

The Living Church

November 2, 1958

25 cents

80th
Anniversary
Issue

Convention
Digest

Bishops'
Pastoral
Letter

Cover of The
LIVING CHURCH'S
First Issue

The Living Church

Vol. 1.]

CHICAGO, NOVEMBER 2, 1958.

[No. 1.

RECENT PUBLICATIONS.

TALES FROM FOREIGN TONGUES!

From the German of Max Keller.

MINI GELS: A Story of German Love.
From the German of Max Keller.
"Mini Gels" is one of the greatest and most beautiful books of the year. The story is full of the tenderest and most touching of the German writers, and is written in a style that is as lovely as the story itself. It is a story that is as lovely as the story itself. It is a story that is as lovely as the story itself. It is a story that is as lovely as the story itself.

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From the Italian of Alice F. Hill.
"Grazietta" is a story of the most beautiful and most touching of the Italian writers, and is written in a style that is as lovely as the story itself. It is a story that is as lovely as the story itself. It is a story that is as lovely as the story itself. It is a story that is as lovely as the story itself.

MARIE: A Story of Russian Love.

From the Russian of Alice F. Hill.
"Marie" is a story of the most beautiful and most touching of the Russian writers, and is written in a style that is as lovely as the story itself. It is a story that is as lovely as the story itself. It is a story that is as lovely as the story itself. It is a story that is as lovely as the story itself.

MADEIRA: A Story of French Love.

From the French of Alice F. Hill.
"Madeira" is a story of the most beautiful and most touching of the French writers, and is written in a style that is as lovely as the story itself. It is a story that is as lovely as the story itself. It is a story that is as lovely as the story itself. It is a story that is as lovely as the story itself.

SIX LITTLE COOKS;

OR, AUNT JANE'S COOKING CLASS. By Mrs. Charlotte M. Clark.
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HOW SHE CAME INTO HER KINGDOM.

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A SUMMER IN NORWAY.

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"A Summer in Norway" is a story of the most beautiful and most touching of the modern writers, and is written in a style that is as lovely as the story itself. It is a story that is as lovely as the story itself. It is a story that is as lovely as the story itself. It is a story that is as lovely as the story itself.

THE PRIMER

POLITICAL ECONOMY

By A. B. Baker, LL. D. ...
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The German,

By Mrs. M. H. Clark, LL. D. ...
"The German" is a story of the most beautiful and most touching of the modern writers, and is written in a style that is as lovely as the story itself. It is a story that is as lovely as the story itself. It is a story that is as lovely as the story itself. It is a story that is as lovely as the story itself.

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"Sibyl Harton"

A Profile by the Rt. Rev. Harold W. Bradfield

Bishop of Bath and Wells

Old age is a problem for everyone. For those who have achieved that state it can be either accepted or resented. If it is resented, and life is just a series of morbid reflections on the past with the dread of the unknown future, it can be hideously ugly. On the other hand, if it is accepted and offered to God as something that He can use, it can be the crown, and an enrichment of a life of service and devotion, and an inspiration to all who are privileged to know it—"an old age serene and bright" as the process of transition to what lies beyond. But it is not only a choice for those already old. The choice must be faced all through life, so that we approach the problem when it comes with the answer ready made. It looms before us through the years as an opportunity or a dread.

It is this choice which Mrs. Harton in her book "On Growing Old" helps us to face. And she helps us the more because she seeks to reveal the fact of old age in the light of eternity. That is consistent with her whole attitude to life. There are few more practical or, indeed, more active women. On the one hand her life is a succession of "chores" which have to be done—the home to manage, the meals to be prepared (and how intriguing they are!), the garden to be tended as well as supervised, the flowers in the Cathedral and in her home, the letters to be written in a beautiful and cultured hand without a suspicion of haste. But all has to be ordered in a pattern of eternal character, as she ascends to her tiny white-walled room in a fifteenth century tower, where she not only writes in her own inimitable way, but sets the many facets of life into the supernatural setting of the whole. All her writing thus proceeds from within and she writes of what she knows. For this reason her writing has a compulsion which is absent from any mere superficial essay. Even though she describes her writing as a patchwork, as indeed it must be for one of so many interests, yet

Note: SIBYL HARTON is the author of **ON GROWING OLD**—a new Morehouse-Gorham publication (Prob. Price, \$2.50). It may be purchased at any bookstore or through Morehouse-Gorham Co. bookstores in New York, Chicago and San Francisco. (Pd. Adv.)



"SIBYL HARTON"

there is a unity of purpose in it all, as she writes in the light of eternity rather than time. For her there is no such thing as leisure, for there is a stewardship of time in all that she does. But neither is there any such thing as haste, or indeed of that triviality which is the antithesis of eternity.

She has written considerably about spirituality, but always as a normal thing. There is, therefore, a realism about her books, and it is her endeavour to help ordinary people to see their life and its problems in a spiritual setting. And too, she can write in a style as artistic as her handwriting, which it is always a pleasure to read. I sometimes wish that she could be persuaded to write a full-length novel. For her style might well compare with that of her friend the late Mr. Charles Morgan, and that would indeed be an achievement.

Her present book is a delight to read as a piece of literature. As a piece of spiritual wisdom, rooted and grounded in Christian theology, and in spiritual experience, it is a powerful contribution to the art of living to the full, and to the end.

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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.)

A Happy Translation

Now that we have a new P.B., we shall have to spend the next three years pronouncing his name. But in the difficulty I hope the happy translation of Lichtenberger will not be lost upon us.

Literally the name means "Light on the Hill." In the midst of this world's darkness and the great problems facing the Church, I hope it may be the prayer of us all that the Presiding Episcopate of Bishop Lichtenberger may be indeed "Light from the hilltop."

(Rev.) WILLIAM J. ALBERTS
Rector, Christ Church

Media, Pa.

An Undefiant Flash

The account of the Episcopal Young Churchmen's Convention in the September 14 issue was very good and I would like to thank Mr. Gladfelter for presenting the high points which meant so much to those of us who attended, in such a vivid way.

I would like to make one important correction. Mr. Gladfelter's so-called "defiant delegate" who he thought lit a firecracker after an inspiring talk by the Rev. Rue Moore, having to do with race relations, was in reality an embarrassed young person whose flashbulb exploded.

It is indeed unfortunate that Mr. Gladfelter didn't check his facts before making such a pointed remark. It hurts to think that after such a wonderful hard-working week together, anyone could feel that this trivial accident was an act of defiance.

CHUCK MCMANIS

Birmingham, Ala.

St. Stephen's House

Canon Hood has sent me the very generous check which readers of THE LIVING CHURCH have contributed to the appeal put out by St. Stephen's House. You will be glad to know that the appeal has been so far very successful. By the end of the year we hope to have cleared off £12,000 of the £16,000 (about \$45,000) required for the land [needed to ensure the future of the House].

(Rev.) A. H. COURTATIN,
Principal, St. Stephen's House
Oxford, England

ACU CYCLE OF PRAYER

November

2. All Souls', Port Jefferson, N. Y.
3. Immanuel, Racine, Wis.
4. Trinity, Ossining, N. Y.
5. St. Elizabeth's, San Diego, Calif.; Church of St. Edmund the Martyr, Arcadia, Fla.
6. Cathedral of St. Luke, Orlando, Fla.; St. Andrew's, Scottsbluff, Neb.
7. St. James', Griggsville, Ill.
8. St. David's, Glenview, Ill.

The Living Church

BOOKS

Beyond the Haystacks

LIFE OF EVELYN UNDERHILL. By Margaret Cropper. With a Memoir of Lucy Menzies by Lumsden Barkway. Harpers. Pp. xxii, 244. \$3.75.

Evelyn Underhill (1875-1941) is known throughout the Anglican Communion — and beyond — as a writer on the devotional life and related subjects, as a retreat conductor and director of souls, and as one who, living in close and intimate communion with God, yet moved freely and naturally in the society of men and women.

Such at any rate is the picture one gets from Margaret Cropper's *Life of Evelyn Underhill*, which was begun by Evelyn's friend and associate, Lucy Menzies, who, however, died before she was able to complete the manuscript. Thus it comes about that the work was given final form by Margaret Cropper, whose *Flame Touches Flame* (1949) and *Sparks Among the Stubble* (1955) have already established her as a writer of Anglican biography.

This is an interesting, absorbing, and valuable book — the kind of *Life* that makes one want to read the works of its subject that one has not already read, and perhaps to re-read the others.

Perhaps the chief value, however, of Margaret Cropper's *Life of Evelyn Underhill* is the glimpse it gives of the growth of a soul. Evelyn Underhill's path in



Evelyn Underhill: Her biography provides a glimpse of the growth of a soul.

spirituality was not without its pitfalls, its set-backs, its doubts and perplexities. Attracted in early life to the mystical approach to religion, she remained for many years, apparently, on the fringe of a

nominal Anglicanism, going her own "mystical" way, yet feeling a "pull" toward Rome that might easily have drawn her there had practical and other considerations not intervened.

It was not until 1922 — in her 48th year — that she came to serious terms with Anglicanism, to which she ever after remained faithful. Friedrich von Hügel, her first spiritual director, helped her over the hurdle of "Christocentric devotion" (prayer addressed to Christ), which for some reason presented a special difficulty for her. Her husband, Hubert Stuart Moore, a London barrister, seems to have remained indifferent to organized religion; yet the marriage appears to have been a happy one, with mutual interests in sailing, bookbinding (in which Evelyn was an expert), and — cats.

To those who know Evelyn Underhill through her books, whether through her larger *Mysticism* or her more mature *Worship* or her smaller *The Spiritual Life*, *The Fruits of the Spirit*, *Eucharistic Prayers from the Ancient Liturgies*, etc.,* it may come with amused surprise to learn not only that she was the author of more than one novel, but that her first literary venture was "a book of little satirical poems on the funny side of legal dilemmas . . . too technical for the ordinary layman to find them very funny."

Evelyn Underhill's comments on the 1930 Lambeth Conference are of interest in this year of another such Conference. Though she felt that the Report on Youth was admirable, and the one on marriage "both Christian and modern," she seems to have regarded the Conference as a whole as "quite unsupernatural, very slightly sacramental, and decidedly non-Catholic in its emphasis." Writing for the *Spectator*, she concluded:

"The subalpine pastures of the Holy Mountain must inevitably be a chief center of interest for the assembled shepherds of the Church. But how much more attractive those pastures might be to those who still avoid them, did their exponents point out, beyond the haystacks and cowsheds, the solemn beauty of holiness, the splendor of the everlasting snows."

To read Margaret Cropper's *Life of Evelyn Underhill* is to become acquainted with a warm human friend, a great soul, and a true saint of God.

FRANCIS C. LIGHTBOURN

In Brief

THE CATHOLIC CHURCH IN ACTION. By Michael Williams. With the Collaboration of Julia Kernan. Completely revised by Zsolt Aradi. P. J. Kenedy. Pp. xi, 350. \$5.75. First published in 1934 and long a standard non-technical account of how the Roman Catholic Church operates and is governed. Part I treats of "Rome — The Center" (Vatican, Papacy, Pope at

*See *Books in Print 1958* (available in bookstores and libraries) for complete listing of titles currently published in America.

THEOLOGICAL WORKS

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The Witness of History to Christ. Fourth edition. 12mo. \$1.50.

The Silence and Voices of God. University and other Sermons. Third edition. 12mo. \$1.00.

In the days of Thy Youth. Sermons on Practical Subjects. Third edition. 12mo. \$2.00.

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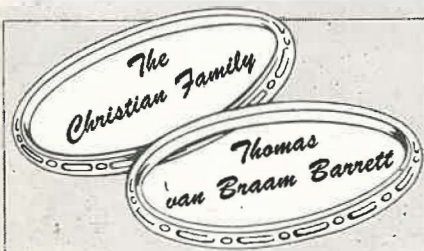
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Work, Cardinals, Papal Commissions, etc.), while Part II deals with "The Church Throughout the World" (Hierarchy, Mission Field, Church in Communist-Dominated Countries, Religious Orders, etc.). Publication of this new and revised edition is especially relevant just as a new pope is to be elected.

WESTMINSTER INTRODUCTIONS TO THE BOOKS OF THE BIBLE. Prepared by the editors of The Westminster Study Edition of the Holy Bible. Westminster Press. Pp. 224. \$3.75. The Introductions to the several books of the Old and New Testaments from the well-known *Westminster Study Edition of the Holy Bible* (which contained King James Version text, with various notes, etc.), now brought together in one volume.

NORMAN VINCENT PEALE. Minister to Millions. A Biography. By Arthur Gordon. Prentice-Hall. Pp. 311. \$4.95. A life of Dr. Peale by a personal friend of many years, who is a 1934 Rhodes Scholar and a onetime managing editor of *Good Housekeeping*.

THE BOOK OF HOLIDAYS. By J. Walker McSpadden. Drawings by Robert Galster. Thomas Y. Crowell. Pp. x, 246. \$3. A "completely new edition of *The Book of Holidays*, originally published in 1917, and revised in 1927 and 1940." Treats of about 20 religious and secular holidays widely observed in America (e.g., Washington's Birthday, Good Friday and Easter, Memorial Day, Labor Day).

A DICTIONARY OF SAINTS. Compiled by Donald Attwater. Based on Butler's *Lives of the Saints* (Complete Edition). P. J. Kenedy. Pp. vii, 280. \$3.95. Brief, thumbnail sketches of "all those holy ones, over 2,500 in number, who figure in Alban Butler's *Lives of the Saints*, as revised by the late Father Herbert Thurston, S.J., and the present writer . . . in 1956." Each entry contains a reference to the fuller treatment in Butler. Contains in addition some names not found in Butler. Useful for quick reference to saints recognized by the Church of Rome.

SINS OF THE SAINTS. By G. D. Rosenthal. Morehouse-Gorham. Pp. ix, 164. \$2.50. A revised edition of a work first published 20 years ago. Author was a well-known English priest of the time. Deals with the faults and failings of religious people — bad temper, depression, self-satisfaction, love of money, "stunt" religion, etc. 1958 Autumn Embertide Selection, Episcopal Book Club.

THE DIOCESE OF CALIFORNIA: A QUARTER CENTURY, 1915-1940. By Edward Lambe Parsons, Bishop of California 1924-1941 (Coadjutor 1919-1924). Church Historical Society, 606 Rathervue Place, Austin 5, Texas. Pp. ix, 165. \$3. This history of the diocese of California by Bishop Parsons — now in his 91st year,

incidentally — picks up the story from the point at which the Rev. D. O. Kelley, in his **HISTORY OF THE DIOCESE OF CALIFORNIA**, had left off: namely, 1915. Thus it includes virtually all of Bishop Parsons' long episcopate. The Rt. Rev. Henry Herbert Shires, retired suffragan of California and now archdeacon, con-



Greeted by several hundred cheering persons, Bishop Lichtenberger (shown above) and Mrs. Lichtenberger arrived home in St. Louis the afternoon of October 18. Clergy wives presented Mrs. Lichtenberger with a bouquet of red roses.

tributes a chapter on Bishop Parsons' own activities, not only as diocesan but in the national Church, especially in the fields of Prayer Book revision and Christian unity. Contains halftone illustrations, with frontispiece of Bishop Parsons.

Books Received

DIVORCE AND REMARRIAGE IN ANGLICANISM. By Arthur Robert Winnett, B.A., B.D., Ph.D. (London), Vicar of Rowledge and Examining Chaplain to the Bishop of Guildford. London: Macmillan. New York: St. Martin's Press. Pp. xii, 284. \$6.50.

RELIGION AND THE STATE UNIVERSITY. Edited by Erich A. Walter. Ann Arbor: University of Michigan Press. Pp. vi, 321. \$6.50.

YOUR CHILD'S WORLD from Infancy Through Adolescence. By Robert P. Odenwald, M.D. Random House. Pp. viii, 211. \$3.50.

THE REALITY OF THE CHURCH. By Claude Welch. Scribners. Pp. 254. \$3.95.

GOD AND THE SOVIETS By Marcus Bach. Thomas Y. Crowell. Pp. 214. \$4.

CHRISTIAN MARRIAGE TODAY. A Comparison of Roman Catholic and Protestant Views. With Special Reference to Mixed Marriages. By Mario Colacci. Foreword by Bernhard Christensen. Augsburg Publishing House. Pp. x, 182. \$3.50.

ARAB UNITY. Hope and Fulfillment. By Fayeze A. Sayegh, Ph.D. Devin-Adair. Pp. xvii, 272. \$4.

GOD CAN HEAL YOU NOW. Emily Gardiner Neal. Prentice-Hall. Pp. 213. \$3.50.

THINK ABOUT THESE THINGS. Sermons by Robert D. Hershey. Muhlenberg Press. Pp. 198. \$2.50.

The Living Church

The Living CHURCH

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

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DEPARTMENTS

Big Picture	6	Letters	2
Books	3	Convention News	10
Deaths	31	People & Places	30
Editorials	20	Triennial News	14
General News	15	Vestryman's Diary	22

Inside the Parish 21

SPECIAL FEATURES

Convention Digest	Peter Day	7
Five Truths	House of Bishops	16
Living Church Dinner	The Speakers	18

Things To Come

November

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
27. Thanksgiving Day
30. Advent I

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.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of any photographs. However, every effort will be made to carry out the wishes of any individual who, in a covering letter, specifically requests return of a photo and encloses a self-addressed envelope and return postage.

