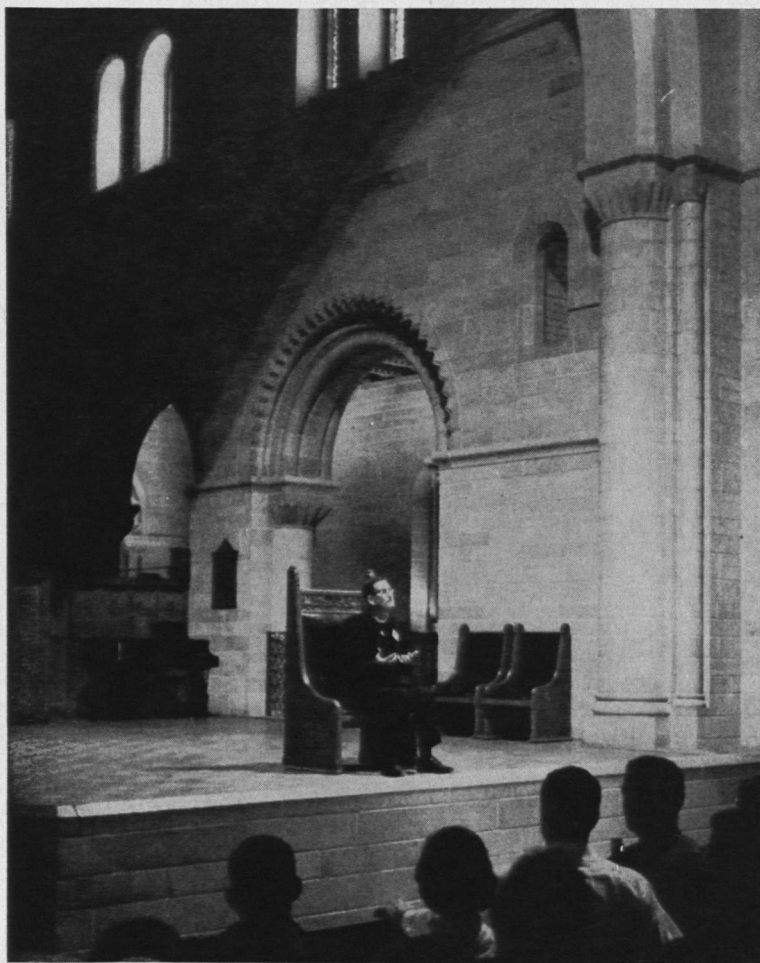


The **+** WITNESS

OCTOBER 12, 1961

10¢



DANIEL CORRIGAN

AS DIRECTOR of the Home Department, the former Suffragan Bishop of Colorado, has increased responsibilities due to Convention action. He is here interpreting Christian truths at a recent conference of college students

- GENERAL CONVENTION NEWS -

SERVICES

In Leading Churches

**THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE**
Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and
sermon, 4.
Morning Prayer and Holy Communion
7:15 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D., Rector
SUNDAYS: Family Eucharist 9:00 a.m.
Morning Prayer and Sermon 11:00
a.m. (Choral Eucharist, first Sun-
days)

WEEKDAYS: Wednesdays: Holy Com-
munion 7:30 a.m.; Thursdays, Holy
Communion and Healing Service
12:00 noon. Healing Service 6:00
p.m. (Holy Communion, first
Thursdays)

HOLY DAYS: Holy Communion 12:00
noon.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street
Rev. Terence J. Finlay, D.D.
8 and 9:30 a.m. Holy Communion
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at
12:10 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Wednesdays,
12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
New York City
Sundays: Holy Communion 8; Church
School 9:30; Morning Prayer and
Sermon 11:00.
(Holy Communion 1st Sunday in
Month)

**GENERAL THEOLOGICAL
SEMINARY CHAPEL**
Chelsea Square, 9th Ave. & 20th St.
New York
Daily Morning Prayer and Holy Com-
munion, 7; Choral Evensong, 6.

**COLUMBIA UNIVERSITY
SAINT PAUL'S CHAPEL**
New York
The Rev. John M. Krumm, Ph.D.,
Chaplain
Daily (except Saturday), 12 noon;
Sunday, Holy Communion, 9 and
12:30. Morning Prayer & Sermon,
11 a.m.; Wednesday, Holy Com-
munion, 4:30 p.m.

ST. THOMAS
5th Ave. & 53rd Street
New York City
Rev. Frederick M. Morris, D.D.
Sunday: HC 8, 9:30, 11 (1st Sun.)
MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11 HD, 12:10; Noon-
day ex. Sat. 12:10.
Noted for boy choir; great reredos
and windows.

THE CHURCH OF THE EPIPHANY
York Avenue at 74th Street
Near New York Memorial Hospitals
Hugh McCandless, Lee Belford, Richard
Louis, Philip Uabriskie, clergy
Sundays: 8 a.m. HC; 9:30 Family (HC
3S) 11 MP (HC IS).
Wed. HC 7:20 a.m.; Thurs. HC
11 a.m.
One of New York's
most beautiful public buildings.

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For Christ and His Church

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THE WITNESS is published weekly from
September 15th to June 15th inclusive, with
the exception of one week in January and
bi-weekly from June 15th to September 15th
by the Episcopal Church Publishing Co. on
behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in
bundles for sale in parishes the magazine sells
for 10c a copy, we will bill quarterly at 7c a
copy. Entered as Second Class Matter, August
5, 1948, at the Post Office at Tunkhannock,
Pa., under the act of March 3, 1879.

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.
Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. T. Chester Baxter, Rector
The Rev. Frederick P. Taft, Assistant
Sunday: 8, 9:20 and 11.
Holy Days 11; Thursday, 5:30 p.m.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
The Rev. James Joseph, Rector
The Rev. George N. Taylor, Associate
Sunday - Matins and Holy Eucharist
7:30, 9:00 and 11:00 a.m.
Wednesday and Holy Days 7 and
10 a.m. Holy Eucharist.
Sacrament of Forgiveness - Saturday
11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector
Sunday Services: 8:00, 9:30 and
11:15 a.m. Wed. and Holy Days: 8:00
and 12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue
The Rev. William B. Sperry, Rector
The Rev. Robert C. W. Ward, Ass't
8 and 9 a.m. Holy Communion
(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service Holy Days, 6 p.m.
Holy Communion.

ST. THOMAS' CHURCH

18th and Church Streets
Near Dupont Circle
WASHINGTON, D. C.

The Rev. John T. Golding, Rector
The Rev. Joseph Tatnall
The Rev. Walter J. Marshfield
Sundays: 8:00 a.m. Holy Communion.
11:00 a.m. Service and Sermon.
Holy Days: Holy Communion, 12:15
p.m.

TRINITY CHURCH

MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector
Sunday Services 8, 9, 9:30 and 11 a.m.

PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V
PARIS, FRANCE

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Bayne, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

CHURCH OF ST. MICHAEL AND ST. GEORGE

SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector
The Rev. David S. Gray,
Associate Rector
The Rev. Jack E. Schweizer,
Assistant Rector
Sundays, 8, 9:30, 11 a.m.

