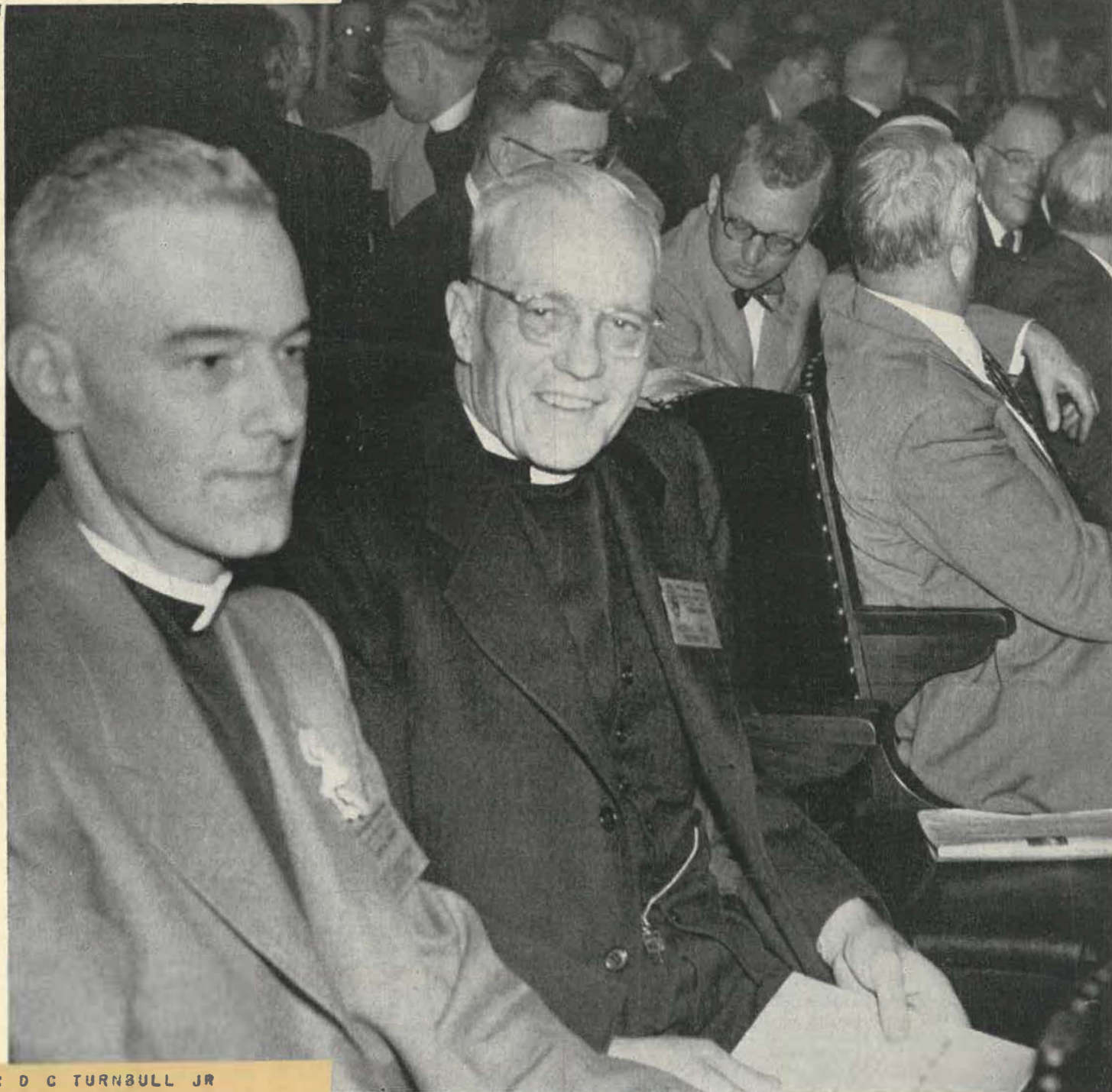


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*Marshall Seifert*

**CANON WEDEL (facing camera):** New president of the House of Deputies is ex-English professor [see page 7].

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and the Thought of the Episcopal Church**

## No Women Deputies

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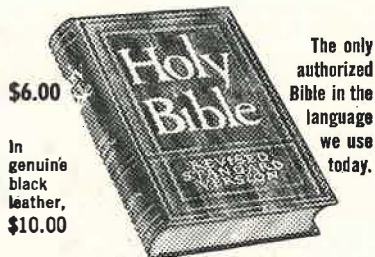
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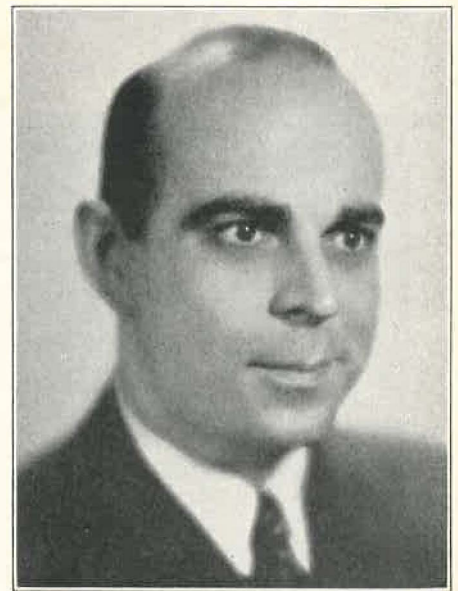
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# Partnership with God\*

By DR. CLARK KUEBLER

President of Ripon College



DR. KUEBLER  
*No booty without battle.*

**H**ISTORY reveals that when civilization is in a crisis the masses are usually insensitive to the gravity of the times in which they live.

Our own day is different. There is general uneasiness, at least a dim awareness that the world is gravely ill. In fact, even the less alert sense that certain dangers which threaten could destroy us. But too few realize that these external dangers, the threat of a Third World War and the possible triumph of totalitarianism, are only symptoms of an illness which is not merely political, economic or social, but moral and spiritual.

But fortunately the breakdown of secular civilization is often a steppingstone to something higher. Even Aeschylus adumbrated his truth, as is revealed in his tragedies. Toynbee has put it well: "All the sufferings of civilization are the Stations of His Cross on the way to the Crucifixion, and religion is a chariot. It looks as if the wheels on which it mounts toward Heaven may be the periodic downfalls of the civilizations of earth."

Let us speak quite specifically. As the current of anxiety increases throughout the world—and it will increase before it decreases—men and women will crave the assurance of some kind of faith. In times of grave crisis we cannot tolerate unbelief.

One needs no gift of prophecy to predict that in the next few decades most of the Western world will have turned to one of two religions: either to the godless worship of the state, or to the God of Christianity.

As far as the first is concerned, we are handicapped often by a false sense of respectability, a feeling that to be enthusiastic for one's religion—at least to the point of wishing to share it—is to violate the canons of good taste. One does not need to make a vulgar display of one's religious convictions, to be sure; but there are innumerable ways of witnessing quietly and effectively. If everyone of our communicants would resolve to bring at least one person a year to Holy Confirmation, the Church would begin to grow not by arithmetic, but by geometric progression! And I might add that we of the laity can reach many whom no bishop or priest can touch initially; it is our responsibility to show the unchurched that they need the Church and the Sacraments, and that means the ministrations of the clergy.

But our individual efforts to witness are not enough. We must give sacrificially for the program of the National Council. To sit on the National Council is to realize that every aspect of the Church's program is in last analysis evangelism, whether home or foreign missions, Christian education, or college work. Membership on the national Council gives one a unique opportunity to see great opportunities in all of these areas, and at the same time to be sickened by inadequate

funds for advancing the Kingdom. Our giving is niggardly; all too few of us give sacrificially, and that means that we are not sufficiently persuaded that the Holy faith is the only cure for the problems of mankind, individual and social.

Our religion is, in last analysis, the highest of all partnerships, sharing in the life and creative purpose of God. In the totalitarian religions to which reference has been made, men are not partners, but pawns, playthings of a despotic state. Christianity, on the other hand, is a religion of partnership with God.

Unfortunately many of us do not live up to the responsibilities of our partnership with God. Too many want the profits without the investment, the booty without the battle, the Crown without the Cross.

The program of the Church here and abroad is carried on, supported generously by the faithful few. A real partner does not spend a dollar a week on movies or cigarettes and give 50 cents for the work of the Church. A real partner does not drive an expensive car and give \$100 a year to the Church's program.

Our giving must be increasingly sacrificial and systematic—and we must give cheerfully and eagerly, realizing that to give is a privilege. That we realize if we do not forget that all we are and all we have belong to God. As we sing or say repeatedly: "All things come of Thee, and of Thine own have we given Thee." The Cross, made of selfishness cancelled by love, is the sign of our salvation. We must put the Cross into our giving. If not, we shall have no Crown.

\*From an address delivered to the National Council dinner.

### Convention Guide

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### Of Time and Talent\*

THOMAS B. K. RINGE

"The manner in which we as individuals employ our time and our talents in interpreting the program of the Church will have very great influence on the manner in which our parishes recognize their obligation to support that program. The attitude of the parish determines the attitude of the convocation, the diocese, and the province.

"Those of us who sit in this Convention are acting for almost 3 million people from many hundreds of parishes, who by diocesan action, have placed upon us a heavy duty. In performing the task assigned to us, we assume the terrific responsibility of interpreting the command of Our Lord as it is to be carried out through the instrumentality of this Church during the next three years.

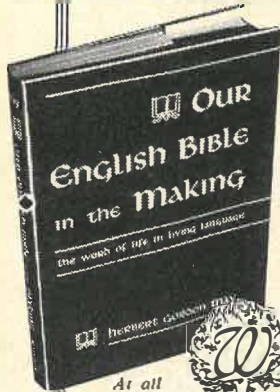
"Some of the things I associate with our Church are the Prayer Book and all that it means, the sacred beauty and mystical strength of the Holy Communion, the influence of the Cross as a great symbol, and the unleashed power to be found in the life and teaching of our Master.

"I ask you, particularly my fellow laymen, is not all of this worthy of the best we can make of the best we have?"

\*From an address at the National Council Dinner.

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and the Thought of the Episcopal Church.*

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### Things to Come

SEPTEMBER							OCTOBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
	1	2	3	4	5	6			1	2	3	4	
7	8	9	10	11	12	13	5	6	7	8	9	10	11
14	15	16	17	18	19	20	12	13	14	15	16	17	18
21	22	23	24	25	26	27	19	20	21	22	23	24	25
28	29	30					26	27	28	29	30	31	

#### September

21. St. Matthew (15th Sunday after Trinity).
22. General Cabinet, NCC, New York City.
24. General Board, NCC, New York City.
25. Secretarial Conference, United Church Women, NCC, Seabury House, Greenwich, Conn., to 27th.
- Board of Managers, Joint Department of American Communities Overseas, NCC, at New York City.
- Budget and Finance Committee, Division of Christian Education, NCC, New York City.
28. 16th Sunday after Trinity.
- Christian Education Week, to October 5th.
29. St. Michael and All Angels.
30. Publication, Revised Standard Version of the Old Testament.

#### October

5. 17th Sunday after Trinity
12. 18th Sunday after Trinity.  
NCC, Church Men's Week, to 19th.
13. Convention, diocese of Milwaukee, to 14th.
18. St. Luke.
19. 19th Sunday after Trinity.  
Corporate Communion for United Movement of Church's Youth.
26. 20th Sunday after Trinity.
28. St. Simon and St. Jude.

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 Cross and the Ark**

REFERRING to the Bethlehem Chapel of the Cathedral of SS. Peter and Paul in Washington, D. C., being turned over to a Jewish congregation for non-Christian services, and the Cross of Christ's Sacrifice removed from the altar to make room for a non-Christian symbol: I was ordained in that chapel, and I solemnly protest against its use as your article describes. Is the Cathedral dedicated to Christianity, or not? And would St. Peter or St. Paul—martyred for Christ—have encouraged non-Christian teachings?

Again, I solemnly protest!  
(Rev.) THOM WILLIAMSON,  
Trinity Church.  
Moundsville, W. Va.

**Hardness of Heart**

IN the 10th chapter of St. Mark does not our Lord tell us that divorce is caused by hardness of heart? And does not the Church's litany bid us pray "from hardness of heart, and contempt of thy Word and Commandment, Good Lord deliver us"?

Is not our Lord's statement absolutely plain that remarriage after divorce is adultery? Is it not contempt of God's word to ignore His plain outlining of the truth? Why should a mate be abandoned any more than a child? Does not Jesus Christ say that a husband and wife shall be "one flesh"? Does He not say to forgive until "seventy times seven"? In verse 19 of that same chapter of St. Mark does He not say "do not commit adultery"?

In Fr. Longley's letter of the July 20th issue of THE LIVING CHURCH he speaks about justice and mercy in connection with remarriage after divorce. Can one be more just and merciful than Jesus Christ? Are we (His servants) greater than our Lord?

Fr. Longley feels sorry for one who could not afford a divorce. How can one follow our Lord as we promise in our Confirmation vow and disobey Him at the same time?

DOROTHY DOANE LESLIE.  
Wellesley Hills, Mass.

**The Strategic Answer**

THE recently published report on rural work [L. C., July 6th] is naturally of special interest to me, being at present in that field and having spent seven years in the rural field in the East as an arch-deacon.

The situation is just as difficult as the report suggests; and proposed solutions hardly reach its necessities. These can be ruthlessly summed up in the old song line: "How're you goin' to keep 'em down on the farm, after they've seen Broadway?"

Any domestic missionary bishop will confess that his main problem is shifting personnel. A study of the situation, in this diocese, where our work is weak and scores of places have been closed after fifty and sixty years of effort, bears witness to the same conclusion.

As long as the way to comfortable salaries, attractive living, and social success

lies along lines of the large city curacy, the swank suburban parish, etc., men will move along those lines—not consciously perhaps—but inevitably; for there is a deeper flaw in our system.

As long as the younger men, one or two years out of seminary, can be called away from the gruelling work of small-town, small-Church, pastorates after eighteen months or so, by vestries eager for youth (and perhaps a lower salary than they would have to pay an experienced man)—just so long will our town and country work suffer.

There are some splendidly bright spots, made so by individual sacrifice and devotion. Six and ten years of work have built up moderately successful parishes here and there, which may be able to hold their own in the flood of revivalistic and fundamentalist sects which are sweeping the countryside.

But it should not be dependent upon individual and voluntary sacrifice alone, although there must always be that, thank God! We should have more discipline, the bishops more control over their candidates for three to five years, so that the men starting their ministry may throw their young strength and enthusiasm into a field of really crucial need.

Could it ever be so? It is the strategic answer, if we could have the courage to implement it by canon.

(Rev.) R. B. GRIBBON.  
Chillicothe, Mo.

**God and Politics**

IN regard your comment [L.C., August 3d] concerning the editorial in the *Christian Century* in which that magazine objected to the "riding on God's coattails" at the two [national political] conventions, I quite agree with the *Christian Century*. The way some of the speakers tossed God's name around, they could have done no worse had they taken it in vain—the degree of blasphemy would have been the same.

