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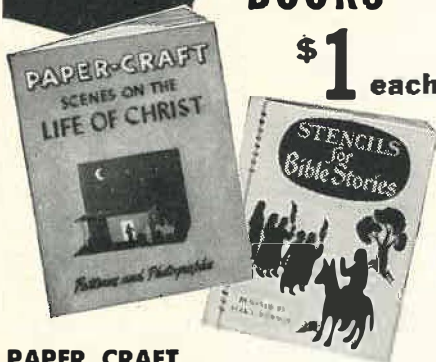
MEETING AND GREETING: Presiding Bishop and Mrs. Sherrill welcome Archbishop of Canterbury and Mrs. Fisher [see p. 10].

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Talks With *Teachers*

The Rev. VICTOR HOAG, D.D., Editor



What to Memorize

THE above is the title of a 24-page leaflet just published by the diocese of New Jersey in an effort to accomplish more and better memorization. Any even casual study of text books for the Church school reveals how uneven and how unplanned is this important area of memorizing. Some systems still ask that the pupil memorize a single Bible verse each week. It seems as though the editor, in a line-production system of writing the course, came upon his stock heading, "Something to memorize," and chose a verse associated with the lesson.

Other schemes provide far too much, making it unlikely that any child will learn the assignment, ever. Some plans suffer from the personal disposition of the editor who may stick to his repetitious way of requiring a poem-prayer each week. Again, some courses, especially those for older pupils, leave out all suggestions for memorizing, apparently leaving this to the teacher.

The old Christian Nurture Series had as one of its five strands, running through every course and lesson, the topic "Memory." The things assigned for learning were seriously intended to be done, and they were kept alive by the charts in the back of the book. There was not a different item each week, but a selection was to be accomplished over several weeks, and then reviewed, with other matter.

Christianity is distinctly a religion with a literature. While much of this is to be known by the instructed Christian for its content and meaning, there is yet much of it that serves to uplift and guide by the beauty of its exact words.

In careful study of what to have children memorize, the problem arose of separating a passage that was beloved by the adult committee because of life-long familiarity in a certain version — usually the King James — from the real meanings more clearly brought out by modern versions. To give an example, if anyone will read carefully the 13th Chapter of I Corinthians he will be moved at once by its familiar beauty of phrase. But if he will take the trouble to compare it with the passage in the Revised Standard Version he will be struck at first with the fact that he must put his mind to it to interpret each phrase for its real meaning. Missing the

lilt of the familiar King James, the first impression is of a sort of jolt, then a realization that here is something deeper than the words — here is the keen mind of St. Paul, giving the Church his analysis of the full meaning of Christian Love.

The second impression is that the new form has, very likely, just as much music and charm as the old, plus the greater clarity. Shall we ask our pupils to memorize the new Version, or require that they continue in the older form?

A more important consideration is, for what purpose should we require memorization? Clearly we should hope to equip our children with things to say in the great moments, all through life. Passages should be readily in mind for worship, all kinds of prayer, for helping others in need, for answering inquiries accurately, for meditation, and for the many moments when we just live with ourselves, and need winged words to fill the forefront of our mind.

The plan behind the leaflet mentioned is to provide selections suited for memorizing at certain grades—not too many, but the ones every Churchman should know, and know well. One motive is to provide a selection of items which will most likely be learned, under the average teacher, and by the general run of pupils. Exceptional zeal and feats of memorizing cannot cover up the fact that most of our children pass through their parish schooling with almost no permanent memory gems. They have practically no equipment for adult life.

One of our goals might well be to produce a generation of adults who were so familiar with certain hymn-poems, prayers, and Bible passages that their children might be imbued with the same by home repetition. The generation of the 1880's knew "Now I lay me down to sleep," and little else, and their descendants have suffered.

Preparing our children for life is surely part of our duty. To induce them to learn the best things—if only a few—and know them well, should be one aim of every vital teacher, guided by some semi-official memory schedule. Where we once had people who could recite all the "Golden Texts," we may hope to create a solid core of Church folk who know well an official Memory List.

The Right and Duty of a Bishop

SINCE it appears that a revision of Canon 47 relative to the respective parts to be played by the vestry and the bishop in the filling of vacant cures, may be proposed in the forthcoming General Convention, and in view of the fact that I have seen no defense set forth recently of the Canon as it stands, I venture to ask for the consideration of the matter from this standpoint especially as the undersigned will not be able to attend the Convention. (Since this letter was prepared I have received a copy of the brochure on the subject from Long Island).

Let me disclaim any special reference to any particular case on which I certainly could not claim qualification to offer any judgment and would not wish to do so.

The essence of the whole question is whether the bishop of the diocese should have the right and duty of a final decision (not the initial decision) in the matter of filling a vacant cure. As briefly as possible let me give these reasons in favor.

(1) The polity of the Church through the ages is in the affirmative: I must be content to quote briefly from our best authority, White's *American Church Law*:

"As originally all power and authority was given to the bishops and by them exercised for centuries, that power and authority rests in them today, except when surrendered by them, or taken from them by legislative enactment, or by a legitimate conclusion from such enactment."

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Then Dr. White adds:

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"It will not, I think be contended by anyone, that the Church of England, or the Church in America, has ever by any legislative enactment deprived the bishop of a diocese of his right to require that his consent shall first be obtained before a minister elected by a vestry of a parish shall become the rector thereof."

(2) The natural interpretation of the canon as it stands is that there can be no completed election until the bishop is satisfied that the proposed person is a "duly qualified minister," and this in the broad sense of being fully qualified in every way not simply that he is a valid minister in good standing, else the bishop would practically be simply a "rubber stamp" of the vestry and would not need "30 days" as is accorded him in making a decision.

The Office of Institution confirms this interpretation. While the use of the Office is not obligatory, being a part of the Prayer Book, it represents in the highest way the teaching of the Church. How, without hypocritical self-demeaning, could a bishop say this to a minister, whom in his heart he believes to be not really fitted for the position: "We do by these presents give and grant unto you, in whose Learning, Diligence, Sound Doctrine, and Prudence, we do fully confide, our Licence, and Authority to perform the office of a Priest etc. etc." Book of Common Prayer, p. 561.

(3) But once more, and more pragmatically perhaps, because as truth is found in the Bible because it is truth, and not truth because found in the Bible, so this final power and responsibility of the bishop is provided not because it is the polity of the Church, but it is the polity of the Church because it is needed. It is needed as a check on the action of the vestry. The bishop is often better informed and in better position to judge. I can say this from experience. He will of course generally function in a pastoral way in these and other matters, but so much is at issue here that in the very few cases that might call for it, he nevertheless should have the authority of veto—more often than not he will save the vestry from serious error.

This does not take away from the vestry the general right and power of initiative which they should have. It operates only in seldom and special cases, after which the initiative is restored to the vestry.

We need not refer to the arguments which are based upon a lack of truth and righteous judgment (e.g. "monochrome" diocese) on the part of the bishop. True he is not infallible—mistakes may occur. But surely the Protestant Episcopal Church is not intending now in its legislation to discount the normal and honest functioning of a bishop as set forth in the Office of Consecration.

(Rt. Rev.) ALBERT S. THOMAS,
Retired Bishop of South Carolina.
Rockville, Wadmalaw, S. C.

Ecclesiastical Discrimination

AN amendment to the constitution of General Convention has been introduced and referred to the various dioceses and districts, whether for vote or simply for information is not clear. But, be that

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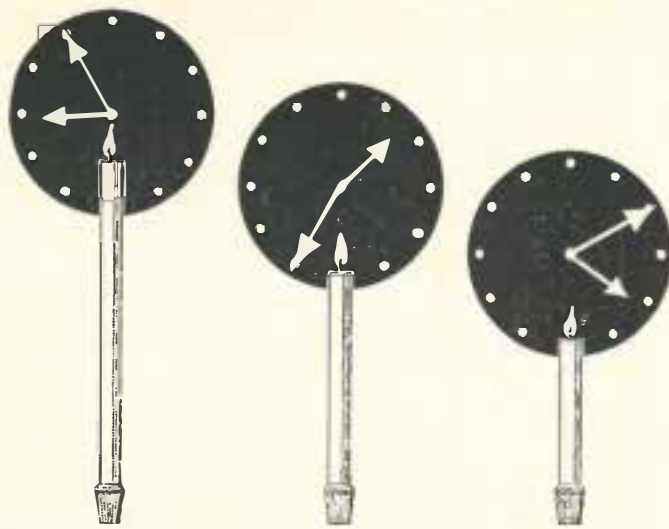
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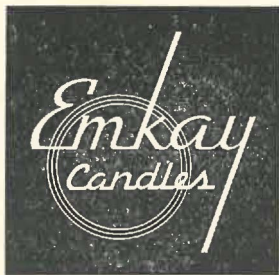
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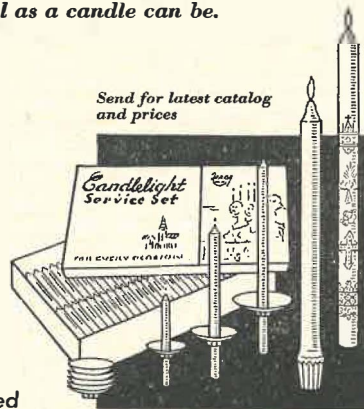


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The Living Church

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and the Thought of the Episcopal Church.*

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Things to Come

AUGUST						
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28	29	30				

August

31. 12th Sunday after Trinity.

September

3. Church Periodical Club, national triennial meeting, Boston, to 6th.
5. National Executive Board meeting, Woman's Auxiliary, Boston, to 6th.
National Council meeting, Boston, to 6th.
7. 13th Sunday after Trinity.
General Convention, Boston, to 19th.
Woman's Auxiliary Triennial Meeting, Boston, to 19th.
10. National Canterbury Association Convention, Medford, Mass., to 14th.
11. Triennial Youth Convention, Medford, Mass., to 14th.
14. 14th Sunday after Trinity
GFS United Nations Pilgrimage, to 21st.

LIVING CHURCH news is gathered by a staff of over 120 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.
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The Living Church

as it may, the effort on the part of the proponents looks like an attempt to constitutionalize ecclesiastical discrimination — a very bad principle. The matter should be decided on principle and not on sentiment, expediency, or fear.

Really, if those who proposed and introduced it have fears that retired bishops might cow the House by their numbers, they may as well put aside such fears at once; for only those possessed of private means, wealthy wives, or generous benefactors will hereafter be able to attend. For one, I can assure the House that those who, upon retirement, have to buy or rent a house and live on their pension, good as it is, will not have money enough, even if their health should allow, for mileage and meals, not to speak of incidental expenses.

I know of only two states of life in this democratic country in which an adult is deprived of the franchise, (1) Where he gets a *number* in place of a *name*, (2) the other where he is discriminated against on account of race or color. And I do not believe we want that condition to steal its way into the legislative assembly of the national Church.

Should the amendment prevail, the time might not be far away when some diocese would venture to disfranchise its non-parochial priests and deacons.

The civil government does not disfranchise a citizen on account of age, poverty, race, or religion, nor does it deprive its retired servants of their vote.

It may be that wisdom does lie with youth, but does understanding? After all, an old man is an important step in the ladder by means of which the young make the climb.

When leaving Buckingham Palace after being presented to the King and Queen at the last Lambeth Conference, one bishop was heard to remark, "I'm not going to wash that hand again, it has touched royalty!" Another retorted, "Then you do believe in Apostolic Succession!"

I wonder whether the proponents of the amendment in question have touched the hand of loyalty.

THOMAS JENKINS,
Retired Bishop of Nevada.
Port Orford, Ore.

Interpreting the Canons

THE Protestant Episcopal Church in the United States of America is composed of 74 dioceses and 13 domestic missionary districts, each of which contains a well disciplined administrative organization, and each of which is bound by the canons and resolutions adopted at the General Convention. However, each diocese and missionary district has exercised sovereign authority to interpret and enforce the canons and resolutions as its administrative officers have seen fit. In some cases there has been considerable conflict in the interpretation and enforcement of canons and resolutions, resulting in confusion and lack of confidence in the Church. One of the more glaring examples of conflict has been in the interpretation and enforcement of the Marriage Canon. The problem concerning the application of the Marriage Canon is nicely summarized in the following excerpt from *Ambiguities in*

the Marriage Canon by Bishop Robert Hatch, Suffragan of Connecticut:

"In its application, however, the canon has given rise to considerable range of interpretation. To some it appears to be highly restrictive, more so than what we have had in the past. To others it appears to be liberal, allowing the Church to remarry people who could not have remarried under the old canon. To some it appears to uphold the teaching that when a marriage is once valid it is indissoluble. To others it appears to allow the remarriage of persons whose former marriage, although once valid, was dissolved for reasons other than those listed in Canon 17 as the grounds for annulment."

The purpose of the canon which I propose to introduce at the General Convention in Boston is to set up a Churchwide committee to which the ecclesiastical authorities of all dioceses and missionary dis-



tricts can refer problems concerning the interpretation and enforcement of all canons and resolutions of the National Church. Such a committee would consist of bishops, presbyters, and laymen, who would probably be chancellors. It would answer inquiries and, on important matters, promulgate and publish opinions which would be collected and, from time to time, issued in book form for the guidance of clergy and laity. Such a committee has long functioned as a valuable arm of the American Bar Association.

ROBERT T. McCracken, Chancellor,
Diocese of Pennsylvania,
and deputy to General Convention.
Philadelphia, Pa.

Bishop of Rio Grande

YOUR suggested title ("Bishop of the Rio Grande") is indeed appropriate foresight. We shall anticipate an issue of THE LIVING CHURCH when the question mark will not be placed after the cutline under the picture of Bishop Stoney [L.C., July 27th].

Upon returning with my family to live again in New Mexico after nine years absence from our home state, discussion of religious activities here came to the fore with Paul Horgan, author, now completing one of the river series books on the Rio Grande, whose recent *Devil in the Desert* (Longmans) — relating to the last hours of a priest of the lower Rio Grande — is being widely read. Mr. Horgan remarked: "We have the two most glorious ecclesiastical titles in the United States: The Archbishop of Santa Fe and the Bishop of the Rio Grande."

These are historically important to Christendom. As early as 1540 priests were accompanying Spanish exploring expe-

ditions in the Southwest. But more significant to the mission field is the fact that, before religious services were held by the Pilgrims of the Atlantic coast, missions were being established in the Rio Grande valley, from what is now El Paso, Tex., to Santa Fe (The Royal City of the Holy Faith of St. Francis), the northern capitol of New Spain from which the mission field spread.

In his chronicle on the entrance of Onate in 1598, Villagra writes of the worship of the colonists which led to mission activity. Benavides, in his report to the Spanish crown, after his visit (1625-30), describes the arts which were being taught in the missions. In 1952 it is difficult for us to realize that, at Santo Domingo, on the banks of the Rio Grande, an office of the inquisition was in operation in the 17th century. With all, the Rio Grande valley remains the oldest mission field in our nation.

So, speaking for a New Mexico family, we hope that the very appropriate designation of the diocese of the Rio Grande will be approved when the missionary district of New Mexico and Southwest Texas becomes a diocese at the 57th General Convention in September.

RUSSELL VERNON HUNTER,
Director, Roswell Museum.
Roswell, New Mexico.

Our Lord's Words on Divorce

MAY one inquire why it is that the perennial discussion as to whether it is *always* wrong to marry a new spouse after divorce proceeds as if the issue were one of general morality or ethics, while our Lord's saying on the subject is not mentioned.

