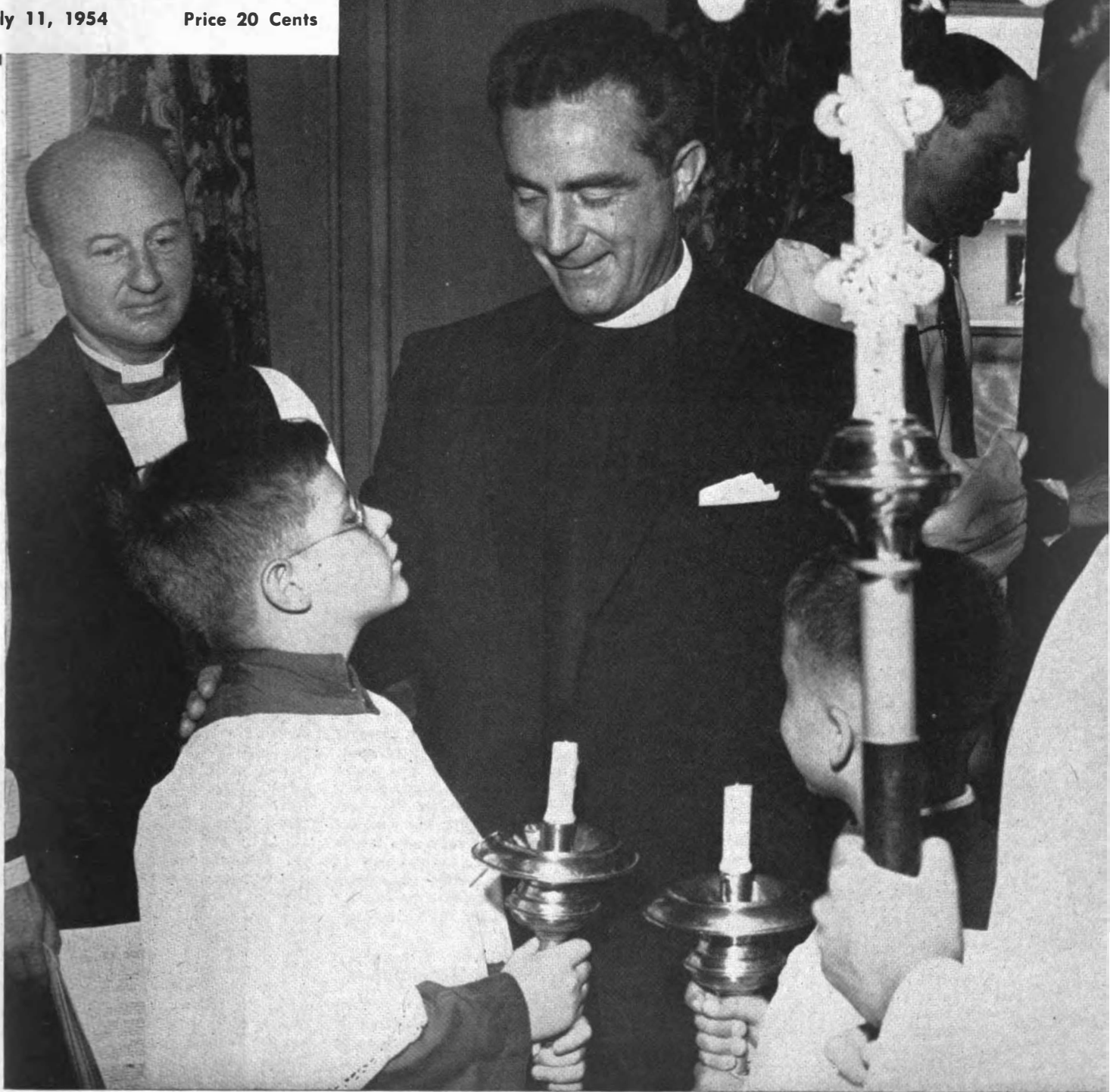


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# The Living Church

July 11, 1954

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**THE HARTES: Father and son [p. 6]**

**HOW TO TREAT A RECTOR'S WIFE. P. 14**

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# LETTERS

*When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.*

## Methods of ACU

Your recent editorial [L. C., June 13th] in regard to the so-called Catholic Congress to be held in Chicago, August 1st to 3d, is all very well. No one objects to the American Church Union holding a Catholic Congress.

But the American Church Union would have shown a far truer Catholicity if they had said: "Here, we are Catholics; but we recognize the fact that the only part of the Catholic Church in which we can exercise our ministry, and carry on our worship, and receive the Sacraments is the Anglican Communion. The Anglican Congress to be held in Minneapolis gives us a wonderful opportunity to show that we are Anglicans as well as Catholics. Let us cooperate wholeheartedly, and enthusiastically to make the Anglican Congress a memorable success."

Instead of that, the American Church Union, taking advantage of the hosts of clergy and lay people who will come from many parts of the world to attend the Anglican Congress, ran in their own party congress ahead of the other.

The Presiding Bishop of the American Church and the Archbishop of Canterbury were quite right in refusing to take any part in the so-called Catholic Congress. Many of us are following their example.

There are countless members of the Anglican Communion who are just as staunch in their loyalty to the Catholic faith as any member of the American Church Union. But there has been more than one instance when they have not approved of the methods of the ACU.

(Rt. Rev.) EDWIN J. RANDALL,  
Retired Suffragan Bishop of Chicago.  
Evanston, Illinois

## Gloria

I thoroughly agree with Mary Mc-Ennery Erhard [L. C., April 18th] about the proposed removal of Gloria in Excelsis from its present post-Communion position to the beginning of the service. After receiving the Communion, nothing rector's have ever tried seems to fill its place. I, for one, should hate to see it moved.

MRS. WILLIAM EDWARD COX.  
Southern Pines, N. C.

## Welcome Donation

I cannot find words enough to express my heartfelt gratitude toward you, for you gave me the most precious donation for my orphanage (Elizabeth Saunders Home,\* Oiso, Kanagawa-Ken, Japan). I immediately placed it (contribution from THE LIVING CHURCH RELIEF FUND) into the building fund, which is in great need at the present time.

More space is a necessity, for the mother will abandon the child, and, knowing there

\*The home was created in 1947 through a bequest from the estate of Miss Elizabeth Saunders, to be under the auspices of the Nippon Seikokwai. It was designated an orphanage for neglected, homeless, or abandoned children.



ORPHANS AT ELIZABETH SAUNDERS HOME

*"Knowing there is no one to welcome the child, I cannot refuse."*

is no one to welcome it, I simply cannot refuse, so I am hurrying to build additional dormitory and, under the circumstances, whether money or no money, I must keep on going; so your most welcome donation was immediately thrown into the building fund.

I am very grateful to you, because the children could have shelter and normal life without any worry through your kind consideration. Though 109 babies have been happily adopted from this home by American families, I still have 140 right here. My oldest passed second grade primary school. We welcomed 20 new first grade children and two kindergarten class rooms are full, too. Still more babies are coming in, and I feel very happy to see the progress they are making daily. My satisfaction is great when night falls and I look back on my day's work. I am happy to know that I have filled somebody's need.

MRS. MIKI SAWADA,  
Founder and Director.

Oiso, Japan.

## The Problem of Honolulu

The location of the 1955 General Convention at Honolulu raises an extremely grave problem for the Church. It is to be hoped that it is not too late to change it, in view of the great financial strain that is imposed by the travel expense of more than 1,000 who must attend if the "essential official business of the Church" is to be transacted. This of course includes the members of the House of Bishops, the clerical and lay deputies from the dioceses and missionary districts, the delegates to the Women's Auxiliary Triennial Convention, the necessary staffs, and the officers

and employees of the National Council whose presence will be necessary.

The distance from the nearest mainland point is 2400 miles. The cheapest airline rate is \$125 plus tax each way, or a total of \$275. For 1,000 people this makes \$275,000, which is undoubtedly a conservative estimate. This is the additional expense, which would not be necessary if the Convention were held on the mainland. It must be paid from some source, and that, in the last analysis, must be from individual members of the Episcopal Church. Obviously the burden should not be borne by the individual Bishops, priests, laymen and laywomen whose duties require them to attend. Any such system tends to confine representation to the well to do, and to debar from attendance those who cannot afford the expense. It leads to a convention of unrepresentative deputies and at its worst might amount to permitting the purchase of seats.

The Presiding Bishop in his statement expresses a mere hope, "that a central fund may be obtained to assist those official delegates who otherwise would not be able to attend." This, of course, tends to make the bishops, deputies, and delegates objects of charity, who would presumably have to request assistance from those who would control the disposition of the "central fund." Many well-qualified persons who were elected by the diocesan electoral bodies as representatives, would hesitate to make known their inability to pay the qualifying \$275; or, alternatively, would refuse to accept election as deputy or delegate on those terms.

In the June 27th issue of THE LIVING CHURCH mention is made of the fact that a similar fund was proposed at the 1952

Boston Convention by the Joint Committee on Structure and Organization. While similar in its purpose, it would have been very different in fact. It would have been raised by a levy on the dioceses, and would have been paid to the deputies as a matter of right and justice. It is also significant that this proposal was rejected by the General Convention.

Moreover, the difficulties of raising the fund at such short notice are passed over. No accurate estimate is made as to the amount necessary, but it might be conservatively estimated at half of the total of \$275,000 or at least \$125,000. There should not be any general campaign for such an amount at the present time, when the budget for missions is a continuing source of anxiety.

The dioceses usually raise as a part of their budgets, a fund for travel expense of their deputies. This is spread over three years and is not too burdensome. The additional amount made necessary for a Honolulu convention would be \$2475 for one bishop and eight deputies. This, under the present plan, would all have to be raised in one year. In addition, the Women's Auxiliary in each diocese would need \$1375 for five delegates. Serious opposition in diocesan conventions would rightly be expected to a budget item such as this, particularly in dioceses where the national quota for missions is not being paid. It is difficult to justify this expense, which seems so unnecessary.

This letter is intended as a protest against the decision of the Presiding Bishop, made in the hope that the place of meeting of the 1955 Convention will be changed to some place in the mainland United States.

PAUL F. GOOD,

Chancellor, diocese of Nebraska.

Omaha, Neb.

....

We have just declined an invitation to meet in Houston, Texas, on grounds of racial discrimination. We now accept an invitation to meet in Honolulu, attendance at which will unquestionably be based upon "financial discrimination" and that deliberately chosen by our ecclesiastical authorities.

How, further, in the face of the Builders for Christ campaign wherein the national Church cries aloud for sacrificial giving (four and one-half millions) to care for its many critical needs, can the national Church justify the tremendous sums to be paid to railroads, airways, steamship lines, etc. for a luxurious fall junket to a delightful, mid-Pacific paradise?

Further, how can a gathering of this kind, restricted as it must be in numbers and geographical distribution of deputies, be a convention representative in fact of the general Church? Would it not rather be a sort of Episcopalian rump parliament, composed of the wealthy, well-born, and well-to-do?

How can a convention so limited, be considered competent and qualified to legislate for the whole Church in the many important matters confronting it today?

In my opinion, the whole arrangement smacks of action hurriedly taken and completely oblivious of the facts of life. It is

an entirely unjustifiable extravagance and one which should be reconsidered and rearranged at the earliest possible moment.

(Rev.) HAROLD S. OLAFSON, D.D.,

Rector, St. Paul's Church, Flatbush.

Brooklyn, N. Y.

...

The decisions of the Presiding Bishop with respect to the 1955 session of the General Convention are, to put it mildly, most regrettable. They are weighted to plague the peace of this Church for years to come. The decision not to go to Houston, Texas, has drawn a line, and the effect of a line is division, suggesting, at least, the ugly sin of schism.

What the Presiding Bishop seems to be saying is that he regards the religion of this Church as being so delicate, so fragile, so altogether immature, that he deems it inadvisable to expose the Convention to an area where an admittedly difficult problem is in painful process of solution. By this decision, this Church is made to appear before the world as being much holier than the Church's Lord because we reckon it too risky a business to go where, manifestly, He has gone.

It is not only that this decision offers open insult to the Bishop of Texas, that gallant Apostle who has made his Lord and his Church known, loved, and wanted in his vast diocese of the southwest; we must now say to his people that we regard them as really unfit for our superior association because their secular statutes recognize the practice of racial discrimination. It is, evidently, no concern of ours that many, if not most, Christian folk in the deep south are quite conscious of the sin of racial segregation, and are striving to bring it to an end. . . .

The second decision is also lamentable: Honolulu! Is there here, by any chance, the tacit admission that we could not have gone into any diocese or district north of the ugly line drawn without having to face racial discrimination in some form or other? Recent history in more than one spot would seem to warrant an affirmative answer.

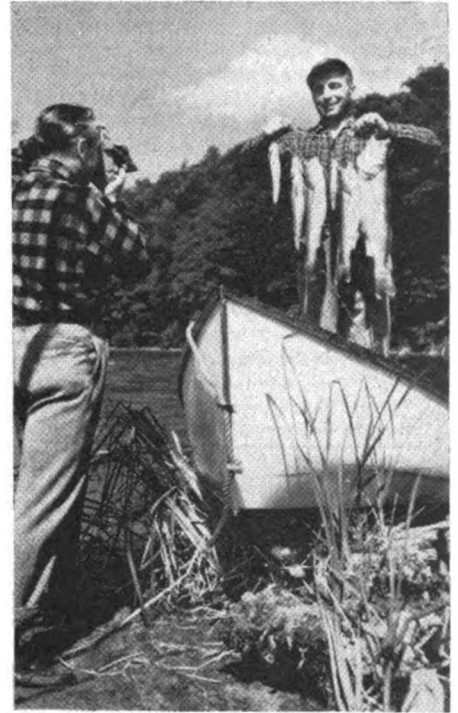
So, here we go: spending, perhaps, two or three million dollars to take the Convention on a jaunt which is calculated to make us the laughing-stock of American Christianity. One brother deputy, on being informed of the decision for Honolulu, remarked, "That's fine: it will show the world exactly where the Episcopal Church is — at sea!"

There go those wealthy, upper-bracket Episcopalians on a convention-spreed half-way around the world; the same Episcopalians, remember, who will not support their own Church schools. One might be tempted to fear that the sheer cost of the thing in both time and money would result in a rump convention; but, lay that fear to rest, brother! The bishops and deputies and ladies will get there, all right, even if they have to mortgage the furniture to make it.

Hail, Honolulu! Here we come! I do hope that the same cartoonist who "did" San Francisco with such inimitable humor will be on hand to see us off. We may shove off in mink and whalebone; but in

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## LETTERS

the suitcases will be found grass skirts of purest, spun gold, 18 karats fine, no less!

My own fear is that we shall lack the backbone to say to the Presiding Bishop, and say it early, "No! We shall not go!"

(Rev.) DONALD H. WATTLEY,

Canon, Christ Church Cathedral.

New Orleans, La.

The English papers today (June 9th) announce the American Episcopal Church's decision to withdraw the General Convention from Houston. This is put out by the Church as a protest against racial segregation. I am a Southerner who for the past 10 months have been living in the completely unsegregated atmosphere of St. Augustine's College, Canterbury, Eng. From this point of view I would like to make a comment on this action.

