

The Living CHURCH

November 8, 1959

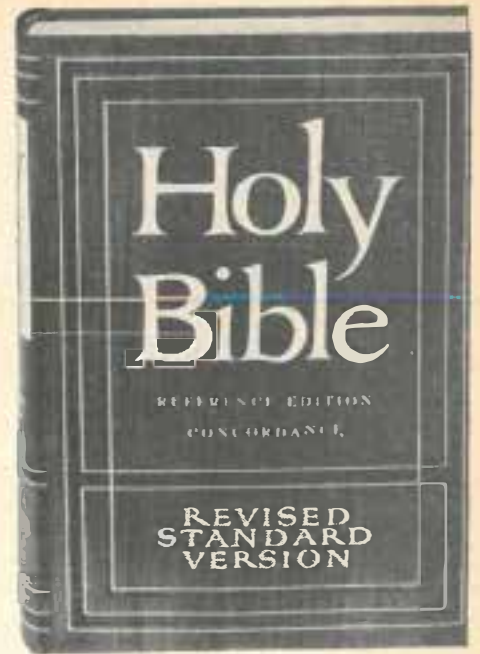
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"Foster-Father" Bloy and the 13 Schapers [p. 11].

The Defeated People page 13



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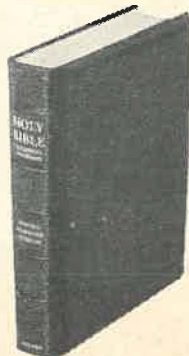
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and the Thought of the Episcopal Church.

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THINGS TO COME

November

8. Twenty-fourth Sunday after Trinity
10. Fourth Province Synod, Greenville, S. C., to 11th
Joint Commission on Church Music, General Theological Seminary, New York, N. Y.
15. Twenty-fifth Sunday after Trinity
Day of Prayer for People and Church of South Africa, sponsored by Episcopal Churchmen for South Africa
22. Sunday next before Advent
26. Thanksgiving Day
29. First Sunday in Advent
30. St. Andrew

December

2. General Board meeting, National Council of Churches, Detroit, to 3d.
6. Second Sunday in Advent

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. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

Motivate Me!

We recall the story of the child at an advanced school who defied his teacher one morning with the words, "I won't do it! Go ahead and motivate me!" The story may be invented, but it also is an accurate description of a common teacher-pupil relation. The pupil expects to be started, directed, and helped to learn. Although they may not be aware of this, pupils inwardly look to their teacher to get them into motion. Before learning starts (that is, *learning* as the child's active participation, distinguished from *teaching*, the teacher's conscious effort), there must be this initial touch, this stimulus or push from outside.

This is not resentment, but is a very natural first attitude of all who look to a leader for help. From the pulpit, at the start of a sermon, I have often felt that the congregation, now relaxed and settled into their cushioned pews, are saying, "Go ahead and motivate me!" This is the ever present challenge to all teachers. Here are your children, not entirely unwilling, but waiting on your efforts. How can you stir them?

We talk of human motives, by which is usually meant the inner reason or conscious desire which caused the person to do a certain thing. But this is usually noted after the action is completed: "Why do you suppose he did it?" Why, indeed? Why do people do the strange and wonderful, heroic and cowardly, selfish and kind, and all the inexplicable things they do?

We may probe, we may guess, but the final answer has to be, because they wanted to! We do what we wish to do from causes within ourselves. Habit operates through most of life, but special decisions must be made from time to time. Both arise from forces and standards and experiences which belong to all our early years. We act characteristically, and we may not even be able to explain why.

There are, within everyone, springs of action and sources of effort which may be called upon. The demand of the great occasion may call these forth — fire, war, and sudden tragedy. We say, "I didn't know he had it in him." Usually, people do things because somebody got them started.

This is a deep problem of all teaching, and especially of the teaching of religion. How shall we help people to get into motion in this life of spiritual adventure? And right at this point may be our first and greatest mistake: We give a push, and discover later that we are guilty of

having "manipulated" the child. We coaxed, or promised, or threatened, and finally we did get him doing (outwardly) what we thought was best for him.

Here is the great bafflement of every teacher. How much can we insist and urge, and how much should we refrain, using only suggestion? It is not that children are often so sensitive to the "Must I?" versus "May I?" The teacher may know how to be very definite, and yet induce a free and willing action. At times it is necessary to say, "Now sit down. Now close your books." But there are times when it is better to say, "Shall we draw our chairs closer together so we can hear each other better?" Clearly, in the long run, the permissive teacher does a better job of motivating than the authoritative, dominating teacher. It is partly a matter of native temperament; but it may also be an acquired skill.

So we teachers must motivate our pupils. But how shall *we* be motivated? We teach because we wish to, because at some point our lives were touched by the parish leader, and we started teaching. Now, months or years later, what are our motives? The original sense of a call, or duty still remains. But at times the fires burn very low. We are discouraged, we don't prepare as we used to. Most of all, we dimly wish that we could receive some fresh enthusiasm.

The parish fellowship may give this through appropriately planned teachers' meetings. The rector or some other leader may encourage and reinspire. Books help. Diocesan training sessions can help.

But mainly, through the passing weeks, teachers must motivate themselves. They may seek contacts with vital persons. Yet this call to teach, every week, must often work against competing drives. You are tired, you have slipped into the habit of procrastinating about your lesson preparation. Or you have encountered some recent unpleasantness. No one seems to care.

You need outside help. You need the touch of a loving hand, just enough to get you into motion again. This is why teachers must keep coming to the Holy Communion. There they can say humbly, "Lord, motivate me."

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 Communions, missionary societies, or emergencies.

November

8. Southwestern Tanganyika, East Africa
9. Southwestern Virginia, U.S.A.
10. Spokane, U.S.A.
11. Springfield, U.S.A.
12. Sudan, The, Africa
13. Swansea and Brecon, Wales
14. Sydney, Australia

Study

in

CONTRAST

A Thanksgiving Meditation

THANKSGIVING... and in North America a little boy hurries home. He hurdles the low fence, races across the neatly-cropped lawn, bursts through the door of the modest but attractive house. "Hey, Mom" he calls (a bit unnecessarily, for the slamming door has already announced him), "I'm home!"

In a little Korean village, a ragged beggar boy peeks furtively around the corner, then scurries over to a garbage heap. He drops to his knees, burrows quickly through the maggot-ridden debris with his grimy hands, occasionally pops a morsel of food into his mouth.

The cold milk tasted good after the morning on the playground — and the plate of cookies rapidly melts between the boy's excited reports of the ball game. Mother smiles indulgently, pours

the table. He bows his head obediently as his father says a few words of grace, but opens one eye to survey the table critically. Turkey, dressing, mashed potatoes, carrots, corn... He nods in sober little-boy approval, then quickly closes both eyes just in time for the amen...

The beggar boy walks on alone. He stops to dig briefly through another garbage heap, then moves on to the shelter of a railroad bridge. Another boy is already there — a nondescript beggar boy like himself who looks up with dull, lack-luster eyes, then moves aside a bit without a word of greeting...

"Good night, Dear." "'Night, Mommie." Prayers over, the boy curls up drowsily on the clean sheets. His mother turns off the light, pauses for just a moment in the doorway with a gentle smile as his quiet

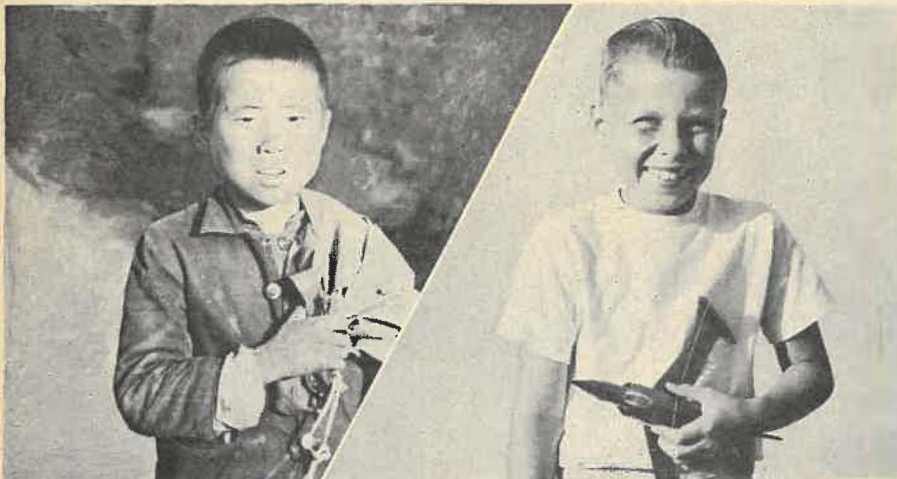
boy in safe, comfortable America — for all the little boys and girls blessed with Christian parents and the joys of normal childhood.

But the beggar boys of Korea, whose number is legion, still follow the aimless, purposeless, day-to-day life pictured above. And the fate of their sisters is often worse...

Ten dollars a month will provide complete Christian care of a child... So little to spend to be used of God to erase the marks of suffering from a precious little face, to see them replaced with genuine smiles and sparkles... to add meaning and direction to the otherwise aimless life of a homeless child across the seas. (Whether or not you send money, we'll be happy to enter your complimentary subscription to the **WORLD VISION MAGAZINE** with its thrilling reports, missionary stories, world news coverage and other features. All you have to do is request it.)

By faith, and with the help of friends like you, World Vision has already taken on the care of over 13,000 precious children like the beggar boy above. But all over the world, literally, we are being asked to care for thousands more.

Won't you heed their cry?
A cry for our help.
A cry for your help.
A cry for help *now*.



another glass of cold milk, replenishes the supply of tasty cookies.

The sun sinks behind the distant mountain, and the Korean sky is streaked with breathtaking color. But the beggar boy's eyes are lowered to the dusty road beneath his aimless, plodding steps. He pulls his ragged garment around him, shivers a bit in the twilight chill, then wanders on...

Time for Thanksgiving dinner now, and the boy joins the rest of the family at

breathing indicates he is already on his way to a little-boy dreamland...

And in far-off Korea, a ragged little beggar lifts his eyes for a long moment to look at the now star-studded sky. Some vague, wordless question stirs within him as just for a moment he looks up into the infinite. Then, unconsciously and almost imperceptibly, he shrugs his shoulders, bows his head, tries to sleep...

Neither of these pictures is the least bit exaggerated. Thank God for the little

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At Thanksgiving...

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LC-119

100 Years

The year 1959 marks the 100th anniversary of the oldest American church in Rome, Italy. This is St. Paul's Episcopal Church, known there as St. Paul's American Church, interior of which we show as this week's picture. Though the congregation celebrated the centenary of its organization, present structure dates from some years later.



