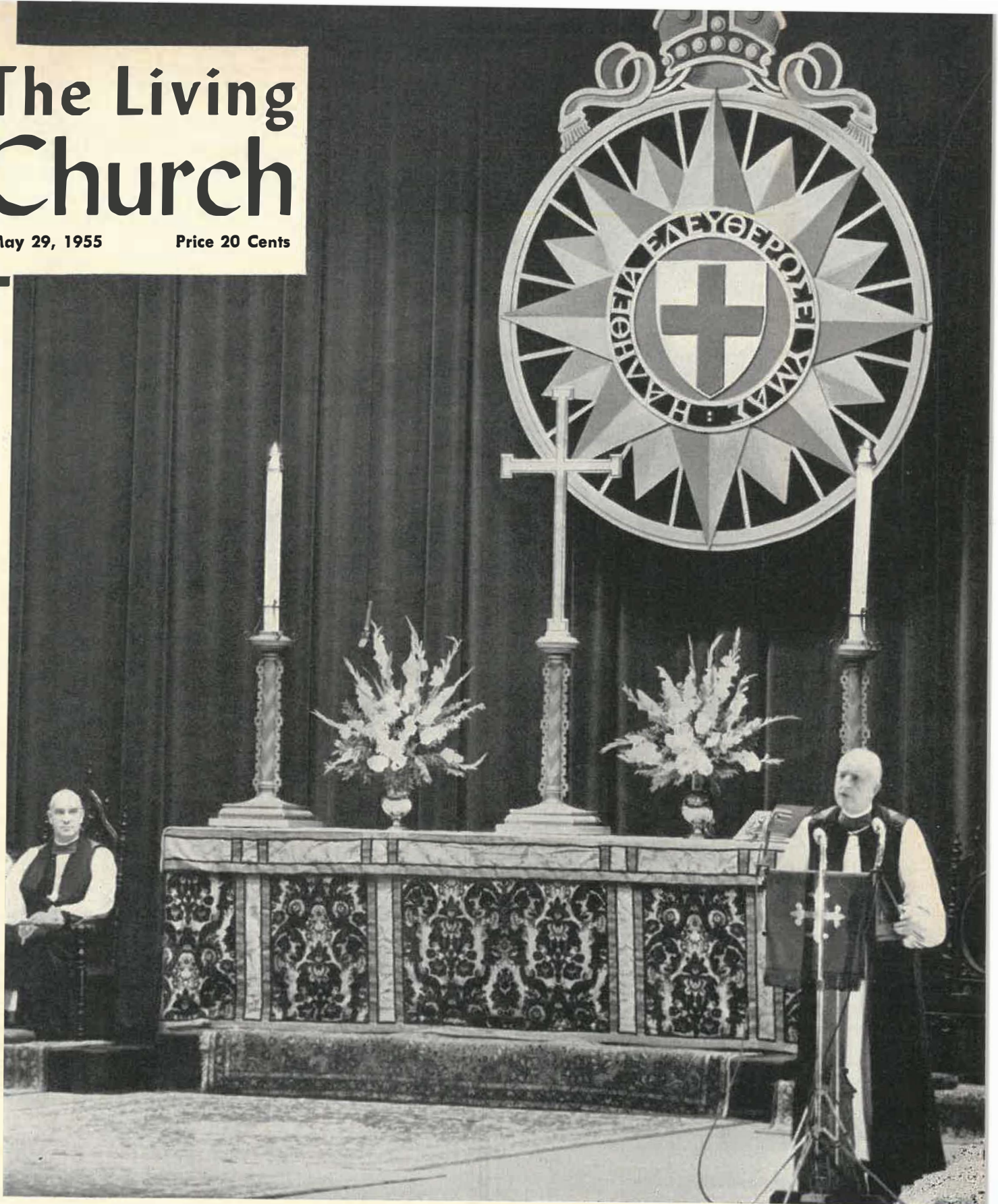


The Living Church

May 29, 1955

Price 20 Cents



AT BISHOP CAMPBELL'S INSTALLATION: A Symphony and a Seal [see p. 6].

SHALL WE DELAY BAPTISM? [P. 12].

The Church School Hymnal

For Use in CHURCH, CHURCH SCHOOL, AND HOME

Compiled and edited by THE REV. FREDERICK UNDERWOOD,
Director of Christian Education, Diocese of Long Island

Harmonizations by HANS LANGE, JR.

Illustrations by CYNTHIA BARSTOW HANSON

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LETTERS

Armed Forces Bishop

AS THE FATHER OF A DRAFT AGE SON I HEARTILY SUPPORT ROBERT LE-COMPTE'S POWERFUL ARTICLE ON THE NEED FOR A MILITARY BISHOP [L. C., May 8th]. FOR A LONG TIME INTO THE FUTURE WE SHALL HAVE OUR YOUNG MEN IN MILITARY SERVICE ALL AROUND THE GLOBE. THE CHURCH HAS AN OBLIGATION TO ADJUST TO THIS CRITICAL SITUATION.

THEODORE M. SWITZ
CHICAGO, ILL.

The article, "What Could A Military Bishop Do?" by Robert G. LeCompte was the best that I have read so far.

I feel that Mr. LeCompte wrote realistically and factually about Episcopalians in the Army.

Over in Korea, I was told that I could not use a chapel (which was the only one available at the time) for Episcopal Holy Communion because I was a "Protestant." When a large sign board was erected with all of the services listed, I asked if the Episcopal service could be placed on the board and was told that only the major "Protestant" groups were listed. Once I was asked why it was necessary for me to have a three-hour Good Friday Service.

I do feel that the Armed Forces Division is doing all that it possibly can to help our chaplains, but I also feel that a bishop for the Armed Forces would be a great help.

Ch. (1st Lt.) RICHARD E. HORSLEY
Fort Bliss, Tex.

Man Power

You deserve many and sincere congratulations for your recognition of the job which Lee H. Bristol, Jr. can do in increasing the lay readership of THE LIVING CHURCH. To my mind, he is the outstanding layman in the Episcopal faith.

His first column, "The \$64 Question" [L. C., May 8th] is typical of the stimulating and challenging thoughts and suggestions which he can give the laymen and clergy in the Episcopal Church.

WILLARD A. PLEUTHNER
New York City

ACU Puzzle Contest

In articles which have appeared in your magazine, and in *Advertising Age*, statements for which I am responsible as to financial arrangements in the American Church Union Puzzle Contest, Canon duBois claims serious errors of fact. The figures I used are based upon notes which I took on December 30, 1954, at St. Mary the Virgin's, New York City, when the scheme was first proposed. . . . The simplest way to contradict my conclusions is for A.C.U. to publish the "correct figures"; this A.C.U. has consistently refused to do.

On April 17, 1955, I wrote to Canon duBois, and quote, in part, that letter: "If you, or the committee, wish to clarify what have been called 'inaccuracies,' and to issue a joint statement with me concerning them, or any other points, I place myself at your, or their, disposal. This last point has been raised again in *Advertising Age* of April 4th." To this writing I have not received a reply to my commu-

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— FORTH, July - August, 1952

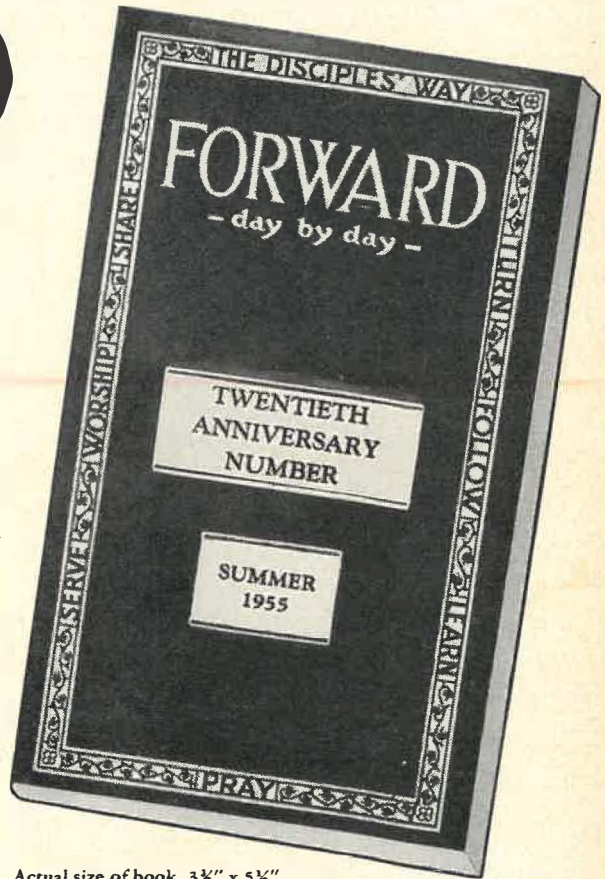
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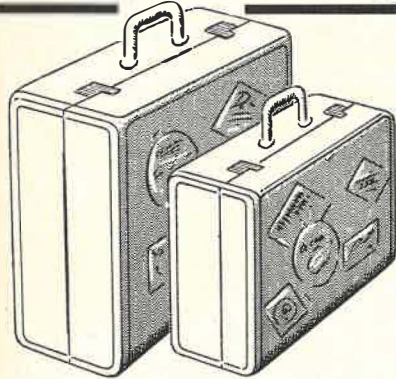
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LETTERS

nication. I understand that in the middle of March Canon duBois promised figures to The National Better Business Bureau, but to April 27th they had not arrived at the N.B.B.B.

Exploitation goes on every day, and much of it, like this type of contest, is legal, but Christian men and women are called upon to live by a higher code. The reason this contest has stirred up so much opposition is because a principle is at stake—does the end justify the means? I congratulate the Church Press, and most of all the secular press, especially *Advertising Age*, for the publicity given this matter.

(Rev.) CHARLES HOWARD GRAF
Rector, St. John's in the Village
New York City

Joseph Pulitzer

In *THE LIVING CHURCH* of April 17th, in the notice concerning the late Joseph Pulitzer, the statement is made that his father was the founder of the *New York World*. That is an error. The senior Mr. Pulitzer purchased the *World* in 1883. That journal was founded in 1860 by a group headed by Manton Marble, who as editor made the *World* one of the leading newspapers of America.

Joseph Pulitzer the first was an unusual man, an immigrant from Hungary, who gained eminence in American journalism, and built up a considerable fortune as a "by-product." However that doesn't entitle him to an honor he didn't merit.

FRED G. MAHLER

Raleigh, N. C.

Parish Scholarships

I noticed a news item in [L. C., April 10th] that All-Saints'-by-the-Sea, Santa Barbara, Calif., has set up a fund of \$1200 a year for an annual scholarship to a theological student at a seminary; and that this is believed to be the first such scholarship in the Church.

St. James', Hyde Park, N. Y., has for three years awarded a \$1,000 scholarship to a theological student, selected by the Bishop of the diocese of New York. Also, college scholarships totaling \$2,000 are awarded annually to young people of the parish.

(Rev.) GORDON L. KIDD
Rector, St. James' Church
Hyde Park, N. Y.

Evening Communion

THE LIVING CHURCH wrote very kindly concerning the matter of evening celebrations of the Holy Communion [L. C., March 6th], especially for Saints' Days, and expressed interest in having further reports from the diocese of Michigan about these services.

At our annual meeting of the Deans of convocation recently this matter was discussed. The feeling of the Deans and the Bishop of the diocese is as follows:

The churches which have used this time of celebration report almost universal approval of it; increased congregations, up to 400% above the attendance at a saint's day service in the morning; a definite appreciation on the part of the laity for this service hour; only the slightest opposition,

and that due more to the change in custom than on theological grounds.

The longer we think on this subject, the more natural evening celebrations become, in our age.

On attendance figures: the Bishop reports more people at an Epiphany celebration in the evening than the combined morning totals of three large churches; all Deans present reported at least 100% more people in attendance, and the feeling seems to be that all persons who would have come to a morning service now come in the evening, bringing their husbands, families and friends with them.

Thank you for your interest in our attempt to bring the services of the Church to an hour when the Church is most able to be present.

(Rev.) BRUCE H. CAMPBELL
Dean, Blue Water Convocation
Algonac, Mich.

Why ape Rome? For nearly 19 centuries the Church has maintained a practically solid front on the rule of fasting Communion. Examples can be and are often cited to show how strictly this rule was adhered to by the ancient Church (and in difficult times, too). In the last 100 years it has been re-affirmed in our own Communion at the cost of great struggle. Then, as soon as the majority of our laity have come to sense its importance, Rome lets down the bars, and our bishops and priests seem ready to rush and follow suit. Have we no mind of our own? Or are we more closely bound to the latest vagaries of the Vatican than to the tradition of the Catholic Church?

It is true, as Bishop Emrich says, that few people can attend a weekday celebration at 8, 9, or 10 o'clock. The obvious remedy is to have it at 5, 6, or 7 o'clock, when most able-bodied people who really want to can attend. It is practically impossible to enter into the service "casually or lightly" at such an hour.

There is a real point to making the Body and Blood of Christ the *first* food of the day. What meaning can there be in a "four-hour fast" except for a medical prescription?

I was once vicar of a mission 116 miles from my residence, where the choice lay between Sunday evenings and weekday mornings as the *only* time for Communion. In such a case, an exception might seem reasonable; yet the strict rule did prevail. Over a period of 10 years, children and adults came on weekdays in increasing numbers, before school and before work, until one month's figures showed a number of Communion, on Mondays and Tuesdays only, equal to the entire communicant strength (75). Today that church is a self-supporting parish with a strong Eucharistic tradition.

With no wish to question the judgment of Bishop Emrich [L. C., March 6th] or any bishop as to particular exceptions within his diocese—I do protest that the tradition of morning, fasting Communion is a vital one, and should be maintained with a minimum of exceptions.

(Rev.) WILLIAM R. BROWN
Curate, Christ Church
New Haven, Conn.

