

The **WITNESS**

JULY 26, 1956

10¢



HAYES ELLSWORTH

HIS Fifty Years of devoted service as a Sexton at St. Paul's Church, Rochester, New York, in the Story of the Week in this number

CHRISTIAN COMMUNICATION

SERVICES In Leading Churches

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Thurs., 9; Wed., Noonday Service, 12:15.

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prayers, sermon 12:05; Wed., H.C. 7
a.m., 11 a.m., Healing Service 12:05.

Story of the Week

Rochester Congregation Honors Sexton for Long Service

HAYES ELLSWORTH GIVEN PARISH RECEPTION
WHEN TRIBUTES ARE BESTOWED

★ Recently the children of St. Paul's Church, Rochester, N. Y., sent \$300 to a needy little church in Ft. Covington, Franklin County, and asked that the gift be dedicated in the name of Hayes H. Ellsworth, who was born in that community nearly 79 years ago.

Some of the children undoubtedly had difficulty with Ellsworth's formal name. But they knew, right enough, whom they were honoring.

It was "Pop," the man who fixes their toys when they get broken, keeps their classrooms in order, tends with loving care their own special chapel and who reprimands them when they get too boisterous around the church buildings.

Ellsworth is celebrating his 50th anniversary as sexton of St. Paul's and, to granddads as well as to toddlers, he is known affectionately as "Pop."

For half a century he has been keeping the parishioners warm in their church, tending the spacious lawn, keeping buildings in order—scrubbing, polishing, beautifying. He has moved and removed tables hundreds of times for church suppers and banquets and has

seen to it that everything was in order for all meetings and parties.

Each Sunday "except maybe four or five" throughout the years, he has stood in the vestibule of the church and greeted the parishioners, most of them by name, as they came to worship, handing out the program of the day's service.

He has launched more than 1,300 couples in marriage, coaching them on the church rules at rehearsals and "seeing to it that they get down the aisle all right" on the day of the ceremony. He has prepared the baptismal chapel for thousands of babies and has seen to it that the church was in order for the last rites of many parishioners. Some families he has watched through three generations.

At church suppers, he is the coffee-maker because "no one can make it like him." He also does the meat carving and is considered quite an expert at this.

No church picnic can get started until he is on hand to preside at the peanut and lemonade stand.

Parishioners speak frankly of "loving" him. A former

pastor was wont to refer to him as a "saint."

Recently at the eleven o'clock service and after the reading of Morning Prayer, the crucifer, acolytes, clergy and members of the vestry led Mr. Ellsworth to the chancel steps. The large congregation which filled the church, rose in his honor. Mr. Charles Hellebush, one of the honorary vestrymen, gave a short speech and presented him with a generous check from the members of the parish. Mr. Albert Archbold, another honorary vestryman, made a brief address and on behalf of the parish, presented two large leather-bound volumes containing letters from members and friends of the parish who wished in their own way to express appreciation to Mr. Ellsworth.

After this, the Rev. George Norton, former rector, read a fifty-word telegram which had been received from President Eisenhower. Then during the singing of a hymn, Mr. Ellsworth was escorted back to a pew in the church where he sat with his family. The Rev. George Cadigan, as rector, preached a sermon on the Christian concept of work and in conclusion said something to the effect that we are deeply grateful for what Mr. Ellsworth has done for us but mostly do appreciate the quality of his life. He has been a real steward; of him it might well be said, "Well done, thou good and faithful servant." He is known and loved by generations of this

parish and friends in the community where he is affectionately called "Pop".

Following the morning

service, a reception was tendered him on the lawn. He will continue on as sexton and has no idea of retiring.

that surpluses forced on a country can depress local farm prices and take away the markets of nearby farmers in other countries."

New Type of Coexistence Needed for Real Peace

★ Hans Iwand of the University of Bonn said an East-West coexistence that will be "like a good marriage" is necessary for real peace in the world.

He spoke at a conference on "The Responsible Society in National and International Affairs" sponsored by the World Council of Churches and attended by 70 Protestant leaders from both sides of the Iron Curtain. The meeting was held at Arnoldshain, Germany, this month.

Iwand compared the present state of East-West coexistence to "a bad marriage, a mere cohabitation."

"But there is another kind of coexistence," he said, "which is like a good marriage; where it is clear each side needs the other, where one is not the other's adversary but enriches him."

"We must aim for the latter type of coexistence if the peace is to be real and not just a fragile armistice such as that which obtained between World Wars I and II. We need an ethos that will do justice to the advanced state of our technics and civilization."

Prof. Iwand warned against pessimism over the possibilities of coexistence.

"Such a feeling is understandable," he said, "but we must scale new heights if his word is to command us. What is at stake is that mankind for whom Christ died."

Egbert de Vries, director of the Institute for Social Affairs at The Hague, Nether-

lands, warned that in the last 30 to 40 years people in the so-called underdeveloped countries have learned "that hunger and disease is not the will of God, that penicillin heals, and that starvation can be blamed on someone."

He called talk about using atomic energy to aid these countries "window dressing" and "a fake."

"People in the non-western areas feel that the competition between Washington and Moscow was developed in an effort to get the best of them," de Vries said.

"We are living in a divided world, but the bridge must be built from our side. If we do this, it will be our challenge; if we do not, it will be our judgment."

Among the Protestant officials from Eastern countries in attendance were Bishop Imre Varga, president of the General Synod of the Reformed Church in Slovakia, Bishops John Peter and Albert Bereczky of the Hungarian Reformed Church, and Dr. Joseph L. Hromadka of Prague, Czechoslovakia.

Charles P. Taft, Cincinnati Episcopalian, said that American Christians must use their brains as well as their hearts in planning aid to underdeveloped countries.

Illustrating his point, he said that "for many of our good Church people in the U. S. A. to say that farmers must produce all they can so long as anyone is hungry anywhere is not really Christian. They admit only grudgingly

Mr. Taft said that although America has found it easier to "spread blue jeans and coca-cola" than qualities of mind and spirit, it is nevertheless "the mind and spirit and not the clothes and gadgets that constitute our attitude toward our Christian obligations" to other countries.

He said Christians must ask what process produces Christian character both in individuals and in the community.

"Gifts must come to an end and people must be helped to help themselves," he continued. "That is what we Americans need to think more about. Only too often we talk only about the radios, telephones, automobiles, television sets and bathtubs we own as evidence of progress. This is not the U. S. A. This is a result, not a cause or basic characteristic."