T. Makula

Almighty Saviour, who at mid-day didst call thy servant Saint Paul to be an Apostle to the Gentiles: We beseech thee to illumine the world with the radiance of thy glory, that all nations may come and worship thee; who art, with the Father and the Holy Ghost, one God, world without end. *Amen.*

Canadian Book of Common Prayer

The Living Church

Twenty-fourth Sunday after Trinity
November 8, 1959

For 81 Years:

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

EPISCOPATE

Strength in Nevada

The Rev. William G. Wright, D.D., director of National Council's Home Department, has accepted election [L.C., November 1st] as Bishop of Nevada, subject to canonical consents. He will succeed the Rt. Rev. William Fisher Lewis, who has been elected coadjutor of Olympia. Bishop Lewis said upon learning of Dr. Wright's acceptance that he was delighted, and added: "This means Nevada is leading from strength."

Second Election

Bishop Baker of North Carolina has called for another election of a coadjutor on February 3d. The Very Rev. George M. Alexander was elected coadjutor early last month, but declined in order to continue his work as dean of the School of Theology of the University of the South.

HOUSE OF BISHOPS

by PETER DAY

A Letter Would Help

One of the high points of the meeting of the House of Bishops at Cooperstown, N. Y., October 17th-21st [see also L.C., November 1st for House news], was the speech by Archbishop Iakovos of the Greek Orthodox jurisdiction of North and South America [see abridged text, p. 12]. Speaking in the name of the Ecumenical Patriarch, His Eminence declared the firm interest of Orthodoxy in the ecumenical movement and its refusal to engage in any "bi-lateral" negotiations which might have the effect of weakening the World Council of Churches.

In a question-and-answer period after the formal address, Archbishop Iakovos told of his audience with the pope. "I was impressed with his ecumenical spirit," he said, "and encouraged by his reference to divisions for which 'we are equally responsible.'"

Commenting with disarming frankness upon the cancellation of the Venice conversations, the archbishop described the Roman Church as "always acting as the Mother Church which opens her arms and expects the return of her 'separated' children without even inviting them or asking

them to come back." He suggested that the next time such talks were planned, "the pope should write to the Ecumenical Patriarch and ask him what he thinks about any such possibility."

As the archbishop described the situation, Orthodox leaders had not been consulted either in the planning or in the cancellation of the conversations. "I don't feel very happy with the cancellation," he added, "but we have had a long and



RNS

Archbishop Iakovos*: Will the children return without being invited?

bitter experience with ecumenical talks with Roman Catholics."

Archbishop Iakovos insisted that the ecumenical movement was "not a movement between Protestant and Orthodox, or between Orthodox and Roman Catholics, but a movement toward the unity of all Christians."

The Mislaid Clergy

The problem of the "mislaid clergy" of the Church came before the House of Bishops on a request for clarification made by Bishop Foote of Idaho.

According to Canon 65, ministers of this Church who have been absent from the diocese or district to which they belong for more than two years and have failed to make an annual report to their bishop

may be temporarily removed from canonical connection with the diocese by the bishop. He sends the name of the missing clergyman to the secretary of the House of Bishops who records it on a list of such ministers.

The canon provides that "upon application of either the bishop or the minister himself, or at the discretion of the Presiding Bishop, he shall be placed again on the diocesan list."

Bishop Foote's inquiry had to do with the situation that arises when the clergyman himself wishes to be restored to the diocesan list but the bishop does not want him back. The Rev. Alexander Rodger, secretary of the House, replied that in such cases, upon the instructions he had received after becoming secretary of the House of Bishops, he would refuse to restore the man's name to the diocesan list. This was the interpretation that had been placed upon the reference to the discretion of the Presiding Bishop.

In a brief discussion that followed, it was plain that most of the bishops felt that this was the most desirable procedure to follow, although some of them wondered how it could be squared with the wording of the canon which appears to give the man an unqualified right to have his name restored.

[At issue in the question of canonical connection might be certain matters of pension rights and assessments, the tax paid by the diocese for the support of the Presiding Bishop and General Convention, the right to officiate in the diocese without special license or to become rector of a parish without a letter dimissory, and the real but vaguely defined responsibility of a bishop to give pastoral oversight to his clergy. There are 127 priests and deacons on the list as published in the 1959 *Episcopal Church Annual*.]

Seats for Bishops

Bishop Bayne of Olympia will continue to have a seat and vote in the House, according to an interpretation by the committee of the House on the Constitution. It ruled that his acceptance of the position of executive officer of the Anglican communion was, in effect, "election to an office created by General Convention."

At the same time the House acted to clear up the status of Bishops Gilman and

*At his enthronement, April, 1959.

William P. Roberts, who were forced out of their sees during the hostilities in China and had resigned in order to permit Chinese bishops to be elected as their successors. Rescinding action of some years ago, the House voted to give them a seat and vote.

An existing provision that one bishop in each province should be appointed to serve as an advisory committee to the Presiding Bishop will be put into effect as quickly as possible, Bishop Lichten-

berger told the House of Bishops. He indicated that he thought the provincial president was the logical choice for this committee except when a province happened to have a president who was not a bishop. He asked the bishops of each province to recommend the representative from their province on the committee.

A closer relation between the Church's missionary areas and the Church at home was forwarded by the House of Bishops at its Cooperstown meeting. On motion

of Bishop Gray of Connecticut, a resolution was adopted approving the sending of one bishop from each province per year (eight in all) to visit missionary jurisdictions, with the National Council paying the expense.

As originally proposed, the trips were to be to "overseas" missions, but Bishop Lewis of Salina reminded the House that some domestic missionary jurisdictions are in need of similar contact. The wording of the resolution was so changed.

BRIEFS

SUICIDE LAW: A committee of the Church of England has recommended abolition of the law making it a felony to commit suicide and replacing of it with a law making it a crime to aid, abet, or instigate the suicide of another. The committee report goes extensively into the psychological basis for suicide, and said, "It can be granted on all sides that many cases of suicide and attempted suicide should never be legally assessed at all, nor religiously condemned."

CANTERBURY APPLAUDS KHRUSHCHEV: The Archbishop of Canterbury said recently of Soviet Premier Khrushchev's disarmament proposals to the UN: "No Christian could possibly have put forward a better plan than this. I am grateful that our statesmen have said that they receive this with great respect and will investigate it, but I am surprised that no Christian body has come out to say that this is what we have been praying for for years. Mr. Khrushchev could not have been reading more effectively from the New Testament."

AUSTRALIAN PRIMATE: The Most Rev. Hugh Rowlands Gough, Archbishop of Sydney, was elected primate of Australia, Religious News Service reports.

LOW AVERAGE: The average Episcopalian gives his Church \$58.33 a year — \$11.23 for benevolences (missions, relief, etc.) and \$47.10 for support of the local congregation. Average giving for 49 non-Roman Churches in U.S.: \$62.25, total; \$12.43, benevolences; \$49.82, local. The Episcopal Church was 39th in the list in total giving. These statistics are from a division of the National Council of Churches.

TUITION & SALARIES UP: Effective with the beginning of the academic year 1960-61, Kenyon College will increase tuition \$150 in both its undergraduate and seminary departments. This will bring yearly tuition at the college to \$1200 and at Bexley Hall, the divinity school, to \$550.00. "The increase," reports Kenyon's President F. Edward Lund, "will be used to sustain and improve faculty and staff salaries and to reduce operating deficits.

This increase is in line with increases at other private colleges of the liberal arts, all of which are concerned with improving salary schedules."

RELIGION IN THE SUBWAY: In a cooperative effort of American business and advertising concerns, more than \$8,000,000 worth of time and space will be contributed this fall to the 11th annual Religion In American Life campaign to increase attendance at churches and synagogues. Most of the advertising, which will appear in all major media, will run in November, Religion In American Life month. Advertising support, contributed through the Advertising Council, will include 7,000 billboards, 8,000 three-sheet posters, and 84,000 car cards in buses, street cars, subway, and commuter trains. In addition, there will be several thousand newspaper and magazine advertisements, and tens of thousands of spot announcements on television and radio.

GARGOYLES WANTED: An invitation has been issued by Washington Cathedral's dean, the Very Rev. Francis B. Sayre, Jr., to all would-be and amateur sculptors to share in the cathedral's construction by creating models for gargoyles needed for the Gothic exterior. Sketches of the blocks to be carved, showing exact dimensions and other technical details may be obtained on request from the Clerk of the Works, Washington Cathedral, Washington 16, D. C.

TONED-DOWN WEDDINGS: Governing body of the Church in Wales has approved a revised marriage service for permissive experimental use. Lengthy debate brought out that the new service markedly tones down the forthright language of the introduction to the marriage service in the 1662 English Book of Common Prayer. Examples of the 1662 Book's bald statements: "[Matrimony] is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding." In listing the purposes of marriage, the 1662 Book says, "Secondly, it was ordained for a remedy against sin, and to avoid fornication; that such persons as

have not the gift of continency might marry, and keep themselves undefiled members of Christ's body." The Welsh now appear to be joining the Americans, whose Prayer Book language on matrimony is less explicit than the English Book's.

ENFANT TERRIBLE: Dr. Joost de Blank, Archbishop of Capetown, on a three-week speaking tour of the United States, drew a flood of criticism in letters, published in the Capetown press, objecting to his lectures attacking South Africa's apartheid policies.

All the letters were signed purportedly by Anglicans.

One correspondent, whose letter was prominently displayed in an English paper, said that "no other Capetown congregation — Roman Catholic, Dutch Reformed, Jewish or any denomination other than Anglican — has been similarly embarrassed by the head of its Church. We Anglicans look to having a spiritual leader, not an *enfant terrible*." "His utterances," said the correspondent, "verge on the political and are unseemly, indecorous, and in bad taste for a man of his high office and vocation."

THE REV. M. SGT.: M. Sgt. Harold L. Batchelor, commandant of the Non Commissioned Officers Preparatory School at Westover Air Force Base, in Chicopee Falls, Mass., was ordained deacon by Bishop Hatch of Western Massachusetts, on October 30th. His 25 years of military service have been spent with American forces, the Royal Air Force, and the British army. In 1932 he received the degree of bachelor of divinity at Keble College, Oxford. Sgt. Batchelor has recently been



serving as a layreader at Grace Church, Chicopee, Mass., and will continue to serve at that mission until his separation from the Air Force at the end of November.

AROUND THE CHURCH

CLERGY

From Evanston to Wichita

The Very Rev. Frederick W. Putnam, dean of the Lake Shore Deanery of the diocese of Chicago, has resigned as rector of St. Matthew's Church, Evanston, Ill., to become rector of St. James' Church, Wichita, Kans. He will succeed the Rev. H. R. Heeny who is moving to Christ Church, Dallas, January 1st.

St. James', Wichita, is a parish of 1,600 communicants, 2,400 members, and a Sunday School of over 700. (St. Matthew's, Evanston, has 1,000 communicants.)

