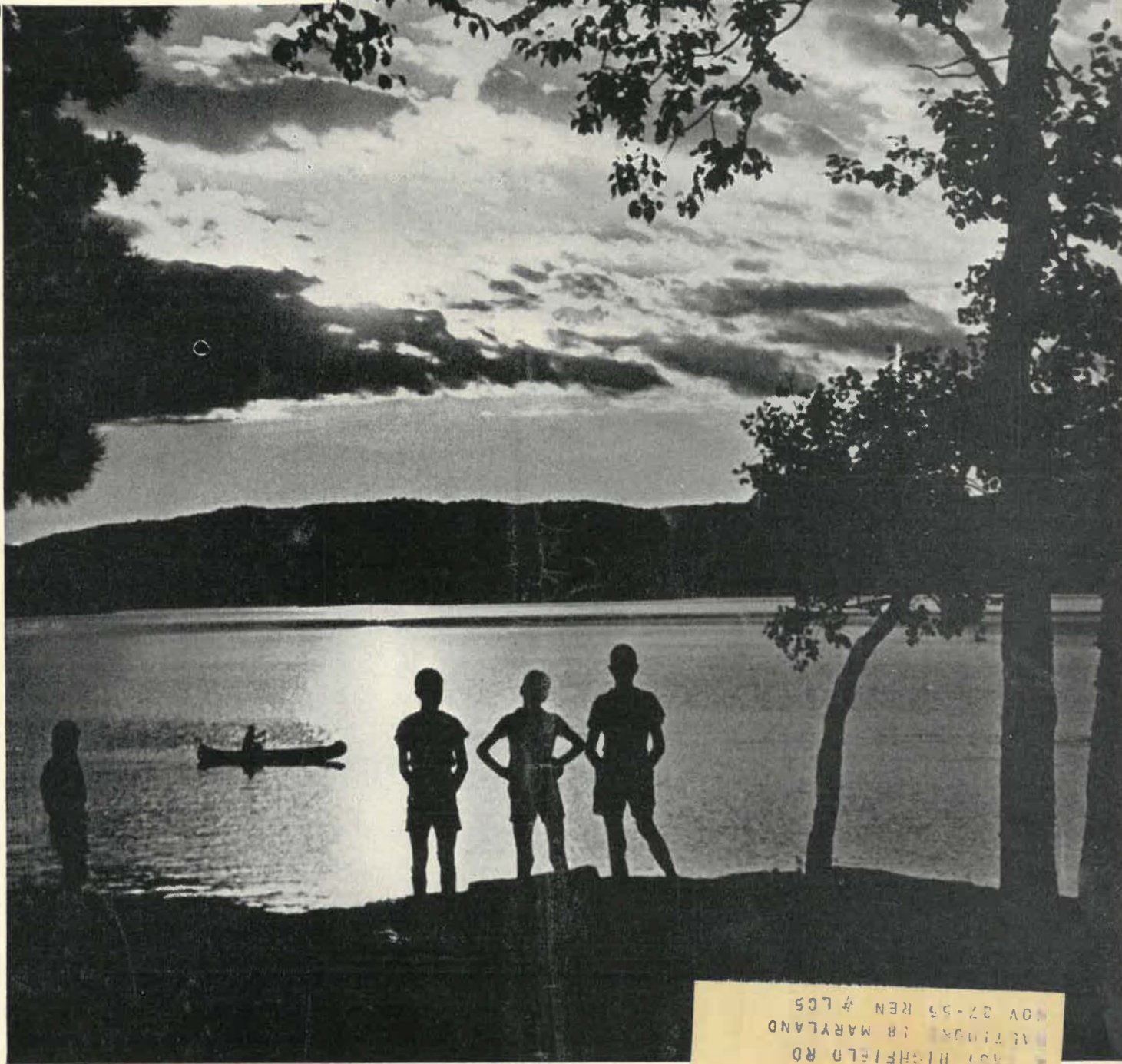


# The Living Church

July 3, 1955

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**SUMMER NIGHTS:** The wonders wrought . . . [p. 3].

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**CLERGY PENSIONS** [P. 8].

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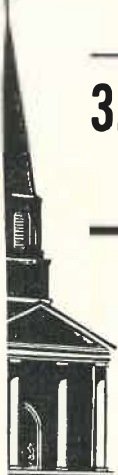
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## Colorado Convention

The date of the [Colorado] convention was May 10th, 11th, and 12th, in Denver. In regard to elections for the standing committee, Clerical: Carl R. Ericson, D.D. should be included along with the other names.

(Ven.) M. LEWIS MARSH, JR.  
Archdeacon

Denver, Col.

## Talks with Teachers

The "piece of role playing" which is reported in the Talks with Teachers column in [L. C., June 12th] is a fascinating story. In many ways it epitomizes what is being said and written in the Church these days about religious education.

There are two or three points which ought to be made. The first and most obvious is that the implied problems and issues are over-simplified beyond belief. Neither of these fatuous individuals called Mr. Old Style and Miss New Way betrays much comprehension of what religious education is all about. Miss N. W. definitely has the edge on jargon, however; she knows all the sacred phrases like "group planning" and "children's needs." She sternly tells Mr. O. S. that "the Faith is people, not words." (Her spiritual kin have been saying in secular education that they don't teach English, they teach children.) One marvels at the human mind's capacity for inanity.

The second point to be made is that Miss N. W. is an advocate of what may be called the all-inclusive nature of religious education. "Help them have their share in the Christian life — that is, in all the experiences of parish life." This view of religious education certainly includes much with which all of us can sympathize, but there is also a very real danger. I still have the silly notion that there are some things about the Christian faith which we ought to know, and that we can know them only by serious and disciplined attention to primary sources. I believe, for example, that Episcopalians ought to know what the Prayer Book and the Bible contain. I believe that if we start equating the Christian education program with the whole parish life, we blur the distinctive purposes of that education. The simple truth is that education cannot do everything and we ought not to expect it to do everything.

The third point has to do with straw men. All of us are prone to impute to our adversaries the most banal of thoughts and positions, but surely the group dynamics people have no rivals in their ability to set up beautiful straw men, only to cut them down with a blinding succession of clichés. Poor Mr. O. S.! I don't know how he kept up his end of the bargain. In a conversation with this formidable creature who modestly compares her teaching techniques with those of Jesus, Mr. O. S. is a pitiable figure. It is regrettable that Miss N. W. didn't have a worthier opponent; it would have been interesting to hear her answered by somebody above the grade of an imbecile.

As a teacher, and more recently as an

*The Living Church*

administrator, I have been subjected to an incredible amount of nonsense put forth in the name of education. I am deeply distressed to find that so much of the jargon sometimes mistaken for thought is showing up with alarming frequency in the Church's educational writings. One may hope that the New Curriculum is better than its advocates lead one to expect.

GEORGE CONNOR

Chattanooga, Tenn.

### Armed Forces Bishop

Writing as one with chaplain experience in both World War II and in Korea, and as one still active with the Air Force Reserve (in the "Ready" category) I would like to make this comment on Mr. LeCompte's article [L. C., May 8th].

The caption on your picture which accompanied the summation of arguments for a military bishop said: "Sacramental Worship — Lucky is the serviceman who finds it." I think many of us would change this to read: "— Rare is the serviceman who *wants* it."

Unless our young people go into military life much better taught, and with sacramental and worship habits much more firmly fixed, no quantity of chaplains, nor military bishops for that matter will help much.

There is a great disappointment in store for any who study the matter closely. That is that a great majority of our young men and women have little knowledge of the Faith of the Episcopal Church, and almost no loyalty to the general Church as such. What feeling there is usually seems to revolve around their own parish church, or the personality of its rector.

Chaplains of our Church who have long been used to offering a daily Mass, and a full sacramental ministry on bases both large and small have also gotten used to a very, very small response from Churchmen in the vicinity. And as for designating ourselves by code or title, the great majority simply do not care. A surprising number, given a real choice, *insist* on the general Protestant designation.

The heart of the problem is in the religious training back home, which so far has not produced deeply rooted Churchmen or strong loyalties. This is mostly the fault, and it does not mainly arise from either the military situation or the lack of episcopal oversight.

(Rev.) JOSEPH W. PEOPLES, JR.

Chaplain (Major) USAF Res

Joliet, Ill.

### The Cover

Summer days are here — and summer nights, too. Many Churchpeople, especially those of the younger generation, will find themselves at camps of one sort or another, or picnicking with their families, as they enjoy the beauties of nature — the wonders wrought by nature's God.

## The Creeds: A Neglected Field

A review by the Rev. H. BOONE PORTER, JR.

**RUFINUS: A COMMENTARY ON THE APOSTLES' CREED:** Ancient Christian Writers, No. 20. Translated by J. N. D. Kelly, D.D. Newman Press. Pp. 166. \$2.75.

HERE is a volume of a Roman-Catholic-sponsored series (Ancient Christian Writers) which should be of particular interest to Churchpeople because of its translator. Dr. Kelly, principal of St. Edmund's Hall, Oxford, is a well known Anglican priest and is probably the foremost present-day authority on the history of the Creeds.

The work here presented dates from the beginning of the fifth century. Its author, Tyrannius Rufinus, had a remarkable career. He was born in Northern Italy, near the city of Aquileia. He was educated in Rome. Later, he toured Egypt to acquaint himself with the hermits and "desert fathers." Next he settled near Jerusalem where he headed a monastic community for many years and was ordained to the priesthood. In middle age, he returned to Aquileia and devoted himself to scholarly and literary work.

