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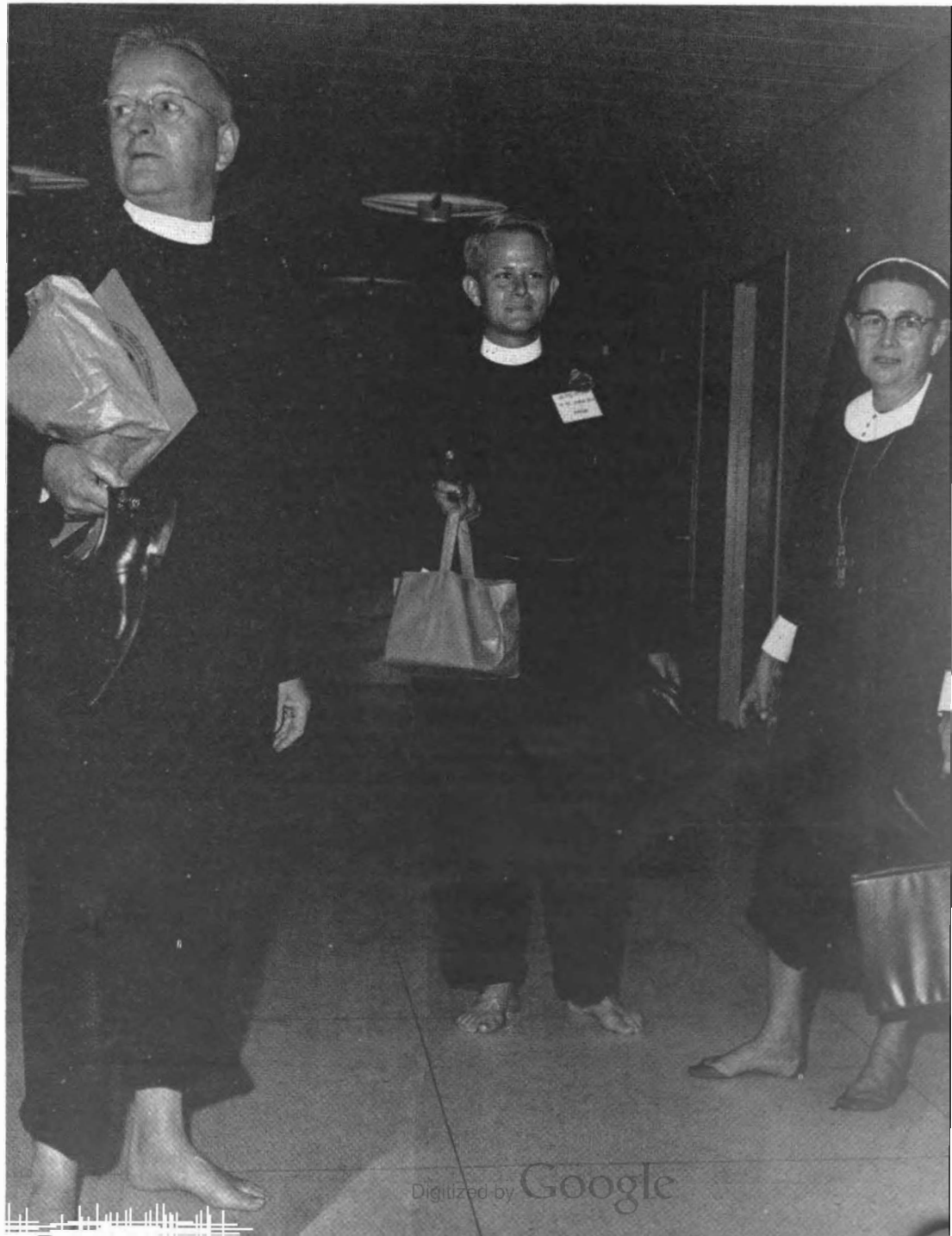
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October 26, 1958

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**Convention closes,
acts on South India,
Program and Budget,
and race relations**



**General Convention scene:
Among other things, the rain
will be remembered [p. 15].**

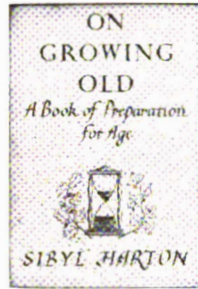
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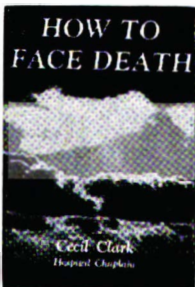
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Things To Come

October

26. Twenty-first Sunday after Trinity
28. St. Simon and St. Jude
American Church Union Annual Council, New York City, to 29.
29. Special Connecticut convention to consider report of diocesan expansion committee.

November

1. All Saints
2. Twenty-second Sunday after Trinity
9. Twenty-third Sunday after Trinity
11. Consecration of the Very Rev. Roger Wilson Blanchard as coadjutor of Southern Ohio, Cincinnati.
16. Twenty-fourth Sunday after Trinity
18. Fifth World Order Study Conference, National Council of Churches, Department of International Affairs, Cleveland, Ohio, to 21.
23. Sunday next before Advent

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

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LETTERS

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

South Dakota Giving

I have always had a warm spot in my heart for the diocese of Delaware, and especially since it has been overpaying its missionary quota to the Church by such significant amounts. I had thought that the support of its own diocesan program was something spectacular.

The article about missionary giving in Delaware [L.C., October 12] has left me somewhat deflated after comparing the figures with similar figures for South Dakota. The article mentions the blessings which are Delaware's in terms of high per capita income, slight distances, and few sparse areas of population. Then it goes on to report that the giving to the missionary budget of the diocese is about 35% of current expenses and about 13% of all parish and mission giving.

The situation in South Dakota in terms of per capita income, distances, and sparse areas of population is almost exactly the opposite (except for the devoted and intelligent laymen), and yet the quotas assigned for 1959 in the white field parishes and missions average out to almost 32% of the current expense figures for those churches. The figures for all parish and mission giving are not so handily available, but the quotas assigned for 1959 for the whole District, including the Indian field where a dollar can be a lot of money, are 19% of total receipts.

If past experience means anything, I believe that we can confidently expect almost 100% payment of quotas. Last year only one parish, one organized mission, and one Indian mission failed to pay its assigned quota in full, and there were extenuating or modifying circumstances in each case.

(Rev.) EDWARD O. MOORE
Vicar, St. Matthew's Church
Rapid City, S. D.

Does Anyone Know?

The article on the Church in Arizona [L. C., October 5], by Mrs. Roush, was most interesting.

She mentioned Bishop Talbot. I wonder if she has read his book, *My People of the Plains*.

I loaned my copy and could never get it back. Does anyone know where I might purchase a copy?

ROSE WILLIAMS
Newark, New York

The Spirit of the Prayer Book

Recently the Bishop of Albany, retired, (The Rt. Rev. G. Ashton Oldham) wrote a letter to the editor, "Why Rubrics" [L. C., September 7]. There is much in this which demands the attention of all Churchmen.

It cannot be denied that more articulate attention to the rubrics would be greatly desirable. Yet no one seems to have considered

Continued on page 30

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Telling Is Not Teaching

After years of repeating the above caution, we would have thought that teachers had grasped it, and that Miss Talky Teller had vanished from our ranks. But recent visits to representative parishes reveal that her clan is creeping in again. Even in classes using the Seabury Series texts, where one would least expect outright telling, the lecture method is often detected — no doubt because the teacher is not adequately prepared for the newer approach.

No matter what series you use — though the practice is most prevalent in texts stressing factual, narrative, or formula material, you must be on guard against the instinctive, human desire to inform listeners about something you know. You know; you want to tell them. They are in front of you, and this is your chance. So you tell them. Well, you may get something across the small space that seems to lie between you and your audience, but the odds are against you. (Such is the impulse, the opportunity, and the fate of the bore, from the dawn of time.)

You cannot tell anybody anything, unless — your listener is able, ready and willing to receive. Here is the front line of all teaching: Not merely the teacher who is well informed (that is vastly important), but the teacher who studies his pupils, their interests, their needs, and the time. Can they take it, will they grasp it — today? In short, this is the teacher who holds back his vast store of seeds until the soil is ready for the planting.

The Right Conditions for Hearing

You can't tell unless the hearer cooperates. Here are some of the conditions: (1) Is he listening? With a vacant look and temporary silence, how can you be sure? There are ways by which the skilled teacher can tell if he is getting his point across to the pupil. (2) Does he speak the same language? English, of course, but do you know the vocabulary of childhood, the simple terms for your theme? (3) Does he have the same ground of ideas and feelings that you have? Your complicated adult world is not the same as his. We all listen with the familiar content of our minds. Do you know what is on his mind? Do you try to find out? (4) Is he alert, in good physical condition, and not excited, worried, or frustrated?

Next, there are moral and emotional conditions: Is your learner not only able but *willing* to receive? These are some of the motives in the class room: (1) Personal gain, including marks, stars, pins, and passing. (2) A purpose, already there, or stirred by the teacher, and curiosity to

learn, to make, to share, and to give. All are motives that make the project method a vital channel of learning. (3) Unselfish desire, which is often nearer the surface in children than we imagine. He is not only well behaved, but truly anxious to please.

No Emotional Turmoil

We all know that a person who is disturbed is not apt to "get things right." We can therefore find out: (1) Is his emotional state suited for the teaching of this period? Has he any adverse resentment to the teacher, to the school, or to the subject? (2) Is he temperamentally resistant to the group process, to ordinary discipline? Does he seem to have the wrong attitude toward the school, is he a natural mischief-maker, boisterous, or sneaky? These things must be dealt with before even the most skillful "telling" can succeed.

Finally, we reach these two bed-rock problems: (1) Is the time ripe in the lives of this little circle, my class, for this Christian theme to be developed, and is my topic for today beyond their age, or too obvious and infantile for them? (2) Are they given an opportunity, not just the bright, alert and motivated, but all, in their own ways, to participate? Here we come to that great field, that campus of true teaching, where bands of disciples (i.e., willing learners) follow their leaders eagerly, and gain their portion of the lore of their inheritance.

We can't resist the temptation to repeat the classic story of the boy whose teacher had exhausted every way of making him listen and behave. Finally, after giving him a long, heart to heart talk after school one day, she thought she detected signs of enlightenment. "Tommy, do you think you understand now?"

"Teacher," he said cheerfully, "I just noticed something. I've been watching you. It's your lower jaw that moves."

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

October

- 26. South Carolina, U.S.A.
- 27. South China
- 28. S. Dakota, U.S.A.
- 29. Southern Brazil, S. America
- 30. Open
- 31. Open

November

- 1. South Florida, U.S.A.

The Living Church

Twenty-first Sunday after Trinity
October 26, 1958
General Convention News

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



BUDGET

Resounding Defeat

National Council's proposed financial program went down to resounding defeat when General Convention approved action by its Joint Program and Budget Committee, slashing \$7,000,000 out of a proposed increase of over \$12,000,000. Total asking was just under \$34,000,000. Total approved was just under \$27,000,000.

National Council asked a budget of \$9,000,000 per year during the triennium. General Convention voted a budget of approximately eight, nine, and ten million dollars for the years 1959, 1960, and 1961 respectively. However, National Council also asked, as a separate item, \$6,600,000 for capital funds. General Convention voted \$1,500,000 for capital funds, and these are included in the budget. The budget without capital funds is cut almost \$2,000,000, while capital funds is cut \$5,100,000.

General Convention's budget is a progressive one, reaching an approximation of National Council's by 1961.

Cuts are unevenly spread throughout the Departments. The new budget for Christian Social Relations for the triennium is 25% below National Council asking. Christian Education is down 10%. Home Missions is down 8%. Promotion is down 6%, and Overseas down 4%.

Since the capital funds drive has been eliminated, and the remaining million and a half of capital funds must be covered by regular income, dioceses will be asked under quotas for almost as much money during the triennium as National Council proposed — 98% as much to be exact. However, the quotas, like the appropriations, are on a sliding scale. In 1959 they will be a million dollars less than proposed by National Council. In 1960 they will be about what National Council proposed, and in 1961 they will be up about three-quarters of a million.

CORRECTION:

Bishop Hart of Pennsylvania was erroneously listed on page 14 as Bishop of North Carolina.

NEWS FLASHES

Joint Commission on **Approaches to Unity** is to be continued, but a directive advocating continuation of negotiations with the Methodist Church and the Presbyterian Church of the U.S. was deleted.

Bishops voted down Deputies' resolution that eight bishops, eight presbyters, and eight laymen be appointed to consider need for and report to the next General Convention on revision and enrichment of the **Prayer Book**, provided that no change be made in the title page or in the name of the Church. Discussion in the House of Bishops centered on the overlapping of the work of the proposed commission with that of the Liturgical Commission and the expense of such a commission. Bishop Bayne's resolution that a smaller committee of three bishops, three priests, and three laymen be appointed to study the needs and wishes of the Church as to liturgical reform was voted down. Bishop Gibson's resolution, that whereas the bishops had gone on record as not favoring any revision of the Prayer Book at this time and whereas the deputies had indicated an interest in such revision, the Presiding Bishop be instructed to appoint a committee of bishops to study the subject of revision and report to the House of Bishops meeting in 1959, was voted.

Convention voted to receive the report of the Joint Commission on **Alcoholism** and to continue the commission with a change of name to "Joint Commission on Society and Alcohol."

Joint Commission on **Social Reconstruction** is to be continued with five bishops, five priests, and seven laymen, and is to be called "Joint Commission on the Church and Human Affairs."

Constitution is to be amended, Article X and XI, to include the Convocation of American Churches in Europe along with all dioceses and districts. Article X provided for the use of the Prayer Book: how it may be altered, or added to, how the table of Lessons may be amended, special forms of worship. Article XI deals with alteration or amendment of the Constitution. Constitutional changes must be voted for at two succeeding Conventions. This is the first time Convention has considered these changes.

Rev. G. Ralph Madson: House of Deputies
Rev. Richard Park: House of Bishops
Josephine Cowin: Women's Triennial

RACE RELATIONS

Deputies' Debate

The afternoon of October 16 was spent by the House of Deputies mostly in discussion of the subject of race relations. A number of resolutions were proposed, and one was accepted.

Message 56 of the House of Bishops [L. C., October 19] was the basis for discussion. The chairman of the Committee on Social Relations, the Rev. Harold Gosnell of West Texas, offered an amendment proposed by the Committee to the Bishops' resolution.

Mr. B. Allston Moore of South Carolina moved an amendment to both resolutions so far offered.* He said that the resolution passed by General Convention in 1955 should have been adequate for the occasion today. He deplored the present situation as well as the attitudes expressed in the press, both secular and of the Church. His resolution, he said, is not against anyone, and asked all to consider the "cruel situation in the South." He said there would be a requirement for a vote by orders on his resolution.

Mr. J. P. Causey of Virginia offered a substitute for the Committee's resolution. This Virginia resolution, which was the one finally approved by the Deputies, reads thus:

"Whereas, we believe in the natural dignity and value of every man, of whatever color or race, as created in the image of God and as one for whom Christ died; that discrimination by reason of color or race between men has as its root human sin; that the Church must confess its own sin in this area; and

*"Whereas, the judgment of the Supreme Court of the United States in the school segregation cases has created a diversity of opinion in the Church so that some condemn as evil what they formerly accepted or condoned; and

"Whereas, the opinion of the Supreme Court on questions of religion has no binding force; now, therefore

"Be it resolved, that in the opinion of this Convention it is still possible for Christian men to hold differing views on this and other subjects and that a sincere belief in some degree of segregation is compatible with a belief in the dignity of all men and their equality in the sight of God."

"Whereas, we acknowledge that there are no easy answers to the problems created by the effort to apply these convictions to special and local situations, particularly in times of cultural and social change, and that the composite thoughts of Churchmen in conference or convention may or may not be the will of God because we all stand under the judgment of God and finally under the judgments of fallible men; and also that, despite honest differences of opinion, we are bound together, through our union in Christ and His fellowship of love, to seek God's will;

"Resolved, that we call first upon our fellow Churchmen by God's grace to cleanse themselves of all spirit of racial discrimination; and then upon all persons, especially the members of our Church, to work together, in charity and forbearance, toward the establishment without racial discrimination of full opportunities in fields such as education, housing, employment and public accommodations."

The debate then continued on the Bishops' resolution as it stood, as it was amended by the Committee and by the Virginia resolution, and on Mr. Moore's amendment. It was also moved by the Rev. R. L. Seekins, Jr., of Albany, to reaffirm the 1955 General Convention resolution on race relations instead of the resolutions before the House.

Pro and Con

Among many others, these opinions were expressed:

The Rev. Allen B. Clarkson of Georgia opposed any and all resolutions on the subject, since any or all resolutions might be used for harm as well as for good.

Mr. Dykman of Long Island favored Mr. Moore's resolution because of the phrase "still possible for Christian men to hold differing views." He was opposed to imposition of a "blanket" view.

The Rev. Thomas Barrett of Southwestern Virginia said "some of us wish there was no resolution," but the matter is important nationally and internationally. He considered the Virginia resolution the most reasonable and charitable.

Dr. J. R. Sosnowski of South Carolina said that to adopt any other resolution than Mr. Moore's and try to implement it in South Carolina would be unChristian.

Archdeacon Burgess of Massachusetts said he favored the Bishops' resolution, and that Mr. Moore's resolution could have been used to justify slavery. The Church needs to speak clearly what the Christian conscience says, he declared. The Bishops speak out, while the other resolutions contain pious platitudes about sin. He asked the Church to declare to secular society what our convictions are.

The Rev. J. E. Pike of New Hampshire said that sweet reasonableness, give and take, compromise may be all right except regarding the truth of God. He thought there is too much concern with pleasing others; we need to seek to state what is pleasing to God. "We speak to the Lord" he said, and favored the Bishops' resolution.

Various efforts had been made to table some or all of the amending resolutions. The Virginia resolution was adopted, 334 to 174, by a standing vote. Reaffirmation of the 1955 Honolulu resolution was

tabled. Mr. Moore's resolution was lost on a vote by orders:

	Yes	No	Divided
Clergy	0	79½	1 (South Carolina)
Lay	7	70½	2

Bishops Are Specific

Meanwhile, back at the House of Bishops, it was decided that the Bishops' first statement on race relations was not specific enough in that it did not refer to the decision of the Supreme Court. Therefore, the House of Bishops voted for this resolution:

Whereas, The Church has generally taught as part of the Christian Ethic, the obligation of Christians to obey the Civil Law under which they live; and

Whereas, it has generally been clear that the right of civil disobedience and of revolution should be undertaken by Christians only for the gravest reasons of conscience and as a last resort; and

Whereas, the Constitution of the United States is the supreme law of this land; and

Whereas, the Supreme Court is the ultimate interpreter of the Constitution; and

Whereas, those who are in disagreement with Federal and Supreme Courts interpretation of the Constitution have the legal recourse of amendment of the Constitution; therefore be it

Resolved, that this Church call upon its members to face seriously their obligation to conform to Federal and Supreme Court orders in regard to giving to all students equal access to our public schools.