During his 12 years at St. Matthew's, Fr. Putnam has served the diocese as an examining chaplain, chairman of the division of college work, a member of the standing committee, and as a member of the board of trustees of Seabury-Western Theological Seminary.

He has been active in the liturgical movement, the ecumenical movement, and is a member of the Associated Parishes.

PARISH LIFE

Cadets at Grace

Episcopal cadets of the United States Air Force Academy and the new students at Colorado College in Colorado Springs were guests at an informal luncheon given in the parish hall of Grace Church, Colorado Springs, one Sunday last month.

Thirty-five cadets and an equal number of students from the college attended. Most of the college students were girls. When the young people were asked if they would be interested in having another luncheon, the answer was a vigorous, "Yes!"

So Grace Church plans to repeat the luncheon each school quarter, with the prayerful wish that this friendly gesture will help to support the youth work that is being done by its rector, the Rev. J. Lindsay Patton, and the Rev. Messrs. Arthur W. Pierpont, vicar of the Chapel of St. Michael the Archangel located just east of the Air Force Academy, and P. Scott Frantz of the Chapel of the Holy Spirit and head of Episcopal activities on the campus of Colorado College.

EDUCATION

Aid to Theologs

The annual meeting of the Evangelical Education Society of the Church was held in Philadelphia on October 22d.

The Rev. Robert C. Batchelder, rector of St. James' Church, Lancaster, Pa., was elected president.

The society is an organization of clergy and laymen dedicated to seeking and helping young men to enter the ministry. Since the organization was formed in 1862 as "The Students Aid Society," more than 2,000 young men have been aided in their preparation for the ministry.

A report on the general activities of the year just ended revealed that during this period grants totaling \$12,550 were made to a total of 28 students representing 22 dioceses and attending six different seminaries.

The society has also published and distributed many thousands of booklets, pamphlets, and leaflets all over the U.S.

RELIGIOUS

Masters and Mistresses

A conference of novice masters and novice mistresses of religious communities was held at the House of the Redeemer in New York City last month. The program included lectures and discussions on training in Holy Obedience, led by Dom Benedict Reid, prior, Order of St. Benedict; Liturgical Prayer, led by Fr. Joseph, father minister of the Order of St. Francis; and the Holy Scriptures, led by the assistant superior, Order of the Holy Cross.

This is the second such meeting to be held, and a third is planned for 1961, in connection with the triennial meeting of the Conference on the Religious Life.

THE MISSION

Outside the Border

Plans for the newest project of the Episcopal Churchmen for South Africa were discussed at the organization's recent annual meeting in New York City. The project: St. Christopher's Secondary School of the Usuthu Mission in Swaziland. Just outside the Union of South Africa's borders, the school is staffed by graduates of Mirfield seminary, an institution of the Church of England's Community of the Resurrection.

Re-elected president of ECSA was Oscar J. Callender, Jr., a member of the Church of St. Luke the Beloved Physician, New York City.

Back to the Orient

Ah Veng Loh was born in Shanghai, China. In 1949, after undergraduate work in China, she went to St. Margaret's, the Church's graduate school for women in Christian education, in Berkeley, Calif. There she completed requirements for the master's degree. Unable to return home to China, she went to the rural community of Battle Mountain, Nev., to take over a Church school, vacation Church schools, and guild planning. In 1955 she became diocesan director of Christian education in Eau Claire.

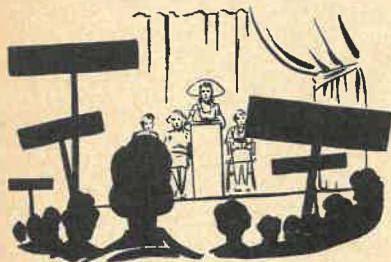
Two months ago Miss Loh was finally able to return to the Orient. As a Church worker on Formosa she will work mostly with Chinese students — she will plan a Christian education program, train volunteers, and supervise some of the work of seminary candidates. Her work will also include arranging conferences and retreats for young people and starting a Church

The **Philadelphia Divinity School** is to receive \$12,000; the **Church Army** and **St. Paul's House, New York City**, \$1,000 each, and the **Retiring Fund for Deaconesses**, \$500, out of a more than \$60,000 estate left by Miss **Jean Bruce Williams**, 84, of Philadelphia who died August 9th.

Four anniversaries were observed September 27th at a dinner at **Ames, Iowa**. The Rev. Canon **Le Roy S. Burroughs** was honored for his 40th year as rector of **St. John's by the Campus Church** in Ames, and his 40th year in the priesthood. It was also the 60th anniversary of the laying of the cornerstone of the first Episcopal church in Ames and the 30th anniversary of the laying of the cornerstone of **St. John's by the Campus**.

Forty parishes and missions were represented by 525 young people at what is believed to be the biggest **youth rally** in the history of the diocese of **Louisiana**.

St. Martin's Episcopal School, Metairie, was the scene for "Operation Glue II," October 17th and 18th, where the young Churchmen gathered for a weekend of



fellowship. The name is interpreted as meaning "stick together," which is the purpose of the group. The first meeting was held in Lake Charles last year with 300 attending.

The young people were urged to support the work of their own parishes and missions, and their combined work as part of the diocese and of the fourth province.

The diocese of Louisiana organized a day school association on October 11th, the day that opened Episcopal School Week. The group adopted the name of the **Louisiana Episcopal Day School Association** and named Ellsworth O. Van Slate as president. Mr. Van Slate, headmaster of St. Martin's School, Metairie, where the organization took place, announced a constitution had been adopted and a planning committee appointed to complete the group's program.

day school which, it is hoped, will grow into a high school.

There are 1,600 Episcopalians in Formosa, but only one church building — St. John's, Taipeh, in which city Miss Loh makes her headquarters.

One of her biggest jobs will be writing. "There are no Christian education materials," Miss Loh says. "And it is not a matter of translating the U.S. materials. We must write for local use."

ENGLAND

Ice and Industry

The new Bishop of Norwich, who succeeds Dr. Percy Mark Herbert, will be the Rt. Rev. William Launcelot Scott Fleming, Bishop of Portsmouth since 1949. Dr. Herbert retired this summer.

Dr. Fleming won fame as a polar explorer and glaciologist. He was chaplain to a British expedition to Graham Land (Falkland Islands), and was director of the Scott Polar Research Institute at Cambridge from 1947 to 1949. His trip to Graham Land was made in a three masted topsail schooner.

The new Bishop of Middleton, succeeding the late Robert Wilson [L.C., June 28th] will be Canon Edward Wickham, who is known for his pioneer work in industry as Industrial Missioner in the diocese of Sheffield. Canon Wickham is the author of *Church and People in an Industrial City*, and has been described as "an unshamed, unabashed proletarian of cockney parentage."

SPRINGFIELD

No Quorum

The annual synod of the diocese of Springfield spent most of its time on a proposed revision of its constitution and canons. The final report of the commission, received with reasonable unanimity by the delegates who were present, failed to carry because of the lack of a special quorum required for the amendment of the constitution and canons.

Synod continued the commission for another year and invited each parish and mission to send a clerical or lay person to meet with the commission to study controversial proposals.

Overshadowed by the debate on the revision of the constitution and canons was adoption of a budget of \$98,207.00, which included National Council's full asking.

INTERCHURCH

Dr. Freytag

Dr. Walter Freytag, 60, professor of Missions and Ecumenical Studies at the University of Hamburg, died suddenly in Germany on October 24th. He was vice-chairman of the International Missionary Council and chairman of the Division of Studies of the World Council of Churches.

Southern Contingent

by the Rev. C. G. HAMILTON

A large contingent of southern Episcopalians attended a national rural conference sponsored by the National Council of Churches at Louisville, Ky., last month. Southern dioceses were represented, with only two states missing, and several other U.S. and Canadian dioceses were represented.

A rural workers fellowship award for meritorious service was presented to the Rev. Clifford Samuelson of the Episcopal Church's National Council.

Southerners predominated on the program. One speaker observed that taxation without representation is still tyranny. President Frank Caldwell of Louisville Presbyterian Seminary urged short, moving, climactic sermons in language of today. Dr. C. Morton Hanna of Louisville Seminary noted that the poor do not get the Gospel in the South. The Rev. Ross Bailey said that he used to use "The Wrecktory" as an inside address on his letters to emphasize that too many roofs are being put on broken down church buildings.

HOSPITALS

Colorado Administrator

Mr. Richard C. Leavitt, administrator of Knox County General Hospital in Rockland, Maine, has been named administrator of St. Luke's Hospital, Denver, Colo. He will assume his new duties about January 1st.

Mr. Leavitt is a member of the American College of Hospital Administrators and a communicant of the Episcopal Church.

Mr. Roy Prangle resigned as St. Luke's administrator last June.

SOCIAL RELATIONS

Hope and Responsibility

by GEORGE RILEY

Case work counseling for the families of delinquents or potential delinquents will be provided for a three-year period by the Episcopal Community Service, a Church-related agency in Philadelphia which also receives United Fund subsidy for its non-sectarian work.

The counseling service will be financed by a maximum of \$30,000 for the three-year period by the Union Benevolent Association, an old private relief agency, which has placed its assets in a foundation.

The Rev. Arnold Purdie, executive director of the Episcopal agency, explained that the program would be undertaken in close cooperation with other agencies, such as the Crime Prevention Association, a public agency which works with the Juvenile Division of the Police Depart-

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

KEEP Housing

Previously acknowledged in 1959\$358.50
Premium on Canadian Check previously acknowledged 4.75

\$363.25

Blue Ridge School Relief

J. C., Oak Park, Ill. \$ 5.00
H. B., Fort Wayne, Ind. 10.00
Mrs. B. C., St. Augustine, Fla. 10.00
Mrs. J. H., Palo Alto, Calif. 3.00
D. D., Omaha 2.50
M. D., Sewickley, Pa. 5.00
W. W., Washington 10.00
W. W., Smithfield, Va. 15.00
K. W., Upland, Calif. 10.00
L. G., Boston 10.00

\$80.50

KEEP Typhoon Relief

D. D., Omaha \$ 2.50
L. G., Boston 10.00
M. G., Santa Barbara, Calif. 10.00
L. M., Greenwich, Conn. 10.00

\$32.50

Japan Typhoon Relief

W. W., Smithfield, Va.\$10.00
K. W., Upland, Calif. 10.00
B. B., Waukesha, Wis. 5.00
M. B., Fort Collins, Colo. 10.00
N. K., Warrenton, N. C. 10.00
E. K., Lincoln, Neb. 6.00
H. W., La Jolla, Calif. 10.00
H. M., Quoque, N. Y. 10.00

\$71.00

St. Luke's, Tokyo, Carillon Memorial

Previously acknowledged in 1959\$585.25
Mrs. A. S., McLean, Va. 10.00
A. P., Fort Lauderdale, Fla. 5.00
Navy chaplain and wife 5.00
W. C., Washington 10.00
R. G., Richmond, Va. 10.00

\$625.25

St. Michael's Theological College, Korea

Previously acknowledged in 1959\$445.93
Eglin Air Force Base, Fla. 5.75

\$451.68

Wakkanai Mission, Japan

Previously acknowledged in 1959\$ 95.00
S. M., McLean, Va. 35.00
Mrs. A. C., Austin, Texas 5.00
E. M., Los Angeles 5.00
C. S., Wichita, Kan. 10.00
C. E. F., Santa Barbara, Calif. 15.00
G. B., Los Angeles 2.00
W. R., Hines, Ill. 10.00
Anonymous, Philadelphia 10.00
C. R., Minneapolis 2.00
L. B., Kenilworth, Ill. 25.00
E. H., Boston 10.00
Mr. and Mrs. H. B., Stony Brook, N. Y. 2.00
H. G., Rochester, N. Y. 5.00
H. W., La Jolla, Calif. 10.00

\$241.00





Connecticut marchers.*
The line seemed never-ending.

ment. The Rev. Mr. Purdie said:

"Experience has shown that families that appear completely irresponsible do respond to help. Sometimes they appear irresponsible because they feel so hopeless and unable to control their own destinies."

