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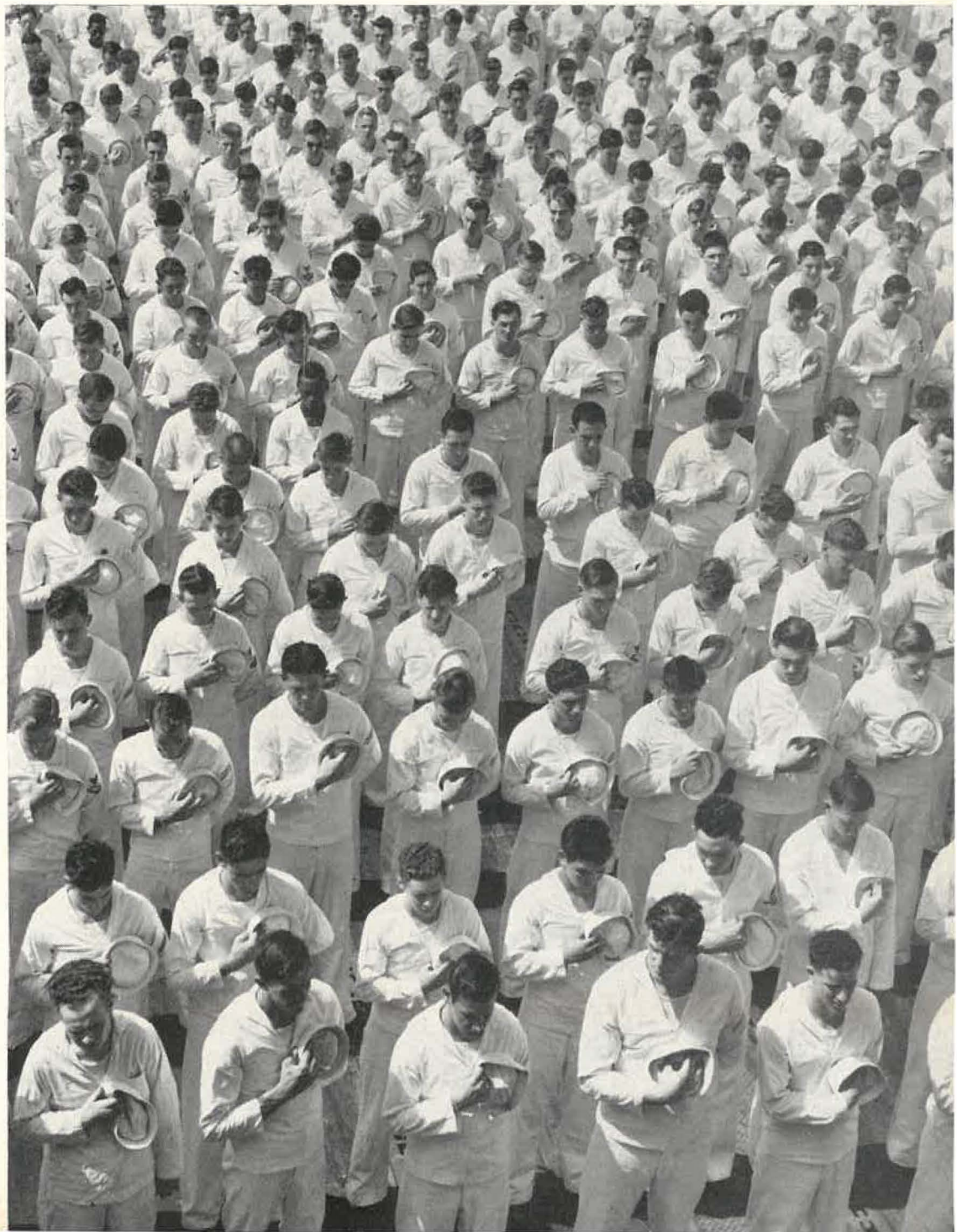
May 18, 1958

25 cents

Armed Forces

Ministry

—
See p. 13



A memorial service.

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Divorced Clergy

In re your editorial "Divorce Among the Clergy" and specifically the proposed "double standard" may we await a future editorial setting forth a version of the Ten Commandments for "an active lay member"?

(Rev.) JAMES P. SHAW, S.T.M.
San Francisco, Calif.

Your editorial "Divorce Among the Clergy" in the April 27 issue underscores a most serious problem, but I wonder if you have not proposed a remedy more dangerous than the disease.

Certainly, no one would quarrel with the position that the clergy should be models to their flocks in their adherence to the doctrine and discipline of the Church, and traditionally the layman has been subjected to a less rigid examination in his conformity to the rules of the Church than his clerical brother. However, you have proposed actually to set different standards for clergy and laity, so that what is permitted to the layman is forbidden (probably actually sinful) to the priest.

If a judgment under canon 18 is valid, then it is valid for all. Canon 18 is the only provision in our canons for the annulment of marriages, and as your editorial points out some "marriages" are patently *nul ex initio*,

and if one of the impediments listed in section 2(a) of canon 17 exists, the marriage is just as null if the bridegroom is an archbishop.

(Rev.) LIONEL I. MITCHELL
Copake Falls, N. Y.

I was pleased with your article on Christian Marriage as I had begun to despair over the general free-for-all liberalization of the Church's position which the present canon seems to allow.

(Rev.) FRANCIS BAYARD RHEIN
Harrisonburg, Va. Emmanuel Church

Although perhaps a voice crying in the wilderness, I enthusiastically agree with your proposed change in Canon 18 set forth in the editorial "Divorce Among the Clergy" [L. C., April 27].

Catholic order and Christian charity have demanded that the Church set up canons dealing with the whole matter. But it is fervently to be desired that we not hide behind impressive legal terms in order to yield to the laxity of our time. If this generation sows the wind, the next is certain to reap the whirlwind.

(Rev.) ROBERT J. CENTER
Marion, Indiana Gethsemane Parish

You have done the Church a service by bringing out into the open the question, which has for years been discussed in private, of "Divorce Among the Clergy." And your editorial under this title contains much that has long needed saying.

I would raise a question, however, with regard to your suggestion that the provisions

of Canon 18 be by law restricted to the laity. The kind of clerical marriages of which you write come under the scriptural description of "lawful, but not expedient." Should we go further and make what is inexpedient for the clergy unlawful as well? You admit that this would involve a double standard for clergy and laity. And whenever this matter of a double standard is raised I am always bothered by this question: granted that the standard proposed for the clergy is correct, on what grounds can a layman believe that his observance of a lower standard will be acceptable to God? The laity do us clergy a favor when they make it clear that they expect from us the highest standards of Christian conduct. Should not we clergy, in turn, do them the favor of pointing out that insofar as these standards are the true Christian ones, they apply equally to all Christians, whether ordained or not?

Bisbee, Ariz. (Rev.) JOHN JAY HUGHES

The Church in Mission Areas

I was interested to read Bishop Sterling's article [L. C., April 27] concerning the Church's growth in mission areas. However, I am concerned about two statements:

(1) "We must desist from trying to crowd the architectural niceties of sanctuary, choir, and nave into schoolhouse-type buildings."

(2) "The Church must once again learn to sing the Lord's song in a strange land and leave out the high notes."

The tyranny of words may be involved here, but on the face of the statements I wonder if the bishop is considering leaving off the emphasis of reverence for the sanctu-

Continued on page 5

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Volume 136 Established 1878 Number 20

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Things To Come

May

- 18. Sunday after Ascension
- 20. Cuba convocation, Long Island convention; Minnesota convention to 21; Rhode Island convention.
- 21. Maine convention; Virginia convention.
- 23. Erie convention to 24.
- 25. Whitsunday (Pentecost)
- 26. Whit Monday
- 27. Whit Tuesday
Harrisburg convention to 28.
- 28. Ember Day
- 30. Ember Day
- 31. Ember Day

June

- 1. Trinity Sunday
- 8. First Sunday after Trinity
- 11. St. Barnabas
- 15. Second Sunday after Trinity

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

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May 18, 1958

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searching the scriptures

By the Rev. Robert C. Dentan, Ph.D.

Justice

Psalm 15; Nehemiah 5:1-13; Genesis 18:22-33; Luke 12:41-48; I Corinthians 6:1-11

Nehemiah's, was enough to arouse men's consciences and make them restore their unjust gains. Such was the force of Israel's traditional sense of justice.

Gen. 18:22-33 is interesting because it shows a Hebrew arguing, uncharacteristically, from the fact of *man's* sense of justice to the certainty that God is just also. We have seen previously that God's righteousness was felt to involve a demand for righteousness in man; here, the course of the argument is, quite validly, reversed. "Shall not the Judge of all the earth do right?" (v. 25). Man knows what justice would require, and can be sure that God is no less just than he.

While the parable in Luke 12:41-48 was not told primarily to teach the lesson of God's concern for justice (it is rather a warning to be prepared for the Lord's coming), it does reveal incidentally the profound sympathy Jesus had for the underprivileged and His contempt for their exploiters. The portrait of the supervisor who takes advantage of his employer's absence to indulge himself and mistreat his inferiors (v. 45) is calculated to awake disgust in the mind of the reader. The ideal steward — the "faithful and wise" — is the one who deals out fairly to each his "portion of meat in due season (42)." The Lord, when He comes, will judge justly, and, as justice requires, will deal more severely with those who have great responsibilities than with those who have few (48).

As there were men in ancient Israel who failed to measure up to Old Testament ideals of justice, so there were those in the early Church who failed also in this basic human obligation. Paul, in I Cor. 6:1-11, denounces a church which was permitting its members even to engage in lawsuits with each other. Surely, in the Church of Christ, of all places, men should be able to live together in an atmosphere of fair-dealing and a mutual, brotherly concern for justice! What a scandal it was in the eyes of pagans that such atrocious behavior (note v. 8 especially) should be found amongst Christians — those who professed to have been "washed," "sanctified" and "justified in the name of the Lord Jesus (11)!" The church at Corinth was, of course, not typical of early Christian congregations, nor is such conduct common in churches today, but the passage is a good, if somewhat unsavory, reminder that Christians are at all times expected to be more, not less, sensitive to the ordinary demands of human justice than their unbelieving neighbors.

The sense of justice seems to be a normal part of human nature. Whether men perfectly exemplify the ideal or not, most of them respond instinctively to appeals made on the basis of honesty, fair play, or just dealing. Christians can claim no monopoly on this kind of virtue and many an honest pagan can put the merely nominal Christian to shame. But what the Christian can rightly claim is that the biblical faith puts the idea of justice on a much firmer foundation since it treats it not merely as a socially valuable instinct of the natural man, but as an expression of the character of God Himself. In the Old Testament, justice is the imperious demand of a just and righteous God; in the New Testament it is a manifestation of the new relationship which has been created among men by the saving work of Jesus Christ.

While the basic law of Israel, as found in the Pentateuch, attempted to enforce just dealing in human relationships, and the prophets continually appealed to the nation's leaders to establish justice among the classes, it is perhaps even more significant that the public liturgy set forth ethical righteousness as a formal prerequisite for those who would worship Israel's God. Psalm 15 is the classic expression of this requirement. The psalm has the form of a catechism, in which the first verse asks "who is permitted to enter the temple and take part in its worship?" and the rest answers the question and describes the character the worshipper must exhibit. He must be truthful (2), not given to evil-minded gossip (3), must associate with men of integrity, keep his pledged word at whatever cost (4), not take interest on a loan, and not be receptive to a bribe (5).

The prohibition of interest should especially be noted, for this was one of the fundamental laws of Israel (Exod. 22:25; Lev. 25:35-37). The reason was that in a simple, non-commercial society such as ancient Israel's, only extreme necessity would prompt a man to ask for a loan and a just man would naturally respond to human need by a generous gift, freely offered; he would not expect to make a profit from another's misery. The selection from Nehemiah (5:1-13) shows that there were times, even in Israel, when this principle could be forgotten; but it is even more significant that the influence of a single strong personality, such as



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LETTERS

Continued from page 2

ary and omitting parts of the service for teaching purposes. . . .

To really add to the growth of the Church I believe the whole song must be sung so that the people know the best and can aim at it. It seems to me the Church is being served only when the whole, undivided faith is offered. There is no better place to teach than in a new field and no more difficult place to expand the faith than in a field where only part of the faith has been accepted as the whole.

BETTY GRAY
Osage, Iowa (Mrs. Wm.)

