

# *The* WITNESS

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JULY 23, 1953



ST. JOHN'S CATHEDRAL, JACKSONVILLE  
A Typical Scene After Sunday Service

**Spiritual Healing by Clinton J. Kew**



## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE New York City

Sundays: 8, 9 Holy Communion; Holy Communion with Morning Prayer, 11; Evensong, 5. Weekdays: 7:45 Morning Prayer, 8, Holy Communion; Evensong, 5. Open daily, 7 a.m. to 6 p.m.

### THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 8 and 9:30 a.m.; Morning Service and Sermon, 11 a.m. Thursdays and Holy Days; Holy Communion, 12 noon.  
Wednesday: Healing Service, 12 noon.

### ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street

Rev. Anson Phelps Stokes, Jr., Rector  
8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. The Church is open daily for prayer.

### ST. JAMES' CHURCH

Madison Ave. at 71st St., New York  
Rev. Arthur L. Kinsolving, D.D., Rector  
Sunday: 8 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.  
Wednesday 7:45 a.m. and Thursday 12 noon, Holy Communion.

### THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., New York Rev. Roscoe Thornton Foust, D.D., Rector

Sundays 8 a.m., Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Service of Music (1st Sunday in month).  
Daily: Holy Communion, 8 a.m.  
5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

### ST. MARY THE VIRGIN 46th Street, East of Times Square New York City The Rev. Grieg Taber

Sunday Masses: 7, 8, 9, 10, 11 (High). Evensong and Benediction, 8.

### CHURCH OF THE HOLY TRINITY 316 East 88th Street New York City

The Rev. James A. Paul, Rector  
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

### PRO-CATHEDRAL OF THE HOLY TRINITY

Paris, France  
23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45 Boulevard Raspail  
Student and Artists Center  
The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.

## SERVICES In Leading Churches

### ST. STEPHEN'S CHURCH Tenth Street, above Chestnut Philadelphia, Penna.

The Rev. Alfred W. Price, D.D., Rector  
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Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.  
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA

2nd Street above Market  
Founded 1695 Built 1727  
Rev. E. A. de Bordenave, Rector  
Rev. William Eckman, Assistant  
Sunday Services 9 and 11.  
Noonday Prayers Weekdays.  
Church Open Daily 9 to 5.

### ST. PAUL'S CATHEDRAL Oklahoma, City, Okla.

Very Rev. John S. Willey, Dean  
Sunday: H. C. 8, 11 first S.; Church School, 10:50; M. P. 11.  
Weekday: Thurs. 10. Other services as announced.

## SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL  
Main & Church Sts., Hartford, Conn.  
Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m. Morning Prayer; 8 p.m., Evening Prayer.  
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

### CHRIST CHURCH Cambridge, Mass.

Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m. Thursday, 7:30 a.m.

### ST. JOHN'S CATHEDRAL Denver, Colorado

Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m. recitals.  
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion, 10:30.

### CHRIST CHURCH Indianapolis, Ind.

Monument Circle, Downtown  
Rev. John P. Craine, D.D., Rector  
Rev. Messrs. F. P. Williams, E. L. Conner  
Sun.: H. C. 8, 12:15; 11, 1st S. Family 9:30; M. P. and Ser., 11.  
Weekdays: H. C. daily 8 ex Wed. and Fri. 7; H. D. 12:05. Noonday Prayers 12:05.  
Office hours daily by appointment.

### TRINITY CHURCH Miami, Fla.

Rev. G. Irvine Hiller, S.T.D., Rector  
Sunday Services: 8, 9:30 and 11 a.m.

### TRINITY CHURCH Broad and Third Streets Columbus, Ohio

Rev. Robert W. Fay, D.D.  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

### CHRIST CHURCH Nashville, Tennessee

Rev. Peyton Randolph Williams  
7:30 a.m., Holy Communion; 10 a.m., Family Service and Church School; 11 a.m., Morning Prayer and Sermon; 5:30 p.m., Young People's Meeting.  
Thursdays and Saints' Days: HC 10 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE

Saint Louis, Missouri  
The Rev. J. Francis Sant, Rector  
The Rev. William Baxter, Minister of Education  
Sunday: 8, 9:25, 11 a.m. High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

### ST. PAUL'S CATHEDRAL Shelton Square Buffalo, New York

Very Rev. Philip F. McNairy, D.D., Dean  
Canon Leslie D. Hallett  
Canon Mitchell HadAad  
Sunday Services: 8, 9:30 and 11.  
Daily: H.C., 12:05 noon; also 7:30 a.m.  
Tues. Healing Service, 12 noon, Wed.



PUBLICATION OFFICE, TUNKHANNOCK, PA.

EDITORIAL OFFICE, 12 WEST 11th STREET, NEW YORK 11, N. Y.

**—STORY OF THE WEEK—****EDUCATORS HEAR PROBES  
HIT BY CLERGYMAN****RECTOR ALSO URGES SPIRIT OF BROTHERHOOD  
BE PUT INTO DAILY PRACTICE**

★ Walter F. Tunks, rector of St. Paul's, Akron, Ohio, told the delegates to the convention of the National Education Association, meeting in Miami that Congressional investigations and racial prejudices are opposed to the brotherhood of man as taught by Christ.

Conceding that some Communists might have filtered into schools and churches, Tunks declared: "Whatever screening is necessary should be done locally by those to whom our schools and churches are responsible, rather than by Congressional committees too far removed from the facts and too often actuated by partisan politics. Far more to be feared than any radicalism in our schools is the tyranny that would force education into a strait-jacket of regimented conformity."

Tunks congratulated the teachers on the job they were doing and hit at what he called smear tactics by overzealous patriots. Such tactics, he said, are as harmful to the liberties which promote brotherhood as Communism itself.

The clergyman asked the educators whether they were giving equal attention in school to children of different racial backgrounds and whether they carried the spirit of brotherhood into buses, hotels,

places of business and their homes.

"There is no future for any of us unless we put our faith in human brotherhood into daily practice," he said.

Public unwillingness to have controversial issues like religious education discussed in schools is hindering education's potentially important role in such fields.

Martin Essex of Lakewood, Ohio, chairman of the association's committee on tenure and academic freedom, said 80 per cent of schools had less freedom to teach controversial issues than they had a few years ago. He said the most controversial subjects were religious education, sex education, local politics, Communism, Socialism, public ownership, national politics, race relations, labor-management problems, and the United Nations.

Essex blamed pressure groups for making the public unwilling to have these things discussed in schools.

**BISHOP CONKLIN  
RESIGNS**

★ Bishop Conklin of Chicago, 57, has sent his resignation to the Presiding Bishop, giving illness as the reason.

The standing committee of the diocese, meeting July 3, the day the resignation was announced, in a wired statement

to The Witness recorded "profound sense shock and sadness" and added "all feel at fault for allowing the bishop to consistently overwork for twelve years. We are grateful for magnificent leadership resulting in tripling mission giving and creation of 27 new parishes. But above all for deep spiritual basis of his episcopate. He leaves harmonious and united diocese and takes the affection, gratitude and prayers of all clergy and lay people."

