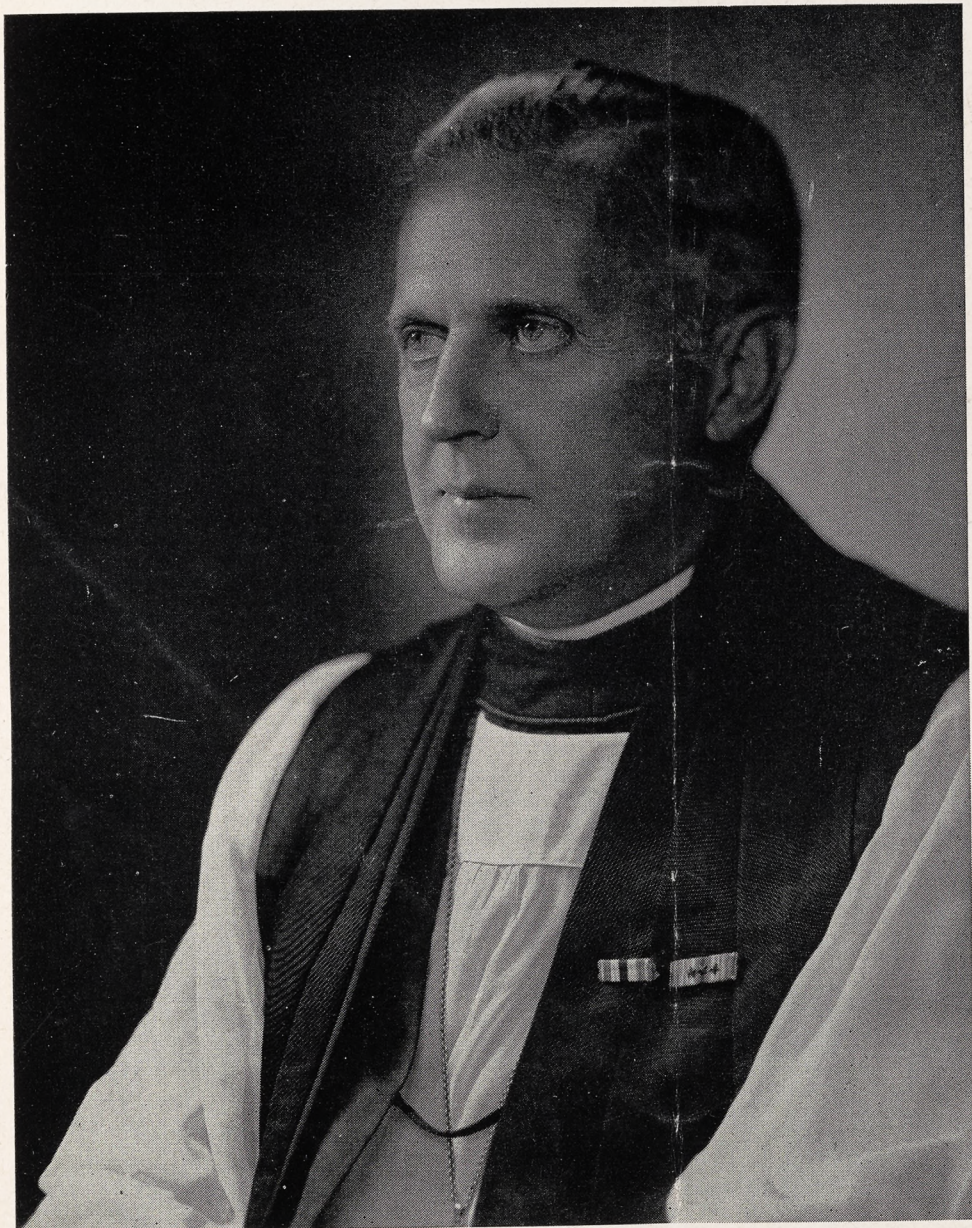


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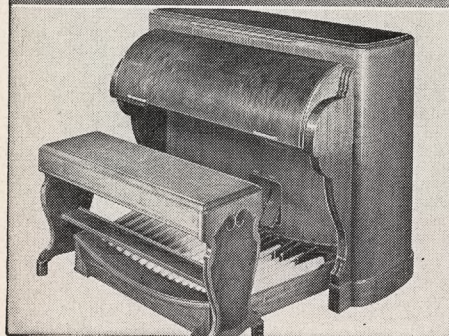


SEPTEMBER 5, 1946

BISHOP OLIVER HART
OF PENNSYLVANIA
HOST OF CONVENTION

THE COMING GENERAL CONVENTION

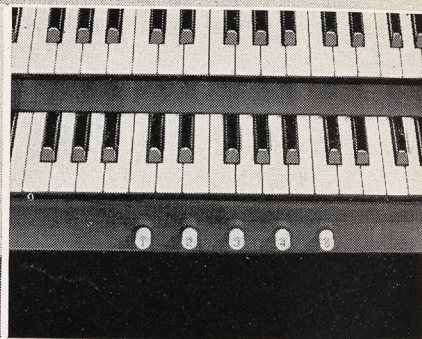
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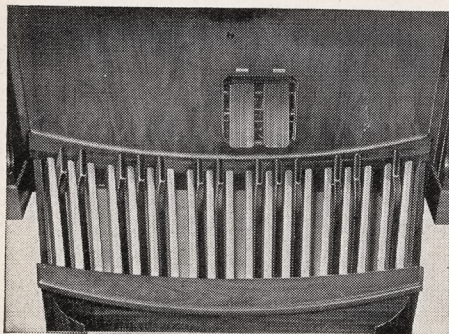
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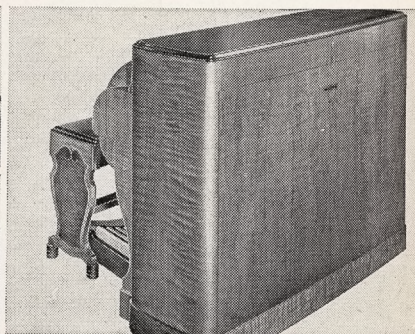
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A Busy Convention Program Planned for Delegates

*Business Sessions, Teas, Dinners Provide
A Full Program for Those in Attendance*

By Philip L. Shutt

New York:—When several thousand leaders of the Church gather in Philadelphia September 10-20 for the 55th triennial General Convention they will find days and nights filled with activities from special services to dinners according to the program recently issued by national headquarters here. Special committees under the direction of Bishop Oliver J. Hart have been making preparations weeks in advance and this Convention will be a busy one. The visit of Archbishop Geoffrey Francis Fisher of Canterbury highlights the parade of distinguished onlookers for it will be only the second time in the history of the Church that an Archbishop of Canterbury has attended. Then, too, Philadelphia offers many historic reminders of the influence of the Episcopal Church in the early days of our country and pilgrimages to these places of interest are part of the Convention program. Churches of the city have made plans for welcoming visiting clergy and laity. Because of the crowded housing conditions visitors have been requested to stay away except for the opening services.

Sessions of the Convention will be held on the campus of the University of Pennsylvania, some distance from the downtown section of the city but adequate transportation is planned. Headquarters and information booths will be in Houston hall, 3417 Spruce St. Registration of bishops, deputies, and national council members will be handled on Monday and Tuesday, September 9 and 10 in the foyer of Irving auditorium. Woman's Auxiliary delegates register at the museum of the University. Youth leaders will be recorded at the Christian Association

building on the campus. Mail should be addressed to General Convention in care of the University of Pennsylvania. There is a cafeteria located in the basement of Houston hall prepared to serve lunch each day only to members of the Convention and the Woman's Auxiliary. For those who find time for recreation guest cards for golf clubs and other clubs will be provided.

Churches providing daily services of Holy Communion are St. Clement's, 20th and Cherry streets; St. Mark's, 1625 Locust; Holy Trinity, 19th and Walnut; St. Stephen's, 10th above Chestnut, and in West Philadelphia, The Saviour, 38th above Chestnut, and St. Mary's, 3914 Locust street.

Every deputy or delegate is urged to make a pilgrimage to old Christ Church, 2nd street north of Market where the first General Convention was held. Here in 1695 the first place of worship for members of the Church of England was established. Part of the building was erected in 1727.