Episcopal and Methodist

The recent release to the newspapers of the statement of our Commission on Approaches to Unity regarding inter-communion with the Methodist Church [L. C., May 11], before any definite action has been taken or can be taken in the immediate future, can do real harm to the whole cause of unity.

The report will result in confusion of thinking, it will raise doubts and fears in the minds of many people, and will make more difficult our relations with other Churches. All kinds of misunderstandings will be aroused.

The report, as printed in the newspapers, is gravely deficient in that it omits all mention of the only way real reunion can come — the acceptance of the Faith and Order of the Catholic Church.

Swedesboro, N. J. (Rev.) PARKER F. AUTEN

Integration in South Florida

All deputies to the General Convention at Miami Beach next October will be housed and fed without discrimination in the finest hotels of that city.

Apparently, a Miami Beach ordinance requiring all civilian employees serving the public to register, has been misunderstood. Employees' registration, including photographing and fingerprinting at police headquarters, is a protection for both the employers and the public.

Integrated conventions are no longer an experiment at Miami Beach. Many such conventions have been successfully held there without incident.

As senior priest in the diocese of South Florida (I hasten to add in years of service), let it be known that even our diocesan conventions are held on an integrated basis. Bishop Louttit will not tolerate them otherwise.

During the nearly 39 years of my ministry in South Florida, 29 years of which were as priest of St. Agnes' Church, Miami, I have been heartened beyond measure by the remarkable evolution in good human relations. As convincing evidence to this fact, a predominantly white diocese has four times elected me a deputy to General Convention.

As a member of the executive committee on entertainment for the General Convention, I am heartily joined by Dr. Ira P. Davis, senior warden of St. Agnes' Church, and a member of the Convention Housing Committee, in assuring all delegates a most successful and inspiring convention at Miami Beach.

(Ven.) JOHN E. CULMER
Archdeacon for Colored Work
Miami, Fla. Diocese of South Florida

May 18, 1958

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O benignant King of ages and Master of all creation, receive Thy Church approaching Thee through Christ; fulfil for each of us what is good for him; bring us all to perfection, and make us meet for the grace of Thy sanctification, uniting us together in Thy holy Church, which Thou hast purchased with the precious blood of Thine only-begotten Son, our Lord and Saviour Jesus Christ; with whom, and with Thine all-holy, good, and life-giving Spirit, Thou art blessed and glorified for ever. *Amen.*

Liturgy of St. James



LaGuardia Windows

Christ Church, Riverdale, N. Y.

The two windows here shown were installed and dedicated not long ago in Christ Church, Riverdale, N. Y., in memory of Fiorello H. LaGuardia, mayor of New York City, 1934-1945. The windows were given by Newbold Morris, president of the LaGuardia Memorial Association. (The late Mayor LaGuardia attended Christ Church.)

The windows, designed and produced by L. R. Howard of Kent, Connecticut, contain the figures of St. Francis of Assisi ("because he typifies kindness and humanitarian qualities") and St. Michael the Archangel ("because of Fiorello LaGuardia's early career as an aviator"). Oak leaves in the background "are an emblem of strength and bravery."

The inscription at the base (in place of "Memorial and dedication or inscription to be placed," etc., actually shown in picture) reads: "To the glory of God and in loving memory of Fiorello LaGuardia, Statesman, Humanitarian, Mayor of the City of New York, 1934-1945, presented by the LaGuardia Memorial Association."

The Living Church

May 18, 1958
Sunday after Ascension

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

EPISCOPATE

Three episcopal elections took place early in May. For details, see below, and for other episcopal news see "Diocesan Conventions," page nine.

QUINCY. The convention of the diocese of Quincy voted unanimously to elect the Rev. Francis William Lickfield, 50, as bishop to succeed Bishop Essex who has reached retirement age [L. C., March 16].

Fr. Lickfield has been rector of the Church of the Redeemer, Chicago, since 1948. A native Philadelphian, he received the Bachelor of Theology degree from Philadelphia Divinity School, and spent much of his early ministry in Pennsylvania (diocese of Harrisburg). His longest cure in that state was as rector of St. Paul's Church, Philipsburg, 1936-43.

His ministry began as a member of the mission staff in New York City, and after his service in Pennsylvania, he returned to the city, from 1943 to 1945, to become assistant at the Chapel of the Intercession of Trinity Parish. Then he went midwest where he served for three years as rector of St. Matthias' Church, Waukesha, Wis., before moving to Chicago.

Fr. Lickfield is a priest associate of the Brotherhood of St. Barnabas and the Sisters of the Holy Nativity. In the diocese of Chicago he is president of the standing committee, and also serves on the diocesan council, the board of trustees of the Church Home for Aged, the Bishop and Trustees, the Commission on College Work, and the Episcopal Church Council.

He is married and has two children.

During convention Bishop Essex and his wife were honored at a dinner. The bishop was presented with a hand tooled leather writing case in liturgical red leather and a purse of \$6500. Also presented was an 18-inch sterling silver alms basin which will be used to receive semi-annual women's offerings for missionary work. The basin is a thank-offering for the 22-year episcopate of Bishop Essex.

SOUTHERN OHIO. The Very Rev. Roger Wilson Blanchard, dean of St. John's Cathedral, Jacksonville, Fla., for the past three years, was elected bishop-coadjutor of the diocese of Southern Ohio on May 6, in a convention marked by a spirit of



Dean Blanchard: Elected to Southern Ohio.

deep unity, as clerical and lay delegates sought the leadership of God, the Holy Spirit in the selection of a chief pastor. His election came on the third ballot after a second ballot on which he was elected in the clerical order and fell short of the required lay majority by only 1/4 vote.

The election came with surprising speed to many delegates because of the strong nomination, all from the floor of convention, of seven other priests. Three received write in votes.*

The bishop coadjutor-elect served for six years as executive secretary for College Work with the National Council before becoming dean of the cathedral in Jacksonville. Earlier rectorates were in Calvary Church, Columbia, Mo., and St. Peter's Church, Beverly, Mass. He is a graduate of Boston University where he achieved national recognition as a tackle on the football team. His bachelor of divinity degree is from Episcopal Theological School, Cambridge, Mass. He was ordained deacon in 1936 and priest the next year. He is 48 years of age, is married to the former Patricia Alice Goodwillic, and has four children.

*The Rev. Messrs. George L. Cadigan, Robert L. Dewitt, Robert W. Fay, Arthur L. Kinsolving, Paul Moore, Jr., Raymond K. Riebs, David R. Thornberry, and these write-ins: the Rev. Messrs. Donald G. L. Henning, H. Ralph Higgins, Edward O. Miller.

The names of 26 proposed nominees had been submitted to a special committee which distributed biographical information to all delegates. The delegates had met before convention in numerous informal sessions to exchange information about the various proposed nominees. However, the approach to convention was conspicuously free of efforts to persuade. For this accomplishment, free from pressure politics and electioneering, Bishop Hobson, the diocesan, lauded the members of convention. The bishop reaffirmed his intention to retire in May of 1959.

SOUTHERN VIRGINIA. The Rev. David Shepherd Rose was elected suffragan bishop of Southern Virginia on the first ballot cast by members of the May 6-7 diocesan convention [see tabulation]. Mr. Rose was one of three men named by a nominating committee. The other two withdrew their names before balloting began. The other clergy received write-in votes. One of them, the Rev. Richard B. Martin, is a Negro.

Mr. Rose was born in Nashville, Tenn., in 1913. He was graduated from the University of the South.

He has been rector of the Church of the Good Shepherd, Corpus Christi, Texas, since 1948. During that time he started four new churches in Corpus Christi.

His other cures: assistant at St. Mary's Cathedral, Memphis, 1938-39; associate rector, Christ Church, Pensacola, and priest-in-charge of St. John's, Warrington, St. Mary's, Milton, and St. Andrew's-by-the-Sea, Destin, in the diocese of Florida, 1939-43. From 1943 to 1946 he was a U.S. Army chaplain and for two years after that assistant to the Bishop of Florida.

Mr. Rose is married and has one child.

Southern Virginia Suffragan Election

| | Lay | Clergy |
|-------------------------------|--------|--------|
| David S. Rose..... | 49 1/4 | 35 |
| William F. Burke..... | 2 1/2 | 1 |
| John A. Winslow..... | 3 1/2 | 3 |
| Peyton R. Williams..... | 4 3/4 | 4 |
| Edwin T. Williams..... | 1 1/2 | 1 |
| Norvell E. Wicker, Jr..... | 6 1/2 | 5 |
| William B. L. Hutchenson..... | 1 | 0 |
| Sydney C. Swann, Jr..... | 4 | 8 |
| Ernest H. Forster..... | 1 | 0 |
| Richard B. Martin..... | 0 | 1 |



Winning posters by (from left): Larry Eifert, Susan Milton, Wendy Ann Watkins, and Judith Beaulieu.

Episcopal Church Photos

World Affairs "Intrude" Say College Students

"A general feeling of indifference and apathy" is the current campus climate of opinion on the UN and on world affairs, according to several summary reports given by college students attending a seminar on the Church and international affairs in New York. Some 40 Episcopal college students participated.

The students felt that, in general, the college population was more interested in personal and social problems, including their marks. "They lack the interest which would make them seek sources of information on international affairs, such as newspapers and magazines," one student said. "They feel they can't keep up both with world affairs and with school work."

An engineering student said that students concentrating on the sciences and technology resented the intrusion of international affairs, which they considered "irrelevant to their studies."

Several student spokesmen reported a minority on many campuses who were actively interested in international affairs. They said, however, that few programs were being carried on to educate college students about the UN and about world affairs, and suggested that the UN and interested members of student bodies work toward that end.

Dr. Thomas P. Govan, executive chairman for Faculty Work of the National Council's College Work Division, served as moderator for the discussion. He asked the students the cause of the generation's general apathy toward the UN and international affairs.

One student said that "the majority of students have a materialistic concept of life. They want to live in a little world of their own," he said. Another pointed out that adults were indifferent to international affairs. She cited as partial reasons the complexity of the problems, the "lack of faith in the real possibility of improving the situation," and "the lack of a dynamic program to approach it with."

"The Communists have an approach," she declared, "but our national policy is confused."

The seminar was the second on the subject of the Church and world affairs; a similar one was attended by high school students last November. It was made possible by a grant from the Woman's Auxiliary to the National Council, and run by the Council's Department of Christian Social Relations, with the aid of the Division of College Work.

Bazaars Out, Community Service in at Allen Park

Bazaar is a synonym for women's work in the minds of some Churchpeople. The members of the Woman's Auxiliary of St. Luke's, Allen Park, Mich., are proving that this is a fallacious association of ideas.

The members not only tithe, they are also turning their work effort in the Church toward community service. The Churchwomen pay monthly visits to 62 county hospital patients. The visits involve more than bedside chatting. The ladies give patients manicures, shampoos, and facials, and, for entertainment, present concerts and play bingo. Suppers are prepared for sick parishioners, and a weekly prayer group has been formed.

Although some of the members still prefer bazaars, the general attitude seems to be reflected in the words of the president of the parish's Woman's Auxiliary, Mrs. George Lakotish: "We feel more satisfied with our Church work."

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

May

18. Church of St. James the Less, Philadelphia, Pa.; St. Matthew's, Detroit, Mich.
19. The Rev. Douglas B. Northrop, Tacoma, Wash.; Sisters of the Holy Nativity, Providence, R. I.; St. Helen's Hall, Portland, Ore.
20. Trinity Church, Haverhill, Mass.
21. Church of the Holy Cross, Dallas, Texas.
22. Trinity Church, Detroit, Mich.; Grace Church, Hartford, Conn.; St. Mark's, Mendham, N.J.
23. Grace Church, Newark, N. J.
24. St. Andrew's, East Williston, N. Y.; Trinity Church, Bristol, R. I.; All Saints' Church, Los Angeles, Calif.
25. St. Paul's, Denver, Colo.; Church of St. John the Evangelist, Flossmoor, Ill.

"Mite" Offering Poster Contest Winners Announced

Winners of the 1958 Church School Missionary Offering Poster Contest have been announced by National Council's Promotion Department.

First prizes went to Larry Eifert, 11, of Springfield, Ill., a member of Christ Church school, Springfield, and to Susan Milton, 15, of Winston-Salem, where she is a pupil in St. Paul's Church school.

Larry's winning poster, in the 11-13 year age group, deals with the theme "A New Life in Christ for Young Japan" and depicts a colorful carp banner such as Japanese boys fly as kites. The poster's slogan was "God's Word Must Be Heard."