Bishop Hines of Texas had presented as a substitute to this resolution another which contained one "whereas" section identical with the first one above, and continued:

"Resolved, that this Church call upon its members to accept Federal and Supreme Court orders in regard to giving to all students equal access to our public schools."

The first of these resolutions was presented by the Committee on Social and National Affairs. In debating the merits of the two resolutions, Bishop Carruthers of South Carolina said:

"Adoption of either of these resolutions will cause irritation without doing any good. I can't see any conciliating good coming out of either of these resolutions and I hope that both will be defeated."

Bishop Marmion of Southwestern Virginia said:

"Defeat this substitute resolution and vote for the original. The original helps to answer the objections of some Southerners to the Supreme Court order, who refuse to recognize the decisions of the Court as the law of the land. To them integration is viewed as a cancer on the body politic, and therefore not to be tolerated even when acceptable to the community directly affected. We recognize that love is a better way than law but law may be the schoolmaster to lead us closer to Christ."

Bishop Brown of Arkansas said the original

Continued on page 24

CHURCH OF SOUTH INDIA

A Real Union of Christians

General Convention has given the go sign to limited relations with the Church of South India. In order to accomplish this, the House of Bishops adopted the resolutions presented by the Joint Commission on Ecumenical Relations, and then decided to amend the resolutions [L. C., October 19]. Next the Deputies voted to concur with the Bishops, but made their own amendments. Finally, the Bishops concurred with the resolutions as amended by the Deputies [see box, page 7, for final text], finalizing the action.

Presentation and debate were carefully regulated, but impatience almost got the better of some deputies as the afternoon wore on.

The Rev. John V. Butler, a member of the delegation which visited the CSI and of the Joint Commission on Ecumenical Relations, which offered the resolutions to General Convention, spoke in favor of passage. He pointed out that the resolutions concern the relation of the Episcopal Church with those episcopally ordained or consecrated among the clergy of CSI, and not with intercommunion. The passage of the resolutions, he said, will help strengthen the Catholic elements in the CSI.

The Ven. A. E. Saunders of Long Island spoke against passage, offering a substitute set of resolutions which would express gratitude to the Commission, deplore unorthodoxy and other weaknesses in CSI, put off a decision for 20 years, and commend CSI to the prayers of the people.

The Rev. Arthur H. Vogel of Milwaukee, professor of Dogmatic Theology at Nashotah House, said that this is a problem of the relation of truth to life, and that means are as important as ends.

A priest deputy said that concurrence with the Bishops would produce schism and possible defection among the members, and that possible reunion with other branches of Christendom would be endangered. The Rev. William E. Bowker of Western New York stated that Bishop Zielinski of the Polish National Catholic Church had in a recent telegram expressed interest in the resolutions, and Fr. Bowker implied that the Bishop therefore favored them. (The Polish National Catholic Church is in communion with the Episcopal Church.)

The Rev. Gardiner M. Day of Massachusetts presented the summing up for those favoring concurrence by declaring that the CSI asks for the partial recognition proposed. The CSI is a real union of Christians, he said. Former Anglicans told members of the delegation visiting India that the situation is good in the CSI.

An amendment to make the preamble a part of the first resolution was adopted. A further amendment placed "episcopally" before the phrase "consecrated or ordained in the Church of South India" in the first resolution.

On a vote by orders the House concurred with the Bishops on the preamble: Clergy, yes - 58½; no - 19½; divided - 7. Lay, yes - 67½; no - 7½; divided - 5.

EVANGELISM

Need Clearing House

The bishops concurred with the deputies' resolution proposing a new Joint Commission of three bishops, three presbyters, and three laymen, be appointed on evangelism.

Bishop Stark spoke twice for the resolution arguing, "What a judgment on our Church that we have no agency from whom to seek information on evangelism."

Bishop Marmion of Kentucky said, "If we don't find more effective means of evangelism we might as well close up shop."

Bishop Campbell, suffragan of Los Angeles, said, "Despite the rapid growth in such places as Los Angeles, we are not keeping up with the opportunities presented to us in our growing population. The Joint Commission does not have to provide the zeal, but a clearing house of experience would be a great help for those who feel the need of such evangelism."

The bishops then voted to concur.

To Plan Mass Meeting

The House of Bishops voted to concur with the Deputies in requesting the Committee on Arrangements of General Convention to plan a mass meeting on evangelism at the next Convention.



Rev. John V. Butler
Catholic elements need strengthening now.

Consideration of the second resolution adopted by the Bishops was rapid. Three amendments were offered.

The first, offered by Fr. Vogel of Milwaukee, was adopted, adding "if they have been episcopally confirmed" in the first sentence of paragraph "f" (formerly g*).

Another amendment to restrict reception of Holy Communion was defeated.

The third amendment, offered by the Rev. Albert S. Colbourne of Sacramento, deleting at the end of paragraph "a" the words "except upon occasions recognized by the Bishop as having major ecumenical significance" was passed.

On a vote by orders the House voted to concur with the Bishops, as amended. The vote: clerical, yes - 64½; no - 12¾; divided - 4. Lay, yes - 67½; no - 8½; divided - 4.

*After the Bishops had presented their resolutions in the form in which they appear in the L. C. of October 19, they again reconsidered them and deleted Section "d" of Resolution 2, thus necessitating renumbering subsequent Sections.

Resolutions on CSI Adopted by Convention

Preamble

We the bishops and deputies assembled in General Convention receive with gratitude the testimony of the Lambeth Conference of 1958 to the growth of inner cohesion in the Church of South India during the last 10 years, affirmed as well by the action taken by five of our sister Anglican Churches, recognizing the bishops and episcopally ordained clergy of that Church. In taking parallel action we recognize that we act in the face of some very real anomalies which appear to be inevitable in the state of divided Christendom: 1. That of recognizing episcopal order within the life of a Christian body which is still to some extent in the process of formulating its agreed standards of faith. 2. That of recognizing only the bishops and episcopally ordained clergy in a Christian body which though it adheres to episcopal ordination acknowledges its non-episcopally ordained clergy to be of equal status. 3. That of entering into a limited measure of intercommunion with a Christian body itself in full communion with other Christian bodies with which we have no such relations. *Therefore*, we call attention to the fact that our action is of an interim character, a nature imposed upon it by these anomalies and necessarily remaining so until their resolution in such manner as may permit full communion between the Church of South India and the Churches of the Anglican Communion.

Resolution 1

1. Resolved, that having considered the form and practice of consecration and ordination in use in the Church of South India and the intention explicitly asserted in its Constitution "that eventually every minister exercising a permanent ministry in it will be an episcopally ordained minister," (CSI Constitution, II, 21) we acknowledge the bishops, presbyters and deacons episcopally consecrated or ordained in the Church of South India at or after the inauguration of that Church as true bishops, priests and deacons in the Church of God.

Resolution 2

2. Resolved, that
a. A bishop or episcopally ordained presby-

ter of the Church of South India when temporarily within a diocese or district of the Protestant Episcopal Church may be invited to celebrate the Holy Communion in churches of the diocese or district in accordance with the Order for the Administration of the Holy Communion in the Prayer Book of this Church, with the permission of the Bishop, provided that he be willing while within that diocese or district to celebrate in Protestant Episcopal churches only.

b. An episcopally ordained deacon of the Church of South India when temporarily within a diocese or district of the Protestant Episcopal Church may be invited to assist at services of the Holy Communion in churches of the diocese or district, with the permission of the Bishop.

c. Bishops, presbyters and deacons of the Church of South India may be invited to preach in churches of the Protestant Episcopal Church, with the permission of the Bishop of the diocese or district.

d. The Bishop of a diocese or district may upon special occasion authorize the celebration of the South Indian Liturgy (An Order for the Lord's Supper, or the Holy Eucharist, approved by the Synod of the Church of South India, January, 1954) in a church within his jurisdiction for the congregation of that Church by a bishop or episcopally ordained presbyter of the Church of South India.

e. Bishops and priests of the Protestant Episcopal Church who visit the territory of the Church of South India may accept the hospitality of that Church for celebrating the Holy Communion within it.

f. Communicant members of the Church of South India when temporarily within the dioceses or districts of the Protestant Episcopal Church may receive Holy Communion in Protestant Episcopal churches if they have been episcopally confirmed. Members of the Church of South India who desire to become habitual communicants or communicant members of the Protestant Episcopal Church shall be required to conform to the regular discipline of the Protestant Episcopal Church.

g. Members of the Protestant Episcopal Church who visit the Church of South India may accept the hospitality of that Church for receiving Holy Communion and other sacramental ministrations at the hands of its bishops and episcopally ordained presbyters.



Ven. A. E. Saunders
Unorthodoxy needs deploring now.

Trial Use

Bishop Gray of Connecticut, as chairman of the Committee on the Prayer Book, recommended to the Bishops that no action be taken on the proposed amendment of Article X of the Constitution to allow General Convention to vote to:

"Authorize for trial use throughout this Church, as an alternative at any time or times to the established Book of Common Prayer or to any section or Office thereto, a proposed revision of the whole Book or of any portion thereof, duly undertaken by the General Convention."

Bishop Fenner of Kansas, as chairman of the Standing Liturgical Commission, which has been publishing studies of the Prayer Book, said:

"I personally do not feel one way or the other about this proposed amendment, but I am concerned about having some authority for the use of the trial services. We are quite anxious for a continuing trial use of studies in the Church's services looking toward a future proposed revision. Reports from such trial use are of inestimable value in the work of the commission. We are not now recommending or contemplating a revision of the Prayer Book in the near future, but we are interested in seeing the result of various experiments in the service — results that can only be ascertained by actually using the service in a group, and not by merely reading the service only. If we may continue such trial use as in the past under the 'Williamsburg resolution'* adopted at a previous meeting of the House of Bishops, that is agreeable to the Commission."

It apparently was also agreeable to the House, for the Bishops voted not to amend the Constitution on this point.

New Supply Needed

The Deputies concurred with the Bishops on the printing of the book of offices.

Resolution 4 of the Liturgical Commission, had read: "The House of . . .

*The House of Bishops, meeting in Williamsburg, Va., in November of 1953 [L.C., November 29, 1953], passed the resolution: "Be it resolved, that the consensus of the House of Bishops is as stated in the following:

"No general authorization for continued use may be made of forms of service which are substitutes for those forms of service which are now in the Book of Common Prayer, nor may such substitutes be used at times of regular public worship.

"However, for the purpose of promoting study and understanding of the forms of service proposed by the official Liturgical Commission of General Convention, the Bishop of a diocese or missionary district may authorize the special use on a particular occasion of any one of the forms of service now proposed by that Commission, i.e., the Holy Communion, Baptism, Confirmation, Visitation of the Sick, and the Litany.

"Further, it is suggested that opportunity for participation in such special occasions be given both clerical and lay members of this Church and that reports on the experiences of such occasions be made to the Liturgical Commission of General Convention."

concurring, that the Standing Liturgical Commission is hereby authorized to prepare and publish a new edition of *A Book of Offices*, with such additions, alterations, and omissions as it shall deem expedient." The supply of the last edition of *A Book of Offices*, published in 1949, is now nearly exhausted, and further supply is required.

Prayer, Chalice, Labor Day

The Committee on the Prayer Book of the House of Deputies thought it inadvisable to deal with a request that permission be granted to use the Lord's Prayer without the doxology during Advent and Lent — since that would require new rubrics in the Prayer Book.

A resolution amending Canon 50 (On Lay Readers) to allow administration of the chalice by a layman was tabled, and a later attempt by a deputy to reconsider it was voted down.

A suggestion that proper lessons and prayers for Labor Day be set forth was referred to the Standing Liturgical Commission.

Christ in Christmas

The Bishops concurred with the Deputies on its resolution deploring the commercialization of Christmas, and urging all congregations of the Church to cooperate in the "Christ in Christmas" movement.

1611 and 1903

The House of Bishops did not concur with the Deputies in a resolution for the reprinting of the 1903 marginal readings edition of the King James Version of the Bible, now out of print. The proposed reprinting was to have been part of the Church's celebration of the 350th anniversary of the King James Version, in 1961. The Bishops did concur, however, in a resolution calling on National Council to arrange for proper observance of the occasion.

In the House of Deputies, the proposal on the 1903 Bible was made by the New Jersey deputation. The Prayer Book Committee thought that the Revised Standard Version ought to be enough. So the Rev. Dr. Walter Stowe, who had proposed the resolution in New Jersey, and had proposed a similar resolution to General Convention at a previous Convention, spoke in favor of affording students the opportunity to study the edition which was produced by this Church in 1903. The resolution asks the Church Hymnal Corporation or some other publisher to bring out the reprint. The resolution was adopted and was sent to the Bishops for their concurrence.

From Those Who Know

Nearly 900 persons on the evening of October 7 heard of weaknesses and strength in the domestic missions fields from the men most qualified to know, the missionary bishops and National Council division officers.

Bishop Emrich of Michigan, chairman of the National Council's Division of Domestic Missions, provided a background of life-reflecting statistics for the bishops and other speakers.

The statistical background for the work of the builders of "the great church in the making" in the United States shows, said Bishop Emrich, that since 1918, in our 12 home missionary districts: Total population is up 26%; Church school population is up 124%; total of confirmed persons is up 56%; total of baptized persons is up 73%; giving is up 240%, and is only \$8 less per person in the missionary districts than the diocesan rate of giving.

Eleven missionary bishops were present on the platform. Dr. Robert Plumb, chief of the Armed Forces Division of the Home Department of National Council, introduced eight representatives of the 172 Episcopal chaplains serving the armed forces.

The Children's Missionary Offering was dramatically described by Bishop Hubbard, one of the recipients last year, and the Home Department reported through its executive, the Rev. Dr. William Wright, on trends in rural and urban areas. A sharply detailed report by the Rev. Paul Musselman, executive secretary of the Department of Christian Social Relations, showed by statistics that the church is losing the battle for the cities — that as they have grown steadily and rapidly since 1940, the church population there has either dropped or increased only very slightly.

A Saint

Tribute to one of the great missionaries of the Church was paid to the Rt. Rev. Norman S. Binsted, D.D., retired missionary bishop of the Philippines, at the mass meeting of the Overseas Department by the vice president of National Council, the Rt. Rev. John B. Bentley, director of the department as well as the Council's vice president. He called Bishop Binsted "not only a great missionary but a saint" reminding the younger members of the congregation of his years of service to the Church in Japan, his trials and sufferings during the war years in the Philippines, and his creative work in rebuilding the Church there since the end of the war.

The missionary mass meeting was in the form of an evening service in the House of Deputies' hall at the Deauville. Bishop Binsted was the preacher.

Less Chrome

The city of the 1959 (less chrome, more view) look, Detroit will be host to the Church's 1961 General Convention. The invitation of Bishop Emrich, speaking on behalf of the dioceses of Michigan, Northern Michigan, and Western Michigan, has been accepted by the Houses of Bishops and Deputies.

In 1919, Detroit was the site of General Convention. It was at this meeting that the National Council was first organized.

Comments on the Convention

by ELIZABETH MCCrackEN

Peter Day declares that, though I am not "covering" the House of Bishops as usual, at this General Convention, as I have done for so many times for THE LIVING CHURCH; and, though I am greatly pleased and quite satisfied with Fr. Park's splendid work, yet the readers will desire something directly from me. I have sat "with" the House of Bishops regularly, as I have for many other General Conventions; and my little table and chair were there, ready for me, on the first day of this Convention.

I shall mention the actions which delighted me. First of all was retaining the vote for retired bishops. No vote could be of more importance to the Church than of these bishops, wise from long experience.

Another matter on which valuable action was taken should be a reason for special thank-offerings to those members of the Church who have been in close touch with it for many years: the order of deaconesses. Bishop Gray of Connecticut, chairman of the Joint Commission on the Work of Deaconesses, did the Church a great service through his successful effort to clarify the several issues which were disturbing some Church people. One of these was the use of the word "order," to which some Church people objected, on the ground that a "deaconess was not a female deacon." The term was never intended to suggest such an idea. It was, and is, used with the same meaning as when used by certain religious communities of women: the Order of St. Anne, for example; or the Order of the Holy Nativity. Bishop Gray's Committee made a survey, which revealed that a majority of the bishops are in favor of continuing the order, with higher academic

Bombing Regretted

The Bishops concurred with the Deputies in their resolution regretting the bombing of the Jewish temple in Atlanta, Ga., which took place on October 12, causing an estimated \$200,000 damage. Two days later, October 14, a crude bomb was hurled at the annex of a Peoria (Ill.) Jewish temple. Damage was termed by the rabbi as very small. On March 16, Temple Beth El, Miami, Fla., and the Nashville, (Tenn.) Jewish community center were damaged by dynamite blast.

standards. The somewhat trivial objection to their garb drew from the deaconesses, at their National Conference, an expression of willingness to consider this favorably.

My central interest at General Convention is, and for many years has been the House of Bishops. But next to their sessions, I rejoice in the Joint Sessions, more deeply than ever now that the Woman's Auxiliary (under its new name, the General Division of Women's Work) has a prominent part in it. I attended the first meeting of the National Council; and have never



Miss McCracken

missed a meeting until during the past two years. The reports of the Departments, Divisions, Commissions, and Committees are of interest always; but particularly when given with the fullness which three Joint Sessions provide. I was glad when Bishop Sherrill and the two Houses of the Convention resisted the request that there should be only two. Three are indeed needed; and a fourth could well find matters of moment to present.

Responsibilities

Four resolutions which would have increased the responsibilities and duties of the Church's eight provinces were considered by the House of Bishops. Two were voted down, and two were deleted from the report of the Joint Commission [to Study the Provincial System] which proposed them.

The two amendments to Canon 8 which were voted down were: one which would have required National Council to send its recommendations for the Program and Budget to the Provinces in time for consideration by the synods; and another which would have required the forwarding of the reports of joint commissions of General Convention to the provinces before September of the year before General Convention. The Commission, while desiring some strengthening of the pro-

Congratulations!

