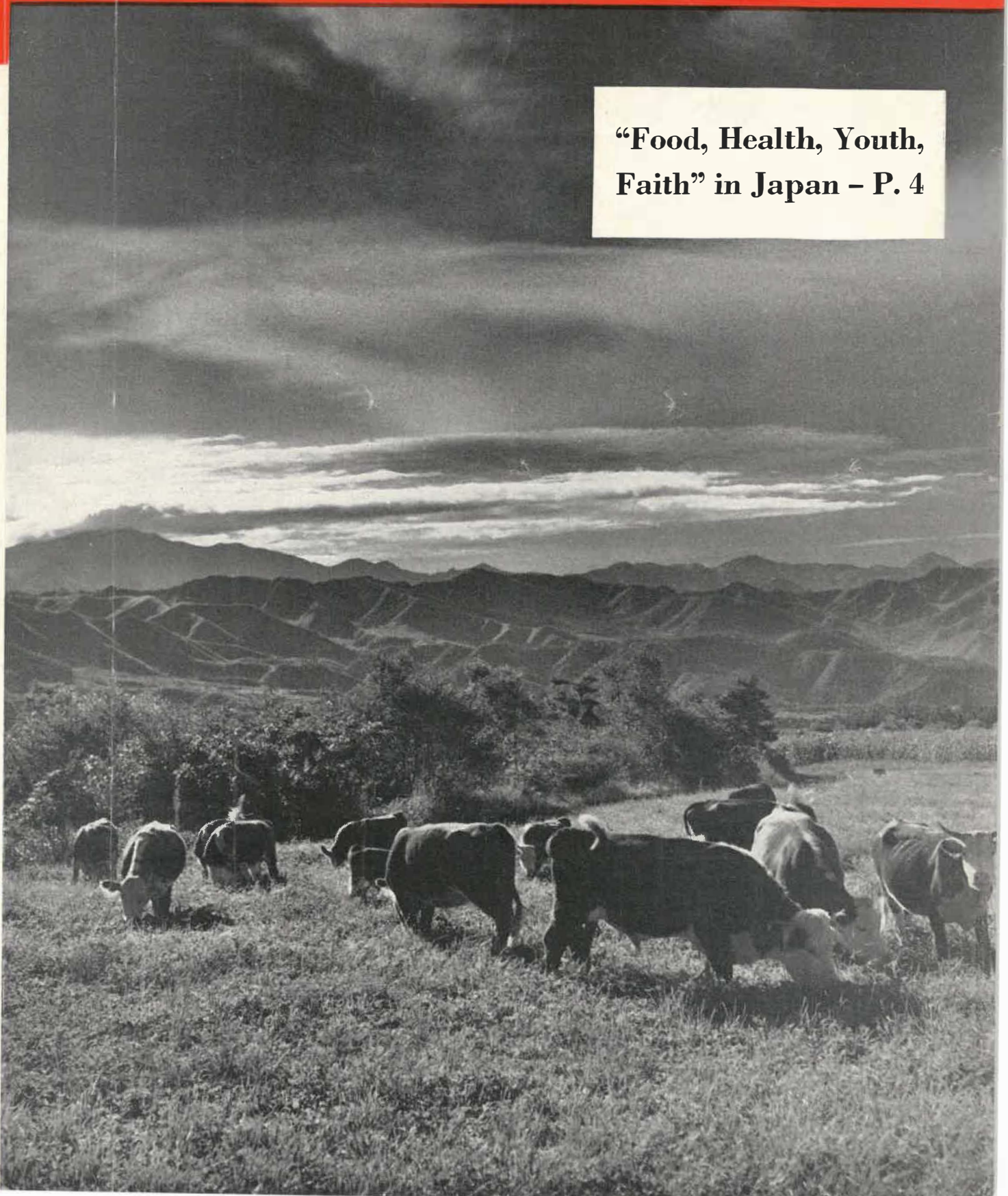


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# the Living CHURCH

Volume 132 Established 1878 Number 22

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

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## CONTENTS

	ARTICLES	
Kiyosato Educational Experiment Project		4
Farmer-Clergyman	A. J. Weigle	7
How to Work with God	H. A. McCreadie	9
DEPARTMENTS		
Letters	3	Sorts and Conditions 17
Editorials	10	People and Places 18
News	12	Books 20
		Man Power 22

## Things To Come

- May
27. Trinity Sunday.
- June
2. Confraternity of the Blessed Sacrament, annual meeting, Detroit, Mich.
  3. First Sunday after Trinity
  4. Group Life Laboratory, Radnor, Pa., to 16th.
  6. General Board meeting, NCC, Toledo, Ohio, to 7th.
  10. Second Sunday after Trinity
  11. St. Barnabas  
Southwest conference on Catholic Sociology, ACU, McKinney, Tex., to 14th.
  17. Third Sunday after Trinity
  18. Eastern conference on Catholic Sociology, ACU, Camp DeWolfe, Wading River, L. I., N. Y., to 21st.
  - Group Life Laboratory, Hartford, Conn., to 30th.
  21. Fourth Province Christian Education Conference, Sewanee, Tenn., to 24th.

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PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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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.

## No "Gag Rule"

In your issue of May 6th you have an editorial under the title of "Agony, Tension, and Heresy" dealing with the resolution proposed by me and adopted at the recent South Carolina diocesan convention. In the course of the editorial you make a somewhat inaccurate statement which I am sure you would be glad to have opportunity to correct. Your editorial says "The resolution should have been debated, not put through under a gag rule."

This is what actually happened: When my resolution was first presented, a substitute resolution was offered by the Rev. John Morris. The convention voted to have both resolutions mimeographed and copies given to all members and the matter designated as a special order of business for a fixed hour. When that hour arrived the Rev. Edward B. Guerry and the Rev. Harold Thomas spoke in support of my resolution. The Rev. John Hardy then moved that debate on the subject be closed. Bishop Carruthers, presiding, ruled that this motion was itself debatable and full opportunity was given to the members of the convention to debate it. The Rev. John Morris made a brief statement in support of his substitute resolution. The motion to close debate was then put to a vote and carried 96 to 54. Mr. Morris's substitute resolution was then defeated by a large voice vote, following which my resolution was passed by a standing vote of 94 to 43.

While you may disagree with me on the propriety of my resolution, you can hardly maintain that this procedure was "gag rule."

B. ALLSTON MOORE

Charleston, S. C.

► We also received a letter from the secretary of the convention, the Rev. Waties R. Haynsworth, giving us substantially the same information. — EDITOR.

## Lifetime of Service

In THE LIVING CHURCH [May 6th] you report the death of Mr. John E. Jardine, and state that he was believed to be the oldest senior warden in active service in the United States at the time of his death. (He was 84.) Simply to set the record straight, may I point out that my father, Mr. Wallis E. Howe, is the senior warden of St. Michael's Church in Bristol, R. I., and is 87 years old and will be 88 in September.

Mr. Howe is active as senior warden of his parish and may perhaps hold a longevity record for continuous service. He was elected to the vestry of St. Michael's on Easter Monday, 1898, and has served since then without interruption, as vestryman, junior warden, and senior warden. At the last meeting of the Parish Corporation, on April 2d, he was re-elected senior warden. I am not sure of the date of his first election to this position, but I believe it was in 1927.

He has served his parish during the rector-

*Continued on page 23*



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# KEEP

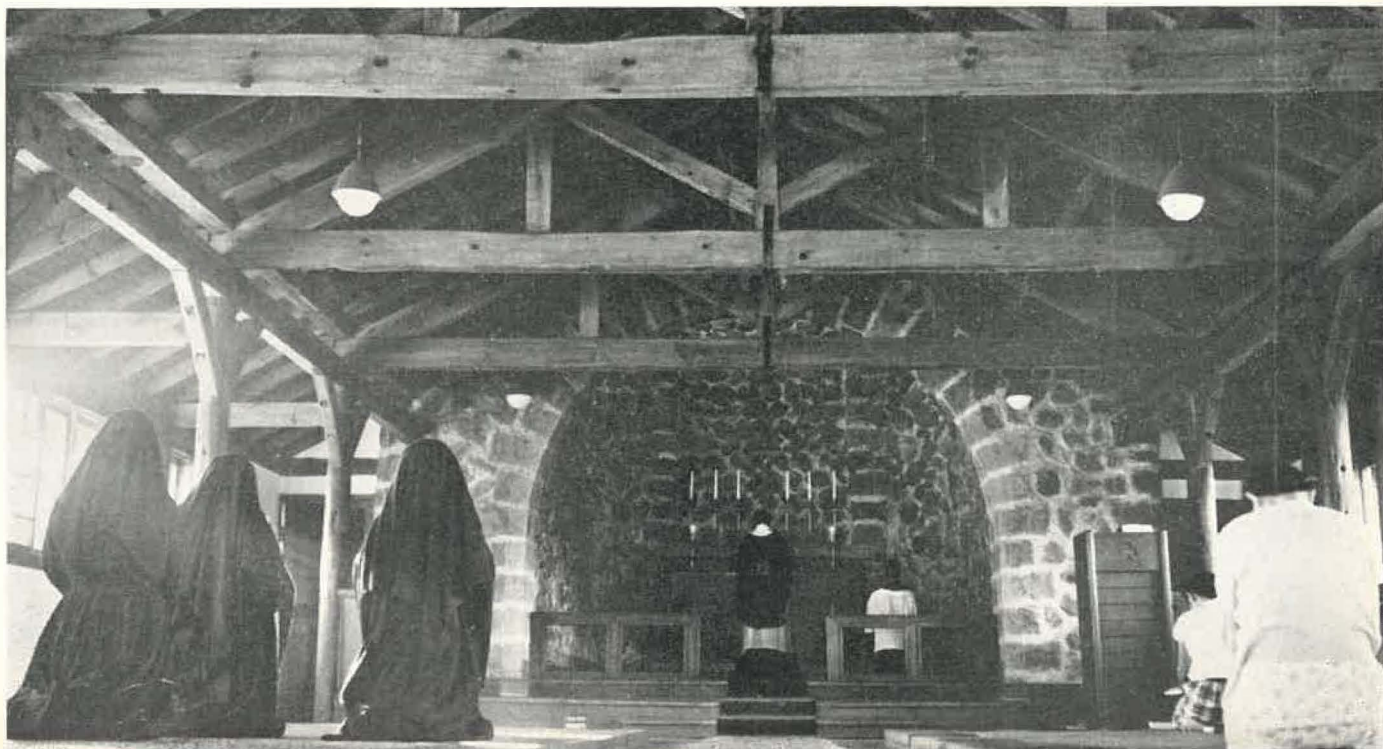
Food  
Health  
Youth  
Faith

This is the story of a country in transition and the influence one project is exerting in leading the country away from its old feudal system and the ever present danger of Communism, toward Christianity and Democracy. The country is Japan, the project is KEEP (Kiyosato Educational Experiment Project), and the man behind the story is Paul Rusch, executive vice-president of the Brotherhood of St. Andrew in Japan.

KEEP is an experimental community in which democratic principles govern the members. Before World War II Mr. Rusch and a small group of American friends established a Christian leadership training camp, Camp Seisen Ryo, at Kiyosato in Yamanashi prefecture on Mount Yatsu, about 70 miles west of Tokyo. Though this camp was conscripted by the Japanese army for military use during the war, it served as the birthplace of the present KEEP.

After the war, Mr. Rusch returned to Japan as a colonel on the staff of General MacArthur's

*St. Andrew's Church, a place for peaceful meditation.*







*Mt. Fujiyama's snow-capped peak is seen from model farm.*



*Paul Rusch (right) helps farmers with annual Daikon (Japanese radish) Pickling.*



*Young Japanese people are in a period of transition. KEEP directs them to Christianity and democracy.*

occupational forces. It was here he came to realize that the great and immediate need of the Japanese people was additional sources of food. After his army discharge, Paul Rusch returned to Kiyosato where KEEP was in its embryonic stages.

The project turned the main force of its attention to training a group of 200 young Japanese farmers in the use of modern farm equipment and farming methods. Before the model farm at Kiyosato was set up, the highland country surrounding the camp was practically wasteland. The growing season is short because of the climate, and the land afforded only the most meager living to the rural population of that area.