Susan, in the 14-17 year group, also chose Japan for her poster, which uses the Episcopal Church shield as a sun sending its rays to schools, nurseries, and churches in the islands of Japan, with the caption "Send Out Thy Light."

Second prizes were awarded to Wendy Ann Watkins, 11, of El Verano, Calif., a member of Trinity Church school in Sonoma, and to Judith Andriana Beaulieu, 15, of West Suffield, Conn.

A prize for each winner was a four-day trip to New York, including a visit to a Japanese print exhibit at St. James' Church.

Six Church school students received honorable mention for their poster designs. In the 11-13 year group were: Theodore Nick, Jr., Severna Park, Md., James Hamilton Bird, III, Norfolk, Va., and Richard Lee MacGregory, Longmeadow, Mass.

Honorable mention in the 14-17 year old group went to: Christine Ives, Rochester, N. Y., Tiia Pustroem, Greystone Park, N. J., and James Percival Ryon, Waldorf, Md.

The contest was open to all young people in Church schools between the ages of 11 and 17. Posters, in color, focused on either of the themes of the 1958 "Mite Box" Offering, the needs of the Church in Japan and in the missionary district of Salina.

The more than 650 posters submitted were judged on originality in execution and a demonstration of understanding of the purposes of the offering.

DIOCESAN CONVENTIONS

WASHINGTON. The diocese of Washington for the first time will elect a bishop coadjutor when a special convention will meet on call, probably next fall, to consider names of at least four nominees for this important position.

Bishop Dun of Washington announced in his address to the annual convention that it is his "present hope and intention" to continue in office until May, 1962. "I shall in no case serve beyond that time." The bishop, who was 66 on May 4, has recommended the election of a bishop coadjutor to be his successor "with the expectation he would be consecrated and take office in the spring of 1959." Convention passed a resolution providing for a nominating committee.

"I do believe," said Bishop Dun, "that the special needs of this diocese in the years ahead will be more adequately met by the election of a coadjutor. We have been extraordinarily blessed in the service of those who have given so much time and thought to our program of missionary expansion. But in this we are dependent in the main on a remarkable group of volunteers. I do not have the strength or leeway to give this many-sided undertaking the oversight it deserves from a full-time top-level servant of the diocese. I would assign this major responsibility to a bishop-coadjutor, along with the special oversight of all missions and aided parishes, while sharing with him on a rotating basis all confirmations in parishes and missions."

Bishop Dun indicated that if the "substantial growth" of the diocese in the coming years before his retirement should warrant it, it would be the "privilege and responsibility" of his successor to determine whether a suffragan bishop should be elected.

Convention also adopted a significant resolution directing that a study be made which will recommend to the next diocesan convention a program of aid for the relief of parishes in the inner city where population shifts have brought major changes in the congregations.

Diversity of People

A statement from the Rev. Canon Richard Williams, director of the Social Relations Department, emphasized honest concern for the "ministry to the diversity of peoples" within geographical areas of the diocese. "It has long been felt that no individual church should be merely an organization of people who gather together for worship, education, and community, but that the individual church should endeavor to meet the spiritual, psychological, and community needs of the diversity of individuals regardless of any socio-economic consideration who live within the geographical area in which the individual church exists." If one church is in need of support, whether that support

be economic help or guidance and direction from men and women, competent in specific fields, it becomes the concern of the entire diocese. This is considered a first step toward attaining what is, to some degree "a new conception in this generation of the role of the parish in the community around the church, which is a community within a community."

Before introduction of the resolution, which originated with the clericus of the diocese, Bishop Dun said he hoped "our consideration of the resolution may be restrained" and "there will be no disposition to push this subject under the rug, because it is difficult." The resolution was passed without a dissenting vote.

In his sermon at a pre-convention service, Bishop Dun spoke frankly of the situation in the diocese "facing a number of our congregations which will test the reality of our life as brethren in Christ to the breaking point. . . There are a number of congregations . . . whose churches are in areas into which large numbers of our Negro fellow-Americans have moved or are moving. At the same time our white fellow-Americans are moving out. Among the new residents in these parish areas are Negro brethren of our own particular household of faith and many other potential ones.

"What shall these congregations, their lay leaders, and their priests and rectors do? Shall they watch their white membership gradually dwindle under the pressure of population change until there is no base of operating support, and then sell to the highest bidder? Shall they seek to minister in the love of Christ to those about them and take the consequences? . . . If transition from a predominantly white congregation to a predominantly Negro congregation is the only course, how shall we finance that transition? Are there enough white brethren so committed to their Lord and to the larger brotherhood that they will help to make possible the transition? Who knows? . . . We cannot evade this difficult issue. . . It is a family problem. . . As we face together the opportunities and the perplexities, the shared joys and the shared burdens of our common life, there is One in our midst who says to us all: 'One is your Master, even Christ, and all ye are brethren. . . ' 'We being many are one body in Christ and every one members one of another.'"

BUDGET. \$254,014 for Church's program in 1959, plus \$37,500 to be raised by voluntary giving, not by parish quotas, for missionary advance.

SPEAKER. Rev. John V. Butler, rector of Trinity, Princeton, N. J., and member of Joint Commission on Ecumenical Relations. He said: Church of South India is only way "we can share in the evangelization of India. . . If communism succeeds in India all Asia will become red-dominated. . . All of us should want to see CSI succeed."

ELECTIONS. General Convention alternates (for whom balloting was inconclusive last May): clerical, E. F. Kroman, H. W. Lamb, Jr., S. F. Gast, Malcolm Marshall; lay, Admiral Felix Johnson.

PENNSYLVANIA. After prolonged debate, Pennsylvania's convention endorsed the proposal of the Church's Joint Commission on Ecumenical Relations regarding the recognition of the Church of South India [L. C., February 23].

Endorsement was by approximately a three-to-one majority, it being regarded as decisive in a standing vote among the



Bishop Hart and convention delegates*

assembly of more than 500 clergy and lay deputies.

A quite vocal opposition was led by Judge E. Leroy van Roden, president of the local Laymen's Union for Maintenance of Catholic Principles, and a General Convention deputy.

He was joined by five priests in arguing that the "facts about CSI and its constitution were not generally known by the membership at large of the Episcopal Church," and that there was no call for hasty action.

The Rev. William Elwell, of St. Clement's, Philadelphia, observed that "CSI has not asked for our recognition or judgment, and it will be no discourtesy or loss of face on our part to postpone decision."

The Rev. John R. Chisholm, St. Paul's, Doylestown, said: "I have an innate distrust for things done in a hurry. Approval could undermine our work in Latin America where we are in direct competition with the Roman Catholic Church."

Among those speaking for the affirmative were the Rt. Rev. William P. Roberts, veteran missionary bishop in China, who since his exile, has been assisting in Pennsylvania. Although he is retiring by nature and prefers to avoid public debate, he took up this issue forcefully as a member of the diocesan committee which framed the endorsing resolution. He stated:

*Mrs. Isaac Kershaw, St. Asaph's, Bala-Cynwyd, and Mrs. Edward N. Hibberd, St. Martin's, Radnor.

"This is the most significant movement of Church unity in this century. No Episcopalian who reads the Church press can be unaware of it. It needs encouragement. We cannot wait for perfection. We have to have faith, even as the CSI has faith."

Robert T. McCracken, former chancellor of the diocese and a onetime member of National Council, urged that the American Church should not hesitate to go "at least as far as the Church of England, which has acted out of its vast knowledge of South India, to accept the united Church as a noble experiment." He added that "Christianity has to be presented as one light there, if it is to succeed even as a minority religion."

Others said that they felt that the judgment of the Joint Commission should be regarded as "the best available."

Two resolutions were defeated by practically unanimous votes: One called for reducing the number of lay convention delegates from three to two per parish to "relieve overcrowding." Another proposed to restrict Church agencies and their officials from association with social or political movements.

Said, City Mission Chaplain Anson B. Haughton: "The Christ I believe in was a radical. If He were to return in human form and repeat His actions, He would certainly be investigated by an un-American activities committee." Others said in similar vein that it was the duty of Christian bodies to "take stands on political, economic and social issues and the lead in seeking legislative reforms or action."

Women made news at the convention, 19 of them coming as deputies, and 14 others as alternates, for the first time in the 174-year-history of the diocese.

Mrs. T. Truxton Hare, III, of St. Alban's, Newtown Square, made history as the first (and only) woman deputy to address the convention. She had the proverbial "last word," being the last to speak in the CSI debate, calling for favorable action.

Unaccustomed to having women coming to the platform, Bishop Hart, who as diocesan was presiding, asked challengingly if she "had the right," and when she paused, waved her aside. Several of his aides exclaimed: "Bishop, she's a deputy!"

Christ Church (Franklinville), in northeast Philadelphia, named three women for its full quota of deputies; two other parishes named two each, not counting alternates, and Gloria Dei, oldest church in the diocese, sent one.

BUDGET. \$251,000 for 1959, which is \$12,000 over 1958. Increase provides for reorganization of publicity department into active department of communications.

COLLEGE CHAPLAIN. A full-time chaplain for Episcopal students in secular colleges in Philadelphia area will be employed if General Convention will provide subsidy.

NEW PARISHES. St. John's, Essington; Christ Church, Ithan.

INDIANAPOLIS. Bishop Kirchhoffer of Indianapolis, who will be 68 in June, announced plans to retire February 8, 1959, to his diocesan convention. The bishop is chairman of the Church's Joint Commission on Holy Matrimony. He will be succeeded as diocesan by the coadjutor, Bishop Craine.

Convention approved founding of a new diocesan institution, the Episcopal Community Services of Indianapolis, which will be engaged in social welfare and related work.



Bishop Kirchhoffer

Convention also authorized a professional study of the problem of the Church's ministry to the aging. The study is to be undertaken first through the use of the resources of certain public and private agencies in the community, and, if the results of the preliminary work seem to warrant it, additional funds may

be asked at a later convention to carry the study further.

In his address, Bishop Kirchhoffer reported that after June ordinations all parish openings for clergy in the diocese will be filled and only three missions will be without resident vicars. Total clergy in the diocese will be 62.

STATISTICS. In 20 years of bishop's episcopate communicants are up from 5147 to 9696, confirmations from 223 to 817, Church school enrollment from 1221 to 5648.

ELECTIONS. General Convention deputies: clergy, John Vruwink, W. R. Webb, George Evans, F. P. Williams; lay, Elbert Gilliom, Irving Burr, George Deeb, Jr., R. G. Miller. Alternates: clerical, G. E. Lynch, F. V. H. Carthy, G. T. Mackey, B. W. Tinsley; lay, Allen Clowes, John Hollett, Jr., E. S. Pulliam (only three elected).

Standing Committee: clerical, Paul Moore, Jr., John Vruwink, G. E. Lynch, Thomas Dixon; lay, Elbert Gilliom, C. M. Spilman, Jr.; L. D. Lowe, Donald Davidson.

Diocesan Council: clerical, John Vruwink, Thomas Dixon; lay, James Mara, James Roberts.

SOUTH FLORIDA. A record missionary budget for 1959 was adopted by South Florida's convention after a stirring exhortation to the convention and concurrent annual meeting of the Woman's Auxiliary. A missionary rally during the convention had as its preacher Bishop Sturtevant, retired, of Fond du Lac. The site of convention had been changed from Sanford, where a city commissioner had opposed the integrated meeting, to Orlando. Reports showed consistent growth in all areas of Church life. The convention was marked by the progressive spirit and sense of urgency prevailing. Brig. Gen. L. C. Rock, (USM, retired), general chairman for the entertainment of General Convention which will be held in Miami Beach, reported that preparations are now two-thirds complete.

ELECTIONS. Executive Board: clerical, D. C. Copeland, V. C. Quigley; lay, F. T. Pheiffer, E. S. Wills.



All Souls' Church, Miami Beach, Fla., is where the next Presiding Bishop of the Church will be elected during General Convention next fall. The House of Bishops will also meet there to elect missionary bishops. All Souls' is the only Episcopal church on the island called Miami Beach.

Rockefellers Give \$10,000 to Religion, Mental Health

The Academy of Religion and Mental Health, New York City, has received a grant of \$10,000 from the Rockefeller Brothers Fund in support of the general program of the Academy. The Academy is a non-profit organization founded in 1954 for research and education in all relationships between religion and mental health, and has a membership of nearly 3,000 psychiatrists, psychologists, clergymen, and others.