St. Peter's Church, St. Petersburg, Fla. (diocese of South Florida) has established six new churches during the past eight years. Four are self-supporting parishes.

vincial system, admitted that these procedures were impractical, if not impossible.

The two other resolutions, which were deleted from the report,* would have relieved the Presiding Bishop of some of the responsibility involved in consecrating new bishops by placing more responsibility upon the provinces.

Bishop Sherrill observed that the consecration of bishops is the only real episcopal function left to the Presiding Bishop. "Since becoming Presiding Bishop," he said, "I have confirmed three people other than those on my visit to Okinawa, and I have ordained three men, my own sons."

Three Changes

Bishop Carruthers of South Carolina, Chairman of the Bishops' Committee on Canons, presented a resolution that would amend Canon 8, Sec. 1, so that the newly created district of Central America would be included in Province II (New York and New Jersey), which at present includes the dioceses within those states, together with the districts of Puerto Rico, Virgin Islands, Haiti, and Panama Canal Zone. This was approved by House of Bishops.

The Bishops also voted to add the missionary district of the Dominican Republic to the Second Province, and voted to amend Canon 8, to include Mexico in the Seventh Province. These changes were made subject to the Deputies concurrence.

*In presenting the report, Bishop Page of Northern Michigan explained that the Commission was dissatisfied with certain aspects of the report as originally published and wished to amend it.

THE EPISCOPATE

New Missionary Bishops

Two new missionary bishops were selected on October 13 by the House of Bishops: The Rev. Benito C. Cabanban to serve as suffragan of the Philippines and the Rev. Edmund Knox Sherrill as Bishop of Central Brazil.

Fr. Cabanban, who is in charge of Holy Trinity, Zamboanga, P. I. was born in 1911 in La Union, Luzon, Philippine Islands, the son of Justo and Felisa Cabanban. He attended local schools in Upi, and graduated from St. Andrew's Theological Seminary, Quezon City, in 1948. He was made deacon in 1948 and priest in 1949. He is married to the former Serafia B. Malag and is the father of eight children.

He has served at St. Francis Mission, Upi, at the Mission of the Good Shepherd, Calarian, and is presently at Holy Trinity, Zamboanga.

As suffragan, the new bishop will assist Bishop Ogilby. Constituted as a district in 1901, the Philippines has been served by the late Bishops Charles Henry Brent, Gouverneur Frank Mosher, and Robert F. Wilner. Bishop Norman S. Binsted retired in 1957 and was succeeded by Bishop Ogilby, who had formerly been the suffragan.

Edmund K. Sherrill, who is rector of Holy Trinity Church, Sao Paulo, Brazil, was born in Boston, Mass., in 1925, the son of Presiding Bishop and Mrs. Sherrill. He was educated at Milton Academy and Yale University, where he received the B.A. degree in 1947. He received the B.D. degree from Episcopal Theological School in 1951, and was ordained deacon and priest later in that year by his father. His two brothers are also clergymen.

He is married to the former Elizabeth Bowker and has three children. Except for a two year period from 1951 to 1953, when he served as assistant at Christ Church, Cambridge, Mass., Mr. Sherrill's entire ministry has been spent in Brazil.

There are three missionary jurisdictions in Brazil: Central Brazil, Southern Brazil, and Southwestern Brazil, forming the Brazilian Episcopal Church. Geographically they cover the entire country. In all of these districts the mission of the Church is to Brazilians, although in several places an active ministry to Anglo-American communities is carried on. Central Brazil has been headed by the Rt. Rev. Louis C. Melcher, 60, who has just submitted his resignation to General Convention, "for family reasons."

Both newly appointed bishops were chosen in executive session of the House of Bishops, although a motion had been made and defeated to make it possible to receive nominations in open session.

National Council

Bishop Jones of Texas presented to the House of Bishops the nominations of the committee for episcopal members of the National Council. The four nominated were: Bishop Mosley of Delaware, Bishop Wright of East Carolina, Bishop Bayne of Olympia, and Bishop Louttit of South Florida. The vote resulted in the election of the two highest, Bishop Wright,



Bishop-elect Sherrill: Brother of two priests.



Suffragan-elect Cabanban: Father of eight.

with 81 votes, and Bishop Bayne, with 68 votes; Bishop Mosley received 58 votes and Bishop Louttit 55. (No majority was required.) The Deputies concurred.

Resignation in Missouri

The resignation of Bishop Lichtenberger as Bishop of Missouri has been accepted by both Houses effective May 15, 1959, and consent was given for the election of a coadjutor.

Notifying of Acceptance

The House of Bishops concurred with the House of Deputies in amending Canon 39, Section 1, so that a bishop-elect is to notify the Presiding Bishop of his acceptance or declination of the election "at the same time that he notifies the electing diocese." The Deputies' original wording was "within a suitable time," but they agreed to the change.

Consents of All

Bishop Carpenter of Alabama moved the amendment of Article II, Section 2, to delete "within the United States," so that the consent of a majority of the bishops of the Church exercising jurisdiction is necessary for the consecration of a bishop. He explained that modern means of communication now make it possible for every bishop with jurisdiction to register his consent, no matter in what part of the Church he is. The amendment was so voted and the Deputies concurred.

Albany Suffragan

Deputies and Bishops gave consent to the diocese of Albany to elect a suffragan.

Election Deferred

Bishop Stokes of Massachusetts, as chairman of the Committee on Foreign Missions, presented a resolution that the

election of a missionary bishop for the Dominican Republic be deferred until the next meeting of the House of Bishops. Bishop Voegeli of Haiti, who at present is exercising episcopal jurisdiction over the Dominican district, explained that a survey is in progress at the present time, and the Bishops can better act after they have received the results of that survey. The Bishops then voted to defer the election.

ELECTIONS

Work and Function

Bishops agreed that no action be taken on a memorial asking for a committee to study the work and function of the Presiding Bishop. It was the consensus of the committee that the new Presiding Bishop should be given a free hand to develop his program without interference by such a committee.

Installation Planning

A resolution introduced by Bishop Dun of Washington and passed by the bishops provided for a committee to be appointed to select a time and place for the service of installation of the new Presiding Bishop, and an item of \$3,000 is to be in the General Convention budget to cover expenses of the service. The installation is expected to be in Washington Cathedral in January.

EPISCOPATE

Two Raises and a Move

Financial matters affecting the present, the next, and the retired Presiding Bishop were acted upon by Convention.

The salary of the Presiding Bishop is raised from \$15,000 to an amount up to \$22,500 a year. This increase will affect the salary of Presiding Bishop-elect Lichtenberger.

A sum of \$1,500 was appropriated from Convention's budget for Bishop Sherrill's moving expenses.

The retirement pay of a Presiding Bishop has been raised, by Convention action, from \$5,000 to \$6,000 a year, less whatever pension is received from the Church Pension Fund. Bishop Gray of Connecticut explained that the change would affect only the pension of the Most Rev. Henry St. George Tucker, since Bishop Sherrill will receive more than \$6,000 from the Pension Fund.

HOUSE OF BISHOPS

Retired Bishops Keep Vote

The House of Bishops reversed its 1955 stand calling for elimination of a vote in the House of Bishops for retired bishops.

Bishop Carpenter of Alabama, chairman of the Committee on Amendments to the Constitution, recommended a negative vote on the proposed amendment of Article 1, Section 2, which would have limited the vote to "Every Bishop of this Church having jurisdiction, every Bishop Coadjutor, every Suffragan Bishop, and every Bishop, who under an election to an office created by the General Convention, has resigned his position." Every other bishop who had resigned was to have a seat and a voice, without vote. Bishops "serving with the Overseas Department" were not to be counted in figuring a quorum of those entitled to vote.

The vote was then called for and the amendment was rejected, 40-81.

The new amendment was then presented by Bishop Carpenter which would have eliminated the vote of the retired bishops only on motions regarding the Budget and fund raising.

Bishop Hobson said:

"I hope that this amendment is voted down. The House of Bishops has voted by a considerable majority to continue giving retired bishops the vote. A dualism is implied if retired bishops are capable of voting on some questions and not on others."

The proposed amendment was then voted down.

Up to Date

The Presiding Bishop requested the Committee on Rules of Order of the House of Bishops to meet and bring such rules up to date in the light of several recent changes and of current practices, and to arrange for a new printing of the rules before the next meeting of the House of Bishops (in 1959).

Qu' est-ce que c'est?

The airport bus dispatcher settled questions of local pronunciation nicely when he called out to the driver, "Take these girls to the San Suzy. This lady goes to the Fount 'n Bloo, and that man to the Dovle."

October 26, 1958

Thanks Given

Bishop Hart moved a resolution of appreciation for the services of Bishop Washburn as chairman of the Committee on the Dispatch of Business of the Bishops, and it was voted unanimously.

Tithing

Bishop Burrill of Chicago, proposed a resolution that the bishops indicate a personal involvement in tithing and the bishops so voted.

CONFERENCES

New Bishops

The House of Deputies concurred with the House of Bishops in commendation of the College of Preachers for its work in holding conferences for new bishops.

RETIREMENT

Still 72

The House of Deputies' Committee on Canons considered inexpedient the deletion of Section 7 of Canon 43, which provides for the retirement of bishops at age 72. The House upheld the Committee.

Retiring Allowance

An increase in retiring allowances for retired bishops from \$2,500 to \$4,000 a year (less whatever pension the retired bishop receives from the Church Pension Fund and his former diocese) was voted by Convention.

SENIOR ACTIVE BISHOP

Bishop Penick

A tribute in the House of Bishops was paid to Bishop Penick of North Carolina who was consecrated bishop 36 years ago.

Bishop Penick, whose ministry has been almost entirely in the South, has been active in the interracial activities of the South. From 1938 to 1940 he was state chairman of the North Carolina Commission on Interracial Coöperation, and in 1949 he became vice president of the American Church Institute for Negroes.

Bishop Penick was born in Frankfort, Ky., in 1887, and attended public, private, and military schools. He received the B.A. degree in 1908, and the D.D. degree in 1923 from the University of the South, as well as other degrees.

He became bishop coadjutor in 1922, and diocesan in 1932.

ARCHBISHOP

No Time

The Committee on Amendments to the Constitution reported to the House of Deputies that it did not have time to consider what changes might be needed to establish the office of archbishop.

CHRISTIAN EDUCATION

The Great Facts

General Convention recorded its appreciation of the service rendered in the field of education by National Council and its Christian Education Department, which sponsors the controversial Seabury Series of Sunday school teaching materials.

Two points of view regarding the Department's work were presented in the House of Deputies.

The Rev. John Heuss, rector of Trinity Church, New York City, and former head of the Department of Christian Education, presented and commended the resolution of appreciation subsequently adopted by the Deputies and concurred in by the Bishops. He pointed out that the content of the Seabury Series of Church school lessons is in the Church's teaching series. He reviewed the history of the present Department and reminded his hearers that only three years ago the first courses for Sunday schools were published.

The Rev. James L. Duncan of South Florida said that implementation for the courses is needed, and offered resolutions to guide the Department and to supplement its "Existential Approach."

A. L. Huddleston of Tennessee said that the staff of the Department is committed to group discussions of random subjects instead of such things as the Bible and history. He wanted National Council instructed to employ a staff sympathetic with a program of systematic instruction in the Bible, etc., and offered a resolution to that effect.

The Rev. Don Frank Fenn of Maryland said that the priest has the responsibility for teaching the faith as expressed in the Prayer Book and needs assistance of usable material for schools. He urged the adoption of pertinent amendments.

The Rev. Reamer Kline of Connecticut said that the Seabury Series has revitalized his and many other parishes.

Peter Day of Milwaukee said that, as a Sunday school teacher using the materials of the National Council's Department, he used the Bible and Prayer Book in teaching the great facts free of the tyranny of little facts as usually presented in other teachers' helps. He considered the Seabury Series the least expensive and most effective missionary tool the Church has.

The Very Rev. C. J. Bartlett of California said there is no question of Churchmanship involved; the problem is which philosophy is to be preferred. He said the Seabury Series has been proved good, and the program of the Department should be continued.

The Rev. James L. Duncan summed up the opposition to the original resolution and spoke for the substitute amendments as providing for direction of the Department's activities.

Dr. Heuss summed up the argument for the original resolution by declaring that the substitute would harm the work of the Department. He said the work of private publishers is needed in the field. To abandon the present program and experiment with what appears to be like the old Christian Nurture system would be wasteful and lead to chaos, he concluded.

All amendments were voted down and

the original resolution adopted. It reads:

"Whereas, the current program of the National Council in the field of Christian education has done much to recapture for Christian education its proper importance in the spirit, life, and work of our Church, and

"Whereas, the department has wisely centered its program in the life of the worshiping, redeeming fellowship of the Holy Catholic Church and

"Whereas, in this program a sound distribution of emphasis has been made between family worship, leadership training, and the publication of teaching materials for children, youth, and adults, and

"Whereas, the Department of Christian Education is now making intense effort to create teaching materials and methods specifically designed for very small Church schools, and

"Whereas, there is a deep concern on the part of the Department in revising its current school courses to include therein an increased emphasis on the content of the Church's historic teaching in ways which will be meaningful to the spiritual needs of the growing child and to simplify wherever possible teaching methods,

"Be it therefore resolved, that this General Convention records its appreciation of the service rendered in the field of education by the National Council and its Department of Christian Education, and that it calls for continued study and development by the Department to bring into existence an increasingly useful set of materials and methods for the whole Church."

Graduate Students

The question of aid for graduate students in theology seems to have come up in General Convention in two different connections — in relation to "Christian education" and in relation to "Theological Education."

Bishop Watson of Utah reported for the Bishops' Committee on Christian Education that it had received a resolution from the diocese of Louisiana urging that scholarships be provided for candidates for doctoral degrees who would be interested in teaching in seminaries, etc. The Committee substituted a new resolution that the National Council make a study of the needs of the seminaries for such candidates for doctorates and for their facilities. The Bishops adopted the Committee's resolution and sent it to the Deputies.

The same matter came before the Deputies in the form of a proposal, presented by the Rev. James L. Duncan of South Florida, that the Joint Commission on Theological Education (or some other body which the Presiding Bishop would appoint) consider the needs to raise funds for fellowships to aid graduate students in theology. Adopted by the Deputies, the resolution was sent to the Bishops.

The final outcome of the matter was that the Deputies concurred with the Bishops regarding referral of the question to the National Council for study before action.

JAPAN

Centennial Reactor

The House of Deputies voted to make a gift to St. Paul's University, Tokyo, of a nuclear reactor, to celebrate the centennial of the Church's mission to Japan next year. The Bishops concurred.

The proposition was made three years ago, and has been the subject of study of a special Joint Commission on the Peaceful Uses of Atomic Energy. The cost to the Church will be \$360,000. The Fuji Electric Company of Japan will provide \$140,000 more needed to install the equipment. The gift is to be made in the name of the whole Church.

Among those speaking in favor of the gift in the House of Deputies was the Rev. Dr. William G. Pollard, nuclear physicist of Oak Ridge, Tenn.

Opposition was expressed by Dr. Edward McCrady, vice chancellor of the University of the South, who termed the gift inappropriate, warning that it would be misinterpreted by Soviet Russia.

A resolution was added, calling upon all members of General Convention to make gifts to the special fund for the gift to Japan.

Dr. M. Matsushita, president of St. Paul's University, was in the House during the discussion and was called to the speakers' stand, where he expressed his thanks for the action of the deputies.

Bishop Yashiro of Japan reported on the great enthusiasm that had been expressed in Japan ever since the proposal at Honolulu that such a gift be made. It is, he said, being referred to as "the Episcopal reactor."

Bishop Kennedy of Honolulu said that the gift would make a great impact upon the people not only of Japan, but throughout the Pacific. "We have used the atom," he said, "for purposes of war; now it is important that we give the use of the atom to those people for the uses of peace. . . ."

MATRIMONY

Commission Discharged

Various attempts to amend Canon 18 (Of Regulations Respecting Holy Matrimony) during Convention did not succeed. (See also below.)

Convention voted to discharge the Joint Commission on Holy Matrimony.

No Change

The bishops in considering the canons on matrimony discussed at some length amendments to Canon 16, section 3(a) and (b), offered by Bishop Murray, suffragan of Alabama. These amendments, voted down, would provide that in the case of a person who has remarried, no application for judgment on communicant status or for admission to baptism or confirmation may be considered until a year later than the date on which the final decree of divorce has been rendered. The intent of the amendment was to prevent a person moving from one diocese to another to expedite an early judgment.

Briefly considered was a proposal to change the wording of Canon 16, Section 3(b) so that "canonical residence" be substituted for "domicile," as it now stands. The proposal was turned over to the committee on canons.

No Exception

The Committee on Canons of the House of Deputies asked that it be discharged from consideration of an amendment to Canon 18, and was upheld by the House. The proposal would have excepted clergy from the canon, which provides for the marriage of Churchpeople whose previous marriages have been dissolved or annulled by civil authority, upon procurement of favorable ecclesiastical judgment.

Drs. Matsushita and Pollard with reactor model.



5,000 Keymen

Harvey S. Firestone, Jr., for 16 years chairman of the Presiding Bishop's Committee on Laymen's Work, gave his final report to the House of Bishops. At the December meeting of the National Council the General Division of Laymen's Work will take the place of the Committee under the direction of the Rev. Howard Harper.

Mr. Firestone traced the development of the committee from its inception in 1943 to the present when there are over 5,000 parish keymen.

One of the services of the committee has been the publication and distribution of Lay Readers Sermons, a project which has become self-supporting with 2,014 subscriptions at \$2 per year.

Another project has been the Laymen's Training Courses. In 1958 all but five dioceses had representatives at the courses.

Mr. Firestone expressed the hope that every diocese will follow the example of General Convention in establishing diocesan divisions of laymen's work, to be an integral part of the diocesan program.

In a quiet ceremony at the Deauville Hotel, Miami Beach, at the close of the first week of Convention tribute was paid to Mr. Firestone by the 125 lay leaders, representing every province and more than 25 dioceses of the Church.

To this tribute, Presiding Bishop Sherrill added his word of gratitude for the progress this movement has had under Mr. Firestone's leadership.

Hugh Laughlin of Toledo, Ohio, chairman for laymen's work in the fifth province, presided over the meeting, which was addressed by Bishop Jones of West Texas.

Bishop Jones reemphasized the ministry of the layman and the vocation of all Churchmen to do the work of Christ in those special areas of service to which they are called.

As a token of their esteem for his leadership, the laymen presented Mr. Firestone with a boxed and inscribed set of Prayer Book and Hymnal and a scroll expressing their appreciation for his long, faithful, and devoted leadership.