Convinced that the land could be cleared, forage crops planted, and certain quick-growing vegetables successfully harvested, Dr. Rusch, with the help of his American friends and the Brotherhood of St. Andrew, imported a herd of Jersey cattle, seven kinds of grain, and 17 kinds of vegetables, and the experimental farm became a reality.

*Eager to learn, Japanese children pay attention at KEEP school.*







*Asbes and rubble, remnants of the Seisen Ryo central lodge.*

Within the next few years, a herd of Hereford cattle, some sheep, hogs, chickens, and Holstein heifers were added. A dairy barn, containing the latest milking and sanitary equipment was completed and a 4-H library was built, and a 4-H club started. Among the crops now being raised on the once barren mountain, 5,000 feet above sea level, are wheat, corn, potatoes, sweet potatoes, tomatoes, radishes, turnips, cabbage, carrots, parsnips, broccoli, lettuce, pumpkins, squash, and rhubarb.

Today, five years later, the influence and training offered at the model farm has spread throughout the 39 villages in the county and 110,000 people in the Yamanashi prefecture. The project is not a "give-away-program." Rather, it is a constructive method of helping poverty stricken farmers to help themselves.

In an area where no Christian missionaries had ever worked, a chapel was the next obvious step. It was from the chapel that a constructive program for the residents of the area, especially the younger people, would stem. And with it, almost simultaneously, came programs for health and recreation. The motto for KEEP became "food, health, youth, and faith."

The project has become the center of activity in Kitakomi County. From the start, an inner group of young laymen, mostly farmers, but including two doctors, a school teacher, and a railroad station agent have surrounded their pioneering young priest, the Rev. Juji Uematsu,

rector of St. Andrew's church there, and have spearheaded the entire KEEP project. They make up the Kiyosato chapter of the Brotherhood of St. Andrew. St. Andrew's Chapel became a self-supporting church in 1949, only 15 months after it was opened. The church now has over 200 confirmed members and about 500 baptized persons.

To help care for the ill in this rural part of Japan, an outpatient section of St. Luke's Hospital in Tokyo was built in 1950. This was later expanded to include a 20-bed inpatient ward with facilities for dental care. The hospital now has a full-time staff of doctors and nurses, plus a part-time staff from St. Luke's in Tokyo.

In building strong minds and bodies, recreation is important and this need has not gone unrecognized by KEEP. Parties, dances, hikes, and athletic competition are among the planned activities held at Camp Seisen Ryo. Each summer a Fair is held, during which the people of the county gather to display their harvests for the year, and participate in the dances, shows, and contests.

KEEP has not been entirely without its difficulties, however. A severe blow was dealt the project when, on November 11, 1955, the central lodge of the youth and conference center was completely destroyed by fire. Paul Rusch and the Brotherhood of St. Andrew are now working to rebuild this valuable building. The building is badly needed to help house the 5,000 people who are expected to attend conferences at KEEP during the summer. Mr. Rusch is now touring Japan to raise the nine million yen (\$25,000) still needed to complete the 30 million yen building.

Plans for the future of KEEP include the building of a vocational school as a national model for teaching upland farm people the principles involved in new methods of agriculture and forestry. Its course will be designed to prepare the student to meet, with growing efficiency, the demands of progressive farming, as adapted to the needs of the local Japanese rural area. Other courses will be given in woodcraft, metalcraft, and farm mechanics. Courses for women will include food and dairy processing, canning, cooking, sewing, family hygiene, childcare, and

In all instruction, emphasis will be placed upon the principle of educating people to help themselves. The entire project is built on the concept that native leadership, unfettered by foreign domination, can make the greatest progress in propagating the faith, once it has been planted by western influence. The work of KEEP was praised by Congressman Walter Judd of Minnesota, in a recent speech before Congress, which is now part of the Congressional record.

"When you plant for centuries," runs a Chinese proverb, "plant men." The Brotherhood of St. Andrew program in Japan is built on boys and girls — the men and women of tomorrow. Through his faith in God and his belief in the boys and girls of Japan, Paul Rusch has built the project "that couldn't be built" and farmed the land that "couldn't be farmed."



# Occupation: Farmer-Clergyman

By Anna Jean Weigle

**I**t's a long jump from the sophistication of Broadway's theatrical district to a dairy barn, but my husband did it. When we returned from 10 years' missionary work in China, where my husband taught pomology and animal husbandry at Nanking University, our first assignment was with "The Little Church Around the Corner" (Church of the Transfiguration, New York City). There my husband served as chaplain to the Episcopal Actors' Guild, as well as curate, performing many marriages a day — 13 in one day, as I recall it.

This was fascinating work but he had an urge to minister to a parish of his own no matter how small it might be. It was finally suggested that he take over a small, run-down church, St. Paul's Eastchester, Mount Vernon, N. Y. Only five faithful women turned up for his first service. For 20 years he served as rector until the structure was restored to its original colonial appearance and was recognized by the Federal government as a national historic site.

Hand in hand with this arduous task undertaken during the depression and war years went the development of the parish itself, the teaching and training of the young people, sending them off to war, praying for their safety, welcoming them back again, performing their marriages, and baptizing their children.

When the 20 years had passed, he felt he would like to make another move in the Church, this time right out into the country where he could minister to rural people. In 1936 he had purchased a small farm. There's nothing remarkable about this, for hundreds of people in America have been doing it for some time — everyone wants to get into the act — from presidents down through college pro-

fessors, stock brokers, retired sea captains, and salesmen.

At first, only summer vacations could be spent on the farm, but as he began to assemble a herd of cows, he had to operate as an absentee landlord with a hired man working the farm. He was well equipped to branch out into farming since he had lived on a Pennsylvania farm as a boy, had a degree in agriculture from Cornell University, and had taught agriculture.

Then came an opportunity to serve a church in a small village within a 25-minute drive of the farm. Here, set down in the midst of dairy country, he was in his element. When he visited his farmer parishioners at milking time, he could sit comfortably and happily on an overturned bucket, lending a hand here and there, and discussing farm and Church matters. These country people began to see that it was possible even to attend an eight o'clock Eucharist if careful plans were made. Frequently, a young man who had done his barn work assisted at the altar as acolyte, the priest and his server rendering unto God His due.

The farm during these years became a sort of workshop. Here our young people, geared to city living, learned at first hand some of the compensations which come to country people. Church conferences have been held here, and once Bishop Richards, Suffragan of Albany, celebrated the Eucharist in our living room during a two-day conference held for the devotional secretaries of the Woman's Auxiliary. The two young men working on the farm that year, changed their clothes and served at the altar, moving with complete simplicity and ease from farmer to acolyte. Tired people from the city have spent quiet days and nights on the farm and returned



THE REV. W. H. Weigle — the writer's husband — on his way to St. Mark's Church, Philmont, N. Y.

to the turmoil of city crowds, the fatigue and strain removed from their faces. "It's been good to be here" has been the pronouncement of many a weary soul as he drove off.

The farm is now managed by our son with my husband assisting him. He has a small parish where he takes the services, performs the official acts, visits in the homes and the hospitals. In every respect he does all a resident priest could do. On Sunday mornings he is up early enough to help in the barn, return to the house, shower and dress and be in the car, ready to take the 9:15 service without ever being late. We gather up all the grandchildren (four of them at this writing) and we comfortably fill a pew. My husband says: "Farming helps my preaching. You can do a powerful lot of thinking sitting on a tractor, going up and down the fields, turning over the soil, or dragging a spike-toothed harrow behind you." He speaks over the radio on farm and Church subjects, the two mingling, each enriching the other.

Farmer-clergymen have long been a part of the American picture. Missionary priests sent out from England by the Society for the Propagation of the Gospel in 1702 to minister to the colonists found they could not count on too much financial help from the Society. It became customary to furnish each missionary with a house, a



barn, some out-buildings for crop storage, as well as a glebe of land, usually about three acres of tillable soil and pasture. On these acres the missionary was encouraged to raise his cows, sheep, hogs, and poultry, as well as vegetables, fruits, and animal fodder to maintain his family.

It was customary for the missionary to remain in one charge for 20 years or more, and in that time he became skilled as a farmer and took great pride in his acreage. When he mounted his tall pulpit on Sunday mornings and looked down over his glasses at his congregation in their box pews and announced a text like, "A sower went forth to sow," they listened attentively and with respect, for they recognized that he knew what he was talking about.

In the last 20 years or so, American Christianity has become conscious of the fact that the rural clergyman must have a real vocation for the country ministry. He must not look upon it as a stepping-stone, but as a place where he and his family will set down deep roots, where he will continue to live with his people year after year, as a country doctor almost always does, or even a country lawyer.

The young priest is, however, faced with a real personal problem, for all too often the stipend paid in a country church is insufficient to meet the demands of a growing family in these days of high costs, even when a rectory is provided with, perhaps, certain utilities like heat and light. In some dioceses, he may have to serve two or three missions, and if this is so, then he shoulders the expense of supplying and maintaining an automobile; and car upkeep, gasoline, compulsory insurance, and excise taxes can eat a big hole in a man's monthly pay check.

He may receive diocesan help toward this expense, but it is rarely adequate.

To understand the place the rural clergyman can command, it is necessary to take a new look at the country sections of our land. They are no longer semi-isolated and self-contained communities, for cars and reasonably well-kept roads between town and villages, make for wider contacts. Then, too, there is a marked change taking place owing to the fact that more people are moving out of the cities into the smaller towns with a surrounding farm area.

Even the country people themselves



DR. WEIGLE and son, Bill, discuss farming matters as they look over their farm in Massachusetts.

have changed. They aren't dirt farmers any more, certainly not in the sense their fathers and grandfathers were. Farms, great and small, have become almost completely mechanized. Today, for example, when a farmer brings in his hay crop, he bumps along on his tractor trailing the hay baler behind him and the hay stands in conveniently neat bales to be trucked to the barn later. One man now performs this task, but even a few years ago four or five men were required for the same operation. And, more often than not, the man who does this work displays in his farm office or living room a diploma in agriculture from a state university or an agricultural college.

Farm wives live more comfortably in their country homes than do some of their city sisters who are crowded into small apartments, struggling along on a white collar income. The freezers in the cellar or pantry hold a variety of home-cured meat and poultry, vegetables and fruits; eggs and milk come into the home in sufficient quantities to keep the whole family in topnotch physical condition. Rural electrification has taken much of the drudgery out of farm work for both the man and his wife.

This, then, is the picture which presents itself in rural America, with variations, of course, depending on the section of the country and the type of farming done and the ups and downs of agricultural economics, and this is the challenge which faces a young priest who chooses as his life work a ministry among people living in these rural areas. He will have in his con-

gregation on Sunday mornings men and women who are in every way his intellectual equal. They will demand of him the best in thought and leadership. He will not have to "talk down" to them; he will have to talk up to them; and this should prove stimulating to the man who has scholarly inclinations.

As the rural priest, with his strong pull toward the land, continues to live in the country year after year, he begins to identify himself intimately with all that concerns the physical and spiritual welfare of his community, not alone in his own parish, but among all the people in the area. He knows by actual contact with these people and by a close and trained observation the problems of country living, not only in the sphere of farm production, but also in the realms of financial anxiety; for these last can keep a farmer tossing in his bed long after his wife and children are asleep.

To give the country parish a feeling of meeting its obligations and the clergyman a sense of personal achievement, we may have to return to the old "farmer-clergyman" idea of the 18th century, by providing a parcel of land for the clergyman's use on which he can raise the produce for his family table. In return for the plowing, disking, and cultivating performed for him by his parishioners, he can assist them in the harvest months of the year, and when his calloused hand shakes the calloused hands of his flock, they will look into each other's eyes with mutual respect and confidence.

His 4-H young people will be proud



of their rector when he goes with them to the county fairs to exhibit their animals and produce; and should they take home a prize, he will be as delighted as they are. "The Farm and Home Hour" on the radio is his program as well as theirs, and when they meet at church suppers, plays, square dances, and athletic events, they will meet as comrades.

