

The Living CHURCH

May 22, 1960

25 cents

Page 8:

An LC Exclusive:

**A Report
from Seoul**

Pages 5 & 10:

**Warning
from Psychiatrists**

Harold Lambert

" . . . And ye my flock, the
flock of my pasture, are men,
and I am your God, saith the
Lord God." Prayer Book, p.
261.



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LETTERS

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

Objective Perfect

VIA WESTERN UNION:

IN REPLY TO LITTLEFORD ISSUE MAY 1ST ARTICLE IN L. C. STATES PARTS INSTEAD OF WHOLE CONTENT OF BISHOP HENRY'S MANUAL. ALL MISSION CLERGY AGREE OBJECTIVE PERFECT. HE IS MY CONFESSOR. DO NOT UNDERRATE HIM PLEASE.

(REV.) ALBERT H. FROST

PRIEST-IN-CHARGE ST. LUKE'S MISSION ASHEVILLE, N. C.

Church Architecture

I must tell you how fine I think it was of you to publish the excellent article on Sewanee [L.C., April 17th]. I was much impressed by the vice chancellor's statements that functionalism is not everything in architecture, and that there is no true progress which does not profit from the past.

May the deeds and words of Dr. McCrady mean discarding much (if not all) of the "contemporary" ugliness in church building!

(REV.) CHARLES E. HILL

Williamstown, Mass.

Law and Disobedience

Contrary to what the Rev. Louis O'Vander Thomas wrote [L.C., May 1st], I believe that the Church has the right, no, the responsibility of proclaiming the Gospel even in a so-called "friendly" nation. What this term means, I have not the slightest idea, unless it refers to the fact that within these United States there is a peaceful coexistence (sometimes mutual unconcern) between Church and State. This is not necessarily as it should be, however!

I commend the Divisions of Racial Minorities and Christian Citizenship on their thoughtful, dynamic, and prompt statement (which I've read in full, not only as excerpted in THE LIVING CHURCH) on the history and implications of current "sit-ins." I think it is not a bad thing if the Episcopal

ACU CYCLE OF PRAYER

May

22. Trinity, Detroit, Mich.; St. Mark's, Mendham, N. J.; Grace, Hartford, Conn.; St. Luke's, New York, N. Y.
23. Grace, Newark, N. J.
24. St. Andrew's, East Williston, N. Y.; All Saints', Los Angeles, Calif.; Trinity, Bristol, R. I.
25. Church of St. John the Evangelist, Flossmoor, Ill.; St. Paul's, Denver, Colo.
26. Church of the Advocate, Philadelphia, Pa.; Grace, Glendora, Calif.; St. Augustine's, Whitefish Falls, Ontario, Canada
27. Church of Our Saviour, Atlanta, Ga.; St. Luke's, Stephenville, Texas; St. James', Port Daniel Centre, Quebec, Canada; Church of the Holy Communion, Paterson, N. J.
28. Trinity, Newport, R. I.; the Rev. S. Raymond Brinckerhoff, Yorktown Heights, N. Y.; Church of St. Stephen and Incarnation, Washington, D. C.

ASCENSION MORN

Above the sphered space
where flaming planets spin,
beyond the measured span of
time's recurrent beat,
the halo-crowned Christ
reigns o'er immensity.
Seraphic trumpets, angel choirs,
the saints in exultation raise
full coronation joy —
We praise thee, O Lord,
Dominus Deus Sabaoth.

LOUIS A. HASELMAYER

Church (hopefully the entire Church) does become more seriously involved in this situation, even to the point of sharing "blame for inciting the current disorders," as Mr. Thomas suggests it may. It may be uncomfortable to be misunderstood, but at least it is not sin. On the other hand, failure to proclaim the Gospel in this crisis most certainly is. If the Church is truly the living Body of Christ in this world, then we must act in His revolutionary spirit and courage. Certainly Christ acknowledged the authority of Caesar, but it was also He who overturned the tables of the money-changers, the ecclesiastical authorities.

This issue between the "law of the land" and "civil disobedience," so well stated in the National Council's report, is not a new one for the Church. Did not St. Paul distinguish between the "letter" and the "spirit" of the law?

Laurie Robertson
Radcliffe College

Cambridge, Mass.

The Rev. Mr. Thomas is so right [L.C., May 1st]! Truly, we "cannot preach compliance with 'the law of the land' in one breath, then counsel 'civil disobedience' in the next." Therefore, why preach the law of the land — or, if you wish, the will of the majority — at all; why not preach Christ, instead?

In many cases, Christian and humanist will find themselves on the same side of the fence. The Christian should be there for a different set of reasons; his ears must forever be tuned to the beating of another, different drum. Let's leave all the arguments about "obeying the law of the land" to the humanist and nonbeliever. Let's base our arguments on what is right and just before God.

True, such an outlook may result in civil disobedience. It may lead to "meddling" in secular affairs by the Church — at least, in the eyes of some. And, yes, it may lead us down paths we would rather not follow. But one thing we must remember — religion, if it is to have any real meaning at all, must be as much a part of our lives as the air we breathe. If we wish, we can lock our Lord away in the tabernacle at the end of every Mass and leave Him there with that tiny bit of territory. But will He stay there? And where will that leave us?

HELGA P. SARGENT
(Mrs. Robert E.)
Housewife, Copy writer

Washington, D. C.

The Living CHURCH

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SPECIAL FEATURE

Shots At Evensong R. Archer Torrey 8

THINGS TO COME

May

- 22. Rogation Sunday
- 23. Rogation Monday
- 24. Rogation Tuesday
- 25. Rogation Wednesday
- 26. Ascension Day
- 29. Sunday after Ascension
- Religious Life Sunday

June

- 5. Whitsunday
- Close of 125th anniversary celebration of diocese of Chicago, service of thanksgiving.
- 6. Whit Monday
- 7. Whit Tuesday
- 8. Ember Day
- 10. Ember Day
- 11. Ember Day
- 12. Trinity Sunday
- 13. St. Barnabas

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

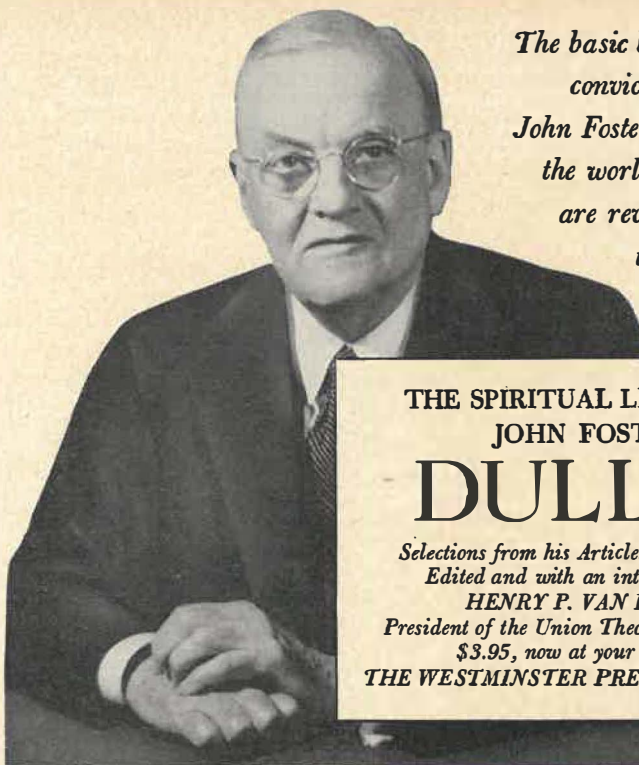
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The Living Church

Rogation Sunday
May 22, 1960

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and the Thought of the Episcopal Church.

SOUTH AFRICA

Out of Jail and Country

Miss Hannah Stanton, Anglican British missionary in South Africa, who was arrested last March by the government [L.C., May 8th] has been ordered deported to England, according to an official announcement. Miss Stanton and another Anglican missionary were among more than 230 white, African, and Asian opponents of South Africa's racial segregation policies jailed at the height of mass demonstrations by Africans. The other missionary, the Rev. Mark Nye, head of the Pretoria Anglican Mission, was not mentioned in the announcement. [RNS]

No Answer

The Christian Council of South Africa has snubbed a letter from the government's Department of Bantu Development asking details of any African clergymen having positions of authority over white ministers or staff employees.

"The Christian Council unanimously decided," the council secretary said, "to refuse to answer any queries asked in the letter and to point out to the Bantu administration department that this is purely a matter for the Church administrations involved." [RNS]

MICHIGAN

Suffragan Election

On May 6th, 323 lay delegates and 186 clergy gathered in St. John's Church, Detroit, and elected the Rev. Robert L. DeWitt as a second Suffragan Bishop of the diocese of Michigan. He was chosen on the ninth ballot over 36 other nominees.

After a flood of early-ballot "favorite



Bishop-elect DeWitt: chosen over 36.

son" candidates had withdrawn, the contest narrowed down to a tight battle among three, Mr. DeWitt, the Ven. John M. Burgess, and the Ven. Charles D. Braidwood. In announcing his withdrawal after the 5th ballot, Archdeacon Braidwood commented: "They are both good men, you can't go wrong!"

