

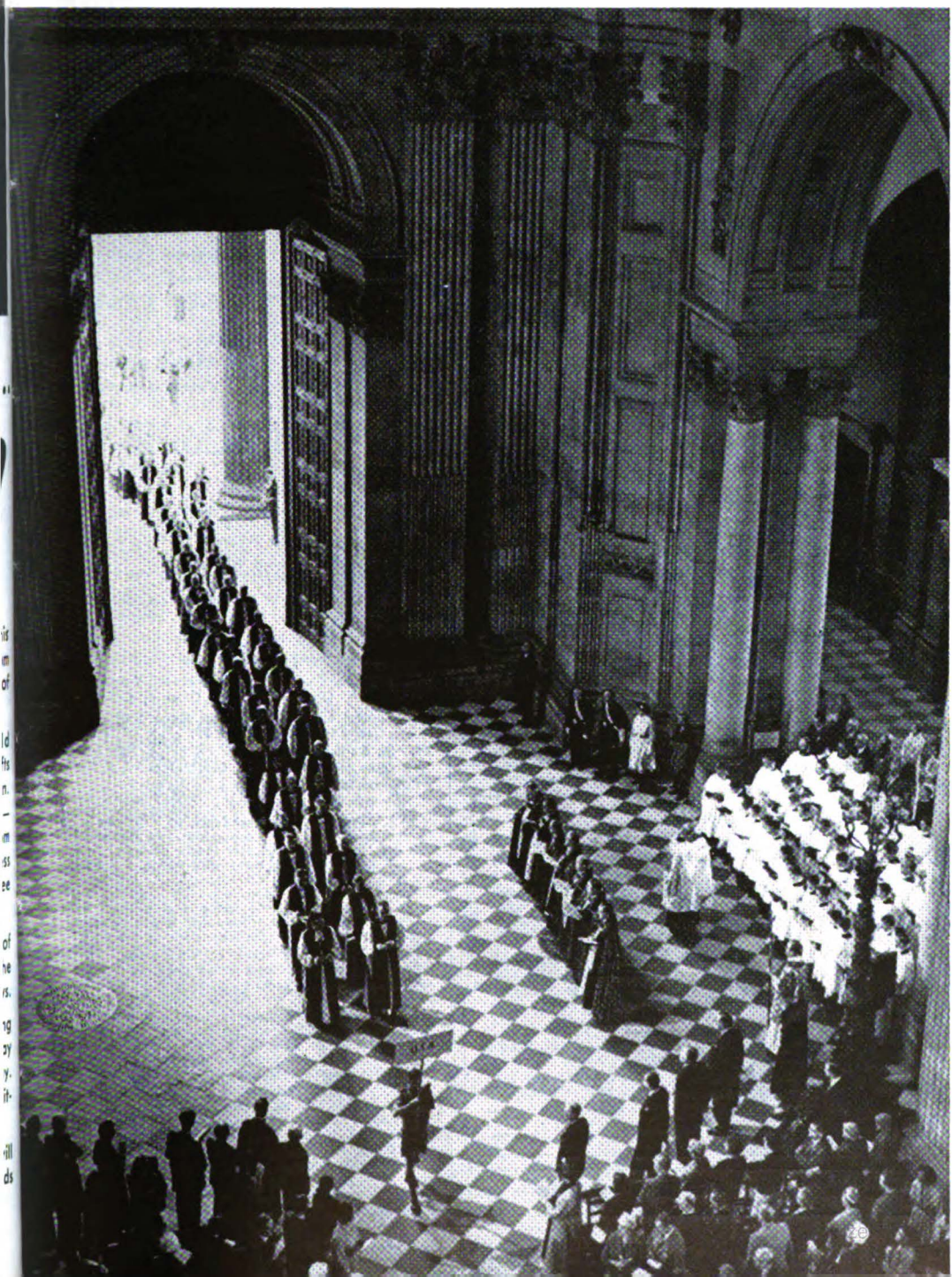
The Living CHURCH

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July 27, 1958

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Page 8:

**Semi-Proportional
Representation**

Page 9:

Fill the Churches

Americans in England [p. 7].

The Times, London

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“Joost de Blank”

A Profile by John Ellis Large

Just on the eve of a pilgrimage to England last year to speak on the ministry of healing at Oxford and before several medical groups in London, I was privileged to spend an afternoon with the Most Reverend Joost de Blank, now Archbishop of Capetown and Metropolitan of South Africa, but then Bishop of Stepney (Suffragan of London).

Now, an American lecturer who doesn't know his way around the ecclesiastical and university circles of Britain is indeed one of the Innocents Abroad, and I could lay claim to being an innocent of the first water. So I was frankly approaching my foreign assignment with ill-concealed fear and trembling — until that day's illuminating and disarming chat with the Archbishop.

Without making snap judgments or descending to unchristian criticisms, his incisive comments quickly clarified a muddy picture of what one might expect to find at various Church and educational circles abroad. With bold strokes, he sharply outlined the strengths and the weaknesses of this group here and of that society there, thus being of incalculable help in consolidating one's energies, as well as in avoiding subtle pitfalls.

So, with this comparatively rare combination of simplicity laced with wisdom, the Archbishop of Capetown stands as one of the quietly great Christians of our generation. It was he who, gallantly fighting the gross injustice of his government's "apartheid" policy, said (upon the occasion of his elevation to the South African archbishopric) "THE FIRST THING I AM CONSTRAINED TO CONFESS TO YOU IS

Note: The Most Reverend Joost de Blank, Archbishop of Capetown, is the author of **THIS IS CONVERSION** — a new Morehouse-Gorham publication (\$1.25). It may be purchased at any bookstore or through Morehouse-Gorham Co. bookstores in New York, Chicago and San Francisco. (Pd. Adv.)



Photo courtesy British Overseas Airways Corp.

JOOST DE BLANK

THAT I AM COMPLETELY COLOR-BLIND!"

Bishop de Blank's unusual combination of the gifts of the Holy Spirit are nowhere more patently evident than in his latest book, *This Is Conversion*, which is liberally peppered with provocative and quotable sentences. For example, he writes pungently of two types of poles-apart people; namely "those who use the Church in any way it can serve them, and those who serve the Church in any way it can use them!"

Since *This Is Conversion* is so richly underlined with such memorable phrases, it forms the double service of being, on the one hand, a volume so literate and literary that it's a sheer pleasure to read — and, on the other hand, being a theological essay from which it is a joy to learn. And when Joost de Blank writes, you can't avoid learning!

The Living Church

Volume 137 Established 1878 Number 4

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

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ALLAN E. SHUBERT COMPANY
 3818 Chestnut St., Philadelphia 4
 Chicago: 154 East Erie St.

Miami Area: Dawson Co., Western Seaboard:
 Chamber of Commerce Bldg. 266 S. Alexandria Ave.
 Miami 32, Fla. Los Angeles 4, Calif.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

SUBSCRIPTION RATES: \$8.50 for one year; \$15.00 for two years; \$19.50 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

CONTENTS

DEPARTMENTS	
Books	10 Inside the Parish 10
Deaths	15 Letters 3
Diary	11 News 4
Editorials	9 People & Places 13
ARTICLES	
One Church	Stephen Bayne 7
Representation	Commission Report 8

Things To Come

- July
- 27. Eighth Sunday after Trinity
- August
- 3. Ninth Sunday after Trinity
 - 6. Transfiguration
 Fourteenth World Convention on Christian Education, Tokyo, Japan, to 13.
 - 10. Tenth Sunday after Trinity
 - 17. Eleventh Sunday after Trinity
 - 20. National Convention of Episcopal Young Churchmen, Oberlin College, Oberlin, Ohio, to 27.
 - 21. Central Committee, World Council of Churches, Nyborg, Denmark, to 29.
 - 24. St. Bartholomew
 Installation of the Rt. Rev. James W. F. Carman as bishop of Oregon.

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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LETTERS

Pension Fund

Thank you for publishing my letter about the Church Pension Fund [L.C., May 11], and for the reply of the Fund's vice president, Robert Worthington [L.C., June 29]. . . .

Mr. Worthington accuses me of a bit of misrepresentation in speaking of "profit." In my Funk & Wagnalls, one of the definitions of that word reads: "Excess of returns over outlay." So, the Fund. . . . and not either its trustees or officers, profits every time a single priest or widower priest dies before becoming a beneficiary: it profits each year its investment portfolio yields more than 2.75%.

Thus, in 1956 it had profits from this latter sources of about \$670,945 because it earned 3.75% on its investments (1956 Report, p. 16). A reading of the 1956 balance sheet shows accumulated profits of \$12,487,273 — including a special contingency reserve of about half that sum — out of total assets of \$73,848,791. I suggest that the Fund has profited very handsomely in the 40 years of its existence. . . .

My original letter was a complaint against the philosophy which directs the Fund. Many in the Church think it is fallacious: witness the "El Paso" plan of a few years back. Let me give two quotations from Fund Reports: For 1955, page 33: "Reserves are computed by the Actuary of the Fund and are based on an assumed interest rate of 2.75% and pension assessments on clerical salaries of 15% per annum through 1956 and 12% thereafter. It is estimated by the Actuary that the additional 3% assessment rate through 1956 will provide sufficient reserves to cover the accrued liability." And for 1956, page 33: "Reserves are computed by the Actuary of the Fund and are based on an assumed interest rate of 2.75% and pension assessments on clerical salaries at the rate of 15% per annum, including a temporary increase of 3% per annum to provide for funding past service liability. . . . The Actuary estimates that this service liability will be fully funded by the middle of 1957." (Italics mine.) Now, to use the same language, I assume that the estimation of the Actuary was as incorrect in 1956 as it was in 1955, and that it was still incorrect in May, 1958, when the Fund sought to justify its continued high assessment rate by offering a new plan. I must assume that they are acting as some folks think a Congressional committee acts: once in, they never get out! . . .

(Rev.) JOHN V. MCKENZIE
Rector, St. Matthew's Church

Worcester, Mass.

