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June 28, 1959

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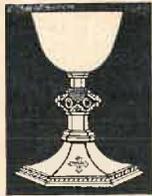
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BOOKS

Confusion of Candidates

POPE JOHN XXIII COMES TO THE VATICAN. By Francis X. Murphy, C. SS. R. Robert McBride Co. Pp. xv, 242. \$3.95.

WE HAVE A POPE. A Portrait of His Holiness John XXIII. By Monsignor Albert Giovannetti, Auditor of the Vatican Secretariat of State. Translated from the Italian by John Chapin. Westminster, Md.: Newman Press. Pp. xiv, 192. \$2.75.

Last October 28, when the evening papers announced the election of a successor to Pope Pius XII, this editor, on his way to the LIVING CHURCH office, had barely time for more than a quick glance at the headlines. Not being particularly familiar with the name "Roncalli," he got its bearer mixed up with another cardinal who had been considered a possible candidate and who — reports ran — was a strict disciplinarian.

Here was a chance for this editor to have a little fun: so, accosting the various Roman Catholics who work in the building, he informed them that they had a new Pope — a rigid authoritarian who was already contemplating the addition of Wednesdays and Saturdays as weekly days of abstinence and a lot of other regulations that would be imposed on "Catholics" throughout the world on pain of excommunication.

As it turned out, however, the candidate elected to the papal chair was not the cardinal this editor had in mind — of whom, in fact, he knows nothing beyond reports that he was rather on the rigid side — but a different person entirely. In the short time that has elapsed since his election, he has shown himself (in addition to having obvious qualifications for the job) to be one in whom are combined — in singular degree — cultural interests, affability and graciousness of manner, and a saving sense of humor.

This impression — gathered from many press reports — is but confirmed anew and at greater length in (the Rev.) Francis X. Murphy's *John XXIII Comes to the Vatican* and in Msgr. Albert Giovannetti's *We Have a Pope*, as translated by John Chapin.

Both of these volumes have about them an ephemeral character, lacking the scope and depth of definitive biographies. In the nature of the case, however, this could be hardly otherwise, and one should be grateful for having them at all. Fr. Murphy's account has something of a journalistic flair, making for more sus-

Continued on page 13

The Living CHURCH

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

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THINGS TO COME

June

28. Fifth Sunday after Trinity
29. St. Peter

July

4. Independence Day
5. Sixth Sunday after Trinity
12. Seventh Sunday after Trinity
19. Eighth Sunday after Trinity
25. St. James
26. Ninth Sunday after Trinity

August

2. Tenth Sunday after Trinity
6. Transfiguration
9. Eleventh Sunday after Trinity
16. Twelfth Sunday after Trinity
18. Meeting of the Central Committee, World Council of Churches, Island of Rhodes, to 29.

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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LETTERS

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

Views on Candidates

I am an Episcopalian and I believe that I hold my faith in the tradition of the Holy Catholic Church. I am also a contributing member of Protestants and Other Americans United for the Separation of Church and State.

I am impelled to take exception to your characterization in your editorial "The Religion of Candidates" [L.C., June 14] of POAU as "the bitterly anti-clerical organization." To the average person the term "anti-clerical" means anti-religious; just as the term "radical" which you have previously used in reference to POAU means Communist. We are not anti-religious; we are not anti-Catholic; we are Christian Americans united to preserve and enhance our religious and civil freedoms under the Constitution of the United States.

The history of the Roman Catholic Church as a political force in Europe and in the Americas shows conclusively that a union of Church and State inevitably separates the individual from his freedom.

Just as you editorially hold in suspect a Christian Scientist candidate in relation to the public health, just so does POAU hold in suspect a Roman Catholic candidate with, may I say, more reason. FRANCIS L. RYDEN University City, Mo.

When the Inquisition strikes your grandchildren, look down or up, and say, look what I have been a part of. This blood is, I was told, tolerance. JAMES BARNETT Quincy, Mass.

If there were more people like you, we would have no problems of racial and religious intolerance. When I read of such people as you, I am filled with much hope that the world is working toward that day when Catholics, Protestants, and Jews will be united, and we will have one Shepherd and one flock. I pray to God this will happen. PAUL J. KELLEY Norwood, Mass.

One wonders what influence was brought to bear that you should support and even encourage the election of a Roman Catholic to the presidency of this democracy we all love. Yes, the Roman Catholics have as their avowed goal, the making of America Catholic. The electing of a President of that faith would be a great step forward and by sly and insidious infiltration of the idea that it would be quite a tolerant and pleasing thing to let this occur, even our great Churches become gullible and disseminate the idea to the people. Many do not know the danger. Do you?

God forbid that anyone should live in our White House who swears allegiance to a Church or an organization, not advocating freedom of worship, but submission to Rome alone; not freedom of the press; not the separation of Church and State; not our free public schools but only those under the strict supervision of that Church; not the Consti-

tution and the Bill of Rights, but dictates from Rome. MRS. CLAYTON ASTELL Sterling, Colo.

Your pronouncement that "The history of Roman Catholicism as a political force does not indicate that it crushes out national interests" is simply not true. Attempting to crush national interests was precisely its policy during the period of the rise and formation of the nations of Europe. And this policy had much to do with the formation of the Anglican Communion. I am further convinced both from my own observation, and from the observations of friends who have exercised their ministries in Latin America, that the Roman Church does now as in the past contradict national interests.

But in relation to our present question, the issue is not the number of great saints that have been nurtured by the Roman Church, nor is it Roman behavior in other times and in other lands. There is no doubt about either of those issues. The issue that is for us is as follows: in the United States and at this present time would we be well advised to have a Roman Catholic President? I for one would rather not unless there was no other man at all qualified for the job.

(Rev.) CHARLES F. PENNIMAN, JR. West Endicott, N. Y.

I am very sorry to learn that you are not aware of the danger of such a thing [election of R. C.] happening and trust you will investigate what might happen to separation of Church and State in such a case.

MRS. SAM. BELL East Lansing, Mich.

How could a Roman Catholic be true to the pretensions and requirements of his Church, and at the same time carry out correctly the duties of such high offices as President or Vice President of this country, which were established by immigrant pioneers from Europe in order to escape such persecution? Impossible! The people who founded this country were not siffied tolerants, and I, like they, am intolerant of hypocrisy and false pretensions, perhaps because I had at least ten ancestors in the American Revolution and belong to the S.A.R. on those lines.

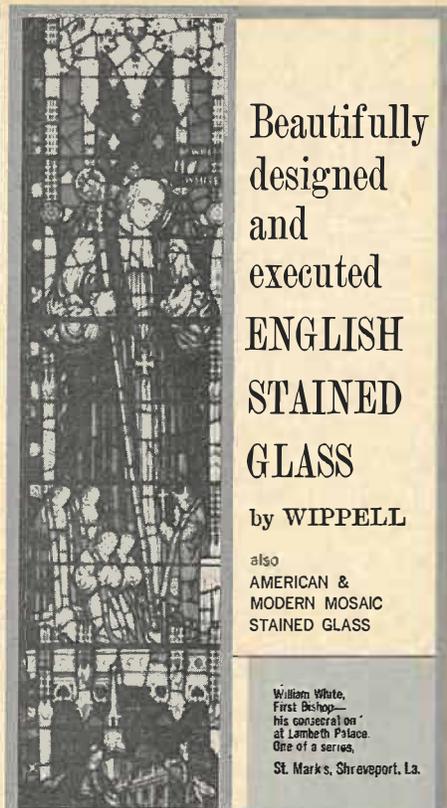
(Col.) C. I. KEPHART, Ph.D. Shady Side, Md.

On Lutherans

Congratulations on your article about the Lutheran Church and the C.S.I. Being in a predominant Lutheran area and also a former Lutheran myself, I am pleased to see the stand of the Lutheran Church in print. For many years we have "missed the boat" in our relationship with the Lutheran Churches. It seems that it is easier to deal with the other sects but now we are faced with the age old Lutheran stubbornness.

A great change is coming over the Lutheran Church as they become more historically minded. The divorce from Luther's teachings has been a slow process but they are receptive to change. If we concentrate as much of our energy and our prayers in this direction as we have done with other sects, the reward will be great but we will not be able to come forth with a "fuzzy" theological background and expect understanding from the multitudinous Lutheran synods.

(Rev.) JON K. SMEDBERG Rockford, Ill.



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Icon of St. Peter

In honor of St. Peter's Day (June 29th) we show this week a seventh-century icon of the Apostle, belonging to the monastery of St. Catherine on Mount Sinai, Egypt.

O CHRIST, the Son of the living God, who calledst Simon Peter to be the rock whereon thy Church should be built; Grant that thy household, mindful of its apostolic lineage, may so hear what the Spirit saith unto the churches, that it may in every age bring forth out of its treasure things old and new; to thy honor and glory, who with the Father and the same Spirit livest and reignest ever, one God, world without end.

Amen.

Author's note: The Collect utilizes the view that, in accordance with our Lord's words in St. Matthew 16:17f, St. Peter did exercise a sort of primacy in the primitive Christian community, even though this was a purely personal endowment, not transferable to his successors (see Oscar Cullmann, *Peter*). The Collect also makes use of St. Matthew 13:52 and Revelation 2:7, etc. F.C.L.