In addition to writing books of his own, Rufinus left Western Christendom in his debt by translating many important writings of the Greek Fathers into Latin. At the end of his life, he was driven South by the invasion of the barbarian Vandals and died finally in Sicily. Rufinus had a first-hand knowledge of the spiritual life in the main centers of Christianity in his day, and he was personally acquainted with most of the great ecclesiastics of the time.

The "Commentary on the Apostles' Creed" is a brief booklet (its text only takes 59 pages in Kelly's translation) intended for instructing candidates for Baptism. It was written in a straightforward style and does not embark on learned technicalities. It has, however, a considerable interest for the modern student of Christian history. It was written at a time when the exact wording of the Apostles' Creed had not yet become standardized: every locality had its own slightly varying version. Rufinus comments on the version of his own city, Aquileia, but also alludes to versions used at Rome and elsewhere.

Hence this book tells us much about the history of the Creed. Secondly, Rufinus' explanation of the meaning of the various clauses in the Creed is interesting, not only as an example of the Christian outlook of his age, but also because his commentary had a great in-

fluence on many other later writers.

During the last century, the history of the Nicene and Apostles' Creeds was given a great deal of attention and developed into an important branch of historical and theological scholarship. Today, apart from the work of Dr. Kelly and a few others, it is rather neglected. Yet creedal study has great interest, and the ancient commentaries on the Creed offer countless suggestions, illustrations, and insights which can be readily adapted for use by the modern teacher and preacher.

It is to be hoped that Dr. Kelly's translation of Rufinus will introduce many readers to this field. He provides historical and explanatory comments for the ordinary readers, and also much technical information for the specialist.

### In Brief

**WESTWARD THE EAGLE.** By Frederick Lane. Henry Holt. Pp. 224. \$2.75.

An exciting adventure story of two boys during the year in which California became a part of the U.S. The story brings out facts showing that friendly diplomacy can accomplish more than force, that much unnecessary bloodshed and suffering is caused by the use of force instead of reason, and that people with different customs and backgrounds can live together in harmony. M.V.L.

**WITHIN THE CHANCEL.** By Thomas A. Stafford. Abingdon Press. Pp. 92. \$2.

Contains chapters by a leading Methodist minister on the church building and its appointments — chancel, altar, stained glass, vestments, etc. — with a number of drawings and halftone illustrations.

Of interest chiefly in showing the extent among Protestants of a more churchly trend in public worship. (For instance, Dr. Stafford favors the traditional practice of disposing of the baptismal water by pouring it on the ground, rather than down the drain.)

### Books Received

**IT'S TIME YOU KNEW.** By Gladys Denny Schultz. Foreword by Somers H. Sturgis, M.D. Lippincott. Pp. 221. \$2.95. [The author of *Letters to Jane* discusses the sex problems of younger girls.]

**PRINCIPLES OF THE IN-FINITE PHILOSOPHY.** By Jefferson C. Barnhart. Philosophical Library. Pp. 67. \$2.75.

**HOPE RISES FROM THE LAND.** By Ralph A. Felton. Friendship Press. Pp. 135. Cloth, \$2.50; paper, \$1.50.

**THEY REACH FOR LIFE.** By John E. Skoglund. Friendship Press. Pp. 160. Cloth, \$3; paper, \$1.25.

# Man Power

A Department of Laymen's Interests

By L. H. Bristol, Jr.



MR. BRISTOL

## Small Space for Something Big

A FEW weeks ago, I heard a bishop say his diocese had signed up an advertising agency to do some work. It occurred to me afterward that actually the use of current advertising for evangelistic purposes is nothing new.

As a matter of fact, the *Chronicles* of the monk Alberic des Trois Fontaines back in 1235 tell about an old woman named Adelheid who decided she wanted to do a little evangelism in those days



OLD ADVERTISING MEDIUM: *The Crier*.

but felt she lacked the lung power. She decided to use the chief advertising medium of her day, a crier, to do the job for her. She hired a wine-crier to go all over town, shouting, "God is righteous! God is merciful! God is good and excellent!" As he made his way through the streets, old Adelheid would trail along behind him, saying, "He speaks well! He speaks the truth!"

But the people did not find her program particularly appealing. Old Adelheid was arrested, put on trial, and later burned alive, because it was felt she had done this evangelism more for her own glory (*causa laudis humanae*) than the glory of God.

Nowadays, of course, we live in a world where everyone is accustomed to advertising. The Church itself is making increasing use of such media as radio, television, magazines, and news-

papers to reach both the Churchman and the unchurched. We see evidences that more laymen are undertaking advertising campaigns for evangelistic purposes than in Adelheid's day, and happily, these people are far better treated!

Take, for example, what the Knights of Columbus are doing in the Roman Catholic Church. For seven years now they have been running small space ads both here and abroad. According to a letter I had from one of their leaders, they have spent something in the neighborhood of five million dollars on this campaign since the war.

The ads usually consist of a provocative question as a headline; a short, well-written bit of copy underneath; and a coupon at the bottom which the reader is invited to send in for a booklet. 1,726,730 inquiries were reported as of January 1, 1955, in response to the ads, and a total of 170,372 had "enrolled for religious instruction" as a result!

I heard just two weeks ago that a friend of mine who handles some of the advertising for Proctor & Gamble was called on the mat to explain why some of his ads were not getting the kind of readership that the Knights of Columbus were getting. Independent research studies showed that the K. of C. ads were better read!

And back last fall, I remember the publisher of a national monthly magazine telling me at lunch, "You Episcopalians ought to use ads like those. You have no idea what impact they have."

Well, we Episcopalians *are* using some small space ads. Our efforts thus far have been admittedly modest. They have been limited primarily to local newspapers, but more and more small space ads are appearing in Iowa, Alabama, California, and other states. Ads I have seen have generally followed the K. of C. format and have been built around such questions as "Why pray out of a book?", "What is the Book of Common Prayer?", and "Why do we have 'formal' worship?" At the bottom, the reader is invited to send in for a booklet.

The diocese of Iowa reported "as-

tounding results" after only one year of advertising. Its department of promotion worked out a plan whereby diocesan missions, interested in placing ads in their papers, were given half the local rate by the diocese. Mats have been made available to churches outside Iowa at a cost of \$3.00 for a set of 12 ads.

The public relations department of the diocese of Los Angeles has advised churches to schedule ads regularly. "Off-again, on-again, infrequent advertising seldom works," their bulletin declares. Ad headlines include such themes as "Why strong men kneel to pray," "I'm a Christian, but . . .," "A family is known by its Sundays," etc., etc.

The diocese of Alabama also reported success. Where results seemed poor, a lack of "follow-up" was blamed "because in one parish alone where a definite system was followed there were eight confirmations which could positively be attributed to the advertising program."

If the small space ads prove successful in drawing the unchurched closer to Christ and His Church at the local level, certainly the national Church will wish to consider undertaking such steps on a country-wide scale. Placing ads in the large national media, despite the apparent cost of those ads, is actually far more economical on a cost-per-thousand-reached basis than numerous local efforts across the country, and could do a far greater job for us. No doubt, our national Church leaders are giving this possibility considerable study.

Certainly the use of advertising to reach the unchurched is a legitimate effort for the Church to make. As Dr. Elton Trueblood of the Voice of America puts it, "If we are to walk with most men, we must start walking where they are and not wait for them to come to us." If, for example, more Americans can be reached through national secular magazines than tract racks in the narthex of your Church, shouldn't we make effective use of those magazines a part of our planning in the important years ahead?

# The Living Church

Established 1878

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

**EDITOR:** Peter Day  
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**NEWS EDITOR:** Martha Prince  
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**SALES MANAGER:** G. W. Burckhardt  
**CIRCULATION MANAGER:** Leon A. Saenger

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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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## Things to Come

JULY						
S	M	T	W	T	F	S
				1	2	
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10	11	12	13	14	15	16
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24	25	26	27	28	29	30
31						

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

### July

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.

### August

1. Evergreen School of Church Music, Evergreen, Colo., to 19th.
6. Transfiguration.



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.

Member of the Associated Church Press.

July, 3, 1955

# SORTS AND CONDITIONS

PROVIDENCE, as this column has noted before, is one of the most bruised and battered of religious concepts. It is not only attacked by the scientific materialists but undermined by Christian thinkers who look upon God's relationship with His world as first and foremost a matter of law.

EVERYBODY recognizes that natural law exists; every Christian recognizes that God exists, and that His loving and righteous will is the great undergirding reality. The question is whether natural law is in any measure separate from and independent of God's will. And the concept of Providence is essentially that at all times and in all places, His will comes first and the rules come second.

PARENTS make rules for their children, and good parents seldom make exceptions to the rules. Perfect parents, and a perfect system of rules, would result in a situation where exceptions would hardly exist — what seemed to be an exception would be a special application of a little-remembered rule. Nevertheless, the rules exist for the carrying out of the parents' will for the welfare of their children, and are inviolable only to the extent that they accomplish the desired result.

SO IT IS that an earlier generation with a more robust belief in Providence expressed it in these terms:

"Should thy mercy send me  
 Sorrow, toil, and woe,  
 Or should pain attend me  
 On my path below.  
 Grant that I may never  
 Fail thy hand to see;  
 Grant that I may ever  
 Cast my care on thee."

THE RELIABILITY of natural law is not, in other words, a mechanical thing, but a reflection of the steadfastness of the divine will. By studying God's will as revealed in the world of nature, recent generations have advanced in ability to cope with illness and hunger, poverty and pain. By failure to develop the moral character He requires of us, however, we have failed to turn our knowledge into a genuine means of happiness. Great power for good becomes, in our hands, great power for evil. "Ye shall be as gods," said the serpent, "knowing good and evil."

