

# The Living Church

June 12, 1955

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# LETTERS

## Civil Defense Tags

In applying for the new Official Civil Defense Identification Tags through the Pet Milk Company, we are directed to give our religious preference as follows: P for Protestant; C for Catholic; J for Jewish; Y for all other religions. As I am an Episcopalian, I would appreciate your advice on how I should designate my religion on making application for one of the identification tags. Should my religion be designated as "Y"?

HAMPTON B. CRAWFORD  
Tazewell, Va.

### Editor's Comment:

"Y" it is. We suggest that a Churchman's medal be carried also to indicate the specific Church affiliation.

## Evening Communion

In reply to Mr. Spencer Ervin's letter [L. C., May 1st], on the subject of Evening Communion:

He apparently centers his argument around "the unwritten customary law of the Catholic Church." Meeting him on his own ground I ask where can I find any law, written or unwritten, that suggests that evening administrations of the Lord's Supper are of less value than morning celebrations? Does he really believe that God's Grace is more likely to be effective before noon than afternoon?

He quotes Bishop Cleland Kinloch Nelson, in addresses given in 1892-1895. Mr. Ervin must realize that 1955 is another day and age. My parish is in Flint, Mich. The majority of the male members of the congregation are working 10 to 12 hours a day, seven days a week, turning out Buicks and Chevrolets. They have no opportunity to attend any morning services. In face of this I have arranged periodic evening celebrations of the Lord's Supper, so that these, too, may have an opportunity "To draw near with faith, and take this holy sacrament to their comfort; and make their humble confession to Almighty God, devoutly kneeling." Does Mr. Ervin dare, as his quotation from Bishop Nelson implies: "to question the quality and fitness of the receivers"?

If we are to be governed by "the unwritten customary laws of the Anglican Catholic Communion" and if Mr. Ervin is to be consistent, then Bishops should be wearing breeches, gaiters and aprons. Priests should be wearing severe clerical garb, all the time, with poached-egg hats. They should wear, all the time in services, tippets, not stoles.

We (non-Roman) Catholics may well thank God, for the zeal, piety, vision and ability of Bishop Emrich. I firmly believe that the late Bishop Nelson would today revise his notes, and also thank God, for the vision of Bishop Emrich, who, after all, is carrying out that Divine Command "Feed My Lambs, Feed My Sheep." I take that to mean "Don't quibble, FEED THEM! Morning, Afternoon, and Night."

(Rev.) CLIFFORD C. WATKINS  
Rector, St. Andrew's

Flint, Mich.

# The Living Church

Established 1878

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

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## Things to Come

JUNE						
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JULY						
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31						

### June

12. First Sunday after Trinity.
16. Laymen's Conference, Fourth Province, Sewanee, Tenn., to 19th.
17. Southern Town and Country Church Institute, Valle Crucis, N. C., to July 9th.
19. Second Sunday after Trinity.
20. North Conway Institute on alcoholism, North Conway, N. H., to 24th.
24. Nativity of St. John Baptist.
26. Third Sunday after Trinity.
29. St. Peter.

### July

3. Fourth Sunday after Trinity.
4. Independence Day.
10. Fifth Sunday after Trinity.
17. Sixth Sunday after Trinity.
24. Seventh Sunday after Trinity.
25. St. James.
27. Graduate School of Theology, University of the South, Sewanee, Tenn., to August 31st.
31. Eighth Sunday after Trinity.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and 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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# Talks With Teachers

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



## How Do You Teach?

THE following piece of role playing took place before a teachers' meeting which was trying to bring out the contrasts between the older kinds of textbook and the New Curriculum. It was agreed that the old was based on the conviction that pupils should be "taught something," by which was meant the substantial knowledge and formulas of the Faith, whereas the new was more concerned with reaching the pupils in their actual present needs.

To bring out various contrasted points, two persons took the parts of Mr. Old Style, and Miss New Way. Portions of their conversation follow:

Mr. O.S.: Teach 'em the Faith. If we don't, who will? Miss N.W.: Help them have their share in the Christian life — that is, in all the experiences of parish life. The Faith is people, not words. They will learn the words as they live the life among wise Christians.

Mr. O.S.: I teach them all the Bible stories. If you start from the Bible, you can't go wrong. It's full of wonderful stories. Miss N.W.: I use only stories that fit my purpose, as Jesus did. And like Jesus I find stories from the life about us today — news items, and cases of heroism and trouble and decision which call for the use of Christian standards.

Mr. O.S.: I tell them what they ought to know — simply, straight and clear. Since the textbook has usually done it better than I can, I frequently read it straight from the book. It's often hard to make them pay attention, but I believe in being strict. They've got to know! Miss N.W.: I tell them very little. I start with some problem or situation which they can understand, and ask them to solve it. They all give opinions, ideas, and tell of similar experiences. They then begin to realize that they need more information, and I steer them toward finding it — I still do not tell them.

Mr. O.S.: After I have told them the story, I show them how important it is. I point the moral, I make an application to their lives. It's a kind of little sermon, you might call it. Our old rector used to tell us about the "prophetic office of

the ministry," and that we teachers are sort of lay preachers. Miss N.W.: I don't preach. I aim to get them started *wanting* to know. I try to get them to start planning ways of finding out. Really, I tell them very little, and I seldom exhort them or moralize. They get the point, amazingly. (What I might tell them wouldn't last very long. What they work out from real desire becomes part of them.)

Mr. O.S.: Don't you think we should show them the modern meaning of the ancient story? The Bible is eternally true, and it was all written for our admonition. Miss N.W.: I believe your way has produced much of the unreality and lack of vital interest in our children. It may prove exciting to discover that an ancient incident exhibits some of the same human needs that we have. But I start with our needs, and use the Bible as resource and illustration when it fits.

Mr. O.S.: Well, after the story and application, I make them do some hand-work. That's the latest thing in education, you know. We really learn by doing something, don't you think? I try to plan some simple table-work, the same article to be made by each child. My text has some work sheets all ready to cut out or color. Then every child goes home proudly showing his work. Miss N.W.: I use activities, but only by group planning. Our activities arise from the discussion and search. We seldom all make the same identical article. We do things in twos and threes, by committees, or by the whole class. These are often large plans, and take several weeks. That keeps the interest going.

Mr. O.S.: I stick to my textbook. You can't go wrong there. The editor has thought up a "lesson" for each Sunday. I can't bother to make up my mind each Sunday. Miss N.W.: My text is only a starter, a general chart for the season and year. I steer by my children's response, and the needs they reveal. This cannot be separated into lessons; it is a continuous, fluid process. It is life itself. But, strangely enough, my children seem to know the old stories at the end of the year better than yours do. I wonder why?

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## CANVASS

## To Live — Give

"To Live . . . Give" will be the theme of the 1955 Every Member Canvass in Episcopal parishes throughout the country.

Twenty-four pieces of campaign material, including a filmstrip, a tithing kit, pamphlets for the hesitant pledger,



CANVASS POSTER

and hints for the nervous canvasser, are being offered this month by the National Council of the Protestant Episcopal Church to 7,000 parishes as an aid in their annual drive for funds.

Stewardship, which has characterized canvasses of recent years, will again be emphasized.

## EPISCOPATE

## Bishop Jenkins Dies

One of the Church's great missionaries, the Rt. Rev. Thomas Jenkins, retired Missionary Bishop of Nevada, died suddenly on the afternoon of May 28th. Services were held the following Wednesday at St. Michael's Church, Anaheim, Calif., where the Bishop had, his health permitting during the past year, preached and celebrated the Holy Eucharist.

A staunch believer in hard work coupled with prayer as a means of achieving results, Bishop Jenkins resigned as Bishop of Nevada in 1942, 13 years after his consecration. He was then 71 years old, and his retirement

came as a surprise to the entire Church.

The first year of his retirement Bishop Jenkins wrote his well known book on Bishop Rowe, entitled *The Man of Alaska*. For the next three years he served without salary in Port Orford, Ore., and its environs. Thereafter he assisted Bishop DeWolfe of Long Island, "confirming more people than he had during his 13 years as Bishop of Nevada." In turn he helped out St. Thaddeus' Church, Aiken, S. C.; an area in British Columbia; and again the church at Port Orford, Ore.

Bishop Jenkins was a student of classic literature and history and was interested in current world and local affairs and in education. He promoted vacation church schools and what has come to be known as released time religious education for public school pupils. He was one of the early leaders of the Gambier Summer Conference and the Gearhart Summer School in Oregon; in Nevada he revived the Lake Tahoe Summer School.

One of the Bishop's finest accomplishments was the creation and nurture of *The Desert Churchman*, published for the first time in 1929; it is still carrying on as the Church periodical of the district of Nevada.

