

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*



RNS.

## “MOSES AND ELIAS”

The entrance to St. Clement's Church, Alexandria, Va., dominated by the Cross, with frescoes of Moses and Elijah on either side.

# After Easter, What?

Remember how after Jesus' Resurrection He appeared unto the disciples, walked with others, talked with groups of them,—how He ate with them, and again how He infused His Holy Spirit into them? Those were staggering days of spiritual experience and perception to the earnestly groping disciples. But out of those days came to them, and centuries later is still available to us, a sense of power, of abiding faith, and an utter realization that they had seen and been with GOD!

That same Jesus still walks the roads of OUR land. He yearns for men to walk with. He yearns to break bread with them in The Blessed Sacrament. He yearns to enter our homes and talk with us as He did then. But how much do we want Him? Lent, with its disciplines, is over. Many are heartily

glad to see it gone. Easter, with its thrills, is also past, but were those thrills more than momentary? Why can't they be the inspiration for year-round service to Jesus and His Holy Church? How truly do we want Him walking, talking and eating with us, now that Easter is past? Instead, many of us crave to go on all sorts of binges immediately Lent is past. It couldn't possibly be that we've been sketchily trained in religion, could it? Or that we aren't strong enough in our characters to take straight doses of Jesus and His Religion for more than weekly periods? Hardly complimentary to Our Saviour, so soon after His Agonies for us. We just need to do some pondering. Ever ponder? There's a lot to it, Try it. It stimulates most people's faith.

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## LETTERS

### Bishop's Pictures

**TO THE EDITOR:** Since Lent 1948 I have been collecting pictures of Bishops of the Church. I now have pictures of the 494 Bishops consecrated since Bishop Seabury except:

Robert Woodward Barnwell, Alabama, 1900-1902; Frederick William Taylor, Quincy, 1901-1903; Beverley Dandridge Tucker, Southern Virginia, 1906-1930; Edward Jennings Knight, Western Colorado, 1907-1908; Benjamin Brewster, Western Colorado, 1909-1916; Maine, 1916-1940; William Cabell Brown, Virginia, 1914-1927; Walter Taylor Sumner, Oregon, 1915-1935; Frank Hale Touret, Western Colorado, 1917-1919; Idaho, 1919-1924.

If any of your readers could give me pictures of these Bishops, I would appreciate it.

WILLIAM J. BARND'S.

Lincoln, Neb.

### Catholic Episcopal

**TO THE EDITOR:** For 32 years I have been ministering to Italian-Americans. All during these years I have tried with all earnestness to teach my people that the Episcopal Church, according to its history, liturgy, and discipline is, and always has been, part of the One, Holy, Catholic, and Apostolic Church. The people can see the truth of this teaching; but when they continually see the Church referred to as "Protestant Episcopal," they become indignant. This is partly because they are not familiar with the religious reformation of the 16th century. To the Latin people the name protestant means "Godless," "son of the devil," and "Christian without faith and sacraments."

Many people today dislike autocratic rulers in Church government and too much commercialism in religion. They are seeking a free religion and democratic Catholic Church. I believe that the Episcopal Church, of all the communions in Christendom, can best give the form of Church government those people are seeking.

I contend that the Episcopal Church today, to exist, must draw from the Latins and Eastern Orthodox. Episcopal families do not raise as many children as the Latin and Eastern people do. But the Latins and Eastern Orthodox have their own Christian traditions which they love and would not give up for a mere protestantism.

One of the religious sentiments which the Latin people cherish is that they like to be called Catholics. They have believed from ancient times that salvation is through the Catholic faith.

I believe that by adopting the name Catholic Episcopal, we would receive more people of all nationalities and classes. It is an appropriate name that can satisfy all of us and differentiate between our communion and the Roman.

The name Catholic represents to the Latins and Eastern Orthodox as it does to many of us the right name of the faith once delivered to the saints.

(Rev.) D. LORENZO DI SANO.

Bronx, N. Y.

# The Living Church

Established 1878

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

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## Things to Come

1950 APRIL 1950							1950 MAY 1950						
SUN	MON	TUE	WED	THUR	FRID	SAT	SUN	MON	TUE	WED	THUR	FRID	SAT
2	3	4	5	6	7	8	1	2	3	4	5	6	7
9	10	11	12	13	14	15	14	15	16	17	18	19	20
16	17	18	19	20	21	22	21	22	23	24	25	26	27
23	24	25	26	27	28	29	28	29	30	31			

### April

16. First Sunday after Easter.  
 Convention of Utah at Salt Lake City (also 17th).  
 Convention of Nevada at Las Vegas.  
 Convention of Oregon at Portland (to 19th)
17. General Synod, Nippon Seikokwai at Kyoto (to 21st).  
 Convention of Georgia at Augusta (also 19th).  
 Convention of Kentucky at Louisville (also 19th).  
 Convention of New Mexico and Southwest Texas at Santa Fe, N. M. (to 20th).  
 Convention of Sacramento at Grass Valley (also 19th).  
 Convention of South Dakota at Mitchell (through 20th).  
 Convention of Wyoming at Casper (through 20th).
19. Consecration of Dean Welles as Bishop of West Missouri, at Kansas City.  
 Convention of Liberia at Robertsport.
20. Consecration of the Rev. G. V. Smith as Bishop of Iowa, at Des Moines.
21. Executive Board, Woman's Auxiliary, Greenwich, Conn.
22. Second Sunday after Easter.  
 Convention of Kansas at Topeka (to 25th).  
 Convocation of Spokane at Walla Walla, Wash. (also 24th).  
 Convention of Salina at Garden City (to 24th).  
 Episcopal meetings at National Conference of Social Work at Atlantic City (to 28th).  
 Episcopal Service for Youth meetings at Atlantic City (to 28th).
24. Federal Council's Commission on Ministry meetings at Buck Hill Falls, Pa.
25. St. Mark  
 National Council Meeting at Seabury House (to 27th).  
 Convention of South Florida at West Palm Beach.
26. Foreign Missions Conference Meeting at Philadelphia (also 27th).  
 Convention of Massachusetts at Boston.

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# THIS WEEK

A WORLD SCOOP, or something of the sort, appears to have been accomplished in a copyrighted New York Times News Service story describing "the tomb in which St. Peter is believed to have been buried." AP had nothing on it, nor did UP or INS, in the newspapers we have seen. Nor was any reference made to it in the story on the Pope's Easter message. The story appeared on Easter day when the interest of the Christian world in general was focused on another tomb—an empty one.

THIS long-bottled-up story (or should we say inurned) is an excellent example of the way not to handle news. Which reminds us that there still is no announcement of the results of the "One World in Christ" offering. Best guess: The cause of Christ took a beating.

ONE valuable result of the campaign was the mobilization of a group of laymen to tell the story of the Church's program to laymen. In a letter to the bishops, Robert Jordan of the Department of Promotion announces that this program will be continued, in dioceses which desire it, in preparation for the Every Member Canvass. Laymen will be trained to tell the story of national and diocesan missions to larger parish groups, rather than just the vestries.

A CONCENTRATED drive against Roman Catholic religious orders in Czechoslovakia is feared by the Vatican. Opening blow of the drive was the conviction, within five days of their arrest, of ten priests on charges of treason and espionage. Among the group were abbots of monasteries, rectors of theological seminaries, and other dignitaries, including the provincial of the Jesuit Order in Czechoslovakia. Sentences ranged from two years to life imprisonment.

MEN and women of good will rejoice in the passage by the Senate of a Displaced Persons bill providing for a larger number of admissions and removing some arbitrary restrictions regarding national origin and occupation. Substantially the same as a measure approved by the House a year ago, the bill now goes to a conference committee which will iron out minor differences.

AN ELECTION unmarred by partisan rancor is urged by five leading clergy of the diocese of New York in an unofficial statement made public at the same time as the report of the official nominating committee for a suffragan bishop (see page 5). The Rev. Messrs. Charles Howard Graf, Louis W. Pitt, Charles T. Bridgeman, Samuel P. Holiday, and Lynde E. May signed the statement, asserting that men of all schools of Churchmanship had "expressed their determination to support to the fullest extent any candidate elected by the convention in May." They said that, although efforts to agree on a single candidate had not been successful, they planned to continue their meetings now that the official list of candidates had been made public.  
 Peter Day.