The decision distresses me exceedingly, for it strikes me that the Church is trying to pull back from entering into social conditions as they are in this world and is saying that it is possible to stand aloof and criticize. That was not our Lord's way, and it ought not to be His Church's way. I can hardly conceive of the Head acting as the Body is now acting. . . .

I am writing this letter in a certain anger. But was it not St. Paul who said "Be angry but do not sin?" This follows immediately after his remark that we are members one of another (Ephesians 4:25). By writing this I am trying to let my anger express itself before the sun goes down and in as forceful a way as possible. The Church is giving opportunity to the devil by this move, and perhaps the anger of a few of us can save her from a great sin, that of a lack of concern for the problems of her own people.

(Rev.) MILLER M. CRAGEN, JR.,

St. Augustine's College.

Canterbury, Eng.

### No Beating of Bushes

The letter of Paul Kenneth Eggers, 575th Medical Squadron, Selfridge AFB, Michigan, has been fermenting in my mind since Mrs. Rees forwarded it to me in Korea [L. C., February 28th].

His opening paragraph in which he inquires as to "any active way of keeping the Episcopalians in the armed forces 'alive' in the Anglican way of life" seems to me to contain the answer inbetween the lines. . . .

From my brief experience during this tour of service (18 months so far), the attendance at the services that I have held week after week have been discouragingly small. Attendance at our Easter celebration up front in Korea was an encouraging 30. The following Sunday, it dropped to four. Truly this was "Low" Sunday. Being classified with "General Protestant" places a burden upon Episcopalian chaplains whereby their major emphasis has to be upon those so-called "General Protestant Services." We simply do not have the time to beat the bushes to get the Episcopalians out to their Communion. Nor should this be necessary.

I would like to offer several other choices for Paul Eggers and other Episcopalians who bemoan the availability of the

services of their own Church. It is possible through the unit personnel officer to find out those who have listed themselves as Episcopalians. Find out who they are. Get in touch with them either personally or send them a message through the message center. Develop a sense of group loyalty. Get together and go through Morning Prayer or Evening Prayer, doing what is permissible for the layman to do. Then find out through your area chaplain how close the nearest Episcopalian chaplain is to you. Get in touch with him, and make arrangements for him to come to your unit for a celebration. This can be done, you know, and any Episcopalian chaplain would be glad to go wherever his services are requested. I have traveled by plane and "chopper" to meet my engagements in Korea.

The trouble is just this. When our chaplains' reports are looked over, as they are at various levels, the supervisory chaplains see many more "4's" than they do "30's." Their conclusion is easy to figure out. If that's all the more turn out for Episcopalian Holy Communion, that hardly warrants placing Episcopalian chaplains in strategic locations. I don't know for sure, but I am afraid that our attendance is lower than it is for some of these other "sects" that it is so easy for us to look down upon. The answer is simply this: we'll never get more Episcopalian chaplains, or have any better distribution, until we get better support of the Episcopalian chaplains we have at present.

(Capt.) JAMES H. REES.

San Francisco, Calif.

### Scratching the Dirt

Thanks a lot for the editorial, "The Bomb" [L. C., April 25th]. Acute embarrassment often has been my reaction to the way some Episcopalians talk about "the Bomb." They put "the Bomb" and its possible use at the top of their concerns, apparently. It is bad enough, they imply (and even say) that there should be hunger and crime in the world; but that the world might be destroyed — that is really horrible.

"The times are out of joint"? They are in reverse, inside out; and men walking upside down, their noses and eyelashes scratching the dirt.

One would suppose that the first thought of a Christian, upon being told that the living things on the earth might soon be annihilated, would be: "So the Door may be not far away." Then there might be a sense of horror — and maybe guilt — that so many persons will pass over without being acclimated to eternal life. Survey of the problem might lead to this conclusion: "Let's not go frantic. No use rushing about trying to get signatures on a dotted line. We want people's souls to be at one with God — preferably through the mode of incorporation in the Body of Christ." So "love" is the key to results — not "salesmanship."

Many hysterical prophets of doom can't bear to think of a world ravaged but not totally destroyed — "all the things we prize gone."

BENJAMIN S. BROWN.

Kansas City, Mo.

# The Living Church

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### July

- 4th Sunday after Trinity.  
TV workshop, Broadcasting and Film Commission, NCC, Ames, Iowa, to 16th.
- Sewanee Summer Conference on Church Music, DuBoise Conference Center, Monteagle, Tenn., to 22d.
- 5th Sunday after Trinity.
- Meeting, committee of National Council of Churches, to recommend a headquarter's site, New York City.
- St. James.  
Church and Group Life Laboratory, University of the South, Sewanee, Tenn., to August 6th.
- TV workshop, Broadcasting and Film Commission, NCC, New York City, to August 6th.

### August

- 7th Sunday after Trinity.  
Catholic Congress, Chicago, to 3d.
- Ecumenical Institute, Chicago, to 6th; and 9th to 13th.
- Anglican Congress, Minneapolis, to 13th.

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

THE GREATEST JOY of a vacation, to our family at least, is the homecoming. This may be reminiscent of the man who kept hitting himself on the head because it felt so good when he stopped. We don't, however, go in for the strenuous type of vacation favored by those who cover so many miles a day with a strict timetable of sights to see and things to do. It is just that, no matter where we go or how much we enjoy the trip, we find that the sight we like best is the sight of home.

AND YET, we have to leave home in order to find it. The hero of Chesterton's novel, *Manalive*, makes this point in a series of dramatic incidents. He is charged with sundry villainies including burglary, running off with a series of women, desertion of his wife and family, and so on. But the house he burgled was his own, the women he eloped with were all the same woman (to whom he happened to be married), and his desertion was the beginning of a round-the-world quest for that which he had left behind — his home.

THERE IS a great deal of religious questing in the world today. In the era of the man on horseback, knights went riding in search of the Holy Grail. In the present era of laboratory experiment and scientific investigation, the search for the Holy Grail has turned into a search for evidence of extra-sensory perception and a comparison of religions to find a supposed kernel of truth that will commend itself to the mind of modern man.

"OH that I knew where I might find Him!" Perhaps the majority of the readers of this column have echoed this cry, although they have given it a modern meaning that is significantly different from its original sense. Today, we want to discover God, as we discover a continent or island. Job wanted God to discover him, to pay attention to his complaint. Biblical religion assumes that God reveals Himself, not that man stumbles upon Him.

CHRISTIANITY is not the result of a human quest for God. It is an assertion that God the Son came to seek and save that which was lost, and that all man needs to do is to hold still long enough for God to find him. The business with the test-tubes and the extra-sensory perception cards, the comparison of the tenets of various religions, and all the other paraphernalia of modern man's religious quest — all these are, as it were, the baggage of a vacation from God, a round-the-world tour to rediscover our homes.

WHERE can we find God? God is in Jesus Christ, reconciling the world unto Himself. God is down the street at the altar of the parish church, sacramentally present to make us one body with Him. God is in the neighbor's child who tramples your grass and picks your flowers. God is in the sodden derelict who shuffles along skid row. God is in your

own heart, constricted there by the scar-tissue of sin. Our quest for Him is a flight from Him, a demand that He manifest Himself to us at a time and place of our choosing rather than His.

YET, for many if not most of us, faith in Him is the hard-won reward of a high and holy search. We began with an idea of God and perhaps we measured that idea against one Church after another until we found one that almost fit it. What a ghastly thing the disunity of Christendom is, that we are invited to compare gospel against gospel! But even a person who has lived his whole life within the fold of one Church must at some time or other, in one way or another, make the transition between an idea of God and a discovery of God.

THE ULTIMATE tragedy of mankind, against which no Utopia has conceived a remedy, is that our spiritual equipment cannot long endure the burden of an unending joy. God permits us to lose Him and to seek and find Him, and then to lose and seek and find all over again, lest by familiarity we lose our capacity for joy in Him. The primal sin of Satan was boredom, the wish to find something different from perfection.

POSSESSION of our dearest dreams becomes tiresome after a while, until we feel, not that we want something better but simply that we want something different. Dean Nutter has written tellingly of *accidie*, "the devil of noon-day," that afflicts even those who have dedicated their lives to the service of God. And if priests can become weary of the foretaste of eternal joys, it is not surprising that earthly pleasures can grow stale.

SO OUR religious quest is a sort of blind-man's-buff, a children's game in which the familiar is made unfamiliar by a bandage over our eyes that we could remove if we really wanted to see.

"BEHOLD, I make all things new," says the Book of Revelation. A holiday away from home gives us the power to see our homes anew. It would not be well for us to imitate Satan's sin of deliberately seeking a vacation from God; He will see to it that our joy in Him is perpetually renewed. And the final miracle of the New Creation will be the eternal freshness of all things, the joy and wonder and surprise that do not tarnish nor fade because our redeemed and glorified natures will be endowed with the capacity for endless delight.

THE TROUBLE with our imagination of heaven is that we try to picture ourselves in it unchanged — and heaven would certainly be hell for a sinner. A perfect environment requires a perfected person, and until we have been rebuilt into the measure of the fullness of the stature of Christ we are better off in God's workshop than in His living room.

PETER DAY.

FOURTH SUNDAY AFTER TRINITY

## EPISCOPATE

## Stricken

Bishop Mason of Dallas, stricken in St. Louis, Mo., June 13th with an abscessed lung, is reported responding successfully to treatment. He is now at his home in Dallas, Texas. The Bishop's activity is expected to be limited for three months or more.

## A Surprise

The Rev. Anson Phelps Stokes, Jr., rector of St. Bartholomew's Church, New York City, was elected Bishop Coadjutor of Massachusetts on the fifth ballot June 29th at a special diocesan convention.

If he accepts, he will automatically become Bishop of Massachusetts upon retirement of the present diocesan, Bishop Nash. Until retirement of 66-year-old Bishop Nash in 1956 (retirement may come at the age of 68<sup>1</sup> and is compulsory at 72), the Coadjutor will serve as an assistant to the Bishop.

Duties of the Bishop Coadjutor were explained before the election by Bishop Nash who said:

"It is my earnest hope that the Coadjutor and I may speedily establish the close fraternal relations which have enabled Bishop Heron (Suffragan) and me to labor together for the welfare of this diocese."

In other business preceding the election, the committee on salaries named \$13,000 as the salary for the Bishop Coadjutor, and \$5,000 for the retiring allowance of Bishop Heron.

The nomination of Dr. Stokes came as a surprise from the floor by the Rev. John Crocker, headmaster of Groton School, Groton, Mass. In his nomination speech, Mr. Crocker said that although Dr. Stokes had withdrawn his name from the original list of 45 nominees, that he was again presenting his name and Dr. Stokes knew it was being presented.

Dr. Stokes was elected by 102 clerical votes out of 172 and 85 lay votes out of 139. Votes necessary for election was 87 clerical votes and 69 and 2/3 lay votes.

Of the six other candidates in the election, the Rev. Gardiner M. Day, rector



REV. ANSON P. STOKES, JR.  
On fifth ballot.

of Christ Church, Cambridge, Mass., lead until the fifth and final ballot with 44 and 2/3 lay and 51 clerical votes on the first ballot; 48 and 2/3 lay and 65 clerical on the second; 52 and 1/3 lay and 57 clerical on the third; 55 lay and 62 clerical on the fourth; and 53 lay and 65 clerical on the fifth.

The Rev. S. Whitney Hale, rector of the Church of the Advent, Boston, Mass., had 24 lay and 47 clerical on the first; 27 and 1/3 lay and 52 clerical on the second; 28 and 2/3 lay and 47 clerical on the third; and 29 lay and 48 clerical on the fourth. He withdrew his name after the fourth ballot. However, he received 3 clerical votes on the fifth.

Dr. Stokes received 25 and 1/3 lay and 31 clerical votes on the first ballot; 35 and 1/3 lay and 33 clerical on the second; 36 and 1/3 lay and 36 clerical on the third; and 52 and 1/3 lay and 55 clerical on the fourth.

The Rev. Frederic C. Lawrence, rector of St. Paul's Church, Brookline, Mass., had 29 and 1/3 lay and 31 clerical votes on the first ballot; 25 and 2/3 lay and 28 clerical on the second; 12 and 2/3 lay and 18 clerical on the third. He withdrew his name after the third ballot, but received 1 lay and 2 clerical on the fourth.

Another nomination from the floor came from the Rev. Charles Chase Wilson, retired former rector of St. Stephen's Church, Cohasset, Mass., when he named the Rev. William F. Creighton, rector of

St. John's Church, Chevy Chase, Md. Mr. Creighton received 1 lay and 2 clerical votes on the first ballot, and one clerical on the second.

Each of 143 parishes and the Cathedral is entitled to three lay delegates who, together, have one vote. In addition one lay delegate, with 1/3 vote represents each of 20 missions in the diocese.

Dr. Stokes has served four years at St. Bartholomew's. Previously he was rector of St. Andrew's Cathedral Parish and Canon of St. Andrew's Cathedral in Honolulu (1945 to 1950).

Before graduating from the Episcopal Theological School in 1932, Dr. Stokes spent a year (1929 to 1930) traveling in Russia, Japan, China, Indian, and Palestine. After graduation he served as assistant and later associate rector of St. Mark's Church, Shreveport, La. From St. Mark's he went to Trinity Church Columbus, Ohio, as rector for eight years before going to Honolulu.

Dr. Stokes is the son of the Rev. Anson Phelps Stokes, priest and author.

## Unusual Privilege

To consecrate his successor in the office he recently vacated was the unusual privilege of the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago when on St. Peter's Day, June 29th, in St. Matthew's Cathedral, Dallas, Texas.

## The Cover

On the day of his consecration as new suffragan of Dallas, Bishop Harte stopped for a word with his nine-year-old son, Joseph, who was a torch bearer for the service. Other torch bearer is William Gammon. At left of picture is Bishop Crittenden of Erie, and in right background, Bishop Powell of Oklahoma. At extreme right is crucifer Bill Witcher.

he consecrated the Very Rev. John Joseph Meakin Harte to be Suffragan Bishop of Dallas.

Bishop Burrill, who became Bishop

**TUNING IN:** ¶A Bishop may retire at any age, but does not receive an old age pension from the Church Pension Fund until age 68. If he holds out until age 72, General Convention supplements his pension to make it total \$2500 per year. This

odd provision was adopted to ease the financial strain of compulsory retirement when the law was first passed. Since clergy pensions amount to about half of average annual pay, most bishops' pensions will ultimately be over \$2500.

of Chicago last February, was appointed consecrator because of the illness of Bishop Mason of Dallas.

Co-consecrators were Bishop Quin of Texas and Bishop Powell of Oklahoma, and the preacher was the Very Rev. Lawrence Rose, dean of General Theological Seminary, New York City. Others included:

Reader of the Epistle, Bishop Jones of Louisiana; reader of the Gospel, Bishop Mallett of Northern Indiana; reader of the Litany, Bishop Jones of West Texas; presenters, Bishop Kellogg, Coadjutor of Minnesota, and Bishop Crittenden of Erie.

When he was elected to the episcopate, Bishop Harte was dean of St. Paul's Cathedral, Erie, Pa.

## BSA

### A Man's Daily Work

A group of men and boys were told they were among the leaders of the Church by Bishop Baker, Coadjutor of North Carolina, in the opening services of the 54th National Convention of the Brotherhood of St. Andrew\* at Wittenberg College, Springfield, Ohio, June 17th to 20th.

