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LETTERS

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

Objections — Major or Minor?

Re your September 17th editorial, "Lanka, Pro and Con": "Except for the first two, the other objections seem to us to be of no more consequence than objections that might be raised against Rome, or Orthodoxy — or, for that matter, against Anglicanism."

You seem to be saying that the possibility that the Church in Lanka may have a few women ministers, and that non-episcopally ordained ministers visiting in Ceylon may be allowed to perform priestly ministrations, (both of which, I agree, are serious objections) are major objections; and that the other objections are of no more consequence than such things in Rome as the dogmas of Papal Infallibility, the Immaculate Conception, and the Bodily Assumption of the Blessed Virgin, to say nothing of such things as enforced Communion in one kind, the celibacy of the clergy, and a dictatorial system of moral theology.

I find your editorial, as it concerns the Church of Lanka, quite helpful; but I do hope that you do not mean to indicate that the objections which could be raised to a proposed reunion with the Bishop of Rome would be minor compared with the objections which can be raised to the Lanka scheme.

(Rev.) L. BARTINE SHERMAN
Rector, St. Philip's Church
Durham, N. C.

The Church and the NCC

I have read your editorial, "The Church and the NCC" [L.C., September 3d], in which you say: "The report, accompanied by a regrettably intemperate letter from the chairman of the vestry committee which produced it, has been sent to deputies to General Convention in an effort to secure the withdrawal of the Episcopal Church from the NCC. Unless something is done, the letter indicates, 'it is conceivable that this may be the last Convention of Episcopal Church.'"

You quoted me out of context, and thereby gave the reader the impression that my statement referred to the necessity of with-

ACU CYCLE OF PRAYER

October

1. Church of the Blessed Sacrament, Placentia, Calif.; St. Luke's, Germantown, Pa.; St. Paul's-on-the-Hill, St. Paul, Minn.
2. St. Stephen's, Fall River, Mass.
3. St. Paul's, Doylestown, Pa.
4. Mission of St. Francis of Assisi, Mindanao, Philippine Islands; Church of the Incarnation, Lynn, Mass.
5. Chapel of St. John the Divine, Champaign, Ill.; Church of the Resurrection, Greenwood, S. C.
6. St. Matthew's, Raytown, Mo.; Church of Our Saviour, Chicago, Ill.
7. St. Luke's, Lebanon, Pa.

The Living Church

drawal from the N.C.C.C.A. The entire sentence was: "If the designs of Dr. Eugene Carson Blake and Edwin T. Dahlberg are successful, it is conceivable that this may be the last Convention of the Episcopal Church." Had you quoted it in its entirety, it would have been apparent to the reader that my statement referred not to the secession from the N.C.C.C.A., but to the so-called Blake, Pike, Dahlberg movement.

Apparently, I was mistaken in assuming that all deputies to the General Convention, as well as people in your position in the Church, would know that I referred to Dr. Eugene Carson Blake's proposal that the United Presbyterian Church and the Episcopal Church join in forming a union which would then include the Methodist Church, the United Church of Christ, and possibly others, which proposal was viewed with sympathy and prayerful interest by Dr. Dahlberg.

How can the Protestant Episcopal Church, as now constituted, hold a convention if it unites as proposed into a new amalgamated Church?

In the same issue of *THE LIVING CHURCH*, there is a letter from the Rev. Ronald A. Norton in which he indicates that he is deeply disturbed about the clamor of Church unity being raised by many people in the Church, and he directs a question to himself which I have directed to myself: "What am I going to be called upon to give up?" I say that if the Blake, Pike, Dahlberg proposal is successful, we of the Catholic faith are going to have to give up much more than the General Convention. In fact, it

seems to me the General Convention would be the least thing we would have to dispense with.

Also, in the same issue of your publication, you eulogize Bishop Spencer on your editorial page and point up this fact about Bishop Spencer: "Host to the 1940 General Convention, where the matter of union with the Presbyterians was initiated, Bishop Spencer in 1943 warned against pushing unity proposals to a crisis, 'thus splitting two Churches four ways and making worse disunity than ever before.'"

It seems to me that my remark was scarcely more intemperate than those pointed out above.

I still think that my statement, taken in context, is reasonable, and that my question is pertinent.

H. E. LINAM

Chairman, St. Mark's Vestry Committee
Shreveport, La.

Editor's Comment: Dr. Dahlberg had nothing to do with the formulation of the Blake-Pike proposal, and since the two denominations to which he belongs (Northern and Southern Baptist) are not likely to be participants in the negotiations, it is unlikely that he will be involved in its implementation. Accordingly, the natural inference was that Mr. Linam was referring to an activity in which both Dr. Blake and Dr. Dahlberg are prominent — namely, the NCC, which was also the subject of the pamphlet transmitted with the letter.

Lawful Quorums

The article entitled "Melish Forces Yield" [L.C., September 10th] states that in 1956 "Brooklyn's Appellate Division court upheld a decision supporting Mr. Melish and setting aside the election of the Rev. Herman Sidener as rector of the parish, on the grounds that the electing vestry did not have a quorum present."

This was an action for a judgment declaring plaintiff Sidener to be the rector of the Church of the Holy Trinity in Brooklyn and restraining William H. Melish and others from interfering with the conduct of religious services or with the property, funds, and management of the church. The official referee dismissed the complaint after a trial and the Appellate Division upon appeal in the first instance reversed this judgment and ordered judgment as demanded in the complaint (Rector, Churchwardens & Vestrymen of Church of Holy Trinity v. Melish, 4 A.D. 2d 256).

The question presented was whether there were lawful quorums present at the two vestry meetings which by vote of a majority of the whole of members chose Dr. Sidener as rector.

The facts were that on February 6th and 7th of 1956 when the meetings of the vestry were held it consisted of two Churchwardens and nine vestrymen with two vacancies among the vestrymen. In attendance at the meetings were the two Churchwardens and four vestrymen being a majority of the whole authorized vestry of 11. At the first

Continued on page 27

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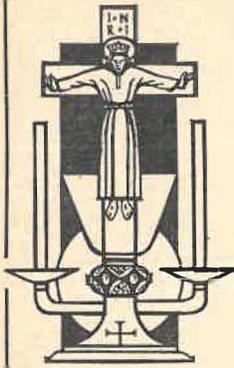
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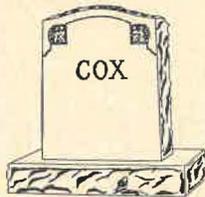
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The first bibliography of all the editions of the Bible and New Testament published in English in America has been issued as a joint venture of the American Bible Society and the New York Public Library.

Edited by Margaret T. Hills, the Society's Librarian, *The English Bible in America* is clothbound with 520 pages.

Only scriptures in English are included among the more than 2,500 entries, but Miss Hills, in an introduction, expresses the "hope that a similar publication covering editions in other languages may eventually be prepared." The book appears just 100 years after Dr. E. B. O'Callaghan's well-known bibliography, which included scriptures in other languages. Editions for Protestant, Roman Catholic, and Jewish Churches are included. Six indices provide helpful guides to publishers, translators, and editors.

Copies of *The English Bible in America* may be secured at \$13.50 each from the American Bible Society, 450 Park Avenue, New York 22, New York.

MINISTER AND DOCTOR MEET.

By Granger E. Westberg, Harpers. Pp. xii, 179. \$3.50.

Granger E. Westberg's ministry in the field of health is of less than 25 years' duration, yet it is amazing to realize that it bridges the span between the days when almost all hospital chaplains were retired or older clergy who had no real training in a pastoral ministry to the sick, and the present day when about 20 per cent of our hospitals have full-time chaplains on their staff, most of them trained in ministering to the inner needs of people during periods of illness.

For some years, Dr. Westberg has been Associate Professor of Religion and Health, teaching in both the medical and theological schools at the University of Chicago. He has done much in helping physicians and clergymen to work with each other on a professional level.

Throughout the book, there is a great deal of helpful material dealing with the importance of and means of achieving

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real conversation between clergy and doctors in regard to their patients. Chapters 3 and 13 are particularly interesting in this respect. Throughout the book, one is aware of the necessity of "the ministry of meaningful conversation."

Part II of *Minister and Doctor Meet* has several chapters on how the minister functions in the sickroom. Chapter 9 is particularly relevant in discussing the types of patients a minister can help.

Chapters on "The Grief Process and Health" and "Faith Healing — A Problem for Doctors and Ministers" are unusually well written. In fact, I feel this is a lucidly written book that can be studied advantageously by both professions. The final chapter on the Kokomo Project may well be helpful to other communities wanting to explore and experiment with ways that ministers and doctors can cooperate in community problems of concern to both professions.

JUDSON S. LEEMAN*

FOCUS ON INFINITY. A Life of Phillips Brooks. By Raymond W. Albright. Macmillan. Pp. xiv, 464. \$4.95.

Seventy-five years ago practically every Episcopalian knew the name of Phillips Brooks. There were those who admired him, and those who disliked him, but everyone knew who he was, and without a doubt he was then the best-known preacher in the Church. Laymen bought and read his books of sermons, while clergymen of all denominations sought to learn his method if not always his theology.

In the period from 25 to 40 years ago, Phillips Brooks was a great memory whom the clergy by and large looked back to, but even then his name was not so well known among the laity. When I thought of studying for the ministry, A. V. G. Allen's life of the great rector of Trinity Church, Boston, was suggested as background reading, and I am sure that many of my contemporaries had the same experience. People who cared knew of Phillips Brooks and read about him, but not very many actually read him first-hand.

Now, on the 125th anniversary of Phillips Brooks' birth, Dr. Raymond W. Albright, professor of Church history at the Episcopal Theological School, Cambridge, Mass., seeks with *Focus on Infinity*, to restore the luster to this giant of the Church. The result is a briefer work than Dr. Allen's 1600-page *Life and Letters*, and one which makes use of correspondence not then available.

Dr. Albright is a careful scholar, on the one hand, and a hero-worshiper on the other, and the combination of the two has resulted in a thoughtfully

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*The reviewer is both a priest and a physician.

The Living Church

The Living Church

Volume 143 Established 1878 Number 14

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

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THINGS TO COME

October

1. Eighteenth Sunday after Trinity
8. Nineteenth Sunday after Trinity
9. National Assembly of United Church Women of the National Council of Churches, Miami Beach, Fla., to 12th
15. Twentieth Sunday after Trinity
18. St. Luke
22. Twenty-first Sunday after Trinity
28. St. Simon and St. Jude
29. Twenty-second Sunday after Trinity

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. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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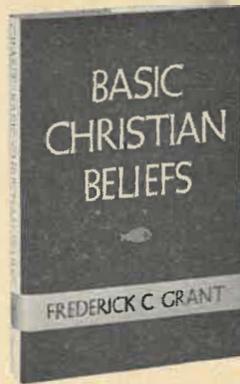
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October 1, 1961

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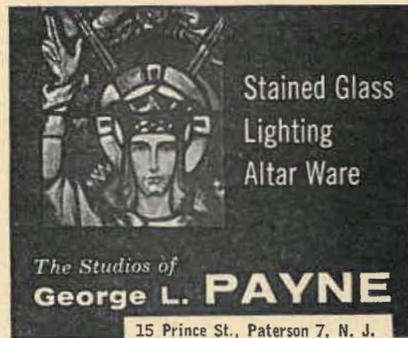
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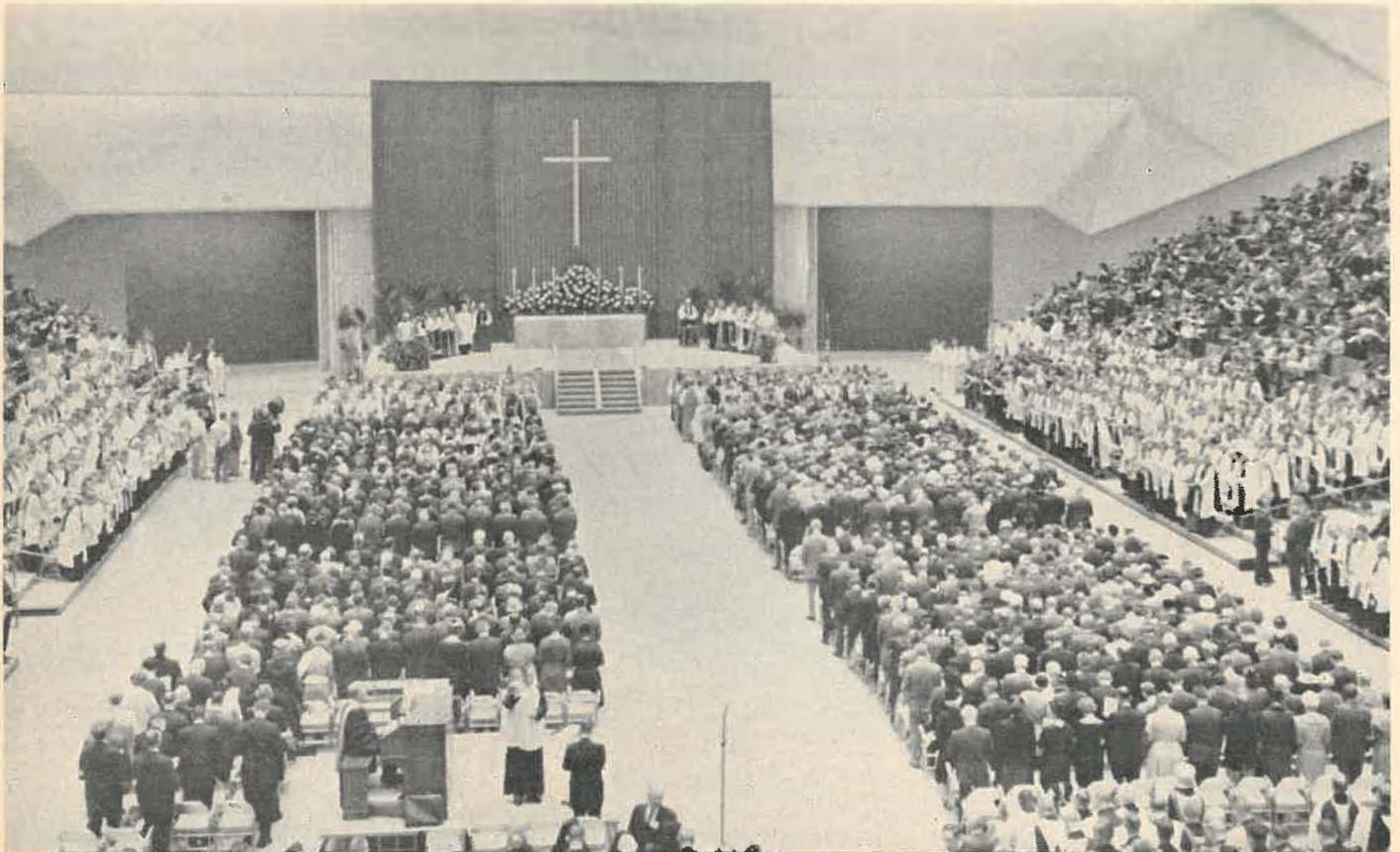
This prayer was written on the occasion of the 1925 General Convention. The author, the late Charles Henry Brent, was Bishop of the Philippines from 1901 to 1918 and Bishop of Western New York from 1918 to 1929, the year of his death.

The photos show the Most Rev. Arthur Lichtenberger (above), Presiding Bishop, as he addressed bishops, clergy, laymen, laywomen, and visitors (below), at the opening service of General Convention, September 17th [see p. 20].

Be with us and in us, Holy Spirit of God,
as we gather in solemn assembly to take
counsel concerning the furtherance of thy
Kingdom that it may be on earth even as it
is in heaven. Free us from the fetters
of materialism, the blindness of prejudice,
and the disloyalty of self-seeking. Give us
clearness of vision, singleness of mind,
and firmness of purpose, that looking not at
the things which are seen but at the things
which are not seen, we may courageously pursue
the course of joyous obedience and loyal
service. Grant this, Blessed Spirit, without
whom our knowledge is ignorance, our wisdom
folly, and our labor lost.

— the Rt. Rev. Charles Henry Brent, 1862-1929

F. W. Putnam



The Living Church

For 82 Years:

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

Eighteenth Sunday after Trinity
October 1, 1961



GENERAL CONVENTION

Detroit, Mich., September 17th-29th.

UNITY

Anticlimax

The House of Bishops on September 20th passed, without negative vote, resolutions accepting the United Presbyterian Church's invitation to unity talks and calling for full communion with the Philippine Independent Church, the Spanish Episcopal Reformed Church, and the Lusitanian Church, Catholic, Apostolic, Evangelical. These resolutions were forwarded to the House of Deputies.

Visitors overflowed the seats open to them, lined the walls, and sat in rows upon the floor in eager expectation of controversial fireworks that never were touched off. When the last of the votes, that on the Presbyterian invitation, passed with no more debate than might have greeted a motion to recess, a gust of laughter swept the visitors—laughter not at the motion but at the anticlimax.