The work will be centered in three areas: an old section of the central city (where the Episcopal Community Service has its offices), a part of South Philadelphia, and the Powelton area of West Philadelphia. It was in the latter area, about two years ago, that a graduate student from Korea, In Oh Oh, a devout Presbyterian, was beaten to death by a youth gang, and where shortly later, a YMCA staff executive was badly beaten.

WORLD RELIEF

The Bishop's New Family

Eleven children were unofficially added to the family of Bishop Bloy of Los Angeles, when Mr. and Mrs. Rudolf Schaper, Dutch Indonesian refugees, and their 11 offspring arrived in California [see cover*].

Bishop Bloy, who is "foster-father" in name only, is the family's sponsor under the Episcopal Church's plan for resettlement of refugees. The Rev. Lloyd M. Sommerville, vicar of Holy Communion Mission, Gardena, Calif., has volunteered to assist the bishop in resettling the family in or near Los Angeles.

Mr. Schaper is an accountant. His oldest daughter, Sonja, is a nurse, and his oldest son has had vocational training as a metal worker. There are also a seamstress and a welder in the family. The children's ages range from 3 to 24.

Where to Send Clothes

Church World Service asks that clothing donations for world relief be sent to CWS centers at these addresses:

New Windsor, Md.

Nappanee, Ind.

110 East 29th St., New York 16, N. Y.

4165 Duncan Ave., St. Louis 10, Mo.

919 Emerald Ave., Modesto, Calif.

Recently CWS moved its business offices to Riverside Drive in New York City, and some clothing donations have been directed to this address by mistake.

*Bishop Bloy (left) and the Rev. Mr. Sommerville (right) dramatized the arrival of the Schapers by loading the 11 children in a baggage truck.

YOUNG PEOPLE

Three Thousand Strong

Over 3,000 young Episcopalians from all over the state of Connecticut converged on Hartford on Sunday afternoon, October 25th, for the diocese's second Triennial Episcopal Youth Convocation. They met at Hartford's Armory, then massed to march five abreast to Bushnell Memorial Hall.

In a front page story the Hartford *Courant* said:

"As the young people filled up the Bushnell's second and first balcony and the orchestra section, the seemingly never-ending line kept coming out of the Armory to make the trek."

There were fife, pipe, and drum corps to set the beat for the march, which was led by an acolyte in blue and crucifers and flag bearers in red and white. One group wore Revolutionary War costumes, another was in kilts and tartans.

At the auditorium Bishop Gray of Connecticut welcomed the young people. Bishop Esquirol led prayers. The Very Rev. John B. Coburn, dean of the Episcopal Theological School, gave an address. He urged the young people to ask for God's help to establish His Kingdom here.

NATIONAL COUNCIL

Arriving and Departing

For other National Council news see *L.C.*, October 25th and November 1st

Appointments made by the Presiding Bishop and approved by the National Council included:

The Rev. John C. W. Linsley, S.T.D., associate director of the Overseas Department, effective January 1, 1960.

The Rev. Georges M. Woodgates, associate secretary of Leadership Training and Children's Divisions of the Department of Christian Education, effective September 1, 1959, for a period of three years.

The Rev. Edric A. Weld (whose resignation as associate secretary in Curriculum Development as of September 30, 1959, was accepted), as executive secretary of the unit of evalua-

*The young (7 years) drummer with an old (150 years) drum is Mark Kinner, son of the Rev. Kenneth H. Kinner, rector of St. Paul's, Westbrook, Conn. Both father and son participated in the march as members of the Westbrook Fife and Drum Corps. The "Scots" are members of Trinity College Pipe and Drum Corps.



tion, Department of Christian Education, effective October 1, 1959.

Miss Frances M. Young, appointed to the General Division of Women's Work for the month of December until January 1st, when she succeeds Mrs. Arthur M. Sherman as Director of that Division.

The Rev. Lester W. McManis as executive secretary of the Curriculum Development Division, Department of Christian Education, effective December 15, 1959.

The Rev. Henry L. H. Myers, as associate secretary in the Division of Leadership Training and in the Youth Division, Department of Christian Education, effective December 15, 1959.

Mrs. Jeanne A. Anderson, as associate secretary in the Radio-TV Division, as of October 15, 1959.

Resignations accepted by the Council included:

The Rev. C. William Sydnor, executive secretary of Curriculum Development Division, resigned as of September 15, 1959, to become rector of Christ Church, Alexandria, Va.

Miss Johanna K. Mott resigned as executive secretary in the Leadership Training Division as of October 15, 1959, to become director of Windham House, the Church's eastern training center for women workers.

The Rev. Alfred E. Persons of the Department of Christian Education resigned as of September 15, 1959, for a post on the parish staff of St. Luke's Church, Darien, Conn.

The Orthodox and Unity

The Ecumenical Patriarchate

**“will continue its ecumenical course
with even greater decisiveness. . .”**

by the Most Rev. Archbishop Iakovos

**Archbishop of the Greek Archdiocese
of North and South America
(representing the Ecumenical Patriarchate)**

This statement is condensed from the text of an address delivered on October 21st to the House of Bishops of the Episcopal Church, meeting at Cooperstown, N. Y.

His Holiness, the Ecumenical Patriarch, Athenagoras I, has asked me to tell you that the Ecumenical Patriarchate, faithful to its ecumenical tradition, will continue its ecumenical course with even greater decisiveness, without leaning either to the “right” or to the “left,” for ecumenicity is not served by deviations or by detours. Ecumenicity in the true sense cannot be a matter of compromise or mediation. True ecumenicity, in principle, is a return in repentance to Christ who, as the Apostle Paul teaches us, “is our peace who hath made both one, and hath broken down the middle wall of partition between us” (Eph. 2:14).

The Ecumenical Patriarch further instructed me to add the following: that what will change us from “strangers” to members “of the household of God” is “built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone, in whom all the buildings fitly framed together grow eth unto an holy temple in the Lord” (Eph. 2:19-22).

That is the real essence of true ecumenicity, at least as it is understood by the Ecumenical Patriarch. That is why the Ecumenical Patriarchate has never hesitated to speak freely and conscientiously to all the Churches: the Roman Catholic and the Lutheran and the Anglican and the Old Catholic, as well as to the Churches that comprise the World Council of Churches.

The Ecumenical Patriarchate and gen-

erally the Orthodox Church have always coöperated in absolute harmony with all the other Churches, desiring always reunion and responding favorably and positively to the invitations of all other Churches for ecumenical conversations. The Iron Curtain, on the one hand, obstructed the free intercommunication between the Orthodox Churches, and, on the other hand, created a scattered Orthodoxy abroad, without however, impeding in the least the ecumenical course of Orthodoxy. Quite to the contrary, in fact, it provided the Ecumenical Patriarchate with a new initiative for ecumenical discussions.

I would like to point out that historically the Ecumenical Patriarchate, from the time of the Great Schism, was always motivated by a fervent zeal to come in contact with the other bodies of the Christian Church, and so through a true Christian dialogue to help remove controversies, to pave the way to mutual understanding, and to bridge all gaps so that every possible division or antagonism would be avoided.

When one makes a study of the Ecumenical Patriarchate or the Orthodox Church in general, he cannot but be convinced that no other Church has unceasingly put forth more efforts and worked so sincerely for the reunion of divided Christendom as has the Orthodox Church. I make a point of this not to minimize the other Churches, but to emphasize that the Orthodox Church was often literally alone in her efforts for the reunion of Churches.

The Attitude of Rome

The Roman Catholic Church, however, had only one purpose, and that was how to subjugate the Greek Orthodox Church. The attitude of Rome toward Constantinople was never truly Christian. The language as well as the tactics used by the Latin Church toward the Orthodox gives the indisputable impression that she was

motivated more by political than by Christian considerations. Consequently, the efforts made by the Orthodox Church to enter into a dialogue with the Roman Catholic Church not only were unfruitful, but furthermore created an air of distrust, of suspicion, and of antipathy against the latter. The suffering Orthodox Church under the Moslem domination was considered by both the Roman Catholics and the Lutherans alike as an easy prey.

An Odyssey, Successful and Sad

The interest of the denominations of the West toward Orthodoxy was aroused once again by the Orthodox Church, which sent many scholars and dignitaries to various European centers for theological contacts. These contacts were made mainly with the Church of England and with the theologians of Holland and Switzerland. I refrain from expounding on the ecumenical odyssey of the Eastern Orthodox Church. It was successful as well as sad. Successful, because the Christian denominations that separated from Rome began to learn about Orthodoxy, and as a result new relationships were created between East and West; but sad, because this period ended with the death in martyrdom of Cyril Loucaris* whose brilliant ecumenical mind and polity were misinterpreted by the Calvinists, on the one hand, as being entirely calvinistic, and, on the other, by the Roman Catholics as being absolutely anti-Roman. These few historical facts bear testimony as to how deeply the Ecumenical Patriarchate and the Orthodox Church in general sensed the obligation of making every sincere effort to bring about ecclesiastical unity. I regret that I have nothing newer to add today on this unity. If we are to exclude the Anglican Church and the Episcopal Church of the U.S.A. and the World Council of Churches as such, the ecumenical dialogue which the Ecumenical Patriarchate introduced with perseverance and faith does not have any particular significance to most of the Christians of the West. The Orthodox Church continues to appear to the eyes of the West as an open field of missionary activity. The truth, however, is that the Orthodox Church as a Church, as a theology, as a doctrine, as a ritual, as a history, as a tradition, as a living reality, as an ecumenical factor, is just beginning to attain some importance, and this is largely due to the light that has been cast upon her by the World Council of Churches.