WAYNE WILSON, JR.  
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Correction: Contribution from Trinity Church School, Moundsville, W. Va. was \$7.00. Listed in error as \$10.00 in issue of September 14th.

For some time we have felt that an informal column about people and products serving the Church would be interesting and helpful to our readers and to our advertisers alike. It is with great pleasure, therefore, that we begin AD CHATS with this September 21st issue of *The Living Church*.

Frequently we receive correspondence requesting that space be given in the magazine to the description of some new product. Or a letter from some parish asks for some Church equipment or offers some piece of Church equipment free to anyone that can use it. Because of limited news and editorial space in *The Living Church* we were bewildered as to how we could handle such important and interesting material.

For instance, the Rev. Lee A. Hanes writes they have, lying around on the shelves at Holy Trinity Episcopal Church, Hillsdale, N. J., several dozen books of Common Prayer, small size, and a few small hymnals, which they would be glad to donate to anyone who has need of them. Also, the Rev. Mr. Hanes has old copies of *The Living Church* dating back several years which he will be glad to send to anyone desiring them. A letter addressed to the Rev. Lee A. Hanes will receive his prompt attention.

R. Geissler, Inc., an advertiser in *The Living Church*, is celebrating its 75th anniversary in the service of the Episcopal Church with the publication of a beautifully illustrated 100 page catalog on Church furnishings. The catalog is available free to any rector, vestryman, Altar Guild president, or any other person responsible or interested in the furnishings of his own parish church. A note to R. Geissler, Inc., 23-06—38th Ave., Long Island City 1, N. Y., will bring this lovely catalog to you.

Likewise, the Morehouse-Gorham Co. has just issued a 1952-53 supplement to their general catalog, offering new and standard Church School and Church supplies. If you have not received your copy I suggest you write to: 14 East 41st St., New York 17; 29 E. Madison St., Chicago 2; or, 261 Golden Gate Ave., San Francisco 2.

About this time each year various church groups are seeking ways and means of raising money to add to that organ fund, maybe help toward payment of last year's coal bill, or possibly buy that new dossal so sorely needed. Whatever the requirement, there is always a lack of money-producing ideas. Why not turn to "Money-makers" where advertisements offering money-making ideas have been gathered together and placed under one heading for easy reference? This section appears at frequent intervals.

*Edgar O. Dodge*

Advertising Manager

# SORTS AND CONDITIONS

**ARCHBISHOP BARFOOT**, primate of Canada, was to arrive in Boston on September 16th to bring greetings to General Convention from the Church of England in Canada [see below].

**DEBATE** on the controversial problem of whether clergymen from other Churches may participate in Episcopal Church ordinations, was anticipated in the House of Deputies on Monday morning, September 15th. It did not take place.

**ALL THREE DEPUTIES** who had submitted resolutions on the subject (each maintaining that the Prayer Book permits only bishops and priests ordained in accordance with the Prayer Book and Church canons to participate in ordinations) withdrew them early in Monday's session.

**THE REV. GORDON E. GILLET**, a deputy from Quincy, arose and asked that his resolution be withdrawn because the matter was being considered by the House of Bishops.

**A MESSAGE** from the Bishops, probably unprecedented in nature, said that they had received a resolution on the subject from Bishop Welles of Missouri and had referred it to a representative committee.

**CONTRARY** to rules there was applause, unchecked by the chairman, the Rev. Canon Theodore O. Wedel, in the House of Deputies when the resolutions were withdrawn. A majority vote was necessary to accomplish withdrawal, and was supplied, challenged, however, by a chorus of emphatic "no's" by opposing deputies.

**WHEN IT WAS** obvious that the ordination debate, for which the Convention Committee on the Dispatch of Business had set aside most of Monday morning, was not going to take place, Chairman Wedel announced that the Committee had been "greatly upset" by the effect this would have on the time schedule, and called a ten-minute recess for rescheduling. After the recess Committee Chairman Anson T. McCook said that he would have to correct the chairman for the first time by noting that the "Committee was not greatly upset, but greatly set up."

**ONE OF THE WITHDRAWN** resolutions, Fr. Gillett's, directs the clergy "in the future to adhere strictly to the direction of canon law and the Book of Common Prayer in the matter of allowing non-episcopally ordained ministers to participate in any of the services of this Church."

"**IT IS THE MIND** of the . . . Episcopal Church," said another, from the Rev. Charles B. Persell, Jr., of Albany, "that only episcopally ordained bishops and priests shall participate in the laying on of hands at the ordaining of priests in this Church."

**BISHOP NASH** of Massachusetts referred to the controversy in his sermon at Trinity Church, Boston, on Sunday, September 14th, while giving

the congregation a summary of Convention activities. He said that the principal question involved is:

"**DO WE** in the Episcopal Church believe that there is no reality in the ministry of our Protestant brethren? And again, who would have denied the privilege of a father to speak a word to his son on such an occasion and to lay his hands upon his son's head?"

**THE SPECIFIC** case of which Bishop Nash probably was thinking was his ordination last May of the Rev. Edgar Dutcher Romig. Participating in that ordination, both in the laying on of hands and as the preacher, was the ordinand's father, Dr. Edgar F. Romig, a prominent Protestant minister [L.C., August 24th].

**IN HIS SERMON** on September 14th Bishop Nash also remarked about the Deputies' refusal to grant equal rights to Churchwomen [see page 7], saying, "I hope that by 1955 the laymen will have learned a few of the facts of life."

**BISHOP NASH** was substituting for Bishop Scarlett of Missouri, who had been called back to St. Louis because of his wife's illness.

**IN LATE ACTION**, on September 12th, 13th, and 15th, not recorded elsewhere in the magazine, the Bishops:

✓ Adopted a rubric authorizing intinction which reads: "Upon authorization by the ordinary, the Holy Communion may be administered by intinction; provided that opportunity shall always be given every Communicant to receive the consecrated Bread and Wine in the accustomed manner." Before this rubric becomes law it must be passed by the Deputies of the 1952 Convention, and again by both Houses of the 1955 Convention.

✓ Adopted a definition of "Communicant" as being "a confirmed person who has made his Communion at least once during the past year and is a contributor of either time or money." The definition was referred to committee by the Deputies.

✓ Concurred with House of Deputies in approving the report of the Joint Commission to Study Clergy Pension Plans and Clerical Salaries. This, in effect, kills the El Paso Plan which proposed alternate methods of pensioning clergy and their widows and orphans, and rejects a proposal on investment funds to supplement pensions.

✓ Considered Arizona's proposal on mixed marriages and instead of adopting it called attention to the 1949 resolution of General Convention warning Churchpeople against contracting mixed marriages, especially with Roman Catholics, under conditions imposed by modern Roman canon law [L.C., September 14th and June 29th].

✓ Defeated a proposal that missionary districts should be called missionary dioceses.

✓ Decided that its interim meeting would be held at Williamsburg, Va., November 9th to 13th, 1953.

✓ Concurred with Deputies in condemning euthanasia.

✓ Concurred in a resolution adopted by the House of Deputies "that the National Council be instructed to appoint a committee with considerable lay representation to consider the importance of, and undertake means toward, recruiting men for the ministry of the Church, and men and women for other full time service in the Church, and providing adequate opportunity for training of the same."

## THE HOUSE OF DEPUTIES:

✓ Discharged its Committee on Social Service from further consideration of vivisection.

✓ Directed National Council to immediately begin a survey of the missionary district of Alaska, which the House's Committee on Missions has been recommending since 1943.

✓ Approved report of Quotas Committee which proposed (1) use of average current expenses of last three years instead of last six as base and (2) reduction of amount of loading for dioceses that have large parishes.

✓ Defeated on a vote by orders a resolution previously passed by the Bishops, which would have deprived retired bishops of their vote in the House of Bishops [see page 8]. Clerical (deputies) vote: 29%, yes; 44%, no; six divided. Lay: 28, yes; 42%, no; five divided.

✓ Memorialized Dr. Edgar L. Pennington, late historiographer of General Convention, who died in 1951.

✓ Defeated on a vote by orders, by a substantial majority, a proposal not to count divided votes in the negative.

**THE DEPUTIES** on Monday commended the American Church Building Fund Commission (a Church institution), and urged that the resources of the Fund, which are far under the total of loans requested by parishes and missions, be increased.

**EARLIER** the House of Bishops had concurred with the Deputies' action providing for continued study of Social Security for clergy.

**ALSO** the Bishops and Deputies had concurred in expressing concern over the widespread use of narcotics and urging international action and local action by parishes in stemming narcotic traffic.

**DR. GILBERT DARLINGTON** of the American Bible Society gave a report of the achievements of that organization to the Deputies on Monday morning.

**THE JAPANESE** General Synod is to be held April 14, 1953, in Tokyo. Paul Rusch, executive vice president of the Brotherhood of St. Andrew in Japan, now in the U. S., recently flew to London, Ont., to verify this fact with the Most Rev. Michael Hinsuke Yashiro, Japanese Presiding Bishop, who was in London to address the Canadian General Synod which has just concluded its sessions [see page 23].

Alice Welke.

*The Living Church*

ST. MATTHEW<sup>1</sup> (FIFTEENTH SUNDAY AFTER TRINITY)

## GENERAL CONVENTION

HOUSE OF BISHOPS — ELIZABETH McCRACKEN

HOUSE OF DEPUTIES — REV. G. RALPH MADSON

## WOMEN

## Turned Down

Equal rights have been refused Church women by the House of Deputies.

The resolution which would have permitted women elected by their dioceses to sit and vote in the House of Deputies was defeated in a vote by orders on September 11th. Of the clerical deputies, 43½ voted for the resolution, 26¼ voted against, and there were 10 divided. Lay deputies voted 30¼ for, 34½ against, and 13 divided. To pass, the resolution needed a majority in each order. The divided votes are counted as negative votes.

Earlier, at a Woman's Auxiliary session, Mrs. Fisher, wife of the Archbishop of Canterbury, had said that treatment of women as being inferior to men "has impoverished the life and witness of the Church" [see page 17].

At the last General Convention, in 1949 at San Francisco, four women elected to serve as deputies were refused seats in the House. A Commission appointed by that Convention to study the problem made its report this spring in favor of the women, recommending that they be permitted to sit and vote in General Convention [L.C., June 22d].

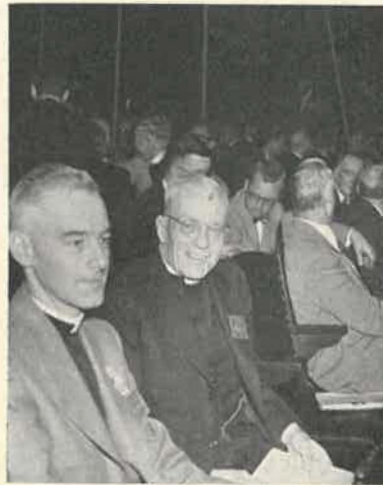
Only one woman, Mrs. Randolph Dyer of Missouri, has ever been permitted to sit and vote in General Convention. She was accorded that right at the 1946 Convention with the understanding that the question be settled for future cases by proper canonical procedure.

"Next time, I hope we don't rebuff the women the same day they present their United Thank Offering," was the comment of many after the Deputies voted this time not to accept the recommendation of the Joint Commission to Consider the Problem of Giving the Women of the Church a Voice in the Legislation of the General Convention.

The Joint Commission's recommendation had been to amend Article I of the Constitution, substituting the words "lay deputy, man or woman," or "lay deputies, men or women," for "layman" and "laymen." The Article sets forth

## New President

News of his nomination as president of the House of Deputies had just come to the Rev. Canon Theodore O. Wedel when this picture



was taken as he sat with the Washington delegation in Symphony Hall.

He was elected to that office on the afternoon of September 8th by a vote of 436 to 168. On the motion of Dr. Clark Kuebler, president of Ripon College, the election was made unanimous.

Dr. Wedel is the son of a Mennonite minister, the Rev. Cornelius H. Wedel, who was president of Bethel College, Newton, Kans. "Ted," as he is most affectionately called by his new and old friends, was born in Halstead, Kans. He received his undergraduate work at Bethel Academy. From that point he began a brilliant collegiate career, attending Oberlin College where he received the B.A. degree. Three years after he received the M.A. at Harvard he completed his graduate work at Yale with the Ph.D. in English.

A new milestone in the life of

this young professor began with teaching assignments at the University of Texas, Yale, and Carleton College. For ten of the 14 years at Carleton, Dr. Wedel was head of the Department of English. In 1929 he was ordained deacon, and in 1931, priest. In 1930-31 he studied at Marburg University, Germany. In 1940 he received the S.T.D. from Seabury-Western Theological Seminary.

Another milestone in the life of the president of the House of Deputies began in 1934, when he was appointed to be secretary of College Work on the National Council. He served in this capacity until 1939, at which time he became director of Studies at the College of Preachers and Canon Chancellor of the Washington Cathedral. In 1943 he was appointed warden of the college.

Canon Wedel's first interest in the Church came when he played the organ at the Episcopal chapel in Newton, Kans., where he was later confirmed. During World War I he served as an officer in an artillery outfit. These years found him to be an avid squash and tennis player. His present hobbies often include detective story reading, studies in poetry, and travel. In 1917 he married Elizabeth Cornelia Ewert, now deceased. While at National Council he married Cynthia Clark, who was at that time a professional Church worker and director of Religious Education. Canon Wedel is the father of two children. Mrs. Wedel is well known to the Church in her own right because of the positions she holds in the work of the Woman's Auxiliary to the National Council.

The Wedels often work as a team in conducting Church conferences.

**TUNING IN:** ¶The New Testament lists of the 12 Apostles include the name of Matthew. In the Gospel ascribed to him he is identified with Levi, the publican or tax-gatherer (St. Mark 2:14). The Gospel of St. Matthew, whether Matthew the

Apostle had a finger in it or not, has been called "the most influential book in the world." Presenting Jesus as the fulfillment of Jewish hopes, it appropriately heads the books of the New Covenant, standing directly after those of the Old.

what persons shall constitute the House of Deputies.

The Rev. Robert H. Dunn, Portsmouth, N. H., a member of the Joint Commission, presented the resolution to amend the Constitution and spoke in favor of its passage. Dr. R. L. Jardine of Williamsport, Pa., diocese of Harrisburg, spoke for a minority of the Joint Commission who oppose the amendment on the ground that the arguments for it are not cogent. By order of the House those two men were granted five minutes for their statements, and other deputies were allowed three minutes each for argument, with five more minutes for the spokesmen at the conclusion.

The Rev. Dr. Sherman E. Johnson of California declared that the Church is the people of God, and the General Convention not simply a legislative group but the custodian of the Church's worship and even of the Bible; and people of God are both male and female.

The Rev. Dr. Don Frank Fenn of Maryland spoke as a convert to the idea of giving women a place in the House, believing that a fundamental principle is involved. He expressed a certainty that admitting women will not cause the men to fail to do their part, as several opponents of the amendment had stated.

The Hon. J. L. C. McFaddin of Texas declared that admitting women to the House will draw leaders from the Woman's Auxiliary where they are needed. He pointed out that men and women are different physically and psychologically, that men can fight each other and still get along together but that for a man to disagree with a woman's judgment is to disagree with the woman herself. He concluded with the statement that women do influence the House, and only a bachelor or a superman would deny it.