ST. JOHN'S CHURCH

Lafayette Square
WASHINGTON, D. C.

The Rev. Donald W. Mayberry, Rector
Weekday Services: Mon., Tues., Thurs.,
Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Story of the Week

Record Breaking Budget Passed By the Detroit Convention

★ General Convention approved a record-breaking budget of \$34,105,522 for the next three years. It was presented first to the Deputies by the joint committee on program and budget, consisting of six bishops, six presbyters and twelve laymen. The Bishops concurred the following day.

How the money will be spent and where it is to come from will be found in the table on the next page.

Thirteen enabling resolutions were passed. One, two and three presented the budget for each of the three years of the triennium, each stating "subject to revision by the National Council in view of the response of the dioceses and districts to the quotas assigned them under the authority of General Convention."

Four instructed the National Council, before February 15 of each year, "to adjust the budget in a sum reasonably within the total expectations plus other anticipated income, thus maintaining the pay-as-you-go principle throughout the triennium."

Other enabling resolutions:

- Protect missionary salaries and travel items

- Request agencies of the Council to review and appraise requests for financial assistance from organizations not under

administrative control of the Council

- Annual audited reports to the treasurer of the Council from all receiving money from the budget

- Endorse tithing as a responsibility and privilege; commend to vestries giving one-half of their income to work outside their parishes; urge dioceses to give as much to the national Church as is spent on their own programs

- Support the Presiding Bishop's Fund and World Relief and Inter-Church Aid

- Priority to be given to missionary districts in loans and grants from the revolving fund; loans and grants not to be made to dioceses except when they can't get money from other sources at reasonable terms

- Set up Inner City work by spelling out its task with an added item of \$331,989 in the budget (in the Home Dept. in the table on the next page). The program is to be carried out by the Home Dept. with an advisory committee on the Church and City appointed by the Presiding Bishop

The largest increase in the total budget is for overseas missions, to a figure about 40% higher by the end of the triennium. Largest increase for domestic work was Inner City, which is a radical increase over

previous budgets. College work also received a large increase.

There was some debate in Deputies, but with practically no changes in the report presented by the committee. Questions were asked, as they have been throughout the Convention, about items for the National Council of Churches and other inter church agencies. However an elaborate report on these items had been prepared in advance by a sub-committee and it was warmly supported.

While not a part of the report of the program and budget committee, both houses approved a resolution urging parishes and dioceses conducting capital fund drives to consider setting aside 10% for capital needs outside their own boundaries.

General Convention Budget

The Detroit Convention adopted a budget for General Convention of \$470,485 which compares with \$407,510 adopted for the present triennium. This budget has nothing to do with the budget presented in the table in this number.

The money is raised by an assessment on dioceses and districts based on the number of bishops and other clergy (Canon 1, section 6).

It provides salaries and other expenses for the Presiding Bishop and other officers of Convention. Also grants are provided for the expenses of various commissions and committees, depending on the fre-

(Continued on Page Five)

--- --- NATIONAL CHURCH BUDGET --- ---

General Convention approved the following Budget for the
Triennium with 1961 figures listed for comparison

Estimated Expenditures

	1961	1962	1963	1964
Overseas Department	\$ 3,578,074	\$ 3,963,532	\$ 4,294,470	\$ 4,581,145
Home Department	2,185,700	2,428,743	2,647,060	2,791,853
Christian Education	532,726	565,421	578,221	577,285
Christian Social Relations	233,950	285,486	285,486	285,486
Promotion Department	429,911	470,126	500,126	500,126
Finance Department	222,800	233,600	233,600	233,600
Administration Costs	605,450	660,833	749,333	725,833
Other Organizational Units	421,611	528,869	578,169	581,669

Other Appropriations:

The Episcopal	86,800	200,000	192,000	159,000
World Relief and Interchurch Aid	373,522	400,000	430,000	440,000
Revolving Loan Fund and Grants.....	750,000	500,000	700,000	900,000
American Church Building Fund		60,000	70,000	80,000
American Churches in Europe	9,900	10,400	10,400	10,400
Interdenominational Agencies (in addition to \$130,799 in Dept. Budgets)	98,375	127,250	127,250	127,250
Contingent and Reserve	81,000	70,500	100,500	110,500

TOTAL	\$ 9,609,819	\$10,504,760	\$11,496,615	\$12,104,147
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Estimated Receipts

	1961	1962	1963	1964
Quotas of Dioceses and Districts	\$ 8,498,932	\$ 9,434,760	\$10,426,615	\$11,034,147
Allocation from United Thank Offering	398,084	415,000	415,000	415,000

Income from Trust Funds:

Funds Managed by the Church	625,000	625,000	625,000	625,000
Funds Managed by others	15,000	15,000	15,000	15,000
Miscellaneous	15,000	15,000	15,000	15,000
Appropriation from 1960 Budget Income	57,803			

Total Income and Allocations	\$ 9,609,819	\$10,504,760	\$11,496,615	\$12,104,147
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Convention Budget

(Continued from Page Three)

quency of their meetings and other considerations.

No breakdown of the budget for this triennium is immediately available, but the Journal of the Miami Convention gives the figures for 1958-1961 on pages 336-7 if any reader is interested. It includes retirement allowances for Presiding Bishops and

Bishops; for the maintenance of Seabury House; to the Church Historical Society for the preservation and safekeeping of Church records; a grant to the host diocese for the next Convention, up to 50% of the expenses but not to exceed \$25,000.

So that's the money story of Convention — plus those millions of the U.T.O. that we headlined last week.

Importance of Furthering Unity Stressed in Bishops Pastoral

The Pastoral is read to all congregations within a month, as provided by Canon Law. This being so, we do not present it in full, since our readers will hear it at their Churches sometime this month.

★ Episcopal bishops give their all-out support to the ecumenical movement in their pastoral letter officially closing the General Convention.

It was heard at a final combined session for bishops, deputies and Churchwomen's Triennial delegates, in the House of Deputies meeting hall, as part of a short service conducted by the Presiding Bishop.

The letter was read by the chairman of the House of Bishops' pastoral letter committee, Bishop Angus Dun of Washington.

In the strongest statement ever made by the House of Bishops on this subject of inter-church cooperation and unity, the Church's spiritual leaders summarize and bring to a climax this conclave that has been called by some "the ecumenical convention."

Their purpose, they say, is "to help our people gain a vision of the largeness and the wholeness and the urgency of the ecumenical movement in which we are

called to take our part. In faithfulness to God we cannot evade it."

They left no doubts as to where they stood, as they reminded their fellow churchmen that the world is not made up entirely of Episcopalians, or of Anglicans, and call upon them to shoulder their share of the tasks of Christendom today.

Although the General Convention lifts attending members and visitors out of localism to a vision of the wholeness of their Episcopal common life and shared mission, say the bishops, it can also give an illusory sense of Episcopal strength.

"There have been so many Episcopalians concentrated in Detroit that we can almost think the world is made up of Episcopalians," they note, but go on to point out that members must see themselves in the wider setting of the worldwide Anglican Communion and the still greater total number of Christians.

"Christ's cause . . . is in many hands besides ours," they say, since the 40 million Anglicans are about five per cent of "the whole body of Christ's people."