"PRAYER in its essence is the wish for perfection. It therefore requires some knowledge of God and of self. A life of prayer calls for study, but no one needs to be a theologian to make himself ready for his divinely appointed rendezvous. To develop the body, study is necessary. The average person spends one-fifth to one-third of his life in school to develop his body for successful living. An active Church-life provides the education facilities for the development of the soul. As a man or woman approaches God, human knowledge is replaced by divine Wisdom. Holy Wisdom is the gift of the Holy Ghost which is given germinally through the sacraments. This gift cannot be exercised as fully as God intends until the human being has made much progress along the way that leads to God."

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REV. VICTOR HOAG, D.D., EDITOR

**Did You Give Them Easter?**

**T**HE good teacher uses every season as a teaching opportunity. In the public schools fall, winter, and spring receive attention in story and handwork. There is activity for St. Patrick, Washington, Lincoln, Decoration Day, etc. In the Church even more the seasonal topics arise, and might be used with more reason, since they are themselves an annual survey of the Christian story. Christmas, indeed, we do well, but that is about the end of our correlation. Hallowe'en is usually mentioned by the rector, but seldom is there a developed project on this our true Memorial Day. Epiphany is swallowed up in Christmas. Saints' days are seldom mentioned, much less worked up as celebrations with a story connected. Ascension Day may be taught in words, but when is His farewell appearance made into a teaching unit? And Whitsunday is lost in the Spring fade-out of school activities.

"No Lent, no Easter" is repeated in hundreds of parish bulletins. Yet might it not be said that, in the Church school, too much Lent has obliterated the teaching of Easter? The teaching stresses "giving up," sacrificial filling of the mite-boxes, generally the year's Mission study, and (now and then) the telling of the events leading up to the Crucifixion, which are crowded into the long gospels of Holy Week.

**NO TIME TO PREPARE**

Seldom does Easter get any thorough build-up, at least not as a teaching objective. We may "tell" the Easter story once, but what school develops it in any way comparable to the Christmas theme? Is it too strong a statement to say that children may go through Easter in the average parish without realizing keenly its meaning? Yet the verification of the whole Christian Faith hangs on this. "The miracle at dawn explains the mystery at midnight."

We can present Easter so delightfully if we will only plan and see the possibilities. In the world, the Day, like Christmas, is well advertised, and the custom of new clothes may readily be connected with the thought of joyous keeping of the Feast. Easter eggs and bunnies may seem a little worldly, but they do have their teaching explanations, and can well be tied in as part of our folk-ways. There are so many things to do for Easter.

You may give a pageant, in your class

or for the whole school. Think of the characters: the Marys, any number of disciples, soldiers, Joseph of Arimathea, and Thomas. There are definite scenes: the Garden, the upper room, the home at Emmaus. There is atmosphere, action, a surprise ending, and many good "lines" all ready to speak. (And there are more women characters than at Christmas.)

You have handwork: the Tomb of cardboard or slabs is easier than the crèche. Easter greeting cards can be made just as much fun as Christmas cards. And you have devotional material for every age-level: Christ is alive, He is in the Church, He can be known in the breaking of the bread.

**A PROBLEM OF TIMING**

For the teacher, it is largely a matter of planning the lessons so that the teaching of Easter is not crowded out. We complain that Christmas interest is all expended by the time Christmas Day is over. But this is not true of Easter, with Lent holding the attention until the very day. The longer Easter season gives us great opportunity to tell the story, and to develop the full teaching of the Church. This can be done without omitting the regular lessons in any course.

It is quite possible for children to miss the joy of Easter. The Day itself is so crowded for the clergy, with the emphasis on the adult services, that the school often is omitted, or slighted. The matter may well have to be left in the care of each teacher—to arrange somehow that his children shall have appropriate experience at Easter time, and be given careful teaching on all the events and the deep meanings of the Resurrection life. Here is a particularly relevant point: Are you giving your pupils their full share of their inheritance?



FIRST SUNDAY AFTER EASTER

## GENERAL

## EPISCOPATE

Five Nominees Proposed  
for Suffragan of New York

The names of five men will be submitted as nominees for the office of suffragan bishop at New York's diocesan convention on May 9th. They are Bishop Boynton of Puerto Rico; the Ven. George Frederick Bratt, archdeacon of New York; the Rev. Fenimore Edgar Cooper, rector of Trinity Church, Mount Vernon, N. Y.; the Rev. Canon Bernard Cromley Newman, vicar of Trinity Church, New York city; and the Rev. Samuel Moor Shoemaker, rector of Calvary Church, New York city.

The request of Bishop Gilbert of New York for a suffragan was approved at a special session of the diocesan convention on October 25, 1949 [L. C., October 30th]. It was at that session that Bishop Donegan, then suffragan, was unanimously elected coadjutor of the diocese.

In its official report which will be submitted to the May 9th convention the nominating committee says that it chose the five men for nomination after several months of deliberation. In November the committee invited the clergy, the clerks of vestries of parishes and of advisory boards of missions in the diocese to submit names of clergy whom they wished the committee to consider. The committee on its own motion added more names, and a number of those under consideration were withdrawn by the clergymen or by their proposers.

Chairman of the nominating committee is G. Forrest Butterworth; secretary, Marsden B. Candler.

## MINISTRY

## Melish Decision Upheld

By the Rev. GREGORY MABRY

The Appellate Division, Second Department, of the New York Supreme Court, unanimously affirmed on April 3d a lower court decision sustaining the dissolution of the pastoral relation between the Rev. Dr. John Howard Melish and Holy Trinity Church, Brooklyn, N. Y. The court had heard oral argument of the case on March 28th, with Presiding Justice William B. Cogswell, Justices John B. Johnson, John McCrate, Henry G. Wenzell, Jr., and



NEW YORK NOMINEES: (left to right) Bishop Boynton, the Ven. G. F. Bratt, the Rev. F. E. Cooper, Canon Newman, and the Rev. S. M. Shoemaker.

Charles W. Sneed sitting. Supreme Court Justice Meier Steinbrink rendered the opinion in the Kings County Court last April 20th which they upheld.

It was a year ago, lacking a day, that the Bishop of Long Island dissolved the pastoral bond between Dr. Melish and Holy Trinity parish, acting on a petition from the vestry, which he had duly referred to the diocesan standing committee for advice, as directed by diocesan canon. After a two-day hearing of all parties concerned, and a week's deliberation, the standing committee unanimously advised the dissolution, and the Bishop issued his judgment terminating the pastoral relation on March 2, 1949.

At a meeting on March 7th, attended by the rector and his followers, who constituted themselves "The Committee to Retain Our Rector," a resolution was adopted calling for the immediate removal of the nine vestrymen who had signed the petition to the Bishop. Whereupon the nine vestrymen sought relief from the civil courts, resulting in the trial before Judge Steinbrink on April 18th to 20th.

## THE STEINBRINK DECISION

In his opinion, Judge Steinbrink called the meeting of April 7th "a rump convention," and declared its actions "null and void"; he sustained the action of the vestry; found the Bishop's judgment "legal, canonical, logical, and charitable"; and commended the several attempts of the Bishop and vestry to resolve amicably the difficulties with the rector.

At the conclusion of the trial Judge Steinbrink offered his own services as mediator. A long conference between him and the litigants followed in his chambers. He suggested that the Bishop

vacate his judgment on the condition that the assistant minister resign, thus leaving Dr. Melish rector of Holy Trinity. Ultimately the suggestion proved unacceptable to Dr. Melish and his son-assistant, and the Judge's mediation came to nothing.

It was from the Steinbrink decision that Dr. Melish filed an appeal with the Appellate Division.

## ORIGIN OF THE CONTROVERSY

The controversy sprang from the vestry's objection to the "outside activities" of the assistant minister of Holy Trinity, the Rev. William Howard Melish, also a son of the rector. For several years Mr. Melish had been active and prominent in circles allegedly "pro-Communist;" he is the author of a number of articles which reputedly give aid and comfort to Soviet Russia, and was at the time chairman of the National Council of American-Soviet Friendship, Inc., an organization listed as "subversive" by the Attorney General of the United States. The vestry contended that these activities had caused grave dissension in the parish, and they at first only requested that the rector cause his assistant to cease them. The rector refused. Whereupon the vestry demanded that the assistant be dismissed, again meeting with refusal. Believing that they had no authority to dismiss the assistant minister themselves, and because the rector had refused to do so, they finally petitioned the Bishop for the dissolution of the pastoral bond between the rector and the parish.