The Living Church

Established 1878

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and the Thought of the Episcopal Church.

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Talks With Teachers

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



Why a Fifty Minute Period?

IF YOU are one of the many teachers now getting acquainted with the new courses of the Seabury Series, you will already have read the several prerequisites for their use. And no doubt you will have wondered at the requirement of a class period of 50 minutes in the clear.

"Fifty minutes!" exclaimed an old teacher at one of our meetings, "Why, I couldn't possibly fill up that much time. There is hardly enough material in the book to fill out our present 30 minutes. Actually, we cover the lesson in about 20 minutes."

Let's face the situation: The printed courses that have been in use throughout the Church have set the fashion in short lessons. Or, some would put it the other way round, that we have been allowing such a short time for the class work that the publishers have been making the lessons fit into about 20 minutes or so. We are caught in a short-lesson epoch.

And that isn't all. This has gone on so long (for 40 years or so) that we have just about created a generation of 20 minute teachers.

Let's examine, then, just what is done in our 20 minute period, using the present books: 1) the roll is called. 2), the leaflets or Bibles are passed out, and the story or passage is read. They read it by turns, if they are old enough, or the teacher reads, and has them look at the leaflet, pretending that they are reading. This is the "story for the day." 3), the teacher asks a few questions to be sure the class has paid attention and knows the main points of the story. 4), the teacher tells them what it means, or what it should mean in their lives. They don't discuss it, or try to make it fit some of their problems. The teacher just tells them. All this has gone swiftly. There may be some time left for — 5), the activity. This has to be done quickly — something very easy and simple. (If the text book suggested any novel hand-work it probably called for some advance preparations of materials, but the teacher has brought nothing, knowing from experience that there isn't time to start anything very complicated. Therefore, most of the time the class just "colors" the picture.)

This is no caricature. My guess is that in fully 60% of the classes of the Church something like this is the usual and only

sequence each Sunday. In parishes where the teachers are supervised, encouraged, and advised — by an informed leader, or by attending vital teachers' meetings — a better order is used, and better teaching results. In such alive parishes the demand has been sounding for more time. Better teaching takes more time.

The old-style teaching *could* make use of more time, and often has managed it, when a larger plan has been proposed. Now, the new curriculum comes with even greater demands for time. Being based on group life, it requires a great deal of leisurely conversation, with all the children taking part, and all sorts of side avenues being explored. *Talk takes time.*

A different sequence is called for. Roughly, this is suggested as what may happen in the new classes: 1) Warming to the idea, often carried over from last week; 2) Discovering an incident in the pupils' life, or proposing one that is typical, which calls for opinion, reactions, leading to a search for solution. This is the buttoning-on to the experience of the class; 3) Planning of ways to find out — searches, trips, assignments, and deciding what to do about it; 4) Finding a solution, or a way toward one.

It's swift and easy to tell a few neat things to passive listeners. It takes time to lead them into the way of experience and discovery.

You think you can't do it? Of course you can. You can and you will, once you start practicing, once you learn to *start* with children's real lives, and lead them toward the ancient answers. You'll hate to have the bell ring after 50 minutes.

Dr. Hoag, who has been writing "Talks with Teachers" in THE LIVING CHURCH since September of 1944, has recently been named director of Christian Education of the Chapel of the Intercession, of Trinity Parish, New York City. He has resigned as director of religious education of the diocese of New Jersey. Dr. Hoag is the author of *It's Fun to Teach* and other books.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

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News deadline of THE LIVING CHURCH is Wednesday, 11 days before date of issue (Sunday). Late important news, however, received in this office up to the Friday morning nine days before date of issue will be included sometimes. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

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May

- 29. Whitsunday.
- 30. Whitsun Monday.
- 31. Whitsun Tuesday.
Church Conference of Social Work, N.C.C., to June 2d.

June

- 1. Ember Day.
- 3. Ember Day.
- 4. Ember Day.
- 5. Trinity Sunday.
- 6. Pennsylvania convention.
- 11. St. Barnabas.
- 12. First Sunday after Trinity.
- 16. Laymen's Conference, Fourth Province, Se-wanee, Tenn., to 19th.
- 19. Second Sunday after Trinity.
- 24. Nativity of St. John Baptist.
- 26. Third Sunday after Trinity.
- 29. St. Peter.

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 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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EPISCOPATE

Round the World

Bishop Gray of Connecticut has accepted the invitation of the Most Rev. Howard W. K. Mowll, Archbishop of Sydney, Australia, and Tasmania, to visit that country and to speak in many of the 25 dioceses there during the month of August. He will leave Hartford on July 25th.

En route to Australia, he will stop at Istanbul, Turkey, and will preach in the Cathedral in Calcutta, India, on invitation of the Metropolitan of the Church of India, Pakistan, Burma, and Ceylon.

Returning, he will stop at Suva, Fiji, and will then go on to General Convention in Honolulu.

This round-the-world trip will be made completely by air.

Arkansas Coadjutor

The Rev. Robert R. Brown, newly-elected coadjutor of Arkansas [L. C., May 22d] has accepted his election, subject to the consents of bishops and standing committees.†

Bishop Campbell Installed

The Charleston Symphony Orchestra led an array of musical talent at the installation of the Rt. Rev. Wilburn C. Campbell as Bishop of West Virginia May 10th, held in Charleston's municipal auditorium. Altar vestments and the great Anglican Seal† used at the Anglican Congress in Minneapolis were loaned to the diocese for the installation, for which Bishop Sherrill was institutor. Bishop Campbell, who has been coadjutor of the diocese, succeeds Bishop Strider, recently retired.

[The cover shows Bishop Campbell, left, with Bishop Sherrill].

New Twist

Bishop Kennedy has often referred to his feeling "like a piece of luggage" when he makes his annual visitations to the distant areas of his jurisdiction in the Pacific. Being put on a plane, then taken off, opened up and used, loaded on another plane and shipped off again



W. A. PRESENTATION: "Take easy" next time.

to some other place is one way of describing some parts of the journey. His 1955 visit to Formosa provided a new twist to this usual routine. Bishop Kennedy arrived on Formosa "bedded down" on the floor (no seats), among some packing cases in a Chinese Air Force cargo plane. A mix-up in airline schedules at Manila was the occasion for this informal mode of entry into the country.

Thanks to the coöperation of the U.S. military forces in the Philippines, the Bishop was air-lifted by helicopter from the American Embassy lawn, ferried to another field and then space was found for him on the Chinese plane. This plane was landing some 100 miles from the Bishop's desired destination, but again the U.S. forces came to his assistance and he was taken to Taipei, the capital city, in time for the Easter services.

Easter Day began with the Bishop preaching at an interdenominational sunrise service in the city park. At 10 a.m. the ground-breaking ceremony for the new Church building in Taipei was scheduled. Several hundred enthusiastic members of the congregation gathered in the open area. Their joyful singing of the Easter hymns was accompanied by a

saxophone (more portable than any available organ).

Easter afternoon in the Presbyterian Church, the temporary home of the congregation, 96 persons were confirmed by the Bishop, being presented by the Rev. Theodore Yeh and Fr. Walter Morse, SSJE.

Late Easter night the Bishop and Mr. Yeh started the 9-hour train ride to southern Formosa. At Kaohsiung the newly organized congregation had a service and meeting with the Bishop the next morning. Then several bus loads of people travelled from Kaohsiung to Kangshan with the Bishop for another service.

There in a bamboo shed, dark and dirty, but the only available place for the service, the Bishop confirmed 116 persons—the largest single class ever presented in this Pacific area. Flying termites did their best to interrupt the service and on occasion they succeeded. Ingenious insect-catching devices were employed: members of the congregation simply placed pans of water under the lights and the termites, attracted by the reflection on the water, got their wings wet and were "grounded."

The next day Bishop Kennedy returned to Taipei. Before taking flight

TUNING IN: †Whitsunday celebrates the gift of the Holy Spirit to the Church, as recorded in Acts, ch. 2. †Before a new bishop can be consecrated, a majority of the bishops and standing committees of the several dioceses must give their

consent. This is because a bishop is not just the chief pastor of a diocese, but a member also of the Church's House of Bishops. †The words on the Seal [see cover] are the Greek for "The truth shall make you free" (St. John 8:32).

in another plane (with seats) for Okinawa, he was presented with a model junk by the Woman's Auxiliary, who wished him "take easy" on his next trip.

In Okinawa Bishop Kennedy confirmed 73 Okinawans and military personnel, including 12 in the Church's leper colony at Airaku-en. "The work on Okinawa is growing more rapidly than we can provide clergy and churches."

The population of Guam, "the last outpost of the United States in the Far East," is about to lose all contact with an Episcopal Church ministry. Two active congregations, on different ends of the island, were developed by two military chaplains, both of whom will have been transferred by June. "There is a great need for a resident clergyman of our Church to take over the work on this island, as there are at least 25,000 Guamanians and a much larger number of military personnel and dependents," Bishop Kennedy reports.

Ten Years of Service

Bishop Louttit of South Florida who is rounding out 10 years of service as a bishop was to be honored on the anniversary of his consecration, May 23d. Expecting to take part in the Communion service¹ at St. Luke's, Orlando, were Bishop Mallet of Northern Indiana, Bishop Wing, retired, of South Florida, Bishop Bram, Suffragan of South Florida, the Rev. Canon William L. Hargrave, and the Very Rev. Osborne R. Littleford.

Phenomenal growth has taken place in South Florida during Bishop Louttit's episcopate. While the population in the diocese has increased 70%, since the end of World War II, Church membership has increased 95%. In this period 39 new congregations came into being, five formerly unorganized missions became organized and three were re-opened. Of the new missions seven have already become parishes, along with 12 others, making a total of 19 new parishes.

The establishment of diocesan institutions has added new vigor: Good Shepherd Monastery, Orange City, which houses the Order of St. Augustine; William Crane Gray Inn for Older People, Davenport; a student center at the University of Miami.

All Church property values have increased 229%, from \$3,730,817 to \$12,270,470. National financial campaigns during the decade have shown South Florida pledging in each case more than its quota.

Bishop Louttit is well-known throughout the national Church: as chairman

of the Armed Forces Division of the National Council, where his regular reports have kept constantly before Churchpeople the need for providing servicemen and women with sufficient



W. W. Carnes

BISHOP LOUITTIT: South Florida has gone forward under his leadership.

and effective leadership. He also represents the Church on the General Commission on Chaplains. Last fall, in this capacity, he covered 25,000 miles to study the off-base facilities for religious and recreational activities for the Armed Forces in Alaska, Japan, Korea, and Okinawa [L. C., October 31, 1954]. Nationwide publicity was given to his report of the shocking conditions found.

The Bishop's other activities include serving on the board of editors for the new Sunday School curriculum, portions of which have just been published by Seabury Press; preaching on the "Episcopal Hour," organizing the Florida Council of Churches, which he served as president for two terms. He is author of *Fear Not* (Seabury Press, 1954).

PUBLISHERS

Two New Courses

Morehouse-Gorham Co., publishers of Episcopal Church materials for 70 years, have announced the publication of two new courses in their Episcopal Church Fellowship Series, and also of a Church School Hymnal.

The first two courses, published in the summer of 1953, were received enthusiastically, and three others were made available to the Church in 1954. With

the presentation of Course 2, *Jesus Our Friend*, and Course 7, *The Prince of Life*, the publishers are nearing completion of a series which will provide the Church schools with a complete and well-balanced curriculum.

Jesus, Our Friend, the course for Primary children, has a Teacher's Guide, a Child's Story Book, Handwork Sheets, and a "Something to Take Home" Packet. The objective for the year, as stated in the Teacher's Guide, is to show our Lord as the kind of Person a little child can love and trust and to try to provide ways and suggest means by which little children can express their love for Him.

The Prince of Life is the new course for the Junior High student. The course endeavors to integrate the instruction on the life of Christ which the children have had in earlier courses, to interpret our Lord's teaching as found in some of the parables and miracles and to relate these experiences to present-day situations. The teacher, as his objective, should help his pupils to find in Jesus "The Way, the Truth, and the Life" and should try to arouse in them the desire to walk in His way, to live by His truth, and to share in His life as members of His Family the Church.

This course contains a Teacher's Guide, which has, in addition to suggestions for the preparation and teaching of each lesson, lists of visual aids, handwork, plays, and extra reading. An illustrated Pupil's Reader, which is a complete life of Christ for young people, and a set of worksheets complete the course.

Not a part of the Series, but for use in any school or home, is *The Church School Hymnal*, a collection of 68 hymns. All but two of the hymns are from *The Hymnal 1940*, but they have been transposed upward to accommodate the range of young children's voices. The harmonizations have been simplified so that they can be played by the parent or teacher of limited piano-playing ability.

The Hymnal is available in a Harmony edition, for piano or organ, and in a Melody edition for the children.

The philosophy underlying The Episcopal Church Fellowship Series is that the truly adequate curriculum, while retaining the best of the older methods, must be primarily God-centered, and must concern itself with the building of intelligent citizenship in the fellowship of the Christian community, which is the Church.

At a recent workshop meeting at West Cornwall, Conn., with writers and advisers in attendance, plans were made

TUNING IN: ¶The service of Holy Communion is always appropriate as a special act of thanksgiving for blessings received. This is because it is itself essentially a thanksgiving (a Eucharist), bringing its participants into closest contact

with their Lord and Saviour, present under the forms of bread and wine. Thus Christians of all walks of life seek to attend the Holy Eucharist on occasions of personal offering of thanks — on anniversaries of birth, baptism, marriage, etc.

for publication of the remaining courses, with special attention given to a Teacher Training Course.

Following is the complete list of courses now available in the Episcopal Church Fellowship Series. They may be obtained from any Episcopal Church supply house or from the publishers at their retail stores in New York, Chicago, and San Francisco.