Yet all Christians have one Lord, pray his prayer, receive

the same "great and terrible commandments," share the same religious heritage, continue the bishops in their statement. In this Lord, they say, "we have a oneness that lies beneath and overarches all our real and difficult difference of faith and order and worship."

Therefore, their declaration develops, "our deepest allegiance is not to the Episcopal Church nor to the Anglican Communion, but to 'the one Catholic and Apostolic Church'." At every eucharist we pray for 'the whole state of Christ's Church', beseeching God 'to inspire continually the Universal Church with the spirit of truth, unity and concord'. . . . We are committed to the one great Church and must know ourselves called to be faithful to it."

For this reason, they see the Church obliged "to take a full and responsible share in what has come to be spoken of as the ecumenical movement. In simplest and broadest terms this is the movement at work among nearly all the separated companies of Christ's people throughout the world as they seek to overcome their separation one from another."

The ecumenical movement takes many forms, they say, including prayer with and for one another; talking together to understand one another; establishing councils of churches on world, national or local levels for common counsel and planning, for common study of Scriptures and problems and opportunities, for mutual help, for shared services to the unfortunate, and for common testimony and action.

Unequivocal support of the World Council of Churches is stated, with the reminder that the Episcopal Church and Anglican Communion have been responsible members since its formation. The same support is given the National Council of

Churches, with the comment that proper recourse for anyone troubled by its statements or meetings is "to request our own representatives . . . to guard more carefully what they take to be our rightful interests and convictions."

Other approaches to unity also involve the Episcopal Church, the pastoral letter continues, as seen in this General Convention which faced ecumenical decisions in many directions. The bishops enumerate the full communion just voted with the Philippine Independent Church, the Spanish Reformed Church, and the Lusitanian Church; the move toward such communion with the proposed united Church of Lanka (a new national Church in Ceylon to join Episcopal and non-Episcopal bodies); and acceptance of the Presbyterian invitation to join in projected unity talks.

Pointing out their purpose in this letter as being to show the largeness, wholeness and urgency of the ecumenical movement which in faithfulness to God they say Episcopalians cannot evade, they recall the Church's official position of readiness for reunion conversations with other Christian bodies, declared for the past 75 years.

On this foundation, the bishops urge obedience, patience, restraint, humble sacrifice, and deep awareness of Episcopal committal to the one great Church.

"We, your Bishops, call you therefore, to work and to pray without ceasing until by God's grace and in his time the divisions by which we dishonor our one Lord are done away."

Divided Christians can do little to determine nations' fateful decisions today, they emphasize.

"Our calling," they conclude, "is to set forward and make

manifest our human oneness in him. Pray with us that our own beloved Church may be granted such wisdom and courage and brotherly love for one another and for all our fellow Christians as may enable us to have a worthy part in healing the divisions among Christ's people in all the world."

Members of the committee preparing the pastoral, in addition to Bishop Dun, were Bishops Bayne, executive officer of the Anglican Communion;

Emrich of Michigan; Gibson of Virginia; Louttit of South Florida; and Warnecke of Bethlehem.

THE WITNESS has news of Convention in type for about four pages which was crowded out this week. So look for it next week, along with snapshots and important Convention talks. We'd run extra pages this week except for \$ \$ \$ \$.

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IMPRESSIONS OF FIRST CONVENTION

By Henry I. Brown

Executive Secretary of the Diocese of Delaware



AT THE REQUEST of the managing editor of The Witness, I attended the first week of the General Convention at Detroit. I went as an observer, having no official status, and I would like to report my impressions.

Let me say parenthetically that for five years I have served as executive secretary of the diocese of Delaware and that it did not take much persuasion to get me to agree to go to the Convention of the Church which has occupied so much of my interest in recent years.

My wife and I arrived in Detroit just in time for the opening service on Sunday evening. It was held in the Arena of Cobo Hall, a sort of annex to the main Cobo Hall itself. This Arena holds comfortably 14,000 persons, in a circular building which has two sets of balconies. We found front seats in the top balcony, high above the huge main floor where the dignitaries, bishops, clergy and lay delegates were assembled.

Our first impression was one of size. Not only does Detroit itself seem immense, but in the Arena four great processions were started simultaneously through different doors to enter the main floor. Actually, we were so far above the ground floor that I noticed that those in the front row shrank back from the rail when they stood up.

As I said, the first impression was that of size. But as the service commenced, a new impression replaced it. I began to realize that all these people were there to do their share in a vital part of God's work and to start that work with a service of worship, the one with which we are all so familiar. And it is just the same service,

whether or not it is for 14,000 or for a handful "gathered together in his name". The Presiding Bishop, in a moving sermon, reminded us that our duty as a Church is to be a vital part of the world we live in, not a thing apart from it. He urged the Convention to keep this always in mind.

On Monday the meetings started in Cobo Hall. I would wander from the House of Bishops to the House of Deputies, sitting in on their deliberations and doing my best to follow the intricate parliamentary meanderings that seemed to be such a part of the proceedings.

To the casual listener, the first week seemed to be merely a time of organization. Committees were set up, rules were established and at times it was very difficult to see just exactly what was being accomplished. Only on rare occasions did either House seem to come to grips with the half dozen vital questions which we were told would be the subject of Convention debate. However, I am sure that the second week will be more fruitful in that respect.

Contrast Between Houses

A CONTRAST between the House of Bishops and the House of Deputies became apparent at once. The House of Bishops, being smaller in number and being composed of a group of men most of whom have been associated with each other for many years, had a much more relaxed and informal atmosphere. In fact, the Bishops seemed to take particular delight in taking digs at each other, often making reference to matters which went over the heads of the audience but seldom

over the heads of the other Bishops. The House of Deputies had a large proportion of its members there for their first Convention and, for this reason and because it is such a large body, it got up a head of steam more slowly than the House of Bishops.

One of the more interesting sessions was held on Tuesday morning, a joint session of both Houses. Here the various members of the National Council made a report to the delegates on the work of the Council in the last three years. It was not only a report of past stewardship but a projection of problems, thence of finances, as seen facing us in the next three years.

From a personal point of view, the most exciting part of the joint meeting was the hint that National Council is hoping that one of these days it may abandon the quota system as far as the various dioceses are concerned. Our diocese of Delaware gave up the quota system some years ago and we are convinced that this was a move in the right direction. Many other dioceses have done the same thing with, as far as I know, uniformly satisfactory results. As I see it, for the National Church to put the giving by the dioceses on a voluntary basis rather than on an assessment basis would be a wonderful step forward.

And the masses of people. Everywhere you went you bumped into crowds of people moving around hallways, standing in corridors, chatting or meeting in the various meeting rooms. They came in all sizes, sexes, shapes and colors. You would see bearded Episcopalians in white flowing robes, Episcopalians from Nigeria, Episcopalians from the Philippines, from Central America, from Alaska. Just walking about gave one an understanding of the universality of our Church.

Old Friends

AND IT WAS A GREAT PLACE to meet old friends. You never knew whom you were going to bump into. My wife and I had the great good fortune to meet a couple that we had known during the war and had scarcely seen since that time. Besides which I met dozens of people that I haven't seen for years and hadn't expected to meet there at all.