The Living Church

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

**Fifth Sunday after Trinity
June 28, 1959**

OLYMPIA

Bishop Lewis Elected

The Rt. Rev. William Fisher Lewis was elected bishop coadjutor of the diocese of Olympia at a special convention in St. Mark's Cathedral, Seattle, Wash., June 12. It was his third election to episcopal office. If he accepts and receives the consents of a majority of the bishops and standing committees of the Church, he will succeed as diocesan next January, when Bishop Bayne leaves the diocese to become Anglican executive officer.

At press time, Bishop Lewis told THE LIVING CHURCH that he and Mrs. Lewis planned to visit Seattle on June 22 and that he did not expect to have any official announcement before June 26, probably not before July 1. He said, "I had not expected to be involved in the Olympia election and had asked that others be considered. But obviously the decision of the convention must have serious consideration and prayer."

Bishop Lewis was elected missionary bishop of Nevada and consecrated in 1942. In 1954 he was elected bishop coadjutor of Colorado but declined.

His latest election came after three ballots in which 12 nominees received support (see tally below). After the third ballot gave Bishop Lewis majorities in both orders, the Very Rev. John C. Leffler, dean of St. Mark's Cathedral and host to convention, who had received very substantial support in the balloting, moved to make the election unanimous. Convention so ordered.

Among the nominees were three other bishops: Suffragan Bishop Campbell of Los Angeles, Suffragan Bishop Corrigan of Colorado, and Missionary Bishop Watson of Utah. Priests nominated, in addition to Dean Leffler, were the Very Rev. James S. Cox, the Ven. Walter McNeil, and the Rev. Messrs. Elmer B. Christie, Russell B. Staines, Arthur Vall-Spinosa, William G. Pollard, and John R. Wyatt.

William Lewis was born in New York State in 1902, and is therefore six years older than the bishop he will succeed. Educated at Harvard and General Theological Seminary, he was ordained in 1926 and served for 11 years in Montana churches. From 1936 until his election as missionary bishop, he was rector of St.

Paul's Church, Burlington, Vt. He married Margaret Nash Thompson in 1928 and they have two children. He is serving currently as a member of National Council.

Before the election, the clergy of Olympia were polled on their views of what an "ideal bishop" would be like and 38 returned completed questionnaires. The Rev. Herbert C. Lazenby, LIVING CHURCH'S Olympia correspondent, summed up their replies as follows (this was written before the election):

"The ideal bishop, assuming the ma-

jority is right, will be 50 years of age. He will probably be from outside the diocese, but that factor is immaterial. Bishop-elect will be a 'Broad Catholic' in Churchmanship and it is immaterial whether he is from the east or west. There should be a Mrs. Bishop, but she should stay in the background. He should be a true pastor, particularly of his clergy, and a teacher, particularly of the laymen. He should have parochial, institutional, and national administrative experience. He should be regarded as a good preacher by the laity and should often be quoted. Some clergy thought he should be a fund raiser, but almost as many thought this was immaterial. The majority felt it immaterial whether he was a politician."



Bishop Lewis: The decision must have serious consideration and prayer.

WITNESS

A Colorful Procession

by JEAN MARIA LA GUARDIA

Like the Red Sea waves before the fleeing Israelites, New York's rain-laden skies stopped coursing on Saturday morning, June 13, just in time to permit some 5,000 Episcopalians to march to the Cathedral of St. John the Divine for the sixth annual Day of Witness, to "One Family in Christ — Christ for the City."

Parishes in the metropolitan area, upper New York State, New Jersey and Pennsylvania, assembled at St. Mary's, Manhattanville, for the sixteen-block line of march along Amsterdam Avenue to the cathedral, where they passed in review

Olympia Election

Ballot Number	1		2		3	
	Cl.	Lay	Cl.	Lay	Cl.	Lay
Campbell, Donald J.	2	17	1	5	0	1
Christie, Elmer B.	4	18	0	9	Withdrew	
Corrigan, Daniel	14	28	14	41	6	22
Cox, James Stanley	2	10	2	6	0	0
Leffler, John C.	15	30	18	37	19	48
Lewis, William F.	17	36	24	82	43	159
McNeil, Walter M.	4	30	3	15	1	4
Pollard, William G.	0	5	0	0	0	0
Staines, Russell B.	5	27	4	16	1	2
Vall-Spinosa, Arthur	6	16	3	12	3	6
Watson, Richard S.	7	29	4	16	0	1
Wyatt, John R. (nominated for second ballot)			4	10	2	6
Votes Cast	76	246	77	249	75	249
Necessary to elect	39	124	39	125	38	125



Among reviewers of the Day of Witness parade were (from left) the Rev. Frederick M. Morris, Bishop Donegan of New York (in cope and mitre), and Bishop Boynton, suffragan of New York.

before Bishops Donegan and Boynton of New York, and Archdeacons Bratt and McEvoy. The colorful procession — relieved by the white robes of members of the OHC and the Order of St. Helena and the more somber garb of the Sisters of St. Margaret — included a realistic enactment by members of St. Augustine's Chapel of Christ's entry into Jerusalem (complete with a live, ambling donkey, and waving palm branches), a statue of St. Mary, wheeled along by acolytes of the Church of St. Mary the Virgin, and members of the Episcopal Churchmen for South Africa, bearing posters proclaiming the ugly facts of apartheid.

Sponsored by the bishop and the diocese of New York, the annual Day of Witness was inaugurated six years ago by the Urban Priests Group, a society of Episcopal clergy from 15 inner city parishes in New York and its vicinity. Held originally on the lower east side, the last three processions have followed varying routes to the cathedral, extending the witness to such areas of the city as east Harlem and Manhattan's upper west side.

NATIONAL COUNCIL

Reactor Report

The National Council's committee on the nuclear reactor for St. Paul's University, Tokyo, at its June meeting heard preliminary reports which indicated "great enthusiasm" for the project.

The committee had asked parishes throughout the Church to dedicate the Trinity Sunday offering toward the \$360,000 fund to finance the reactor gift for scientific and medical research at St. Paul's, and at St. Luke's Hospital in Tokyo, both Anglican institutions.

Since the meeting was held less than a month after the special offerings, only

very incomplete financial results were reported, but the committee learned that the special mailing of offering materials, including descriptive folders and envelopes, was among the widest ever made, with more than one-half million of each piece distributed.

According to Bishop Peabody of Central New York, the committee chairman, contracts for the construction of the Episcopal Church's 100th anniversary gift to the Nippon Seikokai would be signed in October, 1959, if the Church has sufficient funds in hand. He declared that the reactor, which will be the second in Japan and the first privately-owned one, will be in operation approximately a year after the contract signing.

Bishop Peabody also said further contributions toward the reactor gift fund would be received by Lindley M. Franklin, Jr., treasurer of the National Council.

COMMUNICATIONS

Around the World

A two-year trip around the world will begin this summer for the Rev. Canon Howard A. Johnson. Undertaking the trip at the request of Bishop Lichtenberger on behalf of the Advisory Committee on Anglican Relations, Canon Johnson will visit every province of the Anglican Communion, and will write and illustrate a book which is to be used in preparation for the 1963 Anglican Congress in Toronto. Funds for the trip have been raised by American friends of the project, and Canon Johnson has been granted a two-year leave of absence from the Cathedral Church of St. John the Divine, New York City, where he is canon theologian.

The book, an unofficial Church publication, will be published by Harper and Brothers. It is hoped that the book will

be "one that packs a good deal of solid information about the Anglican Communion, but does so in a painless and pleasant manner," according to Bishop Lichtenberger.

NORTHERN MICHIGAN

Plans for the Harvest

Bishop Lichtenberger, guest preacher at the opening service of the convention of the diocese of Northern Michigan, spoke of Christian expectations in the present-day world. "Christian expectation is not based on our prospects or on what we would like to have happen," he said.

In his annual charge, Bishop Page of Northern Michigan compared the great material and organizational progress in the diocese during the past several years to the preparing of the soil for the harvest to come. He called for a definite plan for recruiting for the ministry and other professional Church work, for an increase in adult confirmations, and for the strengthening of programs within the diocese.

A record budget including acceptance of the quota in full was adopted.

ELECTIONS. Standing committee: clerical, J. W. Robertson, J. A. Alford, A. P. Nancarrow, Herman Page; lay, Charles Stakel, Clifford Lewis, Herbert Kellow. Bishop and council: clerical, A. P. Nancarrow, Herman Page, William Burritt; lay, William Bart, Clifford Lewis, E. L. Pohl.

NEW YORK

Pastoral Letter

Bishop Donegan of New York has expressed concern over the current strike of New York hospital workers in a pastoral letter sent out for reading in all churches of his diocese on June 21. The letter reads as follows:

"Our conscience is troubled and disturbed in the current hospital strike, for the care of the sick has always been one of the Church's chief concerns.

"There is an aspect in the situation to which I believe sufficient attention has not been given, and that is the fact that we have failed to share adequately in voluntary gifts to our hospitals, and our city has



not been paying the actual costs for the care of the indigent patients sent to voluntary hospitals. These are examples of our own heavy responsibility in the present situation.

"I call upon you to pray that the negotiations now under way will result in a just peace for all concerned."

INTERNATIONAL

ORTHODOX

Russians Visit WCC Officials

Two representatives of the Moscow Patriarchate of the Russian Orthodox Church are in Geneva for talks with officials of the World Council of Churches.