I can say without hesitation that it was the ecumenists who focused the attention of the member Churches of the World Council on Orthodoxy, and on the role it has played, is playing now, and can possibly play in meeting the problems of Church reunion throughout the world.

*Cyril Loucaris was Patriarch of Constantinople (as Cyril I) for five separate intervals from 1620-1638. He was accused of treason against the sultan and strangled by sultan's soldiers in 1638.

The position of the Orthodox Church in meeting the problem of Church reunion throughout the world, as I see it, manifests itself in these facts:

(1) There is a permanent representative in the World Council of Churches in Geneva with the express directive to build bridges continuously in order to bring into closer contact the Orthodox Churches and the member Churches of the World Council.

(2) Two chairs have been endowed for the furthering of ecumenical studies, one in the theological seminary of Halki in Constantinople, and one in the University of Salonika in Greece. Furthermore, within the next year, an Ecumenical Institute of the Bossey type,† will be established in the Greek island of Rhodes.

(3) The Ecumenical Patriarchate was successful in extending its hospitality to the Central Committee of the World Council in Rhodes, last August, and in bringing into direct contact for the first time in history all the Orthodox Churches (except the Rumanian, Bulgarian, and Albanian) with the Protestant world, which is represented by the World Council of Churches.

(4) The Ecumenical Patriarchate does not meander and speaks without hesitation, but indeed with exemplary straightforwardness and sincerity to the Anglican Church, and to your own, and to the World Council of Churches even in matters of great confidence, with the hope that the truth will free our minds and hearts and thus enable us to communicate as brothers in the Holy Spirit and be able to see the beam in our own eye.

(5) The Ecumenical Patriarchate does not proselytize, but rather speaks of every Church with respect and incessantly prays for the steadfastness of the Holy Churches of God and for the unification of all. In this manner the Ecumenical Patriarchate executes what our Lord prayed for to His Heavenly Father once, and for all ages, that those who would believe in Him "may be made perfect in One" (John 17:23).

(6) The Ecumenical Patriarchate is willing for ecumenical dialogues to be held with the Roman Catholic Church, precisely as it does with your Church and with the member Churches of the World Council — but never for a bilateral unity. The union of all Christians is what God demands, not the formation of bilateral fronts of conventional unity. It is not only God that demands this from us, but all the people whom we say we serve but whom in reality we divide.

(7) The Ecumenical Patriarchate has already invited representatives of all the Eastern Orthodox Churches to meet next summer in Rhodes for the purpose of studying from every aspect the essence and the objectives of the ecumenical movement, as well as of the Ecumenical Council which was proposed by Pope John XXIII.

The Orthodox Church, having survived its recent trial which commenced in 1917, and which is still continuing, shall never permit anyone to desecrate her martyrdom by considering her stagnant or an easy prey, especially those Churches which have on their banners the idol of dogmatic totalitarianism or the idol of rationalistic anarchy.

(8) The Orthodox Church here and every-

Continued on page 17

The diocese of Minnesota

carries on the work

that Bishop Whipple

began one hundred years

ago and which won him

the name of

Apostle

to

the

Indians

by the Rev. Alan R. Clark*

There is no such thing as a forlorn hope in any work for God. If in humble trust we venture in His name and for His sake, He will give the harvest — perhaps not in our day, not in our way, not to be seen by us, but a harvest in the heavenly garner.

These are the words of the late Henry Benjamin Whipple, well-beloved Bishop of Minnesota (1859-1901), who wrote in his diary regarding Indian missions. His words are the keynote for religious activity in the Indian mission field of the diocese of Minnesota.

This activity has "paid-off" when one can witness to the fact that there are 12 active missions to the Indians in the diocese. This, along with the Twin City work among the Indians and the various



A Chippewa of Minnesota (at White Earth celebration, 1959). Is it really desirable that the Indian acquire what white people refer to as "American culture"?

projects of Churchwomen in their Christian Social Relations program, has brought to the diocese of Minnesota a reputation of doing the most extensive work among the Indian people in Minnesota.

"Granted, you have an extensive program in your Indian work," some people will say, "but are you really communicating the Gospel to your people?" "What good is it to preach to them when they present such a 'problem' to society?" These and other questions are perhaps honest attempts of people to understand the situation of Indian people.

What, then, is the so-called "problem" which people refer to as "the Indian prob-

*Fr. Clark, who was vicar of St. Columba's, White Earth, one of Minnesota's Indian Missions for 15 months, recently became rector of the Church of the Ascension, St. Paul, Minn., which includes Indian and Mexican families.

†The Ecumenical Institute of World Council of Churches in Bossey, Switzerland — a study center.



"It is the everlasting Gospel which is the hope for the Indian people as it is for all nations."

lem?" Substandard housing conditions may appear to be the great problem. But to most people problems related to drinking, morals, and cleanliness loom largest. But people other than Indians in the same socio-economic situation have the same difficulties. The socio-psychologic hyperesthesia of white people who don't understand the feeling and thinking of Indian people complicates the whole picture. Lest we forget, we live in times of multitudinous and complex "problems," so why must we speak of *any* racial conflict or situation as if it were the most unique crisis that has come to the human race?

In order to understand the complexities of these people in conflict with socially normal behavior, or socially approved behavior, one must try to appreciate and to accept the Indian's philosophy of "life."

What about the present day Indian; who or what is he? We shall ignore the anthropological definition, and go directly to what the Chippewa (who make up the greatest percentage of Minnesota Indians), and other tribes assume is the

general administrative or legal definition. We see that an Indian is a person of one-fourth or more Indian blood. This may vary with specific legislation relative to an individual tribe. The North American Indian thinks and speaks of himself as Sioux, Cherokee, Choctaw, Chippewa, etc. The term "Indian" has a connotation to the Chippewa of one who is "set apart" by governmental relationships; often he assumes that those who use the term "Indian" look upon him from some high perch on the social ladder, and in a great many cases this is true.

The Indian, in his person, is completely free. He is restricted only in those government regulations which relate to that property originally awarded his tribe by the government. Since 1904, by an Act of Congress, every Indian born in this country is a citizen of the United States.

The Chippewa of today remain a defeated people. They are hemmed in, frustrated, and bewildered. Today they are handing on this bewilderment to their children. They have been influenced and strongly affected by literally hundreds of

federal measures. Some of these measures are conflicting and many more are obsolete.

When we begin to appraise or evaluate the Indian as a social being, we must not forget the past. The many federal measures which were taken over the years were taken first to control the Indian, then to "redress" him for wrongs done him, and later to "civilize" him and make him ready for a life which was comparable to the prevalent culture.

Insecurities, real and imagined, have long been the Indian's lot. The threat of the unknown and unfamiliar responsibilities placed upon him by federal measures is aggravated by the fact that most Indians have far to go to acquire what we call "American culture." Whether it is desirable that they ever acquire it may be questioned. Not to be questioned, however, is the fact that these Indians, in their present state of confusion are not, as individuals or as groups, able to achieve the success and happiness that insures mental health.

It is true, certainly, that the Indian is apt to be different both in attitude and outlook from most Americans. We can enumerate some of the most important keys to understanding the *general* attitude of these people.

(1) They are oriented to the present day and not to a vision of the future. And why should they be? For hundreds of years the Indian had little need to be apprehensive of the future. The essence of life, to the Indian, was found in "being," not "becoming."

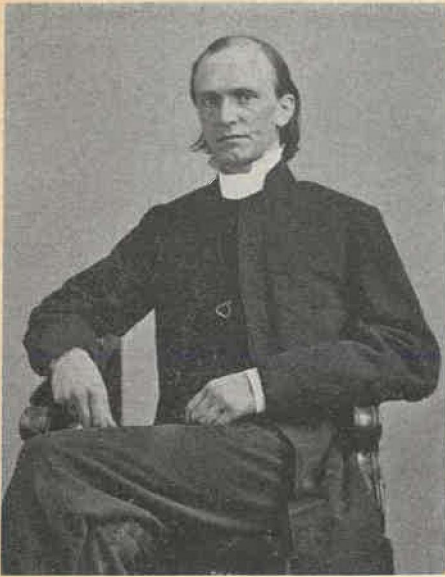
(2) Time is not important. Some Indian tribes simply have no word for time. Their concern is a general one for the passing of time.

(3) Saving for economic development often has little meaning to the Indian. In the past there has been no need to save in order to survive.

(4) The habit of hard work so that he might earn a living has not been part of the Indian's "way of life."

With this as a basis, one can, perhaps, understand the ethos which underlies the so-called "problem." It is within this context that the Church must operate. If the Indian is to weather successfully what many feel to be the greatest period of social and economic upheaval of his entire history, then, the great need is, more and more, personal contact. Contact between the Church and Indian — one which is primarily based upon a *real* desire for communication on both sides.

In short, the Church must respect and understand the philosophy of the Indian "way of life." This the Church in Minnesota is trying to do. It is trying to and must show the Indian people that, in the midst of a much changing world, the Church remains unchanging, the great anchor upon which their everlasting stability can be built. It is the everlasting Gospel, in all its fullness, which is the hope for the Indian people, as it is for all nations of the world.



Henry B. Whipple: Bishop "Flying Eagle."



When he was not preventing a massacre, Bishop Whipple was founding Church schools. [St. Mary's Hall was established at his episcopal residence in Faribault, shown above. Chapel of Shattuck, Henry Whipple's other school, is shown below.]

Straight Tongue

"By horseback, foot, and canoe, Bishop Whipple traveled all through this country, sleeping in the open or in Indian homes along the way.

"After the Sioux uprising many innocent Sioux were condemned to hang. Bishop Whipple made a special trip to Washington, to plead with President Lincoln for mercy. Many were spared because of this.

"He ordained John Johnson Enmegahowh the first Indian priest in America. He ordained other Indians so that the Gospel and the Sacraments might be available to all." *The Fargo "Forum"*

Today 13 missions of the Episcopal Church among the Indians of Minnesota stand as monuments to the bishop's "long and faithful service."

Taking note of the 100th anniversary of Bishop Whipple's consecration, the *Minnesota Missionary* says:

"In America, no other man did so much to set fair policies regarding the Indians. Thus he was called the Apostle to the Indians. Known as 'Straight Tongue' by the Indians of Minnesota because of his complete honesty with them, he was instrumental in seeing that the United States government gave the Indians fair treaties and that the terms of the older treaties were fulfilled.

"In England he became a chief engineer in setting up the first Lambeth Conference."

In recognition of the widespread influence of Bishop Whipple in both national Indian affairs and national* and international Church affairs, notices of a centennial celebration this month at Grace Church, Wabasha, Minn., were sent to President Eisenhower, Queen Elizabeth, the Archbishop of Canterbury, and the Presiding Bishop.

Both Bishop Kellogg of Minnesota and Bishop McNairy, suffragan, plan to attend special services and related events at Wabasha, November 8th to 10th, commemorating the fact that Bishop Whipple held his first service in the diocese of Minnesota at Wabasha on November 10, 1859.