Our Lord said that man and wife are one flesh and can not be separated by divorce, with the result that one who puts away his wife and marries another is an adulterer. This no doubt is an inconvenient saying in these days, but that surely does not justify putting it out of consideration. It was an inconvenient saying when it was uttered, so much so that St. Peter's comment was that if that is so it is not good for a man to marry.

Why is our Lord's saying ignored in these discussions? Why, indeed, is it not always the one subject of discussion? Surely in the Church the one question must be as to His meaning. If He meant that every marriage is incapable of dissolution and therefore every marriage to a new spouse after divorce adulterous, then adulterous it is, for His Church. And surely His Church acts disloyally if it condones what He condemns.

If our Lord did not mean that every marriage after divorce is adulterous, what did He mean? Perhaps His meaning may be open to discussion. But whatever He meant, that His Church must stand by, wherefore His meaning is the only possible subject of discussion in the Church. It is distressing to observe Churchmen including especially bishops approach the subject as one of general morality or ethics as if our Lord's pronouncement were so much irrelevant chatter. Possibly these people are averse to facing the one true issue because they do not know how to make much

of an argument about our Lord's meaning.

It is too bad that this very pressing matter should be persistently rested on what, for the Church, certainly is a false issue, as if the Church might disregard her Lord's statement.

EDWARD N. PERKINS,
Attorney.

New York City.

Appreciation

THROUGH the pages of THE LIVING CHURCH as a subscriber and regular reader I desire to express grateful appreciation for your splendid support and news items concerning the Brotherhood of St. Andrew. The recent growth and greatly increased desire for the Brotherhood has been due in no small measure to the publicity received through the pages of our various Church publications. The LIVING CHURCH is no exception.

While our own publication, *St. Andrew's Cross*, does reach our membership and many friends, vast numbers of our clergy and laity have learned of the Brotherhood and its purpose through news articles and photographs used in your publication. Many of our inquiries have come to us because of your support.

This appreciation is made not only personally but as general secretary on behalf of the entire Brotherhood membership everywhere. This expression is made just prior to my leaving the Brotherhood officially in order to work with Bishop Gray in the diocese of Connecticut, in youth and laymen's work. Obviously I am not leaving entirely for I shall continue as a member of the BSA National Council from Connecticut and chairman of our Junior Division Committee.

In addition to the valuable help your publication has meant to us nationally, I think you should know too that during the past few months work is being promoted and begun by the Brotherhood of St. Andrew in Costa Rica, Panama, Brazil, and Mexico. We hope shortly to have our handbook printed in Spanish. Indeed we are slowly but surely becoming a spiritual force internationally.

Again, I greatly appreciate your helpful and valuable support.

MORTON O. NACE,
General Secretary,
The Brotherhood of St. Andrew
in the United States.

York, Pa.

Bishop

A LETTER to The Question Box [L. C., May 25th] asks what is the correct method of address when speaking to one of our bishops.

In company with the writer of that letter, I too have often felt the awkwardness of the customary "Bishop, - - -"

When, as is the case in this country, a mayor is addressed "Mr. Mayor;" the president, "Mr. President;" a judge, "Your Honor;" often the pastor of a church, "Mr. Rector;" why must our Right Reverend Fathers-in-God be so bluntly called to attention?

HUGH McEDWARDS.
Great Neck, N. Y.

This week's first-hand report of opening events at the history-making Lund conference on Faith and Order comes to Sorts and Conditions from Clifford Morehouse, who is a delegate.

SOME 250 official delegates and nearly as many visitors gathered in the historic Cathedral at Lund, Sweden, August 15th, for the opening service of the Third World Conference on Faith and Order. Standing in the tradition of the previous Faith and Order conferences at Lausanne in 1927 and at Edinburgh in 1937, the present conference is under the auspices of the World Council of Churches, and its findings will be presented to the second General Assembly of that federation, to be held in Evanston, Ill., in 1954.

REMINDING delegates that the conference opened on "the festival of the Dormition, the oldest feast of the Blessed Virgin Mary," Bishop Lakdasa De Mel of Ceylon (Anglican) said in his sermon, "We give thanks to God for the example of her great obedience, for which all generations shall call her blessed." As a representative of the "younger Churches," he called upon representatives of the older Churches to catch their vision of the necessity of Christian unity, and for "a consuming desire to bring the glory of the nations into the Kingdom of God by building up all flesh into the Sacred Humanity of Jesus Christ."

IN A SECOND SERMON at the opening service, General Superintendent Dr. Gunter Jacob, of the German East Zone, likened the present period in Christendom to the Israelite Babylonian captivity, and stressed the message of hope voiced by Isaiah. "Being Christ's servants," he said, "we cannot be servants of worldly powers, their ideologies and programs; servants of a certain nation, or race; or of West or East." The service was arranged and conducted by Bishop Ivan Lee Holt, American Methodist.

THE OTHER GREAT SERVICE of the opening days was the "High Mass with Communion," celebrated according to the rite of the Church of Sweden in Lund Cathedral on Sunday, the 17th, to which all delegates were invited. The Cathedral was filled, with parishioners, delegates, and visitors, about half of whom received Holy Communion. Earlier the same day, in the crypt of the Cathedral, an Old Catholic celebration was held, at which Anglicans also were invited to communicate. Thus some of the Anglicans made their communions at the earlier old Catholic service and some at the Swedish one, though all attended the latter.

AFTER AN ADDRESS of greeting by Archbishop Yngve Brilioth, Primate of Sweden, the Conference organized with his election as president, and election of Dr. Douglas Horton, American Congregationalist, as vice president. The reports of the theological commissions, which have been at work for several years, were then formally presented by Dr. Leonard Hodgson, theological secretary, who pointed out that these were only a

starting point for discussion, and that the Conference would be expected to formulate its own report.

EMPHASIZING the centrality of the question of the nature of the Church for all discussions, he posed as the basic question: "How far are the various conceptions of the Church which we bring with us reconcilable so as to be tenable together in one united Church? . . . What if the unity which God wills for His Church be a unity which, like His own unity, we have not yet conceived in our minds? What if it be a unity which the Church has to become in fact, in order that its members may begin to understand it in thought?" Somehow, Dr. Hodgson emphasized, we must find points at which we can break through the present divisions and blaze a new trail toward unity, perhaps in some manner not previously conceived by us.

REPRESENTATION OF CHURCHES is somewhat different from that at previous Conferences on Faith and Order. The political situation is shown by the absence of delegates from Soviet Russia and Communist China, though there are members from Communist Hungary and Czechoslovakia, and from the East Zone of Germany. The Orthodox are represented only by Archbishop Athenagoras, Exarch for Central and Western Europe, who is a World Council President, and by the Russian Orthodox Church of America.

Clifford P. Morehouse.

GENERAL CONVENTION is a three-ring circus (House of Bishops, House of Deputies, and Woman's Auxiliary) with many sideshows — meetings and exhibits of official and unofficial Church organizations. One of the liveliest sideshows in past years has been the program of the Episcopal League for Social Action, a voluntary organization of Churchmen devoted to improving the social order. Leading members of ELSA occasionally get named in periodicals devoted to ferreting out dissatisfaction with America's economic system. At this General Convention, ELSA will conduct a series of film-forums, at noon each day, September 9th to 13th, at the Huntington Avenue YMCA. Documentary films, some of them on controversial topics, will be followed by informal discussion.

THE SUNDAY OFFERING was stolen from St. John's Church, Elizabeth, N. J., August 18th. The money was in a safe in the church vestry, and had not been counted.

ON OKINAWA, the Church's newest missionary area, a new church has just been opened in Nago. The mission staff has been augmented by four Japanese theological students during the summer. The mission has just gone through a typhoon which ruined the chapel altar in Mihara, Fr. Godfrey reports. While the typhoon was blowing, he and seven Okinawans were driving south from Nago singing, "Keredemo watkusi wa osoroshii deshita — honto ni" — which is apparently an Okinawan version of some rousing hymn.

Peter Day.

TWELFTH SUNDAY AFTER TRINITY

GENERAL CONVENTION

TELEVISION

Archbishop to Preach

The Archbishop of Canterbury,¹ the Most Rev. Geoffrey Francis Fisher, will preach at Old North Church, Boston, at 11 AM (EDS time) Sunday, September 7th, the day of the opening of General Convention. The service will be telecast over WBZ-TV. Presiding Bishop Sheril and Bishop Nash of Massachusetts will take part in the service, as will the vicar of the church, the Rev. Charles Russell Peck.

This is the second time that Dr. Fisher has visited this country since he became archbishop, the other time being a visit he made to the 1946 General Convention in Philadelphia.

Under the present arrangement, the

telecast can only be seen in New England but it is hoped that it may be picked up on a national hook-up.

ISSUES

The Budget

A missionary, educational, and social program requiring a budget of \$5,805,-659.86 per year for 1953, 1954, and 1955 will be presented by the National Council to General Convention in a joint session¹ of the House of Bishops and the House of Deputies, September 9th. The increase of \$610,000 over the current budget will provide \$300,000 more for domestic missions, \$130,000 more for foreign missions, \$54,000 more for Christian education, and \$40,000 more for Christian social relations.

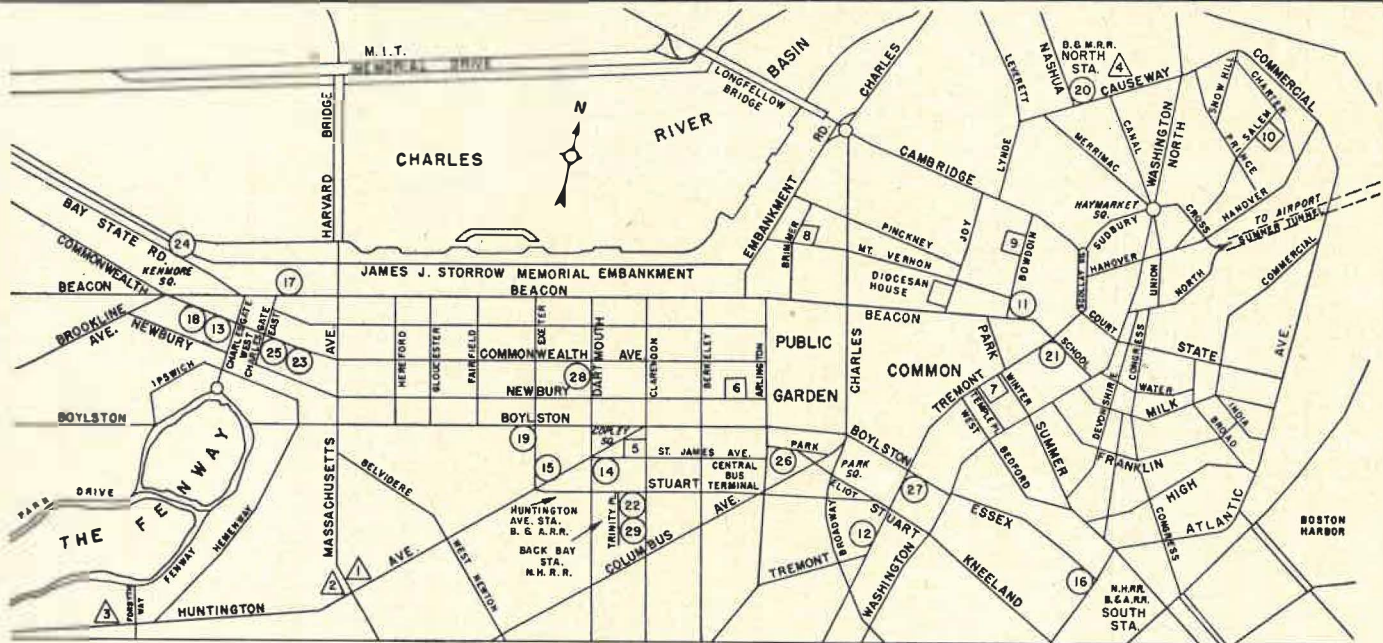
The consideration and adoption of this budget, with changes made by the Convention, will probably be the most important piece of business done by the meeting in Boston, September 7th to 19th. However, as governing body of the Church, the Convention will have many other matters to consider.

Pastoral Relations

Most controversial issues will probably be amendments proposed to Canons 46 and 47, on the relations between rectors, vestries, and bishops. [See p. 9; also, L.C., May 25th.]

Unity Proposals

Proposals for unity with other Churches, for ten years a hotly contested feature of General Convention, are not expected



DOWN TOWN BOSTON

Meeting Places △

- (1) Horticultural Hall (House of Bishops)
- (2) Symphony Hall (House of Deputies)
- (3) Museum of Fine Arts (Official Reception)
- (4) Boston Garden (Opening UTO Services)

Churches □

- (5) Trinity Church
- (6) Emmanuel Church
- (7) St. Paul's Cathedral
- (8) Church of the Advent

- (9) St. John the Evangelist
- (10) Old North Church

Hotels ○

- (11) Hotel Bellevue
- (12) Hotel Bradford
- (13) Hotel Braemore
- (14) Sheraton Plaza (Auxiliary Headquarters, formerly Copley Plaza Hotel)
- (15) Copley Square Hotel
- (16) Essex Hotel

- (17) Fensgate Hotel
- (18) Kenmore Hotel
- (19) Lenox Hotel
- (20) Manger Hotel
- (21) Parker House
- (22) Pioneer Hotel (Women)
- (23) Puritan Hotel
- (24) Shelton Hotel
- (25) Somerset Hotel
- (26) Statler Hotel (Convention Headquarters)
- (27) Touraine Hotel
- (28) Vendome Hotel
- (29) University Club

TUNING IN (Background information for new L.C. readers): ¹Archbishop of Canterbury is the primate (chief bishop) of all England and the primus inter pares (first among equals) of all Anglican bishops, including the Episcopal Church in the

U. S., and Churches in Scotland, Ireland, Wales, Canada, Australia, and other countries. ²Though the two Houses meet together to hear certain important reports, they separate for debate and voting on them.

to be an issue this year. The Joint Commission on Approaches to Unity is working on problems of intercommunion with the Methodist Church, but does not ask the Convention to take any specific action in this field.

Study of National Council

A resolution[¶] from the diocese of Michigan will ask the Convention to "cause a study and evaluation of the work and the expenditures of the National Council to be made by a disinterested body with instructions to such body to submit its report, with recommendations, at the triennial Convention in 1955."

Quotas

A changed method of calculating the missionary quotas of the various dioceses and districts will be proposed by a Joint Committee of the two Houses. Effect of the change will be to use average current expenses of the last three years instead of the last six as the base and to reduce the amount of loading for dioceses that contain large parishes.

Marriage Canons

New canons on marriage adopted in 1946, after a generation of controversy over proposals to "liberalize" or "tighten" the old laws regarding remarriage after divorce, still remain the "miracle" they were called at the time of their virtually unanimous adoption. A Commission to Report Recommendations as to Amendments to the Canons on Holy Matrimony does not recommend any changes at present, but proposes that it be continued and that it prepare for submission to the 1955 Convention such "editorial alterations" as may be needed "to correct infelicities of expression."

Intinction

Another hardy perennial controversy will probably be brought to a vote in the form of a recommendation from the Standing Liturgical Commission that the Prayer Book be revised to permit the administration of Holy Communion by intinction as an alternative to the present method of receiving each kind separately.

Historical Archives

Less controversial, but equally important matters will be dealt with by the Convention. The Church Historical Society requests that the Convention authorize it to appeal for \$100,000 for adequate care of the Church's historical archives. [See page 11.]