Sixty-nine years ago General Convention voted to have the Presiding Bishop preach at the opening public service. This event occurs Tuesday, Sept. 10 at 10:30 o'clock in Convention hall, and bishops and clergy will form in a vested procession. Tickets of admission will be given to all bishops, deputies and delegates to the Woman's Auxiliary, and visitors may secure them as far as they are available. At this service announcement will be made of the total of the Reconstruction and Advance Fund, and dioceses and missionary districts will present their offerings. For this occasion the stage of the great hall will be transformed into a chancel. In the center of

the platform an altar 14 feet long will be erected against a background of red brocade bordered in blue and gold. The canopy over the altar is of red and gray brocade and the frontal and superfrontal is of deep red. Flanking the altar will be two stained glass windows. Above the altar an 8 foot cross of blue and gold will be hung. Six towering gold and blue candlesticks as well as gold vases filled with white flowers will decorate the altar. Presiding Bishop Henry St. George Tucker, Archbishop Fisher and host-bishop Oliver J. Hart will occupy chairs in the sanctuary and bishops will sit in stalls on both sides of the chancel. Vested choirs and clergy will sit in the center section of the hall facing the chancel.

Business sessions of the Convention begin at 2 o'clock on Tuesday when committees on dispatch of business report and then the hours for the remaining meetings will be fixed by action of each house.

Joint meetings for all bishops and deputies and delegates to the Woman's Auxiliary are planned for Wednesday, Sept. 11, when the report of the National Council is heard and the general Church program for 1947-1949 presented. That afternoon, Bishops Alfred Gilman of Hankow, and Robin Chen of An-



For Christ and His Church

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king will tell of their work. The second joint session is Thursday noon, Sept. 12, when the Archbishop of Canterbury has tentatively agreed to speak.

Corporate communions for women of the Church will be held in Convention hall on Wednesday, Sept. 11, and for laymen at the Church of the Holy Trinity, Sept. 12. At the woman's service the United Thank Offering, always the climax of the untiring efforts of Churchwomen, will be presented on the gold alms basin used only for this purpose since 1889.

The Woman's Auxiliary have their own business sessions at the same time as the Convention. Mrs. Clinton S. Quin, wife of the bishop of Texas will preside. Mrs. William P. Hobby, executive vice-president of the Houston Post, better known as Col. Hobby when head of the WACs during the war, will be parliamentarian. Prominent speakers at special conferences will include Bishop Angus Dun of Washington; Frances Perkins, former secretary of labor; Mrs. Arthur M. Sherman, executive secretary of the Auxiliary, and Methodist Bishop G. Bromley Oxnam who is also president of the Federal Council of Churches.

Missionary work of the Church will be stressed at a mass meeting in Irving auditorium on Thursday night, Sept. 12, at 8 o'clock addressed by Bishops Norman Binsted of the Philippine Islands and Bravid Harris of Liberia, as well as Dr. T. Z. Koo, of the World Student Christian Federation.

No business sessions are planned for the week-end. The Philadelphia newspapers will publish lists of guest preachers at the different Churches for Sunday.

Delegates will be able to choose several dinner functions and special meetings of allied Church organizations. A subscription luncheon honoring the Archbishop will be held Wednesday noon, September 11 at the Bellevue Stratford hotel given by the Bishops of Pennsylvania and the Standing Committee. That same evening four Evangelical groups will join in sponsoring a reception and dinner to the Presiding Bishop, Archbishop Fisher, and Bishop Hart at this hotel. Over 1000 persons are expected to meet and hear the Archbishop. Addresses will also be given by Bishop Beverly Tucker of Ohio and

Churchman Charles P. Taft of Cincinnati.

On Thursday night, Sept. 12 the Church Congress will gather in the ballroom of the Bellevue for dinner. That same evening in different hotels throughout the city the seminaries will hold meetings.

Another large dinner will be that for members of the first triennial youth convention on Saturday night, Sept. 14 in the Christian Association building on the University campus.

The wives of Bishops and clerical deputies will be guests of the Recto-

ops Beverly Tucker of Ohio and W. Appleton Lawrence of Western Massachusetts. Bishop William Scariett of Missouri will speak at the breakfast in the Homestead restaurant across the street from the Church. The Rev. William B. Spofford Jr., executive secretary, has announced that matters of strategy and planning will also be discussed.

Other groups holding similar meetings are: the Episcopal Evangelical Fellowship, Friday morning, Sept. 13; the Guild of St. Barnabas for Nurses, Sunday evening at St. Stephen's Church; the Episcopal



Houston Hall at the University of Pennsylvania where the House of Bishops will meet. It will also be the headquarters of General Convention

ry club of the diocese of Pennsylvania at tea in the Churchwoman's club, 1919 Walnut street Monday afternoon, Sept. 16, from 4 to 6 o'clock.

Provincial dinners will be held also on the 16th beginning at 6 o'clock. Provinces I, II, and III meet at the Bellevue Stratford; IV, V, VII, and VIII at the Benjamin Franklin, and Province VI at the Sylvania hotel.

Also included in the unofficial program is the corporate communion and breakfast of the Church League for Industrial Democracy at 7:30 on Saturday morning, Sept. 14, in Holy Trinity Church. Retired Bishop Edward L. Parsons of California, president of the CLID, will be the celebrant assisted by Bish-

Pacifist Fellowship, Tuesday morning, Sept. 17 in St. Stephen's; the Church Historical Society at the University club, Wednesday evening, Sept. 18, and the Church Society for College Work dinner at the Hotel Philadelphian.

Many Convention guests will want to take the tour of historic places arranged for Sunday afternoon, Sept. 15. That evening there will be a service of re-consecration in Calvary Church, a memorial to Bishop White, the first Presiding Bishop.

The wives of the bishops are invited to a luncheon honoring Mrs. Fisher, wife of the Archbishop, at Strawberry Mansion on Thursday, Sept. 19.

Final sessions of the Convention will be held Friday, Sept. 20.

General Convention to Consider Many Urgent Matters

Lively Debates Expected On Many Issues That Determine the Church's Future Work

By William B. Spofford

New York:—Few General Conventions have had such important matters before them as the triennial meeting which opens in Philadelphia on September 10th. There are nineteen commissions to give an accounting of their deliberations since the 1943 Cleveland Convention. Of these three stand out; unity with the Presbyterian Church and the proposed changes in the marriage canons. In addition there is the report of the budget and program committee, which first receives a proposed budget from the executives of the National Council, goes through it item by item, with hearings given to those who care to appear before it, after which it is presented at a joint session of the two houses, with recommendations. Newspapers give little attention to this since there is little to give it news value. Nevertheless if you want to know what the Church is going to do for the next three years, and how much it is going to cost, the place to go is to the room where this committee will be in session sixteen hours a day. While its members are sweating it out, the two Houses of Convention will be amusing themselves, and the public through newspaper headlines, with heated debates on less relevant matters as far as the life of the Church is concerned.

Whether the Convention will deal, through resolutions, with such matters as control of the atomic bomb, international relations, race relations, social security, remains to be seen. The commission on social reconstruction headed by Bishop Scarlett of Missouri undoubtedly will raise these and other matters relative to the question as to whether or not mankind is to continue to live on this planet. (The article by Joseph F. Fletcher elsewhere in this number says about all that needs to be said on this subject.)

Elections will be exciting, and particularly this year since a new Presiding Bishop is to be elected and also a President for the House of Deputies. They are important positions since the appointment of committees is largely in their hands,

and in the case of the Presiding Bishop he has the responsibility of being the number one administrator of the national work of the Church, as well as its spiritual head, in the years ahead. Throughout the summer there has been a good deal of conferring and letter-writing aimed at lining up delegates for candidates.

Most frequently mentioned for Presiding Bishop is Bishop Henry Knox Sherrill of Massachusetts. He is known at home and abroad for his fine work as head of the army and navy commission. He has demonstrated his abilities as the executive head of one of the Church's strongest and most efficiently run dioceses. Everyone seems to agree that he would do an outstanding job as the headman at 281. Nevertheless he will undoubtedly be opposed by some who fear his liberalism. Others, it is reported, will be against him on the ground that "he is too young"—being but 56, the age when business men start thinking of retiring.