By order of the court neither Dr. Melish or his son has officiated at services in the parish during the past year, although they have been allowed to live in the rectory pending the decision of

the Appellate Court, which was handed down April 3d.

The Rev. William Howard Melish stated on April 5th that he and his father would confer with their lawyers before issuing any statement, or making any future plans.

## NATIONAL COUNCIL

### Brugler House Opens

Brugler House, National Council's rest and vacation house near White Plains, N. Y., was reopened for the season on April 1st. So reports Lindley M. Franklin, Jr., secretary of the Brugler House Committee. The house may be used by clergy and other Church workers, with accommodations and meals for \$4.00 a day. Because of the small number of rooms, children are not admitted.

## SOCIAL RELATIONS

### Alcohol Studies

Applications are being received from those who wish to attend the Yale School of Alcohol Studies. Clergymen and Churchworkers, welfare workers, teachers, school administrators, physicians, and psychologists are eligible. The object of the school is to make the most recent findings of scientific research available for application to the problems of alcoholism.

This year the school will be held from July 8th to August 4th.

Clergy and Churchworkers who are interested can secure additional information from the national Department of Christian Social Relations. All other interested persons may apply directly to the Summer School of Alcohol Studies, Laboratory of Applied Physiology, Yale University.

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## ENGLAND

### More Replies of CSI

Document III of the three documents dealing with the relation of the Church of South India to other parts of the Anglican Communion [L. C., April 9th] has now been published by the London *Church Times* in its issue of March 17th. This document contains the regulations passed by the Synod and Council of the Church of India, Burma, and Ceylon [L. C., January 29th] regarding the relation of that body to CSI and CSI's replies to these.

In answer to the CIBC rule that former Anglican clergy of CSI visiting CIBC may perform sacramental acts in CIBC churches only if they decline such invitations given by other Christian bodies, CSI recognizes CIBC's right to make such regulation, but points out that CSI cannot be expected to advise its former Anglican ministers to accept invitations offered under such terms, as CSI is equally in full fellowship with its other parent communions.

CSI, on the other hand, "will be glad to offer its ministrations to all Anglicans visiting or resident in South India, subject to the requirement that those who wish to avail themselves of such ministrations regularly must accept the discipline of the Church."

Also published in the *Church Times* of March 17th are two appendices to the replies of CSI, (clarifying the position of CSI on the Faith and the Creeds), appendix A having been printed in the *Church Times* of March 10th.

Appendix B is entitled *Agreed Statement: The Relation of Doctrinal and Confessional Statements to the Being of the Church*. According to this, the faith is something more than mere intellectual assent to propositions, yet it involves an intellectual element; the Church, in using human language, must always remember the inadequacy of human language; "all creeds and confessions are subordinate standards subject to the authority of the Word of God"; the scriptures are the "supreme and decisive standard of faith, but we must remember that Christ is "the ultimate touchstone of every Biblical book and word"; the scriptures are to be read and understood in the fellowship of the Church; the ancient Creeds "must carry immense weight, not as being themselves the revelation which is the object of faith, but as witnessing to it and guarding against misunderstanding of it"; agreement about basic doctrines is a prerequisite of union between Churches. "Nevertheless, the basis for the unity of the Church is oneness in the Lord himself. The responsibility for deciding in any particu-

lar case whether the necessary doctrinal agreement exists rests upon the living Church as led by the Holy Spirit."

Appendix C is a statement on the Lord's Supper:

"(a) The Sacrament is rooted in the historic fact that Christ died for our sins according to the Scriptures. When we 'do this,' we proclaim that the Son of God gave his life as a sacrifice, once and for all, for the sins of the world.

"(b) Herein the risen and living Lord is really present, to give himself through the Holy Spirit to those who in penitence and faith accept His forgiveness of their sins and confess their dependence on him.

"(c) This manifestation of the grace of God evokes from the Church its sacrifice of praise and thanksgiving. Herein each believer who has died and risen with Christ is enabled to offer himself in Christ to the Father and so to renew his covenant.

"(d) As a corporate act of fellowship of believers with their Lord and one another, it is an act of worship of the Universal Church.

"(e) It declares the final victory of God over sin, pointing forward to the consummation of our union with Christ and one another in the perfected joy of the Kingdom, and promising a fulfilment yet to come in the return of Christ.

"The Scriptures teach us that, when the Lord's supper is received in faith, it is effectual unto eternal life; but when received unworthily, it works condemnation."

## JAPAN

### From Totalitarianism's Darkness

By Lt. Col. PAUL RUSCH

St. Paul's University, Tokyo, the Church's major missionary enterprise in Japan, held a significant graduation, March 18th, probably one of its greatest occasions since pioneer missionary Channing Moore Williams founded the original school in 1859 as a training aid to produce future bishops, clergy, and leading laity.

St. Paul's not only receives top-level attention from the occupation leaders, but over its 75 years of existence it has paid a dividend for missionary interest — it has produced 95 per cent of today's native bishops, clergy, and leading laity of the Nippon Seikokwai.

In a front page spread the *Pacific Stars and Stripes* recognized the commencement by noting that the diplomatic chief of the Supreme Command, Allied Powers, William J. Sebald, in the major speech to St. Paul's graduates summed up Japan's domestic and international gains during the past year, but warned that "spiritual deficiencies" were graver than material problems.

He said there was "an alarming ten-

dency in Japan to shirk personal responsibility."

He explained that "positive action" by individual citizens through their elected representatives, not just complaints, was necessary to correct inefficiency in government and "a lowering of moral and ethical standards."

He also called attention to the danger of justifying shallow thinking and ill-considered acts "on the grounds that it is 'democratic.'"

"Democracy does not result from the mere imitation of Occidental customs and unbridled freedom of the individual," Ambassador Sebald said. "While

of democracy; to make democracy a living reality worthy of the name, there must be developed spiritual stamina to sustain and defend the new freedoms which are part of the democratic concept.

"William J. Sebald . . . spoke to the graduating class of St. Paul's University . . . but his message struck deep into the heart of all thinking and responsible citizens of a nation which was emerging 'from the darkness of totalitarianism to a place in the bright sunlight of freedom.'

"As the young university graduates take their new place in society it is to be hoped that they and their fellow citizens will accept with maturity, self control, and willingness to recognize the equal rights

six classes, or about 359 students. All buildings at St. Paul's are already badly overcrowded.

## NEW ZEALAND

### Visit of Japanese Primate

The Most Rev. Michael Yashiro, Bishop of Kobe and Presiding Bishop of the Nippon Seikokwai, will be one of the speakers at the Centennial Church Congress, Christchurch, N. C., in May.

## HUNGARY

### Bishop Ordass Removed

Bishop Lajos Ordass, imprisoned head of the Lutheran Church in Hungary, has been ordered removed from his ecclesiastical office by a special disciplinary court of the Church.

Elected at a recent meeting of the General Assembly, the special court acted in face of Bishop Ordass' repeated refusals to vacate his position as Bishop of the Banyai District following his conviction in 1948 for alleged foreign currency manipulation. [RNS]

## JAMAICA

### Bishop Oldham's Visit

The diocese of Jamaica was host to Bishop Oldham, retired, of Albany, while he spent the month of February in the Island on holiday. He preached in a number of parish churches, and in company with the Bishop of Dover, England, who came to the Island at the same time on holiday, addressed the annual synod of the Church of England which was in session during the week beginning February 13th.

Bishop Oldham participated in events connected with the installation of H.R.H. the Princess Alice as first chancellor of the University College of the West Indies. The following Sunday the religious ceremony was carried through in the Anglican cathedral in ancient Spanish Town. Vested in cope and mitre, Bishop Oldham took part in a procession of clergy and bishops.