As basic characteristics of the American people Taft listed honest work, a desire to excel, ingenuity, the free choice of individuals to participate in community life and "generosity of spirit with a sense of missionary obligations."

He said these characteristic "crop up frequently in our history for all the parallel streaks of shy or stupid isolationism."

Mr. Taft said that Americans today are not opposed to the regulation of foreign capital in other countries and accept as sound restrictions which encourage domestic capital to take the leadership and to acquire skills in promoting economic growth.

"But," he added, "when a country limits all capital, domestic and foreign, in a

way that prevents its own economic growth, Americans are deterred from the Christian obligation to underdeveloped countries."

The lay leader referred particularly to India where, he said, Prime Minister Nehru had adopted an economic policy "we know cannot work." But he said this would not affect the friendly feeling toward a country with which Americans have had more than 100 years of missionary contact.

"I think we Americans can understand the impatience of the leaders of underdeveloped countries to catch up," he said. "We were the upstarts for quite a few generations. It is not in character to advise patience and perhaps it would do no good anyway."

Mr. Taft said "the thing that really holds back progress in the underdeveloped countries is the delay in producing necessary skills or bringing about changes in the people."

"Both sides, both sending and receiving," he concluded, "must understand better how economic growth takes place. It has taken 175 years for Americans to come from an underdeveloped to the largest industrialized country. We do not understand the process too well ourselves because it has continued over five generations. But everybody is studying it now. And the churches must not be backward here."

Prof. Joseph L. Hromadka of Prague, Czech Protestant theologian, predicted there would be full religious liberty for all people behind the Iron Curtain once the Communist leaders consolidated their rule.

In an address reported by the West German Radio, the theologian also said that although Christians must live with Communism, they would

never be converted to it.

Admitting that he is a Socialist, the theologian said it was the duty of all Christian Churches under Communist rule to "enforce within the existing Socialist order all the religious rights and freedoms

without which man cannot live."

He conceded that Christians behind the Iron Curtain still have many difficulties to overcome because many personal rights and liberties were being restricted.

Strengthen School Resources Educators Urge Senate

★ A Senate subcommittee called for strengthening the financial and teaching resources of the American public school system in order to deal more adequately with the problems of modern youth.

In its interim report on "Education and Juvenile Delinquency," the group headed by Sen. Estes Kefauver quoted extensively from reports and letters by prominent Protestant and Roman Catholic educators who indicated that our educational system does not adequately inculcate moral responsibility.

Canon Bernard Iddings Bell, retired Episcopal chaplain of the University of Chicago, told the subcommittee that our schools "create in many of their students—perhaps in most of them—a sense that the world belongs to them without necessary preliminary labor."

"Those brought up in such a system," he said, "learn to regard themselves as entitled to everything they can lay their hands upon without doing any real work to get it. You can scarcely wonder that young people brought up to think in this fashion—if you can call it thinking—seldom develop into responsible citizens."

The subcommittee also cited a report by Augustine G. Confrey of St. Louis University which said there frequently

is enough relationship between education and delinquency to "merit attention."

"Public schools should seize every opportunity to help youth develop sound and deep concepts of such fundamental things as respect for property, responsibility, duty, and fair play," it said, "and to emphasize the reasons for and principles underlying approved conduct."

The Catholic educator urged that youth be given "continuous education in moral development by teaching natural virtues, values, and ideals." He said this "natural approach" in the schools should be supported by "a supernatural approach appropriate to religion" provided through the cooperative assistance of a community's churches.

Calling schools "our first line of defense against juvenile delinquency," the subcommittee report urged that teachers' salaries be increased in an effort to prevent "good leaders being drawn away from education" and to encourage more men to enter the teaching profession.

E. O. W.

★ Is advertising language for every other week. As usual, that is our schedule from June 15 to September 15.

TRIBUTES PAID WALTER VAN KIRK

★ Government and Church leaders paid warm tribute to the Rev. Walter W. Van Kirk, a leading Protestant expert on international affairs for more than 30 years who died of a heart attack on July 6.

Van Kirk, 64, was executive director of the department of international affairs of the National Council of Churches. He died at Wellesley Island, N. Y., where he had gone to deliver a sermon.

Among those who hailed Van Kirk's achievements in the field of international relations were Secretary of State John Foster Dulles, Eugene Carson Blake, National Council president, Roy G. Ross, its general secretary, Ernest A. Gross, chairman of the Council's department of international affairs, and Methodist Bishop G. Bromley Oxnam of Washington, D. C.

Dr. Blake called Dr. Van Kirk's distinguished career "an excellent example of what the Churches working together can do by way of setting aside a minister to become a specialist in an area of life in which the Churches need expertness from their own Christian perspective."

He called Van Kirk's death a loss not only to the National Council "but also to the Churches themselves and to the peoples of the world."

The National Council president referred to Van Kirk's role in the recent exchange visit between U. S. Protestant and Soviet churchmen.

"It is fitting that his last year of service to us," Blake said, "was marked by the highly successful two-way visit between American and Soviet church leaders for which he, more than any other, was responsible in

design and execution. Through the years his influence has been strong and positive in building a program of Christian responsibility for world peace."

DISCUSS DOCTRINE WITH RUSSIANS

★ The Archbishop of York said in London that the forthcoming visit of an Anglican delegation to Moscow for a conference with leaders of the Russian Orthodox Church has "no political significance."

He said the purpose of the trip is "to discuss the extent of doctrinal agreement between the two Churches and to set forward mutual knowledge of one another."

However, he added, the decision to allow the Russian Church to resume intercourse with the Anglican Church had no doubt been a political decision of the Soviet government. He heads the eight-man delegation which arrived in Moscow July 14 to stay two weeks.

The archbishop referred to the Moscow visit during his presidential address to the York diocesan conference.

"I have long had an interest in the Eastern Orthodox Church of which the national Church of Russia is a portion, and a belief that, in spite of recurring political difficulties, we ought to draw near to them and they to us," he said.

He said he was sure that the Church in Russia contains a genuine religious life, "as there is in the Russian people a latent spirituality which the perils neither of open persecution nor of subtle patronage can crush."

Members of the delegation are Bishop Rawlinson of Derby; Bishop Carpenter of Oxford; the Rev. Owen Chadwick of Selwyn College, Cambridge; the Rev. Francis John Taylor,

principal of Wycliffe Hall, Oxford.