It was during the years of depression that the newly consecrated Bishop Jenkins led his district through a period of surprising growth: communicant strength increased by 50% and the official staff of the district by 400%; new buildings were erected in 17 towns at a cost of about \$110,000; giving in the district of Nevada went through a period of increase, and Nevada's budget was enlarged even though the district's appropriation from the National Council had been cut almost in half.

During this period of tremendous activity, Bishop Jenkins was saying:

"Our contribution toward Church unity lies in our witness-bearing to true Catholicity. We can never hope to bring all Americans into membership in the Protestant Episcopal Church. Time and human nature are against us. But we may by our loyalty and charity show many of them a better way; and in the fullness of time, if we are true to our trust, God will reward our faithfulness. . . .

"Material medicine and spiritual medicine under the sacramental principle ought not to be antagonistic, but rather cooperative and indispensable to each other. Is the Christian healing movement fading out or just resting to gain strength? . . .

"That Church is not missionary that

just looks after its own. . . . Imagine Our Lord saying, 'I have no people in that town or county; they belong to the Mormons or the modernists.' What He did say was, 'I have other sheep.'"

Bishop Jenkins spent 30 years in the mission field in Alaska, Oregon, and Nevada and 15 years in parochial work before retiring as Bishop.

Born in England in 1871, he came to the United States at the age of 18, and graduated from Kenyon College and Bexley Hall. He became a member of Cincinnati Associate Mission in 1900 and the following year married Ruth Mary Prichard, a member of the mission. Together they went to Alaska and lived there for many years as missionaries. He later became rector of St. Paul's Parish, Fremont, Ohio, and of St. David's Parish, Portland, Ore., resigning the latter work to become general missionary of Oregon. The Jenkins had seven children.

He was elected Missionary Bishop of Nevada at the General Convention of 1928 and was consecrated in 1929 by Bishops Murray, Sumner, and Moulton.

Several years after the death of his first wife, Bishop Jenkins married Edith Smith in 1942. She it was who wired *THE LIVING CHURCH*: "Bishop Thomas Jenkins died suddenly this afternoon. We are thankful to God for his usefulness in the Holy Church. . . ."



BERCHTESGADEN CONFERENCE CENTER: Bishop Keeler with servicemen, before becoming ill in Rome. He is expected to leave the hospital sometime in June.



Maryland Churchman

AT THE CONSECRATION OF BISHOP DOLL: l. to r., Bishop Powell of Maryland; Bishop Doll, Suffragan of Maryland; and Bishop Hart of Pennsylvania.

## PHOTO CONTEST

### Prizes

Two women have taken the first prizes in the professional and amateur classes of the National Council's Church Photo Contest, which drew entries from Churchpeople in every state of the country.

First prize winner in the amateur class is Mrs. Steve Simon of 64 South Broadway, Nyack, N. Y., for a photo of her daughter presenting her mite box, entitled "Bless These Pennies." [See cover]. First prize winner in the professional class is Mrs. Elizabeth Wilcox of 4511 Delafield Ave., Fieldston, N. Y., for "A Good Morning," portraying the traditional Sunday morning handshake in the church vestibule. Mrs. Simon and Mrs. Wilcox each received \$100.

In the amateur class second prize, \$75, is awarded to Mrs. Mary Paxton Keeley of 1111 Porter St., Columbia, Mo., and third prize, \$25, to Dick Doty of 1114 12th St., Hood River, Ore.

Other winners in the professional class are: second prize, Curtis L. Barnes, Jr., of the *Times-Union*, Rochester, N. Y.; third prize, Austin Hansen of 919 Eagle Ave., Bronx, N. Y.

The contest called for photos illustrating the life and work of the Church. Entries were judged for the significance of subject matter as well as photographic excellence. Judges were Bishop Horstick of Eau Claire; Robert L. Hoke, press bureau chief for Colonial Williamsburg, Inc.; and H. A. von Behr, professional New York photographer.

Ten honorable mentions were also awarded in each class. Each will receive the six-volume set of the Church Teaching Series.

Honorable mentions in the amateur class include: Miss Fay S. Greenland of Longwood College, Farmville, Va.; Mrs. John O. Jones of Seward, Neb.; Duncan Ross Munro of Shelburne, Vt.; the Rev. Joseph W. Peoples, Jr., of Joliet, Ill.; G. Hilliard Ross, Nyack, N. Y.; Leonard Rowley, Wheeling, W. Va.; Miss Alice M. Snow, Washington, Conn.; Paul E. Wade, Minter, Ala.; Harold L. Wooley, Hurricane, Utah; and Charles S. Yarwood, Jr., Poughkeepsie, N. Y.

Honorable mentions in the professional class are: Joe Armstrong, Allegan, Mich.; George H. Boyer, Fitchburg, Mass.; William W. Carnes, Tampa, Fla.; Marvin



"A GOOD MORNING:" 1st prize, professional class.

Harris, Brenham, Texas; Miss Caroline Jenkins, Memphis, Tenn.; Miss Sally Ann Lara, Rochester, N. Y.; Edwin H. Moodhe, Washington, D. C.; Miss Jo Phillips, San Antonio, Tex.; F. Victor Rahner, Jr., St. Augustine, Fla.; and Ken Torrington, Old Greenwich, Conn.

## CONGRESS

### Increasing Visits

The United States Capitol prayer room has been used every day since it was opened late in March, according to Senator A. S. (Mike) Monroney, co-sponsor of the resolution which established it.

He said the highest number of Congressmen making use of it in a single day has been 10. Members of both the House and Senate are making increasing visits to the room, he added.

Congressmen have been given the privilege of showing the room to visiting clergymen, but only during morning hours if it is not in use. The general public may be permitted to see it during periods when Congress is not in session. This has not yet been definitely decided, however.

[RNS]

## PRISONS

### All Received

"Let all guests be received as Christ," reads the sign in St. Leonard's House in Chicago. The guests in this Episcopal Church mission are ex-convicts, parolees, and Alcoholics Anonymous.

The Rev. James G. Jones, Jr., chaplain at Cook County Jail and the municipal House of Correction, opened the house when, with the arrival of his third child, he found that his apartment was too small to put up prisoners on their first night out of jail. County Jail discharges men with 20 cents carfare and the same clothes they wore for six months or more as prisoners.

Bishop Burrill of Chicago turned the home, once the Randall House for Boys, over to Fr. Jones for use as a prisoners' rehabilitation center. The building was cleaned with the help of the Rev. James Davidson, vicar of St. Andrew's Mission next door.

Six former prisoners now live on the upper two floors of the home. They are given from two to four weeks to get a job and build up a stake for food and clothing. A group of Alcoholics Anonymous, which Fr. Jones founded last year in County Jail, occupies the first floor.

Only one parolee at a time can stay at St. Leonard's because of a rule forbidding them to live together. The diocese, which recently made the interracial, intercreedal home an official agency of its

city missions program, limits total occupancy to 10 men.

Fr. Jones believes about 20 of the 30 men who have stayed at the house so far lined up work and stayed on the straight and narrow path. "Sixty per cent of prisoners have some sort of alcoholic problem involved in their criminality," observed the young priest. "After a prisoner has been dry from two months up to several years, you can help prevent the first slip if you give him a home and a contact with the AA's. The man with no home to return to — that's the great gap in prison social work."

Robert Worster, 26, a lawyer's secretary who hopes to become a priest, is part-time director of the house. He gets a free room but no salary.

Friends donate money, furniture, and linen, and a firm interested in AA work provides free fuel oil.

"But we need a full-time priest director," Fr. Jones said. Not one of the men aided so far has come from an Episcopal Church background. [RNS]

## LEGISLATION

### Simplified Mailing

A House of Representatives Post Office subcommittee unanimously approved a bill recently to simplify the procedure governing second class mailing privileges for parish bulletins and official church publications.

The bill would eliminate a requirement that a religious group must obtain a signed statement from each of its members and contributors asserting that part of their contribution is designated as a subscription to the church publication.

Instead, a church group would need to send to the Post Office only a simple resolution of its governing board, a procedure allowed for other non-profit organizations.

Small parish publications would benefit most from the legislation, which will not affect denominational organs carrying paid advertising and sold on a subscription basis. [RNS]

## TELEVISION

### "The Collar"

The film "The Collar," starring David Niven, will be shown on the Bristol Myers Four Star Playhouse at 9:30 p.m. June 16th, on CBS television. The play was originally shown on April 7th, and it evoked such a wide response from church groups that it was rescheduled.

Mr. Niven plays the role of an Anglican priest who, despite two years of torture at the hands of a tribe of Indians, pleads for their lives when an American Army commander surrounds the settlement.

## Great Hymns of the Church

THE new Church School hymnal recently put out by Morehouse-Gorham Co. was mentioned in an earlier issue of THE LIVING CHURCH.