They are Archpriest Vitalii M. Borovoi of Vilna, a lecturer in early Church history at the Leningrad Theological Academy, and Viktor S. Alexeev, a lay member of the Moscow Patriarchate's office for church relations.

During their visit, which will last two weeks, the Russians will also study the work of the World Council's various departments and divisions.

Dr. W. A. Visser 't Hooft, World Council general secretary, said their visit resulted from a meeting at Utrecht, the Netherlands, last August when representatives of the Moscow Patriarchate expressed a desire "to get first hand information" on the WCC's work.

Among those attending the Utrecht meeting was Metropolitan Nikolai of Krutitsky and Kolomna, second-ranking leader of the Russian Church, who said he would recommend that it join the World Council. The Russian Church refused to become affiliated with the Council when it was formed at Amsterdam, the Netherlands, in 1948. [RNS]

ENGLAND

Fr. Beaumont Resigns

The Rev. Geoffrey Beaumont has resigned the parish of St. George's, Camberwell, in order to guide the development of the particular kind of music which has come to be associated with his name.

He is the composer of the "Twentieth Century Folk Mass."

Tragic Death

After attending a meeting of the Commission on Catechism Revision at Lambeth Palace, the Rt. Rev. Robert Nelson, Bishop Suffragan of Middleton, went to a hotel where he was later found dead in a gas-filled room.

Bishop Nelson has held many notable appointments including a chaplaincy to H.M. the Queen. He was 45 years old, and leaves a wife and children.

SCOTLAND

Intellectual Standards

The Rev. M. L. Innes White, of St. Clement's Church, Aberdeen, speaking at the recent Representative Church Council meeting in Inverness, made a strong plea for the ordination of people who might have little education or a low I.Q.,

but who had a deep love of Christ and a real desire to serve God.

The speech met with considerable criticism at the Council. It was felt that in Scotland where the Established Church (Presbyterian) demands a fairly high academic rating from its ministers, it does the Episcopal Church harm if the impression gets around that its clergy are poorly educated. Indeed in certain quarters the suggestion was heard that our standards are already too low, and that usually a university degree should precede entrance to a theological college.

JAPAN

Bishop Okubo Elected

The Rt. Rev. John Naohiko Okubo, Bishop of North Kanto, was elected fifth Bishop of Tokyo to succeed the Rt. Rev. Timothy M. Makita [L.C., May 31]. Bishop Okubo was elected on the 13th ballot at Holy Trinity Pro-cathedral, Tokyo. His closest runner-up was the Rt. Rev. Michael H. Yashiro, Bishop of Kobe, and Presiding Bishop of the Nippon Seikokai.

Bishop Okubo is a graduate of St. Paul's University, and Central Theological College, Tokyo. He was ordained to the priesthood in 1939, and served parishes in the North Kanto diocese. In 1947 he was consecrated fourth Bishop of North Kanto.

Bishop Okubo attended the 1954 Anglican Congress in Minneapolis, Minn., and the World Council of Churches meeting in Evanston, Ill.

Since the resignation of Bishop Makita, the assistant bishop of Tokyo, the Rt. Rev. Kenneth A. Viall, SSJE, has been Acting Bishop.

MARONITES

Talks about a Danger

Maronite Patriarch Paul Meouchi of Lebanon, who was visiting in Europe, in late May, was scheduled to give talks in Paris, Madrid, and Rome on the dangers of Communist infiltration in the Middle East, RNS reports. The Maronites, by far the largest Christian group in Lebanon (with 400,000 members in a national population of 1,400,000), are in union with Rome.

JORDAN

Star for a Bishop

Dr. Najib Atallah Cuba'in, Anglican Bishop in Jordan, Lebanon, and Syria, has been decorated by King Hussein of Jordan with the Order of the Jordanian Star. The ceremony coincided with a meeting in Amman, Jordan, of the episcopal synod of Jordan. In a speech accepting the honor, Bishop Cuba'in pledged loyalty to the King, who last year paid an official visit to Britain. [RNS]

BRIEFS

POSSIBLE UNION: Bishop Higgins of Rhode Island thinks that Methodists and Episcopalians "are so close together in so many ways" that they may unite "in our lifetime." Speaking to the New England Southern Methodist Conference at Providence, R. I., Bishop Higgins said, according to RNS, that the Methodists would be invited to attend a unity meeting next fall at the Newport conference center of the diocese. Such a meeting would probably be the first local group to consider unity between members of the two communions. Unity Commissions of the two Churches have been discussing inter-communion on a national level since 1942.



CWOTY: Mrs. Theodore O. Wedel, Washington, D. C., shared honors with Rabbi Maurice N. Eisendrath, New York, and former Rep. Brooks Hays, Little Rock, Ark., when she was chosen "Church Woman of the Year" by Religious Heritage of America, Inc. Scheduled to receive her award during the annual Washington Pilgrimage of American Churchmen, June 19-20, Mrs. Wedel, who is the wife of the Rev. Canon Theodore O. Wedel of Washington Cathedral, has been active in many lay groups as well as United Church Women. Rabbi Eisendrath receives the "Clergyman of the Year" award; Mr. Hays, "Churchman of the Year" citation.



SUPPORT WITHDRAWN: The Very Rev. S. Barton Babbage, dean of the Melbourne, Australia, cathedral, has withdrawn his support of the Australian and New Zealand Congress for International Coöperation and Disarmament, scheduled for November. Dean Babbage said in a letter to the sponsoring committee that he is "perturbed about the political implications" of the congress and "embarrassed" by the Communist affiliation of some of the organizing secretaries. Commenting on Dr. Babbage's withdrawal, the chairman of the sponsoring committee said, "Whether there are Communists or non-Communists on the organizing committee is beside the point. Each conference of the congress will be autonomous and will appoint its own secretaries and leaders. If Communists and non-Communists can meet at the summit, I think the time has come when Communist and non-Communist should be able to meet at the bottom."



NEW LUTHERAN FILM: A new feature movie has been commissioned by the Lutheran Churches who produced the successful "Martin Luther" film. The current struggle of Christians under Communism in east Germany is the subject to be filmed in Europe this year. The same writer-producer team that developed the Luther film has again been engaged by the Lutherans.

The rapid growth in the membership of American religious bodies in the first half of the 20th century has given rise to analysis, evaluation, interpretation, and even outright speculation.

The statistics of growth are impressive. Membership of the religious bodies in the United States more than tripled between 1906, the year of the United States "Census of Religious Bodies," and 1956, with a rise from 32,936,445 to 100,162,529.

Statistics indicate that religious bodies are more than holding their own in view of population growth. In 1906 the population of the United States was 84,246,252; by 1956 it was estimated at 168,091,000. The rate of the increase in these 50 years was 99.5%. In that same period membership in religious bodies rose from 32,936,445 to 100,162,529, or 204%. The rate of increase, therefore, in Church member-

tians in the United States. These 11 denominations contained 104 of the 258 groups listed for that year, or 40%. In 1906 these same denominations held 30 of the 32 million Christians, or 90%, and included 81 of the 186 groups, or 43.5%. In compiling the figures for 1906 those organizations which have merged since that time have been added together. For example, the memberships of the Con-

gregationalists, the Evangelical Protestant Church of North America, and the Christian Church (General Convention) have been added together and listed as in 1956 — Congregational-Christian.

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Denomination	Membership		Groups	
	Rank 1956	Rank 1906	1956	1906
Roman Catholic	1. 33,574,017	1. 12,079,142	1	1
Baptist	2. 19,165,780	3. 5,662,234	26	16 + 10
Methodist	3. 11,775,731	2. 5,749,838	21	15 + 6
Lutheran	4. 7,286,589	4. 2,112,494	18	24 — 6
Presbyterian	5. 3,858,709	5. 1,830,555	10	12 — 2
Protestant Episcopal	6. 2,757,944	7. 886,842	1	1
Eastern Orthodox	7. 2,396,906	11. 129,606	18	4 + 14
Disciples of Christ	8. 1,897,736	6. 982,701	1	1
Churches of Christ	9. 1,700,000	10. 159,658	1	1
Latter-day Saints	10. 1,372,640	9. 256,647	6	2 + 4
Congregational	11. 1,342,045	8. 845,301	1	3 — 2

These figures seem to indicate that merger or division have no definitive role in denominational growth. The Baptists added 10 divisions at a time when they were moving from third to second place, while the Methodists dropped from second to third place when they were adding six. Lutherans and Presbyterians held their rank but eliminated six and two divisions respectively. The Eastern Orthodox Church advanced from eleventh to seventh, adding 14 divisions. The Latter-day Saints dropped one rank while adding four divisions, but the Congregationalists dropped three ranks while eliminating two divisions. The Disciples dropped from sixth to eighth place and the Churches of Christ advanced one degree while retaining the same number of divisions. Thus, neither merger nor splintering can be considered a criterion of strength or weakness. Other factors must be adduced to help explain the varying degrees of growth seen in these 11 groups.

A chart depicting the relative growth rate is a good starting point.

1900-1950 Survey

Religious Trends in the United States

This article is reprinted from *Christianity Today* in somewhat condensed form through the courtesy of its editors.

by Richard C. Wolf*

ship was more than twice the growth in population.

These same figures afford interesting information about the percentage of the American people who have some religious affiliation. In 1906 slightly more than 39% belonged to a religious body; by 1956 that percentage had risen to 59.5%.

