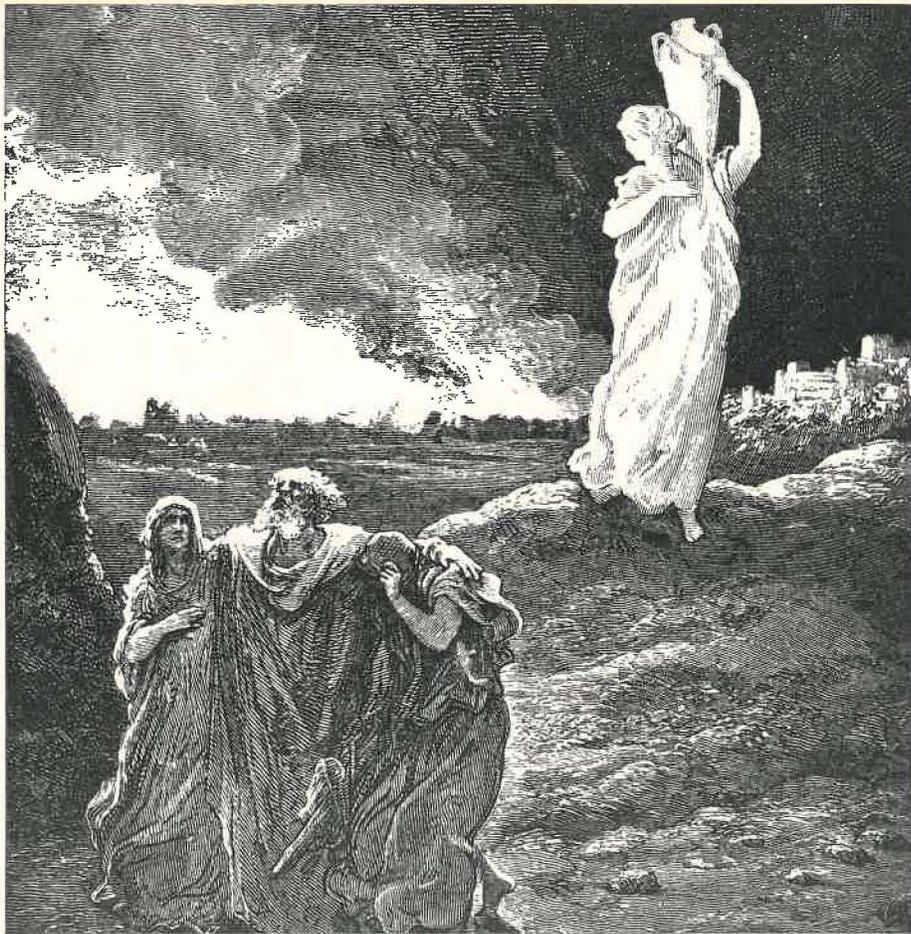
MISSIONARIES

Center for Women

The establishment of a training center for women in Church work in Brazil is the dream of the Church there, according to Carman Wolff, worker in Christian Education and Woman's Auxiliary in Brazil. The center, which would be the first such institution in the Church outside the U.S.A., would serve as a home for women college students in Sao Paulo, and would help provide leadership among women who are just now becoming interested in education and work outside their homes. Miss Wolff spoke to the Woman's Auxiliary about the center.



WOMAN'S AUXILIARY: *In session.*



LOT'S WIFE

Trying to move forward while looking backward is unsatisfactory.

Doré

Something Hidden

Report of the 1955 Joint Committee on Programme and Budget*

As Adopted by the General Convention

FOUR lepers, as recorded in II Kings 7, sat slowly starving outside the gates of Samaria. Presently they were aroused by the spirit of progress. "Why sit we here till we die?" they said, and so, turning their backs on the past, with new found courage they moved forward toward the dreaded Syrian host. Arriving at the enemy camp they found all the material things they needed, but no Syrians. They had feared these Syrians, but the Syrians were even more timorous. They had feared enemy strength, but the Syrians had been scared away by a big noise.

As the lepers sat in the midst of their new found wealth, the spirit of impelling

evangelism came upon them. "We do not well; this is a day of good tidings and we hold our peace; if we tarry till morning light some mischief will come upon

* Members of the Joint Committee on Programme and Budget: Bishop Carpenter of Alabama, Chairman; Bishop Wright of East Carolina, first Vice President; Bishops Gesner of South Dakota, Barry of Albany, Barton of Eastern Oregon, and Hallock of Milwaukee; Deans Merritt F. Williams and Sherman E. Johnson; the Ven. Donald Wonders; the Rev. George T. Masuda, Assistant Secretary; the Rev. Messrs. Edward H. Eckel and Frank Rowley; Mr. Philip H. Stafford, Secretary; Mr. Theodor Oxholm, Treasurer; Mr. Houston Wilson, Second Vice President; Maj. Claude L. Daughtry; Messrs. J. L. Caldwell, Harold D. Neill, Sterling F. Mutz, Joseph H. Bowman, B. Powell Harrison, Jr., George Bortz,

us; now therefore come that we may go and tell the king's household."

Blessed with great material strength—in 1953 our total giving was upwards of \$125,000,000—entrusted with the sacred heritage of Christian knowledge, mindful of our debt to our missionary fathers who dared to move forward at any risk to find for us our inherited treasures, we must move forward to carry the good news to the King's household, the whole of His created world.

At this time we concern ourselves with the necessary housekeeping arrangements for that part of the King's household which is our immediate responsibility, as we set in order our Budget for the coming triennium.

Of first concern is the Programme of the Church, and you will note that we have used the old-fashioned spelling because the Programme can never be complete without "me," the individual, and if I am deleted, something is lost from the composite picture of united democratic interest and action. No Every Member Canvass is possible unless I, the individual member of Christ's Kingdom, have *my* personal share in it. Program without "me" can be very impersonal, but Programme with "me" as the guiding rudder, emphasizes the importance of individual responsibility in the whole work of the Church.

In finding the adequate Budget for the accepted Programme, we must move forward with our eyes on the objectives. Trying to move forward while looking backward is an unsatisfactory maneuver, and it is worth remembering that Lot's wife got very salty and stationary looking backwards.

As we face the future and recognize the vast opportunity for service in Christ's Kingdom, we must not measure the quantity of our endeavour by what we have done before. The world's need and the world's peril call for a renewed and deepened devotion to the Person of our Lord, a more consistent obedience to His Great Commission, "Go ye into all the world and make disciples of all nations." We have no choice but to obey.

Therefore ours is the task to see first what needs to be done and then proceed to do it, using as our gauge, not the standard of the past but the vividly imagined and enthusiastically accepted pattern of the future.

John H. Leach, George Gibbs, Chester C. Wells, Mr. Wells was appointed to succeed Mr. Neill.

Resolutions in memoriam of the three Programme and Budget Committee members who had died within the past triennium were included in the Committee's report. They were for Norman A. Lilly, expert accountant of the diocese of Western Michigan, who had served on the Committee in 1943, 1946, 1949, and 1952; Wilbur A. Cochel of the diocese of West Missouri, who gave Roanridge to the Church for use as a rural work training center for the Church (served on the Committee in 1946, 1949, and 1952); and Harold D. Neill, of the diocese of Southern Ohio, who was on the committee in 1952 and had attended the preliminary 1955 meeting of the committee, serving as second vice president.