TUNING IN: ¶Resolutions come before General Convention in various ways. Any individual bishop or deputy may introduce a resolution on any subject; commissions and committees appointed by the last Convention report their recommendations;

Anglican Congress

The Joint Committee to Arrange for the Pan-Anglican Congress reports that the worldwide meeting of bishops, clergy, and laity of the Anglican communion will be called "the Anglican Congress" (no pan) and that it will be held in Minneapolis, Minn., August 7 to 16, 1954, on the general theme, "The Call of God and the Mission of the Anglican Communion." Anticipated costs will be \$150,000, and the Committee asks General Convention to raise \$50,000 of this sum by assessment on the dioceses. The



BUNKER HILL MONUMENT
Point of interest in Boston.

Congress Committee asks General Convention to appoint a Solicitations Subcommittee to raise the additional \$100,000 needed.

Convention Organization

Far-reaching changes in the organization of the House of Deputies of General Convention are recommended by the Joint Committee to Study the Structure and Organization of General Convention. The Committee recommends that the number of deputies from each diocese be reduced to three in each order, instead of the present four. The Committee also recommends that on a vote by orders, in which each diocese has one vote for all its clergy present and one vote for all its laity present, an equally divided vote should count one-half for and one-half against the question except on amendments to the Constitution or the Prayer Book. On such amendments,

and dioceses, parishes, and official and unofficial Church groups may address memorials and petitions to the Convention. ¶Another Committee on the Canons, to work for unity of interpretation, is proposed by a Pennsylvania deputy (see p. 5).

divided votes would be counted in the negative as they have been in the past.

Among numerous other recommendations of the Joint Committee, the most important are proposals for the Convention to pay the expenses of the host diocese up to \$50,000 and the travel expenses of bishops and deputies up to 5 cents a mile. The additional expense can be met, the Committee believes, by assessing the dioceses 10 cents per communicant per year (approximately \$170,000) instead of \$8.00 a year per clergyman (approximately \$52,000). Only such portion of the \$510,000 thus authorized every three years as is actually needed will be assessed. In addition to paying the expenses of General Convention and its committees and commissions, the assessment pays the salary of the Presiding Bishop and supplements the incomes of bishops who have been compulsorily retired because of age.

One of the most significant changes proposed in the organization of the House of Deputies comes from a different Commission — The Joint Commission to Consider Giving the Women of the Church a Voice in the Legislation of the General Convention.

The Commission recommends that women be eligible for election as lay deputies, and that the relevant passages in the Constitution be amended to read, "Lay Deputies, men or women." A minority disassociates itself from the report but agrees to present the resolution appended "since they believe it clearly states the question on which General Convention must make its decision."

Social Action

Ten resolutions on social and political subjects will be presented to the Convention by the Joint Commission on Social Reconstruction [see p. 10].

Name of Church

In addition to its report on intinction, the Standing Liturgical Commission will present recommendations on a number of significant topics [see article by Bishop Oldham, p. 17]. The Commission indicates that proposals to change the name of the Church to "the Episcopal Church" do not fall within its field, viewing this problem as a constitutional, rather than liturgical matter.

About the Canons

A Joint Committee on the Constitution and Canons, ¶ "to receive, collate, and originate recommendations with respect thereto," is proposed by the Committee on Structure and Organization.

Clergy Pensions

All proposals for radical changes in the clergy pension system of the Church are advised against by a Joint Commission on Clergy Pension Plans and Clerical Salaries. Pointing out that there is nothing wrong with pensions that decent salaries would not cure, the Commission says that inclusion of the clergy under social security would bring temporary gain but ultimate loss. However, it does not recommend that the Church speak against a permissive inclusion of ministers in the federal social security program because many other Churches do not have a pension system as satisfactory as the Church Pension Fund.

Theological Education

A series of eight important conclusions is arrived at by the Joint Commission on Theological Education in its triennial report. In resolutions presented for adoption, the Commission asks the Church to endorse promotional efforts for the seminaries, especially for the Church Divinity School of the Pacific and the Seminary of the Southwest in Texas; to call upon every parish to observe Theological Education Sunday; to ask dioceses and parishes to provide scholarship funds for their theological students; and to provide the Commission with a budget of \$15,000 for the three years so that it may make continued surveys of the problems of clergy shortage, serve as a continuing agency to stimulate interest in the seminaries, and cope with its correspondence load.

Other Problems

Among other subjects to be dealt with by General Convention are reports on Church architecture; ecumenical relations; Forward Movement publications; the General Theological Seminary; Church Music; Aid to the Orthodox Church; and many other subjects. One missionary district — New Mexico and Southwest Texas — awaits admission as a diocese.¹ Another missionary district — Spokane — awaits the election of a successor to Bishop Cross, who has retired but is temporarily serving as Bishop in charge. All retired Bishops await the decision of General Convention as to whether they shall be deprived of the right to vote in the House of Bishops.

The ever-nearing date when not only bishops but priests must retire from "any remunerative parochial or administrative position in the Church" (January 1, 1957) caused Bishop Davis, President of the Church Pension Fund to propose, in an article entitled, "Clergy on the

Shelf" [L.C., June 8th], that a Commission be appointed to consider the predicament of the retired clergy and the predicament of the Church without them. The plea has been taken up by other voices since Bishop Davis's death on June 6th, and will probably be brought before General Convention.

The election of a Bishop for the Armed Forces, serving as a suffragan to the Presiding Bishop, has advocates among service personnel, although it has not received official support from Church headquarters.



Boston Chamber of Commerce
OLD NORTH (CHRIST) CHURCH
One of oldest Boston churches.

MINISTRY

Hiring, Firing, but No Fitting

Two problems of the relationship between rectors and parishes will come to the attention of General Convention, according to preliminary indications. One concerns the steps to be taken in a dissolution of the pastoral relation — i.e., removal of a rector from a parish. The other concerns the procedures to be followed in calling a new rector.

There is a Joint Commission on Clergy Placement, appointed by the 1949 General Convention, but since the Convention failed to provide it with an appropriation for expenses it has not met during the triennium. Its field of study was intended to be the question of finding the right man for the right place and the right place for the right man. Proposals now under consideration view the

matter from a somewhat different standpoint: the question whether Church law should give the bishop power to veto the vestry's choice of a man.

Under present canon law, the bishop must be satisfied that the priest chosen as rector of a parish is a "duly qualified Minister" before his election by the vestry is final. In some dioceses this phrase is interpreted to mean that the bishop has an absolute power to veto any choice he considers unwise. In others, it is interpreted more narrowly to mean only that the priest in question must be technically in good standing.

A practical case of the problem is that of the Rev. William H. Melish, who has been called as rector by Holy Trinity Church, Brooklyn, N. Y., but has not been approved by the bishop. Mr. Melish's father, the Rev. Dr. John Howard Melish, was removed as rector of that church by the bishop in 1949 because the then vestry objected to his son's activities in pro-Communist organizations as disruptive to the parish. Dr. Melish refused to discharge his son as his assistant, and the vestry petitioned the bishop for relief. The bishop granted the petition, and his decision was upheld by the secular courts.

While the case was pending before the bishop, Dr. Melish as rector could decide who were and were not parishioners qualified to vote for new members of the vestry. In a comparatively short time, a new vestry was elected which upheld the position of the Melishes, father and son, and the parish had become united in the same point of view.

Since Dr. Melish's removal, his son has served as supply priest in the parish. The bishop has made his canonical visitation, and technically no controversy exists, except that the bishop and the vestry have not found a mutually satisfactory rector.

A revised canon on the filling of vacant cures is being proposed to General Convention by the diocese of Massachusetts. Introduced in the convention of that diocese by leaders of both the Anglo-Catholic and the Liberal Evangelical schools of thought, the proposed canon would limit the bishop's veto to "one whom the ecclesiastical authority could refuse to receive under Canon 45, Section 5 (d), if he presented letters dimissory² from another diocese."

The grounds of refusal referred to are:

"Unless the Bishop or Standing Committee shall have heard rumors, which he or they believe to be well founded, against the character of the Minister concerned, which would form a proper ground of

TUNING IN: ¶Dioceses differ from missionary districts in that they are self supporting (except, in some cases, for special projects within diocesan borders supported by the National Council), they elect their own bishop, their borders cannot be

changed without their consent, and they have larger representation in General Convention. ¶Letters dimissory are communications releasing a clergyman from connection with one diocese and testifying to his fitness for service in another.

canonical inquiry and presentment, in which case the Ecclesiastical Authority shall communicate the same to the Bishop or Standing Committee of the diocese to whose jurisdiction the said minister belongs; and in such case it shall not be the duty of the ecclesiastical authority to accept the Letters Dimissory unless and until the Minister shall be exculpated from the said charge."

The wording of this subsection was relevant some years ago in the case of the Rev. Camille Estornelle, whose Letters Dimissory from the diocese of New Jersey to the diocese of Mississippi were delayed, preventing his becoming rector of Holy Trinity Church, Vicksburg. No actual grounds existed for refusal of the letters, but there were enough "rumors" for the Bishop of Mississippi to refuse to accept Fr. Estornelle and not enough for the Bishop of New Jersey to proceed to a trial and "exculpation." After seven years of controversy, Fr. Estornelle left the ministry and was voluntarily deposed "for causes not affecting his moral character."

The *Churchman*, a semi-monthly Church magazine, in its issue of September 1st, publishes an open letter calling on Churchpeople to support the recommendation of the Massachusetts diocesan convention. The editorial is also being widely distributed as a reprint. The *Witness*, a Church weekly, is also distributing a reprint bearing on the question, in the form of an article by the Rt. Rev. Edward L. Parsons, retired Bishop of California. THE LIVING CHURCH, in an editorial of May 25th, commented: "The proposal to place a narrow interpretation upon 'duly qualified Minister' may be sound in principle, but it needs to rest upon a less flimsy foundation than Canon 45, Section 5 (d)," and recommended that a Commission be appointed to draw up a more adequate canon for presentation to the General Convention of 1955.

Another proposed change in the canons coming from the diocese of Massachusetts and closely related to the Melish case would state explicitly that the body in the parish authorized to call a new rector is the body authorized to apply to the bishop for dissolution of the pastoral relation. The present canon is unclear in this particular. The diocese also recommends that a clause permitting dioceses to have their own canons on the subject be dropped.

From other sources, it is being proposed that the canon on dissolution be changed to give the congregation the right to express its opinion on the issue between rector and vestry, but this

change is not included in the Massachusetts proposal.

Thus, General Convention will have a number of proposals before it on the respective powers of bishop and vestry in calling a rector and getting rid of one, but will apparently not take up directly the problem of the Commission on Clergy Placement — fitting the right man to the right place.

The Cover



RNS

The Archbishop of Canterbury, Dr. Geoffrey Francis Fisher (third from left), and his wife (left), are welcomed to the United States by Presiding Bishop Sherrill and Mrs. Sherrill.

RELIGIOUS ORDERS

To Spread Knowledge

The religious communities of the Conference on the Religious Life in the Anglican Communion in the United States of America and Canada, with a committee of their associates, will have a booth at Horticultural Hall in Boston during General Convention. Exhibits of their work will be shown daily.

The purpose of the booth is first to spread knowledge of the religious life, and second to promote fellowship among those living under a rule sponsored by a religious community.

The exhibit will consist of:

(1) Photographs of religious in action, especially emphasizing the missionary work of the orders.

(2) Brochures for free distribution descriptive of the life and work of each community.

(3) Kodachrome pictures and slides taken in many of the convents throughout the country.

(4) A world map painted by artist Allan Crite, indicating the centers of missionary activity of the communities.

The plans of the associates' committee include a Mass to be celebrated at the Church of St. John the Evangelist, on Saturday, September 13th, at 7:30 AM; and a breakfast in the parish house of the Church, under the auspices of the Sisters of the Order of St. Anne.

OPENING EVENTS

Public Invited

The opening service of General Convention, to be held in the evening on Sunday, September 7th, in the Boston Garden, Boston, will be open to the public. Participating in the opening procession will be bishops, deputies, National Council members, distinguished visiting clergy and, for the first time, Woman's Auxiliary delegates. The offering at the service will be given to the Presiding Bishop's Fund for World Relief. The opening service is the first event on the official General Convention program.

PUBLIC AFFAIRS

Political and Social Problems

Resolutions on public affairs aggregating some 2500 words will be presented by the Joint Commission on Social Reconstruction to General Convention. The Commission, of which Bishop Scarlett, diocesan of Missouri, is chairman, will ask the Church:

(1) To pledge support to the *United Nations* as "with all its faults and shortcomings . . . the best hope of mankind today" and "hoping for its future development into a world federation open to all peoples."

(2) To denounce the idea of a "preventive war."

(3) To declare that "no Christian has a right to ignore" the "world problem of desperate need in all underdeveloped territories," and to "promote and support every practicable effort" to build up such areas.

(4) To oppose measures "calculated to heighten trade barriers . . . among the free peoples of the earth."

(5) To urge Congress to enact temporary immigration provisions for homeless and uprooted people, and permanent

TUNING IN: Ecclesiastical authority of a diocese is the bishop, when present and able to act; in his absence or illness, he may turn over authority to a bishop coadjutor or suffragan, or to the standing committee, consisting of priests and (in most

dioceses) laymen. Standing committee, when ecclesiastical authority, can do most of the things a bishop can, but not confirm or ordain. When bishop is present, standing committee still has an important role in Church discipline.

legislation "based upon more generous quotas than now exist and free from all discriminatory provisions."

(6) To endorse "the present efforts of the U.N. *Disarmament* Commission to achieve a balanced reduction of . . . armaments."

(7) To work for "rigorous Christian dealing with the people of *Japan*," and particularly, to resist heightened tariffs and trade barriers "calculated to reduce the sale in the United States of Japanese goods."

(8) To urge upon the U.S. government "a constructive and liberal *Asian policy* based upon winning the friendship and understanding of Indians, Japanese, Chinese, and all the peoples of Asia . . . being convinced that in the great human brotherhood Asia is of equal importance with Europe and the Americas."

(9) To "oppose and combat *racial and color discrimination* in every form, both within the Church and without, in this country and internationally."

(10) In the field of *human rights*, (a) to encourage U.S. participation in U.N. action for "the observance of human rights and fundamental freedoms . . . without distinction as to race, sex, language, or religion;" and (b) to "use every means to overcome long-standing discriminatory practices in our own land."

These ten resolutions, with accompanying whereases, will probably be referred to the Convention's Joint Committee on National and International Affairs together with resolutions proposed by other Church groups and individual deputies on kindred topics. It is the Committee's task to scrutinize them and report them to each House separately for a vote.

In addition to preparing these resolutions, the Joint Commission on Social Reconstruction has been engaged in a number of significant activities during the past three years. A subcommittee under the chairmanship of Bishop Tucker of Ohio (now retired) arranged for two seminars of clergy and leaders in industrial management, held in Cleveland with representatives coming from six dioceses.

A subcommittee on tracts published a pamphlet by Dr. Lester B. Granger, executive secretary of the Urban League and a member of the Episcopal Church, on "The Church and its Relation to our American Citizens of Negro Descent."

The Commission also wrote to all the clergy of the Church, urging them to support the Point Four Program of technical and financial assistance to un-

derdeveloped areas "in sermons and in study groups."

The Commission will ask General Convention to continue it for another three years and to provide it with \$5,000 for its expenses.