**THE CHURCH SCHOOL HYMNAL.** For Use in Church, Church School, and Home. Harmony Book. Morehouse-Gorham. Pages unnumbered. Plastic, \$2.95.

**THE CHURCH SCHOOL HYMNAL.** For Use in Church, Church School, and Home. Melody Book. Morehouse-Gorham. Pages unnumbered. Paper, 90 cents.

It is a collection of "68 hymns of good theological content — the great hymns of the Church — chosen as a result of experience with children" and "arranged to meet some strict and limiting qualifications." Some of the tunes have been "transposed upward," and they have often been "keyed differently in order not to exceed two sharps or flats." The time signatures have been halved, "so that nothing less than a quarter note is generally used."

The book "is adapted purposely to the limited ability of the average parent or Church School teacher." Compiled and edited by the Rev. Frederic Underwood, director of Christian education in the diocese of Long Island, it has been provided with harmonizations and music work by Hans Lange, Jr., organist of St. Andrew's Church, Kent, Conn., and with drawings, music, and lettering by Cynthia Barstow Hanson.

The thumbnail introductions to the

different seasonal sections are a useful feature.

A music teacher who is an informed Churchwoman reports that this is on the whole an excellent job — one that should help toward the appreciation of good hymns.

There is a scrambling of some of the lines in the hymn, "Alleluia! sing to Jesus" — in the harmony book — that should be corrected in subsequent editions; and there may be question whether quarter notes would not have been easier to read than the half notes that the editors seem to prefer. But all in all this is a good piece of work.

## Books Received

**THE CARE OF ALL THE CHURCHES.** The Background, Work, and Opportunity of the American Episcopate. By Lewis Bliss Whittemore. Seabury Press. Pp. 146. \$3.

**SCRIPTURE AND TRADITION.** Essays by F. W. Dillstone, G. W. H. Lampe, F. J. Taylor, R. R. Williams, D. E. W. Harrison. Edited by F. W. Dillstone. Seabury Press. Pp. 150. \$3.

**THE HOPE OF THE GOSPEL.** By James Sutherland Thomson. Seabury Press. Pp. 187. \$2.75.

**THE SOCIAL AND POLITICAL PHILOSOPHY OF JACQUES MARITAIN.** Selected Readings by Joseph W. Evans and Leo R. Ward. Scribners. Pp. xiv, 348. \$5.

**MARRIAGE: A MEDICAL AND SACRAMENTAL STUDY.** By Alan Keenan, OFM, and John Ryan, FRCSE. Pp. viii, 387. \$4.50.

**HOLINESS IS WHOLENESS.** By Josef Goldbrunner. Pantheon. Pp. 63. \$1.75.

**CONSCIENCE IN THE NEW TESTAMENT.** By C. A. Pierce. Studies in Biblical Theology, No. 15. Chicago: Alec R. Allenson, Inc. Pp. 151. Paper, \$1.50.

## In Blighted Urban Areas

A review by MARION V. LIGHTBOURN

**THE CHURCH SERVES THE CHANGING CITY.** By Ross W. Sanderson. Harpers. Pp. 252. \$3.50.

THIS book is a study of the Church's ministry in blighted urban areas. The study was undertaken by the Department of the Urban Church of the National Council of Churches in cooperation with the NCC's Committee on Field Research. The purpose of the study was to show where and how "American Protestantism" was ministering effectively to underprivileged and blighted urban areas.

The study covers 13 Christian bodies, plus interdenominational and undenominational agencies, and such topics as "Great Central Parishes

and their Neighborhood Ministries," "Specialized Institutional Ministries," "Churches Associated with Highly Specialized Welfare Agencies," "Parishes Adapt to Neighborhood Change," and racial, language, and nationality changes in neighborhoods. Episcopalians will be especially interested in the chapters on Trinity Church, Boston; Grace Church, Jersey City; and St. Barnabas', West Cincinnati.

There is a summary interpretation at the end. Some of the major findings are: "Church work must be organized in terms of neighborhood need"; "Continuity and duration of effort are essential"; and "We must abandon the idea of the impossible."

# Conventional Conventions



ANOTHER diocesan convention season has come and gone, and in our news columns we are still catching up with the proposals and issues debated in every section of the Church. In a General Convention year, particularly, diocesan conventions take stands on issues that reach far beyond their own boundaries. These matters tend to brighten up an otherwise rather routine meeting.

The conventions are the legislative bodies of their respective dioceses. They pass laws (canons) for the government of the diocese. To some extent their powers are limited by the superior authority of General Convention, but less so than one might think. For example, each diocese has the right to establish its own manner of choosing a bishop. Dioceses also have the power to assess (tax) the parishes for the support of the diocesan budget. In a few dioceses the quotas for missionary giving to the diocese and general Church are also treated as assessments — obligations which the parish must meet to remain in good standing. But in most, the missionary contributions are regarded as voluntary, and only the bishop's stipend and diocesan headquarters expense are made a matter of strict obligation.

Most diocesan conventions used to meet in January years ago. Nowadays the great majority meet in May. Winter weather, difficulty of completing statistical reports for the prior year, and other factors have combined to make the May date seem attractive. In our opinion, however, to have the annual convention five months after the end of the Church's financial and statistical year (which is set by General Convention as January — December, coinciding with the regular year) leads to a frustrated legislature. Reports of finances and activities are out of date; the budget presented for adoption has been in effect without approval for five months, and in most dioceses May is far too early a time to propose a budget for the year beginning the following January.

Faced with stale reports of a year long past and confronted with a financial *fait accompli* for the current year, lay delegates from the parishes often wonder why the convention bothers to meet at all. Changing the canons is out of style, and changing the budget is out of reach.

There is one more thing that the convention does: it elects diocesan officers and board members — the secretary, treasurer, standing committeemen, executive council, General Convention deputies, etc. But for most of these offices the nominating committee brings forward a single slate, and no contest

is desired or had. Thus the layman is provided with an almost perfect argument for staying home.

Aware of the impotence of the convention in matters canonical, financial, and electoral, those who are concerned to have a good, inspiring convention rack their brains to think of some way to turn an ineffective business meeting into an adult version of a Church school rally. Sometimes this effort is fairly successful; more often it is not. In either case, it fails to accomplish what a business meeting ought to accomplish: the swift and effective transaction of business.

WHAT is the answer? The time of year is not the only problem. Whether held in January, May, or some other month, the convention meets for too short a session and without adequate study and debate of problems and issues. Like a corporate meeting of stockholders, it is really capable of making only one decision — whether it likes or dislikes the board of directors.

If the convention met three or four times a year, and had committees working on its problems between sessions for report to and decision by the whole body, it might be able to exercise more effectively the powers with which it is entrusted. We should like to see some enterprising diocese experiment along these lines. Under modern transportation conditions, this is by no means an impossibility in most dioceses. And we think it likely that the active layman would rather attend four useful meetings than one useless one.

But if this seems impractical, the obvious alternative is to follow the practice of corporate stockholders' meetings — allow voting by proxy for a board of directors which will manage the diocese's affairs without going through the cumbersome routine of the typical convention of today. The parish vestry could then dispose of the whole matter of diocesan business in half an hour at one of its regular sessions. Then, if the diocese wants to hold a big rally or get-together it can plan such a gathering much more effectively without tying it to the schedule of a routine business meeting.

At any rate, the conventional convention of today needs bold and thorough rethinking. We hope these suggestions will help to stimulate the process.

THE Trinity season<sup>¶</sup> is liturgical mid-summer, when our spiritual lives are growing toward the maturity which is life in the kingdom of heaven. The souls of the righteous are the planting of the Lord, that He may be glorified. They grow by God's grace, strengthened by the Sun of Righteousness, refreshed by living water, that they may bear much fruit.

The quality of the fruit which the soul will bear is determined not only by the grace of God but also by conscious acts of devotion to God, the soul's response to His love. Acts of prayer and praise, of meditation and silence, of obedience and humility, of contrition and penance are the cultivating, weeding, and spraying of the plants. For Christian parents Trinity is the time to give the souls of their children the extra care that will perfect the fruit of the harvest. In short, it is simply a lovely, leisurely family time to help children grow in the love of God.

Liturgical celebrations are not the only way to glorify God, and no Epiphany cake or Paschal candle or crosses made from palms will bring us one step closer to the kingdom of heaven unless they help us to love God more. A mountain-climbing party with neighbors, a supper cooked outdoors just for the family, small boys sleeping out in the woods alone in a tent, all may be means of growing in the love of God. All may be related to Him through prayer. A picnic may be offered to God in praise and thanksgiving just as a skinned knee may be offered in penance. These summer days, when we have our children within arm's reach, are days full of opportunity for guiding and maturing their prayers.