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.

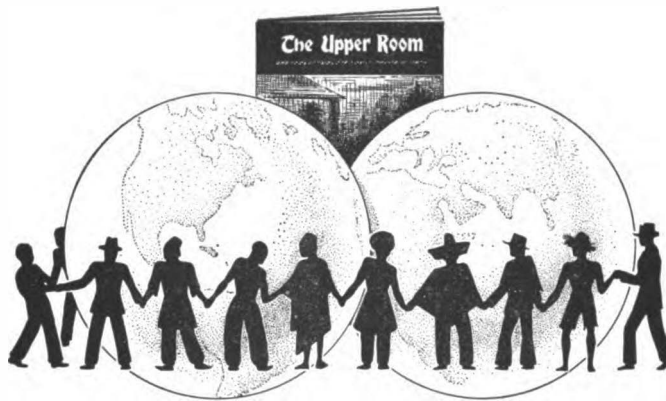
July

27. Moosonee, Canada
28. Moray, Ross, and Caithness, Scotland
29. Nagpur, India
30. Nasik, India
31. Open

August

1. Nassau, W. Indies
2. Natal, S. Africa

July 27, 1958



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The Living Church

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

**Eighth Sunday after Trinity
July 27, 1958**



LAMBETH & THE WORLD

After Pageantry, Blackout

Lambeth's opening pageantry over, the Conference of Anglican bishops went into executive session, and the news blackout descended — a blackout which, presumably, will last until the close of the sessions on August 10.

But from non-Conference sources came a flow of facts and opinions. Here are some of them:

A just published book on nuclear policy by Philip Toynbee contains this quotation from the Archbishop of Canterbury, "For all I know, it is within the providence of God that the human race should destroy itself in this manner" [by nuclear warfare]. "There is no evidence that the human race is to last forever, and plenty in Scripture to the contrary. . . . Though suffering entailed by nuclear war would be ghastly in its scale, one must remember that each person can only suffer so much, and I do not know that the men and women affected would suffer more than those do who day by day are involved in some appalling disaster. Anyhow, policy must not be based simply on fear of pain." The policy referred to here was the line suggested by Toynbee that occupation of Russia would be preferable to occupation by the Russians and that the West should negotiate at once with the Russians and get the best terms possible. On this policy the Archbishop and some 20 others commented within the pages of the book itself. "I am not being unfeeling," the Archbishop wrote. "Christ in His crucifixion showed us how to suffer creatively."

The Rev. L. J. Collins, canon of St. Paul's Cathedral, London, is reported by RNS to have supported Toynbee and opposed the Archbishop, saying, "It is one thing to accept suffering for myself and to accept it creatively; another — and a wicked one at that — to think lightly of suffering caused to other people. . . . It may be in the providence of God that we should blow ourselves up, but this does not excuse me, or the Archbishop, if we condone an evil policy, such as reliance



United Nations: The Church favors supporting it "in every reasonable and feasible manner."

on nuclear weapons to defend our way of life." Support for the Archbishop's view came from the Bishop of Rochester, who reportedly said that total destruction in a third world war would be better than serfdom under totalitarian domination.

Meantime, beyond the horizon, but sharply before the conscience of the bishops at Lambeth, the troops, planes, and battle fleets took positions in the Middle East, in what many feared might prove a sparring for position in that third world war.

The new bishop of Jordan, Syria, and Lebanon, the Rt. Rev. Najib Atallah Cub'ain, in England for the Lambeth Conference, refused to comment on the situation for the present. His Archbishop, the Most Rev. Angus Campbell MacInnes, Archbishop in Jerusalem, also in Lambeth, also declined comment.

No word on the Middle East crisis had come from the bishops at Lambeth, but the Episcopal Church's official observer at the United Nations, Mrs. Stephen K. Mahon, reported from New York:

"Churchmen are divided on the issues. It is to be hoped that they will do serious

thinking, that they will discuss the issues freely, that they will pray for time, and that they will pray that the United Nations will be able to act in this crisis."

The 1955 General Convention of the Episcopal Church went on record as being of the opinion "that it should be a fundamental objective of the foreign policy of our country to support and strengthen the United Nations, in every reasonable and feasible manner, to the end that there shall be a better and wider cooperation in outlawing the use of war and aggression as implements of national policy and improving the standards of living of all men everywhere."

Observing the opening days of the Security Council's struggle was Mrs. Gordon F. Hull, Jr., leadership consultant of the Girls' Friendly Society. These are some of her impressions:

"**Long lines of tense** observers stretched the whole length of the vast reception hall of the U.N. Tuesday morning. It was July 15:

"The government of Iraq had fallen in a savage, bloody coup. . . . Lebanon had called for armed support from the United States. The Security Council of the United Nations was sitting in special emergency session.

"The council chamber was noisy with unprecedented nervous chatter. Flashlights popped. Dignified figures dashed from room to room. Suddenly, order was called, and one of the grimmest U.N. sessions since Korea began its deliberations.

"This was the Security Council. But where was security to be found in a Middle East torn with the most brutal sort of disorder? Was it within the power of those dozen quiet men and their nations to contain the conflagration?

"Is there any security in Council, any United-ness of nations achieved at the conference table? . . .

"July 15, and the days that followed in the Lebanon-Iraq turmoil, highlights a new United Nations role: how to deal, not only with direct military force invasion, but with *erosion*, the silent invasion, the subversive war. 'We think that the United Nations is *not* helpless against internal aggression,' says Henry Cabot Lodge. 'There is no hope of peace in the world unless the U.N. shows complete dedication to its Charter ideal of independence for all nations.'

"The Security Council — the little horseshoe — continues to sit, and perhaps to hold in its hands the present and future peace of the world.

"Its members are there as a pledge that there is security in council, that the reality of the conference table *can* hold against mun-

her in the streets, and the slow relentless rumble of World War III. . . ."

Fr. Trevor Huddleston, C. R., famous for his work with Africans and his militant opposition to South Africa's apartheid laws, has been appointed prior of the London House of the Community of the Resurrection. He was recalled from Africa by the order two years ago to become novice guardian.

Another new publication, *Conversations Between the Church of England and the Methodist Church: An Interim Statement* (SPCK), will be before the bishops at the Lambeth Conference for consideration. The report has already been greeted unenthusiastically by the Methodist Conference [L.C., July 20]. The report contains no recommendations, but its underlying idea, L.C.'s London correspondent, Dewi Morgan, says, "is one of co-existence of the two Churches in full intercommunion."

Word was passed that the Archbishop of York, Dr. Arthur Michael Ramsey, will give the Hale Lectures at Seabury-Western Seminary during October, 1959. His topic: "The Theology of the Anglican Communion During the Last 75 Years."

Founded 50 years ago to help Anglicans and Old Catholics know each other better, the Society of St. Willibrord held a meeting during Lambeth, with an Anglican, the Rev. Dr. C. B. Moss, in the chair, and the Archbishop of Utrecht as speaker.

Asked by THE LIVING CHURCH to comment on the long-range effect of the Greek Orthodox anger over the Archbishop of Canterbury's criticism of Archbishop Makarios [L.C., July 13], a prominent Church of England clergyman said, "There is no doubt that some damage has been done, but the extent will not be gauged for some time. I am myself inclined to believe the damage can be repaired and that its effect will be only temporary, regrettable though it is that there should be any damage at all."

Christian Century's London correspondent writes of the Lambeth Conference as "almost a continuous garden party on the Lambeth lawn, with the bishops eating in relays in a huge marquee and their wives sitting in relays around Mrs. Fisher's teapot." By way of comparison, the actual schedule for an early week of the Conference on the part of Mrs. Fisher and some 75 wives of overseas bishops was this: A four-day conference on the subject, "The Communication of the Gospel in the Modern World," with speeches and discussions led by experts, with daily Holy Communion and Compline, and with a half day set aside for prayer.

The honorary doctorate of civil law was awarded to the Archbishop of Canterbury by the University of South, Sewanee, Tenn., at a ceremony in Lambeth chapel.

BRIEFS

FOR SILENCE, A SENTENCE: James Glisson, student pastor of a Baptist church in Tennessee, has been fined and given a suspended jail sentence for refusing to give testimony on what he had been told in confidence. RNS reports that Mr. Glisson had counseled both parties in a divorce case, and the judge said he felt that his testimony was essential to a decision in the case. Counsel pointed out that Tennessee has no legislation protecting ministers in such cases, and Andrew Taylor, a candidate for governor of the state, said he would back legislation to exempt ministers from testifying about confidential matters. Efforts are being made to secure a similar stand from the other candidates for governor.

CIRCULATION WAR: Two daily newspapers will compete for the attention of deputies to General Convention. As announced before, American Church Union will publish a daily [L.C., June 1 and 29], and now "281" confirms rumors that it will do the same. ACU's daily will start October 6 and continue for nine issues. Its staff is headed by the Rev. Henry C. Beck, former secular journalist, author of the *Fun in Church* series, present editor of Maine's *Northeast*, and an L.C. correspondent, and by the Rev. Smythe H. Lindsay, head of the Anglican Press and former L.C. managing editor. Details on plans for the National Council paper are lacking, except that it will be edited and published by the Public Relations Division of National Council, which apparently puts responsibility on Douglas A. Bushy, the division's executive secretary. Since the ACU has often been the harshest critic of National Council policies and the Public Relations Division is the official spokesman for National Council, it appears likely that the collision of dailies may produce sparks.

AYE AND NAY TO LUTHERANS: RNS reports that India's Lutheran theologians are studying a new statement from CSI on the episcopate which seeks to break a deadlock in negotiations between CSI and the Lutherans. Statement is quoted as saying (1) that CSI "does not consider episcopal ordination essential for a valid ministry"; and (2) that "there cannot be a universally accepted ministry which does not include the historic episcopate as one element."

UNITED FOR AID: Representatives of all major religious viewpoints joined in signing an open letter to Congress saying that cuts made by the House in the U.S. Mutual Security Program "cast doubts on the seriousness" of this country's moral responsibility. RNS reports. Among the signers was the Most Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church.