God Loves Me	Course N	Nursery
Our Heavenly Father	Course A	Kindergarten
We Trust God	Course 1	Primary
Jesus, Our Friend	Course 2	Primary
Living the Christian Year	Course 5	Junior
Preparing for Confirmation	Course 6	Junior
The Prince of Life	Course 7	Junior High

Still in preparation are another Nursery course, another Kindergarten course, and Courses 3, 4, 8, and 9, as well as a Teacher Training Course. It is expected that the Series will be completed in 1957.



REV. LELAND B. HENRY: *Parishes may "disintegrate" the family.*

YOUNG PEOPLE

Who is Delinquent?

Juvenile delinquency, and particularly the Church's responsibility in dealing with it, was a focus of attention at the annual meeting and conference of the Episcopal Service for Youth, Inc., which

TUNING IN: ¶The season of Pentecost is the shortest in the Church Year. Known as "Whitsuntide," it lasts exactly one week, being terminated by Trinity Sunday. It is a season of rejoicing, but is broken into by the Whitsuntide Ember Days

A WHITSUNDAY MESSAGE 1955

FROM THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES

*Grace be unto you and peace from God
our Father and the Lord Jesus Christ.*

AS Presidents of the World Council of Churches we greet our brethren of the Churches participating in the World Council.

A year ago at this time we were called to pray for God's blessing upon the coming General Assembly of the Council. Now in retrospect we can join in thanksgiving to God for the many blessings granted to us as a result of the Evanston Assembly. With frank and sincere facing of many differences there was revealed a deep underlying unity of Christian love and mutual understanding. Despite the barriers of space, of race, of nationality, of varying ecclesiastical traditions, and of theological emphasis we remain brothers in Christ. In this fact may be found a source of spiritual strength for the present and of high promise for the future.

There are stern realities in our world which must be met courageously. There is strife between men and nations. In many places men do not have that freedom which is their deep desire. Millions of the children of God are without the barest necessities of life. We dare not forget the plight of those who through no fault of their own are helpless refugees. Christendom is divided and therefore its witness is weakened.

But these difficulties are accompanied by equally real opportunities. Countless men, women, boys and girls everywhere stand in need of the unsearchable riches of the Gospel, and of the peace of God which passes all

understanding. In the light of the tragedy of our times there is urgent need for groups of men and women everywhere working more closely together in Christian love in the service of Christ.

We may well ask ourselves: "Who is sufficient for these things?"

The answer comes from our blessed Saviour Jesus Christ: "Ask and ye shall receive, knock and it shall be opened unto you."

So at this season of Pentecost[¶] let us pray that the Holy Spirit make our hearts burn within us so that we may better understand the mind of Christ and more deeply realize our need of one another. Let us pray especially that all men may be granted the opportunity to worship the Almighty in full freedom. And let our prayer be accompanied by a solemn rededication of our lives to the gracious purpose of God.

We urge the offering of this age-old prayer to God through Jesus Christ:

Veni Creator Spiritus

Come Holy Ghost our souls inspire
And lighten with celestial fire.

The Presidents of the World Council of Churches:

John Baillie, Sante Uberto Barbieri, George Cicestr, Otto Dibelius, Mar Juhanon, Michael, Henry Knox Sherrill.

Geneva
1955

took place May 11th to 13th at Seabury House, Greenwich, Conn. A panel of five, presided over by Miss Esther Stamats, of the Department of United Church Women of the National Council of Churches, discussed "Who Is The Delinquent?" concluding that everyone — individuals, the Churches, schools, and parents, had in some way been delinquent. Participating in the panel were the Hon. Hubert T. Delany, Judge of the Children's Court in New York City, Mrs. H. Stuart Stone of

Wallingford, Conn., Miss Violet G. Bemmels, public school psychiatric social worker from Valley Stream, N. Y., Miss Agnes W. Grabau, Executive Secretary of the Youth Service in Memphis, Tenn., and the Rev. Leland B. Henry, D.D., Director of the Department of Christian Social Relations of the diocese of New York.

The panel discussion was the climax of the three-day meeting of social workers and board members of youth case-work agencies in ten states, all member

on the Wednesday, Friday, and Saturday of the week. Some think that this intrusion of days of abstinence into a time of festivity is a liturgical anomaly that ought to be corrected in future revision of the calendar.

agencies of the Episcopal Service for Youth, Inc.

Citing the failure of most city parishes to minister to the people in their immediate vicinity, Dr. Henry called on the Church in the city to adapt itself to the changing population. He explained that often this means "taking in gangs of boys and gangs of girls where practically every member of the gang is actually, if not technically delinquent," and exercising infinite patience in helping them with their problems. Dr. Henry also deplored the tendency of parishes to "disintegrate" the family through parish activities which separate, rather than unite the family.

Among the other topics which took up the Episcopal Service for Youth's attention was the acute shortage of social workers, both within the Church and outside it. Miss Helen M. Olmstead of Buffalo, chairman of personnel for the Episcopal Service for Youth, told of the low rate of enrollment in schools of social work, and of the need to promote social work as a vocation.

Presiding over the meeting was the Rt. Rev. Jonathan G. Sherman, Suffragan Bishop of Long Island and President of the Episcopal Service for Youth. Bishop Sherman said that the Episcopal and Lutheran Churches were "way out in front" in the field of church-related social work, through their insistence on the highest professional standards and on a continuing close relationship to the resources of the Church. Bishop Sherman went on to explain the theological basis upon which social work in the Church rests. He said in this respect the Episcopal Church had a great contribution to make in meetings with other social workers.

Bishop Sherman was reelected president of the ESY, and the following vice presidents were also reelected:

Walter W. Pettit, Ph.D., Ridgefield, Conn.; the Rev. John K. Mount, Jr., Crownsville, Md.; Miss Helen M. Olmstead, Buffalo, N. Y.; Mr. Clarence M. Brown, Philadelphia, Pa.; Mrs. John E. Woodward, South Orange, N. J.; the Ven. John H. Esquirol, Southport, Conn. Mrs. H. Stuart Stone of Wallingford, Conn., was elected to succeed Mrs. Perry B. Strassburger of Montclair, N. J., as representative of ESY on the national executive board of the Woman's Auxiliary.

LAYMEN

Owen Josephus Roberts

The death on May 17th of Owen Josephus Roberts, retired U.S. Supreme Court justice — known for his "dissenting opinions" — deprives the Church

Militant of the only layman ever elected president of the House of Deputies of General Convention.[¶]

Mr. Roberts presided over the meetings of the House at the Convention of 1946, held in Philadelphia, Pa. He had previously been elected deputy to that Convention from the diocese of Pennsylvania, and was also one of the honorary chairmen of the local committee on arrangements. This was the Convention that elected Bishop Sherrill to his present office of Presiding Bishop.

In 1943, while living in Washington,



TWO PRESIDENTS: *Bishop Sherrill and Mr. Roberts.*

Mr. Roberts was chairman of the committee to present nominations for the Bishop of Washington, when Bishop Dun was elected.

Mr. Roberts, who was 80 years old at the time of his death, had been ill for four months. His widow, the former Elizabeth Caldwell Rogers, of Fairfield, Conn., and their only child, Mrs. Elizabeth Hamilton, survive him.

INDIAN AFFAIRS

Changing Conditions

Fourteen leaders in the Church's ministry to American Indians have reasserted their belief that Church responsibility in that area has been made more urgent by the changing conditions of Indian life which prophesy a breakdown in social structure.

Meeting at Roanridge Farm, Parkville, Mo., the eight bishops, five clergymen and an anthropologist considered a study of the Indian field, prepared during the course of the last year by National Council.

In a seven-point message to the Church they summarize their conclusions:

1) Given equal opportunity, the Indian will attain results equal to those achieved by his non-Indian associates.

2) Christianity does not deny the values of Indian cultures.

3) There is a talent for leadership and a capacity for support among Indians which our Church has neither fully recognized nor sufficiently called upon.

4) In matters of personnel we must enlist our ablest clergy — both Indian and non-Indian — and provide them with the best possible training to fit them for the particular ministry in which they are to engage.

5) The need for Christian social workers, in addition to clergy, teachers, nurses, is beyond anything which the Church presently supplies.

6) Our local churches and chapels are intended to serve the neighborhood, and to that end, there should be no distinction as to Indian or non-Indian worshippers.

7) Indian candidates for Holy Orders must be sought from among those who will be able to minister adequately anywhere in the Church.

The 14 signers of the message, who pledged themselves "to pursue the basic study, and . . . enlist the concerned interest and support of the whole Church," are: Bishop Kinsolving of Arizona; Bishop Rhea of Idaho; Bishop Lewis of Nevada; Bishop Kinsolving, Coadjutor of New Mexico and Southwest Texas; Bishop Emery of North Dakota; Bishop Gesner of South Dakota; Bishop Watson of Utah; Bishop Hunter of Wyoming; the Rev. Vine V. Deloria, Dr. Reginald G. Fisher, the Rev. Norman L. Foote, the Rev. Joseph G. Moore, the Rev. Clifford L. Samuelson, and the Rev. William G. Wright.

RADIO

Church of the Air

The Very Rev. Paul Roberts, dean of St. John's Cathedral, Denver, Col., will conduct the CBS radio Church of the Air on June 5th. The time will be 10:30 to 11:00 a.m. Eastern Daylight Time.

WORLD COUNCIL

U.S. Conference

Increasing partnership between clergy and laity was called a major requisite for the Church in the building of a more Christian world when the U.S. Conference for the World Council of Churches held its first major meeting since the

TUNING IN: ¶The House of Deputies of General Convention is the "lower house" of the Episcopal Church's supreme legislative body, which meets every three years. House of Deputies is made up of elected clerical and lay representatives from

the several dioceses. General Convention's "upper house" is the House of Bishops. The president of this is always the Presiding Bishop, though the title seems to have referred originally to his presiding at consecrations.

Evanston Assembly, at Buck Hills Falls, Pa., May 4th to 6th. The meeting was attended by 150 representatives from the World Council's 32 member communions in the United States. The total membership of the Council includes 162 member communions in 47 countries, involving 170 million Christians.

The Presiding Bishop, the Most Rev. Henry Knox Sherrill, presided at the meetings, in his capacity as one of the six presidents of the Council.

Dr. Robert S. Bilheimer, associate general secretary, outlined the present program of the World Council under the headings of Interchurch Aid and Service to Refugees, Ecumenical Action, and Ecumenical Studies. He indicated that there can be little doubt that the entire program of material relief, health service, ecumenical scholarships, service to refugees, and work camps carried on in the name of the World Council should be greatly expanded.

Dr. Richard M. Fagley, executive secretary of the Commission of the Churches on International Affairs, told the group that Christians "had not begun to face up" to their duty to support and to supplement foreign technical aid programs.

Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, told the Conference that the "threat of war in the Formosa Straits has somewhat diminished during the last ten days," and offered five concrete proposals which he felt would be effective in preventing war in that region; urging that

(1) The overture of Communist China's Premier, Chou En-lai, for bi-lateral consultations be accepted, "even though all preliminary conditions for effective negotiation may not have been fully met in advance."

(2) A cease-fire should be "diligently sought with a readiness to negotiate enough of the outstanding issues to permit a cease-fire to be effective."

(3) A United Nations Peace Observation Unit, composed of international servants rather than representatives of governments, be appropriately stationed in the area to see to it that the terms of a cease-fire are fully complied with.

(4) A commitment be given sincerely to seek acceptance of the principle of universal membership in the United Nations.

(5) An objective study of Formosa be undertaken by an impartial agency and preferably under the United Nations.

In its business session, the Conference accepted preliminary plans for a North American Regional Theological Conference to be held early in 1957, with Bishop Dun of Washington as chairman of arrangements.

TUNING IN: ¶The Introit is a Psalm-verse (with other material added) sung or said in some churches at the beginning of the Communion service. The gradual (paragraph 2) is a similar insert between Epistle and Gospel. Introits and grad-

God Enters the Void*

By the Rev. William H. Baar

Episcopal Church's Chaplain, University of Chicago

"THE Spirit of the Lord filleth the world!" These words, from the Introit¹ for Pentecost, are the trumpet blast of the new creation. They proclaim a spiritual cataclysm of cosmic proportions. The Spirit of God enters the void once more, and all of nature is redeemed!

This is the day for which all creation groaned and travailed until now. As at the first creation the Spirit of God moved upon the face of the waters, so in the beginning of the new, "The Spirit of God filleth the world!" The gradual for the day continues this thought, "Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth."

Pentecost speaks a word to our emptiness. We know enough of the void created by the entrance of sin into the world. Who does not know at first hand the dull ache of loneliness and the sharp pain of anxiety? We are taught by the world first to look out for ourselves. The next step is to consider ourselves first, last, and always. Finally we exist alone. The end is emptiness, for the bonds that unite one person to another exist only in the love and trust that we have gradually surrendered.

Pentecost tells us that the Spirit of God has filled even this emptiness. We can emerge from the prison of our own skins and live in the fullness of God if we want to. The understanding of others will help us to speak the many tongues of human emotion. Pentecost proclaims that the face of all the world is changed and that we can change, too. The Spirit of God will not abandon us to the void.

Tactitus said of the Roman Empire builders, "They make a desert and call it peace." Twentieth century man has made his wilderness, too. We have witnessed saturation bombings, scorched earth, and the greedy scuttling of civilization. Over our heads hangs the threat of obliteration. As man struggles

against man, so nation fights against nation. Whether it is the "iron curtain" of one's own skin or the iron curtain which separates East and West, the end is emptiness. Man's highest intelligence would return the earth to the darkness and void of the uncreated. But God enters this void, too.

Those within hearing of the Gospel for Pentecost know that in the new creation as in the old, God has ruled out the possibility of ultimate chaos. That part of creation which will not submit to the order of love will find its ultimate existence in the order of judgment. This is the meaning of heaven and hell. The Spirit of God permeates everything, whether we like it or not. There are no empty corners. "No-man's-land" does not exist. All that is, is under the power of God.