THE RELATIONSHIP between Providence and human sin is a rather involved subject. It is all the more involved when viewed on the vast stage of history where great forces and movements of men seem to take on an impersonal character. However, the believer in Providence does not concern himself very much with the question whether his troubles are brought on by other people's sins or by forces of nature — "acts of God." "Sorrow, toil, and woe" are a part of the dispensation of God's

mercy, and they do not come to us just because some bad human has outwitted God.

THE POINT is that the whole moral and natural order are in a conspiracy to give us what we need when we need it. The rules are designed for us — and not in a broad and general way but in a specific and personal way.

NOT LONG AGO, there was a charming story in the papers about some children who were given an opportunity to carry all the merchandise out of a store that they could cope with in a certain period of time. They made a good haul, too. The average American adult often seems to think that the universe is supposed to provide him with such a free raid on the cosmic department store. God's providence, however is planning better things for us than a wagonful of toys.

IN FACT, to accomplish the real purpose of our existence, it may be necessary for us to be separated from things that seem terribly important to us until they are placed beyond our reach. Blessed are the poor, those that mourn, the hungry, because they are not trying to lug a wagonful of toys into the kingdom of God.

SO, while possessions and success are pleasant, it is a childish view of Providence that sets such things up as the criterion for judging whether God is being good to us. The question is not whether He is being good to us, but whether He is being good for us. And perhaps He is the best judge of that!

THERE IS nothing wrong with the concept of natural law, of course, as long as it is not regarded as some kind of limitation upon God. Natural law is not a sound way of excusing God for our misfortunes, since it is merely the observed working out of His will. That will includes an active place for prayer, petition and intercession. He expects us to have a part in the bringing of rain to the fields, the healing of sickness, the averting of war, the finding of a lost wallet, not only by the exercise of our bodies and minds (as extended by science) but by the prayerful activity of our souls.

WE DO NOT KNOW the "how" of the influence of prayer upon the physical world. But that is only one of quite a few things we do not know. Everything that exists is the result of a loving and righteous purpose; that much we do know. And we know that, through Christ and His Church, He intends prayer to have a part in the working out of His purpose.

PETER DAY.

**PENSIONS****Changed Conditions**

"Conditions have so changed since 1913 that a reappraisal of the financial policy of the Church Pension Fund is imperative." So states a report of the pension committee of Province VII, which met at Tulsa, Okla., April 16th to consider the pensions now being paid to Episcopal Church clergy and their families [see p. 8].

No criticism of the present board of trustees of the Pension Fund is implied, since the trustees must operate under policies adopted by the Church; but the committee felt that the trustees themselves might welcome a reappraisal inasmuch as the objective would be to insure the wisest possible investment of Pension Fund reserves.

Given below are the committee's findings:

"Being of the opinion that such pensions are now woefully inadequate due to the inroads of inflation of the last 10 years, with a view to effecting an increase in such pensions, and perhaps to reduce the levies now paid by our vestries, we present the following report:

"1. We recognize the very high standard of the present board of trustees of the Church Pension Fund and the excellent results obtained by them under the financial policy originally laid down in 1913 and still being followed.

"2. We believe that conditions have so changed since 1913 that a reappraisal of such policy is imperative and that the very trustees of the Church Pension Fund may themselves desire authority to modernize their system of investment and their policies.

"3. We suggest that: (a) Such reappraisal should provide for a gradual transition of the investment balance of the fund. This transition, lasting two or three years, should have as its goal a proportionate increase in the equity position to bring the fund in line with investment balance considered normal and prudent by our great universities and institutions of similar fiduciary responsibilities. (b) Such reappraisal to be made with careful consideration for the use of (1) mutual investment funds or (2) the services of professional investment counsellors.

"4. We feel that this problem is of such widespread, pressing and transcendent importance as to dictate that a copy of this report be sent to the Presiding Bishop, and each of the other bishops of our Church for their consideration. Therefore, we are so doing immediately in order that considered opinions may be reached and expressed well in advance of the General Convention in Honolulu."

The report is signed by George W. Burkitt, diocese of Texas, Acting Secretary; William T. Kemper, Jr., diocese of West Missouri; Harvey Herd, diocese of North Texas; Robert E. Witt, diocese of Arkansas; E. C. Jordan, diocese of Dallas; W. L. Ganssle, district of Salina; Vernon P. McComb, diocese of Oklahoma; Mrs. Lester E. Heath, diocese of Kansas; Charles D. Evans, diocese of Missouri; Carl C. Jockusch, diocese of West Texas; and Ian Benton, diocese of New Mexico and Southwest Texas.

**RACE RELATIONS****Bi-racial Camp**

A decision to make Camp Wingmann, conference center for the diocese of South Florida, bi-racial has been attacked by the vestry of St. Andrew's Church, Tampa. A resolution passed by the vestry asked that a special diocesan convention be called to rescind the action taken at the recent convention [L. C., June 19th], which declared the regular camp sessions open to members of all races. The resolution asked that the camp be operated for members of the white race only or else closed temporarily. It further asked that activities of the Church to bring about desegregation be stopped, "the question of segregation being a social and political issue rather than a diocesan issue."

In reply to this resolution, Bishop Louttit of South Florida said:

"So far as I know there will be no action to segregate the camp. I cannot call a convention every time a minority wants one. The last convention passed this resolution so overwhelmingly that I see no reason to call 130 congregations back to reconsider their action. We are accepting applications as we receive them regardless of color in accordance with the action of convention."

The diocese of South Florida has always permitted Negroes to sit in its convention. Both races are represented in clergy conferences, in the diocesan Woman's Auxiliary, in laymen's groups and young people's conferences. A Ne-

gro deputy was elected to General Convention, and a Negro was chosen last year as treasurer of the diocesan Young People's Service League. All activities at Camp Wingmann but the usual summer camp periods have been open to Negroes previously.

**MINISTRY****Charities Director**

The Rev. Canon Darby W. Betts of the Cathedral of St. John the Divine, New York City, has been appointed executive director of the Episcopal Charities Fund in the diocese of Rhode Island by Bishop Higgins of Rhode Island. Canon Betts was also named director of promotion and publicity for the diocese.

Born in St. Louis, Canon Betts is a graduate of Washington and Lee University and the Virginia Theological Seminary. He came to New York in 1950 after serving as rector of St. Clement's Church, Alexandria, Va., for seven years. He was installed as a canon of the cathedral in 1952 after serving as assistant chaplain at Columbia University. He is a member of the Joint Commission on Architecture of General Convention.

Canon Betts will take over his new duties on September 1st.

**GEN. CONVENTION****Amendments, Petitions**

A letter sent out by the Rev. C. Rankin Barnes, secretary of the House of Deputies, advised bishops and members of the House of Deputies on how to present proposed amendments to the Constitution and/or Canons, and memorials and petitions to General Convention. Proposed amendments should be sent to Dr. Barnes so that they can be given to appropriate committees for advanced study. Memorials and petitions should also be sent to the secretary, who will, in consultation with the chairmen of the committees on dispatch of business, arrange a list to be presented in each House as their contents suggest. Resolutions need not be sent in ahead, but are individually introduced by members of either House.

Dr. Barnes may be addressed: The

**TUNING IN:** ¶A canon is a clergyman on the staff of a cathedral. Many of the English cathedrals have a large number of canons, who maintain the daily services and engage in scholarly and other related activities. Nearest approximation to

this arrangement in this country is probably the Cathedral of St. John the Divine, New York, with its four resident canons. Most American cathedrals, however, are also parish churches, and their canons parish priests, under the dean.

General Convention, Office of the Secretary, 281 Fourth Ave., New York 10, N. Y.

## Perfect Sailing

A letter sent out recently by the Rev. Paul R. Savanack, General Convention manager, gives some suggestions for those who are making plans to go to Honolulu in September. Here are excerpts from the letter:

"If you are coming by ship, you have a great treat in store for you. The sailing in August ought to be a perfect one. The Pacific ocean is seldom rough. When you leave the Golden Gate in San Francisco or sail out of Wilmington, the port of Los Angeles, you may have a few hours of rough weather, but almost before you know it, you will be enjoying a smooth trip of four and a half days on one of the finest and most up-to-date trans-ocean liners in the world. . . .

"Most of our visitors are coming by air. Whether you come first class or tourist, you, too, will have a grand trip. . . . The flight over the ocean is much smoother than over continental America. A night flight will bring you into Honolulu early in the morning—the day flight arrives late afternoon or early evening. Bear in mind that there is two hours difference in time between Honolulu and the Pacific Coast. When it is one o'clock in Honolulu, it is three in San Francisco. . . . If you are flying you must keep in mind that tourist travel permits only 44 pounds and first class travel permits 66 pounds. . . .

"Our hospitality Committee has been busy for many months working out the details of your arrival. Members of that committee will meet every ship and every plane coming to Honolulu so you will have no need to worry about what will happen to you when you arrive here. In many instances we plan to transport you to your hotel or to a central meeting place. Your baggage will accompany you. . . .

"Honolulu will be warm but in a few areas it will be quite cool. This is especially true in the mountain areas. . . . Evenings in Honolulu are usually very pleasant and delightfully cool. You may need wraps in the evening—but not heavy wraps.

"Normally there is very little rainfall in Honolulu during September. Of course in the mountains and higher altitudes it rains every night. In Honolulu it rains some every day, but not the heavy blustery rain most mainlanders are accustomed to. If you feel that you must bring a raincoat bring one of the light-weight plastic kind which can be tucked into your coat pocket or into your airplane bag. You will not need an umbrella. Don't bring rubbers or overshoes!