Children's prayers are really no different from anyone else's prayers, except that they may use simpler words. Adoration, confession, thanksgiving, intercession, and petition are the proper order of prayer for a child as well as for an adult. When a child's prayers are realistic and direct and related to his life, and his life related to his prayers, his prayers are no longer a separate and distinct act to be performed in a certain way at a certain time (preferably to be gotten over with as soon as possible). Prayer may then indeed become his way of life, and his life a prayer.

It is not enough, however, to say that all of life is a prayer, that God knows that we love Him and if we live as He wants us to live that is all that is necessary. Just as we must learn to pray in a particular place before we can learn

# TRINITY: Season of Growth

By Dorothy Roby Schneider

*Trinitytide is a lovely, leisurely time to help children grow in the love of God*

to pray in all places, so must we learn to pray in a particular way before we can pray wholly in all we do. Often, in our family, when the children have been told to pray about something the answer has come back, "What shall I say?" Children want to be told what to say. We need not worry that they will not then speak intimately to God in their own words. That will come when they have reached an intimate relationship with God, and these prayers may not even be put into words.

Morning prayers during Trinity can grow beyond the possibly hasty ones of school mornings. Here is a chance for a child to learn to think of God first of all when he awakens, and there is plenty of time for prayers that are just his own. In our family we have never made a set thing of morning prayers for just this reason. Children who are accustomed to praying in a family group, even though there is ample time for them to intersperse their personal thoughts, need some time to learn to pray alone. This does not mean that they should simply be told, "Say your prayers," and given no idea of how to go about it.

To begin with a child may be taught to say when he wakes up, "Thank you, God, for bringing me safely through

the night and giving me this new day." He may then say the Sanctus, or the Gloria, or "Blessed is He that cometh in the name of the Lord, Hosannah in the Highest." Bink and Beau tell me that they always say "Our Father" and "Hail Mary" in the morning, because "that's the way to begin any prayers."

In summer there is time for our children to pick up one of the prayer books on their shelves within reach of their beds. Reading prayers they do not know well enough to say alone perhaps will establish a habit of reading morning devotional material when they are older. Also on the shelf beside the bed of each child there is something to remind him to say his morning prayers — a picture of our Lady at prayer or a small statute of St. Joseph — with the hope that these objects will establish a pattern of behavior so that the thought will one day come automatically.

Whatever morning prayers may consist of there is but one prayer which is essential, an offering of ourselves to God. For our children we put it into these words: "Dear God, I give myself and all I do to Thee this day, my work and my play, my joys and my sorrows." Then may follow, "God take care of

**TUNING IN:** ¶The Trinity season as a time of growth is symbolized by the liturgical color green, used for altar hangings and vestments during Trinitytide. The Gospels for the numbered Sundays after Trinity have to do largely with our Lord's

teaching, many of them incorporating the parables that were His sermon illustrations. The Trinity season, therefore, is concerned less with important events than with the application of the Christian message to our daily lives.



me and Mother and Daddy and Bink (or Beau) today, and give us everything we need. Christ be within me and in all I think and say and do. Holy Spirit help me in my work." But most important of all is, "I give myself to Thee," a conscious commitment that all our actions are by and for God.

This can act as a guard against temptation during the day if we ask ourselves, "Is this thing I am about to do a thing which I can give to God?" "Are these thoughts the sort of thoughts to give to God?" An occasional word from Mother when behavior is beginning to get out of hand may help the child to use this guide for himself. "Do you think that's the kind of gift you want to give to God?" On paper that may look stuffy. It's not, if it's dropped as a hint with a touch of humor, and in our house it has resulted in the children's laughing at themselves over the idea of wrapping up a box full of selfishness and angry words and complaints, putting a bow of ribbon on it and making it a gift for anybody, much less for God.

At the end of the day when the boisterous and often misdirected energy of children is spent come quiet tender moments of contrition, and children can be more scrupulous than adults usually realize. What if their remorse is brief and fleeting? It is none the less deep and piercing, and sometimes it is expressed in ways which give parents an insight into feelings about which we would not have dreamed children would trouble themselves.

Some children will talk about God at the drop of a hat, others shy away from airing their inner feelings in the public view. The fact that the reserved one does not tell all does not mean he is not growing within, and it is to God, not to parents, that all is revealed. We can put all children at ease with God by showing that we are at home with Him ourselves, then leave them to respond according to their individual temperaments. When mothers of toddlers protest, as they sometimes do, that they cannot seem to get the idea of God across to their little ones it may be because the child's prayers consist of, "Now I lay me down to sleep," and "God bless. . ." ad infinitum, at bedtime. Think of the chances of showing a child God in the face of a daisy or the segments of a worm!

In our home we have found that it is well for our children to say their evening prayers before bedtime. If, "Let's say our prayers," is another way of saying, "Playtime is over, let's get ready for bed," we can expect children to approach their prayers with reluctance. So we pray while we are still full of the joys of the day, while there is no pressure of, "It's late, let's hurry and get through," and there is time to stop and talk wherever our prayers may lead us.

We have a special place for prayers. It's nothing more than the top of bookshelf in the children's room, but it's made special by the green for Trinity cloth on top, an altar set of cross and candles, a triptych of the crucifixion. Having learned to pray in this special place, however, we do not by any means always pray there.

Sometimes we pray outdoors in full view of the sunset, often while we are washing and drying the dishes after dinner or making a cake or kneading the dough for tomorrow's bread. When small hands are full of soap suds, wielding dish towels, beating eggs, or sticky with dough it's easy to see that our work is part of our prayers. We have occasionally said our evening prayers while driving in the car when something like a cub scout pack meeting takes us out in a rush after dinner and we know that after it's over cub scouts are either all keyed up with excitement or in a state of exhaustion, neither of which is conducive to a prayerful state of mind.

If there is variety in our places for prayers there is also variety in the prayers themselves, so that we have double protection against the disease of boredom which attacks children so quickly. This does not mean that we make them up all helter skelter, for there is nothing haphazard about them. They follow a pattern, which is varied by the happenings of the day for which we give thanks, or by the problems committed to God's care, or by the liturgical significance of the day, or even by the day of the week.

Increasingly we have found that liturgical living is manifest most of all in prayer life, both in the direction of prayer and the spirit of the prayer of the occasion. One cannot always celebrate every feast day every year with a party. What a whirl that would be! Sometimes saints' days creep up on us without any preparation or thought having been given them at all. One summer morning Beau's good friend, Jamie, arrived to spend the day, a special event planned for Beau while Bink was away at camp. On our way out the door to pick blueberries we noticed the calendar. It was the Feast of St. Mary Magdalene. The first thing we discovered after that was our Easter lily blooming for the first time! It had been at the altar on Easter morning the year before, then planted in the corner of a flower bed. Just think how God loves us to have one special flower bloom at just the right moment for two little boys to be reminded of the first Easter morning and Mary weeping there in the garden.

As we walked up to the woods where the blueberries grow Beau and I told Jamie the legend of how the sky turned green, the grass turned blue, and the red lily came up white in the garden



RNS

*All may be related to Him through prayer.*

of St. Joseph of Arimathea. We had hardly finished the story and were pushing our way around a high blueberry bush in the damp shade beside a brook when we came face to face with a wood lily, deep red. It was the first one we had ever found. Although it is our rule never to pick uncommon wildflowers we made an exception and brought it home along with spikenard and sweet fern to make a "vase of sweet spices" for our lunch table.

These were not the same spices that St. Mary Magdalene\* brought to the sepulchre for anointing the body of our Lord, but as the children arranged them in a bowl on the table our vase of spices and the red lily helped us to share the tenderness of her love for Him, and it was the most natural thing in the world to pray together that we might learn to love Jesus as she did and to ask her to inspire us with her devotion and to pray for us that Christ might come to us as He did to her in the garden.

\*A vase of sweet spices is one of the symbols of St. Mary Magdalene. F. R. Webber, *Church Symbolism*.

## ARIZONA

### 10th Anniversary

Bishop Kinsolving of Arizona has recently observed the 10th anniversary of his consecration. Significant gains in the district have been (1) gain in communicant strength from 4171 in 1945 to its present total of 8972; (2) creation of six new parishes, bringing the total up to 13; (3) an increase in organized missions from 26 to 33; (4) construction of 11 new chapels and churches, six parish houses, four Church school buildings; five rectories; a new 64-bed building and surgery unit at St. Luke's Hospital, Phoenix; (5) an increase in active clergy from 22 to 34; (6) an increase in salaries paid to missionary clergy, and at the same time, a decrease in the amount paid by the National Council toward these salaries; (7) 14 candidates for the ministry, where there was but one in 1945; (8) eight candidates for Holy Orders ordained to the diaconate and 10 deacons ordained to the priesthood. Bishop Kinsolving has confirmed a total of 5186 during this 10-year period, 909 of them during 1954.



*Van's Studio*

FOR YOUNG PEOPLE: l. to r. Patricia Minnis, Bishop and Mrs. Minnis, Bill Patton, Sharon Bragg.