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ALMIGHTY God, giver of all things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold all who serve in the Work and Ministry of a Bishop; and so replenish them with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and deed, they may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the same Holy Spirit, world without end. *Amen.*

Book of Common Prayer (adapted)



THE LIVING CHURCH'S MOST FAMOUS PICTURE

Probably the most famous picture published in THE LIVING CHURCH in its 80 years of existence is that which appeared as a double-spread in the issue dated November 17, 1900. This showed the bishops who took part, (see identification below) November 8, 1900, in the consecration of the Rt. Rev. Reginald Heber Weller as Bishop Coadjutor (later Bishop) of the diocese of Fond du Lac. In this, our 80th anniversary number, we reproduce it on this page.

The picture shows what is believed to be the first use of copes and mitres at an episcopal consecration in the American Church. Its publication stirred up no small controversy (with cries of "Popery!" and the like), producing a chain-reaction of "Letters to the Editor," which did not subside until well into the following February. To show that there was precedent in the Anglican Communion for the wearing of copes and mitres, the magazine published at intervals pictures of English bishops so vested.

In the 58 years that have elapsed since Bishop Weller's consecration, copes and mitres have been worn at a very large number of episcopal consecrations, as well as on many other occasions.

The Bishops (with diocese and year in which each died): 1. Charles Chapman Grafton (Fond du Lac, 1912); 2. Isaac Lea Nicholson (Milwaukee, 1906); 3. Charles P. Anderson (Chicago, Coadjutor — later Bishop — later Presiding Bishop, 1930); 4. Anthony Kozlowski (Polish Catholic); 5. G. Mott Williams (Marquette — now Northern Michigan — 1919); 6. R. H. Weller (Fond du Lac, Coadjutor — later Bishop, 1935); 7. Joseph Marshall Francis (Indianapolis, 1939); 8. William F. McLaren (Chicago, 1905); 9. Arthur L. Williams (Nebraska, Coadjutor — later Bishop, 1919); 10. Fr. Kochuroff, Chaplain to Russian Bishop; 11. Fr. Sebastian, Chaplain to Russian Bishop; 12. Tikhon, Russian Bishop of Alaska and the Aleutian Islands.

The Living Church

Twenty-Second Sunday after Trinity
November 2, 1958
General Convention News

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

CONVENTION DIGEST

By Peter Day



The 59th General Convention of the Protestant Episcopal Church in the U.S.A., meeting in Miami Beach, Fla., October 5 to 17, 1958, took this action:

PRESIDING BISHOP

✓ Elected the Rt. Rev. Arthur C. Lichtenberger as Presiding Bishop, succeeding the Most Rev. Henry Knox Sherrill. Bishop Lichtenberger, who was born January 8, 1900, in Oshkosh, Wis., will serve until November 15 of the Convention year following his attainment of the retirement age of 68 — i.e., 1970. Having been a bishop for only seven years, he is one of the junior members of the House of Bishops. A graduate of Episcopal Theological School, Cambridge, Mass., he has served as professor of pastoral theology at General Theological Seminary as well as overseas missionary, parish priest, and dean of a cathedral. He is married and has one son.

Though in retirement, Bishop Sherrill, aged 68, remains active as one of the presidents of the World Council of Churches and a member of many important boards and committees.

Bishop Lichtenberger's resignation as Bishop of Missouri takes effect May 15, 1959. As Presiding Bishop he has no diocese but retains "ordinary" jurisdiction over the American churches in Europe and any vacant missionary districts. He will be presiding officer of the House of Bishops, the chief consecrator of all new bishops (except when he delegates the task to another bishop), the president and chief executive officer of the National Council, a body charged with conducting the national missionary, educational, and social work of the Church, and the Church's chief representative and spokesman on the national scene. He has no direct authority over any other bishop, nor in any diocese. The Washington Cathedral provides the Presiding Bishop with an honorary seat in which he will be installed on January 14.

✓ Increased the Presiding Bishop's salary from \$15,000 to \$22,500 per year, plus allowances.

CHURCH'S PROGRAM

✓ Adopted a budget for the missionary, educational, and social work of the Church conducted by the National Council of

\$8,060,300 in 1959, \$8,496,400 in 1960, and \$8,819,800 in 1961. The first year represents an increase of approximately \$1,000,000 over the current year's operations, but a decrease of \$1,000,000 from the sum requested by the National Council for each of the three years. As adopted, the program for the third year, 1961, is within \$263,763 of the sum requested by the National Council.

✓ In addition to the above, the budget as adopted includes \$500,000 for 1960 and \$1,000,000 for 1961 to meet the National Council's capital needs, making the 1960 total \$8,996,400 and the 1961 total \$9,819,800. This amount, \$1,500,000, is to be raised mostly from the regular pledges of Churchpeople in their parishes, and replaces a capital budget of \$6,600,000 intended to be raised by a special campaign. In sum, the Convention cut the National Council's proposed three-year program by almost \$7,000,000, but increased the program from the 1958 level by about \$5,700,000, for the three-year period, including capital funds. The increase amounts to a little less than a dollar a year, or two cents a week, per communicant.

In other action recommended by the Program and Budget Committee, the Convention:

✓ Instructed the National Council to protect missionary salaries and travel items in any budget-cutting that might be made necessary by failure to raise the full amount needed to execute the budget. An amendment urged the Council to consider raising the salaries of native clergy who receive about $\frac{1}{4}$ the salaries of American missionaries.

✓ Provided for a "Church Magazine Advisory Board" of nine members appointed by the Presiding Bishop, to make plans for a "Church magazine to serve the interests of all the people of our Church," with appropriation for exploratory and experimental purposes of \$31,000 for 1959, \$46,800 for 1960, and \$54,800 for 1961. Wording which handed over all the assets of the existing National Council magazine *Forth* to this board was changed to give it "access" to the mailing lists, etc., of that magazine.

✓ Called upon Churchpeople to practice tithing "as a basic Christian responsibility and privilege." (The House of Bishops, by a unanimous resolution, pledged its members to tithe.)

✓ Commended to parish vestries the goal of giving one-half of ordinary parochial income to work outside the parish.

The Convention also:

✓ Requested the National Council, in preparing its budget for the next Convention to consider removing income from trust funds (\$550,000 in 1958) from the regular budget.

✓ Elected Lindley M. Franklin, Jr., treasurer of the Domestic and Foreign Missionary Society (corporate name of the National Council), succeeding H. M. Addinsell. Mr. Franklin is a nephew of Lewis B. Franklin, first treasurer of the Council, who served from 1919 to 1948. Lewis B. Franklin will celebrate his 80th birthday on November 24, 1958 (he is 22 days younger than THE LIVING CHURCH.)

✓ Called upon the Council to review and reëdit published materials about missions.

✓ Paid tribute to Mr. Addinsell for his seven years of able service, without pay, as treasurer.

✓ Instructed the Council to appoint a committee to survey overseas missionary work. (This was the disposition of a request from the conventions of Chicago and Virginia asking General Convention itself to appoint such a committee.)

✓ Elected the following as National Council members:

Bishops Bayne of Olympia and Wright of East Carolina; the Ven. David R. Thornberry of Southern Ohio, the Rev. Canon Donald H. Wattlely of Louisiana, Dr. Richard G. Stone of North Carolina, Howard T. Tellepsen of Texas, Franklin B. Miles of Northern Indiana, and Harrison Garrett of Maryland, for six year terms; and Ernest W. Greene of Washington for the remaining three years of an unexpired term.

EPISCOPATE

In actions marking milestones in the Church's program, Convention:

✓ Admitted two former missionary districts as new dioceses, with their former missionary bishops as diocesans: Arizona, with Bishop A. B. Kinsolving; and Northwest Texas (formerly North Texas), with Bishop Quarterman. Full delegations of clerical and lay deputies from the two dioceses took their seats in the House of Deputies with applause.

✓ Elected the Rev. Benito Cabanban as the first native bishop of the Episcopal Church in the Philippines. He will be suffragan to Bishop Ogilby.

✓ Elected the Rev. Edmund K. Sherrill to succeed Bishop Melcher as Bishop of Central Brazil. The House of Bishops elects missionary bishops and, when

General Convention is in session, the House of Deputies confirms the election in place of confirmation by the standing committees of the dioceses. Since both bishops-elect were present in Miami Beach, their acceptance was announced and the elections were completed. Bishop Sherrill will consecrate his son later in the fall.

- ✓ Gave permission to the diocese of Missouri to elect a bishop coadjutor. (A diocese which wishes to elect a coadjutor for other reasons than age or infirmity of the diocesan must get the permission of the rest of the Church. In this case the reason was that the diocesan would have to resign his see within six months, after assuming the office of Presiding Bishop.)
- ✓ Gave permission to the dioceses of Albany and California to elect suffragan bishops.
- ✓ Added the new missionary district of Central America to the Second Province, together with the Dominican Republic. Added Mexico to the Seventh Province, all by amendments to Canon 8.

UNITY AND REUNION

Adopted resolutions establishing closer relationships with the Church of South India including:

- ✓ Recognition of the orders of episcopally ordained South Indian clergy.
- ✓ Permitting South Indian clergy so ordained to celebrate Holy Communion, preach, and assist in Episcopal Church services according to their order when visiting the United States, provided that they do not celebrate in non-episcopal Churches during their stay in the diocese or district.
- ✓ Authorizing the celebration of the South India Liturgy in an Episcopal church by a South India presbyter for the local congregation.
- ✓ Permitting priests of the Episcopal Church to celebrate Holy Communion in the Church of South India when visiting there.
- ✓ Permitting episcopally confirmed members of the Church of South India to receive Communion in Episcopal Churches and communicants of the Episcopal Church to receive Communion from episcopally ordained presbyters in the Church of South India.

The resolutions were preceded by a preamble regretting certain "anomalies" in the present differences between the two Churches. Amendments made by the Convention to the proposals of the Ecumenical Commission included the deletion of a procedure for permitting South India presbyters to take charge of Episcopal Church congregations "for a stated period"; the deletion of permission to C.S.I. presbyters to celebrate in non-Episcopal Churches on occasions of "major ecumenical significance"; addition of the word "episcopally" before "ordained" in a reference to clergy ordained in the Church of South India; and a new requirement that South Indian laity who wish to receive Communion in the Episcopal Church must be episcopally confirmed. General effect of the amendments was to tighten up the maintenance of Episcopal Church regulations in contacts between the two Churches.

The Convention also:

- ✓ Voted to "recognize the Catholicity" of the Spanish Reformed Episcopal Church and the Lusitanian (Portuguese) Church and instructed the Commission on Approaches to Unity to develop "terms by which full intercommunion" with these Churches "may ultimately be achieved."
- ✓ Designated the first \$15,000 of the Good Friday Offering (taken in local Episcopal churches) to the Jerusalem and the East Mission under the Anglican Archbishop in Jerusalem; 15% of the same offering to assistance to Eastern Churches under the supervision of the Joint Commission on Assistance to the Eastern Orthodox Churches; and the balance to work in the Near East in the discretion of the National Council.
- ✓ Continued the Commission on Ecumenical Relations, the Commission on Approaches to Unity, and the Commission on Assistance to the Eastern Orthodox Churches, as separate bodies, referring to a Joint Committee on Commissions and Committees the question whether these bodies might better be merged.
- ✓ Relieved the Ecumenical Commission of responsibility in the area of Anglican relations in view of the existence of an Advisory Committee to the Presiding Bishop on Anglican Relations.
- ✓ Expressed approval of the existence of a National Council Committee on Ecumenical Relations.
- ✓ Exchanged fraternal greetings with the Evangelical United Brethren Church and the United Lutheran Church, which were meeting in other cities at the same time as General Convention.

PUBLIC AFFAIRS

- ✓ Adopted a resolution calling upon Churchmen "by God's grace to cleanse themselves of all spirit of racial discrimination" and upon all persons to work together toward "the establishment without racial discrimination of full opportunities in fields such as education, housing, employment, and public accommodations." This resolution, offered by the Virginia deputation, replaced one adopted by the House of Bishops calling for a society "in which every race will have the freedom to enjoy, without discrimination and without separation, all opportunities in education, housing, employment, public accommodations, and all other aspects of Church and civil life." The Deputies' amended version was accepted by the House of Bishops.
- ✓ Defeated overwhelmingly (House of Deputies: no affirmative dioceses in the clerical order, only seven dioceses in the lay) a resolution asserting 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."
- ✓ Called upon Church members "to face seriously their obligation to conform to Federal and Supreme Court orders in regard to giving to all students equal access to public schools."
- ✓ Extended "moral support" to "ministers and lay persons who labor in areas of misunderstandings and tensions."
- ✓ Commended the Church in the Prov-

ince of South Africa for its witness against "apartheid" and encouraged it to resist government oppression of Negroes.

- ✓ In the Pastoral Letter the House of Bishops explained that civil disobedience on Christian grounds may be justified in defense of a higher ethical position than that of the government but is not justified in defense of a lower ethical position.
- ✓ A sweeping program of alcohol education contained in the report of the Joint Commission to Study the Problems of Alcoholism was adopted by inference in resolutions accepting the Commission report and instructing the appropriate Departments of the National Council to implement it. Tasks were assigned to the Council, theological seminaries, schools and colleges, diocesan organizations, parish churches, and the Woman's Auxiliary. A pamphlet prepared by the Commission, with the title Alcohol, Alcoholism, and Social Drinking, came in for much favorable attention and press comment, although it was not formally presented for Convention approval. The Commission, with the new name of "Joint Commission on Society and Alcohol," was continued.

In other action on public affairs the Convention:

- ✓ Reaffirmed Resolution No. 106 of the Lambeth Conference calling for the abolition of war and of nuclear bombs and "other weapons of similar indiscriminate destructive power" as "an essential step" toward the goal. Progressive reduction of armed forces and conventional armaments was also urged.
- ✓ Opposed capital punishment of criminals.
- ✓ Endorsed a campaign to raise funds for a nuclear reactor for Church-related St. Paul's University (Rikkyo), Tokyo, Japan, provided opportunity for members of General Convention to contribute to the campaign, and authorized the National Council to arrange business details of the transaction.
- ✓ Asked National Council to study problems of American Indians, emphasizing the Church's responsibility to alleviate "social stress and personal distress by providing the Indian with equity of privilege and security of place in the Christian community."
- ✓ Discontinued the Joint Commission on the Peaceful Uses of Atomic Energy and turned down (House of Bishops) its request that the Department of Christian Social Relations be asked to study and keep the Church posted on developments in the field.
- ✓ Continued the Joint Commission on Social Reconstruction changing its name to "the Church in Human Affairs."
- ✓ Responded to a communication from the Convention of Young Churchmen with commendation to the group for its interest in social problems.
- ✓ Commended the Department of Christian Social Relations for work begun on a program for the aging but omitted budget funds for the program until 1961.

EDUCATION

- ✓ After lively debate, recorded appreciation of the service rendered in the field of education by the National Council's

Department of Christian Education and called for continued study and development.

✓ Endorsed the campaign of the General Theological Seminary for capital funds. Elected new trustees for the seminary, which is an official agency of General Convention.

✓ Renewed its call for observance of one Sunday in the year as **Theological Education Sunday**, with an offering to be taken up for the seminary of the parish's choice.

✓ Asked the National Council's Department of Christian Education to study the question of getting more **faculty personnel with graduate degrees in theological seminaries**.

✓ Commended the brochure, "**The Faith, the Church, and the University**," prepared by the Church Society for College Work and the College Work Division of the National Council.

PRAYER BOOK AND BIBLE

✓ Gave preliminary approval to a **Book of Propers**, containing a supplemental calendar and collects, epistles, and gospels for minor holy days, subject to adoption as an "alteration of the Book of Common Prayer" by the next Convention.

✓ **Defeated** (House of Bishops) a resolution offered by the House of Deputies for setting up a **Commission on the Revision of the Prayer Book** based upon a series of Prayer Book Studies undertaken by the Standing Liturgical Commission. The Bishops later appointed a committee of bishops to take account of the deputies' interest and report to the interim meeting of the House.

✓ Authorized a new edition of the **Book of Offices**, containing services used on special occasions with the authorization of the bishop.

✓ **Rejected** the standing Liturgical Commission proposal that a "**trial Prayer Book**" be authorized.

✓ Asked the National Council to make plans and provide helps for due celebration of the **350th anniversary of the King James Version of the Bible in 1961**.

✓ Endorsed the work of the **American Bible Society**, asking local churches to take up an offering for the society's work on Bible Sunday, Whitsunday, "or some other convenient occasion."

Continued the work of the **Forward Movement publications** under the super-

vision of the Presiding Bishop with "such staff and committees as may be required."

✓ **Increased all pensions** being paid to retired clergy, widows, and minor orphans by 20%, the cost being born by continuing a 15% pension premium on present clergy salaries (originally adopted on a temporary basis to provide reserves for higher minimum pensions). Made the corresponding change in Canon 7, of the Church Pension Fund.

✓ **Increased the retirement allowance for the Presiding Bishop** (there are now two) from \$5,000 to \$6,000. **Increased pension guarantee** for bishops retiring because of the compulsory retirement canon from \$2,500 to \$4,000. These pensions are paid from the funds of General Convention to the extent that they are not provided by the regular benefits of the Church Pension Fund. Appropriate amendments were made in canons 2, 41, and 43.