CHURCHMANSHIP

Militant Minority

General Convention issues in which an element of Churchmanship may be found are discussed by the *Protestant Episcopal Standard*, a joint publication of the Evangelical Education Society and the Episcopal Evangelical Fellowship.

Unsigned articles in the September, 1952, General Convention issue of the magazine warn that a "militant and organized minority" may:

(1) "Try once more to change the Church's name in order to remove the word Protestant.

(2) "Seek to delete the 39 Articles^f from the Constitution and the Book of Common Prayer.

(3) "Move to invoke authority of early English Canon Law.

(4) "Try to disassociate the Protestant Episcopal Church from other Protestant bodies in the National Council of Churches.

(5) "Want to change the canons so that diocesan authorities could more easily control the churchmanship of a parish.

(6) "Profess a desire for unity with other Christian bodies and stymie efforts to achieve it."

Indicating its disapproval of all these points, the *Liberal Evangelical* organ expresses its approval of four other proposals:

(1) Giving women the right to serve as deputies to General Convention.

(2) Adopting proposals to reduce the number of deputies in each order from each diocese from four to three; to assess the expenses of the host diocese and the travel expenses of deputies against the Church in general; and to count divided votes in a vote by orders (in which each diocese has one vote) as $\frac{1}{2}$ for and $\frac{1}{2}$ against, instead of counting them in the negative.

(3) Approving Communion by intinction and disapproving Communion in one kind.

(4) Changing the canons to construe narrowly a bishop's power to veto a vestry's choice of a rector.

In another article, the *Protestant Episcopal Standard* says that "steps leading toward intercommunion" between the Episcopal Church and the Methodists are proposed, and that "another important proposal is that we enter into limited intercommunion with the Church

of South India," commenting that these are "two opportunities (for the Episcopal Church) to implement its oft expressed desire to achieve reunion with other Christian bodies."

HISTORY

The Time is Now

Like the 21-year-old pirate in the Gilbert and Sullivan opera who had barely passed his fifth birthday (he was born on February 29th) the Church Historical Society is considerably older than the "fourth" on its report to the General Convention of 1952 would indicate. Established in 1910, the society became an official agency of General Convention in 1940, and has made triennial reports since then.

A fund of \$100,000 is needed, the Society reports, to provide permanent quarters for the historical records in its care, including the archives of General Convention and of the National Council. The Convention is asked to adopt a resolution authorizing the society to appeal for this sum.

Demands for the society's services have steadily increased during the past three years. These include answering inquiries for historical and biographical data, accommodating visitors to the historical library in Philadelphia, supplying of photostats of documents, and lending books.

The Society quotes from an editorial in *THE LIVING CHURCH* of April 27, 1952, which it has reprinted and sent to members of General Convention:

"We met with an appalling sight. Here were the official archives of General Convention and of the National Council, together with valuable collections of books, periodicals, and papers of the Church Historical Society, so packed in that they filled every available cranny, including the wash room. Not only does this overcrowding present a fire hazard, but it makes priceless documents inaccessible and subject to deterioration and the risk of loss. Among them are books and papers belonging to Bishop Seabury, the first American bishop, and other relics of historic value. . . .

"If the Church does not make proper provision for the preservation of its vital records, it is likely to find someday that they have been lost, through fire, flood, or other contingency. Then it would be too late to take action. The time to do so is right now."

Some 522 volumes and a number of manuscript collections have been added to the Library during the past three years, the society reports.

TUNING IN: ¶Thirty-nine Articles (printed at the back of the Prayer Book) represent a conscious effort of the Church of England to state Catholic doctrine in Lutheran and Calvinistic language, as an effort to keep in the fold those who objected

to Anglicanism's "popish" leanings. Though a few articles represent dead issues (e.g., predestination), they stand as a majestic testimony to the skill of the Anglican temper in appropriating the new without being false to the old.

STATISTICS

Episcopal Church Ranks Seventh

The Episcopal Church ranks seventh among Churches in continental United States having over one million members.

New statistics for 1951, just made public by the National Council of Churches, reveal that religion, as it has during the past decade, continues to outstrip the nation's growth in population.

The Episcopal Church has exceeded the overall rate of increase. The NCC lists the Episcopal Church as having 2,417,464 members. THE LIVING CHURCH ANNUAL for 1952 lists 2,478,813 members in the United States, but the figures agree when U. S. territories are deducted.[†]

THE ANNUAL notes that the total makes a 4.05% increase over the previous year, more than twice as great as the increase of 2%, which the NCC reports for all Churches over the previous year, and way ahead of the population increase of 1.7%.

NCC says that all Churches had a total membership of 88,673,005 at the end of 1951, an increase of 1,842,515 over the previous year. Church membership grew 22,000,000 during the 1940's and only 5,000,000 during the 1930's.

Says Dr. Benson Y. Landis, NCC official, "Church membership has increased throughout the nation's history and during the past 100 years has been steadily upward but never so rapidly as since 1940. During the past 11 years the annual gain has been about 2%."

Dr. Landis is editor of the *Yearbook of American Churches*, published by the NCC annually. The 1951 statistics, gathered from official Church statisticians, will appear in a new issue of the annual Yearbook on September 15.

Other statistics for the 252 religious bodies in the continental United States also reflect the revival of religious interest among Americans. The number of local churches rose from 281,511 to 284,592 and church clergy from 166,891 to 181,123, between 1950 and 1951. In the Episcopal Church, according to THE ANNUAL, the number of parishes and missions increased by 67 to 7851; and the number of clergy increased from 6654 to 6805.

Numerically, Protestants (with which the NCC includes the Episcopal Church) constitute the largest religious group with 52,000,000, nearly twice that of the Roman Catholics, who number 29,000,000.

Judaism is third, with 5,000,000;

Eastern Orthodox fourth, with 1,858,000; Old Catholic and Polish National Catholic fifth, with 337,000; and Buddhism sixth, with 73,000.

Among all non-Roman Churches, the Methodist Church is first with 9,065,727; the Southern Baptist Convention, second, with 7,373,498; Jewish congregations, third, 5,000,000; and the National Baptist Convention, U.S.A., Inc., fourth, with 4,467,779.

Others in the first ten are, in order, the National Baptist Convention of America, 2,645,789; the Episcopal Church, 2,417,464; Presbyterian U.S.A., 2,364,112; United Lutheran Church in America, 1,925,506; and International Convention of the Disciples of Christ, 1,792,985.

COMMUNISM

Tactics

The State Department has recently released a study of tactics by which Communist governments are working at stamping out religion, the Associated Press reports.

Says the AP, "The report . . . asserts that the ultimate aim of Communist policy toward religion 'is its extinction.'"

Two of the first steps are stopping the religious education of young people and instead reorganizing youth organizations into "federations which wage a crusade against religion," and making the Churches subservient to the Communist State.

ARMED FORCES

34 Confirmed at Great Lakes

On July 17th, 1952, Bishop Hallock, coadjutor of Milwaukee, confirmed a group of 34 sailors stationed at the Great Lakes Naval Training Center in Illinois.

The presenting clergyman was Chaplain Matthew A. Curry, Lieutenant Commander, U. S. Navy.

Seventeen dioceses of the Church were represented in the Confirmation: Albany, Erie, Fond du Lac, Harrisburg, Kansas, Michigan, Milwaukee, Minnesota, Missouri, New York, Newark, Ohio, Pittsburgh, Rochester, Southern Ohio, Western New York, and Western North Carolina.

For over a year Chaplain Curry has prepared classes for confirmation of comparable size once a quarter. In 1951, 208 men were confirmed in the Episcopal Church.

ENGLAND

Trip to Russia

The Rev. Marcus James, Ph.D., Overseas Secretary of the Student Christian Movement of Great Britain and Ireland, and associate chaplain in the University of London, has recently returned to England after a month's visit to the Soviet Union. Dr. James went as the personal representative of the chancellor of St. Paul's Cathedral, Canon John Collins, on a mission to study the religious situation there.

While in the Soviet Union, Dr. James was the guest of the Soviet government, and was received by the Patriarch Nicolai, Metropolitan of Moscow. He attended services in Moscow's Cathedral of the Epiphany, and visited the theological academy at Zagorsk, as well as three monasteries.

Dr. James was received by several members of the Soviet government, including officials of the State Council on Church Affairs, and the ministers of Health and Education. At the end of a visit, during which he traveled more than 7,000 miles within the country, he said that the four aspects of Soviet life which impressed him most were:

(1) The spiritual vigor and steadfastness of Russian Christians in an avowedly materialistic State.

(2) The amazing degree of interracial harmony and cooperation existing in a land of more than 150 racial, national, and linguistic groups.

(3) The intensity of the government's peace propaganda within the Soviet Union.

(4) The rapidity and extent of post-war reconstruction, and the gigantic scale of engineering and technological projects which are already in progress.

INDIA

Religious Orders in CSI

An order for men may be set up soon by the Church of South India.[†] An order for women was begun in June and has 27 members and eight probationers.

It is believed likely that any order of men created will be patterned after Anglican Orders such as the Cowley Fathers.

Some elements in the South Indian Church, including evangelicals, look upon men's and women's orders as excellent agencies for work among non-Christian Indians who, by tradition, are accustomed to receiving religious teaching from celibate, unpaid mendicants.

[RNS]

TUNING IN: †Episcopal Church counts Alaska, Honolulu, Puerto Rico, Virgin Islands, Panama Canal Zone in its figures for USA. National Council describes these districts as "extra-continental" and districts outside the US and possessions as

"overseas." †Church of South India came into being a few years ago from a union of several religious bodies. Anglican Bishops in Lambeth Conference decided these dioceses did not belong at present to the Anglican communion.

The Unity Question

at General Convention

By the Very Rev. Alden Drew Kelley

Dean, Seabury-Western Theological Seminary, and Member of Unity Commission

TO a member of the Joint Commission on Approaches to Unity who has had the privilege during the past few years of meeting with representatives of the Methodist Church, the current discussions in the church press and in secular journals cannot be other than disturbing. It is not only a matter of misunderstanding, suspicion, distorted reports, and pre-judgment of issues which is alarming. Some difficulties along these lines can always be anticipated, because as human beings we are more inclined to error than to truth, to animosity rather than charity.

The danger is the likelihood either that the discussions at General Convention next month will not be about the real questions, or that there will be no discussion because we all shall have taken a stand long before then. In the latter case we shall argue to win a verdict and not be much interested in the truth of the situation.

The real question, the true question, which is to be brought before us involves a profound theological issue. It comprehends what we think about the Church, its unity, and how unity is realizable. It has nothing directly to do with the Methodists,¹ Presbyterians, or any other specific group of Christians. It comes up during this time of our discussions with the Methodists by a sort of historical accident or perhaps by Providence. It could have appeared 25 years ago or could appear 50 years hence.

"LO HERE" AND "LO THERE"

The point of the question is not too subtle, but because the answer is difficult and a theological one, it must be stated as carefully and as simply as possible.

Let us begin with the question of the unity of the Church. Where is it? A large section of Christendom answers confidently, "Lo here!" "We have it because the Vicar of Christ on earth is the single constitutive element in the historical Church. Come and make your submission." It is an impressive claim

and, apparently, to many persuasive. This is one view. It is not unrelated to the easy identification of the Church and the Kingdom of God found generally in Roman theology.

A second position, seemingly at the opposite pole but actually very near, is that of humanistic Protestantism. It is believed that man can achieve the unity of the Church given good-will and sufficient administrative and judicial intelligence. It also says, "Lo here!" *Church unity is a matter of constitutional arrangement.*

In this country, perhaps pretty much throughout the western world, this is assumed to be the wave of the future as far as Church unity is concerned. It underlies the whole merger idea and is



represented by the Congregational-Christian achievement, by the Methodist Church, by the Church of South India, by previous schemes offered for the consideration of Episcopalians and Presbyterians, and by the discussions now going on by those bodies represented in the Church Reunion Conference (Greenwich and Cincinnati).

Basically, the error of the viewpoint that unity is a matter of organization

and structure arises from the conviction that the Kingdom of God is realizable in history by man's effort and from the tendency to equate western democratic social and political forms with the Kingdom.

The third position says not, "Lo here!" but "Lo there!" and points to some far-off eschatological event² or to a present invisible, supra-historical, or meta-historical reality. The idea is that the unity of the Church is incapable of historical or institutional expression and thus is irrelevant to our immediate concerns. The Church has never been one and never in time will be. It can be seen readily that lying behind such a view is the classical Protestant doctrine that there is no connection between the Kingdom and the Church or the world.

FOCUS OF UNITY

Doesn't Anglicanism have a contribution to make to the total ecumenical discussion at this point? Our refusal, when true to our own position, to identify Kingdom and Church or Kingdom and world, on the one hand, and to assert an absolute and unbridgeable chasm on the other hand are of utmost significance for this discussion. In effect we declare that the unity of the Church is real and realizable but not historically actualized.

Because it would require more time and space than is immediately available to offer a proper historical and theological exposition of the Anglican doctrine of the Church, it can be briefly and flatly stated: the Church is established and maintained by Word and Sacrament, which is to say that it is through worship, common liturgical life, that God unites us. This is most vividly

(Continued on page 25)

TUNING IN: ¹Because the young Anglican, John Wesley, and his companions at Oxford University, practiced their religion according to a rule or method, they were given the nickname, Methodists, by which their followers are today known. ²Eschat-

ology (Greek, "eschatos," "last") is the doctrine of the last things — the winding up of history and the ushering in of the eternal order, commonly known as the end of the world. An eschatological event is therefore one that looks beyond history.

Lambeth On Intercommunion

WHAT will the 1952 General Convention do about Church unity? The best guess is that it will not do very much that is obvious to the world as a whole. The Commission on Approaches to Unity has been considering relationships with several Churches — especially with the Methodists — but the only action it requests of the Convention is that it be continued and permitted to continue its discussions with other Churches.

Nevertheless, the unity question continues to be an important one for the Church, and even though no concrete action is likely to be taken, principles and lines of approach are continuing to be worked out.

A crisis in this field was arrived at in 1946 when the Philadelphia General Convention refused to approve even for discussion a "Proposed Basis of Union" with the Presbyterian Church in the USA. The Convention gave a new direction to the work of the Commission in a resolution substituting "intercommunion," eventually to be followed by "organic federation," as the goal, rather than "organic union."

A few months after this action of General Convention, the Archbishop of Canterbury in a sermon at St. Mary's Church, Cambridge, England, gave expression to a similar idea, when he said:

"The door is not yet open, we are not yet ready for organic or constitutional union. But there can be a process of assimilation, of growing alike. What we need is, that while the folds [Churches] remain distinct, there should be a movement toward a free and unfettered exchange of life in worship and sacrament between them as there is already of prayer and thought and Christian fellowship — in short, that they should grow toward that full communion with one another, which already in their separation they have with Christ."

The Archbishop went on to say:

"In putting forward this suggestion, I am presupposing that between the Churches which concerned themselves with it there would be found to be agreement upon the essential principles of the Church, the Scriptures, the creeds, the Sacraments, and of the ministry itself as 'a gift of God through Christ to His Church, essential to its being and well being, perpetually authorized and made effective through Christ and His Spirit' [a quotation from the report of the World Conference on Faith and Order, Lausanne, 1927]."

The Archbishop proposed, on the basis of such agreement, an exchange of ministries between the Church of England and non-episcopal Churches, noting that "there are requirements and functions which Catholic tradition attaches to the office of a bishop in the Church of God, which, if our aim is assimilation and full communion, must be safeguarded."