"Very good laundry service is available either directly with the laundry companies or through your hotels. The service is

good, quick, and the cost is about the same as on the Mainland.

"Most women will want to wear a hat at the church services and at certain social functions. However, for the most part our women do not wear hats. Men seldom wear hats.

"Most visitors will want to try out world famous Waikiki Beach. There are other beaches on Oahu as well as the other Islands. Bring beach wear with you.

"For men, light suits—light in weight and light in color are worn the year around. White suits will be worn in September, so bring them along. Top coats not needed.

"For the ladies who are coming out, the following suggestions are made by some of the local Auxiliary leaders: Bring washable or light weight silks. Short sleeves or sleeveless dresses are more comfortable. If you wish to bring an evening dress (which is not necessary) bring a short one that will double for use at dinners, etc. Bring comfortable shoes that are plenty large for you. Sometimes the extra walking and humidity will cause your feet to swell.

"Nylon underthings and gowns will wash and dry quickly so you need bring very few.

"A sweater or stole will be enough to use in case of a cool evening.

"Few people wear gloves but if you are a 'glove addict' bring only washable ones. . . .

"All kinds of film are obtainable. Eastman Kodak has a color processing plant in Honolulu so your pictures will be ready in two or three days.

"If possible you should plan to visit one of the other Islands in our group. Honolulu, the capital of the Territory of Hawaii, is on the Island of Oahu. Here you will find the center of our economic life. Here you will find the strength of our Church. But you will find the real Hawaii if you visit one of the other Islands. Kauai to the north is just 35 minutes by air from Honolulu. Hawaii, the Big Island, the island of active volcanoes is just about an hour's flight from Honolulu. Enroute, you may plan to stop at Maui or Molokai at no extra cost. Our church folk on the other islands will be glad to give you a lift and help you see something of the beauty, the simplicity of these unspoiled islands. If it is only a trip for the day, you ought to try to visit at least one island. . . ."

## YOUNG CHURCHMEN

### Chaplain, Chairmen

Bishop Watson of Utah has been chosen to be chaplain of the Convention of Episcopal Young Churchmen, to be held at Northfield, Minn., in August [L. C., June 19th]. Bishop Watson has been active in young people's work for many years and is at present chair-

man of the Youth Division of National Council. As chaplain he will lead the Convention in worship and serve as spiritual counselor to the young people.

Chairmen have been announced for two of the Houses of the Convention. They are Bruce A. Young of Peabody, Mass., who will head the House of High School Students, and David O'Hara, Vancouver, Wash., who will be chair-



BISHOP WATSON OF UTAH: *Spiritual Counselor.*

man of the House of College Students. The chairman of the House of Young Laymen, consisting of working people under 21, has not been chosen. Selections are made by the Youth and College Work Divisions of National Council.

This will be the first time that there will be three chairmen, since, for the first time, high school and college students will meet under the same auspices. Special recognition has not been given previously to young people not attending school.

A high school senior, Bruce Young plans to enter Trinity College in September. He has been a member of the server's guild in his parish and president of his Young People's Fellowship. He is at present chairman of the youth committee of the Peabody Council of Churches and is district leader of the North Shore Young People's Fellowships, comprising 20 parishes. He represents the YPF on the diocesan youth council.

David O'Hara, a student at Stanford University, is president of the national Canterbury Association. A junior, he is majoring in history and hopes to enter medical school upon graduation. He was born in Shanghai, China.

**TUNING IN:** The traditional custom of women wearing hats in Church goes back to St. Paul's admonitions in I Corinthians 11:5. These, however, rest upon presuppositions that can hardly be accepted at face value today. In England, for ex-

ample, women commonly go to Church with heads uncovered—with full approval of the Archbishop of Canterbury. Still, the wearing of a hat in Church when not wholly impracticable is a fitting form of respect for a place of worship.

# The Laborer is Worthy of His Hire

## The report of the Joint Commission to Study Clergy Pension Plans and Clerical Salaries

### Sections 1 through 3\*

#### 1. *Study of Clergy Pension Plans.*

We have continued the study of pension plans, including some comparative studies of the pension plans of other communions. We are convinced that the Church Pension Fund is efficiently administered on actuarial principles with sound investment policies, and that it gives the retired and disabled clergy of our Church, and the widows and minor orphan children of clergy, larger pensions and greater security than any other Church pension plan. It provides an economic foundation for clergymen in retirement.

It is now estimated that the Church Pension Fund may be able to complete at the end of the year 1961, instead of the year 1989 as originally estimated, the funding necessary to cover the increases in minimum pensions for retired clergymen, and for the widows and minor orphan children of clergymen, as established by General Convention in 1949.

#### 2. *Further study of sound means of supplementing the income of retired clergymen, over and above payments from the Church Pension Fund.*

The most important means of adding to income in retirement is acceptance by the clergy of coverage under the Social Security Act, which is dealt with hereafter.

Clergymen, particularly those in the younger age groups, may well be reminded that the purchase of life insurance or annuity contracts in any qualified insurance company — not forgetting our own excellent Church Life Insurance Corporation — offers, in return for any funds which can be spared for that purpose, an assured return after retirement as well as protection for survivors in the event of death prior to retirement. It should be noted that widows who are under age 65 will not receive Social Security pensions until they attain age 65 and this emphasizes the importance of a reasonable insurance program.

Group coverage, if arranged on a diocesan basis, offers protection at reasonable cost and is available through the

Church Life Insurance Corporation or other insurance companies.

The conventional avenues of savings and investment are open to those who may be able to use any funds for such purposes.

#### 3. *Coverage of the Clergy Under the Old Age and Survivors' Insurance Provisions of the Social Security Act on the Voluntary, Self-Employed Basis.*

The Second Session of the 83rd Congress enacted, and the President, on September 1, 1954, approved, the Social Security Act Amendments of 1954, which, among other things, extended to the clergy the opportunity to elect, on the voluntary, self-employed basis, coverage under the Old Age and Survivors Insurance provisions of the Social Security Act. (Public Law No. 761, 2nd Session, 83rd Congress, U.S.C. Title 42, 401-421) (Sec. 101 (d) amends Sec. 211 of the Social Security Act).

This long hoped for opportunity to augment materially their incomes in retirement constitutes the greatest benefit for our clergy which has been opened to them since the inauguration of our Pension Fund in 1917. It is hoped that everyone who is eligible for coverage will promptly take the required steps. Procrastination may result in loss of credit for the year 1955, or, if action is put off for more than two years the right to participate will be forever lost.

The Chairman and Secretary of your Joint Commission and the Executive Vice President of the Church Pension Fund have circulated throughout our Church information as to the actions to be taken by ordained active clergymen. They have also pointed out the important opportunity for clergymen who are now retired, and whose services can be utilized by any parish or mission upon a regular basis with stipend of at least \$400.00 in each of the years 1955 and 1956, to qualify for coverage proportionate to earnings up to \$4,200.00 a year, by applying for coverage and serving from January 1, 1955 in most cases for 18 months, or in some cases for two years. A retired clergyman who may

receive \$400.00 or more for supply services during each of the years 1955 and 1956 may likewise qualify. Thereafter the formerly retired clergyman may again retire and from that time on receive his Social Security pension.

The Chairman wrote an article which appeared in several Church periodicals calling this opportunity to the attention of retired clergy, active clergy and vestries. The Church Pension Fund sent a letter on this subject to each clergyman.

The Trustees of the Church Pension Fund have made it possible in so far as their responsibility is concerned, for clergymen who are now in retirement to re-enter service in the years 1955 and 1956 to the extent necessary to qualify for Social Security coverage. A resolution was adopted by the Church Pension Fund on December 15, 1954, as follows:

"WHEREAS, Federal Social Security benefits will be available to clergymen, by their voluntary choice, based on earnings in 1955 and subsequent years; and

"WHEREAS, it will be necessary for clergymen who are at present retired and who wish to participate in Social Security benefits to create earnings of at least \$400 a year for the years 1955-56; and

"WHEREAS, the Trustees of the Church Pension Fund believe it to be distinctly in the interests of the Church and its clergy, active and retired, that the retired clergy and their surviving widows receive Social Security benefits to the fullest available extent, and desire to cooperate to that end in so far as lies within their power and responsibility, be it

"Resolved, that by reason of the situation created by the provisions of the Federal Social Security law, the general principle is herewith adopted that the pensions of retired clergymen who, though not returning to full activity in the Church, find temporary employment and create earnings during the years 1955 and 1956 shall be continued in force; and be it further

"Resolved, that the Sub-Committee on Ecclesiastical Offices Held by Beneficiaries shall be guided by the foregoing resolution and is herewith given authority to decide questions that may arise in the application of this general principle."

\*Along with the first three sections of the report, we include the first three resolutions, pertaining to them, which are located at the end of the original report. The rest of the report will be printed next week. For news on the subject treated in Appendix A, see page 6.



By direction of the Chairman, the Secretary of your Joint Commission prepared on September 1, 1954, a statement covering the principal features of the law and the requirements for coverage. After clearing with Mr. Worthington\* to make sure that there would be no conflict with any material to be circulated then or later by the Church Pension Fund, a copy was sent by the Chairman to each active Bishop, and to several Church periodicals.

[Here, in the original report, follows the statement.]

Resolution No. 1  
*Clergy Pension Plans*

*Resolved*, the House of . . . concurring, that it is the considered judgment of this General Convention that the Church Pension Fund is fairly and efficiently administered on actuarial principles with sound investment policies, and that it provides a dependable economic foundation for the retired and disabled clergy, and for the widows and minor orphan children of clergy; and be it further

*Resolved*, the House of . . . concurring, that grateful appreciation for these accomplishments is extended to the trustees, officers and staff of the Church Pension Fund.