✓ Declared that there was "**no need to change the canonical purpose or rules of the Church Pension Fund**" in answer to various requests for changes in policy. In another resolution, **approved the "current pension structure."**

✓ **Voted against changing** the Fund's minimum retirement age (68).

✓ Upheld the Fund's policy of **discontinuing pension to retired clergy** reëntering active service except under circumstances approved by a committee of the Fund.

✓ **Rejected** (Bishops) a resolution adopted by the Deputies asserting that the Fund "cannot properly pay the **immediate death grant of \$1,000.00 to anyone other than the widow of a clergyman.**"

✓ Authorized the Pension Fund to distribute information on diocesan **group insurance plans** for clergy which might help provide for other **dependent relatives** as well as supplementing benefits for widows and children.

✓ **Discontinued** the Commission on Pension Plans and Clerical Salaries.

✓ **Elected the following as Church Pension Fund trustees:** Till 1961, Albert L. Nickerson, replacing E. A. H. Shipley; Till 1964, Bishop Walters of San Joaquin, replacing William T. Kirk; Till 1967, Bishop Burroughs of Ohio; Bishop Stokes of Massachusetts, the Rev. Clarence H. Horner, Messrs. William L. Day, G. Peabody Gardner, Richard K. Paynter, Jr., Gustavus E. Wiedermayer, Seaborn J. Flournoy.

✓ **Re-elected** the Church Pension Fund as Recorder of Ordinations.

THE MINISTRY

✓ Called upon the Church to consider "**mature and experienced clergy**" as well as younger men when filling vacant cures.

✓ Asked for the appointment of lay committees in dioceses and missionary districts to study **salaries and allowances of the clergy**, particularly automobile allowances.

✓ Directed the attention of the clergy to the advantage of **social security coverage**, and to a new amendment facilitating late entry into the program.

✓ **Defeated** (Bishops) a proposal adopted by the Deputies providing, but not providing the source of, for \$50 monthly **pensions for retired deaconesses** at a cost of \$30,000.

✓ **Continued the Commission on the Work of Deaconesses**; asked it to consider the needs of retired deaconesses not adequately pensioned.

✓ Amended Canon 51 to require **deaconesses to make annual reports** to their bishops.

✓ Amended canon 48 section 2, changing "**army and navy**" to "**armed forces**" to prevent deacons from serving as air force chaplains.

✓ **Defeated** a proposal to permit a **shortened period of service as a candidate for Holy Orders**.

✓ Asked the General Division of Laymen's Work to study ways to **improve standards and training for lay readers**.

✓ Asked the National Council to make a "**study of the whole field of Christian vocations.**" (The Council already has a new Unit of Church Vocations.)

✓ Urged dioceses and districts to look into the matter of providing **pensions for lay workers**. Appointed a new Joint Commission on Status and Training of Professional Women Church Workers.

CHURCH GOVERNMENT

Constitution

✓ Completed only one change in the Constitution, requiring the Presiding Bishop to secure the advice and consent of the National Council for a change in the

Continued on page 26

Opening Service of 1958 Convention initiated Miami Beach's new Exhibition Hall. Heavy rain brought attendance down from expected 18,000 to approximately 11,000.



Division on Divorce

Interesting debate developed in the House of Deputies when it considered amendments to Canon 18, dealing with Holy Matrimony.

Under consideration was a resolution presented by the Rev. Edward B. Guerry of South Carolina and 10 other deputies to the Committee on Canons, asking that the second sentence of Canon 18, Section 2, Clause (b) be amended to read:

"The Bishop or Ecclesiastical Authority shall take care that his or its judgment is based upon and conforms to the doctrine of this Church as set forth in The Form of Solemnization of Matrimony in the Book of Common Prayer; but when any impediments set forth in Canon 17, Section 2, Clause (b) are proved by satisfactory evidence, including a copy of the Civil Court's decree and record, if practical, to have existed before the marriage which has been annulled or dissolved by a Civil Court of competent jurisdiction, thus manifestly establishing that no marriage bond as the same is recognized by this Church has ever existed in the case, the same may be declared by proper authority."

Also considered was a minority report opposing the Guerry amendment, as well as an amendment offered by the Rev. Peyton Williams of Southern Virginia.

A cross section of the state of mind of the Church was reflected in the words of Mr. Jackson A. Dykman, reporting for the Committee, on the Guerry amendment, who stated that the voice of the bishops is divided and uncertain. "To increase the facilities for divorce," he said, "is to increase the demand for divorce. If 'hard cases' are allowed, there will be more 'hard cases' to deal with. The Church is entrusted with the task of upholding the indissolubility of marriage. . . ."

He regarded the doctrine of nullity as dangerous and advocated uniform practice in dealing with broken marriages. "The time has come," he said, "when this Church cannot allow herself to speak on this subject with a divided or uncertain voice."

The Rev. Mr. Guerry pleaded for a vote on the merits of the issue, stating that there is at present confusion and a dangerous split in the interpretations made by bishops, and that to recognize post-marital impediments is to accept divorce.

Dr. J. Francis Sant of Missouri spoke for the minority of the committee, expressing dissatisfaction with the present Canon 18. He declared that the pastoral ministry to broken marriages should not be tied to a doctrine of nullity.

Mr. Malcolm Hay of Pittsburgh favored the present canon, by which the bishops can exercise redemption and mercy.

Mr. B. Allston Moore of South Carolina favored the Guerry amendment, as did the Rev. Dr. Don Frank Fenn, who stated



Jackson A. Dykman: "To increase facilities for divorce is to increase the demand for divorce."

that the passage of Canon 18 in 1946 was not the result of careful thought, but of an overnight attempt to get a canon in shape. Canons should administer the faith of the Church as it is in the Prayer Book.

A vote by orders was required and the amendment was lost. The vote: clergy, yes, 32 $\frac{3}{4}$; no, 43; divided, 5; lay, yes, 23; no, 49; divided, 8. Canon 18 remains unchanged.

PENSIONS

20% Increase

A 20% increase in all classes of benefits under the Church Pension Fund was voted by General Convention on the recommendation of the Fund's trustees and the Joint Commission to Study Clergy Pensions and Clerical Salaries.

Other proposals to change the Pension Fund's rules failed of passage by General Convention. Defeat of these proposals had been urged by the trustees and the Joint Commission.

The Commission itself was discontinued in the one significant action in which General Convention overruled the recommendations of the Commission.

The House of Bishops voted down one resolution proposed by the Commission. This resolution declared that the Pension Fund cannot, under provisions of Canon 7, properly pay immediate death grants to anyone other than the widow of a clergyman. However, though the bishops negated the negation, they took no positive action requiring payments to others (e.g. mother or sister of a deceased unmarried clergyman), so that Pension Fund rules, which provide for no such payments, remain unaltered.

Another resolution was passed by both Houses, urging that dioceses and districts consider providing diocesan non-contributory group insurance for their clergy, regardless of marital status. This would

provide for the mothers and sisters of unmarried clergy not covered under the Pension Fund's provisions.

A resolution was presented in the House of Deputies which would have set more specific rules for the giving of pensions to retired clergy doing temporary work. The general rule is that a clergyman receives his pension for the first three months that he holds a given position, and then loses it until that work terminates. However, there are many cases in which the nature of the work is such that the individual is permitted to continue to receive his pension. The Fund has ruled on these cases on an individual basis, and it gave the House many examples of its rulings in these cases.

The Rev. Gardiner M. Day said that these rules were too flexible and uncertain, and moved that the Fund set definite rules. This resolution was defeated after David Bronson said that a set of absolutes interfered with the need for judgment in dealing with cases.

A resolution which would have enabled clergy to retire at age 65 (instead of the present 68) or after 40 years of service was reported to the Deputies by the Church Pension Fund Committee. The Committee said that an actuarial study of the matter had been made and published in 1956 by the Fund, indicating that this age change would require a 30% higher pension rate or else a 24% cut in the amount of the pensions. Convention voted no change in the age limit.

Three of the resolutions of the Commission to Study Clergy Pension Plans and Clerical Salaries called upon dioceses, parishes, and individuals to take appropriate action. Convention approved all three. A resolution which said that provision for pensions for lay Church workers should be the responsibility of parishes and dioceses was referred to the parishes and dioceses, and to the new Joint Commission on Professional Women Workers, for appropriate action. Another advised the dioceses to appoint lay committees to study the matters of clerical salaries and adequate car allowances. A third suggested that steps be taken to bring to the attention of the clergy the advantages of Social Security coverage and pointing out that the time limit on coverage has recently been extended.

A resolution offered by the Rev. William L. Hargrave of South Florida would have increased widows' pensions out of surplus funds. Mr. Robert Worthington, officer of the Fund, said that since the Fund is on an actuarial reserve basis the request could not be granted, and the resolution was defeated.

The 20% increase in pensions without an increase in assessment rates is possible because the present assessment rate of 15% of the clergyman's salary was set up in 1949 with 12% assigned to pay the cost of pensions yet to be earned and 3% to fund the accrued liability for the in-

crease minimum pensions established at that time. By mid-1957 this accrued liability was fully funded, and the 3% is no longer necessary to operate the Fund's program. The Fund estimates that a 2¼% item will bear the cost of the 20% increase in pensions yet to be earned, and that ¾% will fund the accrued liability for the increase in about 50 years. Thus, by keeping the assessment rate at its present level, the increase can be given. Since Canon 7, Section 4, provides that no pensions can be voted until the money for them is at hand, and since an earlier exception stated in that section is no longer meaningful, Convention amended this section by replacing the phrase "Except as directed by the General Convention of 1949" with "except as directed by the General Convention of 1958." (For fuller discussion, see L.C., April 20).

THEOLOGICAL EDUCATION

Streamline Commission?

Again, as in 1955, General Convention refused to give its endorsement to criticisms of the Theological Seminary in Kentucky by the Joint Commission on Theological Education. Asked to declare that it "accepts and approves" the Commission's report, including the statement on Kentucky which appears in the footnote below,* the House of Bishops, on

*"Following the meeting of the General Convention in 1955, the Chairman of the Commission received a request from the authorities of the Theological Seminary in Kentucky that it be granted representation on the Joint Commission by its Dean or his representative and that the Board of Trustees of that Seminary be given the benefit of the advice of the Joint Commission.

"In order that the Commission might have all available information concerning the Kentucky Seminary the Executive Committee constituted a special committee of the Commission to visit and examine the state of the Seminary. This committee visited the Seminary early in May, 1956. The information obtained as a result of this visitation was submitted to the entire Joint Commission at its meeting in Austin, Texas, in December, 1956.

"The Joint Commission is of the opinion that some criterion must be established whereby it can be determined whether or not an institution of learning shall be recognized as a Theological Seminary of this Church and whether or not such institution conforms 'in its course of study to the standards laid down in the Canon of General Convention' in the meaning of Canon 30, Sec. 1. It is the conclusion of the Commission that an institution of learning should be so recognized when it conforms to the basic requirements established by the American Association of Theological Schools for associate membership in that organization.

"As a result of this conclusion the Commission transmitted to the Rector and Dean of the Theological Seminary in Kentucky copies of the report of the visitation to the Seminary and informed them that it was the judgment of the Commission that recognition and acceptance of the Seminary as 'a Theological Seminary of this Church,' in the meaning of Canon 30, Sec. 1, should be accorded when the Joint Commission is satisfied that the Seminary in its organization and in its program of Theological Education conforms to the following requirements for Associate Membership in the American Association of Theological Schools:

"1. The school should have at least four full time qualified professors giving their time to the work of post-college theological education, the degree of this service to be calculated independently of the contribution of part-time members of the faculty.

"2. The school should have an enrollment of at least 25 students.

"3. The school must operate predominantly on

Bishop Rose's motion, deleted the words "and approves." The House of Deputies concurred in passing Resolution 1 as amended.†

The Resolution (No. 4†) on support of seminaries and the Theological Education Sunday offering was approved by both houses.

Following presentation of the Commission's report in the House of Bishops by Bishop Lichtenberger of Missouri, Bishop Lawrence, retired, of Massachusetts took the floor to introduce his resolution. He gave as reasons for reconstituting the commission:

(1) Too large a membership. (2) Too many ex-officio members. (3) Too narrow an application of the canon. (4) Commission needs more representative and fewer professional members. (5) It is not for the General Convention budget but the program and budget of the whole Church to supply adequate funds for theological education.

He pointed out that the present commission has 26 members, which, he argued, are too many for effective work.

In addition to the five reasons given above, Bishop Lawrence argued that the scope of the commission should be larger than attention only to seminaries:

"Theological education cannot be limited to seminaries," he said, to which there was applause.

Bishop Lawrence, commenting on the modernization of curriculum, observed, "The seminaries have added clinical courses, but much as an outboard motor on the back of a boat and not as an integral part of the curriculum."

With respect to the Commission, he argued for recognizing the need of a group of disinterested men to whom the professional group would report, much like the board of trustees in many of our colleges, and with that in mind he suggested this:

(1) Streamline the Commission and make it objective. (2) Appropriate enough money

†"RESOLUTION 1. *Resolved*, The House of Deputies concurring, that the General Convention accepts the Report of the Joint Commission on Theological Education and recommends it to the attention of the trustees and faculties of our Church's Seminaries, to the National Council, and to the clergy and laity of the Church."

"RESOLUTION 4. WHEREAS, The demands of the Church upon its theological seminaries for the proper training of men for the sacred ministry are constantly increasing; and WHEREAS, Income from endowments and from students' fees is entirely inadequate to support the required programs; therefore be it *Resolved*, The House of Deputies concurring, that the General Convention calls upon every parish and mission of the Church to observe Theological Education Sunday in a manner befitting the need, and to take an offering on that day, or on another day chosen for the purpose, for the support of the seminaries of the Church."

a post-college level.

"4. The school should present evidence that it is carrying on a strong educational program and has sufficient stability and permanence to maintain it.

"5. The school should have a sufficient degree of separateness and independence from any other institution with which it may be associated to identify its assets, its expenditures, and its functions as a theological school."

for it to employ a full time secretary to do the necessary work. (3) Have the new Commission bring in a comprehensive plan for theological education to the next Convention.

To accomplish this in part he moved the adoption of a resolution to change Canon 30, Section 2(a) changing the number of members to three bishops, three presbyters and three laymen, instead of the present "three Bishops, the Deans of the Theological Seminaries, or their representatives, one Examining Chaplain from each Province, and three Laymen." The resolution also called for the deletion of Section 2(c) referring to the executive committee.

Bishop Gibson, Coadjutor of Virginia, who identified himself as one of the members of the Commission with longest terms, stated:

"It would be nothing short of tragic if we abolish the present Commission and replace it with a new group unacquainted with the problems."

In the end, General Convention followed the recommendation of the Joint Commission, which left the Commission membership to be constituted as at present, but which added four additional laymen to the Executive Committee of the Commission, bring the Executive Committee membership to the chairman of the commission, the dean of GTS, one other seminary dean, one examining chaplain, and six laymen. This was voted as an amendment to Canon 30, Sec. 2(c).

Further action was to be considered by a committee of five bishops appointed to study the needs of theological education and consider possible amendments of Canon 30. This action, which needed no concurrence, was taken by the House of Bishops on the motion of Bishop Lawrence.

The Bishops also voted an amendment of Canon 34, Sec. 2, on the length of time which must be served as a candidate, but this was defeated in the House of Deputies, so the Canon remains unchanged.

General Convention refused to increase the Joint Commission's budget for the next triennium by \$3,000, and the budget remains at the old \$10,000 level.

ACI

Not for Ten Years

The Committee on Christian Social Relations of the House of Deputies reported at a morning session of the House that it had received a resolution to remove the American Church Institute for Negroes from the budget and program of the National Council's proposals because it is an agency for promoting segregation. The chairman of the Committee declared that the ACI schools have not been segregated for ten years, and asked to be discharged from consideration of the resolution. The House voted to accede to the committee's request.

The Book of Propers

Only amendment to the Book of Common Prayer voted by General Convention came without the recommendation of the Standing Liturgical Commission. The Commission had urged that it be instructed to "prepare and publish a Book of Propers for the Minor Holy Days, embodying the proposals of its *Prayer Book Studies IX and XII*," and that this be authorized for use with the permission of the bishop on days for which the Prayer Book now provides no Collect, Epistle, and Gospel. A resolution to this effect was passed by the House of Bishops on the recommendation of the House's Committee on the Prayer Book.

When the matter came before the House of Deputies, the Rev. Don Frank Fenn of Maryland objected that the resolution was unconstitutional because it



Mr. Day
Is it proper to use propers, illegally?

amended the Prayer Book. The Rev. Gardiner M. Day of Massachusetts moved an amendment providing that the Book of Propers be published as an alteration of the Prayer Book. The Rev. Marshall Minister of Colorado suggested waiting till the Prayer Book could be revised, so that there would be only one authorized Prayer Book. Mr. Day replied that if it is published, people can use it illegally until it becomes legal through action at the 1961 General Convention (Prayer Book revisions, like constitutional amendments, come into effect only after two successive General Conventions vote them). There was a mild sensation in the House at Mr. Day's remarks, and he added that there are plenty of other books being used illegally in the Church already.

The House of Deputies passed the resolution with the Day amendment, and the Bishops later concurred. As matters now stand, the Book of Propers is ordered pub-

lished but has no legal status until after the 1961 Convention acts. Until that time, apparently, bishops will be able to authorize the new propers informally.

