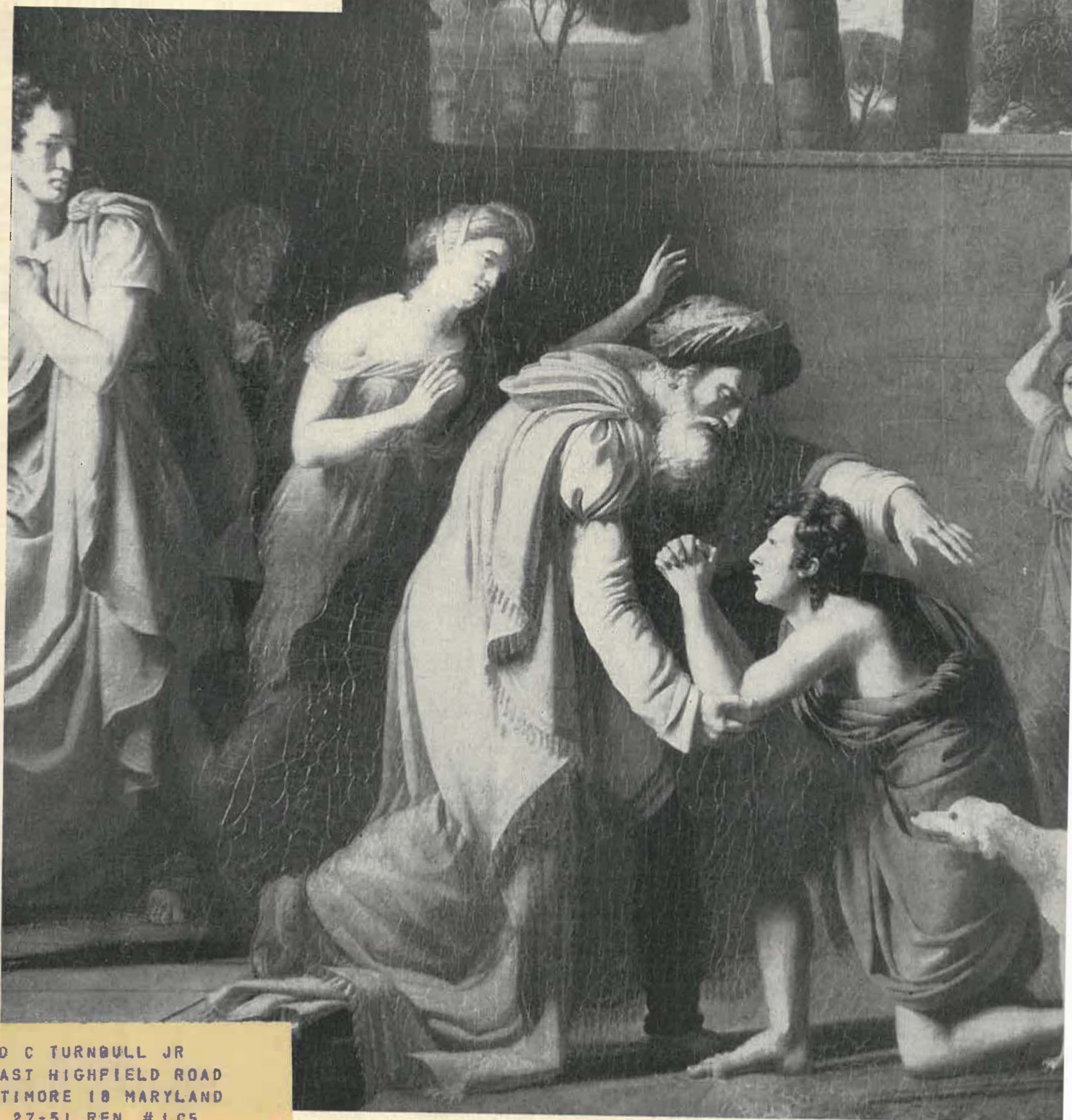


# The Living Church

July 22, 1951

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**RETURN OF THE PRODIGAL:** “. . . his father saw him, and had compassion, and ran, and fell on his neck, and kissed him . . .” (Gospel for Trinity IX). [See page 12.]

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**The China Mission**

**T**O THE EDITOR: As a former member of the China mission (1913-27) I wish to endorse the courageous and penetratingly accurate criticism of that mission by the Rev. Paul B. Denlinger [L.C., June 17th].

I was in China during the first phase of the Communist Revolution and I can still remember the discouraging defection of almost all our Chinese clergy and the vehement rejection of any Christian witness in all our schools, with the exception of those schools in which Catholic worship and belief had been taught. I could give details, except that it might penalize such parts of our work as may still be in operation.

The failure, or—to be more honest—the aggressive disloyalty, of the Chinese clergy was a matter of sad concern to the late John W. Wood [head of the Department of Missions, and one of the Church's great laymen]. Its causes were those so clearly analyzed by Mr. Denlinger.

In the schools the accent on local support was so strong that high fees were charged and the enrollment extended beyond any effective Christian influence. Students were attracted mainly because the superior knowledge of English which they gained from a mission school paid dividends in commercial success. The tone in these schools was anti-Christian and it was not helped by the not infrequent appointment—for the sake of academic standards—of teachers, both American and Chinese, who cared little for the religious aims of the school and sometimes opposed them. In '27 these schools were rancorous centers of complaint about American imperialism.

As for the clergy, they were drawn from the student caste. They were influenced by the Confucian background which regarded religion merely as a matter of ethics and looked with contempt on the sacramental and the supernatural, classifying Christian developments on these lines with the Buddhist and Taoist practices which the Chinese scholar relegated to his women folk. Most of them seemed to have accepted Christianity only as a superior Confucianism, a modern ethic with its only expression in impressive organization. They were eager to be secretaries of this and that, to acquire degrees by elaborate study abroad, and to promote movements. They founded new and ever more loosely managed schools, fresh focal points of indiscipline and political agitation. The parish priest was a rarity.

By contrasts, I recall an S.P.G. mission at which I spent some time on famine relief 30 years ago. In this disaster-ridden village of North China was a priest who spoke no English and boasted but little of the advanced secular education which our clergy required. Yet as a combination of pastor, administrator, and scholar (in the Chinese culture) I never met his superior. One walk with him through the countryside was testimony to his commanding and beloved influence. And every day in his little church could be heard the Morning and Evening Offices sung by a devoted congregation. One Sunday, while I was there, a party of teachers and students from his

school returned to tell of an evangelistic tour which they had made in vacation through the various market towns, a tour on which they had obeyed our Lord's injunction to take neither scrip nor purse.

I do not wish anything I write to be used to disparage the great need of the Church's mission nor to discourage appeals for its support. I realize from first hand acquaintance the back breaking task which falls upon our staff at 281, and respect the men who have undertaken a job with little glamour and much harsh criticism.

But I think that their work would be easier and the Church's support steadier if we could put the appeal for this support on an adult basis and take the whole Church into our confidence in discussing the failures as well as the successes of our work abroad.

It would be a healthy thing if we debated our mission policies as vehemently as we debate the policies of our State Department, if we convinced the whole membership of the Church that it is not only their money we need to win other and differing peoples to the great fellowship of God's Family and God's Kingdom. We need just as urgently their intelligent and informed interest—an interest which will never be awakened by tales of a smooth, facile, specious success—and from this alerted interest we must count daily on their prayers.

(Rev.) VINCENT H. GOWEN.  
Port Blakely, Wash.

**Meagre Attendance Explained**

**T**O THE EDITOR: Having read your reference to the meagre attendance at the meeting of the General Board in Chicago [L. C., May 27th], I hasten to say that the other members of our delegation had excellent reasons for their absence. The lay member of our delegation had a very important case in court where it was his duty to be present, and Dr. Higgins had made a previous engagement to be the speaker at a diocesan convention. I had planned to be there and had thought until a few days before the meeting that I could be there and at the same time attend the centennial celebration of one of our parishes. I discovered, however, that to leave immediately after the beginning of this celebration in order to get to Chicago would have had a very sad effect on the whole anniversary. And since I had promised more than six months ago to be there and to stay there long enough to be friendly, I felt it my duty to stand by my word. It so happens that this is the first time in 11 years that I have missed a meeting of either the General Board or the Executive Committee of the Federal or National Council.