To tie the church and the community together, special services are arranged. The Harvest Home Festival is one in which the whole community can participate; and the contributions of canned goods, homemade jams and jellies, vegetables, and other produce to be distributed to hospitals, homes for the aged and children, and to needy families will benefit many, and it will be done under the aegis of the Church. Arbor Day offers an excellent opportunity for the planting of trees and shrubs on church and school grounds. The impressive Rogation Day services of our Church, and the blessing of the fields at the time of spring planting will bring the Church and the community together.

It is not to be assumed, however, that because the priest has succeeded in acquiring some knowledge of agricultural pursuits and has set up between himself and his rural neighbors a camaraderie and a feeling of good fellowship, that either he or they have brought a utopia into being. Not at all, for the priest has something more than good fellowship to offer — something he fervently and determinedly expects to achieve, and that is the building up of the Kingdom of God in his community.

As a skilled priest he knows his first business is the cure of souls; to act as a mediator between men, women, and children and their God. With what devotion, ability, and knowledge, consecration and personal experience he possesses, he must help his people to establish within themselves a love of God, an allegiance to His church, and a constantly cultivated awareness that God has complete interest in all that concerns them and moves in their behalf.

He must help them, therefore, to grow spiritually, to make use of the sources of comfort and inspiration to be found in the Church and its sacraments. He must help them to achieve spiritual maturity, and it is a fundamental obligation. The methods he uses to bring this about are methods he has to carve out for himself.

# How to Work With God

By H. Andrew McCreadie

On one occasion certain people, after seeking and finding Jesus, asked Him this question: "What shall we do, that we might work the works of God?" He replied by reminding them that they should "believe on Him whom God hath sent" — i.e., on Himself (St. John 6:29).

Churchpeople, however, already by definition believe in Jesus; but how do they go on from this starting point to "work the works of God"? What are some of the simple, practical things that you and I and everyone else, as we go about our everyday living, can do to "work the works of God"? You may be a busy housewife, or you may work in shop, office, or factory. You may have to work almost all the hours God sends, and think that there is little time for you to work the works of God.

Let us examine this together. Let us assume that you are one of those who rarely, if ever, have a Sunday off. That can be pretty stiff going, I know. You come home after sweltering in the heat at work of a summer day, or perishing cold from a winter night, or soaking from rain. You're too tired and hardly in fit condition, you think, for the works of God.

What about that workmate whose wife is in the hospital, or, worse, has run away with another man? What about the neighbor whose child is dying or has perhaps been killed by accident? What about those in your own home? Closer still, what about yourself? Surely you have moments off duty, or traveling by bus or entering or leaving work or home when you can say to God from your heart: "Lord help them! Lord have mercy upon me!"

True, these words are few, but if

you say them with honest intention they will be heard by God, and moreover, He will answer them.

At the same time, you can strive to live more and more decently yourself. You and I, my friend, have to square up sooner or later to this question of decent living, and the sooner we do so the better for everyone concerned — including ourselves. You will be doing far more good than can be understood in this life, and it may well help you in death.

And to you, dear housewife, what can I say? Do you think you can find it in your heart to pray for your neighbor? She may be a kindly person, or one who swears all day or disturbs you with her radio. Try to pray for her, anyway. In doing so you will be helping yourself, for one of the wonders of God's creation is that when we help others we help ourselves, and when we neglect others we neglect ourselves.

And to you who don't work seven days out of seven, may I say — "Your leisure is a very precious thing. It is given by God in His infinite love and mercy, that you may serve Him better by helping and praying for those in need. Give some of that leisure to God in His Church also."

To each and all of you, let me repeat (for it is impossible to over-emphasize it): Strive to give what you can of your moments to God — He is giving all eternity to you. Pray that the Love of God the Father who made us, of God the Son who died for us, of God the Holy Ghost who breathed into us the gift of eternal life, shall reign in the hearts of men everywhere. Then you will not only be working for God, you will be working *with* God.



# EDITORIALS

## Hard Cases Make Bad Law

**T**he Episcopal Church's system of clergy placement is not so perfect that a change in it is unthinkable. The whole subject is a matter of vaguely defined powers, rigid etiquette, and potent influence. Church legislation concerning clergy placement tends to center on certain hard cases. And, while it is true that most new laws arise out of actual cases for which existing laws have proved inadequate, it is also true that hard cases are likely to make bad law.

In the diocese of Long Island, as every man, woman, and child in the country knows by now, a controversy exists over the status of the Rev. William Howard Melish at Holy Trinity Church, Brooklyn. The civil law comes into the controversy in determining what group of men actually is the vestry of Holy Trinity and whether a certain series of vestry meetings had a duly constituted quorum. If these vestry meetings were legal, the Rev. Dr. Herman S. Sidener is now the rector of Holy Trinity, and Mr. Melish has no further connection with the parish. But the courts have, by refusing to grant a temporary injunction, left Mr. Melish and his supporters in possession of the field until the question can be threshed out in court and decided on its merits.

Meanwhile, the convention of the diocese of Long Island has adopted a canonical amendment (see page 12) which would strengthen the bishop's hand in dealing with the situation. Whether you think this is a good canon or not is a somewhat different question from the question which side has your sympathies in the Melish case; but that case in itself is certainly one of the illustrations of the problems existing under the present canons.

Canon 47 of the General Church, "Of the Filling of Vacant Cures," provides that when a parish is vacant, the vestry is to take the initiative both in supplying temporary ministrations and in calling a new rector. The bishop is to be kept informed of what the parish is doing; and before a new rector can be finally engaged, the bishop must "be satisfied that the person so chosen is a duly qualified Minister."

Wide differences of opinion exist as to the force of the words "duly qualified Minister." In some dioceses, it has been interpreted to mean only that the bishop must be satisfied that the man is validly and canonically ordained and is not guilty of any canonical offense. In other dioceses, it has been interpreted to mean that the bishop has virtually a complete veto over the vestry's choice.

Should the bishop have such a veto — a veto moderated, perhaps, by the fact that the bishop is told by the canon to base his veto not on personal considerations but on his opinion of the man's qualifications? It is difficult to demand of the bishop on the one hand that he be a loving pastor of the pastors, a spiritual leader, a friendly collaborator with his clergy; and on the other, to deny him the right to veto what he considers an unsuitable choice.

Assuming that the bishop should and does have this veto power, the next question is, "What if bishop and vestry disagree?" Under the existing canon, the vestry is left in possession of the field. It must make provision for temporary ministrations in the parish. It may not bring in a priest from outside the diocese for more than two months without the bishop's consent. But it may call upon the services of a priest who belongs to the diocese for as long a period as it chooses.

Thus, the bishop's power to make his veto stick is greatly limited by the vestry's power to make temporary appointments without his consent; and, because of this fact, the Rev. William H. Melish has officiated at Holy Trinity for five years as supply priest.

The canon newly adopted by the diocese of Long Island plugs up this loophole by providing that if the vestry has not presented an acceptable candidate to the bishop for a year, the bishop and standing committee, not the vestry, shall be given the power to choose the supply priest. Neither side can elect a rector without the other's consent; but after a year of disagreement the balance of power for supply ministrations swings from the vestry to the bishop.

There are not many absolutes in the realm of clergy placement. Theologically speaking, the authority of the Christian ministry springs in the first place from the bishop's power of mission and jurisdiction. Christ gave authority to His apostles and their authority descended to the episcopate. The bishops collectively still have full authority in the Episcopal Church to decide what new areas shall be opened up as missionary districts and (subject to the concurrence of clerical and lay representatives) to elect and consecrate bishops for these areas. Within the diocese the bishop (with the assistance of advisory boards) usually has full authority over the opening up of new missions and the right to choose who shall man them.

Yet the principle is of equal antiquity that, once an area has been opened up to Christianity, and a body of laity has been enlisted and has achieved the capacity to manage its affairs and support itself, it has a great deal to say about the choice of its spiritual leaders. During the middle ages, this lay authority was not exercised by the common people, but by kings and princes. Many and bitter were the conflicts over advowson and investiture. These conflicts should not, by reflecting back modern conditions into earlier times, be regarded as conflicts between the sacred and the secular, the religious and the irreligious. They were conflicts between temporal and spiritual



power *within* the realm of the sacred and religious. The laity have a natural right to some authority over the temporal arrangements of the Church because they are the people who provide the Church with its temporal possessions.

The laity are found playing a part in Church government in the first chapter of the Book of Acts and in every subsequent period in Church history. To take their role away from them is not Catholicism but clericalism, an error into which a very large Catholic communion has fallen but which the Episcopal Church ought not to imitate.

Reduced to the bare skeleton of principle, the basic facts in the Melish case are that a bishop of Long Island gave spiritual authority to the Rev. William H. Melish and so far his successor has done nothing to take it away; and a group of laypeople of Long Island have given temporal support to the same man and do not want to take it away.

But, within the constitutional and canonical structure of the Episcopal Church, the problem of spiritual and temporal relationships is not that simple. Both bishops and laypeople have something to say about both the spiritual and the temporal aspects of Church life. The Church, in both its clerical and its lay aspects, is not just one congregation, but a complex structure of many relationships, in which a local majority cannot always have its way. For example, if at any time a majority of a parish should want to depart from the Episcopal Church, the minority that was faithful to the Church would be entitled to all the property that had originally been set aside for Episcopal Church use.

Between the bishop, representing the source of spiritual authority, and the laity, representing the source of temporal power, stand the priests, deriving their authority from the one and their support from the other. In the Episcopal Church, they stand in a uniquely privileged position. Once having won the acceptance of bishop and parish, they are as independent of control by either as any human being can be in this vale of tears. We are not at all certain that this independence actually works out for their own good or the long-range good of the Church. It might be better if, as in the Methodist and the Roman Catholic systems, they could be moved around and sent to places chosen by a superior officer. However, the parochial system is what the Episcopal Church has, and there does not seem to be any widespread movement to change it at the present time.

The problem in the diocese of Long Island is first of all that the representatives of temporal power at Holy Trinity (the vestry, or a majority of the vestry) have twice decided against the suitability of the Rev. William H. Melish and twice have been repudiated by a substantial section of the parishioners — by a large majority of the parishioners, according to spokesmen for the Melishes. On both of these occasions, the bishop was brought into the situation as an arbitrator

between priest and vestry, and on both he supported the vestry. The original cause of complaint was the unwisdom of the Rev. William H. Melish in supporting pro-Communist organizations. Political unwisdom is not a canonical offense, but it may be a very unhealthy thing for the life of a parish. So the vestry believed, and so the bishop ruled.

On the other hand, the canon just adopted by the diocese has a very different force. It takes something away from the authority of vestries and gives it to the bishop. It deals, not with the efforts of an anti-Melish vestrymen, but with the problem presented in the intervening years by a pro-Melish vestry that disagreed, not with the parishioners, but with the bishop. One bishop of Long Island ordained the Rev. William H. Melish to the priesthood. His successor has found him not "duly qualified" to serve as the rector of Holy Trinity. Under the new canon he may find him not "duly qualified" to serve even as supply priest anywhere in the diocese for a longer period than one year.

An almost predictable result of a canon of this kind is that it will be turned against those who adopted it. There will be other bishops of Long Island, and they may not care for the qualifications of clergy ordained or received by the present incumbent. Such ecclesiastical reactions are a part of the pattern of Church life and can be exemplified in diocese after diocese. "Hard cases make bad law," and the bad law often remains long after the case that occasioned it is forgotten.

The real losers by the adoption of this canon are not the laity, but the clergy.

The essential lubricant in the machinery of Church government is, of course, Christian charity. No kind of ecclesiastical machinery will work without it. The newly adopted canon will work well enough with it. Intransigence on the one hand or autocracy on the other is not created, but merely helped or hindered, by the rules under which it operates. The spiritual authority of the bishop and the temporal power of the laity are real forces which cannot be deprived of existence by the stroke of a pen. Unless they work together in charity they will contend together in friction. What is needed on both sides at Holy Trinity today is not new machinery so much as better lubrication of the machinery that exists.