John Nicholas Brown of Rhode Island opposed the amendment on the ground that men must assume responsibility, and the women have their responsibilities and are exercising them.

Albert Roberts, Jr., of South Florida declared that the zeal of the laymen has increased greatly in recent years and that women in the House might dampen their enthusiasm.

The Rev. Theodore P. Ferris of Massachusetts stated that the best brains, the best leadership, whether male or female, are needed in the House.

The Rev. Leland W. F. Stark of Washington pointed out that secular government has shown the way in this whole matter, and all the arguments against admitting women were used to oppose women's suffrage long ago.

In summing up the opposition, Dr.

Jardine said that only a small proportion of the women of the Church really want to have the change made, as indicated in resolution votes in years past.

Philip Adams summed up the affirmative position by asking whether the elec-



DR. FENN  
*A convert to the women's side.*

tions by dioceses of deputies to General Convention shall be censored on the basis of sex. He said that the problem under consideration is not sociological.

## LAYMEN

### Ten Years of Service

A resolution of appreciation to Harvey Firestone for his 10 years of service on the Presiding Bishop's Committee on Laymen's Work was concurred in by the bishops and deputies. Mr. Firestone has been chairman of the committee.

## PENSIONS

### Study Voted

Several proposals for changes in the Church Pension Fund were made in the House of Deputies, and referred to the House Committee on the Church Pension Fund. The Committee recommended that no changes be made in allocation of pensions, and the House accepted its recommendation. A proposal to enact a canon regulating minimum salaries for the clergy was disapproved as well. But the House did vote to have a joint committee to study clergy pensions and salaries, to report three years hence; and passed a resolution calling on bishops and vestries to concern themselves with clergy salaries.

**TUNING IN:** Most matters at General Convention are decided by simple majority vote of each House, concurring with the other. Thus, if a majority of the Bishops and a majority of the Deputies vote for a proposal, it is adopted. But in some specified

matters a "vote by orders," in the House of Deputies, must be taken—and may be taken on any matter under debate when demanded by the clerical or lay deputies of any diocese. In that case the clergy and laity vote separately by dioceses: which-

## EPISCOPATE

### Vote of Retired Bishops

A resolution under which retired bishops will no longer be able to vote in the House of Bishops was passed by the House of Bishops on September 12th. This resolution, which is of the type that must be passed by two General Conventions before it becomes law, was also passed by the 1949 Convention. The September 12th vote by the House of Bishops was the final action needed from that body. The needed concurrence of the Deputies, however, did not come. That House defeated the resolution on September 15th.

Of the 168 Bishops now in the House, 38 are retired. Seventy-six of the bishops voted for the resolution, and 45 voted against it.

### Another Coadjutor

Sent to the bishops was the deputies' approval of the request of the diocese of Rhode Island for permission to elect a bishop coadjutor.

## DIOCESES

### New One With Old Name

The House of Deputies voted to admit the missionary district of New Mexico and Southwest Texas, by unanimous vote, as a diocese of the same name.

The Rev. C. J. Kinsolving III, deputy from the district, offered the resolution, and the Rev. E. H. Eckel of Oklahoma, senior deputy from the diocese of Oklahoma, seconded the motion.

Oklahoma was the latest diocese to be admitted, in 1937.

The question of the name of the new diocese was raised by the Deputies, some having heard rumors that it might be named "diocese of the Rio Grande." Dr. Eckel's comment was that that was "too grandiose." As all the rejoicing over the new diocese was concluded, Canon Wedel remarked that the welcome was "slightly eschatological," and expressed the hope that "the prophecy may be fulfilled" by concurrent action of the bishops.

The House of Bishops concurred with the deputies action.

## HOLY COMMUNION

### Lay Administration

The question whether laymen should ever be allowed to administer the chalice to communicants during Holy Communion was brought up for discussion in the House of Bishops, at an early session.



Then on September 15th the Bishops approved lay administration, subject to concurrence of Deputies.

**MINISTRY**

**Perpetual Deacons**

A resolution permitting the Church to have perpetual deacons was approved by the House of Bishops, subject to concurrence by the House of Deputies.

The resolution adds a section to Canon 34, "Of Ordination to the Diaconate."

A perpetual diaconate provides opportunity for Churchmen who wish to serve the Church non-professionally or part-time. It was rejected by the House of Bishops at the 1949 General Convention.

At this Convention, those speaking in favor of the new provision included Bishop Keeler of Minnesota, Bishop

Gunn of Southern Virginia, Bishop Dandridge of Tennessee, and Bishop Barth, Coadjutor of Tennessee.

**Canon 36**

A proposal to repeal Canon 36 (of the ordination of deacons and priests in special cases, including clergy of other Churches) was recommended favorably to the House of Deputies by the Committee on Canons. The margin of difference in the Committee was a narrow one, with seven favoring the proposal and six opposing it.

The proposal was defeated in the lay order in a vote by orders.

Used only a few times, Canon 36 came into being under a concordat with the Congregational Church which fell through. It provided for ordination of clergy of other Churches who wished to continue ministering in their original Church. The canon's original unconsti-

tutionality was removed when Article VIII was amended. But, in speaking in favor of its repeal, Deputy Paul Good of Nebraska pointed out that the canon encourages dishonesty, because the Ordinal in the Prayer Book requires conformity to the doctrine and discipline of the Church, and the canon circumvents it.

The vote in the lay order was: 34¼ yes; 39, no; seven, divided. In the clerical order: 49½, yes; 25, no; and six, divided.

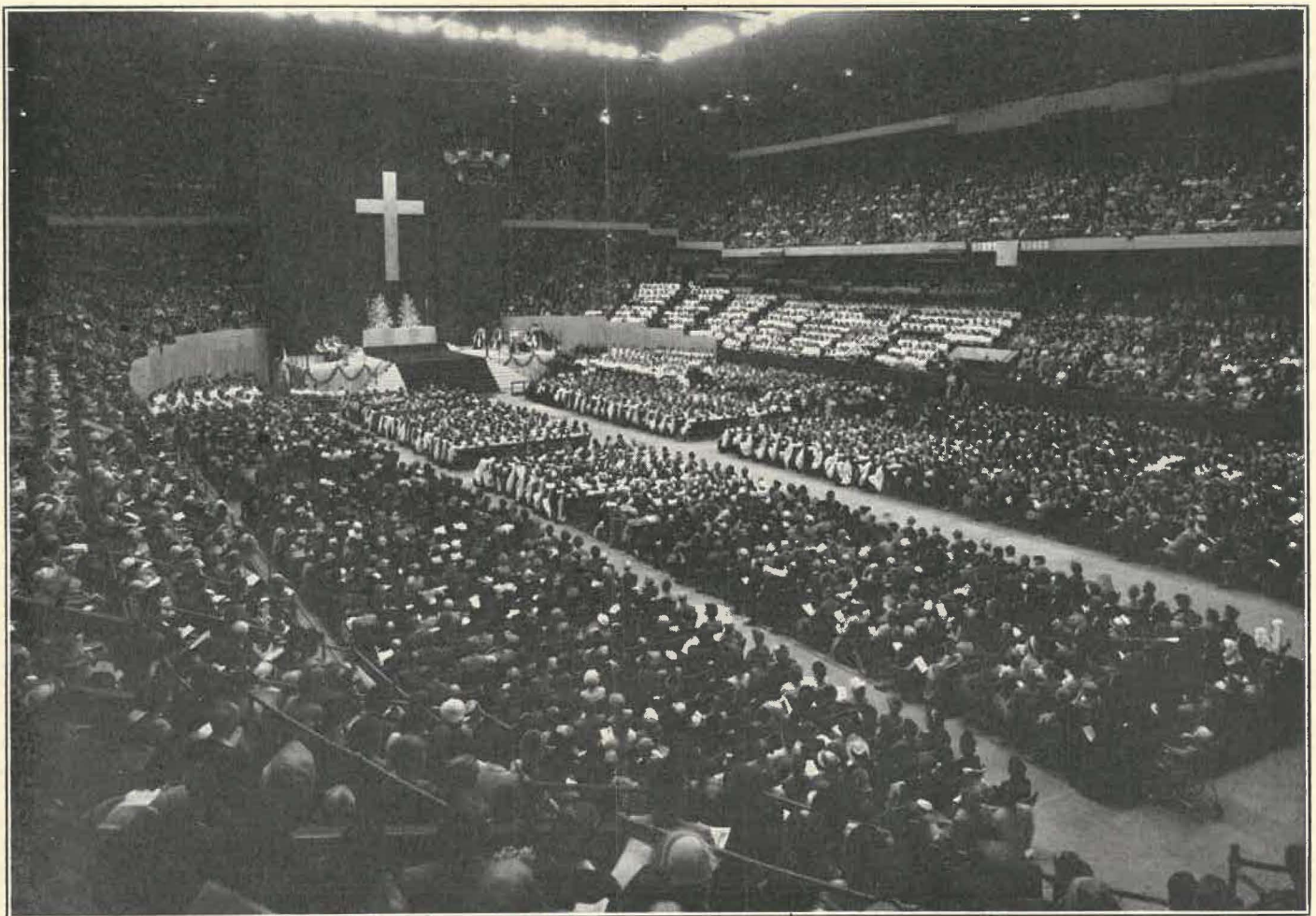
The proposal had been introduced by a deputy from North Carolina.

**OPENING SERVICE**

**13,000 Gave Evidence**

*By the Rev. JOHN W. NORRIS*

Thirteen thousand persons, occupying every available seat in the massive Boston Gardens; hundreds standing on



*Fay Fara*

Just under 14,000 people attended the opening service of General Convention at the Boston Garden on Sunday evening, September 7th. Seated on the main floor at the front are the bishops. Behind them are the clergy, then the lay

deputies, and Woman's Auxiliary delegates. The choir is at the right, some on main floor, some in gallery. The "Christmas trees" on the altar are huge bouquets of gladioli. The candle at left (Gospel side) went out during the service.

ever way the clergy of a diocese vote counts one vote in the clerical order of the House (¼ of a vote for missionary districts). Similarly for the laity. For adoption of a proposal a concurrence of the two orders is necessary. "No action of either

order shall pass in the affirmative unless it receives the majority of all votes cast [in that order], and unless the sum of all the affirmative votes [in that order] shall exceed the sum of other votes [in that order] by at least one whole vote."

ramps, in halls and door-ways, and many hundreds turned away, gave evidence of the tremendous interest shown in the opening service of the 57th triennial General Convention. The service was held Sunday evening, September 7th.

For those seated in the galleries the great procession proved a most impressive sight. First to enter the hall was the Massachusetts diocesan Service Guild which was followed by an adult choir of 800 and a boys' choir of 250; all of whom had been gathered from the choir lofts of Boston and vicinity. These were followed by the delegates to the triennial meeting of the Woman's Auxiliary who were accorded a place in the procession for the first time. Then came 325 lay deputies, 200 visiting clergy, and the 200 clergy of the diocese of Massachusetts.

The clerical deputies, in cassocks, surplices, tippets and with their academic hoods representing the various seminaries and colleges of the country, entered as the great congregation sang "The Church's one foundation." They in turn were followed by the members of the National Council; then came a group of clergy representing other Churches and including Dr. Frank Jennings, president of the Massachusetts Council of Churches, Bishop Ezekiel of the Greek Orthodox Church, and Bishop Zoltysiak of the Polish National Church. The House of Bishops represented a colorful picture as its 150 members proceeded through the center of the hall to the seats reserved for them. Finally came the officials of General Convention and its two notable guests, the Rt. Rev. Michael H. Yashiro, presiding bishop of the Holy Catholic Church in Japan, and the Most Rev. Geoffrey Francis Fisher, archbishop of Canterbury and Primate of All England. The Presiding Bishop entered last as the head of the Episcopal Church.

Bishop Sherrill in his sermon [L.C., September 14th] declared that the Church is inevitably involved in the problems and perplexities of the times in which we live and that we cannot attempt to live in an ivory tower remote from life. No conventional, nominal Christianity is sufficient in these days, he said. For the Episcopal church this presents difficulties because we are a Church which is both free and yet under authority.

"Our task is to combine these concepts in the fellowship of the Christian Church. I believe this to be a significant contribution to Christian thought and practice."

The music of the service was under the joint direction of Francis W. Snow, Mus.D., organist and choirmaster of

Trinity Church, Boston, and Everett Titcomb, noted composer, and organist and choirmaster of the Church of St. John, the Evangelist, Boston. The organist for the service was George Faxon, of the Cathedral of St. Paul, Boston.

The canticles for the service, which was Evening Prayer, were sung to settings in Plainsong with Faux Bourdon.

## MISSIONARIES

### A World Wide Project

A challenge to accept its missionary work as a world wide project rather than as numerous localized areas of endeavor was issued to deputies and visitors to General Convention who attended the triennial missionary mass meeting in Boston's Tremont Temple, Thursday night, September 11th. The challenge was issued by both Bishop Barton of Eastern Oregon and Francis B. Sayre, former U.S. High Commissioner to the Philippine Islands, and the Presiding Bishop's representative to the Church in Japan.

Mr. Sayre said:

"If we are to seek a solution based upon Christian fundamentals our course is clear. We must stimulate and help the peoples in all under-developed areas, self-governing as well as non-self-governing, to construct the kind of economic and social and educational foundations necessary to prepare them for maintaining their political freedom and to qualify them for increasing self-government.

"If Christianity is going to reach the heart of the problem of human suffering and need it must deal with these problems through international planning; through coordinated effort."

Mr. Sayre proposed a three-fold program which he declared to be necessary:

The sending of our best to bring Christ's love with its transforming power to those parts of the world suffering low living standards; strong Christian influence must be brought into play in the international field; the revitalizing of America with Christ's revolutionary teaching. Missionaries, he said, must not alone be devoted followers of Christ but also highly trained broad visioned and endowed with qualities of high leadership. They must be the representative of the suffering Christ — not of the power of his government nor the materialistic standards of his nation. They must not be exponents of our culture, which is often feared by nations to which they might go.

Bishop Barton in his address declared that every field of work is a missionary field, whether it be in isolated areas of

our country or on the college campuses. He said that there were four great needs: Prayer, by which missionaries would receive spiritual strength; man power, to provide the leadership; money for travel and stipend allowances; and money to build new churches, rectories, and parish houses in new and rapidly developing areas of population. He said that results in baptisms, confirmations and the development of missions to parishes were greater, percentage-wise, in the mission fields than in the dioceses of the country.

## SEMINARIES

### Expansion of Aid

The House of Deputies concurred with the Bishops in passing three resolutions dealing with the expansion of aid to theological seminaries. All three were recommended by the Standing Joint Commission on Theological Education. One approved the Commission's report and recommended it to the attention of the trustees of the Church's seminaries, to the National Council, and to the clergy and laity of the whole Church.

The other two:

(1) "Call upon every parish and mission of the Church to observe Theological Education Sunday, as well as to take an offering on that day, or a day locally designated as an alternate day, for the support of the seminaries of the Church."

(2) Urge "dioceses, missionary districts, and local churches . . . to give more adequate aid to their postulants and candidates" and urge "dioceses and missionary districts . . . to raise special funds for this purpose."