## COLORADO

### Spring Prom

The first annual Spring prom for the Young Churchmen of the diocese was held May 20th, at the Albany Hotel in Denver. The semi-formal dance (an idea initiated by Bishop Minnis), was attended by 120 young couples, church members, and their guests.

This "prom" is part of an accelerated

program of fun and worship which is being instituted for young people of the diocese. The program now includes summer conferences at Evergreen, fall conferences at Thunderbird Ranch of Grace Church, Colorado Springs, special seasonal devotional programs, intergroup meetings between churches, a special section for young people in the diocesan monthly newspaper, and a large direct mailing list to young people for promotion and special contact.

## IDAHO

### *The Cross and the Plow*

The Snake River gathering speed for its plunge into Hells Canyon flowed past twenty yards from the altar, as Bishop Rhea of Idaho, for the second consecutive year, confirmed classes from St. James' Church, Payette, and St. Luke's Church, Weiser, during the annual Rogation service of the churches of the Western Extension Center of the National Town-Country Church Institute.

In 1954, the service was held on a fruit ranch, under the blossoming apple and plum trees of the Snake River Valley, and, in 1955, the service was held on the chicken ranch of Mr. Archie Larson.

According to the director of the Western Extension Center, the Rev. William B. Spofford, Jr., the confirmation service came in the middle of the Rogation service, *The Cross and the Plow*, compiled and distributed by the Division of Town and Country of the National Council.

"Next year we hope to hold the service on a cattle ranch," Mr. Spofford said, "and the year after in the vicinity of some logging operation and, thus, we

will have related our Rogation services to the major production items in this section of the state and nation."

On June 10th, 22 seminarians and women workers will report to Weiser, Idaho, for the start of their rural field training program, and they will then spend the summer in town-and-country work in most of the jurisdictions in the continental eighth province. Faculty for this summer, besides Mr. Spofford, includes the Rev. Wesley Frensdorff, rector of St. Paul's Church, Elko, Nev.; the Rev. Jack D. Riley, vicar of St. James' Church, Payette, Idaho; and Mrs. Lenore Harris, Christian Education Associate of St. Matthew's Church, Louisville, Ky.

## SALINA

### St. Onesimus

Ground was broken for the new St. Onesimus' Chapel at the Bavaria, Kan., unit of the St. Francis' Boys' Homes recently. The chapel is named for the runaway boy about whom a letter from St. Paul to Philemon was written.

At the ground-breaking ceremony, presided over by Bishop Nichols of Salina, two acolytes stretched cords marking the boundaries during the recitation of the psalms. From corner to corner the silk ribbons spelled the "X" of the first letter of Christ. The first shovel of earth was turned on the exact location of the future altar.

Boys are a part of the work crews building the chapel. Since the cost for completion of the building, \$29,000, is \$6,000 more than the original estimate, the funds are still below the amount of money required, but Bishop Nichols gave permission for the ground breaking anyway.



SITE OF CHAPEL AT BAVARIA, KAN.: Named for a runaway.

## Kansas

April 24th in Topeka, Kan.

Bishop Fenner dedicated the recently completed twin towers of Grace Cathedral. The Bishop designated the offering at the opening service for Trinity parish, Lawrence, Kan., which had but a few days before lost its church building by fire.

St. David's, Topeka, Kan., was admitted to parish status by the convention. The Bishop announced that he had received the petition of a group of Churchmen in northeast Wichita, for the organization of a mission to be known as St. Alban's.

Trinity Church, Arkansas City, Kan., will be the place of the convention in 1956.

**ELECTIONS.** General Convention deputies: clerical, J. W. Day, Robert Swift, Harry Heeney, Frederic Raasch; lay, Corlett Cotton, Fred Study, Jesse Prichard, Clifford Stone. Alternates: clerical, H. L. Spencer, William West, Henry Heard, Charles Blakeslee; lay, Hubert Dye, Eugene Wentworth, S. A. McLain, Frank Gibbs.

Woman's Auxiliary delegates: Mrs. J. R. Prichard, Winnie Lowrance, Mrs. T. J. Buzzzi, Mrs. J. A. Shahan, Emma Leach. Alternates: Mrs. J. U. Massey, Mrs. C. H. Keiser, Roma Greene, Mrs. W. A. Larkin, Mrs. C. A. Hyer.

Standing Committee: clerical, J. W. Day, Laurence Spencer, Harry Heeney, Frederic Raasch; lay, Corlett Cotton, W. G. Price, Fred Study, H. M. Glover.

## Western Massachusetts

May 18th.

Bishop Lawrence discussed values and dangers of professional fund-raising campaigns, said diocese hoped borrowing on a diocesan basis might be arranged instead of several loans on a parish basis.

Minimum clergy salary of \$4,000 a year plus house and auto expense voted for married men, \$3,600 for single men.

**BUDGET:** \$307,255, a 10% increase.

**BUILDERS FOR CHRIST:** paid in full.

**ELECTIONS.** General Convention deputies: clerical, Merritt Williams, A. V. Bennett, George Rathbun, Philip Steinmetz; lay, Robert Boyer, Miles Hapgood, Frank Punderson, Francis Dill. Alternates: clerical, Harold Taylor, James Madison, A. G. Noble, Malcolm Eckel; lay, Roy Abagnale, Winthrop Dakin, Harold Moulton, Morton Jaquith.

Woman's Auxiliary delegates: Mrs. Harlow Bradley, Mrs. Sidney Cole, Mrs. Merritt Farren, J. R. Haskin, Jr., Mrs. Edwin Wolcott. Alternates: Mrs. Frank Chace, Mrs. Paul Congdon, Mrs. Lowell Milligan, Charlotte Pardee, Mrs. Bemis Wood.

## Missouri

May 3d and 4th in St. Louis.

Bishop Lichtenberger asked for an end to racial segregation in the churches.

"We say repeatedly in the Creed that we believe in the Catholic Church, the Bishop said, "which does not mean that somewhere in the Christian church there is a place for everyone if everyone will stay where he belongs."

The convention approved a resolution

honoring Bishop Scarlett, retired Bishop of Missouri, on the 25th anniversary of his consecration.

In another resolution, the group instructed its deputies to General Convention to "work and vote for any proposals which in their opinion represent a practical step for closer unity with other churches."

The convention approved publication of a newspaper to be sent monthly to all Church families in the diocese. William Matheus, St. Louis, will edit the new publication.

**ELECTIONS.** General Convention deputies: clerical, Ned Cole, Malcolm MacMillan, William Laird, J. F. Sant; lay, John Leach, Forrest Crane, Kenneth Hanson, Jack Pierson.

Diocesan Council: clerical, J. A. Dalton, James Doubleday; lay, G. C. Stribling, George Guernsey.

Standing Committee: clerical, William Laird; lay, Charles Allen.

## Western North Carolina

May 11th and 12th in Biltmore, N. C.

Bishop Henry called the integration of races one of the "great problems facing all Christians of our time in the changing social structure," and said Southerners must bury pride and self-seeking in tackling the problem.

**BUDGET:** \$82,693.80.

**GUEST SPEAKER:** Rev. Wm. G. Wright.

**ELECTIONS.** General Convention deputies: clerical, A. R. Morgan, Charles McGavern, G. M. Jenkins, Robert Campbell; lay, A. B. Stoney, William Balthis, Julian Calhoun, Charles Timson. Alternates: clerical, Howard Hickey, James Hindle, W. S. Root, Paul Chaplin; lay, Manley Whitener, Ben Sumner, S. W. Blanton, Robert Thornburg.

## New Jersey

May 3d and 4th in Trenton.

A resolution to eliminate segregation in the parishes and missions of the diocese was adopted unanimously. A resolution to combat alcoholism among the young people of the diocese was adopted, providing for an educational program to be developed in the diocese.

**ELECTIONS.** General Convention deputies: clerical, Walter Stowe, Frederic Adams, Samuel Steinmetz, Jr., John Butler, Jr.; lay, Everett Wallis, J. A. Jones, Walter Cooper, Raymond Kirchner. Alternates: clerical, Gerald Minchin, Raymond Miller, Herbert Denton, John DuBois; lay, Melville Ellis, Allen McGowan, W. T. Dickerson, John Weil.

Woman's Auxiliary delegates: Mrs. Herbert Denton, Mrs. E. T. Look, Mrs. Howard Miller. Alternates: Mrs. Russell Emley, Mrs. Allen McGowan, Mrs. Herbert Linley.

Standing Committee: clerical, Gordon Lyall; lay, W. T. Dickerson.

## Fond du Lac

May 10th in Sheboygan, Wis.

Bishop Sturtevant spoke on the great need of conversion leading to more adoration and prayer in the Church today.