It was Bishop Gibson of Virginia, as chairman of the Joint Commission on Approaches to Unity, who presented the motions to the House. The motion for a concordat of intercommunion with the Philippine Independent Church was seconded by Bishop Ogilby of the Philippines and endorsed by Bishop Kennedy of Honolulu. He was followed by Bishop Bayne, Anglican Executive Officer, who said, "Intercommunion is not a charm to be worn on our watch chains, but a most intimate sharing of life's greatest sacramental treasures."

There were no other speeches, and after the vote the House rose to give an ovation to those who wrought this achievement in Church statesmanship. The *Obispo Maximo* of the Philippine Independent Church, the Most Rev. Isabelo de los Reyes, Jr., was introduced and said, "You are instruments of the Holy Ghost in Asia. . . . While I was praying for your votes, I felt He was with us."

In presenting the resolution for the concordats of intercommunion with the Spanish and Lusitanian Churches, Bishop Gibson referred to questions in the *American Church News* regarding the doctrinal integrity of the Spanish Church, especially as regards the Real Presence of Christ in the Holy Communion. He declared that the Church of Ireland, which he called a

bulwark of orthodoxy, was already in full communion with the Spanish Church. "If the Archbishop of Armagh has no doubts of the Church's orthodoxy, neither do I," Bishop Gibson said.

Bishop Bayne spoke warmly of the loyalty of the Spanish and Lusitanian Churches who, under extreme pressure to throw their lot in with Protestant minorities in their countries, have "chosen to live by the same standards we do." "These Churches are liturgically odd and use odd clothes in the service. So do we, but they are less numerous than we are and so seem odder. I will fight to the death for these Churches. These charges are fantastic."

Bishop Lickfield of Quincy, president of the American Church Union, said, "I agree with Bishop Bayne, but if we will clarify the issues raised against the Spanish Church it will make it easier for this House to vote unanimously." Bishop Gibson accepted the suggestion and read the passages in the Spanish Prayer Book which had been criticized. He contended that they were quite accurate paraphrases of Articles 25 and 28 of the Articles of Religion printed in both the Spanish and American Prayer Books. This ended the discussion of the motion and led to the unanimous voice vote.

The concordats approved were identical for all three Churches.

150 Years Later

"Bishop James Madison, our diocese's first bishop, was the first man in the United States to make a strong unity proposal," the Rt. Rev. Robert Fisher Gibson, 10th Bishop of Virginia, once told a visitor. "In 1793, he recommended that the Episcopal and Methodist Churches in this country unite," he continued, "and here I am more than 150 years later still advocating it."

The bishop, chairman of the Joint Commission on Approaches to Unity, flew to San Francisco for discussions after Dr. Eugene Carson Blake's unity proposal. He also went to the Philippines, where he was once a teacher, to confer with representatives of the Philippine Independent Church in connection with the proposed concordat with that Church.



Foster Studio
Bishop Gibson

LIVING CHURCH reporters:

Rev. E. W. Andrews — House of Bishops
Rev. G. Ralph Madson — House of Deputies
Anne Douglas — Women's Triennial

They provided in each case that the Churches involved would: recognize one another's catholicity and independence, and maintain their own; admit members of one another's Communion to participate in the sacraments; understand that full communion "does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian Faith"; and work together "in brotherly harmony" for the extension of the Gospel.

Just before the presentation of the Presbyterian invitation, Bishop Stark of Newark, for the committee on memorials and petitions, read a tally of pro and con communications on the subject received from various dioceses.

Bishop Gibson then presented, not the original report on the invitation drawn up by the Joint Commission on Approaches to Unity, but a substitute unanimously adopted by the Joint Commission so recently that the House had to wait for the arrival of mimeographed copies. Bishop Gibson declared that there was no substantive change in the report, but that certain errors of form had needed correction.

Bishop Gibson opened his presentation by referring to the widespread discussion of the "Blake" proposals. "Your Commission," he said, "is not making a report on a sermon delivered by Dr. Blake in Bishop Pike's cathedral, but on an invitation received from the General Assembly of the United Presbyterian Church. This invitation, I think, changes nothing in what we have been trying to do for years.

"If there is anything new in this, it is the glorious fact that someone else is now asking us to do something, rather than our having to spend our time asking them one by one."

The proposal that the Episcopal Church and the United Presbyterian Church join in inviting the Methodist Church and the

United Church of Christ to explore the possibility of forming a United Church, "truly Catholic and truly Reformed" (the "Blake proposal") was made by Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church, in a sermon preached in San Francisco's Grace Cathedral last December. It was immediately commended by Bishop Pike of California.]

The only other comments made on the Presbyterian invitation were made by Bishop Louttit of South Florida who declared that he considered himself an Anglo-Catholic and that he seconded the resolution. When the Presiding Bishop asked if there was further discussion, he was greeted only by calls for the question.

Bishop Gibson, after the passage of the resolution, smiled at the bishops and said, "I thank the House for better treatment than I expected!"

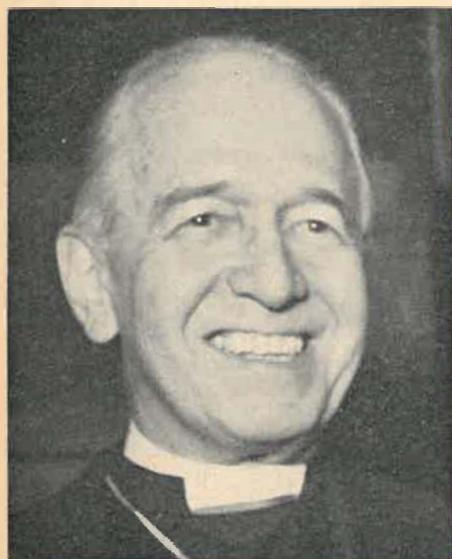
The Framework

On motion of Bishop Gray of Connecticut, the House of Bishops resolved that any committee or commission of the Church negotiating on the matter of unity with other Churches do so in the framework of the Chicago-Lambeth quadrilateral, restated in the 1920 Lambeth "Appeal of all Christian People."

[In short, the Chicago-Lambeth quadrilateral regards as "essential to the restoration of unity": (1) Holy Scriptures as the revealed word of God, (2) Nicene Creed, (3) Baptism and Holy Communion, (4) historic episcopate.]

The resolution also provides that in any unity moves the Church remains in communion with the see of Canterbury and other Churches with which it is now in full communion.

Bishop Gray introduced his resolution with remarks about concern expressed by Churchmen that General Convention's action on unity meant abandonment of the quadrilateral and/or the Anglican Communion.



Bishop Gray: Reassuring resolution.

Lanka Gets Go-Ahead

"Be it resolved," said a resolution passed by both Houses of General Convention "that we anticipate thankfully recognizing the Church of Lanka, if organized on the basis of the proposed constitution, as a Province of the Church Universal, holding the Apostolic Faith, and possessing true bishops, priests, and deacons; that we look forward to the establishment of full communion between the Church of Lanka and the Protestant Episcopal Church in the United States of America on the basis of a concordat similar to the Bonn agreement between Anglicans and Old Catholics, in anticipation that certain anomalies and contradictions in the proposed practice of the Church of Lanka will be satisfactorily resolved."

The resolution, which the deputies passed decisively on a vote by orders, is a revision of that recommended by the Joint Commission on Ecumenical Relations.

The Very Rev. John Coburn, dean of the Episcopal Theological School, and the Rev. Arthur Vogel, of the faculty at Nashotah House, spoke for the House of Deputies' committee on ecumenical relations.

A theological subcommittee specified six anomalies and contradictions as mentioned in the resolution. Committee members had differed regarding emphasis and importance of these.

Dean Coburn said that unification of the ministries is the heart of the matter, and that a single episcopacy means one Eucharist, and that all other anomalism will fall into place. The Rev. Canon Gordon E. Gillett, rector of St. Paul's Church, Peoria, Ill., said he had opposed the resolution but now was for its passage.

Perhaps typical of the thoughts in many minds was the question of the Rev. Charles Lawrence, of Lexington, Ky., who asked whether the Church should just hope that anomalies will be removed or wait until they are removed.

Dr. Paul Anderson of New York City urged that the resolution be supported on the grounds that the Church of Lanka will be an indigenous Church, and "nothing is real if it is not local."

The Rev. Canon Donald Wattle, canon missionary of New Orleans, La., opposed the resolution because "the setup is vague," and urged postponement of its consideration.

After deputies passed the resolution, Bishop de Mel of Kurunagala, Ceylon, was invited into the House. He expressed his "appreciation for this expression of love," and gave assurance that the Church in Ceylon "is as anxious to preserve the . . . Anglican and Catholic tradition as any other part of the Anglican Communion." He thanked the House for the action, and asked the continued prayers of the deputies.

In the House of Bishops, the resolu-

tion was passed only after the defeat of an amendment and an amendment to the amendment.

Bishops' Discussion

Bishop Lickfield of Quincy offered an amendment which, in effect, would have put the Church on record as looking forward to the concordat with the Church of Lanka only *when* the "certain anomalies" were removed.

Bishop Brady of Fond du Lac proposed a further amendment which fell somewhere between the resolution itself and Bishop Lickfield's proposal.

On a motion to concur with the deputies, the ayes were overwhelming. Presiding Bishop Lichtenberger said that he heard only one negative vote.

NOMENCLATURE

The Name's the Same

The name of the Church stays the same, at least for another three years.

The House of Bishops rejected a minority report of its committee on memorials and petitions which proposed to change the name to the Episcopal Church in the United States of America. In a standing vote, the bishops opposing the change clearly outnumbered the 54 who voted for it.

Majority Report

Bishop Haden of Northern California presented the minority report. The committee's majority report, favoring retention of the present name, the Protestant Episcopal Church in the United States of America, was presented by Bishop Stark of Newark.

Speaking against the change, Bishop Welles of West Missouri said:

"I rise to speak against the change in name of the Church. When I wear a cope and mitre in the Ozarks, as I do, I am glad to be able to tell people that I am a bishop of the Protestant Episcopal Church."



Bishop Welles: PECUSA stays in the Ozarks.

EPISCOPATE

Personnel Changes

Mississippi's newly elected coadjutor, the Rev. John M. Allin [L.C., September 17th], has received the approval of both Houses. Fr. Allin has been rector of All Saints' Junior College, Vicksburg, Miss.

South Florida is to have a suffragan bishop to replace the late Rt. Rev. William F. Moses, who died July 26th in London [L.C., August 13th], both Houses having agreed to the necessity of assistance for the diocesan; Bishop Louttit.

Concurring with the House of Deputies, the House of Bishops consented to the election of the Rev. Joseph W. Hutchens as second suffragan of Connecticut.

The House of Bishops accepted the resignations of Bishop Dun of Washington (effective May 4, 1962) and Bishop Brinker of Nebraska (effective January 31, 1962). Bishop Brinker was unable to attend Convention.

PRAYER BOOK

No to Amendment

The House of Bishops voted not to adopt the *Book of Propers for Minor Holy Days*. This book, which would constitute an amendment to the Prayer Book, was approved by the 1958 General Convention, subject to action by the 1961 Convention.

LITURGY

No Lay Administration

On a vote by orders, demanded by the deputation from the diocese of Los Angeles, the House of Deputies turned down a request from the diocese of Delaware to allow laymen to administer the chalice at Holy Communion.

The voting result, among the clergy,

Bountiful Ohio

By acclamation reelected vice chairman of the House of Bishops, the Rt. Rev. Nelson Marigold Burroughs, Bishop of Ohio, is the head of an over-pledging flock, second highest in missionary giving to the national Church, exceeding its quota.

Guided by Bishop Burroughs, the diocese over-pledged 2 million dollars in its first drive for capital funds conducted in 1957. This generous response to the bishop's leadership enabled rapid missionary expansion in the diocese.

Bishop Burroughs, who became Ohio diocesan in 1952, is a graduate of Wesleyan University and the Berkeley Divinity School, ordained to the priesthood in 1925. Since 1957 he has been president of Province V. He is a member of the House of Bishops Standing Committee on Amendments to the Canons, and a member of the Joint Commission on the Historical Magazine.



Bishop Burroughs

was a 34 to 42½ defeat, with seven divided; among the laity, the voting ran 32 to 45 against, with six divided.

The entire matter was referred to the Standing Liturgical Commission, which was directed to study the matter and report to the next Convention.

EVANGELISM

Dangling Secretary?

A resolution from the Joint Commission on Evangelism that a secretary for evangelism be provided for the Presiding Bishop came up for discussion in the House of Bishops.

After some discussion favoring the proposal had taken place, Bishop Warnecke of Bethlehem raised the question of whether perhaps National Council should be allowed to set the place of such a secretary in the organizational structure of the Church. He said: "Secretariats dangling vaguely from the Presiding Bishop do not always work."

Bishop Haden of Northern California favored assigning the job to the General Division of Laymen's Work. Bishop Louttit of South Florida favored allowing National Council to determine the place of the job in the Church's organizational structure, but opposed giving the job to the Division of Laymen's Work, noting that evangelism is not exclusively a lay problem.

Bishop Louttit moved the adoption of a substitute resolution leaving the structural place for an evangelism secretary up to the National Council, but approving financial arrangements and creating the office. Bishop Warnecke seconded the motion. The resolution was carried, though there were some negative votes.

A resolution to continue the Joint Commission on Evangelism was tabled. The sense of the House was that it was undesirable to continue the Commission if the new office of secretary were created, but that it was desirable to keep the resolution to continue the Commission on the docket in the event the deputies turned down the resolution for a secretary.

PROVINCIAL SYSTEM

"Unworkable" Rejected

The House of Bishops turned down a resolution which proposed that National Council's triennial program and budget be submitted, before General Convention, to the provinces for their study and recommendations. The resolution was presented by the Joint Commission to study the Provincial System.

The resolution to amend Canon 4, Section 6 (a) to that effect was moved by Bishop Hart of Pennsylvania and seconded by Bishop Hallock of Milwaukee. It was defeated without an audible "aye" vote after Bishop Warnecke of Bethlehem termed the proposal "unworkable in time."



The Rev. William Hill, rector of St. Paul's Church, Lansing, Mich., receives a proclamation of welcome from Governor Swainson of Michigan to the General Convention of the Episcopal Church. "Episcopal services have been held in the state for over 200 years," said the proclamation. "During this time, Episcopalians have played a prominent part in the civic, cultural, and economic life of our state."

The bishops, following the Joint Commission's recommendations, did vote to discharge the Commission, and to form a Joint Commission to implement and develop the work of both the Joint Commission to Study the Provincial System and the Joint Committee on the Structure and Organization of the General Convention.

In making its recommendations, the Joint Commission to Study the Provincial System had advised that, "until such time as a new program for General Convention may be adopted . . . the provinces continue to function as they have in the past and assist the Church in the development of its program and budget. . . ."

DIOCESES

San Joaquin

The missionary district of San Joaquin now becomes the diocese of San Joaquin. The House of Bishops concurred with the House of Deputies in a resolution erecting this new diocese. The bishops' action was taken on Tuesday afternoon, September 19th, thus completing one of the first joint acts of business of the Convention.

ANNOTATED CANONS

Committee Continued

Convention voted to continue the Joint Committee on Supplements to White & Dykman's Annotated Constitution and Canons. The Committee is responsible for preparing supplements to the book, covering the action of each Convention.

ECUMENICAL

Bridge and Balance

The Rt. Rev. H. L. J. de Mel, Bishop of Kurunagala, Ceylon, speaking at an Ecumenical Mass Meeting in Detroit's St. Paul's Cathedral on September 20th, said that "there is an increasing enthusiasm for organic union in the Body of Christ" as a final goal. "Federation," he said, "is not enough. Concrete visible unity is increasingly being held up to our vision."

Turning to the current religious situation in Asia, the bishop said that many people feel that Christianity, "which once had a favored position, is now on the way out. The indigenous faiths are felt to be more than adequate for Asia's needs. This places on us Christians the necessity to show unmistakably that, while Christianity is an international Faith, it is perfectly patient of a national expression according to the genius of each race. This can only happen convincingly when our theology in Asia can deal competently with the answers to those particular problems . . . which have vexed the soul of Asia."

"Above all," he added, "the worship which we Christians offer to almighty God must increasingly become a vehicle through which the devotion of our people can ascend to Him in sincerity and truth."

Closing his address, Bishop de Mel stressed the need for Anglicans to maintain the title of "Bridge Church." He said that, "while we have great sympathies with those Churches which base themselves on the Reformation, we possess also a life and tradition unbroken from the earliest times of Christianity. This gives us a mediating position in offering to the Orthodox and the Old Catholics a link of understanding which is of great significance to the whole ecumenical movement in maintaining the correct sense of proportion which goes to give balance to thought and effort."

Assistant

The House of Bishops, on September 20th, concurred with the House of Deputies in calling for the appointment of an assistant to the Presiding Bishop in ecumenical matters. The Joint Commission on Ecumenical Relations had recommended the provision of such an officer.

PACIFISTS

World Tensions

A small group of members of the Episcopal Pacifist Fellowship, an unofficial Church organization, met in Christ Church, Detroit, September 19th for a celebration of the Holy Communion. Celebrant was Bishop Lawrence, retired, of Western Massachusetts, assisted by the Rev. W. B. Sperry, rector of the parish.