However, I feel that we should find some way of more adequately arranging for the presence of alternates where a situation of this kind arises. And as the grandpa of the delegation, I hasten to say for your reassurance that I shall burn some midnight oil in trying to find a workable solution.

(Rt. Rev.) FRANK W. STERRETT.  
Bethlehem, Pa.



# The Living Church

Established 1878

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

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1	2	3	4	5	6	7
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15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

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

### July

22. 9th Sunday after Trinity.  
NCC Workshop for directors of Christian education, at Lake Geneva, Wis. (to 28th).  
NCC conference on Christian World Mission, at Lake Forest, Ill. (to 29th).
23. NCC radio and television workshop, at Portland, Ore. (to 28th).  
Summer school of religious education, Okolona, Miss. (to 27th).
25. St. James.
29. 10th Sunday after Trinity.  
NCC radio and television workshop, at Wooster, O. (to August 3d).
30. Commission of the Churches on International Affairs, at Geneva, Switzerland (to August 1st).

### August

4. World Council Central Committee, at Rolle, Switzerland (to 11th).
5. 11th Sunday after Trinity.
6. Transfiguration. NCC radio and television workshop, at Indianapolis (to 31st).
12. 12th Sunday after Trinity.
14. Faith and Order Commission, Switzerland (to 18th).
16. NCC workshop on religious drama (to 27th).
19. 13th Sunday after Trinity.
24. St. Bartholomew's Day.
26. 14th Sunday after Trinity.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

Member of the Associated Church Press.

July 22, 1951

## SORTS & CONDITIONS

KANSAS CITY'S disastrous flood found the Church mobilized to help the stricker community. Expanding on information previously given, our correspondent reports that Grace Cathedral opened a feeding kitchen and medical center in the parish hall, caring for many. Other parishes engaged in similar activities, working with the Red Cross, the Army, and the National Guard, and giving direct help to flooded-out parishioners. The diocesan headquarters was thronged with evacuees. No loss of life was reported among Churchpeople.

ANOTHER diocese is starting a new theological seminary. The diocese of Texas, 1,000 miles from the nearest seminary of the Church, has worked out an arrangement whereby courses will be given to postulants from the diocese in cooperation with the Austin Presbyterian seminary. Some courses of the Austin seminary will be taken by Episcopal Church students, and other courses will be taught by clergy of the diocese of Texas who teach at nearby state universities. The Rev. Gray M. Blandy, who sends us the information, says, "It is expected this seminary will meet the growing need for more adequate facilities for education for the ministry in the fast-growing Southwestern area of the United States." Bishop Hines, Coadjutor of Texas, has oversight of the project.

A SIMILAR project in the diocese of Lexington was reported in The Living Church of May 20th. There have been many seminaries under diocesan auspices in the past. Some have won a permanent place in the life of the national Church, but many have fallen by the wayside in hard times. National Church law sets standards for theological learning, but leaves the application of the standards to a three-way local set-up: the bishop, the standing committee, and the board of examining chaplains of the diocese. Thus, there is considerable room for local autonomy.

ONE of the six presidents of the World Council of Churches lives behind the Iron Curtain—Dr. T. C. Chao, dean of the School of Religion, Yenching University, Peking, China. RNS reports, however, that Dr. Chao has resigned his World Council presidency on the ground that the Council is being "used as a tool of American imperialism for the perpetuation of its policy of world aggression." Acting on this resignation will be one of the duties of the World Council's central committee when it meets August 4th to 11th at Rolle, Switzerland.

"TENS OF THOUSANDS" of German Protestants in Berlin, both east and west, stood in the city streets to hear addresses by Church leaders last week, according to RNS. The occasion was a five-day conference of the German Evangelical Church Day (DEKT) with the motto, "We are brothers, after all." An Anglican religious leader present was the Bishop of Fulham, with other representatives of Christians in other lands.

Peter Day.



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## Talks With *Teachers*

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



## Group Dynamics in the Class Room

"THE group is the thing" is being said in all the summer conferences. We learn to live together. We have known this in a general way always, but we have not until recently appreciated the hidden, unemployed power (dynamic) in guided group life. The old style teacher thought of his task as teaching every child his lessons. That is, each child learned directly from the teacher the same subject matter. Some learned better than others, because some worked harder, or were brighter. It was thought that it was a combination of brains with diligent study (plus a strict teacher) which resulted in a successful scholar. He passed his grades, year after year, and at last was graduated into adult life, an educated person.

There were collections of children, indeed, by age-groups in classes. But the class was only an aggregation of individual pupils—an economy because 40 could listen to the teacher as well as one. This inadequate conception of the class still remains in many a Church school. All the while teachers have been missing the creative possibilities which were untapped, just below the surface, in the persons seated before them.

All this is being revealed in group dynamics. It may sound like a fad. Yet it has so many forms, and is discovered in so many odd corners, hidden in well-worn truths and terms that there must be something to it. It is not a trick of words; its language is fluid and changing. It is an idea, a way, a reality. It seems, at the moment, to be the key that opens to the light old terms that had grown dull. Like atomic power, it was always there, unrealized, unused.

What is a group, then, if not just a list of folks? In his new book, *Roads to Agreement*, Stuart Chase defines it under these heads: (1) two or more people, (2) in communication with one another, (3) over a definite time period, (4) committed to a common goal or need, (5) which no member can hope to reach alone, and (6) perhaps as a by-product affecting each member.

Notice how all of these points apply to your Church school class. Here they are, as they face you on Sunday. The stage is set, the curtain is rising. What will happen? Will you talk-talk them

into restlessness, giving them hand-outs of ancient lore? Or will you give them the opportunity to be a group? Are you going to be authoritarian and dominate the whole time by your thoughts and



words? Or are you willing to learn the new way of group life, and let them be a group?

The principal device of group expression is discussion. But this is to be no shapeless and chatty babbling. You are going to learn how to lead, to give just the right nudge, yet to let the group be itself. This is the order of procedure: You cannot hope to impart any of your knowledge (the "lesson") until you have brought into play your pupils' opinions, interests, and problems. Even then, what they say and decide may turn out to be more vital than what you had prepared.

Children yearn to express themselves. They want the esteem of others, they want the human dignity of being a person among persons. They want the security of belonging, they want—vaguely—to do things which they know they cannot do alone. And they really want guidance, though not the heavy dominance of an adult who does not see their needs.

And you read them a story, and then ask them to crayon a printed outline, or fill in the blanks in a workbook!

Your class is a little world, a life within the larger life. It is not your audience; it is a fellowship, of which you are one member. Its vital expression is conversation—and then common tasks, carried through by division of efforts. But it is always "our exhibit," and "we decided."

When a group, of adults or children, come together something happens that could not have happened to them alone. To help your pupils find themselves in this way of living together is your opportunity. Once you stumble on it, you'll begin to catch on. And your teaching will have a thrill you never dreamed of. Let your class be a group.



NINTH SUNDAY AFTER TRINITY

## GENERAL

## EPISCOPATE

**Fr. Richards to be Consecrated**

Sufficient consents having been received, the consecration of the Rev. E. Richards as suffragan of Albany has been set for July 19th. The Presiding Bishop has taken order for the consecration, which will take place at All Saints' Cathedral, Albany, N. Y.

The Presiding Bishop will be consecrator. Bishop Barry of Albany and Bishop Campbell, retired, of Liberia will be co-consecrators.

Fr. Richards will be presented by Bishop Sterrett of Bethlehem and Bishop Mallett of Northern Indiana.

Bishop Boynton, Suffragan of New York, will preach. Bishop DeWolfe of Long Island will be litanist.

Attending presbyters are to be the Rev. Meredith B. Wood of Hoosick, N. Y., and the Very Rev. Raymond T. Ferris of Peekskill, N. Y., who is on furlough from the Canal Zone. Registrar will be the Rev. John H. Fitzgerald.