**ELECTIONS.** General Convention deputies: clerical, William Elwell, Harold Keyes, William

Spicer, James Pearson; lay, Carl Steiger, George Platt, Allen Earle, Richard Sawtell. Alternates: clerical, James Warner, F. C. St. Clair, R. A. McDaniel, William Christian; lay, Carl Fiedler, Heinie Hagenmeister, Selden Spencer, John Sawtell.

Standing Committee: clerical, William Elwell, Frederick Butler, E. M. Ringland, Henry Brendemihl, William Christian; lay, Carl Steiger, John Sawtell, Allen Earle.

Executive Board: clerical, E. M. Ringland, William Elwell, William Spicer; lay, George Platt, John Sawtell, Edward Jewson, John Bonini, Ralph Smith.

Woman's Auxiliary Delegates: Mrs. Charles Pors, Mrs. Arthur Filbey, Mrs. Lou Helein, Mrs. Carl Steiger, Mrs. Richard Sawtell.

## Bethlehem

May 6th and 7th in Bethlehem, Pa.

A program of Christian stewardship was presented by the department of promotion, resulting in the setting up by the convention of a three year plan emphasizing proportionate giving.

**BUDGET:** \$110,000.

**NEW MISSION:** St. Andrew's, Bethlehem, Pa.

**ELECTIONS.** General Convention deputies: clerical, Lyle Scott, Dean Stevenson, Merrill Moore, Richard White; lay, Stanley Wood, Frank Green, W. A. Aiken, W. R. Coyle, Jr. Alternates: clerical, W. F. Allison, George McKinley, Frederick Trumbore, Thomas Smythe; lay, Marius Bressoud, Leo Bruner, J. S. Carpenter, Griffith Pullinger.

Standing Committee: clerical, Rodney Brace, Theodore Johnson, Frederick Trumbore, Ralph Weatherly, Richard White; lay, J. S. Carpenter, Edmund Dana, Fred Eshelman, J. A. Frick, Harry Green.

Executive Council: clerical, William McClelland, Burke Rivers, Clarke Trumbore; lay, Fred Bertolet, E. K. Smiley, Stanley Wood.

## New Hampshire

May 7th at Lancaster, N. H.

Women delegates were admitted to convention for first time. Bishop Hall of New Hampshire noted in his opening address that New Hampshire had exceeded all expectations in the Builders for Christ campaign. With a pledge of \$22,500, the diocese has promised \$23,000 and expects to pay more.

A record 634 persons were confirmed during the past year in New Hampshire. Trinity Church, Hampton, N. H., was admitted to the diocese as an organized mission.

The Bishop commended the work of the diocesan counseling service. This service assists the local clergyman in those counseling services which exceed his ability to be helpful, either because of the demands on his time or lack of specific experience to meet the situation. Several secular professional men — lawyers, physicians, psychologists and psychiatrists, cooperate with the service.

The convention voted to furnish each of its deputies to General Convention with \$500 to help defray travel expenses.

**ELECTIONS.** General Convention deputies: clerical, Roger Barney, Robert Dunn, Clinton Morrill, S. T. Carmichael; lay, Elmer Anderson, James Barker, Rolf Syvertsen, Charles Stafford. Alter-

nates: clerical, William Crouch, Elsom Eldridge, Sheafe Walker, William Neal; lay, Douglas Everett, R. P. Burroughs, Chilson Leonard, Arnold Cutting.

Standing Committee: clerical, Clinton Morrill; lay, James Godfrey.

Executive Council: clerical, Jonathan Mitchell; lay, Harold Davison.

Rhode Island

May 17th.

The convention authorized Bishop Higgins to appoint an Archdeacon to assist him in the supervision of the dio-

cese. A movement to take away from deacons the right to vote as clergymen in the convention was defeated. The deputation to General Convention was instructed to oppose an increase in the national budget if the Church School Lenten Offering and the Endowment income is excluded.

NEW PARISH: St. Michael and All Angels, Rumford, R. I.

ELECTIONS. General Convention deputies: clerical, Clarence Horner, William Kite, John Lyte, Anthony Parshley; lay, Hugh Baker, Albert Newman, T. D. Brown, Huntington Hanchett. Alternates: clerical, John Pickells, Frederick Belden, Arthur Wood, Gene Scaringi; lay, Albert Thornley, W. S. Barrett, W. C. Beard, Joseph North, Jr.

Standing Committee: clerical, John Lyte, Anthony Parshley; lay, J. N. Brown.

Diocesan Council: clerical, Hebert Bolles, Arthur Roebuck, F. B. Belden; lay, Henry Eccles, Joseph North, Jr.

Colorado

April 27th and 28th in Denver.

The convention worked on modernization of the constitution and canons, action on which will be taken next year. St. Luke's Hospital in Denver will have a full-time chaplain soon. The diocese lacks only \$5000 to pay its full share of its quota to the national Church (it previously has paid only \$25,000 of \$40,000).

NEW PARISHES: Church of the Holy Redeemer, Denver; St. Andrew's, Denver; St. Paul's, Lakewood (a Denver suburb).

GUEST SPEAKER: Ellis H. Carson of Trinity Church, New York City.

ELECTIONS. General Convention deputies: clerical, Harry Watts, Edwin Thayer, Lindsay Patton, Edward Turner; lay, Karl Arndt, Thomas Husband, Martin Ohlander, Gerald Hazelhurst. Alternates: clerical, Gerald Graham, C. N. Middleton, Donald Behm, A. B. Patterson; lay, S. R. Boyle, Allen Bradley, E. H. Brown, Horace Harvey, Jr.

Woman's Auxiliary delegates: Mrs. Gerald Hazelhurst, Mrs. Ona Quasebarth, Mrs. Fred Cook, Mrs. Porter Whitcomb, Mrs. Thomas Husband.

Standing Committee: clerical, Gerald Graham, A. B. Patterson, Jr.; lay, William Hay, Winston Howard, Robert McWilliams, Jr.

Northern Michigan

May 16th and 17th in Iron Mountain.

Grace Church, Menominee, Mich., was designated the Cathedral of the diocese. Bishop Page urged the establishment of an expansion fund.

NEW MISSION: St. Peter's by the Sea, Eagle Harbor, Mich.

ELECTIONS. General Convention deputies: clerical, J. W. Robertson, William Burritt, James Whittemore, Herman Page; lay, Walter Dreydahl, Morrison McCormick, Hugh White, Melvin Trams. Alternates: clerical, John Alford, Reno Kuehnel, Joseph Dickson, Frank Cheever; lay, W. P. Chamberlain, Howard Raiche, F. D. Seeber, Joseph Neudert.

Woman's Auxiliary Delegates: Mrs. F. D. Seeber, Mrs. Thomas Perry, Mrs. Barnett Mills, Mrs. W. P. Chamberlain, Mrs. Benjamin Johns.

Standing Committee: clerical, J. W. Robertson, J. A. Alford, W. A. Burritt, Herman Page; lay, C. J. Stakel, Carl Brewer, T. A. Dahlberg.

Bishop and Council: clerical, W. A. Burritt, Reno Kuehnel, R. E. Trask, F. A. Cheever; lay, C. J. Stakel, Howard Holland, H. A. Kellow.

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

Harold Holt, Priest

The Rev. Harold Holt, retired rector of Grace Church, Oak Park, Ill., died May 28th in Elmhurst, Ill. He was 69.

Dr. Holt was ordained in 1914 and was in charge of Grace Church, Holland, Mich., until 1917. He was rector of Trinity Church, Niles, Mich., from 1917 until 1923, and also served as chaplain of Columbia Barracks in 1918 and 1919. After serving as rector of All Saints' Church, Portsmouth, Ohio, for four years, he became the assistant executive secretary of the Department of Social Service of National Council in 1927. He was rector of Grace Church, Oak Park, from 1930 until January 1st of this year, when he retired.

A graduate of the old Western Theological Seminary, Dr. Holt was awarded an honorary degree from Seabury-Western in 1935. He was at one time chairman of religious education of the diocese of Chicago. He was the author of several books. A deputy to three General Conventions, he worked for the admission of women as deputies at the 1949 Convention. In 1949 he was named dean of the western deanery of the diocese. Last December Dr. Holt was honored at a special service at Grace Church for his 40 years in the ministry.

Dr. Holt is survived by his wife, Marguerite Craigie Holt, whom he married in 1916; one son, the Rev. James C. Holt, rector of St. John's Church, Butte, Mont.; and two daughters, Mrs. Robert Skiles of Elmhurst, Ill., and Mrs. Gordon B. Galaty, La Grange, Ill.

Edward R. Jones, Priest

The Rev. Edward Reynolds Jones, for 30 years rector of Trinity Church, Yazoo City, Miss., died April 7th in Yazoo City, after a two-month illness.