The Rev. George Anderson, the director of the Academy, is a priest of the Church; some of its board members are Episcopalians; and the Church's Division of Health and Welfare Services is related to some of its activities.

World's Fair Visit Featured in Tour

A visit to the Protestant Pavilion at the Brussels World's Fair is one of the features of a tour planned by the Washington, D. C., group of the Pavilion's International Christian Committee.

The tour leaves New York by air on July 31 and returns on August 27. The price including round-trip air transportation is \$914. Inquiries may be addressed to Mary Strobel at the Ober Tourist Agency, 812 Connecticut Avenue, N.W., Washington 6, D. C.

The Protestant European Tour is intended to offer those with limited time and travel budgets a view of principal European cities along with visits to both historic Protestant, Anglican, and Orthodox churches.

Sects Grow in Kenya; Anglicans Participate

by DEWI MORGAN

The Bishop of Mombasa, the Rt. Rev. L. J. Beecher, has told seven former Anglican clergymen, who have broken away from the Church in his diocese to form a separate sect known as the Church of Christ in Africa, that he will readmit them if they abandon their present activities.

The seven, who are led by the Rev. A. M. Ajuoga, have said that they do not

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

May

18. Honan, China
19. Hong Kong
20. Honolulu
21. Huron, Canada
22. Ibadan, W. Africa
23. Idaho, U.S.A.
24. Indianapolis, U.S.A.

May 18, 1958

believe that the doctrine of preaching Christ as "our Saviour and lover of mankind" is being correctly interpreted by the Church. They claim the allegiance of 16,000 followers. Commenting on this figure, the bishop says, "My own recent visit to Nyanza, during the course of which I visited a large number of village congregations, revealed that the alleged defections are vastly exaggerated."

Last year the bishop had to withdraw the licenses of two priests in the Archdeaconry of Western Kenya, because of a breach of canonical obedience. When the separatist sect was registered, the other priests associated with it voluntarily terminated their services.

The seven priests have all worked in the Nyanza district in which the growth of sects, of which there are about 50 locally, is more noticeable than in other parts of Kenya. There are people who suggest that this defection from Anglicanism is a direct result of nationalism. Bishop Beecher has said, "There is no complacency on the part of the Church about difficulties of this kind. The Church feels

that with the rising tide of nationalism in Kenya such activities may well increase." The bishop is anxious to emphasize that, "It has been and still remains the object of the Anglican Church to seek reconciliation in this matter."

New Social Security Help Sought for Clergy

A bill to extend to clergymen the Social Security benefit of retirement after the age of 50 in the event of physical disability was introduced in Congress by Rep. Merwin Coad (D., Iowa). [RNS]

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

| | |
|-------------------------------|------------|
| Previously acknowledged | \$8,386.87 |
| Receipts Nos. 1602-1609, | |
| April through May 5 | 125.00 |
| | \$8,511.87 |

NEWS BRIEFS

ACU ON CSI: American Church Union's executive board has adopted an official resolution on the Church of South India. It urges the Church to take no further action at this time in regard to CSI. Resolution's preamble is notable for its restrained and even cordial language toward CSI. The resolution was brought to the board meeting by a deputation from 11 midwestern dioceses, and, after long discussion, it was adopted by the board in preference to those of ACU's planning and policy committee.

UNOPENED: Faced with threat of some parishioners to resist "with all means at our disposal" the holding of services at Holy Trinity Church, Brooklyn, Bishop DeWolfe of Long Island cancelled a planned reopening of the church. "It would be unthinkable," he said, "to turn a church, the house of God, into a place of resistance and battle."

DISTANT FIELDS ARE CALLING: Nicaragua wants a priest, preferably with children of elementary school age. Haiti wants a single priest as a seminary professor; French would be helpful. Liberia is looking for an assortment of educators of both sexes. Puerto Rico seeks nurse instructors; Spanish helpful but not essential. There are curacies open in the Virgin Islands and Alaska, and the Philippines want a priest experienced in college work. Alaska has openings for missionaries among both the Indians and the Eskimos. Applications for any of these positions should be sent to the Overseas Department, 281 4th Ave., New York 10.

TEMPEST IN A CUP: Kansas Board of Health has resurrected a 50-year old regulation condemning the common drinking cup, and urges churches to abandon the common use of the chalice in Holy Communion, RNS reports. Evan Wright, a Churchman and division director of the Board of Health, said he had not received communion since intinction was banned in the Cathedral recently. Bishop Fenner of Kansas, unimpressed by a Board statement that liturgical changes would be "in the interest of the health of the communicants involved and in the health of the general population of the state," said that the diocese "would take no notice" of the Board's ruling.

TAX EXEMPTION: "Ministers of religion" who take summer or night college courses to prepare better themselves for their ministry may now deduct the cost of this education on income tax returns. Internal Revenue Service says the recent ruling allowing school teachers to deduct cost of summer courses is broad enough to cover members of other professional groups who undertake further education to maintain or improve their professional skills. Persons employed in religious education and many who work in the religious music and social work fields are eligible, as are the clergy. Exemptions may be taken retroactively to January 1, 1955. Apply on Form 843.

NO SPRING PICK-UP: Church construction in April remained at the same level as for March, the Depts. of Commerce and Labor report. The usual April upturn was missing, and April 1958 church construction was \$3,000,000 under the April 1957 level.

AROUND THE CHURCH

MRS. NEVADA OF 1958 is a communicant of St. Timothy's Church, Henderson, and is one of the parish's organists. She is Elayn R. Bigelow, a former teacher, and mother of an eight-year-old son and six-year-old daughter. Her husband is William H. Bigelow, Jr. The two were confirmed together at St. John's Chapel at the University of Illinois shortly after their marriage in 1948.

BISHOP WASHBURN OF NEWARK has announced that he will not be going to the Lambeth Conference this summer. He says, "Although Mrs. Washburn is making a very good recovery [from her recent illness], I am sure that she would in any case be unable to accompany me." Bishop Stark, coadjutor of Newark, will attend Lambeth.

BETTER EDUCATION ABOUT ALCOHOL is the aim of the fourth annual North Conway Institute for clergy and selected Church leaders. The conference will be held in the picturesque village of North Conway, in New Hampshire's mountain country, June 16 to 20. In announcing the conference, the Rev. David A. Works, president of the North Conway Foundation, says, "You will note that our theme is one of great interest to those who wish to help people face one of the great issues of our time: 'What does the Church say? What is the will of God for my family?' . . . Church education in connection with beverage alcohol leaves a great deal to be desired. . . ."

STUDENTS GET UP EARLY to attend 7 a.m. celebrations of the Holy Communion at St. Mark's Chapel, Storrs, Conn. Nearly 500 of the approximately 12,000 students

at the University of Connecticut are Episcopalians. They turn out in goodly numbers for the weekday service, which precedes a discussion and breakfast, according to the Rev. Elward D. Hollman. In charge of St. Mark's, one of four campus churches, Mr. Hollman works full time with students and faculty members. He considers student enthusiasm further evidence of the growing interest in religion evidenced on college campuses around the nation.

13 MILLION WORKING WIVES indicate a trend that should be studied by Churches, said Mrs. Theodore O. Wedel, during a meeting of the Board of Managers of the United Church Women. Mrs. Wedel is president of the UCW and a Churchwoman. A panel on the subject of employed women and the Church, of which Mrs. Wedel was chairman, pointed out that one third of the married women in the United States are employed. They agreed that this fact has tremendous implications for family life, care of children, and the relationship of the Church to a vast new panorama of problems.

TWENTY-FIVE DEANS met at Grace Cathedral, San Francisco, for the fourth annual deans' conference. They discussed the relationship of the cathedral to the ministry of healing, arts, media of mass communication, liturgical leadership, and geriatrics. Hereafter the San Francisco and Washington Cathedrals will take turns being host to the conference.

A RURAL CURACY PLAN is being developed by the national Town and Country Division and the diocese of Montana. Seminary graduates will receive on-the-job

training, under the direction of the Rev. John Hay of Montana, in developing the Church's work in rural areas. This will prepare clergy for mission areas which previously have had to rely on willing but unexperienced missionaries. First to participate in this experiment will be B. Shepard Crim, who will be graduated from the Church Divinity School of the Pacific in June.

ALL OF THEIR BAGGAGE WAS STOLEN when Bishop Miller of Easton and his wife stopped for lunch on their way home from the last National Council meeting. The back window of their locked automobile was broken open. Insurance covers the clothing loss, but the Bishop says that being parted from his Bible and Prayer Book "is like losing my right arm. These books contained notes from 40 years of study and were condensed to immediately accessible and usable form." The bishop's name, the Rt. Rev. Allen J. Miller, Ph.D., D.D., Bishop of Easton, Maryland, is on the cover of each book.

BOLSTERING A LOW WAGE SCALE was the aim of the Rev. William A. Hio when he arranged to open a craft center in Nago, Okinawa. Fifty women, most of them communicants or catechumens of St. John's Mission, where Fr. Hio is in



Nago ladies: Raggedy Ann upped the wages.

charge, are able to earn 10¢ an hour, in contrast to 2½¢ an hour earned by employees of a shirt factory. The women [it is not required that they become Christians to obtain work] adapt their weaving and sewing abilities to make articles for sale in America. A sample selection of their work is sent postpaid anywhere in the U.S. or Canada for \$10.* Interested church groups may send a personal check to Fr. Hio at St. John's Mission, Nago, Okinawa.

*Sample includes, along with illustrated catalogue: appliqué guest towels, tea apron, cobbler apron, little girl's pinafore and Raggedy Ann doll in kimono.



Mr. Hollman and early risers.

*Emergency measures are no longer
enough to meet the religious needs
of military personnel*

A Continuing Armed Forces Ministry

By the Rev. Robert Plumb

Executive Secretary, Armed Forces Division of the National Council



Episcopal Church Photo

An army chapel — the Church has a duty to its people in service.

The spiritual welfare of more than two and one half million Americans now serving in the armed forces of our country requires a continuing ministry, regardless of fluctuating policies and programs of the Defense Department. Beyond headlines of mobile pentomic* armies, reductions in force, and the new "missilistic" pantheon of Jupiters, Thors, and Atlases, "the hungry sheep look up" and must be fed.

They are a nomadic flock, preponderantly young and immature, flowing in a constant stream from their home towns to forts, ships, and bases, and back again. They are a widely scattered flock, serving at a most impressionable age in strange lands and far places. They are a mixed flock, springing from many religious groups and from no religious groups at all. And always among them are those who have chosen this way of life as a career.

From the earliest days of American history, clergymen of the Episcopal Church have served in the armed forces and have had an influence far beyond their numbers. Our chaplains held an enviable place in the Army and Navy through the entire 19th century. This was not due to the granting of any special privilege but to the availability, adaptability, and suitability of the Episcopal Church, which had long been accustomed to a union of Church and State. The orderly liturgy of the Book of Common Prayer, in use at both West Point and at Annapolis

*A 5 fold organizational plan.



A circuit riding chaplain is transferred at sea to conduct services. This is a regular necessity in attempting to serve the military

Official U.S.
Navy Photo

from the time of their founding, has long been a favorite among those who serve their country on land, sea, and in the air. Even after the adoption of a quota system limiting the number of chaplains on active duty by the size of each religious group, we retained much of our strength because many denominations never bothered to fill their quotas.

The picture changed after World War II. Dynamic Protestant denominations with vastly larger quotas than ours, no longer hampered by pacifist doctrines, came forward to claim their right and we lost the dominant place which we had held for more than a century.

At the present time there are 92 Episcopal military chaplains on active duty. They are divided: Army, 36; Navy, 24, and Air Force, 32. There are now openings for five Episcopal chaplains in the Army and five in the Navy and five in the Air Force. All services will grant commissions on a standby basis with active duty voluntary except in the event of a national emergency.

With less than 100 Episcopal chaplains it can be seen how impossible it is for

them to cover the thousands of military bases throughout the world. This means that our dioceses have a responsibility for military installations within their jurisdictions. Although the Armed Forces Division of the National Council cannot pay salaries to priests for visiting hospitals and conducting Holy Communion services on bases, it does allot \$45,000 a year for armed forces work, most of which is used to pay the expenses of these clergymen. Allotments are made each year to dioceses and missionary districts upon proper application from their bishops. The first of each year, a list is published giving the names of military installations in each diocese in the United States and the parishes nearest to them.