The same figures show the growth rate of the Roman Catholic Church to have been 177.9 percent, and that of the non-Roman Christian groups to have been 195.4% between 1906 and 1956.

In 1956, 11 Christian denominations numbered 1 million or more members and accounted for 92% of all the Chris-

Denomination	1906		1956		Percentage of Growth
	1906	1956	1906	1956	
Eastern Orthodox	129,606	2,396,906	1. 129,606	2,396,906	1. 1754.7
Churches of Christ	159,658	1,700,000	2. 159,658	1,700,000	2. 964.8
Latter-day Saints	256,647	1,372,640	3. 256,647	1,372,640	3. 430.9
Lutheran	2,112,494	7,286,589	4. 2,112,494	7,286,589	4. 244.4
Baptist	5,662,234	19,165,780	5. 5,662,234	19,165,780	5. 238.4
Protestant Episcopal	886,942	2,759,944	6. 886,942	2,759,944	6. 210.9
Roman Catholic	12,079,142	33,574,017	7. 12,079,142	33,574,017	7. 177.9
Presbyterian	1,830,555	3,858,709	8. 1,830,555	3,858,709	8. 110.7
Methodist	5,749,838	11,775,731	9. 5,749,838	11,775,731	9. 104.8
Disciples of Christ	982,701	1,897,736	10. 982,701	1,897,736	10. 93.1
Congregational	845,301	1,342,045	11. 845,301	1,342,045	11. 58.7

gregationalists, the Evangelical Protestant Church of North America, and the Christian Church (General Convention) have been added together and listed as in 1956 — Congregational-Christian.

While there were more religious bodies in 1956 than in 1906, a larger percentage of the people belonged to these 11 strong bodies listed below than was the case in 1906. The proliferation of small groups,

A common denominator for all these denominations is not easy to find. The phenomenon of immigration does not serve, for while that has played a large role in the growth of the Eastern Orthodox Church, it has not, as might have been expected, played an equal part in Roman Catholic growth. For some years it has had no effect upon the increase of Lutherans, and has played no appreciable

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part in the growth of the other denominations. Cultural and economic alignments also prove inadequate. Episcopalians, Presbyterians, and Congregational-Christians are generally regarded as upper income people, yet the growth rates of these three denominations are diverse. Methodists and Lutherans are considered to be of the middle class, but the gap in their growth rates is relatively wide.

The extent or lack of denominational organization and program failed to explain growth rates. Probably no other denomination can equal the Methodist in its closely-knit organization, and few can equal the Churches of Christ or the Baptists (especially the Southern Baptist Convention) in their absence of this. Yet, while these latter two with relatively little organization and program had a markedly larger growth rate than the Methodists, the Disciples of Christ, who also have comparatively little overhead organization, had a considerably lower growth rate than the Methodists.

The break of 67 points between the Roman Catholics and the Presbyterians gives the first clue of a possible common denominator. If it could be shown that the four denominations immediately above this, namely, the Lutherans, Baptists, Episcopalians, and Roman Catholics, share some common attribute which does not mark the four denominations below the gap, the Presbyterians, Methodists, Disciples, and Congregational-Christians, then we may have discerned a possible adequate common denominator. If further investigation reveals this attribute to be shared by the top three denominations, then, whether applied pro or con, the common denominator might be found.

The attribute which distinguishes the Lutherans, Baptists (especially Southern Baptists), Episcopalians, and Roman Catholics from the Presbyterians, Methodists, Disciples of Christ, and Congregational-Christians is what may be called the *mood of conservatism*. This applies equally well to the Eastern Orthodox, the Churches of Christ, and the Latter-day Saints. Presbyterians, Methodists, Disciples of Christ, and Congregationalists are usually considered liberal in mood, although each of them contains conservative elements.

It is in the area of doctrine that we see most clearly the characteristics of conservatism or liberalism, though these elements may also be observed in relation to traditions of worship or in the idea of the Church.

Some of these 11 denominations are conservative at all three points. Others are generally considered liberal on all three points. Some are conservative in one or more aspects and liberal in another. A chart of the general, relative positions of each denomination may be useful. "C" stands for conservative, "L" for liberal.

Denomination	Doctrine	Worship	Church
Eastern Orthodox	C	C	C
Churches of Christ	C	C	C
Latter-day Saints	C	C	C
Lutheran	C	C	C
Baptist	C(L)	L	C
Protestant Episcopal	L(C)	C	C
Roman Catholic	C	C	C
Presbyterian	L(C)	L	C
Methodist	L(C)	L	C
Disciples of Christ	L(C)	L	L
Congregational	L	L	L

Attitudes and positions of the Eastern Orthodox, Lutherans, and Roman Catholics are so well known they need no elaboration. Much the same is true of the Congregational-Christians and the Disciples of Christ, although minorities in these bodies will protest a sweeping application of the attribute of liberalism.

The Churches of Christ declare they are conservative. Until 1906 they were within the Disciple fellowship and were known as "the Conservatives." Theirs is a biblicist conservatism which extends into their entire church life, including the refusal to use musical instruments not mentioned in the Bible. They are right-wing conservatives in doctrine, "emphasize the 'divine sonship of Jesus,'" and consider the church as "a divine institution."

The Latter-day Saints have a unique body of doctrine, drawn from the Bible, to be completed by the Book of Mormon and possible subsequent revelation. Worship is according to a denominational pattern and is comparatively uniform throughout. They recognize no other religious body as part of the true church.

Baptists are heavily conservative in doctrine, save for the American Baptist Convention which is considered predominantly liberal with a strong conservative element. Their congregational polity permits relative liberty in the conduct of worship, but in membership the church is composed, with few exceptions, only of immersed adults who have openly professed their faith.

The Protestant Episcopal Church no longer requires acceptance of the Thirty-nine Articles "as a creed" and "allows great liberty in non-essentials" while expecting "loyalty to the doctrine, discipline and worship of the one holy Catholic Church, in all the essentials." Therefore, a considerable measure of liberty is possible with regard to doctrine, but in liturgical practices and the concept of episcopal government the Church remains central and constant.

The Presbyterian Church U.S.A. suffered from a doctrinal strife in the early years of the century and has gradually assumed a comparatively liberal attitude with regard to strict Calvinist doctrine.

Methodists have been somewhat divided on the point of doctrinal conservatism, and as a result holiness and perfectionist schisms have occurred. The main strand of American Methodism, The Methodist Church, takes an open position on doc-

trine and is able to comprehend both liberal and conservative elements. Virtually complete liberty is permitted in worship practices, but most of the Methodist groups are adamant on the structuring of the church along the lines of historic American Methodist polity.

If it may now be agreed that the top seven bodies listed in the chart are considerably more conservative than the four bodies at the lower end of the chart, then the gap of 67 points between the growth rate of the Roman Catholics (177.9) and that of the Presbyterians (110.7) may indicate something about the relative appeal of conservatism and liberalism to the American religious public in the first half of the present century.

The success of the conservatives in securing members may be observed also within the denominations themselves.

The American Baptist Convention is much more liberal than the Southern Baptist Convention. In 1906 the Northern Baptist Convention had a little over one million members, while the Southern Baptist Convention held slightly more than two million. By 1956 the American Baptists had added 476,000 to reach more than one and one half million, but the Southern Baptists had added almost six and one half million to reach below eight and one half million. The growth rate of the American Baptists was 45.2%, that of the Southern Baptists 321.7%.

The more conservative Lutheran Church (Missouri Synod) outgrew the somewhat more liberal United Lutheran Church 237.6 to 191%, and the self-styled "conservative" Presbyterian Church U.S. outgrew the relatively liberal Presbyterian Church U.S.A. 204.4 to 124.2%.

A comparison of such clearly conservative denominations as the Mennonites, Brethren, and Adventists, (especially the Seventh-Day Adventists) with outstandingly liberal denominations in the same statistical category, such as the Universalists, and Quakers tells the same story.

Denomination	1906	1956	Rate
Mennonite	54,798	113,826	207.7
Universalist	64,154	70,230	9.4
Brethren	94,144	239,664	154.6
Quaker	113,772	121,868	7.1
Adventist	92,735	312,782	237.3
Unitarian	70,542	101,549	43.9

The one growth rate which tends to condition the application of the common denominator of conservatism versus liberalism is that of the Roman Catholic Church. This consistently conservative body is 33 points below the relatively conservative Protestant Episcopal Church and 66.5 points below the consistently conservative Lutherans.

Since the Roman Catholic Church shared with the Eastern Orthodox a large potential growth via immigration, the relatively low growth of the Roman Catholics becomes a question mark.

The Uses of Summer

The relative quiet that descends upon the ordinary parish in summer can be the quiet of slumber or the quiet of fruitful thought.

The following suggestions are offered as a sort of No-Doze tablet for parishes, a kind of idea-caffeine to use as an antidote to torpor in July and August.

1) What has been done about next fall's Every Member Canvass? If the chairman hasn't been appointed, try to get this done at the earliest moment — certainly not later than next Thursday. If a chairman



has been appointed, efforts should be made at once to supply him with the tools he needs for sound and constructive planning: files of parish families; records of past canvasses; lists of canvassers in previous years with, if possible, records of their returns; the latest material available from the Promotion Department of National Council — address 281 Park Avenue South, New York 10. Most of all the new chairman should be reminded that October is only a few days away, and that a good canvass needs to take shape in mid-summer.