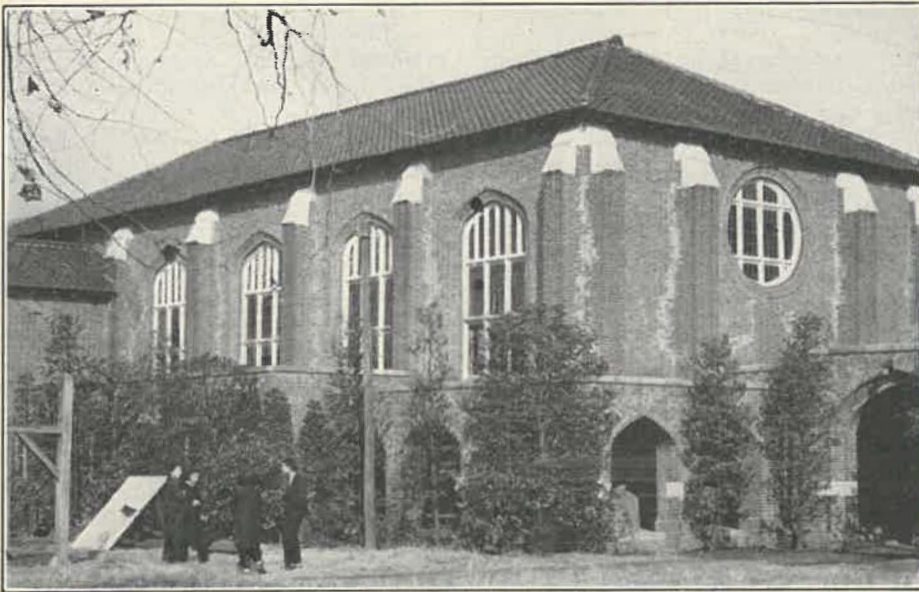
The Bishop was accompanied on his visit to Jamaica by his wife.

## ORTHODOX

### Metropolitan Appointed

Greek Orthodox Metropolitan Yakkovos of Imbros has been appointed to succeed the late Metropolitan Joachim of Derkon, who died last January.

The Derkon province has been divided and a separate ecclesiastical jurisdiction set up in Bakirkoy-Yesilkoy under Metropolitan Polycarpus of Brussa. [RNS]



RNS.

TOkyo: All Saints' Chapel, St. Paul's University. "Democracy does not result from mere imitation of Occidental customs."

modern democracy does lay stress in individual freedom, it presupposes that the individual possesses the maturity, self-control, and willingness to recognize — and, if need be, to fight for — the equal rights of other individuals.

"I would therefore caution against ill-considered adoption of catchwords and slogans which purport democracy in a few words, words which play on the emotions rather than on reason."

Ambassador Sebald paid tribute to "that outstanding Virginian" Channing Moore Williams, who founded St. Paul's, and congratulated the university on its rapid postwar recovery.

He said that the period since the 1949 graduation has been one of "relaxation of occupation controls, of Japan's gradual progress toward the resumption of a place among the family of nations, of the country's return to normalcy."

The *Nippon Times* in an editorial on March 20th, 1950 said of Ambassador Sebald's speech:

"It is not enough to have the trappings

of other individuals, the duties and responsibilities which evolve on them as the fundamental strength of the nation."

### Fire at St. Paul's Middle School

On March 25th, about 11 AM, the frame building extending from the main brick section of St. Paul's Middle School, Tokyo, was found burning. Fire alarms were sent in and firemen and equipment rushed to the scene, but before the blaze could be brought under control, the entire upper floor of this large extension was completely demolished, and the lower seriously damaged.

The fire occurred on Saturday, the day after graduation, and neither students nor faculty were present, and no one was hurt. The origin of the fire has so far not been determined.

This building was erected in 1940 at a cost of about \$10,000. Insurance of about one third the value of the building was carried. It is hoped that 90% of this will be collected, but this will be far below the cost of replacing the burned building. This wooden section housed

# \$2.50 Tour of

## PUERTO RICO

By Russell E. Dill

Treasurer of the National Council

WHEN Bishop Boynton met us at the boat, he apologized for the tour he had outlined for us in Puerto Rico, saying, "Because of the shortness of time, I can only take you on what we call the '\$2.50 Tour.'"

Some days later Mr. and Mrs. Pierpont Davis, of New York, Mrs. Dill and I were returned to San Juan just about exhausted, still dizzy from the perilous mountain curves and the rapidly changing altitudes, confused from having met so many people and seen so many things in so short a time. What we saw and did and the missionary personnel we met during this tour were sample enough of the splendid work being done on the Island. It was enough to justify the Church's policy and our financial support of her work in Puerto Rico.

It all began less than three hours after we had fought our way through innumerable porters at the dock, and less than a half hour after our first meal ashore at the new Caribe-Hilton Hotel. At the end of a 20 minute drive through miles of cocoanut palm groves lies the newest of the Church's projects—the "Triple Threat Project," as the Bishop calls it—at St. Just. Here in the center of sugar cane valley, is the new Mission of the Holy Family with its chapel, newly established Agricultural School for boys called Colegio San Justo, and diocesan conference center where the 43d annual convocation of the district had just been held and where prepara-

tions were already being made for the youth conference in the summer. We heard again how the Bishop purchased the 19 acres of rich farm land from the United States Government along with many useful buildings. We saw the new teachers' houses, the new chapel, the dormitories and Headmaster's house, the athletic field and the concrete-lined natural swimming pool, and gave thanks to such church organizations as the United Movement of the Church's Youth, the Birthday Thank Offering, the Woman's Auxiliary of the diocese of Western New York, and to the generous individual benefactors from whom came the funds to make this project possible.

The next morning it was my privilege to visit the Episcopal Cathedral academy, a day school in San Juan, founded, established, and completely financed by the Puerto Rican congregation of the Cathedral under the inspiring leadership of the Rev. Canon Aristide Villafañe. We were introduced to all the classes and gazed upon the keen, good-looking faces of some 230 little Puerto Rican children.

St. John's Cathedral at San Juan is a good example of conservative Spanish architecture with what is known as the most beautiful church tower in the Island. The Cathedral will be greatly enhanced by the new wing and cloister about to be built and for which funds have been obtained from local donors, the Reconstruction and Advance Fund, the Rental Construction, account of the

National Council, and almost every other source the Bishop could lay his hands on!

In the afternoon we left for Ponce, the second largest city on the Island, traveling over the old military road and the Salinas Pass. This is a three hour drive through beautiful tropical country and over the 3,000 foot mountain range which forms the backbone of Puerto Rico. I still recall the curves we went around and the near misses as we passed the over-laden sugar cane trucks on the narrow mountain roads. As we drew up in front of the Melia Hotel in Ponce I asked the Bishop: "Aren't you exhausted after a drive like that?" He replied, "It was easy with so many other people helping me to drive!"

### NAMES BECAME PEOPLE

That evening we were guests of honor at a buffet supper given by the St. Luke's Hospital staff, to which our Church clergy and lay workers from in and around Ponce were invited. Only those who have had the privilege of actually visiting mission work in the field can know the thrill which was ours, when suddenly that which had been but names and financial figures materialized into precious flesh and blood. There they were before us—27 consecrated people representing all aspects of the Church's work.

We spent the next morning inspecting in detail the Church's Hospital of St. Luke's with its high ranking School





of Nursing. I cannot speak too well of this hospital. It is well run and serves a most useful purpose in that community.

#### RELIGIOUS LIBERTY BELL

It is literally amazing how much one can do in a day if one is driven — in both senses of the word. It turned out that the full morning, which had begun by attending the Holy Communion in Spanish in the hospital chapel at 6:15 AM with a full congregation of student nurses, sisters, and staff — truly a spiritual experience which will not soon be forgotten — was but a preliminary to an even fuller afternoon. We visited the Church of the Most Holy Trinity and the shrine of "the religious liberty bell of Puerto Rico."

This bell is appropriately enshrined in the cloister wall of Holy Trinity, and belonged to the first Anglican Church on this site built in 1872. It was the first non-Roman Church anywhere in the overseas Spanish empire. Next we called on Fr. and Mrs. Pagán at St. Mark's Church, and finally stopped at the Church of St. Mary the Virgin, an oasis of peace and beauty in an environment of noise and confusion.

Thus prepared, we started the ascent to the diocesan rest house, called the Quinta Tranquila. This time we decided to let the Bishop drive without our assistance, while we were impressed by the dramatic views emerging around every horseshoe curve.

Expecting to arrive at a log cabin type of camp, our surprise was complete when suddenly the Bishop pulled up before a splendid concrete two-story structure, with a chimney! This then was "La Quinta," the rest house, given by the Woman's Auxiliary years ago so that the missionaries could get away from the heat of the sea-coast and enjoy the coolness and quiet of the mountains. During our overnight stay, the quiet was broken only by the bird-like sound of the tree toads, and the coolness caused us to sleep under blankets after having enjoyed a roaring fire in the fireplace.