Every diocese and every parish also has a responsibility for caring for its own young people away from home. The Armed Forces Division provides a Service Cross and an Armed Forces Prayer Book free of charge which should be presented by the parish before the young person leaves for active duty. This is not being done by a great many parishes and it is hoped that this omission is not indicative

of their lack of interest in keeping in touch with their service personnel.

In most of our scattered posts and outposts it is possible for our people to receive the Holy Communion according to the rites of their Church with some degree of regularity. Often, however, they must make an effort to seek out the Church. Our chaplains overseas have become veritable circuit riders, using their own cars and driving many miles every Sunday. In Germany the demands upon them have become so great that the Armed Forces Division has plans for a full time priest to assist them. Our own missionaries, the Japanese Church, the Anglican Church, our American Convocation in Europe, and the Old Catholic Church, are filling a great need. Of course there are remote arctic bases and isolated places which cannot be covered, but even at these places arrangements are made for visitation by Episcopal chaplains from time to time.

During 1957, our chaplains presented 833 persons for confirmation and performed 1392 baptisms, figures which speak eloquently when it is realized that both

chaplains and military personnel are constantly being moved.

As a part of the Protestant classification, our chaplains have an ecumenical outreach to thousands of members of other Communion as well as many who belong to no religious groups at all. Our Defense Department is not attempting to create a "military Church" but to provide for the spiritual needs of its people. The help of civilian churches and pastors when available is generally welcomed. Service personnel are often encouraged to attend their own churches and church schools off base. Chapel facilities are for the most part adequate although there are situations where commanding officers have delayed chapel construction by giving priority to other programs. Many new chapel centers are splendidly designed and equipped.

Military chaplains are currently assigned on the basis of the number of men in military units regardless of the number of dependents who may be present in the area. Thus a chaplain may find that in addition to the thousand men in his unit, he is in an overseas community where there are at least a thousand dependents. They expect him to have a religious education program and provide parochial activities over and above his responsibility to his men. Until Congress changes the law and allows for the assignment of chaplains on the basis of dependents as well as military personnel, many chaplains will have more than they can do.

Among those who are serving their country there is a hunger for the Church which is revealed by their eagerness to attend retreats and conferences. In three years time the Episcopal Conference at the Army Rest and Recreation Center at Berchtesgaden, Germany, has grown in attendance from 65 to 450. It is now the largest gathering of American Episcopalians in Europe. Our retreats in Korea fill the center to capacity although this is a much smaller activity. Besides these overseas conferences, our chaplains in this country have an annual conference at the College of Preachers in Washington and at the School of the Prophets in San Francisco.

The days have passed when emergency machinery is adequate to meet the religious needs of our service people. Our future military forces will be broken into more mobile and scattered groups which will make the work of our chaplains more difficult. As the flow of our young men continues into and out of military service we must not let them down by failing to supply our share of chaplains. The chaplaincy is a strategic missionary ministry today, and the young clergyman who voluntarily exempts himself from any military duty will not only miss a great opportunity to serve his Church but will also put himself out of step with the men of his parish who have served their country.

Are We Ecumenical—

Or Just Tired?

By Bill Andrews

There is a difference between sacrificial offering up of life and suicide.

It was just after the magazine had gone to press, and it was also Good Friday. The cathedral was handy, and the hour noon. So I sat in a back pew and let the dean lead me through the Seven Words. There was a good deal about death in his meditations. As he drew the verbal picture of bodies stretched dead in the grave, I was startled to realize that I was smiling as you sometimes smile when you think about the joys of a coming vacation.

That might have been the mood of the completely regenerate soul, looking eagerly and confidently forward to the assured joys of the larger life beyond the grave. It might have been — but it wasn't! On the contrary, it was plain bone weariness. For a moment I had deserted the jittery, activity-worshipping, death-fearing 20th century to become, psychologically, the medieval peasant, weary of the hoe, thinking with real longing of the grave's sweet rest.

All of which reminds me sharply of a conversation last fall with one of the Church's more skillful foreign missions workers. He was speaking of the ecumenical movement in the light of the South Indian experience, and he waxed eloquent on the theme that it is the mis-

sion of the Anglican Churches to lay down their lives for the sake of Christian unity.

By that he meant that we should seek the opportunity to do what was done in South India — bestow our orders upon a united Church and give up our special status as an Anglican Church to merge with the new and broader body.

It is a beautiful and noble thought. It is so beautiful and noble that it is inconceivable that our Church should fail to take this self-destructive step if it would, in fact, bring about a united Christendom.

But there is a vast difference between a sacrificial offering up of life and suicide. There is a vast difference between a willingness to pay a very high price for victory and a weary surrender in the hope of salvaging something from the peace treaty that we could not win ourselves.

Let us look at the Communion which today show the least interest in uniting with their fellow Christians. They are, notably, the Roman Catholics, the Missouri Synod Lutherans, the Southern Baptists, and the Pentecostal bodies.

Rome excepted, these groups are marked by a common factor: they are among the



most rapidly growing Churches. Our Missouri friends have shown effective evangelical zeal which has taken them ahead more rapidly than the other Lutheran Churches. The Southern Baptists are the great "success story" among Baptists. Pentecostal Churches are so fragmented that generalizations are difficult, but some of them have had a striking growth.

Rome, for her part, stands in the world as the largest and most influential Christian body.

In vitality and strength, there is strong resistance to any suicidal tendency. This seems to be just as true of Churches as of individuals.

I know many ecumenically-minded Anglicans who are ardent and vigorous in their advocacy of a policy of sacrifice. Yet I strongly suspect that many other seekers after organic unity in our time are, consciously or unconsciously, expressing only a weary defeatism.

They look at the United States, after nearly 350 years of Anglican activity in its territory, and they see less than 2% of the population in the Anglican fold. They see a world with less than forty million Anglicans out of some two billion people. They have seen ambitious plans translated into small growth.

They meet with their friends of what we consider the main streams of American Protestantism—Methodism, Presbyterianism, Congregationalism, and the more moderate branches of Lutheranism and the Baptists. These people share with us the frustration that comes from the failure to move forward triumphantly in our times.

Among many of the members of these groups we discover a common denominator — the willingness to trade away the fullness of their own tradition. The momentum of their great days appears to be lost, and they seek for an appearance of growth in unity movements. To achieve this, they abandon, in many cases, the great traditions of their healthiest periods. Calvin, Luther, Zwingli, Wesley — these are names still honored, but their intense doctrinal zeal weighs lightly on the councils of American Protestantism.

It is with just this grouping of "respectable" Protestantism — with the slow-growing, minimally-doctrinal Churches — that the advocates of immediate unity urge us to unite, even at the cost of Anglicanism's life.

This is not the road!

Whatever the statistics say, whatever the short-run picture of growth may indicate, Anglicanism has a mission and a

dream which she will yet under God, bring to fruition.

We are called, in the face of whatever disappointments and difficulties, to bear witness to the historic faith of the Church in its fullness. The creeds are symbols of that faith upon which we dare not ever turn our backs. The sacramental system of the primitive Church is our inherited treasure, with which we tamper at the risk of our immortal souls. The historic polity of the Church is one which, in such essentials as the episcopate, we cannot alter unless and until a truly ecumenical council can be held. The Holy Scriptures command a loyalty that transcends the shifting fashions of scholarly debate.

On this ground we must stand, in the face of every pretty offer made us, in the face of rationalizations calling for a spurious nobility, in the face of the weariness or doctrinal wavering of some Anglicans.

The Missouri Synod thrives by being most ardently Lutheran. The Southern Baptists thrive on a stern adherence to the Baptist tradition. Rome stands unequivocally for her own ideas.

Do we dare do less — we who were nurtured in the Anglican tradition, who know in our own lives the truth and power of its faith, sacraments, polity, and Scriptures? Do we dare abandon what we are sure is good and true for the sake of the spurious appearance of growth which comes from combination?

To do so is to die purposelessly in a fellowship of the defeated.

The road ahead of us is the road of a most ardent advocacy of the special insights which our fathers have given us. It is a road of difficulty, labor, and pain. But it is the road that, in the end, opens the brightest and fairest hope for the unification of the divided Church of Christ.

This is not to say that we cannot cooperate with others. Of course we can, and must, cooperate wherever and however we can do so without harm to the true long-range interests of the work of Christ.

But it is to say that what we must become is unabashedly and unequivocally Anglican in all our work. Let us show to a tired and frightened world the power and majesty of God as revealed in a Church which, as well as sinful man can make it, is based and operated on His plan.

Love and help we offer to all men. But we are under no obligation to join the ranks of the tired, the limp and the uncertain.

The Christian Church is called to war for the minds of men. Let us stop being sorry for our lack of success and go out and win, with the help of God, the victory which He offers to those who follow Him.

The road to real unity, to real ecumenicity, lies in that victory, not in any yearning after a peaceful rest.

BOOKS

An Unholy Ascension

FORWARD — DAY-BY-DAY. Summer 1958 (June 1 to September 27). Meditations on Collects from the Book of Common Prayer. Forward Movement Publications, 412 Sycamore St., Cincinnati 2, Ohio. Pp. 128. Paper, 10 cents; 10 or more copies at six cents a copy. Two years \$1.

Larger and clearer type mark this latest issue of *Forward — day-by-day*, which consists of daily Bible readings for the period June 1 to September 27. These are based upon Collects from the Book of Common Prayer.

This is an exceptionally fine issue of a devotional manual whose name has now become a household word among Episcopalians, and this reviewer heartily recommends it to his fellow Churchmen. It would be possible to be picayunish, perhaps, and take exception to this or that bit of phraseology, but on the whole here is good, sound teaching on the weekly Collects for the period of the Church Year indicated.

The editor of *Forward — day-by-day* promises still further improvements in format — “exciting and inspiring examples of religious art” on the covers, etc. He also promises a price increase, made necessary by “that unholy ascension that we call inflation.” “Beginning with the Late Trinity Issue, 10 or more copies will be 8 cents each; a two-year subscription will be \$1.50, and the single copy price, 15 cents.”

So those who want *Forward — day-by-day* for two years at \$1 had better get their order in before summer is out.

FRANCIS C. LIGHTBOURN

THE CASE FOR SPIRITUAL HEALING. By Don H. Gross. Thomas Nelson. Pp. 263. \$3.95.

This book is not only a rationale, an apologia, for spiritual healing, but a powerful plea for the Church to reclaim her heritage and respond to our Lord's command to “heal the sick.” For the average reader, clerical and lay, *The Case for Spiritual Healing*, by Don H. Gross, provides a survey of that considerable portion of biblical theology pertinent to the subject.

The theoretical basis of spiritual healing is thoroughly explored and the subject defined, the basic religious certainties on which spiritual healing rests being outlined in logical sequence. The author's main concern is “to give the overall

sweep,” to reveal spiritual healing as set within the context of the whole Gospel and the complete pastoral ministry. It is not, he insists, a thing apart.

Readers are reminded that spiritual healing is as explicit in our Lord's commands to, and commissioning of, His Church as are the commands to preach, to teach, to baptize, and to absolve. Fr. Gross sees in the large influx of nominal Christians following the age of persecution, the same stultifying effect and decline that nominal Churchmanship (yes, and priestly leadership) has brought to the Church's healing ministrations today.

The author charts the relationship of modern psychology-psychiatry to his subject, urging referral of difficult cases to those qualified in these fields. He pleads for a psychology premised on Christian theology, coining a descriptive title — *pneumatonomy*, “the system of laws of the spirit.”

The book contains valuable case histories. It deals thoroughly with the difficulties and limitations as well as the possibilities inherent in spiritual healing. The chapters on the place of faith, hope, and love are excellent. *The Case for Spiritual Healing* will provide Churchmen with a resource on spiritual healing that is firmly grounded in Catholic theology, preserving the balance between sacramental and non-sacramental means of healing. It should be in every parish library.

CHARLES T. GASKELL

In Brief

A VERY FAR COUNTRY. By E. M. Almedingen. Appleton-Century-Crofts. Pp. 303. \$4.50.

It is probably a good idea for Americans to try to understand Russians in every way possible. The true story of Ellen Southee, as told by her granddaughter, offers a warm, if restrained, picture of Russian life from the viewpoint of a poor but proper English Churchwoman who married a Russian aristocrat.

Author has written for THE LIVING CHURCH.