National Council

We extend to the officers of the National Council our heartfelt thanks:

(1) for the painstaking preparation of the information and statistical data necessary to the functioning of our Committee, as contained in their detailed report;

(2) for the additional information provided to this Committee and its subcommittees by individual officers who have appeared before us;

(3) for arranging our meeting place, in New York last June, and our Convention accommodations; and

(4) for providing the efficient secretarial services of Miss Maud McCausland of the Presiding Bishop's office, and other staff personnel.

Home Department

The budgetary increase in our Home Department reflects the following advances to be made in the work of our Church in the Domestic Mission field during the next triennium:

(1) A long delayed increase in the annual salaries of our missionary bishops and other hard working personnel in this field of our missionary work.

(2) The acceptance of the full measure of our responsibility towards the Armed Forces of our nation.

(3) The fulfillment of our Christian fellowship with 35,000 overseas students who annually pursue their course of study within the United States, of which number upwards of 1,400 are Anglicans.

(4) Placing our college programme in the enviable position to advance upon numerous additional college campuses, by way of diminishing, pump-priming grants to the work of the several diocesan Commissions on College Work. We are pleased to report that each of our dioceses has now established an active Commission on College work.

(5) A necessary and exciting new programme in Rural Church Training and Education, covering two major activities: (a) In-Service Training for clergy and (b) Student Rural Church training for seminarians. This programme will enable the Church to obtain a greater number of specially trained clergy for town and country work. We anticipate the return from this new training programme will be an hundredfold.

It is the judgment of your Committee that these budgetary increases in the Domestic Missionary field are essential to provide our work in that field with a continuity, strength and balance which heretofore it has not enjoyed in full measure.

Overseas Missions

In our Overseas work, we wish to praise the devoted administrative labors of Bishop Bentley [vice president of Na-

tional Council] and to underline the importance of providing him with a capable assistant.

There is much of encouragement in the progress of our Overseas work, and there are opportunities which should be seized now while the time is ripe. We cannot speak too highly of the sacrificial leadership and wise statesmanship of each and every one of our Overseas bishops. In recognition of their devoted service and need our budget proposes a uniform increase in their salaries.

The Japanese Church desires that we should continue to send American personnel to Japan for the contribution they can make to the evangelistic effort in that great island Kingdom of 80,000,000 souls. A recent enactment of the Japanese government requires that we appropriate \$40,000 a year to meet the removal of an income tax exemption heretofore granted to our missionary personnel. The Japanese Church, with 60,000 baptized members, 15,000 communicants, and 2,000 confirmations last year, deserves

THE BUDGET FOR 1956

As Adopted by the General Convention

| | 1955 APPROPRIATION | 1956 BUDGET |
|--|-----------------------|--------------------------------|
| I. MISSIONARY WORK | | |
| Domestic Missions | \$1,391,455.07 | \$1,733,876.22 * |
| Overseas Missions | 2,297,085.00 | 2,573,522.37 * |
| General Administration | 90,897.33 | 112,729.06 B |
| World Relief and Other | 498,698.50 | 500,698.50 A |
| Total Missionary Work | \$4,278,135.90 | \$4,920,826.15 |
| II. EDUCATION AND PROMOTION | | |
| Christian Education | \$ 306,734.40 | \$ 425,872.50 * |
| Christian Social Relations | 103,993.80 | 101,243.80 |
| Promotion | 249,463.87 | 376,389.99 * <i>below A</i> |
| Woman's Auxiliary | 76,353.01 | 78,530.67 B |
| Presiding Bishop's Committee on Laymen's Work | 35,562.19 | 40,089.57 B |
| Missionary Information | 55,000.00 | 80,000.00 * |
| Total Education and Promotion | \$ 827,107.27 | \$1,102,126.53 |
| III. MISCELLANEOUS ACTIVITIES | | |
| Training Centers and Other Activities.... | \$ 103,102.00 | \$ 125,436.00 A |
| IV. COOPERATING AGENCIES. | | |
| | \$ 36,800.00 | \$ 50,800.00 * |
| V. ADMINISTRATIVE EXPENSES | | |
| Finance | \$ 134,750.00 | \$ 132,633.33 A |
| General Administration | 52,200.83 | 54,750.83 A |
| Equipment and Maintenance | 202,800.00 | 208,000.00 A |
| Superintendent's Division | 190,600.00 | 200,875.00 A |
| Retired Workers | 12,500.00 | 12,500.00 A |
| Total Administration Expenses | \$ 592,850.83 | \$ 608,759.16 |
| Total | \$5,837,996.00 | \$6,807,947.84 |

*Bold face asterisk indicates that the amount is somewhere between amounts proposed in alternate National Budgets A and B [L. C.,

September 11th]. The letter **A** means the amount is the same proposed by Budget **A**, and **B** means the amount equals that proposed in Budget **B**.

ESTIMATED INCOME AND OTHER CREDITS AVAILABLE FOR BUDGET PURPOSES

| | |
|---|-----------------------|
| From Investment Trust Funds | \$ 430,000.00 |
| From Miscellaneous Sources | 30,000.00 |
| From Woman's Auxiliary | 419,333.00 |
| From Quotas of Dioceses and Districts | 5,928,614.84 |
| Total | \$6,807,947.84 |

our sympathetic support and encouragement.

The Philippine mission, under the consecrated and inspired leadership of Bishop Binsted, one of the great Confessors of our American Church, shows amazing progress toward strength and self-support. Whereas before World War II there were but two native priests, with no support from the field, we now have 23 native priests, with one-third of their support raised from the field. Two-thirds of the annual budget of \$1,000,000 in the Philippines is raised from local fees and offerings. Three parishes are now entirely self-supporting and three other missions are approaching complete self-support. Meantime also we are attaining increased fraternal relations with the Philippine Independent Church, who share St. Andrew's Seminary with us.

In our host missionary district of Honolulu all Church institutions are entirely self-supporting and nearly three-fourths of the support of the parishes and missions is raised locally. In the Island of Guam there are 40,000 Americans for whom the Church should provide Christian ministrations. In Taiwan (Formosa), with a population of 9,000,000, of whom 3,000,000 are mainland Chinese refugees, a great door of opportunity is being opened. In Okinawa, a field which we entered scarce five years ago, one of the most encouraging chapters of modern missionary progress is being written. Six churches have been built, and we now have about 800 communicants and three men studying for the priesthood; four *kindergärtner* are now in training and hundreds of children are receiving Christian instruction. Converts receive one year of instruction before baptism, and six months additional instruction before confirmation.

We have selected these fields as typical partly because they are in the strategic Pacific area. But similar stories could be told of Alaska, of our work in the various Latin-American fields, and in Liberia. We are on the verge of a great missionary advance, if the home Church can be alerted to its opportunities.

Christian Education

We record with a deep sense of gratitude and cordial approval the Group Life Laboratories Programme of the Department of Christian Education, which has been underwritten for the coming triennium in the amount of \$350,000 by certain anonymous benefactors, and which will reach at least 3500 clergymen in this period.

We commend the continued support of this Department throughout the triennium as it works out and puts into operation the new curriculum and programme of Adult Education.