At the breakfast after the service the Rev. Nevin Sayre spoke briefly of the

role of the Fellowship and of similar peace groups of Christians. He likened the tension of the world today to the space between two poles of a magnet, or of the tension between poles of an electrical dynamo. There must be the positive and the negative elements in order to create this tension, and if either is absent there can be no effective program. The role of peace organizations seems to lie in the area of one of the poles in order to create the conversation which is necessary with the other pole.

GOOD FRIDAY OFFERING

Where the Money Goes

Four resolutions on the Good Friday Offering were carried by the House of Bishops. They provide that:

(1) Not less than \$15,000 of the offering be appropriated for the work of the Church in Jerusalem and the Near East.

(2) Not less than 15% of the offering be appropriated to the Joint Commission on Cooperation with the Eastern Churches for use in aiding the Orthodox Theological Institute in Paris and its related undertakings.

(3) Any remaining balance of the offering be used in the Middle East.

(4) National Council's financial reports show the receipts and disbursements of the Good Friday Offering.

CLERGY

Straw Vote for "Honorable Discharge"

Bishop Lawrence, retired, of Western Massachusetts, reporting on September 18th for his one-man committee on the resignation of clergy, raised the question of establishing a way in which a clergyman might leave the ministry without the stigma of deposition.

A discussion followed, during which some unclear terms in the deposition canon were talked about — notably, "deprivation," "inhibition," and "degradation." Bishop Loring of Maine pointed out difficulties faced by the Church Pension Fund in dealing with cases, since suspended clergy can keep pension eligibility while deposed clergy cannot. The term, "deprivation," he said, apparently is used sometimes to mean deposition and sometimes to mean suspension.

Bishop Lawrence finally secured an informal show of hands which appeared to favor some new means of allowing resignation from the ministry with a "clean bill of health."

Bishop Lawrence then asked for another show of hands on whether the House of Bishops favored presentation of canonical amendments requiring a bishop to nominate three men whenever a parish is without a rector. The House appeared to divide about evenly, and Presiding Bishop Lichtenberger told Bishop Lawrence, "You'll have to make up your own mind."

KEEP

Padded Pews

Almost 300 people came to the KEEP dinner in the Colonial ballroom of the Detroit Leland Hotel on September 19th to hear Col. Paul Rusch, founder of the Kiyosato Educational Experiment Project and to see slides of the project. Attired in "happi coats" boldly lettered with "KEEP" in English and the name of the project and of its Japanese supporting organization in Japanese, an urbane and sophisticated audience responded with enthusiasm to the Rev. Frederick W. Putnam's splendid pictures of Japanese babies and Jersey cows at the third KEEP county fair, and to any shots of Paul Rusch.

In a short, impassioned speech, Col. Rusch pleaded for Christian unity that alone can combat the threat of Communism, and for a simple Christian program of feeding the hungry, healing the sick, educating those who are eager to learn, and bringing the Gospel to those in need of faith. Saying that he expects this to be his last visit to this country, Col. Rusch thanked the guests for their support, said that he expected all those present to visit him in Japan, and expressed his hope that he might find 450 men and women in this country who would each give him \$1,000 to finish his plans for the Project, which include an agricultural high school similar to Berea College in Kentucky.

"My prayer for this Convention," he said, "is that something is going to blow the Episcopalians off their padded pews." "It is time," he said, "for the Church to stop talking and plow in and do things."

PRESS

Regrets

Taking note of the absence of Miss Elizabeth McCracken, LIVING CHURCH long-time reporter of the activities of the House of Bishops, Bishop Hobson, retired, of Southern Ohio, suggested and the bishops adopted a minute sending greetings to her and expressing regret that she was not able to be with them.

Miss McCracken attended her first General Convention in 1888 as a young child. The bishops commemorated her 70 years of Convention going at the 1958 meeting in Miami with a special vote of appreciation for her years of service in reporting their activities.

* * *

Slender Logic: One of the brighter pleasantries to be heard in the House of Bishops was that offered by Bishop Pike of California, who, commenting on the change of name of the diocese of Sacramento to the diocese of Northern California, and the rise of Los Angeles to largest California City, said: "The three elder dioceses of California are now known as Cal., No. Cal., and Metracal."

"Florious Glossy"

The Rev. Peter Harvey, editor of the *Anglican World*, addressed the deputies September 18th, and said that the allegation that his publication is for English readership is a "gross heresy." It is, he said, for the entire Anglican family of Churches, and Bishop Bayne, Anglican Executive Officer, is really the "power behind the throne." When Mr. Harvey mentioned that stock in the publication is being offered with 5% dividends, Mr. Morehouse suggested that the report should be referred to the Securities and Exchange Commission. Mr. Harvey said he was unrepentant as regards the charge that his magazine is a "florious glossy," since the Church should have only the best, not leaving the "best tunes to the devil."

The offered stock mentioned by Mr. Harvey is a \$150,000 debenture issue, which is available in \$300 units to individuals or organizations. Arrangements can be made for interest payments to the owners, or direct to overseas missions or other Church projects.

DEACONESSES

Pensions

A minimum salary of \$3,000 per year was recommended to all parishes, dioceses, and other Church organizations employing deaconesses in a resolution passed by the House of Bishops.

The bishops also, in line with a recommendation made by the Joint Commission on the Work of Deaconesses, approved a pension plan for deaconesses as suggested by the Church Life Insurance Corporation. Under the plan a premium of 10% of a deaconess' salary would go into a pension arrangement.

The bishops, however, on a standing vote, defeated a resolution continuing the Commission. The Joint Commission on the Work of Deaconesses had asked that it be continued, but the Joint Committee

* * *

Just in case: A light note was struck when the House of Bishops voted that the Presiding Bishop appoint a committee to nominate members of a court for the trial of a bishop and a court of review. Said the Presiding Bishop: "This is routine, and no one need be alarmed."

* * *

on Committees and Commissions had recommended that the Deaconess Commission be discharged. The Committee argued that "the role of the order of deaconesses seems to us to be a part of the larger problem of the place of professional women Church workers," and advised that the consideration of the work of deaconesses be made part of the function of the Joint Commission on Status and Training of Professional Women Church Workers.

NEWS FLASHES

UTO Sets Record

Great thanks in the amount of \$4,339,190.81 from the women of the Church comprised the United Thank Offering for the triennium.

Traditionally, the U.T.O. total is announced at the missionary mass meeting at General Convention. The last triennium total was \$3,869,985.38.

Elections

The Triennial Meeting of the women of the Church elected eight members-at-large to the General Division of Women's Work of the National Council. They are:

Mrs. Robert H. Durham, diocese of Michigan; Mrs. Everette Hall, diocese of South Carolina; Mrs. Ernest E. Rucker, diocese of Southwestern Virginia; Mrs. Harold Sorg, diocese of California (all of whom have served one term on the General Division); Mrs. Seaton G. Bailey, diocese of Atlanta; Mrs. John P. Moulton, diocese of Spokane; Mrs. Samuel M. Shoemaker, diocese of Pittsburgh; and Mrs. John T. Mason, Jr., diocese of Newark.

Also elected by the Triennial were four women to serve as members of the National Council. They are:

Miss Leila Anderson, diocese of New York, who has served one term; Mrs. John H. Foster, diocese of West Texas; Mrs. John R. Newcomer, diocese of Arizona; and Mrs. Donald W. Pierpont, diocese of Connecticut.

One of the four women elected to National Council will be appointed by the Presiding Bishop to be also a member of the General Division of Women's Work.

BRIEFS

LOVELY EPISCOPALIAN: The winner of the 1961 Miss America contest is Miss Maria Fletcher, a member of Calvary Church, Fletcher, N. C. She is a former president of the Episcopal Young Churchmen, and has served as secretary for the EYC of the diocese of Western North Carolina. The town of Fletcher was named after her great grandfather.



EVANGELICALS UNITE: The Episcopal Evangelical Fellowship has merged with the Evangelical Education Society, it was announced by the Rev. Edward F. Tate, secretary of the board of the EEF. The action was taken to avoid further "duplication of effort." The EES, which was founded in 1862 to assist men in their education for the ministry, has engaged in recent years in the "publication and distribution of evangelical literature." It has an endowment.



PAY ATTENTION: Rules of order of the House of Deputies have been amended to assure minority reports a hearing before committees of the House. It is re-

Surprise: As bishops and deputies debouched from St. Paul's Cathedral, Detroit, after the opening corporate Communion, a taxi driver called his dispatcher for more cabs.

"We never get any pick ups from that church," said the dispatcher.

"Well, 5,000 people are up there standing around yelling for cabs," the driver retorted.

With a gasp, the dispatcher sent out a call to the rest of the taxi fleet.

* * *

ported that such reports have occasionally been by-passed in previous Conventions.



DOWN WITH CABINET: A suggestion made in the House of Deputies to change the name of the National Council to the Cabinet met with negative response. Proponents of the change wished to avoid confusion with the National Council of Churches.



TARGET DATE FOR ATOM PILE:

The nuclear reactor at St. Paul's (Rikkyo) University of Tokyo, Japan, for which the 1958 General Convention authorized spending \$360,000, is scheduled to go into operation early in 1962. The reactor, the building of which has twice been delayed by technical difficulties, will be used in the fields of education, research, and medicine.

Some \$500,000 has been raised in Japan to provide two buildings for the reactor and its associated laboratories.

The Rev. William G. Pollard, a priest of the diocese of Tennessee and an atomic physicist, says that the Church's gift of the reactor has had great impact upon the Japanese people, and that the effect on the public has been far greater than any made by usual evangelism.

No Newcomer

Georgia Frost Newcomer (Mrs. John R.), the assistant presiding officer of the Triennial Meeting, for the past six years has been representative of Province VIII on the General Division of Women's Work, of which she served as chairman for one year. She has represented the General Division on the Home Department of the National Council.

Since 1955, she has been a member of the board of St. Margaret's House. Other positions of trust have included membership on the boards of St. Luke's Hospital in Phoenix, the Mexican Missions board, and Good Shepherd Mission board.

Mrs. Newcomer, a graduate of Arizona State College, studied music at the Los Angeles campus of the University of California and at Rollins College, Winter Park, Fla. She has been a teacher of music since 1918, and a director of choirs and choruses since 1920.



Mrs. Newcomer

The Annin Arrangement

An arrangement with Annin & Co., for exclusive manufacture of the Church flag, at least until 1968, was approved by the House of Bishops when the bishops accepted the report of the Joint Commission on Church Architecture and the Allied Arts. The deputies concurred.

The Commission's report recommended the Annin arrangement be continued until the copyright runs out — in 1968 [L.C., August 27th].

The bishops and deputies voted to continue the Commission.

EXPENSES

Joint Committee

Convention passed a resolution calling for appointment of a Joint Committee on the Expenses of General Convention. Such a joint committee was recommended by the House of Deputies in 1958, and the recommendation was endorsed by the Joint Committee on Committees and Commissions. In the past there has been only a standing committee on expenses of the House of Deputies.

HISTORY

Record Transfer

As a result of the concurrence of both Houses, certain Church records from the New York Historical Society are to be transferred to Austin, Texas, to the Church Historical Society, which will assume publication of the Church *Historical Magazine*, formerly published by the Joint Commission on the Historical Magazine. The Society continues as official archivist of the Church. The Joint Commission on the Historical Magazine was discharged, as was requested in its report to Convention.

The records which are to be transferred are a portion of the General Convention archives temporarily deposited in the New York Historical Society.

NOON SERVICES

Sermons at Mariners'

Guest preachers at Mariners' Church, Detroit, spoke at noonday services during General Convention.

The Rt. Rev. Edward Wickham, Suffragan of Middleton in the diocese of Manchester, England, preached on September 18th. He said that, "with some slight oversimplification, we may say that when Adam went out of Eden he took with him a wife and a spade — and these remain the basic ordinances of God for human life: family and a man's work."

Saying that the Church has been "pressed out of public significance" into a ministry which, at most, bears upon individuals and families, the bishop ex-



F. W. Putnam
Noon service at Old Mariners'. "Let not our epitaph be, 'They forgot God.'"



Bishop Wickham. Basic: A wife and a spade.

pressed satisfaction at the growing number of new Church agencies "which constitute an industrial mission of the Church." He added, "This work means new ministries and new expressions of Christian organization, not to replace the Church gathered for worship but supplementary to it, that can engage the typical industrial institutions of our society . . . and which can stimulate thinking on the implications of Christianity for our common life."

On September 19th, the noon preacher was the Rt. Rev. H. L. J. de Mel, Bishop of Kurunagala, Ceylon. He said that, "shorn of the moral support we had from Christian nations at the time of colonization, Christians are now privileged to be really tested." He pointed out that "the history of the Christian Church suggests that the Church is in greatest danger when she is comfortable and privileged. It is when she is called to suffer that the Church shows the authentic hallmarks of a crucified Lord who rose again and

through suffering triumphed over suffering."

Speaking of the political problems of his part of the world, Bishop de Mel then said:

"Our people expect a welfare state to be set up after the pattern of many Western countries, and they feel that this is well within the compass of human achievement. . . . A battle is being waged for Asia's soul between the competing claims of parliamentary democracy and Communism as the vehicle of welfare."

The preacher at the September 20th service was the Most Rev. Howard H. Clark, Archbishop of Edmonton and Primate of all Canada. He suggested that there is a North American "way of understanding and living the Christian Faith, and to a great extent we share it. . . . It is in our fundamental unity that I bring you the greetings of the Anglican Church of Canada, praying that in this General Convention you may both perceive and know those things you ought to do, and also may have grace and power faithfully to fulfill the same."

World Affairs

Of current world affairs, Archbishop Clark said:

"This is no time for the Pollyanna spirit. There should be agony in our souls as we contemplate the possibility of 50,000,000 Americans being killed in the first wave of an atomic attack — as we watch the rapid decline in moral standards and see our children grow violent in lawlessness.

"But, if the Lord reigns, can agony and foreboding be our whole mode? . . . Get back to your thanksgiving, my friends. . . . Let not our epitaph be, 'They forgot God — rather let us rejoice in the Lord.'"

Old Mariners' Church stands on the site where the first Episcopal services in Michigan were held. The Rev. Richard Pollard started his ministry in the state one Sunday morning in 1802, after paddling across the Detroit river from Canada in a birch bark canoe.

Tribute for Hammarskjold

On the opening day of General Convention, Bishop Harris of Liberia rose to tell the House of Bishops of the plane crash of U.N. Secretary-General Dag Hammarskjold in Northern Rhodesia. Presiding Bishop Lichtenberger included prayers for the soul of Mr. Hammarskjold in the prayers of the House at noon.

The first item of business of a Joint Session on the morning of the second day of Convention was adoption of a resolution:

"That this Joint Session of the General Convention and the Episcopal Churchwomen by standing in silent prayer for one minute, express its grief over his [Dag Hammarskjold's] death, its thanksgiving to God for his devoted life and his great work, and its commitment to that peace which is the fruit of righteousness for which he died."

HOUSE OF DEPUTIES

The Press and the President

A new feature of General Convention is a daily press conference. When the new president of the House of Deputies, Mr. Clifford P. Morehouse, faced the circle of about 20 reporters, representing the secular press, diocesan magazines, national magazines, etc., he said he was more accustomed to being on the other side — having been for most of his adult life an editor of *THE LIVING CHURCH*.

Asked what his policy would be he repeated what he had said in his acceptance remarks in the House, that he would endeavor to be fair, and to afford opportunity for all constructive suggestions and proposals. Asked what he meant by "constructive" he found it hard to define, but said he would try to obstruct all who are obstructive.

He was unable to predict action of the Convention, but did answer questions on specific matters. His opinion on unity proposals is that they need to be tested by the terms of the Lambeth Quadrilateral. His opinion on the name of the Church is that it should be short; "I am an Episcopalian," he said. "It is the Episcopal Church."

He doubts that the Convention will instruct delegates to the meeting of the World Council of Churches, and personally favors participation of this Church in that Council and in the National Council of Churches.

He was asked about the clergy who were jailed in Jackson, Miss., after their "Freedom Ride." "I have respect and admiration for them, for bearing witness to what they believe — to what all of us believe."

Asked whether General Convention would be critical of the Jackson judge for his interpretation of the Prayer Book [L.C., September 24th], Mr. Morehouse

said that he did not think it the business of the Convention to correct judges — or even bishops, for their interpretations.

"What is your churchmanship?" he was asked. He defined his position as Anglo-Catholic, and happy in it; but he is happy with Evangelicals, too.

Moving and Simple

"My objectives as president of this House will be very simple," said Mr. Clifford P. Morehouse upon his election as president of the House of Deputies [L.C., September 24th]. Those objectives: "To keep things moving, to keep them moving fairly; to be fair to all people and all speakers on any side of all issues, but also to keep them within reasonable bounds on all occasions," and, quoting the late Very Rev. Claude W. Sprouse, previous House president, "to push the Church and the world a little closer to the Kingdom of God."