A. K.

KIRKBRIDE CONVERSATIONS. Six Dialogues of the Christian Faith. By Harry Blamires. Morehouse-Gorham. Pp. 167. This latest book by Harry Blamires, reviewed in THE LIVING CHURCH of May 11, is the 1958 Summer Embertide Selection of The Episcopal Book Club, Nevada, Mo., available to members at \$2.50 plus .08 postage (total 2.58).

LUTHER'S WORKS. Volume 40. Church and Ministry II. Edited by Conrad Bergendoff. General Editor, Helmut T. Lehmann. Muhlenberg Press. Pp. xv, 410. \$5. Another installment in a joint venture of Concordia Publishing House and Muhlenberg Press, the publication over a period of

15 years of a 55-volume set of Luther's works — to be the most complete edition in English.

THE RESTLESS ONES. SPG Review of the Year's Work, 1957-1958. By Dewi Morgan. Society for Propagation of Gospel, 15 Tufton St., Westminster, S.W. 1, England. Pp. 80. Paper, 1/6 (about 25 cents). The annual report of the Society for the Propagation of the Gospel, containing chapters on missionary work of the Church of England in the West Indies, India and Pakistan, Africa, Korea, Madagascar, etc. A few halftone illustrations.

ADAM OF DRYBURGH. By James Bulloch. Macmillan. Pp. vi, 185. \$6. A study of religious life in 12th-century Scotland, as seen through the eyes of a contemporary writer, Adam, abbot of Dryburgh, who became a Carthusian in 1188.

Books Received

EDIFYING DISCOURSES. A Selection. Søren Kierkegaard. Edited with an Introduction by Paul L. Holmer. Translated by David F. and Lillian Marvin Swenson. Harper Torchbooks (TB 32). Pp. xix, 265. Paper, \$1.45.

THE ORIGINS OF CULTURE. By Edward Burnett Tylor with an introduction by Paul Radin. Harper Torchbooks (TB 33). Pp. xv, 416. Paper, \$1.75

RELIGION IN PRIMITIVE CULTURE. By Edward Burnett Tylor with an introduction by Paul Radin. Harper Torchbooks (TB 34). Pp. xvii, 539. Paper, \$1.95.

AN AUGUSTINE SYNTHESIS. Arranged by Erich Przywara. Harper Torchbooks (TB 35). Pp. xii, 495. Paper, \$1.95.

ON RELIGION. Speeches to Its Cultured Despisers. By Friedrich Schleiermacher translated by John Oman with an introduction by Rudolf Otto. Harper Torchbooks (TB 36). Pp. xxiii, 287. Paper, \$1.60.

THE END OF THE ROMAN EMPIRE IN THE WEST. The Barbarian Conquests and the Transition to the Middle Ages: A.D. 439-565. By Edward Gibbon. Edited by J. B. Bury. Harper Torchbooks (TB 37). Pp. xii, 522. Paper, \$1.95.

A HISTORY OF PHILOSOPHY. Volume I — Greek, Roman, Medieval. By Wilhelm Windelband. Harper Torchbooks (TB 38). Pp. xiv, 357. Paper, \$1.75.

A HISTORY OF PHILOSOPHY. Volume II — Renaissance, Enlightenment, Modern. By Wilhelm Windelband. Harper Torchbooks (TB 39). Pp. vi, 348-690. Paper, \$1.75.

SEGREGATION AND THE BIBLE. By Everett Tilson. Abingdon Press. Pp. 176. Cloth, \$2.50; paper, \$1.50.

THE PROTESTANT MINISTRY. By Daniel Jenkins. Doubleday. Pp. 194. \$3.

ORAL COMMUNICATION OF TECHNICAL INFORMATION. By Robert S. Casey. Reinhold Publishing Corporation. Pp. vii, 199. \$4.50.

INDIA CHANGES! By Taya Zinkin. Oxford University Press. Pp. xii, 233. \$5.

THE STRONG COMFORT OF GOD. By Ernest Lee Stoffel. John Knox Press. Pp. 159. \$3.50.

THE GOSPEL OF THE INCARNATION. By George S. Hendry. Westminster Press. Pp. 174. \$3.75.

HORACE BUSHNELL: Minister to a Changing America. By Barbara M. Cross. University of Chicago Press. Pp. xv, 200. \$6.

WHICH WAY, JUDY? By Dorothy L. McFadden in collaboration with Marjorie R. Carnahan. Dodd, Mead. Pp. viii, 209. \$3. [A Dodd, Mead Career Book, slanted to Presbyterian Church interests.]

sorts and conditions



NOW he is like a tightly wrapped bud. But, petal by petal, you will help the future unfold in your child. Sobering idea, isn't it? Makes a thoughtful parent resolve to begin saving now for the richer future a good education can provide. And what better way to save than with U. S. Savings Bonds? Where nothing can harm that education fund. Where saved dollars earn 3¼% interest when Bonds are held to maturity. And where saving is surer — because you can buy Bonds regularly where you bank or automatically through the Payroll Savings Plan where you work. Why don't you start your Bond program today? Make life more secure for someone you love.



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IN THE WASHROOM in our office building, a fairly new hot water faucet began to drip several years ago, because of a worn or broken washer. For some reason, the dripping was not taken care of the first week, nor the second, nor the third. People who used the faucet turned it off as hard as they could, which naturally hastened the destruction of the washer.

AFTER a while, the drip became a trickle, and the trickle became a flow. At this point, somebody came and put a new washer in the faucet. Those of us who had had experience with such things told each other that the new washer wouldn't last a month.

WHAT HAPPENS to a faucet that drips for a long time is that the water wears a little path in the metal seating on which the washer closes. A new, springy washer will temporarily force itself into the groove if you close the faucet hard. But it isn't long before the much-squeezed new washer is no longer able to fit into the groove and the faucet starts dripping again, enlarging the groove a little more.

SO THE HISTORY of the leaky faucet continued. A series of new washers came and went, and as each one let go the water enlarged its channel in the faucet seating.

FINALLY, somebody came and reamed out the faucet to try to get rid of the groove. A new washer was put in. But the repaired faucet was nothing like a new one. It wasn't long before the water started to drip again.

AT THIS POINT, the building management hit upon the thing that was, in their opinion, causing the trouble. They lovingly lettered a sign and placed it on the paper towel dispenser over the sink:

PLEASE SHUT
WATER OFF
THANK YOU

THIS SIGN introduced me for the first time to the thought processes of the building management on this troublesome faucet. Here, they had a nice new wash basin and faucet. But the tenants constantly failed to turn the water all the way off and were wearing out washer after washer, causing the maintenance staff no end of inconvenience. The answer? — a friendly but fervent exhortation, which ought to take care of the matter once and for all.

THE FAUCET was dripping again

today. Goliath himself couldn't shut the water off completely.

THIS seems to me to be such a complete and perfect parable of our dealings with sin and sinners that it hardly needs explanation. A little fault becomes a big fault. The big fault becomes an irreparable fault. The naturally good relationship of faucet washer and seating becomes distorted, and the inanimate creation is expected to accomplish impossibilities. When it doesn't, some erring human must be failing to do his part, and the obvious, the all-too-ready answer is moral exhortation.

WAY BACK at the beginning, somebody did fail to do his part. Perhaps we, the tenants, should have called the management's attention to the dripping faucet sooner than we did. Perhaps the management failed to take prompt enough action to fix the trouble while it was in its first stages. Perhaps, even before that, the tenants, living in a world where many faucets have to be turned off hard because they function poorly, had been turning this faucet off with unnecessary force and had thereby damaged the original washer.

BUT ALL THESE misfeasances, non-feasances, and malfeasances are in the past. Present-day exhortations accomplish nothing to restore the *status quo ante*, and almost nothing to solve the present problem.

A NEW FAUCET? Yes, there's the obvious answer for the world of today. But even in a world that is able to buy new things instead of repairing old ones, the question rises: "Who will pay for the new faucet?" And this raises the question, "Who was responsible for ruining the old one?"

IN RELATIONS between man and man, and between man and God, Christ's demand for absolute forgiveness as the only basis for restored relationships offers the only way out of such dilemmas. History cannot be forgotten. The faucet is obviously damaged. Men are obviously sinners. Assuming that we can throw away old faucets, we are still grateful that God offers a repair service to sinners.

SINNERS cannot be redeemed, however, by putting up signs, by hortatory admonitions to stop sinning. The trouble goes far deeper than that, and redemption must reach the roots of sin rather than its surface flowering.

PETER DAY.

EDITORIALS

The New Magazine

A popular monthly magazine for the people of the Church — this is one of the urgent needs of the Episcopal Church today, and we are happy that the National Council at its April meeting voted to include such a magazine in the goals it will set before General Convention.

The Council's proposal is that a corporation be set up, somewhat similar to the board which administers Seabury Press, the Church publishing firm. This board is to be elected by the National Council. It in turn will select an editor-manager who will be the executive head of the magazine enterprise.

It is believed that the magazine itself should be a monthly, and that it should look forward to self-support in its fourth year. In the meantime, however, it is expected that capital investment and deficit financing will require approximately \$600,000. The Council voted to include this sum in the capital fund which it will ask General Convention for authority to raise.

THE LIVING CHURCH has been generally in favor of meeting this Church need for a long time. In our opinion, the subject should be approached not from the standpoint of the needs of the existing Church magazines but from that of the needs of the Church itself — the individual communicant, the active Churchman, the clergy, the various governmental units and organizational concerns. One of the greatest of these needs is that which the new magazine is intended to fulfill — an "every-member magazine" to help the individual member and the Christian family to relate themselves to Christ and His Church.

It is assumed that the new magazine will be a successor to *Forth*, the National Council's present magazine which now has a circulation of about 55,000. *Forth* in turn is the successor to the *Spirit of Missions*, which older readers will recall as a missionary magazine of strictly utilitarian format but strong content, dedicated to reports from missionaries about the work in their fields. We wonder whether a new *Spirit of Missions* may not be needed, just as *Findings*, a magazine of the National Council Department of Christian Education, continues to be needed to meet the particular interest area it serves.

Another valuable National Council magazine is *Churchways*, which is designed to keep leaders in men's and women's work abreast of developments in the Church's program and of techniques that are being used successfully in various parts of the Church. The Department of Christian Social Relations also produces a periodical bulletin for leaders in its field.

Nothing could be more illusory than the concept that the new magazine can draw together all these

interests and tell the Sunday school teacher all he needs to know about what's new in Christian education, the laymen's leader what's new in his area, and so on. Any magazine that bristled with detailed material irrelevant to the great body of readers would be a poor substitute for a good magazine. And to send such material to people, nine-tenths of whom are not interested in it, would be as expensive to the publisher as it is tiresome to the reader.

Some day (we hope) the Church will tackle on a broad scale the question of merging some magazines, improving others, abolishing still others, and starting some that are needed but do not yet exist. In the course of doing so, it might find that some of the magazines could give the best and most efficient service if they were under a common, overall management, sharing research facilities, circulation and advertising sales effort, special typographical and art services, list maintenance and so on — not to mention the automatic equipment which is becoming more and more important in the efficient office today. But this can hardly be done between now and the 1958 General Convention. And we agree most heartily that the need for a popular magazine exists now and should be met now.

There are some details about which we have our reservations. We think, for example, that a \$600,000 capital investment is dangerously low. This figure is based on a careful study by the best accounting firm in the field, but we doubt that it leaves room for all the mistakes that are almost certain to be made.

We also think that the new magazine will be able to develop a much clearer view of its function and responsibility if its board is responsible to General Convention rather than to the National Council. One of the most dangerous editorial pitfalls the new magazine will face is the assumption that the life of the Church and the national government of the Church are practically synonymous. National magazines naturally do think in terms of national problems and have to keep reminding themselves that, in Church affairs at least, the people they serve are concerned 90% of the time with local problems. The further away from the administration of the Church the new magazine is, the better it will be for all parties.

The fact that the new magazine is to be on the receiving end of large sums of money raised through the National Council certainly implies some responsibility on the part of the National Council to see that the money is properly spent and accounted for. We do not know what provision was made in the case of the theological seminaries when they were included in the Builders For Christ Program, but are confident that a similar arrangement or even a new arrangement to meet the new situation, could be developed without making the magazine's board simply a creature of the National Council.

Everything depends, as has been pointed out by many of those interested in the subject, upon the abilities of the editor of the new magazine. A man who knows people — and particularly Churchpeople — a man who knows the ins and outs of editing, and a man who can head a good-sized business: these are the three qualifications that have to be found in one

directing head. Until he is located and begins to take hold of the problem, specific discussion of contents is premature. There are many different right ways of doing the job, and each one is surrounded by a constellation of wrong ways.