Others mentioned prominently for the office are Bishop Strider of West Virginia, the chairman of the unity commission; Bishop Stevens of Los Angeles, who is a middle-of-the-road churchman and would doubtless be

acceptable to both Anglo-Catholics and Liberals; Bishop Lawrence of Western Massachusetts whose gifts as a leader have been amply demonstrated; Bishop Clingman of Kentucky who, like Bishop Sherrill, has a fine reputation as an administrator; Bishop Wallace J. Gardner of New Jersey, who is said to have the backing of one section of the Anglo-Catholic group; Bishop Keeler of Minnesota, who not only has been a fine executive in his own diocese, but has given real leadership as a member of the National Council. One thing can be said historically however: nobody prominently mentioned for the office in the pre-convention gossip and lobbying ever



Thomas S. Gates, chairman of the trustees of the University of Pennsylvania, is the general chairman of the General Convention committee

GENERAL CONVENTION

* The next number of THE WITNESS will present complete reports of the opening days of General Convention. This will be our issue of September 19 since we are on an every other week basis from June 15 to September 15. The numbers for September 26 and October 3 will also be devoted exclusively to Convention news. The issue of October 10th will be a Post-Convention number, with a review of action taken and an appraisal of accomplishments. A large number of parishes, commencing with this present number, are distributing copies through our Bundle Plan. It is of course too late for us to send others copies of this number. But those desiring Bundles of the four remaining Convention Numbers should send orders at once to either our Chicago or New York offices as given on page three. We will then bill you at 7 cents a copy following Convention. No Bundle orders can be accepted for less than ten copies for each of the four numbers.

has been elected. It therefore might well be a dark-horse.

As for the presidency of the House of Deputies, unhappily vacant at the moment, a move is on to elect a layman. To do so would be a departure from tradition since clergymen alone have held the office. But it is generally known that Owen J. Roberts, former judge of the Supreme Court and a delegate from Pennsylvania, is to be nominated. Dean Claude W. Sprouse of Kansas City, second in the election in 1943, is sure to be again nominated and is the most likely candidate if the deputies insist upon a clergyman. Others who are mentioned and who will, presumably, be nominated, are the Rev. Charles W. Sheerin, former vice-president of the National Council and now rector of the Epiphany, Washington; Dean Sidney E. Sweet of St. Louis, and the Rev. Don

Frank Fenn of Baltimore who was a candidate in 1943.

Another precedent will be shattered if Mrs. Randolph Dyer of St. Louis is seated as the first woman deputy. The Missouri delegation is asking the House of Deputies to interpret the word "layman" in the canons to include women. Opposing this action will be those who will argue that once women are seated the time will not be far distant when the majority of deputies will be women. Whatever is decided, it will mark a milestone in General Convention history.

The two reports which will create the most discussion are undoubtedly those on holy matrimony and unity with the Presbyterians. Bishops and deputies will be asked to consider changes in the present Church law on holy matrimony which would set up a permanent ecclesiastical court in every diocese to advise the bishop as to the disposal of a divorce case when the parties wish to remarry, and to also handle other disciplinary matters. Adultery, said to be scripturally unauthentic, will be omitted as grounds for divorce and only the abuse of marriage as a "physical, spiritual and mystical union created by mutual consent of heart, mind, and will" to quote the commission's report, is to be the ground upon which the ecclesiastical authorities are asked to make their decision as to the standing of the divorced persons in the eyes of the Church. If the permanent diocesan groups and the bishop cannot decide, the subject is passed on to the permanent commission to be set up nationally which will advise the diocesan authorities as to the merits of the cases brought before them. Clergy are strongly urged to give pre-marital instruction and parties to a marriage shall be asked to sign a statement which signifies their understanding of marriage as a life-long mutual fellowship for the procreation of children and their spiritual and physical upbringing. Because the tone of the report is decidedly liberal there is already opposition to its theses which will create energetic debate.

THE WITNESS published in detail the findings of the commission on approaches to unity (July 11) and it is significant that this one report has created more pamphlet warfare previous to Convention than any other subject.

The report on conscientious objectors may cause heated discussion

since it is reported that a resolution is being prepared strengthening its clauses. The commission is asking General Convention to set up machinery to care for C.O's and for raising funds for them, after which it will ask to be discharged.

The commission on rural work is submitting a strongly worded report calling upon the Church to give wholehearted support to town and country work (WITNESS, August 25). The army and navy commission will report over \$600,000 raised by direct appeal during 1944 and 1945, and will also recommend that the Church do something to provide discharged chaplains with work commensurate with their abilities.

The commission on architecture and allied arts will present an official seal for the presiding bishop recommending its adoption. In red, white, and blue, it will have a red cross on a white field symbolizing our connection with the mother Church of England, a St. Andrew's cross, representing our Scottish heritage in our liturgy, and nine small crosses indicating the nine dioceses which originally formed the Episcopal Church. The commission also asks for a list of competent Church architects to be made and kept available, booklets on advice for planning of small churches, more publicity in the Church press, and the establishment of diocesan committees on architecture.

Of interest to delegates will be the information from the committee which has been assisting the Russian Orthodox Church. Eighty-five per cent of its financial grants has gone to the support of the theological academy in Paris, France and scattered sums to individual churches. No financial assistance was asked for from the Soviet Church. The Good Friday offering portion of \$19,000 was of help to the Russian Church in Europe. The commission asks to be continued.

After 12 years of successful effort the Forward Movement commission will make a full report of its activities. While it has appeared to be a publishing effort, because of the tremendously popular booklets on scripture meditation and some 65 related titles, the commission will point out that much consideration was given to setting up local diocesan evangelical groups and the different ministries to college youth, rural life and other units of the Church's life. Over \$96,000 has been given as financial aid to

many organizations and groups and sometimes to needy GI's. The commission will recommend that if it is continued it be kept unofficial and untrammled, and used as a contact without partisanship between educational processes and the Church, but that it will remain as before under the Presiding Bishop.

The advisory commission on the work of deaconesses will urge the emphasis of opportunity for work in the Church by consecrated women willing to forego normal family life. It recommends that provision be



Mrs. Randolph H. Dyer of Missouri is the first woman ever to be elected a deputy to General Convention. Whether the word "layman" will be interpreted to include women will be decided by whether or not she is seated

made for them if they become disabled or seek retirement.

The members of the Church serving on the Federal Council of Churches have explained in their report to General Convention what a great opportunity is provided for inter-Church cooperation. These leaders also point out that the Council speaks officially only through its biennial meeting or its executive committee and that reports and pamphlets published by departments or individuals may not necessarily reflect agreement of the Council.

If the plans of the commission on the see of the Presiding Bishop are adopted by General Convention it will be located in an area near Washington, and specifically in Arlington county, Virginia. The diocese of Virginia is willing to cede a 32

(Continued on page 17)

Our New Presiding Bishop

THE editors of THE WITNESS have deliberately omitted from the following statement many qualifications for the office of Presiding Bishop which they think any bishop should have. Only those special capabilities which the times demand from the leader of our Church are given.

An English mayor once took office with the promise that he would make every effort to avoid partiality on the one hand and impartiality on the other. We imagine that while he found such fence-sitting difficult, he knew how to maintain a precarious balance. We want no man-pleaser in the position of Presiding Bishop, but a father in God who knows how to say yes and no and whose decisions will be clear cut and definite; the primary qualification for that office it seems to us is decisiveness.

Along with such decisiveness we would like to have the other qualities which make an able administrator. The Presiding Bishop and no one else must be the head man at 281. Policies are discussed and formulated at National Council meetings, directives are handed down by General Convention, but the Presiding Bishop is what his title says he is, the presiding officer of the National Council and the administrator of its affairs. To meet such a requirement, let the Church choose for this office the most capable executive that can be found in the House of Bishops.

But while we would have an able administrator, we would like a man who believes in the democratic process. There are some dioceses in the Church in which there is a remarkable spirit of fellowship and it is due in large part to the way in which the bishops of those dioceses seek the help of clergy and laity in making plans and setting policy. We are confident that such democratic leadership wins the confidence of people throughout the Church.

The Presiding Bishop must believe in the Church's mission. That calls for much more than a demonstrated interest in the missionary work of the Church, although that is important. It calls for a man who knows that the Church has a gospel

and that the Church is sent with that gospel to men everywhere and in every area of life. He will be concerned not only with missions in the traditional sense, but he will see to it that the Church is in the thick of the struggle for economic and social justice, for racial equality, for world order.

The Presiding Bishop must be a man who has proved by his actions that he will carry on our participation in the ecumenical movement. We want no ecclesiastical isolationist in the office on the fourth floor front of 281. The primary job of Presiding Bishop is, of course, to be the leader of the Episcopal Church, but his job is also to maintain and further the cooperation of our Church with the Federal Council and with the World Council of Churches.