## HISTORY

### Several Earnest Suitors

Three years ago the Church Historical Society was refused permission to solicit funds for procuring a building in which to house its library and the General Convention archives. The Society still needs the building, and at General Convention a good many suggestions have been offered regarding suitable buildings. Dr. Walter H. Stowe, president of the Society, remarked that he knew how a 42-year-old spinster must feel when suddenly confronted by several earnest suitors. To unravel the web of offers and complicating factors the House of Deputies voted to have a special committee of two bishops, two presbyters and two laymen study the whole question, in cooperation with the Society's board of managers, and report to the 1955 Convention.

**TUNING IN:** The two Houses of General Convention, the House of Bishops and the House of Deputies, sit separately and deliberate separately. A motion may originate in either House and full freedom of debate is allowed. But any action passed

by General Convention must be approved by both Houses. This constitutional provision is the basis of the frequently recurring phrases: "the bishops concurred," "the deputies concurred."

HOUSE OF BISHOPS

Roll Call and Introductions

The opening session of the House of Bishops began with the customary devotions, at which the Lesson was read by Bishop Crittenden of Erie, the youngest bishop in order of consecration.

The roll call, the next order of the proceedings, indicated that 143 bishops

Omega Overturned

In the Baptist Tremont Temple there are medallions in the second balcony parapet, alternating — IHS, and Chi Rho (X P). But with the Chi Rho are two other symbols, Alpha (A) and what appears to be a lyre without strings. . . . (It could be Omega upside down.)

were present, out of the total number of 168 [as of June 1, 1952]. The roll is called again on the second and on the third days, naming only those bishops who have not answered to their names at the first roll call.

Bishops who had died since the last meeting of the House of Bishops were named and commemorated. Bishops consecrated since the last meeting were presented to the Presiding Bishop and, through him, to the House.

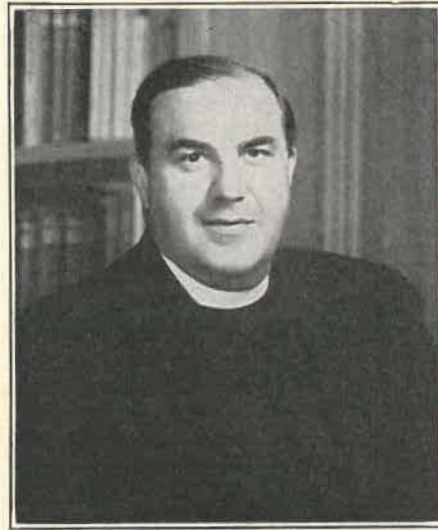
Bishop Block of California was elected vice chairman of the House. The Rev. Dr. John H. Fitzgerald was re-elected secretary. Dr. Fitzgerald then nominated the Rev. C. Ronald Garmey as assistant secretary, which nomination was unanimously confirmed by the House.

The Archbishop of Canterbury, who came to the session with the Presiding Bishop, made a short but characteristic speech. He said:

"I am here on a busman's holiday. But these two things I will say: your abounding vitality is invigorating; and I cannot help contrasting your House of Bishops with our little show [laughter]. We have no suffragans in our House; no coadjutors anywhere; no seats for retired bishops. There are only 43 bishops doing the job with no one to help them. Moreover, as a House our Bishops almost never meet. We are part of the House of Lords. I shall watch during these few days, to see if you are as efficient as we are.

"One more thing I will say. Our fellowship with you is alive. What helps to keep it alive is the interchange of clergy. That helps our clergy, and I hope that it helps yours. Come to Lambeth!"

Bishop Oldham, retired, of Albany, presented the Archbishop with a check, from more than a hundred of the mem-



BISHOP BLOCK  
New vice chairman of bishops.

bers of the House of Bishops who had, he said, "signed and paid" as Friends of Canterbury Cathedral.

Other distinguished guests presented were Bishop Yashiro, Bishop Soltysiak of the Polish National Catholic Church, Bishop Burton of Nassau, and the Bishop of Willesden.

Bishop Tucker, retired Presiding Bishop, sitting on the platform, was greeted with affectionate warmth. Then, Bishop Sherrill declared that he gave to the distinguished overseas visitors all the rights and privileges of the House of Bishops, making them honorary members of that House.

Bishop Nash of Massachusetts was about to make an address of welcome to the House, when word was brought of the sudden death of Dean Sprouse.



It was the hour of noon-day Prayers, and the House engaged in special prayer for Dean Sprouse, led by the Presiding Bishop.

On Exhibition

When Bishop Sherrill introduced the Archbishop of Canterbury at the joint session of General Convention, the Archbishop commented: "Bishop Sherrill said that Mr. [Robert] Jordan had made the arrangements for my arrival and then in the next breath he said Mr. Jordan was in charge of the exhibits."

HOUSE OF DEPUTIES

To Carry On . . .

Every diocese of the Church was represented by clerical and lay deputies when General Convention began its sessions September 8th in Boston. The roll call in the House of Deputies was answered by more members than at any recent Convention, the Rev. C. Rankin Barnes, the Secretary, indicated in his declaration of the presence of a quorum.

The Rev. Donald Wattlely of Louisiana nominated the Very Rev. Claude W. Sprouse for reelection to the presidency of the House. No others were nominated, and Dean Sprouse was elected unanimously.

"You know how deeply I am honored," he said in accepting his election. "You know how deeply I sense the responsibility you have put on me. . . . There will be earnest debate here on a number of matters. . . . But one great job of brethren like us meeting together is trying to push this world a little near-

Registrar at Work

One of the duties of the Rev. John H. Fitzgerald, D.D., as registrar of General Convention, is the securing of signatures and seals of the consecrating bishops at consecrations of new bishops. Here he holds one of the tools of his trade, a dish of sealing wax. Visible at the right is the hand of a bishop about to affix the seal of his episcopal ring. Dr. Fitzgerald is also secretary of the House of Bishops, a job he has had since 1940, and has been secretary of the diocese of Long Island since 1925.

Harris & Ewing

TUNING IN: Changes in the Constitution of the Church and in the Book of Common Prayer (unlike changes in the Canons) can be made only by action of two successive triennial General Conventions. For such changes to become effective, they must

also be made known, in the meantime, to the conventions and convocations, respectively, of the several dioceses and missionary districts. These need not take any action on them, but they must be informed of the proposed legislation.

er to the Kingdom of our Lord and Saviour Jesus Christ. . . . We (pray) that something we may do here will help to bring peace to this troubled world.

The words were his valedictory, for within minutes he had fallen to the floor, and soon died. The Rev. C. Rankin Barnes had been unanimously reelected secretary, and had just announced his choice of the Rev. Charles Long as assistant, when the House was startled to see Dean Sprouse fall backwards to the floor [L.C., September 14th].

As his body was carried out the House adjourned till afternoon.

When the House reassembled Monday afternoon the sense of the members seemed to be that the late president had died rather gloriously, and that to carry on the work was the best way to express the feeling of shock and loss.

The Rev. Leland W. Stark of Washington nominated the Rev. Theodore O. Wedel, pointing out that Canon Wedel's acquaintance with the clergy through his wardenship of the College of Preachers fitted him peculiarly for the presidency of the House.

Almost as soon as the Rev. Capers Satterlee of Upper South Carolina had nominated the Rev. John Heuss of New York, Dr. Heuss withdrew his name and seconded the nomination of Dr. Wedel.

The Rev. Harry Lee Doll of Maryland placed the name of the Rev. Don Frank Fenn in nomination.

On the first ballot Dr. Wedel was elected by a large majority [L.C., September 14th, late edition]. In his acceptance speech he expressed the shock and grief experienced by the House in the death of Dean Sprouse:

"The House of Deputies, depending upon the sure mercies of God, does by these presents commend the soul of its late president into His eternal keeping, through Jesus Christ our Lord and only Saviour."

Dr. Barnes read this message from Mrs. Sprouse:

"Will you tell the Convention how deeply I appreciate the affection that prompted the honor you did my husband this morning? It carried to completion the kindness and coöperation you gave him in San Francisco, which meant so much to him and to me."

The remainder of the first afternoon session of the House was filled with committee appointments, the presentation and referral of resolutions and petitions, and the other routine business necessary to get the business of General Convention started.

After adjournment, Canon Wedel submitted to what is probably the first press conference for a president of the House of Deputies. Reporters of the secular press asked him the usual questions about his background, etc.

**Dean Sprouse's Funeral**

Announcement was made to the House of Deputies, meeting in the afternoon September 9th, that funeral services for the late Dean Sprouse were scheduled for September 11th at 4:30 PM in Grace and Holy Trinity Cathedral, Kansas City, Mo., where he had been dean for 21 years. Bishop Welles of West Missouri was to officiate.

To represent the House of Deputies at the services, the Very Rev. Theodore

the House. Grants have been made for a variety of projects in the Church, making possible many advances in work not covered by the regular budget of the Church. On motion, the House commended the Foundation.

**CPC**

**Meeting and Sorties**

The Church Periodical Club held its Triennial Meeting September 3d-6th, in the Church of the Advent, Boston.

There were brief sorties elsewhere. These included a morning coffee hour at the Massachusetts Diocesan House, while the 102 delegates and visitors were registering; and the triennial dinner on September 5th in Hampshire House, Beacon Street, where Bishop Nash of Massachusetts and the Rev. Dr. Theodore P. Ferris were the speakers.

Mrs. J. Millidge Dyer of Melrose, diocesan C.P.C. hostess-director in Massachusetts, welcomed the delegates as did the Rev. Whitney Hale, rector of the Church of the Advent. Mrs. Eliot Moody of Wollaston, Mass., past national president had planned a program which included brief talks on the help received from the C.P.C. in their respective fields by a group of missionaries.\*

The Rev. John Thorn Golding of Chestnut Hill, Newton, Mass., and the Rev. Warren C. Herrick of Melrose, led the devotional services; the latter also gave an address out of his own experience on "The Clergy and the C.P.C." Miss Lillian Boyd of the diocese of Massachusetts' Department of Christian Education, demonstrated the help that visual aids can give to C.P.C. work and showed the excellent sound-motion film, "Light of the North."

In addition to reports from the national C.P.C. officers, a helpful conference for diocesan directors and secretaries was held.

Elections resulted in a return to office of many incumbents. The results, with change noted, are:

President: Mrs. W. D. Johnson of Pittsburgh, Pa.; 1st vice president: Mrs. A. R. McKechnie, Long Island, N. Y.; 2d vice president (*new*), Miss May G. Hall of Ohio; secretary, Miss Juliana T. Paca, Baltimore, Md.; treasurer, Harry L. Dietz, New York, N. Y.

\*Among them: Bishop Lewis of Nevada, celebrant at the Corporate Communion and speaker at the breakfast on September 4th; Bishop Gordon of Alaska; Bishop Swift of Puerto Rico; Bishop Harris of Liberia; Miss Nellie McKim of Tokyo, Japan; Miss G. Bernice Holland, principal of St. Mary's School for Girls, Springfield, S. D.; Miss Inez Middleton, a U.T.O. worker for 20 years at Christ Church Parochial School, Forrest City, Ark.; and Mrs. Grafton Burke, now of California, but nationally known for her long service with the late Dr. Burke at Fort Yukon, Alaska, and more recently with the Seamen's Church Institute in New York City.



CANON WEDEL Approaches the platform to accept his election.

Wedel appointed the Rev. J. S. Allen, rector of Christ Church, St. Joseph, Mo., and W. A. Cochel, senior warden of the Cathedral. Both are members of the House of Deputies.

The House of Deputies held a memorial service at 4:30 PM, Thursday, September 11th, the hour of the funeral of Dean Sprouse in Kansas City; and a requiem celebration of Holy Communion was held in Trinity Church on Friday morning, with Canon Wedel as the celebrant. Dr. Barnes conducted the Thursday afternoon service.

**ECF**

William B. Given, president of the Episcopal Church Foundation, presented the first report of the Foundation to

MASS MEETING

Major Addresses

The Archbishop of Canterbury made it clear that the World Council of Churches, of which he is a president, is not a super-Church, as he addressed an overflow crowd in Tremont Temple, Boston, the night of September 9th.

The address of the Most Rev. Geoffrey Francis Fisher was the second of two major addresses at an Ecumenical Mass Meeting, and was later broadcast over a nation-wide radio system. The Presiding Bishop, the Most Rev. Henry Knox Sherrill, recalled in introducing him that Dr. Fisher had presided at the meeting in Amsterdam, the Netherlands, in 1948, when the formation of the World Council of Churches took place.

Bishop Dun, who also spoke, pointed out that a congregation really knows itself only as a local community of the whole world-wide fellowship. A diocese helps to lift a congregation out of localism, and General Convention helps in the realization of the still larger scope of the Church.

FINANCE

Convention Expenses

When the committee on expenses for General Convention reported to the Deputies that granting \$50,000 for expenses of the Anglican Congress in 1954 will raise the assessment on dioceses for the General Convention fund the ensuing discussion raised so many points about expenses in general and assessments that the report was recommitted to the committee with the suggestion that a proposed budget be presented.

Monetary concerns were reflected in the motion to set up a special committee to consider quotas for the General Church Program budget, to which were referred resolutions on the subject.

VISITORS

Bishop Holt's Address

Bishop Ivan Lee Holt of the Methodist Church addressed the House of Bishops on September 10th, and then the House of Deputies.

Appreciation

Late in the afternoon of September 10th the Rev. Charles Lowry of Washington offered a resolution of appreciation for the address by the Archbishop of Canterbury to the joint session at noon, and of gratitude for his leadership in the ecumenical movement, noting that the Archbishop was to leave during the day. As the resolution was passed a dep-

uty called out that the Archbishop was in the House, so he came to the stage and briefly and humorously accepted the appreciation, remarking that in England he did not address the lower house of Convocation in such a manner, and wondered whether he was priest or layman at the moment.

He left Boston later in the day for New York, to sail on the S.S. *Britannic* Thursday morning.

NATIONAL COUNCIL

Innovation

By the Very Rev. EDWARD J. BUBB

The first National Council Dinner was attended by a sell out crowd of 2000 Churchmen of the Episcopal Church in Rockwell Cage of M. I. T. in Cambridge, Wednesday evening.

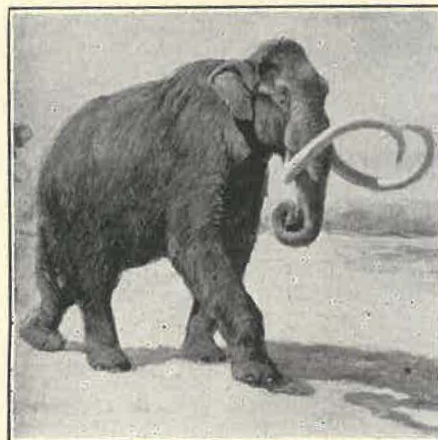
At this meeting the Presiding Bishop presented the Archbishop of Canterbury and his wife who said goodbye to their many friends of this branch of the Anglican Communion. The Archbishop said, "I have given you all of my wisdom and wish to leave you thinking of us in a lighter vein." He went on to say that he was sad at leaving because "Mrs. Fisher and I have left a great part of our hearts behind with you."