Ministry to Military Is Declared Inadequate

Spiritual ministrations to those in military service and to their families is inadequate, declared the House of Deputies. A resolution which they adopted late in Convention provided that this concern of the House be communicated to the Armed Forces Division of National Council. The Rev. W. W. Lumpkin of Upper South Carolina offered the resolution.

Who Is a Member?

Although the words "member," "member in good standing," and "communicant," are freely used in Church law, no satisfactory definition of these words has ever been adopted by General Convention. The latest effort, at Miami Beach, was a proposal from the Committee on Canons of the House of Deputies as follows:

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

"All such baptized persons who shall for one year preceding have fulfilled the requirement of the Canon 'Of the due celebration of Sundays' are members of this Church in good standing.

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

A motion to incorporate these definitions into Canon 16, of regulations respecting the laity, was defeated in the House of Deputies by a vote of 270 to 323 after a lively debate during which several amendments were made to the committee's definitions.

Proponents of the measure argued that some clarification was necessary for Church record keeping and for dealing with applications for judgment in marital cases. Opponents argued that the supposed definitions actually amounted to the addition of a penalty clause to the canon on the due celebration of Sundays. This Canon (19) reads as follows:

"All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the Church, by hearing the Word of God read and taught, and by other acts of devotion and works of charity, using all godly and sober conversation."

DEACONESSES

No Pensions

An amendment to Canon 51, Section 11, was passed by both Houses. This canon describes the canonical relationship of a deaconess who is not connected with a parish to the bishop of her diocese. The amendment provides that she must make an annual report to the bishop.

Other proposed changes in regard to deaconesses were voted down by Convention. The House of Deputies passed, but the Bishops failed to concur in, a resolution that \$30,000 a year be set aside to pay a pension of \$50 a month to deaconesses (other than employees of National Council who are on its retirement plan) who are or may be retired.

The Program and Budget Committee had asked to be discharged from consideration of the retirement allowances for deaconesses, saying that the Joint Commission on Deaconesses had not requested it. However, the Deputies discussed the issue and finally voted favorably on the pensions.

The Very Rev. L. S. Olsen of Grace Cathedral, Topeka, Kan., declared that the deaconesses needed the allowance, and that only General Convention could act to provide for those not otherwise provided for at retirement. The Rev. Gardiner M. Day of Massachusetts reported that there are now 40 retired deaconesses who have no pensions, and 31 more now in active service who are not covered by any pension plan.

After the Bishops failed to concur in the pension plan, Bishop Oldham moved that the Joint Commission on Deaconesses be requested to study the pension needs for deaconesses and present a plan to the next General Convention. The Bishops voted for this, and the Deputies later agreed.

Another canonical change concerning deaconesses would have made candidates to the order subject to applicable requirements of the diaconate. This was an outcome of requests from some bishops for the raising of educational standards for deaconesses.

In proposing this amendment, Bishop Gray of Connecticut, chairman of the Joint Commission on Deaconesses, said: "Is the General Convention content with the present requirements for deaconesses? If so, vote down the proposed resolution. We had numerous requests that the educational standards be raised. We are putting this resolution up to learn if the House desires such a raise in standards."

The amendment was then defeated.

A move to discontinue the Joint Commission on Deaconesses and to incorporate its responsibilities into a joint commission for professional women workers was voted down. In discussing this, Bishop Gray mentioned the expressions of appreciation he had received from dea-

conesses present at General Convention for the existence of a joint commission concerned specifically with their interests. Bishop Burrill of Chicago pointed out that in 1955 the separate commission was formed because the deaconesses are a canonical group, unlike professional church workers.

The Question of Garb

The Triennial meeting of the National Conference of Deaconesses was held in Miami Beach, October 3-4, with 27 deaconesses present.

Several elections of deaconesses were held,* and a committee was appointed to study the question of adopting the garb to present day needs. The findings will be presented to the annual meeting in 1959.

The deaconess-in-charge of the Central House for Deaconesses reported that there are three candidates studying for the Order, and another is to begin her training at the Central House for Deaconesses in November, 1958.

*Elected to the Executive Committee are: Deaconesses Edna Dietz, Edna Sargent, Marion Brown, and Amelia Brereton. Officers of the National Conference of Deaconesses for the coming Triennium will be: chairman, Edna Dietz, secretary, Edna Sargent; and treasurer, Evelyn Seymour. The treasurer and Deaconess Edith Booth, deaconess in charge of the Central House for Deaconesses, are both ex-officio members of the Executive Committee. Deaconess Ruth Johnson of New York is the chairman of the Board of Directors, and Deaconess Pauline Watts of New Bedford, Mass., is the secretary. Newly elected members to the Board are Deaconesses Agnes Bradley, Dana House, New York City, and Madeline Dunlap, Vernon Hill, Va.

EUROPE

Antiques Mended

As part of a move to bring up to date antiquated laws affecting the Convocation of American Churches in Europe, Convention voted to amend Canon 14 and instituted some constitutional changes.

The European churches have no constitution and canons of their own, but are governed by General Convention's regulations on Churches in foreign lands.

Canon 14 (Of Congregations in Foreign Lands) will be changed to permit women as well as men to participate in the organization of a congregation (see Section 3). The second and third changes provide that members of the council of advice serve for two years at a time instead of being chosen annually, and that there be two instead of one lay representative of each church and chapel (Section 9).

The Constitutional changes [L.C., October 26] gave the Deputies from the Convocation of Churches in Europe (one in each order) the same rights as missionary districts in voting on changes in the Prayer Book and in the Constitution of the Church.

PUBLIC AFFAIRS

Abolition of War

National Council by Convention action is to be requested to "institute a study of winning and maintaining peace by meth-

ods which are compatible with the mind of Christ."

The resolution, which reaffirms the 1958 Lambeth stand on the subject, said:

"Whereas the Lambeth Conference of 1958 reaffirmed that 'War as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ,' and, that 'Nothing less than the abolition of war itself should be the goal of the nations, their leaders and all citizens';

"Therefore, be it resolved that this General Convention of the Protestant Episcopal Church affirms the provisions of Resolution 106 of the Lambeth Conference of 1958:

"(1) That Christians 'press through their governments, as a matter of the utmost urgency, for the abolition by international agreement of nuclear bombs and other weapons of similar indiscriminate destructive power, the use of which is repugnant to the Christian conscience. To this end governments should accept such limitations of their own sovereignty as effective control demands.'

"(2) That Christians urge their governments 'to devote their utmost efforts at once to framing a comprehensive international disarmament treaty which shall also provide for the progressive reduction of armed forces and conventional armaments.'

"(3) That Christians support their governments in seeking to maintain peace and security in accordance with the United Nations Charter."

Page 26: More Convention News

The Living Church booth at General Convention observed the 80th anniversary of the magazine [see pages 18 and 20]. Shown here, from left: Mrs. Marshall Seifert, Bishop Marmion of Southwestern Virginia, Peter Day, Lorraine Day, and Miss Elizabeth McCracken. Mrs. Seifert and Mrs. Day welcomed visitors to the booth.



THE WOMEN'S TRIENNIAL

What's In a Name?

"Episcopal Churchwomen" will gradually replace "Woman's Auxiliary" if the women of the Church in diocesan organizations act favorably upon the suggestion of their Triennial Meeting.

The name was not adopted on a national scale, however. There is no "organization" name as such. All guilds, associations, auxiliaries, and unaffiliated women are simply and legally the women of the Protestant Episcopal Church in the U.S.A. Their legislative body is the Triennial Meeting, and their executive board is the General Division of Women's Work of the National Council.

The united work of women in parishes might be called "The Women of----- Church," according to the resolution.

Mrs. Cyrus Higley of Central New York, chairman of the Committee on Reference, presented the resolution, which reflected remarkable unanimity in the committee. It differed from the recommendation previously made by the General Division of Women's Work, which had suggested "The women of the Protestant Episcopal Church in the Diocese of-----" for the diocesan groups. The delegates at the Triennial Meeting had an opportunity for thorough discussion of all the ideas that had been sent through them by the women in parishes, both in group conferences and in the full session. After the defeat of several amendments and amended amendments, the committee's report was adopted as presented.

Much of the confusion and misunderstanding of the change in name will be cleared away when it is understood that the 21, and only 21, members of the General Division of Women's Work, function within the new structure. Very little reference will be made to this title except when referring to the executive group of the women of the Church.

One Family

"The Lord gave the word; great was the company of women before the tidings." So the Presiding Bishop-elect, the Rt. Rev. Arthur C. Lichtenberger, greeted the Triennial Meeting of the women of the Church at their final session.

A total of 3,329 women had registered — most of them visitors — 530 of them voting delegates during the two weeks of meetings. They had been filled with enthusiasm, the charm and hospitality of the South Floridians, the inspiration of great services and thoughtful meditations, and exchanges of ideas with their counterparts from all parts of the country. They had met face-to-face with women missionaries, and with nationals of overseas districts, some of whom had never before attended a General Convention.

There was a general feeling of drawing closer together in "One Family in Christ."



The cash given at the Triennial United Thank Offering service on October 10 is put in an armored car for delivery to a bank under guard of Miami Beach police and the supervision of Lindley M. Franklin (left), treasurer of National Council and Harry L. Dietz, assistant to the treasurer.

This theme was carried through the entire program of Triennial, and its meaning for the delegates assumed wider proportions as the days went by.

The last major address of the sessions was on "The Parish Family," by Bishop Powell of Oklahoma. This provided an appropriate note of reminder for delegates that it is in the parish, and through the close interweaving of the Prayer Book with the family all through life from baptism to burial, that the great expansion of awareness of the family of God must become effective.

The Triennial Meeting, had it the power to legislate for the Church, would have been bolder at several points — in missionary expansion and the lifting of sights in Program and Budget; in action on race relations, and in the relationship with the Church of South India.

Actions that could be and were taken by the women included:

Resolutions commending the Department of Christian Education for its help in materials and leadership training; establishing a commission to produce a motion picture on the United Thank Offering; reaffirming previous statements on Christian citizenship; endorsing a translation of educational materials for Latin American Episcopalians; encouraging the historiographer in maintaining the archives and the *Historical Magazine*; joining in the gift of the atomic reactor to St. Paul's University, Tokyo; strengthening of ties between Episcopalians in the Armed Services both at home and abroad and the people in parishes; asking for more help for devotional leaders from the General Division of Women's Work.

Triennial delegates had their times of

parliamentary difficulties but were pleased to learn that the House of Deputies was not without bottlenecks as well. The most frequently expressed frustration for the women was that distance from the Deauville (where Bishops and Deputies met) to the Fontainebleau (where the women met) made it almost impossible for them to visit the regular sessions of the two Houses. They were kept in touch with events by daily capsule reports on "What's Cooking at the Deauville" by Cynthia Wedel, but many delegates succumbed to the temptation to cut group conferences and regular business sessions in order to satisfy curiosity and real concern about the movements of the Church Militant.

Packed in their orange envelopes and in their Delegate's Diaries were papers and notes about all that went on; in their hearts was agreement with the Very Rev. John Coburn that:

"The work of the Church is to let all men know who they are and who their Father is. It is to proclaim that He who is the Head of the family, is the Head of all men. The Church does not live for those who are within, but for those who are without. 'Be ye, therefore, reconcilers.'"

By-Laws

A draft of by-laws incorporating changes proposed by the General Division of Women's Work was adopted in all essentials as it had been presented, after much discussion during the Triennial session. Since most of the changes were ones of terminology stemming from action by National Council in changing

the Woman's Auxiliary into a General Division of Women's Work, approval was largely a matter of form. Lively questioning developed, however, and revealed a fairly sizable minority of delegates disturbed about the loss of the name "Woman's Auxiliary."

"What are we making by-laws for?" asked one delegate. "We were a Woman's Auxiliary, now we aren't anything." This met with some applause, and it was explained by the chair that the present action was not on what the name of the

Hundred Dollar Missionary

Perhaps the "fastest buck" resulting from face-to-face confrontation was made by Bernice Jansen of St. Stephen's School, Manila, P. I., on the train en route to Miami Beach. Miss Jansen got into conversation with a gentleman quite astonished to meet a real live missionary. At the end of their talk, he said, "I like your face. Here's a hundred dollars. And you let me know any time you need more."

organization should be, but rather on changes in the text of the by-laws to make them conform to already accomplished changes in the relationships.

Blanket approval was given by well over the needed two-thirds majority to the substitution, wherever the words appeared, of "General Division of Women's Work" for "National Executive Board of the Woman's Auxiliary"; "General Division" for "Board"; "Executive Director" for "Executive Secretary"; "Triennial Meeting" for "Triennial Meeting of the Woman's Auxiliary"; and "President of the National Council" for "Presiding Bishop." This last conforms with National Council practice and refers to its president as in that capacity.

Four Elected

The House of Deputies elected the four women nominated by the Woman's Auxiliary to serve on National Council for three years, and the Bishops concurred in the election. The women are: Miss Leila Anderson, Mrs. C. C. Cowin, Mrs. Wm. H. Hannah, and Mrs. T. O. Wedel.

Hear CSI Story

The much debated issue of the Church of South India was forcefully presented to Churchwomen at General Convention on the afternoon of October 7. The Rev. James W. Kennedy, who represented the Church's Joint Commission on Ecumenical Relations, outlined the CSI story, discussing the question, "Why rush into a relationship with the CSI?"

New Suffragan for Newark

The consecration of the Rev. Dr. Donald MacAdie of St. John's Church, Passaic, as suffragan bishop of the diocese of Newark, took place October 22 at 10:30 a.m. at Trinity Cathedral, Newark, N. J. The Rt. Rev. Benjamin M. Washburn, Diocesan Bishop of Newark, was the consecrator, and co-consecrators were the Rt. Rev. Arthur C. Lichtenberger of St. Louis, Mo., newly-elected Presiding Bishop, and the Rt. Rev. Leland Stark, Bishop Coadjutor of Newark.

Dr. MacAdie, elected suffragan at a special convention of the diocese of Newark last Spring, was presented to the consecrators by the Rt. Rev. Frederick J. Warnecke of Bethlehem and the Rt. Rev.



Dr. MacAdie: a distinguished Church career.

James P. DeWolfe of Long Island. Bishop Warnecke is also a former Dean of Trinity Cathedral.

Dr. MacAdie has had a distinguished career in the Church. A graduate of Kenyon College, Bexley Hall and General Theological Seminary, he was ordained to the priesthood in 1925 while serving at St. Mary's Church, Haledon. Previously he had been engaged in youth work at St. Thomas' Church, New York. Since 1931, he has been rector of St. John's, Newark.

Long active in the diocesan field, he made his chief contribution in 1955 and '56 as chairman of the Committee on Strategy and Policy which led to the formation of the Episcopal Advance Fund. At various times he has been associated with diocesan departments, and has been a deputy to the past three General Conventions.

The diocese of Newark for which Dr.

MacAdie will be suffragan, covers the seven northern counties of New Jersey, has within its jurisdiction 148 parishes and missions, 210 clergymen canonically belonging to the diocese, 3 bishops (1 retired), approximately 57,000 active communicants and 97,000 baptized persons.

Bishop MacAdie, after his consecration as suffragan, assumed responsibility, along with other things, for the 36 mission stations of the diocese, and will be very active in the area of urban work.

Dr. MacAdie is a leader in civic and welfare organizations in the Passaic area. The MacAdies have one son and two small grandsons.

Way of Cross

The Brotherhood of the Way of the Cross, a non-partisan devotional society for the clergy, held its annual retreat in September at Adelynrood, South Byfield, Mass. The Rev. Canon Delbert W. Tildesley, rector of St. Michael's Church, Bristol, R. I., was the conductor, and 17 members and guests of the Brotherhood were present.

After the Bombing

Bishop Higgins of Rhode Island has sent a letter of goodwill to Rabbi Jacob Rothschild, Atlanta, Ga., whose temple was bombed in mid-October, along with a check to help repair the damage. The letter, an "expression of goodwill on the part of the bishop and Episcopalians of Rhode Island, who know that we must stand together when any genuine religious body is attacked," ended by conveying sympathy to the rabbi's congregation.

British Lecturer

This year's visiting British lecturer at Berkeley Divinity School is the Rev. Leonard Hodgson, regius professor of divinity and canon of Christ Church, Oxford, England.

Dr. Hodgson will lecture in theology and conduct a seminar on contemporary theology for the first semester of the current academic year.

He is a former theological secretary of the World Conference on Faith and Order, and in 1955-57 delivered the Gifford lectures in the University of Glasgow. The lectures were published under the title *For Faith and Freedom*.

New Mexico Council

New Mexico became the 41st of the 49 states to form a state Council of Churches, in the culmination of six years of effort by representatives of state organizations of seven Churches. The affiliating Churches are the Episcopal, United Presbyterian in the U.S.A., Evangelical Lutheran, Congregational Christian, Christian Churches (Disciples of Christ), the Methodist, and Evangelical United Brethren. [RNS]

"If Africa and Asia should turn finally against us, it could well be because the colored races became convinced they must look elsewhere for justice," warn the Church's bishops, noting that "the majority of mankind belong to the colored races." This stern pastoral defines, among other steel-phrased admonitions, the morality of civil disobedience, and observes that the judgments of God are "reported in your daily newspaper" and "in the hatred and suspicion we earn when we fail to deal justly with those whom we share this narrow world."