**J. BROOKE MOSLEY  
ELECTED BISHOP**

★ Dean J. Brooke Mosley, the 37 year old dean of the cathedral in Wilmington, was elected bishop coadjutor of Delaware on the 15th ballot at a special convention held at Immanuel, Wilmington.

A special committee had recommended two other men of the diocese, the Rev. William Marmion, rector of St. Andrews, Wilmington, and the Rev. Paul Kellogg, rector of Christ Church, Dover. The latter withdrew early, but balloting continued until the 14th when Marmion withdrew, and Mosley received the necessary two-thirds in both the clerical and lay orders on the next vote.

Nominated from the floor were H. N. Herndon, Wilmington; Nelson Rightmeyer, Glynndon, Md.; J. E. Large, New York; E. H. Ehart, Norwalk, Conn.; R. P. Brown, Richmond, Va.; T. P. Ferris, Boston; C. S. Martin, Washington; R. B. Rhein, Millwood, Va.

Bishop-elect Mosley announced his acceptance two days after the election.

## ARCHBISHOPS OPPOSE COMMERCIAL TV

★ The Archbishops of Canterbury and York have spoken out against a proposal to authorize commercial television in England. Archbishop Fisher merely said that it would be a sign of "wisdom and strength" for the government to drop the idea.

Achbishop Garbett had a good bit to say on the subject in a speech before the York diocesan conference. He charged that United States experience showed that commercial broadcasting led to deterioration of standards. He said it was the government's duty to keep television under control of an agency "which regards public welfare as more important than private gain."

He listed three major objections to sponsored TV. His first was that in commercial television, the motive was not to provide recreation or culture but to obtain the largest possible audience. Everything is subordinated to this consideration, he said, and to reach different types of people, commercial broadcasters use the appeals of sex and crimes such as murder, blackmail and robbery.

Secondly, argued Garbett, because television programs are expensive, the standard of the British Broadcasting Corporation programs will decline when the BBC is outbid by wealthy sponsors in the signing of talent.

The Archbishop's third point was that America's experience showed how sponsored programs led to a deterioration of standards.

Opposition to commercial television in Great Britain is so strong that it is "hardly an exaggeration to say that it is opposed by all disinterested opinion," said Garbett. "Chur-

ches, teachers and trade unions are against it. Let us make the best use of television but not run the risk of its becoming a danger to the morals and culture of the nation."

## CHURCH PROPOSAL FOR MOSCOW MEETING

★ A proposal that the Church of Scotland ask the Soviet government to arrange a meeting between Scottish and Russian churchmen in an effort to promote peace was submitted to the Church's General Assembly.

John L. Kinloch of Kilcreggan, Dumbarton, who made the proposal, said that it was "neither a pacifist motion nor Communist-inspired."

"Even a McCarthy committee on a Communist witch-hunt couldn't fabricate any Communist affiliations on my part," he said.

Mr. Kinloch said that he had first consulted the Church and Nation Committee of the Church before contacting the Russian Embassy to learn how it would react to such a proposal. The Soviet diplomats assured him that no obstacle would be placed in the way of it, he said.

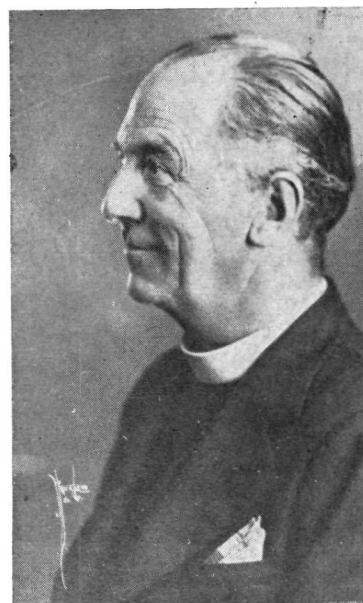
"This is an opportunity for the Church to rend the curtain that has divided Christendom into two opposing camps," Mr. Kinloch said. "Is the Church afraid that it will lose influence by becoming a 'friend of sinners?' Is it afraid it could not stand up to Communist officialdom? Does it fear its delegation might be put in blinkers and converted to Communism?"

## RELIEF FOR VICTIMS OF FLOOD

★ The Church here has sent \$2,000 to Bishop Yashiro of Japan to be used at the discretion of the bishop of Kyushu, the island so badly devastated by the recent flood.

## JOHN GAYNER BANKS DIES SUDDENLY

★ The Rev. John Gayner Banks, 67, the founder of the Fellowship of St. Luke, an organization of the Episcopal Church devoted to spiritual healing, died suddenly on June 30th in Redlands, Cal., where



he and his wife were attending a camp. He was a member of commission on healing of the diocese of Los Angeles and was at one time a member of the same commission for the General Convention. He was well known throughout the country, having conducted missions in many places.

Mrs. Banks, secretary of the organization, sent a letter to all members immediately to inform them that the work of the Fellowship would be continued.

## ASSISTANT CHAPLAIN AT COLUMBIA

★ The Rev. Robert J. Page has been appointed assistant chaplain at Columbia University. He is now doing graduate work there and at Union Seminary and will assist Chaplain John M. Krumm in the important ministry to students.



## GIVES SECRET OF LONG LIFE

★ Is Miss Emma Cannon the oldest living person in Delaware? The answer to this question may never be known since her exact age is in doubt. Miss Cannon now is a guest at the Layton Home for aged Colored persons in Wilmington. She says she was born, "Oh, maybe 102 or 103 years ago"—but others believe she is closer to 111 years of age. Miss Emma's younger brother died eleven years ago at the age of 99. "Miss Emma" joined the Episcopal Church many years ago and among her visitors at the home has been the Bishop McKinstry.

Miss Cannon gives no particular formula for long life. She says, "I've lived a happy life, and I've always tried to do right for everyone — and they've always done right for me — someone has always looked out for me." "Miss Emma" believes her religion also may have something to do with her long life. Remarkably alert and active despite her advanced years, she takes greater pride in her present accomplishments than in her long life. She sews and knits and says she loves to do it. She can thread a needle without glasses, but she takes greater pleasure in watching television. Miss Cannon says sometimes she falls asleep and misses the fights. She likes everything on television except the shooting. Her enthusiasm for television is so great that frequently she has to be "chased up to bed."

Born in Federalsburg, Md., Miss Cannon lived all her life, prior to entering the Layton Home on March 10 of this year, in southern Delaware and on the Eastern Shore of Maryland. Never a slave, for many years she carried "free papers."

She has only dim memories of the Civil War—"I only heard people saying that it was going on"—but she has much clearer memories of the notorious Patty Cannon. "I used to walk by her house when she lived there. We weren't afraid of her, but we were afraid of her men. All somebody had to do was say 'Hurry up! They'll get you' and we made sure we got home before it was dark," Miss Cannon related.

Asked what sort of work she did, "Miss Emma" replied that she had done just about everything she could do with her hands. Her chief occupation, however, was nursing—she nursed nine children, not including helping her own mother rear her two younger brothers and one sister all of whom she has outlived.