Born in 1883, in Philadelphia, Mr. Jones was an alumnus of the University of Pennsylvania, Nashotah House, and the University of the South. He was rector of Grace Memorial Church, Chattanooga, Tenn., from 1916 to 1925; during this time he served as a chaplain with the A.E.F. from 1917 to 1919. He became rector of Trinity Church, Yazoo City, and priest in charge of St. Thomas' Mission, Belzoni, in 1925.

He was a member of the bishop's council of Tennessee 1924-25; of the executive committee of Mississippi 1935-44; of the standing committee of Mississippi 1935-44; of the board of examining chaplains 1936-51. He was a trustee of the University of the South 1926-30; an alternate to the 1940 General Con-

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## DEATHS

vention and a deputy to the 1943 Convention.

He is survived by two brothers, four sisters, a step-daughter and a step-son.

### John Mervin Pettit, Priest

The Rev. John Mervin Pettit, 65, a retired priest of the diocese of New Jersey, died May 22d in Lanoka Harbor, N. J.

A native of New Jersey, Fr. Pettit was at one time personnel director of the Victor Talking Machine Co. of Camden. He served as lay reader in charge of El Reno and vicinity in Oklahoma, doing missionary work among the Indians, from 1915 to 1918, when he was ordained. He was rector of churches in Bay City and Matagorda, Texas, from 1919 to 1923, when he became rector of the Church of St. John the Evangelist, New Brunswick, N. J. The previous rector of this church was the Rev. Edward Wheeler Hall, whose murder with that of the choir singer Eleanor Mills was a sensation of the 1920's. Fr. Pettit was instrumental in persuading two members of the congregation to admit eye-witness evidence about the murder, and he later supported Mrs. Hall through her trial and acquittal.

From 1934 until 1946 Fr. Pettit was rector of Christ Church, Toms River, N. J., and priest in charge of St. Philip's, Island Heights. After his retirement in 1946 he was in charge of St. Stephen's Chapel, Waretown, N. J., for two years.

Fr. Pettit is survived by his wife, Marion King Pettit; and three sons, John Pettit, Jr., of Toms River, Vincent K. of Lanoka Harbor, and Edward F. H., of Claremont, N. H.

### L. F. Thornton, Jr., Priest

The Rev. Leonard Frend Thornton, Jr., assistant rector at the Church of the Ascension in New York City, died in New York on May 25th. He was 39.

A native of Edgar, Mont., Mr. Thornton was a graduate of Georgia Institute of Technology and of the Union Theological Seminary. He was ordained in 1944 and served as priest in charge of Epiphany Church, Kirkwood, Mo., and St. Luke's Church, Valley Park, from 1944 to 1947. He went from there to the University of Missouri, where he served as executive director of the YMCA. He has been at the Church of the Ascension since 1951.

Surviving are his wife, Maxine McKinley Thornton; and four sons, Tobit, Kirtley, Lawrence and Theodore.

### Julius Adolphus Setze

Julius Adolphus Setze died May 26th in Augusta, Ga., at the age of 83, after

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# DEATHS

a long illness. A native of New York, he had lived for many years in Augusta. He was a banker and a civic leader. One of the most prominent laymen in the diocese of Georgia, he had served the Church of the Good Shepherd as vestryman and senior warden; for many years he had been registrar of the diocese, a member of the Standing Committee, an officer of the diocesan corporation; he had been deputy to General Conventions and delegate to Provincial Synods. He was a most enthusiastic supporter of the University of the South, Sewanee, Tenn., having been a trustee representing the diocese, and a member of the Board of Regents. He is survived by his wife and daughter.

## Thomas Logan Johnson

Thomas Logan Johnson, 46, junior warden and Church school superintendent of St. Paul's, Martinsville, Va., died at his home on April 14th. He was one of the organizers of this congregation and had been consistently one of its most interested and active members.

Mr. Johnson was born at Richmond, Va., the son of Gary and Esterine White Johnson. He attended Allman Academy at Franklin, N. C., and graduated from Piedmont Christian Institute at Martinsville in 1928. He was married in 1933 to Louise Lee Watkins, and she and a daughter survive him.

After a time in the insurance business he joined the composing room of the Martinsville *Daily Bulletin* and for some time past had been press chief and head of the stereotyping department of the paper.

In addition to his offices in the Church he was active in civic and Boy Scout work in the community.

## Dorothy Marion Peart

Dorothy Marion Peart, wife of the Rev. Malcolm Peart, a retired priest, died in Monterey, Calif., on April 19th after a long illness.

She is survived by her husband and four daughters, Mrs. Russell Tamburello of Bellmore, N. Y., Patricia and Mary Peart, and Mrs. Lesley Crance; and by one grandson, Steven Crance; all of Pacific Grove, Calif.

## William C. Granberry, Sr.

Mr. William C. Granberry, Sr., died on April 3d, at a hospital in Atlanta, Ga., at the age of 69.

He was a life long member of the Brotherhood of St. Andrew and served as lay reader under four Atlanta bishops and one Virginia bishop.

He is survived by three sons, William C. Granberry, Jr.; John A. Granberry; Eugene F. Granberry; six grandchildren; and one sister, Eugenia G. Roberts.

# CHANGES

## Appointments Accepted

The Rev. Robert Poland Atkinson, formerly assistant of St. Matthew's Church, Wheeling, W. Va., will on June 16th become rector of Christ Church, Fairmont, W. Va. Address: 51 Circle Dr.

The Rev. Carroll M. Bates, former rector of St. Gabriel's Church, Philadelphia, who has been doing graduate work at the Philadelphia Divinity School, is now curate of Trinity Church, Cranford, N. J. Address: 3 Parkway Village.

The Rev. E. B. Kyle Boeger, formerly vicar of the Church of the Holy Trinity, Gillette, Wyo., will on July 1st become chaplain to Episcopal Church students at the University of Wyoming, Laramie, Wyo. Address: Box 862, Laramie.

The Rev. J. Powell Eaton, who formerly served the Church of St. Mary the Virgin, Pocomoke City, Md., will on July 1st begin work at Emmanuel Church, Lockhart, Tex.

The Rev. Walter Henrichs, formerly rector of Christ Church, Cooperstown, N. Y., in charge of St. Timothy's, Westford, is now on the clergy staff of St. Luke's Hospital, New York. Address: 501 W. 113th St., New York.

The Rev. Harold R. Landon, who has been serving as minister of education of Christ Church, Christiana Hundred, Wilmington, Del., will move to Africa in September to teach at the Mbali Seminary for natives in the Uganda country.

The Rev. Mr. Landon's decision came in response to a recent visit to Wilmington of the Bishop of the Upper Nile, who told of the great need for Episcopal clergy in the African mission field.

The new missionary was ordained to the priesthood in 1944 and has a wife and three children, who will go with him to Africa. A group of laymen, most of them from Christ Church, will sponsor Mr. Landon's work.

The Rev. Percival A. R. MacFarlane, formerly assistant of St. Paul's Pro-Cathedral, Regina, Sask., Canada, is now vicar of St. Thomas' Church, Red Bank, N. J. Address: 340 Shrewsbury Ave.

The Rev. John Dominic Mears, formerly rector of St. Clement's Church, Buffalo, is now rector of the Church of the Good Shepherd, Buffalo. Address: 96 Jewett Pkwy., Buffalo 14.

The Rev. Dr. Richard M. Trelease, who has been rector of St. Paul's Church, Kansas City, Mo., for the past 25 years, is now also an honorary canon of Grace and Holy Trinity Cathedral, Kansas City, Mo.

Installed at the same service as honorary canon was the Rev. Dr. Conley J. Scott, and as canon in residence, the Rev. Malcolm E. McClenaghan.

The Rev. David E. Watts, formerly associate rector of Calvary Church, Memphis, Tenn., will on July 1st become rector of St. Paul's Church, Batesville, Ark. Address: 160 S. Fifth St.

The Rev. William G. Workman, formerly chaplain to Episcopal Church students at the University of Kentucky, Lexington, is now assistant of the Church of the Ascension, 12 W. Eleventh St., New York 11.

The Rev. George D. Young, Jr., formerly vicar of St. James' Church, Perry, Fla., is now serving as the first rector of the Church of Our Saviour, Mandarin, Fla. Address: Box 11.

The Rev. William J. Youngman, formerly curate of St. John's Church, Elizabeth, N. J., is now rector of Christ Church, Albion, N. Y.

## Armed Forces

Chaplain (Lieut. Col.) John E. Kinney, formerly addressed at Fort Carson, Colo., is now addressed: Post Chaplain, Fort Jay, New York 4.

## Changes of Address

The Rt. Rev. Dr. Henry D. Phillips, retired Bishop of Southwestern Virginia, has left Columbia, S. C., for the present, and may be addressed at Box 561, Blowing Rock, N. C.