These proposals were before the Lambeth Conference when it met in 1948; but they did not seem to meet with an enthusiastic reception from the

Conference. In Resolution No. 56, the Conference warned: "The integral connexion between the Church and the ministry should be safeguarded in all proposals for the achievement of intercommunion through the creation of a mutually recognized ministry."

This statement was condensed from a committee report which went on to say:

"There is a danger that efforts to solve the problem of the ministry in detachment from the problem of the Church may lead to administrative and disciplinary confusion as well as theological ambiguities. The ministry is, in our view, an organ of Christ in His Body and can only function healthily in the Body. None of us hold that tactual succession and correct formulae of ordination can guarantee a true and effectual episcopate or presbyterate apart from the faith and corporate life in which they are set."

Accordingly, while the Lambeth Conference did not completely reject the idea of "intercommunion before union," it warned that a unification of ministries should not be attempted before the two Churches concerned were in close accord on "faith and corporate life."

WHAT the Lambeth Report refers to as "the problem of the Church" is being discussed at the World Conference on Faith and Order at Lund, Sweden. It is also discussed in this issue of *THE LIVING CHURCH* by Dean Kelley of Seabury-Western Theological Seminary in an article entitled "The Unity Question at General Convention" (see p. 13).

As Dean Kelley points out, it would take a good deal of space to present "a proper historical and theological exposition of the Anglican doctrine of the Church," and even more to present similar expositions of the doctrine of the Church as taught by other Churches. Indeed, it will be found that opinions vary widely within Churches, and even within Church movements of thought. Not even, for example, among Anglo-Catholics is there entire agreement about the objective limits of the visible Church; nor is there among Roman Catholics. Among Evangelical Churchmen, similarly, there is a broad area of diverging opinions.

At first glance it would seem that Lambeth is requiring a larger measure of agreement between Churches than exists within Churches. Actually, this is not the case. Though it may be difficult to say exactly where the Church begins and ends among the various religious bodies, Anglican theologians have satisfied themselves very fully as to those things which *guarantee its presence*.

The Church must, in the first place, be a part of that continuing body of men and women whom

our Lord gathered together out of Israel to constitute his New Israel. It must possess, believe, and teach the Old Testament and the New. It must, using the Scriptures as its guideposts, be a living part of that continuing development of Christian Faith and practice which is recorded by "ancient Authors," and approved by "lawful authority" (Prayer Book, page 529).

An especially important part of that continuum of Christian Faith and practice, according to Anglican theologians, is the formulation of the Church's Faith by the Ecumenical Councils called the Nicene Creed, which with the Apostles' Creed, is "thoroughly to be received and believed" (Article VIII of the Thirty-nine Articles).

It must minister the Sacraments of Baptism and Holy Communion to its members in such wise as to make sure that it is doing what the Church has always done, and what Christ intended it to do, in the administration of these Sacraments.

It must maintain the three-fold ministry of bishops, priests, and deacons, by "episcopal consecration or ordination."

The four "notes" of the Church mentioned in the Creeds must also characterize that which Anglicanism guarantees to be the Church. In the words of the Offices of Instruction (Prayer Book, page 291):

"The Church is

"One; because it is one Body under one Head;

"Holy; because the Holy Spirit dwells in it and sanctifies its members;

"Catholic; because it is universal, holding earnestly the Faith for all time, in all countries, and for all people; and is sent to preach the Gospel to the whole world;

"Apostolic; because it continues steadfastly in the Apostles' teaching and fellowship."

IT is one thing for theologians to be satisfied as to the things that *guarantee* the Church's presence and ability to function as Christ intended it to; it is something else to pass judgment upon another Christian Body, whether Methodists or Presbyterians or Quakers or Congregationalists or Roman Catholics, and to say, "this body (for one reason or another) is outside the Church." Anglicanism speaks freely and clearly about the former; about the latter, it is slow to speak.

The Lambeth Conference of 1948, if we understand its resolution correctly, warns those who are working on the unity problem, including the Commission of General Convention and the Archbishop of Canterbury himself, that an interchange of ministries and intercommunion should be attempted only under conditions which meet the former set of standards — guaranteeing that the result will be a Church possessing the fulness of unity, holiness, catholicity, and apostolicity; a Church that accords their characteristic place in the Church's life to the threefold ministry, the Bible, the sacraments, and the creeds; a Church that teaches that general body of doctrine

and practice which it has found over almost 20 centuries of experience to be consonant with the Scriptures and the guidance of the Holy Spirit.

Dean Kelley suggests that all these things are added unto the Church through its liturgical experience — through its worship. This statement is three-quarters true — even 100% true in the broadest concept of what the Church does in its worship. But it is equally true that the worship of the Church springs out of its Faith and that right worship is the result of right Faith. The whole Christian is a liturgical Christian. But he is also a preaching Christian with an articulate Faith. Further, he is a historical Christian, baptized into a Holy Fellowship that existed according to a definite pattern long before he became a part of it. The Liturgy is not the Liturgy without both the Faith and the Holy Fellowship behind it.

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one baptism, one God and Father of all, who is above all, and in you all" — and while each of these "ones" of the Epistle to the Ephesians is a fundamental of the Church's worship, faith, and mission, none of them stands alone as *the* sufficient guarantee of the fulness of the Church's life.

Hence, to come to the answer to Dean Kelley's final question: We agree that the right road to union is the road of intercommunion, rather than the road of constitutional merger; but we agree with Lambeth that the road of intercommunion is not a short one, and that a Church with which intercommunion is sought must be one to which the vast majority of Anglicans could belong without the slightest hesitation or scruple.

We do not think that an overwhelming majority of present day members of the Episcopal Church could become Methodists as of today without scruple; nor do we think that the break in continuity of the episcopate is the only significant difference between the two Churches. Accordingly, we do not believe that the time is ripe for immediate steps toward intercommunion between them. In an earlier editorial, we referred to a difference in "theological center of gravity." While this is not a technical theological term, we believe that it expresses the actual situation facing the two Churches, and that it will take many years of discussion, prayer, and wholehearted seeking of God's will to surmount this barrier to intercommunion.

What's Your Churchmanship Score?

FOLLOWING our policy of reporting the news of all schools of thought in the Church, we report in our General Convention news section the Convention platform of the *Protestant Episcopal Standard*, Liberal-Evangelical organ, including the things it opposes and the things it is for. [See page 11.]

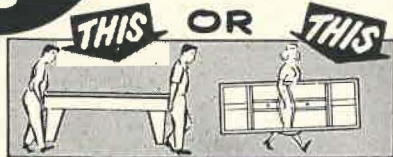
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ship for the reader to check off the things wherein he agrees with the PES, and the things wherein he differs. The result might be surprising. The reader who counts himself an Anglo-Catholic may agree with this platform in just as many points as the reader who counts himself an Evangelical — and disagreement would, we think, be almost as evenly divided.

Our personal score is as follows. Of things warned against

(1) We think the Church would be wise to delete "Protestant" from its name, but would oppose this step if it was interpreted to mean that this Church was turning its back on the gains of the Reformation.

(2) We oppose any diminution of the authority of the Thirty-nine Articles. We wish that all the clergy knew them by heart.

(3) We are against adopting any canons by title — even the ancient English Canon law.

(4) We favor continued participation by the Episcopal Church in the National Council of Churches.

(5) We oppose any change in the canons on rectors and vestries until the matter has been studied by a Commission long enough to forget about Churchmanship and remember about more important matters, such as the priest's ability to do the job.

(6) We think it both wise and Christian to profess a desire for unity with other Christian bodies and to stymie any efforts to achieve it at the cost of the unity and integrity of the Episcopal Church and the Anglican Communion.

Of the six things opposed by the *Protestant Episcopal Standard*, we oppose four!

LET'S take a look at the five things the *Standard* advocates:

(1) We favor giving women the right to serve as deputies to General Convention.

(2) We maintain an open mind on the various proposals for reorganizing the House of Deputies, except that we hope it will be a smaller house than the present oversized one when the reorganization is over.

(3) We oppose any change in the Prayer Book rubrics on administration of the Holy Communion.

(4) We oppose any change in the powers of bishops and vestries in choosing a rector until the matter has been studied.

(5) We favor the action requested by the Commission on Approaches to Unity — namely to continue it and let it continue negotiating; but we oppose any premature commitments.

Here we can find a more consistent pattern of disagreement with the *Standard*, but we suspect that many Evangelical Churchmen will vote with us on points 3, 4, and 5, and many anti-feminists of all schools of Churchmanship will vote against both us and the *Standard* on Point 1.

It's a wonderful Church!

Plowing the Ground

By the Rt. Rev. G. Ashton Oldham

Chairman, Standing Liturgical Commission

Under the title, "Plowing the Ground," Bishop Oldham characterizes the work of the Liturgical Commission and summarizes both its accomplishments in the last three years and its recommendations to General Convention of 1952.

SINCE the last General Convention, the Standing Liturgical Commission has held three meetings with full attendance, as well as many meetings of its Committees, and has carried on a good deal of consultation by correspondence. Its members are enthusiastic and are working hard at their task.

The Commission is composed of various schools of thought in the Church, but the issue of churchmanship never arises. A sincere and determined effort is made to get behind all such controversial matters to earlier sources and practices, with a view to their usefulness in the present day, bearing in mind always that we must be governed by the principle embodied in the well known phrase—"as this Church hath received the same."

Three matters were referred to the

Commission by General Convention: the change of name of the Church, intinction, and the Portuguese Prayer Book. On the first, the Commission feels that it is a constitutional rather than a liturgical matter, and therefore beyond its jurisdiction. On intinction it has issued a report [L.C., April 6th], and has brought the Portuguese Prayer Book into conformity with our own, though with some misgivings as to whether missionary districts of other races and traditions should not be permitted a somewhat larger liberty.

Inquiries from other sources have received careful consideration. With regard to the Revised Standard Version of the Bible, the Commission recommends its authorization for use as an alternative to the King James Version, for the reading of the lessons at Morning and Evening Prayer.

On the subject of lay readers, the Commission issues a report with explicit exposition of the pertinent canons and rubrics. The chief recommendations, based upon the canon which forbids a

lay reader to pronounce benedictions or absolutions, are that, in Morning or Evening Prayer, the lay reader omit the absolution and put nothing in its place. The Commission also considers that, in accordance with ancient custom, a lay reader may be appointed to read the epistle at Holy Communion.

The Commission strongly recommends that the clergy possess themselves of the *Book of Offices*, which contains many forms of services essential in parish life and is the only duly authorized supplement to the Book of Common Prayer.

Perhaps the most important constructive work the Commission has done is its "Prayer Book Studies." These have required a lot of research and hard work. To date there have been issued: *Baptism and Confirmation*, *The Liturgical Lectionary* (dealing with the Epistles and Gospels of the Holy Communion service and bound up with *Baptism and Confirmation*), and *The Visitation of the Sick*. Other studies are in preparation. These are only studies and are not authorized for use.

Prayer Book revision itself is not in the mind of the Commission. It is simply "plowing the ground" to prepare a body of material on which the whole Church will have expressed an opinion, so that when another revision is undertaken it will truly represent the mind of the Church.



What is the Christian's Political Responsibility?

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den Gravure. Printed in two colors, the new book preserves all the style and beauty of the original and yet is reduced to a convenient size — 5 $\frac{5}{8}$ x 8 $\frac{1}{4}$ inches. The Lectionary, thoroughly revised since publication of the Standard Copy, has been entirely reset to bring it up to date. The Seabury Press edition, printed on the finest quality rag paper, is available in three handsome bindings designed by Stefan Salter.

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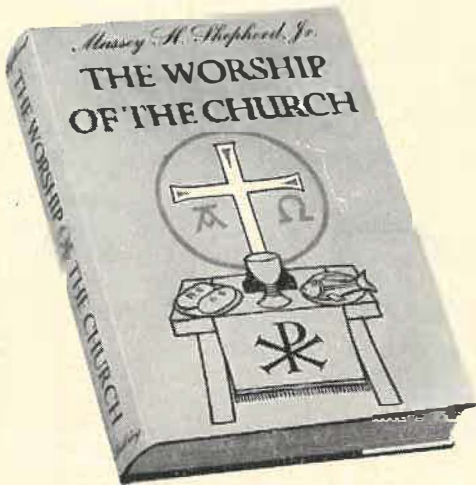


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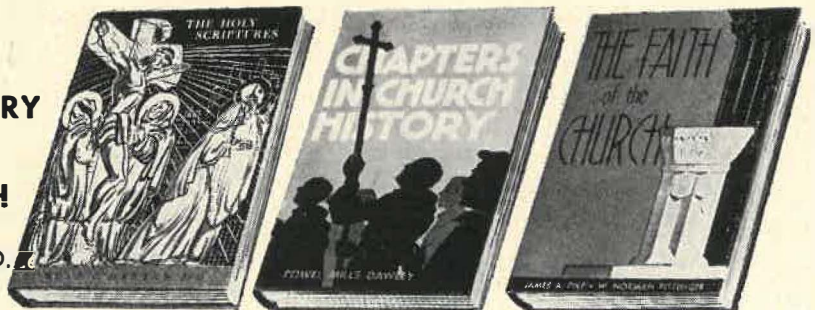
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TRINITY CHURCH
As seen today.

Boston's Second Convention (1904)

By the Rev. Gardiner M. Day

Rector, Christ Church, Cambridge, Mass.

General Convention of 1952 will be the third that has met in Boston. This article, by Mr. Day, who is Chairman of the Committee on Arrangements of the 1952 Convention, is a sequel to his earlier one describing the first General Convention to meet in Boston, that of 1877 [L.C., January 13th].

HOW great is the difference in size between the General Convention which met in Boston in 1904 and the Convention which will meet in Boston this September! The Convention in 1904 was a relatively cozy affair, consisting on the opening day of 80 bishops and 388 deputies, all of whom could hold their meetings in Emmanuel Church and be fed as a body in Copley Hall.

By contrast the Convention about to take place will need for the meeting places of the 168 bishops and 648 deputies two large public halls. Nevertheless the 1904 Convention was presented, and the 1952 Convention will be presented, with a resolution to effect the reduction of deputies per diocese from four to three. Nineteen hundred and four postponed consideration. Who knows what 1952 will do?

At the time of the 1904 Convention there were 93 bishops in the Church. During the Convention the missionary districts of Cuba and Mexico were created, and the diocese of Harrisburg was set off from the diocese of Central Pennsylvania (now Bethlehem). Deputies came from 62 dioceses and 23 missionary districts in contrast to 74 dioceses and 28 missionary districts today. In 1904 there were 804,308 communicants ministered to by 5,149 clergy, while the 1952 LIVING CHURCH ANNUAL reports for the preceding year

1,712,070 communicants ministered to by 6,805 clergy.

Similarities in the news at the time of the two conventions are unusually striking. As in 1904, the 1952 Convention meets in an election year when it is expected that the Republicans will win. (Theodore Roosevelt was a candidate in 1904.) The headlines in the papers at the time of the 1904 Convention were chiefly concerned with the questions of the Russo-Japanese War which was being fought on land around the Yalu River in Manchuria and on the sea near Port Arthur. Domestic headlines told of a serious textile strike which began in July and continued all summer.