## CONVOCATION OF NIOBRARA

★ The Niobrara convocation met at Fort Thompson, Crow Creek Reservation, South Dakota, June 25-28, attended by 1,800 delegates and members from the 95 chapels comprising the eleven missions of the deanery. An offering of over \$7,000 was presented.

It was voted to have libraries established in each chapel and to set up lay committees for each mission to assist the clergy in expanding the work of the Church.

At the closing service Bishop Blair Roberts admitted Thomas Broken Rope of Allen as helper on the Corn Creek mission. A laymen's ministry of helper and catechist in the deanery was established by the late Bishop Hare and has been an effective service to the work ever since. A correspondence course under the direction of the Rev. Paul Barbour prepares men for this ministry and fifty-five men are now serving in the deanery.

## OLD SWEDES CHURCH CELEBRATES

★ Old Swedes, Wilmington, Del., recently observed its 254th anniversary with a joint service with Trinity, of which it is now a part. A unique service since the sermon was preached by the Rev. Rolph Lyshoi of the Church of Sweden. Later as a part of the observance Mr. Lyshoi celebrated the Holy Communion using the liturgy of the Swedish Lutheran Church, the first time since 1791 that a Swedish language Communion has been celebrated at Old Swedes.

The Rev. H. Edgar Hammond is the vicar of Old Swedes and the Rev. Donald Mayberry the rector of Trinity.

## FAVOR HOUSTON FOR NEXT CONVENTION

★ The standing committee of South Carolina has adopted a resolution urging that the next General Convention be held in Houston, Texas, as planned. The statement expresses resentment over the resolution adopted by the convention of Massachusetts because of the "implication that neither Houston nor any other Southern city can have the privilege of entertaining a General Convention of the Episcopal Church because they do not conform in all respects to the social pattern adopted by cities in other parts of the country."

## FRENCH CHURCH CLOSES

★ Philadelphia's only French Episcopal Church, St. Sauveur's, is closed. It was founded in 1869 by the Rev. Charles Miel, a former Jesuit. Since 1925 the congregation has been worshipping at Trinity Church, with the Rev. B. J. Rudderow serving as rector of both congregations.



# Bishop Ends Segregation In North Carolina

★ A pastoral letter from Bishop Vincent S. Waters of Raleigh, forbidding segregation in the churches of the diocese, was read from all Roman Catholic pulpits in North Carolina.

In a sternly-worded edict, Bishop Waters said: "There is no segregation of races to be tolerated in any Catholic church in the diocese of Raleigh. The pastors are charged with the carrying out of this teaching and shall tolerate nothing to the contrary. Otherwise, all special churches for Negroes will be abolished immediately as lending weight to the false notion that the Catholic Church, the Mystical Body of Christ, is divided."

Equal rights are accorded to every race and nationality, the bishop said, "and everyone is given the privilege to sit or kneel wherever he desires and to approach the Sacraments without any regard to race or nationality."

"This doctrine," the letter added, "is to be fully explained to each convert who enters the Church from henceforth in the diocese of Raleigh."

Bishop Waters stressed the fact that his non-segregation policy was not new. He declared that the existence of special churches for Negroes meant only that Negroes were being given some special attention, not that they were being barred from any Catholic church.

This policy, he noted, had been clearly defined in his letter of Jan. 29, 1951, and repeated in two letters he wrote earlier this year.

His new warning came only three weeks after the merger of a white and a Negro church at Newton Grove, ordered in May by Bishop Waters (Witness, June 11 and 25). White parishioners at Newton Grove protested the merger by boycotting Masses at the Church of the Holy Redeemer, but the "stay away" campaign appeared to be weakening as the bishop's pastoral was issued.

After thanking God that there had been few "abuses" based on racial prejudice in the churches of his diocese, the bishop said: "I am not unmindful, as a Southerner, of the force of this virus of prejudice among some persons in the South, as well as in the North. I know, however, that there is a cure for this virus and that is, our faith."

"Many Southern boys facing death together in the trenches will bear me out. I revolt against our children being infected by the virus, when men and women of good-will everywhere can preserve them from it. The virus will not die out of itself, it has to be killed by being exposed to the light of faith."

The letter declared that the Church was not proposing "tolerance which is negative, but love which is positive."

"If Christ said love your enemies, we certainly can love our friends," the bishop said. "These are our friends and members of our own body, the Church. It is our duty as Christians of the early days not only to love them but to serve them, to help them. We need to help them get better educational facilities, better

opportunities for culture, better living conditions, better jobs, better pay, better homes and families, better civic representation and better friendliness in the community and all of this presupposes the right to worship God freely with us in the Church anywhere.

"As pastor of your souls, I am happy to take the responsibility for any evil which might result from different races worshipping God together, but I would be unwilling to take the responsibility of those who refuse to worship God with a person of another race."

## THOMAS ELECTED IN PITTSBURGH

★ Archdeacon William S. Thomas Jr. was elected suffragan bishop of Pittsburgh. He was the only one nominated. The 52 year old bishop-elect was born in Pittsburgh and served all his ministry there except for a period when he was canon at St. Paul's Cathedral, Boston.

## CHURCHES IN GERMANY BEING REBUILT

★ Work in rebuilding Old Catholic churches in Germany, destroyed or damaged during the war, is well under way. A letter from Bishop J. J. Demmel just received expresses thanks to the Episcopal Church for the help given in this rebuilding program.

## CLERGY SALARIES ARE RAISED

★ The Archbishop of Canterbury stated in London that he was pleased that clergymen are now receiving a minimum salary that enables them to "live in decency." The minimum is now \$1,540 a year.



# EDITORIALS

## No Cut In Aid

IT IS difficult to see how the administration is going to resist the insistent demand for the reduction of taxes. In the popular mind the most obvious place for the axe to fall is on foreign aid—a bringing to an end of what has seemed to most to be an over-generous “hand-out” on the part of our government both through the United Nations and our own agencies.

Nothing could be more short-sighted. It is absolutely impossible to comprehend what has happened where such assistance has been given without seeing it. Those who have actually observed the work of the above agencies, especially in Greece and the Middle East, have come to two very clear conclusions.

One is the tremendous accomplishments from a purely Christian and humanitarian standpoint. Countless incidents could be cited, but the achievements of UNICEF (United Nations International Children's Emergency Fund) and both the UN and our own technical assistance programs are outstanding. UNICEF has brought health and happiness to millions of youngsters who otherwise would never know these. One has only to contrast them with their elders. The simple methods of treating trachoma, for example, have freed untold numbers from inevitable blindness. Intestinal diseases, almost universal, have been arrested; infant mortality, sometimes reaching as high as 25 per cent has been greatly reduced. Proper nutrition, instruction in hygiene and sanitation have saved many from disease or death.

The technical assistance programs have revolutionized those countries where they have been available. With very little expenditure of actual funds experts have gone into backward areas and taught modern methods of agriculture, agronomy and industry that are starting people who were denied decent subsistence on the way to becoming self-sufficient. In these cases as in many other programs, modern miracles have been wrought.

The second conviction is that economic aid is the most valuable insurance the western world can have against Communism. All the

bombs in the world will not save a people that has lost not only decent means of livelihood but all hope. As living conditions better and world trade increase peace, too, becomes more likely.