Not being a delegate, I did not have the pressure to attend meetings early and late. But I learned from the delegates that they were really being pushed. Often they would be busy from an early breakfast meeting all through the day, end-

ing up with a late evening meeting and with scarcely any rest in between. Some of them were beginning to look pretty fagged already at the end of the first week. I hope that they will get their second wind before the end of the second week.

All was not peaches and cream, however. I happened to sit next to one of the ministers who had been on the Prayer Pilgrimage which set out from New Orleans a few days before the Convention. He told me in great detail of the experiences that he and the other ministers had had; he told of their arrest in the southern bus station and he said "This is the first time in my life that I really have been afraid of what a policeman would do to you." Most of these clergy showed up in Detroit by the end of the week, although I believe two of them are still in jail.

I was very proud to find that our Delaware delegation was contributing so much to the Convention. Mrs. Paul Turner was the presiding officer at the Triennial meeting of the Women of the Church. I would not have understood the magnitude of this honor or of the responsibility that went with it had I not been able to see the women in action at Detroit. Our Bishop Mosley conducted the meditations of the Triennial on each of the first three mornings. In addition to this, our eight Delaware delegates were a distinguished lot.

Variety of Interests

ANOTHE ANGLE that impressed me was the variety of interests of the Convention. One had only to read the list of scheduled dinners to note the variety of subjects that were being discussed. The Church indeed is conscious of the fact that it must come to grips with modern life in all its pleasant and unpleasant aspects. One of the most interesting sidelights on this subject was the visit of the delegates to the various automobile factories in Detroit. After an early morning visit to assembly lines, the delegates were brought back to Cobo Hall where, in a second joint session, they heard excellent talks about the problems facing those people working in industry.

A visitor to one's first Convention cannot help wondering if this Convention method is one of the ways in which God wants our particular branch of the Church to operate. Everything seems so big, so involved and so remote from the realities of life. This is doubtless what Bishop

Lichtenberger had in mind in his admonition in the opening service.

And yet, as the Convention progressed, I had a feeling that the impression of mere size was being replaced by a much more important impression. That was the realization that the hundreds of individuals attending the Convention were Christian individuals, fully dedicated to the same goal, that of carrying out God's will, whatever it might be. There seemed to be much evidence, both from what was being said officially in the meetings and from what I noticed in every group that I conversed with, that there was an overall spirit of dedication that was very real.

Fundamental Problems

EVERY GENERATION has the feeling that times are changing; yet history may well record

that this particular generation was subjected to more sudden fundamental world changes than any other. One seems to feel that the Episcopal Church is conscious of this and is doing a Herculean job in an effort to put itself in tune with these changes, at the same time trying not to lose sight of those truths which will exist whether there be changes or not. Take for example the great amount of discussion of racial problems and ecumenicity. Surely the Convention is the proper place for the Episcopal Church to review these fundamental and tantalizing problems in an effort to speak out as our official voice on these subjects.

All in all, despite moments of bewilderment and confusion, I came away from the Convention with the clear conviction that I am proud and happy to be an Episcopalian and to generally subscribe to the aims for which we stand.

Samuel and Isabel ENTWHISTLE Attend CONVENTION

By Thomas V. Barrett

Rector of St. John's, Tallahassee, Florida

"Come along my dear, or we may miss the opening Service", said the Rev. Samuel Entwhistle, with a shade of annoyance as he stood impatiently in the doorway of the hotel room.

"I'm almost ready", answered Isabel Entwhistle, digging into her handbag. "I just have to find my comb, my lipstick, my white gloves . . . and I have to change my shoes; my feet hurt already."

"We missed the Opening Service in Miami", Samuel reminded her. "because you stopped to change your shoes; only you couldn't get them off."

"That wasn't the reason we missed it," Isabel



fired back, tugging at her shoes. "We had a flood when we reached Miami, and then I had a headache, and just didn't feel like . . ."

"Never mind why we missed it. We missed it and we'll probably miss this one too, because it's six-thirty and I'm supposed to be in Bobo Hall, vested, at six-forty five."

"Goodness gracious", Mrs. Entwhistle exclaimed. "I forgot to press your surplice. Where is it?"

"In this bag," Samuel said raising his voice two

feet in volume. "Rolled up in a ball. There's no time for pressing it now."

"You'll look a mess," Isabel promised.

"It won't make any difference," Mr. Entwhistle hollered. "There will be four thousand clergymen rolled up in a ball, sitting on three thousand seats. Nobody will be able to tell whether I've got on a surplice or a beach towel. Come ON."

Mr. and Mrs. Entwhistle galloped down the hall to the automatic elevator, waiting ten minutes while it went up and down twenty-one floors, and finally bagged it on the way up for the third time.

"Everything that goes up must come down," explained Samuel fatuously to the passengers, as they sped toward the roof. At the twenty first floor they were joined by six members of the Bartenders' Fellowship who were holding a convention in the same hotel.

"I wonder if it was planned this way so they could be with us," whispered Mrs. Entwhistle to her husband.

"I think not, my dear," murmured Samuel. "You must learn to distinguish between Providence and Chance."

A bus was conveniently waiting in the street.

"It goes right to Bobo Hall," said Isabel. "I read about it in the program." The bus went to Bobo Hall via the Hotel Sheraton-Shelby, the Hotel Cadillac-Hilton, and the Hotel Pick-Fort Statler.

"We're getting a nice view of the city anyway," Mrs. Entwhistle told her husband in a consoling voice.

"And we were only four blocks away when we started," Samuel grumbled. "They'll be half-way through the service when we get there."

"Here we are," cried Isabel joyfully. "Just look! It's bigger than Yankee Stadium".

"I don't see how it can be that big and not fall down," said Samuel, peering out of the bus.

As they entered a vast lobby a legion of clergymen were advancing down a hallway toward the main arena.

"Here come the four thousand riding into the valley of . . ." began Samuel.

"Only it was four hundred in the poem," Isabel corrected him.

"Anyway," Mr. Entwhistle mumbled grouchyly, "we missed it again."

"You can make it if you hurry," Isabel said. "It will take a half hour for the procession to form."

"My dear" explained Samuel patiently. "A procession at General Convention never forms. It flows and oozes like melting snow. Oh, there's the delegation from Southeastern North Dakota. Hi, Bill; Hi Marty". Mr. Entwhistle's solid voice began echoing around the corridor as he searched the passing hosts for long-lost friends.

"It's better here, anyway," Isabel said comfortingly. "You get a chance to see all your friends and relations. My goodness doesn't Father Smith look older."

"He is older," muttered Mr. Entwhistle. "We haven't seen him for fifteen years."

"Look at the man with the white sheet on," Isabel giggled. "Do you think the styles are changing?"

"It's just a different type of surplice", her husband suggested in a dubious tone, "or else he belongs to the Klan."

"And there's a priest with a cape, and one with a hat, and . . . look at that beautiful hood! It's as good as an Easter Parade, Samuel. OH look! Here come the women!" Isabel's voice rose in a squeal half way between amazement and fright.

When the procession had passed into the arena, Mr. and Mrs. Entwhistle, along with several hundred other late-comers tried to find seats, in vain.