At a laymen's service on October 12 in the great hall of the House of Deputies more than 1,000 laymen participated in Holy Communion, celebrated by Presiding Bishop Sherrill and served by four men who have served as national directors for the laymen's work of the Church.

These four men were Bishop Campbell of West Virginia; Bishop Lewis of Salina; Bishop Haden of Sacramento; and the Rev. Howard Harper, D.D.

At breakfast, after the Communion service, the laymen heard Stephen C. Shadegg, chairman for laymen's work in the eighth province, deliver a penetrating address on the Church in the world.

Regretful Nonconcurrence

The lack of a procedure for explaining the reasons for nonconcurrence with a resolution was deplored in the House of Bishops when they received a message from the Deputies on the furthering of closer relations with the Eastern Orthodox and the Lutheran Churches.

Bishop Gibson, coadjutor of Virginia and chairman of the Joint Commission on Approaches to Unity, said that he felt the Deputies' message showed a lack of knowledge of what is being done by the Commission. He explained that relations with the Eastern Orthodox are as close as the Eastern Churches desire at the present time. In the case of the Lutherans, the Church's overtures have been received with courtesy, but the Lutherans are so involved in solving problems of unity among themselves that they are not in a position to explore possibilities of unity with the Episcopal Church at the present time.

Bishop Dun and Bishop Scaife both spoke for nonconcurrence, and then Bishop Stark, coadjutor of Newark, asked:

"This highlights the lack of communication between our two Houses. We know why we are not concurring in this resolution of the Deputies, but the message from this House will not explain that reason. Is there some method of communication which we can use?"

No effective official means of explaining the reasons for nonconcurrence were suggested, and the Bishops voted not to concur.



For use at his Boxford, Mass., farm is the power mower given to the Presiding Bishop by laymen of the Church. With Bishop Sherrill are Mr. Harper and Mr. Firestone.

Delicate Concrete

The Rev. Gardiner M. Day of Cambridge, Mass., chairman of the Division of Christian Citizenship, told a Joint Session of the program on alcohol studies and its increasing influence in the entire Church. One hundred clergy have been sent to the Yale School of Alcohol Studies, and committees on alcoholism have been formed in 50 dioceses. In the area of human rights, the Division pointed to

Next Week: 80th Anniversary Issue

three successful United Nations seminars for high-school, college, and adult groups.

Mr. Day made a strong plea for the continuation of the project known as "Bridge Building in Tension Areas," started at the behest of the 1955 General Convention but financed at its inception by a fund grant. Under the leadership of the Rev. Cornelius Tarplee, this project has been responsible for many small increases in understanding across racial and basic opinion lines. "There is great need for patience and skill in attempting to reopen or widen communications," said Mr. Day, "where tensions have destroyed or inhibited trust between fellow citizens and even between fellow Episcopalians." It is difficult to report concrete results of such a program because of the delicacy of its nature, he added, but the work is progressing and should be continued.

The "largest and most important mission field of the American Episcopal Church lies in the heavily settled and industrialized cities," said Bishop Warnecke of Bethlehem, chairman of the Division of Urban-Industrial work, who asked for a show of hands of all in the room who lived in cities of 10,000 or more. Well over 85% of the session waved their hands. Positive results, he said, are striking in all of the experimental projects carried out by this Division under the direction of the Rev. Paul Musselman.

Over 65

Deputies adopted a resolution, subject to concurrence by the Bishops, pointing out the need for attention to the problems of the aging and the aged, and commending the Department of Christian Social Relations of the National Council "for the work begun pursuant to the resolution of the 58th General Convention."* The Bishops concurred.

*Text of this resolution (Convention of 1955) reads: "Resolved, The House of Bishops concurring, that the National Council be instructed to make a special study of the spiritual and social problems of the elderly, which are being created to an even greater degree by the increasing proportion of our population who exceed 65 years of age."



Bishop Hart of North Carolina: It's a long way from Lambeth, but here we all are again.



Bishop Emrich of Michigan: . . . That should give us enough hotels in Detroit to accommodate them all in 1961.



Bishop Stark and Presiding Bishop-elect Lichtenberger: You can always find a piano somewhere when you want to work off tension.



Bishops Sterling of Montana and Moses of South Florida: Six months in Montana would knock such notions out of that speaker.

Bishops at Convention:

what they might

have

been

thinking . . .

Cut lines by F.C.L.



Bishop Bayne of Olympia: "Not to make any more speech, which, while my fame is good, I will avoid, for fear of losing it."



Bishops Kinsolving of Arizona and Washburn of Newark: It's a hard life I know, but take it from an older man, there are compensations. . . .



Bishop Jones of West Texas! . . . and really, there's a lot of fun on the sideline, too.

No Protestant Vatican

The House of Bishops approved a report presented by Bishop Stark, coadjutor of Newark, as secretary to the Committee on Memorials and Petitions, in answer to a petition from the diocese of South Carolina on the subject of the National Council of Churches. The report replied to the petition in this way:

"The Committee on Memorials and Petitions has considered the memorials sent to General Convention by the convention of the diocese of South Carolina regarding the National Council of Churches of Christ in America. Your Committee, having noted with appreciation the general commendation of the work and place of the National Council of Churches by the convention of the diocese of South Carolina, then turned to the specific recommendations made to General Convention regarding the relationship of the Protestant Episcopal Church with the NCC.

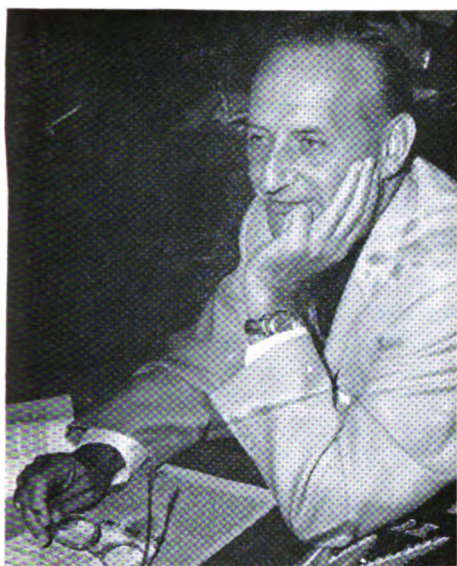
"First: We note that General Convention charges the Joint Commission on Ecumenical Relations with responsibility of nominating representatives to the general assembly and to the general board, National Council then passing upon these nominations. Care is taken that these nominations represent all segments of the Church, although limitation of funds requires the nomination of a larger number of delegates close to the location of a given General Assembly meeting. While your Committee feels that the proposed change to the election of half the delegates by General Convention and half by the provincial synods would not materially improve the quality of our representation, we believe the Joint Commission on Ecumenical Relations will wish to consider this recommendation.

"Second: The experience of the members of your Committee, and of other bishops whose opinions have been asked, does not indicate that the president and other leaders of the National Council regard themselves as a kind of 'Protestant Vatican.'

"Third: Your Committee believes the delegates of the various Churches comprising the NCC are loyal both to Church and state and that the setting up of a committee to investigate the loyalty of proposed delegates would be destructive of the democratic processes and would add problems greater than the one it proposes to solve.

"Fourth: Your Committee feels that the representatives of our Church to the National Council of Churches are alert to detect and oppose any attempt, should it arise, to make the NCC into a kind of super Church, and it is to be noted that the official documents of the NCC disclaim any such intention.

"Fifth: Your Committee is grateful for the interest of the convention of the diocese of South Carolina in the welfare and progress of the NCC and feels that the representatives of our Church will work toward the end of making the NCC a more effective instrument in the hands of our Lord and His Church. Your Committee feels that no action beyond the receiving of this report by the House of Bishops is necessary and move therefore that this report be received and this Committee be discharged from further consideration of the matter."



Bishop Kennedy of Honolulu: In Honolulu we're not so formal.



Bishop Pardue of Pittsburgh: I wonder what scheme those two are cooking up.



Presiding Bishop: First I'll try out the power lawn mower. . . .



The Cover

One of the most poignant memories of the 1958 General Convention for many of those who attended will be the memory of wet feet. The rains flooded not only streets and sidewalks in Miami Beach, but also hotel lobbies, at the very moment deputies, bishops, delegates, and visitors were setting out for the Opening Service [L.C., October 12]. Practical people removed shoes, and, in some cases, socks, and waded forward. Three of them were, from left, the Rev. R. W. Treder, deputy from Salina, the Rev. Charles E. Colby, and Deaconess Ruth S. Colby, his mother.

G.T.S.

Trustees

Trustees named by General Convention for the General Theological Seminary were:

Bishops Washburn of Newark, Powell of Maryland, De Wolfe of Long Island, Lichtenberger of Missouri, and Loring of Maine; the Rev. Messrs. C. Rankin Barnes, Theodore P. Ferris, John Heuss, Charles Kean, and Wm. B. Sperry; Capt. John D. Butt; and Messrs. Andrew Oliver, H. W. Proffit, Wm. N. Westerland, and Samuel S. Hall.

The Very Rev. Lawrence Rose, dean of G.T.S., presented the triennial report of the board of trustees on the state of that institution to the Deputies and Bishops. A year ago a campaign was begun to raise \$3,000,000 for a new library. An apartment building has been made available for married students. More and more men are availing themselves of the opportunity for graduate study.

Convention recommended that Church-people consider the need of the Seminary for funds for the library and other projects.

WOMEN

To the Ladies

The Bishops concurred with the Deputies on the message of greetings and good wishes to the General Division of Women's Work.

When the resolution of courtesy — noting the change from Woman's Auxiliary to General Division of Women's Work, and expressing recognition of the importance of the women in the life of the Church — was offered in the House of Deputies objections were raised by many Deputies that the resolution was too little and too late, and therefore insulting — that it was hypocrisy. With several noes, the resolution was passed.

With Orchids and Kisses

The largest United Thank Offering of the women of the Church, \$3,069,985.38, was budgeted by the Triennial meeting.

Mrs. Richard Riley of Southern Ohio, the Triennial United Thank Offering

St. Mary's School, Springfield, S. D., which will receive \$100,000, as will the American Church Institute for Negroes library at Voorhees School, Denmark, S. C.

Medical and Social work colleges in India will receive \$19,000, and the National Council of Churches is scheduled to receive \$27,000.

The dioceses of New York, Pennsylvania, Massachusetts, and Virginia lead all others in contributions to the U.T.O.

A deputation of clerical and lay Deputies under the chairmanship of the Very Rev. Roger Blanchard, Bishop Coadjutor-elect of Southern Ohio, visited the Fontainebleau to offer the women of the Church their resolution of gratitude for the Thank Offering. Then Dean Blanchard presented orchids to both the presiding officer, Mrs. W. H. Hannah and to Mrs. Arthur M. Sherman, director of the Division of Women's Work, and kissed each on both cheeks as he did so. "We decided," he said, "that this was the proper salutation from a foreign government."

Best of all, however, was a sonnet: "to a whole lot of nice ladies of the Aux. . . ."



The Rev. Charles P. James, Church of the Resurrection, Miami, received accumulated UTO offerings from the past three years from Diocesan UTO Custodians in the Golden Alms Basin

Committee chairman, presented a budget revised from one earlier proposed by the General Division's U.T.O committee, adding to it several new projects and increasing two items.

The U.T.O. budget includes \$1,222,000 toward the general Church program; \$461,000 for specials, such as scholarships, summer service projects, for repair and equipment of buildings, work with overseas students. The Overseas section of the budget provides for \$503,000 to be contributed to some 16 foreign countries, ranging from Alaska to Korea, with the latter receiving some \$100,000.

Within the United States, \$825,000 will be spent in support of such projects as

the General Division of Women's Work," composed by the Rev. Thomas V. Barrett.

Good Ladies, pure, sweet, beautiful; we yearn
To let thee know how much to thee we turn
For comfort, praise, good food and company,
Imagination—and the grace to see
That faith is not to argue but to be,
And love not just to flicker, but to burn.
And yet we men, both clerical and lay,
Make sure that you convene five miles away
Lest in your zeal you should demand too
much,

And want to be a deputy or such.
Our base desire is just to make a touch—
To let you know the plans for which you'll pay.
So we sing thy praise, thou glorious band:
Thou swell, thou lovely, thou U.T.O.,
thou grand.

Recruiting

The Triennial Meeting of the Women adopted unanimously, after several minor amendments of wording, a resolution on recruiting, which would call to the attention of the women of the Church the work of the Unit of Church Vocations and urge them to become informed of the growing need for the guidance of young men and women into the ministry and professional Church work. "Active and devoted support" of the work of this unit on the part of the women in parish and diocese would stimulate recognition by families and secular educational advisers of the dignity of the Church as a vocation.

Adopted Three

Resolutions adopted by the Triennial included:

(1) Continuation of the seminars set up by the Division of Christian Citizenship and the General Division of Women's Work in coöperation with the World Council of Churches and the United Nations.

(2) Translation into Spanish of religious education material prepared by the Department of Christian Education for use in dioceses and districts where that language is the vernacular.

(3) Reaffirmation (for the third time since 1952) of the statement on Christian Citizenship, stating that "as members of the Triennial . . . we wish to record our conviction that as God's witnesses, we must be concerned about our relationships with the people of our local community, about the whole life of the nation, and about the welfare of people all over the world. This is not an optional part of our witness, but a direct result of our belief that God is concerned about all of life. . . ."

Many Wanted to Stay

"Laymen's work in very many parts of the Church has come to mean a purely superficial application of the 'Golden Rule,' a busy round of charitable activity, the organization of the Every Member Canvass, teaching in Sunday School, or running the Christmas Bazaar," said Denis Baly, lecturer in political science at Kenyon College, who addressed the Triennial Meeting. His address, deliberately provocative of discussion for group conferences, was received with such enthusiasm that many delegates expressed a desire to stay and ask questions rather than proceed by taxi procession to the Deauville for the Joint Session on Program and Budget.

Practice Preaching

Practising their own preaching of integration of men and women in the Church were the planners of Group Conferences for Triennial Meeting. Nearly as many men, both clergy and lay, as women were chosen for continuing group leaders.

Parachute Padre

The Rev. Canon Alan Buchanan, a former "parachute padre," is one of two new bishops in the Church of Ireland.

Named Bishop of Clogher, he was consecrated in St. Patrick's Cathedral in Armagh, Ireland, by the Most Rev. John A. F. Gregg, Archbishop of Armagh and primate of All Ireland. Bishop Buchanan became famous during World War II as a member of the "Red Devils," British commando unit.

The Very Rev. William Cecil de Pauley, dean of St. Patrick's Cathedral, Dublin, was consecrated there by the Most Rev. George Otto Simms, Archbishop of Dublin, to be Bishop of Cashel and Emly, Waterford and Lismore.

Greek Deaconesses

Ten Greek deaconesses have been graduated from the new School of Deaconesses, Athens, Greece. The school, established last year by the Home Mission of the Greek Orthodox Church, was built with funds donated by the World Council of Churches. All of the new deaconesses are graduates of the Theology School of the University of Athens, and each has been assigned to a different parish in Athens, to assist the Church in areas of health and welfare work as well as in the missionary and spiritual fields. According to regulations of the Order, graduates must take a vow of celibacy and be under 30 years of age.

Succeeding Bishop Ordass

Pastor Zoltán Káldy of Pécs has been elected as Bishop of the Southern District of the Lutheran Church in Hungary.

The election took place at a meeting of the Church Council of the Southern District after the Budapest government had approved the new bishop's nomination, made at a meeting of the Council on September 1. He will be consecrated in Budapest on November 4.

Bishop-elect Káldy succeeds Dr. Lajos Ordass, one of Hungary's staunchest anti-Communist religious leaders, who was "requested" by the Council last June to relinquish his post.

Dean Emil Koren of Budapest had been serving as Acting Bishop of the southern district since Dr. Ordass was forced to relinquish the Church post to Dr. Laszlo Deszery, a pro-regime Lutheran. The latter, however, announced his resignation in a speech to the Church Council on June 24 in which he accused officials of the World Council of Churches and the Lutheran World Federation of "all kinds of conspirational attempts" to destroy the independence of the Hungarian Lutheran Church in negotiations with the government for the rehabilitation of Dr. Ordass. [RNS]

Little Rock Schools

More churches are doubling as schools because of the closure of Little Rock, (Ark.), public high schools, reports the Rev. W. A. Willcox, Jr., rector of St. Mark's Church, Little Rock. St. Mark's has joined with Westover Hill Presbyterian and St. Paul's Methodist Churches to form a parochial academy, in which 35 senior high school students are enrolled. Classes are in progress during the morning, and correspondence courses are being taken from the University of Arkansas, supervised by three teachers.

A Little Rock Baptist church has also opened a school for 41 high school students, which, with the Trinity Cathedral Interim Academy [L. C., October 12], totals some 106 students attending parochial schools. Another 600 white students are attending country schools, and there are rural schools outside the Little Rock school district with some 250 Negro students enrolled.

Churches not Immune

Two Episcopal churches have recently been scenes of violence. At St. Andrew's, Milwaukee, Wis., Henry D. Brandt shot himself, because a divorcee, Mrs. Carol Veierstahler, refused to go away with him. A third man, and rival suitor, David Couillard, unsuccessfully attempted to prevent the suicide in the chapel.

In Galilee Church, Virginia Beach, Va., Marsha Jean Meredith, 17, stabbed 15-year old Peter Smither with a 16-inch war souvenir dagger because he had brought another girl to a Church fellowship service. He died immediately. She is in a mental hospital for observation.

Three Churchwomen

Diocesan and national Church organizations recently benefited under the terms of the wills of three Churchwomen from the dioceses of Pennsylvania and Michigan.

Bequests in the will of Mrs. Earl Parsons, the widow of a Philadelphia industrialist, who died September 8, include \$1,000 each to Nashotah House, Nashotah, Wis., Philadelphia Divinity School, Philadelphia, Pa., and Holy Nativity Memorial Church, Rockledge, a Philadelphia suburb.

Miss Elizabeth Stewardson Brown, who died in Philadelphia on August 31, left \$10,000 to St. Luke's Church, Germantown, Pa., and \$5,000 to the Girls' Friendly Society.

The diocese of Michigan benefited from the estate of the late Miss Frances Sibley, who died in January, in Detroit.

The Episcopal Endowment Fund received \$5,000 to continue her work in the Church, and Miss Sibley's home in Grosse Pointe was left to the diocese to be used

as the bishop's residence. Bishop and Mrs. Emrich plan to move into the home early next year.