OPENING SERVICE

The Opening Service of the Convention was held on Wednesday morning, October 5th, in Trinity Church. The Holy Communion was celebrated by the Presiding Bishop, the Rt. Rev. Daniel Sylvester Tuttle, Bishop of Missouri, assisted by the Most Rev. Randall T. Davidson, the Archbishop of Canterbury,[¶] and the Rt. Rev. Charles Hamilton, Bishop of Ottawa, as well as the Rt. Rev. John Percival, Bishop of Hereford, and a number of American bishops.

The bishops vested in the chapel of Trinity Church,[¶] which stood where the parish house now stands, and then proceeded in an outdoor procession along Huntington Avenue to the main entrance to the Church. The service had been well advertised and the sidewalks and buildings around Copley Square were filled with people who had come to observe the procession of bishops. Something of the flavor of the occasion is imparted in the description which appeared in the Boston *Evening Globe* on that day:

"All through the great assemblage were evidences of the wealth and refinement of those in the throng. There were women with costly furs about their throats, wearing handsome gowns and jackets and millinery, and here and there glittered on the breasts of some woman a golden cross or some other jewel of like religious significance.

"As the hour of 11, the time of the procession, drew near, the crowd grew perceptibly larger, but at no time did it interfere with the running of the street cars on Huntington Avenue. . . . On the outskirts of the crowd a number of carriages, hansoms, and other vehicles were drawn up, most of them containing women.

"On one carriage the two women occupants ordered the driver from his seat and calmly appropriated it to obtain a view of the marching bishops from over the heads of the crowds. Other women stood up in the vehicles and in that way were elevated sufficiently to see over the heads of those about the ropes.

"During the morning a half dozen plain-clothesmen from Police Headquarters were scattered about through the crowd keeping a sharp look-out for pick-pockets and snatch thieves who might be tempted by the indications of wealth in the throng.

"About 10:45 Robert Treat Paine, Sr., walked through the crowd and took up a position on the church steps where he stood extending a welcome greeting to the clergy who were arriving with admission tickets for the exercises. Many clergymen were unable to secure tickets to the church and were seen in quite liberal numbers scattered through the crowd waiting for the procession of the bishops.

"The committee in charge of the church consisted of Dr. Robert Amory, Francis B. Sears, Major E. N. Fenno, Dr. Augustus L. Thorndike, and Mr. Codman."

Then we read:

"And among the boys who served as pages and assistants in the handling of the

TUNING IN: ¶Randall T. Davidson: an archbishop of Canterbury and the husband of a daughter of an archbishop of Canterbury (Edith Tait, daughter of Campbell Tait, Archbishop of Canterbury 1868-1882). ¶Two churches within a few

blocks of each other dedicated to the Holy Trinity and to Emmanuel ("God with us" — opening paragraph of col. 1) are standing witness to the two basic dogmas of the Christian Faith — belief in the triune God and in His Incarnation.

vast throngs were Appleton Lawrence and Norman Nash."

What an ecclesiastical Horatio Alger story we have here. Who would have guessed that 48 years later one of the pages would be the Bishop of Massachusetts and host to General Convention and another page, Bishop of Western Massachusetts?

Another quaint comment reads: "Most of the bishops wore purple birettas, as purple denotes royalty, and this was considered a royal occasion in church circles."

OLD MAN ELOQUENT

The preacher at the opening service was the Rt. Rev. William Crosswell Doane, who, according to the newspapers at the time, was such a distinguished preacher that he was generally known as "the Old Man Eloquent." It was particularly fitting that the procession of bishops should enter Trinity Church to the strains of "Ancient of Days, who sittest throned in glory," a hymn whose words were written by Bishop Doane himself. Taking as his text "Lengthen thy cords and strengthen thy stakes" (Isaiah 54:2), he declared:

"We must stretch forth the curtains of our habitation and we must lengthen our cords. Somehow it seems to me that the spirit which colors our teaching and controls our practice is too much the opposite of this; exclusion not inclusiveness is too much the temper of the Church."

After warning the Convention against "the error of claiming that we Anglican Christians are all and only, without fault of excess or defect" he launched into a ringing challenge to the Church to realize that "Christianity is not merely or mainly the question of the eternal life in heaven hereafter, but of the heavenly life on earth now" and to remember that the only purpose and the only value of all the machinery of the Church, including General Convention, "is to equip us for the work which God has given us to do, namely, that of bringing men to Christ."

ARCHBISHOP DAVIDSON

The most publicized aspect of the Convention was the visits of the Archbishop of Canterbury, the Most Rev. Randall T. Davidson. Landing in New York he went by a special train provided by Mr. J. Pierpont Morgan, prominent New York Churchman and a deputy to the Convention, for a brief visit to Canada. Returning to the United States he preached first at St. Mary's-by-the-Sea, Northeast Harbor, Maine, where he was a guest of Bishop Doane. He then visited Philadelphia, Washington, and New York.

Everywhere he went he was accorded large receptions. In Washington he addressed an outdoor service at Mt. St.

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Alban attended by 36,000 people and President Roosevelt gave a dinner in his honor at the White House. In New York he was given an honorary degree by Columbia University, a formal luncheon by President Nicholas Murray Butler, and a dinner by the Church Club.

In Boston he not only addressed the Convention but also preached on a Sunday morning at Trinity Church; spoke to a meeting at Harvard's Sanders Theater under the auspices of the Episcopal student club, the St. Paul's Society; addressed the students of Boston University at a special meeting in the Park Street Church; and finally was tendered a reception at Faneuil Hall, Boston, "by prominent citizens of all varieties of ecclesiastical and political opinions."

SESSIONS

After the opening service on Wednesday, October 5th, at 3:30 in the afternoon, the House of Bishops met in the chapel of Emmanuel Church while the House of Deputies met in the church itself. The pews had been removed from the chapel so that each bishop had his own desk. In the House of Deputies the church pews were used but a platform was built covering the entire chancel, and the altar and sanctuary were cut off from view by a curtain.

The Rev. Randolph H. McKim, rector of the Church of the Epiphany, Washington, was elected president of the House, while the runner-up was the Rev. Charles L. Hutchins of Massachusetts, who had been Secretary of the Convention since it previously met in Boston in 1877. The bishops elected the Rt. Rev. William Lawrence, Bishop of the diocese of Massachusetts, as their chairman.

ISSUES

What were the deputies thinking about as they assembled for the Convention? What were the subjects which they expected to hear debated? Undoubtedly the subject which was discussed most by deputies en route to the Convention was the question of a possible change in the name of the Church. This was a perennial question. The 1901 Convention requested a joint committee "to take the whole subject of a change of name of this church into consideration, to ascertain, so far as possible, the mind of churchpeople in general concerning it and to make a report at the next General Convention with such suggestion as may commend themselves to their judgment."

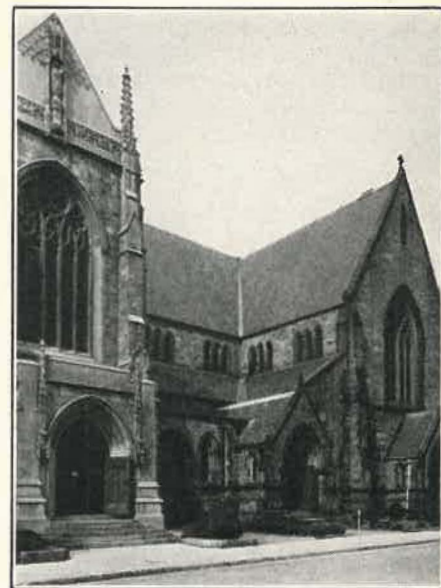
As a result the committee had asked all the dioceses to take a vote in diocesan convention. The result was a 2 to 1 vote on the part of the clergy and 3 to 1 on the part of the laity against any change in the name of the Church. Consequently the majority of the committee recommended to the Convention that the name be not changed. Nevertheless,

a considerable discussion resulted and when the matter came to a vote, the present name of the Protestant Episcopal Church in the United States of America was retained by a slight margin in the clerical order but an overwhelming margin in the lay order.

The second subject which must have been greatly discussed as the deputies convened was the question of a new marriage canon. While a number of less important changes were made in the canon, the debate centered around the question of remarriage of the "innocent party" of a divorce "for (the cause of) adultery." After four days of strenuous debate — *the* debate of the convention — those who believed no remarriage after divorce should be allowed were defeated and a canon defining the conditions under which the "innocent party" might be married in the Church was passed. It is interesting that no change in the canon on matrimony had been made since a similar strenuous debate took place at the General Convention in Boston in 1877.

A third subject, which consumed considerable time in the Convention was the question whether the revised version of the Bible should be authorized for use in the Church. After many speeches were made calling attention to the beautiful language of the King James Version and other speeches made in behalf of the more accurate revised version, the matter was dropped and, apart from the marginal readings adopted by the 1901 Convention for the King James text, this remained the only version authorized by the Church until 1910 when the Revised Version was made optional — "either in its English or its American form."

A proposal which evoked much discussion both before and during the Convention and was finally passed provided that a bishop could take under his juris-



EMMANUEL CHURCH
With chapel at left.

The Living Church

diction a congregation of people not yet in communion with the Episcopal Church and issue for their use other forms of worship than those prescribed in the Prayer Book.

After much debate a new canon was passed creating courts of review for the trial of a presbyter or deacon. In order to give these courts areas of jurisdiction the Church was divided into seven judicial departments. It was out of these divisions that our present Provincial system developed.

While it was little heralded at the time and was little debated in the Convention, perhaps the most important action of the entire 1904 Convention was the passage of a new canon entitled "Of the Domestic and Foreign Missionary Society." Up to 1904, the Board of Missions or governing body of the society had been composed of the bishops of the Church and the deputies to General Convention as well as members of a board of managers of some 45 persons. This had proved to be a very cumbersome arrangement.

Hence in the new canon the government of the Domestic and Foreign Missionary Society of the Church was entrusted to a board of missions consisting of 15 bishops, 15 presbyters, and 15 laymen elected by General Convention with the Presiding Bishop as ex-officio member and president of the board. This was an important step forward in that it did away with an almost unworkable system in favor of an executive board which, while large, was small enough to be able to function effectively in the guidance of the missionary work of the Church. This board determined and guided the policies of the Church on the mission field until the National Council came into being in 1919.

NEGATIVE OR MISSIONARY

The editor of the *Church Militant*, the periodical of the diocese of Massachusetts, in his leading editorial in November 1904, noted that the remark had been made that the Convention was largely a negative Convention. It had voted against changing the name of the Church, against the passage of a drastic canon that would allow no remarriage after divorce, against the adoption of any version of the English Bible as the *standard* one, against passing a resolution condemning lynching, as well as against many other things.

Nevertheless, while in its legislative sessions the Convention voted against a great many proposals, as the editor of the *Militant* also remarked, "to consider it a negative Convention was to take a superficial view of the whole Convention." In this judgment he has certainly been proved to be correct, for actually the Convention gave tremendous impetus to the missionary work of the Church.

The strong ecumenical and missionary

— AN INVITATION —

IT GIVES us great pleasure to announce that Bishop Yashiro, Presiding Bishop of the Holy Catholic Church in Japan, will address The Living Church Dinner at General Convention on the subject, "The Three Worst Problems of the Japanese Church." The subject, selected by us, carries out our long-established custom of bringing Church news-in-the-making to our correspondents and friends at this triennial family gathering.

All Churchpeople—up to the limit of 250 imposed by the size of the crypt of St. Paul's Cathedral—are invited to attend The Living Church Dinner. Correspondents of The Living Church are admitted free. The price for others is \$2.50, which is not bad for a roast beef dinner!

The date is Saturday, September 13th; the place, as noted above, the crypt of St. Paul's Cathedral. Tickets may be obtained from The Living Church office until Wednesday, September 3rd, and thereafter at the Convention ticket bureau.

Readers of The Living Church who have heard or met Bishop Yashiro know not only of his courageous wartime witness for the Church's Faith but of his power as a speaker. One of his great contributions to the making of the peace was his postwar speaking tour of Australia at a time when wartime passions were not yet entirely cooled. We deem it a privilege to have this great Christian with us at our triennial family dinner.

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emphasis of the sermon at the opening service by Bishop Doane was only a prelude to the announcement the following day that the United Thank Offering of the women of the church was larger than it had ever been before, amounting to \$150,000. The very presence as well as the addresses of the Archbishop of Canterbury served to underscore the world-wide outreach of the Anglican Communion.

A series of missionary meetings of the Woman's Auxiliary and two great mass meetings in Tremont Temple and Symphony Hall under the auspices of the Convention itself, at which thrilling addresses were delivered by Bishop McKin of Japan and Bishop Brent of the Philippines, stirred the deputies to a positive missionary enthusiasm that compensated for any possible dullness or negativism that may have been present in the official business sessions of the two Houses. The House of Bishops elected five missionary bishops and the Convention worked out a more effective way of administering the missionary work of the Church.

Even *The Outlook*, a contemporary secular magazine, commented:

"This is emphatically a missionary convention. . . . It has not overlooked the value of a world-wide knowledge of humanity and it has brought home its missionary bishops and given them ample time in which to tell the churches of their work and arouse them to their duties. . . .

"The foreign missionary is not an exile, suffered to return by permission of the society that sent him out, but he is rather an ambassador on great errands. From St. Paul until now, the greatest and best of the Church have been, not its theologians nor its prelates, but those who have so fully apprehended the real meaning and work of Christ as to do what He did. . . . give the good news of the Fatherhood of God to all men.

"It is well that the Episcopal Church crowns its great convention by sitting at the feet of its truest representatives, namely, its missionaries. . . . When the Episcopal Church thus gives missions this high place in its Convention, it reveals the truest wisdom both as an organism and as a believing church."

Prior to the first General Convention to be held in Boston in 1877 the missionary work of the Church was carried on by an autonomous Board of Missions quite separate from General Convention. That Convention made General Convention directly responsible for the missionary work of the Church. The 1904 Convention streamlined the Domestic and Foreign Missionary Society of the Church, and gave top priority to missionary work.

Surely we cannot hope for anything better than that the third Convention about to be held in Boston may follow in the footsteps of the previous Boston Conventions and give an equally new and irresistible impetus to the missionary opportunity at home and abroad.



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Unity

(Continued from page 13)

and dramatically seen in Anglicanism wherein we are held together not by a confession of faith (although in a sense that is present as a resultant of our "common prayer" life) nor by an authoritarian hierarchy, autocratically organized, nor by a uniform heterogeneous socio-cultural environment (Anglicanism, poor word, exists among all sorts and conditions of men).

The focus of unity is liturgical. Churchmen of Catholic belief and practice ought to be most aware of this. Moreover, it is in this context that our understanding and discussion of the meaning of the ministry should take place. The essential nature of the Apostolic ministry is seen clearly in the light of its *liturgical* functions, but is dimmed—if not almost totally obscured—when we look at the Ministry in terms of administrative or juridical concepts.

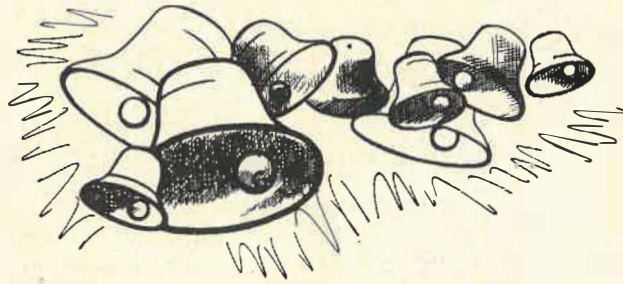
This brings us to the heart of *the* question for General Convention. If no one of the three approaches sketched above, and especially the method of constitutional or organizational formulation, leads anywhere other than to a blind alley, how are we to make possible for Christians a common experience of God's creative and redemptive activity through the Liturgy?