## DISASTERS

**Church Helps in Kansas Flood**

Kansas diocesan headquarters in Topeka were thrown open to evacuees as the state's most disastrous flood was leaving thousands homeless. Members of Grace Cathedral, Topeka, were helping in the emergency in every possible way under the direction of the Red Cross. The condition of churches and Churchpeople in more critical areas was undeterminable with phone communications severed.

## SOCIAL RELATIONS

**Some One to Turn to**

Beginning life in the United States is being made less trying for hundreds of displaced persons by a stay at a private resettlement center in Baldwinville, Mass. For the DP's who go there, the center is their first home in America. Each family has a small section of its own at the center, with place for personal belongings.

**TUNING IN** (Background information for new L.C. readers): ¶ All bishops have equal spiritual powers, but they exercise these under clearly defined limits. The bishop of a diocese has jurisdiction within his diocese, and is sometimes known

The center has a total capacity of 196 beds. Its use was donated by the board of trustees of the Hospital Cottages for Children in Baldwinville.

The New England Resettlement Committee, whose project the center is, was the idea of the Rev. Samuel Tyler, Jr., assistant minister at Trinity Church, Boston. Members of the committee belong to various Churches.

DP families admitted are of mixed religious composition — half Lutheran and half Ukrainian Orthodox, or half Jewish and half Evangelical or Roman Catholic or Serbian Orthodox.

The Resettlement Committee has 250 families and 50 desolate widows with small children on its lists. They are arriving at two-week intervals.

The DP's stay at the center as long as necessary. The Committee arranges for prospective sponsors to have interviews with the displaced persons, thereby eliminating acceptance on a sight unseen basis. This process safeguards both the sponsor and the displaced person.

The displaced persons at the resettlement center are technically wards of the United Nations. The UN pays their passage to New York. From then on the Committee pays all expenses until they are settled and self-supporting. The Committee relies on voluntary help, both

in placement and expenses. Much of this help comes from nearby parishes.

Besides job placement, and food and clothing, the center provides medical supervision, orientation and English classes, and counseling.

The trustees who donated use of the center's buildings continue to provide maintenance, such as heat, light, and water. The displaced persons themselves divide up the housework. Even the directors are displaced persons. They are a Yugoslavian and his English wife, who was a social worker. The man's mother had hotel experience in Europe and is in charge of the kitchen.

The Committee had its beginnings in Boston. Interest in displaced persons had been encouraged by the department of social service of the diocese of Massachusetts ever since adoption of resolutions in their behalf by the 1949 General Convention. Many parishes responded by giving assurances for families and individuals. Trinity Church, Boston, through the interest of Mr. Tyler, gave a blanket assurance for 12 families. Mr. Tyler had observed conditions in Europe while serving as a chaplain from 1943 to 1946. Two other Boston churches, Emmanuel and the Advent, joined in and the Committee was underway, with Mr. Tyler as chairman. Although the Committee is an independent organization, the National Council of the Episcopal Church was glad to endorse it, and a number of parishes continue to lend their support. The primary aim of the Committee is to help those who are most in need and who have no one to turn to.

## FINANCE

**Wanted: Causes to Support**

The Walter C. Teagle Foundation, which has been spending about 26% of its income for religious education, expects to discontinue its program of recruiting and training for the ministry and for other religious work. Directors of the Foundation have not yet decided what other religious causes to support. During its seven-year existence the Foundation has spent over \$557,700.

The Foundation has been helping peo-



*Boston Sunday Post*

BALDWINVILLE D.P.'s: First American home.

as the "diocesan." He may have one or more bishops to assist him. A suffragan is an assistant bishop without the right of succession — distinguished from a coadjutor, who has the right of succession.



ple from a variety of Churches, among them a number of Churchpeople. The Foundation has been providing funds mostly to young veterans of World War II who would not otherwise have been financially able to fit themselves for religious work.

President and founder of the Foundation is Walter C. Teagle, retired chairman of the board of Standard Oil, New Jersey. Mr. Teagle is a vestryman of Christ Church, Greenwich, Conn., and director of Seabury House. Executive director of the fund is Colonel Frank E. Mott, former vestryman of St. John's Church, Larchmont, N. Y.

### Third New ECF Director

Election of another new director of the Episcopal Church Foundation has been announced. Most recently elected is Ethan A. H. Shepley of St. Louis.

Mr. Shepley is a member of the chapter of Christ Church Cathedral, St. Louis, a member of the standing committee of Missouri, trustee of the Church Pension Fund, and was deputy to three General Conventions.

## ORTHODOX

### Second Priest Made Archpriest

A second priest of the Episcopal Church has been made an archpriest by a Ukrainian Orthodox Church. He is the Rev. Kenneth R. Waldron, rector of the Church of the Epiphany, Bellevue, Pa., and of St. Timothy's, McKees Rocks, Pa. The honor was bestowed upon him by the Ukrainian Orthodox Church in the U.S.A.

The other Ukrainian Orthodox body in the United States, headed by the Most Rev. Archbishop Bohdan, had given the same rank to the Rev. Frederick J. Vincent, rector of the Church of the Redeemer, North Pelham, N. Y., a few weeks earlier [L. C., June 24th].

Archbishop Bohdan is suffragan to the Archbishop Michael of the Greek Archdiocese of North and South America (representing the Ecumenical Patriarchate) and head of the Ukrainian diocese in the United States.

The Ukrainian Orthodox Church in the U.S.A. was formed early this year by a merger of the American Ukrainian Orthodox Church in the U.S.A. and the Ukrainian Orthodox Church in America. Its head is Archbishop John Theodorovich. It is independent from Archbishop Bohdan's diocese.

Fr. Waldron received the rank of archpriest at an international convention of the Ukrainian Orthodox Youth organ-

ization, held at Trinity Cathedral, Pittsburgh, Pa., June 29th to July 1st. He is Chairman of the Commission on Relationships with the Orthodox Churches in the diocese of Pittsburgh. Bishop Pardue of Pittsburgh gave him his permission to accept the honor.

### Intention to Join

Twenty-two Carpatho-Russian parishes presented their intention to join the Russian Orthodox Church in North America at a recent council of the bishops of the latter Church. The bishops agreed to admission of the parishes, in principle, and are expected to issue an official proclamation soon.

The Carpatho-Russians, also called Ruthenians, were formerly Uniats (who accept the supremacy of the Pope).

The Russian Orthodox bishops, at their council, also decided to admit young Japanese Orthodox men for study at St. Vladimir's Orthodox Theological Seminary and Academy, New York.

The Council of Bishops sent greetings to Protopresbyter Constantine Izraztsoff of the Russian Orthodox Church in Buenos Aires, on completing 60 years in his service to the Church.

### Bishop Moldovan Rejected

A convention of the Romanian Orthodox Church has voted to ignore the episcopal authority of Bishop Andrew Moldovan and to sever the last remaining canonical ties with the Church in Romania, Religious News Service reports. The convention also elected Dr. Viorel D. Trifa, of Cleveland, Ohio, as its acting bishop. Dr. Trifa came to this country two years ago as a displaced person. He is editor of his Church's periodical, *Solia*. Bishop Moldovan made a secret flight to Communist Romania last winter to be consecrated by the Romanian Orthodox synod there as bishop of the American Church. He had told the American Church council that he was taking sick leave. Upon his return he was expelled from the American Church and forbidden to enter again.

In electing Dr. Trifa, according to the Associated Press, the convention implied that it still recognizes the titular authority of Bishop Policarp Morusca, who went to Romania on a visit in 1939. He has since been prevented from returning to this country, first by World War II and now by the Communists, according to the Rev. Victor Barbulescu, a member of the Council of the Romanian Orthodox Episcopate.

Before Bishop Moldovan's expulsion,

the Very Rev. John Trutza had charged that his consecration was part of a Communist-inspired plot to gain control of the Romanian Church in America. Until Dr. Trifa's election, Fr. Trutza, who is president of the Council of the Episcopate, had been Church administrator.