"I told you so," Mr. Entwhistle said for the second time. "Late again."

"You saw a lot of your friends, anyway," Mrs. Entwhistle reminded him. "And you said yourself that you wouldn't go to another Opening Service because the photographers climbed all over the pulpit, while the P. B. was preaching. You said it only last year."

Samuel brightened a little at the remembrance, without surrendering completely.

"That was last year," he said, "And it wasn't the pulpit, it was the lectern. Let's try to find Hall D. They said the service would be piped in there."

After twenty minutes of wanderings in deserted corridors and empty lobbies they discovered Hall D, which was filled with booths of exhibitors and Church related agencies. "It's a real bazaar," Samuel said with wonder. "But I thought for a while we were lost for good; when we got down that hallway with not a sound from anywhere, and only those little side-avenues, and janitors' closets all around I thought to myself, 'They may not find us until after the Convention'. Just think of the headlines: "Clerical deputy and wife from Eastern Upper Columbia

found in Bobo Hall. Lost in corridor for two weeks. Condition critical."

"Shush," Isabel comanded. "The service has started. Let's sit down here."

A series of beeps and burps came over the loud speakers, slightly interrupted by the small sounds of biblical words. Then a bell rang across the vast hall.

"It can't be the Sanctus", said Mr. Entwhistle, frowning "It's too early in the service."

"Don't be silly," chided his wife. "It's Evening Prayer."

Mr. Entwhistle got up and wandered among the exhibit booths. When he found his way back to Isabel he wore the smile of a fourteenth century world discoverer. "They're selling bells," he explained. "A hundred yards down that way and two aisles over."

"Shush", said Isabel.

"I don't hear anything", said Samuel. Finally there was a squawk from overhead.

"There it is," cried Isabel cheerfully.

"Can't be," Samuel replied. "Sounds like geese coming over from Canada."

"It's just static, or interference or something," said Isabel, her eyes filled with hope. "Maybe it will get clearer. Oh, Samuel, there's Bob and Alice Misch, over near the Upward Movement booth." Mrs. Entwhistle was off in a scamper with Samuel lumbering behind. After the affectionate greetings were over they all sat down to listen to the service. The bell from the bell booth was still sounding, but they could vaguely catch the music of the Nunc Dimittis. The bell stopped ringing and the service continued with dignity until half way through the sermon by the Presiding Bishop. Then the loud speakers squealed, burred, gurgled, whimpered and expired.

"Right in the best part," sighed Isabel.

"You'd think," said the Rev. Mr. Misch, "that in an age when we can shoot a man into space, there would be someone who could perfect an amplifying system."

"Too much to expect of the machine age, I guess," said Samuel Entwhistle. "Remember the convention a few years ago? They not only got the service over the loud speakers, but piped in music from a high school band at a football game. The Magnificat and the Washington Post March at the same time. It was wonderful!"

The loud speakers came to life with a buzz, a roar, and a whistle. The Presiding Bishop was

speaking firmly about the Church's place in the affairs of the world.

"There he is again", said Mrs. Entwhistle, lifting a finger and cocking her head to listen.

After four or five sentences the loud speakers were silenced. Mr. Entwhistle snorted with annoyance. "I know what's happening," he said to Mr. Misch. "A member of the Jim Beech Society is at the controls, and the sermon is getting censored."

"I imagine it's a beautiful service," Isabel said dreamily. "And it sounded like a fine sermon."

"I imagine so," Samuel said, raising his voice over the sounds from the bell booth, "let's go back to the hotel."

Courier for Committee

DURING THE NEXT FEW DAYS, the Rev. Mr. Entwhistle, having been appointed a courier for the committee on Dispatch of Business, spent most of his time trying to discover short-cuts around Bobo Hall, places to eat, and the most direct route from the House of Deputies to the House of Bishops. He decided there was no direct route. The doorman at the hotel said it was three blocks to Bobo Hall. What he forgot to mention was that it was another three blocks from one end of Bobo Hall to the other, and according to Samuel's reckoning, five blocks from the entrance door to the House of Deputies. Some distinguished guests, including several members of Mr. Stoffa's Union, and a member of the General Division of Churchwomen had commandeered electric golf carts from some country club, and seemed to get around with considerable ease. Samuel spent an hour trying to find a car to rent, with a number eight iron, which he believed he could use to good advantage in the main lobby.

His efforts were unsuccessful, and after he witnessed an accident in which a representative of the Press mashed a Bishop against the wall, Samuel decided to abandon the idea of a mobile unit and stick to the infantry.

The business of the Convention was slow to get under way and by the end of the fourth day nothing of excitement had occurred except for mild debate on a resolution to give encouragement to a plan of Church Union in Gunka. After pro and con speeches on the matter, a fatigued delegate took the floor to ask when the negative side of the question was to be presented. The House of Deputies thereupon fell into a state of considerable confusion, which extended even to the Convention newspaper, where it reported the

year of 1962, and said that the eminent Bishop of Ceylon was escorted into the House of Deputies by Dean Grundy of Texas, and Mrs. Crimp of Tennessee. Mr. Entwhistle felt he could add no clarity to the developing murk, voted thankfully to anticipate the proposed, corrected plan of the Church in Gunka, and left for the nearest bar.

As the Convention lumbered along with its profusion of evening dinners and meetings, Samuel decided that what the Church needed most was devotion to the advice of Isaiah: "In returning and rest, ye shall be saved; in quietness and confidence shall be your strength."

The people responsible for the agency and departmental dinners secured four or five speakers to make the pitch, and became so frantic in their attempts to sell their products and ideas that the speakers began speaking after the soup course and the tumult of clanking dishes and silverware, which, Mr. Entwhistle thought, was like eating in a Howard Johnson kitchen and trying to hear the comments of the chef.

Bigger and Better Programs

MR. AND MRS. ENTWHISTLE attended the dinner provided by the Agency for Bigger and Better Radio programs and TV shows, and after eating a two dollar dinner for five dollars, listening to five speeches, and watching a double-feature movie, they decided to skip the official dinners for the duration, and quietly dine at the Picadilly Chop House, where they discovered the Bishop of Southeastern New York and his Suffragan had come up with the same solution to a bothersome problem.

The Convention stirred slightly upon the return from a southern jail of a half dozen or more Freedom Pilgrims at Prayer. Samuel thought they looked abt the worse for wear, though not underfed, and perhaps slightly too heroic for the size of their accomplishment.

He was about to engage one of them in conversation, when he was taken out of the play by a chariot race between a member of the Committee on TV communications, and a member of the committee on Alcoholism in Society. The latter, obviously in revolt against committee work, and society itself, was in the lead by two lengths, when he banked too close to a drinking fountain at the far turn and had to withdraw from the race, because of a broken leg.

The most momentous event of the first week, Samuel decided, happened when the House of

Bishops pulled a boo-boo, by electing a Suffragan Bishop of Tarawa before they had voted to establish such an office. The House of Deputies approved the election of the esteemed gentleman, who was then in fact a Bishop without a bishopric. Two clerical Deputies were rushed to the House of Bishops to inquire into this horrendous state of affairs, proposing to un-elect the good gentleman until action could be taken to authorize his election.