OTHER CHURCHES

ORTHODOX

A Great Loss

The Most Rev. Archbishop Michael (Constantinidis), head of the Greek Archdiocese of North and South America, died of heart failure on July 13, at the age of 66, in New York City. He became ill while attending the Greek Orthodox Church Congress in Salt Lake City, Utah [L.C., July 20].

Archbishop Michael, spiritual head of more than one million Americans of Greek descent, was born in Greece in 1892, was graduated from the theological



Rudy Johnson

Archbishop Michael: "We hope the day will come when our ultimate goal will be achieved."

school at Halki, Constantinople, and later attended the theological academies of Kiev and Petrograd in Russia. He was ordained priest in 1919, and later became dean of the Greek cathedral in London. From 1939 until 1949 he served as Metropolitan of Corinth, Greece, and then came to the U.S.A. to become Archbishop of the Greek Orthodox Archdiocese of North and South America.

This archdiocese was organized in New York in 1918, and governs over 375 churches, with membership of over one million Greek speaking Orthodox Christians, served by more than 400 priests. The American Church is under the jurisdiction of the Patriarchate of Constantinople, and there are seven auxiliary bishops, for the archdiocesan districts in North America and one for South America, who assisted Archbishop Michael.

The Anglican and Greek Churches have long maintained friendly relations. Archbishop Michael indicated his ecumenical leanings when he said, "I am glad to say that the Greek Church has brotherly rela-

tions with the Church of England and the Episcopal Church of America. We hope the day will come when, by the grace of God, our ultimate goal will be achieved. . . ." [L.C., January 15, 1950.]

At the recent Congress in Salt Lake City, the Archbishop said, "We must cooperate with other Christian denominations all over the world to settle social and moral questions. This cooperation is most necessary and incumbent upon us."

The Archbishop, who was a co-president of the World Council of Churches decried the "various Christian denominations struggling among each other to make converts."

Giving assurance that the Greek Church will always confine its missionary activities to non-Christians [see below] the Archbishop said, "We have never felt we have a monopoly of salvation in our Church."

The Archbishop, regarded as one of the foremost theologians of the Greek Church, was the author of a number of books dealing with doctrines of his Church. He spoke fluent English, Russian, French, and Greek.

President Eisenhower expressed regret at his death, and in an official statement said, "the sudden and tragic passing of Archbishop Michael is a great loss not only to members of his Church, but to all Americans."

Missionary to Korea

A Greek Orthodox physician will go to Seoul, Korea, in August to establish a mission, it was announced by Bishop Athenagoras (Kokkinakis). The Greek Church has not emphasized official missionary activity for centuries. In making the announcement to the Biennial Congress of the Greek Archdiocese of North and South America [L.C., July 20], Bishop Athenagoras said, in fact, that the last official Greek Orthodox missionary was sent out in the 15th century.

The Greek Orthodox Holy Cross Missionary Society for the purpose of advancing Orthodox Christianity throughout Asia and Africa was established in 1956 [L.C., June 24, 1956], and is located at Holy Cross Theological School, Brookline, Mass., where Bishop Athenagoras heads the faculty.

POLISH NATIONAL CATHOLICS

Bishop Kardas

The Rt. Rev. Joseph E. Kardas, bishop of the Western Diocese of the Polish National Catholic Church and pastor of All Saints' Church, Chicago, died on July 8 at the age of 59.

Bishop Kardas was ordained in 1932, and served parishes in Binghamton, N. Y., and Dupont, Pa., before going to SS. Peter and Paul's Church, Passaic, N. J., in 1945. In 1955 he assumed his duties as bishop, and pastor of All Saints'.

GENERAL CONVENTION



Education vs. Alcoholism

The Joint Commission to Study the Problems of Alcoholism recommends that the General Convention adopt this program:

Text of Recommendation:

I. Scope and General Principles

a. An effective program for the Church on alcohol and alcohol problems must embrace all problems of alcohol as they affect people, including social drinking, effects of alcoholic beverages on behavior and performance (as on driving), teen-age drinking, problems of



An effective program must include consideration of social drinking.

inebriety and dependence upon alcohol, the care of alcoholics and their families, and the principles and methods of sound alcohol education. It should be recognized that the problems of alcohol in our society are of such importance that they call for a major effort by the Church, an effort conceived and carried out on the basis of the best possible thinking and study. The need for such an effort is urgent. Genuine concern for these problems is an important part of the Church's legitimate concern for the mental, emotional, and social health of people.

b. There should be effective coordination and cooperation in our whole Church life, particularly: the National Council, the Woman's Auxiliary, the Laymen's Committee, diocesan organizations, the Theological Seminaries, Episcopal Schools and Colleges, and the local parishes.

II. The National Council

a. It is recommended that a Division of Alcohol and Alcohol Problems be established in the Department of Christian Social Relations of the National Council.

b. The purpose and function of the Division would be to conduct an ongoing con-

tinuous examination of alcohol use and alcohol problems; to study the dimensions and characteristics of these problems as revealed by modern research, and to utilize advances in spiritual, moral, social, psychological, and medical insight in working for resolution of alcohol problems.

The executive secretary of this Division should have a background of skill and competence in the field of social relations, a growing knowledge of modern research in alcohol problems, and should be a person of mature judgment, with intelligent, objective concern for the problems in this field. His duties would be: (1) to coordinate the alcohol program at the national level through cooperation with various departments; (2) to produce and assist in producing source material, discussion guides, bibliographies, and educational material for the use of the Church. He should also collect and make available material from other sources for the use of Church groups; (3) to give help and inspiration to seminaries, church schools and colleges, diocesan organizations, and parish groups in establishing and continuing sound alcohol programs; (4) to attend national and other meetings and conferences concerned with alcohol problems and underlying disciplines, and to become familiar with progress in the study of alcohol by correspondence and visits with professional centers and personnel in these fields.

c. It is appropriate that educational material and resources prepared by the Church should include attention to alcohol problems. These should be integrated into the general teaching materials in such a way as to promote wholesome attitudes and actions regarding these and other personal, social, and medical issues. For instance, in helping young people understand the processes of growing up and becoming mature people, questions about the use of alcohol among others should be raised.

III. The Theological Seminaries

a. It is essential that seminaries be educated in the pertinence and application of their disciplines to alcohol problems. This need not involve adding separate courses, but must involve awareness and appreciation of the significance of alcohol problems by seminary faculties, so that these problems will be illustrated, discussed, and integrated into the existing curricula, including clinical training.

b. Seminary faculties should be urged, and helped to develop special interest and competence in alcohol problems so that they may guide and lead the Church in Christian thinking and action.

c. Opportunities should be made available

Next Week:

Special

Church School

Issue

for interested seminary faculty members to secure further training by attendance at the Yale School of Alcohol Studies, the North Conway Institute, and/or other special facilities.

IV. Episcopal Schools and Colleges

a. The Episcopal schools and colleges are in a particularly favorable position to introduce sound teaching about alcohol problems into their curricula in the areas of chemistry, biology, hygiene, psychology, the social sciences, and ethics.

b. Such teaching should be discussed in curriculum committees, faculty meetings, headmasters' conferences, etc.

V. Diocesan Organizations

a. Alcohol problems are the proper concern of diocesan departments of Christian social relations and Christian education.

b. We recommend that each diocese have an active committee on alcohol problems in its department of Christian social relations. Some of the functions of such a committee are: (1) to be in touch with the activities of the National Council; (2) to assist parish clergy and lay groups by making available source material and giving information on treatment and educational resources; (3) to provide speakers and help with programs; (4) to organize and sponsor clergy and lay conferences; (5) to assist clergy and directors of religious education in meeting problems of alcohol in parishes; (6) to stimulate interest in and concern for these problems in the diocese.

VI. Parish Churches

a. Clergy, directors of Christian education, Sunday School superintendents and other educational leaders should ensure that effective teaching about alcohol problems is incorporated into the educational program for children, young people, and adult groups. This is perhaps best done by introducing such teaching appropriately as it bears upon general principles of spiritual, mental, social, and physical health.

b. Teaching and other source material and other guidance should be sought from the diocesan departments of Christian social relations and Christian education and from the National Council.

c. With regard to the special problems presented by alcoholics and their families, the rector needs to be familiar with sources of help for them. He is urged to enlist experienced and skilled lay help in guiding the work undertaken in the community. If he is capable, by training and aptitude, of the work of counseling, he may make such work a part of his ministry. But all members of the Church, because of its very nature, can participate in creating an accepting, wholesome environment in which alcoholics and their families may find rehabilitation and health.

VII. The Woman's Auxiliary

While the problems of alcohol do touch upon the whole life of the parish, it is desirable that the Woman's Auxiliary assume these problems as a matter of special concern and action, especially in guiding the community in decisions and practices about the use of alcoholic beverages.

C. ALFRED COLE, *Chairman*; J. BROOKE MOSLEY, GEORGE L. CADIGAN, BERNARD C. NEWMAN, *Treasurer*; DEAN K. BROOKS, EBBE C. HOFF, MARY E. DURHAM, *Secretary*; DORIS SELDON, *Vice Chairman*.



Lambeth Palace: "It is one thing to speak romantically of our brothers overseas. . . ."

Inescapably, One Church

This is the first of a series on Lambeth as viewed by one of the best writers among the American bishops.

Bishop Bayne of Olympia reports from England on the opening days of the history-making conference of Anglican bishops who represent some 40 million Churchpeople all over the world. The bishops meet "in camera," and the results of their deliberations will not be made public before the Conference closes.

By the Rt. Rev. Stephen Bayne

How swiftly the conversation — the dialogue — at Lambeth has come into existence this year, as contrasted with ten years ago! Then it had been 18 years since a Lambeth Conference had been held; only a few knew each other across provincial lines; and the stiffness of unfamiliar and untried relationships took weeks to overcome.