The new creation comes out of great travail. The change which the Spirit of God works within a man is so drastic that it is called being "born again." Sometimes we have to go the full extent of suffering before we see our emptiness for what it really is. Perhaps our world will have to suffer even more than it has before it awakens to the horrors of spiritual death. This is the tragedy of man's existence. But God has entered this tragedy. We may have hope as long as God is in the process.

Where God is, redemption is going on. For God has set his face against the darkness. He will not permit chaos to rule. Men may plot evil against one another and may speak of wars and rumors of war. But over the heads of those who love Him, the Spirit of God will descend as in tongues of fire, and they shall proclaim to the aging race and its man-made deserts in the miraculous languages of love, "The Spirit of the Lord filleth the world, Alleluia!"

*Reprinted, with permission, from *Faith and Thought* (Bulletin of the Episcopal Church Council at the University of Chicago and Canterbury Club).

als as well as the offertory and communion sentences that go with them, vary from Sunday to Sunday. They have been wanting in Anglican Prayer Books since 1552, but are regarded by many today as the equivalent of hymns, hence lawful.

ENGLAND

Dr. Garbett's Illness

The Archbishop of York, Dr. Garbett, was operated on May 14th for an intestinal obstruction. His physicians have reported that he is making "real progress toward recovery," according to the *New York Times*.

WEST AFRICA

New Archbishop

Dr. James Lawrence Cecil Horstead, Bishop of Sierra Leone, was elected archbishop of the Province of West Africa at a meeting of the Episcopal Synod held recently in Lagos.

He succeeds Dr. Leslie Gordon Vining, who died early in April. Dr. Vining, Bishop of Lagos, became the first Archbishop of West Africa when the Province was inaugurated in 1951.

[RNS]

JAPAN

Preaching Resumed

Dr. Toyohiko Kagawa, noted Japanese Protestant evangelist and labor leader, who collapsed from overwork March 27th in Osaka, has resumed his preaching and other activities.

Interviewed in his Tokyo home, Dr. Kagawa admitted that his doctor felt he should rest longer, but said his responsibilities would not permit him to remain idle.

Besides spending at least half of each month in evangelistic campaigning for the National Christian Council, Dr. Kagawa has worked incessantly for years on disaster relief and slum rehabilitation.

He also is a leader of Japan's Labor Party and president of the Japanese Coöperative Federation. He has been active in the government unemployment and health insurance program he helped organize, and recently he campaigned extensively to maintain an anti-rearmament clause in the new Japanese constitution.

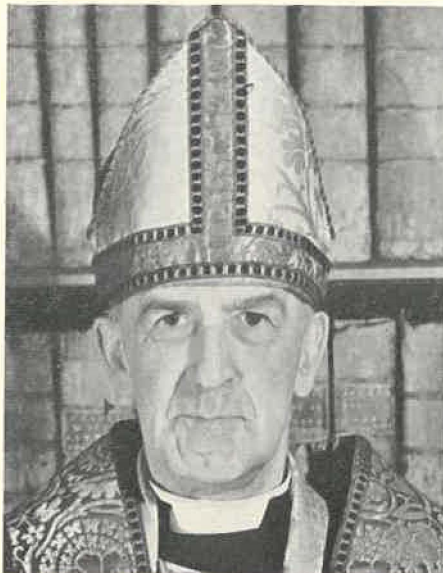
[RNS]

SWITZERLAND

Resigning Bishop

The Bishop of the Old Catholic Church of Switzerland, Dr. Adolf Kury of Berne, has announced that he will retire at the end of June. Bishop Kury was ordained priest in 1893 and served as a parish priest in Starrkirch-Dulliken,

Lucerne and Basle. In 1924 he was made Bishop to succeed the first Bishop of the Old Catholic Church of Switzerland, Dr. Edward Herzog. At the same



DR. FISHER: *Order before freedom.*

time he was appointed professor of Church history of the Old Catholic Theological Faculty, University of Berne.

Dr. Kury's successor will be elected on June 19th and 20th at Rheinfelden.

AFRICA

Toward High Speed

Four native African priests were consecrated assistant bishops by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, in an impressive ceremony at Namirembe Cathedral, Kampala, Uganda, recently.

They are Bishops Obadiah Kariuki and Festo Olang of the diocese of Mombasa (Kenya); Daniel Deng Atong of the Southern Sudan, and Yokana Omari of Central Tanganyika.

More than 2,000 persons saw or heard the service, about 1,700 of them in the cathedral itself and hundreds more gathered on the adjacent hillsides. Several hundred clergymen in the throng came from throughout Uganda and the lower Sudan, Central Tanganyika, Kenya, the Upper Nile, and a few from the Belgian Congo and Nyasaland.

As a symbol of Christian unity, the assembled throng recited the Creed simultaneously in 30 different tongues. The choir sang in Luganda, language of the Buganda people who make up the vast majority of Uganda's population,

and hymns were sung by the congregation in English and Swahili.

Dr. Fisher entered the cathedral for the service through its western door preceded by his chaplain, the Rev. Gilbert Baker, former rector of Christ church, Guilford, Conn., bearing the Canterbury Cross.

After the consecration, the wives of the new bishops knelt beside them at the altar to receive Communion with them — for the first time in Anglican Church history.¹

Bishop Kariuki, 48, is a member of the Kikuyu tribe, chief target of the Mau Mau terrorists. A former schoolmaster, he was ordained in 1939 and was in charge of St. Stephen's church at Nairobi for three years before being sent nine years ago to Fort Hall, 50 miles north of Nairobi and deep in the heart of the Mau Mau country, to head the Anglican Church there. He and Mrs. Kariuki have 11 children.

Bishop Olang, 43, belongs to the Jalu tribe in Kenya Colony. Also a former teacher—at Betere Girls' School in Maseno — he was ordained in 1945, served as a curate at Bristol and was named rural dean of Central Nyanza in 1951. He and Mrs. Olang have nine children.

Bishop Atong, 42, was one of the first two Sudanese to be ordained (1941) as Anglican clergymen. He was made rural dean of the Dinka, Southern Sudan, last year.

Bishop Omari, 50, was born a Mohammedan in Eastern Tanganyika and became a convert through reading the New Testament during the eight years he was a dresser at a government hospital. Ordained in 1938, he served as a pastor in Western Tanganyika for 10 years before being transferred to Central Tanganyika. He is the father of nine children.

At a press conference, the archbishop said that all races in Central and East Africa are approaching racial problems "with extreme common sense, quietness and good will."

Asked about progress toward developing Uganda into an independent State, he said that all races are "aiming for this goal but the very sensible man puts order before freedom."

"The problem is to get Africa as a whole into high speed, top-gear development," Dr. Fisher said. "In various parts of the continent there is some trouble and noise consequent to 'shifting gears' but Central and East Africa can thank God they have progressed so far so happily."
[RNS]

TUNING IN: ¶This is not the first time that bishops' wives have received Communion at their husbands' consecrations — which happens frequently enough — but the first time, apparently, that they have knelt beside the newly consecrated

bishops and been communicated with them. Usually, those within the sanctuary rails are first communicated, then those in the choir and congregation. The consecration of bishops always takes place at a Communion service.

In order to make Holy Baptism, its implications and obligations, more meaningful to the people to whom they minister, the clergy of Grace Church, Newark, N. J., have issued the following "statement," which we are happy to re-print as an article.

SO completely is the idea of baptism associated with babies today, that most people are surprised to learn that for the first few generations of the Church's life, children were rarely, if ever, baptized. You will not find any reference to infant baptism in the New Testament, though the baptisms of thousands of adults are recorded there.

The first mention of infant baptism dates from the year 185, and the practice did not become universal in the Church until the sixth century. One of the reasons why, for centuries, the Church baptized only adults was to show what a serious step baptism was. Today, with baptism of children the rule, many people have forgotten the serious and long-term responsibilities involved.

Many people nowadays look upon baptism as a sort of "religious vaccination." They take the baby to the doctor to be vaccinated — pricked with a needle — so that it will have certain physical benefits; they take the baby to the priest to have water poured on its head, accompanied by prayer, so the child may have certain spiritual benefits.

But baptism is much more than vaccination. It is like the birth or adoption of a child, in that it admits the child into a new family (called the Church), and involves the parents in long-term obligations of a most serious kind. Everyone knows that, when a man and woman bring a child into the world, they are responsible for its upbringing. And no adoption agency would think of allowing a couple to adopt a child if they intended to leave the child in the orphanage (perhaps visiting it occasionally), and wished only to give the child their family name.

Unfortunately, many people who request baptism for their children, do so in this same spirit. They ask that their children be admitted to membership in Christ's family, the Church, and be given a Christian name, with little or no intention of seeing that their children are reared *in* the family. Such parents are often making no effort at all to fulfill their own obligations as members

Baptism—

Vaccination or Something More?

A Statement from Grace Church,
Newark, N. J.

of the Christian family, and are therefore both unable and unwilling to give their children the Christian upbringing which they and the godparents promise at baptism.

The promises in the service of Holy Baptism are very definite and sweeping. It is the parents who must carry them out, for the most part, though the godparents are there to see that the promises are carried out, or to act themselves should the parents die. The last of these promises is a pledge that the child, "so soon as sufficiently instructed, be brought to the Bishop to be confirmed by him." This means, not just Confirmation itself, but the whole process of Christian upbringing which precedes it.

Parents are responsible for giving the lead to their children in these matters, and especially by themselves setting a good example in daily prayers, attendance at Church every Sunday, and Christian living all week long. Parents

who are not willing to make the attempt (and many who request baptism for their children are not attempting these things at the time of their request), should ask themselves if, in all honesty and fairness, they can request their friends and relatives to make promises as godparents which will never even begin to be carried out.

We would not for a moment discourage the baptism of children of Christian parents. But it is our duty to make sure they understand what this important step involves. If you are requesting baptism for your child, therefore, we ask you to consider the following questions very carefully.

1. Are you a baptized Christian yourself? If not, the logical first step is to seek baptism for yourself. Only committed Christian parents can give their children a true Christian upbringing.

2. If baptized, have you been trying to be faithful to the Church in the re-

cent past? If not, do you not think it would make more sense for you to begin again to fulfill the obligations you already have, before taking on additional duties on behalf of your child?

3. If you have had a previous child baptized, what are you doing about his (or her) religious upbringing? Do you say prayers with him every night? Are you coming to Church regularly as a family and bringing your older child to Sunday school? If you are not doing these things for your older child (or children), don't you think it would be good to prove your sincerity by beginning to do the right thing for them before taking on additional duties for the youngest child?

It will be noted that these questions leave the matter up to the parents: they ought to make the decision, and they should do so honestly, not being afraid to postpone the baptism of the child if that seems indicated. Only in rare cases will it be necessary for the Church to insist upon a postponement.

This is not a refusal of baptism. It is merely deferring it until such time as the parents can give evidence that they intend to fulfill the obligations of baptism. Baptismal promises made simply to please Grandmother, with no real intention of carrying them out, are dishonest promises. It is not right to expect the clergy to be partners to such dishonesty.

The idea of delaying baptism for a short time may seem strange, but it need alarm no one. In a month or six weeks parents who have been neglecting their existing Christian duties can begin to take them up again, and thus demonstrate their sincerity in asking for baptism. They will themselves feel better for having done so, and the Church will have some evidence that they understand the obligations of Christian parenthood, and means to fulfill them.

There is no question here of "punishing the child for the sins of the parents."

No child is punished by having its baptism delayed for a few weeks or months. (In the early Church, as we saw, the baptism of children was postponed for many years.) Nor does God's love extend only to baptized people. God, who loves all His children, has His own ways of caring for children who, through no fault of their own, are for the time being unbaptized. To fear otherwise is to doubt God's love and almighty power.

That a child should die unbaptized because of such a delay is most unlikely. Should a child become seriously ill after a postponement has been decided upon, a priest should be sent for immediately to baptize. If this is impossible, *any baptized person* can perform the baptism by pouring a little plain water on the head, and saying: "I baptize thee in the name of the Father, and of



HOLY BAPTISM: *Serious and long-term responsibilities are involved.**

the Son, and of the Holy Ghost. Amen." This should be done only in an emergency, and should be reported as soon as possible to your parish priest. The obligations of baptism remain the same, of course, should the child recover.

In the almost impossible case where a child died so suddenly that even emergency baptism was impossible, one need have no fear of the child's eternal salvation. God's hands are not tied because men were not able to act in time. In any case where baptism is postponed, it is clear that the intention is to baptize the child eventually. If the child were to die before the baptism could take place (a most unlikely circumstance, as we have seen) it is the Church's teaching that God takes the intention for the deed.

We urge all Christian parents to see that their children are baptized at an early age. We will do everything we can to make sure you understand what is involved in this important step, and we shall want some assurance that you are honest and sincere in bringing your chil-

dren to baptism. We make two final requests:

1. *Never* inform relatives of the date of a baptism until you have consulted your clergy. (This is just common politeness.)

2. Please do not be upset if you find that a date cannot be set over the telephone the first time you call. We prefer to have a talk with you beforehand, and may ask to call on you for this purpose. Adoption agencies keep parents waiting a year and more for a child. If, in a matter even more important than adoption, we ask you to wait a few days until we can be sure you understand all that baptism involves, we hope you will not consider us unreasonable.

We, your clergy, are ready to give you as much time as is necessary in preparation for this most important step in your child's life. We are confident that you will want to cooperate.

*From *Christian Initiation: Part I — Holy Baptism*. Copyright Associated Parishes, Inc.