Now serving as rector of Christ Church, Cranbrook, the bishop-elect was previously rector of St. Luke's, Ypsilanti, and has served in the diocese of Michigan as member of the diocesan executive council; president, diocesan standing committee; president, Church Society for College Work; chairman of the diocesan planning committee; and deputy to the General Convention in 1955 and 1958. He is married and has five children.

Interviewed after the balloting, Mr. DeWitt said: "I am naturally very humble

and grateful in the face of this convention's action. I will give careful and prayerful consideration to its decision and, after consultation with Bishop Emrich, will state whether or not I believe it my proper service to accept or decline."

Commenting on the suffragan-elect, Bishop Emrich of Michigan observed: "Not only is he a good friend; he is one of the finest priests of the diocese."

In its current reorganization plan, the diocese has been divided into three districts for better administrative leadership, with each district slated to be headed by a suffragan bishop. Acting with the present suffragan bishop of Michigan, the Rt. Rev. Archie H. Crowley, the new bishop will take charge of one of these districts.

PUBLIC AFFAIRS

We'd Make a Fuss

The Rt. Rev. Lane Wickham Barton, Bishop of the district of Eastern Oregon, speaking in Cleveland, Ohio, referred to the incident of the American reconnaissance flier shot down over Russia recently. He said, "The Lord have mercy on the persons responsible, if we had no business being over there. Certainly if Russia had a plane over this country we would make an awful fuss." [RNS]

EPISCOPATE

Consents Received

The Presiding Bishop has received a majority of consents from the bishops of the Church to the resignation of the Rt. Rev. Daniel Corrigan, Suffragan Bishop of Colorado, effective June 1st.

Bishop Corrigan has been appointed director of the Home Department of the National Council.

MICHIGAN ELECTION

Nominee	1st Ballot	2d	3d	4th	5th	6th	7th	8th	9th
	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.
John Burgess	52 72	74 93	85 102	93 127	98 147	104 156	100 134	87 124	81 116
Robert DeWitt	47 71	54 86	59 99	60 100	64 116	71 165	76 178	84 178	90 191
Charles Braidwood	31 86	33 105	29 111	25 102	16 62				
David Davies	15 16	6 10	2 4						
Allan Ramsay	13 41	9 26	7 9						
Leslie Warren	10 7	6 4							
John Shufelt	6 16	1 8	2 5	4 1	2 0	2 0	1 1	1 0	
F. R. Meyers	5 3								
Edward Green	3 3								
Burton Hodgson	3 7								
Carroll Simcox	1 1	1 0							
Frederick Jellison	0 0								
Necessary to elect	94 162	93 167	93 166	92 166	91 163	89 161	89 157	87 152	86 154



Michigan balloting: Flood of favorite sons.

METHODISTS

Compromise, Endorsement

The quadrennial General Conference of the Methodist Church, meeting in Denver, debated four days before achieving a compromise plan tending to tighten the Church's structure and to keep racial policy under regional control.

According to Religious News Service, main features of the compromise amendment to the Church's constitution provide that the six jurisdictions (five regional and one racial) be encouraged to meet at the time and place of the General Conference, size of the General Conference be increased, and transference of bishops from one regional or racial jurisdiction to another be allowed. The all-Negro central jurisdiction was retained, but greater use of an amendment permitting transfer of Negro churches and conferences to predominantly white jurisdictions was urged.

The conference considered a plan for organic union of the Evangelical-United Brethren Church and the Methodist Church within two years. Taking part in the presentation of the Church union theme was the Rt. Rev. Robert Gibson, Jr., Episcopal Bishop Coadjutor of Virginia.

The conference overwhelmingly endorsed the organization known as Protestants and Other Americans United for Separation of Church and State.

A revised book of worship, reclaiming many prayers and rituals of traditional Christianity, was accepted by the conference for experimental use. It will not be offered for final adoption until the next General Conference, in 1964.

If accepted, the book will tend to bring Methodist ritual closer to Anglicanism. The introduction to the section on Baptism said the revision "seeks to restore the rite of Baptism to its original and historic

BRIEFS

ALL SAINTS' TO ALL SAINTS': The Rev. Kenneth N. Ross, vicar of All Saints' Church, Margaret St., London, is scheduled to conduct a Rogationtide teaching mission at All Saints' Cathedral, Albany, N. Y., May 22d-26th. In the United States at the request of the Very Rev. N. B. Godfrey, dean of the cathedral, Fr. Ross will also deliver the Whitman Lectures at Nashotah House in Wisconsin. He is on the English liturgical commission for Prayer Book revision, and is the author of several books and a weekly column in the *London Church Times*.



HYPNOTISM: Dr. Harold Rosen, assistant professor of psychiatry at Johns Hopkins University medical school and chairman of the committee on hypnotism of the American Medical Association, told a recent meeting of the American Psychiatric Association in Atlantic City, N. J., that the user of hypnotism untrained in psychiatry is "playing with dynamite" and may become mentally ill himself. "Ministers in widely separated states were referred for psychiatric help by their enlightened congregations after they had precipitated severe anxiety reactions in adolescents whom they were supposedly counseling under hypnosis," he said. Dr. Rosen also stated that hypnosis should not even be used for pain relief or relaxation unless the persons using it were thoroughly trained in working psychiatry.



NAT COLE, "LOOK INTO YOUR HEART": In Rome, Churchman Nat (King) Cole defended the status of Negroes in the U.S. "A man came up to me in West Germany," he said, "and asked my views of race questions in the U.S. . . . trying to put me on the spot. So I answered: 'What do you expect me to say — that everything is perfect or everything is terrible? . . . My reply to everyone is: Look into your own heart.'"

The singer called "ridiculous" any comparison of race situations in the U.S. and South Africa. "In the U.S.," he said, "you can stand up and shout. . . In South Africa, if you stand up you get arrested or shot." But from his experiences on his European tour, he warned, "If the United States is going to continue to stand up as a clean and shining example to the rest of the world, there will have to be some more house-cleaning at home. We are a Democratic people and the more public discussion on race questions, the better."



SUPRA-DENOMINATIONAL: Evangelical-Protestant laymen are exploring the possibilities of the establishment of "a Christian university" in the New York City area. The initial investment on the "supra-denominational project" would be about \$20,000,000. A decision on the project is expected this summer.

meaning as a Sacrament." "The concept of a dedication," it says, "differs from that of a Sacrament. In a dedication we make a gift of a life to God for Him to accept; in a Sacrament God offers the gift of His unfailing grace for us to accept."

The new book uses the title "Confirmation" for the bringing of an individual into full Church membership.

The conference authorized aid to inner city churches so they might stay in their neighborhoods.

RACE RELATIONS

Irrevocable Resignation

The Rev. Philip Gresham, rector of Christ Church, Martinsville, Va., has submitted his resignation because of a long-standing dispute with his vestry over the question of racially integrated services.

In announcing the action, Bishop Marmon of Southwestern Virginia said that Mr. Gresham had informed him that "he had resigned irrevocably." The bishop added, "As for myself, I deeply regret that the situation in Christ Church is such that he can no longer minister effectively there."

The immediate cause of the resignation was the vestry's opposition to a racially integrated supper for children, at St. John's Church in Roanoke.

Two years ago, Mr. Gresham threatened to resign because of disagreement with his vestry over integrated young people's conferences at the diocesan conference center, but reconsidered. [RNS]

WCC

Divided Christianity

Difficulties faced by Christians in Asia, South Africa, and East Germany were brought before the 200 delegates to the annual meeting of the U.S. Conference for the World Council of Churches at Buck Hill Falls, Pa., April 27th to 29th.

Delegates from 30 U.S. member Churches heard overseas visitors including the Council's general secretary Dr. W. A. Visser 't Hooft; Dr. Hla Bu, distinguished Burmese educator and president of the Burma Christian Council; and Bishop Johannes Lilje, presiding bishop of the council of Lutheran bishops in Germany.

The Most Rev. Henry Knox Sherrill, former Presiding Bishop, who is chairman of the U.S. Conference and president of the WCC, asked the meeting "How can we be content in the face of the world situation with a divided Christianity, divided to the point of absurdity?"

"We all need a greater sense of humility," Bishop Sherrill said. "This does not mean a lack of a deep sense of gratitude for what our respective Churches have done for us. But we have limited experience as human beings. Not one of us knows the full majesty of God and Christ. In this movement we must have



Frs. Adams, Tiedmann, Turkington, and Bishop Campbell: "Much like an old-fashioned kitchen safe."

In Memory, an Altar

Late in April a small altar was consecrated at Mount Calvary, priory of the Order of the Holy Cross, Santa Barbara, Calif. Dedicated by the Rt. Rev. Robert E. Campbell, OHC, the altar is in memory of Brother William Skiles.

The Rev. Vern L. Adams, OHC, described the altar as looking, when closed, "much like an old-fashioned kitchen safe." Open, the lower section forms the mensa and the doors and interior of the cabinet resemble a triptych. The doors, lettered in gold and silver and colors in the style of illumination in old manuscripts, carry the dedication: "Died in faith and patience, Brother William Skiles, of the Society of the Holy Cross, the first man in the Anglican Communion since the reformation days to persevere in the dedicated life of Poverty, Chastity, and Obedience. December 8th, 1862." The Society of the Holy Cross was disbanded in 1851. The Order of the Holy Cross was founded a number of years later.