Delegates to the convention said they voted to sever ties with the Church in Romania "because it is dominated by a government under the control of Moscow."

## MUSIC

### Joint Service for Koussevitzky

A joint Russian Orthodox and Episcopal funeral service was held for Serge Koussevitzky, conductor-emeritus of the Boston Symphony Orchestra, at the Church of the Advent, Boston. Mr. Koussevitzky died of a virus infection in June. He had conducted the Boston Symphony from 1924 to 1949.

## VISITORS

### Bishop Bradfield

The Rt. Rev. Harold William Bradfield, Bishop of Bath and Wells, will spend two months during the summer in the United States. Churches at which he is preaching this summer include St. Thomas', New York City; Grace and St. Peter's, Baltimore, Md.; St. John the Evangelist, Boston; Cathedral of St. John the Divine, New York City; St. Ann's, Brooklyn, N. Y.; St. Mark's, LeRoy, N. Y.

Bishop Bradfield visited the United States in 1949 to participate in American Church Union congresses.

## TELEVISION

### NBC Appoints Religious Director

The National Broadcasting Company has appointed a director of religious television. She is Miss Doris Ann. Apparently NBC is the first broadcasting company in the United States to make such an appointment, and did so because it felt "responsibility to see that TV made an educational and religious contribution."

## ACU CYCLE OF PRAYER

### July

23. Church of the Holy Cross, Dallas, Texas.
24. Grace Church, Newark, N. J.
25. Trinity Church, Haverhill, Mass.
26. Convent of St. Anne, Chicago, Ill.
27. St. James, Bozeman, Mont.
28. Church of The Annunciation, Philadelphia, Pa.
29. Ascension Parish, Vallejo, Calif.

**TUNING IN:** † Seabury House, Greenwich, Conn., is used for conferences and meetings of clergy and laity of the Episcopal Church. On its grounds also is Dover House, the residence of the Presiding Bishop. † Consecration of a bishop is the means

by which a priest is elevated to episcopal rank. It invariably includes prayer and the laying on of hands performed in some manner conjointly, and traditionally always by at least three bishops.

30,000,000 —

# for whom CHRIST DIED

## *The Present State of the Church in Korea*

By Dorothy Morrison

¶ *The following article was written on request of THE LIVING CHURCH for up-to-date information about Anglicanism in Korea. ¶The author is Secretary of the Korean Mission (Church of England), address of which has just been changed to 69 Princess Gate, London, S. W. 7. (Letters should be addressed to the Secretary by name.)*

**A** YEAR ago the Church in Korea was engulfed in civil war — civil war in truth to her, for (politics apart) the diocese covers both north and south.

What is happening to the Church in Korea, to her Korean priests, her sisters, her Christians? This question is being widely asked, and this short account is an attempt to answer it.

Some of the story of the past year may be guessed, for many are dead, most are refugees, and nearly all are in want. Only in and round Pusan are there any who have not had to leave their homes. The struggle for mere existence, the widespread destruction, the complete absence of financial stability, might well have brought down the curtain on Anglicanism in Korea. But this is not so.

Without their Bishop, the Rt. Rev. Cecil Cooper, the scattered flock has stood the test — and that does not mean stood still. There have been, and still are, huge concentrations of refugees. In such groups, wherever there have been a few Christians, evangelism has been undertaken, not only by Korean priests but by the laity. Only a living Faith and the Grace of God could have done this, for of himself the Korean is no natural canvasser for any creed.

The Korean Church has also been

singularly blessed — first, in the safety of personnel. Of the 19 Korean priests, only two were taken by the Communists, and these only because they waited to be taken: Fr. Youn with Bishop Cooper

and Fr. Cho with Fr. Lee. Two of the three who have been in the north since 1945 are safe in the south, and the third is believed to be alive and well.

(Continued on page 9)



Copyright by Dorothy Morrison

THEY HAVE STOOD THE TEST: Fr. Chadwell, with Korean friends (upper left); Fr. Choi Timothy, veteran Korean priest (upper right); VIIIth Hussars with bellringer-layreader (lower left) of damaged Cathedral (lower right).

**TUNING IN:** ¶ Anglican parishes are grouped into dioceses, each diocese being under a bishop. Most dioceses, in turn, are grouped into provinces, usually with an archbishop in each. But there are some "extra-provincial" dioceses, di-

rectly under the Archbishop of Canterbury. Of these, Korea is one, its bishop being styled the "Bishop in Korea." Unlike most such "unattached" dioceses, Korea has its own Liturgy — its own form of the Book of Common Prayer.



## The Church Literature Foundation

**M**OST of the long-time members of THE LIVING CHURCH FAMILY know about the Church Literature Foundation, and many of them have given generous contributions to it. Although in recent years the Foundation has had no organized campaign, some Churchmen make regular annual contributions to the capital fund of the Foundation, and frequently special contributions are made for special purposes. New subscribers and friends of THE LIVING CHURCH, however, may not know about the Foundation, and older ones may like to be brought up to date on its activities. Hence this editorial.

The Church Literature Foundation was organized, and incorporated as a non-profit educational foundation under the laws of the state of Wisconsin, on April 7, 1928. Its primary purpose is to assure the continuation in future years of THE LIVING CHURCH as a periodical of the Episcopal Church in accordance with "what is commonly known as the Catholic conception thereof"; its secondary purpose is to make grants toward the publication and distribution of books or other literature, "in the interest of the Christian religion" and in accordance with the same general concepts.

The original incorporators were the late Bishop Webb of Milwaukee and his then coadjutor, now his successor, Bishop Ivins, together with Frederic C. Morehouse, then editor of THE LIVING CHURCH. Today Bishop Ivins is the president of the Foundation, with Linden H. Morehouse, president of Morehouse-Gorham Co., as secretary-treasurer. Other trustees include Bishop Conkling of Chicago, the Rev. Drs. Frederic S. Fleming and John S. Higgins, and Messrs. Jackson M. Bruce, Clifford P. Morehouse, and Richardson Wright.

The original aim of the Church Literature Foundation was to raise a capital fund of \$250,000. This would have been sufficient to insure THE LIVING CHURCH against the hazard of an annual deficit, then running between \$3,000 and \$8,000 a year, and to use any remaining part of the income toward the publication of books and pamphlets of a Catholic nature. Unfortunately, however, the campaign for funds came just at the time of the great depression, and this aim was never realized. After meeting modest campaign expenses, the Foundation leveled off at about \$25,000.

In subsequent years, reorganization of THE LIVING CHURCH and the raising of its subscription price brought it to the point where it was just about self-sustaining. In some years there was a small profit, in others a small deficit. The latter was made up by

the publishers, with such modest help as the Church Literature Foundation, with its slender resources, was able to give. The Foundation was also able to make some grants toward the publication of books, notably the monumental work of Dr. Felix Cirlot on apostolic succession, and the editor's book, *Wartime Pilgrimage*, which gave the first comprehensive picture to Americans of religious and social conditions in England following the Battle of Britain.

Special contributions to the Church Literature Foundation from time to time, designated for particular purposes and not added to the capital fund, have enabled THE LIVING CHURCH to increase its coverage of Church news on special occasions, such as General Convention, and to publish enlarged issues in connection with important events. They have also made it possible for the editor or correspondents to make special trips to give eye-witness reports of such world events as the two world councils of 1937, the enthronement of Archbishop Temple in England in 1942, and the first assembly of the World Council of Churches in the Netherlands in 1948.

Thus the Church Literature Foundation, even with its limited resources, has proved itself invaluable in the 23 years of its existence.

**L**OOKING toward the future, the trustees of the Church Literature Foundation see a widening field of usefulness, if the capital fund and special contributions can be built up sufficiently to take advantage of opportunities as they occur.