Union of South Africa Government Information Office
 URBAN SCENE, SOUTH AFRICA: *The pressure of many races.*

The Heartbeat of the People

A review by the Rt. Rev. Wilburn C. Campbell
 Bishop of West Virginia

of Alan Paton's

The Land and People of South Africa

IN the Union of South Africa are gathered together the hopes, the fears, and the conflicts of the world. One can appreciate the complexities of world harmony and universal justice in the brief, turbulent, dramatic history of the peoples of South Africa. To appreciate the complexities is not the same as to know the answers.

The embarrassing fault one finds with most books on South Africa (or on other nations and people) is that the author modestly declares to know the answers and is prepared to divulge them to the reader. Alan Paton's *The Land and People of South Africa* avoids this error.

Thus it is that one turns to Alan Paton with delight, and leaves him with an exalted sense of having been gently led by the hand of one of civilization's great poets of truth and justice and love. This should come as no surprise to those who have read *Cry, the Beloved Country*, and *Too Late the Phalarope*. Alan

Paton feels the passions of all people. Even though as an individual he uncompromisingly disagrees with their prejudice and bitterness and inhumanity, he understands them and has an almost other-worldly compassion for them. This isn't easy to do in South Africa.

I fell in love with this wonderful country and its many warm-hearted, fun-loving, generous people. But it is hard for me to restrain myself when I think of the misguided, bigoted, ostrich-like political views of the dominant and domineering Nationalist Party. What kind of Christianity is it that still preaches the inequality of human races? that teaches that the sons of Ham were ordained of God to "be hewers of wood and drawers of water"—the white man's beast of burden?

Yet Alan Paton controls himself. In his book he wants

"to show you South Africa, not tell you what you must believe about it; but I can-

not help telling you what I believe about it. I am like a teacher, who enjoys hearing your ideas, who enjoys telling you his own, but has no plan to make you think as he does. If you think as he does, that may please him; but if you do not, the honesty of your thought will please him just as well. That is just the difference between education and indoctrination" (pp. 81, 82).

To visit Kruger National Park with Mr. Paton is the next best thing to going in person. How delicate and simple are his sentences! With magic words he leads us from cape to plateau to ocean. Here is a sample:

"The hippopotamus lives on in the name of the Umzimvubu River, which flows out to sea at Port St. John's, through a gateway more majestic than any in Africa; for here the escarpment contained itself in patience, and kept its last leap for the ocean to see for itself."

It is in the broad sweep of history, though, that Alan Paton reveals the heartbeat of the people and the pressure of many races in one land. In direct short sentences, in concise polished phrases, one learns quickly and accurately what

THE LAND AND PEOPLE OF SOUTH AFRICA. By Alan Paton. Lip-pincott. Pp. 138. \$2.75.

it is that makes the Union of South Africa so important in the world's history today: here the tensions of race, religion, economy, politics march back and forth on a very small, crowded stage.

To read his final chapter "The Future" is to read tomorrow's newspaper in England, Russia, the deep South, Detroit, or China.

This is a fairly brief book. One could wish for more pictures. I was thankful that I could refer to my own snapshots. It is easy to read and comprehend on a teen-age level (but it will make the teen-ager wrestle with problems that are disturbing). It is important reading and difficult to comprehend for the adult who has preconceived ideas and ingrained prejudices. It is required reading for those who would understand the hopes, the fears, and the conflicts of the world.

The last paragraph in the book is well worth quoting:

"No country likes interference from outside in its internal affairs. Yet no country can live without some kind of interference from outside. From now onwards your interest in South Africa should be better informed than it was a few weeks ago. And above all, remember this—the greatest service that any person can render to the cause of peace and justice in the world is to ensure that peace and justice prevail in his own country. Justice in the ideal is a powerful thing, but justice in practice is more powerful still, and can influence powerfully all the people of the world."

The Living Church

In the Household of the Faith

THE subject of Holy Baptism is always appropriate to Whitsunday. Not only was the first Whitsunday the occasion of the first recorded mass Baptism of Christians (Acts 2:41), but Whitsunday has for centuries in the life of the Church been second only to Easter as a stated time for the administration of the sacrament Baptism.

Even if it is no longer the general custom in Episcopal churches to perform baptisms at Whitsuntide, nevertheless the association of Baptism with Whitsunday survives in the very name of the Sunday, which means "White Sunday"—the Sunday on which the white robes of Baptism were worn.

Whatever the precise relation of Baptism to Confirmation, Holy Baptism is in some sense of the word the work of the Holy Spirit in the individual, who becomes thereby "a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

So necessary, in the eyes of the Church, is this initial impact of the Holy Spirit, that it has for centuries been granted even to infants, who, "by the faith of their Sponsors . . . become the recipients of God's grace, and are trained in the household of faith." Anglicanism has inherited this tradition of infant Baptism, which is regarded as the norm—so much so, in fact, that many babies are brought to the font, it would seem, merely as a matter of social convention, little or no thought being given to their subsequent upbringing "in the household of faith."

It is against such abuse of the sacrament of Holy Baptism that the clergy of at least one large city congregation have taken a stand. This they have done through a statement of policy in regard to the administration of Holy Baptism. This "Statement on Baptism from Grace Church, Newark, N. J." we publish in this issue [see p. 12].

In brief, the Statement calls for a deferment of Baptism when the request comes from persons who are merely nominal Churchpeople, showing no evident interest in their spiritual duties and privileges. Such deferment would be accompanied by refresher instruction on the part of the pastor, and by exhibition from the side of the parties concerned of a greater sense of responsibility in regard to Church membership. After sufficient evidence, over a period of time, of renewed interest in the Church and of regular participation in its worship, the Baptism would take place.

Such a policy is broadly in line with the recommendations of the recently published *Baptism and Confirmation Today*, which is "the Schedule attached to the Final Reports of the Joint Committees of the

Convocations of Canterbury and York, together with a Minority Schedule submitted to the Canterbury Convocation."* The Schedule and the Reports to which it is attached are results of a long period of thought and discussion, going back to the late 1930's. The Schedule itself is a carefully compiled document that takes into account historical, theological, and practical considerations.

We believe that Grace Church, Newark, is right in adopting a policy designed to impress upon people the fact that Holy Baptism is something more than a spiritual "inoculation" — that it is indeed the beginning, rather than the end, of the life in grace, the life indwelt and constantly nourished by God the Holy Spirit.

We hope that other parishes will consider adopting a similar policy; and we hope that American Churchpeople will study the English report, both for its careful theological reasoning and for its suggestions in the realm of practice.

Forward—day-by-day

WITH its "Summer 1955" issue, now available and including Bible readings and meditations for the period June 5th to October 1st, *Forward—day-by-day* celebrates its 20th birthday.

The special anniversary number is "made up of 119 pages selected from past issues, beginning in October 1935 and ending in December 1954." The cover "is a reproduction of that of the first number in October 1935, the color alone being different."

The special birthday number also contains "A Word from the Presiding Bishop" and a brief account, by the original editor, the Rev. Canon Gilbert P. Symons, Litt. D., of "How the Forward Movement Began" in those dark days of the depression in 1934 when it was initiated at General Convention by Bishop Hobson of Southern Ohio.

Since its first issue in the fall of 1935, *Forward—day-by-day* has been read by countless individuals at home and abroad, in all walks of life, including one knows not how many men and women in the armed services. In 1954 alone, 2,000,000 copies were sold. Issued five times a year, it runs to 400,000 copies a printing.

For the good that *Forward—day-by-day* has accomplished in the years past we thank God; and we wish for it, under its present editor, the Rev. Francis J. Moore, D.D., even greater things in the years to come.

*SPCK. Pp. 61, 64. Paper, 5/- (about 75 cents). Contains two proposed forms of revision of the offices of Baptism and Confirmation.

WEST VIRGINIA

End to Distinctions

An end to racial distinctions in the diocesan council of West Virginia was voted at the council meeting held May 10th and 11th in Charleston, according to Religious News Service. Adopting a recommendation by their committee on constitution and canons, the delegates voted to strike the words "whose members are of other than the Anglo-Saxon race" from the diocesan constitution. To become effective, the change must also be approved by the 1956 council meeting.

Negro parishes and missions have been permitted to send only a lay delegate to council meetings and even then under restricted circumstances. Bishop Campbell of West Virginia, newly installed Diocesan bishop [see cover], strongly supported the change affecting Negro parishes.

In other action, the council gave the woman's auxiliary representation on the executive board, admitted one organized mission — All Saints', Union, W. Va., and adopted a budget of \$76,000 for missionary budget and \$47,355 for the Episcopal and Diocesan fund.

ELECTIONS. General Convention deputies: clerical, Frank Rowley, Frederic Bush, Robert Hall, Louis Haskell; lay, John Alfriend, Robert Park, A. H. Christian, Paul Earwood. Alternates: W. C. Thorn, T. H. Harvey, Josiah Ware, Stanley Hauser; lay, Robert Boyd, W. L. Van Sant, John Ankrom, P. P. A. Chesser.

EAU CLAIRE

Wilson Memorial

The anniversary of the consecration of the Rt. Rev. Frank E. Wilson, as first bishop of the diocese of Eau Claire, was marked May 1st, by the dedication of the Bishop Wilson Memorial at Christ Church Cathedral, Eau Claire, Wis. Bishop Horstick of Eau Claire was the dedicator.

Bishop Wilson came to Eau Claire in 1919, after his return from the chaplains corps in World War I, when he became rector of Christ Church. After his consecration as bishop in 1929, he headed the newly founded diocese for 15 years until his death in 1944.

Ground for the new building was broken in April, 1954, by Bishop Horstick and, after the removal of two residences, excavation began on July 15th. The first concrete was poured on August 5th. The corner stone was laid by the Bishop on January 23d.

The new building will house the church school, youth center, diocesan and parish offices. It is of poured concrete and steel construction. With the first floor completed, the ground floor

partially completed, and the second floor incomplete, the cost is in excess of \$160,000.

NEW YORK

No Vestrywomen

By ELIZABETH McCracken

Many important matters came before the convention of the diocese of New York on May 11th; but none aroused the interest nor created such excitement as the resolutions concerning the amendment of the constitution of the diocese to permit women to be elected delegates to convention, and church wardens and vestrymen of parishes. They were at the convention of 1954 given permission to serve on advisory boards of mission congregations.

Bishop Donegan of New York gave the impetus to the prolonged debate, which took place during the last half hour of the convention, when he said earnestly in the course of his address to the convention:

"In considering this important matter, I trust that you will keep in mind the fact that today women serve and hold offices of responsibility in almost every governmental, civic, professional, educational, and political body. . . . Women also serve on the National Council of our Church, and they also serve on our own diocesan council and in several of our diocesan departments. Anyone closely connected with the affairs of the Church recognizes the thoughtful, creative, and conscientious contribution being made by the women. They are ready and able to share in the responsibility, the difficulties, and the satisfactions of toiling to make straight in the desert a highway for our God."

The debate was opened by the Rev. William F. Corker, rector of St. Mi-

chael's Church, New York City, who said:

"The mediaeval period has passed, and women have shown their ability in so many fields. In such parishes as mine, in which there are few laymen to lead, it would be a great help to have women to act as wardens and vestrymen, and give the leadership of which many are capable; and to which they are free to devote time, as many able men are not."

The next speaker, the Rev. W. Osborne Budde, rector of St. John's Church, Tuckahoe, opposed the resolutions, saying:

"Having been married to one for 26 years, I know the difference between men and women. I can't see any woman in my parish likely to be elected as a delegate. Yet, I think women should have representation. This [the move for women as their own representatives] is the camel's nose in the tent. If we let them in as wardens and on vestries, we shall soon have female priests. Our Lord chose women as *disciples*. As apostles, He chose *men*." [laughter.]

The Rev. Reginald G. Stewart, rector of the Church of St. Mary the Virgin, Chappaqua, N. Y., after the laughter had died down, held the serious attention of the convention, when he said:

"The majority of women do not want this proposed representation. The women in my parish do not. Only a very small minority do want it. That is a logical reason for turning it down: the women of this diocese don't want it."

Charles Bound, a layman of St. Mark's Church, Mount Kisco, N. Y., sounded a new note when he said:

"Women are already doing fine work for the Church. My wife has raised most of the money for our new church. She has done it single-handed. We have fine wom-



DIOCESAN CENTER: In honor of first bishop.

en in our diocese. It would be a great thing to have them in this convention, and on vestries, and as wardens. I am in favor of these resolutions." [applause.]

The next speaker was Judge Hubert T. Delany of the Domestic Relations Court. He said:

"There may be ecclesiastical reasons, but there are no theological reasons why women should not be given the rights asked. As one of a minority group, I have often been told what I should want, as the women are being told now."

Judge Delany then lifted his eyes to the galleries of the Synod Hall, every seat of which was occupied, most of them by women, and said in a ringing voice:

"Ladies, will those of you who do not want the privileges asked, raise your hands."

Before there was time for a response, Bishop Donegan pounded the desk with the gavel, and said firmly:

"Out of order."

The debate ended with the brief but vivid speech of the Rev. William H. Pickford, rector of Christ Church, New York City, who said:

"Don't be fuzzy-minded liberals, gentlemen. Vote against these resolutions."

The vote, by decision of the convention, was by ballot. The resolutions were lost. For women as wardens and vestrymen, the count was 234 against and 189 for. For delegates to convention, the count was 243 against and 180 for.

Bishop Donegan gave some statistics of special significance. During the past year, 3,781 new communicants were added to the diocese. Of these, 193 were received from the Roman Catholic Church, and 114 from the Orthodox Church. Eighteen candidates were ordained deacons, and 15 deacons were advanced to the priesthood. There are 482 clergy associated with the diocese; of these 413 are canonically resident, and 69 are licensed to officiate. There are 73 pre-theological students, postulants, and candidates for holy orders, and 11 deaconesses.

The bishop announced that he had accepted the invitation of the Archbishop of Sydney to visit churches in Australia this summer. Bishop Donegan will leave on June 6th, accompanied by the Rev. Canon Edward N. West as his chaplain. The trip will include the Philippines and Japan, on the way to Honolulu, for the General Convention.