## Wise and Gentle

The courageous statement by Bishop Penick on race relations which was adopted as the sense of the North Carolina diocesan convention seems to us to be a triumph of wise and gentle leadership — a statement that Southerners can accept and Northerners can understand. It recognizes both the practical and the eternal realities of the situation and calls for progress at a reasonable pace to bring the two into correspondence. May God bless the diocese's efforts to put this policy into effect.



# Bishop Can Name Vicar for Vacant Parish

**Long Island convention amends canon to permit bishop to fill vacancy temporarily; Bishop Penick suggests ways to gradual solution of segregation problems at North Carolina convention**

Delegates to the convention of the diocese of Long Island on May 15th voted to amend the diocesan canon law to permit the bishop and standing committee to appoint a priest as vicar of any parish whose pulpit has been vacant for a year. The amendment was passed by a clergy vote of 130 to 38 and a lay vote of 78½ to 35.

Under the new amendment it would be possible for the bishop to appoint a priest as vicar of Holy Trinity Church in Brooklyn Heights, to replace the Rev. William Howard Melish, after one year.

The new canonical amendment is not retroactive. Bishop DeWolfe assured the delegates that it would be used "only in an emergency."

The vote came after two hours of lively and vigorous debate by the delegates.

Lawyers explained that under the new amendment, the priest appointed by the bishop would have the duties of a rector,

## Amendments to Canon 23 Of the Diocese Of Long Island

Sec. VI. If the Vestry of a vacant Parish shall, for one year after a vacancy occurs, fail to present to the Bishop a candidate approved by the Bishop for election as Rector, the Bishop may, with the consent of the Standing Committee, make an appointment as hereinafter provided. The Standing Committee shall afford to the Vestry an opportunity to be heard and then make its recommendation to the Bishop. Pursuant to such recommendation, the Bishop may appoint a Presbyter as Vicar of such Parish who shall have control of and responsibility for the worship and spiritual jurisdiction of that Parish until the election of a Rector. Any vacant Parish thus supplied shall defray all expenses incidental thereto. In the event of a failure on the part of the Parish to defray such expenses, the sum shall be added to the Diocesan Assessment of the Parish, and the Vicar remunerated by the Diocese.

Sec. VII. In addition to their other duties, the Wardens of a vacant Parish shall be responsible for the administration and direction of the Parish properties. They shall be the custodians of the Parish registers and records during such vacancy.

but technically would not have the same status as a rector, who is elected by the parish through its vestry.

At the opening session of the convention, Mr. Melish asked that neither of the two delegations from Holy Trinity be seated, but the convention ruled, with only two or three dissenting votes, to seat the anti-Melish delegation.

According to the New York *Times*, Mr. Melish made allusions to efforts to oust

him, in his sermon Sunday, before the convention, by remarking "even within the Church it is a struggle sometimes to keep alive and perpetuate the essence of the faith.

"The thing that hurts me," he added, "is the discovery of hardness of heart and unwillingness to understand within the Church itself. Even within the Church is found the willingness — yes, the eagerness — to use the stratagems of the secular world for the sake of authority and power."

During the morning session of the convention Bishop DeWolfe led groundbreaking ceremonies for the new diocesan school of theology to be erected this year on cathedral property at Garden City.

NEW MISSION: St. Jude's, Wantagh, N. Y.  
NEW PARISH: Christ Church, Garden City, N. Y.

BUDGET: \$516,080.20.

ELECTIONS. Standing Committee: clerical, Raymond Scofield; lay, Hunter Delatour.

Executive Committee: clerical, Robert Hampshire, Alexander McKechnie; lay, Mrs. Benjamin Young, Mrs. Donald Weinert, Constance Merrill, William Van Arnem, Ernest Kamp.

## North Carolina

May 8th and 9th, Raleigh, N. C.

Bishop Penick of North Carolina advocated "gradualism" in carrying out desegregation in the South during a talk at the diocesan convention held at the Church of Good Shepherd in Raleigh. Bishop Penick suggested that a bi-racial committee of 121 members be appointed to study the problems of segregation and suggest solutions. (See statement, page 13.)

Group Life and Hospital insurance was adopted for the 82 clergy in the diocese. Convention delegates also voted to reactivate a home for the aged and voted for the construction of a student center at Duke University within the next two years.

NEW PARISHES: St. Joseph's, Durham; St. Francis', Greensboro; St. Timothy's, Winston-Salem; St. Mark's, Mecklenburg county.

NEW MISSIONS: St. John's, Charlotte; St. Luke's, Durham; St. Andrew's, Dur-

ham; Christ Church, Rocky Mount; St. Andrew's, Rocky Mount.

ELECTIONS. Standing Committee: clerical, James Dick, C. F. Herman, S. C. Walke, T. J. Smyth; lay, James Webb, I. D. Thorpe, Pembroke, Nash.

Executive Council: clerical, T. W. Blair, T. J. Smyth, James Dick; lay, R. G. Stone, A. L. Purrlington, Jr., K. C. Royall, Jr.

## Washington

May 7th, Washington, D. C.

For the first time the Washington diocesan convention was held in a Negro parish of the diocese, when it met at Calvary Church. In reference to the meeting Bishop Dun of Washington commented, "Our meeting here is a vivid reminder that in the Church we bridge one of the most stubborn and difficult separations in the human community. In the Church we are 'dearly beloved brethren' in the household of God. We are branches of one vine, we are fellow members in the one Body of Christ."

The bishop, who suffered a heart attack last winter, said he might retire in 1960, at the age of 68. In the meantime, he told the 200 convention delegates, he plans to lighten his work load by calling on retired bishops for assistance in confirmations. He asked for "understanding" on the part of clergy and laity and said "this arrangement" would be subject to review at the end of another year.

GUEST SPEAKER: the Rev. M. Moran Weston, executive secretary of the division of Christian citizenship of the Department of Social Relations.

NEW PARISHES: St. Mary's Church, Wheaton, Md.; St. Timothy's, Washington, D. C.

ELECTIONS. Executive Council: clerical, A. F. Burns, J. P. Coleman, C. D. Kean, D. C. Shaw; lay, S. O. Foster, H. M. Landers, Harry Semmes.

Standing Committee: clerical, W. C. Draper, Jr., S. F. Gast, T. O. Wedel, W. F. Creighton; lay, E. R. Finkenstaedt, E. W. Greene, R. W. Wilson.

## Central New York

May 4th and 5th, Syracuse, N. Y.

A proposal that women be allowed to serve on parish vestries was defeated by a vote of 136 to 130 at the annual central New York diocesan convention. The vote reversed action taken at the convention a year ago when the resolution was passed by a narrow margin. Ratification by this year's convention was required for adoption.

A resolution requesting Bishop Peabody to appoint a commission on evangelism "to plan, implement, and direct a practical program of lay evangelism" was passed unanimously by the delegates.

The delegates were told that the Builders for Christ campaign, a drive for missionary advance, reached a total of over



\$66,000 in the diocese of Central New York. This included a pledge from Grace Church, Utica, N. Y., to finance the construction of a new church in Okinawa.

**ELECTIONS.** Standing Committee: clerical, W. H. Cole; lay, M. S. Weeden.

Executive Council: clerical, D. H. Ferry; lay, R. A. Branam.

## West Missouri

May 7th and 8th, Kansas City, Mo.

Bishop Welles stated that confirmations in the diocese of West Missouri had risen 61 per cent in the past six years, during his address to delegates at the West Missouri convention held at Grace and Holy Trinity Cathedral. The bishop pointed out that confirmations last year totaled 897. Seven deacons are scheduled to be ordained in June, bringing the total clergy to 57.

The bishop said that action on the question of canonizing saints for the diocese had been delayed "in order to benefit from the work of the Archbishop of Canterbury's commission on the recognition of Anglican saints."

**NEW MISSIONS:** Church of the Epiphany, Grandview, Mo.; St. Nicholas, Noel, Mo.

**ELECTIONS.** Executive Council: clerical, V. C. Root, E. G. Malcolm, C. R. Haden, Jr.; lay, W. H. Scarritt, Fred Phillips, Paul Dew.

Standing Committee: clerical, C. R. Haden, Jr., C. T. Cooper, Jr., E. B. Jewell, G. A. Wilson; lay, Henry Burr, Jr., H. A. Sloan, Albert Hillix, H. L. Rogers.

## New York

May 8th, New York, N. Y.

The election of women as Church wardens and vestrymen and as delegates to diocesan conventions was approved at the annual New York convention. The votes in favor of women's participation were carried by almost two to one margins.

Recommended strongly by Bishop Donegan in his official address, the proposal was seconded by seven speakers. Bishop Donegan called the result of the vote "a forward step of significance in the life of the diocese."

The resolution will have to be passed again in 1957 before it becomes effective. Presently women serve on vestries in 42

dioceses and as convention delegates in 43 dioceses. Previous efforts to accomplish this in the diocese of New York have failed.

A second resolution passed by convention delegates provided that funds up to \$10,000 be used for a study, to cover a period of five years, of new sites, facilities, and rehabilitation projects to meet the needs of diocesan parishes in expanding communities. The measure was proposed by Bishop Boynton, suffragan, and urged by Bishop Donegan, who pointed out that "we are not keeping pace with the growing population of the diocese, but simply holding the line."

"In Manhattan," he reported, "there are 40 new housing projects with a population of 175,000 persons."

"It will shock you, as it did me," he continued, "to discover that no new church for a newly gathered congregation has been built in Manhattan for 35 years, in the Bronx for 35 years, on Staten Island for 69 years, in Dutchess County for 56 years, in Putnam County for 73 years, in Orange County for 33 years, and

## Statement on Desegregation Given by Bishop Penick at North Carolina Convention

"Let me try to make a statement concerning the massive controversial issue that for months has been uppermost in our minds and deep in our prayers. At the moment, my most serious concern is for the unity of good Christian people as they confront the most difficult sociological problem of the century. We are at a disadvantage in having no historical precedent to guide us as we grope toward a solution. In consequence, we are now confused by a multitude of many voices clamoring for attention. Some of the noisiest of these voices are those of men who seek to exploit a critical human problem to their own advantage. But I doubt if the reasoning of sober, straight-thinking people of good will is apt to be affected, except temporarily, by the attitude of selfish partisans. Some other voices are those of impatient extremists or impractical idealists, all of whom I regard as honorable men of character and sincerity. But somehow these fervent and confident assurances fail to carry conviction.

"I believe one of the quickest steps toward a right answer would be a bit of humility and a frank admission that no man to date has appeared with the wisdom and judgment to point the way we should go. My own position, to which I tried to give utterance at the Synod meeting in New Orleans in 1954, might fairly be described as a 'gradualist' — a hateful word to many good people. But it seems to me that a human problem so vast in its dimensions, involving the welfare of millions of people, living over a wide expanse of territory, is far from simple, and cannot, by its very nature, yield to a quick solution. To attempt a speedy answer, or even to expect it, seems to me unrealistic, for it ignores the experience of history, including an era of tragic fratricidal strife.

"It does not take into account a massive psychological adjustment, affecting basic attitudes and traditions centuries old, that, for good or for evil, do actually, at the pres-

ent time, make up the pattern of modern society.

"This is a mountain of fact and circumstance that only faith in Christ can remove. And with all my heart I believe that this realistic mountain will be moved and cast into the sea. But the process, inevitably, must be slow.

"In one of his shortest parables, Christ speaks of the damage that follows the sewing of a new patch upon an old garment. The new piece destroys the old, and the rent is made worse. Also, the fermentation of new wine will break old bottles, resulting in loss. The new revelations of Christian truth, which God gives us from time to time, must not be shrunken or diluted to fit outworn and obsolete containers. But new forms must be provided to accommodate new discoveries of man, as he continues to progress. 'New occasions teach new duties; Time makes ancient good uncouth.' But all of this is a slow process in a gradually evolving society.

"Near the end of His ministry, Christ said to His best friends: 'I have many things to say unto you, but ye cannot bear them now.' Even the disciples of Jesus needed time to comprehend, to plan and to act. Gradually, step by step, they learned what they should do, and as they were able to receive it, truth dawned more and more upon their minds. 'The Holy Spirit,' so the Master promised, 'Will lead you into all truth.' The knowledge of what God wants us to do in solving life's most serious problems is a slowly evolving, progressive experience. It does not come suddenly, and never comes under pressure. It calls for waiting. My conviction that God continues and completes what He has begun in us and in society is the reason why I am constrained, not only by realistic reasoning, but by religious principles to be a 'gradualist.'