Whether much or little color is to be used, many or few pictures, much or little "controversy," — all these things depend on the man and the magazine much more than on anybody else's preconceived idea of what constitutes a good periodical.

We hope that General Convention will vote to establish the new magazine and that late in 1959 or early in 1960 it will become an accomplished fact.

What About The Living Church?

Our comments in the preceding editorial about the needs of the Church in the journalistic field are, perhaps, the result of some editorial self-confrontation during the critical year just past. As THE LIVING CHURCH entered 1957, its editor went to the magazine's board of directors and told them that he gravely doubted whether the Episcopal Church wanted THE LIVING CHURCH enough to pay the price such a magazine must charge in today's world.

The alternatives we saw before us at that time were (1) to discontinue publication; (2) to seek an official relationship of some kind; (3) to launch a campaign that would bring the magazine into a different relationship with the Church.

In an editorial at that time, we said that the magazine would have to double its circulation if it were to survive.

We are glad to have been proved wrong on almost every count. Our circulation is now about 2,000 higher than last year, not the 17,000 higher that we said was essential. But in the meantime, with the aid of some hard thinking from our board of directors and the guidance of William S. Ford Associates, a management consultant firm, we concluded that the price of the magazine really does have to be \$8.50 per year, and that Churchpeople will pay it. We have found that this price will support the magazine at its present slightly higher circulation level.

We have also found that independent, objective reporting, with ample space for the attack and defense of everything that goes on in Church life, is very much in demand in the Church, and that clergy and laity all over the country are willing to put their shoulders to the wheel to insure that this type of service will continue.

At the same time, we have carried away from the experience of last year the determination to think always of the needs of the Church first and the needs of this magazine second. We believe that more circulation for the magazine is badly needed, not for the magazine's sake but so that the clerical and lay leadership of the Church may be well informed. And —

after careful thought, prayer, and study, we have concluded that the task of independent reporting and analysis of Church affairs is just as important as the production of the other type of magazine which might command a larger circulation. We intend to keep on putting out the kind of magazine we have been putting out in the full conviction that it is of immense value, almost a necessity, to the Church as a whole.

Corroboration for this conviction comes from an unexpected source. Dr. Harry Denman, a Methodist leader, commenting on the new alignment of Methodist periodicals, said: "For the first time in history we do not have a weekly editorial and forum journal." Methodists are thereby, he said, deprived of the means to express their opinions on current subjects like the integration of races, satellites and peace, juvenile crime, the issues before the General Conference and the Methodist jurisdictional system. *Together*, the new family Methodist magazine "is a beautiful magazine, and is serving a need," he said, but cannot be used as a forum.

A campaign under the national chairmanship of Mr. Thomas S. White of Chicago, with volunteer leadership in 40 dioceses both gave witness to a similar concern on the part of laypeople of the Episcopal Church and helped to spread this concern to vestrymen and other parish leaders on a wide scale. The announcement by *Episcopal Churchnews*, a magazine of similar scope, that it could not continue the struggle, helped to underline the importance of THE LIVING CHURCH's service.

The careful studies undertaken by the national Department of Promotion in preparation for the new magazine have brought out some interesting and significant facts about the existing Church magazines. A survey undertaken by the Gallup Organization brought out the fact that only 55% of those polled could recall hearing of any Church magazine that is currently being published; 15% had heard of THE LIVING CHURCH, 6% of *Forth*, and no other Church magazines were mentioned more frequently than such non-Episcopalian magazines as the *Christian Herald* and the *Catholic Digest*.

Only 38% of those polled recalled reading such a magazine. LIVING CHURCH readers amounted to 12% of the whole group, *Forth* readers 6%, *Churchman* readers 2%, and *Witness* readers 1%. It appears that THE LIVING CHURCH, in other words, is better known to Churchpeople than all the other "major" national magazines of the Church put together.

And this is true in spite of the fact that our circulation is only about one-third as great as the circulation of *Forth*.

Forth is not, and we think that the new magazine probably will not be, a "forum" magazine—a magazine providing room for the expression of conflicting opinion, the hammering out of Church policy, the assimilation of new trends in theology, social thought, public issues, etc. In this field, THE LIVING CHURCH appears to be carrying at least four-fifths of the journalistic load today. And in doing so, it serves only about 12% of the Church, while the other two forum magazines are serving 3%.

As of today, because of the help and concern of

hundreds of friends and thousand of subscribers, we are not facing any financial crises. We dare to dream a bit of catching up on past deficits and doing a better job in areas where we know a job needs to be done. On the other hand, we think the Episcopal Church itself may be facing something of a crisis in its lines of leadership communication — and this crisis will not be particularly moderated by the arrival of the new family magazine on the scene. As the Methodist leader we have quoted indicates, one magazine cannot do every kind of job, and the job of critical evaluation and debate is just as important as the job of mass communication.

Something can be done right now to improve the Church's lines of leadership communication — and that is to bring THE LIVING CHURCH to the attention of the new leadership that is constantly coming forward in every part of the country. Instead of thinking of it in general terms, think in specific terms. Is there one person — or two, or three — whom you know, who ought to be receiving THE LIVING CHURCH regularly and isn't? Why not give that person a gift subscription? Why not persuade the vestry to take subscriptions for a group of key parish leaders?

A specific quantity of circulation is not the issue. There is also the matter of concentration, of impact, of what might be called "quality" of circulation. This seems to be six or seven times as high for THE LIVING CHURCH as might be expected from a simple comparison of circulations. Our circulation "quality" is due to the fact that the present subscribers are the kind of people they are, and that their magazine is the means by which they communicate their best Church thinking to each other. Four out of five well-informed Churchmen read THE LIVING CHURCH! The problem is to enlarge the circle of well-informed Churchmen.

Ascensiontide

(An Apostle Speaks)

The boats are in shape again; the fish are biting.
The freshwater smell of the lake, the warming winds,
The home town, and its ties of love
Call us to stay and live the old life once more.

He's gone, and there is nothing more to do
But wait His coming again. The city is death
And dirt and hatred — there we are lost
Without Him, leaderless before His foes.

And yet He said to go — and go we must
To wait a Comforter whom we do not know,
To wait for wisdom that we do not have,
To wait in fear for courage that we lack.

BILL ANDREWS

Inside the Parish

How To Listen To Sermons

By the Very Rev. William S. Lea

It has sometimes been suggested that sermons are not necessary. A few years ago one of our most prominent clergymen insisted, further, that we declare a "moratorium on preaching." Let us admit, without argument, that some sermons are dull, that many laymen do not "enjoy" sermons, and that a few of our most popular preachers have become so skilled in style and form that we often overlook the simple fact that they have little or nothing to say.

We begin with the purpose of a sermon. It is not without real significance that the preacher wears a stole, for there is something sacramental about preaching. Beginning with the prophets of old, the Eternal God has used the voices of mortal men to speak His Truth. A Christian sermon is just that! In Phillips Brooks' words, it is "truth mediated through personality." It is God's Truth proclaimed through the frail instrument of a human voice.

How, then, does one learn to listen? There are three obstacles to be faced, right away. Bishop Davies once listed them as *Pettiness* (allowing our minds to be distracted by the more trivial circumstances of a sermon, such as the preacher's voice), *Prejudice* (closing our minds before the sermon begins and thus being ready to condemn rather than "swift to hear," as St. James exhorts us to be), and *Preoccupation* (so absorbed in ourselves and in our own affairs that we become spiritually blind and deaf). Really to listen to another person is to die to one's self. But doesn't the Christian life involve thousands of such little deaths?

We shall make some additional suggestions next week, but here are some further hints as to ways we can recover the art of listening to sermons: 1. Come to church *expecting* to hear God's Word from His Priest; 2. Pray for the preacher and for yourself, for preaching is a two-way communication and your response can either inspire or dampen the preacher's spirit; 3. Try not to forget that the basic purpose of a sermon is neither entertainment nor enjoyment, but the transmission of a Message from God to you.

An English writer reports that he once asked a young seminarian why he entered the ministry. It was during a service in the school chapel, the boy replied, and the preacher had made some kind of appeal which, to him, was a real call to the ministry.

"Who was the preacher?" he was asked.

"I can't remember," the boy replied.

"You can't remember?"

"I only know that God spoke to me that day," he said simply.

Here was ideal preaching, and perhaps ideal listening. It was an experience in which the preacher was only a voice used by Another Voice and in which the response was not to thank the preacher but to do God's Will.

CAMPS

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PEOPLE and places

Appointments Accepted

The Rev. Robert H. Bone, formerly curate at St. Luke's Church, Rochester, N. Y., is now vicar of Christ Chapel, Alfred, N. Y., and St. Andrew's Mission, Andover, and is chaplain to Episcopal Church students at Alfred University.

The Rev. Vance N. Clark, formerly curate at St. Mark's Church, Brunswick, Ga., is now rector of St. Anne's Church, Tifton, Ga. Address: 1106 W. Fourth St.

The Rev. John Q. Crumbly, formerly rector of St. Michael's Church, Orlando, Fla., will become associate at St. Margaret's Church, Washington, D. C., on June 1.

The Rev. Charles K. Horn, formerly curate at the Falls Church, Falls Church, Va., is now rector of the Church of the Epiphany, Guntersville, Ala., with partial responsibility for St. Luke's, Scottsboro, and St. Philip's, Fort Payne. Address: 121 De Bow St., Guntersville.

The Rev. Fletcher Plant, formerly on the staff of St. James' Church, Birmingham, Mich., has accepted the nomination of Bishop Emrich of Michigan to serve as administrative executive to the cathedral chapter and administrative assistant to Bishop Emrich, working closely with new missions contemplating building programs.

For many years a diocesan layreader, Dr. Plant was ordained priest in 1957. He has had much professional experience in layout, design, and construction and has worked closely with many diocesan departments in the past. His work with the cathedral chapter will deal mainly with day to day details of the building of a new diocesan center.



Dr. Plant

The Rev. Frederick A. Pope, Jr., formerly assistant at St. Stephen's Church, Coconut Grove, Miami, is now rector of St. Andrew's Church, Greenville, S. C.

The Rev. John H. Sansom, who has seen his mission grow to an independent parish, was instituted as rector of St. Paul's, North Arlington, N. J., on April 27.

The Rev. Austin F. Schildwachter, formerly rector of the Church of the Ascension, Westminster, Md., is now rector of St. John's Church, Huntingdon, Baltimore, Md.

St. John's was established in 1843. The church, parish house, and rectory are done in graystone Gothic architecture.

The Rev. Robert G. Tharp, formerly curate at St. Mary's Church, Tampa, Fla., will on August 1 become curate at St. Philip's Church, Coral Gables, Fla.

Missionaries

The Rev. Philip E. Jerauld, formerly vicar of St. Mary's Church, Anchorage, Alaska, will do supply work at Epiphany Mission, Valdez, Alaska, during the summer. He will probably return to the United States in fall. (The Rev. Robert Grumbine, who has been serving Epiphany Mission, is now on furlough.)

The Rev. Alexander C. Zabriskie, Jr., formerly assistant at St. Matthew's Church, Fairbanks, Alaska, will take charge of St. Mary's Church, Anchorage, Alaska, on June 1.

Resignations

The Rev. William Grime, vicar and rector of St. Paul's Church, Great Neck, N. Y., for the last 35 years has resigned and is now rector emeritus.

The Rev. Dr. F. Victor Hoag has resigned his work on the staff of the Chapel of the Intercession of Trinity Parish. The Hoags plan to live in Florida, but will spend their summers in the family vacation spot on the Canadian shores of Lake Michigan. Fr. Hoag will continue to serve on several national Christian education committees and will continue, among other activities, the writing of his column for The Living Church.

Changes of Address

The Rev. Warwick Aiken, who resigned as rector of Christ Church, Vicksburg, Miss., in December, may now be addressed at 354 Stonewall, Memphis 12, Tenn.

The Rev. William T. Heath, rector of Immanuel Church-on-the-Hill, Alexandria, Va., formerly addressed on Virginia Ave., should now be addressed at 3600 Seminary Rd., Alexandria.

The Rev. Richard Littlehales, who has been serving Christ Church, Invermere, B. C., may now be addressed c/o The Order of St. Francis, Little Portion, Mount Sinai, L. I., N. Y.

Deaconesses

In a service held April 23 at St. Stephen's Cathedral, Harrisburg, Pa., Bishop Heistand of

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 Box 1, St. George, Virginia

Harrisburg admitted to the office of deaconess Miss Betty Lank of Gettysburg, Pa.