It would not only be shortsighted from a purely selfish point-of-view, it would be criminally negligent if Congress should cut appropriations in the above and kindred areas overseas. Our investment is repaid a thousand-fold in security and the knowledge that we are but being decent Americans in helping the helpless and the hopeless. Appropriations need to be increased unless we are to play directly into the hands of the Communists. We cannot afford to do otherwise.

## The Failure

“Why would anybody be interested in some old man who was a failure?”

With this one sentence, secretary of the treasury, George Humphrey, criticized Ernest Hemingway's “The Old Man and the Sea.” According to leading critics, and the Pulitzer Prize committee, this book was one of the outstanding literary works of the past year. But with his one-sentence critique, Mr. Humphrey shames the critics.

Of course, in so doing, the secretary tells us very little about Hemingway's ability as a perceptive and compassionate writer but he does tell us a great deal about himself. And, in so revealing himself, Mr. Humphrey makes us more doubtful than ever that the current administration is able to read the signs of the times and has anything positive to offer to the American people or to the peoples of the world in the way of leadership. Instead, we seem to feel the “hail-fellow-well-met” shade of Warren G. Harding slapping his arm around our national shoulder.

But perhaps Mr. Secretary is right. Why, indeed, should anybody be interested in failures—young or old? If they can't be successes in the battle of life, perhaps they are expendable and are not worth the concern and interest of busy, prosperous men. Why should society molly-coddle the incompetents through such



devices as social security, aid to dependent children, old age assistance, foreign relief and other "socialistic" off-spring of That Man's New Deal?

If they can't use their initiative and scramble their way to the top ("where there

is always plenty of room for the man of initiative"), they deserve to fail! So why should anyone be interested in a failure . . .

Socrates drank hemlock, Paul of Tarsus was martyred, John Bunyan was a jail-bird . . . and Jesus of Nazareth was crucified!

## ART OF SPIRITUAL HEALING

By Clinton Jeremiah Kew

**S**PIRITUAL healing is a phrase which is heard more and more in the world today. Together with the covered wagon, log cabin and outdoor revival meeting, both term and practice have fallen somewhat into disrepute, being replaced by more definite phraseology and scientific approach. A brief look at the history and background of this ancient art gives us a rather clear insight into its current loss of popular appeal. Veiled in mysticism and described in terms of the miraculous, most accounts of spiritual healing, both past and present, inevitably find little favor with the modern, intellectual approach to life. Yet there is much mystery about healing that we do not understand and a number of movements have begun to work in this area of religion allied with psychology.

### Early Church

**T**HE religious history of spiritual therapy is long and undeniably impressive. In the early Church in Jerusalem we find there were definite rules laid down for the healing of people who were ill. Saint James believed that the presbyters should meet together for prayer, confession and anointing. "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up . . ." (James 5:14,15). Oil was supposed to possess strong healing properties during this period, as well as wine; the latter acting as an antiseptic, while the former soothed and softened the tissues. It will be remembered that the wounds of the man attended by the Good Samaritan were bathed and dressed with these two "curatives."

The name of Jesus was used effectively in the casting out of devils. Exorcism was carried on for some time in the ministry of the Church. Even today in certain parts of the country,

the old idea of devil possession prevails, and there are some who regard themselves as spiritual healers, in spite of the fact that at large, the Church does not regard such people with favor, even though they claim to be the instruments of God. However, we find such men as Paul, Augustine, Francis of Assisi, Luther, Fox, John Wesley and even some of the Christian kings of France and England, able to heal by the power of their touch, while bits of the cross and relics from the saints and martyrs were considered effective instruments in helping to overcome disease.

### Lourdes

**O**F GREATEST popular interest, perhaps, were the shrines to which people journeyed from far and near to pray and receive the healing that no other effort had been able to effect. Located in many parts of the world—Egypt, Asia, Europe and Great Britain—there is, however, probably no more famous shrine than that created by the peasant girl, Bernadette, in the year 1858 — the fountain of Lourdes. Bernadette, then only fourteen years of age, saw a vision of a Lady who spoke to her. After several appearances of the vision about a gratto, the girl dug the ground out with her hands and the hollow was filled with water from which she drank and washed her face. To this day the fountain of Bernadette flows, and people from every part of the globe make the long pilgrimage to Lourdes to drink the water which now runs through taps, and to be immersed in the piscina into which it also spills. Some cures are here effected which medical science cannot explain and which do not conform to any particular rule. Some occur on the way to Lourdes, some in the Basilica during the services. Still others take place after the services which run from early morning to midnight. Nor are the healings effected by any element contained by the water which is in no way doctored or conditioned.



## Many Healing Movements

**H**OW do the sick, the weary and the despairing find health and a new hope? If we were to answer—spiritual healing — many a skeptical eyebrow would be raised, and many a disparaging word politely restrained. Yet there are many healing movements today which apply a combination of religion and psychology. Among these, the Church of England, the Friends Society, the Methodists in England, the Episcopal Church in America, and a few Roman Catholic shrines are carrying on, to some degree, spiritual healing and ministry. Saint Paul (I Corinthians 12) speaks of the “gifts of healing by the one spirit” that can be trained and developed, as a musician practices his art, to the end that those who seek healing aid in this manner may, through their faith and trust, be brought to health again.

It seems that even the scientific mind of today can find a reasonable and acceptable ground for approaching the subject of religious healing with the same simplicity of faith as those pilgrims who go to Lourdes, and we cannot disregard its value and overlook its potentialities. The immense influence of the spiritual upon the physical is an accepted fact, well documented and newly demonstrated every day by medical science. The power of mind over body is indisputable, and we also know that faith can often accomplish the seemingly impossible.

Let us then, in this light, examine more closely the ritual, the feeling, and the general psychic atmosphere that characterize the healings at Lourdes. The services are held at an hour when suggestion is easy and in surroundings that produce a receptive frame of mind. Many sufferers have come from distant places — have traveled unending miles, sustained by their vision of health regained. Friends have accompanied them, helped and comforted them with glowing stories of the goal of hope that marks their journey's end. Priests lead the pilgrims in sentences of brief prayer, asking God's help upon their faith, devotions, and hope. Again and again the words are repeated, and as one looks into the eyes of the sick and their devoted companions, one can actually see the hope of healing. The moment for which they have waited, struggled and prayed is finally at hand. The Lord's Prayer is repeated and the priest invokes the

Lord to send his mercy upon them to make them hear, see, walk!

There is a fierce, hungry craving in these short, terse sentences. Each sufferer knows that this tremendous effort is for him; each consecrates his thoughts and prayers upon this one great attempt to be whole, to be well again. Thousands fall to their knees, their arms spread wide in an attitude of intense supplication. All are united as they sing and pray, their faces filled with sympathy and loving understanding. It is a profoundly moving and impressive sight . . . and many are healed!

In a special clinic at Lourdes doctors examine all who have been healed, and only those cures which have been brought about by means unknown to present-day science are recorded. Some have been cured of cancer, some of tuberculosis, and various other diseases and these cures appear to be well documented.