The House of Bishops, closeted in executive session had taken no minutes of their actions, but discovered a way out of the situation with true episcopal wisdom by rushing a further resolution to the House of Deputies, asking for approval of the office of Suffragan Bishop in Tarawa. The Suffragan Bishop-elect, who for an hour was a man without a country, was thereupon provided with a place to serve, and the House of Bishops, rescued from the proverbial hook, returned to their chores, somewhat chastened.

"It was wonderful", Samuel chortled gleefully to Isabel in the hotel room. "Even the Bishop of Binghampton was slightly pink in the jowls."

Dream-Filled Sleep

LATER THAT NIGHT Samuel tossed in the dream-filled sleep of an exhausted deputy. He was running back and forth around the vast ranges of Bobo Hall carrying messages, and looking for the Bishop of South Delaware. Now and then he would pop into the House of Deputies only to find that Canon Woofington of Kaiaimazoo still had the floor in a speech about renumbering the canons in accordance with the Deuteronomic editors of King Josiah. The President of the House, Mr. Houseman, had fallen into a deep sleep. Samuel decided something should be done about the situation. He took the up escalator to the ground floor and enlisted a battalion of golf-carts, with approval from the Head of the golf-cart Union. Then they roared recklessly down the hallways scattering the Division of Womens' Work like leaves before them, and burst through the doors of the House of Bishops who were in Executive Session. Samuel rose in his chariot and cried valiantly; "Boo-boo, boo-boo," and the Bishops retaliated by arresting not only Samuel but all his host and clamping them in jail.

"Samuel, Samuel", nagged Isabel shaking his shoulder violently. "What ever is the matter? You're kicking me. Wake up."

"Freedom riders," mumbled Samuel, coming

half awake. "House of Bishops." He turned on his side, murmured irrelevantly, "Ride on, ride on in majesty", and began snoring.

"If it's going to effect you like this," Isabel scolded, "you'd better not come to Convention ever again."

Don Large

Instant Solution

ACCORDING TO THE SATURDAY REVIEW, a man in Absecon, New Jersey, has hit upon a new way to commercialize the ocean at his door. He is selling sea water to the people of Philadelphia for \$1.25 per gallon. Not to bathe in, but to drink. You see, certain experts now claim that salt water, taken internally, is good for you. So recalling that in the Quaker City almost "everybody reads the Bulletin," he put several ads in that conservative sheet and was duly surprised to find himself deluged with orders.

This enterprising gentleman's theory is that sea water contains 44 nourishing chemical elements, all in convenient solution and all ready for your system to absorb. Two teaspoonsful daily is all you need. But since there's no point in permitting Philadelphians to be the only beneficiaries of a good thing, the inventor is now working on a scheme for making Instant Sea Water. Then this elixir will be exportable to every hamlet in the land.

Naturally, there will be 44 elements in every cup.

Well, now, since we're rapidly getting virtually everything, including the water of the ocean, reduced to an instantaneous basis, it occurs to me to wonder whether some aggressive young chemist couldn't do the same thing with advertisements. I don't mean ads in newspapers or magazines. For if I'm in no mood to peruse the screamingly frenzied claims of ten competing air lines that each provides the fastest flight to Los Angeles, all I have to do is to confine my reading of the New York Times to the front page, the editorial columns, and the obituaries.

And much the same technique will serve in the reading of those magazines whose literary contents are largely gathered together in one place, with the ads occupying the spearhead or else

bringing up in the rear. Even television, with its remote control system, has had one of its chief curses removed.

No, what really depresses me is the ugly sight of the billboard displays along our highways. And the longer the journey, the deeper the depression. "O, world, thou art too beautiful!" wrote Edna St. Vincent Millay. But that was before she'd seen an outdoor ad. Naturally, you can't shut your eyes as your car approaches one of these monstrosities which insult God's creation. At least, not if you're driving — especially since the offending boards are always placed at special curves in the road. And I don't want to risk crashing into a papier-mache Chevrolet to see the lovely countryside beyond the ad.

Now these outdoor billboard interests maintain a powerful lobby, both in Washington and in certain state capitals. And money still talks loudly. So there's not much hope in that direction. But I think I have an Instant Solution.

How about Instant Ads? You park for lunch in a leafy glade near a bubbling brook. When you unpack the hamper, you also take out a jar of Instant Ads. Just add water, and you've promptly got yourself a full-page sheet extolling the virtues of Gorton's Codfish Cakes and My Lady's Blintzes! What more could an ad-hungry man want than that?

How would it work? Simple. In return for the removal of all billboards, we'd all agree to look at ten such hysterical ads each day. Meanwhile, however, I think most of us who love the Lord's creation would agree with Ogden Nash when he wrote:

I think that I shall never see
A billboard lovely as a tree . . .
Indeed, unless the billboards fall,
I'll never see a tree at all!

Who Scratches Whom?

By Corwin C. Roach

Director of School of Religion, Fargo, N. D.

ALL ROCK COLLECTORS are familiar with the hardness scale for minerals. The place of any particular mineral is determined by the softer minerals it can scratch and the other minerals which can scratch it in turn. The scale runs from talc and gypsum on the soft side to corundum and diamond on the hard.

But there are hardness scales for men as well.

We think of the caste system of India, but here in America we have our status systems of who scratches who which are just as rigid and intricate. The military forces are a shining example. There the hardness scale of who salutes whom is determined quite readily by the amount of brass on the hat. It operates a little more subtly in the higher governmental echelons where status is indicated by the size of the carpet on the floor and the length of the desk. Even in the church we have managed to set up our own variety of hardness scale ranging from the diamond sheen of the bishop down through the topaz and quartz of the cardinal rectors to the gypsum and talc of the run of mine laity.

Whatever your business group or social circle, there is some kind of hardness scale which must be taken into account. The cold war itself is an attempt by the nations of the world to set up an international hardness scale. Who scratches whom?

The prophet Daniel was concerned to answer this question for his day. He grades the empires of the past in terms of an image made of gold, silver, brass, iron and clay. But then he sees a stone "cut out without hands" breaking into pieces these same empires of the world until they become like chaff on the threshing floor. Against the rock-like righteousness of Almighty God the vaunted hardness of all mortal power must give way.

For there is a divine hardness scale and it is just the opposite of our human standards. We make our qualifying points out of the glittering externals, power, wealth, prestige, success, but the protective sheathe soon rubs thin and we are exposed to all the scratchings of life. The Bible uses quite a different set of standards. Seven centuries before Christ, another prophet, Micah, set the scale in terms of the inward qualities of righteousness, loving kindness and humility. Jesus in the Beatitudes at the beginning of the Sermon on the Mount spoke similarly in terms of the meek, the merciful and the peacemaker.

To the eyes of the man of the world this is mere softness and weakness. He does not see that it takes more firmness of character to be just than unjust, a peacemaker rather than a troublemaker. The meek man is a stronger person than the arrogant. There is more granite in the soul of the merciful than the vengeful. And this is the reward. The man who has achieved the hard core of Christian character is

impervious to the scratchings of the world. He partakes of the adamant, rock-like quality of God which nothing can mar or break.