Department of Promotion

We give hearty approval to the plan

of the Department of Promotion to make use of the media of Radio and Television which we consider a far-reaching missionary and educational opportunity and for which an appropriation of \$100,000 each year of the coming triennium has been recommended.

Lenten Mite Box Offerings

The gifts of our children through their Lenten Mite Box Offerings have historically been used for *special advance missionary work* on the frontiers of God's Kingdom. Over two decades ago, when the world economic depression limited and endangered the Church's work everywhere, these offerings were necessarily used to *balance the budget of the General Church*. These offerings still remain in the Church's budget.

It is now the considered thinking of this Committee that the time has come to remove these offerings of our children from the regular budget of the Church and to have them go where originally intended — as special offerings to advance the missionary and educational cause of the Church — that our children may *see clearly* and *share intimately* in the spread of Christ's Kingdom through His needy world.

Income from Trust Funds

Your Committee has considered carefully the recommendation of the National Council that income from trust funds be kept outside the budget. In view of the recommendation in the preceding paragraph and the reserve fund already accumulated by the National Council, the Programme and Budget Committee has continued to include trust fund income as an offset to the budget.

Resolutions

(1) *Resolved*, that the Church School Lenten Mite Box Offering shall no longer be counted for credit on assigned quotas, but rather shall be allocated solely to specific, special projects of Advance Work in the Overseas and Domestic Missionary Fields of the Church.

(2) *Resolved*, that the Budget, in the amount of \$6,807,947.84, submitted by the Joint Committee on Programme and Budget, be adopted for 1956, subject to revision by the National Council in view of the response of the dioceses and districts to the quotas assigned them under the authority of General Convention.

(3) *Resolved*, that the Budget for

1957 and that for 1958 shall not exceed \$6,807,947.84, or such sum in excess of this figure as may be made available by increased giving on the part of the dioceses and missionary districts as reported at the February meeting of the National Council of any given year.

(4) *Resolved*, that the National Council be, and hereby is, instructed before February 15th, in each year of the Triennium, to adjust the budget in a sum reasonably within the total expectations plus other anticipated income, thus maintaining the pay-as-you-go principle throughout the Triennium.

(5) *Resolved*, that an appropriation of \$3,500.00 for the triennium 1956, 1957, 1958 be included in the Budget of General Convention for the work of the Joint Committee on Programme and Budget.

(6) *Resolved*, that undesignated legacies received by the Domestic and Foreign Missionary Society should be used primarily for implementing advance work; and only in case of extreme emergency should any portion of them be used for recurring budget items, such portions not to exceed 50% of the total of undesignated legacies received.

(7) *Resolved*, that the National Council is hereby directed to continue and to expand its programme of surveys in all missionary areas of the Church, making full use of the resources of the Unit of Research and Field Study, in order to increase the effectiveness of the work and to realize economies in administration.

(8) *Resolved*, that in all matters of Budget revision, the National Council be urged to protect the missionary salary and travel items contained in the Budget for the next Triennium, making them the last to suffer reduction.

(9) *Resolved*, that in all instances of activities and coöperating agencies receiving funds from the general Church Programme such grants shall be subject to periodic review by the National Council and that the National Council may adjust the amounts of these grants as its review may determine necessary.

Conclusion

In conclusion we would point to the romance and adventure that is ours as we carry the King's business to the ends of the world, seeking *first* the Kingdom of God and His righteousness and knowing that if this is done all necessary material needs will be forthcoming.

We would face the glorious opportunity of this difficult but interesting time with the spirit of Kipling's *Explorer*.

"Till a voice, as bad as Conscience, rang interminable changes

"On one everlasting Whisper day and night repeated—so:

"Something hidden. Go and find it. Go and look behind the ranges—

"Something lost behind the ranges. Lost and waiting for you. Go!"