In contrast, at least half of the 322 bishops attending this 1958 Lambeth Conference were here in 1948; a very large proportion were together at the Anglican Congress in Minneapolis in 1954; and there has been, in the intervening years, travel back and forth across the Anglican world beyond anyone's most optimistic guess.

In 1948 it was weeks before we knew one another well enough to say plainly what we wanted to say. This year it was barely three days from the opening service before Indians were wagging their fingers at Americans and asking us how we knew so much about overpopulation, and did so little about our wheat surplus, and Africans were admonishing Englishmen to remember that time was running out in the once dark continent.

All this is an immense gain. The Archbishop of Canterbury commented on the astonishing sense of unity and "elevation" which the Conference had already found: and we lesser lights heartily concurred. For it means that now, at the end of the first full week, we have already begun the conversation and gotten over the oratorical stage. We have uncovered and discussed all our major concerns and interests, and at least suggested the lines of chief importance. We have spoken quite frankly of the major disagreements. And we are ready for the two weeks of committee which are our next duty.

I would put Minneapolis and the Anglican Congress first on the list of the reasons for this; and I have yet to find anybody who disagrees. Those marvelous ten days of thought and discussion did more to make the Anglican Communion a reality than any other thing that ever happened to us. But there are other factors, too, ranging all the way from the daily intercessions at thousands of altars the world around to the quarterly issues of *Pan-Anglican*.

At all events it is a happy beginning, and one for which I devoutly give thanks. It is not altogether a comfortable blessing, however. The Anglican Communion, viewed somewhat hazily and sentimentally and from a distance, is a remarkable and wonderful thing — this worldwide fellowship of 40 million Christians in deep communion and alliance with one another. The reality is far more wonderful than the dream; but the reality means that there is also frank criticism which stings, and searching questions which disturb. It is one thing to speak romantically of our brothers overseas; it is quite another to have to admit to the reality and cost of our interdependence and membership one of another.

I wish I did not have to know quite so much about the abortion rates in Japan or the depth of heroic sacrifice required of Churchpeople in Africa. It was a lot more comfortable in the old days of "foreign missions" and cannibals and monkeys! Now it is inescapably one world; and Anglicanism is inescapably one Church, for good or for ill.

*This week's cover shows American bishops entering St. Paul's Cathedral, London.



1955 deputies: Now more like the Senate than the House of Representatives.

RNS



Semi-Proportional Representation

The number of active clergy in a diocese would determine the size of its deputation to General Convention under this plan

The Joint Committee on the Structure and Organization of the General Convention is recommending a modified form of proportional representation of dioceses in Convention. Larger dioceses would have more deputies, smaller ones fewer, but the spread between large and small representation would be no greater than two to one.

The Committee also recommends:

- ✓ Election of deputies one year in advance;
- ✓ Limitation of the right to demand a vote by orders;
- ✓ That General Convention deputies also be delegates to the provincial synods immediately before Convention;
- ✓ Use of deputies not appointed to Convention committees in study committees.

This is the text of the recommendations of the Joint Committee:

1. Reapportionment of the Representation in the House of Deputies.

Explaining the polity of the Protestant Episcopal Church, we customarily make much of analogy between our government and that of the United States. However, while the latter certainly sets no absolute norm for us, we do believe that the contrast between the representation in the Senate and House of Representatives presents a sound principle, which — in spite of the frequent comparisons made between our Church and the nation — does not obtain in our Church. In effect, the House of Deputies is not like the House of

Representatives but is like the Senate, with equality of representation, in spite of vast differences of Church population within the respective dioceses. Therefore we are proposing a modest revision in the scheme of representation in the House of Deputies which will somewhat more nearly reflect the differences in the proportion of Church membership. We say "modest" because the "curve" is considerably "flattened," in order to reduce by no more than one the representation in the smaller dioceses and to increase by no more than two the representation in the largest dioceses. There will be some who feel that this proposal is too conservative; but we feel that a conservative change is in order, since the Church has been so long under the other system.

Our reasons for the recommendation are these:

a. Those dioceses which contribute more fully to the life, work, and support of the Church should, in equity, have a somewhat larger voice in the decisions made which affect the clergy and communicants of the Church,

b. We feel that the House of Deputies itself is strengthened by the availability in the House of Deputies, for deliberation and committee work, of presbyters and laymen of proven ability, of the larger dioceses who, under the present system, are not sent to General Convention.

c. Generally speaking, the larger dioceses are in a better position to defray the expenses of deputies to the Convention than the smaller dioceses.

It will be noticed that the plan does not greatly reduce the number of deputies. This will be a disappointment to some. But the

objective of studying this plan was not primarily the reduction of the size of the House, although this is doubtless a concern widely felt. However, we are glad that, as an incidental result, some reduction is effected under the proposal.

To those in whom a quite natural "States' rights" reaction results from examining the proposal, we have this answer: The House of Bishops seems to be a sufficient representation of this interest, just as the United States Senate is in our Federal Government.

The way that the plan would work out, under present figures as to the size of each diocese (symbolized by the number of its active clergy — omitting 47 National Council officers) is as follows:

Number of Active Clergy	Number of Dioceses	Proposed Deputation In Each Order
Under 50	32	3
51-125	31	4
126-200	8	5
Over 200	4	6
Total Membership, 568.		

2. Election of Deputies one year earlier.

For the most efficient advance work of committees of the House of Deputies it is important that appointment thereto be made earlier than has been possible in the past. Accordingly, at its first meeting our committee voted to recommend to the dioceses and missionary districts that deputies be elected one year earlier than has been customary. In response to this recommendation 67 jurisdictions elected their deputies to the 1958 Convention in 1957. This has been very helpful to the President of the House of Deputies in connection with the present Convention; but of course the full effectiveness of the plan will await its implementation in all dioceses and districts.

3. Limitation of Vote by Orders in the House of Deputies.

The Joint Committee did not consider the wisdom of vote by orders: we assumed its value. However, we were concerned with saving time on non-essentials so that more time during the Convention could be devoted to essentials. The fact is that from time to time a vote by orders has been called for for quite trivial matters. Hence we felt that a vote by orders could be always assured for any essential matter by a provision that deputations from at least three dioceses ask for the vote. If the representatives from less than three dioceses are interested in requiring this time-consuming procedure as to a measure, then the matter would not seem to be very essential.

4. The Deputies to General Convention as Deputies to the Synods.

Whenever the Joint Committee has been studying the role of the provinces and provincial synods, they have not sought to explore that area. However, looking at the matter from the point of view of General Convention, we have concluded that the deputies to General Convention would be better prepared for their role, particularly in the light of the rapid turnover of such deputies in recent Conventions, were they to attend the synod meetings immediately previous to the General Convention. An incidental result should be to strengthen the effectiveness of the synod, by adding to the present synod deputies an additional group in whom the diocese has expressed enough confidence to send them to General Convention. If this plan

Continued on page 12

EDITORIALS

Fill the Churches!

As these words are written, the world seems to be stumbling in the direction of large-scale war. Troops are on the move, and minor brush-fires of war and revolution flare in the Middle East.

We must, perforce, leave the tactics of politics and power in the hands of those to whom, for better or worse, we have delegated authority. We gladly leave to historians the arguments about causes and effects, wise strokes and tragic blunders.

Once again, as so often in the bitter history of man's sin and blundering, we confront the terrible possibility of war — a war which carries unique capacity for annihilation. There is, demonstrably, no hope for us in man's innate wisdom or good intentions.

There remains the last and only hope of the world — the power of God's righteousness invoked by the prayers of the faithful. We must come to him as penitents who have broken His law of love, seeking not justice but His great mercy upon us and all men.

Now is the time to fill the churches with worshippers. Now is the time for all to seek in the sacraments the grace to find the only perfect peace, which passeth all understanding. Now is the time for every lip to speak the prayers of humble supplication:

"Lord, have mercy upon us.

"Christ, have mercy upon us.

"Lord, have mercy upon us."

Convention Papers

We welcome the news that both the American Church Union and National Council plan to publish daily newspapers for General Convention deputies and the folks back home. We've done it ourselves years ago, and we know the value of such papers.

We abandoned the project, not because it wasn't valuable, but because we found it cost too much — too much money and, what is more important, too much of the staff time we needed to do a top job of weekly reporting in *THE LIVING CHURCH*.

A daily paper can serve the deputies on the spot well. It can announce yesterday's actions and tomorrow's schedule. It can comment on the issues to be voted on at the next session. It can serve the same function as a play-by-play account of a baseball game.

This is fine for the people at Convention. But it is the nature of a fast-moving convention that yesterday's news is often obsolete, often irrelevant, before a paper can reach subscribers back home.

A weekly like *THE LIVING CHURCH* has a very different function. It can digest, correlate, and analyze the mass of detailed news and present a condensed and meaningful summary of the results of General Convention debate and action. To return to the image of baseball reporting, *THE LIVING CHURCH* can present a box score and highlights of significant innings, without burdening its readers with such soon-meaningless information as whether Henry Aaron hit his homer with a count of three and two or one and one.

We think we serve the Church best by concentrating on the one job of giving you the very best weekly reports of General Convention and leaving to others the job of daily coverage.

We are frankly very interested in seeing how the three major coverages of General Convention will compare. The National Council's daily will have some definite advantages. Staffed by Council employees, it should have unsurpassed access to information and insights of National Council leadership. It will, on the other hand, operate under the handicap of being "official" and having to present at least an appearance of neutrality on the controversial issues.

The ACU daily has as assets a staff which includes some of the most competent priest-journalists in the Church, men with whom *THE LIVING CHURCH* has been proud to work, and a non-official character which should allow it to deal frankly and vigorously with controversial issues. How seriously its role as a "party organ" will restrict its objective handling of the news remains to be seen. Its other handicap would seem to be that it must put together its editorial team for this one project, and in editorial work as in sports a team of stars put together for one occasion is not necessarily as good as a team which is used to working together.