Also, the Rev. H. A. Williams of Trinity College, Cambridge; Canon Herbert Waddams, general secretary of the Church of England council on foreign relations; and the Rev. John Findlow, chaplain at the British embassy in Rome, who will act as secretary and interpreter for the group.

BISHOP TING IN LONDON

★ Bishop K. H. Ting of Chekiang, China, arrived to take part in preliminary preparations for the Lambeth Conference of the Anglican Communion scheduled for 1958. The preparatory discussions began July 18 at Lambeth Palace, residence of the Archbishop of Canterbury.

Bishop Ting is the first prelate of the Anglican Church in China to visit the West since the Communists seized power. Although guarded in his comments the bishop spoke optimistically of the life and future of the Anglican Church in his country.

He said that "freedom from missionary control" has acted as a kind of religious "liberation" for the Churches in China. But they still desire association with the churches of the West, he added.

DEAN HIRSHSON INAUGURATION

★ Dean Louis Hirshson of Christ Church Cathedral, Hartford, will be inaugurated as 19th president of Hobart College on October 12. He took over the responsibilities of the office on July 1.

THE PRAYER BOOK

It's History and Purpose
By BISHOP IRVING P. JOHNSON

25c a copy

The WITNESS

TUNKHANNOCK — PA.

EDITORIALS

Renewal Of Life

WE HAVE fulfilled a long-standing promise to ourselves this summer by reading in Mr. Lewis Mumford's books in our lawn-chair: and we are sure now of what we had suspected all along, that he is one moral philosopher who has something to say about how to live your life. His great advantage is that, unlike most philosophers, he knows a trade, architecture, and so is able to deal with something more than words. The first two volumes of his life-work, "Technics And Civilization" and "The Culture of Cities," are enthralling studies by a man who both loves machines and urban life, and can recognize when they have gotten out of hand. Then when he comes to the volumes on society and morals, "The Condition of Man" and "The Conduct of Life," he is able to buttress his analysis at every point by concrete reference to the conditions which surround society and man.

The faults of this great work are both obvious and easy to allow for. Mr. Mumford is at his best in analyzing the weaknesses of great ages in the past; but slips with curious ease into assuming that a Golden Age is now a real possibility for us. It is not that he overlooks the possibility of evil; but he has so strong a sense of the importance of the present choice, that he cannot imagine it may be a mixed choice. Thus he sees the fusion of all the religions of the world by mutual consent as a real possibility. Here his historic sense breaks down; and where, as in "The Conduct of Life," he gets away from history, his philosophical weakness betrays itself in long passages of rhetoric.

These faults have made many readers stumble, quite needlessly. For Mr. Mumford at his best, which is most of the time, sees the real situation of our world almost more clearly than anyone we know. He looks at the conditions of our life: picnics, apartments, manual labor, contraceptives, the Sunday papers, bookkeeping, consumers' cooperatives, babysitters; and shows where they came from, and

how we can best use them. He saw long before 1939 the seeds of the moral degeneration that culminated in World War II.

We have always felt a little guilty about talking of "moral degeneration" when there are so many people in America who lead dull but respectable and conventional lives. But Mr. Mumford understands original sin better than we did: "Our most extravagant sins, perhaps, are less sins of violence than sins of inertia. There have perhaps never before been such a large number of people in the world who live blameless lives: people who work regularly at their jobs, support their families decently, show a reasonable degree of kindness to those about them, endure colorless days, and go to the grave at last without having done active wrong to a single living creature, except the god within themselves. The very colorlessness of the existence of such people—like the colorlessness of sea water in small quantities—conceals the collective blackness of their conduct. For this kind of sin consists in the withdrawal from more exacting opportunities, in a denial of one's higher capacities: in a slothfulness, an indifference, a complacency, a passivity more fatal to life than many outrageous sins and crimes. The passionate murderer may repent; the disloyal friend may regret his faithlessness and fulfill the obligations of friendship; but the mean sensual man, who has obeyed the rules and meticulously filled out all the legal papers, may glory in what he is—and that is a deeper misfortune; for it is in his name, and by his connivance, precisely because he sees no need for changing his mind or rectifying his ways, that our society slips from misfortune to crisis and from crisis to catastrophe."

As against this lazy acquiescence in an unworthy pattern of life, Mumford takes up the challenge of producing something better. The last chapter of "The Conduct of Life" is the most sensible devotional book we know of: we hope you will take it out of the library and read it, and be convinced that, at least for individuals, something radically new and radically better is possible. The simplicity and

directness of his suggestions is extraordinary: how it would improve the curriculum if high-school superintendents spent half an hour in meditation a day; how our personal lack of self-abdication is directly responsible for war and dislocation; how self-knowledge would prevent a career woman from postponing childbearing until too late; to solve the crowding of library-shelves, not by microfilm, but by writing fewer and better books; not to ride when you can walk, not to open third class mail; to free ourselves of neurotic obsessions by stopping smoking and Sunday-afternoon driving.

There is nothing of the crank in all this: these are the words of a man who understands what sacraments and symbols are. The particular concrete details of your life define what sort of person you are. And nobody realizes better than Mumford that no piecemeal solution will do: he is perhaps always the architect most of all, and realizes that the first prerequisite is a house big enough for a proper family, with some place besides the bathroom for everybody to retire to when he wants to be by himself. What he is saying is that we can have it if we want it bad enough: that we can have the New Life if we stop spending our time and money for the things that don't satisfy, that we never really wanted in the first place.

Mumford is a thoroughly sound Christian: most of all perhaps because he wouldn't admit it. Chapter II of "The Condition of Man" is almost the best study of Jesus' life we know of. "Jesus aimed at simplicity, spontaneity, integrity, freedom: these were the conditions for man's growth and his perpetual rejuvenation. . . Every word and act of Jesus can be interpreted as an attempt to disinter the corpse of man: to raise the dead".

The failure of the Church to make itself clear is measured by Mumford's considered judgement, in one mood, that the Church is only the tomb of Jesus.

We should not perhaps have said, "a thoroughly sound Christian". Mumford sees better than almost anybody that a new life for us on this planet will come on Jesus' terms or not at all. The one thing he doesn't face up to is the possibility that evil will seem to have triumphed over a very large realm. We need very badly his exhortation that we should try and do something to prevent it;

but we need also the truth that if evil comes, it is conquered in God's eyes, that is to say it is really conquered, by exactly the same "simplicity, spontaneity, integrity, and freedom" that in other circumstances would have led to the good life in this world. The renewal of life and martyrdom are ultimately the same triumph. But the Church in America has not done very well about proclaiming either doctrine recently; and when we hear a voice from the world reminding us of what we should have been saying, even if it is only half of the truth, we should be Christians enough to accept it with joy.