The convention had two interesting visitors: the Very Rev. Cecil DePauley, dean and ordinary of the Cathedral and Collegiate Church of St. Patrick, Dublin, Ireland; and the Rt. Rev. Gerald Henry Brooks, Bishop of British Hon-

duras, with spiritual direction over Central America.

ELECTIONS. General Convention deputies: clerical, Frank Carruthers, James Pike, John Heuss, John Bell; lay, Clifford Morehouse, George Burpee, Theodor Oxholm, Richard Mansfield. Alternates: clerical, Shelton Bishop, Powel Dawley, Louis Pitt, Leslie Lang; lay, Charles Walton, Jr., Norman Prichard, Pierpont Davis, Clifford Nuhn. Executive Council: clerical, George Bratt, Leslie Lang, Shelton Bishop; lay, Clifford Morehouse, Hubert Delany, Andrew Oliver.

Standing Committee: clerical, John Johnson; lay, George Burpee.

Woman's Auxiliary Delegates: Mrs. Arthur Simpson, Mrs. Harold Pim, Mrs. John Reynolds, Mrs. Ordway Hilton, Mrs. James Musgrave.



U.S. Navy

BISHOP MILLER AND SAILORS

Some of the 65 sailors of the Bainbridge Naval Training Center, Bainbridge, Md., who have been confirmed recently by Bishop Miller of Easton. Chaplain John D. Vincer held preparation classes, with the cooperation of authorities, and presented 51 men for confirmation on March 10th, another 14 on April 26th.

LONG ISLAND

Paid in Full

Bishop DeWolfe of Long Island announced at the diocesan convention, held May 17th in Garden City, that the diocese had paid in full its quota of \$163,000 to Builders for Christ. Long Island has also raised \$644,000 for its Episcopal Charities organization and for mission building projects, and has paid its expectations to the national Church of \$111,350. The donation of a building for the diocese's newly organized School of Theology [L. C., February 13th] is expected in the near future, according to the bishop.

The distinguished service cross of the diocese of Long Island was awarded to the Rev. John Fitzgerald, the Rev. Canon Harold Summerfield Olafson, the Rev. John Taylor Ogburn, the Ven.

Canon Harry Jerome Stretch, Hunter L. Delatour, Frederick Stokes, Mrs. John Mears, and Constance C. Earl.

ELECTIONS. General Convention deputies: clerical, Charles MacLean, Harry Stretch, Harold Lemoine, Dougald Maclean; lay, Jackson Dykman, Hunter Delatour, Frank Gulden, Richard Kent.

Standing Committee: clerical, Albert Greanoff; lay, Edward Richards.

KENTUCKY

Christian Thinking

The convention of the diocese of Kentucky opened May 3d in St. Paul's Church, Henderson, Ky., with a dinner followed by the Order of Evening Prayer at which time Bishop Marmion delivered his annual address to the people. He said, "Christian thinking is needed in handling the problems of divorce, desegregation in the schools, and other aspects of everyday life." He criticized easy divorces and said that Christian attorneys should feel that it is part of their duty to try to effect reconciliation when people come to them for a divorce.

On the question of racial desegregation the Bishop said, "If the transition in schools is to be made in the right way, it will be only because Christian people have brought the Christian spirit to bear upon the problems involved in the change."

ELECTIONS. General Convention deputies: clerical, W. H. Langley, Jr., Andrew Anderson, H. S. Musson, E. I. Hulbert; lay, James Rash, W. M. Dorr, Stanley Petter, H. J. Scheirich. Alternates: clerical, Stephen Davenport, W. B. Myll, Norvell Wicker, E. O. Thompson; lay, Sterling Lanier, W. H. Greer, Paul Eitel, Lewis Gorin, Sr.

Standing Committee: clerical, John Letherman; lay, Owen Mullinax.

Woman's Auxiliary delegates: Mrs. Bruce Brinley, Mrs. H. B. Howry, Mrs. Robinson S. Brown, Mrs. Silas Hart, Mary Harco, Mattie Beason.

MASSACHUSETTS

Healthy Finances

The convention of the diocese of Massachusetts met May 3d and 4th in Boston. Bishop Nash of Massachusetts reported in his convention address that the state of diocesan finances was healthy, the diocese having overpaid its quota to National Council and met its diocesan budget. It is expected that by the end of June the diocese will have contributed at least its quota of \$213,200 to the Builders for Christ campaign.

Bishop Nash said, however, that a survey of diocesan statistics since 1940 does not give grounds for boasting, since the diocese is growing only about as fast as the population. The Church has grown in the towns and cities around Boston, but within the city and outside an 18 mile radius has stood still.

Among resolutions passed by the convention was one on the problems of the aging expressing concern "by recommending to its clergy and laymen full

support to existing groups, including the special Committee on the Problems of the Aging of the Department of Social Service, earnestly seeking a solution . . . to problems of the aging."

A resolution on the resettlement of refugees supported the work done by the diocesan department of social service in getting sponsorships for refugees to enter the United States. A resolution on racial segregation urged "that the spirit of the Court's decision be realized in the life of the diocese and of all its members, and in the community."

The diocese memorialized General Convention "so to interpret the word 'laymen' in the Constitutional Canons and other official documents of the Church, that it will be understood to include lay women as well as laymen."

ELECTIONS. General Convention deputies: clerical, Gardiner Day, Theodore Ferris, S. W. Hale, George Ekwall; lay, James Garfield, John Buddington, Philip Stafford, L. B. Phister. Alternates: clerical, Charles Buck, Jr., Frederic Lawrence, Charles Taylor, Howard Kellett; lay, John Quarlea, Edward Proctor, Ulysses Harris, J. M. Washburn, Jr.

Standing Committee: clerical, Gardiner Day; lay, Thomas Beal.

Diocesan Council: clerical, J. N. Hall, Robert Metters; lay, Raymond Brown, George Harrison.

SOUTH DAKOTA

10th Anniversary

The 10th anniversary of Bishop Gesner's consecration was the high light of the convocation of the district of South Dakota. Over 200 delegates and visitors were in St. Mark's Church, Aberdeen, for the opening service.

A commission of town and country was established under the directorship of the Rev. Robert Hall.

ELECTIONS. General Convention deputies: clerical, Stuart Frazier; lay, William Alexander. Alternates: clerical, A. L. Zepher; lay, G. G. Kimball.

Council of Advice: clerical, Paul Barbour, Alexander Wood, Bruce Swain; lay, William Alexander, Nelson Sanford, John Foster.

Executive Council: clerical, F. J. Pryor, S. D. Frazier, H. S. Trask, H. S. Jones, D. J. King; lay, Carl Quarnberg, Don Gatche, Nelson Shepherd, Marion Morris, W. E. Kelley, G. H. Alexander, Mrs. E. W. Lundquist, Goldie Wells.

SOUTHERN OHIO

Top Secrecy

Suffragan and retired bishops would have their voting privileges in the House of Bishops withdrawn if General Convention were to act favorably on a resolution from Southern Ohio's recent convention. The resolution drew considerable debate, but passed by a substantial majority.

Major feature of the convention, which met in St. Paul's Church, Columbus, May 10th and 11th, was the recognition of the 25th anniversary of Bishop Hobson's consecration. The Bishop had insisted that no celebration be made of this event, so that top secrecy

was involved in plans which included Bishop Sherrill as a surprise guest at the convention dinner, where he paid tribute to the outstanding leadership of Bishop Hobson to the whole Church. At the same time copies of an issue of *The Messenger*, devoted to the work of Bishop Hobson in Southern Ohio, were distributed, and a leather bound collection of letters from every parish, mission and other institution of the diocese were presented to Bishop Hobson.

It was announced that Southern Ohio's contribution to Builders for Christ was 185% of its quota and that giving to the general Church program in 1955 will be in excess of \$134,000, which is slightly less than 50% of all missionary appropriations for the year.

St. Edward's, Whitehall (a Columbus suburb), and St. George's, Washington Township (a Dayton suburb), were admitted as organized missions of the diocese.

ELECTIONS. General Convention deputies: clerical, David Thornberry, S. C. McCammon, Robert Fay, Robert Bull; lay, Charles Taft, Harold Neill, Edward Dougherty, John Snook. Alternates: clerical, Phil Porter, Jr., Alanson Higbie, Francis Cheney, Edmund Oxley; lay, F. K. Berger, Frank Smith, Edward Jenkins, Walter Marvin.

Standing Committee: clerical, Phil Porter, Sr., Robert Fay, Morris Arnold; lay, Charles Hölzer, Frank Smith, J. R. Collins.

Bishop and Chapter: clerical, S. C. McCammon, Francis Cheney, Bartlett Cochran, Robert Bull; lay, Mrs. Horace Huffman, Mrs. Richard Riley, John Snook, R. R. Deupree, Jr., Robert Black, Jr.

NEWARK

Special Campaign

A goal of \$1,100,000 has been set by the diocese of Newark for a capital needs fund campaign. The campaign, which will be held between February 1 and June 1, 1956, was approved by the diocesan convention held May 10th in Newark. Bishop Washburn of Newark and Bishop Stark, coadjutor, both emphasized the need of such a campaign in their convention addresses.

Bishop Stark said: "We need to face a stern fact, namely, that at the end of 1954 the communicant strength of our diocese is at the same level that the communicant strength of this diocese was in 1934, although in this 20 years the general population of our diocesan area has grown by over 20% . . ."

"We cannot dodge the simple fact that not only has no special campaign to strengthen our missions been undertaken in this period but also no single convention budget has ever been fully subscribed by our parishes and missions."

Of the money to be raised, 80% will go for a missionary advance program and 20% for special projects for diocesan institutions and toward a retreat and conference center.

Three new parishes were admitted into the convention; St. Martin's, May-

wood; St. Paul's, Morris Plains; and Advent, Bloomfield, N. J.

The minimum salary for a full time priest in the diocese was set at \$4,200 plus house.

A budget of \$314,472 was adopted for 1956, \$30,319 more than that approved for 1955.

ELECTIONS. General Convention deputies: clerical, Donald MacAdie, John Coburn, Herbert Brown, Charles Stires; lay, Henry Stetson, William Kirk, Charles Kappes, Jr., Frederick Stuart. Alternates: clerical, James Mitchell, William Leslie, Jr., Eric Tasman, Cornelius Trowbridge; lay, Leigh Lydecker, Spencer Miller, Jr., Manton Graff, William Greene.

Standing Committee: clerical, Eric Tasman, George Rath; lay, Henry Stetson.

Diocesan Council: clerical, Orrin Judd; lay, Andrew Monroe.

NEVADA

35% Since 1950

The convocation of the district of Nevada took place at Ely, Nev., April 16th, 17th, and 18th. Blizzards failed to dampen the spirits of those who came as far as 500 miles to attend the meetings which were held at St. Bartholomew's Church. The highest number of voting delegates in the Church's history in Nevada were present, 85 persons, and the statistics of growth during the preceding year showed an all time high, with the communicant strength of the church in Nevada now standing at 2,599.

A request was made by the Bishop which later received favorable vote that the parishes and missions of the district increase their apportionment by 10% so that the growth in numbers in Nevada may be equalled by a growth in giving for missionary work.

ELECTIONS. General Convention deputies: clerical, Theodore Kerstetter; lay, Joe Coppa. Alternates: clerical, Edson Sheppard; lay, Harry Atkinson.

Woman's Auxiliary delegates: Mrs. T. H. Kerstetter, Mrs. J. Coppa, Mrs. A. C. Roberson, Mrs. C. W. Davis, Mrs. A. A. Christensen. Alternate: Esther Matz.

LIBERIA

Anonymous Gift

The convocation of the district of Liberia met at St. John's Church, L. Buchanan, April 20th-24th. Bishop Harris of Liberia noted in his annual address that two candidates were made deacons during the year, five students were enrolled in the theological department at Cuttington College, and nine were in college preparing for theology. Confirmations were 487.

The Bishop announced an anonymous gift of \$100,000 for a new Science-Library building at Cuttington where the enrollment for the year stands at 74.

Note was taken of Bishop Harris's 10th anniversary with appropriate resolutions.

ELECTIONS. General Convention deputies: clerical, W. Davies-Jones; lay, Mr. Emmett Harmon.

DEATHS

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

Georges E. Benedict, Priest

The Ven. Georges Emmanuel Benedict, D.D., died of a cerebral hemorrhage at his home in Port-au-Prince on April 15th, just 10 days before his 72d birthday. Though retired, Archdeacon Benedict contributed to the Church's work in Haiti up to the time of his death.

Born in Cayes, Haiti, Archdeacon Benedict received his theological training at Philadelphia Divinity School. Returning to Haiti, he assisted his father, priest in charge of St. Sauveur Church in Cayes. He was ordained to the priesthood in 1909. He remained in Cayes until 1928, when he was appointed Archdeacon of Port-au-Prince. From 1928 to 1936 and from 1944 to the time of his retirement in 1951, he held this position. From 1936 to 1944, he was dean of Holy Trinity Cathedral in Port-au-Prince.

Archdeacon Benedict is survived by two sisters, one daughter, and three sons, all of whom reside in Haiti.

John V. Cooper, Sr., Priest

The Rev. John Vanderveer Cooper, Sr., rector of Christ Church, Lynbrook, L. I., N. Y., died May 3d in Lynbrook. He was 81 years old.

Mr. Cooper was born in Elizabeth, N. J., and studied at Cornell University. Working as a salesman, he studied for the ministry while riding trains. He graduated from the DeLancy Divinity School, Syracuse, N. Y., in 1905 without attending classes. Ordained in 1906, he served churches in Sodus and Sodus Point, N. Y. until 1908, when he became rector of St. Peter's Church, Dansville, N. Y. From 1911 to 1913 he was curate of St. Ann's Church, Brooklyn, N. Y., and from then until 1919, curate of St. Paul's Church, Brooklyn. Since 1919 he has been rector of Christ Church, Lynbrook.