Other bequests include \$5,000 to Christ Church, Detroit (of which she was a member); \$5,000 to the Board of Missions of the national Church; \$5,000 to St. Luke's Hospital and Church Home; \$2,000 to Christ Church, Grosse Pointe; \$2,000 to the Girls' Friendly Society of Michigan (which Miss Sibley founded) to be used for their Holiday House camp; and \$2,000 to the national GFS. The remainder of her estate, after personal bequests, will be divided between the GFS in Michigan for their summer camp, and the Church of the Advent, Pine Lake, Michigan.

Holds all Four

Top Man: Pete Dawkins of Royal Oak, Mich., is the first cadet in the history of West Point to hold the four top honors — captain of cadets, football captain, class president, and star man (upper 5% in academic standing). A famous predecessor, Douglas MacArthur, was first captain and star man. Pete before going to the Point attended Cranbrook, Bloomfield Hills, Mich., on scholarship, was a member of the school's servers' guild and took an active part in Christ Church, Cranbrook. Son of Dr. and Mrs. Henry Dawkins, Pete hasn't chosen a career. He likes the Army, would like to fly, is interested in political science and nuclear physics.

Spiritual Hamfest

A former professional fighter known as "Flyweight Martin" is now the rector of St. Matthew's Church in Jersey City, N. J. The Rev. Albert E. Martin, is the organizer of a "spiritual hamfest," a religious service for amateur radio operators, more familiarly known as "ham operators." The recent 11 o'clock Sunday service attracted 40 ham operators to St. Matthew's. They came from New Jersey, New York, and Pennsylvania. Fr. Martin's sermon topic was "God Calls a CQ." He explained that "CQ" is the ham's way of saying, "Does anybody want to talk with me?"

105th Year

Berkeley Divinity School opened for its 105th academic year with 34 new students, including graduate students from Canada, India, and Panama. New members of the faculty include the Rev. Robert H. Anderson, Jr., associate professor of homiletics and Christian education; the Rev. Richard B. Kalter, instructor in theology; Werner Rode, Ph.D., librarian and assistant professor of theology; and Richard L. Crocker, Ph.D., instructor in music. The Rev. Canon Leonard Hodgson of Oxford was to begin his courses as English lecturer (in theology) early in October.



Bishop Gordon of Alaska: Under his leadership the Church prepares to minister to a white population that has more than doubled since 1950 and to continue to provide spiritual sustenance for Indians and Eskimos in the Yukon valley and above the Arctic circle.

Were we in our own sight as grasshoppers?

Report of the Joint Committee on Program and Budget* of General Convention

Miami Beach, Fla., October 13, 1958

[See page 21 for Convention Changes]

W Introduction

When God calls His Church to any great new opportunity, all that He requires is for His people to see the evidence that is before their eyes and to go forward with courage. We are told that while the children of Israel were still in the desert, Moses sent Caleb and other emissaries into the Promised Land. When the men came back they had a cluster of grapes so large that two men had to carry it on a staff. Caleb said, "Let us go up at once and possess it; for we are well able to overcome it."

There were, of course, some who could see only the difficulties. "The land . . . is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. And there

we saw the giants . . . and we were in our own sight as grasshoppers, and so we were in their sight." Those who saw only the difficulties of the opportunity that lay before them prevailed.

Now the question before the people of the Episcopal Church, meeting in this Convention, is whether we will meet the opportunities of the day . . . the vast increase of population at home, the need of many countries around the world . . . whether or not we will use for a holy purpose our share as a Church in the greatest wealth of any nation in history, or whether we will draw back.

Are we to take as our text for the next three years "We were in our own sight as grasshoppers"? Or are we to use the words of Caleb, "Let us go up at once and possess it; for we are well able to overcome it"?

Any budget is expressed in dollars and cents. Money was invented as a convenience in the exchange of goods and services. But money's only meaning is in what it can do for men, women, and children, and in how it can help to fulfill the will of God for His Church.

Here the Church's buying power opens

the way to a Promised Land that we know the people of the Church wish to enter.

National Council

We commend our National Council for employing an expert firm of management consultants to survey our existing administrative organization and the manner by which it can be strengthened. We wish to thank the officers, department heads, and staff for preparing and making available to us, and to the members of General Convention, the data essential to the work of this Program and Budget Committee in planning for the growing needs of the Church, and for their full cooperation with the Committee while in session.

We recommend to National Council the strengthening of our administrative organization by engaging, at a salary of \$15,000 per annum, the services of an executive assistant sharing administrative responsibilities with the Presiding Bishop, as suggested by the aforesaid firm of management consultants.

Finally, we applaud the closer association which has become established between the General Division of Women's Work (formerly the Woman's Auxiliary) and the several Departments of the National Council. We give humble thanks to Almighty God for the devoted work and magnificent generosity of our women. God bless them!

Shaping the Program

National Council has presented to us a tentative program calling upon us to continue the existing work of our National Church and to inaugurate new work, to provide capital funds for urgent needs at home and overseas, and to launch a new Church magazine which, through its popular appeal, will command wide reading throughout our membership. We have sought to prepare a Program which will recognize the necessity of lifting our sights and will challenge the whole Church to greater corporate effort realistically.

Here, in broad outline, is the Church's Program as we conceive it:

Home Department

"Ye shall be witnesses unto Me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

We record with satisfaction the stride that our missionary districts in continental United States are making toward complete autonomy and self-support. Not since 1922 have two missionary districts come to General Convention seeking admission as dioceses. We commend Arizona and Northwest Texas for taking this momentous step at this Convention. As existing fields assume the burden of self-support the resources of the National Church become available for new work and specialized work. In the light of increased costs of living we have seen fit to recommend over-du

*Bishop Wright of East Carolina, chairman; Bishops Hunter of Wyoming, West of Florida, Burrill of Chicago, Powell of Oklahoma, and Doll, coadjutor of Maryland; Ven. Donald Wonders, D.D., Rev. George T. Masuda, assistant secretary; Rev. Edward H. Eckel, S.T.D., Very Rev. M. F. Williams, S.T.D., Rev. Frank Rowley, Very Rev. Sherman E. Johnson; Phillip H. Stafford, secretary; Judge J. L. Caldwell McFaddin, vice chairman; Sterling F. Mutz, Theodore Oxholm, treasurer; Houston Wilson, Major Claude L. Daughtry, John H. Leach, George Gibbs, Ph.D., Brooke Thompson, Charles B. Crouse, Will B. Gaither, Arthur W. Platt

sionary salaries for bishops, priests, and lay personnel throughout the Home Field. We underline in our Program the responsibility of the Church for the thousands of our young men now serving in the Armed Forces, separated from normal family and Church life.

We call attention to the campuses of our colleges and universities as offering one of the most important and strategic missionary opportunities of this day. The leaders of the Church of tomorrow are on our campuses today. We recognize the educational, pastoral, and evangelistic responsibility of the Church to special racial and minority groups in our population as "souls for whom Christ died." And finally, we commend the program of "on the job" training for seminarians, "in service" training for men in the field, and other means of producing an increasing number of qualified workers in town and country, which too generally in the past has been the neglected area of our Church's work in our own land. All of these emphases are reflected in the budget for the Home Department, which provides the necessary cost of living increases, the continuation of existing work, and reasonable advances looking to the strategic needs of the future.

Overseas Department

The evidence of our worldwide task is in the mission field overseas. Frequently the growth has been retarded because even when men became available, means have been lacking to send them into the field. A Missionary Reserve, set up in this budget, for the first time, will enable the Overseas Department to meet needs as they arise, and place men in strategic places. Much needed increases are granted in the salaries of overseas bishops and in the minimum salaries for unmarried missionaries.

Since the development of a Church rooted in the soil with its own indigenous ministry is the avowed goal of our Program, we are heartened at the growing strength and effectiveness of our theological seminaries in the overseas field. A new seminary in Puerto Rico will aid the whole Spanish-speaking Latin-American field along with the existing Mexican seminary at Guadalajara. Haiti has a small but vigorous seminary for the training of its French-speaking clergy. Brazil has had a long and honorable history in training its Portuguese-speaking clergy at Porto Alegre. Cuttington College in Liberia trains all the native clergy of our African outpost. In the Pacific area the Central Theological School in Japan and St. Andrew's Seminary in Manila each performs an indispensable function in the field which it serves.

Our work in the Pacific area overseas constitutes a strategic outpost of our whole missionary endeavor.

In Alaska, the coming of statehood presages a large immigration from the older states, and the Church under Bish-

op Gordon's leadership is preparing to minister to a white population which has already more than doubled since 1950. Self-support has grown, and new work is being established. The work among the Indians and Eskimos in the Yukon valley and above the Arctic Circle which can never become self-supporting in any foreseeable future, remains a paramount responsibility, inasmuch as many whole communities owe their evangelization to our missionaries and depend on the Episcopal Church for their spiritual sustenance.

In Japan, responsibility for the progress rests upon the Nippon Seikokwai. By agreement with its Presiding Bishop, the Rt. Rev. Michael H. Yashiro, our direct support of Japanese missionaries is being steadily reduced. Our principal aid to the Japanese program is the support of American missionary personnel who serve as a sort of catalytic agent to the evangelistic and educational efforts of the Japanese Church, and in substantial subsidies to our Church institutions of higher learning and theological education. Okinawa represents the most glorious and appealing missionary advance of our Church in the last ten years. Increased appropriations will guarantee continued healthy

growth in this field which to this time has been virtually a monopoly of the American Episcopal Church.

In the Philippine Islands, under Bishop Ogilby, we have been making encouraging progress in the development of self-support and in the training of native leadership. Our relations with the Philippine Independent Church, symbolized by our sharing together the facilities of St. Andrew's Theological Seminary, constitute a most significant ecumenical advance.

The missionary district of Honolulu at the crossroads of the Pacific continues to show gratifying growth and is now 85% self-supporting. In addition to his oversight of Okinawa, Bishop Kennedy's far-flung jurisdiction includes Guam (where we are taking advantage of a new opportunity), Wake and Midway Islands, and Taiwan, where our work among the Chinese refugees continues. At Hong Kong and Singapore, and in India and Pakistan we support personnel who symbolize the solidarity of our missionary program with that of the Church of England and other portions of the Anglican Communion.

In the lands to the south of us we rejoice to record the hope of new advance for our Church in Mexico under the

THE BUDGET

To carry out the program, the Program and Budget Committee submitted to General Convention this Budget for the Triennium.

ESTIMATED EXPENDITURES:

	1958	1959	1960	1961
Home Department -----	\$1,771,600	\$2,109,100	\$2,283,300	\$2,344,200
Overseas Department (See note 1)* --	2,596,000	3,138,500	3,248,300	3,381,300
Christian Education -----	439,600	461,500	479,200	507,200
Christian Social Relations -----	117,100	138,100	178,300	201,700
Promotion (See note 2)* -----	425,500	427,200	474,000	506,600
Finance -----	172,900	187,300	187,300	187,300
Women's Work (See note 3)* -----	115,900	95,900	95,900	95,900
Laymen's Work -----	42,100	42,300	42,300	42,300
General Administration -----	192,400	228,900	264,500	272,500
Superintendents Division -----	284,600	288,900	288,900	288,900
Equipment and Maintenance -----	237,900	243,400	251,400	286,400

OTHER:

World Relief and Church Coöperation	400,000	400,000	400,000	400,000
Coöperating Agencies -----	140,300	138,700	142,500	145,000
Miscellaneous -----	114,100	160,500	160,500	160,500
Capital Needs -----			500,000	1,000,000
	\$7,050,000	\$8,060,300	\$8,996,400	\$9,819,800

ESTIMATED RECEIPTS:

	1959	1960	1961
Quotas of Dioceses and Districts -----	\$7,072,966	\$8,009,067	\$8,832,467
Women's Division—U.T.O. -----	407,334	407,333	407,333
Income from Trust Funds -----	550,000	550,000	550,000
Miscellaneous Income -----	30,000	30,000	30,000
	\$8,060,300	\$8,996,400	\$9,819,800

*FOOTNOTES APPLY ONLY TO 1958 BUDGET: (1) Salary items of \$1,408 were transferred from General Administration to Overseas. (2) Subscriptions to Churchways in the amount of \$1,750 were transferred from General Administration to Promotion. Raising Increased Program in the amount of \$45,000 and Missionary Information Conferences in the amount of \$17,800 were transferred from other Appropriations to Promotion. (3) The New Appointments Item U.T.O. in the amount of \$14,000 and Training U.T.O. Workers in the amount of \$20,000 were transferred from Other Appropriations to Women's Work. The decrease in Women's Work in 1959-61 represents a transfer of the \$20,000 for training to the U.T.O. funds directly and the receipts for each year are reduced by approximately the same amount.

leadership of Bishop Saucedo; the opening of a new field in Central America, where Bishop Richards is laying the groundwork for our witness to Christ in the five republics of Guatemala, Honduras, Nicaragua, Costa Rica and El Salvador; the expansion of our work in the Canal Zone, Panama, and Colombia under Bishop Gooden; the development of a Brazilian National Church in the three dioceses of our work in that vast republic; encouraging progress in each of our island missionary districts, Cuba, Haiti, the Dominican Republic, Puerto Rico, and the

built family life into parish life, led to a tremendous growth in Church School students and teachers, and brought new ideas and methods into women's work and laymen's work. Christian Education material is now being developed for the small Church School.

Christian Social Relations

The teaching which Christ commanded His Church to observe includes help to the hungry, the stranger, the sick, and those in prison. In our increasingly urban civilization the needs of humanity take new forms. Our program of Christian Social Relations reflects the Church's awareness and concern by providing a ministry to American Indians relocating in urban areas, help in training chairmen of Christian Social Relations departments in our dioceses and missionary districts, the development of a specialized ministry to the aged, study of the problems of alcoholism, and increased support of the program of Urban-Industrial Church Work, a field whose problems are only beginning to be understood and requiring entirely new concepts and methods for successful solution.

Capital Needs

In world history this is an age of population growth and shifts. New cities, with their hospitals, schools and universities, are accordingly founded. The Church's mandate to reach both the churching and the unchurched requires her to grow at least as rapidly as the population around her. This calls for a steady, reliable and continuing capital development. The present budget recognizes that this should not be left to special appeals or the uncertainty of gifts but made a regular part of our investment in our Father's business. We hope that the present provision of \$500,000 in 1960 and \$1,000,000 in 1961 for capital purposes will be increased by future Conventions until we meet what future research studies shall have established as our minimum need.

An Episcopal Church Magazine

We have carefully considered the proposal of the National Council that the Episcopal Church establish a national magazine, and we agree that such a publication could be a force in making deeper Christians and better informed and more loyal and active Churchmen.

This venture must be launched only in such a way that it will be a completely successful, Church-wide, every-family publication. This requires further study and intensive testing.

Therefore, we propose that the Presiding Bishop appoint a board of Church members, skilled in the communications field, to direct the work of a new Unit of Magazine Study. With the present assets of *Forth* and the new appropriations recommended (1959, \$31,000; 1960, \$46,800; 1961, \$54,800), we believe it will be possible

to develop a new, attractive and readable magazine with wide appeal, to test its readership, and to develop sound methods of reaching every family in the Church. Then we shall have the essential data to show the kind of magazine needed and the means whereby to achieve it.

Resolutions

Resolution No. 1

Resolved, that the Budget in the amount of \$8,060,300 submitted by the Joint Committee on Program and Budget be adopted for 1959, 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.

Resolution No. 2

Resolved, that the Budget in the amount of \$8,996,400 submitted by the Joint Committee on Program and Budget be adopted for 1960, subject to revision by the National Council in view of the response of the Dioceses and Districts to the Quotas assigned them under authority of General Convention.

Resolution No. 3

Resolved, that the Budget in the amount of \$9,819,800 submitted by the Joint Committee on Program and Budget be adopted for 1961, 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.

Resolution No. 4

Resolved, that the National Council be, and hereby is, instructed, before February 15, 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.

Resolution No. 5

Resolved, that in all matters of Budget revision the National Council be urged to protect the missionary salaries and increases therein and missionary travel items contained in the Budget for the next Triennium, thereby making them the last to suffer reduction.

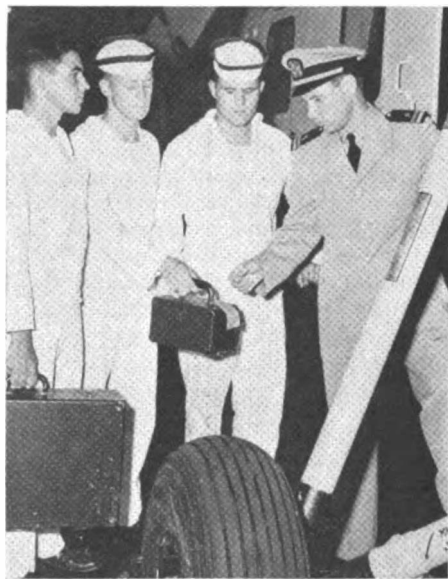
Resolution No. 6

Resolved, that an appropriation of \$3,500.00 for the Triennium 1959, 1960, and 1961 be included in the Budget of General Convention for the work of the Joint Committee on Program and Budget.

Resolution No. 7

Resolved, that our Presiding Bishop appoint from the ranks of our Churchpeople skilled in the field of communications, a Church Magazine Advisory Board, not to exceed nine in number; and further,

Resolved, that during the ensuing Triennium such Board is hereby authorized and empowered: a—To study, design, pilot test and appraise the proposal for an Episcopal Church magazine to serve the interests of all the people of our Church; b—To expend thereon up to the total of the several amounts appropriated by the Budget of our Church for the ensuing Triennium to the Division of General Administration under the Unit of Church Magazine Study, as well as such further amounts which may be contributed



Official photograph, U.S. Navy

"Ye shall be witnesses unto Me . . . unto the uttermost parts of the earth."*

Virgin Islands; and in our oldest missionary district in the Republic of Liberia, where our American Church makes its contribution to the Christianization of a great Continent in a state of political and social flux.

Christian Education

The Church's program in Christian Education must rest on the words, "teaching them to observe whatsoever I have commanded you." When nine years ago, with daring and determination, a fresh and imaginative approach was initiated, its first part consisted of the Church's Teaching Series. These basic text books were accepted with enthusiasm by the whole Church. The curriculum next developed is now undergoing intensive testing and revision. Publication of the Seabury Series continues to be the backbone of the Seabury Press operation.

Of equal importance with the production of material is the recruiting and training of those who teach. The continuing Leadership Training Program prepares diocesan departments, clergy, and teachers for every phase of Christian Education in the Church. This program has

*The Rev. William H. Baar (then Lt. Baar, chaplain, USNR), prepares to leave Tarawa by helicopter for services aboard destroyers (1956).