The maintenance and growth of THE LIVING CHURCH in these days of sky-rocketing inflation is of course the most immediate problem. Church periodicals have never been profitable publishing ventures, and today supplementary aid is more necessary than ever. Most secular periodicals are financed primarily through advertising. THE LIVING CHURCH has a large and loyal clientele of advertisers; but the large national advertisers place their advertisements in publications of mass circulation, and the Church press cannot compete in that field. Subscription prices are already much higher than we should like to have them, though they are in line with present day costs and with prices of comparable publications. Sustaining subscriptions help us materially. But despite all these things, there is increasing need for some measure of endowment if THE LIVING CHURCH is to continue to go forward.

There is also greater need than ever for help in financing certain important categories of religious books, which can no longer be expected to pay their



own way. All books intended primarily for the clergy are in this class, because of their limited sale. Ten years ago it was economically feasible to publish such books in editions of 1000 or 2000 copies. Today it is scarcely feasible to publish any book unless the publisher can foresee a fairly immediate sale of 5000 copies or more. In a Church with only 6000 clergymen, this often makes the publication of books especially for them too great a risk to undertake.

With all these needs in mind, the Church Literature Foundation is again appealing to Catholic-minded Churchmen for contributions and bequests to build up its capital fund. A new booklet is in preparation, describing the Foundation and containing its

articles of incorporation and current financial report.

Meanwhile, the Foundation has set its new goal at an endowment fund of \$500,000, and solicits capital gifts toward the attainment of that goal. In particular it urges Churchmen who are now in process of reviewing their wills, in the light of changing tax laws, to give earnest consideration to the inclusion of a generous bequest to the Foundation.

Contributions to the Church Literature Foundation are, according to a ruling of the Treasury Department, exempt from federal income taxes.

Gifts, or requests for further information, should be addressed to the secretary-treasurer, Linden H. Morehouse, 14 E. 41st St., New York 17, N. Y.

## 30,000,000 For Whom Christ Died

(Continued from page 7)

The Korean Sisters of the Holy Cross are safe in Pusan. The orphans at Souwon have been twice evacuated and are now at home again, in quarters which have escaped the widespread destruction in that city. Moreover they are clad in gifts from America and England and fed on the rations of a Turkish unit! (Nothing has ever persuaded these children to learn one word of English, but necessity has taught them Turkish!)

The forethought of Fr. Chadwell and Fr. Fawcett and the amazing goodness of the U.S. medical authorities, have, under God, prevented any serious outbreak of disease among our Christians. Food and clothing have been sent to them and funds for relief have been raised on both sides of the Atlantic.

Bricks and mortar must be secondary, but the Cathedral in Seoul stands for more than these. It is the spiritual center of the Korean Church. That it stands at all will be almost incredible to those who know its position and can visualize the reported destruction all around. One small shell hole in the south wall, a few bullet holes and no glass represent the total damage, and many of the contents are safe. Bishop's Lodge, whose hospitality so many of us have known, was stripped of its contents (including all the diocesan papers) but is otherwise intact. So is the convent, apart from one corner. Earlier reports spoke of wholesale destruction of churches up and down the country. Except for the church at Inchun this is not so. The buildings stand, though generally speaking there is nothing left in them.

As the Church in Korea emerges from a year of war, so she faces the future. Wherever military permission has been given, priests have returned to their stations. Most of the central stations behind the U.N. lines had their priests for Easter. Few have any vestments, altar linen, or sacred vessels.

In charge of the diocese is Fr. Ernest Chadwell. His work is to overcome difficulties of transport and lack of postal systems. On the engines of trains, begging lifts in lorries, waiting hours for connections which do not connect, he visits, encourages, advises, and rebuilds the scattered Church. Another Mission jeep is essential, and money for this is being raised in England. Fr. Fawcett, not long out of the seminary himself, is preparing to take over the training of the Korean ordinands in the near future.

It is easy to see the year of agony and triumph entirely through western eyes. It is easy to let our anxiety for those who are missing blind us to the real truth of the Church in Korea. For though responsibility for leadership and financial help is still ours, the ethos — that which cannot be killed — is seen in the lives of Korean laity.

Two unlearned Korean women and a village headman have cared for a year for 30 orphans. Koreans do not naturally take kindly to responsibility. An old man and his wife, both over eighty, have never deserted the cathedral. They have rung the Angelus, said Morning and Evening Prayer daily throughout the occupation (Koreans are not naturally fearless). One Korean priest has, since 1948, first escaped from North Korea (losing everything), secondly, built up a flourishing church and congregation in the south, again been a refugee with his family, and has now returned once more to start all over again.

As we may not look at the Korean Church through western eyes, so we may not forget what she asks from the west. First she asks for our prayers. It is easy to pray while the news is front-line, but it is also easy to forget. Rumor has been busy everywhere, but there is still absolutely no reliable news of Bishop Cooper, Fr. Hunt, Fr. Lee, or Sister Mary Clare CSP. Nor is there any of

Fr. Youn or Fr. Cho. They still need our prayers, on whichever side of the grave they may be.

Those with whom we are still in constant touch need our prayers as well. On Fr. Chadwell rests the great responsibility of being, for the time, "Guardian of the spiritualities of the See of Korea." He and Fr. Fawcett are to be joined next month by Fr. Paul Burrough who is about to leave England for Korea.

This will make three non-Korean priests in a country the size of England and Wales, two of whom will still have to spend the greater part of their time on language study — three only, to lead, advise, help and train the Korean priests, for whom we also pray.

This is where our prayers lead us to further action. It is in no way the responsibility of the Church in America to give money to the Church in Korea, yet she has already, of her great generosity given much. It is in no way her responsibility to give men, but perhaps she could. Perhaps priests, and very soon doctors, that the closed hospitals may be reopened.

It is surely true to say that we shall have fought in vain for the political freedom of Korea if the Church should go down for lack of manpower. She is the Church of the north as well as of the south; she is the great unifying force.

Yet the Anglican Church in Korea does not exist chiefly as a "unifying force," nor yet as an alternative to Communism. She exists simply because the country contains thirty million souls for whom our Lord died (less than two per cent of whom yet know that fact). If, in obeying the command of her Master, the Korean Church should be instrumental in spreading the Christian way of life, that is all to the good, but it is not her first motive. She has never dabbled in politics and she never will. In that resolve lies her enormous strength and her unlimited hope.



**THE NERVOUS TEMPERAMENT**

"The possessor of a nervous temperament must learn to live with it in society in such a way that it becomes an asset rather than a liability."

"Life must be taken seriously but never solemnly. Relaxation, play, humor are the natural foils to over-seriousness and they are necessary to emotional health and the avoidance of morbidity."

**THE SOIL IN WHICH A PSYCHO-NEUROSIS GROWS**

- (a) Nervous Mother or Father
- (b) Quarreling Parents
- (c) An Alcoholic Father
- (d) Broken Homes
- (e) Humiliation
- (f) Insecurity
- (g) Wrong Home Environment

**RELIGION AND PSYCHIATRY**

"Psychiatry without religion is an unfinished and frail thing, and religion without psychiatry lends itself to the vagaries of superstition and magic. Each needs the other and they must work together if they would bring the fullest help to suffering humanity."

**A HEALING FAITH**

"If a man cannot trust God, whom can he trust? Without trust he is alone in a hostile world and he lacks the wisdom and the strength to solve his great problems. Men must learn to trust their burdens and their problems to God and wait patiently for His solution."

[The quotations above were taken at random from The Rev. Henry J. Simpson's new book **WHEN THE DOCTOR SAYS IT'S NERVES**. Everyone will want to read this book if only for a clearer background of the subject. Clergymen will want to read and study it for it will be a companion volume to **PASTORAL CARE OF NERVOUS PEOPLE**.]

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**NEW ZEALAND**

**New Maori Bishop**

New bishop of the Maori people in New Zealand, Religious News Service reports, is the Rev. Wiremu Netana Panapa, vicar of the Maori district in the diocese of Waiapu.

His official title will be Bishop Suffragan of Aotearoa. He will be the second native priest to hold it.

The Maoris are aborigines of New Zealand, and Aotearoa is their name for New Zealand.