#### THE FAMOUS HORSE, MORO

The little time left us after breakfast, before we had to start the long descent to Mayaguez on the west coast, was spent trying to mount the famous horse Moro, bought for Fr. Cortés, the missionary in this mountain area, with funds from the National Council's Projects and Appeals account. I had publicly boasted of my riding ability, and had caused the horse to be brought saddled and bridled for an early morning ride. The stock of the National Council treasurer in the eyes of the others, and certainly the stock of the horse in the eyes of the treasurer, declined rapidly as I tried to mount Moro from the right. I knew better, but I had to approach this creature in an unorthodox manner since



CABALLEROS: Bishop Boynton and the Men's Club of his cathedral.

she would quietly lie down if mounted from the left! Once mounted, however, Moro proved that there is still life in her, in spite of her age, and I came away knowing that the Padre will be able to reach his missions on Moro for some time to come.

Our next stop was at St. Andrew's Mission, Mayaguez. Here we saw a splendid example of Church property in Spanish style, surrounding an open patio full of flowers, the buildings kept in excellent repair by Fr. Garrett, the priest-in-charge. Miss Dorothy Hickie and her assistant, Mrs. Lucy Quinones, were waiting for us in St. Andrew's Craft Shop, the famous center of needlework done by the women of the Church.

#### TIME, NOT DISTANCE

Promptly at 2 PM — throughout the entire trip we had been kept on schedule in what appeared to us a most un-Latin way — we started on the last lap of our journey. Mr. Davis, still with a Stateside outlook, asked how many miles it was from Mayaguez to San Juan. The Bishop replied, "I haven't the slightest idea, though I have driven it for eight years. It takes a little less than three hours, and that is what counts. All trips here are measured in terms of time and not distance."

The Church of the Resurrection, at

El Coto de Manati, was the last of our churches we would see in Puerto Rico on this trip, and, like all the others, it impressed us with its simple beauty, its good state of repair, and its cleanliness. What little strength we had left was sapped from us as we sat in the pews looking at the lovely altar with its burning sanctuary lamp and listened to Fr. Domingo Villafañe — the third of the Villafañe brothers, all priests of our Church — tell us of his usual Sunday schedule of taking care of three widely separated rural missions. Not only does he celebrate and preach three times every Sunday morning — he has a daily Eucharist and Evening Service also — but on Good Fridays he preaches the Seven Last Words three times. "What is right for one is right for all," is his motto. Mrs. Villafañe, a trained nurse like so many of the other wives of the clergy, served us coffee before we left on our return journey.

At six o'clock sharp we were back at the Obispado. Some day, after proper professional training and preparation, we vow we will return and take the "Five Dollar Tour," which will be more than twice the one we have just taken; for by then the work will have increased and there will be that much more to see. It cannot but grow. The Church is both needed and wanted in Puerto Rico.

## The Melish Case

UNLESS the Court permits another appeal, the Melish case is ended, for the Appellate Division of the New York Supreme Court, in a unanimous decision handed down April 3d, affirmed the removal of the Rev. Dr. John Howard Melish as rector of Holy Trinity Church, Brooklyn. It is a decision of far reaching importance, inasmuch as it confirms the canons of the Church relating to the case, as interpreted by the civil courts, and as generally understood by the vast majority of clergy and laity of the Episcopal Church.

The appeal from the decision of the learned Mr. Justice Meier Steinbrink, given at the end of a three-day trial of the case in April, 1949, was argued before the Appellate Division on March 28th of this year. The briefs of the respective counsel for "The Committee to Retain Our Rector," Dr. Melish, the "former" vestry, and the Bishop of Long Island, did more to clarify the fundamental issues involved than some have been able to grasp heretofore. Free of passion, prejudice, personalities, and side issues the briefs of the attorneys brought into sharp relief the respective rights and responsibilities of a congregation, a vestry, a rector, an assistant minister, and a diocesan bishop; and, above all, affirmed the nature of the Episcopal Church.

The defendants' lawyers in their briefs apparently founded their argument on a statement made by Dr. Melish in a sermon preached January 30, 1949, "We are a congregational Church with limited episcopal supervision. . . . The bishop in the American Episcopal Church has great moral influence but little official authority."

The first speaker, Mr. Raphael H. Weissman, who represented "The Committee to Retain Our Rector," contended that the decision of the lower court was null, since, in his opinion, it was based on a series of nullifying acts: The Court has sustained the Bishop's judgment, which, again in the opinion of the attorney, was null, because it, in turn, was founded on the petition of the vestry. The latter, he said, had no authority for action, since its action had been repudiated at a special parish meeting held by the rector and certain parishioners on March 7, 1949, but which Judge Steinbrink described in his decision as "null and void." In a word, according to Mr. Weissman, "A vestry has no particular rights."

The second speaker, Mr. W. Mason Smith, Jr., attorney for the Melishes, sought to make the point that the Bishop had acted *ultra vires*; that a bishop in the Episcopal Church is not a judicatory.

Mr. Theodore Kindl, representing the "former"

vestry, argued that the Court had reached a conclusion ecclesiastical, since none of the evidence produced in court by the plaintiff was denied.

Mr. Jackson A. Dykman, DCL, chancellor of the diocese of Long Island, the legal representative of the Bishop of Long Island, showed that by nature the Episcopal Church is a centrally organized Church. He went back for support to the first General Convention, held in 1789, and cited the several canons of the Church apposite to his thesis, adding that the same view is taken by the Religious Corporation Laws of the State of New York, which also acknowledge a vestry to be the legal parish corporation. Turning to diocesan Canon 27, on which the Bishop based his judgment, he quoted,

"If for any urgent reason a Rector or Minister as aforesaid, or the Parish committed to his charge, its Vestry or Trustees, shall desire a separation and dissolution of the pastoral relation, and the parties be not agreed respecting such separation and dissolution, notice in writing may be given by either party to the Ecclesiastical Authority. The Bishop, in case the difference is not settled by his godly judgment, shall ask the advice and consent of the Standing Committee, and, proceeding with its aid and counsel, after a hearing before it, shall be the ultimate arbiter and judge."

Mr. Dykman concluded his brief by contending that the Bishop of Long Island in removing Dr. Melish from his rectorship had acted according to the canons of the Church, and that his judgment is "conducive to a centrally organized Church."

The Court's unanimous decision is important to the whole Episcopal Church inasmuch as it affirms that this Church is by nature a centrally organized Church, in which congregations, vestries, rectors, assistant ministers, and bishops have their respective rights and responsibilities, rather than as Dr. Melish interprets it, "a congregational Church with limited episcopal supervision."

### *Two Extraneous Issues*

PERHAPS a special word should be added in reference to the brief as "friends of the court" filed in the name of 1,131 clergymen, including eight bishops, six of them without jurisdiction. This brief, which supported the position of Dr. Melish, stated:

"The two issues with which we are concerned are the freedom of the priestly and prophetic function of the ministry, and the security of tenure of the minister against dissolution of his pastoral relationship contrary to the expressed wishes of a majority of his congregation."

While the Court permitted the filing of this brief,

it clearly regarded these two issues as irrelevant. The freedom of the pulpit at Holy Trinity Church, Brooklyn, has at no time been abridged, either during the rectorship of Dr. Melish or during the past year when a series of visiting clergymen have spoken from that pulpit freely and have often taken the occasion to criticize the Bishop, the decision of Justice Steinbrink, the canon law of the Episcopal Church, and essential elements in the Episcopal polity of the Anglican Communion.

As to the security of tenure of a rector in the Episcopal Church, this is strengthened rather than weakened by the decision of the lower court now affirmed on appeal, since it was made clear that the vestry and the Bishop acted in full conformity with the appropriate canons of the diocese and of the general Church and only after long and earnest effort to resolve the disagreement. Indeed, it is now revealed that, even after the ruling of the lower court, Justice Steinbrink himself offered to act as mediator and proposed a solution which was rejected by the Melishes.

The spectacle of a thousand clergymen petitioning a civil court to give a judgment reducing the powers of vestries and bishops is a painful one. Surely the proper place for consideration of such a matter as this is the General Convention. As a matter of fact, several proposed amendments to Canon 46, "Of the Dissolution of the Pastoral Relation," and a resolution interpreting that canon, were introduced into the 1949 General Convention and were defeated without debate (*Journal of the General Convention, 1949*, pages 197-200).