How Much the Dioceses Contribute to the Budget of the Church

| | Quota | 1955 Expectations | New Annual Quotas 1956, '57, '58 | | Quota | 1955 Expectations | New Annual Quotas 1956, '57, '58 |
|-------------------------|-----------------------|----------------------|--|-----------------------------------|----------------------|----------------------|--|
| First Province | | | | Fifth Province | | | |
| Connecticut | \$ 188,572.00 | \$ 188,572.00 | \$ 219,809. | Chicago | \$ 160,285.00 | \$ 160,285.00 | \$ 184,655. |
| Maine | 28,089.00 | 22,000.00 | 34,443. | Eau Claire | 7,434.00 | 7,434.00 | 8,245. |
| Massachusetts | 254,605.00 | 254,605.00 | 284,929. | Fond du Lac | 17,662.00 | 17,662.00 | 20,164. |
| New Hampshire | 23,396.00 | 23,396.00 | 26,125. | Indianapolis | 28,213.00 | 30,000.00 | 33,128. |
| Rhode Island | 83,950.00 | 83,950.00 | 94,633. | Michigan | 169,859.00 | 150,000.00 | 192,785. |
| Vermont | 17,118.00 | 12,000.00 | 18,636. | Milwaukee | 44,989.00 | 45,000.00 | 51,363. |
| Western Massachusetts | 66,297.00 | 66,297.00 | 74,192. | Northern Indiana | 21,337.00 | 21,337.00 | 24,630. |
| | | | | Northern Michigan | 7,804.00 | 7,804.00 | 8,438. |
| Provincial Total | \$ 662,027.00 | \$ 650,820.00 | \$ 752,767. | Ohio | 126,858.00 | 145,000.00 | 145,325. |
| Second Province | | | | Quincy | 9,273.00 | 7,800.00 | 10,863. |
| Albany | \$ 85,402.00 | \$ 72,000.00 | \$ 96,938. | Southern Ohio | 87,095.00 | 184,249.00 | 101,717. |
| Central New York | 84,470.00 | 87,368.00 | 95,048. | Springfield | 19,589.00 | 11,000.00 | 21,837. |
| Long Island | 192,308.00 | 116,917.00 | 216,588. | Western Michigan | 40,220.00 | 40,220.00 | 45,376. |
| Newark | 166,964.00 | 150,000.00 | 187,763. | | | | |
| New Jersey | 110,916.00 | 110,916.00 | 134,187. | Provincial Total | \$ 740,618.00 | \$ 777,791.00 | \$ 848,026. |
| New York | 461,896.00 | 349,376.00 | 521,614. | Sixth Province | | | |
| Rochester | 47,440.00 | 47,440.00 | 54,494. | Colorado | \$ 40,932.00 | \$ 25,000.00 | \$ 48,578. |
| Western New York | 72,176.00 | 65,000.00 | 81,784. | Iowa | 30,357.00 | 30,357.00 | 34,791. |
| Provincial Total | \$1,221,572.00 | \$ 999,017.00 | \$1,388,416. | Minnesota | 73,102.00 | 73,102.00 | 84,381. |
| Third Province | | | | Montana | 11,498.00 | 10,000.00 | 13,906. |
| Bethlehem | \$ 50,784.00 | \$ 50,784.00 | \$ 54,958. | Nebraska | 24,561.00 | 24,561.00 | 28,557. |
| Delaware | 42,189.00 | 60,000.00 | 51,489. | North Dakota | 6,355.00 | 6,355.00 | 6,619. |
| Easton | 12,160.00 | 12,160.00 | 13,902. | South Dakota | 11,614.00 | 12,000.00 | 12,711. |
| Erie | 24,356.00 | 24,356.00 | 27,345. | Wyoming | 13,274.00 | 13,274.00 | 16,617. |
| Harrisburg | 38,234.00 | 38,234.00 | 43,487. | | | | |
| Maryland | 116,320.00 | 116,320.00 | 135,490. | Provincial Total | \$ 211,693.00 | \$ 194,649.00 | \$ 246,160. |
| Pennsylvania | 281,088.00 | 281,088.00 | 311,895. | Seventh Province | | | |
| Pittsburgh | 79,255.00 | 76,000.00 | 89,300. | Arkansas | \$ 18,788.00 | \$ 18,788.00 | \$ 21,877. |
| Southern Virginia | 45,309.00 | 45,309.00 | 55,466. | Dallas | 54,068.00 | 54,068.00 | 66,707. |
| Southwestern Virginia | 27,091.00 | 27,091.00 | 31,756. | Kansas | 28,492.00 | 28,492.00 | 32,504. |
| Virginia | 90,464.00 | 95,000.00 | 107,766. | Missouri | 50,320.00 | 50,320.00 | 57,553. |
| Washington | 104,703.00 | 104,703.00 | 120,870. | New Mexico and Southwest Texas | 21,618.00 | 21,618.00 | 25,003. |
| West Virginia | 34,490.00 | 34,490.00 | 39,861. | North Texas | 14,580.00 | 14,580.00 | 18,211. |
| Provincial Total | \$ 946,443.00 | \$ 965,535.00 | \$1,083,585. | Oklahoma | 27,714.00 | 27,714.00 | 33,376. |
| Fourth Province | | | | Salina | 4,735.00 | 4,735.00 | 5,322. |
| Alabama | \$ 52,248.00 | \$ 53,250.00 | \$ 58,937. | Texas | 94,083.00 | 94,083.00 | 113,827. |
| Atlanta | 41,558.00 | 41,558.00 | 49,742. | West Missouri | 26,023.00 | 26,023.00 | 31,199. |
| East Carolina | 20,397.00 | 20,397.00 | 24,761. | West Texas | 42,509.00 | 42,509.00 | 51,597. |
| Florida | 32,367.00 | 32,367.00 | 3,120. | | | | |
| Georgia | 20,977.00 | 20,977.00 | 24,198. | Provincial Total | \$ 382,930.00 | \$ 382,930.00 | \$ 457,676. |
| Kentucky | 34,421.00 | 34,421.00 | 40,124. | Eighth Province | | | |
| Lexington | 17,219.00 | 10,000.00 | 19,491. | Arizona | \$ 18,515.00 | \$ 18,515.00 | \$ 22,341. |
| Louisiana | 52,237.00 | 52,237.00 | 59,517. | California | 92,570.00 | 92,570.00 | 106,458. |
| Mississippi | 27,280.00 | 27,280.00 | 31,672. | Eastern Oregon | 9,514.00 | 9,514.00 | 10,389. |
| North Carolina | 56,727.00 | 56,727.00 | 67,663. | Idaho | 6,971.00 | 6,971.00 | 7,504. |
| South Carolina | 26,816.00 | 26,816.00 | 29,484. | Los Angeles | 146,664.00 | 146,664.00 | 171,950. |
| South Florida | 78,046.00 | 78,046.00 | 92,842. | Nevada | 5,304.00 | 5,304.00 | 6,061. |
| Tennessee | 64,608.00 | 80,000.00 | 72,495. | Olympia | 45,594.00 | 45,594.00 | 55,495. |
| Upper South Carolina | 24,598.00 | 24,598.00 | 29,431. | Oregon | 35,285.00 | 35,285.00 | 41,541. |
| Western North Carolina | 16,202.00 | 16,202.00 | 19,209. | Sacramento | 17,461.00 | 16,554.00 | 21,828. |
| Provincial Total | \$ 565,701.00 | \$ 574,878.00 | \$ 657,686. | San Joaquin | 17,163.00 | 17,163.00 | 20,257. |
| | | | | Spokane | 17,374.00 | 17,374.00 | 20,170. |
| | | | | Utah | 5,981.00 | 6,000.00 | 5,844. |
| | | | | Provincial Total | \$ 418,396.00 | \$ 417,508.00 | \$ 489,838. |

Grand Annual Total for 1956, 1957, 1958. This is not quite equal to the "Estimated Income From Quotas of Dioceses and Districts" listed by the Program and Budget Committee [p. 21]. The discrepancy may be due to the fact that contributions from foreign and overseas missionary districts are not included in the above list of the new estimated quotas \$5,924,154.

Money to execute the Church's missionary program comes mostly from the dioceses and missionary districts in the form of payments on "expectations." Each diocese forwards a statement of the amount it expects to remit to the National Council annually, based upon a quota assigned to it by the Council. The quotas are determined by a complicated mathematical formula weighted somewhat to require proportionately larger contributions from dioceses containing more large parishes.

Above are shown the quotas assigned for 1956, compared with the 1955 quotas and expectations for each diocese. In most cases a substantial increase in missionary giving will be required to meet the new quota, and the amount needed will in many dioceses be close to 10% higher than this figure because the Children's Lenten Offering can no longer be used to help meet the quota.

A study of the whole system of assigning quotas will be undertaken during the next three years for action by the 1958 Convention, as the result of 1955 Convention action.

The Common But Unofficial Name

THE BIG controversial moment of the Honolulu General Convention came and went on Friday, September 9th, and all in all it was something of a disappointment. This was not because the Convention refused to take the advice of those of us who advocated dropping the word "Protestant" from the Church's name. Rather, it was because the debate as it proceeded seemed tiresome and inconsequential to the deputies themselves as well as to the many visitors who had come to see a great issue joined.

It is hard for anybody to say something worth while in three minutes, which was the time allotted for each speaker. In the great 19th-century debates of the House of Deputies, such time limits were not a problem. And it is perhaps even harder to link a detail of nomenclature with the great responsibilities and opportunities with which the Church must deal if it is to live greatly in these times.

The House had adopted a rule that no motion to close debate could be made for the first hour and a half. By the time 45 minutes had passed, people on both sides were trying to get the rule suspended, and the end of the debate was greeted with relief promptly at the end of 90 minutes.

The Episcopal Church's place in Christendom was not seriously debated. Perhaps there is not much disagreement on the fact that the Church claims to be both Catholic and Protestant. At any rate, no speaker for either side tried to place the Church exclusively in one tradition without recognition of the other.

Much was made of the value of a proper choice of name to attract converts from other Christian Communions, a practice that is known by the unlovely name of proselytizing. What most of the speakers meant, we are sure, was something a little different—the need of bringing a vital religion to those who have drifted away from their former affiliation and are looking for what the Episcopal Church has to give.

One speaker only used the confident language that characterized both High Church and Low Church spokesmen years ago—daring to present this Church as *the* true expression of God's will for His Church. "The coming great Church is already here," he said, "and it is the Episcopal Church." Such a notion seemed rather amusing to both sides, and a general wave of laughter swept the House.