Bishop Baker told the delegates that "there must be a core of truly concerned people in each parish or mission to carry on the gospel or the work of the Church. Large sections of the Church are not yet ready for the crisis; you people must work and help get them ready," he said.

Preceding Bishop Baker's address, the delegates were welcomed to Springfield by Bishop Hobson of Southern Ohio; Mr. Francis Armstrong, president of the BSA; and Mr. E. A. Schaeffer, Jr., city commissioner of Springfield.

Climaxing the session on the 18th, the Rt. Rev. Yu-Yue Tsu, a retired Bishop of the Holy Catholic Church in China, addressed the Brotherhood. He told the delegates that Communists in China are selling their philosophy to some of Christian faith by claiming they are both working for the same social ideas.

Bishop Tsu was a chaplain assisting the U. S. forces during World War II, and served as Bishop of a Chinese missionary district under Communist domination for two years.

The Very Rev. Clarence R. Haden, dean of the Grace and Holy Trinity Cathedral, Kansas City, Mo., spoke after Bishop Tsu and said that he believed evangelism is a solution to today's fears and frustrations.

Mr. Charles P. Taft, prominent attorney and Churchman from Cincinnati, spoke to the convention on the 19th. He

\* The Brotherhood of St. Andrew is composed of organized groups of men and boys within the Church handed together under rules of prayer and service to "help spread Christ's kingdom among men, especially young men."

began with these statements and question:

"Men's work in the Church is not done very well. Men try to do a job for the Church, but they are not doing it. Men don't go to Church. Why?"

In attempting to answer the question of why men play a minor role as compared to women in Church affairs, he said it may be because the Church has not tried to help solve problems which arise during a man's daily work.

"Some Christians worry about the salvation of an individual's soul, and they are to be praised for it; however, too few Christians worry about a man and his job," he said.

As an instance he pointed to occasions when it becomes necessary for a boss to fire an employee. Can such a problem as this be resolved in a way that is satisfactory to the boss and the man who is being fired?

"Here is just one of the ethical problems the Church should try to solve in

E. Armstrong, Camp Hill, Pa., was reelected president; Arthur M. Waldron, Cleveland, Ohio, treasurer; Theodore K. Evans, York, Pa., was renamed secretary and assistant treasurer. The Very Rev. Clarence R. Haden was named to the newly created post of national chaplain.

## ANGLICAN CONGRESS

### Opening Service

A service in the Minneapolis Municipal Auditorium, which seats 10,000, will mark the beginning of the Anglican Congress as it meets August 4th to 13th in Minneapolis, Minn. Scheduled for 8 P.M., August 4th, the opening service will begin with a procession of 600 bishops, priests, and lay people who are official delegates to the Anglican Congress from all parts of the world.

The Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury, and



BSA CONVENTION\*  
Registration

the everyday world," he said. The Church must interpret Christianity to men while at work."

Mr. Taft's talk preceded an address by the Rev. Howard V. Harper, executive director of the Presiding Bishop's Conference on Laymen's Work. Dr. Harper complimented the Brotherhood for its leadership in bringing laymen to the Church and for getting jobs done with available manpower. He said:

"We need men who will go ahead and do the work necessary. Too many Church groups concentrate on membership instead of doing what is to be done with the available help."

In business of the convention, Francis

the Most Rev. Henry Knox Sherrill, Presiding Bishop, will deliver their major addresses at the opening service.

Others taking part in the opening service will be Bishop Gray of Connecticut, chairman of the Committee on Arrangements for the Congress; and Bishop Keeler, of the host diocese of Minnesota.

Music will be provided by a composite choir made up of singers from Episcopal churches in the Minneapolis area. The congregation will join in hymn-singing.

\*Left to right are Joseph Meyer, Kenmore, N. Y.; Douglas James, Springfield, Ohio; Nicholas A. Peth, Dayton, Ohio; Ralph Boniface, Buffalo, N. Y.; Dr. Clausen Stekl, Baraboo, Wis. All five men were elected national council members at the convention.

## Church Leaders' Wives

Mrs. Geoffrey Francis Fisher, wife of the Archbishop of Canterbury, and Mrs. Henry Knox Sherrill, wife of the Presiding Bishop, will share the speaker's stand at a special women's luncheon during the Anglican Congress in Minneapolis, August 4th to 13th.

On August 5th at the Nicolet Hotel, wives of bishops and other delegates from overseas will be guests at a luncheon arranged by the Woman's Auxiliary of the diocese of Minnesota. The women of the diocese will join with the bishops' and other delegates' wives as they hear addresses by Mrs. Fisher and Mrs. Sherrill.

This will make the second occasion when the two Church leaders' wives appeared together in this country. In September, 1952, Mrs. Sherrill introduced Mrs. Fisher as she addressed the Woman's Auxiliary in Boston.

## ACU

### Meaning of Reunion

The American Church Union congress committee has announced that the Rev. Harold Riley, general secretary of the English Church Union, will make the opening address at the Catholic Congress in Chicago August 1st to 3d on "The Meaning of Reunion." Fr. Riley will speak in the place of the Bishop of Oxford, the Rt. Rev. Kenneth Kirk, who died suddenly June 8th [L. C., June 20th].

## SEAMEN

### Widespread Unemployment

The creation of an international organization in the field of seamen's welfare was urged recently by the Rev. Dr. Raymond S. Hall, director of the Seamen's Institute of New York, (an institution of the diocese of New York,) in an address to the National Council of Seamen's Agencies meeting in Philadelphia.

Dr. Hall, who recently completed a three-and-one-half-month tour to survey facilities for seamen ashore in the principal ports of Europe, the Middle East and Asia [L. C., March 14th], reported that he found nearly everywhere a growing consciousness of the need to remedy waterfront conditions.

"These are the same conditions," he told the convention, "which brought our individual agencies into existence: cheap waterfront dives, prostitution, crooked boarding houses, crooked hiring practices, loan sharks, and confidence men of all descriptions."

Widespread unemployment was cited by Dr. Hall as adding to the peril from subversive elements which seek control of the transportation industry.

In suggesting the exchange of ideas

and assistance through an international organization for seamen's welfare, he pointed to one Asian port he visited in which the average length of unemployment for seamen was three to five years. While leading the way out of such a situation, the organization might even help provide relief, he suggested. It might also spark fund-raising for remodeling or building facilities for agencies.

As an eventual goal of such an organization Dr. Hall suggested working toward one strong agency in each port, with the cooperation of Church, labor, government and shipping. This agency would be open to seamen of all ratings, races and creeds, providing lodgings and the various needed services in a home-like atmosphere — "a place where men coming together from all over the world would learn to understand and respect each other. Such an agency," suggested Dr. Hall, "would be far more successful in the battle for the minds of men that is being waged all over the world."

## ARCHITECTURE

### Windows for Evangelists

A third year architecture student at Washington University, Harold Roth of St. Louis, was awarded the \$100 first prize in the contemporary design competition sponsored by the joint commission on Architecture and the Allied Arts of the Episcopal Church.

Presentation of the prize money was made by Bishop Lichtenberger of Missouri in a brief ceremony at Christ Church Cathedral, St. Louis.

Bishop Lichtenberger spoke of the in-

creasing importance of contemporary Church design because rising construction costs are making Colonial and Gothic construction too expensive for many new churches.

Mr. Roth's design, for a suburban site, included convex front and rear walls, a sunken garden, an asymmetrical seating arrangement for 300 persons. Four stained glass windows, lining one side wall, were designed for Mr. Roth by Joseph Horvath, Washington University School of Fine Arts junior, to portray the four evangelists.

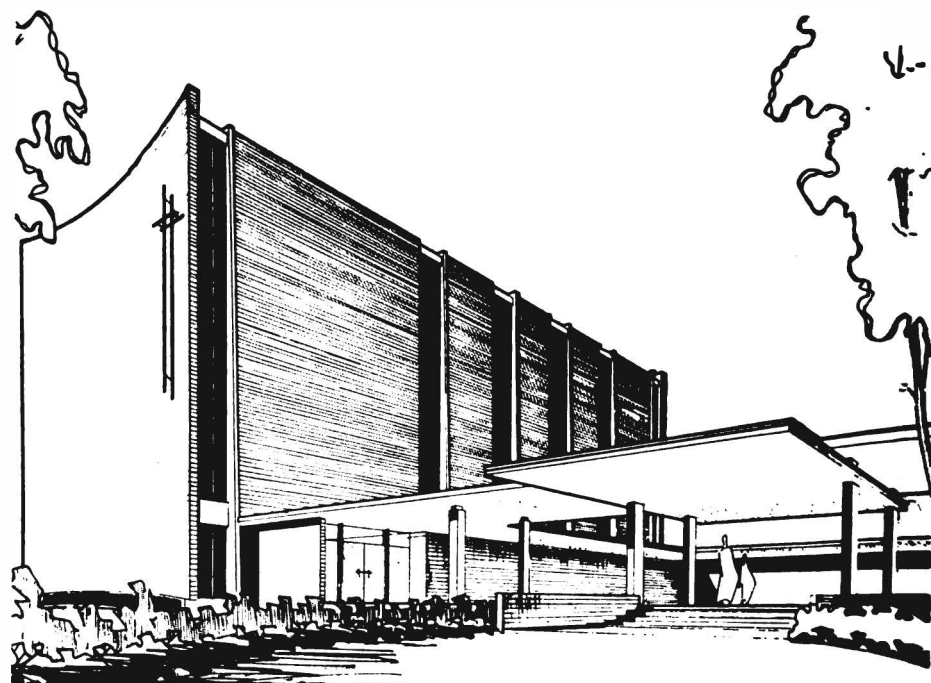
## WORLD COUNCIL

### Badge-Wearers

Delegates, accredited and general visitors, and the general public attending the Second Assembly of the World Council of Churches in Evanston, Ill., August 15th to 31st, will benefit from the complex set of arrangements necessary to accommodate such a massive meeting.

Delegates, consultants, fraternal delegates, youth consultants, and observers, will be recognized by their badges. To be worn at all times, the badges will insure admission to sessions, dining rooms, and buses. Housing for the badge-wearers will be provided in dormitories on the campus of Northwestern University, and they will be fed in dining rooms either in or adjacent to the dormitories. Cost for both board and room for delegates is \$4 a day per person.

Each private room for participants will accommodate two persons, therefore no special arrangement will be necessary for husbands or wives. Wives and hus-



HAROLD ROTH'S WINNING DESIGN  
Gothic was too expensive.

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The Living Church



## IRELAND

## Death of a Bishop

Dr. Hedley Webster, retired Bishop of Killaloe, Kilfenora, Clonfert, and Kilmacduagh, died June 28th in Blackrock, Ireland. He became bishop of the Church of Ireland dioceses in 1945.

[RNS]

## CZECHOSLOVAKIA

## Recognition

The Prague radio recently reported that Dr. Joseph L. Hromadka, dean of the Comenius Theological Faculty in Prague, had been decorated by Antonin Zapotocky, Communist president of Czechoslovakia.

Prof. Hromadka, a leader of the Evangelical Church of the Czech Brethren, was awarded the Order of the Republic on his 65th birthday "in recognition of his merits in the struggle for the preservation of world peace," the station said.

Dr. Hromadka has taken part in Communist-sponsored "peace congresses." At the recent World Peace Congress in Berlin, the East Berlin Radio reported, he made several speeches in which he assured listeners that full religious freedom existed in Czechoslovakia. [RNS]

## INDIA

## Immediate Intercommunion?

The Mar Thoma Church (the reformed section of the ancient Syrian Church of South India), recently appointed a committee to examine the doctrine and practice of the Church of South India. This committee has now issued its report. It finds that there is no reason why there should not be immediate intercommunion between the two Churches, and suggests that the Metropolitan of the Church should appoint a committee of theologians to meet the Theological Committee of the CSI to discuss corporate union.

The Mar Thoma Church has about a quarter of a million members. It is entirely indigenous and self-supporting. It contains a very much higher proportion of educated people than the Church in any other part of India, and it is fully awake to the duty of evangelism. It has recently sent two missionaries into Nepal which is still closed to missionaries from the West.

The Mar Thomas Church is Eastern in tradition and strikes the Western observer as both Catholic and Reformed; it has retained the historical succession of the episcopate and at the same time has translated its ancient liturgy into the vernacular. [EPS]

bands of participants will be accommodated at sessions on the main floor of McGaw Hall, headquarters for the meeting. Their area will be near that of the accredited visitors.

Accredited visitors (also badge-wearers) will be placed in homes in Evanston, to be assigned upon arrival, at \$2.35 per day for lodging and breakfast. Luncheon and dinner will be available at restaurants adjacent to the campus.

The Episcopal Church has been allotted 70 blocks of tickets for general visitors to attend the plenary sessions. The tickets have been issued according to this priority scale: bishops, other members of the Joint Commission and the Committee on Ecumenical Relations of the Church, diocesan chairmen of ecumenical relations; members of theological faculties; and other workers in the ecumenical movement, local, state, or national.

Non-accredited or "general" visitors have been told they had better get themselves put up with friends or relatives or in some hotel or motel outside the immediate Evanston areas since all hotels in Evanston have been reserved for the press and broadcasting personnel. Seabury-Western Theological Seminary will care for as many visitors as it can accommodate at \$4 per day for room and board.

Only meetings open to the general public will be 11 plenary sessions at \$1 per reserved seat for each session.

Transportation for official participants will be provided in the form of buses, operating between the various meeting points.

During the second week of the Assembly there will be several special communion services according to the rites of the Lutheran, Orthodox, and Anglican communions. The Anglican service will be held August 23d at St. Mark's Church, Evanston. There will also be a special communion service arranged by the Church of South India.

There will be a daily celebration of the Holy Communion for Anglicans in the chapel of St. John the Divine at Seabury-Western Theological Seminary. Two of these daily celebrations will be given over to the Old Catholic Church.

Among Anglicans taking prominent parts at Evanston will be:

✓ Kathleen Bliss, member of the National Assembly of the Church of England, editor of the *Christian Newsletter* 1945-49, and chairman of the section on Christian Vocation, will teach in the Chicago Ecumenical Institute (an institute for the study of the Christian faith to be held in Chicago, August 2d to 6th; and 9th to 13th).

✓ Professor Stanley L. Greenslade, Canon of Durham Cathedral and head of the Department of Theology, Durham University, will teach in the Chicago Ecumenical Institute.

✓ The Rt. Rev. A. M. Ramsey, Bishop of

Durham, will conduct one of the morning worship services.

✓ Canon Oliver S. Tomkins, vice-chairman of the Faith and Order section, will make the report of the Commission on Faith and Order.

✓ Canon Theodore O. Wedel, vice-chairman of the section on Evangelism, will present the report of the Assembly section on Evangelism.

✓ Sir Kenneth C. Grubb will be chairman of the section on International Affairs.

✓ The Rt. Rev. Angus Dun will be chairman of the working committee on the Division of Ecumenical Action.

✓ The Rt. Rev. G. K. A. Bell, Bishop of Chichester, chairman of the Central Committee, will be chairman of the Business Committee of the Assembly.

✓ Mr. Charles P. Taft will be chairman of the working committee's coordinating group.

✓ The Rev. H. Ralph Higgins is secretary for the Chicago Committee on Arrangements.