In his first address to the House, Mr.



Dag Hammarskjold*
At Convention: With grief, thanksgiving.

Morehouse offered a resolution of greetings to the Rev. Dr. Theodore O. Wedel, who had refused to stand for reelection. The resolution also made Dr. Wedel president emeritus of the House. Dr. Wedel came forward to receive the resolution in person.

For the first time since 1946, a new secretary of the House was elected, for the Rev. C. Rankin Barnes has retired. The Rev. Samuel N. Baxter, former assistant secretary, was unanimously elected to the office, and as secretary of General Convention and editor of its *Journal*.

The Rev. Charles M. Guilbert, new secretary of the National Council, was appointed first assistant secretary.

A resolution of greeting and apprecia-

*At a meeting with the Most Rev. Geoffrey Fisher, then Archbishop of Canterbury, in Evanston, Ill., in 1964

Super Secretary

The magnitude of the painstaking work of being secretary of the House of Deputies increases as General Convention opens. This year a new man replaces the Rev. Canon C. Rankin Barnes, who performed the super-human secretarial task since 1946.

Like Canon Barnes, Samuel Baxter is an honorary canon, and, like his predecessor, uses that title.

Canon Baxter was born and educated in Germantown, Philadelphia. He was graduated from Pennsylvania State College and the General Theological Seminary. He served in North Carolina and in his home state, and for six years was archdeacon of the Church of the Good Shepherd, Austin, Texas, in 1954, he was elected an honorary canon of St. Paul's Cathedral, Buffalo.

At General Convention in 1949 and 1952 as a deputy, he was elected assistant secretary in 1955 from which position he succeeded, by provision of canon law, Rankin Barnes.

It is the secretary's job to record the minutes of the House of Deputies, to notify officially each diocese of proposed changes in the Prayer Book, and to act as president of the House if that office is vacated between Conventions.

The Deputies' secretary is, by concurrent action of the Houses of Deputies and Bishops, also elected secretary of Convention. As secretary of the Convention, Canon Baxter will have the responsibility for the printing of the *Journal of General Convention*, and for attending to, according to Canon 1, "any other matters which may be referred to him."

Canon Baxter is on the executive board of the diocese of Texas and is chairman of its committee on constitution and canons.



Canon Baxter

tion was passed, to be sent to Dr. Barnes.

Mr. Morehouse had been chairman of Dispatch of Business in the House in 1955 and 1958, which was good preparation for the new position to which he was elected, and he has been a deputy to each General Convention since 1934. He appointed the Very Rev. Julian L. Bartlett of California as chairman of Dispatch of Business.

The House of Deputies was organized for business an hour and a quarter after its convening.

Chaplain for the House

Clifford P. Morehouse, president of the House of Deputies, has appointed the Rev. Theodore P. Ferris, rector of Trinity Church, Boston, as chaplain for the House. Among Mr. Ferris' first tasks was the offering of prayers for those who had died in airplane crashes shortly before he was appointed, including U.N. Secretary-General Dag Hammarskjold.

A Committee for Everyone

A suggestion made in 1958 was followed in organizing the 1961 House of Deputies. Five study committees have been appointed: Home Department, Overseas Department, Christian Education,

News continued on page 18

NO TIME TO LOSE

**"Had the Church never compromised on racial discrimination,
our people would never have been conditioned to accept and adopt
the pattern of a discriminatory society."**

by the Most Rev. Joost de Blank, D.D.

Archbishop of Capetown

The Most Rev. Joost de Blank, Archbishop of Capetown, was the guest speaker at the dinner given by the Episcopal Society for Cultural and Racial Unity at the Statler-Hilton Hotel, Detroit, on September 20th.

Asked to speak on the Church's task at this moment in her history, particularly in the field of race relations, Dr. de Blank emphasized urgency in his speech, a substantial portion of which appears below:

Are we moving quickly enough or are we allowing ourselves to be overtaken by events, so that the Church always has to go on acting as an ambulance whereas God designed it to act as a fire engine? Is the Church always to go on helping victims who have suffered in the conflagration or is its function to put the fire out? Is it enough to sit down and pass pious resolutions — and then talk warily about precipitate action, no doubt mouthing such sententious phrases as "God's good time?" We like to comfort ourselves with the reminder that with God a thousand years is a day but forgetting conveniently that a day is with Him also as a thousand years, and that what happens today may affect for good or ill the future of the world for the next 10 centuries.

There is no time to lose. "Now is the accepted time; now is the day of salvation." Today's obedience to God offered tomorrow may well be too late — particularly in this amazingly accelerated world of our day.

Who would have supposed space-flight possible 25 years ago? What Greek Olympic runner would have believed the mile might be run, often, in less seconds than four minutes? And what observer of the political scene would have predicted, even 10 years ago, the almost

continuous emergence of independent and sovereign states in every corner of the globe?

It is a time, President Kennedy has said, of new frontiers, of the crashing of the sound barrier in space travel, of the crashing of the mythical time barrier in distance running, of the breaking of those long accepted barriers that held inviolate the security of the atom. And if man is ever to cope with all the new forces and energies thus released, he must recognize and welcome this as a time of the breakthrough of the age-old barriers separating man and man. National barriers, racial barriers, economic and political barriers, social and cultural barriers — if these remain, civilized man is confessing himself inadequate to the pressures of our time, and he may as well bow himself quietly out of the picture, as in any cosmic future there is he will no longer be either actor or spectator.

Each day we read of old and assumed barriers being shaken, then broken; and we surge on into vast new reaches man's thought has not dared to order or even to consider. This is true in the United States, where frontiers have always been receding, whether in the realm of man's territory, or of his machines, or of his society or his mind. On the whole (though I admit there are strong and weighty exceptions) Americans have kept the pioneer enthusiasm of their old-timers, and are still prepared to sing with Rupert Brooke:

"Now, God be thanked, who has
matched us with His hour,
And caught our youth, and wakened
us from sleeping."

This is of course equally true of nearly the whole of the African continent, where the sudden liberation of recent years opens such varied and alluring

vistas that imagination and reality do not always keep strictly in step, and where the conservative critic is constantly in danger of mistaking the uprise of the spirit for the heady effects of new wine.

We are bound in charity to honor those who cherish an honorable and worthy heritage, and we shall be well advised to carry that richness into the future we would build.

But, how shall we build this new age? That is the question. Some say by an uncompromising and immediate obedience to the demands of the Gospel. There is no doubt that, but for a handful of willfully or stupidly blind adherents, the Church of God is at one in its attitude to racial and color differences. Man's relationship to God is more a matter of rebirth than an accident of birth, a heavenly not an earthly citizenship; and he is counted worthy not because of his racial blood but because of the redeeming blood of Christ. That Christ breaks down the wall of partition between man and man is as much a part of the Gospel as that He breaks down the wall of partition between man and God, and there can be no argument where our duty lies. Nor can we accept one without the other.

Surely then our course is plainly mapped out for us. Cast aside the shackles that limit human freedom. Let each human receive the honor due to a child of God, and let there be no distinction between brother and brother — not in regard to his vote, nor in his right to work, nor to learn, nor to live in any house on any street. Are not these the simple rights of responsible citizenship we all acknowledge and consider fundamental to the ordering of a civilized society?

Every man must be given the dignity of sharing in the government of his land. To do less is to create a monstrous state



McGill Photo

Archbishop de Blank

"Judgment must begin in the House of God."

that nurtures children not to responsible manhood but to a perpetuated childhood—a childhood often under such strict surveillance as to be nothing more than a badly camouflaged serfdom. Wherever mankind's basic dignity is denied, barbarism returns and despotism replaces the response of free men. Such a state invites exploitation by the greedy and malevolent few, and stultifies God's purpose for mankind—that all should fulfill those rich talents of mind and spirit that He Himself has implanted.

I could, if I chose, spend time in telling you of the evil and harrowing effects of racial discrimination in South Africa. But you have enough evidence from nearer home to make this unnecessary. And, *au fond*, the incidents I could recount to you are but symptoms, symptoms of a deadly disease which like cancer may go long unrecognized, an involuntary and unconscious atheism. Not until man's relationship to God is cured will the symptoms disappear. For the starting point is life itself. He who breathes life into all things by His own life-giving Spirit endorses the world He creates and sustains. In Christ He has shown us man—man as God means him to be, man as God created him, Luther's Proper Man. Must we not rise in indignation at every infringement of this most fundamental birthright that no man can take from his brother unless he blasphemes the Creator?

If all this be true, why is there any

question at all? The Christian judgment on discrimination on grounds of color alone is beyond dispute. It stands condemned. Apart from local statements, most recently it has found expression in the report of the Lambeth Conference in 1958 and of the World Council of Churches Assembly at Evanston in 1954. Those of the Roman obedience assure us by encyclical and pastoral that in this they stand shoulder to shoulder with us.

Yet the Church, that microcosm of God's Kingdom, has always had to bear its witness within an indifferent or hostile world. Christians are ordered on the highest authority to be not only harmless as doves but also cunning as serpents. Is it best to risk all on one throw? Or is it better to erode the enemy's coastline by the gentle but incessant assault of the ocean, so that much ground is gained before ever the enemy realizes his defenses are in danger? Are we to insist, now, on the full yard knowing well that we may be refused because of the extent of our demands, whereas if we could gain but an inch or two it would mean less injustice and misery for thousands of people—with the hope of winning a further couple of inches fairly shortly?

These are the agonizing questions with which we are confronted at this time. Believe me, I speak what I do know. When in South Africa the then member Churches of the World Council of Churches met for consultation last December it was clear that on the fundamental issues of *apartheid* the Afrikaans-speaking and the English-speaking Churches stood miles apart. We could not produce an agreed statement condemning *apartheid* and all its works as the Anglican Church in South Africa has done regularly for the last 13 years. Yet we did issue an agreed statement that so far as possible the blatant inhumanities and injustices of much *apartheid* legislation should be removed. Where these findings have been implemented, and where they can be implemented, it means a somewhat happier life for our 10 million Africans and our two million colored and Asians. Was this worthwhile? Would more have been effected by no agreement at all? I do not know the answer, but that many sincere and devoted Churchmen believe that a policy of gradualism is the most likely way of winning the last battle is beyond dispute. And I am sure you have the apostles of gradualism in your country, too.

There are Churches and congregations as resolutely opposed to *apartheid* as I am, who believe that they are accomplishing more by carrying their community with them in every forward step they take, pacing the steps carefully, one by one, than if they demanded the total and immediate reversal of any practice accepting any form of color differentiation. Let us who are Christians stand in our hair-shirts here. Had the Church

never compromised on slavery; had the Church never compromised on racial discrimination, our people would never have been conditioned to accept and adopt the pattern of a discriminatory society.

Our shame is that we allowed our Christian congregations to be conditioned by sub-Christian, if not anti-Christian, racial attitudes, and it is much harder to uncondition than to condition. Hence our need for patience; hence our need for understanding without bitterness. Today, pray God, we are part of the cure—but at one time, not so long ago, the institutional Church (I speak generally) was a part of the disease.

So there are some, in full accord with our vision of what must be, who counsel a more gentle way.

Others hold that the crisis of our times allows no such leisurely progress. They hold, further, that—in South Africa at least—though this has been the policy and practice of men of good will for, say, the last 25 years, yet today segregation is more entrenched and more rigidly enforced than ever before.

We must not forget a third group—those who believe that our proper task is not so much to hold the helm as it is to convert the crew. If we can communicate to a sufficient number of people what we believe to be the essence of the Gospel, then the problem solves itself. Only human pride and human sin prevent our recognizing every child of man whatever his race or color as a brother for whom Christ died. And the only way to kill pride and sin is by a commitment to Christ as King and Saviour. Not till that happens do I gladly acknowledge that the colored man is as much part of the redeemed family of God as I am. What is right for me is right for him; what I am entitled to, he is entitled to. There can be no discrimination within the Church of God—and wherever the Church consists of the truly converted, racial differences are forgotten as men learn that their only glory lies in their being part of the new Israel, God's chosen people—the Israel of God.

Let it then be said quite categorically that wherever there is enforced segregation in a local congregation, that congregation is no true part of the Church.

Moreover, and this is of crucial significance in Africa, unless the Church is true to its divine Lord, it is in deadly peril. Throughout the whole of the great African continent, with its teeming millions of people, the Christian Faith is on the defensive. It is attacked by secularism and materialism, by Communism and nationalism. It is attacked too by a resurgent Islam which, after centuries of slumber, is now a militant force once again on the march. It must never be forgotten that for seven centuries North Africa was one of the fairest pastures within the Christian fold. St. Cyprian and St. Augustine are among the finest heroes and teachers of the Faith, yet for close

on 13 hundred years now, Africa's Christian story has been virtually non-existent.

While the emissaries of Islam have one statement that the Church cannot refute, the Christian Faith stands at a disadvantage and is in mortal danger. When the Moslem missionary challenges us, what have we to say in return? He proclaims to the peoples of Africa: "You can see for yourselves that Christianity is the religion of the white man. Islam is the religion of the colored man."

And we have to be able to answer that challenge not only in Africa but in Britain and in America — in Jackson, in Little Rock, in Chicago, New York, and Detroit.

For the danger is not limited to Islam alone.

The Marxist missionaries declare the same, and not only the Church but civilization itself is menaced by their propaganda.

For the sake of God's Church everywhere I believe the time has come for every congregation and every individual Churchman to say a final "No" to racial discrimination in any form, in any place, at any time. Such radical action may lead us to lose a few fair-weather friends, but it is now the only way to influence people — to influence the peoples of the world and to convince them that because we take the Gospel seriously we dare to offer it as the answer to the world's problems and ills.

It is a cardinal principle of our most holy Faith that "Judgment must begin at the House of God." Our first duty then is to expunge the last traces of such discrimination from every aspect and detail of our congregational life and from the Church as a whole. And because every Churchman is the Church's ambassador wherever he goes, he must in all his contacts — personal, domestic, social, professional, or commercial — work to this same end.

Then because the president of the United States takes an oath of allegiance to Almighty God who is the Father of all men, the Church must work by every legitimate means for the eradication of discrimination on the grounds of color in everything that makes up a country's social, civic, and national life. The Church has a prophetic ministry which it fails to discharge at its peril. It has to speak (sometimes it has to act its words like a Jeremiah of old) whether men will hear or whether they will forbear. It can do no other, whatever the cost; and did anyone ever suggest that we could have Christianity without a Cross?

Every incident of racial intolerance in Mississippi or Manchester inflames the racial problems of Africa. Every incident overseas makes our task in Africa infinitely more difficult; it puts back the calendar by far too many dangerous months and years until we sometimes despair and wonder whether it is not already too late.

From Automobiles To

A clergyman's tour

exhibits in space

by the Rev. Jol

Rector, St. Michael's Ch



F. W. Putnam
Taiwan booth: A Chinese temple.

F. W. Putnam



Panama exhibit (Bishop Richards of Central America with Nellie Raybourne of St. Luke's Panama): Talk about native lands.



Altar Ware

Convention

Cobo Hall

W. Norris

Brattleboro, Vt.



F. W. Putnam
Indian work in great variety.



F. W. Putnam

Modern sculpture
(left): Contrast for
classical design.

KEEP exhibit (below):
Japanese lanterns and
little paper buildings.



Not in many years has General Convention met in a building in which adequate space could be provided for the many exhibits that add much interest to the visitors and deputies during periods of recess from fixed meetings. Cobo Hall in Detroit has provided adequate space for many more than 100 exhibits ranging from automobiles to altar vessels and from Indian beadwork to electronic organs and bells.

So vast is the exhibition hall that even when hundreds of visitors were engaged in looking over the exhibits there was no sense of overcrowding. It was easy to stand at the booths displaying the latest in books of a religious nature without feeling that one was preventing others from having a view.

One of the notable exhibits is the KEEP Exhibit of the Nippon Seikokai, made possible through the generosity of American friends. On the floor of the large area, which the display occupies, is a pattern map of Japan. Its four islands are laid out in small white stones and each island is divided to indicate the various dioceses whose churches are marked with little paper buildings bearing crosses in red. At the back of the display is a series of panels showing the pictures of each of the bishops of the Japanese Church with pertinent information about the dioceses over which they preside. Large white Japanese lanterns are hung from the ceiling and other Japanese items such as a stone lantern and a tearoom give atmosphere to the area.

Indian work is displayed in great variety by those areas of the Church which are engaged in that field of mission activity. One of the attractive features is the tepee, from the Niobrara Convocation of South Dakota, in which three of the Presiding Bishops of the Church have slept when they have been in attendance at that annual event. They were the late Bishop Tucker, Bishop Sherrill, and, most recently, Bishop Lichtenberger.

The display from Okinawa attracted many women who were eager to purchase

the beautiful linens and attractive clothing that had been made on the island and sent to Convention to be sold.

Taiwan had erected a booth in the style of a Chinese temple with its red doors and other beautiful architectural features, and in which were displayed some of the scrolls used in the church on the island of Formosa.

A display of modern sculpture in steel contrasted sharply with some examples of more classical design; while some of the newer shapes in altar vessels seemed a far cry from the traditional chalices, patens, vases, and candlesticks.