A mineral is helpless. It cannot change its place on the hardness scale. A man has his destiny in his own hands. He can ape the softness of the world or he can become transformed by the power of God. He can stand high on the divine scale of values.

Concept of Vocation

By W. B. Spofford Jr.

Dean of St. Michael's, Boise, Idaho

WE WERE CAMPING in a state park in a neighboring state . . . doing so with some trepidation because, a few nights before, we had camped across the lake and had found the camp filthy. While we were baking corn and spuds, Mr. Cox came up to us. A weather-beaten kind of fellow, he asked how things were. After chatting about this and that, we said how glad we were that this camp was clean, and said we had been disappointed before. Then, in a humble way, he said how he cleaned each of the lavatories four times a day (the state rule said he should do it once a day); how he sawed dead branches off of the pine trees, so they wouldn't inhibit the campers view of the lake (the state commission of parks normally sent in a special crew to do this); and how he tried to have fire wood at each fireplace (although the rules were that each camper could scurry for his own!). "I want people to come here and have fun," said Mr. Cox.

I doubt that Mr. Cox gets much in the way of wages. But, on this Labor Day weekend, I wish to state that he knows something about a Christian concept of vocation. For all I know, he may be a Buddhist or a Moslem or an atheist. But, whatever his formal convictions, he knows something which all Christians should know. As the world goes, his is not a high-status or particularly dignified job. But he does it more than well and, it is apparent from his cheerfulness and friendliness, that he isn't just "dragging down" wages. He is a servant and, as such, remains a precious memory of a fine vocation.

MARGARET MEAD — : — Place of Women in Today's World, an address at the Triennial, will be featured next week, along with other Convention addresses and news.

Ministry to Workers Pin-Pointed By Visit to Auto Plants

By Charles D. Kean

Rector of the Epiphany, Washington

★ More than 600 bishops, priests and laymen of the Episcopal Church boarded a caravan of chartered buses on Thursday morning, Sept. 21, to visit various factories in the Detroit area in order to see at first hand the operation of assembly lines. A large part of the caravan visited the gigantic River Rouge plant of the Ford Motor Company in Dearborn, where the members were taken through most of the parts of the factory where assembly operations were in process, except where the finished 1962-model cars were coming off the line. The guides made quite a point of secrecy with regard to the new models.

The tour of the factories was a new departure in the conduct of the General Convention. Acting on a proposal from the new joint commission on the Church in human affairs, the tour was made a special order of business concluding with a joint session of bishops and deputies to hear Dr. Guy E. Swanson, professor of sociology at the University of Michigan, and the Rev. John H. Burt, rector of All Saints' Church, Pasadena, California, raise the question of whether the Church's policy and program is sufficiently understanding of the needs of an industrial society.

During the tours, a group of junior executives from the various factories, all active laymen in Detroit parishes, explained its purpose to the tourists. One such guide was assigned to each bus, and using a public-address system he talked while the group were being driven out to the factories and back again. The prepared script supplied to

these guides had such statements as the following:

"The industrial operation represents the material hope of the world. The one thing the whole world is agreed upon is the need for industrialization. In fact, industrialization is a greater unifying force than the Christian faith in our time We are all responsible for the existence of the operation we shall see, because these men are working for us. Every one of us depends upon the cars that these men make. We are involved in such an industry through almost every common act of the day.

"Industrialization operated without any reference to God. Conversation about God or spiritual matters in the traditional

sense is meaningless here. Everything in the plant is man-made, and speaks of the power of man, not God. The light and air are artificially conditioned. The ground is covered with pavement. Even the raw materials are unnatural by the time they come to the plant. Most of the Church's traditional formulations fall flat in this situation."

The presentation concluded by pointing out that no first-rate theologian was devoting major attention to the task of interpreting the industrial scene in the perspective of the Christian faith."

In his presentation to the joint session, Dr. Swanson said, "Those who have lived in urban areas for a long time, those who are foreign-born, and those engaged in large, complex organizations are more likely than others to believe that God is and that God is active in human

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affairs. The unskilled, and the uneducated, those who earn less than \$2,000 a year, cannot accept the fact of a friendly universe."

Mr. Burt said that many parish churches "exist in isolation from the lives of the people in our society," so that therefore there is a need for clergy and laity alike to find out "where in the world Christ is" and then go and "join him in his redeeming work."

Resolution Adopted

The joint session adopted the following resolution:

Whereas the decisive influence of industrialization upon family life, parish life, community life, and upon the lives of millions of individuals fragmented away from any form of community, can be described as the deepest and most far-reaching characteristic of our contemporary world, and

Whereas the increasingly rapid pace of change implicit in

the scientific and mechanical processes both challenges and threatens every institution including the Church, in its quest for the establishment of life's meanings, since so often today's fact is dealt with in yesterday's patterns, and

Whereas the Church's ministry to mankind is to dignify and affirm that which, within the context of a technological culture, is often frustrated or damaged. Drawing upon the constructive insights of the sciences, the Church is bound to seek new and dynamic forms for this ministry,

Therefore be it resolved, that the 60th General Convention instruct the National Council to implement through its responsible agencies programs utilizing theological and scientific resources and directed towards assisting the Church in expanding present forms and pioneering new ministries to industrial society.

Consecration of Bishop Gilson Emphasizes Inter-Communion

★ For the first time in the nearly 200-year history of the Episcopal Church, Bishops of the Philippine Independent Church and of the Polish National Catholic Church of America participated in the consecration of an Episcopal bishop.

The service in the Cathedral Church of St. Paul, Detroit, also marked the first time in 30 years that a bishop was consecrated at a General Convention.

He was Canon Charles P. Gilson, missionary in charge of Episcopal work in Taipei, Formosa, who became suffragan bishop of Honolulu under Bishop Harry S. Kennedy. Bishop Gilson will become the first Episcopal resident bishop in Formosa, which is under the juris-

diction of the Honolulu district.

Consecrator was Presiding Bishop Arthur Lichtenberger. Joining in the laying-on-of-hands ceremony were Supreme Bishop Isabello de los Reyes of the Philippine Church and Bishop Francis C. Rowinski of Chicago, head of the Polish Church's western diocese.

The Philippine body was granted full inter-communion with the Episcopal Church earlier in the convention, while the Polish Church has had the same relationship for several years.

Also participating were Bishop Kennedy and retired Bishop William P. Roberts of Shanghai.

The last consecration of bishops at a General Convention

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took place in 1931 at Denver, Colo., with the elevation of Bishop John B. Bentley, now vice-president of the National Council, and Bishop Efrain Salinas y Velasco of Mexico, now retired.

CHURCH MEMBERSHIP SPELLED OUT

★ For the first time a General Convention spelled out the qualifications for members and communicants in good standing.

The convention declared that Episcopalians in good standing are those members "who have received the sacrament of Holy Baptism with water in the name of the Father, and of the Son and of the Holy Ghost, and whose baptism has been duly recorded in this Church."

To remain in good standing, the convention said, members must participate in Sunday worship services regularly "unless for good cause prevented."