Only Minor Budget Changes

thereto from sources other than our Budget; c—To appropriate thereto our existing magazine of the name of *Forth* and all its subscription lists, properties, assets and appropriations, and to make such use thereof as such Board may deem fit; d—To appoint and/or employ all such officers, directors, and staff as such Board may elect and determine; and e—To enlist the cooperation, advice, counsel, and assistance of every Department of our Church as such Board might reasonably require to fulfill and carry out the purposes and objectives of these resolutions; and, further

Resolved, that such Board shall submit its report in writing to our next General Convention, which *inter alia* shall set forth: a—Its appraisal of, as well as its recommendations with respect to, the advisability of our Church continuing the magazine projected and pilot tested by such Board; and b—Its advice with respect to the objectives, policies, management, format, popular appeal, circulation, estimated costs, and any other factors deemed relevant by such Board to an intelligent determination by our Church as to whether or not it should continue such projected magazine.

Resolution No. 8

Resolved, that the National Council is requested to assign to appropriate Departments or Units the responsibility for reviewing and appraising the requests for financial assistance from any agency or organizations not under the administrative control of the Council.

Resolution No. 9

Resolved, that this 59th General Convention urge all members of the Church to practice tithing as a basic Christian responsibility and privilege, and be it further

Resolved, that this 59th General Convention commend to all vestries the goal of giving one-half of the ordinary income of their parishes to work outside of their parishes on national, diocesan, and local programs.

Conclusion

There are times in the history of every movement when comes a lag, as previous gains are consolidated before a new advance is made. Sometimes weariness, cynicism and inertia prolong this lag unduly. 'Tis said that the witty clergyman, Sydney Smith, was speaking slightly of the missionary enterprise in the presence of the Duke of Wellington, till finally that great English hero and Churchman could stand it no more, and blurted out, "Look to your marching orders, sir!" In our proper concern for the consolidation of our gains at the parish and diocesan level, we must never lose sight of the Divine imperative for the great over-all advance of the Church. Let us recall again the marching orders of the Captain of our salvation: "Go ye into all the world, and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Let us heed that command, that we may continue to merit that promise.

The Church's budget for the next three years was passed by General Convention essentially in the form proposed by the Program and Budget Committee [see page 19], after much debate (over three hours in the House of Deputies alone).

The first three resolutions, setting the total sums to be budgeted in 1959, 1960, and 1961, were adopted by the Deputies. It was voted to remove the Constable Fund items from the budget as printed. (Since this trust fund provides specifically that the money is for special projects outside the budget, it may not be included in the budget. As presented in the original report, the Fund was mentioned but not included in the total; however, it was decided by the House that it should be left out entirely).

Several Deputies tried to get the total amounts in the budget raised.

Mr. H. C. Laughlin of Ohio moved a substitute for the first resolution, declaring the budget proposed inadequate. His suggestion was to set the larger 1961 budget for 1959, including \$1,000,000 for capital needs. He called upon the deputies to begin work for Christ now, to accept marching orders. Mr. G. A. Kimball of Louisiana moved to reduce the \$1,000,000 (of the 1961 figure) to \$500,000 for capital needs in 1959, make it \$1,000,000 in 1960, and \$1,500,000 in 1961. Mr. Laughlin accepted this amendment to his amendment.

The Very Rev. Ned Cole of Missouri called upon the Deputies to be realistic and to remember parish and diocese expansion programs, and called the amended proposal too great.

Mr. Charles Taft of Southern Ohio urged caution in setting a goal, since some parishes do not have Every Member Canvasses.

The Rev. Jose A. Gonzalez of Cuba said that capital needs in missionary districts are great.

Mr. E. R. Gilliom of Indianapolis warned that it is easy to be carried away at General Convention, and expressed preference for a graduated budget.

Mr. Charles M. Crump of Tennessee said he could find no one to tell him what the Southern Regional Council is and why there should be an item for \$1,000 in the budget for it. He was told that the Council is organized to promote better race relations in the South. On a vote, the item was retained.

On a vote by orders the amended budget proposal was defeated about seven to one. Other proposals to amend the recommended budget figures were tabled, and the first three resolutions were passed as originally offered. Resolution 4 was adopted without discussion.

Missionary Salaries

Resolution 5 on missionary salaries aroused much debate and was amended.

The Rev. John D. Mears of Western New York offered an amendment calling for an increase of up to 20% in the salaries of native clergy in the missionary

fields overseas. He pointed out that Filipino clergy receive maximum salaries of \$1,200 a year, no matter what their length of service or the size of their families. He reported that the argument for the present plan is that salary schedules must be left to the discretion of the bishops of the Overseas Department of the National Council.

Mr. Gabriel Hernandez of Puerto Rico said that in that country the clergy receive \$150 a month, but that the janitor in his office building is paid \$25 a month more than that. He added that the low salaries keep men from entering the ministry.

The Rev. Wm. F. Creighton of Washington moved a substitute motion, that General Convention express concern over the disparity between salaries paid to native clergy and to Americans in the fields, informing the National Council and overseas bishops that remedial action might be undertaken within the limits of the budget.

Cmdr. Richard A. Sexton of the Panama Canal Zone reported that such action by the House might hold back the development of indigenous Churches by raising salaries beyond the ability of the Churches to maintain themselves.

Mr. Mears accepted the substitute for his own amendment, to be appended to Resolution 5. The amendment was adopted, and the resolution so amended was adopted. Resolution 6 was adopted without discussion.

Church Magazine

Mr. Anson T. McCook of Connecticut moved to amend Resolution 7 (on the proposed Church magazine) second resolution, paragraph C, by substituting "to have full access to" for "to appropriate thereto," and adding "temporary" regarding the "use thereof." The Committee accepted the change, and the resolution was adopted. Resolution 8 was adopted without discussion.

Tithing

The Rev. Walter H. Stowe of New Jersey offered an amendment to Resolution 9, substituting for the second "resolve" one commending the giving of a sum equal to that spent locally to work outside the parish. The Rev. Robert H. Owen of Montana wanted to "put teeth" into the first "resolve" by referring to the tithe as the biblical norm and calling upon the National Council to promote tithing. The Rev. George Barrett of New York proposed "generous giving" as a substitute for tithing.

Mr. Charles P. Taft of Southern Ohio proposed as a substitute for all amendments so far offered a resolution calling upon all parishes to have Every Member Canvasses. Finally a motion was passed

Continued on page 25

The Church Flunks

It is a truism (but still true, no matter how tired people may be of hearing it) that this is an age of great peril and great opportunity for the Church. Physically and spiritually hungry people are seeking the answer, which can only be found in the gospel of Christ.

To this hunger and this seeking, the Episcopal Church has responded with "statesmanship," with compromise, with self-interested economy.

General Convention has taken, in its vote on the budget, the most conspicuous step in this process of rejecting the cry of the world. But General Convention is not primarily to blame.

THE LIVING CHURCH itself is conscious of its own failure to present the issue to its readers in vital, meaningful terms. Our words in behalf of courageous advance were too few, too feeble, and too late.

National Council shares in the blame. Its proposed budget had words that rang with a warm-hearted call to charge the battlements. But behind these words were the cold figures of a calculated minimal budget and a diffident, half-hearted venture into advance. In the proposals was the note of caution, line-holding, judicious retreat.

Faced with the contradiction between the gallantry of the talk and the admitted timidity of the proposals, the Church as a whole, during the months before General Convention, caught the fever of defeatism and launched a broad and disorganized campaign to transform caution into fear—line-holding into retreat—retreat into rout.

Inevitably, then, the Program and Budget Committee met before Convention in a mood of pessimism. A favorite expression was "let's be realistic," and by realistic was meant an acceptance of doubt and wavering.

Against this mood in the Committee and in the Convention generally, the promotional devices of National Council would have been ineffective, even if they had been more inspired than they were.

When the Program and Budget Committee report came to the floor of the House of Deputies, its content could be predicted in advance. It was almost bound to consist of a clarion call for missionary advance followed by budget-cutting.

Yet the degree of the contrast still amazes us. The Committee's words as read by Bishop Wright seemed the preamble for a budget that would prove our pre-Convention pessimism to be unfounded. Then the budget figures were presented, and the words of the glowing report echoed hollowly in the empty space from which seven million dollars had been removed.

Let's make no mistake about what was done. National Council offered us, timidly and uncertainly, a small chance to mobilize our resources for the spread of the Gospel. From this the Program and Budget Committee—under the pressure of general Church opinion—recoiled. And General Convention itself enthusiastically endorsed the action of its committee, and beat down by a ten to one vote an amendment designed to restore the budget to its original level.

Certainly the budget had weaknesses. Certainly there is much to be said in favor of diocesan initiative and independence. Valid criticisms could be offered of specific aspects of the program of the national Church.

But General Convention never voted on these questions. Lacking any clear call from either Church leadership or the mass of Church opinion, Convention voted the straight economy ticket, and the only joy that any Churchman can feel about the vote is whatever satisfaction he may find in his ability to continue his Church giving at a meager level with a minimum of pain to his conscience.

We have examined the world and ourselves. We have come to certain conclusions about both. Our elected representatives (and we cannot say that they are not representatives of us) have written in dollars and cents the answer at the bottom of the examination paper.

The answer—as we will discover to our profound sorrow—was tragically in error.

Why Act on CSI Now?

A step of major importance in the life of the Church was taken by General Convention in its resolutions for recognition of validity of South Indian ordinations and for limited interchange of ministrations and sacraments, but the significance of this step is not, in our opinion, what it might have been thought to be before the 1958 Lambeth Conference.

When the Church of England adopted its resolutions on which the American resolutions have been modeled, there were many who thought that the South India plan of union was thereby recognized as a sound pattern for Christian reunion in other parts of the world. This interpretation was made not only by supporters but by opponents of the English resolutions.

If it were correct, the inference would be that Churches of episcopal policy ought to unite with non-episcopal Churches without insisting that all ministers of the united Church must have been episcopally ordained. At present, ministers of the CSI who were ordained non-episcopally before the union took place have equal status with episcopally ordained priests and deacons; all who have been ordained at or after the inauguration of the Church have been episcopally ordained, and will be so in the future. But a thirty-

by the Very Rev. William S. Lea

Strategy in Evangelism

year interim period is in effect during which the question of the CSI's ultimate teaching and practice about non-episcopal ministries is left unsettled.

The change in the picture brought about by the Lambeth Conference is the result of a very much better plan of dealing with the problem of the ministry which has been worked out in Ceylon. Here, all clergy who enter into the united Church of Ceylon will receive the laying on of hands from a bishop in the historic succession, with a prayer that God will add to their ministerial endowment whatever is required to make it the complete presbyterate of the Holy Catholic Church.

The Lambeth Conference's enthusiasm for this plan is unmistakable in its resolutions, and thus one of the chief problems affecting relationships with the Church of South India is greatly moderated.

General Convention attached to the South India resolutions of the Ecumenical Commission a preamble bringing out the fact that the relations entered into are characterized by several anomalies, of which this is one. Thus it is clear that our action is taken in spite of dissatisfaction with the South Indian approach rather than in endorsement of it.

If this is so, why should there have been any action at all? Why not let the two Churches go their separate roads until all major differences between them are settled?

One reason why it is unwise to follow a do-nothing policy is that the Church of South India is a very real presence here in the United States, right now.

In one university town, for example, there are eight young South Indians attending an Episcopal Church. On completion of their education, they plan to return to India. Should the rector tell them to go to a Presbyterian or Methodist church instead of his unless they are willing to become Episcopalians? Should he admit them to Communion or not? — and if he, in his setting, ought to admit them to Communion (as we think most Churchpeople of any school of thought would agree), should he do so just on the basis of his own ideas or should he do so on the basis of a declared policy of General Convention?

Visiting bishops and presbyters of the Church of South India are often to be found in the United States. Until the adoption of the General Convention resolutions, they would never have known how they would be welcomed by the Episcopal Church until they had found out the local policy. In one diocese it would have been "wide open." In another, it would have been very strict.

Accordingly, we believe that the Convention has acted wisely in granting to our Christian brothers in South India every possible measure of recognition, welcome, and spiritual fellowship that is possible in the midst of the "anomalies" of which the preamble speaks. Both sides look forward with longing to the day when the whole Church of Christ will be one. The Episcopal Church has reluctantly, but firmly, made clear its conviction that there is a sounder approach than the one followed in South India, and yet has found a way to share with South Indian Christians in the worship of God and the dispensing of His grace to a needy world.

We concluded last week that our greatest missionary opportunity may be right at our own doors. This does not imply that we should discontinue our international missionary work nor lessen our concern for "foreign missions." The mission of the Church is one, and no spot on the face of this earth can be called "foreign" to the concern of Christians. But if we are to have an effective witness among the nations of the world, and if our overseas missionary work is to advance, we must do a better job of making America Christian! When we begin to do this job at home we shall deserve and receive more respect from the peoples of other lands and of other religions, and at the same time there will be a more whole-hearted support for the Church's program at home and overseas.

But where does one begin to seize the missionary opportunity at home? With understandable prejudice, we insist that we begin with the parish itself, for here we shall find our basic strength or weakness. If we can build up our strength at this point we shall strengthen our entire line. Our primary responsibility is the parish.

At the heart of every parish is a small group of dedicated people. We can always thank God for them. They are the "remnant" upon whom the future has always depended. Beyond this little group are those groups whose loyalties diminish as they recede from the center; namely, the loyal but not deeply committed, the interested but casual, the merely casual, the indifferent, and the hostile. Every parish register contains the names of people who fit into each of these categories. Our task is, to bring all of these people into the center circle; in other words, to convert the Church.

This is *where* we begin with the parish itself. But *how* do we begin? I doubt if it is wise to seek some new gimmick, some startlingly different method. Do we not have to do what every good salesman does: learn more about our "product," try to understand our "customers," and learn to be wise in interpreting to them clearly how the "product" which we have to offer actually meets their real needs. This is easier said than done, of course, but if our "new program" in education means anything at all to us it should have taught us that this step is absolutely necessary. The demand is for *relevance*.

When sales begin to decline, business men study their dissatisfied customers. Why have they quit buying? What are their complaints? etc. We have the same problem in our parishes. Why do so many who are confirmed not "stick"? Why are only a half or less of our people really active? An honest study of these factors might help us in the development of a new and more dynamic strategy!

RACE RELATIONS

Continued from page 6

resolution was a just resolution but that its passage at this time might well do more harm than good in the situations such as at Little Rock.

Bishop Gooden of the Panama Canal Zone said:

"We should consider the effect not only upon the people in the United States but also the effect upon the people outside this country. I will have a difficult time explaining to my people who are of various races why the General Convention was not willing to reaffirm what the Church believes."

The vote on the substitute resolution offered by the committee was then called for and the resolution defeated. The original resolution was then called for.

Bishop Mitchell, retired Bishop of Arkansas, rose to say: "If you want to make Bishop Brown's task more difficult, you will pass this resolution."

Bishop Hubbard asked if it were possible for the Committee to reconsider the resolution and bring in a substitute that would commend the efforts of such men as Bishop Brown. His motion that such action be taken was defeated.

By a standing vote the original resolution was voted, 73-58.

Later the Bishops voted in favor of another resolution on race relations in South Africa, which contained the statement "that we encourage the Church of the Province of South Africa in its re-

More "dinner" stories next week.

sistance to the attempts of the Government of the Union of South Africa to enforce *apartheid* in the life of the Church."

When this resolution was under discussion, Bishop Louttit of South Florida rose to comment on the paradox that the Bishops had just voted on a resolution calling upon Churchmen to obey the civil law, and now they were commending other people for refusing to obey the law. Bishop Hines replied that the first resolution recognized that "civil disobedience and revolution should be undertaken by Christians only for the gravest reasons of conscience and as a last resort," and that in the eyes of many the policy of *apartheid* furnished such a reason.

Convention's action on race relations was completed the next day, when the House of Bishops agreed without debate to the Deputies' Virginia resolution, and the Deputies concurred, also without debate, in the Bishops' second resolution, on "civil obedience." On the latter a vote by orders was taken, with these results:

	Yes	No	Divided
Clergy	59¼	14¼	3
Lay	41¼	26¼	4

The Deputies also concurred in the resolution on South Africa.

DINNERS

Ad-Lib and Prepared

No small part of the total Convention program is the gathering of people for dinners sponsored by various Church groups. Here some of the best speaking is heard, both ad-lib and from prepared texts, as Churchpeople put aside their legislative duties during the dinner hour.

With Esteem and Affection

More than 3000 persons gathered in the new Exhibition Hall of Miami Beach Tuesday evening, October 14, to pay honor to retiring Presiding Bishop Sherrill and Mrs. Sherrill. Delegates, deputies, and bishops all joined in hailing Bishop Sherrill for the years of sacrifice which he has given to the Church as a parish priest, diocesan, and Presiding Bishop.

Some very tangible expressions of the esteem and affection of the church were seen in a gift of \$45,000 representing contributions from all parts of the United States and other countries; new kitchen equipment and a necklace given to Mrs. Sherrill; a bound volume of letters from people in all walks of life and in many parts of the world; and in a painting sent to Mrs. Sherrill by the diocese of Haiti.

The head table, seating some forty persons, had been decorated with orchids, chrysanthemums, sea fern, gladiolas, as well as palm branches and other greenery. The orchids and decorations were given by the city of Miami Beach, and the bouquets on the tables of the diners were given by the city of Miami.

Music was provided by an octet from the Booker T. Washington High School, and these Negro boys and girls proved equal to some very taxing selections, displaying voices of unusual beauty.

Bishop Norman S. Nash, retired diocesan of Massachusetts, was the toastmaster of the evening. He announced that the first speaker would be the Archbishop of Canterbury. The lights of the auditorium were extinguished, and on a screen at the side of the room appeared a moving picture of the Archbishop addressing the assembly. Unfortunately the acoustics of the building and faulty speaker equipment prevented the majority of those present from catching more than an occasional word.

Robert Hargreaves, chairman of the National Canterbury Association, spoke for the youth of the Church. Henry Firestone, Jr., declared that one of the special talents of the Presiding Bishop was in working with laymen who were serious about their religion.

Mrs. Theodore Wedel convulsed the audience with an imaginary letter written by a visitor to the Triennial meeting for the first time and who didn't know what "ecumenical meant, but hoped it wasn't serious." The "writer" concluded that the convention, because it had refused to seat women in the House of Deputies, didn't like women.