Mr. Cooper is survived by his wife, Mary Tomer Cooper; two daughters, Marian and Dora Cooper; a son, the Rev. John V. Cooper, Jr., of St. Andrew's Church, Ozone Park, L. I., N. Y.; and two brothers.

Robert Colsher Hubbs, Priest

The Rev. Robert Colsher Hubbs, associate rector of Christ Church, Baltimore, Md., died in Baltimore April 30th at the age of 55.

Fr. Hubbs was born in Philadelphia. After attending school in Germantown, he earned his B.A. degree at Swarthmore College, and attended the General Theological Seminary. He was ordained priest

May 29, 1955

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in 1928. After serving as curate of St. Bartholomew's Church, New York City, for one year, he became curate and later priest-in-charge of Christ Church, Newark. For 10 years he was vicar of St. Ambrose Mission, Philadelphia, becoming rector of St. Andrew's, Newark, N. J., in 1941. He went to Baltimore in 1953.

Duane Wevill, Priest

The Rev. Duane Wevill, 88, died on April 25th in the Marcus Ward Home, Maplewood, N. J., after a long illness.

He had retired nine years ago after serving as curate of St. Paul's, Paterson, N. J.

Fr. Wevill was born in Trenton, N. J. Before his ordination he was a teacher and master of a boys' school, and also served as a minister of the Reformed Episcopal Church. Ordained in 1918, he was an assistant priest at St. Michael's Church, New York City, until 1924, when he was called to be rector of St. Thomas', Newark, N. J. He remained there until 1930, when he became vicar of the Church of the Epiphany,

Allendale, N. J. In 1939 he went to St. Paul's, Paterson. Fr. Wevill left no immediate survivors.

Janette M. E. Hall

Janette M. E. Hall died on April 20th at her home in White Plains, N. Y. She was 66 years old.

Miss Hall was born in Ireland and came to the United States as a young woman. Interested as a child in ecclesiastical vestments and embroidery, she soon learned to design simple sets, and later developed J. M. Hall, Inc., New York City, makers of vestments and altar hangings.

Miss Hall and her assistants did all their embroideries by hand. Some were quite simple, others became the churches' "best" sets, used only for special occasions. Miss Hall would assist members of altar guilds who wished to make their own linens, in small parishes where the budget would not allow them to order her own products. She sold linens by the yard and sometimes provided material for vestments to be made by altar guilds.

Nina Horner Manning

Nina Horner Manning, 88, died April 21st in Spartanburg, S. C., after a short illness. She was a sister of the late Bishop Junius M. Horner, first Bishop of Western North Carolina. Her husband was William Sinkler Manning.

Mrs. Manning was born in Oxford, N. C. She was a graduate of St. Mary's School, Raleigh, N. C., and Radcliffe College, and before her marriage taught at Converse College, Spartanburg. She was an active member of the Church of the Advent.

Addie F. Fish

Addie F. Fish, 77, died March 25th at Elizabeth, N. J. Mrs. Fish was the widow of the Rev. Paul Rogers Fish, former curate of Christ Church in Elizabeth.

Samuel E. Elmore

Samuel E. Elmore, 72, died April 20th in his home at Spindale, N. C. Mr. Elmore was a member of St. Francis Church, Rutherfordton. He had served as senior warden and as a member of the vestry for many years. He served as a member of the board of trustees of Paterson School, Legerwood, N. C.

A native of Milwaukee, Wis., Mr. Elmore came to Spindale in 1920 and established the Elmore Corp., manufacturers of mercerized yarns for the hosiery industry.

Surviving are his wife; a daughter, Mrs. J. G. Mebane of Rutherfordton; and a son, Dr. Sam Elmore of Spartanburg, S. C.

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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

"Three Sieves"

AS if in further celebration of the 20th anniversary of *Forward—day-by-day* [see p. 15], Forward Movement Publications has put out another batch of assorted pamphlets. In their gay covers, these will sit in colorful array on any tract rack:

(1) *Marriage in the Episcopal Church*—2d printing—states "briefly and directly in digest form the provisions of the General Convention of the Church" regarding marriage, annulment, etc. 10 cents.

(2) *The Lord's Prayer and You* is a brief exposition, in simple language and short sentences, of the Our Father. 10 cents.

(3) *Why Pray?* by Theodore N. Barth, Bishop of Tennessee, is a down-to-earth treatment of prayer as "the one thing that the religious life cannot do without." 5 cents.

(4) *Thoughts on Prayer*, by Austin Par-due, Bishop of Pittsburgh—2d printing—contrasts prayer with sleeping pills and other soporific devices. 5 cents.

(5) *In Everything Give Thanks*, by John David Lee, rector of Grace Church, Columbus, Neb., considers pain, trouble, illness, etc., as things for which to thank God. 5 cents.

(6) *Truth and Honesty, With Some Notes on Gossip*, by Richard S. Emrich, Bishop of Michigan, presents honesty as "a moral law" rather than "just a human ideal," and gives "three sieves" through which we should pass our words before we speak of others. 5 cents.

(7) *A Rule of Life*, by Joseph Wittkofski, rector of St. Mary's Church, Char-leroi, Penna., is a brief general treatment of the need for a rule in matters religious. 5 cents.

(8) *The Church's Declaration of Inter-dependence* treats of human solidarity in Christ and some of its implications. 5 cents.

(9) *Why I Tithe*, by Alvin Dark, tells why the playing captain of the New York Giants gives a tenth of his earnings to God. 3 cents.

THE late Canon Orville E. Watson, who died in 1951 at the age of 94, was from 1903 to 1943 professor of New Testament at Bexley Hall, Gambier, Ohio.

The manuscripts of some 125 of Canon Watson's sermons were among his effects at the time of his death. Thirty-six of these have now been published under the title, *Selected Sermons of Canon Orville E. Watson*, edited by Lacy Lockert, onetime Assistant Professor of English at Kenyon College, of

which Bexley Hall forms a part.

Here are no microscopic excursions into exegetical profundities having little relevance to daily living, but the creations of a man of wide cultural, literary, and other sympathies—all of which are charmingly brought to bear on the task of preaching the Gospel.

In Brief

REFLECTIONS ON THE FAILURE OF SOCIALISM. By Max Eastman. Devin-Adair. \$2.75.

This book is an honest confession of a one-time dedicated Socialist who now winds up as a champion of free enterprise. It points up how—even if the Utopian Dream had succeeded—a planned economy always has to have 'bosses' and leadership, and grows into a tyranny such as we have in Russia today. The author admits he has been grossly deceived and now prefers Capitalism.

The book makes fascinating reading.
C. KLINER.

MISSION UNLIMITED. By S. Franklin Mack. Friendship Press. Pp. 96. Cloth, \$2; paper, \$1.25.

A picture book, with running commentary, of the impact of Protestant missions in the lives of men throughout the world. Striking photographs.

Books Received

THE MEANING OF THE CREATIVE ACT. By Nicolas Berdyaev. Translated by Donald A. Lowrie. Harpers. Pp. 344. \$4.

PROPHETIC REALISM AND THE GOSPEL. A Preface to Biblical Theology. By John Wick Bowman. Westminster Press. Pp. 288. \$4.75.

THE EARLY CHURCH AND THE COMING GREAT CHURCH. By John Knox. Abingdon Press. Pp. 160. \$2.50.

ESSAYS IN CHRISTIAN UNITY. By Henry St. John, O.P. Newman Press. Pp. xix, 144. \$3.

PORTRAIT OF CALVIN. By T. H. L. Parker. Westminster Press. Pp. 124. \$2.

PRINCIPLES AND PROBLEMS OF BIBLICAL TRANSLATION. Some Reformation Controversies and their background. By W. Schwarz. With a foreword by C. H. Dodd. New York: Cambridge University Press. Pp. xiv, 224. \$4.75.

TEN CENTURIES OF SPANISH POETRY. An Anthology in English Verse with Original Texts. From the XIth Century to the Generation of 1898. Edited by Eleanor L. Turnbull. With Introductions by Pedro Salinas. Baltimore: The Johns Hopkins Press. Pp. xi, 452. \$5.

DOORS TOWARD THE SUNRISE. By Earle F. Dexter. Drawings by Rafael Falacios. Friendship Press. Pp. xii, 116. Cloth, \$2; paper, \$1.25.

MY BOOK OF PRAYER AND PRAISE. By Grace Noll Crowell. Augsburg Publishing House. Pp. 32. \$1. [Good religious poems, rather than prayers in the strict sense of the word. With its attractive illustrations, would make a fine gift for a child.]

SELECTED SERMONS OF CANON ORVILLE E. WATSON. Edited by Lacy Lockert. Kenyon College, Gambier, Ohio. Pp. 297. \$5.

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11 A.M.

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at Calvary Church, Howard Avenue and South Street

The Rt. Rev. Reginald Mallett, D.D., Superior-General, C.B.S., will pontificate

The Rev. Robert F. Appleton, S.S.J.E., will preach

1 P.M.—Luncheon on the Convent Lawn Sisters of St. Margaret, New Hartford, N. Y., followed by

2 P.M.—THE ANNUAL CONFERENCE Greetings from the Superior-General Reports by the Secretary-General and Treasurer-General

3 P.M.—Solemn Procession of the Blessed Sacrament (on the Convent grounds) and Solemn Benediction

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CHANGES

Appointments Accepted

The Rev. Dr. David S. Alkins, formerly rector of All Saints' Church, Galena Park, Tex., will on June 1st become rector of Christ Church, Seattle, Wash. Parish Office: 4550 Brooklyn Ave., Seattle 5.

The Rev. Edward H. Campbell, formerly in charge of St. Thomas' Church, Rockdale, Tex., is now assistant of St. Clement's, El Paso, Tex. Address: 810 N. Campbell St.

The Rev. Stephen D. Carter, formerly in charge of Christ Church, Mexia, Tex., will on June 1st become rector of Holy Trinity Church, Dickinson, Tex. Address: Box 121, Dickinson.

The Rev. Howard G. Clark, formerly rector of St. John's Church, St. John's Place, Brooklyn, will on August 1st become dean of St. Stephen's Cathedral, Harrisburg, Pa.

The Rev. G. H. Collingwood, Jr., formerly assistant of Christ Church, Georgetown, Washington, will on July 1st become rector of the Church of the Covenant, Junction City, Kans. Address: 315 W. Fourth St. The Rev. Mr. Collingwood will also minister to Church families at Fort Riley.

Our correspondent sends interesting biographical facts: The Rev. Mr. Collingwood is 28 years old, and has been a life-long resident of Washington, where his father is consultant for the Library of Congress. A brother, Charles, is a well known television and radio analyst. His mother was recently named "Mother of the Year" for the District of Columbia. He is married and has one child.

The Rev. Willard L. Cook, a former Methodist minister, who was recently ordained to the diaconate of the Episcopal Church by Bishop Peabody of Central New York, is now serving as deacon in charge of St. John's Church, Marathon, N. Y., and Grace Church, Whitney Point. He was previously lay reader for those churches.

The Rev. Hugh Arthur Douglin, formerly curate of St. Augustine's Church, Brooklyn, is now rector of the Church of St. Luke the Beloved Physician, 28 Edgecombe Ave., New York 30.

The Rev. Wilfred C. Files, formerly curate of St. Paul's Church, Concord, N. H., will on July 1st become rector of St. Andrew's Church, Manchester, N. H., and vicar of St. Matthew's Church, Goffstown. Address: 102 Main St.

The Rev. John J. Hamel, formerly instructor at the Virginia Theological Seminary, will on June 1st become rector of St. Andrew's Church, Arlington, Va. Address: 2326 N. Military Rd., Arlington 7.

The Rev. Paul E. Hannaford, formerly in charge of St. Paul's Mission, Logan, Ohio, and Epiphany Mission, Nelsonville, will on June 1st become rector of St. Paul's Church, Greenville, Ohio. Address: 111 E. Water St.

The Rev. Bradford B. Locke, Jr., formerly curate of St. Mark's Church, Mount Kisco, N. Y., will on June 1st become rector of Christ Church, Guilford, Conn.

The Rev. Douglas G. McCreight, formerly assistant of Christ Church, Dayton, Ohio, will on June 1st become rector of Grace Church, Rice Lake, Wis., and vicar of St. Stephen's, Shell Lake. Address: 123 W. Humbird St., Rice Lake.

The Rev. Jack W. McFerran, who was recently ordained deacon, is now assisting at St. John's Church, 1407 Arrowhead Ave., San Bernardino, Calif.

The Rev. David C. Patrick, formerly rector of Trinity Church, Independence, Mo., will on September 1st become rector of St. Philip's Church, Joplin, Mo. Address: 706 Byers Ave.

The Rev. C. Edward Sharp, formerly curate of St. Paul's Church, Greenville, N. C., will on June 1st become rector of St. Paul's Church, Beaufort, N. C. Address: 215 Ann St.

The Rev. Merle M. Smith, formerly rector of Trinity Church, Tilton, N. H., and correspondent for The Living Church for the diocese of New Hampshire, will on June 1st become rector of St. Paul's Church, Saginaw, Mich.

The Rev. E. Eager Wood, Jr., formerly rector of St. James' Church, Roxbury, Mass., will on August 7th become rector of Christ Church, Lima, Ohio.

Resignations

The Rev. F. Nugent Cox, who is in charge of Calvary Chapel and St. Andrew's Missions, Tar-

boro, N. C., will retire from the active ministry on May 31st. Address after that date: 600 Fairmont St., Greensboro, N. C.

The Rev. Kenneth M. Gearhart, who has been on leave of absence from St. John's Church, Hagerstown, Md., because of ill health, has resigned as rector.