In the Name of the Father, and of the Son, and of the Holy Ghost. Dear Brethren in Christ:

This letter is written against the background of our unforgettable experience at the recent Lambeth Conference. For 40 days we had once again the privilege of meeting with bishops of the Anglican Communion from many parts of the world. We came from every continent, were members of every race and many nations, and revealed in our fellowship not only the encouraging growth of our Communion, but also that it is part of the Holy Catholic Church which includes members of every race and nation. We saw anew, against the background of the world's terrible divisions, the oneness of mankind in Christ; we saw that "in Christ there is no East or West"; we saw that only a world body, freed from the passions and enmities that divide men, can bring a healing and reconciling word to our world. The Lambeth Conference was a symbol of that unity toward which the whole world groans and travails.

The most urgent and frightening fact in our world is the terrible divisiveness setting men against men — rival nationalisms, opposing philosophies, competing economic systems, and fierce racial tensions. An old order is vanishing and a new order is struggling in pain to be born. In this fierce competition and contest for one solution or another all mankind is swept along. As we dealt with these divisions in our Lambeth deliberations we recognized the stubborn depths of the problem, the passionate fears and resentments that divide men. We recognized that we in America share this common world problem; for America is divided, not only by deep racial tensions, but by the breakdown of communication between those of different convictions, sometimes even between clergy and people. Since wholeness is health; since division is sorrow and sickness; since in this terrible world division can mean death, we write to you on the subject of unity and reconciliation. We do so with a great sense of urgency, not to tell you what to do in your specific situations, but rather to share with you five great truths that will help us all to act more truly wherever we may be.

First, even if no report had been issued by Lambeth, it would still have been a

FIVE GREAT TRUTHS:

The meeting of souls . . .

The sacredness of law . . .

God's judgment on our divisions . . .

The light of reason . . .

Our membership in the Church.

The Pastoral Letter of the House of Bishops adopted at the 59th General Convention

notable experience; for at the Conference we lived with one another under the same roof, broke bread together, prayed beside one another, and knelt side by side at the Holy Communion. We enjoyed the deepest fellowship.

In our world's travail toward unity we would remind you that there is nothing that can take the place of this face-to-face meeting, this deep fellowship, this communion of souls. It is tragically easy to treat other people as "things" and without personal acquaintance to forget that all mankind desires, needs, hopes, and fears the same things. The meeting of others is a creative experience, giving to each the knowledge of our common humanity, lifting us out of our private worlds, giving us the humbling knowledge that often our proudest thoughts are not true but the slanted thinking of our particular group, and thus making us more open to God's purposes for us.

Because real meeting elevates the soul and purifies the mind, we ask you, as Christian people, amid all the tensions and divisions of our world, to meet and know and listen to your brethren of other races and groups. It was Archbishop William Temple who said that, if any man thinks in terms of the common good and seeks the common good, he is a converted man. But such thinking and acting can come only as we rise above our particular groups by a first hand knowledge of, and deep fellowship with, those who are our brethren in Christ. It was not simply Lambeth which represented mankind; our own Episcopal Church has within its fellowship rich and poor, white and Negro, orientals, Indians, and Latin Americans. Meet and know your brethren in Christ.

Second, since Lambeth Palace is close to the Houses of Parliament, many of us were led to reflect anew on the meaning of law and government. In Christian thought government is a structure appointed by God for the common good. Its function and responsibility is to care for the outer order and framework of our common life. All of us need to be protected. We need the orderly and impartial administration of justice for the protection of our property, our safety, and our hard-won rights.

St. Paul recognized this when he appealed to Caesar, and when in the Epistle to the Romans he wrote, "The powers that be are ordained by God." The law is a minister of God for good. It is God's instrument. It makes civilized life possible, and enables us to live together in peace. It restrains our selfishness and wildness, and, while it cannot change our hearts, it does provide the indispensable outer framework of our unity.

The people of this land do not need to be reminded at this moment of the evils of tyranny, but we do need to be reminded now of the evils of anarchy. Anarchy, the absence of law and order, is a greater evil than tyranny, and leads to tyranny. Anarchy is the absence of order; tyranny is an order of sorts. It is for this reason that Christians are taught to honor government and to pray for "all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice." Without that outer framework of order no unity is possible, and any man who seeks to undermine the rule of impartial justice is inviting disaster for the nation. It is only for the gravest and clearest principle of conscience relating to a seri-

ous moral issue that one may contemplate civil disobedience. And, because all order is at stake, such disobedience can only be justified when it is based on a higher ethical principle than the law represents. Never is it right when the disobedience is the expression of a lower ethical standard than the law would enforce. We call upon you, therefore, at this time to honor and obey the laws of this land.

plain cost we pay in God's universe for not practicing what we preach, and for not being ready to grant to others the opportunity and equality we cherish for ourselves.

Two strong motives, therefore, should drive us to our duty. One is the love for all men which the Holy Spirit pours into our hearts, the Divine Spirit that urges us toward unity. But if our hearts are

reason. Of course we share with the rest of God's creation the emotional drives of life — fear, rage, and hunger. But part of what the Bible means when it speaks of our being made in God's image is that we can reason. By the calm, impersonal, unifying process of shared thought we are set free from the control of passion to find one another and the commonwealth of humanity. If we carefully search for truth, we will be led together to God, who is the source of all truth.

Let us not think that like children we can shout down other people and their wishes and interests. They are not ghosts, nor children to be frightened away. There is only one way for free men to overcome conflict, and that is by talking together in reasonable self-control, and thus finding a third way which will lead to peace. Christians who believe in the God who is the source of all truth ought to be the first ones to claim this privilege of reason.

Therefore, we ask everyone in this nation to keep his voice down, his arguments impersonal, and to recognize "the stubborn depths of the problem, the passionate fears and resentments that divide men." We ask everyone to recognize that reason and not emotion will unite our torn communities, that discussion must be carried on by all without any note of superiority or servility, and that when we confront one another, we are to do so in a brotherly fashion.

Finally, we speak about the Church, to which, by God's mercy, we all belong. We are the Church's people; but the Church is not ours. It is God's creation, the body of which Jesus Christ is the Head and all baptized people are the members. Nobody can destroy it, for it is built on a rock and the gates of hell shall not prevail against it. Our Lord Christ is mankind's one true hope of unity, for by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free. By His redeeming love Christ has broken down the middle wall of partition between us, and has made us one in Him. And He has given us the honor of sharing that unity, and of continuing His reconciling work. The Church, when it truly understands itself, is thus the reconciling community in the life of the national community. And every parish or mission, however small, is the great Church at work in its neighborhood, a manifestation at the local level of the all-embracing love of Christ and of the world fellowship revealed in part at Lambeth.

In our world, as St. Paul wrote, two spirits contend one with another for the hearts of men. The first spirit is the self-centred spirit of man leading inevitably to hatred and division. The cries of "my class," "my race," "my clan" rend the world community. This is the spirit of

Continued on page 31



At Lambeth (cut is of the palace) "we saw anew . . . the oneness of mankind in Christ."

Third, we saw vividly at Lambeth the judgment of God upon all our divisions and conflicts. This judgment is a great fact that concerns us all and because of which we all will suffer. The judgment of God — what is it? It is not some extraneous power falling upon us with no relationship to our behavior. It is not the capricious will of an arbitrary tyrant. It is not the opinion of bishops. It is not a quotation from the Bible.

God's judgment is the response of a just God to the offences of mankind against His living will. It is the inevitable result we bring upon ourselves when we move against the grain of His universe. It is the inevitable result of our inner contradictions. It is God frustrating our purposes when we oppose His will. This judgment is as real as God is, and as powerful, for it is God Himself seeing our sins and acting in history to accomplish His will in spite of our sins. You will find the judgments of God reported in your daily newspaper, in the events of history, in the clash and contradiction of rival ambitions and fears, in the hatred and suspicion we earn when we fail to deal justly with those with whom we share this narrow world.

We must remember that the majority of mankind belong to the colored races, and that the American racial problem is discussed the world over. Much of the good will which early missionaries gained has been lost. Much of the good will which our nation once enjoyed has been lost. If America continues to lose friends as others become convinced that we do not mean what we say about justice and equality, the reason will be obvious. The judgments of the Lord are true and righteous altogether. These judgments are the

sometimes dull, let us then do the will of God because the fear of His judgment grips our hearts. "Imprint upon our hearts," says the Prayer Book, "such a dread of thy judgments, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee." This is God's world, and He punishes us together as we move against His will. If Africa and Asia should turn finally against us, it could well be because the colored races became convinced they must look elsewhere for justice. It is only when we lift our eyes from our immediate problems to see God's reign, His grace and wrath, that we think and act truly.

Fourth, it must be evident to us all that, as more than 300 bishops at Lambeth debated the deepest problems of the day — racial and group tension, nuclear warfare, the problems of the family — these debates were often charged with the deepest emotion. But our unity was never threatened, because we built not chiefly on emotion, but on the calm and clear light of reason. Voices were not raised, arguments were never personal, and our fellowship, therefore, was never threatened.

The divisions of this world — national, class, and racial — are always accompanied by deep emotion. But emotion on these subjects, as we can observe in many American communities, is deeply divisive. Indeed, in some communities unity is an impossibility because people have in their emotional blocs lost the ability to communicate one with another. If we build on emotion, the end is conflict.

We need to give a larger place to the liberating, manly, and noble quality of



Bishop Sherrill, Mrs. Lichtenberger, Clifford Morehouse

At The Living Church Dinner...



Mrs. Sherrill, Bishop Lichtenberger, Mrs. Wedel

distinguished guests
graced
the 80th Anniversary
celebration
held October 11
in the Deauville Hotel,
Miami Beach.

Principal speakers were Presiding Bishop Sherrill, Bishop Lichtenberger of Missouri, who had become Presiding Bishop-Elect only a few hours before the dinner, and Clifford P. Morehouse of New York (see facing page for texts of their addresses).

Brief talks were also given by Thomas White, chairman of last year's LIVING CHURCH campaign, and Peter Day, the magazine's editor.

In addition to these speakers and their wives, the speakers' table group included the Archbishop in Jeru-

salem and Mrs. MacInnes, Bishop Shevill of North Queensland, the retired Bishop of Milwaukee and Mrs. Ivins, the Rev. and Mrs. Theodore O. Wedel, and Miss Elizabeth McCracken.

Toastmaster for the dinner was Bishop Hallock of Milwaukee, president of the Church Literature Foundation.

Some 175 guests, including many bishops and other leaders of the Church, shared in the banquet, which was held in the Deauville's Cafe de la Mer.

Bishop Hallock spoke of the strong position THE LIVING CHURCH has attained in the last year, with increasing circulation and advertising, and a balance sheet in the black. Peter Day paid tribute to the work of many individuals in bringing this improved situation into being, and Thomas White thanked and introduced the diocesan chairmen of the LIVING CHURCH campaign who were present.

Bishop Lichtenberger:

Bishop Hallock, friends of THE LIVING CHURCH, and Bishop Sherrill:

Thank you very much for what you've just said. I am gradually coming out of the haze I've been in all day. I was reminded this morning of one of the remarks of the fabulous Mrs. Bell of Boston, who went to a series of Lowell lectures on the creation of the world. Someone asked her how they were going, and she said, "I've been to three, and he hasn't yet got up to chaos." (laughter) I'm just emerging at that point myself.

But it is a great pleasure to be here. My motto, which I just thought up a moment ago, is "Let your words be few until you know what you're talking about." I've been asked today on a number of occasions, "What do you hope to be your major accomplishment while you're our Presiding Bishop?" Can you imagine answering such a question at this stage? And I noticed that Bishop Hallock said at the beginning that we would be out of here by —

He didn't say by when, but I shall not say very much more, except that I think this group would particularly relish and appreciate a comment which Clifford Morehouse and I read in the Pan-American guidebook which we had in our hands as we started out for South India two years ago. This is a very condensed book, so the editors tried to say all they could in a few sentences in each case. Under each country, there's a section called religion. We were reading England. "The religion of England is Protestant Episcopal, the High Church part of which is known as the Anglican Communion." (laughter)

When Bishop Hallock said that the nominees were in THE LIVING CHURCH, I was afraid he was going to say that the result was there. I'm glad that that was not there. I have a particular reason, a geographical reason, for being proud of THE LIVING CHURCH. It is that I was born in Wisconsin, as THE LIVING CHURCH was. THE LIVING CHURCH is still there, I've moved on. But may I just at this time join with all of you who are here in congratulating THE LIVING CHURCH on its 80th anniversary, and expressing the hope that it will continue to be the vital and important factor in our Church life that it has always been. (applause)

Bishop Sherrill:

Bishop Hallock and friends:

I am feeling very relaxed this evening with the certainty that in a few weeks I can pass a great many responsibilities over to Bishop Lichtenberger. I am in no mood to do good to anyone this evening (laughter). I'm not in a "letter to the editors" mood at all. I'm not crusading for anything, or anybody, or anything else tonight, I'm entirely relaxed. However, I do wish to express a very real word of appreciation for the notable service which the leaders of THE LIVING CHURCH have given to the whole Church over the period of these 80 years. I think of Mr. Frederic Cook Morehouse. He was at the General Convention of 1925, the first one I went to. I recall so well his presiding as a vice-chairman of the House of Deputies, or a temporary chairman, really one of the most impressive and decisive, and yet fair presiding officers I have ever seen in action. We all know of his interest in the Faith and Order movement.

Then, Mr. Morehouse who will speak to you in a few moments has had so many varied responsibilities in the Church. There is no time to recount them all. I mention particularly, though, his interest in the Ecumenical Movement, the number of times that he has represented us in one way or another at Central Committee meetings of the World Council and, more recently, his great service as being a part of the delegation to South India.

And Mr. Day has also made his contribution. He has been an effective member of the General Assemblies of the National Council of Churches and of the General Board. I mention these things which are outside, many of them, of the usual activities of the Church, simply to testify to the wide, I may say catholic, interests of the editors of THE LIVING CHURCH over a period of many years.

I have read THE LIVING CHURCH for a long time. I think of many people who have been associated with it. I'm delighted that Miss McCracken is here. She has always been very friendly to me, but she wasn't friendly when we moved the National Council meetings from New York to Greenwich; she thought that was very bad. But I'm going to say now that she came to all our meetings, and I think I'm right Miss McCracken, that you came to love Seabury House. We have missed you, and this wouldn't be a General Convention without your being here. (Applause)

Then, one of the most interesting features of THE LIVING CHURCH from certain points of view was the column known as "Blue Monday Musings" by Presbyter Ignotus. Dr. Van Allen was a clergyman of the diocese of Massachusetts who was wholly unique, I think, in many ways. I recall that in a convention in the diocese of Massachusetts Bishop Lawrence was called upon to rule in regard to the seating of women in our convention, whether "laymen" meant men only, or whether it included women. He ruled that laymen meant men only, and that the canon would have to be revised to say "laymen and laywomen." Dr. Van Allen, for some extraordinary reason, was very eager to have women in our diocesan convention, and he rushed forward with great feeling and said: "Does the ordinary of this diocese mean to rule

Clifford Morehouse:

Rt. Rev. Chairman, both Presiding Bishops, distinguished guests, members of THE LIVING CHURCH Family:

When I came in here tonight, I was carrying a paper bag, and quite a few people asked me whether I was bringing my supper, didn't I think I would be well fed here. That was not the case at all. I'm not yet prepared to open this bag, but I will ask Bishop Hallock to hold the bag for a moment. Bishop, I want you to put your hands on either side of it, like that. Now, while I'm talking for a few minutes, just hold it and let it warm up. Don't open it, just hold it.

For many years, I presided and introduced guests at this mid-convention dinner of THE LIVING CHURCH family. Now I'm very happy to be, myself, a guest, and to be at probably the most distinguished head table that it's ever been my pleasure to attend. When I was editor of THE LIVING CHURCH, I used to embarrass our Presiding Bishop sometimes — I don't think he liked being addressed always as the Most Rev. Henry Knox Sherrill, D.D. — but I had a letter from somebody



about that one time. He said "Where do you get that title Most Reverend for the Presiding Bishop?" I wrote back and I told him, "Well, you know, I think you have something there. I don't find it in Holy Scripture or anywhere else. But, for that matter, I don't find the title Right Reverend there, either. The only title that I find in the Prayer Book, for example, for any bishop, is Reverend Father in God. So, if you wish, I shall hereafter call him Father Sherrill." (laughter)

Father Sherrill said that the General Convention would not be complete (incidentally, I made that same mistake in South India one time, addressing someone as — it was Russell Chandran, and he reminded me that I called him Father Chandran one time, and he was not too happy about it — but I told him it was a part of this movement toward Christian unity, and he'd get used to it in due time.) (laughter)

Bishop Sherrill said that General Convention would not be complete without Miss McCracken, and how true that is. When the late Archbishop Temple, of blessed memory, came to this country one time, she wanted to interview him. She was the guest of Bishop Manning of New York, so the interview took place in Bishop Manning's library in that tremendous episcopal palace in which he lived and which now serves the whole diocese in a multitude of ways. The time came and they sat down together in the library, Miss McCracken with her questions she was going to ask the Archbishop, and the Archbishop, I trust, in a receptive mood. Bishop Manning said, "You don't mind if I stay here for this interview, do you?" Whereupon Miss McCracken, who is afraid of nobody, turned to him and said, "My lord, I never have anybody present when I'm interviewing a distinguished guest." Whereupon Bishop Manning got up and walked out of his own library.