BARBER AND ATTORNEY

Two laymen spoke after the dinner. Thomas B. K. Ringe covered the subject of vocational stewardship. He used the lives of the California barber, Frank Sabilia, and the eminent Philadelphia attorney, George Wharton Pepper, as examples of what he meant by practicing Christian stewardship. [See page 3.]

Dr. Clark Kuebler, president of Ripon College, gave a speech advocating personal application of Christian stewardship by each one to his life if there is to be hope that the Christian religion will be felt throughout the world [page 2].

Bishop Sherrill introduced Bishop



American Museum of Natural History

MAMMOTH

The meat course was chicken.

Nash, who gave the National Council and the dinner guests a cordial greeting. Alexander Whiteside was chairman of arrangements for the dinner.

In early publicity releases the National Council affair was described as a "mammoth dinner." The meat course, however, was chicken pot pie.

The dinner, which also included string beans, mashed potatoes, and clam chowder, was served hot, with seconds.

JOINT SESSIONS

Report to the Church

The treasurer of the National Council, H. M. Addinsell, opened the first Joint Session of the Convention, on the morning of September 9th.

In beginning a series of reports\* from the various departments and divisions of National Council, he said:

"The Budget [see page 5] is almost exactly the same as the Budget voted in San Francisco. But we never had that budget; we fell short of it [by about a half million dollars each year]. Only sufficient income over the quotas [assigned to the dioceses] will give us the power to do the work we have to do.

DR. WIELAND

The Presiding Bishop introduced the Rev. Dr. George A. Wieland, director of the Home Department, who, having reached the retirement age, will retire after General Convention. Bishop Sherrill paid high tribute to Dr. Wieland.

Next, the Rev. Dr. Tollie L. Caution, executive secretary for Negro Work, said a few words, and then introduced two young priests, members of his race, who aroused keen interest and warm applause by their speeches.

The Rev. Dr. Percy G. Hall, executive secretary of the Armed Forces Division, was asked next for his Report. Dr. Hall, after a few words, introduced Chaplain Major Louis B. Sheen, a 1948 graduate of the Episcopal Theological School, who is just back from a tour of 14 months in Korea.

NEW APPOINTMENT

The Rev. Roger Blanchard, executive secretary of the Division of College Work, announced the appointment (at the recent National Council meeting) of Dr. T. Kirkpatrick Scott-Craig, professor of Philosophy in Dartmouth College as executive chairman of the Faculty Committee of the Commission on College Work of the Division of College Work.

The last Department to report at the first Joint Session was the Department of Christian Education. The Rev. David

\*For a more complete report on the story of the Church's program, as presented to the Joint Sessions, see L.C., September 14th.

## GENERAL CONVENTION



University Club Library: Convention guests relaxed there.

R. Hunter, the new Director of the Department, spoke first on the aims of the Department.

Then came a most unusual demonstration. Each Division of the Department presented a panel, with a prepared script, showing how that Division would set forth its purpose and methods. The lights in Symphony Hall were dimmed, and a spot-light thrown successively on the little tables at which each panel sat.

### Extra Events

Paul A. Dever, Governor of Massachusetts, addressed the first Joint Session.

Just before the end of the session, Leon McCauley, manager of the Seabury Press presented Bishop Sherrill with the three books already published by the Seabury Press, in beautiful, special bindings; and with the most sumptuous edition of the facsimile, two-color edition of the Standard Book of Common Prayer, limited to 55 copies [L.C., September 7th].

The Presiding Bishop said, about the three books: "First step in adult education" [laughter]. About the Standard Book, he said: "I already have a Prayer Book, but I am delighted to have this."

The session ended with a Devotional Service of 20 minutes, conducted by the Rev. Dr. Theodore P. Ferris. There was to be such a service every day, for the entire Convention, at 12:30.

### Over 10,000 Listen

The second Joint Session of General Convention, on September 10th, ran for more than an hour over the time allotted

to it. But so great was the interest of it that the attention of the audience of over 10,000 never once flagged. Bishop Block of California presented the first report given, on World Relief and Church Coöperation. He introduced the Rev. William Sung, former president of St. John's University, Shanghai, saying:

"While in prison during the war, Mr. Sung converted 96 men to the Christian Faith. I ordained him both deacon and priest, and he is working now along the West Coast, as pastor to Chinese students."

Mr. Sung said:

"I see with sadness that I am the only



Fay Foto

New England Mutual Building: Its facilities were available for meetings.

Chinese clergyman here at this Convention. While I can speak freely, the Chinese bishops and the clergy and lay Christians in China can neither speak nor be silent with safety. There are many Chinese students in the United States. What is next for them, after graduation? They are not allowed to return home to China, had they homes there now, to which to return. But their homes are gone."

Bishop Scaife of Western New York reported on the Eastern Orthodox Churches, giving a vivid account of the aid given to these stricken churches through Church World Service.

The most affecting, as well as effectual, of Bishop Block's speakers was Mrs. Valdemars Starkis, who was brought to the United States in 1946. Mrs. Starkis sat on the platform through the other speeches, her five children in a row alongside her. When she came to the podium to speak, the children came with her, and stood there while she spoke, the eldest,

a girl of twelve, holding the hand of the youngest, a boy of four. The family are Latvians, displaced in Germany. Mrs. Starkis told her moving story:

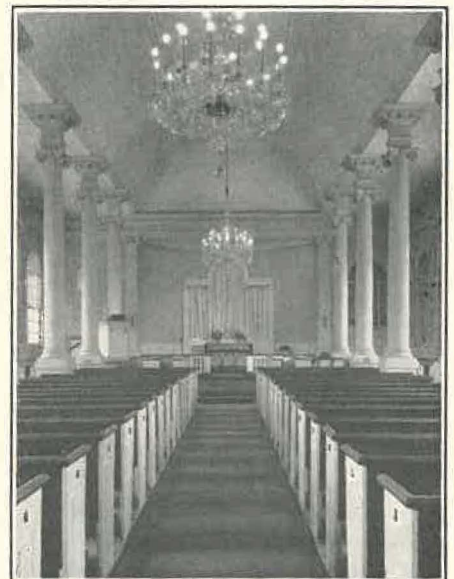
"The end of the war found us in war-devastated Germany, with our three eldest children. The first help we had came from UNRRA. We were placed in camps and given food and clothing. But there was still no hope for work, for a home, for a life of our own. We were surviving, but we were not yet living.

"With the opening of possibilities of emigration, new hope came into our lives. In June, 1946, because of American Christians, we were able to come to the United States. I feel that I can speak for the thousands of other displaced persons when telling you how grateful we are. There are many others still needing help. I think especially of those who brave unimaginable dangers to cross the borders from the East . . . Knowing what you have done for us, I know, too, that you will do it for them."

Bishop Bentley, vice-president of the National Council and director of the Overseas Department, presided at the presentation of the Overseas report.

The final Report presented was that of the Department of Christian Social Relations [L. C., September 14th].

Mrs. Theodore O. Wedel said that a Health and Welfare Division was something that people would support without much persuasion. But that a Division of Social Education and Community Action sounds to some people as something with which the Church can have little to do. "Yet we plan to propose such a new division in the Department of Christian Social Relations. Also, it is proposed that we have a new division of Urban-Industrial Church Work."



Christ Church, Cambridge, offered its hospitality to visitors.

# The Missionary Budget and the Budget Dollar 1953-1955

## I. MISSIONARY WORK

Home	Budget Dollars	Cents per Budget Dollar
Dioceses in the United States .....	\$ 94,390.00	\$.0163
Missionary Districts in the United States .....	530,715.00	.0914
Special Fields — Negro, Japanese Surveys .....	26,000.00	.0045
Special Emergency Grants .....	25,000.00	.0043
Town and Country Work .....	128,900.00	.0222
College Work .....	106,520.83	.0183
American Church Institute for Negroes .....	200,000.00	.0345
Armed Forces .....	169,666.00	.0292
Miscellaneous Items — including Pensions, Central Office, etc. ....	180,687.17	.0311
<b>Total Home</b> .....	<b>\$1,461,879.00</b>	<b>\$.2518</b>
<b>Overseas</b>		
Pacific Areas — Alaska, China, Honolulu, Japan, Okinawa Philippines .....	\$780,499.85	\$.1344
Atlantic Areas — Brazil, Cuba, Dominican Republic, Haiti, Liberia, Mexico, Panama, Puerto Rico, Virgin Islands .....	859,577.31	.1481
India .....	12,500.00	.0021
Retired Missionaries — Church Pension Fund .....	203,000.00	.0350
Travel Outfits, etc. ....	192,956.48	.0332
Miscellaneous Expense, including Screening and Equip- ment, Special needs, Medical Board, Central Office, etc. ....	102,109.36	.0176
<b>Total Overseas</b> .....	<b>2,150,643.00</b>	<b>.3704</b>
<b>Other Missionary Work</b>		
New Appointments Item — U.T.O. ....	\$ 15,000.00	\$.0026
Interdenominational Agencies .....	69,829.00	.0120
General Contingent Fund .....	39,591.58	.0068
General Administration .....	79,945.00	.0138
World Relief & Church Coöperation .....	450,000.00	.0775
<b>Total Other Work</b> .....	<b>654,365.58</b>	<b>.1127</b>
<b>TOTAL MISSIONARY WORK</b> .....	<b>\$4,266,887.58</b>	<b>\$.7349</b>

## II. EDUCATION AND PROMOTION

Department of Christian Education .....	\$332,507.00	\$.0573
Department of Christian Social Relations .....	96,549.10	.0166
Department of Promotion .....	223,388.17	.0385
Woman's Auxiliary .....	74,653.01	.0129
Presiding Bishop's Committee on Laymen's Work .....	41,198.00	.0071
Pensions for Retired Workers .....	4,000.00	.0007
Interdenominational Agencies .....	26,066.00	.0045
For Raising Increased Program .....	60,000.00	.0103
<b>TOTAL EDUCATION AND PROMOTION</b> .....	<b>858,361.28</b>	<b>.1479</b>

## III. MISCELLANEOUS ACTIVITIES

Conferences and Training Centers, American Churches in Europe, World Council of Churches, etc. ....	77,713.00	.0134
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## IV. COOPERATING AGENCIES

.....	49,300.00	.0085
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## V. ADMINISTRATIVE EXPENSES

Department of Finance .....	\$133,650.00	\$.0230
Equipment and Maintenance for Church Mission House, Tucker House, and all Departments, Retired Workers, etc. ....	419,748.00	.0723
<b>TOTAL ADMINISTRATIVE EXPENSES</b> .....	<b>553,398.00</b>	<b>.0953</b>
	<b>\$5,805,659.86</b>	<b>\$1.0000</b>

Presented for approval to General Convention by National Council [L.C., September 14th], this budget represents the amount of money needed to carry on the national and overseas work of the Church during each year of the next triennium. Also indicated here is the way each budget dollar would be broken down and what proportion of each dollar would go to each aspect of the work. The total asking of \$5,805,659 represents only a little more than 5% of the total regular giving of the Church. This 5% goes to National Council for all its work. Some of the other 95% goes to the diocese in which it is given, but in most parishes, the majority stays right in the parish itself.

## To the Top of the Hill

The Presiding Bishop, at the end of this, the final report made, came to the podium and made a speech which aroused applause at the time and much satisfactory comment later. He said:

"I am strongly behind every one of our departments and divisions. You may have noticed that the department of Promotion has not reported at either of these Joint Sessions. That is because it serves all departments and the National Council.

"I want to say something about World Relief and Church Coöperation. I hope the time will never come when we forget human misery throughout the world and remember only, or chiefly, ecclesiastical considerations. I hope the time will never come when we fail to take our part in the coöperative Christianity of the world and here at home.

"We have marched almost to the top of the hill in Christian Education. I hope that we shall not be told to turn around and march back again. [Applause]

"We talk of our apostolic order and our great heritage of worship. I value them, but we must not forget that there is an acid test: 'By their fruits ye shall know them.' [Applause] I am not sure that St. Peter will be so interested in our ecclesiastical credentials. He will think more about our works, and what is in our hearts: whether we 'have loved mercy and done justly and walked humbly with our God.'

"How much do we care? How much do our phrases mean, when we say that Christ is our Lord and Master? I am tired of people who are tired of hearing about the budget. It is not a financial matter; it is a spiritual matter. I get tired of people who talk to me about prayer, and do nothing about the world commitments of God. Now, don't go out and say that I don't believe in prayer. I do; but I want it joined with visible action. Remember: 'Where your heart is, there will your treasure be also.' "

The last event of the second Joint Session was an address by the Archbishop of Canterbury, scheduled to be delivered at 12:00 noon. It was considerably past that time when the Archbishop came to the podium. His Grace had been present throughout the long morning, sitting part of the time on the platform, and part of the time in different parts of the hall—always appearing actively interested. He delighted the audience.

"I have here an address that I prepared for this occasion at Boxford [Bishop Sherrill's summer home], in the intervals of pushing his wheel-barrow and scratching the backs of his pigs. [Laughter.] It has a cold appearance to me now that I have been here among you and know you, and have received such kindness from you. I feel like saying: 'Alleluia' and nothing else. But I cannot stand here for half an hour [the time set apart for his address], saying 'Alleluia'; so I will read my address." (See page 18.)

## THE VOTE

### Regret

"I am sure that a great many of the women of the Church will be bitterly disappointed in this action of the House of Deputies," said Mrs. Theodore Wedel in a published statement on the refusal of the Deputies to give women equal rights [see page 7].

Mrs. Wedel, who is chairman of the National Executive Board of the Auxiliary, went on:

"I know of no women who have political ambitions for themselves, and I am sure that there are none who wish to take over the General Convention. We feel sure that if this motion had been passed and again passed at the next Convention, a very small number of women might thereafter have been elected as deputies. However, we feel very strongly that any diocese which chooses to send a woman as one of its deputies should have the freedom to do so. We would never approve of a rule that women must be included in the delegation. It is a matter for each diocese to decide for itself. I regret that the House of Deputies does not have this conception of the democratic procedure of the Church."

## UTO

### The Climax

*"Give unto the Lord the glory due unto his name: bring an offering and come before him, worship the Lord in the beauty of holiness. . . . Let the heavens be glad, and let earth rejoice: and let men say among the nations, The Lord reigneth . . . O give thanks unto the Lord; for he is good; for his mercy endureth forever."* 1 Chronicles 16:29, 31, 34.

The climax of the Triennial Meeting was the 22d presentation of the United Thank Offering<sup>1</sup> in the breath-taking amount of \$2,438,193.30 at the great Corporate Communion Service on the morning of September 11th in Boston Garden.

The Presiding Bishop was the celebrant, assisted by the Rt. Rev. John B. Bentley, vice president of the National Council, and Bishop Nash of Massachusetts. In the chancel were 26 missionary bishops.