## Motivated by Faith

**W**E KNOW that healing follows specific laws. What then is the secret of the miracles at Lourdes? The answer can be found in the motivation of the pilgrims who make the long, weary journey. They not only desire to be well . . . they have faith that they will be cured and this faith is their “passport to healing.” It is difficult to imagine that a person with no wish to be healed could really derive such benefits. It is the mental attitude, the inner condition of the patient, which helps to make him well. These miracles are illustrations of the “faith that can move mountains!”

Of those who come, many are Catholic, and some are not. The long journey, the undertaking which is made as a last resort, and the feeling that everything else has failed are sufficient indications of their desire to be well. Here they surrender themselves completely. This is faith unlimited by creed or dogma.

## Church of the Ascension

**I**T IS this feeling that motivates many of those who come to the Church of the Ascension in New York. A woman came to the services one day who had been suffering for some time from pains in her arms, so severe at times that she could scarcely work. In the interviews it was learned that she felt unloved, that her husband did not understand her, and that her children did not care for her. She joined one of the smaller classes in spiritual therapy, and during the weeks that followed a remark-



able transformation occurred. What previously had been a wisened, dried-up personality began to grow and blossom—she learned to love and was therefore freed by love. Needless to say, both husband and children became more loving and the home a much happier place for all concerned.

There is also the case of a woman who wanted to die because she was going blind. She came to the altar rail with a friend who felt she could be helped. It was her last resort. She surrendered to the everlasting arms of God. "While I was there," she said, "I felt that God spoke to me and said I would not go blind. It was an answer born out of need and stress." Living had become meaningful and the possibility of going blind was not important.

There are various types of healing, each of which has been effectively demonstrated at the Church of the Ascension. One is physical . . . such as the illnesses that take the pilgrims to Lourdes. A person will come to the services with some bodily condition, say, an itch or a rash. Faith causes an actual physiological change in this person so that the incapacitating condition disappears.

Another type of healing can be described as mental or emotional. An individual is able to leave the mental or emotional rut to which he has been chained. With the strength he feels from others who are also praying for health and peace of mind, his resistance to accepting a new life is overcome. A kind of sensory perception takes place where the individual feels the faith of another and his own life becomes quiet and at peace. This healing is not instantaneous. Attendance for three or four months—perhaps even longer, depending upon the individual—is required.

Finally there is what might best be described as a spiritual aspect to this healing. These people open themselves, so to speak, to God's Spirit . . . try to submit as best they can to his divine love. And in some strange way they are reborn. Something happens to them both mentally and physically. The body takes on a new tone; the mind thinks more clearly. A new, infectious spirit is born.

There is also the person who is not physically healed, but who receives a new attitude toward his affliction which enables him to surmount his handicap. He rids himself of the mental and emotional poison which has been corroding his life and is able to carry on despite certain

physical defects such as, poor eyesight, lameness, and the like.

### Teaching and Prayer

AT THE Church of the Ascension these services are carried out, roughly, in three different ways. First, there is the teaching aspect. Lectures are given to groups which discuss the healing influence of faith and hope, and explain in simple terms the manner in which fear and hostility, hate and resentment, rob people of health and happiness. Through the healing services and lectures each week, they experience how the power of love works and how hope and courage are created.

Second, and of very great importance, is the fact that the church is open twenty-four hours a day. People may come in at any hour of the day or night for prayer, meditation or silence, whatever and whenever their need.

At noon a group meets with the minister to pray for certain individuals—those who are ill or absent—calling them by their first names. Many will write and request that prayers be said for them. If they live in another state, for example, they are sometimes asked to go through the services alone, wherever they may be. One woman would sit at the desk in her school, every Wednesday, and go through the devotions being held at the church during her lunch hour. Another woman from a distant state, worshipped week after week in her home. One day she wrote to say that she was experiencing a happiness unknown to her before.

The third aspect of these healing activities is the Laying on of Hands and prayer for each individual who has faithfully attended the services. It is then that these people who pray for others, who have thanked God and have learned about love, come to the altar rail for healing.

The purpose of these services, then, is twofold. First, to bring wholeness of personality to the individual; to restore his health; to bring about the harmonious functioning of his whole being—mind, emotions and physical—and to help him to live with himself and to function effectively in his environment. Second, as previously described, the services are held for others who may not be able to be present.

### Why Do People Suffer?

PEOPLE suffer for a number of reasons. Actual physical disease, such as cancer, tuberculosis, etc., is only one factor. In many instances a person suffering from actual organ



damage can achieve a measure of emotional and mental health that helps him to face or fight disease.

Another source of suffering is guilt—brought about by an overdeveloped and unrealistic conscience. Still others carry such a load of hostility that they can only face life in a spirit of growing resentment. There are those who have never experienced love and are insecure because they are unable to trust. And finally, people suffer because of fear. They are afraid of everything; so much so that life becomes scarcely worth living.

How then does spiritual healing help these people? What happens to them during the course of group discussions, lectures, prayer and healing services that helps to dispel their fears, guilt, distrust, resentment, and replace them with those positive attitudes: love, understanding and trust, that make for healthy, happier living? The answer again is simple—and the same that must be given to those who ask, "Why are many healed at the shrine of Lourdes?" — Faith. Faith is required above all else; faith in an emotional sense. The desire to become a new person; the feeling that everything will be all right; confidence; the "evidence of things not seen" as St. Paul says; a security inside. Faith also has its intellectual side. There are those who must first reason out with themselves why there is a God. But reason must be allied with feeling—the heart and the head must travel together on the road to healing. Finally, there is that aspect of faith that represents will and action. "Faith without works is dead," said St. James. There must be willingness; action must complement the emotional and mental elements of faith.

In addition to and closely allied with faith, healing is frequently implemented by confession, which brings about blessed relief to the guilt-ridden conscience. Prayer has great healing power—at times it seems almost to possess magical qualities—but it is the magic of the power of God. And still another important factor in healing, is the insight, love and understanding that people receive. Ulcers, headaches, sometimes even heart conditions, are often the result of too little love and understanding.

Finally, and of primary importance, healing takes place when an individual is lifted above his petty self—beyond the narrow world in which he lives. A new value is added to his life as he sees himself as part of a great totality.

He realizes that truly "man does not live by bread alone." . . . in short, he has a religious experience.

In the healing clinic and services of the Church of the Ascension faith is the "magic" that people receive: Faith in Jesus and in God, combined with an understanding of how the mind and the emotions function. Hostilities, fears, frustrations and faulty emotional attitudes are drained off . . . the mind is released from the shackles of the past, and a conversion takes place where the personality acquires a new freedom of blessedness, hope and peace. This is, in effect, the final objective of both religious and psychological mediums . . . to release a person, as St. Paul says, from the bondage of fear and give him a sound mind and a wholesome, healthy personality.

"The reason why birds can fly and we can't is simply that they have perfect faith, for to have faith is to have wings." (J. M. Barrie)

## Talking It Over

By W. B. Spofford Sr.

CHARLES C. BURLINGHAM, described by the head of the New York Bar Association as "the first citizen of New York," will be ninety-five on August 31.