In this global age another essential is a bishop who has a comprehensive view of what is happening in the world and first hand experience with world affairs to give substance to his attitudes. A man who has already committed himself to the cause of ecumenicity and who is in touch with the great political and social movements of our world is the man with the proper stature to preside over the destinies of the Episcopal Church in the next decade.

Chance for Progress

WE BOAST that the Episcopal Church is democratic.

Certainly there are few clergymen who haven't preached sermons drawing the parallel between the legislative set-ups of the U. S. government and the Church. In doing so we remind our people that it is a Church in which laymen have equal voice and vote with rectors and bishops. We have had to remain rather silent on the subject of women, saving face with the crack: "The women, God bless 'em, the Church could not exist without their devotion." Thanks to the diocese of Missouri, General Convention now has a chance to make a beginning in correcting our undemocratic attitude by seating, promptly and with trumpets, Mrs. Randolph Dyer as a deputy.

It is on much the same grounds that we would like to see the Hon. Owen J. Roberts elected president of the House of Deputies. In spite of our

Convention Prayer

ALMIGHTY GOD, who alone canst quicken thy servants to hear thee and obey, we pray for all Bishops and Deputies to the General Convention and Delegates of the Woman's Auxiliary of this Church, that they may be cleansed by thy Spirit from all unworthiness. Give them a world vision of the mission of thy Church; grant them patience and insight, faith and obedience to thy holy will, that being themselves led of thee, they may by thy Spirit lead thy people on from strength to strength in the work of thy Kingdom; through Jesus Christ, thy Son, our Lord. Amen.

boast of the place of laymen in the Church, never in our entire history has a layman held this high office. And it is taking nothing away from the clergymen mentioned for the office, all of whom are our friends, to say that it is doubtful if there will be any man in the House better qualified for the post. Justice Roberts is, first of all, a devoted Churchman. As senior warden of St. John's, Washington, he was zealous in every work of the Church, faithful in attendance, president of the men's club, skillful in presiding at vestry meetings. During the war, when this parish was without a rector, it was chiefly due to his leadership and the men he gathered around him, that the parish continued to thrive. His election to be chairman of the committee on nominations for Bishop for Washington met with universal approval in the diocese and the conduct of the committee meet-

ings was above reproach. It is a tribute to their careful work that the man they gave as first choice was selected as Bishop.

As a public servant he is known for his honesty and absolute fearlessness. He resigned from the Supreme Court chiefly because he wanted to devote the remaining years of his life to the cause of world peace and the various religious and philanthropic organizations in which he is interested. His resignation was a surprise since he was known as one of the younger justices in vigor and outlook.

Justice Roberts is easy to meet, affable, fond of jokes, but exceedingly earnest and enthusiastic for good causes. He is an expert parliamentarian and makes a splendid presiding officer. And, above all, he is a layman.

The Church and Its Press

by *Virginus Dabney*

Editor of the Richmond Times-Dispatch

THOMAS JEFFERSON was right when he said: "Our liberty depends on the freedom of the press, and that cannot be limited without being lost." Jefferson was probably the most maligned and abused man of his generation, but despite the calumnies that were systematically heaped upon him by hostile newspapers, he never modified his view that a free press is a vital and indispensable bulwark of our civilization.

William Cullen Bryant, a distinguished newspaper editor for half a century, as well as a poet, once declared: "The press is a mill that grinds all that is put into its hopper. Fill the hopper with poisoned grain and it will grind it to meal, but there is death in the bread."

The importance of maintaining the purity of the "grain" cannot be overemphasized. Some of the least admirable of newspaper publishers and editors are among those calling loudest for "freedom of the press," but the fact remains that once this freedom, in the true sense, is undermined or poisoned, the road to dictatorship is open.

No one would contend that there is serious danger of dictatorship in the Protestant Episcopal Church, and the arguments for freedom of the Church press are not absolutely identical with those which apply to the secular newspapers. At the same time, the arguments in the two cases parallel one another closely, and the principles involved are much the same.

The suggestion has been made that the four magazines of the Episcopal Church with national circulations be given an annual subsidy by the Church. It is proposed that this method of aiding the four publications be used for the first time as a substitute for paid advertising—the means employed in the past, and terminated because of the depression. The editors of the four papers are strongly opposed to the subsidy method, but they favor the resumption of advertising by the Church.

They are right. A subsidy is something which inevitably places the subsidized person or institution under obligation to the source of the funds. Advertising, on the other hand, is a commodity purchased at a rate commensurate with its value, which means that the publisher of advertising need feel no obligation to the advertiser. A good deal of nonsense has been spoken and written about the supposed subservience of American newspapers to advertisers. In almost a quarter of a century of active newspaper work, I have never been threatened even once either directly or indirectly by an advertiser. There was a time when advertisers indulged in such practices, and sometimes successfully, but that time is past—at least insofar as my knowledge extends. Subsidies, on the other hand, are apt to be lethal in their impact upon the newspaper which accepts them.

Editor's Note: This article appears also in *The Churchman*, *Living Church* and *Southern Churchman* this week.

There is no intention here of closely comparing proposed subsidies from the Church to the four papers with, for example, the subsidies which the French munition makers and the *Comite des Forges* used in corrupting so large a percentage of the French press in the 1920's and 1930's, but there are striking analogies, nonetheless. The French papers were placed under heavy obligations to the armament manufacturers the instant they accepted funds from that source, just as the Episcopal papers would be indirectly, if not directly, committed as soon as they took a subsidy from the Church. In such an event, their freedom to criticize the official position of the Church would be seriously hampered.

At the present time, the Church is faced with two questions of paramount importance, both of which are to come before the General Convention. These relate to the proposed union with the Presbyterians and to liberalization of the marriage laws. Both are controversial and solutions in both should be reached only after the most thorough airing of all viewpoints, from ultra-conservative to extreme liberal. Where can these viewpoints be thoroughly canvassed, except in the Church press? But if that press is subsidized and subjected to anything remotely approaching official control, there will be grave danger that only the "official" position will find expression in its columns.

THOSE in position of power in the Church need the constant stimulus of free and frank discussion in the Church press. All persons who exercise authority over considerable periods run the risk of getting into a rut, of taking the easiest way, of becoming ultraconservative. They are entirely sincere, and they may see no reason at all for the presentation of a dissenting viewpoint in the Church papers, but the fact is that the more fixed they are in this opinion, the more necessary it is that their position be subjected to periodic editorial scrutiny. The Church press should serve as a gadfly to those in posts of power, and should be the means of introducing the beneficent catharsis of open discussion into the area of debate.

Any member of the Church should be free to express himself in the press of the Church. He should have this avenue through which to reach the membership on matters of moment, whether or not his views happen to coincide with those of persons in authority. If his views are sincerely advanced, no other criterion need be applied. Since the secular press is not likely to provide space for the discussion of denominational matters, the Church press should be the untrammelled vehicle for such expressions.

Three examples may be cited from the recent history of *The Southern Churchman* to buttress this thesis. A question relating to the communion serv-

ice will come before the General Convention because it was broached in a letter to the editor of that paper. Two diocesan conventions accepted the concept of the letter writer, and the matter will have the attention of the General Convention, in consequence. A subsidized paper might well have declined to provide a forum for this particular discussion, since it might have preferred to stay within the present canonical framework. Furthermore, *The Southern Churchman* is publishing a series of articles on the authorship of the Gospel according to St. John, embodying a radical new idea. In no other way could the author have got this idea effectively before the Church for its critical appraisal. While the thesis which this series sets forth may be entirely fallacious, it is good to have a means of testing whether it is or not. The third example from the current files of *The Southern Churchman* is to be found in its recent publication of a series of articles by Negroes dealing with the Negro in the Church. Similar examples from other Church papers could be cited.

It should be clear from the foregoing that a free and unsubsidized Church press which provides a forum of uninhibited expression for all is a priceless asset. No one will agree with everything that is said in the editorials, articles and letters appearing in such a press. But the essential thing is that there be no official rein upon the papers, and that they furnish a forum for the interplay of ideas.

The Episcopal Church is a mixture of ancient Catholicism and modern Protestantism, a bridge Church which holds within its grasp the two strands of Christian heritage. As a bridge Church, it tends to walk officially down the middle of the road, while many individual members tend to lean to one side or the other. In this situation, an unsubsidized Church press fills the valuable role of criticising the extremists in both camps, and of bringing them back to a common position which all can hold. It serves, therefore, as a safety valve of incalculable significance.