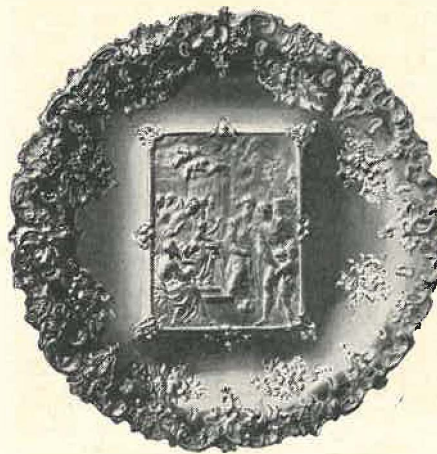
At 7:30, the great hall was filled. The diocesan United Thank Offering treasurers were seated in a reserved section. To each of them, the service was the climax of three years of intense effort, the sending out of the little blue boxes,



MRS. WEDEL  
*Many will be disappointed.*

which have become so significant a symbol to Churchwomen all over the world, and the gathering in of the gifts which express so deep a sense of thanksgiving and praise.

A diocesan U.T.O. treasurer travels countless miles and gives endlessly of her time and her enthusiasm throughout the triennium, and as she places her offering upon the great golden alms basin,



GOLDEN ALMS BASIN<sup>1</sup>  
*Thoughts of the women back home.*

her thoughts must be of the women back home, whose prayers and gifts and joyful service she is privileged to lay before the altar. Parallel services were being held in parish churches around the world.

The vast congregation sat in profound silence as they waited for the service to

begin. On the high altar were tall Eucharistic candles and white flowers against a deep red dorsal curtain. Above the altar was suspended a huge golden cross. The choir of more than 100 voices was under the direction of Alfred Nash Patterson, Church of the Advent, Boston, and Grover J. Oberle, Emmanuel Church, Boston.

Bishop Kruschke of Southwestern Brazil read the Epistle and Presiding Bishop Yashiro of the Church in Japan read the Gospel.

Bishop Sherrill remembered by name those Thank Offering treasurers and women missionaries who have died during the last triennium. The second Collect, Epistle, and Gospel for Whitsunday were especially chosen for this service. As each diocesan treasurer presented her offering, she stood at the altar rail, while 250 young women of the diocese of Massachusetts, wearing white dresses and Madonna blue veils, collected the offering of the congregation.

This general offering was placed upon alms basins held by the 26 missionary bishops, now all at the altar rail. The great congregation repeated the beloved Thank Offering Prayer that God might send forth more laborers into His harvest and grant them His special grace for every need.

No one who has ever been present at the United Thank Offering service will ever forget the experience, nor can she ever express to others the sense of awe and wonder in taking part in so great an act of dedication.

The House of Bishops and House of Deputies passed a resolution lauding the women of the Church for their work in raising the United Thank Offering.

### Biggest Ever

The United Thank Offering presented by the women of the Church is the largest such offering ever presented. To the \$2,438,193.30 amount \$50,000 interest will be added, bringing the total to almost \$2,500,000.

Triennial delegates met in small groups to discuss carefully the tentative budget for expenditure of the offering, drawn up by the National Executive Board of the Woman's Auxiliary.

The budget sets aside \$250,000 toward pension funds for retired U.T.O. workers and for native women workers; \$1,154,000 is put toward the program of the National Council for such items as salaries of women missionaries and scholarships for training women. A spe-

**TUNING IN:** <sup>1</sup>United Thank Offering consists of the dollars, dimes, nickels, and pennies which the women of the Church in all congregations of every diocese and missionary district have in the triennium given to God in thankfulness for blessings

both great and small. <sup>1</sup>Use of a golden alms basin conforms, on the side of generosity, to the Prayer Book direction that the "alms" shall be received "in a decent basin" (p. 73). This one was given to American Churchwomen by Oxford University.



cial item is \$693,000 for buildings and repair and upkeep of buildings; \$143,000 will go toward "support of Church Work," making possible necessary equipment for women missionaries.

Such careful consideration of all the items in the proposed budget gives to each Triennial delegate a new and vivid conception of the work and needs of the Church.

## OPENING SESSION

### Create and Make New

After a Corporate Communion Service at Emmanuel Church, Boston, the Triennial Meeting of the Woman's Auxiliary assembled in the ballroom of the Sheraton Plaza Hotel for the opening session on September 8th. The theme of the Triennial, "Create and Make New Our Hearts and Minds," will dominate the thinking and action of the women of the Church during the next three years.

Mrs. Alfred M. Chapman, presiding officer, declared the 27th Triennial Meeting to be in session at 11 AM, EDST. The delegates sang an opening hymn, "Rise up, O men of God" and repeated the hundredth Psalm.

Mrs. Norman Nash, honorary president of the hostess branch of the Auxiliary, was presented, and the president of the Woman's Auxiliary of Massachusetts extended to the delegates and missionaries a cordial welcome. Sister Julia Margaret of Puerto Rico responded.

The credentials committee reported that 125 delegates and 18 National Board members were seated. Mrs. Chapman declared a quorum present and the meeting in session for business.

Mrs. Arthur Sherman, executive secretary of the National Board of the Auxiliary, presented her associates on the staff, who were seated on the platform:

Miss Edna Beardsley, chairman of the United Thank Offering; Miss Avis Harvey, educational secretary and editor of *Churchways*; Miss Ellen Gammack, personnel secretary; and Miss Dorothy Stabler, chairman of Christian Social Relations.

The Roll Call, always conducted by Mrs. Sherman, is a singularly stirring experience, not only to delegates attending their first convention, but also to those who have heard it many times. Almost every diocese had a full delegation, and there were delegates from Liberia, Brazil, Cuba, Mexico, Panama Canal Zone, Philippine Islands, Puerto Rico, Virgin Islands and the American Churches in Europe, as well as from every state in the Union.

Mrs. David R. West, presiding at the afternoon session, on September 8th, presented Mrs. Henry Knox Sherrill who spoke to the delegates on Seabury House, and Mrs. Geoffrey F. Fisher, the

wife of the Archbishop of Canterbury.

Mrs. Fisher's address to the delegates was the highlight of the session. In a vivid and moving manner, in her lovely English voice, she reminded the Churchwomen of America that we do not work *for* the Church, but *as* the Church. Christ sent us into the world to be His hands, His feet, His eyes, and to minister with His compassion to all people. The Church is made up of men and women, boys and girls, working together, each expressing to the full the gifts that God has given them. When Jesus came in sight of Jerusalem, He wept, because Jerusalem had not known the things that belonged to her peace. In this generation, we do not know the things that make for our peace.

She touched on one of the controversial issues of the Convention when she said it was a "denial" of the teaching and sacerdotal practice of the Church to "treat the women, who are members incorporate in the mystical Body of Christ, as, in some undefined, and, I believe, undefinable way, inferior to men. Such treatment has for centuries impoverished the life and witness of the Church."

The Triennial Message was given by Mrs. Charles E. Griffith, president of the Woman's Auxiliary of the diocese of Newark. Mrs. Griffith reminded that



Bradford Bachrach  
MRS. SHERRILL  
Spoke of Seabury House.

while General Convention gives a vision of the strength of the Church, if our inspiration does not result in activity, it is only selfish emotionalism and we cannot claim to be Christians if we do not love and serve our fellowmen. She urged that the individual Christian may influence politics for the best. God can take our one vote and put it to use, as He took the five loaves and three small fishes. We can protest defamation as a political weapon. The administration's policy of

World Relief is only an extension of the Golden Rule.

She recalled to mind that Christians have thought in terms of one world from the beginning. We cannot outlaw Communism, for one can never outlaw an idea, but we can outlive it, outwork it, outlove it. Only an idea can conquer an idea.

An Orientation period conducted by Mrs. Theodore Wedel, consisted of a presentation of questions by the new delegates which were answered by Mrs. Roger Kingsland, Mrs. Percy Pennybacker, and Mrs. Rollin Chamberlin.

The appointment of Triennial Committees was announced at the Opening Session:

Credentials: Mrs. Harold Clark, Massachusetts. Rules of Order: Mrs. Winfred Douglas, Colorado. Dispatch of Business: Mrs. Dale Osborn, Southern Ohio. Policy and Procedure, United Thank Offering: Mrs. John Foster, West Texas. Nominations: Mrs. A. M. K. Maldeis, New Jersey. Election, National Executive Board: Mrs. Bertram A. Warren, Spokane. Election to National Council: Mrs. L. A. Osborn, West Virginia. In Memoriam: Mrs. John D. Plant, Connecticut. Courtesy: Mrs. Joseph Davis, San Joaquin.

## ATTENDANCE

### All But One

Mrs. Harold S. Clark of Massachusetts, chairman of the Woman's Auxiliary, Credentials Committee, reported that only one diocese, the Dominican Republic, had no representation at the Triennial.

## MEETING PLACE

### Cherished Privilege

The Woman's Auxiliary sent a message to both Houses of General Convention (House of Bishops and House of Deputies) asking that Convention select a meeting place where W. A. delegations would not be separated on the basis of race.

The Auxiliary, says the resolution, "cherishes the privilege" of meeting in the same place and at the same time as General Convention.

## SOCIAL EVENTS

### Triennial Teas

Notable in the social activities during General Convention in Boston are five triennial teas, part of the program of the Committee on Hospitality for Missionaries.

Three of the teas were planned for delegates to the Triennial Meeting; and two for alternate delegates and registered visitors.

# Strengthening the Anglican Communion

By the Most Rev. Geoffrey Francis Fisher  
Archbishop of Canterbury

*From his address to General Convention, September 10th*



*Associated Newspapers, Ltd., London*

PRIMATE AND PLAYMATE  
*Dr. Fisher and a young friend.*

WHEN six years ago, in 1946, I had the great privilege of addressing your General Convention in Philadelphia, it was my special concern and endeavor to prepare the way for the Lambeth Conference<sup>¶</sup> which was to follow in two years' time.

Sixteen years had passed since the Conference of 1930 and a world war had intervened. A new generation of bishops and Church leaders had grown up, largely unknown to one another and without any firsthand experience of the nature and purpose and significance of the Lambeth Conference and the Anglican Communion: and I was very conscious that I was a new Archbishop of Canterbury unknown outside the Church of England and without firsthand knowledge of any overseas Church: It seemed to me then in 1946 that a very great deal would depend upon the use which by the guidance of the Holy Spirit we could make of the Lambeth Conference of 1948.

Under God, that Conference did do something of immense value for the whole Communion. It came just at the right time: it drew 326 of our bishops into an intimate fellowship and created a network of personal friendships between our farflung Churches: after the trials and the isolations of six years of war, it came as a great inspiration to all

of us there and through us to all the national Churches which we represented.

Not least, it renewed and multiplied the ties between the Episcopal Church here and the Church of England. In Philadelphia not a few of your bishops said to me in a voice that seemed to expect the answer to be "No," "Is this Lambeth Conference something I ought to come to?" They came, 70 or more of them. . . . They made a great contribution, and to it must be added the contribution made by the charm and vitality and racy wit of their wives. I am sure that as a result of Lambeth the ties of trust and friendship between our two Churches have never been so close and warmhearted as they are today, nor their coöperation so helpful.

It was one of the special concerns of the Conference to strengthen coöperation and mutual understanding between the different parts of the Anglican Communion. . . .

(1) First, there was the proposal of an "Anglican Congress" to be held midway between Lambeth Conferences. Your invitation that the Congress should be held here in 1954 in the U.S. was eagerly and gratefully accepted throughout our Communion. It is a bold venture: travel is difficult and expensive in these days and the holding of such a congress will inevitably throw a great burden

upon you. But we are eagerly looking forward to it. The Church of England, and I am sure all other Churches and dioceses, will do their best to send worthy delegations. . . .

(2) I refer next to St. Augustine's College, Canterbury. The Conference concluded that it should be established as a central college to which priest-students might come from all parts of our Communion for courses of study adapted to their several requirements: but yet more, they would live together in college there in Canterbury, not only absorbing the ethos and outlook of Anglicanism, but exchanging information about their respective Churches and countries and cultures, and so deepening and enriching their contribution to the unity and the fellowship and the witness of their own Church.

The necessary preparations have now been made. The finances are reasonably secure for the next three years. Contributions, often made out of real poverty, have so far been guaranteed for that period by the Churches of Ireland, Wales, Scotland, Canada, Australia, and the Church of India, Pakistan, Burma and Ceylon, all eager to take their part in this venture. But the bulk of the cost has been shouldered in fairly equal proportions by the Church here and the Church in England. I should explain

TUNING IN: ¶Lambeth Conferences, so named because they are held at Lambeth Palace, official residence of the Archbishop of Canterbury, are consultative gatherings of the bishops from all parts of the Anglican Communion. Their decisions are not

binding upon any Anglican Province, but of course carry considerable moral weight. Lambeth Conferences — theoretically called every 10 years — have been held in 1867, 1878, 1888, 1897, 1908, 1920, 1930, and 1948.

perhaps that priest-students will pay no fees. Hard pressed missionary dioceses will be hard put to it to pay the passages to and fro of the priest-students they send, and could do no more. By assuming the expenses as contributing Churches, we make it easier for the younger Churches to send men — who will in other ways perhaps contribute most in the community at St. Augustine's.<sup>1</sup>

The buildings are completed. The new warden, Canon Sansbury, is in residence already, and before its opening, there are two students. The College will be formally opened on October 22d next, by which time there may be eight or ten students. We hope in due course to have 25 or even more. . . .

The new warden has been a missionary in Japan, a chaplain in the Canadian Airforce, and principal of our Theological College at Lincoln. It is a piece of great good fortune that he and Dean Rose of the General Theological Seminary served together in Japan and are great friends.

Dean Rose visited England this summer, visited St. Augustine's and had long conversations with Canon Sansbury. We hope that a priest of the Episcopal Church may be found to serve as subwarden. . . .

(3) The Conference of 1948 also suggested the establishment of an Advisory Council on Missionary Strategy to enable the Anglican Communion to deal more effectively with the carrying out of its world wide trust. Before I refer to the Council, may I give two illustrations of the need for a strategy of some sort for the well being of our Communion. . . .

In West Africa are six Anglican dioceses. Liberia looks to the United States and is bound up with the Episcopal Church here. The other five dioceses were directly under the jurisdiction of the Archbishop of Canterbury until last April when I went to West Africa to hand over my jurisdiction to the newly created Province of West Africa, which consists of these five dioceses under their own constitution and their own archbishop. So this province takes its place along with you and the other autonomous Churches of our Communion. . . . Within a year of its creation, the dioceses of the province have grown from five to nine and . . . of the new diocesan bishops three are African. . . . The Church in West Africa takes up . . . self-government just as British West Africa moves rapidly along the precarious path to full self-government.

To the South is the old-established Province of South Africa, set in an en-

vironment of bitter political, social, and racial antagonisms. The Church there gives a splendid practical lead toward redemption and reconciliation, and I would specially commend to your notice the strong, clear, wise, and deeply Christian pronouncements which in these tragic circumstances the Archbishop of Capetown and his bishops make from time to time.

[The archbishop noted at this point that he had been warned that expressions of opinion from England only "exacerbated" the situation, but that it was all right for him to express agreement with the South African bishops.]

In Central Africa proposals for political federation are raising many alarms and fears and all the tensions of race and culture between African and European. Just at this moment plans are being made for a new Province of our Church there. . . . The one diocese which has so far held its Synod and approved the new Province determined not to send so many Europeans and so many Africans to represent it at the Provincial Synod, but to send the best men irrespective of race. . . .