He is known to most Episcopalians as an outstanding leader of his Church, having served for many years on important diocesan committees as well as being vestryman of St. George's since 1914, and currently its senior warden. In his thirty-nine years there he has served under five rectors and finds that "St. George's is going as strong today as I have ever known it, carrying on with complete fidelity to its best traditions."

Not long ago we lunched at the Downtown Association to discuss a couple of Church matters—though lunch is hardly the proper word as far as he was concerned. He ordered nothing so the waiter, presumably through habit, brought him a bowl of milk and a couple of hard biscuits, which he cracked up aimlessly with as many going on the table as into the bowl. Conversation was next to impossible since everyone, coming and going, stopped for a brief chat with the beloved "CC." We then went to the coffee room where members gather for whatever business is at hand. I remarked



that the subject of our conversation, which was confidential, would be difficult to discuss in such a crowded room. To which he replied: "Haven't you lived long enough to know that the larger the crowd the more privacy there is?"

It was a great many years ago that I first met Mr. Burlingham. He was a member of the social service committee of the diocese. Charles K. Gilbert, later Bishop of New York, was then the executive head of the department, and he had concerned himself, along with James Myers, head of social service of the Federal Council of Churches, and myself as secretary of the Church League for Industrial Democracy, with a strike of paperbox workers. Bishop Gilbert called in his committee, meeting in the old diocesan house on Lafayette Street, and the three of us presented the story. It was an unforgettable experience. Facts and opinions, based on facts, were what Burlingham insisted upon. We did our best to give them. But I left that meeting with the distinct impression that he was hostile to everything we were trying to do for the strikers. But I was dead wrong—it was just his way of making sure that we had not gone off half-cocked. He proved to be the champion of the underdog on that occasion, as he has on so many since.

One more experience with this distinguished man. For a number of years I served as a director of the American Civil Liberties Union. At one of our Monday meetings something came up that was of tremendous importance—I do not recall just what. In any case it was thought essential to reach the President of the United States in a hurry. So I was sent to see C. C. Burlingham. After a few pleasantries, I told the story. He picked up the phone and called the White House. "Is this you Mitsy? Is Frank there? Well, put him on the wire." And the President of the U. S. was on the wire—just as simple as that. Not so surprising though when it is recalled that C. C. Burlingham, perhaps as much as any man, was responsible for FDR living in the White House; just as he, more than any man, was responsible for Fiorello LaGuardia being the reform mayor of New York.

So, as his ninety-fifth birthday approaches, a salute to a man.

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## Sorry For Yourself?

By William P. Barnds

*Rector of St. James, South Bend*

**DO** YOU sometimes feel sorry for yourself?

You probably do. Self-pity is rather common. In fact some people enjoy it, strange as that may seem. Others would live to be free from it, for they find that it makes them miserable. What suggestions can we offer to those who really do not want to indulge in self-pity?

First, we will do well to try to see our situation in as matter of fact way as possible. If a person is sick, for example, there is nothing to be gained by pretending that he is well. If his burdens are really heavy, he gains nothing by refusing to admit that they are. If one is the type who exaggerates matters, it is well for him to know himself for that type. A reasonable sympathy with one's self is quite in order. It is permissible for a person to be as sympathetic with himself, as it were, as he would be with another person in similar circumstances. But beyond a certain point, this becomes the luxury of self-pity and harms the person who indulges in it.

Then, granted that you are facing hard problems, ask yourself if there is anything you yourself can do to make them easier. Maybe there is not, but the chances are there is. Some people complain of an overcrowded life, when they could make it somewhat less crowded if they simply had the will-power to go to fewer meeting. Part of our life-situation is beyond our control, but not all of it is. We are responsible for some of the tangles into which we get ourselves.

Trite as it may seem it helps to go and do something for somebody else. It is quite possible there is some one near whom you can help, and that very act will help you. Self-pity thrives in a selfish life.

Finally, are you letting the sunshine of the Christian faith shine into your life? Christ is the light of the world. Self-pity can be transmuted into sacrificial devotion to him if we nail it to the cross. When we are thus crucified with Christ we may rise with him, and walk in newness of life.

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## WORTHINGTON HEADS COMMITTEE

★ Robert Worthington, head of the Church Pension Fund, has been named chairman of the committee on organization of the diocese of Connecticut. He lives in New Canaan.

The committee will study the structure of the diocese and its organizations with a view of making recommendations for a more effective set-up and more long range planning for the work of the diocese.

## YOUNG PEOPLE HAVE MEETINGS

★ Young people of the diocese of Central New York held conferences, with the seniors meeting the week of June 29 and the juniors the

following week. Both Bishop Peabody and Bishop Higley made visits. The headliner was the Rev. Percy Rex, dean-elect of Trinity Cathedral, Cleveland. Director was the Rev. R. R. Spears of Auburn, with Deborah Vaill, consultant in education for the diocese, a discussion leader.

## PLEAD FOR OUSTED PROFESSOR

★ Eighteen clergymen of Burlington, Vt., have called on the board of trustees of the University of Vermont to reconsider their suspension of Prof. A. B. Novikoff, cancer research chemist, who refused to testify before the Senate investigating committee. He stated that he would not be an "informer."

The clergy stated that there was a "growing conviction"

that the methods of Senators Jenner and McCarthy and Congressman Velde "do violence to our democratic traditions."

## EVANGELICAL PASTORS ARE RELEASED

★ East German authorities have released all of the more than 50 pastors and church workers arrested during the anti-Church campaign that marked the first half of the year.



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## THE NEW BOOKS

THE CHORAL by Edwin Liemohn. Muhlenberg Press, \$2.50.

Church music urgently needs this kind of patient and deliberate study. Using two of Luther's melodies, Ein feste Burg and Von Himmel hoch, Dr. Liemohn faithfully illustrates the changes in chorale singing through the last four hundred years. The scope of these illustrations is wide, including usage in Denmark, Sweden, Norway and Germany. It is remarkable that so much is covered in this small book. The generous use of musical illustrations, besides Luther's two melodies, is adept and indicates a broad, practical knowledge in the general field of Church music.

Furthermore, since the chorale in America is treated separately and present problems are discussed, this study should be of great help to anyone trying to deal creatively with Church music today. It would serve both clergy and organists.

Too often, the chorale is treated as a fossilized form, whereas Dr. Liemohn shows it to be a living form which encompasses a wide area of hymnody. Springing from Gregorian modal melodies, incorporating folk tunes and being wed to Western harmony, the chorale has gone through many discernible phases. Yet after four centuries it emerges as a vital influence on our present Church music.

This history of the chorale also demonstrates how imperfectly hymns have been joined to the chorales themselves. Too few hymn writers have concerned themselves seriously with the technical problems of music. At the same time, music editors have often shared the same fault in regard to poetry.

Thus the natural cadences in a hymn are often destroyed by the rhythmic setting of the chorale. Unaccented words placed on the strong beat, and vice versa, obliterate meaning. Nor is this just the problem of the chorale. The problems of setting text to plain song as

well as to harmonic melodies happen to fall within the history of the chorale. The earliest chorales were based on plain-song technique. Therefore, the study of the chorale involves practically every aspect of hymns singing.

Dr. Liemohn's book is a lasting contribution to the worship of the church. He has enlivened interest not only in the chorale, but in the whole field of Church music.