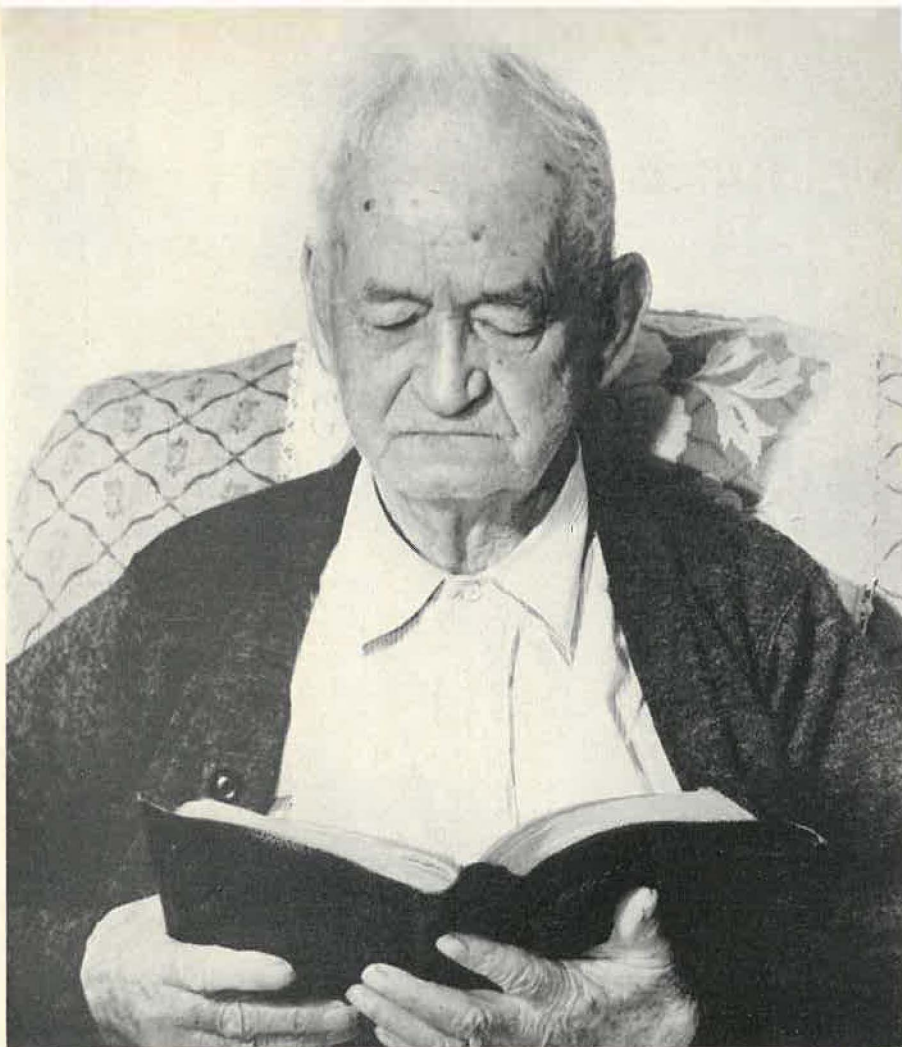
Resolution No. 2  
*The Clergy and Social Security*

*Resolved*, the House of . . . concurring, that coverage on the voluntary self-employed basis under the Social Security Act offers to the clergy an exceptional opportunity to receive in retirement a substantial pension over and above the pension provided under the Church Pension Fund, and likewise to provide augmented pensions for widows and minor orphan children of clergymen, and, therefore, the National Council be, and hereby it is requested, in cooperation with the Church Pension Fund, to present effectively to the clergy the desirability of prompt action by taking the statutory steps necessary for qualification.

Resolution No. 3  
*Opportunity for Qualification of Retired Clergymen Under the Social Security Act*

*Resolved*, the House of . . . concurring, that the National Council be, and hereby it is requested, in cooperation with the Church Pension Fund, to continue to call to the attention of all bishops, and all active and retired clergymen the opportunity for retired clergymen to qualify for Social Security coverage and pensions, by serving for eighteen months or two years some parish or mission, and receiving therefor stipend or honoraria amounting to at least \$400.00 in each of the years 1955 and 1956.

\*Robert Worthington, Executive Vice President, Church Pension Fund.



NEEDED: *A dependable economic foundation for the retired.*

RNS

APPENDIX A

From time to time we hear from those who sincerely advocate the investment of pension trust funds in common stocks on the ground that larger pensions will thereby be assured. In this connection the following extracts from a paper read by Harry Gershenshen who is a Consulting Actuary, with offices in New York, before the National Council on Teacher Retirement of The National Education Association on February 15, 1954, are of special interest:

*"Variable Annuities*

"A scheme which has been widely discussed in the last two or three years is next on our list of possible solutions.

"This is the scheme for having a retirement allowance in two portions, the first in a fixed amount and the second in a variable amount depending on the price of common stocks. The main argument for this scheme is that the price of common stocks tends to parallel the cost of living and that the income of the retired teacher will thus vary in accordance with the cost of living. Assuming the argument is valid, the scheme clearly fails to the extent of the fixed portion of the total allowance.

"Even the most ardent proponents of the scheme have acknowledged that in the past there has not been a strict parallel between the cost of living and the stock market. In some periods, the price of

stocks has dropped while the cost of living has increased. One wonders how retired teachers will react if a similar period should occur and allowances should need to be reduced in the face of higher living costs.

"One wonders, too, how retired teachers will react to a reduction of retirement income under any circumstances. Many may find that they have undertaken fixed commitments on the basis of the initial level of retirement income and may find it difficult to make the adjustments required by the reduction in income.

"We ought to keep in mind the ambivalent nature of this scheme. In a rising stock market, it is a pleasant device for making allowances higher than they would otherwise be. In a falling market, it is an unpalatable device for making allowances lower than they would otherwise be.

"My personal opinion is that this type of scheme merits study and observation over a number of years, but that the initial flood of publicity is charged with a degree of optimism which may prove to be excessive. Neither the theory nor the limited experience behind the scheme indicates that it is the magic solution for retirement problems. In a stable economy, it is a complicated way of providing the usual type of level allowance. In an inflationary economy, it can by its very nature achieve only a partial solution at best. In a deflationary economy, it may produce psychological and financial problems with which we may not be able to cope."

## What Kind of Pensions?

A REMARKABLE array of subjects and positive recommendations is covered by the report of the Joint Commission to Study Clergy Pension Plans and Clerical Salaries, which has recently been made public [see page 8]. The Commission was appointed by the 1952 General Convention to report its findings to this year's Convention, which meets in Honolulu in September.

We reported briefly last week the nature of the Commission's recommendations on revising the canon for compulsory retirement of clergy. Next week, we shall go into this subject further, presenting in addition recommendations from the trustees of the Church Pension Fund themselves, who were also asked for advice by General Convention.

Other subjects dealt with by the Commission are: provision for mothers and sisters of unmarried clergymen; clerical salaries and allowances; social security for the clergy; together with the subject we are about to bring up for comment in this editorial, namely the basic financial outlook of the Fund itself.

A representative committee of the Seventh Province, as noted in this week's news columns, challenges the point of view expressed by Section I and Resolution I of the Commission's report. The basic question is whether investment policy and pension agreements should attempt to guarantee resources of a definite dollar value which will pay pensions of definite dollar amounts; or whether investment policy and pension agreements should attempt to take greater advantage of the opportunities for gain provided by common stocks. Investments in common stocks increase in value and in earnings in good times, but they decrease in value and in earnings in bad times. Thus, they tend to correspond roughly with the cost of living. A prudent individual or (as the Southwest province committee points out) a prudent university or similar institution will try to maintain a proper balance between investments of stable dollar value and investments of fluctuating dollar value.

So, as a matter of fact, does the Church Pension Fund. Its last Annual Report, published last August, showed that at the end of 1953 the Fund had \$41,753,000-worth of bonds, \$10,052,000-worth of stocks, and \$3,234,000-worth of stock of wholly owned subsidiaries. Many of the stocks, however, were preferred, rather than common, and the common stocks were generally of a conservative character. Nevertheless the question is not simply one of stocks vs. bonds, but rather of a proper balance of investments.

Unlike an individual or a university, the Pension

Fund holds its securities for the purpose of ultimately fulfilling contracts that amount to a definite cash figure. It cannot save money during hard times by cutting down on the amounts of pensions or lopping off pensioners. The only way in which the Fund's investment policy might be radically modified is by modifying the nature of these contracts. In a significant appendix, the Commission report quotes a statement of a distinguished consulting actuary on this subject. The gist of his conclusions seems to us to be that investment policy alone does not really solve the problem of making pensions fit the times. There is no guarantee that stock fluctuations will correspond closely enough with the cost of living to meet the needs of pensioners.

When the Church was faced with the practical problem of the declining buying power of existing pensions, it met the problem in a thoroughly practical way — by action of General Convention, the Pension Assessment was increased from 10% to 15%, in order to bring up the minimum pension to a respectable figure. The Commission's report notes that the Church will probably complete raising supplementary pension funds in this manner by the end of 1961 instead of by the end of 1989 as originally estimated. At that time, it may be possible to look forward to a reduction in assessments, or to make some other adaptation looking toward a more comfortable retirement for devoted bishops, priests, and deacons.