We feel sorry for the aged Dr. Melish, but we think the case has strengthened the government of the Church and has clarified the relationship between congregation, vestry, and bishop.

And the case has certainly pointed up the impropriety of the employment by a rector of an assistant who is closely related to him and who is not subject to removal except by the dissolution of the pastoral relationship of the rector himself. Such a situation is only too reminiscent of the nepotism which plagued the Church in the Middle Ages and which was a contributing factor in bringing about the Reformation.

### *The Strain of the Cold War*

RECENTLY a professor of history and literature at Harvard, a distinguished scholar and a Churchman, leaped from the window of a Boston hotel. He left a note saying: "I am depressed over world conditions. I am a Christian and a Socialist."

Professor Matthiessen is but the latest of a number of fine and thoughtful men, including former Ambassador Winant, James Forrestal, and Jan Masaryk who have apparently been driven to self-destruction by the fear of impending world events.

No doubt there will be others. We must remember them, and those who are tempted like them, in our prayers. They are victims of the sickness of fear which is rapidly becoming a world-wide epidemic.

And we must remember the words of our Lord: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (St. John 16:33). And the words of the First Epistle of St. John (4:18): "There is no fear in love; but perfect love casteth out fear." How desperately we need that antidote today!



ONE of the amusing things that cropped up last fall, when the Program and Budget Committee was carefully going over every detail in preparation for General Convention, was the small item in the Puerto Rico budget for "Upkeep of Horse." We had had plenty of appropriations for automobile expense, but this was the first time we had run across an allowance for fuel for a hay-burner.

Russell E. Dill, treasurer of the National Council, must have decided to investigate this strange item personally. In an article in this issue he tells how he met, mounted, and managed the beast in question, one Moro by name. And he tells many other fascinating experiences of his "\$2.50 tour" of Puerto Rico and the Virgin Islands last week.

Here is a mission area that is really making substantial progress, under the vigorous and good-natured leadership of Bishop Boynton. Mr. Dill's article is one of the sprightliest missionary accounts that we have read in many a moon. We hope he concluded that the item for "Upkeep of Horse" was fully justified.

THE REV. JOHN T. RAYMOND of Lodi, Calif., sends us this limerick:

There was once an old verger named Hector,  
Near sighted and grim as a spectre.  
He started to dust,  
What he thought was a bust,  
But discovered quite soon was the rector.

Also this one about the unhappy plight of a deacon:

There was once a husky young deacon  
Who'd reached the blue point in his speakin',  
"As a layman I've ceased  
But I'm not quite a priest,  
And I feel like a fog-horn that's squeakin'."

Also this:

There once was a warden named Tate,  
Whose stock answer was always, "Let's wait."  
But woe to the Joe who  
Put in an I O U  
When the warden was passing the plate.

Enough of that. Livy says even the best limerick is no fur off a cat's back, so what fur do we publish them?

*Clifford P. Morehouse*

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# BOOKS

—The Rev. CARROLL E. SIMCOX, PH.D., Editor—

## Monumental Translation

ALAN RICHARDSON, canon of Durham Cathedral, established himself with his *Christian Apologetics* among the first-rank Christian apologists of our day. Now comes a much simpler and more "popular" book from his pen, *The Gospel and Modern Thought* (Oxford Press, \$2). The title is regrettable because misleading. It leads you to expect a discussion of the conflicts and agreements between the Gospel and "modern thought"—whatever precisely is meant by that term. What you get instead is an admirable summary of the meanings of the Gospel in terms of modern thought and by a very competent modern thinker who is a Christian. I know of no better book to put in the hands of the intelligent inquirer who wants to know what the Gospel really is.

Msgr. Ronald Knox has at last completed his monumental translation of the Bible, and *The Old Testament in English: Volume II* (Sheed & Ward, \$5) is now available. The over-worked adjective "monumental" is really in order here. Knox has accomplished a vast work single-handed. He has done it painstakingly and brilliantly, as one would expect of him. But I cannot say that I am enamored of the results. We have other modern translations (such as the Smith-Goodspeed) which are more scholarly. After all, Knox is at best a gifted amateur in this field. His work must stand or fall with the felicity of his English translation, for he is an acknowledged stylist. I don't think it stands very well. There are some incredibly bad passages, such as this: "There was a man dwelling in the land of Uz once, Job was the name of him, that was true and honest; ever he feared God, and kept from wrong-doing." (Job 1:1.) This isn't much above gibberish. But, to be fair, this one does rather stick out à la sore thumb. Knox achieves one difficult task: he manages to carry the Hebraic flavor over into the English probably better than any other translator. Let us say that his Old Testament translation is excellent for "atmosphere" reading; but emphatically not for critical study.

### THE FAITH AND HISTORY

Christian historians are accomplishing much in our day toward the formulation of a sound Christian philosophy of history. Insofar as they succeed, their achievement will do great good far beyond the walls of study and class-room. Any Christian renaissance in the modern

world will have to rest upon a solid apology from history as at least one of its cornerstones. Herbert Butterfield's *Christianity and History* (Scribner's, \$2.75) is the latest contribution to this literature.

This book is not massive in scope and the author does not rely upon the cumulative effect of his data to establish his conclusions. But he has a gift for embracing a lot of history in a single statement. This work is very solid, but not over-loaded; and the personal, even jaunty style makes it a delight to read.

### IMPORTANT TRANSLATIONS

The very mention of "eschatology" is enough to frighten the non-specialist away from a book in the New Testament field. Oscar Cullman's *Christ and Time* (Westminster Press, \$5) is devoted entirely to the eschatological problem, and anybody who reads it will have to concentrate at a high level. It is expertly translated from the German original by Floyd Filson, but no translator could turn this one into Basic English. Cullman's object is to demonstrate that the Biblical view of time is strictly incompatible with the Greek "circular" view of time: that it is linear, and that Primitive Christianity assumes that Christ's life, death, and resurrection are the mid-point of the entire historical process. His criticisms of Schweitzer and Bultmann are ponderable.

The first volume of Emil Brunner's dogmatics, *The Christian Doctrine of God*, is now available in English translation (Westminster Press, \$6; translator, Olive Wyon). This book would be valuable if for no other reason than that Brunner is a great theologian. But I will not recommend this book for everybody. Let our pastors and masters wrestle with it to test and strengthen their own dogmatics.

One more important translation we welcome and commend: Albert Schweitzer's *The Mystery of the Kingdom of God* (Macmillan, \$3). This work is now nearly 50 years old, and it is still stimulating. In it Schweitzer undertakes to explain why Jesus did not reveal Himself as Messiah until the last days of His incarnate life. It is difficult to sum up the thesis in a sentence, but it is essentially that Jesus did not consider Himself before the crucifixion as the Messiah in more than an anticipatory sense: He would be the Messiah in the coming Kingdom. Hence all the Messianic sayings must be interpreted in this light.

## DIOCESAN

### MAINE

#### Three-Day Mission

A three-day mission on the theme "Christ — the Way, the Truth, and the Life" was conducted in St. Luke's Cathedral, Portland, Me., March 26th to 28th by the Rev. L. M. Charles-Edwards, vicar of St. Martin's-in-the-Fields, London.

In spite of inclement weather, carloads from the following places were present during the three evenings of the mission: Portland (all parishes), Saco, Biddeford, Sanford, Auburn, Lewiston, Brunswick, Bath, Camden, Newcastle, Northeast Harbor, Rockland, and Wassisset.



BISHOP EMRICH: *No chocolate soldiers.*

### MICHIGAN

#### "The Safe Days are Gone, and That is Good for Our Souls"

Warning the Church against vague goodwill, easy tolerance, and indifference, Bishop Emrich of Michigan addressed the opening service of the convention of his diocese, on February 1st at St. Paul's Cathedral, Detroit.

"The safe days are gone," the Bishop stated, "and that is good for our souls. The future of our world lies with a militant group; and a militant cruelty, selfishness, or godlessness will always defeat a vague goodwill. . . . There is no place in this world for a kind of chocolate soldier army. . . . Our great need is to raise up in power and vividness *within ourselves* the teachings we already have, the militant tradition that is ours."