2) Christian education materials for fall ought to be ordered by now, and if they haven't been, this is the time for immediate remedial action. The alternative to prompt ordering is almost certainly a delay in the whole process of Church school organization, which means that in early September startled superintendents will be discovering that next Sunday is D-Day, that not enough teachers have been recruited, that the teachers recruited haven't had an advance look at what they will teach. The Church school will survive this crisis (which is an annual routine in many parishes), but it will lose most of the value of the opening weeks of school. On the other hand, prompt ordering of material gives point and meaning to early recruiting of faculty, since they can be put to work at once at planning their courses.

3) That durable partner of all worship in northern climes, the Church furnace, has finally cooled off and rusts quietly in the damp basement. It, like a self-sacrificing Church worker, sits quiet and uncomplaining, and it will do so until the day when accumulated

neglect finally breaks its spirit and its collapse (probably on a zero day next January) leads to Sunday morning chaos. But a vestry of businessmen ought to know the meaning of the words "preventive maintenance." And they can use these lovely days of sunshine and underworked furnace men to see that the Church furnace is cleaned, checked, and, if necessary, overhauled.

4) In many a parish, summer brings a new curate fresh from seminary. In many a mission, the newly-round-collared man is vicar or priest-in-charge. We urge upon all Churchfolk served by brand-new clergy a patience, understanding, and constructive concern for these men. Remember: you probably scare the new clergyman half to death. He has been reading about the Church and psychology and liturgics and dogma. In all these studies, he has been getting ready to serve you. But no study in quiet halls can ever quite prepare the young clergyman for the sudden and startling encounter with the parishioners en masse in all their wonderful and alarming variety. Seriously, these first months in a new clergyman's life may be critically important — as the size of the list of early failures demonstrates. The parishioner can play a real part in helping the adjustment of the curate or vicar through the practice of the virtue of patience, and through a willingness to show a lively hope for the growth in the Spirit of even the greenest and gawkiest of deacons.

Summer can be a wonderfully productive time in the parish, if only the parishioners remember that the issues before the parish in summer are not this week's roses but the state of the parish next October, next January, and 10 years from now.

Two Bright New Magazines

In last week's roundup of the Episcopal Church's national press, we passed over two of the newest and most discussed magazines, and we gladly give them special treatment here.

Episcopal Church Illustrated is an American edition of *Church Illustrated* of London. It is a family pictorial magazine, a sort of Anglican *Look*. The London magazine has had a success, unique as far as we know among Anglican papers, in achieving large-scale newsstand sale. *E.C.I.* reprints many features from the London paper and adds a few on the American Church. The June issue carries two articles by the Rev. Dewi Morgan, who also serves as THE LIVING CHURCH's London correspondent. The American publisher is the Anglican Press of Miami, Fla.

The Anglican Digest is another family-type magazine, but of a totally different kind from *E.C.I.* Published quarterly on pulp paper with only line illustrations, it carries a miscellany of theological and devotional material, some new and some reprinted. It also carries some news in highly compressed form. The *Digest* is published by the Episcopal Book Club, Nevada, Mo.

sorts and conditions

WHILE the diocese of Olympia was in the midst of preparations to elect a bishop, your columnist was visiting around from parish to parish in the interests of THE LIVING CHURCH. The timing was strictly accidental because we who work for THE LIVING CHURCH have learned long ago that helping to choose bishops is none of our business. However, it was an interesting time to be in what I am told is the "second-fastest growing county in the United States."

ONE THING that happens in such a growth situation is that congregations expand right out the church door. At least two Seattle parishes — Epiphany and St. Stephen's — have found that their old churches were just the right size to serve as chapels attached to the new. The Rev. Dr. Elmer B. Christie is rector of Epiphany and the Rev. Dr. Russell B. Staines is rector of St. Stephen's. In addition to building their magnificent new plants, both parishes have been instrumental in the starting of missions in new residential neighborhoods.

THE VICAR of one of these new missions, the Rev. James G. Long, drove me out to see the hole in the ground that will soon be St. George's chapel. In form it will be a hexagon with a central altar. Although the seating capacity will be over 100, the back pews will only be five rows from the front. The bold hexagonal plan was approved unanimously first by the building committee, then by the bishop's committee, then by the membership.

IN KEEPING with the modern architectural plans was the car used by the vicar — a trim little Triumph sports car, leased from an auto-lease firm that has an arrangement with the diocese. We drove over to take a look at St. Andrew's, a mission which, after many years of struggle to survive, has suddenly developed into a strong, self-sustaining operation under the leadership of the Rev. Charles T. Mentzer. Then we swung around the north end of Lake Washington, the long, long fresh-water lake that forms the eastern boundary of the city as Puget Sound forms the western.

HERE we came to the fastest-growing neighborhood of this fast-growing county. If I'm not still dizzy from sight-seeing, the story is that 75 houses

a month are being built in the Medina-Bellevue area. The Rev. A. A. Vall-Spinosa, president of the standing committee, is rector of St. Thomas' Church. When the transepts are built next year, St. Thomas' will be cruciform in shape, but don't start thinking that you've ever seen anything like it before. The altar is on a dais in the crossing. The font is where the altar usually is. We agreed that the transepts really ought to be built in swept-back style in tribute both to the pace of Church life in the diocese and to the industry which provides perhaps as much as 25% of Seattle's livelihood directly or indirectly — Boeing Airplane Company.

ST. THOMAS', like the Epiphany, has a parochial school. A recent decision of the school board to abolish kindergarten throughout the Seattle public



schools because of the severe population pressure may well lead to a considerable expansion of parochial schools. Fr. Vall-Spinosa says they are really a missionary venture rather than a parochial facility, providing many parents and children with their first Church contact.

THE OBJECT of my visit, besides seeing what was going on, was to find out how THE LIVING CHURCH might be of service to these potent parishes: a weekly bundle? church services advertising? subscriptions for key parish leaders? I was deeply gratified to find that clergy of all schools of thought were well pleased with the magazine's general editorial approach to its job.

OLYMPIA is by no means a monochrome diocese, but differences seem to be held and expressed here without bitterness. The lively pre-election politicking showed little sign of fear or distrust either between schools of thought or between clergy and laity.

THIS SPIRIT is, to no small extent, a tribute to the leadership of Bishop Bayne. It augurs well for his future leadership in the position of worldwide responsibility to which he has been called. PETER DAY



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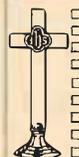
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Diary of a Vestryman

To Find a Man

(fiction)

by Bill Andrews

Thursday, June 25. The bishop has sent us three names to consider for the rectorship of St. Martha's, and the vestry tonight studied the information available about them.

The bishop's letter simply gave the names of the men and their present positions. The *Episcopal Church Annual* had the information on the size of the churches they serve. The *Clerical Directory* had very compressed biographies of the men through 1955.

Fr. A.B. was born in 1902, graduated from E.T.S., ordained in 1928, served as a curate in Boston, a missionary in Nevada, and then a parish priest in Iowa. Now he has been rector of a parish of 350 communicants in a city of 60,000 inhabitants. He has two children.

"Pretty old," McGee commented.

"Not a very big church for a man long in the ministry," said Harry Hunting.

"I hear Iowa's pretty High Church," said John Lacey.

Fr. C.D. was born in 1928, graduated from Nashotah House, was ordained in 1955. He was curate at St. Jude's, the downtown church of our own metropolis. He has been rector, for four years, of Christ Church, Blandtown, 185 communicants in a town of 5,000 people. Four children.

"Pretty young," said the senior warden.

"Hasn't proved himself ready for as big a job as St. Martha's," said the clerk of the vestry.

"Nashotah House is supposed to be High Church," said John Lacey.

Fr. Y.Z. was born in 1920, graduated from Virginia Seminary, was ordained in 1949. He has served his whole ministry as a missionary on Labanadana Island and is now home on furlough. One child.

"Virginia's pretty Low Church," said the parish treasurer.

Herbert Smith declared, "I admire a man's fervor in going off to distant places to preach the gospel, but is that the kind of preparation for the kind of man we want as rector of St. Martha's?"

"Some of these missionary districts are pretty High Church," said John Lacey.

I looked at Henry Corrington, and he looked at me. I think he saw that I was about to explode, and he prevented the explosion by speaking first. "Gentlemen, this is a good example of the old saying: 'When is a businessman not a businessman? Answer: When he's a vestryman.' You wouldn't think of judging any man for a responsible position in your busi-

nesses on the basis of the kind of data we have on any of these men.

"Fifty-eight seems too old. Thirty-one seems too young. Maybe one or another is High Church or Low Church, and I wonder if any of us on the vestry would agree on definitions of those terms. We raise an eyebrow because one man is long a rector without having a big church — but we haven't the slightest idea whether he missed the opportunities in a growth situation, or whether he faithfully stayed with his people while a community was dying under his feet.

"We worry because a young man on his way up the ladder hasn't ever served as big a church as ours. But we'd have a lot more to worry about if he had served a bigger church and was now shopping for a small one.

"We have a man who has given 10 years of service in a climatic hell hole of a missionary field, and we say, 'Is this just the right preparation for a suburban ministry?' That's rank, ungrateful snobbery.