Bishop Emrich of Michigan proved himself an able entertainer by coming up with a cowboy song, the words of which had to do with "Old Hank Sherrill" and for which the audience furnished the appropriate refrain. Some intimate and touching aspects of the family life of Bishop and Mrs. Sherrill were

revealed by the Rev. Henry W. Sherrill who spoke on "Life with Father."

The Rev. Roswell P. Barnes, executive secretary in the United States of the World Council of Churches, represented that body and also the National Council of Churches of Christ. He declared "We are grateful to Henry Knox Sherrill even more for what he is and has been, rather than for what he has done." He reviewed the bishop's work in the ecumenical movement, saying that "He is the one man in all the world who commands universal confidence and support for an undertaking that requires good organization, effective leadership, and effort."

In his reply the Presiding Bishop said "What can anyone say to these things? Those who have already spoken came prepared; but there could be no preparation on my part which would permit me to rise to this occasion." He spoke of his long friendship with the Archbishop of Canterbury; of his close association with Bishop Nash from seminary days. He said that he and Mrs. Wedel had covered "the chicken-salad circuit." He declared that as he had traveled over the country he continually endeavored to lift the sights of the church; and to help everyone catch a clearer vision of the majesty of God."

Announcement of an anonymous gift of \$100,000 in honor of Bishop Sherrill, for the West Lobby of the new Interchurch Center, New York City, was made at the dinner by the Rt. Rev. Henry W. Hobson, Bishop of Southern Ohio.

Church Colleges

Alumni and friends of Hobart College, Trinity College, and Kenyon College, met at dinner at the Deauville Hotel, October 12, to pay tribute to the retiring Presiding Bishop.

Taking part in the tribute were the presidents of the three colleges, the Rev. Louis M. Hirschson, Hobart, Dr. Albert C. Jacobs, Trinity, and Dr. F. Edward Lund, Kenyon.

A memorial scroll, signed by the presidents was presented to Bishop Sherrill on behalf of the colleges by Bishop Gray of Connecticut.

At the same dinner President Hirschson of Hobart announced that a new \$650,000 men's dormitory to be built on the campus during the coming year would be named Henry Knox Sherrill Hall. An architect's drawing of the new building was presented to Bishop Sherrill.

First Province

Some 150 New Englanders paid honor to the Rt. Rev. W. Appleton Lawrence at the dinner of the First Province held October 13 in the Cadillac Hotel. Bishop Lawrence, retired Bishop of Western Massachusetts, was the president of the province for six years.

Bishop Hall of New Hampshire, president of the province, presided at the opening of the dinner and presented Bishop Lawrence with a one-volume encyclopedia. Bishop Sherrill made a brief address before having to leave to attend another of the dinners. He spoke highly of Bishop Lawrence's work both as priest and bishop.

Speakers on the subject "The Ministry Today" were the Very Rev. John Coburn, dean of Episcopal Theological Seminary, Cambridge; and the Very Rev. Richard Wilmer, dean of Berkeley Divinity School, New Haven.

BUDGET

Continued from page 21

recommitting the resolution and all amendments to the Program and Budget Committee; a report to be made later.

The Rev. F. Bland Tucker of Georgia then moved that the House reconsider Resolutions 1, 2, and 3 in order that the budgets might be increased by \$100,000 each, for salary increases. On a rising vote, few voted aye; the motion was lost.

Later, the Program and Budget Committee returned with a report on Resolution 9 which moved the resolution as originally offered in the printed report. The resolution was then adopted without amendments.

Bishop Wright of East Carolina, chairman of the Joint Committee on Program and Budget, later presented the resolutions of the Deputies to the House of Bishops, explaining the several minor changes from the printed report.

Bishop Campbell of West Virginia, who had previously criticized the budget presented by the National Council, asked the privilege of moving the adoption of all these resolutions, but the Presiding Bishop ruled that each resolution was to be moved and voted upon separately.

The first three resolutions, stating the budget for each of the three years, and the fourth, authorizing the National Council to adjust the budget to the expectations, were adopted without debate.

On the Deputies' amendment to Resolution 5, recommending a more equitable relationship of salaries in the foreign fields, Bishop Ogilby of the Philippines said:

"It is very important that the setting of salaries for the native clergy in any one of our fields be decided only with adequate information from that field. Our position in the Philippines is that salaries are set at the level of a high school principal, as that sets a standard appropriate to the clergy. If our salary scale were materially increased, it would hamper our efforts toward the attainment of a self-sufficiency on the part of the Philippine Church."

Bishop Wright stated that the amended resolution in no way dictated or limited the discretion of National Council. Bishop Blankingship of Cuba said:

"In Cuba this amendment is very timely. At present we have a situation in which an American deacon receives two and one-half times the salary of a Cuban archdeacon with 20 years experience. Yet it costs as much for the Cuban and his family to live as for the American."

Resolution 5 was then accepted as amended by the Deputies. Resolutions 6, 7, 8, and 9 were likewise voted in concurrence with the Deputies (including the above amendment to resolution 7).

The Bishops also concurred on appreciation for the work of the Program and Budget Committee and on commendation of the children of the Church for their Church school Lenten Offering.

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BOOKS

Aama to Zungu

CROCKFORD'S CLERICAL DIRECTORY 1957-58. A Reference Book of the Clergy of the Church of England and of Other Churches in Communion with the See of Canterbury. Seventy-seventh Issue (Centenary Edition). Oxford University Press. Pp. xxxii, 1952, xvi. \$30.25.

If the vestry of an American parish, looking for a rector, wishes to find out the age, education, experience, family status, etc. of a particular clergyman, they may consult *The Clerical Directory* (published by the Church Pension Fund), which is the Episcopal Church's official *Who's Who* among the clergy.

If the patron of an English parish (i.e., the individual or body — usually not the vestry — having the right to appoint the incumbent) wishes to find out the age, education, experience, family status, etc. of a particular clergyman, they are likely to consult *Crockford's Clerical Directory*, which, though apparently not so "official" as its American counterpart, is nevertheless the authoritative *Who's Who* for Anglican clergy of the British Isles and British Dominions, as well as other places (e.g., Korea) where the Church of England is at work.*

Crockford's Clerical Directory 1957-58, published this year, is the 77th issue and the centenary edition, the first edition having come out in 1858. At present it appears every other year. Unfortunately, it seems to be faced with the same mounting costs of production with which other similar publications are faced, and it is hinted that some curtailment of its scope may soon be necessary.

As it stands, however, *Crockford* is a big book, consisting of nearly 2,000 pages, and with over-all dimensions of 10"x7"x3". How many entries it contains seems nowhere to be stated within its covers, but an approximation may be arrived at by counting those in any 10 pages and performing the arithmetic accordingly. This gives, for the present edition, the figure 34,663.2.

Ignoring the .2 of a clergyman, and adding the 8,070 of the American Church (see 1958 *Episcopal Church Annual*), we get, for the two Directories, a grand total of 42,733. This appears to include all clergy of the Anglican Communion except those in China and Japan, for which figures are unavailable, or at least inaccessible to this

*As regards the two items, "age" and "family status," *Crockford*, unlike the *American Directory*, maintains a discreet silence. An Anglican clergyman, however, may be presumed to have been born at least 24 years before the date of his ordination to the priesthood (which *Crockford* does give).

reviewer. However, if 3,000 or thereabouts is a fair estimate for Japan and China, then it may be taken as reasonably certain that there are, in the Anglican Communion throughout the world, some 45,000 clergymen.

The entries in *Crockford* range from Aama to Zungu, and include a goodly sprinkling of tongue-twisters, as Gnana-pragasam, Gnanayudham, Gnwamusse, Gnokoro, Gxoyiya, Onyemelukwe, Zakariasy, together with three names beginning with "X" — Xaba, Xego, Xulu.

The prefaces to the several issues of *Crockford* (authorship of which is a guarded secret) have long been noted for their forthright and outspoken comment upon matters pertaining to the Church in general, and to the Church of England in particular. Preface to the present issue continues in this broad tradition, but seems, to this reviewer at least, a little less caustic in its comment. It does, however, in discussing the place of the Lambeth Conference in the Anglican Communion, raise the question of whether, in a "gradual change of emphasis [in Encyclical Letters and Resolutions of the various Conferences] from the Church of England as a whole to the see of Canterbury and

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its occupant in particular" history may not be repeating itself. . . . "Changes of language of this sort," the anonymous editor continues, "do not take place without some change of thought . . . We are far from attributing to anyone, and least of all to the present Archbishop, ambitions of papalism, but there is a clear historical development to be seen. . ." (pp. v. vi).

It would perhaps be overstating the case to say that here is a book which should be in every home, or indeed in every rectory; yet in city libraries and in diocesan offices it will be found a useful work of reference, even as in putting out **THE LIVING CHURCH** it is an indispensable tool.

FRANCIS C. LIGHTBOURN

BESIEGED CITY: THE CHURCH IN THE WORLD. By Denis Baly. Seabury Press. Pp. vi, 146. \$2.25.

Seabury Press has, in *Besieged City*, selected an exciting book for General Convention. It is written by Denis Baly, Associate Professor of Political Science, Kenyon College.

The central theme of his slim volume is the fact that Christianity is more than a religion; it is a faith, a way of life. We live this faith not in isolation but as members of a divine community which God has selected as His instrument in the world. In and through the Church God reveals His mighty acts, and it is the Church's task to make this revelation relevant to the needs of the world. Professor Baly emphasizes the centrality of the



Bible. He lays particular stress on the Old Testament, not simply as preparation for the coming of our Lord, but as an essential part of our history as it continues to unfold.

The author has refreshing things to say about the Book of Common Prayer, the place of Morning and Evening Prayer and the Holy Communion in the life of the Church. This reviewer is wholly in agreement with his strictures on the Lectionary. One of the best things about this book is the fact that so much is said simply and without doing violence to sound theology.

If this reviewer may be permitted one piece of criticism he would like to take exception to the description of ourselves as "totally depraved, but not utterly depraved" (pp. 39f). Surely this description of ourselves is confusing and untheological. Would it not be better to stick to the language of the Thirty-nine Articles and describe ourselves as "far gone from original righteousness" (Article IX)?

However, apart from this one flaw there is little to criticize and the reviewer commends *Besieged City* to the laity with enthusiasm.

R. B. GUTMANN

"AND ONE WAS A PRIEST." A Portrait of Marshall Mallory Day: Anglican Priest - Modern Saint. Rector of Christ Episcopal Church, Whitefish Bay, Wis. 1931-1955. By Jessie D. Hall. Published by Church Literature Foundation, 407 E. Michigan St., Milwaukee 2, Wis. Pp. xiii, 92. \$2.75.

If I were writing advertising copy for "*And One Was A Priest*" (not that it will ever need it) I should have to say that Jessie D. Hall's tribute to Marshall Day should be read by every seminarian as he contemplates the nature and function of his priesthood and ministry; by every clergyman as he seeks to evaluate his ministry and to find a measuring rod for his effectiveness; and by every lay person who wants a living definition of a saint. Having said this it must be added that the best review of this little book would be a reprint of every word of its 92 pages.

Marshall Day is not unique; the Church expectant is full of men like him. The book, however, is unique. Rarely does one read so brief yet profound and comprehensive an insight into the nature of a man as Jessie Hall has written. The jacket of the book says that her writing is a tender account. It is that; but it is not sentimental. The jacket also tells us that her study is objective. It is that; but it is also restrained. There must be hundreds of stories about Fr. Day and his ministry in Whitefish Bay. Yet the reader never feels that these are being "piled on." There is just enough: just enough for a glimpse of the man; never enough to cloy.

Two impressions are gained as one reads this book. One, of the true gaiety of the life Marshall Day lived; another of the comfortableness of this life. Marshall Day's life was gay because he lived daily with the angels. And it was comfortable because of his utter faith in the providence of God. Healing was as natural to him as laughter, and beauty was everywhere because this is God's world. Yet Jessie Hall has shown us neither a visionary nor a stained-glass-window saint. If Fr. Day's head seemed to be in the clouds, his feet were always on the earth: the real measure of the stature of the man was his impact on people and situations. His great learning was never an end in itself. He used it for the praise of Almighty God and the edification of His faithful people.

The late Miles Yates - who has much in common with Fr. Day - has written that true humility is "perspective in self-estimate." By this definition Fr. Day was a humble man. He knew himself. This



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knowledge led beyond to the greater knowledge; and this gave him compassion, a disdain for the things that do not matter and a glad willingness to fulfill his proper function in life.

Every reader will be grateful to Jessie Hall for "And One Was A Saint," as he will be grateful for the life of Marshall Day, who, as Bishop Hallock says in his Foreword, was a humble priest of God and His willing instrument.

WILLIAM H. CRAWFORD, JR.

Books Received

THE WORLD OF THE OLD TESTAMENT. A Revised second edition of *Introduction to Old Testament Times*. By Cyrus H. Gordon. Doubleday. Pp. 312. \$3.95.

THE SPIRIT IS WILLING. By David Wesley Soper. Westminster Press. Pp. 142. \$2.50.

ON THE WAY. Reflections on the Christian Life. By Olive Wyon. Westminster Press. Pp. 125. \$2.50.

STUDIES IN GENESIS. By D. T. Niles. Westminster Press. Pp. 109. \$2.50.

THE DYNAMICS OF CHRISTIAN EDUCATION. By Iris V. Cully. Westminster Press. Pp. 205. \$3.75.

MAKING THE MOST OF YOUR BEST. By David A. MacLennan. Westminster Press. Pp. 183. \$3.

WHY MARRIAGES GO WRONG. Hazards to Marriage and How to Overcome Them. By James H. S. Boesard and Eleanor Steker Boll. Ronald Press. Pp. ix, 224. \$3.50.

THE EXCAVATIONS AT QUMRAN. A Survey of the Judaean Brotherhood and its Ideas. By J. van der Ploeg, O.P. Translated by Kevin Smyth, S.J. Longmans. Pp. xi, 233. \$4.

THE BRIDGE IS LOVE. Jottings from a Traveler's Notebook. By Hans A. de Boer. Foreword by Dr. Martin Niemoller. Eerdmans. Pp. 255. \$4.50.

SERMON SEEDS FROM THE GOSPELS. By Webb B. Garrison. Revell. Pp. 126. \$1.95.

HELP FOR TODAY. How To Achieve Security By Using The Power Within You. By Ernest Holmes and William H. D. Hornaday. Dodd, Mead & Co. Pp. ix, 246. \$3.95.

THE GOSPEL WE PREACH. Sermons on a Series of Gospels for the Church Year. Second Series. By Sixty-five Lutheran Pastors. Augustana Press. Pp. xv, 347. \$3.50.

EMOTIONAL PROBLEMS OF ADOLESCENTS. By J. Roswell Gallagher, M.D., and Herbert I. Harris, M.D. Oxford University Press. Pp. xii, 174. \$3.50.

ON CREATIVITY AND THE UNCONSCIOUS. Papers on the Psychology of Art, Literature, Love, Religion. By Sigmund Freud. Selected, with Introduction and Annotations by Benjamin Nelson. Harper Torchbooks (TB 45). Harpers. Pp. vi, 310. Paper, \$1.85.

THE TRIUMPH OF CHRISTENDOM IN THE ROMAN EMPIRE. By Edward Gibbon. Edited by J. B. Bury. Harper Torchbooks (TB 46). Harpers. Pp. xiii, 411. Paper, \$1.85.

CROSS-CURRENTS IN 17TH CENTURY ENGLISH LITERATURE. The World, The Flesh, and The Spirit, Their Actions and Reactions. By Herbert J. C. Grierson. Harper Torchbooks (TB 47). Harpers. Pp. xvi, 345. Paper, \$1.85.

THE EMERGENCE OF CHRISTIAN CULTURE IN THE WEST. The Classical Heritage of the Middle Ages. By Henry Osborn Taylor. Foreword and Bibliography by Kenneth M. Setton. Harper Torchbooks (TB 48). Harpers. Pp. xx, 379. Paper, \$1.75.

WHY I AM A CHRISTIAN SCIENTIST. By Thomas L. Leishman. Thomas Nelson. Pp. 245. \$2.75.

CREEDS IN COMPETITION. A Creative Force

in American Culture. By Leo Pfeffer. Harpers. Pp. x, 176. \$3.

PRAYERS OF THE REFORMERS. Compiled by Clyde Manschreck. Muhlenberg Press. Pp. 183. \$2.50.

THE EUCHARIST AND THE CHRISTIAN LIFE. Second Series. Theological Studies and Supernatural Psychology Concerning the Blessed Sacrament Adapted from the original work of the late Isidor



Cardinal Gomá, Primate of Spain and Archbishop of Toledo by Aloysius J. Willinger, C.S.S.R., D.D., Bishop of Monterey-Fresno. Academy Literary Guild, Fresno, Calif. Pp. 221. \$2.

GUIDE TO THE CHRISTIAN FAITH. An Introduction to Christian Doctrine. By William A. Spurrier. Scribners. Pp. xii, 241. Paper, \$1.50. [Student's Edition of a work first published 1952.]

THE MASTER: A LIFE OF JESUS CHRIST. By Walter Russell Bowie. Scribners. Pp. xii, 331. Paper, \$1.50. [Student's Edition of a work first published 1928.]

WILLIAM THOMSON: ARCHBISHOP OF YORK. His Life and Times, 1819-90. By H. Kirk-Smith. Macmillan. Pp. 190. \$5.25.

THE SHAPING VISION OF GERARD MANLEY HOPKINS. By Alan Heuser. Oxford University Press. Pp. viii, 128. \$3.50.

THE BEGINNINGS OF THE CHRISTIAN RELIGION. A Guide to the History and Literature of Judaism and Christianity. By Meredith F. Eiler. Ph.D. Bookman Associates. Pp. 518. \$6.95.

CHRISTIAN AFFIRMATIONS IN A SECULAR AGE. By Giovanni Miegge. Translated by Stephen Neill. Oxford University Press. Pp. xiii, 170. \$3.75.

STEPS TO CHRISTIAN UNDERSTANDING. Edited by R. J. W. Bevan. Oxford University Press. Pp. xii, 212. \$3.50.

THE HUMANISM OF PAUL ELMER MORE. By Robert M. Davies. New York: Bookman Associates. Pp. 222. No price given.

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The Rev. Robert Warren Cromey, formerly curate at Christ Church, Bronxville, N. Y., will become rector of the Church of the Holy Nativity, Bronx, N. Y., during November.

The Rev. Erland S. Groton, formerly associate rector of St. Matthew's Church, Kenosha, Wis., will on November 30 become rector of St. Timothy's Church, Milwaukee, Wis.