"I know full well that I am not an authorized spokesman for this convention, and do not pretend to be the official voice of the

Episcopal Church. I speak only as an individual. And these are the things to my mind that indicate the direction in which a solution lies:

1. The Supreme Court of the United States is the highest tribunal of this nation. Its decisions are final.
2. It is my duty as a good citizen to obey the law of the land. This conforms to St. Paul's admonition: 'Let every person be subject to the governing authorities.'
3. I am under serious obligation to 'think and do such things as are right, knowing that no permanent answer to life's questions can rest upon any other foundation than righteousness.'
4. I accept the Christian doctrine of man, namely, that we are all created by God the Father, redeemed by Christ the Son, and sanctified by God the Holy Spirit. To distinguish and differentiate between men is right; to discriminate against them is wrong.
5. I believe that justice is not man-made, but comes from God; that it is a balanced thing, impartial, impersonal, giving preference or advantage to no man at the expense of any other. I believe that justice is invincible, incapable of being set aside by emotion or false reasoning, and eventually, in all cases, for all people, will prevail.

"To the end that our Church in this diocese may contribute its share toward the progressive solution of the present racial problem, I suggest the creation by this convention of a standing committee, composed of members of both races, to make a continuing study of this issue, and to report annually to this convention with specific recommendations for such practical action as, in its judgment, may contribute constructively toward an ultimate solution of this major problem for the Church and State."



in Rockland County for 36 years."

Reports on the proposed survey will be made at the diocesan convention next year.

CONFIRMATIONS: 3,620.

BUDGET: \$427,465.

NEW PARISHES: St. Luke's, the Bronx; Holy Trinity, Pawling.

ELECTIONS. Executive Council: clerical, J. E. Large, R. E. Terwilliger; lay, C. F. Bound, R. E. Hartwig.

Standing Committee: clerical, J. A. Bell; lay, C. P. Morehouse, L. S. Fowler.

## Chicago

May 8th and 9th, Elmhurst, Ill.

Delegates to the Chicago convention adopted a record-breaking missionary budget of \$437,738, and an administrative budget that provides for the appointment of a canon missionary. Missionary giving in the diocese has increased 325% in the past 13 years.

NEW PARISHES: St. Edward the Martyr, Joliet, Ill., St. Andrew's, Chicago.

NEW MISSIONS: Church of Christ the King, Lansing, Ill., St. David's, Aurora, Ill., St. Paul's, McHenry, Ill.

ELECTIONS. Standing Committee: clerical, B. N. Burke; lay, A. W. Simms.

Executive Council: clerical, W. A. Garrard, W. B. Barks, A. W. Hillestad, D. J. Stroup; lay, Charles Greaves, R. A. Jarecki, T. C. Jones, Carl Williams.

## Coadjutor of Montana

The Rev. Chandler W. Sterling, rector of Grace Church, Chadron, Neb., was elected Bishop Coadjutor of Montana on the fifth ballot at the diocesan convention May 16th. He accepted his election, subject to the consents of the bishops and standing committees.

A native of Illinois, Fr. Sterling served churches there until 1951, when he took over a Montana mission field the size of the state of Connecticut.

## Dean Hirshson Named Head Of Colleges of the Seneca

The Very Rev. Louis M. Hirshson has recently been selected the new president of Hobart and William Smith Colleges to succeed Dr. Alan W. Brown, who resigned last year. The announcement of the selection was made by Raymond W. Albright, chairman of the board of trustees.

Dr. Hirshson has been dean of Christ Church Cathedral in Hartford, Conn., since 1946. He will become the 18th president of Hobart College for men and the seventh president of William Smith College for women. The combined Episcopal colleges are located in Geneva, N. Y.

After being ordained priest in 1926, Dr. Hirshson served as rector of St. Paul's Church in Maumee, Ohio, and rector of St. Stephen's, Sewickley, Pa. He has also been associate director of the National Labor Relations board and chairman of the War Labor board in Pittsburgh.

## Methodists Claim that Episcopal Church Has "Monopoly" In supplying Chaplains to West Point Military Academy

The Methodist Church, at its recent General Conference, voted to ask the interchurch General Commission on Chaplains to seek to have chaplains at West Point selected from the Army chaplains' corps, according to Religious News Service. It asked an end to the alleged "monopoly" of the Episcopal Church in furnishing chaplains to the military academy. At Annapolis and the Air Force Academy, chaplains have been supplied from the regular military chaplaincy.

The American Lutheran Church, over a year ago, asked for a military chaplain at West Point [L. C., January 30, 1955]. Other Churches seeking similar action, according to RNS, include the Presbyterian Church in the U.S.A., Presbyterian Church in the U.S. (Southern), Ameri-

can Baptist Convention, Congregational Christian Churches, Disciples of Christ, Southern Baptist Convention, and other Lutheran bodies.

Episcopal Church clergy have for a long time been appointed as West Point chaplains, but not through any law or set policy. The eight-man board which recommended the present chaplain included members of several Churches. As explained by Brigadier General Edwin J. Messinger, Commandant of Cadets, when the last two chaplains were chosen, "serious consideration was given to men of other denominations, and they either did not measure up as well to the spiritual qualifications of leadership which we sought, or they voluntarily declined consideration for personal reasons" [L. C., March 6, 1955]. When a bill was before Congress to raise the salary of the chaplain last year, Secretary of the Army Stevens wrote the Senate: "Many of the candidates whose names were submitted by the various denominations withdrew their names from consideration when they learned the amount of the pay."

Connected with the problem of the West Point chaplaincy is the issue of the church services used at the Academy. All cadets who are not Jews or Roman Catholics are required to attend a church service each Sunday. A recent publication by the Protestants and Other Americans United for Separation of Church and State says of West Point and Annapolis: "The service at both schools is Episcopalian in liturgy." This publication states that a congressional committee is looking into the matter of religious services at the academies. The committee will find that services at West Point have been changed in the past year, in such a way as to answer some of the criticisms which have been made.

The Rev. George Bean, the present chaplain, explained the change in a letter in *THE LIVING CHURCH* of December 4, 1955. Previously, a service of Holy Communion was held after the regular service each Sunday. Once a month attendance was compulsory. This service, at which all members of Christian Churches were invited to take Communion, was based on the Episcopal Church's service, but with some alterations. Clergy of other Churches generally assisted the Episcopal Church chaplain. Now, however, according to Chaplain Bean: "Every Sunday an authentic Holy Communion service of some historic branch of the Christian Church is held." On the first and third Sundays of the month, a Prayer Book Episcopal service is held. On the second Sunday a Presbyterian service is held by the assistant chaplain, who is a Presbyterian. On the fourth Sunday a Lutheran service is conducted by Dr. Paul Gabbert, of the Lutheran Churches of America.

## Dr. G. K. Chalmers, Head Of Kenyon College, Dies

Dr. Gordon K. Chalmers, president of Kenyon College in Gambier, Ohio, died on May 8th in Cape Cod Hospital, Cape Cod, Mass., while there on a business trip. He was 52 years old. A cerebral hemorrhage was the cause of death.

Dr. Chalmers had been president of Kenyon College, one of six Church colleges in the United States, since 1937. Founded in 1824 as a training center for clergymen, Kenyon later became a seat of liberal education.



DR. G. K. CHALMERS

After graduating from Brown University in 1925, Dr. Chalmers received a B.A. degree from Oxford University, England, and a master's and Ph.D. from Harvard University. Dr. Chalmers began his teaching career as an instructor in English at Mount Holyoke College in 1929 and became an assistant professor in 1933. He served as president of Rockford College in Illinois from 1934 to 1937.

A Rhodes scholar, he was a member of the National Committee on Fulbright Awards and president of the College English Association in 1949-50. His writing on 17th century literature and thought was extensive. Dr. Chalmers belonged to the Medieval Academy of America, the Modern Language Association, the English-Speaking Union, and the Newcomen Society.

According to the *New York Times*, Dr. Chalmers not only continued the high standard of instruction in the liberal arts and sciences when he went to Kenyon, but also developed unusual work in mathematics, the sciences, and letters.





STUDYING TESTS being made by research workers at St. Luke's Hospital in Tokyo is Dr. Paul Dudley White, President Eisenhower's heart consultant, (second from right) who was a guest at the hospital.

## Plight of Arab Refugees Discussed at Meeting; N.C.C. Delegates Attend

Three Episcopal Church members were part of an 11-member delegation representing the National Council of Churches at the international conference on Arab refugee problems, held May 21st to 25th at Beirut, Lebanon.

Present as a delegate from Church World Service, international relief arm of the National Council of Churches, was the Rev. Almon R. Pepper, executive director of Christian Social Relations for National Council.

Harper Sibley, chairman of Church World Service, attended the conference as a consultant from that agency, and Mrs. Sibley, former president of United Church Women, was the delegate of the NCC's department of International Affairs.

The conference, sponsored jointly by the International Missionary Council and the World Council of Churches, was the second of its kind. A similar meeting was held at Beirut in 1951. Since then, Church World Service has sent 8,641,564 pounds of emergency food, clothing, and other supplies valued at more than \$3,608,000 to the Near East, and has established rehabilitation and self-help projects throughout the area.

Delegates at the sessions delved into the plight of the nearly one million Arab refugees and, in the absence of political settlement, reconsidered their continuing needs and ways in which the Churches can render further assistance.

## 2d Annual Church Photo Contest to Open June 15th

The second annual Church photo contest, sponsored by National Council's Division of Public Relations, opens June

15th and will run until October 15th. Last year's contest drew more than 2,000 thousand entries from 64 dioceses and missionary districts.

Contest entries are being sought which will illustrate the Church at work in its parishes and missions, at home and abroad. Parish organizations and parish activities furnish excellent material for photographs. Broad areas of the Church's work, such as that in urban-industrial areas, in town and country, in colleges, schools, and hospitals and among varied racial groups also provide fertile subjects for camera fans.

Posters and entry blanks with detailed rules and awards of the second annual Church photo contest are being sent out to every parish and mission.

## Mission Schools in Egypt Must Teach Moslem Koran

The Egyptian Ministry of Education has warned that Protestant and Roman Catholic mission schools in Egypt will be obliged, starting next fall, to provide instruction in the Koran to Moslem students or face confiscation of their schools. Such instruction was ordered in a decree issued by the ministry last December.

The decree stipulated that mission schools also must provide courses in Egyptian history, geography, and civics. The courses must be given according to government curriculum by approved instructors.

Protests against the decree issued by the Christian missionary schools and appeals from the Vatican and the Papal Inter-nuncio to Egypt, Archbishop Georges di Jonghe d'Ardoye, were rejected by the ministry. The schools had argued that to teach a religion other than their own is contrary to their missionary principles and purpose. [RNS]

## St. Luke's Hospital Is Vacated by Army

St. Luke's Episcopal Hospital in Tokyo has been vacated by the United States Army medical organization which had been using all the main buildings of the medical center for the past 10½ years. The U. S. and U. N. commands, which had requisitioned the hospital, are now using the nearby former Japanese naval hospital. [See article, page 4.]

The involved procedure of turning the hospital back to the Church through Army and Japanese government agencies is expected to take three months, after which the work of rehabilitating St. Luke's will begin. All of St. Luke's original equipment was removed as it wore out during occupation use. This was replaced by army equipment which was entirely removed when the Army General Hospital evacuated St. Luke's.

The creation of St. Luke's International Medical Center was the work of the late Dr. Rudolf Bolling Tensler, who spent 36 years of his life building the hospital.

The Church-sponsored medical center was visited recently by Dr. Paul Dudley White and his wife. Dr. White is the heart consultant for President Eisenhower.

Dr. and Mrs. White spent the day as guests of Dr. Hirotohi Hashimoto, director of St. Luke's and president of the Medical Doctors' Association of Japan. During their 10 days in Japan the doctor and his wife attended Kyushu conferences of the Japan Internal Medical and Japan Heart associations.