SHOULD the Church consider adopting a policy of fluctuating retirement contracts, stabilized perhaps by consisting of a fixed portion and a fluctuating portion? Or should it continue its present policy of fixed contracts, maintaining at all times the power to increase those contracts in case of need as it did in 1949? It seems to us that the latter method is in reality the only sound way of proceeding. Risks voluntarily assumed by individuals and institutions that can control their budgets within wide limits are one thing; risks imposed involuntarily on pension beneficiaries are something else.

The difficulty, of course, is that the entry into the stock market has a way of coming at the wrong time. If the Church Pension Fund had madly thrown its funds into common stocks just at the time when the market was at its lowest, it would be enormously richer today. If it were to do so now, when it seems like such a wonderful idea on the basis of the experience of recent years, the Fund might well be enormously poorer tomorrow.

# The Declaration of Dependence

An English Priest Tells What the Declaration of Independence Would Mean to Him If He Were an American\*

By the Rev. R. D. Oakes

Vicar, St. Paul's Church, Tiverton, Devon

ON Independence Day we recall the triumphant words of a Declaration which made it clear for all time that we are intended by God to be independent of the works of death, destruction, and tyranny. What we do generally appreciate is that this Declaration of Independence is, by its very nature, also a Declaration of Dependence.

Our existence as a nation is "dependent" upon our character. In these days, when that character is gravely threatened in the realm of business and sport, when leadership is often reduced to a spurious pantomime of corruption, and confidence shaken by disgraceful damaging and squalid abuse of power, it behooves us all to make a fresh act of dedication and purpose.

One of the facts we should fix in our minds is that the Founders of our Republic recognized God, and in a way that well might shame many modern Americans. The last sentence of the Declaration runs, "with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor." Here is the basis of our Constitution and way of life. Though we have failed tragically in practice, we have at our roots a moral position which is fundamentally sound.

But who can take pride in the present situation, where the words, "loss of religious faith" may be written large over our times? Here is a great danger. Without religious conviction, no nation can hold together for long. There must be some reason for doing right rather than wrong. There must be some motives for self-denial and self-sacrifice. The experiment of seeking simply one's own ambition and profit without regard to his neighbor, the experiment of piling up personal political assets at the cost of political totalitarianism — these have been tried many times and have always resulted in chaos, misery, or disrepute.

When men cease to listen to the voice of conscience, it is not likely they will pay much attention to the voice of patri-

otism. We must not be afraid either to say that, when we rear up a generation which is ignorant of God, we must not be surprised if we reap the natural consequences of delinquency, arrant selfishness, threats of demagoguery, moral relativism, and charlatan leadership.

There is another danger. Society rests ultimately upon family life, and it is on this that all the varying relations of civil life are built up. Where family life is strong we find national life strong, too; where the obligations of family life are disregarded or despised, the life of the whole state suffers in exact proportion. From lack of this social faith we are able, unfortunately, to see a disregard of marriage laws, an increasing prevalence of divorce, and the ungainly hand of avarice.

Whatever supersalesmen or international advertising may say, we do not live or die for television or washing machines, but for loyalty, for freedom, for the preciousness of human dignity under God. We may feel a little embarrassed in putting it this way, but let us realize this: for our embarrassment the world is now paying a fearful price. It is high time we stated unequivocally that our way of life (we proudly call it the American Way of Life) is not indeed a question of sleek automobiles, motels, safeways, Bar-B-Q's, or fried chicken. It is to be found embodied in the Declaration of Independence.

This itself is based on the moral law. It was the acknowledgment that though some men are evil, though some men are weak, though some men are power-drunk, no man is expendable. It was the acknowledgment that all men are equal in dignity and in preciousness to God.

It is not platitudinous to say there never was a time in our history when so much was not only expected of us, but demanded of us. It is a fact which none may deny, that the economic leadership of the world has fallen into our hands. It is a dread responsibility for with it must go also moral leadership, if this great nation is to survive.

Let us have no doubts about this. This nation may, under God, lead the whole world forward to undreamed of possibilities. But it must provide leader-



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BASED ON MORAL LAW: *Only the Church pennant may be flown above the American flag.*

ship which commends itself by its own worthiness. In my mind I have this picture: it is as though God pushed into the great oceans those first few ships which dared the tempests and the tyranny of man to land on these shores; as though God said to those braves, "Go forth into a new world which I have prepared for you and build me there a kingdom fit for the sons of God."

A great beginning has been made and a people with generous responsive hearts live here. Yet the acid of man's selfishness and perversity is eating into that vision. We know every one of us that we are destined to live the rest of our life in tension, turmoil, and ugly suspicion. The course of history in the foreseeable future will certainly not be tranquil. Since the century opened, it has brought with it more and more animosity, more and more fear, more and more open conflict, and bestiality beyond description, until we are forced to realize peace is beyond our reach.

Let nobody fool us. Peace is beyond the reach of mere humanity. Everyone who can say his ABC's knows that the things we have prized (however hypocritically) in our civilization are now held in jeopardy. This is, however, no cause for despair, provided we realize the urgency of our situation. It is a matter of the greatest challenge ever presented to mankind.

That is why July 4th must be a day of religious dedication. For religion is not so much a seeking as a response to God who seeks us constantly. This is and can be the only hope for humans, that God draws the entire human family into a humble dependence upon Him, who is the only source and ground of our independence from tyranny and corruption.

\*Based upon a sermon that the author preached a few years ago in America.

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**EDUCATIONAL**

**SEMINARIES**

**Degrees at Seabury-Western**

Clifford P. Morehouse, vice-president of the Morehouse-Gorham Company, was the speaker at the commencement exercises of Seabury-Western Theological Seminary June 9th in St. Mark's Church, Evanston.

Thirty-one men received bachelor of divinity degrees. The Rev. John S. Ruef, tutor and assistant instructor, received the S.T.M. Honorary doctorates were conferred on Bishop Mason of Dallas, Canon Donald H. Wattley of Christ Church Cathedral, New Orleans, and the Rev. William A. Simms of St. Thomas' Church, Battle Creek, Mich.

After luncheon in Horlick refectory, ground was broken for a new library-auditorium addition [L. C., June 5th]. Dean Alden Drew Kelley and Bishop Burrill of Chicago officiated at the ceremonies. A concert on the Armour Memorial carillon closed the day's activities.

Bishop Mason had been the speaker at the alumni dinner June 8th. The Rev. Carroll A. Simcox, rector of Zion Church, Manchester Center, Vt., addressed the alumni before their annual meeting that afternoon, and Fr. Simms was the preacher at the alumni evensong.

**COLLEGES**

**Recognition**

The Rev. Charles G. Hamilton was honored with an award and presented with \$100 on Easter Day in recognition of his services to Okolona College, Okolona, Miss. Dr. Hamilton was for a number of years chaplain of the college. He was the first white man in Mississippi to receive an honorary degree from a Negro college, some years ago.

Dr. Hamilton, who has been rector of St. Paul's Church, Corinth, Miss., and associated missions since his ordination in 1933, added the chapel at Okolona to his usual Easter schedule of five communions and 200 miles so the communicants could have the Easter sacrament. The priest in charge of the chapel was 160 miles away at another church he serves.

Dr. Hamilton is known for his radio program "The Quiet Hour" which is popular in a three-state area.

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# DEATHS

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

## George B. Kinkead, Priest

The Rev. George Blackburn Kinkead died June 14th in Poughkeepsie, N. Y., at the age of 76. A native of New York City, Fr. Kinkead was ordained in 1904. He served as vicar of Beloit and adjacent missions in Kansas from 1904 to 1910. He became canon of Christ Cathedral, Salina, Kan., in 1908 and was dean of the cathedral from 1910 to 1918. He served as a chaplain in the Army in 1918 and 1919, holding the rank of first lieutenant. Rector of Christ Church, Corning, N. Y., from 1920 to 1928, he became chaplain of the College of Preachers, Washington, D. C., in 1929 and held that post until 1938. Fr. Kinkead retired in 1947.

## Frank Betts Mallett

Frank B. Mallett, son of the late Rev. and Mrs. Frank Mallett, died on May 19th in Sharon, Pa. Mr. Mallett was for many years a vestryman and senior warden of St. John's Church, Sharon, and five times was a deputy to General Convention. He served 32 years as the secretary of the executive council

of the diocese of Erie and at one time was a member of the national board of the Brotherhood of St. Andrew. He also served as chairman of the Reconstruction and Advance Campaign in the diocese.

He is survived by his widow and two sons, Frank and John. In addition, he is survived by his brothers, Bishop Mallett of Northern Indiana; John, Ethelbert, and his sister, Mabel.

## Ruth L. Vassie

Ruth L. Vassie, wife of John Vassie, treasurer of the diocese of Oregon, died at her home after a long illness May 28th, at the age of 66.

Mr. Vassie has been treasurer of the diocese, of the diocesan council, of his parish, St. Michael and All Angels', Portland, and of the Eighth Province.

Mrs. Vassie was a well known musician, and was soprano soloist at Trinity, Portland, and St. Michael and All Angels' before illness prevented further singing. She also sang over radio KGW.

Born in Houston, Tex. she came to Oregon 40 years ago.

She is survived by her husband, one daughter, two sisters, and three grandchildren.

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- Church of the Ascension, Chicago, Ill.
- St. Luke's Chapel, New York, N. Y.
- Christ Church, Cooperstown, N. Y.
- St. Peter's, Rockland, Me.

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407 East Michigan Street, Milwaukee 2, Wis.