A Blind Man Groping

By W. B. Spofford Sr.

THE piece I had here July 12 about the parish that cancelled a bundle brought a quick reply from the three men referred to: Rector Joseph Wittkofski of St. Mary's, Charleroi, Pa. and vestrymen John B. Roberts Sr., an army officer, and August L. Sismondo, a Legionnaire. I had asked them, individually or collectively, to put on paper the present Communist Party line, as they understand it. They write:

"We must presume that you asked the question in good faith and, therefore, we are morally obliged to give you the answer. Here is the present line of the Communist Party in the United States:

"1. The peaceful coexistence of the United States and the U. S. S. R.

"2. The outlawing of all nuclear weapons.

"3. Continuing agitation for disarmament.

"4. Admission of Communist China to the United Nations.

"5. Recognition of Communist China by the United States.

"6. Reunification of Germany according to Soviet proposals.

"7. Repeal of Smith Act and Internal Security Act of 1950.

"8. Exchange of delegations between the U. S. and the U. S. S. R.

"9. Federal intervention to guarantee civil rights in the South.

"The above outline of present Communist activity does not come from Senators McCarthy and Eastland but it comes from the

testimony of John Edgar Hoover before the House Subcommittee on Appropriations on Feb. 1, 1956. We believe that the vast majority of Episcopalians highly regard Mr. Hoover. If you will look back through the issues of *The Witness* for the past year, you can see why we say that 'either by accident or design, *The Witness* is following the standards of the Communist Party line.' Of course, we want you to defend yourself. And you are responsible for advertisements since you have the right to refuse these if you wish.

We know that another force poses greater threats to American freedom than does Communism. But if a Protestant magazine is suspected of Communist taint, that very suspicion weakens our own position. We hope that you will print this letter along with your defense. With all good wishes, we remain,"

Whether the nine objectives set forth above is the present line of the Communist Party in the United States I do not know. The word "present" needs to be emphasized since, as I said in the issue of July 12, such men as Walter Lippmann, Marquis Childs, I. F. Stone, Richard Nixon, John Foster Dulles and others have very varied answers.

However, whatever the present CP line, it seems to me that every Christian ought to be for every one of those nine objectives, except six, where I would substitute "according to UN Security Council proposals" for "according to Soviet proposals."

The fact that the CP accepts these proposals—if they do—is no reason why Christians should not accept them. They are either sound or they are not. Christians have to make up their own minds as to that, and then be glad when others agree with them.

These nine proposals, to me anyhow, seem so sound from a Christian viewpoint that hardly any comment is needed. There is hardly a day that some authority does not tell us that the choice before the world is co-existence or non-existence, and if you prefer the former then the outlawing of nuclear weapons and disarmament follow logically.

I do not see how the UN can possibly be what it set out to be unless such a vast country as China is admitted, and, as things are, this requires recognition by the U.S.

Germany should be reunited primarily because the people of Germany want it, both

west and east. There is the added reason, of considerable importance, of removing a powder keg.

As for the various Acts which have gone a long way in depriving us of our civil rights, I'm an old-fashioned, town-meeting Yankee who believes in a completely free exchange of ideas, confident that the American people have the sense to pick the good from the bad.

And what's wrong with the exchange of delegations between east and west? At the moment bankers from the east are meeting at Rutgers with those of western countries; the International Tennis Federation has just admitted Russians to Davis Cup competition; athletes from eastern countries will compete in the Olympics; there have been exchange visits between various Church groups, with our Presiding Bishop playing a leading role in the most important of these. What but good can come from efforts toward understanding and possible reconciliation?

Peace, Security, Freedom, Justice—Christians surely are for that. There are non-Christians working for these ends too, which will be accomplished sooner by cooperation in the areas of agreements.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

IN THE June 28th issue of the *Witness* the Story of the Week was entitled "Churches Seek Better Methods of Selecting Clergy," and it told of a three year project which would be "conducted by Educational Testing Service under the direction of a thirty-man advisory committee" at a cost of \$85,000. The disciples were not chosen so expensively. "Tests presently in use," says the story, "are often ill-fitted for the purposes of weeding out misfits among applicants." (Was Judas a misfit?)

Elmer G. Million is reported as saying that the multiplicity of demands upon today's ministry make it essential that the seminaries have a method of ascertaining whether their students possess the personal qualities needed for effectiveness in the Christian ministry.

My friend Joe Brookes is sceptical about the demands made upon today's ministry. "How many ministers," he asks, "really have enough

to do? Apart from time-wasting trifles, how many are really busy?"

I said weakly, "You'd be surprised."

"I don't doubt it," retorted Joe.

I have never been able to understand the blind reliance on the psychiatrist by men who should be marked by sanctified common sense. One of my divinity professors once remarked, "A man who gets along in college generally gets along in a parish," and on another occasion he said "the grace of Orders does much." Will the educational testing service take grace into account?

The choice of men for ordination ought not to be determined by "the personality qualities congregations seek in a minister." What congregation today would call St. Paul or St. Francis or Jonathan Edwards or even John Wesley? Could the congregation speak with one voice about the personality qualities it wants in a minister? And is it the congregation that ordains? No. It is the bishop.

"But surely we should seek the aid of these new sciences, these new techniques?" a worried dean of a seminary might ask. "Why should I trust my own judgment, let alone that of my faculty, when the Educational Testing Service will furnish me with an almost infallible guide?"

"Mr. Dean," I would answer. "I have more confidence in you and your faculty. I remember the late Mrs. Ruggles saying, 'I have noticed that men who are not very suitable seem to drop out.'"

"But the purpose of this \$85,000 project is to prevent them from dropping in."

"But don't you trust your own judgment?"

"Oh, of course. But we like to have a standard by which we can be sure it is sound."

"O. K., Dean. Apply your tests and you'll run a grave risk of denying many a vocation. The prophets will never pass the tests and without prophets the Church will die."

VARIETY OF GIFTS

By Arthur C. Lichtenberger

The Bishop of Missouri

STATISTICS may be valuable as a guide, studied as symptomatic, but surely the state of the Church is "measured finally in the number of those who believe and act on their beliefs, and not in the number of church members." And how shall we assess the work of a parish?