The vestry of St. John's Church reported that Fr. Gearhart was about to be discharged from the hospital and that he would continue his period of convalescence in Florida, looking to the time when he might again take up his ministry.

The Rev. Lester V. Wiley, has left his work as assistant of St. Matthew's Church, Sacramento, Calif., and will pursue graduate work at the University of Southern California in Los Angeles. Address: 1389 N. Sierra Bonita Ave., Pasadena 7, Calif.

Changes of Address

The Rev. Peter C. Robinson, who is in charge of St. Francis' Church, Greensboro, N. C., may be addressed at 3415 Wilshire Dr.

The Rev. George G. Shilling, formerly addressed at 146 E. Sunbury St., may now be addressed at 34 E. Lincoln St., in Shamokin, Pa. He is temporarily disabled as the result of a serious operation.

Ordinations

Priests

East Carolina—By Bishop Wright: The Rev. Eric D. Collie, on May 2d, at St. George's Church, Lake Landing, N. C.; presenter, the Rev. D. W. Allen; preacher, the Rev. W. T. Waterhouse; to serve St. George's and churches at Swan Quarter, Sladesville, and Fairfield.

Southern Ohio—By Bishop Hobson: The Rev. John Gregg Carson, on April 13th, at St. Andrew's Church, Washington Court House, Ohio, where he will be rector; presenter, the Rev. S. C. Lindsey; preacher, the Very Rev. Dr. C. C. Roach.

Deacons

Delaware—By Bishop Mosley: Robert Vaughan Lancaster, on April 23d, at Calvary Church (Bishop Coleman Memorial), Wilmington, where the new deacon has served in the past as lay reader assistant, vestryman, and upper school superintendent; preacher, the Rev. Dr. C. E. Hopkin; to be vicar of St. Peter's Church, Pomeroy, Wash., upon graduation from the Philadelphia Divinity School.

The Rev. Mr. Lancaster is a former newspaper reporter and script and advertising writer for radio.

Mississippi—By Bishop Gray: Howard Bird Kishpaugh, on April 2d, at St. Mary's Church, Bolton; presenter, the Rev. Peyton Spiane; preacher, the Rev. F. J. Bush; to be assigned.

By Bishop Gray: Roy C. Bascom, on April 1st, at St. James' Church, Jackson, Miss.

By Bishop Murray, Suffragan of Alabama, acting for the Bishop of Mississippi: James T. Alves, on April 12th, at the Church of the Epiphany, Guntersville, Ala.; to be in charge of the Mission of the Epiphany, Tunica, Miss.

New Jersey—By Bishop Banyard, on April 30th, in Trinity Cathedral, Trenton (the Rev. Dr. Joseph H. Hall, III preaching):

Allen S. Bolinger, presented by the Rev. A. W. VanDuzer; to be curate of the Church of St. Uriel, Sea Girt, N. J.

E. Thomas Higgons, Jr., presented by the Rev. W. C. Heilman; to be vicar of St. Mary's Church, Stone Harbor, N. J.

William F. E. Juhr, Jr., presented by the Rev. F. V. H. Carthy; to be assistant of St. Mary's Church, Haddon Heights, N. J.

Henry A. Male, Jr., presented by the Rev. R. F. Beattie; to be vicar of St. James' Church, Eatontown, N. J., and St. Andrew's, Highlands.

John R. McGrory, Jr., presented by the Rev. John R. McGrory; to be assistant of Grace Church, Plainfield, N. J.

Elmer L. Sullivan, presented by the Rev. J. E. Purdy; to be assistant of St. Luke's Church, Trenton.

Southwestern Virginia—By Bishop Marmion: Walter Dewey Edwards, Jr., on April 20th at St. John's Church, Wytheville, Va.; presenter, the Rev. Dr. D. L. Gwathmey; preacher, Bishop Phillips, retired Bishop of Southwestern Virginia;

CHANGES

to graduate in June from the School of Theology at the University of the South.

Living Church Correspondents

Mr. Bill Noble is now correspondent for the diocese of West Texas. Address: 108 W. French Pl., Box 8116, San Antonio 12, Tex.

Mrs. Llewellyn Powell is now correspondent for the diocese of Dallas. Address: Diocese of Dallas, 5100 Ross Ave., Dallas 5, Tex.

Episcopal Church Annual

The Rev. Sylvester P. Robertson, retired priest of the diocese of Olympia, should be addressed in Plainfield, Mass., not Plainfield, Wash.

Laymen

Miss Mary Whitten will in June replace Mrs. Harlow P. Donovan as director of Christian education for Christ Church, Cambridge, Mass.

Miss Whitten has for the past 15 years been a teacher in public and private schools, including the junior high school in Framingham, Mass., and Iolani School in Hawaii. She has also directed the camp for girls known as Holiday House, in Milford, N. H.

Mrs. Donovan will leave Cambridge in June, when her husband will have graduated from ETS and will be ready to go to his work as the first resident Episcopal minister in Sikeston, Mo.

Missionaries

Three seniors in seminary have been appointed by the National Council as new missionaries for the Virgin Islands:

Edmund Penn, of GTS, will be junior curate of All Saints' Church, St. Thomas. Earle Hackett and James Amo, of Seabury-Western, will serve the Church of the Holy Cross, Kingshill, St. Croix, and St. Paul's, Frederiksted, St. Croix, respectively, working under the Rev. H. P. Aldrich.

The young men are returning to the Virgin Islands, for each has at one time or another worked in the islands.

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CAUTION must be used in dealing with a man and a woman, last using name of Elmer C. Clark and Ruth Holmes, publishers of postcards, who have gotten in touch with clergy in West and Southwest to offer lithographed view postcards for Church use and for use in community distribution centers. If you are approached, delay them until your local police can be notified. Full details from Police Department, Santa Monica, California.

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May

- 29. St. Mary's, Asheville, N. C.; All Saints', Peterborough, N. H.
- 30. St. Paul's, Pekin, Ill.
- 31. Trinity, Lincoln, Ill.

June

- 1. St. Mary's, Daytona Beach, Fla.; Holy Trinity, South Bend, Ind.; All Saints', Sunderland, Md.
- 2. All Saints', Dallas, Tex.; Holy Trinity, South Bend, Ind.
- 3. Trinity, Saugerties, N. Y.
- 4. St. Paul's, Peoria, Ill.

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Mr. & Mrs. T.C.Q., Winnetka	60.00
\$25 each from: V. D. C., LaGrange;	
M. E. J., Glendale	50.00
DeF. P. D., Lake Forest	20.00
\$15 each from: N.R.H., Setauket; Mrs.	
R.P.K., Merrick; R.F.J., Tokyo	45.00
\$10 each from: Mrs. F.J.M., Daytona	
Beach; Mrs. R. H. B., Andover;	
E.S.W., West Orange; Mrs. P.R.J.,	
Rochester; Mrs. H. R. H., Hornell;	
G.W.K., Rochester; Anonymous, Des	
Plaines; R.B.G., Wauwatosa; H.L.K.,	100.00
Piedmont; D.A.W., Mount Vernon	
W. A. K., Schenectady	7.50
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New York; H. M. F., Schenectady;	
J.D.D., Columbia; Mrs. E.M.P., Bos-	
ton; J. G. L., Greensboro; E. C. L.,	
Bedford; Mrs. J. S. T., Baltimore;	
T.J.K., Westfield; M.L.R., Reading;	
Mrs. J. W., Jr., Fayetteville; Mrs.	
V.T.S., Amherst; E.F.C., Detroit	65.00
\$3 each from: W.D., Rosedale; A.M.,	
Elmira; L.E.H., Grantwood	9.00
M. L. W., Hartford	2.50
L. H. H., Hempstead	2.00
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W. H. N., Baltimore	2.00
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Basking Ridge, N. J.	20.00
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Basking Ridge, N. J.	20.00
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ALTAR LINENS: Exquisite qualities of Irish Church Linens by the yard, or Madeira-embroidered Altar Linens of all types made up to fit your requirements. Nominal Prices. Plexiglass Pall Foundations \$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Ia.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

POSITIONS OFFERED

HELP WANTED — HOUSEPARENTS for children's institution. Apply: House of the Good Shepherd, Utica, New York.

CURATE — by June 1st or 15th. Single, reliable. Must sing service well. Church of the Transfiguration, 1 East 29th Street, New York City.

DIETITIAN. Small Church Boarding School for girls needs full-time trained dietitian. Reply Box M-198, The Living Church, Milwaukee 2, Wis.

WANTED: Priest or deacon, experienced as a Director of Religious Education and Young People's Leader to be Junior Canon of Cathedral in middle West, salary \$4200, rectory, \$35.00 a month for upkeep of car and pension assessments. One month's vacation. Reply Box G-209, The Living Church, Milwaukee 2, Wis.

OHIO VALLEY URBAN PARISH seeks an able associate rector. Some maturity desired with capacity for growth. Share with the rector all phases of parish life. Good salary, house and car allowance. Wonderful bishop. Central churchmanship and prayerbook theology. Reply Box A-206, The Living Church, Milwaukee 2, Wis.

ALL SAINTS' CHURCH, Brooklyn, N. Y., requires an organist and choirmaster. Salary \$2,000 per annum. Reply: The Rev. G. Boardman, 463 7th Street, Brooklyn 15, N. Y.

SUPPLY PRIEST, July, parish in Michigan along Lake Michigan. Use of rectory. Reply Box W-210, The Living Church, Milwaukee 2, Wis.

WANTED: JULY SUPPLY, at St. Mark's, Havre, Montana. Clergymen going through, to or from Glacier Park area. Sunday services. Contact: The Rev. Dustin P. Ordway, Havre, Mont.

POSITIONS WANTED

MISSIONARY PRIEST available for July supply in Province I or II. Reply Box 207, Martin, South Dakota.

PRIEST AVAILABLE for July supply. Reply Box B-213, The Living Church, Milwaukee 2, Wis.

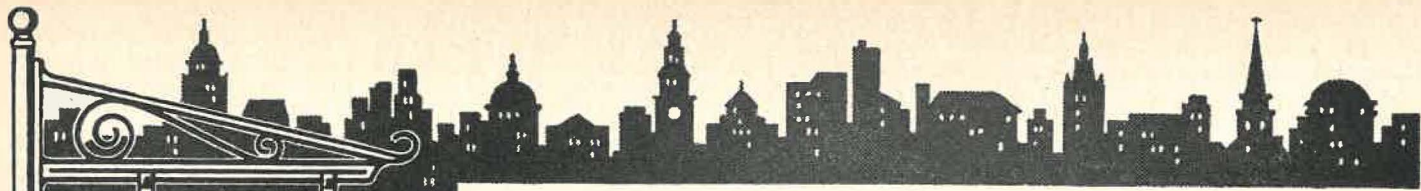
PRIEST: wide experience, definite Churchman — no extremes; up-to-date Christian education including new curriculum, youth, adults; lover of souls, pastor. Desires vital work in needy diocese. No objection rural or driving; at present First Province. Reply Box L-211, The Living Church, Milwaukee 2, Wis.

TRAVEL

WOMAN (27), attractive and cheerful, college graduate, devoted to church, seeks congenial company for European travel. Inquiries: St. Saviour's Rectory, Maspeth 78, N. Y.

WANTED

REGISTERED NURSE urgently needed, St. John's Episcopal Home, Milwaukee, Wis. Phone: Woodruff 4-0631; Broadway 3-9785; or Edgewood 2-7078.



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

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Rev. Eugene Stech, c
Sun Masses: 8, 9, 11, MP 10:40; Daily 6:30 & 9,
ex Mon & Sat 9; C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
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;
Wkdys 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 day 7 & 12
Noon; C Sat 5-6

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley
Sun 8, 9:30, & 11; HC Daily; C by appt

FORT LAUDERDALE, FLA.

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

MIAMI, FLA.

ST. STEPHEN'S 3439 Main Highway
Sun 7, 8, 9:15, 11; Daily 7:30; C Sat 5-6 & 7-8

ORLANDO, FLA.

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

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. Clifford A. Buck
Sun 7:30, 9, 11 HC; Weekdays as announced

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

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

EVANSTON, ILL.

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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
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 (& Sch), 10:40 MP, 11 (Sol), EP 6;
Daily 7, Wed & HD 10, EP 6; C Sat 5, 8

DETROIT, MICH.

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

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

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip 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 3107 Main at Highgate
Rev. Thomas R. Gibson, r

Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7,
Thurs 10; C 7:30-8:30

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S Park Ave. and 51st Street
Rev. Irving S. Pollard, Minister in Charge

8 & 9:30 HC, 11 Morning Service and Ser; Week-
day HC Tues 10:30; Wed & Saints' Days 8; Thurs
12:10; EP Tues & Thurs 6. Church open daily for
prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.

Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.

Sun HC 8 & 9:30, MP & Ser 11; Tues & Thurs
& HD HC 8 & 12; Thurs Healing Service 12:30;
Daily: MP 8, EP 5:30

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block West of B'dway

Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.

Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

NEW YORK, N. Y. (Cont.)

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 1 & 3 S, MP & Ser 11, EP,
Cho Ser 4; Daily 8:15 HC, Thurs 11, HD 12:40;
Noondays ex Sat 12:10; Ev daily ex Sat 5:15

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
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 8:30, 10; Daily MP 7:45, HC 8, Midday
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., 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 Myers, v
292 Henry St. (at Scammel)

Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7:15;
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5;
C Sat 5:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30 EP;
Daily 8, 5:30; Thurs & HD 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 9, 11, EP 4; Daily 7, 7:45, 12, 5:30;
Thurs & Sat 9:30; Tues & Fri 12:10; C Sat 4-5

COLUMBIA, S. C.

GOOD SHEPHERD 1512 Blanding St.
Rev. Ralph H. Kimball, r

Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10; Fri
EP 5:45; C 6 & by appt

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r

Sun 8, 11 HC; Daily as anno

KEY—Light face type denotes AM, black face PM; add, 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.