It is well that the Episcopal Church, as well as many other Churches that take part in the ecumenical movement, should have learned a little humility about its status in Christendom. And yet the question of the mission of the Church, in its deepest and broadest

sense, is at issue here. Are we the body to which Christ gave His promises? Is the content of our teaching the truth, the whole truth, and nothing but the truth? Do we claim to have the answer to every man's need, living membership in the vine of which Christ is the life? Do we dare to say that our Church is one, is holy, is Catholic, is Apostolic? If so, we *are* living the life of the coming great Church, sinners though we all be. (That Church will be full of sinners too.) If not, are we the Church at all?

This is a place at which a great historic emphasis of the Catholic movement has evaporated from much of the thinking of those who pride themselves most on being Catholic—Anglo-Catholics. Open and frequent expressions of distrust in the visible leadership of the Church, denigration of the National Council, blasts at the House of Bishops, heresy-hunting in educational materials, and a general attitude of hostility toward the Church—all these things play directly and inevitably into the hands of those who regard the Church as a merely human organization. Catholic doctrine on the Church and Anglo-Catholic attitudes toward the Church are poles apart today—much farther apart, it seems, than in the 19th century when the Catholic movement was fiercely loyal to the Church that persecuted it.

IN our opinion, the Church is all that Catholic doctrine says it is, and it is not what partisan attitudes imply it is. Though we may chuckle at an oversimplified statement of the integrity, authority, and mission of the Episcopal Church, no Churchman can be a Catholic without having as a major premise the belief that the Church's folly is wiser than his wisdom.

And this, of course, includes the folly of clinging to the cumbersome and misleading name of the Protestant Episcopal Church in the USA. Since that is the name by which the Holy Catholic Church chooses to call itself in these parts, that is the name we must live with.

However, since the Episcopal Church Foundation, the Episcopal Evangelical Fellowship, the "Episcopal Church" emblem used on printed materials of the National Council, and many other official and unofficial usages have established clearly the fact that the customary shortened form of the name is "the Episcopal Church," this is the name by which it will normally continue to be known in our columns.

We hope that some day, Catholics, Evangelicals, and Liberals alike will agree that the common name ought to be the official one.

Christianization of Latin America

THERE WAS no bitterness, nor even a great sense of urgency, about the debate over the name of the Church. In fact, the only thing that has disturbed the happy holiday air of General Convention has been a series of exchanges on relations with the Roman Communion which were touched off by a speech of Bishop Melcher of Central Brazil [L. C., September 18th].

Telling the grim facts which are well known in the United States, but apparently not so well known in Honolulu, about the state of the Roman Church in Latin America, Bishop Melcher explained:

"I quote these things not as any attack on the great Roman Communion, but as a reply to the greatest stumbling block in the way of Latin American missions. This, then, is the answer to the question that every Latin American bishop is asked as he travels around the Church at home: 'Why should our Church have missionaries in Central and South American countries? Are not these countries already Christian? Why do we need to spend money converting them?'"

The fact is that the masses of South America are very largely unchurched. There is only one Roman Catholic priest per 6,000 communicants, and most

Latin American countries are breeding grounds for superstition, atheism, and Communism. If it were possible for our Church to work *with* or even *through* the Roman Church in meeting the need of the people of this vast area, we should be delighted to do so. The problem is that, not doing the job itself, the Roman Church conceives its duty to be the prevention of anybody else from doing it. Its position on the subject is entirely logical from the standpoint of Roman theological premises, but these are premises which other Churches do not wholly share. We have every right to call attention to the practical failure of the Roman position to accomplish the Christianization of Latin America.

Honolulu newspapers, however, unfamiliar with the complexities of the problem, have deplored the "attack" on the Roman Church as disturbing the fine relationships maintained between different Christian communions and even between different faiths, such as Buddhism and Judaism, in the territory.

This is Honolulu's first Church Convention of such large scope. As time goes on, the city will have to become more inured to hearing about the seamy side of interchurch relationships.



HOUSE OF DEPUTIES, 1955 General Convention.

EPISCOPATE

31 for Coadjutor

The names of 31 clergymen have been submitted to the committee which will recommend nominees for bishop coadjutor of Oregon. General Convention consented to the election of a coadjutor for the diocese, and a special diocesan convention is planned on October 17th and 18th in Portland, when the new bishop will be elected.

Nominations will be made from the floor, but a report from the committee will give delegates information on the availability and backgrounds of candidates, and will make recommendations from names submitted. Twenty of the men suggested so far are from outside the diocese.

RADIO & TV

Dean Pike

Beginning October 9th, the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New York City, will appear on a television program on the ABC-TV network each Sunday from 1:30 to 2:00 p.m. EDT. On December 11th the time will change to 4:00 to 4:30 p.m. EST.

The program, to be known as "Dean Pike," will be live informal conversations on religious and ethical perspective on current issues. Other well-known public figures will sometimes take part.

Strike It Rich

Lucienne Sanchez, home on leave from St. Joseph's hospital, Bolahun, Liberia, went home from television's "Strike It Rich" program recently with a check for \$190 payable to the Order of the Holy Cross for their work in the mission station. She won that amount by answering a few elementary questions in geography and other subjects, and also had an opportunity to tell the viewers of her work in the field.

During the broadcast she appeared in native dress, with Falla, a native baby she has raised [L. C., September 4th] strapped to her back. She is continuing her lectures and fund-raising efforts in this country until November, when she will return to Africa.

Episcopal Hour's 10th

More people hear "The Episcopal Hour" each week than there are communicants in the Church, according to a news release put out by the radio program's sponsors for its 10th anniversary September 18th.

Outlets for "The Episcopal Hour"

have grown from 26 stations in the Southeast to 300 stations from coast to coast, plus outlets in four overseas districts of the Church and the Armed Forces Radio Network. The program, which is the only continuing radio program of the Church on a national level, is sponsored by the Fourth Province. Programs are made available outside the Province.

The Rev. Theodore P. Ferris, rector of Trinity Church, Boston, was to occupy the pulpit of "The Episcopal Hour" for 10 consecutive weeks beginning September 18th.

LAYMEN

Treasury Counsel

President Eisenhower recently nominated Fred C. Scribner, Jr., Republican National Committeeman from Maine, to be general counsel of the Treasury Department. Mr. Scribner, who is chancellor of the diocese of Maine, was named to replace David W. Kendall who was nominated to be Assistant Secretary of the Treasury.

NCCJ

Brotherhood Building

The National Conference of Christians and Jews, together with Religious News Service and other related organizations, has moved to a new headquarters at 43 W. 57th St., New York City. The new eight-story structure will be dedicated in November as the "Building for Brotherhood."

Religious News Service, which supplies publications and radio stations with news and pictures of activities of all religious organizations and groups, was founded by the NCCJ in 1934. THE LIVING CHURCH is a subscriber.

A \$1,000,000 gift from the Ford Motor Company made possible the new headquarters. An assembly room will be named for Charles Evans Hughes, former Chief Justice of the Supreme Court and a founder of the organization.