Further north are six other dioceses of East Africa, all under my metropolitan jurisdiction, each with its own Church problems and civil problems, and for one of them the Church in Australia provides all the outside help in men and money.

Here then is a whole continent in the throes of social and political upheaval, of racial, cultural, and religious rivalries. The Episcopal Church of the United States, the Church of West Africa, the Church of South Africa, the Church of England, the Church of Australia, and a possible Church of Central Africa are all involved in this continent of rapid change, pregnant with marvelous hopes or with tragic disaster for its peoples. Here there is clear need for a united and informed survey from time to time of the whole range of Anglican Church life and witness in the continent as a whole.

My second illustration is taken from the Middle East—Egypt, Syria, Palestine, and the lands to the East. Here too there is much unrest and unsettlement. The position of our small native Church in Iran is precarious. The rest of this area is under the jurisdiction of our bishops in Jerusalem and Egypt. All over this area are small communities of British and American citizens, there on government or other business; and in many parts of this area with your Point-4 work and the oil fields, the number of Americans is increasing.

Here, then, we of both Churches are

concerned. But so are we equally concerned that the Anglican Communion should be effectively represented in the Holy Land, should foster good relations with the ancient Churches of the East, should develop its contacts with these centers of Moslem life and thought, and should maintain and help the small native Churches of our Communion. Here is an area in which you and we are closely involved and where the interests of the whole Anglican Communion must be upheld. You have for many years given very generous help to the Church in those parts: our English bishops and clergy minister faithfully and I believe acceptably to all Americans, whether Churchpeople or others.

Last year our Mediterranean bishops were able to meet your Presiding Bishop at Lambeth for discussions. He and I are able to do much by personal discussion in this area as in others. But clearly it is important and indeed essential that there should be a combined strategy and from time to time a combined survey.

I might equally refer to Europe or Brazil; or to the help which you give and we give to the Church in Japan and the Church in India. Alas, that the Church in China is for the time to be reached only by our love and prayers and our trust — for I trust them utterly. Our two Churches are perhaps chiefly involved, but the concern must be that of the whole Communion. For the need is that in every area where the Anglican Communion reaches, it should faithfully and effectively present the distinctive witness to Christian truth and doctrine and worship which is entrusted to it.

Anglicans overseas are often a small part of the total Christian population, which again is often a tiny fraction of the total population. They are often poor and with the resources all too slender for the work before them. Yet almost everywhere they exercise an influence out of all proportion to their numbers: and often, by the trust which they win from other Christian bodies, they become the center of Christian cooperation and fellowship. These younger Churches stand on their own feet; they stand resolute, devoted, keen, creative in their faith. But they need every help which we are wise and humble and faithful enough to give. If it is to be given effectively, there must be common thought, common strategy-making, in which all share. For that the Advisory Council exists.

It has hardly yet begun to function. Its members are spread all over the world. I do not think it will ever need

TUNING IN: <sup>1</sup>St. Augustine's College, Canterbury, is named after the first occupant of that see, the Augustine whom Gregory the Great, Bishop of Rome, dispatched to England in 597. Dr. Fisher is the 99th in line of succession from

St. Augustine, if we omit the 7th-century Wingheard who (according to Bede) was elected to the post but died before consecration, and if we count but once Thomas Arundel, who became Archbishop in 1396, was removed, and reinstated.

to be in continuous operation. What is needed is a periodic survey of the whole field by competent representatives of our whole Communion, in the light of which we can all operate in unison. The Anglican Congress of 1954 will provide opportunity for a full meeting of the Advisory Council. . . .

### Unity

The Lambeth Conference gave very much time and thought to the problem of Unity and Church Relations. It might seem that in this field since 1948 there has been no advance and only more confusion. My own belief is that a good deal of useful work has been done. . . .

(1) I think there is some agreement that for the time being little can be done in the West, at least by way of schemes of reunion, involving the total absorption of two or more Churches into one another; but that the more hopeful line of advance for the present lies in exploring terms of intercommunion between Churches which remain distinct and separate. I am glad to see that your Joint Committee on Approaches to Unity takes the same view.

(2) I think there has been some increased awareness of and definition of denominational tenets and loyalties and a stiffening of denominational attitudes. This increased denominationalism would be an obstacle to schemes of reunion, but it is a positive advantage in seeking advance by exploring terms of intercommunion. For the more clearly it is known what each body is and what it stands for, the easier it is without confusion to discuss possible terms of intercommunion. It is easier to have intercommunion with a body with a skeleton than with a jelly-fish.

(3) I hope it is now clear that the word intercommunion has nothing at all to do with the sacrament of the Holy Communion. . . .

(4) It is possible to have different acts or degrees of intercommunion between two Churches thus: "interconsecration" where bishops of the one church can take part in the consecration of bishops of another, "intercelebration" with exchange between ministers of the Sacrament, "interpredication or preaching" with exchange between ministers of the Word, or "interreception of communicants" or merely "interpraying" in joint services. Where all these degrees exist, there is full intercommunion as between ourselves and the Old Catholics. . . .

(5) The question which governs everything else in this: does the Catholic Church include all baptized persons or groups of baptized persons, duly baptized with water in the name of the Holy Trinity, or does it include only members of an episcopal Church? If the latter, then no relation of intercommunion with non-episcopal bodies is tolerable, and all

talk of reunion or intercommunion must be abandoned forthwith. There are a few Anglicans who do consciously or unconsciously take this position and would forbid even what I have called "interpraying."

But the tradition, the practice, and the thought of most parts of the Anglican Communion accepts all baptized persons as within the Catholic Church and all divisions between them as divisions within that Church. On that basis there is already and inevitably a relationship between all and overpassing all divisions, a relationship between all who thus by water and the Holy Ghost call Christ Lord. . . . And some degrees of intercommunion become possible without any compromise of principle, and every degree of intercommunion possible without compromise itself declares the principle of our family kinship, as confession of the one Christ and recipient of the one Holy Spirit.

So there can be and is among us official approval of "interpraying" and on suitable occasions of "interpreting" and under certain conditions of reception by us of communicants of other Churches: and thereby no Catholic or Anglican principle is compromised. If that is where we are, our endeavor must be to seek a way by which, without compromising any principles, we can advance to closer degrees of intercommunion, remembering that, as between us and the Old Catholics, intercommunion does not require approval by the one Church of everything in the doctrine, discipline, or ritual of the other. There should be as much room for difference between Churches as within the Church of England or within the Episcopal Church.

### *The Anglican Communion*

The Anglican Communion . . . occupies, I believe, a special, a key position in the true witness and growth of the Church of Christ. We hold that position by the will of our Lord Jesus Christ declared in our history; we hold it by virtue of the depth and strength of our Anglican tradition, Scriptural, Catholic, Evangelical, and firmly Protestant against errors, denials, confusions, and false accretions in doctrine which from the time of the Reformation onwards we have steadfastly rejected. It is our responsibility (and the assaults of totalitarianism and antinomianism civil and ecclesiastical all round us make our responsibility the greater) to preserve our tradition in its fullness and in its simplicity without diminishing its trusted principles and without exaggerating one element in our manifold riches in rivalry with or opposition to another, but holding our tensions as necessary parts . . . and keeping complete loyalty to one another and loving care for one another.

## BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Editor

### A Forerunner

PRESUMABLY as a forerunner of the Revised Standard Version of the Bible, to prepare men for the appearance of that volume on September 30th, Westminster Press will publish on September 22d *Our English Bible in the Making*, by Herbert G. May (Pp. 154. \$2.75).

The last chapters of this book tell the story of the RSV—how it was made, why it was necessary, and how it differs from the King James text. They are preceded by chapters on the whole history of Bible translation—from the Septuagint (Greek Old Testament) to the modern "Protestant" and "Catholic" versions.

Dr. May, who is professor of Old Testament language and literature at the Oberlin College of Graduate Theology, has been one of the active members of the interchurch committee to prepare the RSV, and he tells much about this version that is presumably not yet available elsewhere.

For the average American this will be a good introduction to the subject, but for the Churchman its value is impaired (somewhat) by its Protestant presuppositions.\*

A CLERGY WIFE'S view of life in a rectory is given in *For Goodness Sake*, by Carol Beattie, wife of the Rev. Robert F. Beattie, rector of St. James' Church, Atlantic City, N. J. (Prentice Hall. Pp. 242. \$2.95).

This editor gave this one to his own wife—who happens to be a clergy wife. Her verdict:

"A gay, chatty, and lively account of life with a clergyman husband and two small sons in a series of parishes and in one boys' school. The book is full of amusing incidents and very readable. Mrs. Beattie finds that rectory life, although it may be lived in a goldfish bowl, is none the less happy and rewarding. Her presentation of it, however, seems just a shade too perfect to be realistic."

### Books Received

MAN'S MOST DANGEROUS MYTH: THE FALLACY OF RACE (Third edition, revised and enlarged). By M. F. Ashley Montagu. Foreword by Aldous Huxley. Harpers. Pp. xxiii, 362. \$5.

ECLIPSE OF GOD. Studies in the Relation between Religion and Philosophy. By Martin Buber. Harpers. Pp. 184. \$2.50.

\*The volume is recommended text for the NCC leadership education course, number 120 1-b.

## Letter from Boston

**A**LTHOUGH a cloud was cast over the opening days of General Convention by the death of the beloved president of the House of Deputies, Dean Sprouse, the atmosphere of this Boston General Convention so far has been otherwise a singularly calm and happy one. Dean Sprouse's successor, the Rev. Dr. Theodore O. Wedel, has already shown himself an able and fairminded presiding officer. He has long been known, of course, as a great teacher and truly creative theologian.

Not the least considerable of Dr. Wedel's achievements is his choice of a wife—Cynthia Wedel, whose work in many fields of Church life has made her almost as widely known as her husband. Mrs. Wedel took part in the presentation of the work of the Department of Christian Social Relations, and Bishop Keeler, in introducing her, drew laughter from the great audience when he indicated that her fame *might* have helped her husband's candidacy for the presidency of the House of Deputies!

This editorial letter is written on the Thursday of the first week, too late to comment on most matters to come before the Convention and too early to evaluate in detail any important actions taken.

It appears that proposals to change the organization of the House of Deputies are not going to bring about very much difference in the appearance of the House. The proposal to remove the constitutional barrier to the admission of women deputies went down to defeat in the lay order after a debate that ranged widely over the pros and cons of theology, democracy, womanhood, masculinity, and even mothers-in-law.

It was obvious that the question was one on which deep psychological attitudes were determinative. Although the debate was conducted with complete decorum, both sides felt that the opposition view was somehow monstrous and abnormal. We wonder how long it will be before the Church recognizes that women can have brains and parliamentary ability.

Being far from home, your editor is in the position of all the rest of the readers of the magazine, seeing the finished product without too much knowledge of how it was put together. He is therefore in a position to comment freely on the excellence of the work of staff, correspondents, and printers in putting out last week's issue with its full and vital reports of the early events.

One cannot start listing names without going on to mention something like two-score people whose extra effort made it possible for us readers in Boston to have by late Wednesday afternoon a full account of Monday's extraordinary events in the House of Deputies, plus a detailed and accurate story of the

two-day presentation of the Church's program. (The latter was, of course, prepared in advance with the cooperation of the National Council's Department of Promotion.) It is a joy to be a member of such a team!

One important fact is already evident about General Convention, 1952: it is a praying Convention. The devotional and Eucharistic element of the Convention has grown steadily over the years, and now every morning sees corporate Communion of several groups, and every noon is an abbreviated quiet day for bishops and deputies in a series of devotional services conducted during the first week by the Rev. Dr. Theodore P. Ferris and the second week by Bishop Bayne of Olympia. If the high tone of the early days is maintained throughout, we can say that the Convention did indeed, as we hoped last week, disclose the Church "sitting at the feet of Jesus."

One corporate Communion in particular was an especially meaningful experience to this editor—the Communion according to the rite of the Polish National Catholic Church celebrated in Polish by Bishop Soltysiak. Members of the Polish community of Boston and nearby cities joined with a sizable group of members of General Convention in an act of unity in Christ that was a dramatic reminder of the fact that the Holy Communion is indeed the Sacrament of unity.

Next week's issue, and late news reports this week, will cover the great decisions on the issues before the Church. The only flaw in the picture as of today is that Dean Sprouse is not here to share in the excitement and glory of this great triennial meeting with us. The entire Church extends its sympathy to Mrs. Sprouse and their children and grandchildren. The dean is still with us in the communion of Saints—and will be to all eternity.

### *Correction*

**I**T WAS just one of those slips that come when men and women are working under high pressure—we all know that the National Council is an administrative, not a legislative body, as we erroneously stated in an introductory paragraph to the Church's program presentation in last week's issue.

And the mysterious Clifford Satterlee who nominated Dr. Heuss may be recognized by those in the know as the Rev. Capers Satterlee, well-known deputy from Upper South Carolina.

We still have to proceed on the principle that the only way to be right all the time is to correct our errors!

# Lund 1952: An Evaluation

## Conclusion

By Clifford P. Morehouse

*In THE LIVING CHURCH of September 14th, Mr. Morehouse, a delegate to the Third World Conference on Faith and Order recently held in Lund, Sweden, evaluated the work of the Conference and began to show how, in the five sections into which it broke up, it dealt with the three major subjects of the nature of the Church, ways of worship, and intercommunion — the findings of which sections will soon be published and released to the Churches. In this concluding part of his article Mr. Morehouse presents the work of Sections 4 and 5.*

Section 4, under the chairmanship of Bishop Hans Lilje of Hannover, Western Germany, dealt with the difficult problem of Ways of Worship, and its findings are set forth in Chapter IV of the report. It was this chapter that perhaps fared worst at the hands of the plenary session, for in draft it was an exceptionally well-balanced presentation of what, for want of better terms, might be called the Catholic and Protestant positions. The insistence of representatives of the Protestant elements, who were far in the majority in the conference, on certain amendments, over-weighted it on the Protestant side and made this chapter less judicious than the others.

In this chapter, also, the non-theological factors broke through. The statement concentrates on two of these, described as the social and the psychological. The barriers of language, and what is termed "archaism of devotional habit" are cited as examples, and there was a rather amusing discussion of the implications of "the view of nature implicit in the canticle *Benedicite* . . . to men equipped with skill to effect the colossal transformations of natural forces which are a commonplace of our day."

Another expression that worked its way into subsequent luncheon chatter of delegates was a reference to "ecclesiastical baggage," which it appeared should somehow be checked through to its destination rather than be carried by the Christian pilgrim, who, it was suggested, should travel light.

Section 5, under the leadership of Dr. Ernest A. Payne, of the Baptist Union of Great Britain and Ireland, dealt with the moot point of Intercommunion. The draft of this section, which ultimately became Chapter V of the report, also was severely manhandled in the plenary

session, but the section, meeting again after its drafting committee had spent a strenuous but fruitful night of recasting, managed to produce a rewritten report that commended itself almost without change to the whole conference.