We had the great pleasure this afternoon of

Continued on page 23

Continued on page 24

The Executive Assistant

One of the few expenditures budgeted by General Convention without any request from National Council was a \$15,000 salary for an executive assistant to share the administrative responsibilities with the Presiding Bishop.

This relatively small action may be pregnant with great good if it is implemented wisely and firmly. We gave several reasons for so believing in our editorial of October 12, which was published before the action was taken. What follows are some further thoughts on the subject:

Our Presiding Bishop is also president of National Council. As such he presides at quarterly meetings whose purpose is to review the work of National Council agencies, consider needed changes in both strategy and execution, and provide the funds and personnel for the carrying out of the whole program.

It seems obvious that such a presiding officer can fulfill his office better and more objectively if he is not personally and immediately responsible for the details of program execution. It seems most desirable to give him a position above and out of the mass of detailed, day-to-day work which National Council judges.

There are some other considerations based upon the personality and abilities of the man the Church has chosen as its new leader. Bishop Lichtenberger so distinguished himself as a pastor that he was called by our official seminary to teach the difficult subject of pastoral theology in its halls. We hope he can be a pastor to the bishops, who themselves are pastors to pastors. He is one of the Church's distinguished liturgists, and we hope and pray that his capacity to make great contributions in this field is not buried under a mass of administrative detail. Finally, he has served long and ably in the field of interchurch relationships, and we hope he is kept free to continue a work so well begun.

Perhaps all these are no more than a somewhat more specific restatement of our original argument that the Presiding Bishop should be our spiritual leader and chief strategist, not our efficiency man or our office manager.

How well the idea of assigning administrative responsibility to an executive assistant will work will depend upon many things. The position will call for great capacities of energy, will power, and judgment. It will demand large measures of both firmness and flexibility. We hope no hasty choice is made, but that when this post is filled the man given the job will also be given the enthusiastic backing of all the whole Church. We doubt that he will be a popular figure, but we have hopes that he may be a greatly respected one.

Before we get to our own thoughts on the 80th anniversary of THE LIVING CHURCH, we want to thank the many people who have made their contribution to our somewhat hurried birthday celebration. These include the many advertisers in this issue for their greetings — and especially the Macmillan Co., whose advertisement in the very first issue of our magazine is reproduced on page 3. They include also the guests who graced our dinner at Miami Beach with their presence (see page 18), our readers, and our staff of correspondents. Finally, we want to thank Mr. Albert Schnabel, a proofreader with Trade Press, the firm that sets our type. He worked on LIVING CHURCH proofs before World War I, and his remembrance of Frederic C. Morehouse's violent objection to the putting of a final "k" on his Christian name saved us from an inexcusable and most embarrassing error on page 19. We trust our friends in high places know how much we treasure their support — but there are times when a proofreader is even more useful than a bishop!

Suddenly We Are Eighty

Anniversaries should be occasions for the sentimental backward look. But on this, the 80th anniversary of the founding of THE LIVING CHURCH we find our attention concentrated almost entirely on a past that extends no further than a month, on a present full of excitement, and on a future bright with promise.

THE LIVING CHURCH has been serving the Church for a long time, and the great men who have led the magazine in the past, with their capable associates in the office and in the field, have laid the foundations on which the present generation is building. Today, the most important single tribute that we can pay to their work is to go on building on these solid foundations until the Episcopal Church is as well served by this magazine as it deserves to be.

Hence, our "anniversary editorial" must be first and foremost a call to action.

Today, we can state, not proudly, but humbly as a simple statement of fact, THE LIVING CHURCH is the major instrument for communication between active Churchpeople. All the other Episcopal Church magazines together, official and unofficial, do not have an impact on Church life comparable to that of THE LIVING CHURCH, as a recent Gallup survey showed.

As this editor sat in the House of Deputies and heard one speaker after another refer to something he had read in THE LIVING CHURCH — news item, editorial, or article — he was happy to note that such references came from laymen as much as from priests, from Low Churchmen as often as High Churchmen,

by the Very Rev. William Lea

“Where Folks is Goin’”

Last week I wrote that we should begin our strategy in Evangelism with the “remnant” of dedicated people at the heart of every parish. I showed what I had written to a dear friend, a visiting bishop from Australia. His rather startling comment was that what I had written was very dangerous, if not properly interpreted. He pointed out that there are literally thousands of our people who never miss a Sunday in Church but who yet feel no spiritual responsibility for the community around them. This, I am sure, is true. So this word of warning may be in order before we proceed any further.

The “remnant” must become a witnessing community. The temptation to become a small group living in an ivory tower of spiritual exclusiveness must be faced and resisted at all cost. This speaks to the parish priest in terms of his responsibility to train his people to be intelligent and effective lay apostles.

Certainly this is one of our greatest responsibilities. The “remnant” must be prepared for the work of evangelism. The Christian Faith is something which has to be given away before it can really be possessed.

It is ironic that often the faithful become our most serious problem. They have held the fort in difficult days and it is only human for them to feel that they have a vested interest in the parish. The difficulty is that they easily come to think that the Church should be run for their particular benefit, and that it belongs to them rather than that they belong to it. They expect the parson to visit them at regular intervals, they get their feelings hurt if they are not consulted when any changes are made in the ordinary routine, and they are not at all certain that they want the parish family invaded by a lot of newcomers. What they fail to see is that the Church is not merely a club which exists only for the convenience of its present members.

When the faithful begin to face their real task, they discover two things (as the Archbishop of Cape-town has recently pointed out): that the Church's first responsibility is to win the countless thousands of people who have no first-hand experience of the Christian faith, and that it is quite absurd to go on organizing the institutional life of the Church as if we were living in the nineteenth century.

Casey, that strange preacher in Steinbeck's *Grapes of Wrath*, sees his people move out from Oklahoma toward the West, and he says: “Somepin's happening. I went up an' I looked, an' the houses is all empty, an' the lan' is empty, an' this whole country is empty. I can't stay here no more. I got to go where folks is goin'!” That, writes Halford Luccock, is the “true apostolic commission.” Our Lord went out into the highways and the byways to seek and to save. So must we!

from young first-time deputies as frequently as from the veterans.

It was evident at Miami Beach that the proposal for a popular Church monthly magazine under official auspices would have had hard going if we had not repeatedly assured inquiring bishops and deputies that such a magazine would in no way interfere with the mission of THE LIVING CHURCH.

That mission is to provide active, thinking Churchpeople with the information and intellectual stimulation they need for tackling the Church's problems and meeting the Church's opportunities in parish, diocese, nation, and world.

As of the present moment, over 20,000 copies of THE LIVING CHURCH are being published each week. In our opinion there are many more Churchpeople who need to be drawn into the circle of those who know what the rest of the Church is thinking and doing. Indeed, the carrying out of our mission imposes on us the inescapable obligation of reaching that wider circle, of providing a continuing conversation among active Churchpeople about the programs, policies, and ideas that come to focus every three years in General Convention.

We need the help of every LIVING CHURCH reader to carry out this mission. The best birthday present you can give THE LIVING CHURCH on its 80th anniversary is a new subscriber.

Once upon a time, it may have been true that enjoying THE LIVING CHURCH was an acquired taste, like eating olives, but times have changed. The whole Church is bursting with vitality, and THE LIVING CHURCH shares in that vitality. When you introduce a friend to THE LIVING CHURCH, you may be confident that you are introducing him to something he will find interesting, useful, and exciting.

We have some big editorial plans for 1959, but we are not ready to announce the biggest of them as yet. We can report, however, that ten special numbers are already scheduled including four of the popular parish administration numbers which concentrate on the practical side of running a parish. As a new Presiding Bishop takes hold, new directions and emphases will become evident in many aspects of the Church's work. As the vital work of Christian education hits its full stride, new questions need to be asked and answered in the areas of missions and Christian social relations. One of the most fundamental, and yet most confused, areas of the Church's life — the Bible — will continue to be a topic of attention and incisive comment. It is almost time to get beyond the Bible of Higher Criticism to the Bible that speaks authoritatively to every man every day.

These are just a few of the things that are brewing in the Church as THE LIVING CHURCH enters its 81st year. A quick glance at the past is all that we have time to take as we struggle to cope with the joy and excitement of the present and the inviting prospects of the future.

But we must depend on you — on each and every reader of THE LIVING CHURCH — to help recruit new readers and subscribers. How about a gift subscription for a friend? He (or she) will enjoy the magazine just as much as you do!



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DIARY OF A VESTRYMAN

by Bill Andrews

Diet of Crow

(fiction)

October 31, 1958

Outside the office there was a loud children's party, with laughter, horns blowing, rattles banging. St. Martha's was having its annual share in the community Hallowe'en parties to keep the children off the streets, and this year the eight to ten year olds were whooping it up loudly in the parish hall.

Inside the office there was only quiet talk among three of us — the rector, Henry Corrington, and myself.

I had just given my report on the meeting of canvassers we held last night. The rector, who wasn't there, had listened, and Henry, who was there, had added a couple of comments.

Finally, Fr. Jones looked up at me and said, "It sounds like a pretty good Every Member Canvass meeting."

I groaned. "It was a colossal flop," I said. "After all my big talk about having a new and better approach to a canvass, I've let the Church down. I'm going to resign, and I think we ought to beg Jack Barton to take the canvass chairmanship again. Delay the canvass a couple of weeks and let him run it his way. He can't do worse than I have."

Fr. Jones looked questioningly at Henry Corrington. Henry smiled a frosty smile (looking like the superior banker, which he is) and shook his head. "No good," he said to me. "You battled for this tactic of basing the appeal on the need of the giver to give. The vestry said to go ahead. I told you at the time it might lead to an increase or a reduction in giving but that it was worth trying. I still don't know whether it will help or hurt, but I know you haven't given it a full try yet. You stay on the job and kick the canvass off on schedule Sunday afternoon."

"Using who for canvassers?" I asked.

Our rector said, "The men came out, didn't they? You had more men at the meeting than Jack had last year."

"But they weren't sold on the program I presented," I said. "I tried to convince them, and I failed. Just one man out of the fifteen said he'd put his own tithe on the line."

"Two men," Henry said like a schoolmaster correcting a student's mistake. He saw the surprise in my expression, and his smile returned, more frosty than before. "No, I don't mean myself. You didn't convince me. I'm the conservative type. I'll take my standard list of blue-chip givers who aren't going to tithe this side of the Kingdom anyway, and I'll get you a

little more out of them than I did last year."

"Who was convinced, then?" I demanded.

Henry said, "I don't think I will tell you, because I don't think it would help you to know. One of the men came to see me this morning, and he's impressed, and he'll tithe, and he'll do what you call witnessing in his canvassing."

"That's two men — two out of fifteen. It isn't enough," I growled.

The rector said, "That's three, counting your own decision, which was also made in the course of canvass planning. Really, there are four, because there's one man among your canvassers who started tithing five years ago. I won't tell you who, because his pledge is quite small, even though he does tithe. He's just a lot poorer man than almost anybody in the parish realizes. But he's the parish's first tither, and he'll speak for it."

Henry said, "You are in no trouble with this canvass. Twenty-five per cent of the canvassers are tithers. If you are right in believing that that is of key importance, you've made real progress. You've lost only two of last year's canvassers by offending them with this new program, and only one of them was any good. Some of the rest of the group have been influenced by it to some degree."

The rector looked relieved and said, "Then everything is all right."

I groaned and said, "Nothing is all right. I told those men I wanted no canvassers who weren't fully sold on the program. But four of us can't adequately cover the parish list."

Henry's face lost even the frosty smile, and the look he gave me was coldly contemptuous as he said, "So that is it. You can't have your way, so you don't want to play. Do you think you invented tithing? The rector's been preaching it for more years than I like to remember. His predecessor tried to convince me to tithe long before Fr. Jones came here. Neither of them read me out of the Church because I don't tithe. They accept me as a challenge, I think — as the rich man who still might get into heaven by God's help. I'm a little oversized for crawling through needles' eyes, but they don't despair for me. Who are you, then, to cry because everybody doesn't jump when you bark?"

The rector smiled (his, in contrast to Henry's, is a warm smile) and said, "Henry is worth listening to. He is a very bad dogmatist and apologist, but a remarkably sound moral theologian."

And I had to take it from both of them, both because there is nothing else I can do, and because I more than half suspect they are right.

I will eat my crow and use the unconverted canvassers, hoping that somehow the canvass will be at least a start in the right direction, and I'll be as content as I can manage to be with its serious shortcomings.

Bishop Sherrill

Continued from page 19

that when the Prayer Book says 'If a man shall turn from his way of wickedness, he shall save his soul alive,' that that excludes the women of the Church?' (laughter)

Then there is Bishop Hallock, who has been a very notable member of the National Council these last years and of our Ecumenical Commission. I venture to say that in the years ahead he is going to be one of the great leaders of our Church, and I have tremendous confidence in his understanding, in his wisdom, and I am deeply grateful for what he has done already.

It's difficult to tell just what your opinion is of any Church publication, or any publication that is dealing with matters with which you were responsible. Years ago, at Yale, at the Institute of Human Relations, there was a professor who wanted to study, for some reason, what a monkey would do if placed in a room completely furnished. So he bored a hole through the wall, took a pencil and notebook, pushed the monkey into the room, and then rushed to the peephole to see what the monkey would do. The monkey gave one quick look around the room, and then rushed over to the peephole to see what the man was doing. (laughter)

Now, I don't want to press this too far, but THE LIVING CHURCH has been peeping at me now for a long time, and I just want to say that I'm going to be looking through the peephole. Perhaps I should say that I might not even be in the bleachers, but will be peeking through a knothole in the center field fence, and I will be watching with great interest what you do. I am very happy to wish THE LIVING CHURCH, as I have a number of times in letters I have written and in other ways, God's blessing for the years ahead.

Now we come to a really important task [introducing the Lichtenbergers]. The Lichtenbergers were in the diocese of Massachusetts, and Arthur Lichtenberger was the rector of St. Paul's Church, Brookline, when I was bishop there. Mrs. Sherrill and I came to have a great respect and a deep affection for them both. Mrs. Lichtenberger, brought up in a rectory, cares deeply for the Church, and while we elected her husband, we also elected her. (applause)

Bishop Lichtenberger, as you know, has had a wide experience, in China, in Massachusetts, in Southern Ohio, in Newark, at the General Seminary, and then in Missouri. (Since I mentioned the General Seminary, I will say that he is a graduate of the Episcopal Theological School.) Everywhere he has been he has won respect and affection (and those are two qualities which belong together, and they do in his case). I know that when he came to Massachusetts it was quite remarkable, with the size of our diocese, that very soon after he came there he was elected as a deputy to the General Convention. I do not know that that has ever happened in quite the same way, unless the man happened to be rector of Trinity Church, Boston, or dean of the cathedral. Everywhere he has been, he has made the same impression of wisdom, of poise, of balance, of judgment.

People ask me if I'm happy. I don't know what they'd expect me to say, no matter how I felt. "Oh no, I'm not happy at all?" But I'm glad permanently, and publicly, and officially, and unofficially, to say I'm very happy and expect to continue to be so.



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Mr. Morehouse

Continued from page 19

having our Australian guest [Rt. Rev. Ian W. Shevill] in the House of Deputies. He made a very favorable impression on us. We were particularly impressed when he told us that, whereas England gave Australia the faith, America gave them the works. (laughter).

Well, I don't want to be in the hit-me-again category, so I'd better get on with these things — I'm particularly vulnerable, you know, because I sit up there on the platform in the House of Deputies, next to my good chief, Canon Wedel, and people come up in great rows to make burning speeches that have been on their tongues (but somehow not committed to paper), for a long time, and they are ready to give a great oration that is going to set the House of Deputies on fire, and as they come up to the microphone I have to say, "Remember the 10 minute limit."

Today we cut it down to five minutes, and we even limited the eulogies of Bishop Lichtenberger to two minutes — that really hurt. I could have talked about him for a long time, because we got to know each other very well on this trip to South India. (Are you keeping that bag warm, Bishop?)

You know, when you go into one of these homes in a remote part of southern India, and there's no electricity, and there's no running water — well, that is, you can run a mile or so and get it — and it's very dark in the evening and you bring out candles. I remember, there was one occasion when the Bishop's room was on the second floor, and just as he was saying good night to his host and about to go upstairs to bed, his host (a very distinguished Indian bishop) turned to him and said, quite casually but also quite seriously, "Bishop, I think you'd better take a candle with you. We found a cobra on the steps last night." So, Bishop, I hope that when you get into your new task, you will remember that lesson that you learned out there in India and will watch for the cobras on the steps.

I'm glad we have the Archbishop of Jerusalem here (the Archbishop in Jerusalem, who is now out of Jerusalem, this is always very confusing). I'm sure you've all heard the rumor that he's here to exchange the Gaza Strip for Miami Beach.

Well, Bishop Hallock, I won't make you hold the bag any longer; let me have it. Yes, I think that's warm enough now. I was asked to speak on the past and the future of THE LIVING CHURCH. Now, I have some difficulty when I talk about the past of THE LIVING CHURCH, because too many people know about it, and they can trip me up on my facts, and so on. So I'm going to save that for awhile. I'm going to start with the future, and therefore, I have brought my crystal ball. I hope it doesn't fall, and I want to look into it a little bit. Yes, you have it nice and warm, that helps, but it's still pretty cloudy. I don't see much yet.