The Unity Commission suggests, but only suggests, an answer: the extension of the Apostolic Ministry along the lines proposed by the Archbishop of Canterbury in his famous Cambridge sermon [see p. 14 of this issue].

Because the 1946 General Convention recommended inter-communion as a step toward eventual organic union, the problem of the ministry cannot be evaded; it comes even more to the fore and must be faced. The Commission has taken seriously the 1946 General Convention statement.

It cannot be expected that the forthcoming General Convention nor the next, nor even the general mind of the Church, will have in the foreseeable future any simple reply to the question of just how may be realized a universally recognized and authorized ministry. But we can decide one thing. Is the question a proper question? Until we have learned under God's guidance what to ask for and how to ask the right questions, we cannot expect the right answers.

It comes down to this. There are for Episcopalians only two live options: re-union by constitutional procedure and all that this involves by way of a superstitious trust in concordats, treaties, and other necessarily ambiguous documents, or intercommunion as a means to making effectively possible for all of us God's uniting presence and purpose. That is the real unity question for General Convention 1952.



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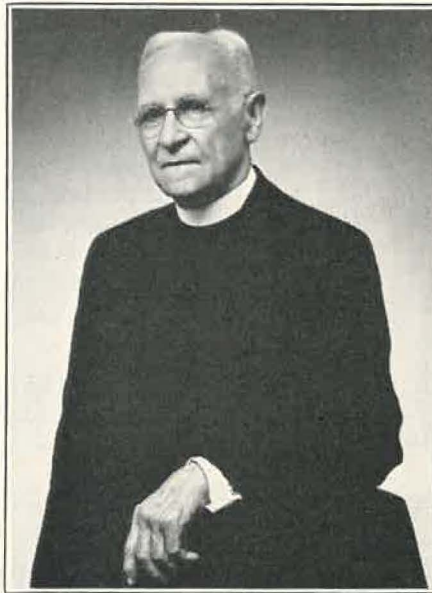
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DIOCESAN

PITTSBURGH—A 70-year old Monongahela man with 40 years of successful business experience behind him has satisfied an ambition set for himself as a young man—ordination to the priesthood.

He is now the Rev. James Markell Frye, who has retired from his wholesale confectionery business, and will be in charge of the Church of the Transfiguration, Clairton, Pa., where he has been serving as deacon for the last six years.

As a young man, Mr. Frye, hoping to enter the ministry, studied at St. Ste-



MR. FRYE
From confection to Transfiguration.

phen's College, New York, and at California State Normal College. When it became apparent that he was needed in his father's business, he had to abandon his plans.

For the past 25 years Mr. Frye has been giving part of his time as a lay-reader and deacon in the diocese of Pittsburgh.

The ordination ceremony took place July 12th in St. Mark's Church, Johnstown, where Bishop Pardue officiated.

SOUTH FLORIDA — St. Andrew's Church, Tampa, really wanted a new educational building and parish house, and it took exactly three weeks' time to get pledges of \$151,542.50 to make them possible.

The rector, the Rev. Harold B. Hoag, has announced that building will be begun in September. The plans call for air-conditioned executive offices, an auditorium, kitchen facilities, a Woman's Auxiliary lounge with buffet equipment, and modern classrooms.

The new parish house will be located one mile from the church.

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EDUCATIONAL

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Sewanee Building Boom

With nearly a million dollars worth of construction already beyond the halfway mark on the campus of the University of the South, and plans approved for another new dormitory and four new faculty residences, Sewanee's building program continues to forge ahead.

Already halfway finished and scheduled for completion by next September are Gailor Hall, a commons and dormitory for the College of Arts and Sciences, and Gorgas Hall, a dormitory for Sewanee Military Academy. The two buildings will be paid for by the school's recently raised \$1,000,000.

At their spring meeting Sewanee's regents authorized additional building progress. Plans were approved for Shapard Hall, a \$250,000 dormitory to house 70 students. The first building contributed to the university by an alumnus, Shapard Hall is the gift of Robert P. Shapard, Jr., and his mother, Mrs. Robert P. Shapard, Sr., of Griffin, Ga.

The university has also been authorized to go ahead with plans for "Alabama House," a faculty residence for the School of Theology, and a deanery for the head of the seminary. Twenty-five thousand dollars was recently contributed for "Alabama House" by the diocese of Alabama.

A \$50,000 gift from the diocese of Florida has been designated for two faculty residences for the College of Arts and Sciences, making a total of four new stone faculty residences for which funds are available.

NURSING

Commencement at St. John's

The School of Nursing of St. John's Hospital, Brooklyn, N. Y., will hold its commencement exercises on September 2d. Twenty-two young women will become registered nurses at the service which will be held at the Cathedral of the Incarnation, Garden City, N. Y.

SECONDARY

Graduate from Greece

Among the 40 students at St. Andrew's, Middletown, Del., receiving graduation diplomas on June 7th was Constantine Simonides of Athens, Greece, the first student under the alumni war memorial scholarship established as a living memorial to the 24 Andrians who lost their lives in World War II.

All the graduates have been accepted for college.

August 31, 1952

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RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word. (E) Church Services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

DEATHS

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

Wallace Goodrich

Dr. Wallace Goodrich, dean emeritus of the New England Conservatory of Music and Junior Warden of the Church of the Advent, Boston, died at his home in that city on June 6th. His name is honored throughout this country and abroad as a talented pianist, organist, teacher, and conductor, and for his work at the Conservatory where he joined the faculty in 1897 and where he served as dean from 1907 through 1930. He was founder and conductor of the Choral Art Society of Boston, conductor of the Boston Opera Company, and Chevalier of the Legion of Honor of France.

A distinguished and devoted Churchman, Dr. Goodrich became a member of the corporation of the Church of the Advent in 1913, and of its vestry in 1929. For many years he was secretary of General Convention's Joint Commission on Church Music, editor of the Choral Service Book, and advisor on other Church music projects.

Mrs. Goodrich (Madeleine Boardman) and one son, John W., survive.

Charles Leachman, Priest

The Rev. Charles Leachman, rector of St. Luke's Church, Woodland, Calif., died suddenly August 1st, while on vacation.

He had been rector at Woodland since 1943 and before that served other churches in California. He was rector of St. James' Church, Centerville; served at Calvary Church, Santa Cruz; was in charge of the Church of Our Saviour, Mill Valley; and was rector of Christ Church, Eureka.

The Rev. Mr. Leachman was born in Dublin, Ireland, in 1886. He studied at the Church Divinity School of the Pacific and was ordained in 1919. He married Margaret Wilson in 1931.

CHANGES

Appointments Accepted

The Rev. Gordon Ashbee, who formerly served St. Barnabas' Church, Langel Valley, Ore., is now serving St. John's Church, Lakeport, Calif.

The Rev. James T. Bagby, formerly rector of St. James' Church, Houston, Tex., will become rector of St. Martin's Church, Houston, on September 1st. Address: 2309 Post Oak Rd.

The Rev. Walter W. Cawthorne, formerly in charge of the Church of the Holy Comforter, Columbia, S. C., is now rector of St. Paul's Church, Graniteville, S. C. Address: 111 Aiken St.

The Rev. Raymond Cunningham, Jr., formerly in charge of St. Peter's Church, Plymouth, Conn., will become assistant of Grace Church, 802 Broadway, New York, on September 1st. Address: 521 E. Fourteenth St., Apt. 8 H, New York.

The Rev. Frank D. Duran, formerly vicar of All Saints' Church, Mendota, Calif., is now vicar of the Church of the Holy Spirit, Orleans, Calif. Address: Box 64, Orleans.

The Rev. Lawrence H. Hall, formerly rector of All Saints' Church, Portsmouth, Ohio, will on October 1st become senior canon in charge of Trinity Cathedral, Cleveland. Address: 2021 E. Twenty-Second St., Cleveland 15.

The Rev. Charles G. Hamilton of St. Paul's Church, Corinth, Miss., was elected vice-president of the town and country school of Emory University in Georgia (interdenominational conference).

The Rev. Kee H. Harrison, who has been serving the Church of the Advent, St. Petersburg Beach, Fla., is now curate of All Saints' Church, Fort Lauderdale, Fla. Address: 2043 Bay View Dr.

The Rev. Dr. John David Lee, who has been serving St. Andrew's Church, Oakland, Calif., will become rector of the Church of the Incarnation, Santa Rosa, Calif., on September 1st.

The Rev. Lester M. Morse, formerly in charge of the Salome field in Arizona, is now vicar of St. Christopher's Church, Hobbs, N. Mex.

The Rev. John W. Pyle, formerly fellow and tutor of General Theological Seminary, New York, is now chaplain for college work of the diocese of New York. Address: 1047 Amsterdam Ave., New York 25.

The Rev. Albert E. Render, formerly rector of St. Mark's Church, Havre, Mont., is now vicar of the Church of the Good Shepherd, Prospect, Ore. Address: Wildwood, Ore.

The Rev. Rex Clift Simms, formerly vicar of the Church of the Holy Spirit, Graham, Tex., is now vicar of St. Luke's Church, a new mission at Levelland, Tex. Address: 1102 Ave. J.

The Rev. Robert H. Walters, formerly curate of St. George's Church, Schenectady, N. Y., will become vicar of St. David's Mission, Cambria Heights, N. Y., on September 15th. Address: 227-12 Linden Blvd., St. Alban's 11, L. I., N. Y.

The Rev. Blake G. M. Wood, formerly rector of the Church of the Comforter, Toronto, Ontario, will on September 20th become dean of residence and assistant professor of classics at St. John's College, 347 Broadway, Winnipeg, Manitoba.

Armed Forces

Chaplain (Capt.) William P. Barrett, formerly addressed at Fort Worth, Tex., may now be addressed at 108 C Gaffey Heights, Fort Knox, Ky.

Chaplain (Lieut. Comdr.) Cyril Best, formerly addressed at U.S.S. Mississippi, c/o Fleet P. O., New York, may now be addressed at Marine Corps Air Station, Quantico, Va.

Chaplain Charles P. James, formerly with the 108th FA Bn, 28th Inf. Div., Germany, has been released from active duty and may be addressed temporarily at 224 E. Market St., Marietta, Pa.

Chaplain (Major) Emmet G. Jones, formerly addressed: 8d Div. Arty., APO 468, c/o P. M., San Francisco, may now be addressed: HQ, SAC, APO 301, c/o P. M., San Francisco.

Chaplain (Major) James Richards, formerly at Randolph Field, Tex., is now assigned to Parks Air Force Base, Pleasanton, Calif.

Chaplain (Capt.) Frederick H. Wielage, formerly addressed at 3440th ASU, Fort Benning, Ga., may now be addressed at the U. S. Army Hospital at Fort Benning.

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CHANGES

Changes of Address

The office address of the diocese of Western New York and of Bishop Scaife of the diocese, formerly at 237 North St., is now at 1114 Delaware Ave., Buffalo 9.

The Rev. Paul H. Baker, having been placed on the retired list of the U. S. Army, is in temporary residence at 602 S. E. Riverside Dr., Evansville, Ind., before returning to parish work.

The Rev. Everett Bosshard, who has been professor of dogmatic theology and instructor in apologetics at Nashotah House, may be addressed until October 15th at 1830 S. Normandie, Los Angeles 6, Calif.; after October 15th: Box 1296, Santa Barbara, Calif.

The Rev. Erland L. Groton, who recently became associate rector of St. Matthew's Church, Kenosha, Wis., has had a change of address from Nineteenth Ave. to 811 Sixtieth St., both in Kenosha.

The Rev. Canon William M. Hargis, who suffered a heart attack last May and has been in St. Luke's Hospital, Kansas City, Mo., returned to take services in Grace and Holy Trinity Cathedral on August 10th.

The Rev. L. Stanley Jeffery, rector of Grace Memorial Church, Lynchburg, Va., and Emmanuel Church, Madison Heights, with his wife, has been vacationing this summer in Cornwall, visiting relatives.

When the Jefferys left by air from New York for London in July, Mrs. C. Stanley Rogers of Roanoke, Va., director of Christian education in the diocese of Southwestern Virginia, was also flying to London to visit relatives in England and on the Continent. The Jefferys are natives of Cornwall.

The Rev. Frank Levy, retired priest of the diocese of Mississippi, has had a change of address from 2416 Broadway to 2622 Lowerline St., New Orleans 18.

The Rev. R. S. Marxsen, priest of the diocese of Springfield, formerly addressed at 204 S. Clayton St., Bloomington, Ill., may now be addressed at 310 Florence Ave., Normal, Ill.

The Rev. Mack M. Morris, rector of All Saints' Church, San Benito, Tex., may be addressed for all mail at Box 1927, San Benito, Tex.

Ordinations

Priests

Central New York: The Rev. Robert Anderson, Jr., was ordained priest on May 24th by Bishop

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Higley, Suffragan Bishop of Central New York, at Christ Church, Guilford, N. Y., where the new priest will be rector. He will also be assistant missionary of the Chenango Mission field. Presenter, the Rev. A. S. Hoag; preacher, the Rev. P. F. Rex. Address: Box 77, Guilford.

Louisiana: The Rev. James Monroe Barnett was ordained priest on July 25th by Bishop Jones of Louisiana at the Church of the Good Shepherd, Lake Charles, La., where the new priest is curate. Presenter, the Rev. I. B. Noland; preacher, the Very Rev. A. R. Stuart.

Massachusetts: The Rev. Don Johnston was ordained priest by Bishop Nash of Massachusetts on June 21st at Trinity Church, Haverhill, Mass. Presenter, the Rev. L. A. Houghton; preacher, the Rev. Hastings Smyth, superior of the Society of the Catholic Commonwealth, Cambridge, of which the ordinand is also a member. To continue as assistant of Trinity Church, Haverhill, and worker with juvenile delinquents in Worcester.

The Rev. Edgar Dutcher Romig was ordained priest by Bishop Nash of Massachusetts on May 11th at Trinity Church, Boston, where the new priest is assistant in charge of work for students. Presenter, the Rev. Dr. T. P. Ferris; preacher, the Rev. Dr. E. F. Romig. Address: c/o Trinity Church, Copley Sq., Boston 16.

Missouri: The Rev. Joseph T. Swift was ordained priest on August 17th by Bishop Lichtenberger, Bishop Coadjutor of Missouri, at St. Augustine's Church, Maplewood, Mo., where the new priest will be rector. Presenter and preacher, the Rev. C. D. Kean. Address: 1718 Del Norte, Richmond Heights 17, Mo.

Panama Canal Zone: The Rev. Malcolm Richard MacDonald was ordained priest on August 6th by Bishop Gooden of Panama at the Cathedral of St. Luke, Ancon, C. Z. Presenter, the Ven. J. H. Townsend; preacher, the Very Rev. R. T. Ferris. To be vicar of St. Andrew's Church, Coccol, C. Z. Address: Box 704, Coccol.

Deacons

Colorado: David R. Mosher, who will be ordained priest in October, was ordained to the diaconate on March 25th by Bishop Gray of Connecticut, acting for the Bishop of Colorado, in the chapel of Berkeley Divinity School, New Haven, Conn. Presenter, the Rev. Dr. R. C. Dentan; preacher, Dean P. L. Urban. During the summer the Rev. Mr. Mosher is serving as vicar of St. Paul's Mission, Lakewood, Colo. He

will go to Calvary Church, Golden, Colo., on September 1st. He will be rector there. Address: 1320 Arapahoe St., Golden.