✓ The Rev. James W. Kennedy is chairman of the Subcommittee on Radio and Television of the Committee on Press and Broadcasting of the Central Committee of the World Council of Churches.

✓ The Most Rev. Geoffrey F. Fisher, the Archbishop of Canterbury, will speak at the opening service of worship.

✓ The Rev. Chandu Ray will make an address on "Worldwide Evangelism in this Generation."

## Eleven Hymns

About 500 ecumenical hymns have been written recently at the invitation of the Hymn Society of America in recognition of the Second Assembly of the World Council of Churches.

The Hymn Society has chosen 11 of these hymns for publication in a booklet, "Eleven Ecumenical Hymns," which they expect to have wide use in churches everywhere, both in connection with the Assembly and in the years ahead.

First choice of the Hymn Society was a hymn by Dr. Georgia Harkness, of the faculty of Pacific School of Religion, Berkeley, Calif.

The Harkness hymn is also being published separately in a four-page folder which includes a French translation by a priest of the Episcopal Church, the Rev. John A. Maynard, of the Eglise du Saint Esprit, New York City.

## BIBLE

## History Film

A feature-length documentary on the history of the Bible recently had its preview in New York City. It is sponsored by the American Bible Society.

Entitled "Our Bible — How It Came To Us," the film is available for rental to churches, Sunday schools and educational institutions and for educational television.

## Should Anglicans Unite?

**S**HOULD the Anglican communion unite? In his article in this issue, Bishop Higgins exercises his gift for turning the unthinkable into the obvious. The world-wide Church of which we are a part is not, he says, organically united. And if it is to define and achieve its mission, it will need a much more closely knit governmental structure.

Bishop Higgins' terminology comes from a Statement of Faith and Order prepared by the American Church's Commission on Approaches to Unity, which was presented to the last Lambeth Conference. In that statement, the word "intercommunion" was used to describe the situation in which two Churches give full recognition to each other's orders and sacraments without attempting to merge their governing bodies or control each other's actions in any other way. "Organic federation" would be a step toward closer union, with some sort of federal structure that would leave to each Church an area of sovereignty, possibly continuing to maintain separate local congregations. And "organic union" would be a total merger of two or more religious bodies into one Church with one government, ministry, and sacramental life.

The Anglican Communion, as far as government is concerned, is not much beyond the "intercommunion" phase. Some of its provinces have a closer tie with the Archbishop of Canterbury and the Church of England than others; but several, including the Protestant Episcopal Church in the USA, are totally independent from all the rest, and coöperate with the other Churches of the Anglican Communion only at their own convenience.

It is strange, as Bishop Higgins points out, that from time to time we seek to erect a single government for ourselves and Protestant Churches with which we have serious differences of faith and life; and that we make little effort to strengthen our ties with those whose faith and life is virtually identical to our own. It is as if we regarded marriage as an expedient for those whose love is strained by dissension, but favored a companionate arrangement for those who are perfectly matched.

The first area of need for coördinated strategy is, of course, the missionary area. The Church of England is hard pressed to maintain its lines in many places. Readers of *THE LIVING CHURCH* know well the problems of the Cathedral School for Boys, Lebombo. But what they have been able to do for one school in one African diocese needs to be multiplied many times over, not necessarily by taking over missionary areas from the Church of England but by central planning and direction of resources.

The keynote of Anglican government, however, is not efficiency but freedom. To the mind of the English-speaking world, Magna Charta, the common law, the Declaration of Independence, the vastly different and yet strikingly similar things we mean when we say "the Constitution"—all these things exist to protect each member of society as he goes about his daily business. Anglicanism will not get a larger area of government unless thereby the individual Anglican achieves a larger area of freedom to go about the business of Christian life and worship.

**T**HE model of international Church government that is most on our minds, unfortunately, is a model in which the keynote is anything but freedom. Merely to mention an international Church order seems to smack of an Anglican papacy. Actually, this is a bogey that ought not to be taken seriously for a moment. Even the most ardent lover of Roman ways among us balks at the thought of a papal tyranny; otherwise he would take his Roman ways to an atmosphere in which they would be more cordially received.

The Lambeth Conferences over the years have studiously avoided any suggestion that the Bishops of the Anglican Communion were gathered as a synod to define doctrine and enact Church laws. In our tradition the bishops do not act synodically except with the concurrence of at least the clergy—and, in America, of the laity as well. An international Anglican synod would, in our opinion, be possible only if it followed the threefold pattern of bishops, clergy, and laity that alone can guarantee each order the continuance of its present liberties.

A generation ago, not one layman in a thousand ever had an opportunity to receive the ministrations of his Church at an altar in another part of the Anglican Communion. Today, this is almost as common as it once was to move from diocese to diocese. Priests from one part of the Anglican Communion are constantly turning up in another part. Sometimes a fraudulent character takes advantage of the lack of order between national Churches and passes himself off as a priest in good standing until a scandal results. As national aspirations find their rapid fruition, national Churches are thrust into a maturity that severely taxes their resources of men, money, and leadership. Union schemes that raise grave problems of Faith and Order become a persuasive alternative to the rather vague tie that Anglicanism at present provides.

All these things have an impact on the freedom

of the individual Anglican to serve God and worship in His Church anywhere he is likely to be — and that is anywhere in the world.

Well — the bishops have been meeting in Lambeth Conferences for more than 80 years. In the course of that time, they have given much good advice to their brother bishops and to the Christian world. They have grown to know and trust each other, and on the basis of that knowledge they have helped to hold the Anglican Communion on its meandering course.

The Anglican Congress is an outgrowth of the Lambeth Conference. It will begin to do for the clergy and laity what the Lambeth Conference has done for the Bishops. Will it do more?

It is, of course, much too early to attempt any rigid commitment toward a closer union of the Churches of the Anglican Communion. Yet, in our opinion, it is high time to begin a serious study of the question. What would be the result of knowing each other better? How much need is there for us to have a voice in each other's affairs? The answer will not be forthcoming for a number of years, but God grant that it may come before history closes the door on the Anglican Communion.

## Reflected Light

WE WERE told that the Anglican Congress would meet in 1954 instead of 1953 "since many of the delegates of the Anglican Congress will also be attending the World Council of Churches," and everybody thought that was a fine idea. But Bishop Randall informs us, in a letter published in this issue, that persons of high responsibility in the Anglican Congress think that, if there is ever to be an international Catholic Congress, it should not be held in conjunction with the general Anglican

meeting, but (presumably) should be the occasion for a special overseas journey.

THE LIVING CHURCH does not always like the methods of the ACU. And the ACU does not always like the methods of THE LIVING CHURCH. But one method that strikes us as entirely above suspicion and beyond reproach is the holding of a convenient three-day meeting of Catholic-minded Churchmen just before a great international Anglican meeting.

From the standpoint of practicalities, we know that the Anglican Congress has virtually driven the World Council of Churches out of the minds of American Episcopalians. Far more than we would desire, it has driven the World Council out of the pages of THE LIVING CHURCH. But it has not been at all difficult to maintain the proper emphasis in our columns on the Anglican Congress first and the Catholic Congress second. It is not seemly, and we are bold to speak bluntly here, for the Anglican Congress to be jealous of everything it looks upon, as if the sun were not content to blot out the stars but must also begrudge the moon its reflected light.

Bishop Randall interprets the expected absence of Bishop Sherrill and the Archbishop of Canterbury from the Catholic Congress as a rebuke to its sponsors. If so, there is a singular lack of unanimity among Anglican primates and metropolitans on the matter, for many of them have accepted invitations to the Chicago meeting. If non-attendance at the Catholic Congress is a loyalty test, the Anglican Communion is really coming apart at the seams!

We prefer to accept the simple and obvious explanation that those whose official duties at the Anglican Congress permit them to attend the preliminary meeting are happy to do so; while those whose official duties keep them away stay away. This editor is happy that his duties will coincide with his pleasures and will take him to both meetings.

## Open to All, Prayer

*A review by the Very Rev. M. DEP. MAYNARD*

HERE is a valuable book on prayer by a priest of the Community of the Resurrection. It follows a larger work brought out a few years ago by the same author, on the same general subject, but the current book is intended primarily for lay people, and also for use in the mission field.

The start for this outline of the prayer-full life is the first question of the Catechism, from which it rises, through its nine chapters, to the subject of contemplative prayer.

A life shot through with prayer, Fr. Northcott contends, is possible for men and women in ordinary conditions in the world. This life is open, not just to a few select souls, but to every communicant. The book should

bring an increasing number of the laity to the life of prayer.

The opening chapters on one's own name and the Name of God are fol-

**MAN, GOD, AND PRAYER.** By Hubert Northcott, C. R. SPCK.\* Pp. xi, 211. 9/6.

\*Agents in America: Macmillan.

lowed by chapters on the Church and the Church's tradition. There is excellent treatment here of *koinonia* as one of the key-thoughts of the Gospel, variously translated, but best perhaps, as "sharing."

At the end of each chapter are questions for self-examination. Here, for

example, is the question in relation to our handling of tradition: "What is my attitude to the tradition, the teaching, of the Church? Am I largely critical, or eager to live in the stream of it?"

On the base of these solidly, yet engagingly presented doctrinal chapters, the author proceeds to discuss private prayer, the Christian athlete, the Bible, and mental prayer.

The chapter following these, "Who is my neighbor?" seems at first a break in the movement toward contemplative prayer, but in reality it is an eloquent appeal to lay people to come to the aid of the Church and give themselves to prayer and the work to which prayer leads.

Finally, the clear exposition of contemplative prayer is the crown of the book, and so written that the lay person will read and understand.

# What Do You Know About

Do you know that there are some 30 million Anglicans they are scattered over the world from Canada and from Kenya to Connecticut? That the problem they face is to unite organically or chaotically?

By the Rt. Rev. John Seville  
Bishop Coadjutor of Rhode Island

The forthcoming Anglican Congress to be held in Minneapolis August 4th to 13th, is the second of its kind, the first having been held in London, June 15 to 24, 1908. It preceded the Lambeth Conference of that year by some two months. Invited to this year's Congress are a bishop, a priest, and a layman from every one of the 327 dioceses in the Anglican Communion. If a full delegation should come from every diocese there would be 981 in attendance, a rather unwieldy body! Actually, some seven hundred delegates in the three categories, that is, bishops, priests and laymen, are expected to attend. The American Church will be presented with an unusual opportunity to learn something of the greatness, extent, and uniqueness of the Anglican Church.

ARE you well-informed about the world-wide Church of which you are a member?

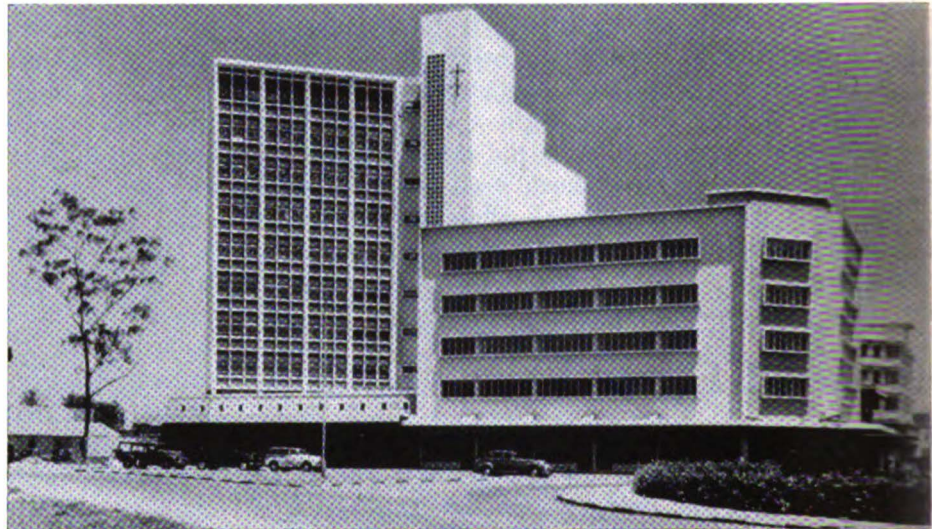
Our conception of our Church is often too small, and sometimes it consists of a passionate loyalty to a local parish, a lukewarm interest in a diocese, and a perfect indifference to what is significantly referred to as "281." Beyond this loyalty and interest both vanish.

How many of us have any knowledge of what the Anglican Church consists of, how it came to be, what holds it together, and what is its unique place in Christendom?

Do you know, for instance, that we Anglicans comprise a significant part of the Christian Church, some 30 millions of people? That Anglicans make up 10% of the world's non-Roman Christians? That leaving out Roman and Orthodox Christians, we make up one-fifth of the remaining 150 millions who are usually, but erroneously, lumped together as "Protestants?"

Do you know that there are 327 Anglican dioceses scattered over the globe? They range in size from the 125-square-mile diocese of St. Helena, to vast areas like the diocese of North Africa, with its 600,000 square miles; or the Anglican diocese of Argentina and Eastern South America with the Falkland Islands, having an area of several millions of square miles.

Do you know that the beginning of these more than 300 dioceses goes back from the most recent, Matabeleland, in 1953, to the founding of the London diocese 1640 years ago? Do you know that the Church is no longer distinctively Anglican, but that it embraces many cultures and races and peoples, from Canter-



KENYA\*

In 327 dioceses, many cultures and races.

bury to Korea, and from Connecticut to Kenya? Hardly a century ago there were but ten dioceses beyond the British Isles; while today there are 257 dioceses throughout the world in addition to the 70 dioceses in England, Wales, Scotland and Ireland.

Do you know of the great missionary heroes of our Communion — Wilson, Cotton, Milman, and Heber in India; Marsden and Broughton in Australia; Gray and Mackenzie and Hannington and Crowther in Africa; the Selwyns in New Zealand; Patteson, the martyr of Melanesia; Mountain and Machray of the Church in Canada?

It is to be hoped that the effect of the Anglican Congress will be to arouse Churchpeople to seek out the story of our Communion. It is to be hoped that the Congress will cause those who are responsible to prepare suitable study courses for the Woman's Auxiliary and the Presiding Bishop's Committee for Laymen's Work. It would be helpful also if clergy and bishops, and writers of Confirmation manuals, would set forth the story of the Anglican Church and its world-wide mission and responsibilities. Too many Episcopalians do not see their Church in this global context, with

the result that "their Church is too small."

The rise of the Ecumenical Movement, that "great new fact of our time" as William Temple aptly called it, has doubtless retarded that movement toward closer ties with member Churches of the Anglican faith which necessitated the first Lambeth Conference in 1867. The notable series of ecumenical conferences which began with Edinburgh in 1910 and which will continue with the Second Assembly of the World Council of Churches in Evanston this summer have inevitably taken up the time and effort of many of our best Church statesmen — Brent and Anderson, Temple, Bell and Fisher, to name but a few. This fact, together with the delay of two Lambeth Conferences due to the disruption of two World Wars, has caused the pressing problem of organic union of the Anglican Church to be pushed into the background.

We have been so busy trying to unite with other Churches that we have neg-

\* Kenya headquarters of the Church Missionary Society of the Church of England in Nairobi, Kenya Colony, South Africa. First building the Society occupied when it came to Kenya 57 years ago was a modest wooden hutment.

# Anglicans?

them? That  
to Korea,  
primary task  
migration?