The Rt. Rev. John D. Wing, retired Bishop of South Florida, has left Winter Park, Fla., for the present and may be addressed at 531 E. Main St., Brevard, N. C.

The Rev. W. Frank Allen, retired priest of the diocese of Bethlehem, has left St. Petersburg, Fla., for Inlet, N. Y.

The Rev. William F. Copeland, of St. David's

## CHANGES

Church, San Diego, Calif., formerly addressed on Feather Ave., may now be addressed at 3552 Luna Ave., San Diego 17.

The Rev. George B. Wood, rector of Trinity Church, Fort Wayne, Ind., will have a temporary office address of 535 W. Wayne St. for about a year, while the new educational unit of the church plant is under construction.

### Depositions

Henry Christopher Allan, Jr., presbyter, was deposed on May 13th by Bishop Smith of Iowa, acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry.

### Ordinations

#### Priests

**Chicago**—By Bishop Burrill: The Rev. Peter John Sims Surrey, on May 21st, at St. Peter's Church, Chicago, where he is curate; presenter, the Rev. A. W. Hillestad; preacher, the Rev. Dr. J. H. Scambler.

**New Jersey**—By Bishop Banyard: The Rev. Dr. Richard D. Toner, on May 7th, at Trinity Cathedral, Trenton; presenter, Canon J. V. Butler, Jr.; preacher, Canon R. D. Smith; to continue teaching at Princeton University.

### Religious Orders

Novice Margaret Ann made her life vows on January 25th, and Novice Adelaide, on April 21st, in the Chapel of the All Saints' Sisters at Catonsville, Md. Bishop Powell of Maryland, visitor of the American congregation of the sisterhood, received the vows, assisted by the Rev. Granville Mercer Williams, Superior, SSJE, chaplain of the American congregation of the sisterhood; the Rev. Earle Hewitt Maddux, SSJE, resident chaplain, and other clergy of the diocese.

### Diocesan Positions

The Rev. Charles P. Gilson, rector of the Church of St. Michael and All Angels, Rumford, R. I., has been appointed archdeacon of the diocese of Rhode Island, effective September 1st.

Mrs. John D. Plant, of Hamden, Conn., president of the New England branch of the Woman's Auxiliary, and Mrs. Malcolm J. Edgerton,

of Stamford, president of the Connecticut Conference on Social Work and a former representative in the state legislature, have been appointed members of the executive council of the diocese of Connecticut. (This is the first time women have held this diocesan office in Connecticut.)

Miss Evelyn Spickard, formerly director of Christian education at the Chapel of the Intercession, New York, is now diocesan director of Christian education in Colorado, holding a newly created position in that diocese.

Miss Spickard's arrival, according to our correspondent, was the fulfillment of a long-time dream of the department of Christian education of the Bishop and Council. In New York, Miss Spickard was also consultant on the editorial staff of the Morehouse-Gorham Company for its series of Church school lessons and author of the new course on *The Life of Our Lord*, which is part of that series.

The Rev. Herschel O. Halbert, Jr., rector of Trinity Church, Easton, Pa., has become editor of the *Bethlehem Churchman*, newspaper of the diocese of Bethlehem. Address: 234 Spring Garden St., Easton, Pa.

Dean J. William Robertson, of Holy Trinity Church, Iron Mountain, Mich., is now also part-time director of Christian education of the diocese of Northern Michigan.

### Deaconesses

Deaconess Eleanor P. Smith, of the diocese of Chicago, who has been addressed at St. Clare's House, Upper Red Hook, N. Y., while on a tour of duty, may now be addressed at 203 North St., Elgin, Ill.

### Organists

Mr. Benjamin Harrison, organist and choir-master of the Church of the Ascension, St. Louis, Mo., plans to enter the Church Divinity School of the Pacific in fall and has been accepted by the Bishop of Missouri as a postulant for holy orders.

### Marriages

The Rev. Donald Clarke Aitken, curate of All Saints' Church, Worcester, Mass., and Miss Beatrice Keyes, daughter of Mr. and Mrs. Edwin J. Keyes of Worcester, were married on May 28th.

## Births

Bishop Ogilby, Suffragan of the Philippines, and Mrs. Ogilby announced the birth of their first child, Peter Remsen Ogilby, on April 9th, at St. Luke's Hospital, Manila.

The Rev. Robert W. Fowkes and Mrs. Fowkes, of St. John's Church, Boulder, Colo., announced the birth of their third child, Stephen Robert, on February 26th.

The Rev. Samuel Hale, Jr. and Mrs. Hale announced the birth of their third child, Samuel Whitney Hale, III on March 4th. The Rev. Mr. Hale is assistant to the rector of Memorial Church, Baltimore.

The Rev. Clifford Buzard and Mrs. Buzard, of St. Thomas' Church, Morris, Ill., announced the birth of their first child, John Paul, on April 7th.

The Rev. John C. Grainger and Mrs. Grainger, of the Church of the Good Shepherd, Ruxton, Md., announced the birth of their third son on April 21st. The Rev. Mr. Grainger is on the staff of the diocesan publication, *The Maryland Churchman*.

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14. St. Paul's, Ziegler, Ill.
15. St. John's, Mt. Prospect, Ill.; St. Peter's, Albany, Ore.
16. St. Stephen's, Racine, Wis.; St. Simon's, New Rochelle, N. Y.
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18. Grace, Alexandria, Va.



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(Continued on page 16)



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(Continued from page 15)

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MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
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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

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Sun HC 8, Fam Eu & Ch S 9:15, MP & Ser 11  
ex 1 S HC & Ser; Weekdays: Tues HC 8:15,  
Thurs HC 9, Fri HC 7; C Sat 11-Noon & by appt

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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

**MARBLEHEAD, MASS.**

**ST. MICHAEL'S** Summer St. at Washington  
Rev. David W. Norton, Jr., r  
Sun 8 & 11

**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

**KANSAS CITY, MO.**

**ST. MARY'S** 13th and Holmes  
Rev. C. T. Cooper, r  
Sun Masses: 7:30, 9, 11

**ST. LOUIS, MO.**

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

**ATTEND SUMMER CHURCH SERVICES**

The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

**ST. LOUIS, MO.**

**TRINITY** Euclid and Washington Ave.  
Rev. A. E. Walmsley, r  
Sun 7, 9; Tues 6:45, Thurs 10; C Sat 5-6

**SEA GIRT, N. J.**

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

**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

**GREENWOOD LAKE, N. Y.**

**GOOD SHEPHERD** Rev. Harry Brooks Malcolm, r  
"In the heart of the beautiful Ramapo Mts."  
Sun: Mass 8, 9:45, MP & Ser 11; The occasional  
Sacraments by appt

**NEW YORK CITY**

**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.

**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.  
139 West 46th Street  
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD  
9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

**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 1S, MP 11; Daily 8:15 HC,  
Thurs 11, HD 12:10

**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

**NEW YORK, N. Y. (Cont.)**

**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

**POUGHKEEPSIE, N. Y.**

**CHRIST CHURCH**  
Rev. Robert E. Terwilliger, Ph.D., r;  
Rev. Charles G. Newberry, c  
Sun 8 HC, 9:15 HC 2nd & 4th, MP 1st & 3rd,  
11 HC 1st & 3rd MP 2nd & 4th

**UTICA, N. Y.**

**GRACE** 193 Genesee Street  
Rev. S. P. Gasek, r; Rev. R. P. Rishel, c  
Sun 8 HC, 11 MP, HC & Ser; HC Wed 7; Thurs  
10; Fri 7:30; HD 12:10; Daily Int 12:10

**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

**ST. PETER'S** Third and Pine Sts.  
Founded 1761  
Rev. F. B. Rhein, r; Rev. E. C. Sandiford, Ass't  
HC 9; MP & Ser 11

**PITTSBURGH, PA.**

**ASCENSION** 4729 Ellsworth Ave.  
Rev. A. Dixon Rollit, D.D.; Rev. Max E. Smith, Ass't  
Sun HC 8, 9:30, 11; Weekdays: HC Mon & Fri 8;  
Tues 10 HC & Spiritual Healing; Wed 7:30;  
Thurs 7; Sat 10

**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

**BELLINGHAM, WASH.**

**ST. PAUL'S** Rev. W. Robert Webb, r  
Sun (Summer Schedule) 8 & 10; Thurs 10;  
HD 7:30

**SPOKANE, WASH.**

**ST. JOHN'S CATHEDRAL** Grand Blvd. & Sumner  
Very Rev. Frederick W. Kates, dean; John P.  
Moulton, Harry J. Haydis, H. Douglas Smith;  
canons  
Sun 8, 9:30, 11; Ch S 9:30 all year, also at 11  
Sept. thru May; HC Wed 10, Thurs 7:30, HD 10

**MADISON, WIS.**

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

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.