MINISTRY

Fr. Joiner's Retirement

The Rev. Franklin Joiner has retired as rector of St. Clement's Church, Philadelphia, and has been replaced by the Rev. Canon William Elwell, rector of Grace Church, Sheboygan, Wis. Fr. Joiner has served for 37 years at St. Clement's, which is considered one of the strongest Anglo-Catholic parishes in the country. He will spend a year traveling in England and on the continent. Fr. Elwell was a deputy to General Convention from Fond du Lac.

CANADA

By the Rev. SPENCER H. ELLIOTT

New Name

The Church of England in Canada — it may be that that name is being used for the last time, for it is now to be called "The Anglican Church of Canada" — held its 19th triennial session of the General Synod from August 30th to September 9th at Edmonton, Alberta — not as far west as Honolulu, but further west than at any time in its 62 years. Its more than 300 delegates included the four archbishops, 23 other bishops, 140 clergy, and the same number of laymen.

The change in the name of the Church was accepted after a vigorous debate in a joint session of both Houses which lasted long after the scheduled time for adjournment on the opening day. Six years ago the Lower House had voted for it, but the Upper House at that time did not concur. In 1952 the Lower House voted against it by a small majority. It was at the request of the House of Bishops that the subject was reexamined. The Bishop of Calgary (Dr. G. R. Calvert) introduced the motion that the name be "The Anglican Church of Canada." An amendment moved by the Bishop of Nova Scotia (Dr. R. H. Waterman) suggested the title, "The Episcopal Church of Canada," to bring the Canadian Church into line with that of the United States. This failed to find acceptance, and the original motion was carried by 23 votes to 4 in the Upper House and by 174 to 40 in the Lower House.

Primate's See

Three years ago the General Synod's Lower House passed a motion on the subject of the formation of a fixed see for the Primate of Canada, but the Upper House advised further study. The present system, whereby any bishop elected to the Primacy continues to hold whatever diocese he has, merely changing the title of "bishop" for "archbishop," has several disadvantages. Not many years ago the Primate's location was as far afield as Nova Scotia, while the head offices of the Church are in Toronto. Also, the Primate may perhaps not be metropolitan in his own Province; this was so for the present Primate, with his see at Edmonton, until some years later when he was elected Metropolitan of Rupert's Land. So in 1955 the subject has come up again.

After two hours' debate in the Lower House, the problem was referred back to the Bishops, who three days later produced an ingenious scheme, with special

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Subject: Religion and Juvenile Delinquency

The subject may be dealt with on a broad scope, or narrowed down to a particular incident. Some considerations might be: What is the role of religion, what part should it be or is it playing in helping to control this vital problem?

Eligibility: All undergraduates in Church related primary or secondary schools offering courses for academic credit (not including Sunday Schools), except members or employees of The Church Literature Foundation and members of their families, are eligible for this 13th annual contest.

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| THIRD PRIZE: silver medal and | \$25 |

Regulations: Essays to be typed (double spaced) or written in ink in legible long-hand, on one side of the paper. Length: 1,000 words or less. The manuscript must be mailed and postmarked not later than midnight, February 24, 1956, to Contest Editor, *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis., and received not later than March 9, 1956. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor of the student's school that the article submitted is the original work of the student.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of winners will be made in the April 22, 1956, Church School issue of *The Living Church*.

regard for Ottawa as the seat of the Canadian government and a site not too far distant from Toronto. To take over the existing diocese of Ottawa would not be a solution of the difficulties, but the proposal is that a new diocese be created "in the vicinity of Ottawa," and that the Primate should be *ex officio* Metropolitan of a new Province "in the developing northland," to include the dioceses of the Arctic, Moosonee, Kee-

watin, and Yukon. The Bishop of Toronto (the Rt. Rev. F. H. Wilkinson) said the Primate "must be accessible to two capital cities — Ottawa, the capital of Canada, and Toronto, the capital of our Church." After further debate the Lower House almost unanimously approved, and in joint session a Commission was charged to have the scheme put into shape for the General Synod of 1958.

Prayer Book Revision

A Draft Prayer Book, embodying the result of 12 years' careful and scholarly revision, was given unanimous general approval and sanctioned for occasional use under the direction of the bishops for purposes of information and study. The Revision Committee was empowered to make further small detailed changes in the light of discussion, and to bring the book forward for final adoption by the Synod of 1958.

In his primatial charge the Most Rev. W. F. Barfoot, Archbishop and Metropolitan of Rupert's Land, referring to the Draft Prayer Book, said:

"The Book of Common Prayer has formed the spiritual life of more than 16 generations of Anglicans. It is the instrument which binds us into the family of Churches which make up the Anglican Communion. . . . The Draft Book faithfully preserves the classical pattern, the beauty and value of which it is not easy to exaggerate or to imitate. At the same time it is simplified, slightly expanded, and in many ways made more usable."

Less Story-Telling

Sunday school lessons which give less time to story-telling and more to the Church's faith were advocated in the sermon at opening Holy Eucharist. The preacher was the Rt. Rev. C. R. Claxton, Bishop of Warrington, England (Suffragan of Liverpool). He also advocated sermons which teach, classes for adults, correspondence courses, informal instruction by parents in the home, religious books and magazines, and visual aids.

In another part of his sermon, the Bishop remarked that he was glad to see, in the Draft Prayer Book, forms of service for the Anointing with Oil and for the Laying-on of Hands upon the sick. "If more people," he said, "knew the peace of God in their hearts and minds, there would be far less ill-health and disease."

He said that health, wholeness, and holiness are all derived from the same Anglo-Saxon word, and are directly related. "It is estimated that 70% of illness is caused in the first place by anxiety, fear, guilt, resentment, repressions," he said. "The British Medical Association has welcomed a closer coöperation between the Church and medicine. To ignore medicine, as do Christian Scientists and some faith-healers, is dangerous and irresponsible."

Mission Budget

The Synod approved a record expenditure of \$712,178 for mission work in 1956, an increase of more than \$100,000 over 1955. For overseas the amount authorized was \$158,750. The recently appointed Bishop in Koréa (the Rt. Rev. John Charles Daly) was present at the



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Synod, and was handed a check for \$50,000 in support of his work.

Anglican Eskimos

The Rev. Stanley Cuthans, himself an Indian, a missionary in northern Saskatchewan, said he would like to see the day when well-educated Indians will be sitting in the Upper House. The Rev. Canon T. P. Crosthwaite of Toronto, asked that more Indians and Eskimos be trained to become missionaries. The Bishop of the Arctic (Dr. D. B. Marsh) remarked that 80% of the Eskimos are Anglicans.

More Ordinations Needed

Dr. R. S. K. Seeley, Provost of Trinity College, Toronto, presented the report on Candidates for Holy Orders, which estimated that the Church in Canada needs at least 150 men each year — twice the present average — to be ordained. Canada cannot continue to draw so heavily as in the past on England and Ireland, the report noted. The rapid increase in the population accentuates the problem. Yet only the best men should be accepted and a high standard must be maintained.

Tribute to Servicemen

The Bishop of Brandon (Dr. I. A. Norris), recently returned from a tour of military bases in Europe, paid high tribute to members of Canadian forces overseas, contradicting some radio and press reports which, he said, distorted the facts. Commenting on this afterwards, Col. J. W. Forth, director of the chaplaincy service for the Canadian army, was heard to say that of about 6,000 men now at one base in Germany, only 15 were in detention. In his view "the Canadian government has been most coöperative in furthering the spiritual life of servicemen."