CONNECTICUT\*

*In a global context, a fetish for decentralization.*

lected bending our every effort to achieve organic union in our own Communion. Some of us believe that this is the primary task of Anglicans in this generation. I said primary task because I would not have you think that we should discontinue our present relationship with the National Council of the Churches of Christ in the United States, or our membership in the World Council of Churches. We have much to share with these two bodies, and sharing cannot be done in isolation.

To be sure, there has been some progress made in the development of a coordinated missionary strategy in our Communion through the erection of an Advisory Council of Missionary Strategy in accordance with the advice of the Lambeth Conference of 1948. An opportunity will be given this summer for the first full meeting of the Council. It is likely, however, that such a group will have to meet much more frequently if it is to make any impact upon our unduly decentralized Church. I make this statement in spite of the fact that the Archbishop of Canterbury said in his 1951 address to the General Convention that he "did not think that it (the Council) will ever need to be in continuous operation." It would seem that a world-wide missionary strategy would take the more or less continuous deliberations of some such permanent body as the Advisory Council if it is to be effective.

The Anglican Communion is much too decentralized to operate at its maximum effectiveness. We have such a distrust of Rome with its extreme in centralization that we have overcompensated and made a fetish of decentralization! In his recent biography of William Temple, F. A. Iremonger says in part:

"No matter whether 30 or 300 bishops assemble at Lambeth this summer (1948) there will be no halt in the gradual disintegration from within with which the home church is threatened until our whole method of strategy is — not reorganized, because at present of strategy there is none — but planned, prepared, and put into execution, with the help of the best and most imaginative brains, lay and clerical, that

the Church can command." (Iremonger, F. A., William Temple p. XXI f).

What is evidently true of the Church of England must be true in even greater measure for the Communion as a whole. Surely, there could be worked out a typically Anglican solution, first, for a unified missionary strategy, and then for organic union. We might remember that the Articles of Confederation were not sufficiently strong to hold the colonies together. It seems likely that the present arrangement is altogether too amorphous and might in time very well lead to disintegration.

If strategic planning on a world-wide scale shows the need for organic union between the several Anglican provinces, as it doubtless will, then these provinces will be required to give up their present autonomy for the welfare of the Church as a whole. Many of us have maintained that the nations of the world must give up some of their sovereignty if we are to have peace and order in the world. Our

unduly autonomous Anglican Churches might well set this organic union as their primary goal for the next few decades, and thus bring order and a tremendously added effectiveness to this blessed Church of ours.

In these important decisions the American Church will be called upon to take its part, and the decisions made will be, in part, the decisions of laymen; which is why we urge that this Church dedicate itself to educating its laymen up to their great responsibilities as members of the Anglican family.

Far too little has been done over the last 50 years to weld our Communion into an effective portion of the Lord's army. It is likely that unless specific and definite steps are taken by this generation to achieve an organic union, the Anglican Church will be dissipated and its priceless and unique gift to the Church of the future lost.

\* Seabury House, Greenwich, national conference center of the Episcopal Church.

## The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

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RNS

# HOW TO TREAT A RECTOR'S WIFE

**When a girl says "yes" to a parson,  
she also says "yes" to a future that holds  
no anonymity for her, or her family.**

By Victoria Monro

**W**HAT are the duties, the obligations, of the rector's wife? There is no canon law stating what she may or may not do. What she does, in and for the parish, she does because she wants God to have His way in her life, and she desires to serve. She married a clergyman, just as some women have married lawyers, electricians, or doctors, and she married him because she loved him. The first obligation, under God, of a clergy wife is to her husband, as a man and a father.

She will try to keep his home reasonably attractive; to keep him gastronomically happy; to iron and mend his black shirts or habits (and to throw away those four-year old frayed, yellowed clerical collars); to rear her children believing they will be well adjusted offspring, in spite of the constant spotlight on every tiny act of mischief. Mrs. Rector is a wife first, and then, a clergyman's wife.

Let me tell you of a little event that happened in the first year of my husband's tenure in his first parish. He had been an assistant in a large city parish, but we were now on our own. How terribly anxious I was to please everybody. (A few years older now, and a little grayer, I know that is an impossibility.)

It was Sunday morning, a few ladies were busying themselves in the parish house preparing for the after-service coffee hour. The choir had availed itself of my somewhat inadequate vocal talent,

so that I was blissfully unaware of what was transpiring in the rectory, a few yards away.

Mrs. Smith, having found no silver tray on which to place the coffee service (but she had found a lace cloth in the Friendly Society closet), had only one solution. Surely Mrs. Monro had a silver tray in the rectory. Probably in the kitchen or on the buffet in the dining room. Quickly she searched—drawer in, drawer out—finally pouncing upon an unpolished, badly scratched tray residing in my catch-all closet. The coffee table (she felt) was enhanced by the addition, but my disposition upon learning of the frantic invasion of what I

thought was my kitchen, was definitely not.

My thoughts raced back to the early hours of the day: a quick snack with my husband after the eight o'clock communion, feeding the children in a mad whirl so that I would have time to dress them and myself for the nine-thirty service. I had left the dishes to soak, the omnipresent stack of ironing was in full view. Had Mrs. Smith seen the fingerprints of two tiny pairs of dirty hands all over the woodwork? In a few hours, the whole parish would know what an impossible housekeeper the new young rector's wife was. Silly, you say? Perhaps.

(Continued on page 20)

## The Article and the Author

How lay people can help one of their fellow lay people, a clergyman's wife, in carrying out what has been described as "the most undefined job in the world" is the subject of this article by Victoria Monro, whose husband, the Rev. Claxton Monro, is rector of St. Stephen's Church, Houston, Texas.

The article is a companion piece to "How to Treat a Rector" [L. C., March 21st]. Of course, not all clergymen are rectors, and not all clergy wives are rectors' wives, and the precepts of both articles might apply just as well to bishops, vicars, seminary professors, etc., and their wives.

Besides being married to a priest

of the Church, Mrs. Monro (herself a Churchwoman) is the niece of an Anglican priest in the diocese of Ontario, and "has many other uncles and aunts engaged in Christian work." Her father's father was a Presbyterian minister; her grandmother, founder of the Salvation Army on the Continent, is known in Europe as "La Marechale," and is still preaching in England, occasionally, at the age of 96.

Adding to this ready-made background for her subject, Mrs. Monro talked with dozens of "clergy wives, clergy daughters, and clergy mothers" before writing this article.

**IOWA**

**Unfortunate Choice**

Clergy of the diocese of Iowa, meeting in summer conference June 22d at Grinnell College, Grinnell, Iowa, approved with one dissenting vote a resolution calling unfortunate the choice of Honolulu as the place of the 1955 General Convention. The resolution said:

"The choice of Honolulu as the site of the 1955 General Convention seems an unfortunate one in as much as the travel expense involved in going to this location is such as may preclude the attendance, as delegates, of those who do not possess substantial means, or who come from parishes, missions, and dioceses where such funds would not be readily available."

**SOUTH FLORIDA**

**Educated Priesthood**

A record number of confirmations and increases in communicants, financial support, congregations, and clergy were reported by Bishop Louttit of South Florida in his annual address to the recent diocesan convention in Tampa.

There are 2,278 confirmations; 31,932 communicants; \$2,719,881.98 in financial receipts, an increase of \$600,000 over 1952; 133 congregations, in comparison to 119 last year; and 95 resident clergy, an increase of 10 over last year.

Admitted as parishes in union with the convention were St. James', Ormond Beach; St. Martin-in-the-Fields, Pompano Beach; St. Bede's, St. Petersburg; and St. Thomas', St. Petersburg.

A record missionary budget for 1955 was adopted by the convention.

Bishop Swift of Puerto Rico addressed the convention at the diocesan banquet. He said:

"We are doing our best when the native Church will stand on its own feet as an integral part of the Anglican communion. We are trying to build a native Church in Puerto Rico. If we are to have a strong Church we must have an educated priesthood. Twenty-five years from now the Church in Puerto Rico will be that much stronger because we waited for that educated priesthood. . . ."

**ELECTIONS.** Executive Board: clerical, F. L. Titus, G. L. Gurney, C. P. James; lay, E. S. Willes, W. Tylander. Delegates to Provincial Synod: clerical, H. B. Hoag, R. M. Mann, O. R. Littleford, G. L. Gurney, Kee Harrison, J. Q. Crumbly; lay, W. Tylander, S. B. Beach, C. E. Marchhead, P. Smith, W. T. Gannaway, J. F. Huber.

**NEW YORK**

**Forums for Teachers**

The second series of "Forums for School Teachers" will be held July 11th, 18th, 25th and August 1st at the New

July 11, 1954

York Cathedral. The program will include Evensong in the Cathedral with dialogue sermons on, "You and Your Church in a World of Conflict."

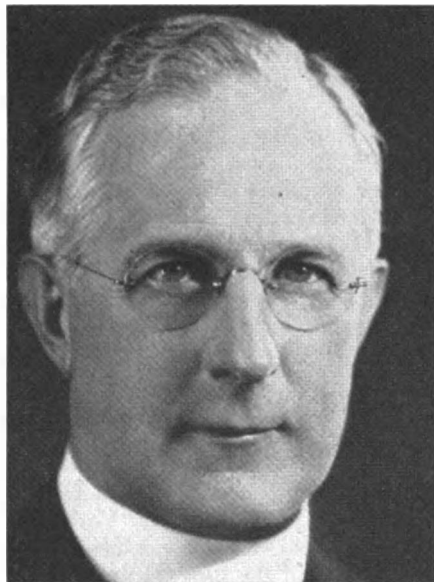
Following Evensong there will be a special series of lectures by Canon Alan Richardson of Durham, England, on the theme, "Can We Know God?" Canon Richardson is the author of *Christian Apologetics* and *The Gospel and Modern Thought*, and is a delegate to the Assembly of the World Council of Churches meeting in Evanston, Ill.

Teachers who are coming to New York for summer session study are invited to participate in Forums.

**Rector Emeritus**

The Rev. Roelif H. Brooks, rector of St. Thomas Church, New York City, since 1926, has announced his retirement effective October 1st. Upon retirement, he will be rector emeritus. He plans to remain in New York and write, "not for publication but for my own satisfaction."

During his rectorship at St. Thomas,



**DR. BROOKS**  
*After retirement, writing*

Dr. Brooks saw the church edifice improved through gifts of windows and other memorials; the parish strengthened through the increase of endowments; and a new choir school erected for the 40 choir boys at St. Thomas.

Ordained to the priesthood in 1903, Dr. Brooks celebrated his 50th anniversary last year at St. Thomas. After ordination, he served for a while as curate of St. Michael's, Brooklyn, N. Y., and later as curate of the Church of the Messiah in Brooklyn. In 1906 he became rector of St. Paul's Church, Albany, N. Y., where he remained for 20 years before going to St. Thomas.

**Actors' Guild Election**

Vinton Freedley was reelected president of the Episcopal Actors' Guild at its annual meeting recently in the Fulton Theater, New York City. Others reelected were the vice-presidents, the Rev. Dr. Randolph Ray, Bobby Clark, Charles Coburn, Peggy Wood; treasurer, John Knight; and recording secretary, the Rev. Dr. Charles B. Ackley.

A standing tribute was given the Rev. Walter E. Bentley, founder of the Actors' Church Alliance, the forerunner of the present Actors' Guild. Mr. Bentley will be 90 years old next September.

**Vestry Election**

Dr. Stephen F. Bayne and Rear-Admiral Reginald R. Belknap, U.S.N., retired, were elected churchwardens of Trinity Church, New York City, at its annual election of the vestry.

Vestrymen elected are:

W. A. Shepard, C. W. Ackerman, P. J. McCook, A. Stickney, Lindsay Rogers, F. E. Hasler, J. W. Barker, Allan Davies, W. H. Booth, J. T. Foster, W. M. Chadbourne, P. V. Davis, W. N. Westerlund, R. H. Mansfield, W. B. Given, Jr., J. G. Jackson, C. P. Morehouse, E. H. Carson, G. K. Funston, and L. B. Cuyler.

**WESTERN N. C.**

**Oldest Negro Priest**

The Ven. J. T. Kennedy, the oldest Negro priest of the Episcopal Church in the United States, will celebrate his 89th birthday August 26th at his home in Asheville, N. C. Archdeacon Kennedy was told of his seniority by the Conference of Church Workers Among Negroes.

**SOUTH DAKOTA**

**From the Theatre**

Richard I. Welles, brother of Orson Welles, famous producer, author, and writer, is now teaching the arts and crafts classes at St. Mary's School for Girls, Springfield, S. D.

Mr. Welles at one time worked with his brother, and it was he who in 1938 wrote the script for the radio program, "War of the Worlds." The program was so realistically presented that people who tuned in late, without hearing the program's introduction, were almost certain that the world was being invaded by men from Mars.

He has been away from the theatre for the past eight years, during which time he has been active in Church work.

A licensed layreader, he and another instructor at St. Mary's, Richard

Amacher, the Church of the Ascension, conduct services at Springfield.

Mr. Welles' program for St. Mary's School will include ceramics, weaving, basketry, bead work, and construction of gift items.

## ALASKA

### Via Boat, Bush Plane

*Life has changed considerably for the people living at the fork of the Tanana and Yukon rivers in Alaska, during the past 20 years, and along with it the work of the Church has changed. So states the Rev. Walter Wink Hannum of St. James' Mission in Tanana, Alaska, in a recent newsletter from the mission.*

At one time all the natives, consisting of about 300 people, lived in a village or mission property around a church and the mission buildings — hospital, orphanage, school, recreation hall, etc. Many of the natives lived their entire lives in or around this village. Every one knew and trusted each other.

Most of them were related, because it was common for men to marry local girls. The social life was built around the Church, and the missionaries were their close friends of long standing. They could make a good living by cutting wood for the steam boats and selling their fur and fish. Life was simple, and they had a real sense of security.

Today the situation has changed. People are leaving the villages to work in Fairbanks, Alaska, at seasonal work and to return to the villages for the off months. When the children leave home to go to school many of them do not return to their villages for two to four years, and then many times for only a brief visit. This weakens family ties.

When they go to Fairbanks to work they find themselves lost in a sea of people, whom they do not know or understand. This leads to insecurity and all that it entails: crime, immorality, and lost sense of judgment.

The greatest task the Church has in Tanana is to help the people meet this problem. It must show them that they



belong to the Body of Christ and not only to St. James' Mission, and that the Church is established all over Alaska and the world — ready to help them.

To get the message of God to the people takes a great deal of time being with the people. Many summer weeks are spent by Fr. Hannum on the rivers, stopping for one or two days with a family in a fish camp and then moving

on to the next camp to have services, cut fish, and help with the cooking. He travels close to 1200 miles, a summer up and down the rivers, in his outboard motor boat, "The St. Mary."

In the winter, he visits many men in their trap line camps. This is done by dog team. While in the village, he visits each cabin each week.

In addition to his work at Tanana, Fr. Hannum ministers to four other small villages. He visits each village once a month, via boat in the summer and bush plane in the winter.

He stays at each village from two to five days, holding services, visiting the people, and training Church school teachers and layreaders.

At present Fr. Hannum hopes to gather enough money to erect a church in each of the villages, which are now using old dilapidated buildings.