This view is further elaborated, and then the reservations are plainly set forth. Those of "many Anglicans" are expressed in the terms of resolution 42 of the Lambeth Conference of 1930. All Churches are then challenged to "re-examine their ways of ordering and administering the Lord's Supper with a view to discovering whether there is or can be agreement with regard to the basic requirements from communicants."

This chapter also takes up the moot question of Communion services at ecumenical gatherings, large or small, and in ecumenical institutions (such as the institute at Bossey or the Union Theological Seminary in New York). It is agreed that, where some of the participating Churches sanction open Communion and others do not, there is a serious problem, and recommendations in such situations are made under five divisions as follows:

(1) "There should always be a united service of preparation for Holy Communion, with special emphasis on the note of penitence for our separation from each other."

(2) "There should be opportunity for Communion services at such times as will make it possible for every member . . . to receive Communion somewhere without violation of his own conscience or disloyalty to his Church tradition."

(3) Wherever possible, there should be an open Communion service "held on the invitation of the local church or churches which sanction such services."

(4) At ecumenical institutes, or in centers where there is no local church that can give such an invitation, "similar arrangements may be made within the conference or community," but it is emphasized that "the celebrant in each case should be a minister, who will celebrate according to the order of his own Church, and issue such an invitation as he is authorized to give."

(5) Those who cannot receive at a particular service should be invited to attend the service as worshippers.

### A CRUCIAL POINT

In addition to the chapters growing out of sections, the report contains a preface, an initial chapter entitled, A

Word to the Churches, and a final Chapter VI, Where Do We Stand?

The preface notes that the work of the conference does not represent a solution of the difficult problems involved, and that many "would have liked to see more positive recommendations to action." Nevertheless, it is felt that the report marks some advance on previous Faith and Order reports, particularly in two respects — the initiation of "a theological study of the biblical teaching about the relation between Christ and the Church" and the emergence of a recognition of "the bearing on the problem of unity of the social, cultural, political, racial, and other so-called 'non-theological' factors."

### THE GREATEST TREASURE

The concluding chapter is in part the work of Section I, but its conclusion was drafted toward the end of the conference, and sums up its findings:

"The work of the Lund Conference and the nature of its true contribution to the life of the Body of Christ cannot be judged in the short perspective of a few days. The end of this conference marks only the beginning of the ways in which its concern with the unsolved problems of the Church can, in the providence of God, extend its influence throughout the whole community of Christian people. In confronting the fundamental issues of Christian unity we have been working at a level far more profound than that at which our Churches originally discovered their more obvious agreements. This deeper sense of the tensions within the family of God has compelled us to face the crucial points of our disagreement.

"We have not resolved our differences nor brought forth before the world a simple method of achieving unity. Yet we have safeguards against complacency far more important in character. This conference, by its very existence as well as by repeated emphasis, has called the Churches both to a deeper awareness of their common faith and to a more resolute effort to translate that faith into terms clearly visible in their common life. . . .

"When Christian people have humbly returned to the only springs of mercy and power, they will find that their feet are firmly set upon the path to that unity which God has designed for His people. Most earnestly therefore we summon all Christians to the duty of constantly renewed self-dedication to the will of God. And when we are ready humbly to receive what God is waiting to give us, we shall know that the greatest treasures of His Church are never of human achievement but always of divine grace."

last January called as its rector the Rev. Reinhart B. Gutmann, director since 1945 of the Haug Memorial Foundation, which operates both the social settlement in Milwaukee known as Neighborhood House and the city missions.

Thus St. Andrew's helped to bring about a three-way arrangement, now in full swing of operation, for coordinating parish, social settlement, and city mission work under one director.

Fr. Gutmann, whose job was already full-time plus, called as his curate in February the Rev. William Ischie, then in deacon's orders. Fr. Ischie, advanced to the priesthood on August 31st by Bishop Hallock, coadjutor of Milwaukee, lives in the priest's apartment in the parish house and, under Fr. Gutmann's direction, divides his time between St. Andrew's and city missions on a 50-50 basis.

A second curate, the Rev. Andrew Laabs, deacon, came in the summer and, on a one-year "fellowship in urban work" created by the board of city missions, assists in the work on a similar basis.

The arrangement is thus of particular interest for the training it affords in pastoral work to men just out of seminary. Frequent conferences are held and all calls are discussed and commented upon.

The parish administers its own affairs quite independently of city missions and of Neighborhood House, latter of which is the center of a social service project, carried on under a board of directors representing the diocese. (The two assistant clergy have nothing to do with the work at Neighborhood House.)

Neighborhood House operates with a staff of five fully trained workers—three with the master's degree in social work and two trained in child development. Assisting this staff are about 30 volunteers. Between 685 and 700 clients are served each year.

Center of parish life at St. Andrew's is the parish Communion at 9:30 every Sunday. In seven months attendance has risen from 35-50 to 85-135. The church was redecorated in the spring.

On May 30th Fr. Gutmann kept the 10th anniversary of his ordination to the priesthood. At a parish reception he and Mrs. Gutmann were presented with a television set. A surprise on the occasion was a cablegram of congratulation from the Archbishop of Canterbury who, as Bishop of London, had ordained Fr. Gutmann in 1942.

St. Andrew's is located in a rapidly changing area and boasts of not one rich person among its members. The \$20,000 to be pledged on September 21st is payable in monthly installments over a three-year period. It will be used to make possible all necessary repairs, and to retire a mortgage of \$9750.

# this is Alexander

**He's just three. And that's very lucky. There are so many wonderful things to see and play with, when a boy is three. Especially the pliers and saw.**



There is another reason why Alexander is very lucky to be three. He did not see the terrible war which took place in his native Germany. But its rubble is all around him and someday he will know that he was short-changed by it. Right now, all he notices is that each day is a little colder than yesterday and it makes him shiver. Some days he doesn't even feel like playing.

Soon, he knows, some very nice people in America will send him a fine warm coat and strong shoes, and maybe a woolly scarf to protect his ears which often hurt.

Will you be the American secretary, salesman, teacher, mechanic, housewife — who will sponsor Alexander, or one of his many, many brothers and sisters in Europe who need warm clothing and food this winter? These children need you. Won't you help?

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## EDUCATIONAL

### COLLEGES

#### Dean Krumm to Columbia

The Very Rev. John M. Krumm, dean and rector of St. Paul's Cathedral, Los Angeles, has been appointed chaplain of Columbia University, effective December 1st.

Dean Krumm recently returned to the



DEAN KRUMM

*Religion . . . the concern of the educated.*

United States from a five weeks' tour of Europe, during which he visited England, France, Italy, Germany, and Holland. While in Rome he was received by Pope Pius XII. He was particularly impressed during his stay abroad, he said, by the absence of any feelings of "defeatism, despair, and disillusion" among the clergymen, university personnel, and laymen that he met in Europe.

A native of South Bend, Ind., who has lived in California since childhood, Dean Krumm, who is 39, attended Pasadena Junior College and the University of California at Los Angeles, where he received the B.A. degree in 1935. He later was a student at the Virginia Theological Seminary, where he received the B.D. degree in 1938. Upon being ordained in that year, he became vicar of mission churches in California, leaving in 1941 to become assistant rector of St. Paul's Cathedral, New Haven, Conn. In 1943, Dean Krumm was appointed rector of the Church of St. Matthew, San Mateo, Calif., where he remained until 1948. In that year he received the Ph.D. degree from Yale, and became dean of St. Paul's Cathedral. He is unmarried.

In his new post at Columbia, he will succeed the Rev. Dr. James A. Pike, who early this year became dean of the Cathedral of St. John the Divine.



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Medal of Honor



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## DEATHS

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

### Francis Alan Brown, Priest

The Rev. Francis Alan Brown, retired rector of Beckford Parish, diocese of Virginia, died at his home in Woodstock on August 24th, at the age of 85.

Mr. Brown was born in Greenfield, Mass., and confirmed by Bishop Phillips

Brooks. He was graduated from Philadelphia Divinity School in 1896 and made deacon the same year. In 1897 Bishop Lawrence advanced him to the priesthood. In 1904 he left Massachusetts for Georgia where he served the Church in Washington and Greensboro, and then accepted a call to old Christ Church in Savannah, where he served for nine years.

Other rectorates were held by him in New York, California, and West Texas before "Parson" Brown came to Virginia in 1922. His active ministry in Beckford Parish covered 27 years.

### Stratford Covert Jones, Priest

The Rev. Stratford Covert Jones died September 3d, in Brooklyn, N. Y., at the age of 52. He was the son of the late Rev. Dr. J. Clarence Jones. He began his ministry at Trinity Church, New York City, later serving as rector of St. Paul's Church, Lockport, Pa., and St. Barnabas' Church, Troy, N. Y., and as chaplain of St. Margaret's Convent, Utica, N. Y. Because of ill health he had lived in retirement during late years.

A note left for his mother, at whose home Fr. Jones died, said, "Goodbye. I love you all. I'm afraid I'm losing my mind. May God forgive me." It was established that he took his own life.

Fr. Jones is survived by a son, his mother, and a sister.

### Irene Davenport North

Irene Davenport North, widow of Arthur W. North and sister of Bishop Davenport, retired Bishop of Easton, died on August 5th, at the home of her daughter, Mrs. Paul Allen, in Madison, Wis.

She was born on January 16, 1884, the daughter of the Rev. Willard G. Davenport and Frances Briggs Davenport. She was a graduate of Galen Hall and of the Church Training and Deaconess House, Philadelphia. Immediately upon her graduation from the latter in 1908, she became a Church worker in St. Andrew's Parish, Philadelphia. In the autumn of 1909 she went to Rowland Hall, Salt Lake City, as house-mother. She was married to Arthur W. North in 1912.

After her husband's death in 1943, Mrs. North became head of the Home for the Aged in Oakland, Calif. Later, she was supervisor of the Department of Practical Work at Sleighton Farm, in Pennsylvania, a position which she resigned in 1951 because of ill health.

Besides her brother, Bishop Davenport, Mrs. North is survived by a son, Robert C. North of Palo Alto, Calif.; a daughter, Mrs. Paul Allen; five grandchildren, and three sisters.

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## NOTICES

### MEMORIAL

**MOORE**— In ever loving memory of Julia Harrison Moore, who entered into Life Eternal September 3, 1939. "God is Light, and in Him is no darkness at all."

### IN MEMORIAM

Louise Phoebe Morris, for thirty five years a devoted communicant and choir mother of St. James' Church, Brooklyn, New York, entered into the fuller life August 27, 1951. A life member of the Confraternity of the Blessed Sacrament and the Guild of All Souls, a faithful worker in the Altar Guild, Parish Aid, Woman's Auxiliary, the Women's Committee of St. John's Hospital, and a generous benefactor of numerous religious, educational, and benevolent organizations. Her quiet dignity sustained by increasing grace from daily attendance at the offering of The Holy Sacrifice down through the years was ever an example of Christian nobility to those who were privileged to share in her consecrated life. Miss Morris' steadfast faith and spiritual influence is a living memorial to a truly remarkable child of God. Rest eternal grant to her O Lord, and may light perpetual shine upon her. May her soul rest in peace. Amen.

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THE LIVING CHURCH

## CHANGES

### Appointments Accepted

The Rev. Frederick A. Pope, Jr., formerly vicar of St. Luke's and St. Mary's Chapels, St. Paul's Parish, Chester, Pa., is now rector of St. Thomas' Church, Eustis, Fla. Address: 315 S. Mary St.

The Rev. Robert J. Torrey, formerly rector of St. Peter's Church, Rosedale, L. I., N. Y., is now rector of Christ Church Parish, Babylon, L. I., N. Y. Address: 84 S. Carll Ave.

The Rev. Graham H. Walworth, who has been in charge of Christ Church, Brentwood, L. I., and St. John's, Oakdale, as well as chaplain of Pilgrim State Hospital, West Brentwood, is now rector of Trinity Church, Main St., Northport, L. I., N. Y. He is assistant director for Suffolk of the diocesan department of Christian education and chairman of the committee on adult religious education.



Fr. Thomas Laurence of the Order of St. Augustine was ordained priest by Bishop Louitt of South Florida at services held August 28th, in St. Barnabas Church, DeLand, Fla.

The ceremony took place on the anniversary of the Feast of St. Augustine of Hippo, for whom the order, which conducts the Good Shepherd Monastery at nearby Orange City, is named.

The Very Rev. Father David, prior of the Monastery, preached the sermon, giving an historical background of their order, and gave the charge to the new priest.

The Rev. LeRoy Lawson, rector of St. Barnabas, presented Fr. Thomas.

Fr. Thomas was born William Thomas Louks in Denver, Colo., in 1924.

At the age of 19, he was professed as a monk in the Order of St. Augustine, at which time he received the name of Brother Thomas Laurence.

### Ordinations

#### Deacons

California: Augustus Lawrence Hemenway and Roland Thorwaldsen were ordained deacon on August 9th by Bishop Block of California in Grace Cathedral, San Francisco. Presenters, respectively, the Rev. Dr. C. F. Whiston; Bishop Shires, Suffragan Bishop of California. Preacher, the Rev. Canon Eric Montizambert.

The Rev. Mr. Hemenway will be assigned work in San Francisco. Address: 1049 Dolores St., San Francisco. The Rev. Mr. Thorwaldsen will be vicar of St. Cuthbert's Mission, Oakland, Calif. Address: 7932 Mountain Blvd.

Central New York: Robert William Withington was ordained deacon on June 18th by Bishop Higley, Suffragan Bishop of Central New York, at St. Paul's Church, Watertown, N. Y. Presenter,

the Rev. C. N. Eddy; preacher, the Rev. Charles Sykes. To be in charge of St. John's Church, Marathon, N. Y., and Grace Church, Whitney Point. Address: 5 Academy St., Marathon.

Colorado: Vernon Myers was ordained deacon on March 25th by Bishop Gray of Connecticut, acting for the Bishop of Colorado, at Berkeley Divinity School, New Haven, Conn. Presenter, the Rev. Dr. E. J. Cook; preacher, the Very Rev. Dr. P. L. Urban. The new deacon is youth director of St. John's Cathedral, Denver, and chaplain of St. Luke's Hospital. Address: 2572 Dahlia, Denver 7.

### Woman's Auxiliary Delegates

Mrs. Alexander Duff, Jr., 791 N. Academy St., Galesburg, Ill., and Mrs. R. W. Hooten of Peoria tied in the election for fifth delegate to the Triennial from the diocese of Quincy. Mrs. Duff attended. Names of only four delegates were available for the August 17th issue.

### Resignations

The Rev. Geoffrey C. Hinshelwood has retired as rector of Trinity Church, Hayward, Calif. Address: 15209 Kent Ave., San Lorenzo, Calif.

The Rev. James H. Morris has resigned his work at St. Martin's Church, Detroit, and has taken a leave of absence. Address: 17561 Monica.

The Rev. J. Fredrik Virgin has retired as rector of St. Paul's Church, Williamson, W. Va. Address: Bradfordwoods, Allegheny Co., Pa.

### Changes of Address

St. David's Church, Portland, Ore., has moved from its historic old stone church on S. E. Twelfth Ave. and Belmont St. to its new and partially completed building at 2800 S.E. Harrison St., Portland 15, Ore.

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