When Bishop Whipple came to Minnesota, the



Episcopal Church had been there only seven years. In 1857 a belligerent chief named Hole-in-the-Day, forced all white missionaries to run for their lives. One Indian layreader and a sympathetic chief held together a small band of Christians until Bishop Whipple arrived in 1859. By 1862 the Indian-white relations were ready to explode, despite the pacificatory efforts of Bishop Whipple. Hole-in-the-Day was ready to let loose with a massacre. It never took place, largely because of the efforts of the bishop and the layreader. Out of those early, dangerous years came the motto of the original Mission of St. Columba: *Pax Per Sanguinem Crucis* ("Peace through the Blood of the Cross").

On June 14, 1868, St. Columba, which had been organized on the shore of Gull Lake (and was the first mission west of the Mississippi) moved to White Earth. On June 14, 1959, over 2,000 Indians and whites gathered at White Earth to witness the Chippewa posthumously honor Henry Whipple by giving him the name Flying Eagle and enrolling him as a member of their tribe.

*Bishop Whipple established Shattuck School, St. Mary's Hall, and Seabury Divinity School, all at Faribault, Minn. He also established the cathedral at Faribault.

The House of Bishops

To see Bishop DeWolfe of Long Island and Bishop Dun of Washington with their arms around each other's shoulders, singing a Kenyon College song with Bishop Sterling of Montana at the piano, dramatizes a change that has come over the life of the Episcopal Church in the last few years. It has always been true that bishops (and priests and laypeople) of contrasting churchmanship traditions could be warm friends. Yet the meeting of the House of Bishops in Cooperstown, N. Y., was characterized by a spirit of Christian love and comradeship, a relaxed and happy atmosphere that had in it some of the mountain-top feeling of a teen-age summer conference.

It seemed to those who were present that there could be no happier spot on earth, nor a more joyous work in which to engage.

"The House of Bishops," someone said, "has become a group." In no small measure, this achievement is the result of the leadership of Bishop Lichtenberger, who combines with a relaxed and friendly personality an unswerving determination to see to it that policy-making bodies make their own policies. In an article in last week's issue, the Presiding Bishop said: "What I am writing now is in no sense a policy statement, for whatever policies I may advocate now and in the years to come will be worked out in consultation with the bishops, with the National Council, and with the members of General Convention."

In our opinion, this is a policy statement, and a good one. And the meeting of the House of Bishops, like the several meetings of the National Council over which Bishop Lichtenberger has presided, has shown the fruits of this policy in a new sense of cohesiveness and purposefulness. Debate has been free and vigorous, and the Presiding Bishop's confidence in the ability of his brethren to make wise decisions has led to an enhancement of their confidence in each other.

The Pastoral Letter

We are particularly gratified at the long step taken by the House of Bishops toward the issuance of a pastoral letter (probably at the next General Convention) reaffirming the "great facts of the Christian Faith." The 4,500 petitioners who requested such a statement a year or more ago were, by and large, a group of the little people of the Church who were genuinely concerned about some statements being made by Church thinkers. They did not represent the American Church Union nor any other powerful or well-knit organization. We are happy that the pastoral concern of the bishops reached out to them at Cooperstown.

The speech of Archbishop Iakovos (see page 12) and his frank answers afterward on the ill-fated

"Venice Conversations" made a profound impression on the House of Bishops and on the secular reporters who were present. His ability to communicate the Orthodox point of view simply and unambiguously, his fearless handling of delicate issues, and his evident desire to strengthen relationships between Churches and to build Christian collaboration in tackling social and international issues won the respect and admiration of all who heard him.

The tendency of the bishops to retire behind closed doors for a substantial part of the meeting was frustrating to those who had come to provide a channel of communication between them and the public. To fill in the blanks in the corporate mind of the bishops, the National Council's resourceful press officer, Douglas Bushy, arranged for a series of press conferences of reporters with individual bishops on such questions as the religion of the presidential candidates and the Caribbean theological seminary about which LIVING CHURCH readers were told last April and May.

We do not feel that the bishops are answerable to the Church public in the same way that the National Council is. Although chosen by an electoral process, they are ordained as Christ's representatives to His people and their actions are subject to review only by their brother bishops. Whenever they wish to do something that involves the rights and duties of the priests and laypeople, their action is subject to the concurrence of the other orders, and when they are meeting simply as a House of Bishops they are not legislating.

Nevertheless, when they are meeting as a House of Bishops, they are in a position to educate and inform the Church public by letting that public in on the process by which they arrive at their decisions.

A Distinguished Press Corps

The press corps covering the meeting was a distinguished one. Such veteran observers of religious affairs as George Dugan of the *New York Times*, Casper Nannes of the *Washington Star*, Jo-Ann Price of the *New York Herald Tribune*, and Margaret Vance of the *Newark Evening News* hardly need to be feared for possible clumsiness or misunderstanding. The interests of these trained religious news writers are not trivial or sensational, and they can do a better job of interpreting the Church if the Church will repose a more generous confidence in them.

We recognize the fact that there are times when information of a truly confidential nature must be imparted to a body of 100 or more people, even though a secret known by 100 is hardly a secret any more. In such cases, we wonder whether the use of the House's procedure for a committee of the whole would not be better than a closed session. The difference is that the recommendation arrived at in committee of the whole is acted upon in open session, whereas in the closed session both discussion and action take place with the public excluded.

The "groupiness" of the House of Bishops seems to us, as we indicated earlier, a most healthy development in the life of the Church. It has been growing over the years during the administration of Bishop Sherrill

as well as under Bishop Lichtenberger. But cohesive groups have their weaknesses as well as their strengths. The bishops need to be as sensitive to the needs and interests of those who are not bishops as they are to the concerns of their episcopal brethren. Even when they are within the fellowship of the House, they continue to represent their own diocesan families and individual areas of responsibility. If it is really necessary to conceal some of their deliberations and actions from the folks at home, they must do so in the awareness that this raises a barrier between them and their people.

Somebody Goofed

There is a real element of pathos in the story of the ill-fated "Venice Talks" or "Venice Conversations" which died before they ever came to birth. The pathos is in the entirely good intentions of all sides which shipwrecked upon the rock of sharply contrasting ways of doing things.

As spelled out in the unfortunate papal encyclical *Humani Generis*, the rule for individual Roman Catholic theologians who wish to discuss ecumenical matters with members of other communions is that they must receive permission from authority to engage in such discussions. In other Churches, it is generally understood that theologians can talk to anybody they choose whenever they please.

Two Roman Catholic observers at the meeting of the Central Committee of the World Council of Churches in Rhodes last summer had a luncheon conversation with some of the Orthodox theologians present and went home all fired up with the idea of promoting a meeting between Roman and Orthodox theologians to discuss matters ecumenical.

At Rome, they found a favorable response to their proposal. Permission was granted. The Vatican radio was free to wax eloquent over the significance of the forthcoming conversations, to be held in Venice in 1960, and wax eloquent it did.

The fact that official permission was granted and propaganda was being generated lent to the proposed meeting an official air that undoubtedly was not intended either by those who asked or those who gave the permission. Under such circumstances, it seemed that a meeting of official representatives of Rome with an unofficial group of Orthodox was being planned without any consultation between the Pope and the Ecumenical Patriarch or any other Orthodox Patriarch. There was nothing for the Orthodox to do but to disclaim all knowledge of such a meeting and any responsibility for it.

There is no reason why voluntary groups of ecumenically minded persons should not come together, any time, any place, to discuss matters of common concern.

But it was unfortunate that the promoters of this meeting overestimated its significance and built it up to the point where no responsible non-Roman could wish to have a part in it. It is still more unfortunate that Roman Catholics are in general so severely regulated in making their unofficial contacts that they seem to carry the authority of the papacy with them whenever they talk to anybody.

In previous comment on this whole area we have noted that until Rome begins to trust its own theologians, until conversation actually begins to take place within the Roman communion, it will be impossible for Rome to converse meaningfully with anybody else. We believe that the present pope is making great contributions to a freer spirit within his own communion. But it will be many years before the results can bear fruit in a freedom of conversation across the lines of division comparable to that which obtains among Protestants, Anglicans, and Orthodox.

ORTHODOX

Continued from page 13

where is dedicated to the spirit of coöperation with all the Christian Churches in matters of moral order, which were never so numerous as today, and which never have challenged the authority of the Christian Church and Christianity in general as strongly as they are doing in our age.

Such matters of moral order are the ever-weakening conception of the Christian family; the increase of juvenile delinquency and crime; the racial, political, and religious segregation; the antagonism between social, economic, and religious ideologies; the ever increasing religious indifference which comes either from nurturing our minds only, and famishing our souls, or from the creeping secularism which threatens to destroy our modern civilization.

(9) I kept for the last in the line of facts those that testify to the ecumenical ideology and polity of our Holy Orthodox Church: the contacts of our Church with the Post-Chalcedonian Churches of the Middle-East,

of Egypt, of Ethiopia, and of South India. The purpose of these contacts is not only eventual reunion, but uniformity of our stand toward the ecumenical problems and possibilities of our time.

In all those efforts we have literally exhausted ourselves; we have encountered everything but true understanding. There were many who wanted to understand us, but were prevented from doing so either by their missionary tactics and aims, or by their particular ecclesiastical tradition. The well known words "institutionalism and traditionalism" perhaps strike a note of accusation, but what Church can sincerely say that she is entirely devoid of these two factors?

The reunion of the Churches will not come as a result of a minimum doctrinal agreement. Nor will it come by concessions or compromises of a sacramental or ritualistic nature. The union of Churches is in a sense already in existence. If all the Christian Churches believe in Christ, it is Christ who unifies us. Any other

union would be superfluous. But if in principle we are united in Christ we should always remain united. What is needed more than anything else for the ecclesiastical reunion of which we speak today is:

- (a) The unity of our hearts.
- (b) The fortification of respect and trust in our relationships.
- (c) A united front in the face of the disturbing domestic and international issues.
- (d) Humbleness before Christ and the total giving of ourselves to the service of His Gospel and to the establishment of the Kingdom of God on earth.

In every ecumenical gathering I hear in my ears this exhortation of St. Paul:

"Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10).

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sorts and conditions

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THE IDEA that orthodoxy is the religious form of conformity is an anachronistic one at best. It might have been true in the middle ages, but it certainly is not true today.

IT IS probably true that most Americans today are not reading Shakespeare, Milton, Browning, and other masters of English literature. Nevertheless, such writers as these constitute the mainstream of our literary tradition and the criterion of our culture.

SIMILARLY, there is a mainstream of Christian thought continuing down the ages which validates itself by its own eloquence, incisiveness, and agreement with the facts of revelation and experience.