The first Suffragan of Aotearoa was Fr. Panapa's predecessor, Frederick A. Bennett, who was consecrated in 1928



GRAND COLLINE Church (left) and new rectory. Churchpeople carted the rocks and gave much of their labor.

when the bishopric was established. Bishop Bennett died in September, 1950.

Like Bishop Bennett, Fr. Panapa will be Suffragan to the Bishop of Waiapu.

**YUGOSLAVIA**

**Anglican Bishops Invited**

An invitation to visit Yugoslavia has gone to a group of Anglican bishops from His Holiness Vikentije, Patriarch of the Serbian Orthodox Church, according to Religious News Service. The bishops are visiting Greece during the 1900th anniversary of the coming of St. Paul. The Patriarch wants them to stop off on their way home. They are the Primate of Ireland, Dr. Gregg; Dr. Rawlinson, the Bishop of Derby; and Bishop Horsley of Gibraltar.

**BULGARIA**

**Bishop Andrey "Dismissed"**

The Holy Synod of the Bulgarian Orthodox Church has confirmed its dismissal of Bishop Andrey as metropolitan of North and South America and Australia. The report of the Synod's action was received by Religious News Service from the Sofia radio. The Holy Synod had repudiated Bishop Andrey in 1948, a year after he was elected metropolitan by a meeting in Buffalo, N. Y.

of representatives of the Bulgarian Orthodox dioceses of North and South America and Australia. The Bulgarian Church Council of America in turn denounced this action of the Synod. The council said the Bulgarian government had tried to induce it to recall Bishop Andrey because of his sympathy toward the United States and his refusal to cooperate with Bulgarian Communists.

**HAITI**

**Mountain Rectory**

A new rectory for the Rev. Octave C. Lafontant and his new bride was dedicated at Grand Colline, Haiti, recently.

Père Lafontant's people carted rocks for the new house and gave much of their labor. Cement, sand, lumber, and other building materials had to be carried in from great distances, up mountain roads and across rivers with no bridges.

Though the dedication was held on a week day, when many of the people are usually at market or at work on their little farms, nearly 300 attended.

Père Lafontant has charge of seven thriving missions, scattered all over the mountains at distances of from two to six hours on horseback from each other. Grand Colline, which is about 40 miles southwest of Port-au-Prince, is near the center of his cure. The new rectory is just across from the 10-year-old Church of St. Matthias and overlooks the scenic countryside.

**ENGLAND**

**Archbishop Sawa Dies**

Archbishop Sawa of Grodno, a Polish exile since World War II, died suddenly in London at the age of 53. He had visited the United States in 1950 [L. C., September 10, 1950] and was a student at General Theological Seminary from 1940 to 1943.

According to Religious News Service the archbishop collapsed while addressing the National Council of the Polish emigre government in London. He was pro-



posing a motion protesting the taking over of the Polish Orthodox Church in 1948 by the Russian Orthodox Church.

Archbishop Sawa was protector of Polish Orthodox emigres and was formerly chaplain-general of the free Polish forces in Great Britain. His see in Poland was Grodno-Novgorod.

**RUSSIA**

**Message to America**

Patriarch Kallistrat Tsintsadze of the Georgian Orthodox Church, Russia, is well satisfied with the state of his Church, according to an article based on an interview with him by Harrison E. Salisbury in the *New York Times*. The Patriarch said that relations with the government were good and the congregations had remained at an excellent level achieved in wartime. There are more than 100 Orthodox churches active in Georgia, and 11 in Tiflis, where the Patriarch lives, the interview said.

The 85-year-old patriarch, whom Mr. Salisbury describes as a child's vision of St. Nicholas, with twinkling blue eyes and flowing white hair and beard, had one request to make. And that was that Mr. Salisbury report objectively his wish that there be no war between Russia and the United States.

"Educated people everywhere must do everything possible for peace," the patriarch said. His message to America is, "I will do everything possible for peace. I pray to God for peace. I ask only that America do the same."

**PHILIPPINES**

**New X-Ray Equipment**

St. Luke's Hospital, Manila, is to have \$25,000 worth of new X-Ray equipment. Bishop Binsted of the Philippines writes: "Through the good offices of a member of the board of governors of St. Luke's Hospital, we have just received a gift from the estate of William J. Shaw (a former Manila resident) of \$25,000 for new X-Ray equipment. Our old machine was not shock proof and a bit dangerous."

**GERMANY**

**Gratitude**

For help given in time of distress the synod of the Evangelical Church in Germany, meeting recently at Hamburg, has sent thanks to the Episcopal Church. The synod adopted a statement expressing appreciation for aid from all the Christian Churches of the world. In an accompanying letter the synod thanked the Episcopal Church specifically for the help it has sent and is sending to Germany.

**There, in the early morning!**

It's quiet and peaceful there in the church in the early morning. Outside, unheeding people are passing on their way to work. Inside, a solitary server makes ready an altar, a priest arrives in time to vest, and while so, so many of even THAT church's parishioners are either sleeping, or on their way to work, there will be found just a handful of the faithful there, on their knees, awaiting Our Lord's coming to them in His Most Blessed Sacrament.

Just a mere handful, and yet, were it not for that handful, there could be no celebration of The Holy Eucharist at all, and that particular parish would have been the one that would have broken that world-round chain of daily Eucharists through which, at every hour round the world, Eucharists are in progress!

What does it take to provide worshippers at early daily Eucharists?

First, DESIRE, and then enough love for Our Lord to want to come when HE comes, so that we can meet Him and receive Him into ourselves. Second, it requires a willingness to forego perhaps a bit of sleep, and to be happy with a hurried breakfast afterward. And, third, to be glad that we can be in the same fellowship with Jesus and SHOW Our Lord that we are among His faithful followers.

Daily Eucharists EVERYWHERE could be tripled in attendance did we Episcopalians put our love for Jesus ahead of our creature comforts, or if we would be willing to set aside our stubborn DETERMINATION to just do as we always HAVE done in the past, come what may. Some of us are going to find being in Paradise with Our Lord rather trying to our comfortable habits.

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**Face for the Future**

Bolstered by a bright, clean \$6000 face, St. John's in the Village, New York City, is determined to unburden itself of its \$175,000 gross debt, probably the largest of any parish in the Church.

Presbyterians built the church, a neo-classical building in Greenwich Village in 1846. A few years later they sold it to Congregationalists, who in turn sold it to Baptists. In 1856 the Wainwright Society bought the church for \$22,000 and established it as a parish in union with the diocese of New York, as a memorial to Bishop Wainwright, grandfather of General Wainwright.

The parish grew. It merged with two nearby parishes, the Church of St. George the Martyr and St. Jude's Church, and is now negotiating with the Chapel of the Comforter.

St. John's began to buy and rehabilitate surrounding residential properties. By 1932 it had incurred debts amounting to \$315,000. Ten years later the debt had hardly been reduced at all. It stood at \$300,000. Then the parish began a program of refinancing and payment and cut the debt down to the present \$175,000.

In 1942 the parish paid only \$162 to missions, while the interest alone on the mortgage was \$9350. In 1950 the parish had increased its giving to missions to \$2025, although the interest was still high—\$7250.

Now the rector, the Rev. Charles Howard Graf, and the vestry have a plan for the future. They are going to work to eliminate the debt, pay as much

as possible of their missionary obligation, and, at the same time, maintain an attractive church and a busy parish program. St. John's associate rector is the retired dean of Nashotah House, the Rev. Edmund Nutter. And in June the parish acquired a deacon curate, the Rev. Hugh Cuthbertson.

As part of its extensive program of modernization and renovation the entire exterior of the church and most of its parish house has been renovated.

**THE LIVING CHURCH RELIEF FUND**

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

**For Korea**

Previously acknowledged	\$1,345.54
Mrs. Horace A. Beale, Jr.	10.00
Mrs. D. L. Rusk	5.00
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M. A. C., Chicago	2.00
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**St. Peter's Home for Boys, Detroit**

Previously acknowledged	\$ 70.00
Anonymous	50.00
Elsie Appeman	10.00
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	\$ 130.00

**Grace Church, Jersey City, N. J.**

Anonymous	50.00
<b>St. Paul's University, Tokyo</b>	
Previously acknowledged	\$ 183.20
Billy Nalle	48.00
	<hr/>
	\$ 231.20

**For Jerusalem**

Sally M. Larson	\$ 7.00
This was acknowledged incorrectly as \$10.00 on May 27.	