—W. B. Schmidgall

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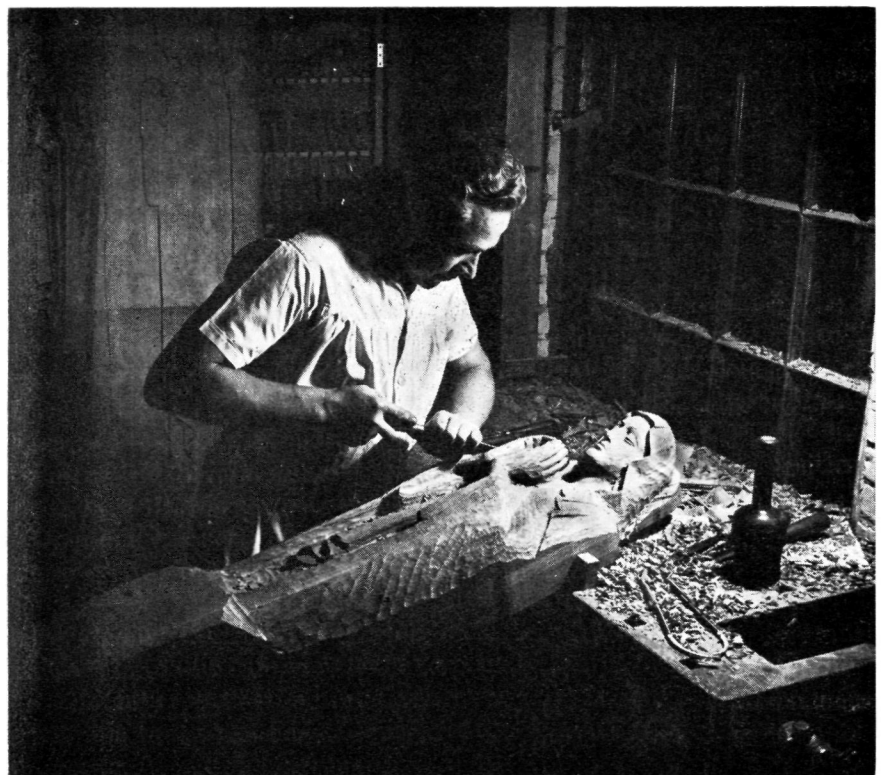
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## NEGRO EDUCATOR SEES CHANGE

★ President Charles S. Johnson of Fisk University, Nashville, told those attending the annual institute on race relations, held there, that the years 1943-53 has seen major changes in race and other group relations.

"A complete equalization of salaries for whites and Negroes has been reached in two Southern states, approached in four others and is being attempted in all the rest," he said. "During these years, the policy of segregation has been abandoned in several Northern states, notably, Indiana, Illinois and New Jersey."

Johnson pointed to four lessons which he said have been learned during the past 10 years. They are:

"While education through goodwill is vital, it is not enough. The most far-reaching gains have been made through legal and legislative action."

"We have learned that the most effective way of charting a course for the future in integration is to observe how integration has occurred in various areas without violence or conspicuous pressure."

"We have learned that the most potent, though non-militant advocate of integration is the economic weight of a dual system itself. Every year,

the relative cost of equalization of dual facilities becomes greater . . ."

"We have learned that democracy is a sophisticated and subtle form of government suited best to countries with established civil liberties and a high degree of political education. There can be no backward people or second or third class citizens in a democracy if it is to exist as a democracy."

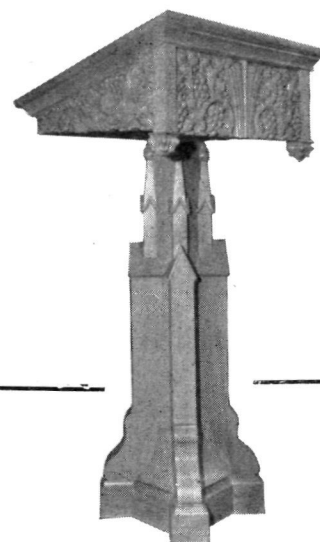
## PARISH EXCHANGE ARRANGED

★ The Rev. George E. Hoffman, rector of St. John's, Centralia, and St. Thomas, Salem, Ill., will exchange parishes during the months of July and August with the Rev. Ernest L. Gordon, vicar of Christ Church, Battersea, London. Consents and letters of welcome have been exchanged between the Archbishop of Canterbury, the Bishop of Southark, and the Bishop of Southark, and Mr. Hoffman, and Bishop Clough of Springfield, and Mr. Gordon.

The two clergymen will carry on the regularly scheduled services of their summer changes while in residence at the other's parish.

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## LIBRARY GIVEN TO SEMINARY

★ Judge Charles L. Black of Austin, Texas, has given his private library of from 4,000 to 5,000 volumes to the Episcopal Seminary of the Southwest. Most of the books are by English authors of note as well as many works by outstanding Americans. It represents a life-long interest of Judge Black in collecting the classics.

The furniture and the panelling of the library was carved by the noted Central Texas carver and cabinet maker, the late Peter Mansbendel. A room in the seminary will be built to the same dimensions as Judge Black's library in order

that the cabinets and other woodwork can be transferred intact to the new site.

Among the rare books in Judge Black's collection is Samuel Johnson's Dictionary from the Earl of Carysfort's library, a work printed in London in 1755. Also, John Fox's, The Ecclesiastical History Containing The Acts and Monuments of Martyrs, printed in London in 1641. Of early date, also, is The Heads of Illustrious Persons of Great Britain, "engraved by Mr. Houbraken and Mr. Vertue," printed in London in 1743. There are two

volumes of Shakspeare Prints, printed in 1803 and presented to Queen Charlotte in 1805, and a volume of Milton's Paradise Lost, illustrated by Gustave Dore. Also, there are some beautifully bound volumes of Greek and Latin Classics which will be of great value as reference books in special Seminary studies.

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# PEOPLE

## CLERGY CHANGES:

WILSON ROWLAND, returned navy chaplain from Korea, is now rector of St. Boniface, Comfort, Texas.

G. ERNEST LYNCH, rector of Trinity, Hannibal, Mo., becomes rector of Trinity, Indianapolis, Sept. 1.

WILLIAM K. TIBBETT, ass't at Emmanuel, Webster Groves, Mo., becomes rector of Holy Cross, Poplar Bluff, Mo., Sept. 1.

JOSEPH A. JOHNSON, formerly instructor at Berkeley Divinity School, is now associate rector at Christ Church Cathedral, Houston, Texas.

HARRY L. MAYFIELD, formerly curate at Epiphany, Washington, D. C., becomes rector of St. Philip's, Laurel, Del., Sept. 7.

C. WESLEY SHIKE, formerly ass't at St. Albans, Washington, D. C., is now rector of St. Thomas, Lyndhurst, N. J.

HENRY HEATON, formerly of Wheatland, Wyo., is now rector of St. Paul's, Baden, Md., and St. Mary's, Aquasco.

IVAN E. MERRICK JR., formerly ass't at St. Mark's Cathedral, Seattle, Wash., becomes rector of Christ Church, Washington, D. C., Sept. 1.