THE LIVING CHURCH has a permanent staff which has no equal in know-how in this job. It has independence, both of officialdom and party, to deal with the news and the issues as they develop. *THE LIVING CHURCH* has, as its readers know, strong opinions on a number of issues which will be in debate at Miami Beach. But its essential role in Miami Beach will not be to advance causes but to report accurately and fully the whole dramatic story of debate and decisions of General Convention and the Triennial Meeting of the Women of the Church.

We are editorializing this summer, and will continue to editorialize right through Convention, on issues which seem to us to need comment. But our concentration of effort is and will be on supplying the very best factual reporting that we can give you.

That job, it seems to us, is not competitive with the jobs which the ACU and National Council dailies are to undertake.

(Information on how to get the ACU daily and *THE LIVING CHURCH* Convention Issues will be found in the advertisements on pages 3 and 12. National Council has not yet released similar information for its paper.)

When You Build a Church — I

by the Very Rev. William S. Lea

It has been said that we are in the midst of the largest church building boom in history. Millions of dollars for churches, parish houses, and rectories are spent each year. One wonders, however, how wisely we are building and how our buildings will be judged by the generations which follow us.

When we look back through the centuries we can learn much about the story of the Christian Church and how Christians thought at various times in history by studying the buildings which they produced. Each of the great architectural forms — the early basilicas, the great churches of the Byzantine period, or the Gothic and Romanesque churches of later ages — tells us not only about the technical necessities which limited the artisans of the day, but also something of the aspirations and beliefs which motivated their work.

There are many examples which we could cite. In the art of the catacombs we see some of the first manifestations of Christian culture. In the mosaics of the Church of San Vitale at Ravenna, which dates from the middle sixth century, we see the triumphant manifestation of Christian faith in the Byzantine period.

Here is exaltation of royal and divine power which expressed the spirit of the age. It also continued the traditions of the Hellenic world, with the love of nature and the ideal of beauty and harmony. The Gothic forms of the medieval world, in turn, expressed the austere and other-worldly attitudes of medieval man.

When we begin to design a church building today, the architect has a right to ask us about the spirit which characterizes church life in *our* generation. What do we want our buildings to say? The man of the Middle Ages was rather definite about what he believed, and therefore medieval architects and builders had a clearer understanding than do our contemporary builders of what the leaders of the Church wanted their buildings to express. In our time the church often speaks with a confused voice. This is difficult for the architect to interpret and may explain much of the chaos in the church architecture of our day.

This may sound theoretical, but it isn't at all. The very first step for a building committee is to decide what the people of the parish really want their church building to say. There is, as we have pointed out before, no way to separate faith and practice. This brings us back to the basic function of a Christian parish and to the meaning of the Christian fellowship. The parson, the building committee, the parish council, and the architect have to become a team if a really worthy structure is to be produced. You can't order a set of plans from the Sears, Roebuck catalogue. The plans grow out of the life of the Christian community and must express not just its functional needs but also its spiritual aspirations.

BOOKS

New Look at Creed

BELIEVING. By **Herbert M. Waddams.** Morehouse-Gorham. Pp. 98. \$2.15.

Canon Waddams, an honorary canon of Canterbury Cathedral, has in *Believing* produced a short book which the dust cover subtitled "A new look at the Nicene Creed." The book is intended for lay-people and is easy reading. Canon Waddams' purpose is primarily introductory: he wishes to clear away certain misapprehensions about the Christian faith, as the latter is set forth in the Nicene Creed, and to show that this faith, so represented, is still a reasonable statement of belief.

All of the articles of the Creed — plus some additional topics such as miracles, the sacraments, and prayer — are briefly dealt with. There is good stress laid on the historical nature of Christianity, and the author rightly maintains that "the rules of evidence and the scientific approach are just as necessary to religion as to history or physics." The discussion of

suffering is well done, as is the discussion of the Ascension.

Some doubts should be raised about the author's equation of "spiritual" with "supernatural." The definition of a miracle is vague, and the author's justification of the threefoldness of the Trinity, as being required if God is to be love, seems strangely unhistorical by his own criterion. Additional confusion is raised by the suggestion that God "is both redeemer and creator in one and the same way" (p. 50); by the insistence that heaven is not a place and yet that Christ rose bodily from the dead; and by the statement that in the sacraments we see some material things already "brought back to be what they ought to be" (p. 92). Nevertheless, for a given "inquirer" this may be a helpful book. **ARTHUR A. VOGEL**

In Brief

ST. MARY'S CATHEDRAL 1858-1958. By **John H. Davis.** Pp. xiii, 264. A history of St. Mary's Episcopal Church, Memphis, which became the cathedral of the diocese of Tennessee in 1871. Contains a number of halftone illustrations. For price, write publishers: Chapter of St. Mary's Cathedral (Gailor Memorial), 700 Poplar Ave., Memphis 5, Tenn.

Books Received

STORIES OF THE SAINTS. By **Norman Painting.** Edited by **Michael Day.** With a Foreword by **Peggy Bacon.** Chicago, Ill.: Franciscan Herald Press. Pp. viii, 185. \$2.50. [Roman Catholic.]

THE TABLE OF THE LORD. A Communion Encyclopedia. Edited by **Charles L. Wallis.** Harpers. Pp. xviii, 228. \$3.95.

CHANNELS OF THY PEACE. Meditations on a Prayer of Francis of Assisi. By **Erma W. Kelley.** Abingdon Press. Pp. 111. \$2.

SHORT DICTIONARY OF [ROMAN] CATHOLICISM. Edited by **Charles Henry Bowden.** Philosophical Library. Pp. 158. \$2.75.

GROUP DYNAMICS IN EVANGELISM. By **Paul M. Miller.** Herald Press, Scottsdale, Pa. Pp. 202. \$3.50.

THE SERMONS OF JOHN DONNE. Selected and Introduced by **Theodore Gill.** Living Age Books (LA 17). Pp. 288. Paper, \$1.35.

A HANDBOOK OF CHRISTIAN THEOLOGY. Definition Essays on Concepts and Movements of Thought in Contemporary Protestantism. Living Age Books (LA 19). Pp. 380. Paper, \$1.45.

GREAT BIBLE STORIES FOR THE VERSE SPEAKING CHOIR. Edited by **Helen A. Brown** and **Harry J. Heltman.** Westminster Press. Pp. 64. Paper, \$1. (five or more at 90 cents each).

ANGLICANISM AND EPISCOPACY. A Re-examination of Evidence. With special reference to Professor Norman Sykes' *Old Priest and New Presbyter.* Together with an essay on Validity. By **A. L. Peck.** London: Faith Press, New York: Morehouse-Gorham. Pp. viii, 104. \$4.

LIGHTS ON THE ST. LAWRENCE. An Anthology. Edited by **Jean L. Gogo.** Caldwell, Idaho: Canyon Printers. Pp. 303. \$5.

The Stranger

(Fiction)

by Bill Andrews

Sunday, July 27, 1958

I was an usher at 11 o'clock this morning, so I was the one to spot him first.

He was a stranger to me, a man about 40, with nothing distinctive about him except an uncertain manner.

After the Collect, I sat in the same pew with him. I noticed that he was fumbling with the Prayer Book, trying to find the proper place. I handed him my book opened to the Epistle for the Eighth Sunday after Trinity. He looked grateful.

At the Gradual he stood beside me and tried to find hymn 466 in the Hymnal, but the song was over before he found his place. By that time he had lost his place in the Prayer Book, and we were halfway through the Gospel before I found it for him. I had been foresighted enough to anticipate the next difficulty, so I had my Prayer Book open to the Creed as the Gospel ended.

After the service he came up to me as I stood at the foot of the Church steps. "Thanks," he said. "I must have seemed pretty stupid to you."

"You weren't stupid," I said. "I'm a convert to the Church, and I know just how confusing it is to try to follow a service you don't know."

"Why do they make it so complicated?" he asked.

I explained that it wasn't really very difficult to understand, once you got used to it, and that since the Church's service is shared by priest and people there has to be form and order. I don't think I convinced him.

"I hate to feel like a fool," he said. "All this finding of place and sitting, standing, kneeling makes me feel conspicuous."

Before he left I got his name and address, and I warmly urged him to come back.

He looked at me with a wry smile. "I'll be back. I'm looking for something — something to believe in. I had a strange feeling, even when I was confused and embarrassed, that I'd find it here. I'll be back, looking for what I haven't found yet."

As he walked away, one of the self-consciously pious ladies of the parish came up to me and said, "Who was that ridiculous person with you? He didn't seem to know anything."

I conquered the profound temptation to spank her, but all I said was: "He doesn't. Maybe that makes him wiser than us."

July 27, 1958

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GENERAL CONVENTION DAILY

ON THE SPOT REPORTING OF—

The 1958 General Convention of the Episcopal Church in Miami Beach, Florida, October 5-17, 1958.

"THE AMERICAN CHURCH NEWS"—

will be published as a General Convention Daily newspaper, in 9 issues, on the Convention meeting days. First issue, October 6, 8 pp.

TOP FLIGHT EDITORIAL AND REPORTING STAFF—including:

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REPRESENTATION

Continued from page 8

could be adopted, we would hope (though this is not a recommendation strictly within the competence of our joint committee) that part of the program of the synods would be the presentation of aspects of the program of the National Council and of various issues likely to come before the forthcoming General Convention.

5. Study Committees in the House of Deputies.

We believe that too few deputies are involved in a substantial way in the study of the program and budget of the Church, and since only about half of the deputies are involved in the special work of the committees of the Convention, we thought it would be wise to organize the other half into study committees as to the various aspects of the work of the Church so that, as the Convention proceeds, they are becoming more and more informed about these respective phases of our Church's work and thus will serve as a "leaven" for the deputies for "corridor conversation" and discussion on the floor when the budget is under consideration by the Convention. We have been informed that problems of space for meetings makes our recommendation unfeasible for the 1958 Convention. Therefore, we have recommended action in relation to the Conventions of 1961 and thereafter.