Dr. White regarded his day's visit at St. Luke's as a work-day. Immediately upon arrival he changed into a gown and diagnosed several heart cases. Included was Morinosuke Kashima, president of a large construction company. Mr. Kashima was so grateful for the attention of Dr. White that he gave Dr. Hashimoto a million yen contribution (about \$2,780) to further heart research at St. Luke's.

After an inspection of St. Luke's 144-bed wards, Dr. White conducted a two-hour clinical conference for the hospital's internal medical staff. He then observed tests being conducted in the temporary laboratory.

## Program on Convents

The Convent of St. Helena at Newburgh, N. Y., which is under the direction of the Order of the Holy Cross, has completed the assembling of a "program packet" for use at church meetings. It tells in literature and pictures about all the women's orders of the Church, and in 35 mm. colored slides, about the Convent of St. Helena in particular. Slides are scripted, and have an index keyed to the books and pamphlets. The packet is sent express collect (average cost \$2), and the slides are sent airmail (about 85¢).



# Bishop Kennedy Reports Need For Clergy on Pacific Islands

The Rt. Rev. Harry S. Kennedy, Bishop of Honolulu, returned recently from his annual six-week, 25,000 mile visitation to the outposts of his Pacific jurisdiction. The trip this year took him to Taiwan (Formosa), Hong Kong, Manila, Tokyo, and Guam.

On Taiwan, home and military stronghold of the Chinese Nationalist Government, Bishop Kennedy found the Church giving aid to the more than three million refugees from the mainland of China, now living on the island. Under the leadership of the Rev. Theodore T. Yeh, an American priest from Honolulu, 264 persons were presented to the bishop for confirmation.

In Taipei Bishop Kennedy dedicated the new St. John's Church. In addition to this new building at Taipei, there is also the chapel for the American military group. Commenting on his visit to Taiwan, Bishop Kennedy said: "The Church's responsibility among the three million refugees and the American military dependents is growing faster; its demands are greater than we can meet at the moment. Our needs are for Mandarin-speaking clergy and for decent, adequate buildings for the growing missions."

Okinawa, the bishop reported, is growing at an amazing rate. Three new missions have been started in the past year at Tamaqusuku, Ogido, and Tsuha. Plans are being drawn for a new church and parish house in Naha, to be erected on a site purchased last year.

While on Okinawa the bishop received word that the portable X-ray machine, which had been purchased for the island, had arrived. This machine, Bishop Kennedy said, will assist in the early detection of tuberculosis among the Okinawan people and in providing better medical care for them.

Bishop Kennedy requested a 35mm movie projector for the leper colony at Okinawa. The Church has loaned its 16mm projector to the colony, but only English language films are available in the 16mm size, and most of the people in the colony do not speak English. With a 35mm projector, Japanese language films

from Okinawan and Japanese theaters would be loaned to the colony free of charge. Lepers have little besides movies for recreation and the need for a projector is great.

Throughout his trip the Bishop stated that he was impressed with the response which people are making to the Church's work. The faithfulness of the clergy and lay workers in all parts of his jurisdiction received the highest praise. However, the bishop stated, "the needs for men and money are extremely pressing if our responsibilities are to be met and our opportunities accepted."

## St. Paul's Church Plagued By Fires During Holy Week

For the third consecutive year St. Paul's Church, Savannah, Ga., has been plagued with fires, either during Holy Week or on Easter Sunday. Fire was discovered this year on Easter Sunday afternoon by a parishioner.

The new altar vestments, the lectern Bible and the side altar were severely damaged in the fire. Panel work on the high altar was charred, but the stone mensa prevented further destruction. The tabernacle veil was burned, but the tabernacle was only scorched.

The fires during Holy Week in 1955 and 1954 also caused only moderate damage.

## 300 Church Articles Held Pending Identification

The Massachusetts State Police are holding some 300 religious articles taken from churches in New York, New Jersey, Pennsylvania, and New England from 1932 to 1956. The collection includes chasubles, stoles, copes, mitres, chalices, patens, ciboria, oil stocks, private communion sets, vases, crucifixes, crosses, candlesticks, etc. The police are anxious to return these to their lawful owners.

Parishes and clergy having lost such property are asked to communicate with Trooper Doty, Massachusetts State Police Barracks, Pittsfield, Mass., submitting such descriptions as may help identify missing articles. Inscriptions, names, and initials will be particularly helpful.

When recovered these articles, valued at several thousands of dollars, were in the possession of one George F. Davis, a former priest of the Episcopal Church, who was deposed about 1940. Prior to his arrest Davis had functioned as an "Old Catholic" priest and then as the pastor of his own "Independent Christian Church." (The Old Catholics, found in Germany, Holland, etc., are of Roman Catholic background but are now independent and in communion with Anglicans.) These facts are given in collaboration with a report from the Department of Public Safety, Division of State Police, Pittsfield, Mass.

## Church Society Authorizes Funds to Graduate Students

Funds have been authorized by the board of directors of the Church Society for College Work for pioneer work in professional and graduate schools of Church colleges, universities, and commuters' colleges.

The projects authorized by the Church Society board include work in medical and law school centers, the graduate school of a large state university, and work with the students in commuters' colleges in two large cities.

The college-work program of the Church has in the past been primarily concerned with undergraduate students in residential colleges and universities. The board feels that, while this work is important, the Church must also work in these other almost untouched areas.

## Correction

The spring educational issue of THE LIVING CHURCH omitted from its list of day schools All Saints' Parish School, St. Thomas, Virgin Islands. The school consists of nursery, kindergarten, and the elementary grades. Next year the first two grades of junior high school will be added. There are 125 students and a staff of five. The Rev. Roger W. Smith is headmaster.



BISHOP KENNEDY (right) attracts a large crowd of people on his arrival at Izena Shima via helicopter. Most of the people of the island had never before seen a helicopter at such close range.



## Capetown Archbishop Challenges Proposed Mission School Ban

Archbishop McCann of Capetown, South Africa, has challenged a statement by a government spokesman there that the Roman Catholic Church may not finance its Bantu mission schools by charging school fees after state subsidies have been withdrawn.

The Roman Catholics refused to surrender control of these schools to the government as required by the Bantu Education Act of 1953. As a result of the Act, state subsidies to the schools were cut 25 per cent each year and will be discontinued entirely in 1957.

Minister of Native Affairs, Dr. H. F. Verwoerd, told the House of Assembly that a Church may not make parents pay regular school fees but can collect money from its members for a fund to support the schools. He said the government took this position because it wanted to protect the Bantu from "possible exploitation."

Archbishop McCann replied that "the government has no right to prevent parents from paying school fees if they wish." He stressed that "there can be no question of the [Roman] Catholic Church wanting to exploit the Bantu or to draw money from them above their means."

The Christian Council of South Africa at Johannesburg said it is "gravely disturbed" by the announcement from Dr. Verwoerd that direct fee payment by Native parents toward the education of their children will not be allowed. It branded the Minister's statement a "gross interference" with the rights of parents.

The Council said it also was concerned over Dr. Verwoerd's statement that there is no place in Bantu life for the equivalent of private schools of high standing such as those attended by Europeans in South Africa. The church group stressed that the basic right of parents to choose a school for their children must be safeguarded. [RNS]

## National Council Auxiliary Secretary Visits Alaska

Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary of National Council, visited Alaska this month to address the annual convocations in Petersburg and Seward. During her 17-day stay she also conducted Bible classes and addressed a parish meeting in Juneau. Mrs. Sherman made her trip in response to an invitation from Mrs. Edwin L. Meier, president of the Woman's Auxiliary in the district of Alaska.

During her stay in Fairbanks, Mrs. Sherman was the guest of Bishop Gordon of Alaska and Mrs. Gordon.

# sorts and conditions

GENERALLY speaking, this department tries to stick to the straight line of dogmatic theology, depending for its surprises on the fact that the official teachings of Christianity are full of surprises for our present civilization. Lately, however, in an effort to figure out a layman's principles of Christian conduct, I have been having difficulty sticking to the straight and narrow path.

ONE PRIEST has written, quoting the Thirty-Nine Articles in the back of the Prayer Book, to blast to pieces my argument that people can do things to please God which God does not require of them. Article XIV says: "Voluntary works besides, over, and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for His sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants."

SUPEREROGATION means overpayment. And we must agree with the Thirty-Nine Articles not only that it is silly to think of overpaying God but that it is equally absurd to think that we can pay Him what we owe Him. As one version of the Lord's Prayer puts it, all we can do is to ask Him to forgive our debts as we forgive our debtors.

GRADUALLY our household has been accumulating pen-wipers, terra cotta ash trays that get sticky when wet, paper Christmas tree ornaments, hand-painted Mother's Day cards, and a long list of other products of juvenile industry: treasures every one, and some of them quite useful and ornamental. We recognize that the organizing and motivating genius behind a good many of these is the teacher, and this fact does not dim our pleasure in the gifts.

STILL, there is a special pleasure in a bunch of dandelions, even though they close at nightfall never to open again. They are freely given and freely received.

WE DO not require dandelions of our children. We do not even require pen-wipers, although these have admittedly been solicited by our ambassadors and ministers in the schools. We do have a long list of "do's" and "don'ts" for the children, a compendium of moral, social, and natural law triggered by a few rewards and many punishments.

BUT IT IS a constricted and gloomy view of family relations that concentrates attention only on the "do's" and "don'ts." If the only freedom we possess is the freedom to disobey, what is good about freedom? Or is there, in our relationship with God, a wider and freer area of conduct — can we find, and can teachers of the spiritual life point out to us, ways to express charity toward God?

AS I THINK about this, I get a little bolder. This is not some new doctrine based on modern man's high estimation of his abilities, but a principle epigrammatically expressed 1,500 years ago by St. Augustine: "*Bonos mores faciunt boni amores.*" "Good loves make good behavior." We do have something to give to God, and that something is love. Any odd trinket or awkward service will suffice as a sacrament of the gift of ourselves. God's treasure-house contains more assorted junk than all the parental attics of the world, and it is as dear to God as the trunk in your attic is to you.

SUCH WORDS as "merit," "deserving," "good works," "righteousness" belong to a different area of Christian thought. A good deed may also be a loving deed. It is nice to receive a handful of dandelions; it is also nice to have a child volunteer to wipe the dishes. But chores must be done, with or without love. And the rewards and punishments appropriate to the accomplishment of chores have their place in the family, the Church, and the world.

IT IS TRUE that we can never do enough chores to earn God's acceptance. There is nothing we can do to place Him under obligation to us, to reverse the role of creditor-debtor in our relationship with Him. We cannot even pay Him what we owe Him, and if we make a gesture of overpayment (supererogation), we are merely being ridiculous.

BUT IT IS also true that in Christ, and through Christ, God offers to forget all about the creditor-debtor relationship; to receive us as His sons and daughters, who love Him because He first loved us. The "do's" and "don'ts" remain, but in a new context, one in which we should neither overvalue our virtue nor overestimate the importance of our moral failures. And in addition, we are given a new dimension of conduct, a whole universe in which to construct the artifacts and gather the blossoms that we give to God in order to give ourselves. PETER DAY.

# PEOPLE and places

## Appointments Accepted

The Rev. Albert R. Bandy, formerly curate of Christ Church, Little Rock, Ark., will take charge of All Saints' Mission, Paragould, Ark., on June 1st. Since the rented rectory in Paragould will not be available until the latter part of July, he will vacation and then commute from Little Rock until the house is available.

The Rev. C. R. Cariss, formerly rector of St. Thomas' Church, Buffalo, is now vicar of the Church of the Redeemer, Niagara Falls, N. Y. Address: 2723 South Ave.

The Rev. Donald J. Davis, formerly assistant of the Church of the Epiphany, Washington, with address in Silver Spring, Md., is now serving Christ Church, Georgetown, Washington. Address: 3810 T St., Washington 7.

The Rev. Manuel A. Fowler, formerly rector of

St. Paul's Church, Wilkesboro, N. C., is now rector of St. Thomas' Church, Croom, Md., and vicar of the Chapel of the Incarnation, Brandywine, Md.

The Rev. Richard E. Gary, formerly assistant of Trinity Church, Washington, will on June 1st become rector of St. Mary's Church, 521 W. 126th St., New York.