Delaware: Ralph Nelson Parkhill was ordained deacon on June 11th by Bishop McKinstry of Delaware at St. Andrew's Church, Wilmington. Presenter, the Rev. W. H. Marmion; preacher, the Rev. D. W. Mayberry. To be vicar of the Church of St. John the Baptist, Milton, Del.

Maryland: Huntington Williams, Jr. was ordained deacon on June 28th by Bishop Powell of Maryland at the Church of the Redeemer, Baltimore. Presenter, the Rev. P. J. Jensen; preacher, the Rev. Bennett Sims. To be curate of St. Thomas' Church, Owings Mills, Md. Address: Eccleston, Md.

Minnesota: Richard Keene Smith was ordained deacon on June 21st by Bishop Keeler of Minnesota at St. Mark's Cathedral, Minneapolis. Presenter, the Rev. P. S. Kramer; preacher, Bishop Horstick of Eau Claire. To be in charge of St. John's Mission, 5107 E. Superior, Duluth, and St. Andrew's-by-the-Lake, 2302 Minnesota Ave., Duluth. Address: 3505 Minnesota Ave., Duluth.

Newark: Harry William Hansen was ordained deacon on May 31st by Bishop Washburn of Newark at St. Matthew's Church, Jersey City, N. J. Presenter, the Rev. V. G. Lewis; preacher, the Rev. Pierson Parker. To go to Japan as a missionary; at present, studying language at Yale University, New Haven, Conn. Address: 109 Hawthorne St., Cranford, N. J.

North Carolina: John William Carter was ordained deacon on July 13th by Bishop Penick of North Carolina at the Church of the Good Shepherd, Raleigh, N. C. Presenter, the Rev. J. M. Dick; preacher, the Rev. W. Moultrie, Jr. To be in charge of Grace Church, Weldon, N. C., and the Church of the Saviour, Jackson, N. C. Address: 609 Cedar St., Weldon.

Olympia: Charles A. Forbes, Jr. was ordained deacon on June 24th by Bishop Bayne of Olympia at St. Mark's Cathedral, Seattle, Wash. Presenter, the Rev. Gordon Lind; preacher, the Rev. Frederick Avery. To be curate of Trinity Church, Everett, Wash., in charge of St. Augustine's Mission, Wridley Island. Address: Box 42, Langley, Wash.

Southern Ohio: Paul Emerson Hannaford was ordained deacon on June 24th by Bishop Hobson of Southern Ohio at St. Mary's Church, Hillsboro, Ohio. Presenter, the Rev. S. N. Keys; preacher, the Rev. Canon G. P. Symons. To be in charge of St. Paul's Church, Logan, Ohio, and

the Church of the Epiphany, Nelsonville. Address in Logan.

Upper South Carolina: John Gorman Clarkson, Jr. was ordained deacon on June 14th by Bishop Gravatt of Upper South Carolina at St. John's Church, Congaree, S. C. Presenter, the Rev. B. D. Chambers; preacher, the Rev. E. L. Nixon. To be in charge of St. Paul's Church, Batesburg, S. C., and Grace Church, Ridge Springs. Address: St. Paul's Church, Perry St., Batesburg.

Marriages

The Rev. Donald Becker, curate of Christ Church, Whitefish Bay, a suburb of Milwaukee, was married on June 30th to Miss Eva Schreier, who has been on the faculty of Milwaukee Downer College. Mrs. Becker is a Sunday school teacher at Christ Church.

The Rev. Dr. Whitney Hale, rector of the Church of the Advent, Boston, has announced the marriage of his daughter, Margaret Elizabeth, on June 21st to the Rev. Daniel Bradish Kunhardt. The young couple will live in Tacoma, Wash., where the young deacon will be curate of Christ Church. Address: 306 N. K St., Tacoma 3.

Degrees Conferred

The Rev. David H. Brooks received the honorary degree of doctor of divinity on May 29th from Edward Waters College, Jacksonville, Fla. The Rev. Dr. Brooks is completing his fifth year as vicar of St. Michael's Church and chaplain to Episcopal students at Florida Agricultural and Mechanical College, Tallahassee.

The Rev. William Burrows, rector of St. Paul's Church, Indianapolis, and the Rev. John Kuhns received the honorary degree of doctor of sacred theology from Berkeley Divinity School on June 3d. The Rev. Dr. Anson Phelps Stokes received the honorary degree of doctor of canon law.

Laymen

Mr. Henry T. Ferriss, 1 Clermont Lane, Ladue 24, Mo., is the first lay alternate for Missouri, succeeding Mr. Robert R. Love, deputy-elect, who died suddenly on June 25th.

Mr. Charles A. Lewis, Jr., of Memphis, Tenn., formerly director of the Brotherhood of St. Andrew chapter there and an officer of two industrial companies in Memphis, is now full-time office manager for the Brotherhood of St. Andrew at its national offices in York, Pa. Mr. Lewis is 42 years of age.



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5-6

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

EVANSVILLE, IND.

ST. PAUL'S Rev. Imri M. Blackburn
301 S. E. First
Sun: 8 & 10; HD as anno

(Continued on next page)

GO TO CHURCH THIS SUMMER

(Continued from previous page)



FORT WAYNE, IND.

TRINITY Berry & Fulton Sts.
Rev. Geo. B. Wood, r; Rev. Geo. W. DeGraff, ass't
Sun 7:30, 9 Eu, 11 MP; Fri 9:30 Eu

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily

OCEAN CITY, MD.

ST. PAUL'S BY THE SEA Rev. William L. Dewees, r
Sun HC 8; (Daily 8); Ch S 9:30, MP 11; Br. of St.
Andrew 7:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
Sun 8 & 11; HD 11

CAMBRIDGE, MASS.

CHRIST CHURCH Rev. Gardiner M. Day, r
Harvard Square
Sun 8, 11; Wed & HD 11

MARBLEHEAD, MASS.

ST. MICHAEL'S Rev. David W. Norton, Jr., r
Built in 1714
Sun 8 & 11; HD 8

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

RIDGEWOOD (Newark), N. J.

CHRIST CHURCH Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

SEA GIRT, N. J.

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

FARMINGTON, N. MEX.

SAN JUAN MISSION (Indian)
Ven. George L. Packard, Supt.
Sun HC 8; Tues 7; Thurs 7; C Sat 8-9

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D.
Hallett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8 & 10; Daily 7, Thurs 10; C Sat,
7:30-8:30 & by appt

FREDONIA, N. Y.

TRINITY Rev. Harry W. Vere, v
Day Street
Sun 8 HC, 11 Morning Service & Ser

GLENS FALLS, N. Y.

THE MESSIAH Rev. S. D. Jenkins, r
Sun 7:30, 9 HC; Daily 7 HC; North Church,
Kattskill Bay, Lake George 11

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 MP & HC; 10 MP; 4 EP; 11 & 4 Ser;
Weekdays: 8 (and 9 HD ex Wed & 10 Wed),
HC; 7:45 MP, 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue & 51st Street
8 & 9:30 HC, 11 Morning Service & Ser; Weekday
HC Tues 10:30; Wed & Saints' Days 8; Thurs
12:10. Organ Recitals Fri 12:10. Church open
daily for prayer.

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11;
Thurs & HD 12 HC; Wed 12 Healing Service

NEW YORK CITY (Cont.)

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

CHAPEL OF THE INTERSESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th Street
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD
9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Masses: Sun 8 & 10; Daily 7:30 ex Mon & Sat 10

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 & 9 HC, 11 MP, 11 & 3 S HC; daily,
8:30 HC; HD 12:10 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

POUGHKEEPSIE, N. Y.

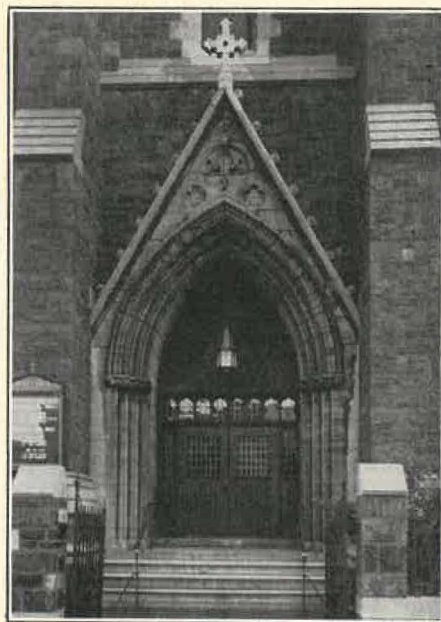
CHRIST CHURCH
Rev. Robert Terwilliger, Ph.D., r; Rev. Charles
Pickett, c
Sun 8 HC; 9:15, MP & Ser 1 & 3, HC & Ser 2 & 4;
11, HC & Ser 1 & 3, MP & Ser 2 & 4. Daily, 9 MP.
Wed & Fri 8, HC, HD, 8 & 10 HC

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery;
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily:
MP 8:45, EP 5:30; C Sat 8-9, by appt

SYRACUSE, N. Y.

ALL SAINTS' Rev. Frank L. Titus
1800 S. Salina Street
Sun 8, 10; Daily: 7:30, 5:30



GRACE CHURCH
Utica, N. Y.

UTICA, N. Y.

GRACE Genesee and Elizabeth Sts.
Rev. Stanley P. Gasek, r; Rev. R. Louis Somers, c;
Rev. Halsey M. Cook, c.
Sun 8, 9:15, 11; HC Wed 7; Thurs 10; Fri 7:30;
Lit daily 12:15

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7
ex Mon 10; C Sat 7-8

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., Rev. Timothy Pickering,
B.D., ass't.
Sun 8 HC, 11 MP 1S HC; Fri 12 HC; Evening,
Weekday, Special services as announced.

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL Very Rev. John S. Willey
7th and Robinson
Sun 8:30, 10:50, 11; Thurs 10

TULSA, OKLA.

TRINITY 501 S. Cincinnati Ave.
Rev. E. H. Eckel, S.T.D., r; Rev. F. J. Bloodgood,
D.D., assoc r
Sun HC 7, 8, Ch S 9:30, Service & Ser 11

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. Emmett P. Poige, r; Rev. Paul C. Kintzing, Jr.
Sun H Eu 8, Mat 10:30, Sung Eu & Ser 11, EP 4;
Daily: Mat 15 Min bf. Eu; Mon & Tues 7:45;
Wed & Fri Eu 7; Thurs & Sat Eu 9:30; EP 5:30;
C Sat 4 to 5 & appt

PITTSBURGH, PA.

ST. MARY'S MEMORIAL Rev. R. H. Thomas, v
362 McKee Place, Oakland
Sun Mass with Ser during Summer 9:30

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues,
Fri & HD 7:15, Wed & HD 11

DENISON, TEXAS

ST. LUKE'S Rev. David A. Jones
427 W. Woodard
Sun H Eu 8, 9:30 (Cho); Daily 7, ex Wed & Sat;
Wed 9:30; C by appt

HOUSTON, TEXAS

CHRIST CHURCH CATHEDRAL Texas & Fannin St.
Very Rev. Hamilton H. Kellogg, S.T.D., dean;
Canon Harold O. Martin, Jr.; Rev. Keith M. Bardin,
assoc
Sun HC 7:30, 9:15, Service & Ser 11; Daily: HC
7, Chapel

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

BELLOWS FALLS, VT.

IMMANUEL Rev. Robert S. Kerr, r
Sun HC 7:30, 9; Wed, Fri & HD, HC 8

MADISON, WIS.

ST. ANDREW'S Rev. Edward Potter Sabin, r
1833 Regent St.
Sun 8 & 11 HC; Wed & HD 9:30

MONTREAL P. Q., CANADA

ST. JOHN THE EVANGELIST
Ontario St. West at Urban
Rev. H. L. Hertzler, r; Rev. B. D. Freeland, ass't
Sun: H Eu 8 & 9:15, Mat 10:15, Sol Eu & Ser 11.
EP (said) 5. Daily: H Eu 7, also Wed & HD 9:30;
MP 7:45; EP 5:30. C Sat 7:30-8

FACTS *about the*

CHURCH LITERATURE FOUNDATION



1. *Who Owns Your Church Magazine?*

THE LIVING CHURCH, your weekly record of the news, the work, and the thought of the Episcopal Church, is not the private possession of any individual. It is owned and published by the CHURCH LITERATURE FOUNDATION, a non-profit religious corporation organized for the benefit of the Episcopal Church. In effect, THE LIVING CHURCH is owned by its readers — the members of the Church—and exists only to bring to them the Church information they need.

2. *The Men Behind The Living Church*

There are nine members of the Church Literature Foundation, five of whom (indicated by asterisk*) serve on the Board of Directors:

The Rt. Rev. Benjamin F. P. Ivins,* D.D., Bishop of Milwaukee, is the President; the Rt. Rev. Charles F. Boynton, D.D., Suffragan Bishop of New York, is the Vice-President; Jackson M. Bruce,* Milwaukee attorney, is Secretary; and Joseph Carson,* Milwaukee investment banker, is Treasurer. Other members of the Foundation are the Rt. Rev. Wallace E. Conkling,* D.D. Bishop of Chicago; the Rev. John Heuss,* rector of Trinity Church, New York; the Rev. John Higgins, rector of St. Martin's Church, Providence, R. I.; Clifford P.

Morehouse, vice-president of Morehouse Gorham Co., and former editor of THE LIVING CHURCH; and Richardson Wright, retired editor of *House and Garden*.

Editor of THE LIVING CHURCH and General Manager of the Foundation is Peter Day. The Foundation's offices are at 407 East Michigan Street, Milwaukee 2, Wis.

3. *Resources of the Foundation*

With investments of approximately \$20,000 and other assets of approximately \$40,000, the Church Literature Foundation has a good start toward the \$250,000 it should have in order to publish a larger LIVING CHURCH at a lower price and to circulate the magazine among many more Church-people.

GIFTS

Gifts (deductible as charitable contributions for income-tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH. A suitable form of bequest is: "I give, devise, and bequeath to CHURCH LITERATURE FOUNDATION, a non-profit religious corporation organized under the laws of the State of Wisconsin"

4. *The Foundation's Objectives*

Believing that the strengthening of THE LIVING CHURCH to make it a more effective weekly record of the news, the work, and the thought of the Episcopal Church, is its first job and an objective worthy of the support of all Churchmen, the CHURCH LITERATURE FOUNDATION is working to build up both the endowment funds and the operating capital of the magazine.

Not only THE LIVING CHURCH itself but pamphlet-reprints for the parish tract case are being published. Any excess of income over expense for the next several years will be used to build up the magazine and — if possible — to reduce the subscription price so that it may be circulated more widely at lower cost.

The publication policy of the Foundation is to put out interesting and useful literature designed especially for the laity. Both by its articles of organization and by the convictions of its members, the Foundation is dedicated to emphasizing the Catholic note in Episcopal Church life — the threefold ministry, the sacramental system, the continuity of the Church back through the Christian ages to Christ Himself.

The weekly publication, THE LIVING CHURCH, is designed to be useful to all schools of thought in the Episcopal Church without regard to issues of Churchmanship. The publishers believe that the best way to serve the interests of the Catholicity of the Episcopal Church is to report what the whole Church is thinking and doing.

CHURCH LITERATURE FOUNDATION

407^{1/2} East Michigan St.

Milwaukee 2, Wis.