The altar will be shipped to Valle Crucis, N. C., where it will be used in the building in which the brother lived during his last years. The building is now to be moved and restored for use by the church in Valle Crucis.

Present at the dedication of the memorial were the Rev. William Turkington, OHC, superior of the order, at Mount Calvary on an official visitation, the Rev. John Baldwin, OHC, prior of Mount Calvary, the Rev. Karl Tiedemann, OHC, its founder, the Rev. Vern Adams, OHC, and Brother Michael, OHC.

INDIANAPOLIS

Anglican from Kenya

The Hon. Ronald C. Ngala spoke at St. Paul's Episcopal Church, Richmond, Ind., April 26th. Mr. Ngala, Minister of Labor, Social Security and Adult Education in the Caretaker Government of Kenya, is in the United States touring educational institutions under the auspices of the African-American Institute.

His appearance at St. Paul's Church was under the joint sponsorship of the American Friends Board of Missions, Earlham College, and St. Paul's parish. The officiant at Evensong was the Rev. Robert K. Bernhard, rector of the parish. The lessons were read by Dr. Landrum Bolling, president of Earlham College, a Quaker college, and a choir of Earlham students, sang the traditional service to a Gregorian chant.

A member of the Anglican Church in Kenya, Mr. Ngala stated that while most African leaders today have been educated in Christian mission schools, Christians compose only 3% of the population of Kenya.

He called upon the Church to raise up native leaders, so that, when nations such as Kenya reach independence and Euro-

a tremendous expectancy of what God can do."

Dr. Visser 't Hooft warned that our present coöperation as Churches is not enough. The Council "can by its nature not be satisfied when the Churches work together and maintain fraternal contacts. For the question remains — and it comes to us in the first place from the Lord Himself and the second place from the world: why are you not fully united in faith and order?"

VIRGIN ISLANDS

On High Ground

All Saints' Church, St. Thomas, V. I., was undamaged by torrential rains and floods that struck the island the weekend of May 7th. The church and adjoining school and parish-house buildings have been designated by the government as relief areas for times of disaster, and a portion of the school building was used to house people whose homes were swept away. Nearby St. Croix was not affected.

Published reports told of a wall of water coming down from the mountains in the center of the five-mile by 15-mile island. One man reported that he had abandoned his car on the road and saw the water rise to the windshield in less than 15 minutes. The St. Thomas airport was reported, at one point, to be under six feet of water and mud, with all airplane flights to St. Croix and Puerto Rico canceled for almost 24 hours. Many of the wood shacks, in which a large part of the population lives, were destroyed. Total damages were estimated by the government to be in excess of \$1,000,000.

The Rev. Raymond E. Abbitt, rector of All Saints' parish, said that the historic church, located on high ground, was undamaged by the rain except for some leaks in the roof.

WYOMING

Name Inherited

On April 19th, St. John's Hospital, Jackson, Wyo., transferred five patients and its mobile equipment to the new county hospital, just completed. The old hospital will be torn down, closing a chapter in the history of the Church in Jackson Hole.

The hospital dated back to 1916 when a priest and a physician decided that a hospital was needed in Jackson Hole, where emergency cases had to be taken by wagon or sled over Teton Pass to the railroad, 25 miles away, and then by train to a hospital. The first unit of St. John's Hospital was a gift of the community to the Church. In 1927 an addition was built and the institution equipped to fill existing needs of the area.

The new county hospital has been built with government support, Rockefeller grants, and private donations. The Church has donated St. John's Hospital's equipment, its financial assets, and the new land site.

Out of appreciation to the Episcopal Church and the many donors both within and outside the Church, the name, "St. John's Hospital," will be applied to the county institution, but the Church will hold no responsibility for it.

RELIGIOUS

Companion Stricken

The Rev. Rob Roy Hardin, a Companion of the Society of St. Paul, Gresham, Ore., in residence with the society, recently suffered a massive cerebral hemorrhage while saying a Conventual Mass for the brothers. Fr. Hardin is reported in a deep coma, with little likelihood of recovery.

peans leave, the people may feel they still have Christ. Since the local governments are taking over more and more of the African schools and thus depriving the Church of this influence on potential national leaders, Mr. Ngala called for more emphasis on Sunday schools and youth work in the African Church. He also suggested that the African Churches adopt indigenous rather than European names.

A member of the Wagiryama tribe, Mr. Ngala was educated in Anglican mission schools and in Bristol College, England. He served as headmaster of Buxton School in Kenya and was supervisor of Anglican schools in the Mombasa district. Elected to the Legislative Council in 1957 as a member of the Kenya National Party, he was chairman of the Kenya African delegates to the recent London Constitutional Conference.

NCC

Center Complete

Dedication of the Interchurch Center — new, 19-story national headquarters building for Protestant and Orthodox denominations and their agencies — is scheduled to take place Sunday, May 29th.

Representatives of more than 30 Churches sharing the center's facilities will participate in a public service of dedication at neighboring Riverside Church. After the service, 100 Church leaders will progress to the main entrance of the center, at 475 Riverside Dr., New York City, for completion of the ceremonies.

Guests and visitors, expected to number several thousand, will be invited to tour the \$20,000,000 center at the conclusion of the ceremonies.

Since the cornerstone was laid in October, 1958, construction has been virtually completed, with 90% of the office space occupied by Church or Church-related tenants.

TO BLOSSOM AS A ROSE

Speak, desert sand,
From your windswept dune!
Tell the dead
Of charred earth
That a pierced Hand
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On our terrestrial dearth:
In pastures green
Where shepherds doze,
Sheep gently graze
A willow prays,
Sharon's spaded soil
Sprouts a red Rose.

RAY HOLDER

AROUND THE CHURCH

Recent visitor to St. John's Church, Wytheville, Va., was Mrs. Woodrow Wilson. The occasion, the dedication of a stained glass window given by Mrs. Wilson in memory of her father and mother, William H. and Sally Bolling. Mr. Bolling was a senior warden of St. John's Church, vestryman, and lay reader.

At the annual meeting of the Guild of All Souls, held at the Church of St. Anthony of Padua, Hackensack, N. J., April 30th, the Rev. Malcolm DeP. Maynard, was re-elected superior-general of the guild, the Rev. Richard L. Kunkel was re-elected warden, Miss Anne P. Vaughan was re-elected secretary-treasurer, and all present council members, except the Rev. Arthur E. Johnstone, who is ill, were re-elected. Also elected, the Rt. Rev. William H. Brady, the Rev. James O. Mote, and the Rev. Eugene A. Stech.

Secretary of Defense Thomas S. Gates, a Churchman, was honored with the annual citizenship award of the Military Chaplains Association of the United States at its annual meeting held at Annapolis, Md., recently.

Re-elected association president for a second term was the Rev. C. Leslie Glenn of Ann Arbor, Mich., who holds the rank of captain in the Navy chaplaincy reserve.

Mr. J. Francis Coote, M.V.O., English designer of ecclesiastical silver and metalwork, will tour Canada and the United States before displaying examples of religious craftsmanship at the British Trade Exhibition, in New York City, June 10th to 26th. While in this country, Mr. Coote will give illustrated lectures to a number of churches in Chicago, Milwaukee, Washington, Los Angeles, and elsewhere. He will be available for consultation by appointment at the stores of Morehouse-Barlow Co. in Chicago, San Francisco, and New York.

Mr. Fred J. Martin, 56-year-old Montana newspaperman, Churchman, and publisher of the diocesan *Evangel* since 1958, has filed for Republican nomination to the U.S. Senate, on a platform of "no crackpotitis — just common sense and hard work."

"Everybody was surprised at not being more shocked," said the Rev. Hugh McCandless, rector of the Church of the Epiphany in New York City, after the presentation of Mr. Donald Swann's jazz settings of the *Venite* and the *Te Deum*. Self-styled a "light middle-brow composer," Mr. Swann is an actor presently playing in the British revue "At the Drop of a Hat."

CONVENTIONS

KANSAS

Wonderful Resources

A completely revised constitution and canons was adopted at the convention of the diocese of Kansas, held in Wichita, May 1st and 2d. The revisions increased the number of elected members of the Bishop Vail Foundation, which is the board of trustees of the diocese, from two clerical and four lay members to three clerical and six lay members. Three-year terms are provided for members of the foundation, and each elected member is limited to three successive three-year terms.

The new canons of the diocese define a communicant in good standing:

"All baptized members of the Church who have been confirmed by a bishop of the Church or received into communion with the Church by a bishop of the Church, and who, unless for good cause prevented, shall have made their communion at least three times during the year next preceding, one of which shall have been during the Octave of Christmas or Easter, or during Whitsuntide, and one of which shall have been in the parish or mission in which they are canonically listed, and whose names appear on the treasurer's books as regular contributors to the support of the parish or mission for the previous six months, are communicants in good standing with full rights and privileges thereof."