A large number of unofficial Church organizations utilized the opportunity to present their projects as well as several of the Joint Commissions.

A display presenting the various areas which are the concern of the Church in its relation to the world both at home and in overseas missions has been prepared by a committee of the diocese of Michigan, of which Mrs. George W. Syler is the chairman. It is captioned "Ye shall be witnesses." In order to present the concerns, with which the Church should be dealing in any place where it is established, the panels of the display contain original drawings or paintings by Mr. Charles Kohl, based on Bible verses. Next to each is a picture of a need in the life of today. For example, the verse from Isaiah, "They shall beat their swords into plowshares and their spears into pruning hooks," has a painting of a workman doing just such an act and next to it is the concern of the Church, "Peace and Unity."

The Overseas Department of the National Council has given the committee assistance by providing it with 21 young men and women, from as many different areas where the Church is at work, to talk with visitors about their own churches in their native lands and to explain the exhibits. Among the fields thus represented are Panama, Okinawa, Taiwan, Liberia, Mexico, Puerto Rico, and Costa Rica.

CONVENTION NEWS

Continued from page 13

Christian Social Relations, Promotion. Clerical and lay deputies from all dioceses have been appointed to the committees, which will consider matters in their several fields. The committees parallel the departments of the National Council.

Every member of the House of Deputies is assigned to some committee, for there are 22 standing committees of the House, and several joint committees, as well as special committees.

PROGRAM AND BUDGET

Joint Session

The Joint Session was a new departure in presentation and consideration of the program and budget prepared by the National Council. Speakers were spotlighted; slides and motion pictures were used to illustrate various aspects of the reports.

Bishop Lichtenberger introduced Lindley M. Franklin, Jr., treasurer of the National Council, as the amiable and efficient guardian of the money of the Church. He reported that endowments have grown, and that the reserve fund has reached \$900,000, and added that a million dollars are needed in reserve to meet emergencies, to protect missionaries and staff members. Trust funds have increased during the past triennium. He congratulated dioceses and parishes for their increasing financial support of the general Church Program.

Half the capital sums provided in the budget — \$500,000 in 1960 and one million dollars in 1961 — has been allocated to overseas projects, mostly in grants. Because there have almost no defaults in repayment of loans, four million dollars have been loaned.

The Finance Department has cooperated in preparing new parochial report forms, to be ready for 1962.

Mr. Franklin also said he hopes the new Episcopal Church Center will be constructed without a mortgage; gifts outside the budget are being received for it.

Eliminate Quotas

He concluded his report with a plea for increased stewardship education which will make elimination of quotas possible. He recommended that communicants tithe, parishes give half their receipts to the diocese, dioceses give half their income to the general Church Program. A program of stewardship, he said, involves the theology of stewardship and education in the mission of the Church.

The Presiding Bishop then introduced the members of the National Council by having their pictures shown on a screen. After that he noted that the Strategic Advisory Committee has been set up to advise him on the total mission of the Church; the Rev. Dr. Joseph G. Moore is to become executive officer.



Rev. Dr. Joseph G. Moore; executive officer, Strategic Advisory Committee. Advice for the Presiding Bishop on the whole mission of the Church.

Bishop Wright of East Carolina spoke on behalf of the Departments of the Council. Strategy and policy are the chief concerns of the National Council, he said. What areas of the program are to receive priority have to be determined, he said, recognizing that the mission of the Church is one — to bring people to the understanding of the love of God. He added that Council members are convinced that evangelism is the great need, and is a function of each Department, therefore, coordinated planning is essential if the Church is to move forward.

Bishop Wright then outlined the recommendations of National Council regarding strategy and policy. Seventeen items were considered worthy of priority rating, and the number reduced then to 10. They are, in order, he said; overseas work, theological education, work in cities and industry, women's work, social relations, work among Indians, intergroup work, college and youth work, work among the deaf and blind, radio and television.

What the priorities will be in years to come cannot be determined now, the bishop said, and he pointed out that flexibility and adaptability must be permitted in the National Council's operations, cooperating with the Strategic Advisory Committee.

Mr. B. Powell Harrison of Virginia, chairman of the Finance Department, reported that efficiency and economy measures have been adopted in National Council financial operations, and salaries have been adjusted.

Bishop Bentley, vice president of National Council, corroborated the state-

ment that the allocations of capital funds for overseas work has helped the work of the Church greatly, providing "tools" in the form of buildings. And Bishop Corrigan, director of the Home Department, cited the assistance afforded in the purchase of sites in areas of population growth, as in Oregon.

He answered his own question, "Is stewardship teaching adequate?" with a qualified "yes." Challenges exceed finances, and the Church is growing; per capita giving is up, to \$87.16 in 1960 as compared with \$67.99 in 1955.

"If a man loves Christ, he supports Christ's work with his treasure, not a pittance," Mr. Harrison said.

Bishop Warnecke of Bethlehem, presenting the over-all home program, reminded his hearers that the United States is a land of contrasts. Because of the international situation the people are courageous and fearful; Christianity is regarded with respect and indifference and the influence of the Church is waning.

The National Council is concerned with what strategy to adopt in the face of these facts. Every diocese is really a missionary area, and each parish has its mission to perform — to witness and minister in God's name, to every part of life.

America the Ugly

Bishop Warnecke said that American life is changing; the definitive relationships are now industrial, therefore ministry must be flexible. All departments in the National Council are involved in the whole task. He said that laypeople need to realize that they share in this

ministry, but since clergy are needed, the needs of theological education are under study. "The Church has a mission to America the beautiful and to America the ugly; accept without fear," the bishop concluded.

The executive director of the General Division of Women's Work, Miss Frances Young, spoke next on the relevance of the laity to the mission of the Church. It is being realized that lay ministry is wherever people are, she said.

Bishop Bayne, Executive Officer of the Anglican Communion, reported that one half the annual budget of National Council is for overseas work, including aid programs and the Good Friday Offering. In 16 overseas bishoprics, 1,700 workers are supported by the Church. In addition, work is carried on in partnership with other provinces of the Anglican Communion. But the sum of money is but 2% of total Church giving, perhaps because it is raised through quotas, and quotas, like taxes, are regarded as things to be reduced when possible.

Surface Scratching

The United States citizen overseas — businessman, student, member of the Armed Forces, has a mission, too. The Armed Forces chaplains are really missionaries, as two of them attested from the floor. The bishop said that we do well with what we have, but the unmet needs are tremendous, and we are but scratching the surface.

Archbishop de Blank of South Africa corroborated Bishop Bayne's statement that our help is welcome in areas which have been developed by the Church of England, and spoke of Bishop Mize, newly consecrated for Damaraland. Other help needed, he said, is money, men, and prayers.

Bishop Wright summed up the National Council presentation by reminding his hearers that in strategy, program, and budget we are "to follow Christ our Lord and Saviour."

HOUSE OF BISHOPS

Council & Fellowship

The large meeting room on the third floor of Cobo Hall filled on Monday morning with bishops of the Church, members of the Convention apparatus, and a scattering of visitors. On the podium were the Presiding Bishop and the Rev. Alexander M. Rodger, secretary of the House. In a chair of state to the right of Bishop Lichtenberger sat the Most Rev. Henry Knox Sherrill, retired Presiding Bishop.

The House is an ecclesiastical council of dignity and power, but it is also a fellowship of men, most of whom have known each other for many years. Even during the pre-session milling about, the bishops tended to maintain a stratification by age — the front-bench bishops, most of them retired, the elder statesmen, the gray and tired veterans of the warfare for souls tended to stay in the front of the room. Clustered in the back, near their back-bench seats, were the baby bishops — those recently consecrated. In between stood the bishops of five-to-twenty years of service, including the majority of the active dioceses whose responsibility and influence is tops in the House.

The gavel eventually rapped period to small talk, Scripture was read, the traditional opening service of prayer was spoken litaneutically, and then the slow formalities of opening got under way. Host bishop, the Rt. Rev. Richard Emrich of Michigan, introduced the Hon. Louis B. Miriani, mayor of Detroit, who warmly greeted the bishops, told them the General Convention was probably the largest convention ever held in Detroit, and lightened the bland courtesy of his remarks with a quip about an earlier group of ministers meeting in Detroit each of whom came bearing a 10 dollar bill and the Ten Commandments and left the city without breaking either.

Then followed the reelection of Fr.

Rodger as secretary and the election of the Rev. Alfred O. Judd and the Rev. Leon H. Plant as assistant secretaries. The next orders of business symbolized the story of change and continuity — the presentation of the new bishops and the memorials to those who had died since the last meeting of the House.

Bishop Burroughs of Ohio was nominated for reelection as vice chairman of the House. He rose to protest that a "new deal" was upon the Church and to ask for permission to withdraw his name. The Presiding Bishop refused to accept

* * *

Taxi! Bishop Lawrence, retired, of Western Massachusetts, found good use for his "pea whistle" in summoning cabs for his jaunts around Detroit. The bishop used his whistle for years at meetings of the synod of the first province.

* * *

the suggestion and Bishops Burroughs was reelected by acclamation.

In rapid succession, distinguished visitors were presented and gave greetings to the House. Supreme Bishop Isabelo de los Reyes, Jr., of the Philippine Independent Church spoke words of greeting and thanks and told the bishops that the proposed concordat between the PIC and the Episcopal Church could be a step which "proved the permanence of Christianity in the Orient." The Most Rev. Howard Clark, Primate of all Canada, spoke of the deep interest of the Canadian Church in Episcopal Church affairs, saying with a smile, "We even have our candidates for Presiding Bishop."

A familiar face was the broad one of the Most Rev. Michael H. Yashiro, Presiding Bishop of the Nippon Seikokai, who spoke of the great interest among Japanese in the nuclear reactor given St. Paul's University by the Episcopal Church.

The Most Rev. Joost de Blank, Archbishop of Capetown, expressed special thanks to the American Church for its latest gift to the Church in South Africa — the sending of Bishop Mize to the diocese of Damaraland. The short, stocky, veteran of the battle against *apartheid* asked for one more kindness from the American Church — a visit to South Africa by the Presiding Bishop. He then introduced the Rt. Rev. Alpheus H. Zulu, Assistant Bishop of St. John's in South Africa — a young descendant of the royal house of Zulu.

The Rt. Rev. Hiyarindu Lakdas Jacob de Mel, Bishop of Kurunagala, Ceylon, brought greetings from his Metropolitan and told of the origin of American missionary work in Ceylon in 1816.

The Rt. Rev. Francis C. Rowinski, Bishop of Western Diocese, spoke as representative of the Prime Bishop of the Polish National Catholic Church, the Most Rev. Leon Grochowski, who was



McGill Photo

In the House of Bishops, change and continuity.

prevented from attending by injuries received in a July auto accident.

Bishop Marsh of the Arctic (Canada) smilingly told the House he was glad to come to Detroit because it was the only way he could meet with his neighbor to the west — Bishop Gordon of Alaska.

After hearing the distinguished visitors, the House rose to sing lustily a "Happy Birthday" song for Bishop Gooden of the Panama Canal Zone. The House heard a sobering message from retired Presiding Bishop Sherrill begging Convention to avoid trivialities [L.C., September 24th]. It was then that the bishops learned of the death of Dag Hammarskjöld.

After noonday prayers, the House heard Message No. 1 from the House of Deputies announcing the election of Clifford Morehouse as president and declaring itself ready for business.

The committee on the resignation of bishops reported that two pending resignations were waiting action — those of Bishop Dun of Washington and Bishop Brinker of Nebraska.

Bishop Louttit of South Florida, chairman of the committee on the dispatch of business, moved that the House adjourn daily right after noonday prayers, but the motion lost. Routine organizational motions then were passed and the House adjourned for lunch.

The afternoon session opened with the presentation by title of nearly 40 memorials and petitions received from dioceses on a great variety of subjects — Church unity, changes in the Book of Common Prayer, the name of the Church, Canon 36, and, so on.

[Bishops' action on resolutions appears in the news columns along with relevant Deputies' action, under appropriate subject headings.]

OPENING SERVICE

Thousands Sang

by the Rev. JOHN W. NORRIS

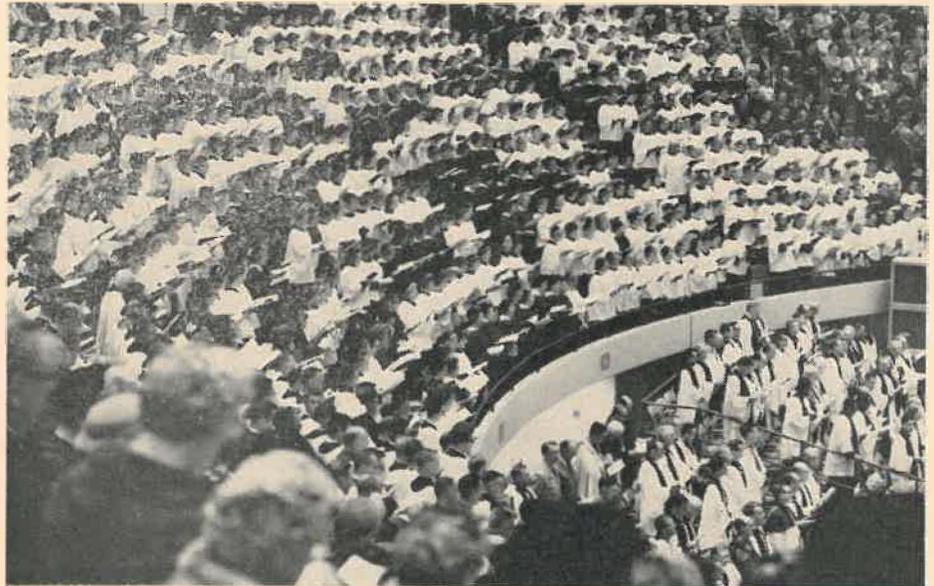
When more than 1,500 bishops, clergy, laymen, and laywomen marched in procession, Sunday evening, September 17th, to find their places in Cobo Hall, for the opening service, they entered by three aisles to fill every seat in the three balconied-arena. In the first gallery at the end, opposite from the chancel in which sat the Presiding Bishop, visiting bishops, and other dignitaries, was seated a choir of 550 voices drawn from the parish churches of the diocese of Michigan.

Unfortunately only one processional hymn had been planned and that was not sung until the procession of bishops entered the center of the hall. The result was that the lay deputies and delegates were seated and waiting even before the clerical deputies entered to take their seats and the entire auditorium was filled with voices in conversation until the or-

ganist began the hymn, "Praise my soul the King of heaven." The result was the effect of a theater audience waiting for the rising of the first act curtain.

Once the bishops had entered and had taken their places the service moved in orderly manner. Among the distinguished visiting bishops seated in the chancel were the Most Rev. Isabelo de Los Reyes, Supreme Bishop of the Philippine Independent Church; the Most Rev. Howard H. Clark, Primate of All Canada; the Most Rev. Michael H. Yashiro, Presiding Bishop of the Nippon Seikokai; the Most Rev. Joost de Blank, Archbishop of Capetown, and Metropolitan of the Province of South Africa; the Rt. Rev. Edward R. Wickham, Suffragan Bishop of Middletown, England; and the Rt. Rev. Hiyarindu Lakdasa De Mel, Bishop of Kurunagala, Ceylon.

Bishop Burroughs of Ohio, vice-chairman of the House of Bishops, was the officiant. The Lessons were read by the Rev. Alexander M. Rodger, secretary of the House of Bishops, and the Rev. Canon Samuel N. Baxter, of Austin, Texas,



Opening Service choir: 550 voices from the host diocese.

McGill Photo

secretary of the House of Deputies. The Presiding Bishop delivered the sermon and the former Presiding Bishop of the Church, the Most Rev. Henry K. Sherrill, pronounced the benediction.

The music was under the direction of Kent McDonald, organist and choir director of St. James' Church, Birmingham. The organist was August Maekelbergh, choirmaster of St. John's Church, Detroit. Anglican chants were employed for the canticles and the participation of the congregation proved once more the value of this type of setting for the service music in large as well as small gatherings.

The choir showed the effect of careful training in the two anthems of the evening: "O how amiable" by R. Vaughan Williams and "The Convention Hymn"

written by Bishop Emrich and set to a melody of William Tan'sur by Mr. McDonald. The eight stanzas of the hymn have been given a variety of treatment by him, including one stanza sung *a cappella* and another in canon. To hold 500 singers together in singing a number *a cappella* is a distinct feat, and Mr. McDonald performed it with skill and a minimum of directing.

The organ used was an electronic instrument employing some seven speakers. Either the methods of producing tones by this method are improving or organists are learning to handle them with greater skill; for this instrument proved adequate both in tone and capacity and for supporting the singing of the congregation and choir.

The hymns of the service included: "O brightness of the immortal Father's face," "Awake thou Spirit of the Watchmen," "God of grace and God of glory," and "Triumphant Sion, lift thy head."

Processionals and recessionals at such services need to be headed by crucifers who are aware that they must move slow-

ly so that participants may leave their seats and form their lines in an orderly manner so as not to destroy the sense of worship generated by the service.