## KANSAS

### First Perpetual Deacons

The diocese of Kansas has its first perpetual deacons, under the provision of 1952 General Convention. Two Topeka businessmen, LeRoy Lyman Hughes and Gerald Arthur Vulliamy, were ordained recently by Bishop Fenner of Kansas at St. David's Church, Topeka.

Mr. Hughes is an employee of the Southwestern Bell Telephone Company, and Mr. Vulliamy is civilian project engineer employed by the U. S. Army Corps of Engineers at Forbes Air Force Base, Topeka. Both have been residents of Topeka for some time, and have pursued their studies under the Rev. Harry R. Heeney, whom they will assist at St. David's, Topeka.

## HARRISBURG

### Birthday Party

Something of a birthday party was held in St. John's Church, York, Pa., on Whitsunday evening, commemorating the birthday of the One, Holy, Catholic and Apostolic Church. The festive occasion took the form of an ecumenical act of witness by St. John's and St. Andrew's, York's two Episcopal Church parishes, and by the Greek Orthodox Church of the Holy Annunciation.

Preceding the service, there was a solemn and colorful procession of over 100 acolytes, crucifers, torch-bearers, choirs and priests. Simplicity was the keynote of the entire service, in which clergy of all three churches participated.

A social hour was held in the parish house after the service to enable the people of the three parishes to get to know each other.

The offering at this service was allocated by St. John's vestry toward the relief of victims of earthquake Greece.

## SOUTH CAROLINA

### Rural Church of the Year

St. Matthew's Church, Ft. Motte S. C., has been named "Rural Church of the Year" in South Carolina. This was announced by the Town and Country Church Development Program which sponsors the contest in 13 southern states



under the auspices of the Emory University and Sears, Roebuck Foundation.

As winner, St. Matthew's will receive \$300 in cash, a certificate of award and will compete with 12 other churches for title of "Rural Church of the South" and an additional \$500 award. Sixty four churches entered the program in South Carolina.

Rector of St. Matthew's is the Rev. Kenneth Donald whose wife, Virginia, is the daughter of Bishop Sturtevant of Fond du Lac.

## HONOLULU

### Change in Churches

The Very Rev. Richard M. Trelease, Jr., has resigned as canon and rector of St. Andrew's Cathedral, Honolulu, to become rector of St. Andrew's Church, Wilmington, Del. The change will become effective July 19th.

Bishop Marmion of Southwestern Virginia was rector of St. Andrew's Church before his consecration.

## OREGON

### Prison Communicants

Three men recently met at the door of St. Paul's Church, Salem, Ore., walked inside, and knelt before the altar to offer up heartfelt prayers of praise and thanksgiving. One of the men was the rector, the Rev. George H. Swift, another was the Rev. Thomas M. Baxter, Episcopal chaplain to the Oregon State Penitentiary, and the third was Theodore Jordan, released that day on parole after serving 22 years on a charge of murder.

Mr. Jordan was convicted of murder in Klamath Falls, Ore., in 1932. He was sentenced to hang. A citizens' committee was formed at the time of the trial, which was conducted under cir-



umstances of extreme tension, and intervened with the governor of the state, the Hon. Julius Meier, who commuted his sentence to life imprisonment.

As Bishop Dagwell went about on his rounds throughout the diocese, he often called at the penitentiary, and became acquainted with Mr. Jordan. Mr. Jordan indicated over a period of time a deep interest in the Church, and after preparation, was confirmed by Bishop Dagwell in 1948.

Mr. Jordan was an active evangelist and at last, the Bishop, with the consent of prison authorities provided regular ministrations for the little group of communicants at the prison, and the Chapel of St. Cornelius the Centurion came into being, with regular services and regular confirmation classes.

At one time Mr. Jordan was the only communicant of the Episcopal Church within the prison walls. The present membership of the chapel is 30.

Bishop Dagwell found employment at the Church's Good Samaritan Hospital in Portland, Ore., for Mr. Jordan, and it was the promise of regular and steady employment which influenced the parole board to grant him his release. Mr. Jordan has steadfastly maintained his innocence of the crime with which he was charged. He had no prior record of any criminal offense at the time of his arrest in 1932.

"My feelings are indescribable," said Mr. Jordan. "All this is terribly exciting, but the first thing I did after my release was to offer a prayer of thanks for my opportunity."

## Two Elections

The first priest of the Church ever to be elected president of the Oregon Prison Association is the Rev. René Bozarth, vicar of St. Luke's, Gresham, Ore. His election was unanimous and occurred at the recent annual meeting of the association.

Fr. Lessing also was recently elected chairman of the family and child welfare division of the Council of Social Agencies in Portland, Ore.

## RHODE ISLAND

### Second Pilgrimage

Almost the entire parish of Christ Church, Providence, R. I., recently traveled by bus more than 200 miles to the Cathedral of the Pines, Rindge, N. H., for Holy Communion celebrated by the parish rector, the Rev. Canon Gene Scaringi.

This was the second pilgrimage of the parish, made on the invitation of the cathedral founder.

The open-air cathedral, for use by all faiths, was built on a hillside overlooking

Mt. Monadnock as a memorial to Lt. Sanderson Sloan, lost over Germany in 1942, by his parents who are Episcopalians.

In order to arrive in time for the 11 AM service, Christ Church members had to leave soon after sunrise.

## LOS ANGELES

### In Spite of Problems

Parishioners of St. Thomas' Church, Hollywood, Calif., decided last October to overhaul their church, parish hall, and rectory. A drive for \$25,000, needed for that purpose, was organized. On May 17th fire, a climax of a series of acts of vandalism, broke out in the parish house and did more than \$10,000 worth of property damage.

The blaze destroyed two altars, 65 sets of choir vestments, two pianos, and other items of furniture in two Sunday School rooms and the kitchen.

In spite of the new problems, the rector, the Rev. George Barnes, says the building program will go on. More than \$22,000 of the required \$25,000 has been raised.

## WEST VIRGINIA

### Award for Sermon

The Rev. Dr. Joseph M. Waterman, rector of Trinity Church, Parkersburg, West Va., won the Freedom's Foundation award for a sermon for the third time this year. The award, given for "outstanding achievement in bringing about a better understanding of the American way of life," was won this year by Mr. Waterman with the sermon, "Where Liberty Dwells." Mr. Waterman previously won the award in 1951 and 1953.

## COLORADO

### Honor to Churchman

A prominent Denver attorney and Churchman, Edward V. Dunklee, recently was elected to his sixth term as chairman of the United Nations Committee for Colorado.

By this election Mr. Dunklee, just back from a two-month self-financed 11-nation tour as a goodwill ambassador and volunteer observer of the UN's technical assistance program, becomes president of the Colorado branch of the American Association for the UN.

A long-time member of St. John's Cathedral, Denver, Mr. Dunklee is an active layman in Cathedral and diocesan activities. For several years he has been a lay reader almost every Sunday in churches near Denver, and is currently diocesan chairman of the Builders for Christ campaign.

## MISSOURI

### New Mission

Plans are being made to convert an old St. Louis County Mansion into a minister's quarters, parish house, and chapel, as part of a new mission in Missouri which will serve residents of North St. Louis, Bissell Gills, Glasgow Village, Hathaway Hills, and the Spanish Lake area.

Funds from the sale of Holy Apostles', St. Louis, enabled the diocese of Missouri to purchase land for the mission, and the mansion.

The new mission will be sponsored by the diocese and the Church of the Prince of Peace, Baden.

## ALABAMA

### Drive on Anniversary

The Church of the Good Shepherd, Mobile, Ala., will celebrate its 100th anniversary August 5th to 8th. The only Episcopal church for Negroes in a city with a Negro population of about 50,000, it is observing the anniversary with a fund raising drive to meet urgent needs of the church. The present church buildings are more than 75 years old, have suffered fire damage, and have had no major improvements during that time. Near the top of the list of needs is a building to house the Church's parochial school.

## WASHINGTON

### 118-Year-Old Mansion

St. John's Church, Washington, D. C., recently acquired a historic, four-story, 118-year-old brownstone mansion next door to the church. The mansion, to be used as a parish house, was purchased from its present owner, the American Federation of Labor which had been using it for offices.

The mansion, Buckingham House, has long been a center for sightseers. It was in this house that the Webster-Ashburton Treaty, settling the United States-Canadian boundary, was signed in 1842. The historic house also served for a time as the British Legation.

To celebrate the acquisition of the house, which St. John's has wanted for many years, the parish held an outdoor carnival to raise funds to outfit the mansion.

### 1718 Purchase

St. Barnabas' Church, Leland, Md., recently celebrated its 250th anniversary with a festival service of Holy Communion at which a set of communion silver, purchased by the vestry of the church in 1718, was used. Bishop Dun was celebrant and preacher.

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**SEMINARIES**

**Scholarship in Japan**

A Japanese alumnus of Episcopal Theological School, Cambridge, Mass., Takaharu Takamatsu, is being honored this year by an appeal of the seminary's alumni association for a memorial scholarship to be established at St. Paul's University, Tokyo, in his name.

Mr. Takamatsu, who taught at St. Paul's died after the last war. He was described by former Presiding Bishop Tucker as one of the finest clergymen the Japanese Church has had.

The fund, to consist of \$2,000, will be established "for the education at St. Paul's University, Tokyo, of a lay member of the Nippon Seikokwai, who is preparing for Christian service either as a clergyman or layman."

**UNIVERSITIES**

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"There is nothing as important to the future of our country and to the survival of Christian civilization as the kind of education provided by the University of the South," J. William Fulbright, U. S. Democratic senator from Arkansas told Sewanee's 101-member June graduating class.

"It is to institutions like this that we must look for deliverance from the ignorance which afflicts mankind," he said. "The remarkable record of this graduating class bears repeating (17 seniors out of 79 registered in the college the second semester won a total of 24 scholarships), for I am sure it cannot be matched in these United States."

Senator Fulbright has been a Rhodes Scholar, president of the University of Arkansas, and author of the Fulbright Act passed by the 79th Congress that originated a scholarship program for graduate study abroad. With a total of 11 Rhodes Scholarships and 16 Fulbright winners (seven for the year 1954-55), Sewanee in this record is first in the South in proportion to its size.

The university awarded Senator Fulbright the honorary doctor of civil law degree citing him as the "foremost educational statesman of our time."

Also among the seven awarded an honorary degree was Bishop Kinsolving, coadjutor of the newly formed diocese of New Mexico and Southwest Texas and a graduate of Sewanee's college and seminary.

In his baccalaureate sermon June 13th Bishop Kinsolving used St. Paul's message to the Galatians, "See with what large letters I am writing to you with mine own hand," as the Biblical text of his sermon. He told the graduates that

"life is lived under the dimension of the eternal, and destiny is determined by the letters you each write with your own hand."

Others to receive an honorary degree were Edmund Orgill of Memphis, former chairman of the board of regents and of Church support for Sewanee the last year brought nearly \$82,000 to the school from its 22 owning dioceses, doctor of civil law; Dr. Philip G. Davidson, Jr., president of the University of Louisville, doctor of letters; and Bishop Kinsolving, Marmion of Kentucky, Coadjutor of Upper South Carolina, and Murray suffragan of Alabama, doctors of divinity.

**Harvard Appointment**

President Nathan M. Pusey announces the appointment of Paul J. Tillich, a leading Protestant theologian as university professor in Harvard University, effective July 1st. He is to teach systematic theology in the Harvard Divinity School.

Dr. Tillich retires this summer as professor of philosophical theology at Union Theological Seminary in New York.

He will come to Harvard in the fall of 1955, after filling a commitment to deliver the Gifford Lectures at the University of Aberdeen and to lecture at Union Theological Seminary next Spring.

**SECONDARY**

**Hawaii to California**

The Rev. Charles A. Parmiter, Jr. formerly headmaster of Iolani School, Honolulu, will become headmaster of St. Matthew's Parish School, Pacific Palisades, Calif., August 15th. He had been headmaster of Iolani School, reported to be the largest day school in the Church for the past four years.

**1881 Graduation Class**

A special contribution of \$5,000 to the St. Helen's Hall, Portland, Ore., was made recently by Mrs. C. S. Jackson, second oldest living graduate of the school. Mrs. Jackson, widow of the founder of the Portland paper, *Oregon Journal*, was one of a class of seven graduated 73 years ago, in 1881, from St. Helen's Hall.

**New Headmaster**

Gordon D. Davis of Milton, Mass. has been named headmaster of St. Dunstan's School, Providence, R. I. Mr. Davis will assume his new work August 1st, as successor to the late Roy W. Howard.

## The Devil at the Bazaar

"The enemy of the Church," writes Bishop Pardue of Pittsburgh in the May issue of *Diocesan Church News*, "is not a horned devil presiding over torture-machines in Hell; it is the devil who turns a parish group into a war department, who causes people to become so preoccupied with their committees, bazaars, and bake-sales that they forget the purpose for which they work and sacrifice."

"Wisely," the Bishop said, "did St. Peter warn the Church; 'Be sober, be vigilant, for your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.' And the devil literally devours anyone who denies love."

"We may know all about Biblical criticism, dogmatic theology, liturgics, canon law, and have all kinds of academic degrees to burn — yet we might just as well be Mohammedans if we haven't got love. The Church exists only for this purpose — to help us love one another."

## No Apologies

"Twelve men were the number that started with our Lord; an even smaller group began work with Wesley. We know what these men did!"

With these words of encouragement, and a printed set of instructions, Richard H. Williams, layreader in charge of St. Margaret's Church, Hazel Park, Mich., has been sending his people out on a task that "is not the easiest, but is certainly among the highest" . . . they are making parish calls.

Among the words of advice offered to the laymen, are these:

"Don't take on families as your responsibility and then neglect them. You are going to be depended upon to know them and perhaps furnish information to me that will enable the Church to minister more fully to them.

"Watch for your families in church; greet them if possible; introduce them to others in the parish, especially if they are new. If you miss a family for two or three weeks at services, stop by and see if there is illness.

"Short visits are more appreciated than long, drawn-out affairs. Often, if you do not know the family intimately, there will not be a great deal to talk about anyway; just let them know that we are pleased to have them.

"Whatever the home conditions you find — and I guarantee they will be wide and varied — remember that you are there as a fellow-member of their parish who is concerned about their soul's health.

"Many of your families will have mixed religion. . . . We are not calling to criticize or proselytize, but just watching over our

own. . . . Regardless of how deep your own personal feelings . . . you ought to remember you are a guest in *their* home. On the other hand, you do not have to apologize for being what you are . . . or for something that the Church or I have done.

"The purpose of these visits is not to drum up members for any parish club! Do tell your families of the vast variety of social and service activities open to them. . . . A safe attitude is to remember that belonging to organizations within the parish does not constitute Christianity."

Periodic informal reports to the minister and prayers for the families were considered intrinsic to the success of the project.

## Collapsible Chancel

A collapsible chancel and a wire recorder-organ are helping St. Thomas' Mission of Rodeo, Calif., to meet Sundays in a theatre.

The chancel is rolled onto the stage of the theatre Saturday nights. It consists of 32 pieces, including a folding altar, detachable communion rail, and a

four-foot cross. The wire recorder-organ plays the music from the chapel of the Church Divinity School of the Pacific. The recorder is attached to the theatre's loudspeaker.