Deaconess Lank completed her two years of training at the Central House for Deaconesses in Sycamore, Ill., and took her canonical examinations under the examining chaplains of the diocese of Harrisburg. With her setting apart Deaconess Lang begins her lifelong service in the Church in an office for women which has been part of the Church's ministry since apostolic times. She will be subject to the authority of the bishop of the diocese in which she works. Her first assignment is to serve as director of Christian education at Christ Church, Roanoke, Va.

Religious Orders

At St. Gregory's Priory, Three Rivers, Mich., the Father Prior, the Very Rev. Dom Benedict Reid, OSB, in the presence of the visitor, Bishop Mallett of Northern Indiana, received the solemn vows of the Rev. Max Wright Anthony Damron, OSB, on April 14.

Dom Anthony, after graduation from Vanderbilt University and the University of the South's School of Theology was ordained deacon and priest and took charge of several missions in Tennessee. He was clothed as a novice in the community in April of 1954 and made his first vows in April of 1955. He will be 33 years old in July.

Ordinations

Priests

North Dakota — By Bishop Emery: The Rev. Sidney T. Smith, on March 27; in charge, Good Shepherd Church, Lakota. The Rev. Charles W. Henley, on March 28; in charge, St. James', Grafton, and St. Peter's, Park River.

Pennsylvania — By Bishop Roberts, retired Bishop of Shanghai, acting for the Bishop of Pennsylvania: The Rev. Coval Theodore Grater, on April 26; curate, St. John's Church, Norris-town.

Fr. Grater was baptized at St. John's Church as an infant, sang in the choir for 15 years, and attended services there for most of his life. The 39-year-old married ordinand attended college at night and studied privately for ordination. His earlier education and ministry was precluded by the illness of his father.

Spokane — By Bishop Hubbard: The Rev. Warren Michael Cassell, Jr., on April 28; vicar, Christ Church, Zillah, Wash.

Laymen

Mr. John Lee, director of the department of boys' work of the diocese of Michigan, is now also assistant executive secretary of the diocese. Mr. Lee, who is a candidate for holy orders, will assist the Rev. Allan Ramsay, executive secretary of the diocese, on a part-time basis.

Miss Marjorie W. Sallie, formerly at Radford School, El Paso, Texas, will on July 1 become headmistress of St. Paul's School, Walla Walla, Wash. She succeeds Miss Hedwig Zorb, who will retire this year.

Births

The Rev. John B. Covey and Mrs. Covey, of St. Matthew's Church, Newton, Kan., announced the birth of Frances Louise on April 27.

Marriages

Miss Dorothy Anne Hart, daughter of Mr. and Mrs. James L. Hart, of Ottumwa, Iowa, was mar-

ried on April 12 to the Rev. James M. Gibbs, formerly curate of the Church of Our Saviour, Elmhurst, Ill., and now vicar of St. John's, Lockport, Ill., and St. Gabriel's, Plainfield. Address: 1022 Washington St., Lockport.

Engagements

The engagement of Miss Marjie Youlden, of Butte, Mont., to the Rev. John Hay, vicar of St. Paul's Church, Virginia City, Mont., was announced recently. The marriage is planned for June 9.

Episcopal Church Annual Corrections

The Rev. Maurice Lestern Harn, Jr., of the diocese of South Florida, is listed on page 458 as being at the Benedictine Monastery in Three Rivers, Mich. This is erroneous. He may be addressed at Box 214, Clearwater, Fla.

Other Changes

The Very Rev. Dr. John Warren Day has been granted the honorary title of dean emeritus of Grace Cathedral, Topeka, Kan., by unanimous vote of the vestry. Dean Day retired as dean last September with more years of service to his credit than any other dean in the Church.

The Days recently bought a home in Asheville, N. C. and may be addressed at 58 Shorewood Dr.

(THE LIVING CHURCH will give a year's free subscription to each new priest when his ordination notice is published in this column. The same procedure will be followed for perpetual deacons. Clergy who received a year's subscription from THE LIVING CHURCH when they were senior seminarians will not receive another free year.)

CLASSIFIED

advertising in *The Living Church* gets results.

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ANTIQUÉ SANCTUARY-LAMPs. Robert Robbins, 1755 Broadway, New York City.

FOR SALE

PICTURES, Crosses, Crucifixes, Medals, Pamphlets, inexpensive. Bazaars. St. Philip's Society, West Stockbridge, Mass.

LIBRARIES

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LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

JUST ARRIVING from Ireland—our new Crease Resisting Alb and Surplice Linen. Also we supply all types of beautiful Hand Embroidered imported Altar Linens. Mary Moore, Box 394-L, Davenport, Iowa.

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NEEDED

CHALICE, St. John's Mission, Haw Creek, Diocese of Western North Carolina. Wish used chalice as gift, or possible purchase. Write the Very Rev. John W. Day, 58 Shorewood Road, Asheville, N. C.

POSITIONS OFFERED

EASTERN CATHEDRAL desires priest-teacher for choir school beginning in fall. Reply Box A-137, The Living Church, Milwaukee 2, Wis.

ST. JAMES', HYDE PARK, N. Y. wants young priest or deacon to take charge of Church School and young peoples' work. Reply: Rev. Gordon L. Kidd, Hyde Park, N. Y.

ACTIVE PARISH in northern New York City, over 300 communicants, needs energetic Rector. Moderate churchmanship. Reply Box M-128, The Living Church, Milwaukee 2, Wis.

THE CHURCH OF THE NATIVITY, Maysville, Kentucky, is in need of a rector. Further information can be obtained from Wadsworth Clarke, Senior Warden, 246 West Third Street, Maysville, Kentucky.

ON THE JOB STAFF TRAINING for counselors in Boys' Homes. Write Director of Staff Training, St. Francis Boys' Homes, Salina, Kansas.

WANTED: Experienced History teacher, college preparatory courses, and some administrative work, by Church boarding and day school. Reply Box M-119, The Living Church, Milwaukee 2, Wis.

PRIEST single, (South), moderate Catholic for Parochial Mission Chapel, beautiful plant and grounds share with Rector fully. Reply Box A-138, The Living Church, Milwaukee 2, Wis.

TEACHERS. Would you like to live in Florida and teach small classes in a modern building? Write: The Rector, Holy Trinity Parish Day School, Box 1197, Melbourne, Florida.

CHURCHWOMAN, living alone, desires companion May-November. Capable driving car, marketing, preparing simple meals. \$200 monthly and all expenses. Miss Gertrude Clarkson, Tilton, N. H.

POSITIONS WANTED

ORGANIST-DIRECTOR, male. Wide experience in boys' and multiple choir system. Proven methods. Recitalist, academic background. Reply Box B-136, The Living Church, Milwaukee 2, Wis.

HOUSEMOTHERS — DIETITIANS — COMPANIONS — two mature ladies, cultural and Church background, experienced. Available for private home or institutional work. Reply Box D-135, The Living Church, Milwaukee 2, Wis.

SUPPLY PRIEST available for August. Use of rectory and stipend for services. Preferably East Coast Southern States or Canada. Reply Box T-132, The Living Church, Milwaukee 2, Wis.

EXPERIENCED PRIEST, 39, married, 2 children, interested in undertaking new work in a lively parish, preferably second Province. Prayer Book Catholic. Reply Box L-130, The Living Church, Milwaukee 2, Wis.

KANSAS PRIEST, married, desires holiday duty and use of rectory, July, August or October. Reply Box H-139, The Living Church, Milwaukee 2, Wis.

RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

WANTED

TWO OR THREE COPIES of Bishop Whipple's autobiography, "Lights and Shadows of a Long Episcopate" published 1912, Macmillan Co. Reply: Bishop Whipple Mission, Morton, Minn.

WANTED TO BUY

GRADUATING SEMINARIAN under appointment to Alaska desires used priest's cloak at nominal cost. Reply Box K, 606 Rathervue Pl., Austin, Texas.

WANTED TO RENT

PRIEST (family of five) desires to rent furnished beachfront cottage for August. Atlantic seaboard or Florida Gulf Coast. Reply Box K-133, The Living Church, Milwaukee 2, Wis.

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- 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
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THE LIVING CHURCH

CHURCH DIRECTORY

LITTLE ROCK, ARK.

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Very Rev. C. Higgins, dean; Rev. W. Egbert, c
1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Rev. Peter Wallace, c
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ST. FRANCIS OF ASSISI San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. James E. Cavanaugh
Sun 8, 9:15 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon; MP 6:45, EP 6; C Sat 5-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga, Rev. George R. Taylor, Ass'ts; Rev. Warren I. Densmore, Headmaster & Director of Christian Ed.
Sun 7, 8, 9:15; 11 and Daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Donald C. Stuart
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

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

HIALEAH, FLA.

EPIPHANY 1125 W. Okeechobee Rd. (U.S. #27)
Rev. George L. Gurney, r
Sun: 7:45, 9:15, 11 & Daily; C Sat 4:30-5, 7:30-8

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Ave.
Sun HC 8, Family Service 9:30; 1 S HC 11; others MP; HC Tues & HD 7; Thurs HC 10; C by appt

ORLANDO, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

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

EVANSTON, ILL.

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

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 1S; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany, Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD. Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Sun Masses: 7:30, 8:30, 9:20 (Family) 11 (Sol); Ev & B 6; Daily: MP 7:10, 7:30, EP 6; Thurs 9:30; Fri & HD 12; C Sat 12-1, 5-6, Sun 10:15

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr; Rev. R. T. Loring, Jr.
Sun 7:30, 9 (Sung), 11 Sol & Ser, EP 7:30; Daily 7 (Sat 9); EP 5:30; C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

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Very Rev. D. R. Woodward, dean; Rev. Canon J. C. Soutar
Sun 8, 11, and Daily

ST. MARY'S

13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

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

OMAHA, NEBR.

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10, 11:45, MP 9:30; Daily 7, Thurs 10; C Sat 4:30-5:30 & by appt

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10; C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdys: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S, 4 EP (Spec. Music); Weekdays HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed & Fri 12:10; EP Daily 6. Church open daily for prayer.

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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 & 5:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN

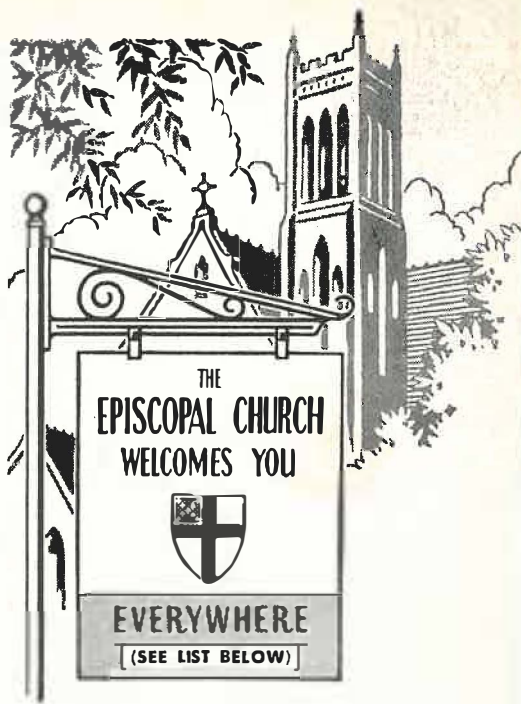
Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9 (Sung), 10; High Mass 11; B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat 2-5, 7-9

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sung); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday ex Sat 12:10



NEW YORK, N. Y. (Cont'd)

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 5:15; 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, MP HC Ser 10; Weekdays: HC 8 (Thurs also at 7:30) 12:05 ex Sat; Prayer & Study 1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt; Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12 noon; C 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

292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily: HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8 ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeke, B.D.
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th), 10:15 Children's Service, 11 HC (1st & 3rd), MP (2nd & 4th)

UTICA, N. Y.

GRACE downtown Utica
Rev. Stanley P. Gasek, r; Rev. Lisle B. Caldwell, c
Sun HC 8, 9:15, HC or MP 11; Daily Lit 12; HC Wed 7 & Fri 7:30; HD anno

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, Ev 5:30; Daily 7:45, 5:30; Wed, Fri 7; Thurs, Sat 9:30; Fri 12:10; C Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankingship, bishop; Very Rev. E. P. Wroth, dean; Ven R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45, 8; Wed 7 HC; Thurs 9 HC