CORPORATE COMMUNION

Capacity Crowd

The unofficial "opening service" of the General Convention, the corporate Communion which traditionally begins the working days of the Convention, was celebrated on September 18th in St. Paul's Cathedral, Detroit. Bishops and deputies, together with delegates to the Triennial Meeting of the Women of the Church and visitors to the Convention filled the cathedral to capacity.

Presiding Bishop Lichtenberger cele-

brated the Eucharist, assisted by Bishop Emrich of Michigan and several other bishops and priests. Communicating the large congregation was facilitated by the use of side altars.

Music for the service was provided by the congregation, which sang hymns as they were announced. The Collect, Epistle, and Gospel used were those provided for the first service on Whitsunday.

THE ARTS

Evening of Music

by the Rev. JOHN W. NORRIS

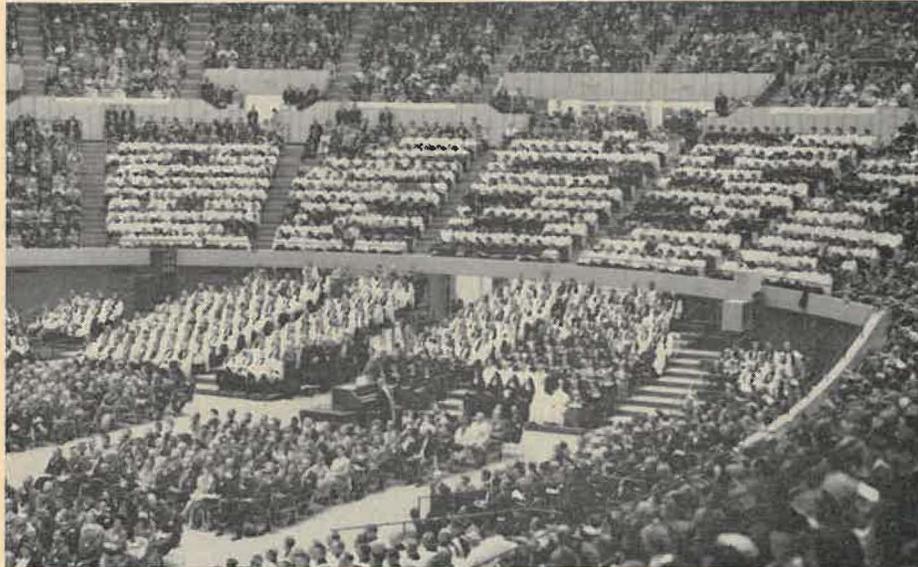
The beautiful Ford Auditorium in Detroit was filled on September 18th when the Detroit Summer Symphony Orchestra and the Washington Cathedral Choir presented an evening of music. The program was presented in honor of Presiding Bishop and Mrs. Arthur Lichtenberger.

The orchestra, augmented for the occasion by the first desk men of the winter orchestra, began the program with a spirited playing of the Mendelssohn Fourth ("Italian") Symphony in A major,

eral Convention to the state. He was followed by Mayor Miriani of Detroit, who extended the greetings of the city. Presiding Bishop Lichtenberger then presented to the Detroit *News* and radio station WMJ a citation for 40 years of broadcasting services from St. Paul's Cathedral.

The second half of the program was introduced by the Very Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral. As he finished speaking, the stage curtains closed and an elevator stage brought Washington Cathedral's choir of boys and men into view.

It was not an easy program. Music by Palestrina, Weelkes, Byrd, and Vulpius represented the classical school, while more modern composers were represented by works of Sowerby, Rorem, Holst, Rubbra, Vaughan Williams, and Effinger. Many of these write in today's idiom, with dissonances and difficult intervals. The choir, under the direction of Paul Calloway, handled each work with dispatch. Never at any time did they give evidence of the difficulty of the music. It was choral singing of the highest order.



McGill Photo

Opening Service crowd: Thousands of worshippers from across the nation.

under the baton of Valter Poole, associate conductor.

For the orchestra's second number, Mr. Poole chose a work by Benjamin Britten, "Variations and Fugue on a Theme of Henry Purcell." The theme is announced by the full orchestra at the beginning of the work. It is then restated, with variants, by each of the major choirs of the orchestra. This in turn is followed by 13 variations on the theme.

The effect is one of great brilliance, and the Detroit players gave the work a spirited and understanding reading. The Purcell theme was written about 1695 as part of the incidental music for "Abdelazar."

During the intermission Governor Swenson of Michigan welcomed the Gen-

If there could be any criticism of this half of the evening program, it would be that this was an austere program which might well have been lightened a bit by a number or two from the romantic school.

The audience was not deprived of participation. At the start of the program, it sang the National Anthem in a way seldom heard. The effect was electric. At the conclusion of the choral program, Mr. Calloway asked the audience to stand and join in the singing of the hymn, "At the Name of Jesus," set to the Vaughan Williams' tune, "King's Weston." This stirring tune brings forth the meaning of the words in a way in which more familiar settings fail to do. It was evident during the first stanza that many in the audience

did not know "King's Weston." But with each stanza the volume increased and by the sixth stanza the entire audience seemed to have learned it and was singing with joy and understanding.

Both Bishop Emrich of Michigan and Presiding Bishop Lichtenberger expressed appreciation for the evening of music, which replaced the customary reception. At previous Conventions, Church officials were kept standing for hours in a receiving line.

CPC

Indispensable Club

"Through its distribution of the printed word throughout the world as its function within the Church, the Church Periodical Club performs an indispensable mission," said Bishop Emrich of Michigan in an address to the triennial meeting of the CPC in Detroit.

"The real battle today," he said, "is the battle for the minds of men. The powers of darkness use the printed word far more than the children of light."

The three-day meeting started with a corporate Communion at St. John's Church, Detroit, on September 14th, which was followed by Bishop Emrich's address. The CPC, a cooperating agency of the National Council specializing in the supplying of new and used published materials to missions all over the world, devoted its afternoon and evening sessions on the first day to considering problems in the American Indian mission field.

Bishop Gesner of South Dakota said that idleness is the greatest of all the evils on the reservations — "the idleness of unemployed people drifting into all the various temptations that idleness encourages." He said it is the hope of the Church to integrate the Indian into the white congregation, but at the present time the Indian prefers to hear his own service in his own language in the fellowship of his own people.

Mr. Kenyon Cull, headmaster of St. Mary's School for Indian Girls, Springfield, S. D., said: "The Indians have been exploited in many ways but perhaps this generation is suffering from more problems than any preceding one."

Children come from all over the United States to St. Mary's. Mr. and Mrs. Cull work to re-create in their school a family atmosphere with emphasis on the protection of the child, as is customary in Indian homes. These children, he said, not only need an education, and medical and dental care, but a strengthening of the ideals and disciplines that will help them face up to modern problems. Most of the graduates of St. Mary's return to work among their own people as nurses or teachers.

Other speakers discussed St. Paul's University, Tokyo, and Alaska. Bishop Swift of Puerto Rico and the Virgin Islands spoke at a CPC dinner.

OPENING EVENTS

To Do the Lord's Work

The changing pattern of organization and structure of the Episcopal Churchwomen was emphasized Sunday evening, September 17th, when, for the first time, women delegates to the Triennial Meeting marched with their diocesan deputies in the processional at the opening service of General Convention in Cobo Hall Arena.

Mrs. Paul Turner, of Wilmington, Del., presiding officer, called the Triennial Meeting to order on September 18th, in Cobo Hall, saying that the women were present to do the work of their Lord; to make decisions both great and small.

Delegates to the Meeting were welcomed to Detroit and Michigan by Mrs. Henry Charles Dumville, Jr., president of the Episcopal Churchwomen of Michigan.

A show of hands early in the Triennial Meeting indicated that a large majority of the 482 delegates or officers present were attending their first Triennial. A welcome guest was Mrs. John Spaulding, who attended the meeting in Detroit in 1919 when the Woman's Auxiliary to the National Council came into being. Enthusiastic applause greeted the answer to roll call by women from outside the continental United States.

Miss Helene M. Schnurbush, director of religious education at St. Mark's Church, New London, Conn., brought greetings to the Triennial from the Association of Professional Women Church Workers, and introduced the officers of that organization.

Miss Frances M. Young, executive director of the General Division of Women's Work of the National Council, is attending her first Triennial Meeting. She was appointed to office two years ago, succeeding Mrs. Arthur Sherman, who retired January 1, 1960. Miss Young also serves as secretary of the Triennial Meeting, and is assisted by Miss Patra Conrad.

TRIENNIAL

Perennial Request

Once again the Triennial Meeting adopted a resolution urging that the General Convention approve a resolution to amend Article I, Section 4, of the Constitution by substituting "lay persons" for "laymen" and "lay person" for "layman." If adopted, this change would permit the election of women as representatives in the House of Deputies. Such a resolution has been presented a number of times before.

Other business of the Triennial Meeting was the approval of a recommendation from the General Division of Women's Work that a committee be appointed

to study and make recommendations regarding the bylaws of the Triennial Meeting and General Division of Women's Work, such recommendations to be made to the General Division of Women's Work, or to the Triennial Meeting of 1964. Membership on such committee shall not be limited to members of the General Division.

COOPERATING AGENCIES

Goals and Work

Delegates and visitors to the Triennial Meeting heard the goals and work of four cooperating agencies of the Episcopal Churchwomen explained on September 19th.

Girls' Friendly Society

Mrs. William Atkins, representative for the *Girls' Friendly Society* on the General Division, said that the GFS has invested in the Church's future by providing a Christian community in which every girl between the ages of 14 and 21 can discover for herself her role in the Church, but that without support the society cannot continue its work to help girls grow into responsible adults.

The "summer opportunities" program has given girls the experience of living and working in varying cultural and economic situations. For the last six summers qualified girls have served in areas from Alaska to Mexico, from California to Cuba. The GFS at present claims 20,000 girls, with 3,000 active participants.

Church Periodical Club

Miss Vivian Novak, representing the *Church Periodical Club* on the General Division of Women's Work, and reelected president of the CPC, gave a brief history of the development of the Church Periodical Club and its changing pattern of service. At its convention, held in Detroit the week preceding the Triennial Meeting of Episcopal Church women, a resolution was adopted stating that a study of purpose and structure would be made, to be reported to the 1964 convention.

The CPC does not duplicate the work of any Department or Division, but is affiliated with both the General Division of Women's Work and the General Division of Laymen's Work, and looks forward to a deepening relationship.

Daughters of the King

Introduced by Mrs. James Lyle Cassidy, newly elected president of the *Daughters of the King*, the history and purpose, as well as the value of the Daughters' work, was graphically portrayed by the Rev. Edward Merrow, of Virginia, chaplain of the Order, Mrs. Robert McKellar and Mrs. Russell Raney, in a short "dialogue" or skit.

The Daughters of the King is a sister organization to the Brotherhood of St. Andrew. Never a money-raising group, it must always be under the direction of the rector. It is careful to avoid duplication with other parish groups and seeks to supplement other parish organizations.

The Junior Order of the Daughters of the King trains girls for future service in the total life of the parish. Some 7,000 women in 341 chapters are active in the Church, with some 900 members in the Junior Order. Miss Geraldine Dettmann, of Detroit, is the Order's representative on the General Division of Women's Work of the National Council.

Episcopal Service for Youth

Mrs. Donald Pierpont, representative of the *Episcopal Service for Youth* on the General Division of Women's Work, said that the ESY serves as a liaison between community and Church. The care of troubled young people is of vital importance to the women of the Church and ESY offers a two-way line of communication, helpful to both agency and Church. In social service language, young people in trouble are called "clients" but in the language of the Church they are human souls and members of the Body of Christ. Since 1960 the Episcopal Service for Youth has been an integral part of the Department of Christian Social Relations of the National Council, although still retaining its own board of directors and corporate identity. Miss Flora Davidson, associate secretary of the Division of Health and Welfare, will be responsible for service to the Episcopal Service for Youth, member agencies, and other services to children and young people.

PURPOSES

Fresh Understanding

Changing Patterns is the title of the 25-page report which outlines the work of the General Division of Women's Work during the last triennium. In presenting this report, copies of which were distributed to the delegates, Miss Frances M. Young, executive director, said it had never been intended that women should become a separate organization.

During recent months the General Division has given serious study to the question of its purposes and responsibilities, and has drafted a proposed statement which will be presented to the National Council. At present the General Division believes its purpose is to: help women to a fresh understanding and awareness of the mission of the Church; help women and men understand and accept their role as laity of the Church; represent the women of the Church in the total program of the Church; be in touch with developments in the life and work of women in society; and counsel with the women of the Church, as new roles for them arise and new pattern and work emerge.

RACE RELATIONS

Most Are Out — Two Are In

All but two of the 15 Episcopal clergymen jailed on September 13th in Jackson, Miss. [L.C., September 24th], were freed on appeal bonds on September 19th. The Rev. James G. Jones, Jr., director of St. Leonard's House, Chicago, and the Rev. Robert P. Taylor, his assistant, elected to remain in jail for the time being.

The 15 clergymen — 14 priests and a deacon — had been arrested when they attempted, as a racially integrated group, to enter a segregated restaurant in the Jackson bus terminal. They were part of a Prayer Pilgrimage, sponsored by the Episcopal Society for Cultural and Racial Unity, from New Orleans to General Convention in Detroit. Five pilgrims remained, free, in Jackson to talk with local officials.

Seven other participants in the Pilgrimage went on to the University of the South, Sewanee, Tenn., and then six of them (one returned to Jackson) proceeded to Dearborn, Mich., for a meeting with the Dearborn Pastors' Union.

[The Rev. John B. Morris, executive director of ESCRU, had wired the mayor of Dearborn asking if he would meet with the pilgrims to discuss the community's housing practices. The mayor had not replied. Dearborn is reported to bar Negroes from living within the city limits.]

On Sunday, September 17th, after the seventh priest had rejoined the group, the pilgrims were received by Presiding Bishop Lichtenberger in his hotel room in Detroit.

The 13 who were freed from the Jackson jail flew to Detroit where they conducted a press conference on September 20th, after offering prayers of thanksgiving in the chapel at Cobo Hall. Fr. Morris said there that the group hoped to "bring to the eyes of the Church, through General Convention," the situation in the south and anywhere else where racial segregation is a fact. He said that, particularly in the south, Church institutions have lagged behind secular institutions in moving toward integration.

Money for the appeal bonds has come from many individuals, most of them Episcopalians, and some of them bishops or other clergy.

[Bishop Lichtenberger, on September 14th, recalled to press representatives a resolution passed by the 1958 General Convention calling upon all people to "work together, in charity and forbearance, toward the establishment, without racial discrimination, of full opportunities in fields such as education, housing, employment, and public accommodations." He went on to say, "I think these are brave men who are acting in a very cou-



Pilgrims in Detroit: From left (front), the Rev. Messrs. Boyd, Dickson, Hampshire; (rear), Zimmer, Fortna, Chapman and Samuel.

rageous way at a great cost to themselves."]

All 28 of the Prayer Pilgrimage participants signed a statement of their purpose and intent:

"To the Episcopal Church's 60th General Convention in Detroit:

"As priests of the Church, we have prepared this statement to interpret the message we bear to the General Convention by our journey from New Orleans. While we speak only for ourselves, we represent the concern of many more Churchmen: those who have given of their substance to make the journey possible and of their prayers to sustain us, and all others concerned that the Church be more truly itself.

"Our message is that the Church must become, in every phase of its life, that which by the grace of God it is — one holy fellowship, where racial barriers have been done away.

"We recognize and share in the Church's appalling failure to express this in its life. We are justifiably chided by the irreligious for the emptiness of our pronouncements. We are also aware that individual circumstances determine the immediate and direct steps to be taken by Christians in a particular place, but nothing can be allowed to blur for us what the perfect will of God is. We seek by our journey to express our common repentance and witness to His will.

"Since the Church is one, even as the nation is one, we rejoice that our number includes clergy from one ocean to the other, and from the Great Lakes to the Gulf. As members one of another in Jesus Christ, we recognize our responsibility for the health of His Church wherever the Gospel is planted; and as citizens of one country we reject sectionalism that would limit the active expression of love for oppressed brothers anywhere. At neither our starting point in the south, our destination in the north, nor in the larger areas they represent, have we any reason for complacency over the quality of Church life in which we all are involved or its effect in the general community.

"At the beginning of our journey, we saw

segregation in the body of Christ as found in some of the educational facilities we visited. We believe it to be tragedy that Church schools and colleges ever should have been closed to some, and a tragedy of immense proportions that they have lagged behind the state in the removal of racial restrictions.

"At the end of the pilgrimage we considered the more subtle and difficult question of separation, both within the Church and within the community. At a suburb of Detroit we conferred with local clergy on the role of the Churches in overcoming discriminatory housing practices. Men are forced to live in separate areas and they go to separate churches. Our 'separate but equal' parish system as it exists in the north as well as the south is partly a result of the housing pattern but also a contributor to it.