"Face it. We know very nearly nothing about these three men, and we will know very little about any man when we first



consider his name. The job is to start learning about them. I suggest we go and visit Frs. A.B. and C.D. in their parishes on a Sunday — send three men to each parish. If they like what they see, have them invite the men to visit us at their convenience and our expense. As to our missionary friend, Fr. Y.Z., I'll check the diocesan office and see if he's scheduled nearby in the next few weeks — he's probably supplying or speaking for missionary support somewhere. I'd like to meet that young man myself, and if you'll appoint two men to go with me, we'll have the rector-search rolling."

We accepted Henry's proposal, and I found myself assigned to the team visiting Fr. A.B.'s parish in Iowa a week from Sunday.

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.

June

28. London, England
29. Long Island, U.S.A.
30. Open

July

1. Los Angeles, U.S.A.
2. Louisiana, U.S.A.
3. Lucknow, India
4. Madagascar

BOOKS

Continued from page 2

tained interest; at least such is this reviewer's reaction. The pictures with which each is provided add life to the story.

The advanced age — 76 — at which Pope John was elected has provoked varied comment. I suspect, however, that from the outset he entered upon his new duties with some such attitude as this: "Well, they have wished it on me and I'll show them I'm equal to the task and, what's more, I'm going to have fun doing it."

FRANCIS C. LIGHTBOURN

In Brief

BEES IN AMBER. By John Oxenham. Revell. Pp. 124. \$2. A "new edition — published in its original form" of a collection of poems by John Oxenham ("businessman, journalist, novelist, and poet, in about that order") which first came out in 1913. Included: "Credo," "A Little Te Deum of the Commonplace," and "In Christ there is no East or West . . ." — which last has found its way into *The Hymnal 1940* (No. 263).

COMMENTARY ON THE SUNDAY LESSONS. New Lectionary — Year One. By Eric W. Heaton. Longmans. Pp. xxv, 603. \$6. A few paragraphs of commentary on each of the Lessons — First and Second of Morning Prayer, First and Second of Evening Prayer — of the Sunday cycle of the experimental lectionary now authorized for use in the Church of England. Follows Year One of the new scheme: "When the First Sunday in Advent occurs in a year with an even number, the lessons Appointed for Year 1 shall be used for the whole of that ecclesiastical year."

Juvenile

EVERYTHING IS SOMEWHERE. By Vasilii. John Day Co. About 40 unnumbered pages. \$2.75. A charming book, with color illustrations of the things of a child's world, designed to teach (though not too obtrusively) the presence of God everywhere. A nice gift for four- to eight-year-olds.

Books Received

BORIS PASTERNAK: I REMEMBER. Sketch for an Autobiography. Translated with a Preface and Notes by David Magarshack. With an Essay on "Translating Shakespeare," translated by Manya Harari. Pantheon. Pp. 191. \$3.50.

WHO DO YOU SAY THAT I AM? Answers to Your Questions About Jesus. By A. J. Ebbutt. Westminster Press. Pp. xiv, 170. \$3.50.

(Adult Guide on) **THE CHURCH'S MISSION IN TOWN AND COUNTRY.** By Richard Belcher. Friendship Press. Pp. 64. Paper, 50 cents.

THE HEROES OF GOD. By Henri Daniel-Rops. Translated from the French by Lawrence G. Blochman. Hawthorn Books. Pp. 223. \$3.95.

A CHRISTIAN INTERPRETATION OF MARRIAGE. By Henry A. Bowman. Westminster Press. Pp. 127. \$2.50.

THE CHRIST OF THE EARLIEST CHRISTIANS. By William M. Ramsay. Foreword by James M. Stewart. John Knox Press. Pp. 163. \$3.

June 28, 1959

Around The Church

The new student center, **Canterbury House**, at the University of Hawaii, and the new cafeteria at **Iolani School** were recently dedicated by Bishop Kennedy of Honolulu. The student center opened for the use of Episcopal students contains a lounge, kitchen, and chapel. The new cafeteria at Iolani School is capable of seating 1,000 students at mealtime, and is modern in concept and design. The district of Honolulu has also acquired land for a new mission at Waimanalo Junction, which will be in the center of a new large housing development now in the process of construction.

Saint Michael's Church, Wayne, N. J., one of Newark's newest missions, is to have a new organ, but with a difference. It is a "make-it-yourself" organ that came in 23-odd kits for assembly. St. Michael's men's club had chosen this as their project, and raised \$1,800 for the organ. The five members of the club who are assembling the instrument are all associated either with New York Bell Telephone Co., New Jersey Bell Labs, or Du Mont Television, so it is as simple as pie for these men to assemble the small, intricate, and precisely tooled component parts, in addition to the two keyboards, pedal clavier, and console.

"**Mission to Schenectady**," an evangelical endeavor, which will be jointly sponsored by the five Episcopal churches in the Schenectady, N. Y., area, will be held from October 11 to 16, at the Memorial Chapel of Union College. Invitations to attend the mission will be extended to the general public and all Episcopal parishes in the surrounding area.

The Rt. Rev. Michael Coleman, bishop of the diocese of Qu'Appelle, Regina, Saskatchewan, Canada, will be the missionary. Dr. Coleman has conducted a number of missions throughout the U.S., in recent years. He will be available for personal consultation each evening after the service.

ACU CYCLE OF PRAYER

June

28. The Rev. G. B. Armstrong, Bracebridge, Ontario, Canada.
29. St. Peter's, Peekskill, N. Y.; the Bishop's Chapel, Dallas, Texas; St. Peter's, Portland, Ore.; St. Peter's, Key West, Fla.; Christ, Dallas, Texas.
30. Church of the Good Shepherd, Rosemont, Pa.; St. John's, Oklahoma City, Okla.

July

1. Monastery of St. Mary and St. John, Cambridge, Mass.
2. St. George's, York Harbor, Maine; Trinity, Mattoon, Ill.; St. Philip's, Gascons, Quebec, Canada.
3. The Bishop's Chapel, Syracuse, Ind.
4. Church of St. Michael and All Angels, Portland, Ore.

SCHOOLS

FOR GIRLS

ST. JOHN BAPTIST

School for Girls
Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

For complete information and catalog address:
Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

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Under the Sisters of St. Helena (Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOGUE AND "AVE CRUX," ADDRESS:
Sister Rachel, Prin., O.S.H., Box B, Versailles, Ky.

ST. MARY'S SCHOOL

Episcopal School for girls on the Hudson. Under direction of Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Modified Kenc plan. Riding, music, art.

Sister Superior, St. Mary's School
Peekskill 9, New York

NURSING

SCHOOL OF NURSING

St. Luke's Hospital, Davenport, Iowa

Fully Accredited, three year program. College affiliation. Male and Married Students accepted. Loans and Scholarships available. For information write to director.

GRADUATE NURSES

St. Luke's Hospital, New York 25, N. Y.

Offers positions in general staff nursing in all services. Tuition aid for study in nursing at nearby Universities.

Of Interest to all Episcopalians

Chapel in Hospital

Four resident Chaplains

Proximity to Cathedral of St. John the Divine.

Opportunity to work in church-centered hospital.

Write: Director of Nursing Service, Box J.

Telephone: University 5-3000, Ext. 387

FOR BOYS

CATHEDRAL CHOIR SCHOOL

Established 1901

The Cathedral Church of St. John the Divine

A boarding and day school, where curriculum follows standard independent school requirements, but with emphasis placed upon the Christian perspective. From 4th through 8th grades. Applications welcomed from boys of good voice. Liberal scholarships for choir memberships.

Headmaster, Alec Wyton, M.A. (Oxon)

Dept. D, Cathedral Heights, N. Y. 25, N. Y.

COMING . . .

August 2d

in THE LIVING CHURCH
the second of the semi-annual
Educational Issues for 1959

PEOPLE and places

Appointments Accepted

The Rev. Edward P. Allen, formerly curate of St. Luke's Church, Long Beach, Calif., will on August 1 become chaplain to the day school at St. James' Church, Newport Beach, Calif., and instructor in religious studies.

Upon completion of new school buildings on five acres of ground in Corona Del Mar, Calif., a parochial mission will be established there, and the Rev. Mr. Allen will also be its vicar.

The Rev. Ralph Banks, formerly assistant at the Church of St. James the Less, Scarsdale, N. Y., is vicar of St. Matthew's Church, Fitzgerald, Ga.

The Rev. Thomas L. Barranger, formerly in charge of Calvary Church, Roundup, Mont., and the Church of the Redeemer, Shawmut, is now in charge of the Church of the Holy Nativity (formerly called Trinity Church), Whitefish, Mont., and St. Matthew's Church, Columbia Falls. Address: 214 Second St., Whitefish, Mont.

The Rev. Walter A. Bell, Jr., formerly rector of Holy Trinity Church, Churchville, Md., is now rector of St. Paul's Parish, Prince Frederick, Md.

The Rev. Edwin G. Bennett, formerly assistant rector of St. Bartholomew's Church, White Plains, N. Y., and graduate student at UTS, will on August 1 become director of college work for the diocese of Pennsylvania.

The Rev. Henry M. Biggin, formerly curate of Grace Church, Madison, N. J., will on August 1 become rector of the Church of St. Mary the Virgin, Ridgefield Park, N. J. Address: 86 Preston St.

The Rev. Albert B. Buchanan, formerly assistant at St. Bartholomew's Church, New York, will be rector of Calvary Church, 61 Gramercy Park, New York.