The editors of *The Churchman*, *THE WITNESS*, *The Living Church* and *The Southern Churchman* are men who can be trusted with this responsibility. They have exercised it discriminatingly in the past, and we need have no fear of their failure to do so in the future. If they are given the advertising revenue which they require, together with an adequate number of subscriptions, they can be counted on to make their organs more effective than ever in promoting the great objectives of the Church. But an official subsidy would be a grave step backward. Despite the unquestioned sincerity and good intentions of those providing it, a subsidy would be the "poisoned grain" of which William Cullen Bryant spoke, the grain which carries within itself the seeds of death.

Marriage Canon Procedure

by *Bishop Cameron J. Davis*

*Chairman of the Commission
on Matrimony*

THE questions that have been raised by the proposed canon of the joint commission on holy matrimony have to do chiefly with its workability. A number of dioceses have approved it in principle. But, it is asked, can it be administered effectively? And, since the bishop's judgment under it rests so often upon an analysis of personality and character rather than upon objective tests or facts, can it be administered with sufficient accuracy and uniformity to avoid "ecclesiastical Renos" on the one hand and inconsistent rigidity on the other?

This article is in reply to these questions. It deals with possible procedures. Lack of time has made it impossible to submit it to all the members of the commission so that it has not been acted upon officially by that body. It is, however, a composite of suggestions made by a sub-committee of the commission, namely Mr. Jackson Dykman, chancellor of Long Island, The Rev. Burton Easton, The Rev. Beverley Boyd, The Rev. Stephen Bayne, Jr., and the chairman.

In the first place we call attention to the fact that under the present canon there is often laid upon the bishop the necessity of careful inquiry into character and personality. This is true particularly in application for a declaration of ecclesiastical nullity for which the canon provides. One of the impediments listed in the present canon is "lack of free consent." Lack of free consent cannot always nor even generally be proved by objective evidence. Sometimes the only evidence obtained by the civil court is the sworn statement of the plaintiff. In the Church's conception of marriage, if the bishop believes it to be more than a civil contract, he must then make careful inquiry into the character and personality of the applicant. The determination of a person's freedom and accountability is one of the most difficult and delicate exercises required of men and still is one that is required every day. Granted that the consent given to marriage is vastly greater and more complicated than most others, the problem under the present canon must often be faced by a conscientious bishop and demands for its solution careful inquiry into personality. And as a matter of fact this today gives rise to a very wide variety of episcopal judgment in the several dioceses.

The proposed canon frankly recognizes the subjective character of these judgments as necessary. Because it holds that Christian marriage is more than a civil contract, because it holds that it is a mystical and spiritual union, it holds also that the tests as to its existence must be as well in the realm of the spiritual, in qualities of personality and will. But it provides for a guiding body which will make for uniformity but which the Church today does not possess, namely the permanent commission. And as an offset to the subjectivity of an individual judgment it provides a diocesan court or advisory council.

Neither of these bodies is a court of nullity. The canon purposely refrains from describing the bishop's judgment as an "ecclesiastical annulment." The courts are rather courts of inquiry: their function is more pastoral than legal. They are to aid the bishop in the exploration of whether there was lack of freedom or competence to give complete consent in either party to a former marriage.

It would seem then that procedure under the proposed Canon would be as follows: The permanent commission will issue a blank form of application for use in the several dioceses. This will set forth the applicant's desire for a judgment on the ground that complete consent was not given to the former marriage by one or both of the parties. This application will also state (a) the ecclesiastical status of the applicant, i.e., date and place of baptism, and if confirmed, of confirmation; (b) name and location of the applicant's parish together with the rector's certificate that the applicant is a member in good standing. ("Good standing" should be defined by each diocese. It should include regular attendance.) (c) Length of time of such membership, and a statement of whether the applicant consulted a minister before legal action was taken to terminate the former relationship; (d) a copy of the civil court's decree and the summons or complaint with a further certificate that the interlocutory judgment has been made final; (e) a copy of the minutes of testimony in the civil action if possible; (f) last known address of the other party to the civil action.

These papers having been presented and found in order, and a year having elapsed since the final

judgment, the diocesan court will be ready to proceed in its inquiry as to whether the marital bond as the Church conceives it, in fact exists.

IN THE proceedings it should be borne in mind that the burden of proof rests upon the applicant, and, if possible, the other party to the previous marriage should be given opportunity to be heard. And the court will not only examine the testimony presented but will exercise the right of examining the applicant.

The evidence presented may be to the existence of one of the impediments listed in the present canon. It may be evidence of the presence of a defect, physical or psychological, developed or incipient at the time of marriage which would clearly make complete consent impossible or at least gravely remote. The evidence of this latter kind would lie in three fields. First, did the parties to the former marriage reveal, in their life together, unmistakable signs of such a fundamental lack of consent? Cruelty of an unusual nature, compulsive sexual abnormalities, irresponsible alcoholism, emotional immaturity so great as to be an arrested development—behaviour, in a word, which clearly revealed not simply an evil will but a crippled will, crippled beyond the bounds of responsibility.

Second, what were there in the circumstances of the marriage in question which bear on the court's inquiry? The length and character of the courtship, the preparation and readiness of the parties to consent to marriage, the intentions, as far as they can be discovered, of the parties (as revealed, for example, in pre-marital agreements as to children, divorce, etc.), the physical relations between them, environmental factors at work (the influence of parents and friends, of religious bias, of racial prejudices), the fact of children and the characteristics of the family life—these, and many others are factors which would throw light on the nature of the relationship between two persons which is what the court would be exploring.

Third, what evidence is there of growth, change, maturity, conversion, which would affect the judgment of the applicant and the court as to his future? The court would require certainly that there be positive evidence that a second marriage would not repeat the pattern of the first—the court would require it and any applicant who took the trouble to get as far as the court would surely insist upon it.

In actual procedure it is to be expected that the applicant's pastor would normally play a large part in the preparation of the application and in the presentation of evidence. Very likely each diocesan authority would instruct both clergy and laity in the nature and principles of its procedure.

Indeed the possibility of any successful administration of the proposed canon would hinge on the intelligent and informed preparation of the Church as a whole for its use, and on the active leadership of pastors in screening applications before they are submitted and in preparing them for submission.

This procedure will take time and effort. It should. There are few things which the Church does in the field of pastoral and social work of greater importance. It will be difficult. It would be much easier to say simply that the Church will not marry anyone whose previous marriage contract has been dissolved by a civil court during the lifetime of the other spouse. But would the Church then express the mind and spirit of her Lord? And would she then be facing her pastoral and social responsibility fairly? She cannot, if true to the spirit of Christianity, turn her back upon this critical problem of human life because it is a hard problem. She must make a beginning towards a solution, and this is what the proposed canon if adopted will accomplish.

Quick or Dead?

By

JOSEPH F. FLETCHER

Professor at Episcopal Theological School

THE General Convention in Philadelphia will reveal, conclusively, whether the Episcopal Church has the moral and spiritual stature we like to claim for it. The grim facts, as gleaned from pre-convention discussions, tend to show that the Church's mood is Neronian. There is a marked disposition to fiddle while fire rages all about us.

There would be no sense in ignoring details of household administration: good management requires us to do something about such little things as a new Presiding Bishop; a budget; divorces; pension-premium percentages; unity with another small body, the Presbyterians. But they *are* little things, on any view of the Church's redemptive mission and the world's tragic, crucial, condition. If these ecclesiastical minutiae, these *trivia* of organized religion, claim and keep the center of the stage it will be, on perspective, only sound and fury signifying nothing. We may have to swallow the bitter truth that Churchmen have lost all sense of proportion as seen by the sensitive people of this generation. This unhappy gen-



eration. If present debate is any sign of the reigning mood there is good reason to fear that we have not only lowered our sights instead of raising them, but that we have filed them off!

God reconciling the world to himself through Christ. The Church, as the body of Christ, meeting to argue molehills while the American government turns its stockpile of atom bombs into a mountain of fear and destruction. The tension and contrast is intolerable. As Hutchins of Chicago has put it, there is no use in even talking about rest from world war (to say nothing of presbyter-bishops!) if we cannot control ourselves when armed with uranium-235. The atom bomb faces us, for the first time in civilization's policy discussions, with *the question of survival*. In this context the Convention's agenda takes on something of the shape of a pre-schizophrenic conversation.