Union Conversations

It was agreed that "conversations" should be continued with the United Church of Canada (an amalgamation of Methodists, Congregationalists, and some but not all Presbyterians) with a view to closer understanding; though at present, said the Primate, "I can discern no strong urge toward organic union on the part of the general membership of either Church."

Evangelism

The Primate sounded a call "to intensify the Church's primary call of evangelism." A resolution was later passed to mark 1956 as a year of particular effort in this direction. "A casual take-it-or-leave-it presentation of the Gospel is futile," he said.

Social Services

The Report of the Council of Social

Service led to adverse comment on Canada's immigration policy; a resolution calling on the federal government to accept full responsibility for "unemployed employables not thus far assisted"; and a demand for a government commission "to assess ways and means for providing health care for all Canadians." The Bishop of New Westminster (Dr. G. P. Gower) pleaded for a policy of disarmament. Synod members agreed with him, excepting Chancellor H. C. Farthing of Calgary, who said the resolution failed to take into account the spiritual and moral issues involved in international affairs. By a large majority a resolution was carried advocating the admission of all countries to the United Nations.

Col. A. T. Kidd said that of about 250,000 persons who leave Britain annually, only 50,000 come to Canada. The Synod urged the government to strengthen the appeal to prospective settlers by more adequate planning for financial aid, reception at ports of entry, and absorption into industry.

Any extension of opportunities for gambling was opposed by the Synod. A resolution was passed urging increased probationary services in the adult courts of all provinces.

The Social Services Report was the last to be presented by the retiring general secretary of the Council, Canon W. W. Judd, to whom great honor is due for his leadership in this field for many years past.

ENGLAND

Resignation

The Bishop of Bradford, Dr. Blunt, has resigned because of age and ill health. He is 75.

Dr. Blunt was the first person to bring to the attention of the British public the romance between King Edward VIII and Mrs. Wallis Warfield Simpson. Until Dr. Blunt made an address in Bradford in 1936, no publicity had been given to the King's desire to marry Mrs. Simpson.

Dr. Blunt was a recognized leader of the Catholic party in the Church of England, and also was an accomplished New Testament scholar.

WORLD COUNCIL

Secretaries

One of two new associate general secretaries of the World Council of Churches is an Anglican, the Rev. Francis House. Mr. House has been head of religious broadcasting for the British Broadcasting Corporation. He directs the newly established division of ecumenical action of the World Council.

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The new ruling was issued by the Veterans Administration as the result of appeals by agencies of various Churches.

Heretofore, such seminarians were considered by V.A. administrators to be part-time students and received a reduced scale of allowances.

Church officials advised the V.A. that many seminaries do not have classes on Monday so that students may have a day of rest because of Sunday preaching assignments. They pointed out that such assignments are part of the course of study for which credit is given. [RNS]

Kentucky Dean

New dean of the Episcopal Theological Seminary in Kentucky is the Rev. Ray Holder. Formerly rector of St. John's Church, Los Angeles, Calif., he took over his new duties on September 1st.

A native of Lucedale, Miss., Mr. Holder is a graduate of the Divinity School at Duke University. He has had experience in radio work, having preached a number of times on "The Episcopal Hour," and other programs. For the past three years he has had a regular program, "Meditations for Moderns," over a Los Angeles Station. He has lectured at a number of colleges and was assistant dean of students at North Carolina State College in 1941-42.

PARISH SCHOOLS

Seven in Houston

Seven parish day schools, none of which existed five years ago, opened in the Houston area this fall. Total enrollment in the schools is more than 250. One school, attached to St. Thomas Church, has a six grade school, temporarily quartered in a Baptist Church. The oldest of the schools is that of St.

THE LIVING CHURCH RELIEF FUND

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

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Stephen's Church, which has an enrollment of about 100 children in kindergarten and the first two grades. It has been going since 1951.

SECONDARY

First Chosen

A student at Iolani School, site of General Convention in Honolulu, has been chosen to start college before completing high school, under a project to speed the education of good students which is in operation at a number of colleges. Patrick Ho, who attends Lafayette College in Pennsylvania under the plan, is believed to be the first student from Hawaii to be chosen for the early admission program.

350 Acres

A 350 acre farm has been acquired recently by the Church Farm School, Glen Loch, Pa., which owns 1200 acres of farm land in all. The purchase price was about \$350,000, since the farm is in an area near Philadelphia where land is at a premium.

The school has an enrollment of 100 boys, mostly fatherless.

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DEATHS

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

Charles O. Farrar, Priest

The Rev. Charles O. Farrar, rector of St. Paul's Church, New Smyrna Beach, Fla., died September 10th. He was 63.

Born in Brooklyn, N. Y., he received part of his education in Canada and was ordained there in 1918. Among the churches he served were St. Paul's, Stockbridge, Mass.; St. Paul's, Newton, Mass.; St. John's, Jacksonville, Fla.; and Christ Church, Pensacola. He has been rector of St. Paul's, New Smyrna Beach, since 1946.

Julia Ramsey Vaulx

Julia Ramsey Vaulx, member of St. Paul's Church, Fayetteville, Ark., died May 21st. Librarian of the University of Arkansas for 25 years, she organized the first city library in Fayetteville. She is survived by four sisters; Mrs. Edwin Boles, Pine Bluff, Ark.; Mrs. Frank Horsfall, Little Rock, Ark.; Mrs. Thomas S. Risser, Lincoln, Neb.; and Mrs. J. S. McCain, Coronado, Calif.

Julie Gould

Julie Gould, wife of John Gould, member of the Church of the Holy Trinity in Manistee, Mich., died on July 11th.

Born in 1888, Mrs. Gould came to Manistee 30 years ago and was active in civic and club affairs as well as Church work. She was president of St. Elizabeth's Guild at the time of her death.

Surviving are her husband, two daughters, Mrs. Howard B. Hubbard and Mrs. Howard L. Hawley, both of Ludington, Mich., one son, Lt. John Gould, Jr., stationed in Verdun, France, her mother and two sisters.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. William W. Arbuckle, formerly rector of Holy Trinity Church, Thermopolis, Wyo., is now assistant of St. Philip's in the Hills, Tucson, Ariz. Address: 1622 E. Seneca St.

The Rev. Edwin L. Bishop, recently ordained deacon, is now vicar of St. Anne's Church, Washougal, Wash. Address: P. O. Box 47.

The Rev. Palmer Campbell, formerly assistant of Christ and St. Luke's, Norfolk, Va., is now locum tenens of Overwharton Parish, Stafford, Va. Address: Stafford, Va.

The Rev. Peter Chase, formerly of St. Augustine's College, Canterbury, England, is now chaplain of South Kent School, South Kent, Conn.

The Rev. H. Hunt Comer, formerly a student at General Theological Seminary, is now vicar of Calvary Chapel and St. Andrew's missions, Tarboro, N. C. Address: 1305 Dancy St., Tarboro.

The Rev. Patrick Connor, formerly curate of St. Andrew's Church, Kansas City, Mo., will return to his native land of England to become rector of Northamerton Parish on October 1st. Address: Northamerton Rectory, Cornwall.