The Rev. Robert B. Cook, formerly canon pastor of St. Stephen's Cathedral, Harrisburg, Pa., will on July 15 become assistant at St. Thomas' Church, Whitemarsh, Pa.

The Rev. Kenneth Gearhart, formerly rector of St. John's Church, Moultrie, Ga., will on August 1 become rector of St. Michael's Church and School, Savannah, Ga.

Fr. Gearhart is a member of the standing com-

mittee and is chairman of the board of examining chaplains of the diocese of Georgia.

The Rev. Harry W. Henning, Jr., formerly assistant at St. Stephen's Church, Sewickley, Pa., will on September 15 become dean of Calvary Cathedral, Sioux Falls, S. D.

The Rev. William H. Jones, formerly assistant at St. Thomas' Church, Richmond, Va., will on August 1 become rector of St. John's Church, West Point, Va., and Immanuel Church, King and Queen, Va. Address: West Point, Va.

The Rev. Robert E. Juergens, formerly in charge of St. Paul's Mission, Barstow, Calif., will on July 1 become rector of St. John's Church, Porterville, Calif. Address: 301 Corona Dr.

Fr. Juergens has been active in community affairs in Barstow, serving as chairman of the special recreation committee of the Mojave Valley Coordinating Council, helping the council to take over the Barstow emergency relief program, and serving as president of the ministerial association.

The Rev. Osborne R. Littleford, formerly dean of the Cathedral Church of St. Luke, Orlando, Fla., is now rector of the Church of St. Michael and All Angels, Baltimore, Md. Address: Twentieth and St. Paul Sts., Baltimore 18.

The Rev. Harry L. Mayfield, formerly rector of St. Philip's Church, Laurel, Del., will on September 1 become rector of St. David's Church, Brandywine Hundred, Wilmington, Del.

St. David's Church was started in 1954 and has had phenomenal growth. This month a new parish hall, the first unit of a long-term building program, was dedicated. The church Fr. Mayfield has been serving in Laurel for the past nine years has more than doubled its membership in that time.

The Rev. John D. Raciappa, formerly in charge of St. Thomas' Church, Barnesboro, Pa., and Trinity Church, Patton, is now in charge of St. Thomas' Church, Canonsburg, Pa., and the Church of the Atonement, Carnegie.

The Rev. Frank W. Robert, formerly curate at Grace Church, New Orleans, will on August 1 become rector of St. Peter's-by-the-Sea Church, Gulfport, Miss. Address: 3100 W. Beach Blvd.

The Rev. William L. Russell has resigned as rector of St. John's Church, Marion, N. C., effec-

tive July 31, in order to accept the post of assistant parish priest of St. Cuthbert's, Durham, England, where he will also serve as priest in charge of St. Aidan's Church.

During his stay he will also do part-time post-graduate research in historical theology under Canon H. E. W. Turner, professor of divinity at the University of Durham. Address: St. Aidan's Parsonage, Framwellgate Moor, Durham, England.

The Rev. Wallace C. Shields, formerly in charge of St. Mary's Church, Bluefield, Va., and Christ Church, Pocahontas, will on September 1 become curate of the Falls Church, Falls Church, Va. Address: 145 S. Washington St.

The Rev. Ronald A. Smith, formerly curate at St. Paul's Church, Norwalk, Conn., will on August 1 become rector of St. John's Parish, Ellenville, N. Y., which also includes the Chapel of the Holy Name at Cragmoor. Fr. Smith will not move to Ellenville until September 1. The Rev. Richard Elting, III will continue to be in charge of St. John's Parish during August.

The Rev. Russell D. Smith, formerly curate at St. Paul's Church, Fairfield, Conn., is now rector of the Church of St. Sacrament, Bolton Landing, N. Y. Address: Box 71.

The Rev. George T. Swallow, who has been serving as assistant at St. Mary's Church, Daytona Beach, Fla., is now serving St. John's and St. Cyprian's Churches in Homestead, Fla., during the convalescence of the Rev. Murray H. Voth, who suffered a heart attack at the end of May.

The Rev. Joseph M. Trask, formerly rector of St. Luke's Church, Caribou, Maine, and vicar of the Church of the Advent, Limestone, will on July 1 become rector of St. James' Church, Laconia, N. H. Address: 298 Pleasant St.

The Rev. Russell W. Turner, formerly in charge of St. John's Church, Donora, Pa., will on August 1 become rector of All Saints' Church, Aliquippa, Pa.

The Rev. Richard Wayne Wertz, formerly assistant Episcopal chaplain at Yale University, who has been serving as locum tenens at St. Paul's Church, Steubenville, Ohio, will on August 1 become curate at St. Peter's Church, Lakewood, Cleveland, Ohio. Address: 18001 Detroit Ave., Lakewood 7.

The Rev. Charles W. Williams, formerly rector of St. Luke's Church, Woodland, Calif., is now rector of St. Paul's Church, Modesto, Calif. Address: 1707 "I" St.

CLASSIFIED

MEMORIAL

MALCOLM — Of your charity pray for the repose of the soul of Rosetta Adelaide Malcolm departed this life June 30, 1947. "Who can find a virtuous woman? for her price is far above rubies." Memorial Mass at The Church of St. Anthony of Padua, Hackensack, New Jersey, June 30, 1959, at 7 A.M.

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

LINENS AND VESTMENTS

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

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens, Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

AUGUST SUPPLY: Rectory furnished, exchanged for Sunday services. Write: Palm Branch Editor, Box 597, Winter Park, Florida.

WANTED experienced Director Religious Education for Carolina parish. Must know and favor Seabury. Salary \$4200 plus Social Security, after January 1st, \$4500 plus Social Security. Write: Rev. Wm. P. Price, St. Mary's Church, High Point, N. C.

TEACHERS WANTED — School year 1959-60. Vacancies for maths and science, English and social science. Apply: Headmaster, St. Mary's School for Indian Girls, Springfield, South Dakota.

POSITIONS WANTED

ORGANIST-CHOIRMASTER desires full-time position where high musical standards prevail. Communicant, Churchman, with excellent qualifications. Many years successful experience with various types of choirs in substantial parishes. Reply Box A-312, The Living Church, Milwaukee 2, Wis.

MATURE PRIEST good pastoral and organizer, exceptional preacher, seeks small parish for Fall. No extremes. Reply Box M-310, The Living Church, Milwaukee 2, Wis.

SKILLED ORGANIST-CHOIRMASTER, European trained, full knowledge of all literature of western church, seeks position in large church with demanding schedule. Reply Box B-303, The Living Church, Milwaukee 3, Wis.

SERIOUS YOUNG church musician, Bac. Music, desires organist-choirmaster position. Liturgical church experience. Fine references available. Reply Richard Joiner, 609 South 15th Street, Fort Pierce, Fla.

ORGANIST-CHOIRMASTER now in Connecticut city church seeks position with greater musical opportunities. Thoroughly experienced in choir work. Two degrees. References furnished. Reply Box T-309, The Living Church, Milwaukee 2, Wis.

ORGANIST-DIRECTOR available September for full-time position. Communicant, music degrees, sixteen years experience. Midwest and east preferred. Reply Box H-313, The Living Church, Milwaukee 2, Wis.

PRIEST, 52, married, Prayer Book Churchman, builder, desires parish or mission in east, where a preaching, teaching and pastoral ministry acceptable. Available September 1st. Reply Box C-314, The Living Church, Milwaukee 2, Wis.

SKILLFUL YOUNG Organist-Director. Excellent training and background desires full-time position in metropolitan area. Married, communicants, presently employed. Best references. Reply Box G-305, The Living Church, Milwaukee 2, Wis.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

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When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

The Living Church

Ordinations

Priests

Delaware — By Bishop Mosley: On May 13, the Rev. Quay D. Rice, vicar, St. Martin's-in-the-Field, Selbyville; on May 30, the Rev. John W. Shackleton, vicar, St. Alban's, Brandywine Hundred, near Wilmington, Del.

Louisiana — By Bishop Noland, Suffragan: On May 23, the Rev. Donald C. Muth, curate, the Church of the Ascension, Lafayette.

Michigan — By Bishop Emrich: On May 27, the Rev. John R. Smucker, III, assistant, St. Columba's Church, Detroit.

Perpetual Deacons

Kentucky — On May 20, Edward B. Dalton, senior warden of Grace Church, Hopkinsville. Residence: 1308 S. Virginia Ave.

Lay Workers

Locking toward holy orders in the Episcopal Church, the Rev. William S. Herrell, former pastor of Hedgesville Methodist Church in West Virginia, has begun work at St. John's Church, Chesaning, Mich.

Armed Forces

Chaplain (1st Lieut.) Hollis H. Buchanan, formerly addressed at McGuire Air Force Base in Trenton, N. J., may now be addressed at 119 First St., Travis Air Force Base, Calif.

Births

The Rev. Erville Maynard and Mrs. Maynard, of St. Paul's Church, Flint, Mich., announced the birth of a daughter, Elizabeth Brewster, on April 4.

The Rev. Lewis A. Payne and Mrs. Payne, of Canton and Lewistown, Ill., announced the birth of a daughter, Rebecca Ruth, on May 25.

The Rev. Edward A. Roth and Mrs. Roth, of Ann Arbor, Mich., announced the birth of a daughter on April 25.

The Rev. Ernest St. Andrew and Mrs. St. An-

drew, of Calvary Church, Hillsdale, Mich., announced the birth of a daughter, Elizabeth, on May 7.