Founded in 1953, the mission has grown from nine to approximately 56 communicants. The congregation has begun a building fund and are now looking for land.

## Acolyte Request

Firemen more than answered the request of an acolyte at the Church of the Redeemer, Okmulgee, Okla., recently when they painted the cross atop the church.

The acolyte, Jimmy Stanley asked the fire department for a ladder, so he could paint the cross, after hearing a sermon by the rector, the Rev. G. C. Stutzer, on the various things members of a family can see when they go to church.

Jimmy saw the cross needed painting, the firemen saw the job was done; and Fr. Stutzer saw his sermon get results.



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## DEATHS

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

### George W. Barnes, Priest

The Rev. George W. Barnes, rector of St. Stephen's Church, Clifton Heights, Pa., since 1934, died May 17th at the Episcopal Hospital, Philadelphia, after an illness of several months. He was 87 years old.

Churches he served as rector include All Saints' Church, Loveland, Colo.; St. Paul's Church, Oaks, Pa.; and Church of the Holy Sacrament, Highland Park, Pa.

Mr. Barnes was a civic leader in Clifton Heights, being particularly interested in veterans association projects. He was instrumental in promoting boy and girl scout groups at the church; and was one of the founders of the Released Time Church School in Clifton Heights.

Surviving are a son, George W. Barnes, of the home; a daughter, Mrs. Ruth Grant, Yonkers, N. Y.; and two grandsons.

### Polly Shackelford Griffith

Polly Shackelford Griffith, wife of the Rev. Frederick Griffith, rector of St. Paul's Church, Salem, Va., died in a hospital at Roanoke, Va., June 15th. She was 48 years of age.

### Arthur H. Rainous

Arthur H. Rainous, choirmaster and baritone soloist of the Church of the Holy Spirit, Lake Forest (suburb of Chicago), Ill., for 38 years, died June 5th at Henrotin Hospital, Chicago. He was 78 years old.

### Ellen Whitridge Shoemaker

Ellen Whitridge Shoemaker of Owings Mills, Md., died April 17th. She was 90 years old.

Mrs. Shoemaker was a leader in various branches of the Church's work and had been president of the woman's auxiliary of the diocese of Maryland for a number of years and also president of the woman's auxiliary of St. Thomas' Church, Owings Mills. She sang in St. Thomas' choir for 30 years.

She visited many parishes and missions throughout the diocese, bringing to its gatherings information, inspiration and challenge, as to the part women could take in the Christian life.

Her husband, Samuel Moor Shoemaker, a vestryman and senior warden for many years of St. Thomas', preceded her in death. Surviving are a son, the Rev. Samuel Moor Shoemaker, Jr., D.D., rector of Calvary Church, Pittsburgh, Pa.; a daughter, Mrs. Bartlett F. Johnston, Eccleston, Md.; a sister; brother; seven grandchildren; and 13 great-grandchildren.

## Rector's Wife

*(Continued from page 14)*

But a mountainous event to a brand new novice, not yet initiated fully into the Order of Clergy Wives. I will admit, I was resentful, but I got over it, in time.

There is a moral to this story.

Always remember, whether your parish rectory is 15 feet from the Church or a mile away, that if you are going to have, and keep, a healthy, sane, and cooperative rector's wife, it will help if you treat the rectory as the home of a family. If your friends should come to call, you would expect them to ring your doorbell. If they needed an extra dash of fresh pepper for that casserole for company supper, and ran next door to borrow yours, you would expect to be asked. The rectory, although technically it may belong to the parish and/or the diocese, is a private castle to your rector and his wife, but the bridge over the moat will always be let down for service and for friends and for fellowship.

Perhaps you very definitely dislike the way young Mrs. Rector's wife does her hair. Her clothes are too sophisticated (or, more often, not sophisticated enough). You fervently wish she

*The peace of God and the power of God are inseparable. If we fear the power or resist it, or if we are not willing to have it move us — then we cannot have the peace.*

wouldn't smoke, or insist on shopping at that disreputable fish-market on Second Avenue. You certainly think she should learn to play bridge. Heavenly day, why does she always have to be so talkative at committee meetings?

May I suggest if you think these things about your rector's wife (and alas, women are women) you keep them to yourself, and pray about them. Nothing can make a clergyman's wife more unhappy in a parish than constantly to be told how to wear her hair, what style of clothes she should adopt, where to shop, and how to conduct her household affairs. She dresses the most attractive way she knows how (and very often on a small budget), she wants to be an asset to her husband's ministry; but to please three or four hundred people, or more, is quite a job. If she pleases God in her conduct, and her husband in her appearance, that should be her main concern. So be gentle and encouraging. Compliment her when you can.

It will help if you do not expect your rector's wife to take the presidency of the Women's Auxiliary or the educational chairmanship, or teach Sunday School or run a sewing class for young mothers, or serve on the parish supper committee. She might do all of these things, or

one of them. Undoubtedly, she will ray over every opportunity, weigh her wn abilities to do the job faithfully and erhaps accept a parish job or two, not ecause she feels the parish expects it of er (the vestry hired the rector, not his wife) but rather, because she feels there s a special need for her particular training, experience or talent.

The parson's lady should never be the eceptacle of your real or imagined criticisms of the rector. This puts an added

*Except I see Thee, I am blind!  
Except I follow Thee, I am lame!  
Except I love Thee, I am lost!*

burden on her, because her heart yearns for the spiritual success of her husband's ministry. She hates to discourage him with reports, sometimes petty, of parish problems. Go to the rector yourself. Talk your problem or criticism over with him, in the study or chapel. This is the Christian way, and quicker.

When a girl says "yes" to a parson, he also says "yes" to a future that holds no anonymity for her, or her family. She will share with her husband a life of service to the Church, to the best of her ability.

Abilities and talents vary. God in His wisdom created every clergy wife a distinct and different individual and personality. Frequently loyal and well-meaning parishioners try to compare the present lady of the rectory with the lady who lived there some time ago. Mrs.

Now is a "go-getter," so talented, such an organizer, completely out-going; while Mrs. Past was shy, quiet, restrained, disliked large meetings. (But Mrs. Past also was a dedicated mother, and her lovely pastels of children were known throughout the county). To compare two clergy wives with each other is similar to comparing garlic and wine; they each have their place, but they will never, no never, taste alike.

If you accept your rector's wife as a friend and learn to love her, you will come to understand her. Pray for her every day that she may adequately meet the needs she sees around her, and be of help and strength to many. She needs your prayers, your fellowship, and your constructive suggestions.

There is a thrilling joy, for a clergy wife in working beside and with her husband, in God's vineyards. These women share in an ever expanding and growing search for souls waiting to be brought into the church of our Lord. Thousands of them are touched daily by the many acts of love and kindness, which you, the laymen and laywomen, do for them and for their families. They need your prayers and your friendship in holding down (as one clergy wife put it) the "most undefined job in the world."

Let me summarize for you now, some simple steps that will help you to be a constant source of comfort to your rector's wife:

- (1) Remember, under God, the clergyman's wife is first of all called to be a good wife and mother.
- (2) Each clergyman's wife is an individual whose relationship to the parish will differ from other preceding or incoming rectors' wives.
- (3) Remember the rectory is the home of your rector, his wife, and family, and

*The parish whose members all belong to the same social group is a parish which is seriously ill.*

they are entitled to the sanctity and privacy which others expect in their homes.

- (4) Remember the rector's wife may not properly be used as a mediator between the rector and parish problems.
- (5) Let the rector's wife have the freedom to choose those activities in the parish to which she will devote her time and talent, without undue pressure.
- (6) The things you like about her, tell your friends. The things you don't like, pray about, and tell her if you feel so led.
- (7) Remember the "preacher's chil-luns" are just normal, active, rambunctious youngsters like yours, and get into just about the same amount of mischief.
- (8) Remember both the rector and his wife in your daily prayers. Ask our Lord to so richly bless their lives together, that they will be truly a "team" working together, reaping a harvest for Him.

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# NOTICES

## DIED

**MISS NANNIE HITE WINSTON** died June 10 in Louisville, Kentucky after a long illness. Between 1915 and 1943, Miss Winston served her Church with outstanding devotion and ability in the National and Diocesan Auxiliary as well as the many Diocesan Departments and Commissions. She pioneered as the first woman on the Diocesan Nation Wide Board, the forerunner of the Every Member Canvasser, and served as its first Secretary. She was a member of the National Executive Board for 12 years, the only woman to return to the Board for a second six year term. As Diocesan President of the Woman's Auxiliary in Kentucky, she served three terms—a total of 9 years.

# CLASSIFIED

## BOOKS

**USED AND NEW BOOKS:** Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, England.

## CAUTION

**CAUTION** is recommended in dealing with a young man giving the name of Don E. Burgess and trained as a technician in blood analysis. He is described as fine looking and able to tell a convincing story to obtain a sizeable amount of money to help him out of a difficulty. Further information is available from the Rev. Thomas W. Summers, rector, Church of St. John the Divine, 2450 River Oaks Boulevard, Houston 19, Texas.

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# CHANGES

## Appointments Accepted

The Rev. James G. Ludwig, III, formerly curate of St. Martin's Church, Radnor, Pa., will be vicar of Trinity Mission, Gulph Mills, Pa., and director of the conference center of the diocese of Pennsylvania. Address: Box 234, Radnor, Pa.

The Rev. John W. Patterson, who has been vicar of the Church of St. Mary the Virgin, Ridgefield Park, N. J., will on September 1st become a teacher at Stevens Academy, Hoboken, N. J.

The Rev. Arthur F. Widlak, formerly curate of the Church of the Holy Trinity, E. Eighty-Eighth St., New York, is now vicar of St. Simon's Church, 50 Price St., Staten Island 4, N. Y.

A number of faculty changes have been announced by Virginia Theological Seminary:

The Rev. William A. Clebsch, who has been on leave during the past year for advance study at Union Theological Seminary looking toward his doctorate, will return to Virginia Theological Seminary in September to assume his full duties in the department of Church history.

The Rev. Holt Hutton Graham, who has been assistant professor of New Testament at Seabury-Western, will be professor of New Testament at Virginia Theological Seminary, as of January, 1955.

The Rev. John J. Hamel, who has been studying for his master's degree during the past year at Union Theological Seminary, will, during the session of 1954-55 be visiting lecturer at VTS, assisting in the departments of systematic and pastoral theology during the sabbatical leave of the Rev. Drs. Clifford Stanley and Reuel L. Howe.

The Rev. Robert Lansing Hicks, who has been assisting in the department of Old and New Testament at VTS during the past session, will become associate professor of Old Testament at Berkeley Divinity School in September.

As of June, about 60 new students had been accepted for admission in September to the Virginia Theological Seminary. The number included two persons from overseas missionary districts and one from England.

## Ordinations

### Deacons

**Dallas:** Several men were ordained to the diaconate on June 16th at St. Matthew's Cathedral, Dallas, by Bishop Moore, retired Bishop of Dallas, acting for the Bishop of Dallas. Preacher at the service was the Rev. L. F. Martin. Ordinand's were:

Dale Weldon Blackwell, presented by the Rev. M. B. Terrill; to be in charge of the Churches of St. Charles the Martyr, Daingerfield, Tex., and St. Martin's, New Boston. Address: Box 362, Daingerfield.

James Bresnahan Williams, presented by the Very Rev. B. L. Smith; to be curate of St. Luke's Church, 5923 Royal Lane, Dallas.

Thomas Arthur Hardaway, presented by the Rev. L. F. Martin; to be in charge of Trinity Church, Henrietta, Tex., and St. Patrick's, Bowie; address, Henrietta.

Paul Lloyd Thompson, presented by the Very Rev. Gerald G. Moore; to be in charge of the Church of the Holy Family, McKinney, Tex.

Henry Cornick Coke, III, presented by the Rev. E. L. Conly; to be in charge of St. Alban's, Electra, Tex., and a new mission to be established in Wichita Falls.

William Bruce MacHenry, presented by the Rev. T. J. Talley; to be in charge of Holy Trinity Mission, Dallas.

**Kansas:** Richard Lee Shacklett, Jr. was ordained deacon on June 11th at St. John's Church, Wichita, Kans., by Bishop Fenner of Kansas. Presenter, the Rev. R. L. Whitehouse; preacher, the Very Rev. John W. Day. To be in charge of

## ACU CYCLE OF PRAYER

### July

- 11. St. Paul's Church, Brooklyn, N. Y.
- 12. St. James' Memorial Church, Marion, Ill.
- 13. St. James' Church, Pewee Valley, Ky.; St. James' Church, Bozeman, Mont.; St. Luke's Church, Springfield, Ill.
- 14. Church of the Nativity, Mineola, N. Y.; Christ Church, Eastport, Me.
- 15. Church of the Epiphany, South Haven, Mich.
- 16. Church of St. John the Evangelist, Boston, Mass.
- 17. Grace Church, Van Vorst, Jersey City, N. J.

the Church of the Epiphany, Sedan, Kans., and St. Matthew's, Cedar Vale; address, Sedan.

**Maine:** Eugene Earl Crommett was ordained deacon on April 20th at the Church of St. Mary the Virgin, Falmouth Foreside, Maine by Bishop Loring of Maine. Presenter, the Rev. C. E. Wemple; preacher, the Rev. P. C. Moore. To be in charge of St. Matthew's, Hallowell; St. John's Dresden Mills; and St. Matthias', Richmond, Maine. Address: 3 Page St., Hallowell.

**Newark:** Donald C. McEwan was ordained to the perpetual diaconate on June 5th at St. Thomas' Church, Newark, by Bishop Stark. Vicar, the Rev. J. J. Pomfret; preacher, the Rev. G. E. Rath. To be in charge of St. Thomas' Church. The ordinand also is

# CLASSIFIED

## POSITIONS OFFERED

**CONVENT IN KENTUCKY** needs Supply Clerk for month of August. Travel expenses, living and small honorarium. Pleasant grounds, swimming pool. Reply Box C-127, The Living Church, Milwaukee 2, Wis.

**ASSOCIATE:** A large parish in industrial New England desires priest to supplement Rector's personal counselling, parish calling and industrial relations. Reply Box C-130, The Living Church, Milwaukee 2, Wis.

**SMALL SOUTHERN EPISCOPAL** Boarding School for Girls needs three teachers—English, school history, mathematics and chemistry. Grades elementary. Salary plus maintenance. Reply Box M-123, The Living Church, Milwaukee 2, Wis.

**PRIEST SUPPLY,** August 3 to 31 near B. & O. Tower, Cypress Gardens, Silver Springs, 100 miles to ocean. \$80 and Rectory. Rev. John Moore, Dade City, Florida.

**RECTOR WANTED:** City Parish, Diocese of Ohio, desires active Rector capable of conducting extension program. Good lay support. Reply Box G-125, The Living Church, Milwaukee 2, Wis.

**ASSISTANT PRIEST** (single) wanted for suburban parish of eight hundred families. Opportunity for work among young people. Apply to Rev. C. C. Campbell, 58 Ainslie Road, Montreal West, Quebec, Canada.

## POSITIONS WANTED

**YOUNG WOMAN, M.A.** in Educational Administration Columbia '54, interested in Administrative position in Church School—as Assistant Head, Bookkeeper, or Registrar. Highest references. Reply Box M-128, The Living Church, Milwaukee 2, Wis.