It also stated that communicants in good standing are all members "who have been confirmed by a bishop of this Church, or by a bishop of a Church in communion with this Church, or have been received into this Church by a bishop of this Church, and who shall, unless for good cause prevented, have received Holy Communion at least thrice during the next preceding year."

In the past, qualifications for members and communicants were the responsibility of local church rectors.

CONVENTION ENDORSES BIRTH CONTROL

★ The Church endorsed birth control in the most complete and detailed statement it ever made on the subject.

Delegates to the General Convention also gave their approval to distribution of birth control information by the United States government to underdeveloped countries "wherever it is officially requested." The

House of Deputies added the "officially requested" phrase, and the bishops concurred in the amendment.

The "officially requested" addition was in order to safeguard against the possible suspicion on the part of underdeveloped countries that a rich country desires to hold back poorer countries in size, in order to maintain a power advantage.

Although the General Convention in 1958 had recognized

the 1958 Lambeth Conference's approval of birth control and the Church's National Council had reaffirmed this stand, the Church had never before made an extensive statement on the subject.

In its resolution, the 60th General Convention said it is the "duty of the better developed countries such as our own to help such countries to become self-supporting in food supplies and health measures

THE EPISCOPAL PRIEST WHO WAS ONCE KNOWN AS "THE BOLSHIE PARSON"

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through technical and other aids."

While "condemning abortion and infanticide," the resolution said that "medically endorsed and morally accepted" means of birth control "may help the people of these lands so to plan family life that children may be born without a likelihood of starvation . . ." It approved the "rendering by our government of assistance to this end wherever it is officially sought."

Adopting the language of the 1958 Lambeth statement, the convention said the "responsibility of deciding upon the number and frequency of children has been laid by God upon the conscience of parents everywhere . . ."

Family planning "in such ways as are mutually acceptable to husband and wife in Christian conscience, is a right and important factor in Christian family life . . .," the resolution continued.

While procreation is "a primary obligation of Christian marriage," it is not "the sole purpose of Christian marriage," it said.

"Implicit within the bond between husband and wife," the resolution stated, "is the relationship of love with its sacramental expression in physical union."

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CONSECRATION SERVICE IN WASHINGTON

★ Dean Romualdo Gonzales-Agureros of Havana and the Rev. Dillard Brown of Washington, are to be consecrated in Washington Cathedral on October 19 — the former for Cuba, the latter as coadjutor of Liberia. The Havana Dean had little to say about American-Cuban affairs — requested not to by Church officials in Detroit, the papers said — but he did say that our Church has had no trouble under the present Cuban government, and "we won't have any." He switched to baseball — he's a fan — and he was neutral on

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days: HC 8 (Thurs. also at 7:30) 12:05
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Solemn High Mass, 10:30 a.m. Low Mass
in Spanish, 5 p.m. Evening Prayer; Week-
days: 7:15 a.m. Morning Prayer, 7:30 a.m.
Low Mass, 5 p.m. Evening Prayer.

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EP 5:15; Mon. - Thurs. MP 7:45, HC 8
& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.
MP 9:15, HC 9:30; EP Daily 5:15; C
Sat. 4-5, 6:30-7:30 & by appt.

this since he declined either to pick his favorite for the world series or to name the team he thought would win.

Virgin Islands

★ Talk in Cobo Hall about the election of a bishop of the Virgin Island was cleared up when the bishops gave out information on what they had discussed in executive session. Details have to be worked out with the province of the British West Indies whose next synod is in 1962.

Bishops might elect when they have their interim meeting at Columbia, S. C., in late October of next year. Incidentally they will not have a meeting in 1963 because the Anglican Congress is to be held that fall in Toronto.

Orthodox Churches

★ Conversations with Orthodox Churches are to continue, and the name of the joint commission expanded to include the Old Catholic Churches.

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- NEW BOOKS -

Kenneth R. Forbes

Book Editor

Christian Faith And Pastoral Care
by Charles D. Kean. Seabury
Press. \$3.75

An excellent book of reference for parish clergy and incidentally good material for devoted lay folk to study in order to learn some of the difficult problems of the parish priest and in just what ways his parishioners can help him in the field of pastoral care. The author's chapter on "Christian Faith and Pastoral Counseling" is clear and informing, but would have been still better if he had frankly discussed the problem of the priest as his own psychiatrist and also had made it clear that the "Sacrament of Penance" is not to be regarded as chiefly an emergency measure any more than prayer and public worship are. The Christian who makes his confessions regularly is less likely to need psychiatric treatment later.

Romans For The Layman by B. H. Throckmorton Jr. Westminster Press. \$1.25

I am venturing a guess that for the layman — and for not a few clergy — St. Paul's Epistle to the Romans is a tough book to read and understand as a whole. For the indoctrinated theologian it is, of course, the gem among all the Epistles because it gets at the roots of the Christian religion and of much philosophy.

For a layman with a sense, however vague, of spiritual realities this paperback book will make valuable reading and if he will also follow the text of Romans in one of the new translations — Phillips, Knox or the New English—he will find it all more quickly rewarding.

The Christian Way by Frank D. Gifford. Morehouse-Barlow. \$2.50 (\$1.50 in paper)

There are little books of devotion galore on the religious market, competing for the attention of the faithful. Some are good, others fairly good, some pretty dubious for one reason or another. This pocket-size copy is one of the best; partly because the author has had both pastoral experience in parish life and has exercised his teaching gift as Dean of the Philadelphia Divinity School.

The plan of the book is three-fold:

1) the text of the Holy Communion on each left-hand page and simple commentary on it on the opposite page; 2) the history of the Church, the teaching of the Church and the Church's rule of life — which is a masterly condensation of 19 centuries of Christian history. 3) The Worship of the Church—which is a miscellany of wise consideration of religious problems and their treatment and cure.

The practical spiritual value of this little volume one will find in inverse proportion to its size.

Waiting For Christ by Ronald Knox & Ronald Cox. Sheed & Ward. \$3.50

This is the latest in the series of Knox-Cox books which have been very favorably received by Bible students, partly because the superb translation of Ronald Knox is used for the text and partly because of the unique format — the Scripture text flowing continuously on the left-hand pages, with a matching commentary on the opposite pages.

This present volume is devoted to an assembling of all the Messianic prophecies scattered through the Old Testament which should be familiar to Bible scholars if the figure of the Christ in the four Gospels is to be clearly understood.

As one would assume in almost any commentary, the interpretations of Father Cox will not be unanimously agreed to by all Biblical students—a fact which makes for added interest for the intelligent reader.

Rufus Jones Speaks To Our Time
Edited by Harry Emerson Fosdick. Macmillan. \$1.95

This is an anthology of interest and distinction, from the 57 books and articles of Rufus Jones, the long-

time leader of the Society of Friends. Dr. Fosdick had produced this as a labor of love and his wisdom is evident from the quality of his selections of material from the vast quantity of Rufus Jones' books. All the quotations are grouped under simple headings, such as "How Does God Reveal Himself?", "Is Science Enough?", "What Is True Mysticism?", etc.

The editor's preface is a condensed biography of Dr. Jones. The reader who wishes a full-dress biography will do well to read Elizabeth Vinings' "Rufus Jones; Friend of Life".

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