**RELIGION IN ART**

By WALTER L. NATHAN, Ph.D.

**RETURN OF THE PRODIGAL\***

**Benjamin West (American, 1738-1820)**

IN Benjamin West's "Return of the Prodigal Son" the ageless story is unfolded in simple forms which are readily understood. The Prodigal, fearful of his father's wrath, has thrown himself upon his mercy. He is no longer the proud youngster who went into the world to squander his fortune in riotous living, but a cringing sinner anxiously awaiting judgment.

Never could he have dreamed with what joy his father would welcome him home. There is a smile of happiness on the venerable man's face as he steps forward eagerly to embrace the long-lost son, to lift him up and take him once more to his heart. His mother, too, rushes to receive him with open arms,

and the only note of discord comes from the self-righteous older brother who strides away angrily, his sense of justice outraged. He cannot comprehend what Jesus wanted the publicans and sinners to know when He told them the parable, that "joy shall be in heaven over one sinner, that repenteth, more than over ninety and nine just persons, which need no repentance."

It is time to review our too generalized opinion of Benjamin West's religious compositions. Works such as the "Prodigal Son," might well be rescued from their present oblivion and regain a secure place in our cultural heritage.

\*Bartow Mansion, Pelham Park, N. Y. Photo, courtesy Metropolitan Museum, New York.



# DIOCESAN

**COLORADO—Ordination of seven men at once is a rare event** in Colorado. In fact, it has only happened there twice. The first time was in June, 1891, when Franklin Spencer Spalding, who later became Bishop of Utah, was ordained with six other men. The second time was 60 years later, on the 29th of last month when six men were ordained deacon and one priest. All seven are now at work in parishes or missions in Colorado.

**NEBRASKA — On confidential questionnaires** Nebraska clergy revealed to convention that the diocese's greatest financial problem had shifted from missionary to parochial clergy. The shift occurred because increased diocesan missionary giving had permitted increases in missionary salaries and car allowances.

Crux of the parochial clergy's problem is almost non-existent car allowances. Convention recommended study of the problem.

Convention also admitted Christ Church, Sidney, and St. Mark's Church, Omaha, to parish status.

**ELECTIONS.** Synod: clerical, W. R. Johnson, W. P. Reid, J. L. Stilwell, W. R. C. Powell, David Gracey, W. P. Barnds; lay, Robin Reid, William Lamme, Edmund Nuss, Hal Perrin, Andrew Mapes, J. A. Stockwell.

**MICHIGAN—Missions, like people, sometimes want new names.** A young parochial mission in Detroit changed its name on July 1st from St. Bartholomew's to St. Martha's. An even younger Michigan mission, All Saints' Chapel, Pontiac, established on July 1st, took the name of its parent church, All Saints', Drayton Plains. Another mission, established in May, apparently does not yet have a name. It is a parochial mission of Grace Church, Detroit.

**ARIZONA—The airborne chapel** in rugged and beautiful Havasupai Canyon, Arizona, was dedicated by Bishop Kinsolving of Arizona recently. The dedication marked completion of the construction which was begun in 1948 when the Quonset chapel was flown into the canyon piecemeal by helicopter. The chapel was jammed for the ceremony by Supai Indian adults and children and by other Churchpeople making the annual Havasupai Canyon Retreat.

**SOUTH DAKOTA — The altarless Veterans Administration Center**, in Hot Springs, S. D., at last has an altar. Chaplain St. Clair L. Vannix, stationed there, secured it. He says it is the first altar the center has had since patients first came there in 1906.

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## DEATHS

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

#### William Dawson, Priest

One of Wisconsin's most beloved Churchmen, the Ven. William Dawson, archdeacon emeritus of the diocese of Milwaukee, died on July 7th. He was 78 years old. Born in Yorkshire, England, he came to this country when he was 16 and attended Lawrence College and the University of Wisconsin. He was ordained to the priesthood in 1917 after ministering many years in the Methodist Church. Appointed archdeacon of Milwaukee he served the missions of Madison and Milwaukee convocations traveling more than a quarter of a million miles during his tenure of office. In 1925 he became executive secretary of the diocese and filled the duties of registrar, promotion director, editor of the *Church Times* and secretary of the diocesan council. Fr. Dawson retired in 1949 and was then named archdeacon emeritus.

Surviving are his wife, Grace Rehn Dawson, a daughter, a son, and grandchildren.

#### Hervey Coke Parke, Priest

The Rev. Hervey Coke Parke, 77, author of *The Marriage Service and After*, published in 1928 with subsequent edition, died recently in Northampton, Mass., after a brief illness.

Mr. Parke owned and occupied the house in which Emily Dickinson lived out her entire life.

Although he retired from active parish work in 1935, Mr. Parke served as priest-in-charge of St. John's Church, Northampton, from 1938 to 1939. Before retirement he served churches in Cambridge, Mass., Asheville, N. C., Athol and Amherst, Mass., and Pasadena, Calif. He also spent a year in Oxford, England. He was ordained in 1905. In 1904 he had married Miss Ethel Margaret Cushman. He held the B.A. degree from Yale and the B.D. degree from General Theological Seminary.

Mr. Parke was born in Detroit. His father, Hervey C. Parke, was one of the founders of the Parke, Davis Co.

The Rev. John H. Parke, rector of St. John's Church, Worcester, Mass., is one of Mr. Parke's sons. Also surviving are Mr. Parke's wife, two other sons, two daughters, a sister, two brothers, and 12 grandchildren.

#### Arthur Miller McLaughlin, Priest

The Rev. Arthur Miller McLaughlin, retired priest of the diocese of Chicago, died at Kalamazoo, Mich., on June 11th. He had resigned as priest-in-charge of St. Clement Church, Harvey, Ill., in 1948,

after serving there 11 years, because of ill health.

Fr. McLaughlin was born in Milwaukee, Wis., on September 20, 1887. He was ordained deacon in 1919, and the next year was graduated from Nashotah House and ordained priest. Before moving to the diocese of Chicago in 1935, most of his ministry was spent in the mission fields of Wisconsin and Iowa.

In 1910 Fr. McLaughlin married Ethel M. Flagg, who died in 1942. Four children survive: the Rev. John F. McLaughlin of Canon City, Colo.; Mrs. M. C. F. Lindert, Mrs. W. A. Smith, and Miss Mary McLaughlin.

Fr. McLaughlin was married again in 1944, to Minnie M. Wheaton, who survives him.

#### Julia A. Clark, Deaconess

With a record of 35 years of service in China, Deaconess Julia Adeline Clark died on July 2d in Huntington Hospital, Pasadena, Calif., at the age of 62. She had been unconscious for four days. Death was the result of bronchial pneumonia with heart complications.

When conditions in China forced Deaconess Clark to leave in 1950, she looked forward to working in the United States with her brother, the late Bishop Clark of Utah, but he died shortly before she reached this country.

In China Deaconess Clark worked in Ichang from 1914 to 1929, and then in Hankow. In 1938, when Hankow was threatened by the invading Japanese, she went with refugees into the unoccupied area of Southwest China.

A few years later, when her weight was down to 86, she was persuaded to come home on furlough. While here, she worked in the Office of Special Serv-

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## DEATHS

ices, Washington, D.C., marking time, she said, until she could return to China, which she did in 1946.

Last May she went to California to be with her sister, Mrs. F. Y. H. Haskell, of Altadena.

### Walter Jerome Green

Walter Jerome Green, 76, philanthropist and industrialist, died on June 17th in a Utica, N. Y., hospital, after a month's illness. He had been a vestryman of Grace Church, Utica, for 51 years, seven of which were served as senior warden. He was also at one time treasurer of the church. Mr. Green was a member of St. Margaret's Corporation which administers to St. Margaret's House, New Hartford, N. Y.; past president of the board of trustees of the House of Good Shepherd, Utica; and a former member of the board of managers of St. Luke's Home and Hospital, Utica.