**EVANGELICAL PRAYERBOOK** Churchman in his thirties, desires parish or curacy with opportunity and potential. Reply Box W-129, The Living Church, Milwaukee 2, Wis.

**CHOIRMASTER,** soprano soloist. B.M., Episcopalian. Reply Box H-131, The Living Church, Milwaukee 2, Wis.

## VACATION HOME

**BEAUTIFUL MODERN** Resort Home available for responsible Church couple or family; preferably clergy, during August. Rent free. Casa de Loma, Sulphur Springs, Arkansas.

## WANTED

**COMPLETE CHURCH FURNISHINGS** including pipe organ, pews. Give price and conditions. Reply Box E-126, The Living Church, Milwaukee 2, Wis.

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**THE LIVING CHURCH**

Teacher at Webster Junior High School, Newark. Address: 631 Ridge St.

Several men were ordained to the diaconate on June 12th by Bishop Washburn of Newark at Trinity Cathedral, Newark. Preacher at the service was the Rev. G. W. Barrett. Ordained were:

**Donald William Beers**, presented by the Rev. Harry Bruce; to be in charge of the Church of St. Mary the Virgin, Ridgefield Park, N. J. Address: 86 Preston St.

**Paul Conover Deckenbach**, presented by his father, the Rev. Peter R. Deckenbach; to be curate of Grace Church, Newark. Address: 12 Walnut St., Newark 2.

**Donald Douglas Gardner**, presented by the Ven. J. E. Grant; to be in charge of the Church of the Mediator, Edgewater, N. J. Address: 12 Adelaide Pl.

**James Lawrence Gill**, presented by the Very Rev. J. B. Coburn; to be in charge of St. Matthew's Church, Paramus, N. J. Address: 167 Spring Valley Rd.

**James Parks Morton**, presented by the Rev. J. E. McEvoy; to be on the staff of Grace Church, Van Vorst, Jersey City, N. J. Address: 268 Second St., Jersey City 2.

**Charles Gomph Newberry**, presented by the Rev. H. S. Brown; to be curate of Christ Church, Foughkeepsie, N. Y.

**Lathrop Palmer Utley**, presented by the Rev. G. M. Brant; to be curate of Grace Church, Orange, N. J. Address: 64 Forest Hill Rd.

**Ohio:** On June 15th at the Church of the Holy Spirit, Gambier, Ohio, Bishop Burroughs of Ohio ordained **Richard Dale Maholm** and **John Charles Hughes** to the diaconate. Presenters, the Rev. J. G. Haynes, the Rev. K. H. Gass; preacher, Bishop Tucker, retired Bishop of Ohio.

The Rev. Mr. Maholm will be in charge of St. Luke's Church, W. Seventy-Eighth and Lake Ave., Cleveland 2. The Rev. Mr. Hughes' work had not been announced by the Bishop.

**Utah:** **Elwin Ross Gallagher** was ordained deacon on June 14th by Bishop Watson of Utah at St. Mark's Cathedral, Salt Lake City, where the new deacon will be assistant to the dean. Presenter, the Ven. J. F. Hogben; preacher, the Very Rev. R. W. Rowland. Address: 231 E. First St., Salt Lake City.

Ordained at the same service was **Alvin Paul Lafon**. He was presented by the Rev. J. E. MacGinnis, and will be vicar of St. John's Mission, Logan, Utah.

**Vermont:** **Donald A. Webster** was ordained deacon on June 10th by Bishop Van Dyck of Vermont at St. Mark's Church, Castleton, Vt., where the ordinand will be in charge. Presenter, the Rev. Leonard Lepoldivan; preacher, the Rev. Dr. Carroll Simcox.

**Washington:** Several men were ordained to the diaconate on June 12th at Washington Cathedral

by Bishop Dun of Washington. Preacher at the service was the Rev. Harvey A. Guthrie, Jr. Ordained were:

**Donald Amussen**, presented by the Rev. J. M. Duncan; to be assistant of Calvary Church, Cincinnati, and chaplain to Episcopal Church students at the University of Cincinnati.

**David Gillespie**, presented by the Rev. R. S. Trenbath; to be assistant of St. Alban's Church, Washington. Address: 3010 Wisconsin St. N. W., Washington 16.

**David C. Pritchard**, presented by the Rev. James Richards; to be curate of St. Anne's Church, Lowell, Mass.

**Harold F. Shaffer**, presented by the Rev. S. F. Gast; to be assistant of St. Mary's Church, Sparta, N. J.

**Western Massachusetts:** **Ralph Harper** was ordained deacon on May 29th at Trinity Church, Lenox, Mass., by Bishop Lawrence of Western Massachusetts. Presenter, the Rev. R. S. Whitman; preacher, the Rev. Dr. Joseph Fletcher. To be executive secretary of the Council for Religion in Independent Schools.

Several men were ordained to the diaconate on June 7th at St. John's Church, Williamstown, Mass., by Bishop Lawrence of Western Massachusetts. Presenter of the candidates and preacher at the service was the Rev. Dr. A. G. Noble.

**Edward W. Jones** will be assistant of Grace Church, Sandusky, Ohio; **W. Robert Mill**, assistant of All Saints', Atlanta, Ga.; and **W. Kilmer Sites**, in charge of St. John's Chapel, Saunderstown, R. I., and of work with Episcopal Church students at the University of Rhode Island.

**Western New York:** Ordained by Bishop Scaife of Western New York on June 11th at St. Paul's Cathedral, Buffalo:

**Paul E. Henderson**, who will be curate of the Church of the Ascension, Buffalo; **Richard A. Pollard**, who will be in charge of St. Barnabas' Church, Akron, N. Y., and will also serve St.

**Michael's, Oakfield; Robert W. Renouf**, who will be curate of St. Simon's, Buffalo.

**Western North Carolina:** **Floyd William Finch, Jr.** was ordained deacon on June 8th at Calvary Church, Fletcher, N. C., by Bishop Henry of Western North Carolina. Presenter and preacher, the Rev. Mark Jenkins. To have charge of St. John's Church, High Shoals, N. C., and St. Andrew's, Bessemer City; address, Bessemer City.

**Robert Pollard, III** was ordained deacon on June 9th at All Souls' Church, Biltmore, N. C., by Bishop Henry of Western North Carolina. Presenter, the Rev. I. N. Northup; preacher, the Rev. R. A. Morgan. The ordinand will do summer field work before being assigned to a church.

**Births**

The Rev. Carl Sayers and Mrs. Sayers, of St. Luke's Church, Allen Park, Mich., and the Church of the Good Shepherd, Dearborn Township, announce the birth of a second son, Paul Timothy, on June 2d.

**Degrees Conferred**

**Bishop Ogilby**, Suffragan of the Philippines, and the Very Rev. George D. Hardman, dean of the Cathedral Church of St. Mark, Grand Rapids, Mich., recently received the honorary degree of doctor of divinity from Trinity College.

The Rev. M. Moran Weston, executive secretary of the Division of Christian Citizenship of the National Council, received the degree of doctor of philosophy from Columbia University on June 8th. Dr. Weston's dissertation was Social Policy of the Episcopal Church in the Twentieth Century.

**Living Church Correspondents**

**Miss Elma L. Johnston** is now correspondent for the diocese of New Jersey. Address: 808 W. State St., Trenton 8.

**Mr. William Matheus**, 1929 Lynch St., St. Louis 18, is now correspondent for the diocese of Missouri.

**Miss Martha Merich** will work with the Rev. Dr. Vivan A. Peterson in covering news of the diocese of Ohio. Address of Miss Merich: 7808 Connecticut Ave., Cleveland 5. Address of the Rev. Dr. Peterson, as before: 5607 Whittier Ave., Cleveland 3.

**Corrections**

The Rev. William F. Maxwell, Jr. will resign on September 1st as chaplain to Episcopal Church students at Northwestern University, Evanston, Ill. At that time he will become rector of St. Christopher's Church, Oak Park, Ill., and will be addressed at 645 S. East Ave., Oak Park. Any other reports of his plans are incorrect.

**THE LIVING CHURCH RELIEF FUND**

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**Korean Children**

Previously acknowledged .....	\$2,215.35
Dd. ....	32.00
Anonymous .....	25.00
Mrs. Frank L. Warren .....	10.00
	<hr/>
	\$2,282.35



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**DENVER, COLO.**

**ST. MARY'S** Cor. E. Iliff and S. Clayton  
Sun Masses 7:30 & 9; Others posted; C Sat 7:45

**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, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

**WASHINGTON, D. C.**

**WASHINGTON CATHEDRAL** Mount Saint Alben  
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., Dean  
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4; Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass daily ex Sat 7, Sat 12; Prayer Book days 7 & 12 Noon; C Sat 5-6

**FORT LAUDERDALE, FLA.**

**ALL SAINTS'** 335 Terpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs & HD 9; C Sat 4:30-5:30

(Continued on page 24)

**LOS ANGELES, CALIF.**

**ST. MARY OF THE ANGELS** 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, r-em  
Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7; C Sat 4:30 & 7:30 & by appt

**SAN FRANCISCO, CALIF.**

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



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MIAMI, FLA.

ST. STEPHEN'S 3439 Main Hwy.  
Rev. W. O. Hanner, W. J. Bruninga  
Sun 7, 8, 10; HC Daily; C Sat 5-6, 7-8

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.  
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;  
Thurs & HD 10; C Sat 7-8

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.  
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30;  
Other days 7:30; Ev B Sun 8; C Sat 5

CHICAGO, ILL.

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

ST. JAMES' Huron & Wabash (nearest Loop)  
Rev. H. S. Kennedy; Rev. G. H. Barrow  
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets  
Sun Eu 7:30, 9, 11; Weekdays Eu 7; Also Wed  
6:15, 10; Also Fri (Requiem) 7:30; Also HD 10;  
MP 6:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30;  
7:30-8:30 & by appt

FORT WAYNE, IND.

TRINITY W. Berry at Fulton  
Rev. Geo. B. Wood, r; Rev. Geo. W. De Graff, ass't.  
Sun H Eu 7:30, 9, MP 11, 1 S Cho Eu 11

WATERVILLE, MAINE

ST. MARK'S Center St., nr. Post Office Sq.  
Sun 7:30, HC 11, HC & MP Alternate Sundays

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. P. E. Leatherbury, c;  
Rev. H. P. Starr  
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (Sung), 11 (low); Daily 7; C Sat 5-6

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.  
Rev. Clark L. Attridge, D.D.  
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon.  
Wed, Sat & HD 9; C Sat 1-3, 7-8

MINNEAPOLIS, MINN.

GETHSEMANE (downtown) 4th Ave. and 9th St.  
Sun 8, 11; HC Mon, Tues, Thurs, Sat 7; Fri 8;  
Wed & HD 10:30; EP Daily 5

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes St., Downtown  
Rev. Charles T. Cooper  
Sun Masses: 7:30, 9, 11

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ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7,  
Wed 10:30

TRINITY Euclid and Washington  
Rev. A. E. Walsley, Rev. A. M. Mac Millan  
Sun 9 (Sung); Tues 6:45; Thurs 10; Sat 5-6

RIDGEWOOD, N. J.

CHRIST CHURCH Rev. A. J. Miller, r  
Sun 8, 11 (HC on 1 S); Fri 9:30 Lit & HC; HD  
9:30 HC; C by appt

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL  
Rev. Canon R. H. Miller, r; Rev. J. J. English, c  
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30  
ex Fri 9:30

ALBANY, N. Y.

CATHEDRAL OF ALL SAINTS'  
Sun: 8, 10, 5:15; Weekdays: 7:15, 5:15, also  
Wed 12:05

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square  
Very Rev. Philip F. McNairy, D.D., dean; Canon  
Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,  
Healing Service 12:05

ST. ANDREW'S 3105 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. John Richardson  
Sun Masses 8, 10 (Sung), 11:45, Ev & B Last  
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)  
112th & Amsterdam, New York City  
Sun HC 7, 8, 9, 10, 11; Cho MP 10:30; Ev 4;  
Ser 11, 4; Wkdays HC 7:30 (also 10 Wed, & Cho HC  
8:45 HD); MP 8:30; Ev 5. The daily offices are  
Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.  
Rev. Anson P. Stokes, Jr., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ  
Recitals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Beckhurst  
4th Ave. at 21st St.  
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

HEAVENLY REST 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &  
Thurs & HD HC 12; Wed Healing Service 12;  
Daily: MP 7:45, EP 5:30

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

ST. MARY THE VIRGIN Rev. Gleg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses: 7, 9, 11 (High); Daily 7, 8, 9:30  
(Wed), 12:10 (Fri); C Thurs 4:30-5:30; Fri 12-1;  
Sat 2-3, 7:30-8:30

RESURRECTION 115 East 74th  
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 5th Ave. & 53rd Street  
Rev. Roalf H. Brooks, S.T.D., r  
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily  
8:30 HC, Thurs 11

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r  
Broadway & Wall St.

TRINITY Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3;  
C Fri & Sat 2 & by appt

NEW YORK, N. Y. (Cont.)

CHAPEL OF THE INTERCESSION  
Broadway & 155th St.  
Rev. Joseph S. Minnis, D.D., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily  
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat  
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6  
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myer, v  
292 Henry St. (at Scammell)  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri  
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL  
48 Henry Street  
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily  
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

UTICA, N. Y.

GRACE  
Rev. Stanley P. Gasek, r; Rev. Roger P. Rishel, v  
Sun 8, 9:15, 11; Daily Int 12:15; MP & HC Wed  
Thurs, Fri & HD

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.  
Rev. Edward Jacobs, r  
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily  
ex Mon 10, C Sat 7:30 to 8:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.  
Sun HC 8, 11, EP 3; Daily 7, 12, 5:30; C Sat 4-5

PITTSBURGH, PA.

ASCENSION Elsworth & Neville  
Rev. A. Dixon Rollit, r  
Sun 8, 9, 11; Mon 8 MP; Tues 10 HC Spiritus  
Healing; Wed 7 HC; Thurs 7:30 College Student  
HC; Fri 8 HC

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland  
Sun Mass with ser 10:30; C Sun 10 & by appt

MIDLAND, TEXAS

TRINITY Rev. George Morrel, v  
1412 West Illinois Ave.  
Sun 8, 9:30, 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow St.  
Rev. H. Paul Osborne, r  
Sun 8, 9:15 & 11; Wed & HD 10

SALT LAKE CITY, UTAH

ST. MARK'S CATHEDRAL 231 East First South  
Very Rev. Richard W. Rowland, dean; Rev. Elvin R.  
Gallegher, ass't.  
Sun HC 8, Family Eu 9:30, MP 11 (ex Cho Ex  
1 S); Weekday Eu Wed 7; Thurs & HD 10:30  
C by appt

BELLOWS FALLS, VERMONT

IMMANUEL Rev. Robert S. Kerr, v  
Sun 7:30 MP, 8 HC, 10 HC; Wed & HD 8 HC  
Fri 9 HC

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.  
Rev. Edward Potter Sabin, r  
Sun 8 HC only, during July

VANCOUVER, CANADA

ST. JAMES' Gare Ave. & E. Cordery  
Sun Masses: 8:30, 9:30, 11 Sol Ev 7:30; Daily  
HC 7:30, Thurs 9:30; C Sat 5 & 7

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