TO OUR CHILDREN, we try to commend good habits of literary taste and religious thought along with good habits in tooth brushing and bathing, and our methods of doing so are likely to have an authoritarian tinge. However, we cannot honestly tell them to believe in the Trinity, original sin, the Incarnation, and the Real Presence because these are the things everybody believes.

QUITE the contrary. "Everybody" seems to believe in God and "everybody" today seems to be invincibly persuaded of God's good will toward mankind, and "everybody" agrees that you ought to belong to a church and worship in it from time to time. But when it comes to hard thinking about what God is like and what He requires of men; when it comes to a sharp "yes" or "no" to the great questions of God's nature and man's destiny, then "everybody" shows the same tendency toward a low intellectual standard that he shows when he buys his books at the corner drug store.

CONFORMITY is what "everybody" thinks. Orthodoxy is what "somebody" thinks. And there is a big difference between being an everybody and being a somebody.

PETER DAY

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On Solid Foundations

THE CHURCH'S MINISTRY OF HEALING.
By **A. H. Purcell Fox**, A.K.C. Longmans.
Pp. 127. \$2.75.

The ministry to the sick is more extensive than the ministry of healing, if healing is to be regarded as synonymous with the cure of physical and mental ailments. . . . Moreover, we must not allow the healing ministry to be lifted out of its setting in the larger ministry of the Church, for to do so would be to let it degenerate into a cult" (p. xi).

"So we conclude that the ministry of healing in the Church includes those special gifts with which some individuals are endowed, together with a sacramental ministry in the keeping of the ordained ministers of the Church, but all are included in the treasury of the Church to be used within the unity of the Body of Christ; for they are all part of the redemptive action of Christ who has committed to the Church His power of saving both soul and body" (p. 29).

"But the purpose of the Church's ministry to the sick is not to establish an impressive record of miraculous events, but to bring God's redeeming power in Christ to bear upon all manner of sickness and disease, and to accept with praise and thanksgiving whatever He deems best for every individual" (p. 99).

These brief quotations from *The Church's Ministry of Healing*, by A. H. Purcell Fox, allow the author of this extraordinary little book to write his own review of its main theme. As an Anglican, a parish priest and former hospital chaplain, a practical theologian and a man of personal faith and practice his chief concern is to put the ministry of healing in what he considers to be its only sound and sane place: on solid theological foundations in the midst of the entire life of the Church, the Body of Christ. This he has done well.

Indeed, if this book were to be used as the basis of an adult study course it would carry the class through a remarkable survey of all of the major doctrines of the Christian Faith: God, Man, Sin, Redemption, The Church, Miracles, etc. Allowing for all sorts of special "gifts" and many kinds of "miraculous cures," the author still sees the over-all ministry of healing in the context of the life and ministry of the Church.

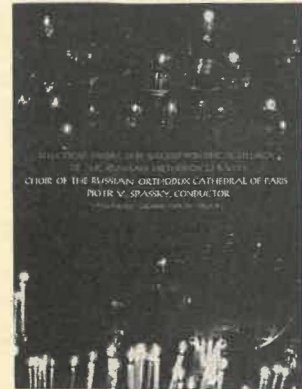
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LETTERS

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West Indian Liturgy

Prof. Reginald H. Fuller's otherwise excellent review of the new West Indian liturgy [L.C., October 4th] is marred by his evident bias in certain areas. For example, his reference to the "medieval notion of consecration by the Words of Institution" begs a very big question, for this "notion" can be traced back to St. Ambrose at least and is the doctrine of the official English Prayer Book to this day.

His chief concern, however, is with the specific prayer of oblation which follows these words in the West Indian canon: an offering to God by the Church of what would then have become sacramentally the Body and Blood of Christ. He believes this to be repugnant to Article XXXI.

But it can make little difference to this where the oblatory formula stands in the prayer of consecration, or indeed whether there is one at all. The Eucharistic oblation begins with the offertory and continues through to the end. Regardless of where the



consecration takes place that which is offered continues to be offered. The bread becomes the Body of Christ without ceasing to be what it was, and without ceasing to be our offering.

Why should this seem strange or offensive? In the Eucharist Christ offers Himself to the Father through the Church, and this would be true even if the only sacrifice were that of "ourselves, our souls and bodies." But if it is Christ who suffers, it is also we who offer. In this action three wills are operative, and completely operative: the Will of Christ, the will of the Church, His Body, and that of her ministering priest. This is the Christian paradox: "I; yet not I, but Christ in me." If this were excluded by Article XXXI, which I do not believe, the article itself would stand condemned by the overwhelming voice of Christian eucharistic experience.

Prof. Fuller also deplores the inclusion of prefaces for Corpus Christi and Christ the King, saying that they are adequately provided for by Maundy Thursday and Ascension Day. But is this really true? I am aware of the objection that is raised to "feasts of doctrines" as being a departure from the earlier principle of historical commemorations; but this in its turn was a departure from the still earlier eschatological emphasis. I do not see that either departure is one to be deplored.

Prof. Fuller also feels that the preface for St. Joseph's day commits the Church "too definitely" to the doctrine of the perpetual virginity of our Lady, and sees this as inconsistent with Articles VI and XXXIV. This objection seems to imply that the Church may teach nothing, even by implication, unless she teaches it dogmatically as necessary for salvation. I don't suppose that the doctrine of angels falls into that category and yet we certainly teach it, not only in the Michaelmas collect but in the common preface.

Was it necessary to begin this review by faulting a province of undermanned missionary dioceses for lack of "competent scholarship?" It has sometimes occurred to me that our American seminaries have grown more sensitive on the point of scholarship than their actual attainments would always warrant.

(Rev.) ERNEST J. MASON
Rector, Holy Trinity Church
Spokane, Wash.

Decisions of the Day

Fr. Tomas' contention [L.C., October 18th] that "the disciplined mind of the clergyman should make him support with a glad mind the stand of the Church in any matter,"

(1) Equates the decisions of the day in a regional [national] Church, with the Apostles' Creed; and

(2) Promulgates the rule of "My Church, right or wrong!"

St. Martin, then, had no disciplined mind, for he opposed the prevailing stand of his day, contending that heretics should be won back by persuasion, not the use of force on their bodies.

MARY McENNERY ERHARD
Swansea, Mass.

Free Books?

Hurrah! for Fr. Pettway and his call for more Church books at lower prices [L.C., October 4th].

We need information in the hands of the laity and we need it badly. The business world has learned the value of advertising. When will we learn it? I firmly believe that the many pamphlet publications, also reprints of important books and the projected new official Church magazine should be handed out by ushers to the people as they leave church free of charge! Advertising pays! Surely a better informed laity will be a more responsive one.

J. S. SMYTH
Garden City, L. I., N. Y.

Christ in Politics

This letter is sent as a reply to the letter of C. C. Starr, which appears in the issue of October 18th.

It is quite true that the fact that a man is a clergyman does not repeal his citizenship or his right to speak freely on any subject. It does seem, however, that the fact that a man is a Christian, and an ordained one at that, would influence profoundly what he has to say on any matter, regardless of where he may speak, or by what medium he should choose to speak.

It should bother the conscience of any Christian, and especially a clergyman, if nothing were said about politics. The preaching and teaching of Christianity should involve every Christian in all of life, politics

included. For the work of Jesus Christ is to transform all of life into His image; and the Church, laity and clergy, is the agent of Jesus Christ in present-day human society.

(Rev.) ROBERT L. HYDE
Assistant, Christ Church

Dayton, Ohio

The End

I have noticed in two recent and rather poor motion pictures inferences which may amuse or maybe shock the average Churchman.

The first reference was in *A Summer Place* in which Sandra Dee tells her lover to meet her in "the little Episcopal church near the center of town" because "it is so dark inside." Perhaps we should either lock the church doors from now on or use better lighting.

Secondly, at the end of *The Best of Everything* (note the title!) what should we see in the distance as Hope Lange and partner stroll off together, after about 90 minutes of questionable companionship, but the Episcopal Church flag on St. Bartholomew's Church in New York flapping in the breeze. "The End" looks rather out of place with such a background unless perhaps this connotes "the ultimate" or perhaps "the extreme."

Where, oh where, is our public relations man now?

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Union Theological Seminary
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November 8, 1959

PEOPLE and places

Appointments Accepted

The Rev. Charles T. Crane, formerly canon of St. Andrew's Cathedral, Honolulu, will on December 1 become vicar of All Saints' Church, Kapaa, Kauai, Hawaii. Address: Box 248, Kapaa.

The Rev. J. Peter Farmer, formerly rector of Christ Church, Colon, Republic of Panama, is now in charge of St. Dunstan's Church, Carmel Valley, Calif., and the work at Big Sur. He is also on the staff of All Saints' Church, Carmel. Address: All Saints' Church, Box 1296, Carmel.

The Rev. Kee H. Harrison, formerly rector of Trinity Church by the Cove, Naples, Fla., is now rector of St. Paul's Church, New Smyrna Beach, Fla. Address: 309 Downing St.

The Rev. Mitchell M. Keppler, formerly vicar of St. Mary's Church, Houston, is now rector of St. Paul's Church, Navasota, Texas. Address: 319 Post Oak.

The Rev. Dr. John C. W. Linsley, who recently retired from the Air Force as a chaplain after 30 years of service, will on January 1 begin work as associate director of the Overseas Department of the National Council.

At the time of his retirement from the Air Force, the Rev. Dr. Linsley was senior chaplain of Episcopal chaplains in the Army, Navy, and Air Force. He has been honored with many medals and decorations for outstanding service. Before serving as a military chaplain, he was a missionary in the Philippines and rector of the Cathedral Parish of St. Mary and St. John in Manila.

The Linsleys live at 305 Timberline Rd., Mountainside, N. J.

The Rev. James H. MacConnell, formerly in charge of St. Philip's Parish, Matthew Town, Inagua, Bahamas, has transferred his canonical connection from the Church of England in the Province of the West Indies to the diocese of Georgia. Fr. MacConnell is now vicar of churches at Dawson, Cuthbert, and Blakely, Ga., and will also serve a new church that is being erected in Dawson.

While they were in Inagua, the MacConnells conducted the West India Chemicals Co. School. They may now be addressed at 645 N. Orange St., Dawson, Ga.

The Rev. Michael P. Regan, formerly rector of the Church of Good Shepherd, Houlton, Maine, is now assistant at the Church of St. James the Less, Scarsdale, N. Y. Address: 13 Rochambeau Rd.

The Rev. G. Richard Robertson, formerly in Howell, Mich., is now in charge of St. Elisabeth's Mission, Nowata, Okla.

The Rev. J. Gordon Swope, who formerly served churches at Lake Jackson and Brazoria, Texas, will on November 16 become rector of St. Stephen's Church, Beaumont, Texas. Address: 885 Twentieth St.

The Rev. Paul S. Walker, formerly in charge of

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.