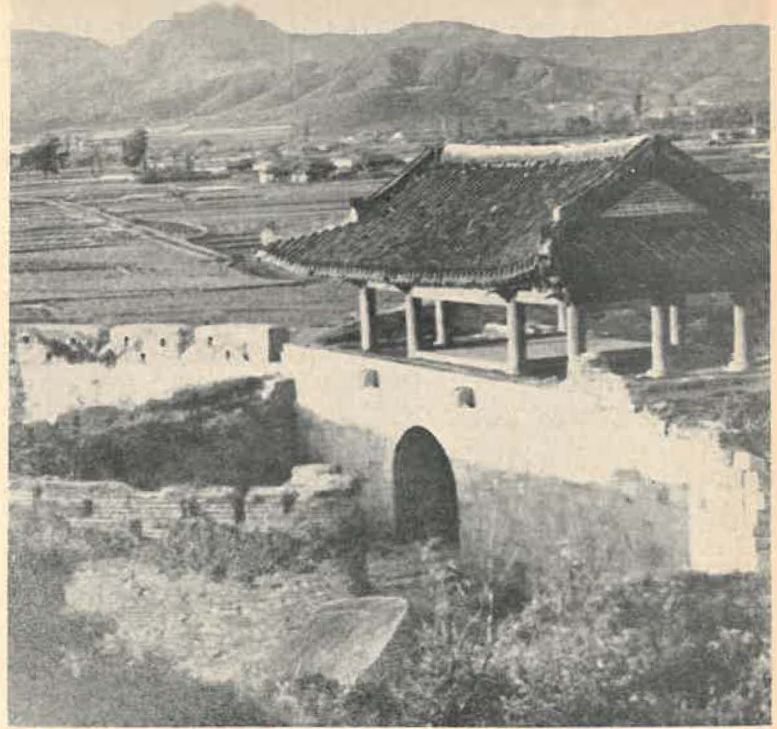
The executive council has been replaced by a bishop and council made up of the bishop, treasurer of the diocese, presidents of the Episcopal Churchwomen and Episcopal Church Men, department heads, and four members from each department. The bishop and council will be an advisory body to the bishop and will assist in planning and development of the Church's work in the diocese of Kansas.

In a convention address, Bishop Powell of Oklahoma compared the diocese with the feeding of the 5,000, when he said, "The resources were small, but they were blessed and they were shared. The Episcopal Church in Kansas isn't tremendously large, but it has wonderful resources. . . ."

ELECTIONS. Standing committee: clergy, H. L. Spencer, B. C. Latimer, J. B. Covey, G. H. Collingwood, Jr.; laity, J. F. Cooper, Corlett Cotton, Eugene Wentworth, Dr. G. S. Hopkins. Deputies to General Convention: clerical, H. L. Spencer, G. H. Collingwood, Jr., B. C. Latimer, F. J. Raasch; lay, J. F. Cooper, Dr. G. S. Hopkins, C. W. Stone, Dr. J. E. Sweeny. Alternate deputies to General Convention: clerical, L. S. Olsen, H. H. Breul, A. W. Berry, Louis Brasso, Jr.; lay, Atlee Vernon, J. D. Veith, J. K. Peck, Dr. R. L. Briggs. Delegates to Provincial Synod: clerical, A. W. Berry, R. S. Turner, J. S. Macauley, J. F. McLaughlin, L. S. Olsen, John Fargher; lay, Park Wilcox, Corlett Cotton, Henry Vess, Dr. J. E. Sweeney, Fred Klemp, Charles McGill. Alternates to Provincial Synod: clerical, Louis Basso, Jr., H. R. Kunkle, J. R. Peters, E. O. Minturn, M. A. Jones, H. W. Firth; lay, J. D. Veith, H. W. Saums, R. B. Lambert, Laurence Stubbs, John Salisbury, J. P. Crown.

Continued on page 11

**In Korea,
upholders of
creed and cult
find the importance
of conduct
when there are**



At Suwon, the priest insisted on being jailed.*

Shots At Evensong

by the Rev. R. Archer Torrey

Rector, St. Michael's Theological College, Seoul, Korea

The sequence of events which led to the popular "April revolution," or "second liberation," which overthrew the 12-year reign of 85-year-old President Syngman Rhee of Korea, might be said to have started in 1945, when former Japanese agents were installed as national police (there are no local police) and a President was imported to replace the first provisional government created by the South Korean people themselves. The actual trigger was the March 15th election of this year.

During the period of preparation for the election, the Korean people became increasingly restive. As the schools and widespread contact with Americans and other foreigners in Korea (including missionaries) taught the Korean people western concepts of democracy, the people became increasingly dissatisfied with the glaring contradictions between profession and practice in the government. As the people became dissatisfied, the govern-

ment became more crude, direct, and obvious in discarding even the outward forms of what it called democracy. However, the government cultivated one of these forms, the popular demonstration, known in the Korean language as *demo*. The high school and college students were carefully trained and drilled in how to hold a *demo* and were repeatedly marched out from their schools to go through the streets shouting slogans, carrying placards, and letting the foreign observers in the country see the "national" sentiment on one thing or another. No one thought that any of these *demos* were popular, but the people participated either out of a vague sense of duty or through fear of the police.

In order to manage these *demos*, the government had organized a Students' Patriotic Association to which every student was expected to belong. The students finally decided to take their training and organization seriously.

The first really popular *demo*s came when it was obvious the March 15th election was going to be a farce. One high school after another demonstrated, always over the protest of the faculty, who at that time were more afraid than angry. Anger increased when news of police brutality or politically motivated interference began to get around the country.

Since the head of the Democratic Party was a Roman Catholic, it was assumed that all Catholics (Anglicans included) were dangerous elements. Efforts were made to intimidate the Catholic part of the population, to prevent parochial students from attending rallies at which John Chang, the Democratic leader and candidate for Vice President, was speaking, and to visit the Church leaders and demand to know their politics. Two students of St. Michael's Theological College, who had been showing slides at a remote country church, returned to report that, while they were there, the police had called in the churchwarden and grilled him about the Catholicism and political leanings of the Anglican Church. The government-appointed mayor called a meeting of the seminary students and ap-

*Photo of castle gate at Suwon, near Seoul.

pointed Matthew An, a Taegu, as Liberal Party representative to see that all voted right. Matthew, an anti-Liberal, felt that an individualistic protest would be worse than futile.

The foreign clergy made it clear to students in their congregations that they had no sympathy for rigged elections and gave encouragement to those who wanted to demonstrate.

The Rev. Clifford Smart of Suwon gave the police an uncomfortable night when they arrested some of the orphans under his care. He insisted on spending the night in jail with a boy being interrogated. About midnight the police gave in and released the boy. In their demonstrations, the students maintained discipline and order and were entirely peaceable. Arrests were made because the police did not approve of young people's criticisms of the elections.

Quiet Brooding

For nearly a month after the elections most of the Korean people quietly brooded over what had happened. They were, on the whole, reluctant to accuse Syngman Rhee, and preferred to pin blame on Lee Ki-poong, the Liberal Party vice presidential candidate, Syngman Rhee's closest friend and associate. It was widely reported that the President actually knew nothing of the country's real situation, being surrounded by a "human curtain" of Lee Ki-poong's contrivance.

The same students who had demonstrated before the election decided to demonstrate again and to call for a new election. This angered the police and the section of the Liberal Party closest to Lee Ki-poong. Others in the party realized that their only political hope was to make some gesture of apology to the people for the disgraceful way in which the elections had been conducted. The police of the seaport town of Masan, however, began shooting down the children as they marched. The reaction of the parents was anger and grief, but students became angry enough to throw rocks and wreck a police station. The police retaliated by torturing the children.

Again the patient waiting for justice to be done. But the wistful hoping that "Grandfather" (Syngman Rhee) would not tolerate such brutality and rottenness began to give way to a "slow burn." The finding of a high school student's body in Masan harbor fanned anger to a new flame. More demonstrations took place.

On April 18th the college students acted. The students of Korea University, a private institution of high prestige, conducted a carefully organized and disciplined march from their campus to the National Assembly and back. On their return, cheering crowds lined the streets, and the police had all they could do to keep the crowds from joining themselves to the university students' parade. The

students asked the crowd not to join them. At this point, someone got together a group of goons who belonged to the Anti-Communist Youth League, led by the chairman of the Anti-Communist Artists' Association, and offered them \$2 apiece to attack the students. After some dickering, the goons accepted an offer of \$200 each, armed themselves with pipes, chains, and clubs, and broke into the parade. The police made no effort to stop them.

The Korea University students managed to maintain discipline and return to their campus with what, in the light of the next day's events, were to be considered only minor injuries. The high school students, however, became enraged and burned down the Anti-Communist center. Later, someone put a wreath on General MacArthur's statue, which looked a little out of place standing in front of the gutted center, with a placard implying that no insult was intended to the general.

Students of St. Michael's Theological College asked the rector if they, too, might demonstrate. He replied, "Just make sure one of you can come back and report to me which jail you are in so I can go see you."

Early in the afternoon of April 19th Abraham Chang, seminarian and Korean literature major at the Buddhist University, returned with several bandages on him. He reported that the entire student body of the Buddhist University had marched to the President's residence to let the President know what they wanted, and that he, Chang, had seen 20 students shot down, including a number of girls. The rest of the seminarians drifted back by twos and threes without injuries but reporting the shooting, clubbing, and other violence they had seen carried on by the police, as the entire university population tried to demonstrate peacefully. There were no Anglican fatalities. An acolyte at the cathedral was hospitalized for two weeks as a result of being attacked by police. Martial law had been proclaimed, the busses and trains had stopped running, and the minister of education had ordered all schools and colleges closed. Evenson at the cathedral was sung to the accompaniment of shots in the street.