# CHANGES

## Appointments Accepted

The Rev. David H. Baker, formerly curate of St. Luke's Church, Rochester, N. Y., is now vicar of Trinity Church, a recently founded mission in Greece, N. Y. Address: 215 Goodwill St., Rochester 13, N. Y.

The Rev. John H. Battle, formerly vicar of St. James' Church, Meridian, Tex., will become curate of St. Stephen's Church, Hollywood, Calif., on September 1st.

The Rev. Robert F. Burger, formerly curate of St. James' Church, Los Angeles, in charge of the parish's mission, Christ Church in the Leimert-Hyde Park area, is now assistant of St. Mark's Church, Medford, Ore. Address: 620 S. Oakdale.

The Rev. Roberts E. Ehrigott, formerly rector of the Church of St. Mary Magdalen, Villa Park, Ill., is now assistant of Grace Church, Hinsdale, Ill. Address: 120 E. First St.

The Rev. Theodore J. Erlich, formerly vicar of St. Luke's Church, Fontana, Calif., is now vicar of the Incarnation Mission, Norwalk, Calif.

The Rev. Terence J. Finlay, formerly rector of the Church of St. John the Evangelist, Ottawa, Ont., will on October 1st become rector of St. Bartholomew's Church, New York. Address: 109 E. Fiftieth St., New York 22.

The Rev. Donald F. Heermans, formerly rector of Grace Church, Galesburg, Ill., is now vicar of St. John's-in-the-Coachella Valley, Indio, Calif.

The Rev. Walter M. Hotchkiss, formerly vicar of the Larger Parish of North and South Scituate and Foster, R. I., will be rector of Trinity Church, Pawtucket, R. I. Address: 50 Main St.

The Rev. William L. Kier, formerly rector of Emmanuel Church, Pittsburgh, is now rector of St. Clement's Church, Buffalo. Address: 19 Fernhill Ave., Buffalo 15.

The Rev. John S. McDuffie, formerly assistant of the Cathedral of St. Luke, Ancon, C. Z., will serve in the diocese of Western North Carolina at Blowing Rock, Boone, and Beaver Creek. He will also be chaplain to Episcopal Church students at the Appalachian College in Boone, N. C.

The Rev. A. Benjamin Narbeth, formerly in charge of Grace Church, Waverly, N. Y., and Christ Church, Wellsburg, is now rector of St. Matthias' Church, Philadelphia. Address: 7497 Tulpehocken St., Philadelphia 38.

The Rev. Marvin A. Nordmeier, who has been serving Trinity Church, Litchfield, Minn., will become vicar of Christ Church, Victorville, Calif., on September 1st.

The Rev. William LaBarre Russell, who was ordained deacon on June 14th by Bishop Henry of Western North Carolina, is now in charge of the Church of the Messiah and St. Barnabas' Church, Murphy, N. C., and the Church of the Holy Comforter, Andrews.

The Rev. John C. Scobell, vicar of the Good Shepherd Mission, Webster, N. Y., is now also chaplain of The Church Home, Rochester, N. Y. Address: 77 South Ave., Webster.

The Rev. Norval Scott, formerly rector of St. James' Church, Watkins Glen, N. Y., is now curate of the Church of the Transfiguration, 1 E. Twenty-Ninth St., New York 16.

The Rev. Dr. Alfred B. Starratt, who has been serving as chaplain and professor of religion at Kenyon College, head of college work for the diocese of Ohio, and rector of Harcourt Parish, Gambier, Ohio, will become rector of Emmanuel Church, Baltimore, in September.

During the time that Emmanuel Church has been without a rector, the Rev. Dr. C. Sturges Ball, retired priest of the diocese of Maryland and former seminary professor, has been in charge of the parish.

The Rev. Lathrop P. Utley, formerly curate of Grace Church, Orange, N. J., will on August 1st take charge of St. Andrew's Church, Plainfield.

The Rev. Rhett Y. Winters, Jr., formerly in charge of the Church of the Messiah and St. Barnabas' Church, Murphy, N. C., and the Church of the Holy Comforter, Andrews, will be in charge of the Church of the Holy Cross, Valle Crucis, N. C., and two missions in Watauga County.

## Ordinations

### Priests

Connecticut — By Bishop Gray, assisted by Bishop Hatch, Suffragan: The Rev. John Charles Kim-

ball, on June 14th, at Christ Church Cathedral, Hartford, Conn.; presenter, the Rev. R. S. Beecher; preacher, the Rev. Dr. Pierson Parker; to continue as curate of the Church of the Holy Trinity, Middletown, Conn.

Maryland — By Bishop Powell: The Rev. Steve L. Mathis, on May 21st, at the Church of St. Michael and All Angels, Baltimore; presenter, the Rev. Dr. Don Frank Fenn; preacher, Bishop Marmion of Southwestern Virginia.

Since the ordinand is a deaf mute, arrangements were made to interpret the sermon and other parts of the service. Interpreters were the Rev. James R. Fortune, the Rev. J. Stanley Light, the Rev. Dr. Edwin W. Nies, and the Rev. Otto B. Berg.

Western New York — By Bishop Scaife: The Rev. Frederick William Figge, on June 2d, at St. Ambrose's Chapel, DeVeaux School, Niagara Falls, N. Y.; presenter, the Rev. Alexander Gruetter; preacher, the Very Rev. B. B. Hammond; to be chaplain and instructor at DeVeaux School, Niagara Falls.

By Bishop Scaife: The Rev. Robert Wilson Renouf, on June 4th, at St. John's Church, Youngstown, N. Y.; presenter, the Rev. H. R. Barker; preacher, the Rev. A. C. French; to continue as assistant of St. Simon's Church, Buffalo.

Western North Carolina — By Bishop Henry: The Rev. Floyd W. Finch, Jr., on June 11th, at St. Andrew's Church, Bessemer City, N. C., where the ordinand will continue to work.

### Deacons

Albany — By Bishop Richards, Suffragan, on

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## POSITIONS WANTED

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THE LIVING CHURCH

## CHANGES

May 29th, at All Saints' Cathedral, Albany (the Very Rev. Dr. Lawrence Rose preaching):

**Donald O. Chilton**, presented by the Rev. G. A. Palmer; to serve in Patterson, N. Y.

**Walter A. Debboli**, presented by the Rev. Frederick Thalman; to be curate of St. John's Church, Larchmont, N. Y.

**John A. Thompson**, presented by the Rev. H. A. Campbell; to serve the Church of the Annunciation, Luling, Tex.

**John D. Evans**, presented by the Rev. Darwin Kirby; to be in charge of Grace Church, Cobleskill, N. Y.

**Arnold E. Mintz**, presented by the Rev. William G. Love; to be curate of St. Peter's Church, Albany.

**E. Perren Hayes**, presented by Dean Rose; to be curate of Trinity Church, Albany.

**Alan Walbridge**, presented by the Rev. Dr. H. B. Jones; to be curate of Christ Church, Hudson, N. Y.

**Arizona**—By Bishop Kinsolving: Major Mac-Reynolds Stanley, on June 12th, at Trinity Cathedral, Phoenix; presenter, the Very Rev. J. W. Carman; preacher, the Bishop; to be in charge of Christ Church, Florence, and St. Michael's, Coolidge; address: Box 801, Florence, Ariz.

**Bethlehem**—By Bishop Warnecke: Lloyd Edgar Teter, Jr., on June 4th, at St. John's Church, Palmerton, Pa.; presenter, the Rev. George McKinley; preacher, the Rev. Granville Williams, SSJE; to be assistant of Leonard Hall Missions, Bethlehem; address: 826 Delaware Ave., Bethlehem, Pa.

**California**—By Bishop Block: Dr. James B. Pritchard, professor of Old Testament literature at the Church Divinity School of the Pacific, on June 9th, in the seminary chapel; presenter, the Rev. W. W. Williams; preacher, the Very Rev. Dr. S. E. Johnson.

The ordinand, a former Methodist minister, is a distinguished Biblical scholar and archaeologist. A recipient of a research grant from the American Philosophical Society, Dr. Pritchard will spend the summer at the Palestine Archaeological Museum, returning to California early in September. He has in the past done excavation work in Palestine and written several reference books on the Near East.

**By Bishop Kinsolving of Arizona**, acting for the Bishop of California: Charles Lester Kinsolving, eldest son of the Bishop of Arizona, on June 12th, at Trinity Cathedral, Phoenix, Ariz.; presenter, the Very Rev. J. W. Carman; preacher, the Bishop of Arizona; to be in charge of St. Thomas' Church, Red Bluff, Calif., and St. Philip's, El Sobrante; address: El Sobrante.

**Kansas**—By Bishop Fenner: James Robert Peters, on June 11th, at St. Paul's Church, Leavenworth; presenter, the Rev. M. E. Leabo; preacher, the Rev. J. W. Garrett; to be in charge of St. Alban's Church, Wichita; address: 5129 E. Elm, Wichita.

**Nebraska**—By Bishop Brinker: Donald John West, on June 4th, at St. Mark's Church, Omaha; presenter, the Rev. H. Cowger; preacher, the Rev. G. S. Tyner; to be in charge of St. Elizabeth's Mission, Holdrege; St. Paul's, Arapahoe; and Grace Mission, Red Cloud; address: Holdrege.

**By Bishop Brinker: Thomas Russell Best**, on June 11th, at St. Barnabas' Church, Omaha; presenter, the Rev. J. B. Clark; preacher, the Rev. C. W. Sterling; to be in charge of St. Mark's Mission, Gordon, Nebr., and churches at Holly and Merriam.