Oh yes, this looks like THE LIVING CHURCH coming through now. Let's see if I can read the date. It's October 11, 2038 or 58, I'm not sure which, pretty well in the future. THE LIVING CHURCH is now 80 years old, so it must be about 80 years in the future. Let's see what I can find. Oh, it's a General Convention issue, how nice. . . .

This is a strange picture on the cover. It's a creature of some kind, he seems to have a green face, and he has horns, one red eye

right in the middle of his face, and yes, he's wearing a clerical collar — (laughter) with yellow tabs, six of them, that's the New York-California use — (laughter). The title underneath, let me see, The Most Rev., His Holiness, (what is it) he's the Grand Whoozis of the Church of Mars. So let's look inside and see what the cover story is about, it must be about him. Oh yes, this is the General Convention account. It seems to be the negotiations for unity between the Protestant Episcopal Church in the United States of America of the Earth and the Church of Mars. The Grand Whoozis has agreed to accept the Christian religion as long as there are no doctrines attached to it. The House of Bishops apparently has agreed to this, (laughter) but in the House of Deputies there was a division, a good many of the clergy were for it, but the laity were almost unanimously against it.

THE LIVING CHURCH has had many firsts in its long, 80 year history. I was the editor for 20 of those years, just a quarter of the time, but it was already an old and distinguished magazine before I came to it. One of the first things that it did — some of these things were ecclesiastical and some were secular, some were good and some were bad — one of the first things that happened very shortly after my father became the editor of it in 1900 was a much-discussed episcopal consecration at the turn of the century, when Bishop Weller was consecrated Bishop Co-adjutor of Fond du Lac. THE LIVING CHURCH ran a picture of the occasion.* It was the first time, I think, that all the bishops had turned up in copes and mitres, and to make matters even worse, there was a Russian ecclesiastic there wearing his colorful vestments and a crown. This caused a great stir in the Church, and for a year or more afterwards there were letters to the editor insisting that the Church had been sold down the river, that we were on the way to Rome, and all kinds of things. That died down, and many of these customs have become accepted and no great concern is aroused when they take place.

I was looking through some of the issues of THE LIVING CHURCH in that early part of the century, and I came to 1906, when the great San Francisco earthquake and fire took place. I found that THE LIVING CHURCH had a special enlarged edition at that time, and it had some of the first pictures that had been published of the ruined churches in San Francisco. It was probably not quite as rapid as the job THE LIVING CHURCH did on the Presiding Bishopric, but it was very rapid for its day. The significant thing was that not only did it publish these pictures and tell the story, but it also appealed for immediate help in building up those broken churches and in giving relief in San Francisco. This has been the kind of thing THE LIVING CHURCH has done throughout its life.

During the First World War it raised hundreds of thousands of dollars for the fatherless children of France. During World War II, it supported a nursery home in England for bombed-out children. It has constantly raised funds for special purposes, it has given generously to the Presiding Bishop's Fund for all kinds of purposes, and other things. This is one thing that it has been able to do.

It has been first in other ways — newsworthy ways. For example, in the days between 1935 and the outbreak of the World

*It did again this week. See p. 6.

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War, THE LIVING CHURCH was foremost among not only religious but secular periodicals in giving, week by week, the story of the Nazi oppression of religion in Germany, and of both the Protestant and Catholic Churches. So much so that I think THE LIVING CHURCH was a prime agent in arousing the rest of the press to this problem, long before it was considered a serious one, when people thought that Hitler was just another crackpot who wouldn't go very far. And similarly, it was THE LIVING CHURCH after the war which was the first, I believe, to give the story, coming out from inside Germany, about the plot against Hitler's life. This subsequently was taken up by the secular press and was the subject of much comment.

Peter Day, as editor of THE LIVING CHURCH, has continued and enlarged upon this tradition — the tradition of getting the news and getting it before the Church as promptly as possible, and beyond that, of commenting on it, on both religious and secular affairs, and commenting on them, sometimes critically, as I am sure the Presiding Bishop can testify, but always constructively. This, I think, is the great function of a free press, and particularly of a free Church press.

I don't want to express any opinion about this proposed great new national magazine that is before the Church. This is a matter about which the House of Bishops and the House of Deputies will decide on the basis of the report of the Program and Budget Committee. But I do want to emphasize something that Bishop Hallock said quite briefly, and that is that the publication of such a magazine would in no way take the place of THE LIVING CHURCH. Because we need, and will always need, this kind of free publication. Free to encourage, free to help, free to criticize.

I think it can truly be said that THE LIVING CHURCH has always done all that it can to promote what is good in the program of the Church, whether at the national level, whether through independent pieces of missionary work like that great project of KEEP in Japan and other things — THE LIVING CHURCH has always had these things close to its heart. But THE LIVING CHURCH has never been overawed by authority or felt that any program of the national Church or of a diocese or of an agency was above criticism.

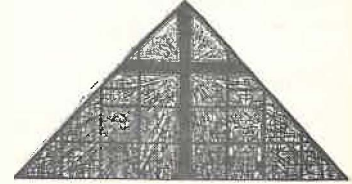
Peter Day came to us at THE LIVING CHURCH very shortly after his graduation from Dartmouth. I knew him before that, because he was the son of the distinguished canon of the Church, who was the rector of my own church, Canon Marshall M. Day, who had formerly taught at Nashotah House and who was one of the great scholars of the Church and, beyond that, was one of its really great pastors. Peter learned a great deal of his theology, of his tolerance, of his understanding from that distinguished father.

And I knew his mother, who - was (and still is) one of the loveliest women I have ever known. From her he got, I suppose, his good looks (although she has more hair) his love of music, and the inheritance of a wonderful Christian family. Despite all these things he was, when he came to THE LIVING CHURCH, let's face it, a little damp behind the ears, but he learned very rapidly. Like the *New Yorker*, we start new people as managing editors, and they can go either up or down. (laughter) I rather hoped that he wouldn't go up too rapidly, because I was

Continued on page 29

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Status and Training

The Joint Commission on Commissions and Committees presented a substitute resolution in place of the memorial from Windham House on women workers, that a Joint Commission on the Status and Training of Professional Women Church Workers be established, to consist of three bishops, three presbyters, and three lay persons. The responsibilities of this Commission include the following:

- "1. To ascertain what opportunities now exist or might be developed for women in full-time professional work in the Church;
- "2. To determine whether the present educational facilities and programs are adequate for training for these opportunities;
- "3. To determine whether canonical recognition ought to be given professional women Church workers through an official relationship to the Bishop for guidance and pastoral oversight;
- "4. To recommend such action as this Joint Commission deems appropriate to the General Convention of 1961."

A reference to the work of deaconesses was deleted from the resolution when it became apparent that the Bishops desired to separate the two matters. The Bishops voted for the resolution.

STRUCTURE

Attendance

Facts and figures are also part of a General Convention. Final registration release showed in attendance: 155 bishops, 330 clerical deputies, 327 lay deputies, 523 Woman's Auxiliary delegates, 72 Woman's Auxiliary alternates, 40 National Council staff members, 63 press representatives, 112 exhibitors, 2702 women visitors, 1494 men visitors.

Change in Number

The Deputies amended the Bishops' resolution on a Joint Committee on Committees and Commissions to provide for three rather than two in each order in their House. The Bishops' resolution asked for three bishops, two priests, and two laymen. The House of Deputies concurred in the resolution with the amendment that it be three in each order.

EPISCOPATE

Courts

Bishops Hatch of Western Massachusetts, Brinker of Nebraska, and Reginald Gooden of Panama Canal Zone were named to the Court of Trial of a Bishop.

Bishops Gray of Connecticut, Peabody of Central New York, and Bland Mitchell, retired, of Arkansas, were named to the Court of Review of the Trial of a Bishop. Presiding Bishop Sherrill said: "I am

not generally in favor of electing retired bishops to committees or positions, but we hope this will be an inactive committee, and so we can ask our brethren retired or soon to retire to serve on it."

But Voted Down

The Bishops commended the College of Preachers for their holding of conferences for new bishops, and voted that \$2,000 be appropriated to assist in meeting the expenses of future conferences. The request for the \$2,000, however, was voted down by the House of Deputies.

FINANCE

Quotas

Diocesan quotas will continue to be set on the primary basis of "current expenses," Convention decided. This affects each diocese and missionary district in the continental U.S. Convention also voted to continue using the present mathematical formula "which includes weights of 8, 9, 10, 11, and 12" in making the calculations.

Another resolution of the Joint Committee to Study Quotas (the Committee was discharged by Convention) also passed. It asked:

"That a simple method of reporting comprehensive parochial expenses be established so as to determine more accurately and uniformly the total amount of current expenses for computing quotas, and that more detailed instructions be provided with the Parochial Report Form in explanation of the items of parochial expenses used in determining the quota base."

CLERGY

No Added Year

Bishops did not concur with Deputies in amending Canon 45, Section 8, by addition of a provision that a minister who has served less than four years in a charge before reaching 72 may be reappointed to the same charge for another year.

COMMUNICATIONS

Too Many Clergy?

The resolution of the House of Deputies that a compilation of all the actions of General Convention affecting the membership of the Church be published in a quantity not to exceed 5,000 copies and distributed to the clergy was not concurred in by the Bishops when it was pointed out that there were over 8,000 clergy in the Church. [The *Episcopal Church Annual* of 1958 gives 8,070 clergy as reported for 1957.]

Three years ago a compilation of resolutions, etc., of General Convention which should be known by Churchpeople in general, was published and well received.

DIGEST

Continued from page 9

time or place of General Convention.

✓ Defeated a change initiated in 1955 taking the vote in the House of Bishops away from retired bishops. The change had previously been adopted in 1949 and defeated in 1952, and has also been adopted in 1943 and defeated in 1946.

✓ Initiated the following changes for final action in 1961:

✓ To alter slightly the requirements for a quorum in the House of Bishops.

To give the Churches in Europe and overseas missionary districts unchallenged right to vote on Prayer Book and constitutional amendments in the House of Deputies.

To require that there be at least six presbyters as well as six parishes in a new diocese.

To include overseas bishops among the majority required for consent by mail in the election of a bishop.

To make the effective date of Constitutional amendments the January first following their final adoption unless otherwise ordered in the adopting resolution.

House of Bishops

✓ Elected Bishop Burroughs of Ohio vice chairman of the House of Bishops.

✓ Re-elected the Rev. Alexander M. Rodger as secretary of the House.

House of Deputies

✓ Re-elected the Rev. Theodore O. Wedel as president and the Rev. C. Rankin Barnes as secretary of the House.

✓ Defeated a proposal to elect a vice president of the House.

✓ Among many changes recommended by a Joint Committee on the Structure and Organization of General Convention, adopted only one in the form of a joint resolution of both Houses — requesting dioceses and districts to alter their rules so that they might elect their deputies a year in advance of the Convention.

✓ Made other changes in rules of order, not requiring concurrence of Bishops.

General Convention

✓ Voted to hold next Convention in Detroit, Mich., September 17-29, 1961.

✓ Defeated (bishops) an effort in House of Deputies to reduce number of joint sessions of both Houses. Actual program, however, is in hands of a Committee on Arrangements appointed for the next Convention.

✓ Approved proposal for a mass meeting on evangelism at next Convention.

✓ Re-elected the Rev. C. Rankin Barnes as Secretary of General Convention (besides being secretary of House of Deputies).

✓ Elected Richard P. Kent, Jr., as treasurer of General Convention, succeeding Frank Gulden, who celebrated his 80th birthday on September 28th. Mr. Kent, the son of a former assistant treasurer of the National Council, is executive secretary of the American Church Building Fund Commission.

✓ Appointed a committee of one bishop, one presbyter, and one layman, to assist the treasurer.

✓ Re-elected the Rev. Walter H. Stowe as historiographer of the Church, and

designated the Church Historical Society as custodian of records and archives of General Convention.

✓ Appointed a **Joint Committee on Commissions and Committees** to sit both during the Convention and in the period between Conventions. With the advice of this Commission, approved creation or continuance of the following Commissions and Committees plus those already named:

Commission on Historical Magazine
 Commission on Church Music
 Committee on Supplements to the **White-Dykman Annotated Constitution and Canons.** (This committee has been issuing pamphlet supplements to this important commentary on Church law.)

Commission on the Provincial System (none of its 1958 recommendations were adopted).

Commission on Evangelism
 Commission on Church Architecture and Allied Arts.

Commission on Industrial Areas.
 ✓ Adopted a General Convention Budget of \$407,510, covering the expenses of Church government for the next three years. These include the salary and allowances of the Presiding Bishop and other paid Convention officials, expenses of Commissions and Committees, allowances to retired bishops, part of the expenses of the host diocese, and other miscellaneous matters.

✓ Adopted an assessment of \$19 per clergyman on dioceses and \$4.75 per

clergyman on missionary districts to meet the Convention budget.

MISCELLANEOUS

The Convention also:

✓ Resisted all attempts to change the marriage canon and discontinued the Commission on Holy Matrimony.

✓ Heard with enthusiasm a frank and full report on the State of the Church prepared by the House of Deputies (committee on the subject.)

✓ Voted to send the report of the Committee on the State of the Church to all bishops and clergy, to all lay deputies, to all members of the Women's Triennial meeting, and to the presidents of the eight provinces for presentation to synods for discussion and report.

✓ Authorized the National Council to prepare, subject to the approval of the Committee on the State of the Church, a revision of the annual parochial report form.

✓ Called for a simpler system of reporting parochial current expenses as a basis for assigning missionary quotas.

✓ Defeated a long-discussed proposal of the Committee on Canons for definitions of "church member," "member in good standing," and "communicant."

✓ Adopted a resolution of sympathy to the Hebrew Benevolent Congregation of Atlanta, Ga., on the bombing of its temple, which took place while Convention was meeting.

✓ Approved the Christ in Christmas movement.

✓ Made various small canonical amendments of which the most noteworthy was a provision to require a bishop-elect to notify the Presiding Bishop of his acceptance at the same time that he notifies the standing committee of the electing diocese. Another amendment reasserts that the fiscal year of the Church is the calendar year. Another changes the date of the founding of the Domestic and Foreign Missionary Society from an incorrect 1820 to a correct 1821. Canon 15, Section 3 and 9, were changed to fit the needs of the Churches in Europe, which are organized under this canon, to permit women as well as men to vote in the parish meeting.

✓ Commended the American Church Building Fund.

In actions taken by one House only:

✓ The House of Bishops approved changes in Prayer Book references to the United States and civil authorities in editions for foreign lands.

✓ Adopted a resolution of affectionate greeting to Elizabeth McCracken, veteran LIVING CHURCH reporter and associate editor.

✓ The House of Deputies expressed concern about the inadequacy of ministrations to those in military service and their families and asked the Armed Forces Division of the National Council to look into the matter.

✓ The House of Bishops adopted an eloquent and moving pastoral on intergroup tensions in the world today, which was read to the Convention at a concluding service on Friday, October 17, whereupon the 59th General Convention adjourned *sine die*.

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582 Shumway Hall
Shattuck School Faribault, Minnesota

CATHEDRAL CHOIR SCHOOL

Established 1901

The Cathedral Church of St. John the Divine

A boarding and day school. Curriculum follows standard independent school requirements but where the emphasis is placed upon the Christian perspective. From 4th through 8th grades. Applications welcomed from boys of good voice. Liberal scholarships for choir memberships.

Headmaster, Alec Wyton, M.A. (Oxon)
Dept. D, Cathedral Heights, N. Y. 25, N. Y.

DeVEAUX SCHOOL

Niagara Falls, New York

Founded 1853

Grades 7-12

An endowed boarding college preparatory school under the auspices of the Episcopal Diocese of Western New York. Thorough preparation for college and life. New Gymnasium and Swimming Pool.

Located on the scenic Niagara Frontier with beautiful 60 acre campus. Enrollment limited to 130 boys. Write for information and catalog, Box C.

Morison Brigham, M.A.,
Headmaster

The Rt. Rev. Lauriston L. Scaife,
D.D., President, Board of Trustees.

ST. JAMES MILITARY SCHOOL

Faribault, Minn.

One of the few schools in the Midwest specializing in only the elementary grades

Extends Anniversary Greetings to THE LIVING CHURCH

ST. THOMAS CHOIR SCHOOL

The boarding school for boys of the choir of St. Thomas Church, Fifth Avenue, is now receiving applications for entrance to the 5th Grade in September, 1959. A complete program of independent school studies is offered in Grades 5-8. Special emphasis is placed on recreational and athletic activities. The School's buildings are modern and fully equipped. Endowed. Full fee \$800.

Robert H. Porter, S.T.B., Headmaster
123 West 55th Street, New York 19, New York

COEDUCATIONAL

Congratulations

on your

80th Anniversary

GRACE CHURCH SCHOOL

New York, N. Y.

APPALACHIAN SCHOOL COED AGES 6-12

A small school with the cheerful, quiet atmosphere of a well-ordered home in the beautiful mountains of North Carolina, sixty miles from Asheville. Balanced routine of activities; study, play, housekeeping chores, spiritual exercises. Under the direction of the Episcopal Church. Home cooking, balanced diet. Ponies, other pets. Year-round care. Possible monthly rate, \$60. Catalog.

Rev. P. W. Lambert, O.G.S., Box L, Penland, N. C.

When Writing Schools Please Mention The Living Church

Mr. Morehouse

Continued from page 25

the only one above him. This was a problem for awhile, although we always were in harmony about these things.