Tied to this general consideration are certain proposals we have made as to the time schedule of the Convention. In this general connection, we have made a number of suggestions to the Committee of Arrangements, some of which have been accepted and some of which have been rejected or deferred. In either case, these have no direct bearing on matters before this forthcoming Convention and are not included in our report, except insofar as they are repeated in terms of proposed legislation for the future.

Now we turn to the specific proposals which we recommend for the consideration of the 1958 General Convention:

A. Recommendations Requiring no Legislative Action.

1. We recommend (through the President of the House of Deputies) to the General Convention Committees on Dispatch of Business, Christian Social Relations, National and International Problems, the Commission of Social Reconstruction that they bring to the floor resolutions in the area of the relation of Christian doctrine and ethics to other questions at better intervals, so that there may be more adequate time for debate and a better "spacing" for the purpose of press relations.

2. We recommend (through the Presiding Bishop and the President of the House of Deputies) that all Committees bring into their consultations the appropriate members of the National Council staff.

3. We recommend that the President of each House arrange that the Public Relations Division of the National Council have available in each House a summary of the previous day's action in both Houses; that there be available each morning a mimeographed summary of the forthcoming calendar of business; and that important resolutions be mimeographed and be made available to the members of the appropriate House as soon as possible after the introduction of these resolutions.

B. Recommended Action for the House of Deputies.

1. The Joint Committee recommends that Rule of Order 28 be amended to allow a vote by orders only when "required by the entire Clerical or Lay Representation from at least three Dioceses, before the voting begins."

2. The Joint Committee recommends that Rule 26, paragraph 4. (*Journal*, 1955, p. 543) of the Rules of Order of the House of Deputies be amended by adding words analogous to the last sentence of Rule 22 of the House of Bishops, namely: "Further, the Chairman of any Standing or other Committee shall have full authority, either alone or with members of the Committee, to confer with the Chairman of any Committee of the House of Bishops having duties and responsibilities, the same or similar to those of the Committee of the House of Deputies chaired by him," in order to provide better liaison between the work of the two Houses.

3. The Joint Committee recommends the adoption of the following resolution:

Resolved, That at the General Conventions of 1961 and thereafter, the President of the House of Deputies appoint Study Committees for the consideration, without action, of the projected program and budget of the various Departments of the National Council.

4. In order to implement the proposal above, that important resolutions be mimeographed and distributed, the Committee recommends that Rule 15 (*Journal*, 1955, p. 541) in regard to submission of resolutions be amended by the addition of the words "in duplicate, one copy to be furnished to the President of the House and one to the Secretary for duplicating."

C. Recommended Action for the House of Bishops.

For the reason just mentioned above the Joint Committee recommends that the House of Bishops amend its Rule IV (*Journal*, 1955, p. 526) by adding the words "in duplicate."

D. Recommended Action for the General Convention (matters requiring concurrent action of both Houses).

1. The Joint Committee recommends that a joint resolution of the General Convention of 1958 adopt for the Convention of 1961, the following time schedule for each day, Tuesday through Saturday, the first week:

8:30 a.m. to 10 a.m.: Meetings of Standing, Special, and Study Committees.

10 a.m. to 11 a.m.: Call to order and presentation in each House of a Department of the National Council.

11 a.m. to 11:20 a.m.: The Order of Daily Morning Prayer, or other appropriate service.

11:20 a.m. to 12:30 p.m.: Discussion of particular Department Reports. Note: For the purpose of the daily presentation, it is suggested that the Promotion and Finance Departments be combined on one day, each of the other Departments being assigned a single day.

2. The Joint Committee recommends that Canon 8, Sec. 7 be amended by adding the following sentence at the end thereof: "The clerical and lay Deputies to General Convention of each Diocese and Missionary District within the Province shall be members of the Provincial House of Deputies."

3. The Joint Committee recommends the adoption of the following resolution:

Resolved, The House of . . . concurring, that there be constituted a Joint Committee on Commissions and Committees in order to

consider the function and need of all existing and contemplated commissions and committees of the General Convention, and that \$1500 be provided in the budget for the work of this Joint Committee during the triennium.

4. The Joint Committee recommends that Article I, Sec. 4, par. 1, of the Constitution be amended to read as follows:

Sec. 4. The Dioceses shall be represented in the House of Deputies by Presbyters canonically resident in the Diocese and laymen who are communicants of the Church and who are domiciled in the Diocese, in the following proportions: Dioceses with under 50 active clergy shall have 3 deputies in each order; Dioceses with between 51 and 125 active clergy shall have 4 deputies in each order; Dioceses with between 126 and 200 active clergy shall have 5 deputies in each order; Dioceses having over 200 active clergy shall have 6 deputies in each order. The date for the determination of the category in which a given Diocese falls shall be January 1 of the year of General Convention.

5. The Joint Committee recommends the adoption of the following resolution:

Resolved, The House of . . . concurring, that each Diocese and Missionary District in its next annual Convention or Council be asked to consider the revision of its Canons to provide for the election of its Deputies to General Convention at the meeting one year preceding the meeting of said Convention.

6. The Joint Committee recommends the adoption of the following resolution:

Resolved, The House of . . . concurring, that the Joint Committee on the Structure and Organization of the General Convention be continued during the next triennium and that the sum of \$1500 be provided in the budget for its work. . . .

Signed:
EDWIN A. PENICK, *Chairman*; HOWARD R. BRINKER, BENJAMIN M. WASHBURN, JAMES A. PIKE, HENRY H. RIGHTOR, JR., THEODORE O. WEDEL, JOHN C. CHAPIN, *Secretary*; JACKSON A. DYKMAN, ROBERT T. McCracken.

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Dept. D, Cathedral Heights, N. Y. 25, N. Y.

PEOPLE and places

Appointments Accepted

The Rev. Dr. Paul K. Abel, formerly assistant at the Church of Bethesda-by-the-Sea, Palm Beach, Fla., will become rector of Grace Church, Ocala, Fla., on August 15.

The Rev. William A. Beckham, formerly in charge of the Church of the Nativity, Union, S. C., and Calvary Church, Glenn Springs, will on August 1 become rector of the Church of the Resurrection, Greenwood, S. C.

The Rev. David L. Bronson, formerly in charge of All Souls' Church, Waukegan, Ill., has for some time been serving as assistant at St. Mark's Parish, Farnborough, Hants, England. Address: 10 Reading Rd., Farnborough.

The Rev. Ernest W. Churchill, formerly rector of St. Stephen's Church, Pearl River, N. Y., is now on the chaplaincy staff of the New York City Mission serving Rockland State Hospital, Orangeburg, N. Y. Address: 51 E. Nauraushaun Ave., Pearl River.

The Rev. Dr. Walter P. Crossman, formerly rector of St. Andrew's Parish, Nogales, Ariz., is now vicar of the new St. Francis' Church, Fair Oaks, Calif. Address: 3440 Fulton Ave., Sacramento 21, Calif.

Fair Oaks is one of the fastest growing areas in the diocese of Sacramento. Although the mission was organized in March, construction of the new church was scheduled to begin this month.

The Rev. William M. Davis, formerly assistant at the Church of the Advent, Spartanburg, S. C., and chaplain to Episcopal Church students at Converse and Wofford Colleges, is now in charge of St. Andrew's Church, Newfane, N. Y., and St. John's, Wilson.

The Rev. Stephen Dibble, formerly at St. Leonard's House, Chicago, is now vicar of the Church of the Transfiguration, Brooklyn. Address: 193 Autumn Ave., Brooklyn 8, N. Y.

The Rev. William A. Edwards, formerly rector of Natural Bridge Parish, Buena Vista, Va., will on August 1 become assistant at St. Paul's Church, Alexandria. Address: 228 S. Pitt St.

The Rev. Leslie L. Fairfield, formerly rector of Christ Church, West River, Md., will become assistant at St. Anne's Church, Annapolis, Md., on September 1. Address: Box 349.

The Rev. James Harkins, formerly vicar of the Church of the Transfiguration, Brooklyn, is now vicar of St. Alban's Church, Brooklyn. Address: 9408 Farragut Rd., Brooklyn 36.

The Rev. Carl Harris, formerly assistant at St. Anne's Church, Annapolis, Md., will on September 1 become vicar of St. Andrew's Mission, Mayo, Md.

The Rev. Frank W. Hutchings, formerly rector of Epiphany Church, Euclid, Ohio, who has been serving for some months on the staff of Trinity Cathedral, Cleveland, will in October become full-time chaplain for the Cleveland city missions.

The Rev. Charles E. Lange, who has been serving as assistant at St. John's Parish, Williamstown, Mass., will be at UTS in September working for a Ph.D. degree. Address: Deer Run, Candlewood Isle, New Fairfield, Conn.

The Rev. James R. LeVeque, formerly assistant at St. Augustine's Church, Galveston, Texas, is now in charge of the Chapel of St. Stephen the Martyr, Baltimore. Address: 4784 Aldgate Green, Baltimore 27, Md.

The Rev. George B. Macnamara, formerly chaplain of St. Bernard's School, Gladstone, N. J., is now rector of Trinity Church, Bayonne, N. J. Address: 141 Broadway.

The Rev. Alan R. McKinley, who formerly served the Church of the Holy Spirit, Safety Harbor, Fla., is now in charge of the Church of Our Saviour, Okeechobee, Fla. Address: Ninth St.

The Rev. A. Paul Nancarrow, formerly vicar of the Church of the Ascension, Ontonagon, Mich., and St. Mark's, Ewen, will on August 1 become canon residentiary of Grace Cathedral, Menominee, Mich. Address: 922 Tenth Ave.

The Rev. F. Sheridan Newman, formerly rector of St. Helena's Church, Boerne, Texas, is now rector of Holy Cross Church, 710 Medina St., Houston.

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Church Boarding School for Girls. 88th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

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INFORMATION ON SCHOOLS

The Living Church will gladly furnish information about Church schools, seminaries and colleges.