The Rev. Arthur J. Mackie, who served for more than 20 years as rector of St. James' Church, Belhaven, N. C., and St. Matthew's, Yeatesville, is now in charge of Christ Church, Creswell, N. C., and churches at Columbia and Lake Phelps.

The Rev. W. James Marner, formerly rector of Grace Church, Winfield, Kans., will on July 1st become curate and organist of the Church of St. James-by-the-Sea, LaJolla, Calif. Address: 743 Prospect St.

The Rev. Ivan E. Merrick, Jr., formerly rector of Christ Church, 620 G St. S.E., Washington, will

on July 1st become rector of St. John's Church, North Adams, Mass.

The Rev. J. Wilson Reed, Jr., formerly assistant of Christ Church, Joliet, Ill., will be the first rector of St. Edward's Church, Joliet (a parochial mission of Christ Church, which was admitted into parish status by the diocese of Chicago on May 8th). Address: 206 N. Midland Ave.

The Rev. Joseph Tatnall, formerly vicar of the Church of St. Philip-in-the-Fields, Oreland, Pa., is now rector of St. Paul's Church, Rock Creek, Washington, D. C.

The Rev. R. L. Whitehouse, formerly assistant of the Church of the Epiphany, Chicago, will become rector of St. Barnabas' Church, Chicago, in July.

The Rev. Thom Williamson, rector emeritus of Trinity Church, Moundville, W. Va., is serving as supply priest for Christ Church, Greenville, S. C.

## Armed Forces

Chaplain John C. Ruback, formerly addressed at Fort Knox, Ky., may now be addressed: 3d Armored Division Artillery, APO 39, New York.

## Resignations

The Rev. Dr. Robert H. Mercer, rector of St. George's Church, Newport, R. I., will retire at the end of the current year, resigning also as dean of the Newport convocation and as president of the ecclesiastical court of the diocese of Rhode Island.

The Rev. Walter S. Pond, who has served in the diocese of Chicago for the past 45 years, will retire on July 1st. He has been rector of St. Barnabas' Church, Chicago, for the past 34 years. Address: 403 Third St., Savanna, Ill.

## Changes of Address

The Rev. Raymond M.D. Adams, retired priest of the diocese of Connecticut, formerly addressed in San Bernardino, Calif., may now be addressed at 1428 S. Marengo Ave., Alhambra, Calif.

The Rev. Lloyd F. Gebhart, who serves churches at Monett, Mo., and Neosho, Mo., may now be addressed at Box 146, Neosho.

The Rev. Courtland M. Moore, of St. David's Church, Oklahoma City, Okla., formerly addressed in Bethany, Okla., may now be addressed at 4036 N.W. Thirty-Third St., Oklahoma City 12, Okla.

The Rev. John R. Stanton, who recently became rector of the Church of the Messiah, Highland Springs, Va., may be addressed at 107 N. Long-street Ave.

## Ordinations

### Deacons

Dallas — By Bishop Burrill of Chicago, acting for the Bishop of Dallas: Donald Orin Wiseman, on May 3d, in the Chapel of St. John the Divine, Seabury-Western Theological Seminary, Evanston, Ill.; presenter, the Very Rev. A. D. Kelley; preacher, the Rev. H. H. Hassinger.

Virginia — By Bishop Gibson, Coadjutor: Isaiah Granger Bell, on April 14th, in Meade Memorial Church, Alexandria, Va., where he will be in charge.

## Diocesan Positions

Mr. Ludlow S. Fowler, senior partner in firm of Battle, Fowler, Neaman, Stokes & Kheel, New York, has been appointed chancellor of the diocese by Bishop Donegan of New York.

Mr. Fowler has been a vestryman of St. James' Church, Madison Ave., New York, for 18 years and a delegate from St. James' to the diocesan convention; he has also been a member of the diocesan committee on canons and counsel for the diocesan board of managers.

Bishop Higgins of Rhode Island has appointed the following deans of convocation for a period of one year:

Providence, the Rev. Charles W. Wilding, rector, St. Martin's, Providence; Blackstone, Canon Arthur F. Roebuck, rector, St. Paul's, Pawtucket; Newport, Canon Lockett F. Ballard, rector, Trinity Church, Newport; and Narragansett, the Rev. William L. Kite, rector, Christ Church, Westerly.

The convocations are geographical units set up to serve the religious needs of the people with special attention to missions, religious education, Christian social relations, and other activities. Deans of convocation report annually to the bishop and diocesan council and, in the absence of the Bishop, preside at all meetings of convocation.

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## we congratulate

The Rev. WILLIAM D. FAUGHNAN and Mrs. Faughnan, of the Chapel of the Ascension, Middle River, Md., on the birth of a son, Michael John, born March 24th.

The Rev. JOHN DILLEY, assistant rector of CHRIST CHURCH, St. PAUL, Minn., for instigating an unusual study of Indian Americans in the church school. Each class was given a tribal name and headbands and each studied its own tribe. Through the use of maps, murals, puppets, and movies, the church school learned about the past and present of Indian Americans. At the end of the study project a coffee hour, display, and children's service was held with the entire parish.

ST. PHILIP'S CHURCH, CORAL GABLES, Fla., for maintaining one of the most active groups of young people in the state. As members of the church's Young People's Service League, they have just been awarded their third consecutive service plaque from the Miami deanery. The deanery awards the plaque every three months to the group that has done the most work toward service to the community, church, and world. The 40 members of St. Philip's young peoples' group have collected clothing for a mission in Japan, earned money for boats for a summer camp for underprivileged children, and presented programs of entertainment for young people at a home for cardiac patients. Mr. and Mrs. Charles B. Ledbetter, III, are the sponsors of the group.

ASCENSION CHAPEL, LEXINGTON PARK, Md., on the completion of its new building. The new building contains long-leaf pine pews, which were donated by St. Patrick's Church, Georgetown, Md., and white-enameled choir stalls, donated by St. John's Church, Bethesda, Md. The congregation formerly held services in the administration building of a trailer park. Rector of the chapel is the Rev. Charles R. C. Daugherty.

### Marriages

Mr. STUYVESANT BONNELL PELL, son of the Rev. Dr. and Mrs. Walden Pell II, of St. Andrew's School, Middletown, Del., who was married on April 21st to Miss PATRICIA CHANCELLOR DOOM, daughter of Mr. and Mrs. Ira Flaven Doom of Wilmington, Del. The newlyweds will reside in Atlanta, Ga.

### Births

The Rev. DENTON D. DURLAND and Mrs. Durland, of St. Luke's Church, Scranton, Pa., on the birth of a daughter, Donna Claudine, on April 17th.

The Rev. MORTIMER GLOVER HITT and Mrs. Hitt, of St. Mary's Church, Auburndale, L. I., N. Y., on the birth of Monica Louise on April 15th.

### Deaths

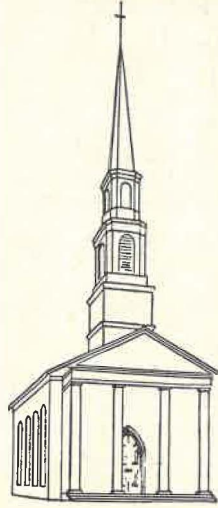
*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

The Rev. Phillip J. Jensen, rector of St. Thomas' Church, Garrison Forest, Md., died May 7th at Union Memorial Hospital. He was 68.

Dr. Jensen was born in Newfoundland and served in the Canadian army during World War I. He was graduated from Virginia Theological Seminary and ordained priest in 1922. After serving as priest-in-charge of St. Luke's Church, Hot Springs, S. D., for one year, he became rector of St. Thomas Church in 1923. He is survived by his wife, Kathleen Holliday Jensen; two sons, Dr. Phillip Jensen, and Thomas Jensen, and a daughter, Mrs. Raymond Heimbecker.

The Rev. Allen P. Roe, retired priest of the diocese of Ohio, died at his home in Piqua, Ohio, on May 4th. He was 64 years of age.

Mr. Roe was ordained priest in 1926 and served for a short time in the diocese of Michigan at Monroe and St. Johns. In the diocese of Ohio he was priest-in-charge of Trinity Church, Alliance and Epiphany Church, Euclid. He served as rector of St. Andrew's Church, Youngstown, from 1947 to 1950 and as rector of St. Paul's Church, Put-in-Bay, Ohio, from 1950 until his retirement in 1954. He is survived by his wife Elma Whitlock Roe.



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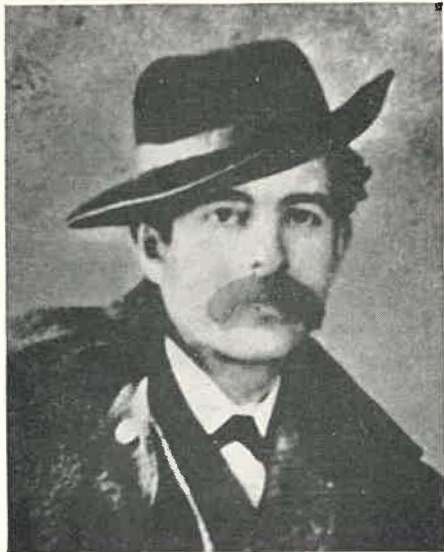
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# BOOKS

## A Pulsating Agony

**NAUGHT FOR YOUR COMFORT.** By Trevor Huddleston, C.R. Doubleday. Pp. 253. \$3.75.

Many who know Fr. Huddleston maintain that he is a living saint. All who know him agree that he is dangerous and explosive. Maybe this is a working definition of a saint who walks this earth and cries aloud at the injustices and inhumanities perpetrated by professing Christians against helpless children of God.

Certainly it is fair to say that Fr. Huddleston is a spiritual descendant of Amos and Micah, of Savonarola and Wilberforce. I can only pray that his recent book *Naught For Your Comfort* will be penitently read by all who have concern or even interest in the greatest problem facing the world today: treatment of people.

A little over two years ago I spent many weeks in Johannesburg. I saw first hand the "locations" and Shanty Town. It was my excruciating privilege and pleasure to preach in the Church of Christ the King, Sophiatown. Excruciating, because in the chancel I was surrounded by an overflow crowd of young Africans who caressed and reverently touched my vestments and looked at me with awe and gratitude because I was an American Christian who dared love them in return. In similar fashion they caress and reverently touch Fr. Huddleston's cassock, for in him they have found one who dares to love them.

Today the situation is infinitely worse. The Bantu Education Act, and the Western Areas Removal Scheme are now nightmares of fact. On paper they look so sincere and sound. The South African Government can make a winsome case before the United Nations and before White America, particularly if the White people *want* to believe that White supremacy can be justified in Scripture, in law, and in life.

*Naught for Your Comfort* refuses to allow you to read about it "on paper." In this book you see flesh and blood people, you feel the pulsating agony of a man of God, and you are drawn into the traumatic struggle of the African in search of God, of justice, of a chance to become even a human being.

That is the purpose of the book. It is an attempt to demonstrate, out of the personal day-by-day experience of Fr. Huddleston, the effect of a policy upon a people: of a policy which he believes to be basically sub-Christian and imposed by a government whose motives are clearly and unmistakably racial.

The book is not neutral. It is not intended to be. You cannot justify neutrality in the struggle between God and the Devil for man's soul. So Fr. Huddleston has fought valiantly for 12 years in South Africa and hopes to enlist more help as he fights on by means of this book. It must be said that he does not fight alone. Many leaders, such as the Bishop of Johannesburg, are with him. Against the apathy, though, of the multitudes, most of whom are Christians (yes, Anglicans, Methodists, and Roman Catholics) there are times when he and his followers seem alone.

Fr. Huddleston's tactics may be ill-advised at times. It is easier for a member of a monastic order to take a particular battle post than it is for others differently situated with respect to families. I am not



FR. HUDDLESTON and some of his young Africans, as they caress and reverently touch his cassock.



prepared to defend him categorically. There can be honest differences here.

About the central conviction, I feel there can be no differences and I decry the efforts of those who would temporize because of these disagreements. It is sinful before God for Christians to bargain for time and to appease injustice and prejudice at the expense of principle and human lives. *Naught for Your Comfort* strikes down such people with deadly blows. For that reason, Fr. Huddleston has a message for all Christians.