When the War came along, I saw my way out of this. I went into the Marine Corps, giving him the responsibility of running THE LIVING CHURCH during my absence. He did so well that when the War was over there was no point in my going back to Milwaukee; I moved on to New York.

Then for some years we had a very unique relationship, I as editor, a non-resident editor, and he as resident executive editor. This was a situation that was fraught with all kinds of possibilities of misunderstanding and working at cross-purposes. None of those things ever happened. There was a loyalty, and a willingness to go along with this absentee leadership, which I am sure was often not too understanding because I wasn't at what we've heard about so much at this Convention, "the grass roots" (I've never seen them). It made it a little difficult, but there was never any serious misunderstanding between us. When the time came for me to give up the editorship of THE LIVING CHURCH and turn it over to him, the transition was so smooth and so easy that, even today, people come up to congratulate me on the writing of editorials that I haven't even read.

Six years later, they don't always know that there have been some changes made. But the changes have been for the good, and Peter Day has proved that he has not only been able to carry on the 80 year old traditions of THE LIVING CHURCH, but to extend and improve them. I won't say that I always

agree with him even now. When I was in Milwaukee, the editorial clock always showed either central standard time or daylight saving, as might have been appropriate — now I sometimes think it runs on Greenwich Meridian Time. (laughter)

I sometimes read a sentence in an editorial of his where he's arguing with himself and I'm not sure which side of him is going to come out, in which he says that THE LIVING CHURCH is not a party organ but is trying to represent a mean between these things, and that's all to the good, but sometimes I wish he would bet on the propaganda instead of on the wrong goose.

Nevertheless, I do want to pay a genuine tribute to him and to the work that he has done and is continuing to do for the whole Church. I rejoice that THE LIVING CHURCH has the largest circulation ever in its history and, as the bishop said, probably ever in the history of an independent journal in the Episcopal Church.

Even when it was smaller — when I was the editor of it and we reached perhaps 18,000 people a week, and it seemed very discouraging sometimes — I would think to myself, "what clergyman can preach to 18,000 people a week?" And I was sobered by the great responsibility that it put upon me. And now that responsibility is, and has been for many years, the responsibility of Peter Day. He has borne it well, and continues to do so. And so, Peter, on this 80th birthday of THE LIVING CHURCH, I wish you and the paper the best of everything. I hope you'll invite me to your 160th birthday, and I'm sure that by that time THE LIVING CHURCH will have gone on to even greater heights under your leadership.

SEMINARIES

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* * *

A Theological Seminary of the
Episcopal Church

Accredited by the American Association of
Theological Schools

* * *

NASHOTAH, WISCONSIN

* * *

Address Inquiries to the Dean

THE FACULTY AND STUDENTS
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EPISCOPAL THEOLOGICAL SEMINARY
in Kentucky
EXTEND CONGRATULATIONS
TO THE LIVING CHURCH
on its
80TH ANNIVERSARY



Church Schools

Make Good

Churchmen



KEEPING PACE

In this the Age of the Atom great emphasis in education is being placed on science and technology. Important as this is, the training of teachers in religion and morals must keep pace to meet the needs and demands of a changing society.

It is the Church's seminaries that are dedicated to this end by providing training of the highest standard. Theological Education requires the support of every member of the Church.

DIRECTORY

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio

Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

Protestant Episcopal Theological Seminary, Alexandria, Va.

School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

PEOPLE and places

Appointments Accepted

The Rev. Paul D. Collins, formerly chaplain of the Church of the Resurrection, Brussels, Belgium, will on December 1 become chaplain at St. Mary's Convent, Peekskill, N. Y.

The Rev. John R. Frizzell, Jr., formerly rector of Bromfield Parish, Va., (Emmanuel Church, Sperryville, and Trinity Church, Washington) will become rector of St. Alban's Church, Annandale, Va., on December 1.

The Rev. Frederick T. Gillette, formerly rector of St. Stephen's Church, East Liverpool, Ohio, is now rector of St. Paul's Church, Grand Forks, N. D.

The Rev. Robert T. Holt, formerly vicar of Grace Church, Hulmeville, Pa., is now rector of St. Aidan's Church, Cheltenham, Pa.

The Rev. Joseph Koci, Jr., formerly rector of St. Anne's Church, Middletown, Del., will on December 1 become rector of St. Peter's Church, Third and Pine Sts., Philadelphia, Pa.

The Rev. William A. Perkins, formerly Secretary in the Youth Department of the World Council of Churches, in Geneva, Switzerland, is now Director of the International Christian Youth Exchange. His address is New Windsor, Md.

Ordinations

Priests

Michigan — By Bishop Crowley, Suffragan: the Rev. John Osgood Hart, on September 14. He is assistant at St. John's Church, Detroit.

Births

The Rev. John F. Moore, and Mrs. Moore of St. Chad's Church, Tampa, Fla., announced the birth of Wesley Matthew Michael, their third child, on September 11.

The Rev. Robert B. Muhl and Mrs. Muhl of Trinity Church, Washington, Pa., announced the birth of a son, Andrew Stephen, on October 11.

The Rev. William L. Russell and Mrs. Russell of St. John's Church, Marion, N. C., announced the birth of Jonathan Mark, their fifth child and second son, on August 23.

The Rev. Lorry J. Trayser and Mrs. Trayser of St. Andrew's Church, Monroe, Wis., and Kemper Memorial Church, Darlington, announced the birth of their child, James Philip, on August 6.

Changes of Address

The Rt. Rev. Dr. Leland William Frederick Stark, Bishop Coadjutor of Newark, may now be

addressed at 111 Upper Mountain Ave., Montclair, N. J.

The Rev. John N. Atkins, retired priest of the diocese of New York who was formerly addressed Rt. 3, Boone, N. C., may now be addressed at P. O. Box 327, West Point, Va.

The Rev. J. Stanley Gresley, vicar of the Church of the Intercession, Fort Lauderdale, Fla., may be addressed at P.O. Box 10105, Fort Lauderdale.

The Rev. William Grime, rector emeritus of St. Paul's Church, Great Neck, L. I., N. Y., may now be addressed at 17 Prospect Lane, West Hartford, Conn.

The Rev. Victor Hoag, retired priest of the diocese of New York and author of THE LIVING CHURCH's column, Talks with Teachers, may now be addressed at 117 Tangelo Court, Maitland, Fla.

The Rev. Du Bose Murphy, retired priest of the diocese of Alabama formerly addressed at the Mc-Lester Hotel, Tuscaloosa, may now be addressed at 3123½ Ct. U, Ensley, Birmingham 8, Ala.

The Rev. Herbert J. Vandort, assistant to the Bishop of Erie and diocesan director of Christian education, may be temporarily addressed at 106 Tyler House, East Quadrangle, Ann Arbor, Mich. He will be there until January doing research work on his doctoral dissertation at the University of Michigan. Then he will return to Erie, Pa.

The Rev. N. Gardner Vivian, retired priest of the diocese of Rhode Island formerly addressed in West Warwick, R. I., may now be addressed at Box 791, Lake Worth, Fla.

The Rev. Thom Williamson, rector emeritus of Trinity Church, Moundsville, W. Va., formerly addressed in Atlanta, Ga., may now be addressed at 805 Church St., Decatur, Ga.

Resignations

The Rev. A. Campbell Tucker of Emmanuel Church, Woodstock, Va., has retired from the active ministry. He will reside in Ashland, Va.

The Rev. Dennis Whittle of Grace Church, Red Hill, Va., has retired from the active ministry.

Living Church Correspondents

Mr. Edward Chew, a LIVING CHURCH correspondent for the diocese of California, may now be addressed at 671 Carmar St., Hayward, Calif.

Women Workers

Miss Elizabeth C. Klein was presented with a gold watch recently in recognition of 50 years of service to the New York Protestant Episcopal City Mission Society. For 35 of those years she has

served as Camps registrar, selecting the underprivileged children which the Society will send to the mountains for two weeks each summer.

Miss Jessie Hunter is now director of religious education for the diocese of Montana. Office address: 9 Kohrs Block, Helena, Mont.

Depositions

Donald Joseph Curzon, presbyter, was deposed on September 27 by Bishop McNeil of Western Michigan, acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry.

Robert Jennings Gibson, presbyter, was deposed on September 19 by Bishop Donegan of New York, acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

Degrees Conferred

The Very Rev. Roger W. Blanchard, bishop coadjutor-elect of Southern Ohio; the Rev. G. Russel Hargate; and the Rt. Rev. Donald Mac-Adie, newly consecrated suffragan of Newark were awarded the honorary degree of doctor of divinity on October 4 at Kenyon College, Gambier, Ohio.



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 Communion, missionary societies, or emergencies.

November

2. S. Tokyo, Japan
3. Southern Ohio, U.S.A.
4. Southern Virginia, U.S.A.
5. Southwestern Brazil, S. America
6. Southward, England
7. Southwell, England
8. South-West Tanganyika, E. Africa

CLASSIFIED

advertising in The Living Church gets results.

CHURCH FURNISHINGS

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

FOR SALE

PICTURES, Crosses, Crucifixes, Medals, Pamphlets, inexpensive. Bazaars. St. Philip's Society, West Stockbridge, Mass.

COLOR SLIDES — General Convention complete coverage, script, approximately forty at my cost. Satisfaction guaranteed. Rev. George Holmes, Edenton, North Carolina.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Daeron 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.

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.

REGISTERED NURSE — Churchwoman with/without family for 30 bed hospital, southwest North Dakota. Modern equipment but rugged surroundings make this a challenge. Possibility later full charge for proper party. Box 21, Bowman, North Dakota.

HOUSEMOTHER for girls' boarding school, ages 11-13. Moderate salary and maintenance. Address: Sister in Charge, Bethany School, Glendale, Ohio.

POSITIONS WANTED

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.

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

CLASSIFIED ADVERTISING RATES

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

The Living Church

DEATHS

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

The Rev. Otey Robinson Berkeley, retired rector of St. Columba's Church, Detroit, Mich., died at the age of 66 in Plymouth, Mass., on October 11.

Dr. Berkeley, born in Beaver Dam, Va., in 1892, was priested in 1920. From 1919 until 1921 he served as curate of St. Mark's Church, Toledo, Ohio, and then went to St. Columba's, to be its rector for 36 years, one of the longest spans of service in the diocese of Michigan. Survivors include his wife, the former Marjorie Hurxthal, and his sons, Otey R., Jr., and Lewis.

The Rev. Horatio Nelson Tragitt, retired priest of the diocese of Missouri, died in Grayville, Ill., October 12, at the age of 95.

Mr. Tragitt was priested in 1890, and served parishes in Rosendale, N. Y., Ansonia and Waterbury, Conn., and Webster and Milbank, S. D. He was rector of Christ Church, Rolla, Mo., from 1912 until his retirement in 1932.

Surviving are four children, including the Rev. H. Nelson Tragitt, Jr., of Alturas, Calif.

Dr. Augustine Washington Tucker, retired Episcopal medical missionary to China, died October 4 in Charlottesville, Va., at the age of 75.

Dr. Tucker was born in Norfolk, Va., in 1883, the son of Beverley Dandridge Tucker, then rector of St. Paul's Church in Norfolk, and later Bishop of Southern Virginia. He went to China after receiving his medical degree at the University of Virginia in 1905, and later became professor of surgery and chairman of the department of surgery at St. John's University Medical School in Shanghai. During World War I he served in Siberia with the American Red Cross, and returned to the United States prior to World War II, serving as school physician at the Woodberry Forest School, Va.

Surviving are his wife, Annie Webb Cheshire Tucker; three sons, the Rev. Beverley D. Tucker, the Rev. Joseph Blount Tucker, and Augustine W. Tucker, Jr.; four daughters, Mrs. J. W. Stephen Wise, Mrs. Waring Webb, Mrs. William D. Eddy, and Mrs. Frank J. Wideman; six brothers, the Rt. Rev. Henry St. George Tucker, the Rt. Rev. Beverley Dandridge Tucker, Jr., Richard Blackburn Tucker, Lawrence Fontaine Tucker, Ellis Nimmo Tucker, and the Rev. Francis Bland Tucker; three sisters, Miss Lola Washington Tucker, Mrs. Malcolm Griffin and Mrs. G. Winthrop Lee, and 18 grandchildren.

Sarah Hammond, widow of Evans Hammond, who was active for many years in diocesan affairs in California, died September 8 in Wilton, Conn.

Mrs. Hammond served as president of the parish auxiliary of St. Mark's Church, Berkeley, Calif., from 1941 until 1945, and at one time served on the Church's vestry. She was custodian of the United Thank Offering of the diocese of California for five years. From 1942 until 1946 she was vice president of the Woman's Auxiliary of the diocese, and for the next four years served as its president. From 1946 until 1952 she was diocesan chairman of the UTO for the Province of the Pacific, and also served on the Bishop's Council of California. She was a delegate to four Triennial Meetings of the Woman's Auxiliary, and was a chairman of the Ecumenical Committee of the diocesan auxiliary of California.

She is survived by her daughter, Mrs. Peter Dreyer, Wilton, Conn., with whom she was living before her death.

Florence Robins Menter, active Churchwoman and contributor of articles to THE LIVING CHURCH, died August 17 in Daytona, Beach, Fla.

Mrs. Menter was born in Brooklyn, N. Y., in 1887. She married Edgar George Menter in 1921, and after his death in 1941 moved to Daytona Beach where, according to the rector of St. Mary's Church, the Rev. Gale D. Webbe, she was a "tower of spiritual strength in the parish." At the time of her death, she was an associate of the Community of St. Mary, and a member of the Confraternity of the Blessed Sacrament.

Pastoral Letter

Continued from page 17

the world — the spirit of pride, exclusiveness, and separation. "Now the works of the flesh," says the Apostle, are "... hatred, variance, emulations, wrath, strife, seditions, heresies."

The other Spirit, ever guiding the Church (as we saw at Lambeth and know from this Convention) is the Spirit of God drawing men together. It is this Holy Spirit who leads us to love our brethren, who humbles our spirits as they are convicted of sin, who leads us to a unity not of our making. This Spirit raises us above self to see God's will and plan for all men. It is the Spirit of humility, of inclusiveness, and of love ever warring against our hard hearts. In our work of reconciliation we must never



St. Paul

The powers that be are ordained by God.

think of ourselves as alone, but always as guided and sustained by Christ Himself present and working in our midst. "But the fruit of the Spirit," says St. Paul, "is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. . . . If we live in the Spirit, let us walk in the Spirit."

We have spoken about five great truths that can help us to see and do God's will wherever we may be — the creative meeting of souls, the sacredness of law, God's judgment on our divisions, the light of reason, and the membership we share together in the Church guided by the Spirit.

We said at the beginning that we were not attempting to tell anybody what to do in his specific situation. Provided they have a true perspective, we believe that God's children are quite able to make the necessary, creative decisions which are part of our reconciling task. If we suffer in that endeavor, count it always a privilege to suffer for God and His truth. Care for your souls, brethren, amid the passions and prejudices of our day, and remember that truth alone is strong.

CHURCH DIRECTORY

FLORIDA CHURCHES

If you are visiting Florida, 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. Tharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

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

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

COCONUT GROVE, MIAMI, FLA.

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

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

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



ALL SAINTS' CHURCH
FORT LAUDERDALE, FLORIDA

CHURCH DIRECTORY

(Florida Churches listed on page 31)

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

ASCENSION

1133 N. LaSalle Street
Rev. F. William Orrick, r
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys:
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-
5:30 & 7:30-8:30

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

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. Hohenschield, S.T.D., r
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

OMAHA, NEBR.

ST. BARNABAS' 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip 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 and 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;
Wkdys: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
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. MARY THE VIRGIN Rev. Grieg Taber, 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 (1S) 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

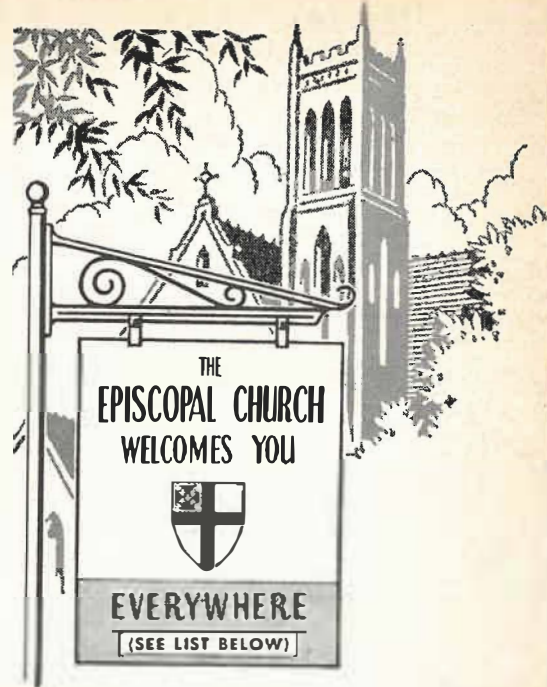
CHAPEL OF THE INTERCESSION

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



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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
William H. Wagner, canon
Sun 8:30, 10:45

CENTRAL AMERICA

SAN JOSE, COSTA RICA

GOOD SHEPHERD Rev. John B. Kelley
1 Bk. So. & 1/2 Bk. 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 Blanca
Sun HC 7:30, 9 (1 S), 9 MP, Ch S 9

GUATEMALA CITY, GUATEMALA

ST. GEORGE'S CHAPEL Rev. Charles Shulhafer
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.