A story is told of a shrewd and saintly English bishop at the beginning of this century who paid a pastoral visit of inspection to a parish in his diocese. The clergy proudly took him around the various parish organizations—the Sunday School, guilds, clubs, and so forth. It seemed that every possible activity was represented. At last, when they returned to the vicarage the bishop said: "Thank you very much for showing me all that. It was most interesting and impressive. But I have only half an hour before I have to catch my train; and before I go, will you not tell me a little about your work!"

Do we have the courage and the patience and the faith to look beneath the externals and through our activities to see what our work is

like? Is any congregation so set in its ways that it takes pride in keeping everything as it has always been from the immemorial and only chant for the Venite to the dear old church which we wouldn't want changed? This sort of resistance to change as change is not peculiar to Episcopalians. I found this comment in a Roman Catholic periodical: "Change is bad, isn't it? The Church is unchanging, always the same—as St. Peter said under his Christmas tree, while he sang the last verse of 'O Little Town of Bethlehem' after midnight mass in Rome." Of course change as well as persistent sameness can blind us. Both activity and inactivity can hide our eyes from seeing. But the question persists: "Can you tell me a little bit about your work?"

Do any of you think I am here speaking only to clergy? Do you think the clergy are chiefly responsible for the work of the Church; that they are the professionals and lay people amateurs; that the essential work of the Church belongs to the ordained ministry and that the foundation of laymen is to help out where they can?

Disastrous Notion

THIS disastrous notion is widely cherished throughout the Christian world, in the Protestant as well as Catholic Churches. Canon Alan Richardson has said that "The division of the Church of God into 'professional' Christians called clergy or ministers and non-professional Christians called laymen, is one of the most serious distortions of New Testament teaching which has ever appeared in Christian history."

This is not to say that there is no distinction between clergy and laity, or to suggest that there is no biblical or theological basis for an ordained ministry. We believe there is such a basis, we hold that from the Apostles' time there have been bishops, priests and deacons as orders of ministers in Christ's Church. But the difference between an ordained man and a layman is a difference of function, not a difference of responsibility.

Who is responsible for the work of the Church? Every baptized member, every layman. And at this point each of us stands before God as a layman, that is, as a member of the "laos" the people of God and the vocation of every Christian is to further the Gospel. In this sense every clergyman is a layman, be he deacon, priest, or bishop. The Presiding Bishop is a layman, the Archbishop of Canterbury is a layman. We all as Christians have the same vocation, the same calling. It is in answer to that call that we become laymen, the call "to repentance and faith and to the life of service in the redeemed community."

Episcopal lay people generally have a strong sense of their place and responsibility in the management of the financial and administrative affairs of the Church. But too often it stops there. Witness a remark like this: senior warden, speaking for the vestry to the prospective rector, "Now, Mr. White, if you come here to be our rector, you won't have to worry about money matters, that's our responsibility. We'll take care of that and you'll look after the spiritual side." If Mr. White is still shining up the B. D. after his name and is not yet at home in his clerical collar he may believe that first part about the vestry taking care of finances, but we need not worry about him, he will soon learn. But there is reason to worry about him and the members of the vestry and the congregation if this false distinction as to the responsibility of

clergy and laity for the work of the Church persists.

Total Ministry

HOW can a parish be a congregation of the people of God, be doing the Lord's work unless all share in the total ministry of the Church? This is not to say that all have the same office. The treasurer will not celebrate Holy Communion now and then to make it evident that he has a place in the ministry of the Church, and the rector will not keep the treasurer's books for a month to show his involvement in the financial state of the parish. Nor will the rector put a stole on the layreader or make himself as much unlike a clergyman as he can to show that he is one of the people of God. "There are varieties of gifts, but the same spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in everyone."

The work of the Church is to serve God in the world. If we are to do this, then the variety of gifts with which God so generously endows us, must find expression in varieties of service, but all for one end: The building up of the body of Christ. In this endeavor there are no professionals and no amateurs. There is no dividing line through the life of a parish marked "Spiritual Responsibilities. Reserved for Clergy Only." We are in this together, all the way.

And so the question comes again: "Can you tell me a little bit about your work?" And we hear it asked, not by a shrewd and kindly English bishop, but by the Judge and Saviour of us all. Not because he doesn't know already, but because he wants us to learn what we are really doing.

Lord give us grace to see ourselves as we are and our work as it is. Then show us the way in which we should go and be with us as we go.

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CHRISTIAN COMMUNICATION : RADIO & TV

By Harman Grisewood

Executive of the British Broadcasting Co.

WE MUST surely be impressed by two things—a deep sense of responsibility towards the danger of using modes of representation and communication which had become identified with purely secular ends and an awareness that whatever the difficulties all communication must somehow be used in Christ's service.

One of the clouds that make the darkness in the midnight of our affairs is surely the secular provenance of all our technological achievement. The steam engine, the motor car, the electric lamp, the X-ray machine, no less than all their terrifying progeny are derived from impulses that were wholly secular and often deeply anti-Christian. Wireless and television are no better off in their ancestry than the H-bomb.

They are natural, congenial one ought to say, in a wholly secularized, wholly materialistic society. It is only metaphysically that they can be considered neutral. In their efforts they are—very often—however it may be true that they need not be—they are powerful agents toward the further materialisation of the minds of men, not by what they convey but by what they are by their family likeness to the other signs of mechanical supremacy.

We all agree, I imagine, that the failure of our technological age is largely a moral failure. It is a failure not only in moral purpose but a failure in responsibility towards material. We must remember that ours is not only an age of technical success but of technical degradation as well. The use of material is both exalted and degraded. It is the age of technical progress and the age of the shoddy. The human being in his engagement with material both flatters it and disgraces it.

I do not believe that Christianity can be made amenable to a logic which sees the modern developments of the machine as simply an extension or a refinement of man-

the - tool - maker, man - the - implement-master, man-the-improver.

Our communication of word and image, our communication by word and image, takes place in a temporal and physical context. What we are considering is a communication by particular modern technics to our fellow human beings who are largely conditioned or being conditioned by these and other modern technics, so that all their consciousness is permeated by them, so that all sorts of norms and values and expectancies are becoming assimilated to the norms and values and expectancies that are characteristic of the technological world—the world of verifiable, measurable, physical occurrences.

The media we are considering are not, of course, "of this world" only because of their technological origins, but because of the dynamic thereby engendered in the minds of men.

Own Dynamism

SCIENCE was thought by the enlightenment and by the 19th-century materialists to have a progressive dynamism of its own; but now this has become fragmented and developed unconsciously in the human mind. So that broadcasting for example is written and talked about—and yes, experienced—as though it were an active world of its own, offering its own typical delights and interests.