The Rev. Frank R. Sandifer and Mrs. Sandifer, of the Church of the Advent, Baltimore, Md., announced the birth of their second son, Phillip Christopher, on May 10.

Changes of Address

The Rev. Wilfred H. Hodgkin will on July 15 resume his duties as rector of St. Paul's Parish, Walnut Creek, Calif., returning from St. Augustine's College, Canterbury, England. Address: Box 505, Walnut Creek, Calif. (He wrote recently to say that he was not a fellow of St. Augustine's College, but rather one of the six American priests who had been invited to study for the year at the central college of the Anglican Communion.)

The Rev. Alexander Macbeth, who retired in December from his work in the mission field of South Dakota, is now living at 4 Storsteen Apts., Milbank, S. D.

The Rev. Christopher B. Young, who is in charge of St. Richard's Church, Winter Park, Fla., reports that the vicarage has been moved from 5011 Lake Howell Rd. to 1816 Ivy Lane, Winter Park, (in the Tanglewood section) Fla. The mailing address for all mail will be: St. Richard's Church, 5151 Lake Howell Rd., Winter Park.

Resignations

The Rev. John N. Borton, rector of St. Mark's Church, Newark, N. J., will retire from the active ministry on July 31. Address: 1003 Sunset Rd., Brielle, N. J.

The Rev. William M. Plummer, Jr., will give up his work as rector of St. Paul's Parish, Prince Frederick, Md., as of July 1 but will continue to serve as rector of Christ Church Parish, Port Republic, Md. Address: Port Republic.

The Rev. P. Hill Sloan, rector of St. Michael's Church, Savannah, Ga., will retire on August 1. He will continue to live in Savannah, in his home on LaRoche Ave.

The Rev. Harold Wagner will retire as rector of St. Mark's Church, Detroit, on August 1 be-

cause of a physical disability. He will reside near St. Ignace, Mich. During his 12-year rectorship, St. Mark's grew from 334 to 801 communicants.

DEATHS

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

Nellie E. Graser, mother of the Rev. Gordon L. Graser, rector of the Church of the Good Shepherd, Greenwood Lake, N. Y., died in Warwick, N. Y., on June 5. Mrs. Graser was 85 years of age.

Mrs. Graser is also survived by a sister, Margorie Johnson, a niece, Sister Marie Gonzaga, O.S.F., and a nephew.

Elizabeth R. Norton, mother of the Rev. David W. Norton, Jr., rector of St. Michael's Church, Marblehead, Mass., died June 5, in Marblehead. Mrs. Norton was 76 years of age.

She was born in Boston in 1884. In 1907, she was married to David W. Norton, and lived for many years in Wellesley Hills, Mass. She attended St. Andrew's Church, Wellesley, and served as president of St. Andrew's Guild. Mrs. Norton was active in the diocesan Altar Guild, and was an associate of the Society of St. Margaret.

Mrs. Norton is also survived by a brother, Charles E. Robinson.

Agnes B. Weissbach, wife of the Rev. Edward A. Weissbach, assistant at Grace Church, Merchantville, N. J., died suddenly at her home on May 29.

Mrs. Weissbach was active in the woman's auxiliary, parish guild, and altar guild of Grace Church. She had been an active member of the Merchantville Woman's Club for many years.

Mrs. Weissbach is also survived by a daughter, Mrs. Harry Oberholtzer, III, of Nashville, Tenn., and two grandchildren.

ATTEND SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. C. Higgins, dean
1 blk. E. of N-S Hwy 67
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 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 Macferrin, Ass't.

Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult education Tues 8; Penance Fri 7 to 8 & by appt

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 4th St.
Revs. R. C. Rusack, r; G. F. Hartung; J. C. Cowan
Sun: 7:30, 9:15, 11; Daily MP & HC

NORWALK, CONN.

ST. PAUL'S-on-the-Green
Rev. Anthony P. Treasure, r; Rev. Ronald A. Smith, c
Sun 8, 9:30 (Sol), 11, EP 6:30; Daily MP 8, EP 6;
Weekday Masses Tues 7:15, Wed 8:30, Thurs 10,
Fri 7:30; HD 8; 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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

FORT LAUDERDALE, FLA.

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

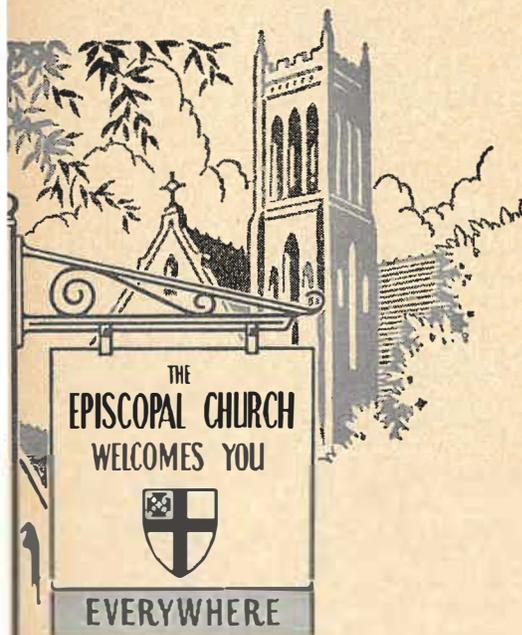
LAKE WALES, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Headmaster & Director of Christian Ed.
Sun: 7, 8, 10 HC; Daily HC 7:30; C Sat 4:30

Continued on next page



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; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

ATTEND SUMMER CHURCH SERVICES

Continued from page 15

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick, r
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys: MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-5:30 & 7:30-8:30

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
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

NEW ORLEANS, LA.

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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
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, 9:30; Daily 7, 9:30; C Sat 5:30-6:30, 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.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, R. T. Loring
Sun 7:30, 9, MP 10:45, 11, 7:30; Daily 7, (ex Sat 8:30) & Wed 10; EP 5:45; C Sat 5 & 8

MARBLEHEAD, MASS.

ST. MICHAEL'S Washington St. at Summer
Rev. David W. Norton Jr., r
Sun 8 & 11. Church built in 1714

SOUTH HADLEY, MASS.

ALL SAINTS' 5 Woodbridge Street
Rev. Maurice A. Kidder, v
Sun: HC 8, 9:30 HC (1 & 3), MP (2 & 4)

DETROIT, MICH.

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

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. J. C. Soutar, Rev. R. S. Hayden, canons
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

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

The Living Church

OMAHA, NEBR.

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

ROCHESTER, N. H.

REDEEMER 57 Wakefield St.
Rev. Donald H. Marsh, r
Sun 8 HC, 10 HC 1 & 3, MP 2 & 4; C by appt

NEWARK, N. J.

GRACE Broad & Walnut Sts.
Rev. Herbert S. Brown, r; Rev. George H. Bowen, c
Sun: Masses 7:30, 9:15 (Sung); Daily 7:30 (ex Fri 9:30); C Sat 11-12, 5-5:30, 7:30-8

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30, ex Fri 9:30

TOMS RIVER, N. J.

CHRIST CHURCH Washington St., opp. Central Ave.
Rev. Luman J. Morgan, r
Sun 8 HC, 10 1st & 3rd S, 10 MP

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main St. at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8 & 10 (Sung); Daily 7, Thurs 10; C: Sat 4:30-5:30

ST. JOHN'S 51 Colonial Circle
Rev. G. C. Backhurst, r
Sun HC 8:30, MP 11

COOPERSTOWN, N. Y.

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

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M. Service & Ser, 9:30 & 11, Ch S, 4 EP (Spec. Music); Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed 12:10; EP Daily 5:45. Church open daily for prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC & Healing Service 12 & 5:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 9, High Mass 11; B 8
Weekdays: Low Masses 7, 8; Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

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

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

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

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
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily: HC 7:30 ex Thurs; Sat HC 9:30, EP 5

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

POUGHKEEPSIE, N. Y.

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

PHILADELPHIA, PA.

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

MIDLAND, TEXAS

Halfway between Dallas and El Paso
HOLY TRINITY 1412 W. Illinois Ave.
Rev. George Morrel; Rev. K. C. Eade
Sun 8, 9:30, 11

RICHMOND, VA.

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

VIRGINIA BEACH, VA.

GALILEE Rev. Edmund Berkeley, r
Sun HC 8, MP & Ser 9:15, MP & Ser 11; Thurs HC 10, Healing Service 10:30

SEATTLE, WASH.

ST. CLEMENT'S 1501 32nd Ave. So.
Rev. James T. Golder, r
Sun HC 8 & 11; Tues 7; Thurs & HD 9; C Sat 7-8

ETHETE, WYO.

(Near Lander and Riverton)
CHURCH OF "OUR FATHER'S HOUSE"
ST. MICHAEL'S MISSION
(To The Arapahoe Indians), Wind River Reservation
Rt. Rev. James Wilson Hunter, D.D., Bishop of Wyoming; Rev. Timothy E. J. Sullivan, v; Ven. Howard L. Wilson, Archdeacon of Wyoming; Mr. Lawrence Higby, Dir. of Church Community Activities
The Sunday Worship of God: HC & Ser 8, Sun School Mat 10:30, Ev with Hymns & Meditation 7; Wed & Prayer Book HD HC 10 (or earlier as anno, in case of HD), Daily Mat 7, Ev (with music) 5