November

8. St. David's, Glenview, Ill.
9. St. Saviour's, Old Greenwich, Conn.; Church of the Saviour, Atlanta, Ga.
10. St. Barnabas' Brotherhood, Gibsonia, Pa.
11. Cathedral of St. John, Quincy, Ill.; Church of St. Michael and St. Mark, Brooklyn, N. Y.; Church of the Epiphany, New Haven, Conn.; St. James', Port Daniel Centre, Quebec, Canada
12. Emmanuel, Petoskey, Mich.
13. Holy Cross Monastery, West Park, N. Y.
14. Trinity, Rock Island, Ill.; St. Peter's, Westchester, N. Y.

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Trinity Church, Gatlinburg, Tenn., will on January 1 become director of the Episcopal day school of the Church of the Advent, Brownsville, Texas. Address: 104 W. Elizabeth.

Ordinations

Priests

Central Brazil — By Bishop Sherrill: On October 4, the Rev. Raoul de Siqueira Villaca Filho, to be in charge of St. Hilda's Mission, Santo Amaro, Sao Paulo, Brazil. Address: Caixa Postal 4435, Sao Paulo, S. P., Brazil.

Kansas — By Bishop Turner: On October 10, the Rev. David H. Ledford, canon, Grace Cathedral, Topeka.

Minnesota — By Bishop Kellogg: On October 12, the Rev. William I. Carter, to be in charge of the Church of the Holy Communion, St. Peter, Minn.

New Jersey — By Bishop Banyard: On October 31, the Rev. James Duncan Kenna, Holy Trinity Parish, Collingswood, N. J. Address: 226-C Garfield Ave.

Deacons

Spokane — By Bishop Cross, retired Bishop of Spokane, acting for the present Bishop: On October 19, the Rev. Stanley Eugene Ford, a former Methodist minister, who has been serving as lay reader at St. Martin's Church, Moses Lake, Wash.

Births

The Rev. William H. Hogshead, Jr., and Mrs. Hogshead, of Shandon and Parkfield, Calif., announced the birth of their first child, William Hendon III, on September 25.

The Rev. John V. Thorp and Mrs. Thorp, of Emmanuel Church, Wakefield, Mass., announced the birth of their third child and second daughter, Christine, recently. Their other children are Jack, 16, and Roberta, 12.

Organists

Mr. Arthur M. Lamb, for 25 years organist and choirmaster at Emmanuel Church, Wakefield, Mass., was given a testimonial certificate at a choir dinner recently. He is also a master at Middlesex School, Concord, Mass.

Degrees Conferred

Bishop Honaman, Suffragan of Harrisburg, received the honorary degree of doctor of divinity from Franklin and Marshall College, Lancaster, Pa., recently. Bishop Honaman was born in Lan-

caster and received his bachelor of arts degree from Franklin and Marshall College.

Women

Mrs. Mary Robbins, formerly director of Christian education at St. Mark's Church, Upper Arlington, Ohio, is now serving St. James' by the Sea, La Jolla, Calif., in the same capacity. Address: 743 Prospect St.

Mrs. Hazel T. Savage, formerly financial secretary of the diocese of Nebraska, is now serving the diocese of Kansas in the same capacity. Address: Diocese of Kansas, Bethany Pl., Topeka.

Other Changes

The Rev. Dr. Charles G. Hamilton, of Boonville, Miss., editor of *Crossroads*, has been named a colonel on the staff of the Governor of Kentucky.

DEATHS

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

The Rev. Andrew Harper, retired priest of the diocese of Rhode Island, died in Jane Brown Hospital, Providence, R. I., on October 13th.

Fr. Harper was born in Cold Springs, N. Y., 95 years ago. He attended Seabury Divinity School in Minnesota, and was ordained priest in 1892. In addition to serving in Rhode Island, he served in Wisconsin, Minnesota, Nebraska, Missouri, Vermont, New Hampshire, Indiana, New York, and Pennsylvania. After 41 years in the active ministry, he retired in 1933; however, he served as supply priest in Rhode Island until approximately 10 years ago.

Fr. Harper is survived by three daughters, Mrs. Roy B. Miner, Mrs. Donald V. Hoard, and Miss Florence Harper; three grandchildren, and five great-grandchildren.

The Rev. Harold John Sweeny, retired rector of Grace Church, Elizabeth, N. J., died in Elizabeth, on October 9th. He was 73.

The Rev. Mr. Sweeny was born in Trenton, N. J. He was graduated from Princeton University and received the M.A. degree from Columbia. He also studied at Berlin University and General

Theological Seminary. Mr. Sweeny was ordained in 1915. He served as rector of Grace Church from 1916 to 1956, the year of his retirement. He also served as chaplain of the Elizabeth, N. J., Fire Department. In 1926, he went to France to study penal systems and juvenile court procedure.

Surviving are his wife, Grace; a daughter, Mrs. William Alznauer; two sons, Dr. Edward K. and Charles T. Sweeny; and two brothers, Elmer E. and Albert R. Sweeny.

William Watson Davison, who was superintendent of the Sunday school of All Saints' Church, Atlanta, Ga., for over 20 years, died in Atlanta, October 12th. He was 78.

Mr. Davison was born in Middletown, Va. He was graduated from the Virginia Polytechnic Institute and did graduate work at Johns Hopkins University and the University of Chicago. He had been on the staff of the Southern Bell Telephone and Telegraph Company, and at the time of his retirement in 1946, he was an official of the Georgia Power Company.

A former vestryman of All Saints', Mr. Davison had also served as treasurer of the Fourth Province's department of Christian education for 26 years, was a member of its department of Christian social relations, and a member of its department of missions and Church extension. He was also a member of the advisory commission of the Southeastern Inter-Council of Churches. Mr. Davison had been a layreader for several years.

Surviving are his wife; two sons, Capt. W. H. Davison, USN, and Cmdr. J. C. Davison, USN.

Lucy Atkinson Murchison Mallett, wife of the Rt. Rev. Reginald Mallett, bishop of Northern Indiana, died in South Bend, Ind., October 18th. She was 61.

Mrs. Mallett was a native of Wilmington, N. C. Her grandfather, the late Thomas Atkinson, who was bishop of North Carolina, 1853-1881, prevented a split in the Church by attending the first General Convention after the Civil War. He founded St. Augustine's College for Negroes in Raleigh, N. C. Mrs. Mallett accompanied Bishop Mallett to two Lambeth Conferences and to the centennial celebration of the Japanese Church; at the centennial they were personal guests of the Presiding Bishop of the Nippon Seikokai.

In addition to Bishop Mallett, a son, Reginald II, a student at Nashotah House; two sisters, Miss Jenny Murchison and Mrs. Ashley Curtis; and a brother Dr. David R. Murchison, survive.

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ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. NICHOLAS 17114 Ventura Blvd. (at Encino)
Rev. Harley Wright Smith, r;
Rev. George Macfarren, Ass't.
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult
education Tues 8; Penance Fri 7 to 8 & by appt

NORWALK, CONN.

ST. PAUL'S-on-the-Green
Rev. Anthony P. Treasure, r
Sun Masses: 8, 9:30 (Sol), 11 Sung (1S) MP (2nd,
3rd and 4th), 6:30 EP; Daily: MP 8, EP 5; Week-
day Masses: Tues 9, Wed 8:30, Thurs 10, Fri 7:15;
HD 8:30; C Sat 5-6

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

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& HD 10; C Sat 5-6

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Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,
CH S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

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Rev. Osborne Littleford, r; Rev. Frank MacD.
Spindler, c; Rev. E. Maurice Pearce, d
Sun 7:30, 9:15, 11 & Daily; also Fri (Requiem) 7:30

MOUNT CALVARY N. Eutaw and Madison Streets

Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

OLD ST. PAUL'S

Charles St. at Saratoga
Rev. F. W. Kates, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser; Daily 12:10 to
12:40; HC Tues & Thurs 11, HD 11 & 12:10

BOSTON, MASS.

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C: Sat 4:30-5:30

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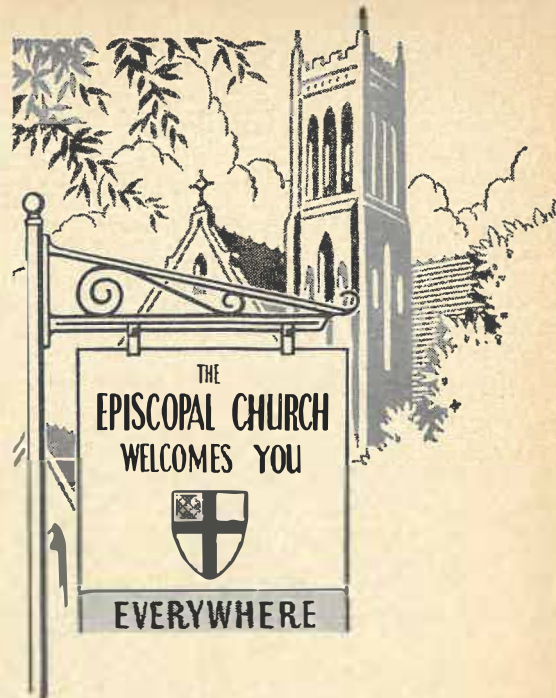
46th St. between 6th and 7th Aves.
Rev. Grieg Taber, D.D.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c;
Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 11 (Sol); 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, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; 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, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat;
Sat HC 8; 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; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

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, S.T.D., v; Rev. Merrill O.
Young, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:15, EP 5; 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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

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 & Devotions 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St., at Queen Anne
Rev. John B. Lockerby; Rev. James F. Bogardus
Sun 8, 9:30, 11; Daily: varied times.

WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS' (near) The Greenbrier
Rev. Edgar L. Tiffany
Sun 8 HC; 11 MP & Ser (1st HC)

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Ante-
Communion; 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; Ev,
Eucharist; Ev, Evensong; ex, except; 1S, first
Sunday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; Instr, Instructions; Int, Inter-
cessions; Lit, Litany; Mat, Matins; MP, Morning
Prayer; P, Penance; r, rector; r-em, rector-
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
tions; V, Vespers; v, vicar; YPP, Young People's
Fellowship.

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words and music!**

**The Protestant Choir of
the U.S. Coast Guard
Academy Sings
(Don Janse, Cond.)
FH-101**

*A Mighty Fortress, God
Our Help in Ages Past,
The Creation, Listen to
the Lambs, Jesu Joy of
Man's Desiring, and
many others.*

**Organ Meditations
(Van Talbert at the
Pipe Organ) FH-103**

*Out of the Depths I Cry
to Thee, With All My
Powers, I Sing the
Mighty Power of God,
Christ Whose Glory
Fills the Skies, and
many more.*

**Sunday Evensong
(Don Janse, Baritone)
FH-102**

*The Lord Is My Shep-
herd (Tchaikovsky), I
Wonder as I Wander,
Thou Art Gone Up on
High (Handel), and
many others!*

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