"Whether with the dying forms of segregation, or the elusive but equally fragmenting devices for the separation of Christ's Body in the community, Churchmen everywhere have work to do. . . . In places where our coming may have been regretted by some, we sought opportunities to confer with the clergy so that greater understanding might be had by all. We hoped to conclude our pilgrimage without interruption, but we could not enjoy the luxury of being exempted from consequences born out of our conviction that the Church is one, and that we, as Christians, cannot be divided according to the ways of the world. It is in His name that we have gone forth, and to Him we offer ourselves, our souls and bodies. In these days of world crisis, with darkening signs on all sides, may His Church, at least, be found faithful."

The statement was signed by the participants in the Prayer Pilgrimage:

The Rev. Messrs. Gilbert S. Avery, III, Lee Belford, Myron B. Bloy, Malcolm Boyd, James P. Breeden, David H. Brooks, Robert C. Chapman, John Crocker, Jr., Joseph Dickson, E. John Dorr, J. W. Evans, J. M. Evans, R. T. Fortna, Q. R. Gordon, James B. Guiana, W. Robert Hampshire, Cornelius DeW. Hastie, James G. Jones, Jack Malpas, John B. Morris, Robert L. Pierson, Morris V. Samuel, Jr., Geoffrey S. Simpson, Robert P. Taylor, William A. Wendt, Vernon P. Woodward, Merrill O. Young, Layton P. Zimmer.

ORTHODOX

Episcopalian to Observe

His All-Holiness Athenagoras, Patriarch of Constantinople and Primate of the Orthodox Churches, has requested the Presiding Bishop to send an observer to the Pan-Orthodox Conference in Rhodes, September 25th-October 1st. This will be the first such official conference since the one held on Mt. Athos in 1931. The Russian Church was not represented at this meeting, but will be present at Rhodes with a delegation led by Archbishop Nikodim.

The Presiding Bishop has appointed the Rev. Robert B. MacDonald, rector of St. Simeon's Church, Philadelphia, to serve as observer at the meeting.

DISASTERS

After Carla

With Hurricane Carla a bitter memory, the dioceses of Texas and West Texas have turned to clean-up and repairs.

Bishop Jones of West Texas has reported that all losses in his diocese were

covered by insurance. There were no injuries reported to Churchpeople, and no loss of life.

At Arkansas Pass, the Church of Our Saviour lost most of its roof, and there was some water damage. Repair costs have been estimated at \$2,000. At Grace Church, Port Lavaca, damage has been reported in the amount of \$1,500. The Conference Center at Rockport suffered only the loss of a screen door, and no damage has been reported to the churches in Corpus Christi.

The story was different in the diocese of Texas. There the winds battered and the waters flooded, causing large amounts of damage. The Rev. James L. Considine, Jr., rector of St. Peter's Church, Brenham, reported that, at press time, many parishes and missions had not been able to file estimates of damages to their church properties or to list their parishioners' losses. Water was still being pumped from some sections. There was no loss of life among clergy or laity. He reported:

"The Church of St. John the Divine, Houston, has been designated as the diocesan center for the distribution of clothing, blankets, and linens to families whose homes

have been destroyed. An appeal for these items has been made to every parish and mission in the diocese. At All Saints' parish in Baytown, the Rev. Peter Katt reports that 25 families, half of the families in his congregation, are homeless and with none of their personal belongings salvaged.

"The major point of damage to church property is at Texas City. Latest reports from there indicate that St. George's Church building suffered major roof damage from high wind, and that there was 30 inches of water inside the building. All records and all equipment has been lost due to encrustation from the sea water. The loss will probably be total — nearly \$100,000. The rectory is not so severely damaged; the loss may be repairable for about \$3,000. The rector, the Rev. Amos Carey, lost all personal belongings.

"At Palacios there is also major damage. Here the rectory was 30% unroofed; overall loss is estimated at \$13,000. St. Christopher's Church, Houston, had the novel experience of losing the roof of the church even before it was on. Parishioners were in process of laying the roof and were better than 80% completed when the winds came. Now they can start over again as soon as workers and materials become available. In the present emergency this alone is quite a problem.

"The diocesan campsite on the bay area,

Money for the NCC

Appropriations by the Episcopal Church to the National Council of Churches and other interdenominational organizations are partly of a general nature, but the majority are earmarked contributions to a specific activity of the interdenominational agency concerned. As such, they are included in the budget of the Department or Division responsible for this type of work in the National Council of the Episcopal Church.

A representative of the Episcopal Church Department usually belongs to the planning and policy body of the NCC unit receiving the appropriation. With officials of other Communions, as well as volunteers from the clergy and laity, he helps work out programs for the coöperative work of the Churches.

The NCC's Division of Christian Life and Work, which originates most of the pro-

nouncements in the social, political, and international area, receives no general appropriation from the Episcopal Church, although some of its subordinate units do. Through the Social Relations Department's budget, the NCC Division receives \$250 a year for the Department of International Affairs, \$750 a year for the Department of Racial and Cultural Relations, \$2,000 a year for the Department of Social Welfare, and \$1,000 a year for a Southern Project on Race Relations. These items are kept at the same level in the budget proposed by the National Council.

In addition, the Episcopal Church pays \$30,000 a year to the NCC for general support of the organization, and the budget for 1962 proposes a \$10,000 increase in this.

Other interdenominational agencies — including the World Council of Churches,

the American Bible Society, and others — also receive some assistance, and to make sure that the Church's representation is kept up, the travel expenses of delegates to interdenominational meetings are underwritten to the tune of \$10,000 a year (the 1961 figure is \$15,560, presumably because of the expense of travel to New Delhi, India, next December, for the World Council Assembly).

A large sum for World Relief and Interchurch Aid (\$373,522 in 1961; \$400,000 requested for 1962) goes primarily not to interchurch work, but to relief of human need all over the world without regard to religious affiliations. Since most of it is administered by the NCC's Central Department of Church World Service, it must be counted with interdenominational appropriations, but it adds up to a somewhat misleading total.

Interdenominational Appropriations in the National Council Budget

Including NCC* and travel items

Items	1960	1961	1962
Home Department	\$ 28,880	\$ 28,880	\$ 28,880
Overseas Department	27,253	26,829	26,329
Christian Education	15,150	15,150	15,150
Christian Social Relations	7,903	8,500	7,250
Promotion	17,200	16,200	12,200
Women's Work			1,500
Laymen's Work	500	500	500
Church Vocations	1,397	1,400	2,900
General	92,158	98,375	127,250
Total	\$190,441	\$195,834	\$221,959
World Relief and Interchurch Aid	\$373,522	\$373,522	\$400,000
GRAND TOTAL	\$563,963	\$569,356	\$621,959

*See separate breakdown of NCC only items in adjoining table.

NCC Appropriations in the National Council Budget

NCC Items	1960	1961	1962
Home Department	\$ 18,230	\$ 18,230	\$ 18,230
Overseas Department	19,853	19,429	19,929
Christian Education	13,950	13,950	13,950
Christian Social Relations	7,903	8,500	7,250
Promotion	11,200	11,200	8,200
Women's Work			1,500
Laymen's Work	500	500	500
Theological Education and Church Vocation	1,397	1,400	1,400
NCC Administration	30,000	30,000	40,000
Faith and Order		3,500	3,500
Total	\$103,033	\$106,709	\$114,459

Camp Allen, lost about 50 feet of land along its whole gulf frontage and had minor water damage. St. Barnabas' Church, Houston, lost a roof over its entire parish day school area (about 50' by 40') and one of the laymen of the mission returned the church sign, having found it floating down the street some four blocks from the church property. Damage at all other points is reported as minor or negligible.

The Rev. Walter Campbell, of the Episcopal Medical Research Foundation in Houston, was deputized by the Coast Guard to use his power boat in rescue operations. He is reported to have traveled up and down the canal between Houston and Texas City for 60 consecutive hours, helping to evacuate 600 refugees stranded without drinking water in a Texas City schoolhouse.

Bishop Hines of Texas reported that both clergy and laypeople "showed a sensitive and dedicated leadership in the hurricane-battered areas which I saw first hand on a 300-mile trek. These Church-people provided reassurance, relief, spiritual comfort, and hope to thousands. In many places the Church suffered with all who shared the ordeal, which made loss and death hourly companions. The Church will provide a stronger witness as a result."

Bishop Hines says that all hurricane relief contributions received by his diocese will be divided — half to be used to aid Episcopal families and for the repair of Episcopal Church properties, and half for persons outside the Church.

The diocese of Louisiana reported no storm damage to Church properties there.

Editor's Note: Contributions for storm relief may be sent to THE LIVING CHURCH. Checks should be made payable to THE LIVING CHURCH RELIEF FUND, and marked, "for Hurricane Carla relief."

And Now Esther . . .

As Hurricane Esther moved northward off the coast of the Carolinas in mid-September, the Rev. George B. Holmes,

rector of St. Paul's Church, Edenton, N. C., found it necessary to drive his wife to the hospital for the birth of their eighth child.

He and his wife made the 30-mile trip to Elizabeth City, N. C., amid winds up to 90 m.p.h. and against a stream of evacuees from the outer banks of the seacoast.

John Frederick Holmes was born 30 minutes after the arrival at the hospital. Besides the eight, the Holmes' have three adopted children and a godchild in their household.

No Church damage caused by Hurricane Esther was reported by press time.

NATIONAL COUNCIL

Financial Concerns

To achieve uniform financial record-keeping, the National Council, at its September 16th meeting in Detroit, approved the printing and sale of new parish cashbooks to parishes and missions, calling for bishops and other diocesan officials to promote their use.

Other action included approval of an annual salary increase of \$100 for unmarried missionaries; \$200 for married men. Also approved were the following Overseas Department appropriations:

An additional \$50,000 to buy automobiles for overseas staff; \$10,000 for printing 10,000 copies of a new Spanish edition of the Book of Common Prayer; \$15,000 to build a dwelling for the chaplain of St. Andrew's Priory School, Honolulu; \$15,000 to build a dwelling for the missionary priest at St. Christopher's Church, Kailua, Hawaii; \$3,000 to buy land for a new mission station in Utsu, diocese of Hokkaido, Japan; \$25,000 to build a dwelling at Monrovia for the treasurer of the missionary district of Liberia; \$30,000 to buy equipment for the science building and dormitory-dining hall at Cuttington College, Liberia; \$30,000 to build a staff dwelling on the Cuttington campus, and \$35,000 for a similar staff dwelling at the Bishop Ferguson High School, Cape Palmas, Liberia; \$10,000 to build a chapel and wards at the leper colony near

Holy Cross Mission, Bolahun, Liberia; \$7,500 for land and a rectory for Holy Trinity Church in Sao Paulo, Brazil; \$16,000 to buy land and build a missionary dwelling in Naha, Okinawa; \$20,000 toward building an episcopal residence in Mexico City; \$4,000 toward repairs to the Church of San Juan Evangelista, San Pedro Martir, near Mexico City; \$4,000 to buy a rectory at Pinheiro Machado in Southwestern Brazil.

Use of \$100,000 from the Church School Missionary Offering toward building a \$475,000 school in the Virgin Islands was approved. The remainder, it was explained, comes from an anonymous gift of \$275,000 and local contributions of \$100,000.

In the reorganized Home Department, [L.C., September 24th], of which the Rt. Rev. Daniel Corrigan remains director, the Division of Domestic Mission is made up of the former Divisions of Domestic Missions and Church Expansion, Town and Country, Racial Minorities, and the American Church Institute for Negroes. The Armed Forces and College Work Divisions remain unchanged. The new Division of Christian Ministries and Vocations was created to replace the former "unit of Church vocations." This Division will concern itself with the whole subject of training for the clergy and men and women Church workers. While it will be a "personnel reference service," according to Bishop Corrigan, it will not be a "personnel placement service."

CLERGY

Public Relations Man Dies

The Rev. Stephen Clarence Vern Bowman, 47, director of public relations for Seabury Press, died in Greenwich, Conn., on September 20th. He had been hospitalized for three weeks for a heart ailment, complicated by a virus infection.

Fr. Bowman, a priest of the diocese of Massachusetts, had been with Seabury Press in Greenwich, Conn., since 1956.

He was born in Mercer, Pa., in 1914. After being graduated from Denison University in 1939, he studied at Nashotah House, where he received the B.D. degree in 1942. He did advance study at St. Augustine's College, Canterbury, England, and the Institute for Analytical Psychology, Zurich, Switzerland. He was ordained to the priesthood in 1941.

In 1941 and 1942 he was vicar of Trinity Church, Waupun, Wis. He was curate at St. John's Church, Sharon, Pa., in 1942 and 1943, and was rector there from 1943 until 1948. He served as vicar of St. David's Church, Garland, Texas, in 1948 and 1949, and was associate rector of the Church of the Redeemer, Chestnut Hill, and chaplain of the Massachusetts Council of Churches at Hancock Village, Mass., in 1949 and 1950. From 1950 until he became associated with the publishing firm in 1956, he was rector of the Church of the Holy Spirit, Orleans, Mass.

He was a deputy to General Convention in 1943.



RNS

Hurricane Carla evacuees: "The Church will provide a stronger witness as a result."

State of the Church

Publication schedules being what they are, this editorial was written before General Convention had taken final action on any of the great issues coming before it. Thus, untrammelled by a knowledge of the Convention's decisions on all the weighty issues of relationships with other Churches — in the Philippines, in Spain and Portugal, in India and Ceylon, and in the United States as well — we are in a position to say objectively that this Convention will undoubtedly decisively influence the pattern of the Church's ecumenical relationships for many years to come.

Meanwhile, we are glad to have the opportunity to comment on important progress that is being made in a much less controversial field — the field that is known canonically as "the Mode of Securing an Accurate View of the State of this Church."

Following the instructions of the 1958 General Convention, the Committee on the State of the Church has produced a new standard parochial report form, which is now ready for current use. More detailed than the old form, it brings out hitherto unavailable information on capital funds, on performance in meeting quotas, on personnel — including vacancies on parochial staffs, both clerical and lay — on parish day schools, etc.

The report is also designed to be adaptable to modern data-processing techniques, with their incredible speed

and accuracy in sorting information to provide answers to specific questions.

A treasurer's manual has also been produced and will be ready for delivery at the time the new report forms are delivered, according to the Committee.

Everything depends, of course, on the faithfulness and completeness of the reports sent in by the parishes and missions themselves. If the new form is properly used, we are confident that the result will be of great benefit to the Church.

The statistics presented by the Committee to this General Convention (based, of course, on the old form) indicate substantial growth in most categories of Church life. Over a five year period (comparing 1960 figures with 1955), there has been a 13% increase in total membership (now 3,520,000) and in communicants (now 2,180,000). The number of clergy has increased by an even larger percentage — 18% — but against this must be balanced the 31% increase in non-parochial clergy as compulsory retirement makes its effects felt.

The Committee report, noting that candidates for Holy Orders have increased by only 9% and postulants have suffered a decrease of 11%, expresses concern about the danger of clergy shortage. However, there was one cleric to 321.23 communicants in 1955, whereas the 1960 figure was one to 318.24 communicants. While we recognize that a shortage may develop in the future unless the supply of candidates and training facilities catch up with Church membership growth, we do not believe that there is a serious clergy shortage today.

The past five years show declines of 5% in total number of Baptisms and 15% in adult Baptisms in spite of the growth in total membership. By contrast the number reported as "received" from other communions (principally from the Roman Catholic Church) has increased by a noteworthy 21%. About 7,000 were so received in 1960.

Financial figures show healthy gains in spite of the fact of continuing inflation at the rate of about 2% per year, which means that gains must be discounted by 10% to show genuine progress. Total receipts have gone up by 50% and total disbursements by 47%. Strangely enough, the Church apparently spent more than it received in both 1955 and 1960 (counting new investments as expenditures). In 1960, receipts were \$184,100,000 and disbursements were \$194,100,000, a difference of ten million dollars. Percentagewise, among large increases in disbursements were those for missionary quotas (60%) and assessments (57%), the smallest for parochial special purposes (41%) and new investments (43%). Comparisons with other Churches, however, indicate that the Episcopal Church is below average both in its total giving and in its missionary giving.

We look forward to an important gain in knowledge of Church trends when the new report form gets into use. Naturally, the process of establishing such trends cannot happen all at once. It is a matter of keeping good records over a period of years and then comparing them scientifically with each other. In the long run, however, General Convention will be in a much better position to make decisions for the welfare of the Church because of the reforms set in motion in the past triennium.

PAROCHIAL REPORT

Now, in a parish office, needing paint,
A secretary sets the record down —
Smiling to think with what profound restraint
The figures speak! Darkly the winter town
Is swept with rain that veils the sturdy walls
Of God's own House. Plodding its careful way
Her pencil counts . . . baptisms . . . burials . . .
Weddings . . . and confirmations . . . day on day.

How can such sober listing frame the story
More tender than men dream? She has no chart
To show the faces, touched to fleeting glory,
Unfurl the secret scripture of the heart.
Statistics pale before the need, the wonder
She has been witness to — the faith and pain,
Troubling the patient breath; love's muted thunder;
The voice of God's intention, speaking plain

To prayer and lack. She checks the final page:
Its columns accurate, its tally true
Of truths too small. How can their bishops gauge
A people's growing, from this sterile view,
Or dream the death that each is mounting to —
When no words trace
The sending down of grace
In any year, to any mortal place?