The Rev. James E. Hayes, formerly priest in charge of St. Clement's Church, Greenville, Pa., and St. Edmund's Church, Mercer, is now priest in charge of St. James Church, Morenci, Ariz., and All Saints Church, Safford. Address: P.O. Box 571, Safford, Ariz.

The Rev. W. Fred Herlong, formerly priest in charge of Emmanuel Church, Orlando, Fla., is now priest in charge of the Church of the Holy Spirit, Apopka, Fla.

The Rev. Ralph Jeffs, formerly curate of St. Paul's Church, Bakersfield, Calif., is now vicar of St. John's Church, Tulare, Calif.

The Rev. Samuel N. Keys, formerly rector of St. Mary's Church, Wayneville, Ohio, is now vicar of St. Simon's Mission, Arlington Heights, Ill.

The Rev. Max L. Kors, formerly rector of St. Luke's Church, Plattsmouth, Neb., will become rector of St. Mark's Church, Omaha, Neb., on November 1.

The Rev. John B. Matthews, formerly assistant at St. Paul's Church, Kansas City, Mo., is now assistant at All Saints Church, Kansas City, with address at 109 W. 89th Terrace.

The Rev. William W. Pendleton, formerly in charge of St. John's Church, Centreville, Va., and Christ Church, Chantilly, will on November 1 become rector of Beckford Parish, Va., which includes Emmanuel Church, Woodstock, and St. Andrew's Church, Mount Jackson. His address will be Woodstock, Va.

The Rev. Paul L. Powles, formerly rector of Haymarket Parish, Va., is now rector of Leeds Parish, Markham, Va.

The Rev. Allan W. Reed, formerly curate of Trinity Church, Toledo, Ohio, is now priest in charge of St. Barnabas' Church, Chelsea, Mich.

The Rev. Robert C. Rusack, formerly a student at St. Augustine's College, Canterbury, England, is now rector of the Church of St. Augustine by-the-Sea, Santa Monica, Calif.

The Rev. F. Wharton Weida, formerly vicar of St. Bartholomew's Church, Ely, Nev., is now vicar of St. Francis' Church, Lovelock, Nev.

The Rev. Joseph Scott Wilson, formerly rector of Grace Church, Chadron, Neb., is now rector of St. Peter's Church, Denver, Col., with address at 281 S. Clarkson St.

The Rev. Rufus J. Womble, formerly rector of Epiphany Church, Richmond, Va., will on November 1 become rector of Christ Church, Little Rock, Ark.

Ordinations

Deacons

Kentucky — By Bishop Marmion: James Minor Nickell, on October 9, to be assistant at the Church of the Transfiguration, Towaco, N. J.

Marriages

Bishop Minnis of Colorado officiated at the marriage of his daughter, Mary Katherine Minnis, to Mr. Peter James Hand of Philadelphia on September 16. The young couple will live in Philadelphia, where Mr. Hand attends the University of Pennsylvania.

Laymen

Mr. Ewing Carruthers, vice president of the Episcopal Laymen of Tennessee, was named the Massachusetts Mutual Life Insurance Co.'s "Man of the month" for September. He was chosen from among 1,700 sales representatives for notable service to his company and clients, profession, and community.

Births

The Rev. George E. Hall and Mrs. Hall, of St. James Church, Bradley Beach, N. J., announced the birth of their first child, George Ellsworth, on July 14.

The Rev. John Frederick Salmon, Jr., of the Church of St. Andrew, Camden, N. J., announced the birth of John Frederick Salmon, III, their first child, on October 8.

The Rev. Charles R. Summers and Mrs. Summers, of St. Andrew's Church, Plainfield, N. J.,

announced the birth of Elizabeth Andrea on September 6.

The Rev. Richard A. Wakefield, of the Whidbey Island Mission, Washington, and Mrs. Wakefield announced the birth of a son, Philip Saint-John, on September 27.

DEATHS

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

The Rev. Oscar Malcolm Langley, assistant rector of St. Andrew's Church, Kansas City, Mo., since last March, died October 10.

Mr. Langley, born in Newburyport, Mass., in 1900, was priested in 1931. He served parishes in Illinois, Minnesota, Michigan, Maryland, and Pennsylvania, and in 1953 became rector of the Church of the Good Shepherd, Sapulpa, Okla., where he served until March of this year. He was a deputy to General Convention in 1937 and also 1940.

Surviving are his wife, the former Isabelle Petersen; a son, Malcolm; and a daughter, Kay Joanne.

Mrs. Frances D. Middleton, mother of the Rev. C. Norman Middleton, Lakewood, Colo., died September 21 in Lethbridge, Alberta, Canada.

Mrs. Middleton was born in England, in the coastal town of Boston, in 1881. Her son is rector of St. Paul's Church in Lakewood.

Dr. Harry E. Rahming, III, of Denver, Colo., the son of the Rev. Harry E. Rahming, rector of Holy Redeemer Church, Denver, and Mrs. Rahming, died in Denver on September 14.

Dr. Rahming was born in Denver, and attended the University of Denver, and the Colorado School of Medicine, from which he was graduated in 1953. After serving in the Army, he was Supreme Physician of the American Woodman Insurance Company, and also served on the staffs of Veterans' St. Luke's, Children's, Colorado General and General Rose Hospitals. He was a member of the American Medical Association, and the Colorado Medical Association. Besides his parents, he is survived by four children and a sister, Mrs. Ramona McHenry.

CLASSIFIED

advertising in **The Living Church** gets results.

CHURCH FURNISHINGS

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

FOR RENT

SEASONAL RENTAL, beach houses accommodating 4-6, 6 rooms or 3 rooms. Treasure Island, Florida. The Rev. Lisle Caldwell, 247D Hillcrest Manor, Utica, N. Y.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

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

MEMORIAL WINDOWS

ENGLISH STAINED GLASS of rich glowing colours, traditional in design. Send sizes of window, for estimate, freight paid. Illustrated booklet on request. The Church Craft Studios (G. Maile), 367, Euston Road, London, N. W. 1, England.

October 26, 1958

POSITIONS OFFERED

CURATE, Suburban Minnesota. Experienced with Sunday School (ECFS). Evangelical, Prayer Book parish. Stipend expected, references, and resumé in reply. Reply Box J-199, The Living Church, Milwaukee 2, Wis.

WANTED: curate, Brooklyn parish, medium churchmanship, interested in youth work, challenging opportunities. Reply Box C-196, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

PRIEST-MUSICIAN, Mus.B., M.A., B.D., will assist, direct choirs, religious education, on cathedral or large parish staff. Adaptable — wide experience. Reply Box A-193, The Living Church, Milwaukee 2, Wis.

ASSISTANT RECTOR, older, experienced priest. Broad Churchman, excellent references, interview desired. Reply Box P-198, The Living Church, Milwaukee 2, Wis.

DOES PARISH NEED PRIEST, 34, married, 2 children, as rector or assistant? Urban-suburban area. Reply Box W-195, The Living Church, Milwaukee 2, Wis.

WANTED

ANYONE HAVING COPIES of *The Mission Hymnal*, now out of print, please write Deaconess Harriet M. Bedell, Glade Cross Mission, Everglades, Florida.

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THE LIVING CHURCH

CHURCH DIRECTORY

FLORIDA CHURCHES

If you are visiting Florida at General Convention time, the following churches hope you will make it a point to come and join in their services. South Florida has many thriving parishes and beautiful church buildings.

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Sharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

DE LAND, FLA.

ST. BARNABAS' Clara and Wisconsin
Rev. Canon LeRoy D. Lawson, r
Sun HC 8, Family Service 9:15, 1 S HC 11,
others MP; HC Tues 7:30, Thurs 10

FORT LAUDERDALE, FLA.

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

FORT WALTON BEACH, FLA.

ST. SIMON'S-ON-THE-SOUND Main Street
Rev. George W. Shirley
Sun 8, 10

HIALEAH, FLA.

EPIPHANY 1125 W. Okeechobee Rd. (U.S. #27)
Rev. George L. Gurney, r
Sun: 7:45, 9:15, 11 & Daily; C Sat 4:30-5, 7:30-8

JACKSONVILLE, FLA.

ST. JOHN'S CATHEDRAL Duval at Market Sts.
Sun 8, 9:15, 11; Daily 12:10; Fri & HD 8

KEY WEST, FLA.

ST. PAUL'S First Parish in South Florida
Duval (main) at Eaton, Rev. Whitney Church, r
Sun Masses Sept. 7:30 & 9 (Sung); Sun Masses Oct.
7:30, 9 (Sung), 11 (Sat); Sun Ev & B Oct. 7:30
(Omit B Oct 5 & 12); Sat C 5:30; Sun Oct. 12,
the Bishop of Chicago; Oct. 19, Canon A. J. duBois,
ACU

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Ave.
Sun HC 8, Family Service 9:30, 1 S HC 11; others
MP; HC Tues & HD 7; Thurs HC 10; C by appt



ST. PETER'S CHURCH
ST. PETERSBURG, FLORIDA

BUENA VISTA, MIAMI, FLA.

HOLY CROSS 36th St. and N. E. 1st Avenue
Rev. Frank L. Titus, r
Sun 7:30, 9, 11; Thurs 10

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruningo,
Rev. George R. Taylor, Ass'ts; Rev. Warren J.
Densmore, Headmaster & Director of Christian Ed.
Sun: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

MIAMI, FLA.

ST. AGNES' 1750 N. W. 3rd Ave.
Ven. John E. Culmer, LL.D.
Sun Mat 7, Low Mass 7:30, (Sung) 10:45, Ev 7:30;
Weekday Masses Wed & Fri 6:30; C by appt

ST. AIDAN'S N. Miami Ave. at 67th St.
Sun 7:30, 9:15, 11; Wed & HD 9

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

PUNTA GORDA, FLA.

GOOD SHEPHERD Cross and Virginia Streets
Rev. J. Saxton Wolfe, v
Sun 8 & 10; Wed & HD 7:30; Thurs & HD 9:30

ST. PETERSBURG, FLA.

ST. BARTHOLOMEW'S 2030 19th Street South
Sun HC 7:30, Family Service 9, MP 11 (1 Sun HC);
HC Wed & HD 10

ST. BEDE'S 2500 16th St., N.
Rev. Francis A. Willard, r
Sun 7:30, 9, 11

ST. PETER'S 4th St. at 2nd Ave. N.
Sun 8, 9, 11 & 5; Daily 7:30; HD 10:30; C 5-6

SARASOTA, FLA.

ST. BONIFACE 5615 Midnight Pass Rd.
Rev. Howard S. Hane, v
Sun: 8, 9:30 Family Service, 11; Thurs 10 HC;
Saints' Days: As announced.

REDEEMER Gulf Stream and McAnsh Square
Sun HC 7:30, Family Service 9, MP 11; Daily MP 9;
Tues & HD HC 7:15; Wed, Thurs, HD HC 10;
C Sat 7:30

TALLAHASSEE, FLA.

CHAPEL OF THE RESURRECTION
A University Chapel 655 W. Jefferson St.
Sun 8, 9:30, 11; Wed & HD 7

TAMPA, FLA.

ST. CHAD'S 5609 N. Albany Ave. (off U.S. 92)
Rev. John F. Moore, v
Sun Eu 7 & 10 (Cho), Ch S 9; C by appt

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd. (S.W.)
Rev. J. R. (Knox) Brumby
Sun 7:15 MP, 7:45 H Eu, 9:15 Family Eu & Ch S;
11 1st & 3rd MP, 2nd & 4th H Eu; HD 7;
6:30 Episcopal Young Churchmen & EP; C by appt

HOLY TRINITY Trinity Place & Flegler Dr.
Sun HC 7:30, Family Service 9, 1S HC 11, 2S MP,
Baptism, 3S Lit & AC, 4S MP; Tues HC & Healing;
Thurs 7, 10

LETTERS

Continued from page 3

how Churchmen of all degrees violate the *spirit* of the Book of Common Prayer, to wit kneeling during the Gloria in excelsis (in those parishes where it is said at a Low Celebration and immediately after the Kyrie eleison); the use of "processional and recessional" hymns (even far worse, I know of a rector who uses no less than seven hymns in the course of Morning Prayer and sermon); the singing of a hymn after the blessing, especially at Evensong; the neglect of the use of the Te Deum; the non-observance of Holy Days; the use of a bell at points in the consecration which clearly connote a theology of the Consecration which is at variance with the Anglican tradition. One might go on at some length.

Yet, no bishop of the Church can honestly say that he does not know of certain rubrical violations in parishes where, say, the order for the Holy Communion is not carried out in the manner prescribed by the Prayer Book. On the other hand, he has the *Jus Liturgicum*. A certain amount of variation from diocese to diocese and from parish to parish is not an unhealthy thing, just as long as the service does not become unrecognizable. Strict uniformity could become very stifling. It is perfectly possible within the confines of the Prayer Book to have a Solemn Eucharist, with sung propers, without violating the rubrics, just as it is quite possible to have a quite simple celebration.

The whole matter seems to me that instead of revising our present Book, for which certain minds in the Church are agitating, we rather teach our *practicing* and student clergy how to use to the fullest extent the Book already in use. Judging from the public performance of our services, this would seem to be a field in which much work remains to be done.

DAVID PIZARRO
Choirmaster, St. Philip's Church
Durham, N. C.

Brothers of St. Paul

As subscribers to THE LIVING CHURCH of long standing and because there has been a good deal of confusion among our Church-people, we would like to ask you to print in THE LIVING CHURCH a few words saying that the Brothers of St. Paul, founded in 1928, and continuing actively and presently since that date, is not to be confused with the newly formed Society of St. Paul in Oregon, although the names are similar. We are, and always have been, an independent religious group, living a third order type of rule, working out in the world to make a living for the support of our work, namely caring for those who come to us for a job, a home, or a helping hand.

(Bio.) ROBERT PAUL ALLAN, B.S.P.
Director, Brothers of St. Paul
Roxbury, Mass.

High and Low

Would you please tell me what "High Church" and "Low Church" means?

MRS. A. F. M. COX
Memphis, Tenn.

Editor's Note: We wish we knew!

CHURCH DIRECTORY

(Florida Churches listed on page 30)

LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45; EP 6; C Sat 5-7

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,
Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

ST. GEORGE'S

4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r
Sun 7:30, 9:15, 11; Wed & HD 9:30

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.
Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Sun Masses: 8, 9:15 (Family), 11 (Sol), Ev & B
5:30; Daily: MP 7:10, Mass 7:30; also Thurs 9:30;
Fri & HD 12; EP 5:30; C Sat 12:30-1, 4:30-5:30,
Sun 8:30 & 10:15

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;
Rev. R. T. Loring, Jr.

Sun: Low Mass 7:30, Sung Mass 9, MP 10:40,
High Mass & Ser 11, EP 7:30; Daily: Low Mass 7
(ex Sat 8:30); Wed & HD 10; EP 5:45; C Sat 5 & 8

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. Canon
J. C. Soutar
Sun 8, 11, and Daily

ST. MARY'S

13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hehenschild, S.T.D., r
Sun HC 8, 9, 11 15, 11 MP; HC Tues 7, Wed 10

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Phillip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex
Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church end River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: HC 7:30 (& 10 Wed); MP 8:30; Ev 5
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12 & 5:30; HD HC 7:30 & 12

ST. IGNATIUS' West End Ave. & 87th St.
Sun 8:30, 10:15 (Sol); Daily (ex Mon) 7:30;
Wed 8 Ev & B; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Toher, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9 (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8,
Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily
7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15) MP 11, EP Cho 4; Daily
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday
ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45; HC 8,
12, Midday Ser 12:30, EP 5:15; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

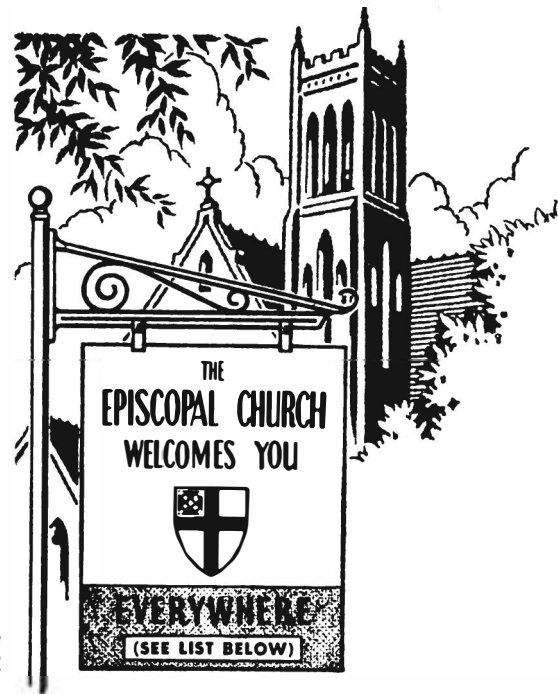
ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C 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 292 Henry St.
Rev. C. Kilmer Myers, v
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30



MUSKOGEE, OKLA.

GRACE 6th & Court St.
Rev. J. L. B. Williams, r
Sun 8, 10; Thurs 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
Thurs & Sat 9:30; Wed & Fri 12:10; C Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankingship, bishop; Very Rev.
E. P. Wroth, dean; Ven. R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45; 8; Wed 7 HC; Thurs 9 HC

CENTRAL AMERICA

SAN JOSE, COSTA RICA

GOOD SHEPHERD Rev. John B. Kelley
1 Blk. So. & 1/2 Blk. E. of Gran Hotel — Tel. 5902 or 7291
Sun HC 7:30, 10:00 (1 S), 10:00 MP, EP 7:30;
Wed HC 9

MANAGUA, NICARAGUA

ALL SAINTS' Rev. Richard Johns
Kilometro 7 1/2 Carretera Sur — Tel. 82-30
Sun HC 9 (1, 3, 5 S), 9 MP (2, 4 S)

SAN SALVADOR, EL SALVADOR

ST. JOHN Rev. Jonas E. White
4a. Calle Poniente No. 7, Flor Blanco
Sun HC 7:30, 9 (1 S), 9 MP, Ch S 9

GUATEMALA CITY, GUATEMALA

ST. GEORGE'S CHAPEL Rev. Charles Shulhefer
3-17 Seventh Avenue, Zone 9 — Tel. 9795
Sun HC 8:30 (1, 2, 3, S), HC 9:30 (1S), MP 9:30,
(2, 3, 4, 5, S); Ch S 9:30

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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EDITED BY REV. F. C. THOMPSON, D.D., PH. D.

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