THERE are four questions before men of God just now which come first in every effort of word and deed. They do not exclude other realities; but they make them pale in comparison. There is the matter of the bomb, first and foremost, and its control for peace. This is the 64 dollar question for which the world seeks prophetic light and leading. Second, there is the urgent and truly moral question of understanding with Soviet Russia; the task of pressing our diplomats to relieve Russia's fears of Britain and the U.S.A., rather than legalistic arguments about voting procedures which only ignore and get around the fears. Here again the bomb casts its shadow, the stockpile. The alternative to mutual understanding with Russia is not a parting of the ways but a clash of forces. War. Third, there is the matter of economic security and full production in an age when the demands of war have proved that God endows us with the brains and materials for an age of plenty. And fourth there is the problem of racial justice, tied inescapably at home to our flagrantly undemocratic voting procedures and Judge Lynch politics, and abroad to the *growing* colonialism of our nation and Britain.

It will not be enough for the Convention to receive a few pre-digested and smoothly worded resolutions on these departmental matters. They are the real pay off for religious leadership. If the Churchmen cannot sweat them out as a fellowship in Christ, and provide light with courage and leading, then we are indeed without hope among men. Nor will it be good enough to talk as men of good will. Men of good will are a dime a dozen. The test that waits upon the Convention is whether we can give leadership in these crucial issues in *operational* terms; who does what under which circumstances?

There are sure to be some who complain that

Churchmen cannot lay down programs, only recite principles. The world knows the principles already; we repeat them in our nightmares. Actually, there will be people in Philadelphia who know how to speak the word of God to the human situation in more than verbalistic terms. Let them speak out. If they do not it is sure that they will forever after hold their peace. Silence is a better word. *Dead* silence. Spectator theology is a very dead theology now that the issues of life are so widely drawn, and so tightly drawn. The world's despair gives the Church its evangelical chance. *Aut vincere aut mori*.

The Plea of Love

By

EDWARD L. PARSONS
Retired Bishop of California

IN THE current discussions of church unity, certainly in those which go on in our own Church papers, one finds little or no reference to the demands which Christian love makes upon us or to the part which it should play in our search for solution of our problems. One would sometimes think that salvation depends upon bishops or a particular doctrine concerning the episcopate or a particular view of the sacraments or what you will. But St. Paul seems to make it fairly clear that the one thing needful to bring man into reconciliation with God is love. St. John is equally emphatic. It is not that these other things are not important. It is that the most important thing is what love does with them and to them in creating and developing fellowship among men.

This is a plea that we let love take its course; let it dominate our thinking; let it touch with its heavenly glow all the problems which must be faced as we work towards unity—and they are many. It is a plea that can be made only in humility, only with the knowledge that any judgment may be wrong, that we, all of us, try as we will, are chained by inheritance, by education and by our social environment. We come to our discussions with our prejudices, our presuppositions, our likes and our dislikes. We can but pray that in the flood of God's love they may grow less and less and love grow more and more.

What then happens when we try to make love, which is the longing for fellowship, primary in our thinking and our actions? Here are some of the



answers to that question as they come to one seeker after unity. The first and most important result is that our desire for unity is lifted from an amiable hope, or an Utopian ideal which can be realized only in some vastly distant future, to a passion for the achievement of God's will. We recognize that disunity among Christians is a daily and hourly repudiation of the fundamental meaning of our religion. There are plenty of good reasons for achieving unity, but in the end they all go back to the fact that God is love and that therefore there can be no ultimate realization of the meaning of life and human society save in unity. To this the Church is the witness. In this a divided Church fails. As love sweeps over us we grow impatient of delay, not in the sense of hurry but in the deep sense of the urgency of God's will. We are troubled daily by our divisions. We are happy in Church councils which help us to get nearer to other Christians. Direct negotiations, be it with those who rejoice in their Protestantism or those who are sure that Catholicism is the only true faith, are a joy. We must break down barriers. We must open the way for the surging flood of God's love. That is the first thing that happens.

And the second is another lifting, this time of all the discussions and the controversies above pettiness and bitterness. Is there anything more humbling to a Christian thinker than the fact that men talk of the *odium theologicum* or anything more disturbing to the Christian reader of history than the large place filled by the quarrels of Christians. There must be differences. It would be a dreary world if there were not. But why cannot Christians, we ask, settle their differences in peace, in quietness and in love. God's love will always find a way if we give him a chance. And by the same token why should Christian men who have only tried to open ways to achieve the purpose of God's love be constantly attacked because they are "disturbing" the peace of the Church. No step forward has ever been taken without someone being disturbed. Look at Nicea! Look at the England of Cranmer's day! Change always comes hard for some of us, but peace without change is death. The point for Christians is that if they have love flooding their hearts they don't get angry, they don't despair, they don't accuse. They sit down quietly and talk it over. If we think especially of our own Church, they get up to debate in General Convention let us say, not trying just to win votes but rather to discover the way of love.

STILL another change comes to pass when the spirit of love dominates. Men's hearts go back, their minds are focussed more and more upon him who was the incarnation of love rather

than upon the traditions of the elders, more upon the life-giving spirit than upon the letter which killeth. Always with Christ the child of God comes first. Always with him the question is not "what is the law?" but "what is the effect of the law upon human beings?" The sabbath is made for man, not man for the sabbath. Episcopacy, priesthood, sacraments, creedal statements, liturgies all are made for man. Love is concerned with what they do to and for man. As they are held do they divide rather than unite? Are they exclusive or inclusive? Are they held rigidly, inflexibly, measuring all men on a Procrustean bed or do they recognize the vast diversity of human natures and human needs? Love keeps insisting upon such questions as fundamental.

Or to put it another way: because love's horizons are wide, the primary question in the love-dominated heart is not of theology or of ecclesiastical standing but of relation to God. "Can we pray together?" is fundamental. Do we have the same views of history, of the Church, of the sacraments? Those must be in some sense secondary. We cannot measure John Woolman by the thirty-nine articles nor John Bunyan by the Westminster Confession.

And therefore as we come to the problems of unity under the guidance of love we are very humble. We know that our vision of truth is very inadequate. We know that everywhere there are saints of God who whatever their theological views, are and can be united with us in the deeps of the love of God. It is this love we must translate into the fabric of life, the visible structure of the Church of God. We are sure that living and working in that love the questions which divide us will find solution and a larger and nobler vision of Christ's Church be revealed. Sometimes these questions touch faiths which are very precious to us. Sometimes we are fearful lest this decision or that may hurt a cherished faith; but love gives us confidence in the victory of truth and love forbids that refuge, which, alas, is sometimes held as a threat, the refuge of a further schism.

The dire need of the world today is Christian love. Love has the persuasive power to bring men to unity. Love has the compelling power to hold men in unity. To his Church God has entrusted the revelation of the meaning and power of love. In our divisions it is denied. In our unity it triumphs.

There is not a word which I have said that cannot be refuted, not a point which a keen debater cannot sweep away—and yet? and yet? St. Paul gave love the supreme place among Christian virtues and the Lord Christ is the Incarnation of God who is Love.

Convention Meets in Setting Of Historic Interest

*Over 1200 Delegates Will Have a Chance
To Refresh Themselves in Church History*

Edited by Philip L. Shutt

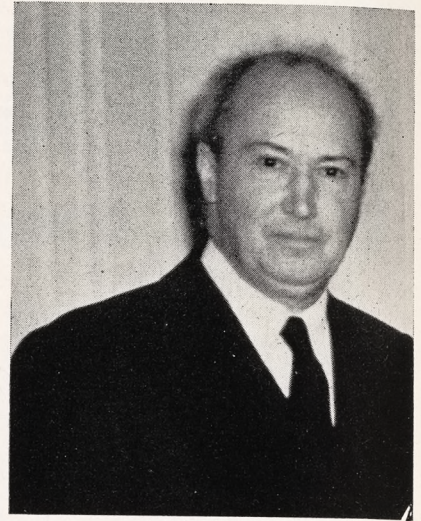
Philadelphia:—Those Episcopalians fortunate enough to attend General Convention this year who may have lost some sense of historical perspective in Church affairs will have opportunities of refreshing it as several thousand delegates from all over the country gather here Sept. 9-20. For this city can claim several firsts in the history of the Episcopal Church. It was where the first General Convention was held in Christ Church in September 1785; it was the home of the first Presiding Bishop, William White; here it was that our Prayer Book was set forth and ratified; the Constitution of the Church was adopted here; the Domestic and Foreign Missionary Society was formed in this city; the first missionary bishops of the Church, Jackson Kemper and William Boone, were sent forth from Philadelphia; the first Sunday

School in the country was established here, and the Lenten offerings for missions were begun here by Mr. John Marston of St. John's, Cynwyd.