**New York**—By Bishop Donegan, on June 5th, at the Cathedral of St. John the Divine, New York (the Rev. John W. Pyle preaching):

**Wilfred E. Boughton**, presented by the Rev. R. L. Hicks; to be in charge of St. Martha's Church, White Plains; address: Edgepark Rd., Greenbough, White Plains.

**Bernhard F. Costello**, presented by the Rev. R. C. Rogers; to attend University College, Oxford, England.

**Malcolm L. Foster**, presented by the Rev. A. A. Chambers; to be assistant of the Church of the Resurrection, New York; address: 115 E. Seventy-Fourth St., New York 21.

**Thomas M. Horner**, presented by the Rev. Dr. C. T. Bridgeman; to be assistant of Trinity Church, New York; address: 74 Trinity Pl., New York 6.

**Eric W. Hutchison**, presented by the Rev. A. C. Howell; to be assistant of the Church of the Epiphany, New York; address: 1393 York Ave., New York 21.

**Samuel W. Ishibashi**, presented by the Rev. Benson Fisher; to be assistant of St. Mark's Church, Mount Kisco, N. Y.

**Beverley B. C. Karsten**, presented by his father, the Rev. C. E. Karsten; to be assistant of St. Stephen's Church, Wilkes-Barre, Pa.; address: 35 S. Franklin St.

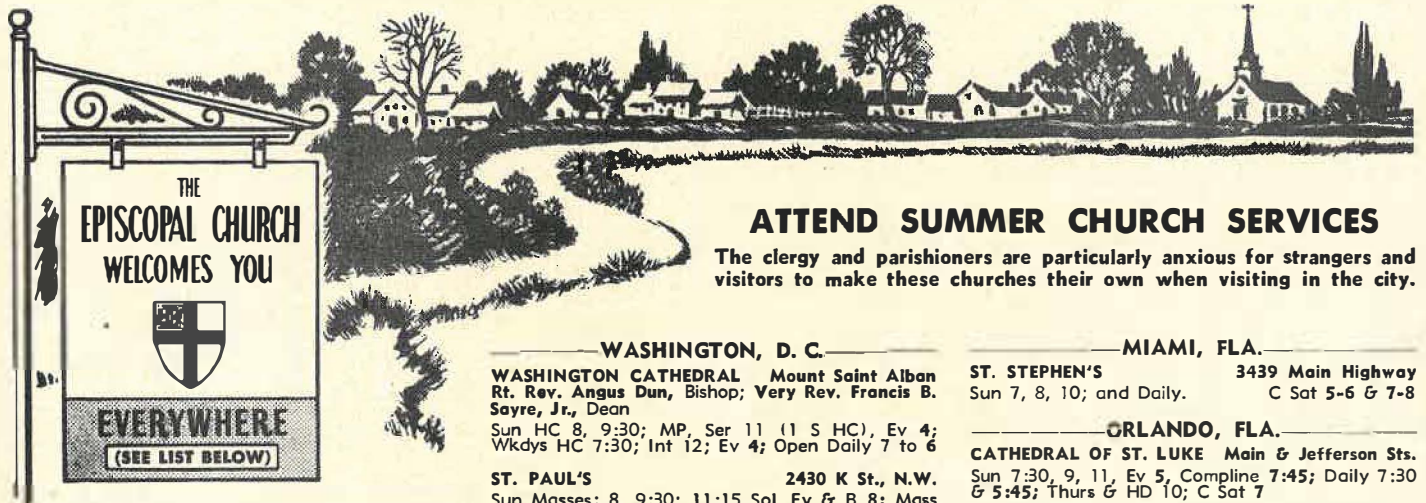
**Wiley W. Merryman**, presented by the Rev. Dr. A. J. Wilson; to be assistant of the Church of the Holy Spirit, Lake Forest, Ill.; address: 872 Church Rd.

**Edmond A. Penn**, presented by the Rev. D. J. Welty; to be a missionary in the Virgin Islands; address: 281 Fourth Ave., New York 10.

**James Allen Reddick**, presented by the Rev. Dr. Craig Hill Brown; to continue to serve as director of college work for the diocese of New York; address: 1047 Amsterdam Ave., New York 25.

**Robert G. Riegel**, presented by the Rev. W. R. Thomas; to be assistant of St. Luke's Church, Atlanta, Ga.; address: 435 Peachtree St., N. E.

**Jack Thorn**, presented by the Rev. A. O. Tritsch; to be assistant of Grace Church, Middletown, N. Y.; address: 12 Depot St.



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Daily Mon, Wed, Thurs, Sat, 9; Tues, Fri 6:30;  
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C Sat 7:45-9:15

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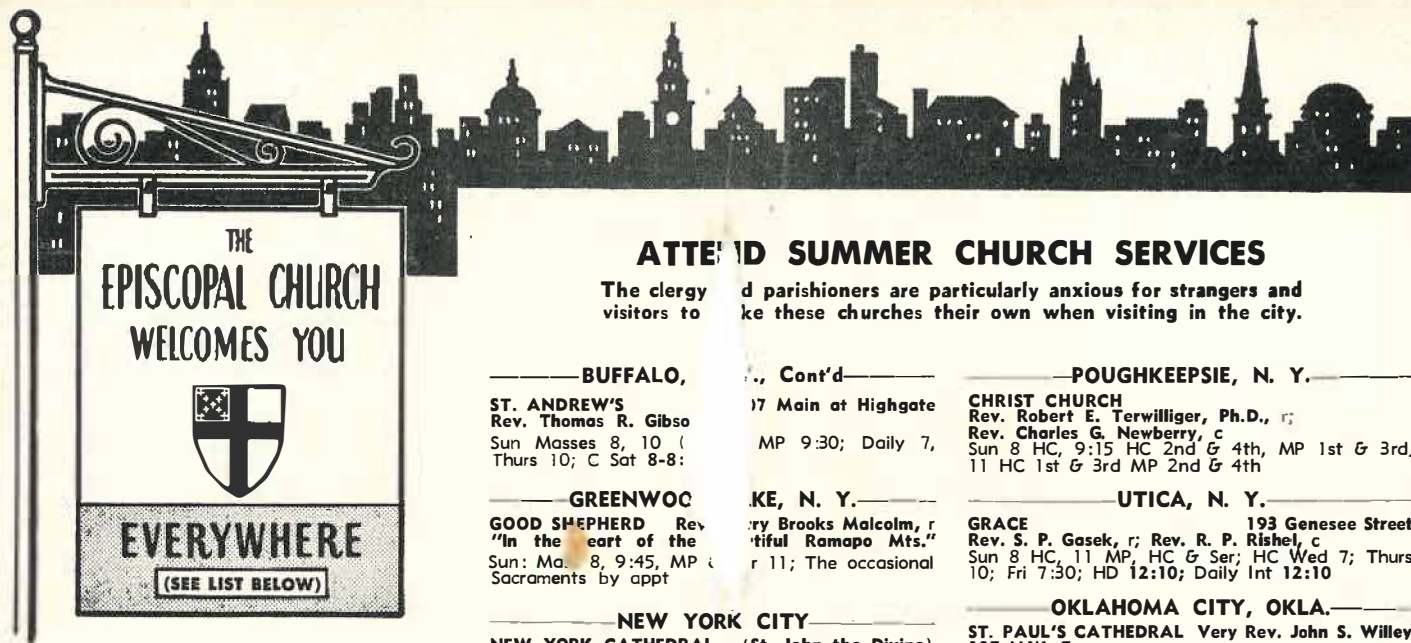
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(Continued on page 16)



(Continued from page 15)

### SOUTH BEND, INDIANA

**ST. JAMES'** 117 N. Lafayette Blvd.  
Rev. William Paul Barnds, D.D.  
Sun 8, 9:15, 11; Tues 8:15; Thurs 9, Fri 7;  
C Sat 11-noon & by appt

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**ALL SAINTS'** (at Ashmont Station) Dorchester  
Rev. Sewall Emerson; Rev. T. Jerome Hoyden, Jr.  
Sun 7:30, 9 (sung), 11 MP & HC with Hymns;  
Daily MP 6:40, HC 7 (ex Thurs 6); C Sat 5-6

### 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. W. S. Hohenschild, r  
Sun HC 8, 9, 11 S, 11 MP; HC Tues 7, Wed  
10:30

### 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

### OMAHA, NEBRASKA

**ST. BARNABAS** 129 North 40th Street  
Rev. James Brice Clark, r  
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

### 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

## ATTENTION! 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.

### BUFFALO, N. Y., Cont'd

**ST. ANDREW'S** 17 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10; MP 9:30; Daily 7,  
Thurs 10; C Sat 8-8:

### GREENWICH, N. Y.

**GOOD SHEPHERD** Rev. J. Brooks Malcolm, r  
"In the heart of the beautiful Ramapo Mts."  
Sun: Ma. 8, 9:45, MP 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; Thurs HC &  
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

**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; Rev. M. L. Foster, c  
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 S, 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

**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

### OKLAHOMA CITY, OKLA.

**ST. PAUL'S CATHEDRAL** Very Rev. John S. Willey  
127 N.W. 7  
Sun 8:30, 10:50, 11; Thurs 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

### BELLOWS FALLS, VT.

**IMMANUEL** Rev. Robert S. Kerr  
Sun: MP 7:45, HC 8 & 10; Wed: MP 7:40, HC 8;  
HD & Fri MP 8:40, HC 9

### 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

### VANCOUVER, CANADA

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

### LONDON, ENGLAND

**ANNUNCIATION** Bryanston St., Marble Arch, W. 1  
Sun Mass 8 (Daily as anno, HD High 12:15),  
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as  
anno.) C Fri 12, & 7

### PARIS, FRANCE

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

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