Write to:

THE LIVING CHURCH
Advertising Department
407 E. Michigan Street
Milwaukee 2, Wisconsin

The Rev. Alexander D. Nicoll, Jr., formerly curate at St. George's Church, Flushing, N. Y., will become rector of the Church of the Redeemer, Merrick, L. I., N. Y., on September 1.

The Rev. Joseph A. Pelham, formerly assistant rector at Mariners' Church, Detroit, and assistant director of the department of Christian social relations of the diocese of Michigan, is now full-time executive director of the department.

The department office is being moved from Mariners' Church to the diocesan office at 63 E. Hancock Ave., Detroit 1, and the Rev. Mr. Pelham may be addressed there after September 1.

The Rev. Bradbury N. Robinson, Jr., formerly associate minister at St. Luke's Parish, Minneapolis, is now on the staff of Shattuck School, Fairbault, Minn.

The Rev. Howard J. Rudisill, formerly rector of Deer Creek Parish in the diocese of Maryland, with address at Darlington, is now assistant at All Saints' Church, Frederick, Md. Address: 108 W. Church St., Frederick.

The Rev. Gene Scaringi, formerly rector of Trinity Church, Saco, Maine, and vicar of the Mission of St. Stephen the Martyr, Waterboro, is now executive director of the department of Christian social relations of the diocese of Southern Ohio (a position newly created) and chaplain of the Children's Hospital (Episcopal) in Cincinnati.

In Maine the Rev. Mr. Scaringi was vice-chairman of the department of Christian social relations and also chairman of that commission for the First Province Synod.

The Rev. Thomas E. Schmidt, formerly in charge of St. Alban's Church, Bogota, Colombia, South America, is now assistant at St. James' Church, New London, Conn.

The Rev. Kenneth M. Snyder, formerly assistant

at the Cathedral of St. John the Evangelist, Spokane, Wash., is now vicar of St. Stephen's Church, Spokane. Address: E. 1010 Forty-First Ave., Spokane 36.

The Rev. Arthur L. Tait, formerly curate at St. Paul's Church, Mount Lebanon, Pa., is now locum tenens at St. Peter's Church, Uniontown, Pa. Address: 65 N. Mount Vernon Ave.

The Rev. Stephen C. Walke, formerly associate secretary in the leadership training division of the Department of Christian Education of the National Council, will become rector of St. John's Church, Hagerstown, Md., on September 1. Address: 101 S. Prospect St.

The Rev. Robert W. Watson, Jr., formerly curate at St. John's Parish, Stamford, Conn., and vicar of St. Luke's Chapel, Stamford, is now rector of St. Mary's Parish, Hazardville, Conn.

The Rev. Donald O. Weatherbee, formerly rector of St. Andrew's Church, Seguin, Texas, is now rector of St. Barnabas' Church, Springfield, Mass. Address: 732 Allen St., Springfield 8.

The Rev. W. T. Webner, formerly rector of Oyen Parish, Oyen, Alb., Canada, is now rector of St. Andrew's Church, Ashland, Wis., and vicar of Christ Church, Bayfield. Address: 608 Third St. W., Ashland.

The Rev. H. Lawrence Whittemore, Jr., formerly rector of Trinity Church, Swarthmore, Pa., will on September 15 become rector of the Church of the Redeemer, Chestnut Hill, Mass.

Armed Forces

Chaplain (Capt.) Charles L. Burgreen, formerly addressed at Washington Heights Chapel, APO 500, San Francisco, may now be addressed: HQ 2nd Armd. Div., Fort Hood, Texas.

The Rev. Robert M. Elder has left his work as

assistant at St. Thomas' Church, Alameda, Baltimore, Md., and will be a chaplain for the U.S. Navy. He is attending Chaplain's School.

Resignations

The Rev. Paul B. Hoffman, rector of Trinity Church, Hamburg, N. Y., will retire on November 1.

The Rev. Edward C. Morgan has given up the care of Trinity Church, Nichols, Conn. He will continue to serve as rector of St. Paul's Church, Bridgeport, Conn. Address: 1681 Huntington Turnpike, Trumbull, Conn.

The Rev. J. Edmund Thompson, vicar of Middleham Chapel and St. Peter's Chapel, Solomons, Md., will retire on September 1.

The Rev. Mervin L. Wanner, who is in charge of St. Paul's Church, Hartford, Conn., will retire on September 1 from the active ministry because of failing health. Address after September 1: Sadsburyville, Chester County, Pa.

Church Army

With the approval of both the New Zealand and the American Church Armies, Captain Malcolm T. Potts, of Auckland, N. Z., will begin a two-year period of training and service in boys' work at the St. Francis Boys' Homes of Salina and Ellsworth, Kan. He will help to establish boys' work in New Zealand after his return.

Women

Windham House, national graduate training center in the East for women workers of the Church, announced the following plans for service on the part of graduates:

Miss Anne Allbright, from the diocese of Chi-

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AGENTS WANTED

RUN A SPARE-TIME Greeting Card and Gift Shop at home. Show friends samples of our new 1958 Christmas and All-Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 51, Ferndale, Michigan.

CHURCH FURNISHINGS

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

LINENS AND VESTMENTS

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

JUST ARRIVING from Ireland—our new Crease Resisting Alb and Surplice Linen. Also we supply all types of beautiful Hand Embroidered imported Altar Linens. 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.

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

POSITIONS OFFERED

CATHOLIC PARISH in Illinois desires young assistant priest (single). Good salary, housing and car allowance. Very active growing parish, with full parochial ministry. Reply Box A-172, The Living Church, Milwaukee 2, Wis.

WANTED: Female teacher for Math and Science at St. Mary's School, Springfield, South Dakota. Degree and Education credits essential. Apply: Headmaster.

WANTED: Organist-Choirmaster, St. Andrew's Church, Mt. Holly, New Jersey. (Near Philadelphia, Pa.) Write: The Rector.

PRIEST needed for new mission field in the North Cascade Mountains, Washington State, Diocese of Olympia. Diverse field: logging, mining, City Power Dams. A pioneer field with high potential. Joint operation of Diocese of Olympia and Town and Country Division Home Department. Please contact The Archdeacon, Diocese of Olympia, 1551 — 10th Ave., No., Seattle 2, Wash.

PRIEST, Anglo-Catholic, single, for two or three months supply work in an eastern parish. Needed at once and must be able to sing the Mass. Reply Box A-164, The Living Church, Milwaukee 2, Wis.

WANTED: Qualified Physical Education teacher, grades 1-12, and to assist in elementary school, by Church boarding and day school for girls. Reply Box M-161, The Living Church, Milwaukee 2, Wis.

WANTED: Resident Nurse for Church boarding school for girls ages 11 to 18. Eastern Seaboard. Reply Box H-176, The Living Church, Milwaukee 2, Wis.

EXPERIENCED WOMAN to serve as house-keeper in Church seminary in the East. Church-woman preferred. Reply, stating experience and salary needed. Reply Box G-166, The Living Church, Milwaukee 2, Wis.

PRIEST (Prayer Book), good visitor and preacher; middle age, southern small town parish, needed at once. Stipend \$4,200 and rectory. Reply Box S-174, The Living Church, Milwaukee 2, Wis.

WANTED: Single female teacher for small 5th and 6th grade class. Apply: Headmaster, St. Mary's School for Indian Girls, Springfield, South Dakota, Tel. 156.

PARISH in small eastern city will welcome correspondence with unmarried priest interested in curacy. Prefer man with appreciation of current trends in Christian education. Work will include preaching and pastoral ministry. Stipend \$3,600 with apartment, utilities and car allowance. Reply Box J-170, The Living Church, Milwaukee 2, Wis.

CHAPLAIN for training school for boys with some work in training school for girls. Opportunity to work with resources of a multiple service Church agency with other chaplains. Good salary, housing and car allowances. Opportunities for further training are available if necessary. Apply Episcopal City Mission, 225 South Third Street, Philadelphia 6, Pa.

POSITIONS WANTED

CATHOLIC Priest, married, wishes parish in Seventh or Eighth Province. Reply Box C-175, The Living Church, Milwaukee 2, Wis.

PRIEST, Moderate, 14 years experience, desires work in the South; also available for August supply work. Reply Box R-159, The Living Church, Milwaukee 2, Wis.

MATURE PRIEST wishes position in South East or South West where counseling, teaching and calling are important. Prefers large city. A.M. degree in Psychology. Reply Box W-171, The Living Church, Milwaukee 2, Wis.

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- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
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- (E) Copy for advertisements must be received at least 12 days before publication date.

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407 East Michigan Street Milwaukee 2, Wis.

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THE LIVING CHURCH

cago, will teach at the Church of the Heavenly Rest Day School in New York. Miss Sylvia Cachules, from the diocese of Northern Indiana, will be director of religious education at the Church of the Holy Cross, North Plainfield, N. J. Mrs. Robert R. Love, diocese of Missouri, will serve at Emmanuel Church, Webster Groves, Mo. Miss Aase Nakagawa will be on the faculty of St. Paul's University, Tokyo. Miss Alicia Thomas, from the missionary district of South Dakota, will return there to teach at St. Elizabeth's School, Wakpala. Miss Lucy Ward, from the diocese of Lexington, will be director of children's recreation at St. Luke's Hospital, New York.

Miss Cachules, Miss Nakagawa, Miss Thomas, and Miss Ward, in addition to their masters' degrees received the Windham House certificate. Miss Hanhi Chang of Seoul, Korea, who became Mrs. Sezi Yoon on June 7, received her master of science degree in social work from the New York School of Social Work.

Completion by the Windham House students of a two-year training program of study, worship, and practical experience leads to their earning masters' degrees in religious education from either Union Theological Seminary or Columbia University. A one-year program is also offered for people with previous experience and training. Miss Olive Mae Mulica is director of Windham House.

Receptions

Long Island — By Bishop DeWolfe: The Rev. **Domenic Antonelli**, on June 21, from the priesthood of the Roman Catholic Church to the priesthood of the Episcopal Church; to serve the Church of St. Thomas of Canterbury, Smithtown, N. Y. Address: 90 Edgewater Ave.