FRANCES STOAKLEY LANKFORD

LETTERS

Continued from page 3

of the meetings the six members present communicated their proposal to elect Dr. Sidener as a rector to the ecclesiastical authority. The ecclesiastical authority thereafter notified the vestry of approval of such election and at the meeting on February 7th the election of Dr. Sidener and the fixing of his salary and allowance was unanimously voted by the six members present. Later an instrument of presentation was signed by the Churchwardens and recorded in the diocesan archives and later the bishop conducted an institution of Dr. Sidener as rector.

The Appellate Division, affirmed by the Court of Appeals (3 N.Y. 2d 476), held that the provisions of Sec. 2 of Canon 11 of General Convention governed such an election and the two Churchwardens and four vestrymen constituted a majority of a vestry composed of two Churchwardens and nine vestrymen and, therefore, a quorum for the election of a rector (White & Dykman's *Annotated Constitution and Canons*, Volume 1, Cumulative Pocket Part 1958, p. 24).

The article in your issue is, therefore, inaccurate in stating that the Appellate Division upheld a decision supporting Mr. Melish and setting aside the election of the Rev. Herman Sidener, since both the Appellate Division and the Court of Appeals upheld Dr. Sidener's election.

JACKSON A. DYKMAN
Attorney

Brooklyn, N. Y.

Sadly Neglected Area

Bishop Carman's proposal for a "School for Bishops" [L. C. September 17th], makes delightful reading. At first glance, it would seem to provide a very complete curriculum. However, there seems to be one sadly neglected area. With no thought of belittling architecture or landscape gardening, perhaps they might be eliminated from the schedule to provide room for a complete course in church music. A study of pipe-organ design, space requirements, acoustics, etc., would round off this program of study. Imagine the prestige value of being able to sit down and dash off an organ specification for a new church!

Let's include, also, a general background in both choral and organ literature. The bishop will endear himself forever to the parish organist if he can comment intelligently on the performance of said organist's prize composition, which will doubtless be trotted out for the prelude the day the bishop visits. What a boon to the musical programs it would be if the bishop could suggest some new anthems, appropriate to the skills (or lack of them) which the local choir possesses. To round things out, there should be a course in vocal technique. It is obvious that the bishop should be a model for his diocese in the matter of intoning the service. Aside from the values mentioned, such a musical background would give the bishop a fine discipline in Christian charity. To have high musical ideals, and yet be able to hear, without flinching, the efforts of well-meaning but musically handicapped choirs — what a challenge!

GEORGE Y. WILSON
Organist-Choirmaster
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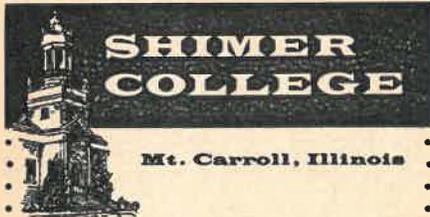
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BOOKS

Continued from page 4

worked-out volume. Whether Dr. Albright is actually a successful biographer is a little more difficult to determine, because I continually felt that he knew what Dr. Albright thought and felt about his hero without quite getting the reason why. For one minor example, we are told over and over again how busy and hard-working Phillips Brooks was, but we don't really know what he did beside write and preach sermons. There are also well-documented references to Dr. Brooks' influence and popularity without the substance being as clear as might be. One other point bothered me, and this was the title, *Focus on Infinity*. I never did discover what it meant — perhaps it was only an editor's idea of a good way to sell books.

When these criticisms have been made, it still must be said that Dr. Albright's biography will be interesting reading to those who, already knowing about Phillips Brooks, wish to have their acquaintance with him renewed.

CHARLES D. KEAN

Periodicals

CHURCH QUARTERLY REVIEW. July-September, 1961. S.P.C.K., Holy Trinity Church, Marylebone Rd., London, N.W. 1, England. Pp. 265-396. 7/6 (or about \$1 if ordered direct); annual subscription 25/- (or about \$3.50 if ordered direct). Current, July-September, 1961, number contains: "The Marcan Feeding Narratives," by Alan Shaw; "The Eucharistic Sacrifice" (cont.), by E. L. Mascall; "Unity of the Ministry," by Max Thurian; "Thomas Becket and Henry II," by David Walker; "Stephen Hales, D.D., F.R.S.," by A. E. Clark-Kennedy; "Language and Religious Experience," by Raymond Chapman; "Christian Education or Educated Christians?" by A. F. Bell; "Preaching the Collects," by Francis C. Lightbourn.

Books Received

LOVE IS A SPENDTHRIFT. Meditations for the Christian Year. By Paul Scherer. Harpers. Pp. x, 230. \$3.75.

THE IMITATION OF GOD IN CHRIST. An Essay on the Biblical Basis of Christian Spirituality. By E. J. Tinsley. Westminster Press. Pp. 190. \$4.

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Ordinations

Deacons

Los Angeles — On September 7, **John P. Fuller**, curate, All Saints' by the Sea, Montecito, Santa Barbara, Calif.

West Texas — On September 6, **Edward L. Fry**, to be in charge of Emmanuel Church, Lockhart.

Laymen

Dr. **H. F. Bunnell**, formerly acting superintendent of Eastern Washington State Hospital, is now superintendent. He is a member of St. Timothy's Church, Medical Lake, Wash.

Changes of Address

The Rev. **David L. Anderson**, Ph.D., is doing research in nuclear physics at Harvard University, while on sabbatical leave from Oberlin College. His address until July, 1962, will be 7 Swan Rd., Winchester, Mass. (He is associate professor of physics at Oberlin College and assistant at Christ Church, Oberlin, Ohio.)

The Rev. **Henry E. Batcheller**, retired priest of the diocese of Virginia, should now be addressed c/o 110 W. Franklin St., Richmond 20, Va.

The Rev. **W. Kirk Cresap**, formerly addressed at a box number in Richmond, may now be addressed at 920 Park Ave., Richmond 20, Va.

The Rev. **Eric Eastman**, formerly chaplain (Lieut. Col.) at Fitzsimons General Hospital in Denver, retired in March and is now living at 1612 Dole St., Honolulu 14, Hawaii.

The Rev. **Walter A. Henricks, Jr.** has completed a training period at Grady Memorial Hospital in Atlanta, and may now be addressed at Box 51, University Hospital, Charlottesville, Va.

The Rev. **William A. Opel**, Ed. D., who recently took charge of the new St. Thomas' Mission, McLean, Va., may now be addressed at 101 Brook Rd., McLean.

The Rev. **Joseph D. Redinger**, vicar of St. George Church, La Canada, Calif., has moved from Olive Lane to 4463 Commonwealth Ave., La Canada.

The Rev. **Alwin Reiners, Jr.**, who is now in charge of the new St. Bartholomew's Mission in Henrico County near Richmond, may be addressed at 9310 Three Chopt Rd., Richmond 29, Va.

The Rev. **Robert H. Shaw**, Ph.D., has had a change of number on College Ave. in Fredericksburg, Va., from 1718 to 825.

The Rev. **Wilbur M. Sims**, rector of the Church of the Messiah, Highland Springs, Va., should be addressed at 410 N. Daisy Ave.

The Rev. **John Sylvanus Haight**, retired rector of St. George's Church, Hempstead, L. I., N. Y., died on August 16th, at Sarasota, Fla.

Fr. Haight was born in Low Point, N. Y., in 1884. He received the B.D. degree from Bexley Hall, Gambier, Ohio, in 1911. After ordination to the priesthood in 1912, he served parishes in Ohio and New York. For 25 years, he was rector of St. George's Church, from which he retired in 1949. During vacancies in rectorships in Sarasota and Bradenton, Fla., he was a supply priest. He was the author of *Adventure for God*, *The Other End of the Garden*, and *Children's Sermons*.

He is survived by his wife, Grace Keenan Haight; a daughter, Mrs. David Boardman Owen, Eau Claire, Wis.; a son, the Rev. John Malcolm Haight, rector of Grace Church, Massapequa, L. I., N. Y.; another son, George S. Haight, Pleasantville, N. Y.; a brother, and a sister in Vienna, Austria.

John Ivan Ivanoff, former manager of In-the-Oaks, diocesan center of Western North Carolina, at Black Mountain, N. C., died on September 1st at Miami, Fla. He was 58 years old.

Mr. Ivanoff, who was born in Berlin, was from a family prominent in Tashkent, Turkistan, Russia before the revolution. He was graduated with a degree in agriculture from Cornell University. In Washington, D. C., he served with the C.A.A. and W.A.A. war training programs. He had been parish treasurer and vestryman of St. James' Church, Black Mountain, before moving to Florida last summer.

He is survived by his wife, Mrs. Maybelle Ivanoff of Miami, Fla., and his mother, Mrs. Olga G. Ivanoff, of Orlando, Fla.

Clutha Elizabeth Ralyea Leuthold, 68, died on September 4th, at Spokane, Wash.

At the time of her marriage to Walter M. Leuthold in 1954, Mrs. Leuthold was the widow of the Very Rev. Charles Eldridge McAllister, dean of the Cathedral of St. John the Evangelist, Spokane. Dean McAllister died on April 16, 1952.

Mrs. Leuthold was born in Elmira, N. Y. She was graduated from Vassar in 1915. She lived in Washington, D. C., Evanston, Ill., and Baltimore, Md., before coming to Spokane in 1932, and in Deer Park, Wash., from 1954 until last year. Active in the work of St. John's Cathedral, Mrs. Leuthold was a member of its St. Nicholas' Guild.

In addition to her husband, Mrs. Leuthold is survived by a daughter, Mrs. John E. Snoddy, and two grandchildren, all of Spokane.

Mary Elizabeth Penny, mother of the Rev. William Penny, of St. Joseph's Church, Queens Village, N. Y., and the Rev. Wilfred F. Penny, rector of St. James' Church, Prospect Park, Pa., died on September 10th at Brooklyn, N. Y.

Mrs. Penny was born in English Harbor, Trinity Bay, Newfoundland, in 1890. She married Joseph L. Penny in 1916, and lived in Chester, Harrisburg, and Johnstown, Pa., before moving to Brooklyn, N. Y., in 1927. Mr. Penny died in 1960.

ANGLICAN CYCLE OF PRAYER

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

October

1. Rangoon, Burma
2. Rhode Island, U.S.A.
3. Ripon, England
4. Riverina, Australia
5. Rochester, England
6. Rochester, U.S.A.
7. Rockhampton, Australia

DIRECTORY OF CHURCH SERVICES DURING GENERAL CONVENTION

DETROIT, MICH.

ST. PAUL'S CATHEDRAL
4800 Woodward Ave. at Hancock
Sun HC 8, 9, MP 11 (HC 15)
Daily MP 9; HC Wed noon

ST. ANDREW'S MEMORIAL Fourth & Putnam
Rev. R. L. Miller, r
Sun 8, HC 11, MP (HC 15)

CHRIST CHURCH 960 E. Jefferson
Oldest religious site in the city.
Rev. William B. Sperry, r
Sun HC 8, 9 (Cho, followed by breakfast) 11 MP.
Preacher Sept. 17, Rt. Rev. H. I. Louttit, So. Fla.;
Sept. 24, Dr. C. D. Kean, Washington, D. C. During
Convention Mon thru Fri HC daily 7:30. 12:15
Organ Recital and Int. Sandwich lunch available.
Tour of church, parish house and rectory (Sibley
House), the oldest house in Detroit.

ST. COLUMBA 1021 Manistique
Sun HC 7:30, MP & Ch S 9:15, MP 11; Wed HC 10

EMMANUEL
18430 John R. St., bet McNichols Rd. & 7 Mile
Rev. Charles Abele
Sun: HC 8, 9:15, 11

ST. JOHN'S Woodward and Vernor Highway
Sun HC 8, MP 11; HC Daily 7:30

ST. JOSEPH'S Woodward and Holbrook Ave.
Rev. Jos. S. Dickson, r; Rev. F. J. Haines, c
Sun: HC 8, MP & Ser 11
Outstanding Convention Speakers. Welcome.

MARINERS' On the Civic Center
Rev. Elmer B. Usher, r
Sun: 7:30 Radio, HC 8, MP & Ser 11, EP 5:15;
Wkdays: MP 7:15, HC 7:30, 8:30, 9:30, Noon
addresses at 12:10, EP 5:15

MESSIAH 231 E. Grand Blvd.
(10 Min. E. of Civic Center out Jefferson Ave.,
1 bl. N. of Belle Isle Bridge)
Rev. John G. Dahl, r
Sun: 8 (Low), 11 (High)

ST. PAUL'S MEMORIAL
Hubbell & Grand River Avenues
Rev. C. B. W. Maddock
Sun 8 HC, 9:15 & 11 MP; Tues 7:15 HC; Wed
10:30 HC

ST. PHILIP'S & ST. STEPHEN'S

14225 Frankfort Ave.
Rev. Wilfrid Holmes-Walker
8 HC, 9:15 MP, 11 MP

TRINITY Trumbull or Myrtle
Downtown, 1 blk. S. of Grand River
Sun HC 8:30, MP 11, 15 HC 11; Tues HC 10

WINDSOR, ONTARIO, CANADA

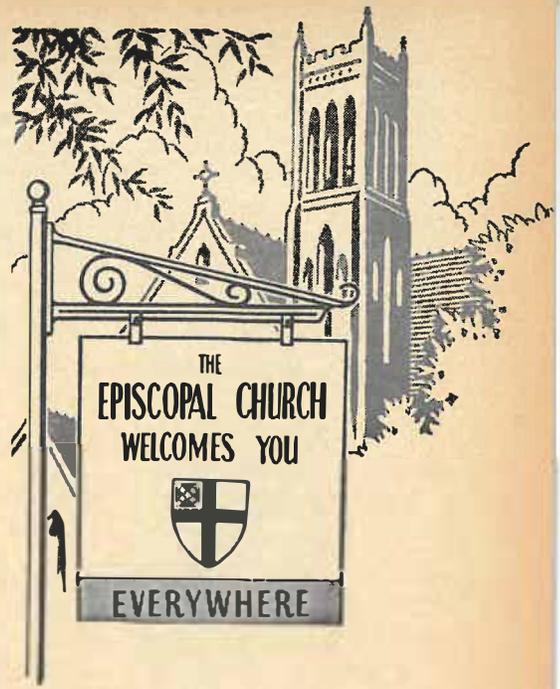
ALL SAINTS' City Hall Sq.
Sun HC 8, 9:15 & 11 (1st, 3rd), MP 11 (2nd, 4th),
EP 7. Daily Celebration 7 (Sun 8) during General
Convention.



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DETROIT, MICH.

CHURCH DIRECTORY

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**.



LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. Charles Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

ANSONIA, CONN.

CHRIST CHURCH 56 South Cliff St.
Ven G. Ross Morrell, r
Sun HC 8, Family Service 9:45, MP 11, IS HC 11;
HD & Wed 7:15 & 9:30

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 6; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45; EP 6; C Sat 4-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun: 7, 8, 9:15, 11; Daily; C Sat 4:30

FORT LAUDERDALE, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun HC 6:30, 7, 8, 9:15, 11; Daily 7:30, also
Mon 11:30; Tues 6:30; Fri 10; HD 6:30, 7:30,
11:30; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 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 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

ASCENSION

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

EVANSTON, ILL.

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

SEABURY-WESTERN THEOLOGICAL SEMINARY

Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses: 7, 8, 9 (Low Mass), 11 (High Mass);
Daily: 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson; Rev. T. J. Hayden; Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 Mat, Low Mass & Ser;
Daily 7 ex Sat 9; EP 5:30 Sat only; C Sat 5,
Sun 8:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S. Hayden,
canon; Rev. R. E. Thrumston, canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 9:30, 11:15; Daily 7, ex Thurs 10;
C Sat 4:30-5:30 & by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys: MP & HC 7:15 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC 11 Morning Service & Ser, 9:30 & 11,
Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 8 & 9, MP Ser 11; Thurs HC 12; Wed
HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS'

Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 10 Sung, other services as announced

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
139 West 46th St.
Sun: Masses 7, 9, 11 (High), Ev & B 8; Daily 7, 8;
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. C. O. Moore, c
Sun Masses: 8, 9 (Sung), 11 (Sol.); Daily 7:30 ex
Sat; Wed & Sat 10; C Sat 5-6

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

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays: HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30; Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15; Thurs 7, Fri 10, Sat 8, MP 12 minutes
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat
9:30, MP Mon, Tues, Wed, Fri 7:15; Thurs & Sat
9:15; EP daily 5; C Sat 4-5 & by appt

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11 (Sol), EP 5:30; Weekdays 7:45,
5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30,
Sat 12

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r

Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass daily
7 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;
Holy Unction 2d Thurs 10:30; C Sat 4-5

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL

23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
Samuel E. Purdy, Rev. Frederick McDonald, canons
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

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

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