WILBURN C. CAMPBELL

### In Brief

**TOMORROW IS BORN TODAY.** By **Dewi Morgan** (Editorial and Press Secretary, SPG). SPG Book of the Year 1955-1956. Society for the Propagation of the Gospel, 15 Tufton St., London S.W. 1, England. Pp. 80. Paper, 1/6.\*

The Annual Report of the Society for the Propagation of the Gospel. Contains several halftone illustrations.

**VEST POCKET LATIN — ENGLISH DICTIONARY.** With: Rules of Declension and Conjugation, Idiomatic Words and

\*Twenty-one cents, at current rate of exchange, if ordered direct; about 40 cents if ordered through an American publisher.

Phrases, Syntax. I. & M. Ottenheimer, 25 S. Howard St., Baltimore 1, Md. Pp. xlix, 131. \$—.

Small enough to hold comfortably in the hand while reading a Latin text.

**ALSO THE HOLY GHOST.** An Essay on the Bible. By **A Religious of CSMV.** London: Mowbrays. In America: Morehouse-Gorham. Pp. 71. Paper, \$1.

The author of *The Wood: an Outline of Christian History and Types and Shadows: A Quarry for Teachers* provides in *Also the Holy Ghost* a layman's introduction to the Bible, defending and expounding the doctrine of divine inspiration. The author does not arrive at a satisfactory truce with modern biblical criticism, but provides much illumination of the central messages of the Bible.

Of special interest is the handling of the question, "Does the Bible contain the actual words of Jesus?" When we remember that Jesus spoke Aramaic, not Greek, these five sayings remain:

"*Talitha Cumi*" — "little girl, get up."

"*Ephphatha*" — "Be opened" (addressed to a deaf mute).

"*Abba*" — "Father" (The prayer in Gethsemane).

"*Eloi, Eloi, lama sabachthani?*" — "My God, my God, why hast Thou forsaken me?"

"*Amen*" — 14 times in St. Mark, 10 in St. Luke, 27 in St. Matthew, and the double, "*Amen, amen,*" 24 times in St. John.

All else He said is at least once removed from his actual words — twice or three times if you read an English translation. But "this ought not to trouble us if we believe in God the Holy Ghost and in our Lord Himself and His *amen*."

PETER DAY

**THE LIFE OF JESUS.** A Consecutive Narrative Constructed from the Revised Standard Version New Testament. By **John E. Kaltenbach.** Thomas Nelson & Sons. Pp. 159. \$2.50.

Selected material from all four Gospels and the Acts of the Apostles, chosen and arranged so as to secure continuity. No substantial alteration in text of Revised Standard Version.

### Books Received

**THEY SAW HIS GLORY.** An Introduction to the Gospels and Acts. By **Maisie Ward.** Sheed & Ward. Pp. vii, 278. \$4.50.

**THE BEGINNING.** Creation Myths around the World. By **Maria Leach.** Illustrations by **Jan Bell Fairservis.** Funk & Wagnalls. Pp. 253, \$3.50.

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# MAN POWER

A column for laymen  
By L. H. Bristol, Jr.

## Blue Moon and a Pink Piano

Until one a.m. each Sunday morning it is the "Blue Moon," a "dancing pavilion," to its many habitués. Several hours later, after a crew of four "sacristans" has cleaned up the place, set up chairs, brought out altar rails and altar from the kitchen, and replaced 15-watt bulbs with 150-watt lights, it is St. Mark's, a parochial mission of Trinity Parish, Tulsa, Okla., boasting 80 communicants and 125 baptized members. Liturgical scholars might have difficulty explaining the symbolism of a pink piano, but one ardent Churchman points out that the St. Mark's decor is a happy mixture of "Martyr Red and Lady Blue."

As long ago as 25 years, the Rev. E. H. Eckel, S.T.D., rector of Tulsa's magnificent downtown Trinity Church, envisioned a time when Churchpeople would "box the compass" in Tulsa with four chapels, named for the four Evangelists. St. John's and St. Luke's are already built. Both were originally chapels of Trinity, but are now healthy, good-sized parishes.

As late as 1952 not much had happened yet to bring St. Mark's into being. True, there was a "St. Mark's Guild" at Trinity, made up of women living at the north end of town. Little by little, however, a group of Churchmen became increasingly interested in the proposed chapel, until last summer it looked as if steps should be taken to do something concrete. A congregational meeting was held July 15th in the backyard of the home of the Rev. E. L. Hoover, Trinity assistant in charge of the St. Mark's project. At the meeting a temporary "vestry" was chosen.

While Fr. Hoover was on vacation, the land deal the vestry had counted on fell through, and the lease on the place where they were to meet for services "went by the boards." But the new vestry had really taken hold and had organized themselves into a functional body with one man responsible for finding land, another for a temporary place to worship, another for calling on people, another for publicity, another to get a Church school going. Each man had his team of helpers, and so by fall St. Mark's was very much a going concern, but without a place to go.

Finally, in late October the "Blue Moon" possibility opened up. Located four miles from downtown Trinity, it was conveniently located right in the heart of the far north area where St. Mark's wanted to be. And what an ideal tem-

porary church set-up it proved to be! There was plenty of room, a good lounge where the adult class could meet, an unused kitchen ideal for storage and for the winter-time nursery. The bar at the back proved ideal for serving coffee and hot chocolate after services. The band podium provided a background for the altar. Despite the pink-spangled piano, a surprisingly worshipful atmosphere is achieved each week.

The Church school has been a success from the start. It meets Sundays at 10:00 a.m. Attendance averages 60 — about half of whom are teachers or members of the adult class. By 11:00 the altar guild has set up the temporary chancel for the service. Acolytes then vest and light candles. The pink piano begins, and the service gets under way.

Several new activities are being undertaken. A new guild, St. Miriam's, has been organized, made up of young women from the area. Plans are being made to go ahead on the purchase of land for a chapel.

The people of St. Mark's are not people of wealth. Most of the men work in refineries, aircraft plants, or nearby offices. One man is a physician, another a dairy farmer, another a dirt farmer. Says Fr. Hoover, "We do have something which other parishes around here lack: we have men who like to work with their hands . . . and who really enjoy working for the Church. They aren't worried about doing things for the sake of appearances — as is so often the case in some parts of the country!"

I suppose the story of St. Mark's, Tulsa, is not unique, although few churches can boast that they meet in a nightclub and have an organization "set up at every level on the Seabury Group System." To many people, Oklahoma seems little more than Indians and oil wells. This little chapel, just admitted as a parochial mission at the diocesan convention recently, can be a reminder to those of us who are used to attending old, well-established parishes that there is a hopeful vitality in evidence in other areas of the country — areas not known for tooting their horns in the Church press.

Perhaps this story will make some of us consider the vitality of our own parishes in the light of what we might be doing to spread out from our own "downtown Tulsa."



# LETTERS

Continued from page 3

ships of five men: the Rev. George L. Locke, the Rev. Anson B. Howard, the Rev. Anthony R. Parshley, the Rev. Daniel K. Davis, and the present incumbent, the Rev. Delbert W. Tildesley. His father was the Rt. Rev. M. A. DeW. Howe, first Bishop of Central Pennsylvania, (now the diocese of Bethlehem); the "Apostle to the Sioux," Bishop Hare, was a brother-in-law; Bishop Perry of Rhode Island was a cousin and dear friend; the Rev. Reginald H. Howe, rector of the Church of Our Saviour in Longwood, Mass., was a brother; and Mr. Howe has a son-in-law, the Rev. Philemon F. Sturges, rector of the Church of St. Martin-in-the-Fields in Chestnut Hill, Pa., and a son, the Rev. Halsey DeW. Howe of Christ Church, S. Hamilton, Mass., in the ministry.

In addition to all this, another son is a vestryman of St. Mark's, Highland, Md.; a daughter is the wife of the senior warden of St. James', Greenfield, Mass.; and two other sons are members of parishes in Garden City, N. Y., and Madison, Wis. Here, surely, is a lifetime and a family given to the service of the Church which can have very few equals.

(Rev.) HALSEY DEW. HOWE  
Rector, Christ Church  
South Hamilton, Mass.

## School Closes

I have received your most generous donation from THE LIVING RELIEF FUND and it will be used for our work amongst the African people of Johannesburg.

Perhaps you will have got in touch with Fr. Huddleston whilst he has been in America. (We did! See story, L. C., April 29th.) He left us at the end of February and I have taken his place as Provincial of the Community of the Resurrection.

We have just had the distressing task of closing down the private School of Christ the King at Sophiatown because the Minister of Native Affairs refuses to register the school (required by the Bantu Education Act). Needless to say, he is able to give no satisfactory reasons and

evades many questions that have been asked. But under the Act he is not required to give any reasons at all!

We are hoping in Sophiatown to continue a Centre where the children can be taught the Faith and learn arts and crafts and games and learn through the eye, though we will not be able to teach reading, writing, arithmetic, or any of the usual school subjects.

At Rosettenville, St. Peter's School is a high school, which again, under the Bantu Education Act and the Group Areas Act, will not be able to continue in existence after this year. The Theological College for African students at Rosettenville has also a very insecure future.

In Orlando, a municipally owned housing estate, we have a Priory on freehold land and we have been told that the property will be expropriated if we are not prepared to sell.

Our work amongst Africans is therefore very much in jeopardy and we are most grateful for your prayers and donations and for the interest which you continually show.

(Rev.) GEORGE SIDEBOTHAM, C.R.  
Provincial

Sophiatown, Johannesburg

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**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, D.D., dean  
Canon Mitchell Haddad, Rev. J. D. Furlong  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,  
Healing Service 12:05

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs  
10; C Sat 8-8:30

**COOPERSTOWN, N. Y.**

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed & HD HC 7:30

**NEW YORK, N. Y.**

**THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave., New York City  
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdys: MP 8:30; HC 7:30 (G 10 Wed); Ev 5  
Daily Offices are Cho ex Mon

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, L.Th., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Fri 12:10; Church open daily for prayer.

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

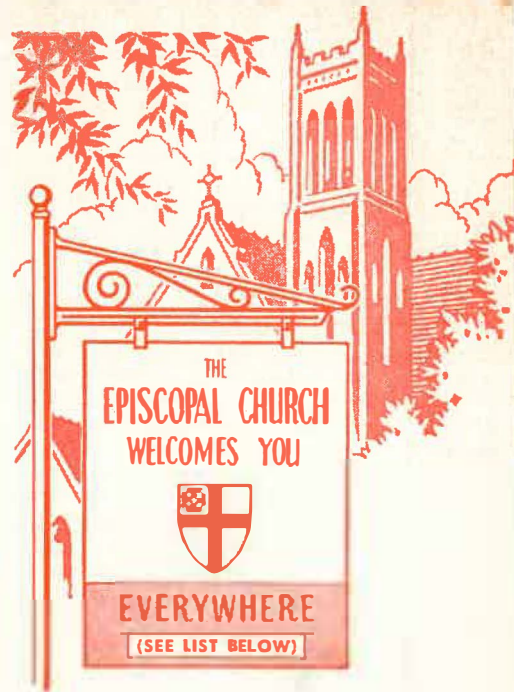
**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

**ST. IGNATIUS'** Rev. C. A. Weatherby  
87th St. & West End Ave., one block west of B'dway  
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); 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, r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & 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 1 S, MP 11, EP, Cho, Ser 4;  
Daily 8-15 HC, Thurs 11, HD 12:30; Noondays ex  
Sat 12:10



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

**THE PARISH OF TRINITY CHURCH**

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study  
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;  
Organ Recital Wednesdays

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,  
MP 9, EP 5:30, Sat 5, Int 11:50; C by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

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

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

**MOREHEAD CITY, N. C.**

**ST. ANDREW'S on U.S. Highway 70**  
Rev. E. Guthrie Brown, r  
Sun HC 8, MP & Ser 11 (HC 1st Sun); HD HC 11

**PHILADELPHIA, PA.**

**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Mon,  
Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30; C Sat  
12-1, 4-5

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