Regret for Ruined Career

Once more people waited quietly to get the facts and to see what the President was going to do. As the casualty lists mounted and the government began to temporize, it became more and more apparent that the people had now been turned completely against the President as well as against Lee Ki-poong and the Liberal Party. While many of the students found it hard to picture the nation without Syngman Rhee at the helm, none of the older people expressed any concern over lack of leadership, only a deep regret

that the old man had ruined his own career.

It also began to be apparent that General Song, martial law commander, was in complete sympathy with the people. Although under martial law no demonstrations were to be allowed, General Song had issued strict orders against any further shooting. It was also becoming clear that U.S. authorities had decided to express disapproval of President Rhee's actions.

A Time to Be Heard

The university professors, traditionally the real moral and intellectual leaders of the country, the most highly respected and respectable group in the nation, decided that the time had come to make their voices heard. In the face of the martial law ban, 200 of them, including many Christians, marched from the campus of the Seoul National University (the group being representative of all the universities) to the National Assembly to demand the resignations of Lee Ki-poong and Syngman Rhee, and the calling of new elections. People with tears in their eyes came out to cheer them. Finally, even grandmothers organized a demonstration, marching through the streets with a banner reading, "Syngman Rhee, take the responsibility for the students' deaths and get out!"

When the President's resignation was announced, the city went wild with joy. Young people commandeered police vehicles, taxis, busses, and trucks, smashed out the windows so they could stick their heads out, filled them to bursting, and roared through the streets and down the highways to the neighboring towns to shout the good news. All the casualties that day were from traffic accidents.

The National Police fled in terror and students were assigned the task of getting all people to go home, restoring order, and manning the deserted police stations and police boxes. They did all this quickly and effectively. At no time were the "mobs in control." The students and the army were in complete control of the situation at all times. Once more the Korean people have lapsed into silence and patient waiting to see what the new cabinet and the National Assembly (minus its resigned and suicided members) will do.

What does it all have to do with the Church? The Church played its role as cultural ambassador of the West and has helped to infect the nation with western ideas of "democracy," not to mention greedy, primitive, and brutal forms of capitalism minus the traditional controls which operate in western capitalist nations. But the fact that the moral leadership of the nation has been held by the universities indicates that the ancient Confucianist concept that education, morals, and government go together is still the basic and operative concept in the

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More Battles Ahead

It is possible to win a battle and yet to lose the war. The National Council at its April meeting vindicated the action of a group of its officers in preparing and distributing a staff paper on the sit-in demonstrations and thereby won a victory for initiative and intelligence in National Council staff service to the Church.

We wonder what will happen next time, however, when a controversial subject comes up in the life of Church and nation. Knowing that vigorous action may lead to objections and counterattack, will the Council staff decide against taking the risks that are inherent in such a situation?

Freedom of speech is not the issue here; rather, the issue is the duty of serving the Church. If some have objected to the staff paper, others have found it of great value and usefulness. The objections of some should not stand in the way of the right of the rest of the Church to be served.

Accordingly, we hope there will be more staff papers, based on the excellent set of principles laid down by the National Council in upholding this particular paper. The "war" of continued bold and far-thinking leadership can only be won by men who are willing to incur the risk of future "battles" whenever the service of Christ and His Church demands it.

Psychiatry Today

From the annual meeting of the American Psychiatric Association in Atlantic City this month have come a number of statements which bear very directly and closely upon the work of the Church in her cure of souls.

The papers presented at this meeting do not reflect an infallible revelation of God's will, and the discussions show that psychiatrists can disagree among themselves, but they do present materials worthy of careful consideration by priests and other counselors.

The subject of hypnotism came in for study [p. 5]. A striking point made by one of the learned psychiatrists was that there seems to be some relationship between serious psychiatric disturbances and the use of hypnotism by medical doctors, dentists, and clergymen with inadequate training in the use of hypnotism.

The Atlantic City discussions suggest that the problem has profoundly serious aspects that need full study and elucidation. We urge with all possible emphasis that our seminaries pool the resources of their pastoral psychology staff and professional psychiatrists in a thorough dealing with this problem. If there is good to be achieved through hypnotism in the pastoral ministry, the Church should be told about it.

If there are perils, the Church should understand them fully. Until it does, we urge great reserve in the use of hypnotism by clergy.

Press reports have digested a discussion of the psychiatric implications of scrupulosity — the tendency to be overly concerned and overly fussy about the state of one's own morals. This really presents no new concept to the priest as confessor. The Church has always known and always had to deal with scrupulosity, which itself can become a sin. Yet the underscoring of this point at Atlantic City may be very good, because in 20th Century America the parish priest is most often concerned to help self-justifying folk to find the peace and reconciliation of penitence. The problem of the scrupulous, being less common, is very likely to be slighted.

Inevitably, psychiatry and pastoral theology share many common concerns. The dividing line between mind and soul is a fine one, and perhaps one that can never be located with precision. Practitioners of these two healing arts need to listen to each other and to accept gratefully the God-given gifts which each has to share.

Rogationtide Thoughts

In a simpler age, Churchmen approached Rogationtide with uncomplicated prayer. Men lived, and knew they lived, under the threat of famine. No second thoughts intruded when the Church prayed to God, "Pour forth thy blessing upon this land, and give us a fruitful season."

Today, in America, the threat of surpluses seems more important than the threat of hunger. Grain storage capacity is the great shortage, not grain itself. Where other nations in other times had to hold the enormous majority of their people on the soil, we watch, year by year, the steady movement of our farm population — the greatest of all American surplus crops — into the cities. Government policies are invoked to curtail the burgeoning productivity of our land.

But if Americans, in this nation and this generation, seem to be immune to man's ancient need for bounteous crops, this nation must ever be recalled to the truth of its situation. They are simple and stark:

(1) Man has not, for all his achievements in irrigation and chemistry, won a position which assures even this favored land freedom from drought and blight. And if these come, the embarrassing surpluses may provide scant rations;

(2) Even in 1960, this is a hungry world. It remains the Christian duty to find more and better ways to share God-given bounty with those of God's children our underfed.

This Sunday the Church kneels before its God, as it has done through the ages, to pray that He, the Giver of all good gifts, will once again grant us His bounty — and also grant to us the grace to receive it with thanksgiving.

CONVENTIONS

Continued from page 7

EASTERN OREGON

Meeting the Share

The convocation of the district of Eastern Oregon met at St. Andrew's Church, Prineville, Ore., April 22d-24th.

In his address to the convocation, Bishop Barton of Eastern Oregon said that the district's \$75,000 share of the support of the Church Divinity School of the Pacific was "by far the largest undertaking this district of Eastern Oregon has ever faced."

The convocation voted to launch a comprehensive district-wide plan of stewardship to raise the level of giving in all congregations in an effort to increase the district's budget. Then its share for the support of CDSP should be met within five years. An appropriation of \$13,500 for professional assistance in fund-raising was voted as part of the largest budget in the history of the district, \$45,000.

ELECTIONS. Deputies to General Convention: Rev. Don Walster; Mr. Dean Erwin. Alternates to General Convention: Rev. Albert Allen; Mr. Cranson Fosburg.

SACRAMENTO

Women Not Excluded

Hoberg's-among-the-Pines, Lake County, Calif., was the site of the convention of the diocese of Sacramento. The host church for the late April meeting was St. John's, Lakeport, Calif.

A third draft of proposed revisions of the constitution and canons was presented by the committee on revisions, and the draft as proposed and modified was adopted. The canons are effective on adoption, but the constitution must be approved by the 1961 convention of the diocese of Sacramento before final adoption. The proposal in the revision that members of vestries be "male communicants" only, thus excluding women, was opposed and defeated.

The convention approved the proposed Propers for the lesser Holy Days, as published in Prayer Book Studies XII of the Standing Liturgical Commission.

A budget for 1961 of \$145,553 was adopted, an increase of \$33,219 over the 1960 budget. Included in the budget was \$7,000 for Church Divinity School of the Pacific, and increases for the departments of Christian education, and Christian social relations.

In a convention address, Bishop Haden of Sacramento expressed the hope that convention would authorize and adopt an evangelistic program for Lent, 1961. His request was approved, and Bishop Haden was authorized to appoint a committee to implement the program.

A new crozier, with a silver crook and ebony staff in three sections, was presented

to the bishop by the laymen of the diocese.

St. Michael and All Angels, Fort Bragg, St. Michael's, Carmichael, and St. Paul's, Oroville, were admitted as parishes. Received into convention as organized missions were St. Michael's, Anderson, and St. James', Lincoln.