ALEXANDER J. J. GRUETER, retired June 30 as rector of St. Andrew's, Toledo, O., and is now rector emeritus.

GEORGE F. KEMPSSELL JR. is now rector of St. James the Less, Scarsdale, N. Y.

ROGER GEFFEN, formerly on the staff of the Intercession, Trinity Parish, New York, is now rector of the Good Shepherd, Bronx, New York.

E. ADDIS DRAKE, rector of St. John's, San Bernardino, Cal., is to be full-time dean of the San Bernardino Convocation Sept. 1.

HAROLD O. MARTIN, formerly ass't at Christ Church Cathedral, Houston, Texas, is now rector of St. James, Greenville, Miss.

HARVEY H. GUTHRIE JR., formerly ass't at St. Peters, New York City, is now a tutor at General Seminary.

ROBERT L. JACOBY, formerly ass't at St. Mary the Virgin, New York City, is now on the faculty of Nashotah House.

FREDERICK H. ARTERTON, rector of All Saints, Belmont, Mass., becomes rector of All Saints, Chevy Chase, Md., Sept. 1.

LUTHER D. MILLER JR., formerly ass't at All Souls, Washington, D. C., is now ass't at All Saints, Frederick, Md.

T. DAVID KINGMAN, rector of Emmanuel, W. Roxbury, Mass., becomes rector of Trinity, Elmira, N. Y., Sept. 1.

## DEACONESS:

EDNA M. DIETZ was set apart as a deaconess by Bishop Jones on June 24 at St. Mark's, San Antonio, Texas.

## DEATHS:

MALCOLM A. SHIPLEY JR., 80, formerly rector of Trinity, Hoboken, N. J., died June 24 at his home in Port Murray, N. J.

HENRY H. D. STERRETT, 73, formerly rector of All Saints, Washington, D. C., died June 27 at his home in that city.

RICHARD W. WAMSLEY, 37, rector of Trinity, Pawling, N. Y., died July 4 as a result of an automobile accident.

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## HONORS:

JAMES A. MITCHELL, rector of St. Paul's, Englewood, N. J., and a member of the Witness editorial board, received an honorary doctorate at the commencement of the Virginia Seminary.

JOHN W. DAY, dean of Grace Cathedral, Topeka, Kan., received an honorary doctorate at the commencement of Washburn University.

## ORDINATIONS:

JOHN C. WORRELL was ordained deacon by Bishop Bram on June 28 at St. Andrew's, Lake Worth, Fla. He has been assigned in the diocese of Dallas.

BENJAMIN H. CISCEL, FREDERICK P. DAVIS, STEPHEN B. O'LEARY were ordained deacons by Bishop Keeler on June 14 at St. George's, Minneapolis.

GIEN N. WILCOX was ordained deacon by Bishop Keeler on June 15 at Christ Church, Red Wing, Minn.

RONALD A. WYCKOFF was ordained priest by Bishop Peabody on June 19 at St. George's, Chadwicks, N. Y., where he is in charge.

WALTER PERKINS, assigned to churches at Scroon Lake, Pottersville and Chestertown, N. Y., was ordained deacon by Bishop Barry on June 14 at All Saints Cathedral, Albany, N. Y. Ordained deacons at the same service were ROBERT FIGUORE, curate at St. Andrew's, Albany; STEPHEN GILLESPIE, curate at St. John's, Troy; DEAN WAMPLER, assigned to churches at Bloomville, Stamford and Hobart; WILLIAM HIO, missionary in Okinawa; LEE HARRISON, not yet assigned; RICHARD CLARK, assigned to Mass.; DAVID S. BALL, curate at Bethesda Church, Saratoga Springs.

LEWIS F. FURBECK was ordained deacon by Bishop Higley on June 22 at Trinity, Utica, N. Y., and has been assigned to the Boonville field.

JOHN F. H. GORTON was ordained deacon by Bishop Higley on June 24 at Christ Church, Binghamton, N. Y. and is in charge of St. Mathew's, Horseheads.

FREDERICK J. ELLIS JR. was ordained priest by Bishop Bloy on June 17 at All Saints, Pasadena, Cal.

WILLIAM H. CLAYTON JR., Brother David Anthony of the Cowley Fathers was ordained deacon by Bishop Lawrence on June 28 at All Saints, Springfield, Mass.

HENRY C. ALLEN JR. was ordained priest by Bishop Smith on June 23 at St. Paul's, Durant, Ia., and is now vicar of Grace Church, Charles City, Ia.

DAVIS B. CARTER was ordained deacon by Bishop Jones on June 11 at St. Francis Chapel, Camp Capers, Waring, Texas, where he is ass't camp manager. He takes charge of churches at Brady, San Saba and Llano, Sept. 15.

GEORGE S. KING was ordained deacon by Bishop Emery on June 18 at Gethsemane Cathedral, Fargo, N. D., and is in charge of churches at Mandan and Linton.

WILLIAM R. BELURY was ordained deacon by Bishop Gray on June 16 at Christ Church Cathedral, Hartford, Conn. He is vicar of Grace Church, Broad Brook. Ordained deacons at the same service were LELAND O. HUNT, ass't at St. James,

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MOSES MOUNTAIN was ordained deacon by Bishop Emery on June 5 at St. James, Cannon Ball, N. D. He is in charge of St. Thomas, Fort Totten, N. D.

DONALD E. BITSBERGER was ordained deacon by Bishop Lawrence on June 13 at St. John's, Ashfield, Mass. He has been assigned to the mission field in Japan.

THEODORE W. LEWIS, curate at St. Peter's, Auburn, N. Y., was ordained deacon on June 20 by Bishop Peabody at St. John's, Oneida, N. Y. ROGER L. RISHEL, curate at Grace Church, Utica, was ordained deacon at the same service.

JAMES G. BIRNEY, ass't at St. Albans, Washington, D. C., was ordained deacon by Bishop Dun on June 13 at Washington Cathedral. Ordained deacons at the same service were KENNETH R. COLEMAN, ass't at St. Margaret's, Washington; G. HARRIS COLLINGWOOD JR., ass't at Christ Church, Georgetown; STEWART LABAT, ass't at Christ Church, Rockville, Md.

FREDERICK F. KRAMER was ordained deacon by Bishop Keeler on June 13 at the Cathedral of Our Merciful Saviour, Faribault, Minn.

JAMES H. HALL was ordained deacon by Bishop Loutitt on June 21 at St. Agnes, Miami, Fla., where he is curate.

MARION W. HAINLIN was ordained deacon by Bishop Loutitt on June 21 at Holy Cross, Miami, Fla., and is vicar of Our Saviour, Okeechobee City, Fla.

NORMAN L. WRAY was ordained priest by Bishop Lawrence on June 20 at St. John's, Wilkinsonville, Mass., where he is rector.

J. MAVER FEEHAN was ordained priest by Bishop Lichtenberger on June 6 at St. John's, St. Louis, Mo., where he is rector.

ROY J. SCHAFFER was ordained priest by Bishop Lichtenberger on June 14 at Trinity, St. Charles, Mo., where he is vicar.

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