Action of the convention included the sanctioning by unanimous vote of a campaign for raising nearly a million dollars for numerous diocesan projects, includ-

## SOMEWHERE TO BE HAD

BY RAIMUNDO DE OVIES, (Price, \$1.50)

Written in the magnetic prose familiar to readers of Dean de Ovies' editorials in the *Atlanta Journal*, this book is a dissertation on happiness and how it may be had. Philosophy and humor intermingle in its eighteen practical chapters, with topics on God, Personality, Sex, and Freedom. The *Pulpit Digest* recommends its use "in young people's assemblies and among other groups desiring a thought-provoking discussion of live spiritual problems."

## THE TREE OF LIFE

BY DAVID K. MONTGOMERY, (PRICE, \$3.00)

An "authentic spiritual voice that speaks to our need in this period of self-examination, self-discipline and self-dedication. *The Tree of Life* is unquestionably the finest and most lucid exposition on the Sacraments of the Church I have yet had the privilege of reading. In these studies the author successfully links together the Seven Last Words From the Cross and the Seven Sacraments of the Church."—*The Rev. Ernest W. Tilley*

## WHEN THE DOCTOR SAYS IT'S NERVES

BY HENRY J. SIMPSON, (Price \$1.25)

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## DIOCESAN

ing the Bishop's Building Fund, a fund for grants to help in building churches, grants to postulants and candidates for Holy Orders, improvement of Camp Chicagami, Parishfield, Old Mariners' Church, and Holiday House; new projects, including a diocesan house, a home for the aged, a clergy house, a retirement fund for diocesan lay employees, an emergency and contingent fund—all this over and above a greatly increased contribution for two years to the work of the General Church.

ELECTIONS: Executive council, clerical, D. T. Davies, Walter Fry, F. R. Meyers; lay, J. A. Bursley, M. E. Ogden, T. A. Peters.

Delegates to Provincial Synod, clerical, G. C. Backhurst, C. D. Braidwood, G. A. Runkel, W. B. Sperry; lay, F. S. Glover, Capt. R. C. Jones, Leon Roach, J. E. Warner.

Auxiliary president, Mrs. O. L. Andrews.

declined the election [L. C., November 6, 1949].

The new archdeacon is the Ven. Vernon E. Johnson, rector of St. Paul's Church, Winona, Minn., and a native of St. Paul. He is a graduate of Carleton College and Seabury-Western. He was ordained to the diaconate in St. Clement's Church, St. Paul, and to the priesthood in the Church of the Good Shepherd, Windom, Minn., where he held his first rectorship.

## ALASKA

### First Clergy Conference

For the first time since the missionary district of Alaska was organized in 1895, its clergy met for a conference in Fairbanks. The conference lasted from February 14th to 16th. Previously no more than half of the district's clergy had ever been together at one time. There are regularly small gatherings at ordinations, but most of the men never see a fellow clergyman.

At the conference, John Martin, who has been serving as a candidate for Orders at St. James' Mission, Tanana, was ordained to the diaconate.

## MINNESOTA

### Archdeacon Instead of Suffragan

Bishop Keeler of Minnesota has decided that an archdeacon, instead of the suffragan bishop which he first requested, will be able to give him the needed assistance in diocesan missionary work. The Rev. James P. Clements of Tyler, Texas, was elected suffragan last September, but

## DEATHS

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

#### Lisle H. Cone, Priest

The Rev. Lisle H. Cone, former rector of Trinity Church, Monroe, Mich., died at his home on March 15th. He had retired from the active ministry on January 3d of this year because of ill health.

Mr. Cone was rector of the Church of the Good Shepherd, Allegan, Mich., from 1931-34. In 1934 he came to Detroit as rector of St. Mary's Church, resigning to become rector of Trinity Church, Monroe, in November, 1939.

Mr. Cone is survived by his widow and three sons.

#### Natalie Bayard Dresser Brown

Natalie Bayard Dresser Brown, mother of John Nicholas Brown, former Assistant Secretary of the Navy for Air, died in Newport, R. I., March 27th, at the age of eighty.

Mrs. Brown was the widow of John Nicholas Brown, who died in 1900. He was the great-grandson of John Nicholas Brown, the oldest of four brothers who helped to found Brown University in 1764 under the name of Rhode Island College.

Surviving besides Mrs. Brown's son are three sisters, Viscountess d'Osmoy and Mrs. George Grenville Merrill, of Newport; Mrs. Peter Goelet Gerry, of Providence, and three grandchildren.

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## NOTICES

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THE LIVING CHURCH

## CHANGES

### Appointments Accepted

The Rev. Albert C. Baker, formerly rector of St. Paul's Church, Council Bluffs, Ia., is now rector of Trinity Parish, Bessemer, Ala. Before he left St. Paul's, the Rev. Mr. Baker was presented with a new 1950 Ford sedan as a farewell gift.

The Rev. William V. Carpenter, formerly addressed at St. Gregory's Priory, Three Rivers, Mich., is now temporarily on the staff of Grace Church, Sheboygan, Wis. Address: 620 Ontario Ave.

The Rev. Fred W. Daglish, formerly vicar of St. John's Church, Capitola, Calif., is now rector of St. Stephen's Church, Gilroy, Calif. Address: 267 Martin St.

The Rev. J. Raymond Denton, formerly associate rector of St. David's Church, Austin, Tex., is now rector of Christ Church, Luray, Va., and attached missions: St. George's, Pine Grove; All Saints', Tanners Ridge; St. Paul's, Ingham; and Cabbage Hollow.

The Rev. James W. Emerson, formerly rector of the Church of the Resurrection, Starkville, Miss., will become rector of Thankful Memorial Church, Chattanooga, Tenn., on May 1st. Address: 1607 W. Forty-Third St., Chattanooga 9, Tenn.

The Rev. Lon P. Johnson, formerly rector of Christ Church, Cody, Wyo., is now rector of Trinity Church, Guthrie, Okla. Address: 310 E. Noble St.

The Rev. Walter P. H. Parker, formerly vicar of the Church of the Ascension, West Chester, Pa., and St. Cyril's Mission, Coatesville, is now rector of St. Philip's Church, Syracuse, N. Y. Address: 510 Irving Ave., Syracuse 10.

The Rev. B. Franklin Williams, formerly vicar of the Church of the Good Shepherd, Sapulpa, Okla., will become vicar of St. Thomas' Church, Pawhuska, Okla., and All Saints', Cleveland, Okla., on May 1st. Address: 817 N. Leahy, Pawhuska, Okla.

### Changes of Address

The Rev. Hiram Kano, who is serving St. Mary's Japanese Mission at Mitchell, Nebr., formerly addressed at 1324 Avenue B, Scottsbluff, Nebr., should now be addressed at 2303 Avenue E, Scottsbluff, Nebr.

The Rev. Hubert G. Wrinch, retired priest of the diocese of Minnesota, formerly addressed at 2601 N. Twenty-Fifth Pl., Phoenix, Ariz., should now be addressed at 4745 N. Thirty-Second St.

### Ordinations

#### Priests

Albany: The Rev. Edward Kronvall was ordained priest on March 25th by Bishop Barry of Albany at the Cathedral of All Saints', Albany. Presenter, the Rev. Oliver B. Dale, SSJE; preacher, the Rev. R. B. Pegram. To be curate of St. Paul's Church, Albany, N. Y.

Maine: The Rev. John Llewellyn Scott, Jr. was ordained priest on March 25th by Bishop Loring of Maine at the Cathedral Church of St. Luke, Portland, Me., where the new priest is curate. Presenter, the Rev. Charles Woods; preacher, the Rev. Ernest O. Kenyon. Address: 151 State St.

Upper South Carolina: The Rev. Frederick A. Pope, Jr. was ordained priest on March 21st at the Church of Our Saviour, Trenton, S. C., by Bishop Gravatt of Upper South Carolina. Presenter, the Rev. A. G. Branwell Bennett; preacher, the Rev. Eugene L. Nixon. To be rector of Trinity Church, Edgely, and priest in charge of the Church of Our Saviour, Trenton; St. Stephen's, Johnston; and Grace, Ridge Spring.

#### Deacons

Harrisburg: William Ross Baley, Jr. and James Edward Hacke, Jr. were ordained to the diaconate on March 28th by Bishop Heistand of Harrisburg at St. Stephen's Cathedral, Harrisburg. Presenters, the Rev. John G. Hilton and the Rev. John N. Peabody, respectively. Preacher, the Rev. Holt H. Graham. The Rev. Mr. Baley will be vicar of St. Andrew's, Tioga, Pa. The Rev. Mr. Hacke will be

## CLASSIFIED

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### RETREATS

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## CHANGES

a student at Seabury-Western Theological Seminary.