Students of Church history will recall that the first General Convention was a preliminary to the actual organization of the Church after the Revolution for it drafted a tentative Constitution, sent a communication to the bishops in England regarding consecration of American bishops, and took steps to revise the English Prayer Book to conform to the newly won independence from the mother country.

The General Convention, the supreme legislative body of the Church, meets every three years and is made up of a House of Bishops and a House of Deputies. Either House may originate and propose legislation but it does not become

Church law until ratified by both. All of the bishops of the Church are members of the first House. Retired bishops may speak but not vote. Four clergy and four laymen from each diocese and one clergyman and one layman from each missionary district comprise the second House.



Bishop Scarlett of Missouri will present the report of the Commission of Social Reconstruction and will be the speaker at the breakfast following the corporate communion of the CLID on September 14

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New York

Presiding Bishop Henry St. George Tucker will conduct the business sessions for the last time this Convention, while the House of Deputies must elect their presiding officer. The Rev. Franklin J. Clark, secretary of the Deputies, will call that group together and preside until the new head is elected.

The first General Convention was attended by sixteen clergymen and twenty-four laymen. At this Convention there will be approximately 150 bishops, 325 clergymen, 325 laymen and some 500 women delegates to the Woman's Auxiliary. Ranks will be swelled somewhat by some alternates to the delegates and by guests. The delegates to the first Convention represented seven of the original thirteen states. When the Convention meets this time 74 dioceses and 28 missionary districts in the United States and in overseas missionary districts have representation.

Brotherhood

Philadelphia:—The Brotherhood of St. Andrew, which is the oldest and largest organization for men and boys in the Church, will open its 49th convention, Friday, Sept. 6 at the Benjamin Franklin hotel. This is the first convention to be held since the war and delegates from all parts of the United States and Canada are registered. One of the highlights of the meeting will be the dinner held on Sept. 7 at the hotel with Archbishop Geoffrey Fisher of Canterbury and Gov. Edward Martin of Pennsylvania as honored guests. Principal speakers will be Presiding Bishop Henry St. George Tucker and President Clark Kuebler of Ripon College. This dinner meeting will be principally devoted to youth and its problems so that the division of youth of the National Council will have strong representation. Dr. Carl Zapffe, prominent consulting metallurgist of Baltimore, president of the Maryland Assembly of the Brotherhood will act as toastmaster.

The other big event is the mass meeting in Convention hall on Sunday afternoon when the Archbishop will make an address on the subject of world brotherhood. Others taking part in this program are John Foster Dulles of New York, Bishop Bravid Harris of Liberia, and the Presiding Bishop. There is no charge for admission to this mass meeting.

During the convention sessions

discussion groups will be led by: Bishop Everett Jones of West Texas; the Rev. Messrs. John B. Fort, Springfield, Mass.; Thorne Sparkman, Chattanooga, Tenn.; John I. Hartman, Lancaster, Pa., and C.I.O. representative John G. Ramsey.

Pre-Convention Meeting

New York:—A full program has been arranged for the triennial meeting of the Daughters of the King preceding General Convention in Philadelphia. Gathering at Holy Trinity Church Sept. 5-9 this society of lay women will find the arrangements of interest since it will be the first general session since 1940. Joining with the Brotherhood of St. Andrew on Sunday, Sept. 8 members will jointly sponsor the mass meeting to hear Archbishop Fisher. Discussion leaders of regular sessions are: Bishops Oliver Hart of Pennsylvania, Stephen Keeler of Minnesota, G. Ashton Oldham of Albany; the Rev. Messrs. Nathan B. Groton, rector of St. Thomas', Whitmarsh, Pa.; W. Roulston McKean, rector of St. Matthew's, Philadelphia; Frank Salmon, host rector, and chaplain Clarence W. Brickman of the Brotherhood of St. Andrew.

Chaplains Honored

New York:—When army and navy chaplains and former chaplains meet in Philadelphia on Thursday, Sept. 12 they will find a special program arranged in their honor. One of its highlights is the awarding of war crosses to all World War II chaplains. A buffet luncheon is under consideration. Bishop Hart has asked that chaplains who can be present notify him as soon as possible at 202 South 19th St., Philadelphia, 3.

Pacifists to Meet

Philadelphia:—Bishop Kaines of Iowa is to be the speaker at the breakfast which will follow the corporate communion of the Episcopal Pacifist Fellowship to be held here at St. Stephen's at 7:30 the morning of September 12th. Mr. Douglas Steere of the Society of Friends will be the speaker at a similar meeting at St. Stephen's on the 17th.

Negroes Meet

Philadelphia:—One of the preliminary General Convention meetings is that of the eighth annual triennial conference of Church workers among colored people according to a program just issued by the Rev. Jesse F.

Anderson, rector of St. Thomas' Church and host to the sessions. Beginning Wednesday night, September 4, the conference lasts through Saturday, September 7, when the climax comes in the consecration of St. Thomas' by Bishop Oliver J. Hart at 11 o'clock. Round table discussions have been planned led by such persons as the Rev. Tollie L. Caution, secretary for Negro work of the National Council, retired Bishop E. Thomas Demby of Arkansas, Bishops William P. Remington, suffragan of Pennsylvania, Charles Voegoli of Haiti, Bravid W. Harris of Liberia, W. Bertrand Stevens of Los Angeles, the Hon. Hubert T. Delanv. justice

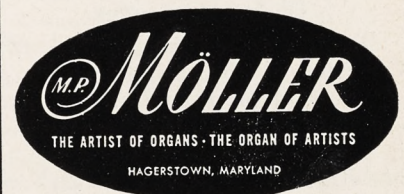
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of the domestic relations court, city of New York, the Rev. William B. Spofford, managing editor of THE WITNESS, and other clergy and lay leaders.

Convention Guest

New York:—Among the distinguished guests to attend the General Convention will be the Rev. Gilbert Cope, secretary of the Coventry Council of Churches and editor of *The Magnificat*, official paper of the English society of Socialist clergy and ministers. Mr. Cope, who is travelling in this country as guest of the Anglican Fellowship for Social Action (Canada) and the C.L.I.D., will speak briefly at the C.L.I.D.'s corporate communion and breakfast to be held in the Church of the Holy Trinity, 19th and Walnut Streets, at 7:30 a.m. on Saturday, September 14th. Others who will participate in the session will be Bishop Parsons, president of the C.L.I.D., and Bishop Scarlett, chairman of the Church's Commission on Social Reconstruction.

College Workers

New York:—The Church Society for College Work announces that it will sponsor a public dinner in Philadelphia on September 18 to which members of the society, deputies to the General Convention and others interested in the work of the Church in colleges and universities are invited. Speakers will be Dr. Gordon K. Chalmers, president of Kenyon College, Gambier, Ohio; Prof. George Thomas, Princeton department of religion; and the Rev. C. Leslie Glenn of Washington, president of the society who will also serve as toastmaster. About 200 can be accommodated according to the Rev. Thomas Barrett, executive secretary of the college work division.

Visitors

Washington, D. C. (RNS):—With an average of 300 daily visitors so far this summer, the Washington Cathedral is experiencing a return of the peace-time American habit of visiting national shrines of the capital area. Visitors come from every state in the union.

Bishop Improves

Detroit:—Bishop Frank W. Creighton of Michigan is making a good convalescence at home from an operation which he underwent earlier in the summer. It will be some time, however, before he can engage in any of his official duties.

Meanwhile, Bishop Richard S. Emrich, the new suffragan, has arrived with his family from Cambridge, Mass., and the Emrich family has made its home in Ann Arbor.

Staff Worker

Washington:—The Rev. Calvin H. Elliott, just released from active duty in the navy chaplaincy and formerly at St. Paul's Cathedral, Boston, has joined the Church Society for College Work staff here. He is avidly concerned about the veteran and the Church to act now upon this vital and potential group of men. At the moment while settling into civilian routine he is obtaining his flying license in order to use aircraft in expediting and extending the help and influence of the Society.

Bishop Better

Sioux Falls, S. D.:—Bishop W. Blair Roberts returned recently from the Mayo clinic, Rochester, Minn., where he had been receiving treatment for an infection in his right wrist. He announced he would be unable, however, to attend General Convention, but was making a good recovery.