Here was an invention which could and would bring, now, to everyone, whereas formerly, to a few only, all the great and good manifestations of the human spirit, scripture, drama, symphony; ode and lyric, sermon and prayer, university lecture and the best sort of conversation by the best sort of persons.

The theory included the belief that all these activities communicated would continue their autonomous life and the human being at the receiving end would simply be put in touch with these sources of power and energy, would be encouraged to participate in their productivity.

Illusion of Reality

WHAT has happened is that a great deal of the autonomy in these authentic human domains is lost—in the presenta-

This article is part of an address delivered by Mr. Grisewood before the consultation on the use of audiovisual media by the European Churches, at the Chateau Bossey, Switzerland.

tion by wireless and television of what was originally an authentic human manifestation or work or expression.

At the receiving end, there is a passive yielding to the spurious, the substitutional, because it is easy and effortless; there is a yielding to the items as part of a broadcast program, a sequence of stimuli which do not or hardly at all stimulate, but merely gratify. What is lost is, of course a sense of the actual, a sense of active participation in the real world. What is conveyed is a charming; often an enchanting illusion of reality, with the least possible sense of obligation, which is, of course, compelled by really assisting in person at these activities when they take place and you are there in the theatre or concert hall or show ring—or church. I am deliberately generalizing.

The type of broadcast least affected at the transmitting end is, probably explanation or discussion about Christianity, about Christian belief or Christian worship; the type of communication of the word most vulnerable is homily, Christian exhortation or direct testimony to the Lord. The type of broadcasting of what we call image least affected at the transmitting end is probably invariable rites or forms of worship which admit of no rearrangement at the behest of the camera or microphone—reports you might call them of what is going on.

A type of broadcast most affected—most liable to be affected adversely—I should say, is the arranged visual broadcast where the service, where the forms of worship used are in response not to the church's authority but to the broadcaster's authority—then the result may come to resemble in the intelligence of the onlooker a show provided for his interest rather than for his edification or participation.

Direct explanation or discussion of religious matters is judged, as explanation or discussion of anything else, according to whether it is effective and clear and persuasive and fair. The terms of reference so to say are recognized both by the speaker and by the hearer. They are familiar.

But it is somewhat otherwise in hearing or seeing by radio or television a sermon or exhortation to prayer, to Christian virtue, to strengthen faith, to avoid sin. Subjective judgments enter in here which are hard to discern exactly but which must be affected by the context and sometimes very largely affected. Similarly, with all broadcasts in the

field we call image. Very greatly are these affected by the context which broadcasting provides, indeed which broadcasting cannot avoid. The eye seeks for gratification on a scale which makes the ear seem an ascetic by contrast. The eye is an Aspasia of self-indulgence and the work of television is very largely to gratify her.

Now this—caricature admittedly—is not suitable disposition for the communication of the image we are considering. It is, I think, childish to repose upon the theory that when a religious item commences, the human senses purge themselves of the very different disposition into which they have been arranged two or three minutes earlier.

Something gets through surely and that something is worth while. Yes, I believe that will do for some sorts of explanation about Christianity for some sorts of extra-ecclesiastical demonstrations, but it will not do for the exhibit of the church's life as it is.

Wholeness

UNLESS we can communicate in word and image the inter-dependence, the wholeness of Christ's message, we are being false to it. We dare not dilute it, we dare not accommodate it. I am not suggesting that the churches are in any doubt about that. But I am pointing to the fact that the churches are one type of body and that broadcasting organizations are quite another—and that the needs of each are very different.

All of us, I am sure, could call to mind cases of those who go to church, who do participate in living services as a result of broadcasting. Good. But remember broadcasting organizations want to keep people watching and listening—some of them measure success almost wholly by the amount of listening or viewing the broadcasting attracts. Some do not. I mention no names.

But we should be concerned, even we broadcasters, solely with consequences of religious broadcasting. There can, surely, be no wholesome addiction to religious broadcasting as such. If it succeeds then its success must be expressed or measured in terms that are not broadcasting at all.

I do not think we have quite done with the emphasis that should be given to "place" and to participation. Our communication will be greatly falsified if this quality is not conveyed. If, to speak of what I know, Mass is performed in a television service, I should feel I am not

there, I should feel actively I am not there—except by desire.

I should not feel I am there which is the feeling other sorts of broadcasts do want to induce and are very skilful at inducing. There seems, in all the traditions, to be a splendid sense of reforming our worship so as to give a yet greater sense of participation by the congregation in it, in what is being done and said at the altar. Now this is surely at the heart of what our worship is.

The life of the Church, if fully lived is evangelistic and the more intensely lived the more intensely evangelistic that life becomes. And are there not specially hopeful signs just now which might encourage us in this direction? I will refer briefly to four only—about each of which you will know more than I.

Hopeful Signs

FIRST: The mission to the lapsed Christian world—the once-Christian world of our own separated brethren; here, there is a new spirit of understanding free from recrimination of threat and a deep, welcome, sense of charity. All this should make our communication to the de-Christianized people of the West far more valuable than it would have been say 50 or 100 years ago.

Second: Scripture studies. Has not the use of our new media been somewhat restricted and unthinking in this field? Restricted no doubt, because much of this work is severely scholarly and the world of historical research is not easy to present in a popular way without loss of authenticity.

Third: The reform in our forms of worship. Here, indeed, the Church with the strongest possible evangelistic confidence can welcome the camera to observe its response to 20th-century needs.

And last, I would mention the ecumenical movement whose aims make so strong an appeal to the mind and heart of the present day—a mind and heart which in the political field is torn by divisions and angry rivalries. How fitting that the answer of the Christian religion is a quickening of the pulse of unity.

Our age is one of deep anxiety and suffering, co-existing with trivialisation and evasion of responsibility. Was there ever an age more likely than ours to scoff at a merely fashionable version of Christianity—more likely than ours to detect the difference between sanctity and mere pietism, more likely than ours to suspect the mere assertion of doctrines or interpretations? Was there ever an age be-

fore ours more likely to abhor the superstitious and to detest the sentimental and the complacent? Our young people seem disgusted by mere controversy about serious matters. A great deal of this, the shoddy, the sentimental, the crazy, the spurious is tolerated, yes, indeed, and eagerly sought for in all sorts of escapist pleasure, in all sorts of self-deceptions and sham activities.