ELECTIONS. Standing committee: clergy, William Brooks, J. T. Baker, M. E. McClenaghan, J. W. N. Crowther; laity, R. E. Rader, E. C. House, Jr., James Jeffrey, James Sawyer. Executive council: clergy, Lloyd Gebhart, Richard Warren; laity, Paul Mudgett, Reginald Watt. Deputies to General Convention: clerical, Kenneth Samuelson, Malcolm McClenaghan, Floyd Gebhart, Edward McNair; lay, Roy Bill, Carl Kaski, Paul Mudgett, Charles Tuttle, Jr. Alternates to General Convention: clerical, William Brooks, Albert Colbourne, C. W. Everton, G. A. Cross; lay, C. H. Spiering, Clyde Shurtleff, Gerry Crumrine, Bernard Greeff. Delegates to Provincial Synod: clerical, Grant Carey, Harry Leigh-Pink, Godfrey Hartzel, Kenneth Samuelson; lay, Roy Bill, Robert Montgomery, Charles Witter, Fred Abbay. Alternates to Provincial Synod: clerical, Galen Onstad, N. A. Lowe, Zealand Hillsdon-Hutton, J. L. Bogart; lay, James Jewell, Robert Gaines, Col. Robert N. Miller.

BETHLEHEM

Witness, Not Promote

The diocese of Bethlehem's convention, meeting in Allentown, Pa., May 6th and 7th, passed resolutions:

- ✓ Opposing capital punishment;
- ✓ Protesting racial discrimination; and
- ✓ Memorializing General Convention to change the Constitution to allow women to serve as deputies to General Convention.

The convention defeated a resolution expressing approval of the recommendation of the Joint Commission to Study the Provincial System that the provinces be realigned and raised in number from the existing eight to 12.

A record missionary budget was unanimously adopted, and a budget of \$157,319



for the program of the diocese and the general Church was voted.

Bishop Warnecke of Bethlehem, in his convention address, said,

"The Church must confront the world and society with the demands of God and with the compassion of Jesus Christ. If people live in rat-infested slums, the Church must work for better housing. If people are hungry, the Church must be interested in wages and standards of living. If people are hurt by ruthless competition, the Church must be concerned about business ethics. If people are not free to vote, the Church must be interested in politics and government. If hundreds of thousands of people can be

wiped out in a nuclear blast, the Church must be interested in international relationships and in peace. The task of the Church is not to promote itself as an institution but to witness to God's purposes in life."

The Bishop:

✓ Expressed appreciation for the successful Episcopal Advance Fund. The fund with a goal of \$500,000 was oversubscribed by \$338,000;

✓ Urged support of 1961 budget which provides for salary increases for missionary clergy of the diocese;

✓ Reported largest number of confirmations in 25 years, and said 30 men from the diocese were preparing for the ministry of the Church;

✓ Announced that the trustees of the Church Home for Children, Jonestown, Pa., plan to change the type of care rendered by the home. The home will offer specialized care to adolescent girls between the ages of 12 and 18, rather than general child care for both boys and girls.

ELECTIONS. Executive council: clergy, William Harvey, Charles Park, Clarke Trumbore, David Jones, L. E. Teter, Jr.; laity, Guthrie Conyngham, Natt Emery, Jr., Richard Little, Jr., Byron Miller, appointed by the bishop. Deputies to General Convention: clerical, Dean Stevenson, Burke Rivers, Lyle Scott, Merrill Moore; lay, Marius Bressoud, Byron Miller, Edward Warren, F. T. Green. Delegates to Provincial Synod: clerical, Chesley Daniel, Thomas Davis, R. E. Fuessle, W. W. Trumbore; lay, Gordon Lucas, J. W. Moyer, Gerald Pratt, Algert Antanaitis.

CHICAGO

Wanted, a Repeal

A resolution requesting the General Convention to repeal canon 36 was unanimously adopted by the annual convention of the diocese of Chicago, meeting May 3d and 4th.

This canon, which permits ordination to the priesthood of ministers of other religious bodies, who will continue to serve in them, was called "sloppy and structurally unsound" by the Very Rev. Howard S. Kennedy, dean of the Cathedral of St. James, and Bishop Burrill said that it defeats the purpose for which it was adopted and hinders rather than advances the reunion of Christendom.

By their adoption of missionary and administrative budgets totaling \$708,573, the 180 clerical and 436 lay delegates provided for the office of an administrative assistant to the bishop, increased allocations for urban, suburban, and town and country missionary assistance, college work, and the full acceptance of the National Council quota.

More than 1,000 Churchmen crowded the grand ballroom of the Palmer House the first evening of the convention for the banquet celebrating the 125th anniversary of the diocese. Chicago's Mayor Richard Daley praised the charitable work done by the diocesan social service agencies during the 125 years that the Episcopal Church "has spread its kindly and merciful influence over the city."

Among the guests at the banquet were the Rt. Rev. Santos Martin Molina, Bish-

op of the Spanish Episcopal Reformed Church, Bishop Burroughs of Ohio, president of the fifth province, Bishop Lickfield of Quincy, and Bishop Mallett of Northern Indiana, as well as delegations from the dioceses of Springfield and Quincy, the two dioceses, which, with Chicago, made up the original diocese of Illinois.

ELECTIONS. Standing Committee: the Very Rev. James Montgomery, the Rev. Richard Taylor, Mr. Alan Simms. Diocesan Council: clergy, Edwin Badger, H. William Barks, F. William Orrick, George Schiffmayer, George Tittmann, Christopher Morley, Jr.; laity, Robert Glauber, George S. Harris, Frank McCabe, Robert Bull. Delegates to Provincial Synod: clerical, Sheldon Foote, Charles U. Harris, Gordon Lyall, William Maxwell; lay, William Baehr, Thomas Jones, Robert Moon, Hamilton Newsom. Alternates: clerical, Thomas Davis, Donald Duncan, Robert Ruffe; lay, Homer Deadman, Charles McDowell, Charles Hall, James Oughton.

SOUTH CAROLINA

Divided into Five

Plans for a diocesan teaching-preaching mission to be conducted from October 1st to November 15th were approved by the convention of the diocese of South Carolina, which met May 3d and 4th, in Charleston. Forty congregations expressed their intention to have a mission and many of them have signed their mission preachers.

Convention approved a recommendation of the executive council to divide the diocese into five districts. Each district is to have an annual convocation and be responsible for the nomination of members of the executive council.

The convention recommended to the South Carolina General Assembly a change in the waiting period for obtaining marriage licenses from one to three days and the requirement of physical examinations and blood tests from applicants. Also recommended were improvements in the state's adoption laws.

Delegates ordered the appointment of a biracial committee to study the Negro work of the diocese and to make recommendations for its improvement.

ELECTIONS. Deputies to General Convention: clerical, S. G. Clary, T. S. Tisdale, J. R. Horn, E. C. Page; lay, Dr. Richard Sosnowski, George Daniels, Jack Wright, Philip Porcher. Delegates to Provincial Synod: clerical, S. G. Clary, T. S. Tisdale, W. S. Preganall, L. C. Magee, R. C. Baird, J. A. Di Raddo; lay, G. B. Daniels, Dr. W. R. Mead, E. R. Ball, Dr. W. M. Hart, E. E. Dargan, Jack Grierson. Standing committee: clergy, S. G. Clary, T. S. Tisdale, E. C. Page, M. E. Travers, E. B. Guerry; laity, H. P. Duvall, Jack Wright, Dr. W. M. Hart, H. Q. Foster, deRosset Myers. Executive council: clergy, R. J. Hobart, T. S. Tisdale; laity, W. W. Dukes, Jr., Philip Porcher.

VERMONT

After Debate, a Campaign

Announcement by Bishop Van Dyck of Vermont of his intention to retire on July 18, 1961, and the decision to undertake a diocese-wide campaign for \$335,000 in capital gifts highlighted the annual convention of the diocese of Vermont,

held at St. James' Church, Woodstock, May 3d and 4th.

Bishop Van Dyck also announced that a special convention to elect his successor would be held on April 18th of next year.

The decision to engage in the capital funds drive came only after lengthy debate. The proposal was made in a special report presented by the executive council. The objectives are a revolving fund of \$150,000 to be loaned to parishes and missions for capital improvements; \$75,000 for advance work in the diocese; the establishment of a student center at the University of Vermont; and an administration building at Rock Point to house diocesan offices.

Opposition to the proposal centered in the facts that several of the parishes had already engaged in recent campaigns for capital expenditures, and that adequate time had not been allowed for parishes and missions to study the matter. The proposal was carried 86 to 49. The campaign will begin early in January and be completed before the election of a new bishop.

ELECTIONS. Executive Council: Rev. Robert Clayton, Rev. Edward Green. Delegates to the provincial synod: clerical, Harvey Butterfield, Robert Clayton, Robert Kerr, Alexander Smith; lay, John Flint, Waldo Ker, Charles Park, Oscar Rixford. Deputies to General Convention: clerical, Albert Anderson, Harvey Butterfield, Robert Clayton, and Robert Kerr; lay, John Flint, Hon. Ernest Gibson, Charles Park, James Viele.

EASTON

New Constitution

The annual convention of the diocese of Easton met in Christ Church, Cambridge, Md., on May 3d and 4th, instead of in Ocean City, as scheduled, because of the recent heart attack of the Rev. William Dewees, rector of St. Paul's-by-the-Sea, Ocean City. The second reading of the new constitution was passed as a special order of business, as was a complete set of new canons. A special resolution was passed by the convention honoring the Rev. William Wyllie, Jr., rector of Shrewsbury Parish and historiographer, for his voluminous historical and canonical learning and indefatigable labors over the constitution and canons. One canon was tabled, pending the work of a special committee to investigate and report on the whole question of clergy salaries in the diocese. The organization of Trinity Cathedral was streamlined into a chapter with six diocesan members and nine lay congregational members, replacing the three overlapping bodies which had shared responsibility under the old arrangement.