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THE LIVING CHURCH

## CHANGES

### Ordinations

#### Deacons

**Virginia:** Stephens Gulbrandsen was ordained deacon on June 8th by Bishop Goodwin of Virginia in the chapel of the Virginia Theological Seminary. Presenter, the Rev. B. B. Comer Lile; preacher, Bishop Campbell, Bishop Coadjutor of West Virginia. To serve in the Blue Ridge Area. Address: Blue Ridge School, Va.

**Washington:** Seven candidates were ordained to the diaconate by Bishop Dun of Washington on June 16th in the Washington Cathedral. They were:

The Rev. Howard W. Blackburn, former pastor of the Wesley Memorial Church in Leola, Pa., who will assist the rector of Trinity Church, Washington.

David W. Harris, curate at St. Luke's Church, Washington.

Harry Mayfield, assistant at Epiphany Church, Washington.

Charles Wesley Shike, formerly of the diocese of Pennsylvania, now assistant at St. Alban's, Washington.

H. Howard Surface, Jr., assistant at St. Paul's, Rock Creek, Washington, D. C.

W. Donald Taylor, son of the Rev. Albert E. Taylor; to be deacon in charge of St. Mary's Chapel, Aspen Hill, Md.

William A. Wendt, who will do special work in New York next year.

**Western Massachusetts:** George Phinney Donnelly was ordained deacon on June 9th by Bishop Lawrence of Western Massachusetts at the Church of the Good Shepherd, Clinton, Mass. Presenter, the Rev. T. F. Cooper; preacher, the Rev. H. H. Hall. To be assistant at Christ Church, Needham, Mass. Address: 1118 Highland Ave.

**John Arnold Cranston, Jr.** was ordained deacon on June 11th by Bishop Lawrence of Western Massachusetts at St. John's Church, North Adam. Presenter, preacher, the Rev. R. R. Carmichel. To be tutor at General Theological Seminary. Address: 175 Ninth St., New York City.

**Robert Hanson Cummings** was ordained deacon on June 17th by Bishop Lawrence of Western Massachusetts at Trinity Church, Melrose. Presenter, the Rev. W. C. Herrick; preacher, the Rev. C. H. McCarty. To be minister in charge of Grace Church, Chicopee, Mass.

**Western Michigan:** Lester Brooks Thomas was ordained deacon on June 12th by Bishop Tucker of Ohio, acting for the Bishop of Western Michigan, at the Church of the Holy Spirit, Kenyon College, Gambier, Ohio. Presenter, the Rev. Dr. D. V. Carey; preacher, Bishop Burroughs, Bishop Coadjutor of Ohio. To be minister in charge of St. Paul's Church, Greenville, Mich.

**Dustin P. Ordway** was ordained deacon on June 17th by Bishop Whittemore of Western Michigan at St. Thomas' Church, Battle Creek, Mich. Presenter, the Rev. W. A. Simms; preacher, the Rev. Bruce Cooke. To be assistant at St. Thomas' Church.

**Western New York:** Harold Francis Woolcott was ordained deacon on March 17th by Bishop Scaife of Western New York at St. Mark's Church, Buffalo. Presenter, the Rev. R. B. Townsend; preacher, the Rev. C. K. Myers. To be curate at St. Mark's, Ontario St. at Riverside Ave., Buffalo, and deacon in charge of St. Martin's-in-the-Fields, Grand Island, N. Y.

**Western North Carolina:** Frank Erwin McKenzie was ordained deacon on June 4th by Bishop Henry of Western North Carolina at St. Mark's Church, Gastonia, N. C. Presenter, the Rev. Leopold Kroll, OHC; preacher, Bishop Henry. To serve St. Stephen's Church, Morganton, N. C.; St. Mary's, Quaker Meadows; and St. Paul's, Glen Alpine. Address: Morganton.

**Wyoming:** Harvard Wilbur was ordained deacon on June 8th by Bishop Goodwin of Virginia, acting for the Bishop of Wyoming, in the chapel of the Virginia Theological Seminary. Presenter, the Rev. Dr. R. O. Kevin; preacher, Bishop Campbell, Bishop Coadjutor of West Virginia. The new deacon will be vicar of the (Hanna), Wyo., field, serving St. Mark's and St. John's Churches in Hanna; St. Barnabas', Saratoga; St. James', Encampment; St. Luke's, Medicine Bow; and Community Church, Elk Mountain. Address: Hanna, Wyo.

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1st Fri HH 8; C SAT 4:30 & 7:30 by appt

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**ST. JAMES** Huron at Wabash  
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& B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

## QUINCY, ILL.

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## ATLANTIC CITY, N. J.

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HD 10:30 HC

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; d,  
deacon; EP, Evening Prayer; Eu, Eucharist; Ev,  
Evensong; ex, except; HC, Holy Communion;  
HD, Holy Days; HH, Holy Hour; Instr, Instruc-  
tions; Int, Intercessions; Lit, Litany; Mat,  
Matins; MP, Morning Prayer; r, rector; Ser,  
Sermon; Sol, Solemn; Sta, Stations; V, Vespers;  
v, vicar; YPF, Young People's Fellowship.

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## SEA GIRT, N. J.

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Rev. Theodore H. Winkert, r  
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## BUFFALO, N. Y.

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Hallett; Rev. Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

**ST. ANDREW'S** Main at Highgate  
Sun Low Mass 8; Sung Mass & Ser 10; Daily Mass  
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## NEW YORK CITY

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& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &  
by appt

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C 4:30-5:30; Sat 2-3, 4-5, 7:30-8:30

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Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

**ST. THOMAS'** Rev. Roelif H. Brooks, S.T.D., r  
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Sun 8 HC, 11 MP, 11 1S HC; Daily: 8:30 HC;  
Thurs 11 HC; HD 12:10 HC

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

**TRINITY** Rev. 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. E. Paul Parker;  
Rev. Robert H. Walters  
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion  
Breakfast), 9 School of Religion, 11 Nursery;  
Daily MP 8:45, EP 5:30; Daily Eu; 7:30; Wed  
Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

## SYRACUSE, N. Y.

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

## TROY, N. Y.

**CHRIST CHURCH** Rev. Wm. O. Homer, r  
2165 Fifth Avenue  
Sun 9 & 11; Tues 7; Thurs 10 (Healing)

## UTICA, N. Y.

**GRACE** Genesee & Elizabeth Sts.  
Rev. S. P. Gasek, r; Rev. R. L. Somers, c  
Sun 8, 9:30, 11, 6:30; HC Wed & Fri 7:30,  
Thurs 10; Int Tues 12:10

## CINCINNATI, OHIO

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

## COLUMBUS, OHIO

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

## TULSA, OKLA.

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

## ALBANY, OREGON

**ST. PETER'S** Rev. E. James Kingsley, v  
W. Queen Ave. at Unatilla St., where U.S. 99E  
meets U.S. 20  
Sun 7:30, 9:15, 11; Thurs 10 HC; HD 7 & 10 HC

## PHILADELPHIA, PA.

**ST. MARK'S**, Locust St. between 16th and 17th Sts.  
Sun: H Eu 8, Mat 10:30, Cho Eu & Ser 11, EP 3;  
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs  
9:30, EP 5:30; C Sat 12 to 1 & 4:30 to 5:30

## PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves  
Rev. William W. Lumpkin, r; Rev. Eugene M.  
Chapman; Rev. E. Laurence Baxter  
Sun: 8, 9:30, 11, 4:30; HC Daily 7:15 ex Wed &  
Fri 7:15 & 10:30

## NEWPORT, R. I.

**TRINITY**, Founded in 1698  
Rev. James R. MacCall, III, r  
Sun 8 HC, 11 MP; HC Wed & HD 11, Fri 7:30

## HOUSTON, TEXAS

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

## SAN ANTONIO, TEXAS

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

## MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Sun 8, 11 HC; Weekdays as anno