I am speaking of those and they are not a few who have already begun to suspect the inadequacy of the “trivialisation” of pleasure and all experience and who are really disheartened at the inadequacy of merely rational arrangements on the theoretical plane.

For such as these, and very many are affected by it in some degree, the call of the Gospel must be clear and uncompromising. It is not comfort these people want but unmistakable truth. It is not friendliness they need but the fierce fire of Divine Love; it is not the encouragement to avoid wrong-doing that will be of any avail, but the disclosure of incandescent purity.

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CONVERSATIONS ON UNITY

★ Members of the commission on approaches to unity of the Episcopal Church met with The Methodist Church's commission on church union this month in New York.

Bishop Gibson of Virginia and chairman of the Episcopal commission, presided at the conversations on Church unity, basis for which was set in a paper read by Daniel L. Marsh, chancellor of Boston University.

Dr. Marsh pointed to the large areas held in common by the two communions, including their origins in the Church of England, their use of similar rituals, and their acceptance of Holy Scripture and the creeds. He said that while each has developed separate traditions and em-

phases, their differences are "not irreconcilable."

Further conversations between the two commissions will be held Nov. 7-9.

At a meeting of the Methodist commission Bishop Frederick B. Newell of New York was elected chairman. He succeeds Bishop Ivan Lee Holt of St. Louis, who retired from episcopal office July 1.

The Methodist commission is authorized to "encourage interdenominational cooperation, initiate studies looking toward Church union, confer with representatives of other denominations and consider specific overtures looking toward organic union."

MACKAY HITS ATTITUDE OF STUDENTS

★ John A. Mackay, president of Princeton Theological Seminary, attacked "attitudes

toward religion in academic circles," particularly the lack of emotion on the part of college and university students.

"The supreme type is the one who sees the value of religion and can analyze it but does not commit himself to it," he declared.

He gave the opening address at the annual Princeton institute of theology.

"It is very difficult to develop any enthusiasm for anything because the ideal is not to get out of line with the crowd," he said. "We've got to urge students to take the great idea and to take the great chance. Nothing great is achieved without a passion. Commitment without reflection leads to fanaticism but reflection without commitment leads to sterility."

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KITAGAWA HEADS STUDY TEAM

★ Two clergymen and a layman have been named by the World Council of Churches to aid its projected study of Christian responsibility in areas of rapid social change.

They are the Rev. Daisuke Kitagawa of Minneapolis, Japanese-born Episcopal clergyman; M. M. Thomas, lay member of the Mar Thoma Syrian (Orthodox) Church of Malabar, India, and editorial secretary of the literature and social concerns committee of the National Christian Council of India; and Dr. John Karefa-Smart of Sierra Leone, area officer in West Africa since 1952 for the world health organization. The latter is a minister of the Evangelical United Brethren Church.

The social study is to be carried out by the department of Church and society of the World Council's division of studies. It is being aided by a \$100,000 grant from John D. Rockefeller Jr.

The Rev. Paul Albrecht, executive secretary of the department, said the study will provide the Churches with an opportunity to "examine their place in situations of tremendous social upheaval" and give Christians in these countries a chance to "engage in conversations with fellow Christians around the world on the meaning of Christian solidarity."

Mr. Kitagawa will be special assistant for the change study and serve at World Council headquarters in Geneva, Switzerland. Mr. Thomas is to be a staff consultant for

Asia, and Dr. Karefa-Smart staff consultant for that part of Africa south of the Sahara.

NEW COMMITTEE IN RHODE ISLAND

★ Appointment of a small diocesan committee on faith and order to meet with similar committees from other Christian bodies in the state was announced by Bishop John S. Higgins of Rhode Island.

Those named to the committee are the Rev. William W. Shumaker, rector of St. Martin's church, Pawtucket, and secretary of the Rhode Island Episcopal Convention; Canon Samuel J. Wylie, chaplain to Episcopal college students on Providence campuses, and Prof. Leicester Bradner of the Brown University English department.

SOUTH CAROLINA HAS SALARY MINIMUMS

★ The department of missions of East Carolina has announced that it has attained its objectives of establishing minimum salaries for missionary clergy. Married clergy are now paid \$4,200, plus rectory and Church Pension Fund premium. Unmarried

clergy get \$3,600 and rectory and premium.

Bishop Wright proposed these minima in his convention address in April and the department has been working since to obtain them.

CLERGY MEET DOCTORS

★ Anglican clergymen from all parts of Australia attended a seminar on cooperation between churchmen and doctors in treating the sick. It was the first such meeting held in that country.

The sessions were addressed by a number of leading Australian doctors.

A statement of principles underlying the Church's ministry to the sick and cooperation with the medical profession was adopted by the clergymen. The statement will be submitted to Church authorities and the British Medical Association for approval.

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BOOKS...

Politics for Christians by William Muehl. Haddam House; \$3.

This is in part an expansion of a pamphlet entitled *The Christian Faith and American Politics* of which Mr. Muehl was one of the authors and which was published as the November, 1951, issue of Social Action and as the second of a series of six pamphlets on the subject Christian Community. Those who know this excellent series will be very interested to read Mr. Muehl's first-rate handbook for Christians interested in politics. Readers of *The Witness* will be interested to know that it is dedicated to Mrs. William P. Ladd "who exemplifies the best in Christian politics."

The author is a lawyer, a politician, an associate professor at Yale Divinity School, and an Episcopalian. His main thesis is that various historical forces have combined with our early frontier situation and our continuing mobility to produce a social mythology of intense individualism which affirms that the individual rather than society and institutional forces is the significant factor in American life.

The political result of this individualism is that all social good is accomplished by a few heroes and all social evil by a few villains. This individualism leads to neglect of issues, misunderstanding of the role of political parties, leadership based on personal popularity, concentration on means and intention rather than effectiveness and the objective, emphasis on personal morality in candidates rather than their political views, a blindness to the realities of pressure politics,

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and a consequent rejection of political participation.

Mr. Muehl offers a theological interpretation of man which emphasizes his social interdependence and sinfulness and which points up the necessity of planning and power, of conflict and compromise in politics.

The latter part of the book deals with the structure of political parties in America, the sources of political power, and some wise counsel on how to get started in politics. Mr. Muehl makes a revealing analysis of the relation between the moralistic and individualistic approach to politics, the part-time character of our politics, and the political machine. He believes that the person who does not join a political party thereby cuts himself off from 90% of the decision-making that goes into democratic politics.