School Grows

New York:—Conditions at St. John's University, Shanghai, are improving rapidly with increased enrollment and the repairing of war damaged buildings by the local mission. All buildings are expected to be in use this fall and the athletic field will be rebuilt. Funds for the university have been raised locally from wealthy Chinese families and from other sources.

Union Plan

Montreal (RNS)—A proposed plan for union with the Canada conference of the Evangelical Church will be discussed by the General Council of the United Church of Canada when it meets here next month.

The plan differs from that being considered by the United Church and the Church of England in Canada in that it is a proposal for organic unity. The Anglican agreement would be in the nature of a cooperative system with an interchange of ministers between the two denominations.

Unique Feature

Philadelphia:—Unique feature in connection with the General Convention and the triennial meeting of the Woman's Auxiliary here will be a presentation of women's work in

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General Convention

(Continued from page 6)

square mile of land with 4 parishes and several missions having a combined communicant strength of 1,175 as the special province for the head of the Episcopal Church. It is thought by the commission that this location is good because it is easily accessible to New York headquarters, to Washington Cathedral where the presiding bishop has an Episcopal throne, and to the country as a whole.

Other commissions and committees that will submit reports are those on Church debt, music, liturgics, faith and order, theological education. Whether or not there will be reports by the commissions on the legal title of the Church, clergy placement, retirement of clergy, clergy salaries, status of provinces and social insurance for lay employees, this latter one of the hotly debated issues before the 1943 Convention, remains to be seen. In any case no reports from these commissions had been received by the secretary of the House of Deputies, the Rev. Franklin Clark, when this number of THE WITNESS went to press.

Another matter which will come before Convention is whether or not the assessment of the Church Pension Fund should be raised from 7½% to 10% of clergy salaries. It is thought that this issue also will cause a lively debate.

That about covers it. Anything we have overlooked will be covered thoroughly in our Convention numbers, the first of which is the issue of September 19th which will report the first week of Convention.

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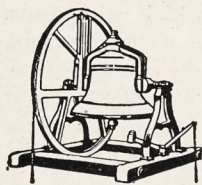
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CLERGY NOTES

ABSON, MELVIN, rector of St. Paul's, Brownville, N. Y., is now rector of Emmanuel Church, East Syracuse, N. Y.

BOYD, JAMES C., Pittsburgh, Pa., rector of the Advent, died August 19.

CATLIN, LLEWELLYN B., rector of St. John's, Versailles, Ky., is now rector of Christ Church and St. Andrew's Chapel, Mt. Pleasant, S. C.

CLEBSCH, WILLIAM A., was ordained deacon July 26 by Bishop Dandridge of Tenn., and will assist at St. Paul's, Lansing, Mich., working with Michigan State College students.

COBURN, JOHN B., assistant at Grace Church, N. Y. City, is now rector of Grace Church, Amherst, Mass.

COOK, ROBERT M., was ordained priest by Bishop Dandridge of Tenn., July 25, and is in charge of St. Andrew's, Harriman, Tenn.

GARDNER, JOHN A., rector of St. Andrew's, Providence, R. I., will resign from the active ministry Oct. 1.

HARRIS, T. CECIL, rector of Trinity, Hayward, Calif., is now non-parochial because of ill health and may be addressed at Holiday House, Pacific Grove, Calif.

HEBERGER, PAUL F., was ordained priest by Bishop R. Bland Mitchell of Arkansas for the Bishop of Missouri in Christ Church Cathedral, St. Louis, and is rector of St. Peter's, Smyrna, Del.

HOAG, DEAN VICTOR of Eau Claire, Wis., has resigned to become associate rector of Trinity, Tulsa, Okla., effective November 1.

JOHNSON, ROBERT I., founder and director of the Good Shepherd Hospital for Negroes, New Bern, N. C., and rector of St. Cyprian's and Archdeacon for Colored Work in the diocese of East Carolina died August 5.

KANAGA, MILTON S., rector of St. James', Lindsay, Calif., will become rector of Trinity, Coshocton, Ohio and in charge of Zion Church, Dresden, Oct. 1.

KEW, CLINTON, J., former rector of St. Clement's, Greenville, Pa., is now rector of St. James', Youngstown, Ohio.

KING, HANFORD L. JR., was ordained deacon by Bishop W. Appleton Lawrence of Western Mass., in All Saints', Worcester, and will study at Union Theological Seminary, New York, this fall.

LOVGREN, BERNARD N., former canon of Grace Cathedral, San Francisco, has been appointed dean of the Cathedral.

POWERS, HENRY, rector of St. Margaret's, Annapolis, will become rector of St. Helena's, Beaufort, S. C., effective October 1.

RAUSCHER, RUSSELL T., former navy chaplain, is now vicar of St. Matthew's, Iowa Falls, Iowa.

ROBINSON, KENNETH R., ordained deacon by Bishop Lawrence of Western Mass., is now assistant minister at St. Peter's, Albany, N. Y.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

DON FRANK FENN
Rector St. Michael and All Angels, Baltimore

I rarely write to the Editor, but I am moved to do so by the editorial "Do We Trust Our Commission?" (WITNESS, July 25). Quite frankly, the editorial board of THE WITNESS is quite inconsistent. THE WITNESS is constantly urging us to write our Congressmen and Senators to petition for this, that, and the other thing in social legislation. Please understand, I'm all for this. I do it, and further urge other people to do it, and yet it is true that many of our Senators and Congressmen are well-educated, intelligent people who in many cases have given much more thought to the subject about which we write than we have.

What is the difference between that and a petition addressed to the House of Bishops, which is comparable to the Senate, on the subject of "Report of the Commission on Approaches Toward Unity"? Certainly the lay-people of this Church have a right to express themselves on this subject as much as all subjects before the Congress of the United States. Dozens of my people who have given prayerful and careful thought to this subject, who have read the report that will be made to the General Convention have expressed their great gratitude for the opportunity to do something about a situation that has filled their hearts with foreboding.

I shall not comment on the report itself, but I could not help ribbing you just a little about the inconsistency of policy. You know how highly I value our friendship, even though so far as the Church is concerned we do not see eye to eye.

MR. FRED NEWTON
Layman of Philadelphia

I want to thank THE WITNESS for publishing the excellent article on religious education by the Rev. David R. Hunter (WITNESS, July 11). As the director of a Church School it was helpful to me and I plan to read it at the meeting of teachers before we open in September.

MARY B. ANTHONY
Churchwoman of Providence, R. I.

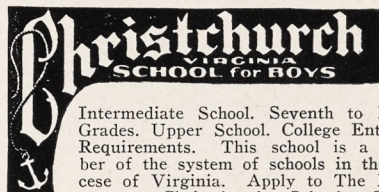
I have received from the Episcopal Evangelical Fellowship the pamphlet, "A Plea for Greater Democracy in the Episcopal Church" which interests me very much. I certainly agree with your point of view and I am thankful that the subject is being taken up before the General Convention. It seems amazing that they have been trying for 114 years to make the Church more representative in its conventions. I hope some progress may be made this year.

But why stop at men being the representatives for the whole Church, do not the women have as much interest as the men and do they not give as much time, thought, devotion to the Church as the men? In counting the numerical strength of the Church the women are counted. The Church needs them quite as much as the men and needs them in their councils. The women should be given an equal share with the men and an equal share in opportunities and responsibilities.

I believe it is not good for men to arrogate to themselves and I also believe

that the Church needs the women's point of view. Even though the representation in the House of Deputies was made up equally of men and women laymen still the Convention would have many more men in it than women, the clergy and the bishops. Then, too, the clergymen are more vocal at meetings than the men.

What will the Convention do about seating the woman delegate who has been elected from Missouri? I hope something definite will be done in Convention, I am sure it would be a forward step.



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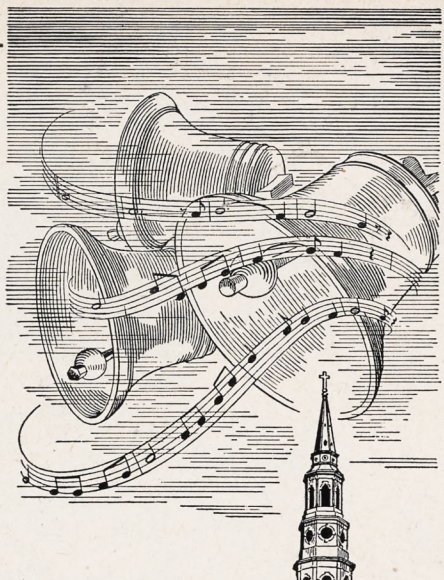
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