ELECTIONS. Deputies to General Convention: clerical, Robert Varley, Allan Whatley, David Gearhart, Waldo Peterson; lay, W. Ryder Jones, William Adkins, II, John Chapman, Robert Hall. Executive Council: clergy, George Taylor and Charles Canady, Jr.; laity, Paul Phillips, Miss Elizabeth Hirst, Charlton Gunter. Standing Committee: clergy, Mark Brewster, Allan Whatley, Parker Webb; laity, John Chapman, Dr. James Swing, C. W. Kellogg.

SHOTS AT EVENSONG

Continued from page 9

country. The Koreans themselves are not aware of how deeply Confucianist they really are.

While the prestige of the universities has rocketed to new heights, the Christian Churches in Korea have been steadily declining in prestige because of their indifference to corruption either in the government or in their own ranks, and because of their bitter and disastrous internecine struggles for power behind the mouthing of theological slogans. The National Council of Churches' executive council met after the dust had settled and issued a statement apologizing for the Churches' attitudes in the past and pledging themselves to greater unity, more vigorous leadership in moral issues, and sincere efforts at national reconstruction. This is felt by some to be the best statement that has come out since the brave days of the Independence Movement in 1919 and the anti-Shinto struggles of the '30s and '40s, when the Churches provided most of the leadership and most of the martyrs.

Quite simply, the Churches knew what to do with a foreign tyrant who was not a Christian, but were helpless when the tyrants were drawn from their own ranks. Again, the "Christian family" concept had become modified to the "Christian clan," an essentially Confucianist concept which assumes that we must stick together, no matter how scaly some of us get. The "Christian clan" in Korea pretty well managed to stick together politically and economically and the Lees and the Rhees rode into power and wealth, and stayed in power with the support of the Protestant "clan." The Catholic "clan" supported John Chang and the Democrats, and the Anglicans tended to consider themselves essentially members of the Catholic clan, although their minuscule size made it of very little significance where they stood.

It is obvious that the Christians of Korea, with few exceptions, are thankful for the new turn of events but, on the whole, more because they are Koreans than because they are Christians. The Church is only just beginning to get a glimpse that besides creed and cult there is also conduct. The younger generations see it clearly. They are tired of their parents' wars over creeds and cults, and a few are beginning to be attracted by the Anglican concern for unity. Others are joining the No Church Movement, or just staying away from church entirely because it seems so unrelated to the life of their community. Others are staying with the Church and hoping to work out codes of Christian ethics to guide themselves and their nation. A few are taking part in programs for students-in-industry, work-camps, and community development projects, but the first association for Christian social action is yet to be born.

BOOKS

1,000,000th Copy

The 1,000,000th volume of *The Interpreter's Bible* is now on its way to some fortunate recipient, reports the publishers — Abingdon Press of New York and Nashville.

Bound within this copy is an award certificate stating: "This is the 1,000,000th volume of *The Interpreter's Bible* . . . , which entitles the purchaser-user to: (1) \$100 in cash; (2) a de luxe bound set of *The Interpreter's Bible*; (3) a replacement copy for the 1,000,000th volume (the publishers want it for the Abingdon library); and (4), when published, the forthcoming four-volume work *The Interpreter's Dictionary of the Bible*.

Buyers of *The Interpreter's Bible* are urged to be on the alert for the award certificate, to complete the special form which accompanies it, and to mail it promptly to the publishers at 201 Eighth Ave., S., Nashville 3, Tenn.

(Should an Episcopalian be the recipient of the 1,000,000th copy of the *I B*, THE LIVING CHURCH will be interested in publishing the fact.)

FRANCIS C. LIGHTBOURN

HOLY MATRIMONY AND THE CHRISTIAN FAMILY. Associated Parishes, Inc., 6 N. Carroll St., Madison 3, Wis. Drawings courtesy of the Rev. H. Boone Porter. Pp. 16. Paper, 50¢; 10 or more 35¢ a copy.

Associated Parishes, Inc., has already, through its brochures, done much to bring the Liturgical Movement into close relation to the Prayer Book Offices, and

hence down to the grass roots level of parish life. *Holy Matrimony and the Christian Family* is another addition to the series.

The brochure follows the general presentation and format of its predecessors. It explains the different parts of the marriage service under the twofold division, "This is what we do" and "This is what we mean." This is prefixed by an introduction on "Planning the Wedding" and "Preparation for Christian Marriage," and a conclusion on "The Thanksgiving after Childbirth" and "Family Prayer."

The splendid drawings in black and white are by the Rev. H. Boone Porter, Jr., of Nashotah House [see cut].

FRANCIS C. LIGHTBOURN

In Brief

THE SPEAKER'S SOURCEBOOK OF 4,000 ILLUSTRATIONS, QUOTATIONS, SAYINGS, ANECDOTES, POEMS, ATTENTION GETTERS, SENTENCE SERMONS. Compiled by Eleanor L. Doan. Zondervan Publishing House. Pp. 304. \$3.95. A lot of material here, but presumably of varying value. Source (but not exact reference) given when known. Subject index included.

Books Received

STEWARDSHIP IN CONTEMPORARY THEOLOGY. Edited by T. K. Thompson. Association Press. Pp. xv, 252. \$3.50.

CREATIVE IMAGINATION IN PREACHING. By Webb B. Garrison. Abingdon Press. Pp. 175. \$3.

AN APOSTLE OF FREEDOM: LIFE AND TEACHINGS OF NICOLAS BERDYAEV. By Michel Alexander Vallon. Philosophical Library. 370. \$6.

STEPS TO SALVATION. The Evangelistic Message of Jonathan Edwards. By John H. Gerstner. Westminster Press. Pp. 192. \$3.95.

THE ESSENTIALS OF FREEDOM. The Idea and Practice of Ordered Liberty in the Twentieth Century as explored in a conference at Kenyon College. Published by Kenyon College, Gambier, Ohio. Pp. 181. Paper, \$1.50.

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A drawing by Fr. Porter found in *Holy Matrimony and the Christian Family*.

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PEOPLE and places

Appointments Accepted

The Rev. Joseph T. Houlet, formerly vicar of the Church of the Holy Spirit, Graham, Texas, has for some time been curate at Christ Church, Dallas, Texas. Address: 1606 Champagne Dr., Dallas 24.

The Rev. A. Robert Chidwick, formerly rector of St. Paul's Church, Modesto, Calif., is now rector of St. James' Church, Coquille, Ore.

The Rev. Benjamin H. Ciscel, formerly perpetual deacon at St. Mark's Church, Altadena, Calif., is now perpetual deacon at the Church of the Good Shepherd, Dallas, Texas. Address: 4017 Northview Lane, Dallas 29.

The Rev. Norman P. Dare, formerly rector of Trinity Church, Brooklyn, Conn., is now assistant at Trinity Church, Bristol, Conn. Address: 557 Stafford Ave.

The Rev. Robert W. Dunn, formerly rector of Trinity Church, Winner, S. D., is now vicar of St. Peter's by the Lake, Montague, Mich. Address: 8732 Meade St.

The Rev. Robert C. Gould, formerly rector of St. Luke's Church, Merced, Calif., is now rector of St. Barnabas' Church, McMinnville, Ore.

The Ven. Sydney E. Grant, formerly rector of Trinity Church, Arlington, N. J., and archdeacon of Hudson in the diocese of Newark, will on July 21 become archdeacon for missions of the diocese of Newark.

The Rev. William L. Green, formerly vicar of St. Matthew's Church, Iowa Falls, Iowa, is now vicar of the Church of the Holy Apostles, Wauconda, Ill. Address: Box 104.

The Rev. Richard Hettlinger, who is a graduate student at Yale Divinity School and visiting instructor in theology at Berkeley Divinity School, will in September become chaplain at Kenyon College, Gambier, Ohio.

Before coming to Yale, the Rev. Mr. Hettlinger served as a fellow, registrar, and secretary of summer courses at St. Augustine's College, Canterbury, England. He has been active in the ecumenical movement and, in collaboration with E. R. Fairweather, wrote the book, *Episcopacy and Reunion*.

The Rev. Eldin D. Lougee, formerly vicar of St. Matthew's Church, Tacoma, Wash., is now associate rector of St. Matthew's Church, Pacific Palisades, Calif.

The Rev. William Macbeth, formerly rector of the Church of St. Mary Magdalene, Newark, N. J., and archdeacon of Newark, will on June 1 become assistant to Bishop Stark of Newark and Bishop MacArdie, Suffragan.

The Rev. Dr. C. Kilmer Myers, who has been serving as vicar of the Lower East Side Mission of Trinity Parish, New York, will on September 1 become vicar of the Chapel of the Intercession, Trinity Parish, New York.

The Rev. Henry T. Praed, who for 14 years has served All Saints' Church, San Leandro, Calif.,

ANGLICAN CYCLE OF PRAYER

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

May

22. Ibadan, West Africa
23. Idaho, U.S.A.
24. Indianapolis, U.S.A.
25. Iowa, U.S.A.
26. The Church of Antioch and Patriarch Theodosias
27. Iran
28. Jamaica, West Indies

will be canon pastor on the staff of Grace Cathedral, San Francisco.