Births

The Rev. **Trevor E. G. Thomas** and Mrs. Thomas, of Holy Innocents' Church, West Orange, N. J., would like to announce the birth of **Siri Anne**, who was born last November 1.

Correction

The Rev. **Charles Eldon Davis**, who recently became assistant to the dean of Trinity Cathedral, Omaha, Neb., was inadvertently listed as **Charles Eldon David** in the issue of July 6.

Deaths

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

The Rev. **William Brayshaw**, of Smithfield, Va., died during March.

Born in 1896, he was ordained to the priesthood in 1920. He served parishes in Elkins, W. Va., Darlington, S. C., and Westover, Va., and was rector of the Newport Parish in Smithfield from 1925 to 1950.

The Rev. **Alfred Lockwood**, retired rector of St. David's Church, Portland, Ore., died at the age of 88 in Portland on May 18.

Mr. Lockwood was born in 1870 and priested in 1899. He served parishes in Roslyn, Wash., and Ellensburg, Wash., and then became dean of All Saints' Cathedral, Spokane, Wash. Later he served as archdeacon of the missionary district of Spokane for three years. He served as rector of St. David's Church, Portland, from 1925 until his retirement in 1939, and was secretary of the Province of the Pacific for 35 years, and assistant secretary of the House of Bishops in 1922 and 1925. Surviving are his wife, Lottie, and four children.

The Rev. **Frederick Augustus Martyr**, rector emeritus of All Saints' Church, Long Beach, Calif., died on June 5.

Born in England in 1879, he was ordained to the priesthood in 1908. After serving parishes in Berkeley, Calif., and Hanford, Calif., he came to Long Beach, where he was rector from 1926 until his retirement in 1952. He leaves his wife; a son, John; two daughters, Mrs. Robert Counsell and Mrs. David Haines; a brother, the Rev. Albert E. H. Martyr; three sisters, and seven grandchildren.

Alfred Robinson, of Griggsville, Ill., lay reader for 30 years, died on April 9 at the age of 86. His wife, **Amelia**, 84, died nine days later on April 18.

Both Mr. and Mrs. Robinson were long time communicants of St. James Church, Griggsville.

He had also served as church school superintendent, and Mrs. Robinson had been an active member of St. Mary's Auxiliary.

Clara Seymour St. John, wife of the Rev. George C. St. John, retired headmaster emeritus of Choate School, Wallingford, Conn., and mother of the Rev. Seymour St. John, the present headmaster of Choate, died on July 8 at the age of 78.

She was an alumna of Bryn Mawr College, the author of an anthology of Greek translations, and a contributor of verse to several magazines. Other survivors are two daughters, Miss Elizabeth Seymour St. John and Miss Frances Cushman St. John, and another son, George C. St. John, Jr.

Sibyl Baldwin Wright, widow of the Rev. Harrison B. Wright, onetime rector of St. Asaph's Church, Bala-Cynwyd, Pa., died in her Philadelphia home on July 9.

She was the daughter of Henry Poster Baldwin, governor of Michigan during the Civil War. Surviving are two daughters, Mrs. E. Osborne Coates and Mrs. C. Fenno Hoffman, two sisters, Mrs. Walter Phelps Bliss and Mrs. Wyllys Terry, and eight grandchildren.

ACU CYCLE OF PRAYER

July

27. Blessed Sacrament Mission, Green Bay, Wis.; St. John's Church, Monticello, N. Y.
28. All Saints' Church, Fort Worth, Texas.
29. Order of St. Francis, Mt. Sinai, N. Y.
30. Convent of St. John the Baptist, Mendham, N. J.
31. ———

August

1. Kofu Church, Kofu City, Japan; Church of St. Augustine-by-the-Sea, Santa Monica, Calif.; Rev. John J. McCarthy, Ogdensburg, N. Y.
2. St. Patrick's Church, West Palm Beach, Fla.



ATTEND SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH**.

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

DENVER, COLO.

ST. MARY'S 2290 S. Clayton (at Iliff)
Sun Masses: 7:30, 9 (Sol), 11:15 (Sung), Ev & B 8; Weekdays: 7:30; C Sat 8-9:30

FAIRFIELD, CONN.

ST. PAUL'S Old Post Road
Rev. Oliver Carberry, r; Rev. Russell Smith, c;
Rev. Eaton V. W. Read, d
Sun 8, 10; HD 10

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

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 HC 7, 8, 10 and Daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Donald C. Stuart
Sun 7, 8, 9:15, 11, and Daily

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

Continued on page 16

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. C. Higgins, dean; Rev. W. Egbert, c
1 blk E. of N-5 Hwy 67 — Sun 7:30, 9:25, 11

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 1S; 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.

ATTEND SUMMER CHURCH SERVICES

Continued from page 15

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Avenue
Sun HC 8, Ch S 10; 1S HC 10; Others MP; Tues & HD HC 7; Thurs HC 10; C by appt

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

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun: H Eu 7:30, 9, 11, MP 8:30, EP & B 12:30; Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri (Requiem) 7:30; HD 10; MP 9:45, EP 5:30; 1st Fri: HH & B 8:15; Sat: C 4:30-5:30, 7:30-8:30 & by appt

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

CHEVY CHASE, MD.

ALL SAINTS' 3 Chevy Chase Cir.
Rev. C. E. Berger, Th.D., r; Rev. H. R. Johnson, Jr., Th.B.; Rev. H. B. Lilly
Sun 7:30, 9, 10; Daily 10

OCEAN CITY, MD.

ST. PAUL'S BY THE SEA Third and Baltimore Ave.
Rev. William L. Dewees, r
Sun HC 6:30, 8, 9:30 Family Service, 11 MP & Ser; HC Daily 8, HD 10

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Sun Masses: 8, 9:20 (Family), 11 (Sung), EP 6; Daily: MP 7:10, Mass 7:30; also Thurs 9:30; Fri & HD 12; C Sat 12-1, 5-6, Sun 10:15

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.; Rev. R. T. Loring, Jr.
Sun 7:30 Low Mass, 9 Sung Mass, 11 Mat, Low Mass, Ser; Daily 7 Low Mass (ex Sat 9); HD 10; EP 5:30 Sat only; C Sat 5 & 8 & by appt

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. Sauter
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. Hohenschild, r
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10:30

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

The Living Church

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30, ex Fri 9:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Phillip E. Pepper, c
Sun Masses 8, 10; Daily 7, Thurs 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; Wkdays: HC 7:30 (6-10 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 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed & Fri 12:10; EP Daily 6. Church open daily for prayer.

HEAVENLY REST 5th Ave at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC & Healing Service 12 & 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, 9; High Mass 11; B 8; Weekdays: Low Masses 7, 8, (Wed) 9:30; (Fri) 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8 & 10 (Sung); 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; Daily ex Sat HC 8:15; Thurs 11

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

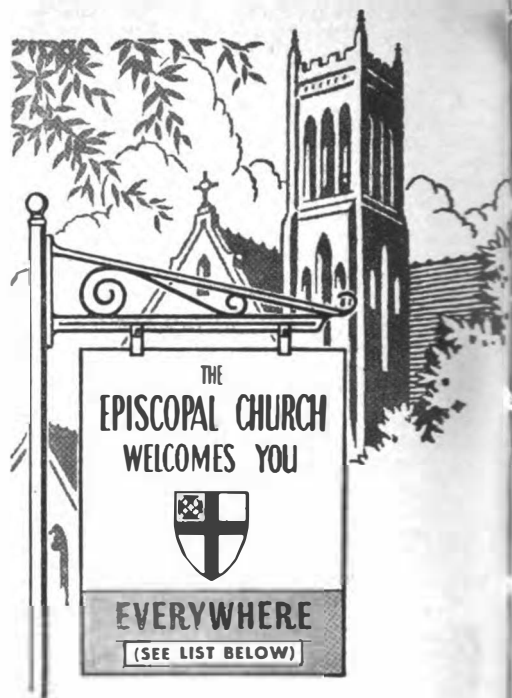
CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Wood, 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; Rev. Wm. G. Love, p-in-c
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

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POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeiki, B.D.
Sun 8 HC & Ser, 10 HC & Ser (1st & 3rd), MP & Ser (2nd & 4th)

UTICA, N. Y.

GRACE downtown Utica
Rev. Stanley P. Gasek, r; Rev. Lisle B. Caldwell, c
Sun HC 8, 9:15, HC or MP 11; Daily Lit 12; HC Wed 7 & Fri 7:30; HD anno

ASHEVILLE, N. C.

ST. MARY'S 339 Charlotte Street
Sun: Masses 8, 9:30, 11; Daily Tues, Wed, 7:30; Fri 7, Sat 9, C 5-6. Phone AL 2-1042

NAGS HEAD, N. C.

ST. ANDREW'S BY-THE-SEA
Sun: HC 8, MP 10 & 11, EP 5; Wed HC 10; Fri HC 7

FARGO, N. DAK.

GETHEMANE CATHEDRAL 204 9th Street, South
Very Rev. H. W. Vere, dean; Rev. T. J. McElligott
Sun HC 8, MP 10, Wed HC 10

PHILADELPHIA, PA.

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

WAKEFIELD, R. I.

ASCENSION 159 Main St.
Rev. James C. Ame, r
Sun 8, 10; Wed 9; C Sat 5-6

RICHMOND, VA.

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

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, r
Sun 8, 9:30, 11; Wed HC 7:30, Int 9:30, 10

SPOKANE, WASH.

ST. JOHN'S CATHEDRAL Grand at 12th
Very Rev. Richard Coombs, dean
Sun: 8, 9:15, 11; Daily: 7 (Tues & Thurs), 8 (Mon, Fri, Sat), 10 (Wed & HD), 8:45, 5:45

WISCONSIN DELLS, WIS.

ST. PAUL'S Broadway and Elm
Rev. Kilworth Maybury, v
Sun: Parish Eu 8:45

HAVANA, CUBA

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