Mr. Muehl devotes a chapter to independent politics, when it is tactically indicated and what its many pitfalls are, and he concludes that all independent political activity must aim at party politics as its ultimate goal. He closes his book with the warning that the only hope of preserving the American tradition of the non-establishment of religion lies in responsible Christian participation in politics. The attempt to separate Christianity

and politics can lead only to a pseudo-religion of the state.

This book is constantly enlivened by Mr. Muehl's lively style and by his use of many stories and anecdotes from his political experience. The one lack seems to be a clear statement of the basic Christian motivations for political activity. Although it is implied throughout, there is no explicit suggestion that politics is one of the most important, if not the most important, sphere into which we are sent in obedience to the divine command of love. This, however, has been said in many places, and Mr. Muehl's work remains a uniquely valuable contribution to Christian thought and action.

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JAMESTOWN FESTIVAL NEXT YEAR

★ The 350th anniversary of the founding of the first permanent English settlement at Jamestown, Va., will be observed with a religious festival next year. Jamestown was also the site of the first Anglican church on this continent.

Bishop Gunn of Southern Virginia is the chairman of an interdenominational committee making plans which includes Methodist Bishop Paul Garber, Roman Catholic Bishop Peter Ireton and Rabbi A. L. Goldberg, all of Richmond.

The committee of the Episcopal Church include the Presiding Bishop, Bishop Marmion of Southwestern Virginia, the Rev. Walter H. Stowe, president of the Church Historical Society, the Rev. F. H. Craighill, rector at Williamsburg, Va. and the following laymen, Powell Harrison Jr. of Leesburgh, Va., Thomas Ringe of Philadelphia, Thomas Willcox of Norfolk, Va.

ANGLICANS VOTE FUND TO CHURCH SCHOOLS

★ The Church of England Assembly voted to provide financial help so that Anglican Church-aided schools can be retained under the 1944 education act.

According to this law, Anglican and other denominations must pay 50 per cent of the cost of bringing church schools up to prescribed

standards. If church schools do not meet the specifications, the government is authorized to take them over as controlled schools.

The Assembly requested the Church commissioners to grant \$112,000 a year for 25 years toward the upkeep of the Anglican Church's 2,500 aided schools.

This would mean a total contribution of \$2,800,000 toward the \$8,400,000 which must be raised if the Church of England is to meet its responsibilities for education. Dioceses and parishes will be responsible for raising the remaining \$5,600,000.

The Church commissioners administer revenues derived largely from ancient Church estates transferred from bishoprics, deans and chapters and certain abolished dignities or offices in cathedrals, and from

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stock exchange and other securities. The body was set up in 1948 to merge the functions of the Ecclesiastical Commissioners and a corporation known as the Queen Anne's Bounty.

ANNIVERSARY IN LOS ANGELES

★ St. Paul's Cathedral, Los Angeles, marked the 32nd anniversary of the consecration of the present edifice on July 8th, with Dean David Scovil preaching.

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PEOPLE

CLERGY CHANGES:

ARTLEY PARSON is now priest-in-charge of Trinity, Milford, Mass.

JAMES GRIFFISS, formerly ass't at St. David's, Ealtimore, Md., is now ass't at Christ Church, New Haven, Conn.

JOHN P. COLEMAN, formerly rector of St. Timothy's, Washington, D. C., is now rector of the Redeemer, Fairway Hills, Md.

THOMAS T. BUTLER has resigned as rector of St. Matthew's, Woodhaven, N. Y., to retire from the active ministry.

F. B. JANSEN, formerly rector of the House of Prayer, Newark, N. J., is now resident chaplain at Wallkill Prison, Wallkill, N. Y.

A. G. BECHTEL, formerly vicar of the Redeemer, Los Angeles, is now chaplain at State College, San Diego, Cal.

WILLIAM SMYTHE, recent graduate of Philadelphia Divinity School, is now vicar of Christ Church, Kealahakua, Hawaii.

ORDINATIONS:

L. B. PUTNAM Jr., was ordained by Bishop Lichtenberger on June 24 at Emmanuel, Webster Groves, Mo., where he is now ass't.

LOREN B. MEAD was ordained priest on June 21 by Bishop Carruthers at Trinity, Pinopolis, S. C., where he is in charge.

LUTHER W. PARKER was ordained deacon on June 23 by Bishop Carruthers at St. Luke and St. Paul, Charleston, S. C. and is in charge of St. Luke's, Andrews and the Messiah, Maryville.

JAMES M. GILMORE Jr. was ordained deacon on June 29 by Bishop Louttit at St. Luke Cathedral, Orlando, Fla., and is vicar of St. John's, Brooksville,

and St. Margaret's, Inverness. Ordained deacons at the same service: WILLIAM F. HERLONG, vicar of Emmanuel, Orlando; WALTER G. MARTIN, vicar of Our Saviour, Okeechobee, and Holy Nativity, Pahokee; DONALD B. ROCK, curate at Holy Comforter, Miami; ROBERT G. THARP, curate at St. Mary's, Tampa.

HOMER McCUE was ordained deacon on June 24 by Bishop Turner at Grace Cathedral, Topeka, Kan., and is curate at Grace Church, Cincinnati, Ohio, and in charge of the Holy Spirit, Green Hills. GEORGE FLOYD, layreader, was ordained deacon at the same service and remains in charge of St. Andrew's, Fort Scott, Kan.

THOMAS C. CHESTERMAN was ordained deacon on July 1 by Bishop Elock at Grace Cathedral, San Francisco, and is to be assigned. Ordained deacons at the same service: OLIVER NIXON, vicar of

St. Aidan's, San Francisco; GERALD A. SKILLICON, curate at St. Mary the Virgin, San Francisco; WILLIAM L. STEVENS, curate at St. Luke's, San Francisco; DEAN R. UNDERWOOD, curate at Trinity, Hayward; JOHN W. WILLIAMS, missionary in Dominican Republic; ROBERT W. WORSTER, missionary in Liberia.

C. ROY COULTER was ordained priest on June 29 by Bishop Bayne at St. Mark's Cathedral, Seattle, and remains as ass't at Trinity, Seattle.

JOHN HUSTON was ordained deacon at the same service by his father, A. Arthur Huston, retired bishop of Olympia, and is now ass't at Epiphany, Seattle. ERIC GRATION was ordained deacon at the same service and is now ass't at St. Paul's, Seattle.

THOMAS T. STEENSLAND was ordained priest by Bishop Kellogg on July 6 at the Church of Our Saviour, Little Falls, Minn., where he is vicar.

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