The Rev. Glendon C. Coppick, recently ordained deacon, is now vicar of the Church of the Good Shepherd, Dallas, Tex. Address: Route 5, Box 755.

The Rev. Calvin James Croston, formerly curate of Christ Church, Rochester, N. Y., is now a chaplain in the U. S. Navy. Address: MCB TEN, c/o FPO, San Francisco, Calif.

The Rev. Forbes Ross deTamble, formerly priest in charge of St. Bartholomew's, North Augusta, and All Saints', Beech Island, S. C., is now curate at Christ Church, Grosse Pointe Farms, Mich. Address: 61 Grosse Pointe Blvd.

The Rev. D. Howard Dow, formerly vicar of St. Matthew's Mission, Baldwin Park, Calif., is to be the first vicar of the new St. Alban's Mission, Yucaipa, Calif. Address: P. O. 762.

The Very Rev. Blake B. Hammond, formerly rector of St. Peter's Church, Niagara Falls, N. Y., and dean of Niagara, is now dean of St. Paul's Cathedral, Oklahoma City, Okla. Address: 828 N.W. 39th St.

The Rev. James L. Jenkins, formerly a student at Seabury-Western Theological Seminary, is now vicar of Grace Church, Pine Island, Minn.

The Rev. H. August Kuehl, formerly rector of the Church of Our Merciful Saviour, Penns Grove, N. J., is now rector of St. Barnabas Church, Irvington-on-Hudson, N. Y.

The Rev. Elmer M. Lofstrom, formerly rector of St. Stephen's, Longview, Wash., is now rector of St. John's, Seattle, Wash. Address: 8835 41st Ave., S.W.

The Rev. Charles McKimmon, Jr., recently ordained deacon, is vicar at St. James', Livingston, and St. Alban's, Gainesville, Ala. Address: P. O. Box 391, Livingston.

The Rev. Harold P. Russell, formerly vicar of St. Ambrose Church, Antigo, Wis., is now curate at Trinity Church, Rock Island, Ill. Address: 1818 Sixth Ave.

The Rev. James B. Trost, formerly curate of St. Stephen's Cathedral, Harrisburg, Penna., is now assistant at Christ Church, Andover, Mass. Address: 8 High St.

The Rev. John A. Van Sant, formerly curate of Christ Church, Woodbury, N. J., is now rector of All Saints' Church, Elizabeth, N. J. Address: 539 Westfield Ave.

The Rev. William E. West, formerly rector of Grace Church, Chanute, and vicar of St. Timothy's Church, Iola, Kans., is now rector of St. Matthew's Church, Pampa, Tex. Address: 707 W. Browning.

ACU CYCLE OF PRAYER

September

25. St. John's, Centralia, Ill.
26. St. Mark's, North Bellmore, N. Y.
27. Convent of St. Helena, Versailles, Ky.
28. St. Barnabas', Havana, Ill.; St. Michael's Monastery, St. Andrew's, Tenn.
29. Emmanuel, Somerville, Mass.; St. John the Evangelist, Hingham, Mass.
30. St. Anne's Convent, Denver, Colo.

CLASSIFIED

LINENS AND VESTMENTS

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

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

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

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

MUSIC

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

POSITIONS OFFERED

RECTOR WANTED for Central Wyoming parish. A community with an excellent future. Fine, mile high climate. Prefer a Central Churchman—no extremes. Send biographical data. Reply Box H-249, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

PRIEST, Catholic, desires Sunday supply after September in New York City or vicinity. Reply Box C-251, The Living Church, Milwaukee 2, Wis.

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

PRIEST, married, standard education, desires larger parish, living salary, house. Reply Box U-250, The Living Church, Milwaukee 2, Wis.

WELL EDUCATED LADY wants position as Secretary—Chauffeur—Companion. Unencumbered. Free to travel. References. Reply: Curtis, c/o Diocesan House, Box 597, Winter Park, Fla.

TRACTS

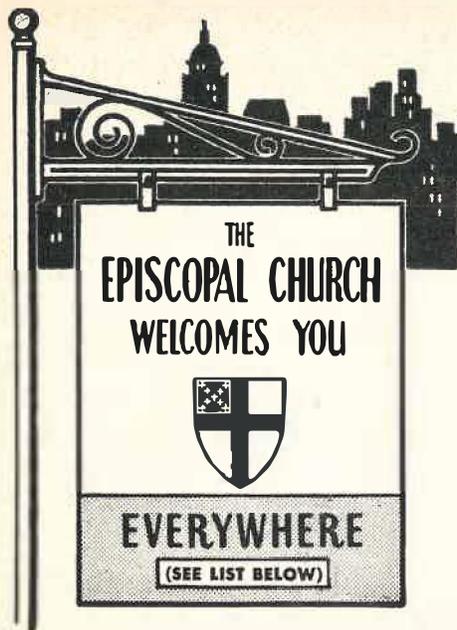
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407 East Michigan Street, Milwaukee 2, Wis.



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ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;
Daily Mon, Wed, Thurs, Sat, 9; Tues, Fri 6:30;
C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

ST. PAUL'S 2430 K St., N.W.

Sun, Masses: 8, 9:30; 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7, Sat 12; Prayer Book day 7 & 12
Noon; C Sat 5-6

FORT LAUDERDALE, FLA.

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

MIAMI, FLA.

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

ORLANDO, FLA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean; Rev. G. H. Barrow, Canon Precentor

Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue

Rev. Clifford A. Buck
7:30, 9, 11 HC; Weekdays 7:15

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street

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

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

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.

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 (& Sch), 10:40 MP, 11 (Sol), EP 6;
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

DETROIT, MICH.

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

ST. JOSEPH, MO.

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

ST. LOUIS, MO.

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

OMAHA, NEBRASKA

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

BUFFALO, N. Y.

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

ST. ANDREW'S 3107 Main at Highgate

Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7,
Thurs 10; C Sat 8-8:30

COOPERSTOWN, N. Y.

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

NEW YORK CITY

NEW YORK CATHEDRAL (St. John the Divine)
112th and Amsterdam, New York City

Sun HC 7, 8, 9, 10; MP HC & SER 11; Ev & Ser 4;
Wkdys HC 7:30 also 10 Wed and Cho HC 8:45
HD; MP 8:30, Ev 5; Sat Ev 3:30
The daily offices are Cho ex. Mon

ST. BARTHOLOMEW'S Park Ave. and 51st 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 15 East 74th
Rev. A. A. Chambers, r
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS 5th Ave. & 53rd Street

Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1S, MP 11; Daily 8:15 HC,
Thurs 11, HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.

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

ST. PAUL'S CHAPEL Broadway & Fulton St.

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

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

ST. LUKE'S CHAPEL 487 Hudson St.

Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v

292 Henry St. (at Scammell)
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7:15;
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5;
C Sat 5:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street

Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30 EP;
Daily 8, 5:30; Thurs & HD 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.

Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
Mon, Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30;
C Sat 12-1, 4-5

COLUMBIA, S. C.

GOOD SHEPHERD 1512 Blanding St.

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

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.

Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Daily as anno

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W. 1

Sun Mass 8 (Daily as anno, HD High 12:15),
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as
anno.) C Fri 12, & 7

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