In addition to building the membership of All Saints' from 110 to 700, Fr. Praed was active in community life, helping to establish an art association, pushing for the new multimillion dollar city library, and serving on the boards of the United Fund, the Planned Parenthood Association, and the Ministerial Association.

The Rev. William P. Rowland, formerly vicar of Trinity Church, St. James, Mo., will on June 1 become assistant at St. Andrew's Church, Kansas City, Mo.

The Rev. David A. Stambaugh, who formerly served churches at Urbana and Mechanicsburg, Ohio, is now vicar of St. Alban's Mission, Indianapolis, Ind. Address: Forty-Sixth and Emerson Ave., Indianapolis 26.

The Rev. Robert J. Sykes, formerly curate at Christ Church, Woodbury, N. J., is now vicar of the Church of the Good Shepherd, Berlin, N. J. Address: 104 W. Broad St.

The Rev. Bradford H. Tite, formerly rector of St. Stephen's Church, Cohasset, Mass., is now archdeacon of the diocese of Central New York. Address: 935 James St., Syracuse 3.

The Rev. Louis E. Tonsmeire, formerly vicar of Trinity Church, Birmingham, Ala., and curate

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at All Saints', Homewood, will on May 24 become rector of St. Andrew's Church, Sylacauga, Ala., and vicar of St. Mary's Church, Chidlersburg. Address: 8 W. Walnut St., Sylacauga.

The Rev. Kenneth R. Treat, who has been serving as chaplain (1st Lieut.) in the U.S. Air Force, with address at Eglin Air Force Base, Fla., is now rector of St. Stephen's Church, Jacksonville, Fla.

Ordinations

Priests

Long Island — By Bishop DeWolfe: On April 23, the Rev. Harold L. Elliott, assistant at St. James' Church, St. James, Long Island, N. Y.

Deacons

California — By Bishop Pike: On April 18, Richard P. Beaumont, to the perpetual diaconate; assigned to Paso Robles presbytery. Because Mr. Beaumont, one of the founding lay members of the presbytery, was the first perpetual deacon to be ordained in the diocese, he was presented with a white stole which was given Bishop Pike at the time of his ordination to the diaconate.

Long Island — By Bishop DeWolfe: On April 23, Leonard G. Brusso, to be assistant at St. Andrew's Church, Williston Park, N. Y.; Carter J. Gregory; George E. Porter, Jr.; Robert J. Reuss; Charles R. Supin, to be assistant at Grace Church, Massapequa, N. Y.; Duane P. Wage; and Paul F. Wancura, who will serve the Church of the Ascension, Brooklyn.

Changes of Address

The Rt. Rev. Paul A. Kellogg, Missionary Bishop of the Dominican Republic, should be addressed at Avenida Independencia 63, Ciudad Trujillo, Dominican Republic, where his office is located at the Church of the Epiphany. He should not be addressed at Avenida Francia 60, home address of the Rev. Philip E. Wheaton.

The Episcopal Book Club has moved its offices and personnel from Nevada, Mo., to a ranch near Eureka Springs, Ark. Once the year-round residence of a Texas oil man, the property is located in a choice spot in the Ozarks, commanding views in all directions. The ranch has been named Hillspeak.

The book club was founded in 1953 with 80 members and about \$250. It now has about 3,500 subscribers. The EBC also publishes a quarterly, *The Anglican Digest*. The address for the book club and the magazine is now: Hillspeak, Eureka Springs, Ark. The Rev. Howard L. Foland, director of the book club, should also be addressed at Hillspeak.

The Rev. Francis D. Daley, who recently became chaplain for special projects for the Seamen's Church Institute of New York, should be addressed at 35 E. Fortieth St., Paterson, N. J.

The Rev. Canon Clifford W. French, retired priest of the diocese of Harrisburg, formerly addressed in Columbus, Ohio, may now be addressed at 9 Everitt Pl., Maplewood, N. J.

The Rev. Paul L. West, retired priest of the diocese of Arizona, formerly addressed in Florence, Colo., may now be addressed at 7849 N. Scottsdale Rd., Scottsdale, Ariz.

Women

Mrs. William Ticknor is now director of religious education at the Church of St. Michael and All Angels, Baltimore, Md. The church recently bought adjacent property on St. Paul St. and plans to develop a larger Church school and a parish day school.

Births

The Rev. Harry Hart and Mrs. Hart, of Grace Church, Merchantville, N. J., announced the birth of a son, David Andrew, on April 6. The Harts also have two daughters and another son.

The Rev. Robert A. Pearson and Mrs. Pearson, of Berwick and Coles Creek, Pa., announced the birth of their first son, Mark Robert, on his father's birthday, April 16. They also have a daughter.

Seminaries

The Rev. Dr. Imri M. Blackburn has resigned as registrar and professor of Church history at Seabury-Western Theological Seminary, Evanston, Ill., to accept a position as chairman of the department of ecclesiastical history, Nashotah House, Nashotah, Wis., for the academic year 1960-61.

The Rev. John S. Ruef has been appointed

assistant professor of New Testament at Berkeley Divinity School, New Haven, Conn. For the past year he has served as assistant rector of St. Anne's Church, Lowell, Mass.

Living Church Correspondents

The Rev. Thomas B. Smythe, Jr., 1725 Twenty-Seventh St., Fairview Station, Birmingham, is now correspondent for Alabama.

Deposition

John Robert Trout, presbyter, was deposed on April 5 by Bishop Moody of Lexington, acting under the provisions of Canon 64, section 8-d.

DEATHS

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

The Rev. Frank Leslie Robinson, retired priest of the diocese of Virginia, died at his home in Cismont, Va., on April 17th.

The Rev. Mr. Robinson was born in London, England, in 1874. He studied at Virginia Theological Seminary, and was ordained to the priesthood in 1903. He served churches in Charlottesville, Winchester, Manassas, and Cismont, Va.

Vaughn R. Everett, head acolyte of St. Paul's Church, Fort Fairfield, Maine, died April 7th, at the age of 43.

Mr. Everett was an active Churchman, and had served at the altar for 37 years. He was a Church school teacher, and served on the vestry many times.

During World War II, he received the Bronze Star. Mr. Everett was secretary of the Fort Fairfield Rotary Club, a director of the Chamber of Commerce, and a former member of the fire department.

Surviving are his wife, Betty; a daughter, Susan; and three sons, Stephen, Jeffery, and Timothy.

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* In care of The Living Church, Milwaukee 2, Wis.

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Rev. George Macfarren, Ass't
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& HD 9; C Fri & Sat 4:30-5:30

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Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

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Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7
ex Sat 8:30; C Sat 5 & 8, Sun 8:30

KANSAS CITY, MO.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH Maryland Pkwy at St. Louis
Rev. Tally H. Jarrett, Rev. Robert H. Cochran
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main St. at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (High); Daily 7, Thurs
10; C Sat 4:30-5:30 & by appt

IDLEWILD INTERNATIONAL AIRPORT, NEW YORK, N. Y.

ST. JOHN'S 109th Ave. & 134th St.
South Ozone Park, L. I.
Sun 7:30, 9:15, 11; Holy & Saints' Days 6:30

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S

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

SAINT ESPRIT

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

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, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN

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

RESURRECTION

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

ST. THOMAS

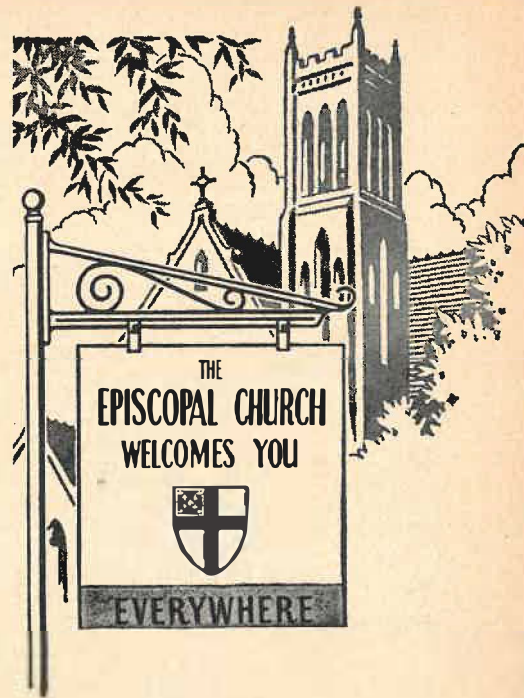
5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30;
Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed &
Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt



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

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
minutes before HC, Int 12 noon, EP 8 ex Wed
6:15, Sat 5

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 Street
Rev. C. Kilmer Myers, v; Rev. M. O. Young, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily:
HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15
& by appt

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. C. Kilmer Myers, v; Rev. Wm. Wendt, p-in-c
Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex
Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5
& by appt

SYRACUSE, N. Y.

CALVARY

1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 10:40, EP 5:30; Wed &
HD MP 6:45, Eu 7; Thurs MP 9:15, Eu 9:30,
Healing 10; Daily MP 8:45, EP 5:30; C Thurs 8:45,
Sat 4:30-5:30

PHILADELPHIA, PA.

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

RICHMOND, VA.

ST. LUKE'S

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

SEATTLE, WASH.

ST. PAUL'S

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

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