**Springfield:** Richard Babcock Adams was ordained to the diaconate by Bishop Clough of Springfield on March 25th at St. Paul's Cathedral, Springfield. Presenter, the Rev. Harold B. Adams, father of the candidate; preacher, the Very Rev. David K. Montgomery. Address: 600 Haven St., Evanston, Ill.

**Washington:** John Thomas Mason, Jr. was ordained deacon on March 25th at St. John's Church, Bethesda, Md., by Bishop Dun of Washington. Presenter, the Rev. A. A. McCallum; preacher, the Rev. William F. Creighton. To be assistant at St. John's.

### Marriages

The Rev. John Gladstone Mills, curate of St. Mark's Church, Glendale, Calif., and Miss Margaret Rose Tellor, daughter of Mr. Alfred Wil-

liam Tellor and the late Mrs. Tellor of Green Bay, Wis., were married on February 14th in the Church of the Advent of Christ the King, San Francisco, Calif. Address: 1207 Fremont, South Pasadena, Calif.

### Living Church Annual Corrections

The Rev. H. Edgar Hammond, who formerly served the Church of the Epiphany, Detroit, is now vicar of Holy Trinity (Old Swedes) Church, Wilmington, Del. Office: 606 Church St., Wilmington, Del. Residence: 9 Cragmere Rd., Cragmere, Wilmington, Del. He is known as H. Edgar, rather than Harry E. as given in the general clergy list.

The Rev. Arthur W. Pierpont, junior assistant at Grace Church, Colorado Springs, Colo., was erroneously listed on pages 183 and 476 as "Pierpont."

The following corrections are reported by the

diocese of Springfield in regard to diocesan positions:

Page 375, president of the standing committee, the Ven. Edmund M. Ringland, 530 N. Church St., Decatur, Ill., rather than the Rev. Frederick S. Arvedson.

Page 374, secretary of the diocese, the Rev. Fredrick S. Arvedson, 411 Washington, Pekin, Ill., not the Rev. Ira A. England, who is now in the diocese of Fond du Lac.

Page 115, president of the diocesan altar guild, Mrs. F. N. Albertson, Pekin, Ill., not Mrs. Maynard Motz.

Page 92, dean of the diocesan youth conference, the Ven. Edmund M. Ringland, 530 N. Church St., Decatur, Ill., not the Rev. William C. Cowles.

Page 88, Springfield diocesan young people's camp, under the Ven. Edmund M. Ringland, 530 N. Church St., Decatur, Ill., rather than the Rev. Percy H. Miller.



## CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



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Rev. Weston H. Gillett; 261 Fell St. nr. Gough  
Rev. Francis Kane McNaul, Jr.  
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev; C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

**ST. FRANCIS' San Fernando Way**  
Rev. Edward M. Pennell, Jr.  
Sun 8, 9:30 & 11, HC Wed 7:15, HD & Thurs 9:15

### —DENVER, COLO.—

**ST. ANDREW'S 2015 Glenarm Place**  
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**ASCENSION AND ST. AGNES Rev. A. J. duBois, r;**  
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.  
Sun Masses 7:30, 9:30, 11 with Ser, MP 10:30, EP, Ser & B 8; Daily Masses: 7; Fri 8 EP & B; C Sat 4-5 & 7:30-8:30.

**ST. JOHN'S Rev. C. Leslie Glenn**  
Lafayette Square  
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12, Wed, Fri 7:30; HD 7:30 & 12

**ST. PAUL'S 2430 K. St., N.W.**  
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8; Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat 5 to 7 and by appt

### —MIAMI, (COCONUT GROVE), FLA.—

**ST. STEPHEN'S 3439 Main Hy.**  
Rev. William O. Hanner, r; Rev. Paul L. Lattimore  
Sun 8 HC, 9:15 & 11 Cho Service & Ser; Week Days: Daily 7:30 ex Mon at 10 & Fri at 9 C Sat 5-6 & 7-8 & by appt

### —CHICAGO, ILL.—

**ATONEMENT 5749 Kenmore Avenue**  
Rev. James Murchison Duncan, r;  
Rev. Robert Leonard Miller  
Sun 8, 9:15, 11 HC; Daily 7 HC

**ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r**  
6720 Stewart Avenue  
Sun 7:30, 9, 11 HC; Others posted

### —DECATUR, ILL.—

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Sun 7:30, 9, 11; Weekdays Eu 7 & 10, also Fri (Requiem) 7:30, MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

### —BALTIMORE, MD.—

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Key—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

### —DETROIT, MICH.—

**INCARNATION Rev. Clark L. Attridge, D.D.**  
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Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

### —ST. LOUIS, MO.—

**HOLY COMMUNION 7401 Delmar Blvd.**  
Rev. W. W. S. Hohenchild, r  
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### —RIDGWOOD, (NEWARK), N. J.—

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

### —BUFFALO, N. Y.—

**ST. PAUL'S CATHEDRAL Shelton Square**  
Very Rev. Edward R. Welles, M.A., dean;  
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

**ST. ANDREW'S Main at Highgate**  
Rev. John W. Talbott  
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex Thurs 9:30, C Sat 7:30

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### —NEW YORK CITY—

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Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30 MP; 5 EP. Open daily 7-6

**ST. BARTHOLOMEW'S Park Ave. & 51st St.**  
Rev. Geo. Paull T. Sargent, D.D., r  
Sun 8, 9:30 HC; 11 Morning Service & Sermon; Weekdays: HC Wed 8; Thursday & HD 10:30  
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Daily MP & HC 7; Cho Evensong Mon to Sat 6

**GRACE Rev. Louis W. Pitt, D.D., r**  
10th & Broadway  
Sun 9 HC, 11 Ser, 5 V; April 3-6, HC 11:45, Tues-Thurs 12:30 Prayers; GOOD FRI 11 MP & Ser,

**HEAVENLY REST 5th Ave. at 90th St.**  
Rev. Henry Darlington, D.D., r; Rev. Gilbert Darlington, D.D., Rev. Richard Coombs  
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

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

### —NEW YORK CITY (Cont.)—

**INTERCESSION CHAPEL Broadway and 155th St.**  
Rev. Joseph S. Minnis, D.D.  
Sun 8, 9:30 (2 Sun), 11 HC, Ch S 9:30 & 11, EP 8; Weekdays: 7 & 10 HC, 9 MP, 5:30 EP, Wed 8 Vicar's Evening

**ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.**  
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Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

**ST. THOMAS' Rev. Roelief H. Brooks, S.T.D., r**  
5th Ave. and 53rd St.  
Sun 8, 11, 4; Daily: 8:30 HC, also Thurs 11 HC; HD 12:10; Daily, Noon-day, ex Sat at 12:10

**TRANSFIGURATION Rev. Randolph Ray, D.D.**  
Little Church Around the Corner, 1 E. 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

**TRINITY Rev. Frederic S. Fleming, D.D.**  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

### —SCHENECTADY, N. Y.—

**ST. GEORGE'S 30 N. Ferry St.**  
Rev. Darwin Kirby, Jr., r; Rev. David E. Richards  
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery

### —CINCINNATI, OHIO—

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

### —PHILADELPHIA, PA.—

**ST. MARK'S Locust St. between 16th and 17th Sts.**  
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.  
Sun Holy Eu 8, 9; Sun Sch 9:45; Mat 10:30; Sung Eu & Ser 11; Nursery Sch 11; Cho Ev 4; Daily: Mat 7:30; Holy Eu 7:45, Wed & Fri 7, Thurs & HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily; C: Sat 12 to 1 & 4 to 5

### —PITTSBURGH, PA.—

**CALVARY Shady & Walnut Aves.**  
Rev. William W. Lumpkin, r; Rev. Nicholas Petkovich; Rev. Richard J. Hardman  
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 & 10:30, HD 10:30

### —MADISON, WIS.—

**ST. ANDREW'S 1833 Regent Street**  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Sun 8, 11 HC; Weekdays, 7:15 HC, (Wed 9:30) Confessions Sat 5-6, 7:30-8

### —PARIS, FRANCE—

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, dean  
Sun 8:30, 11 Student Center, Blvd. Raspail