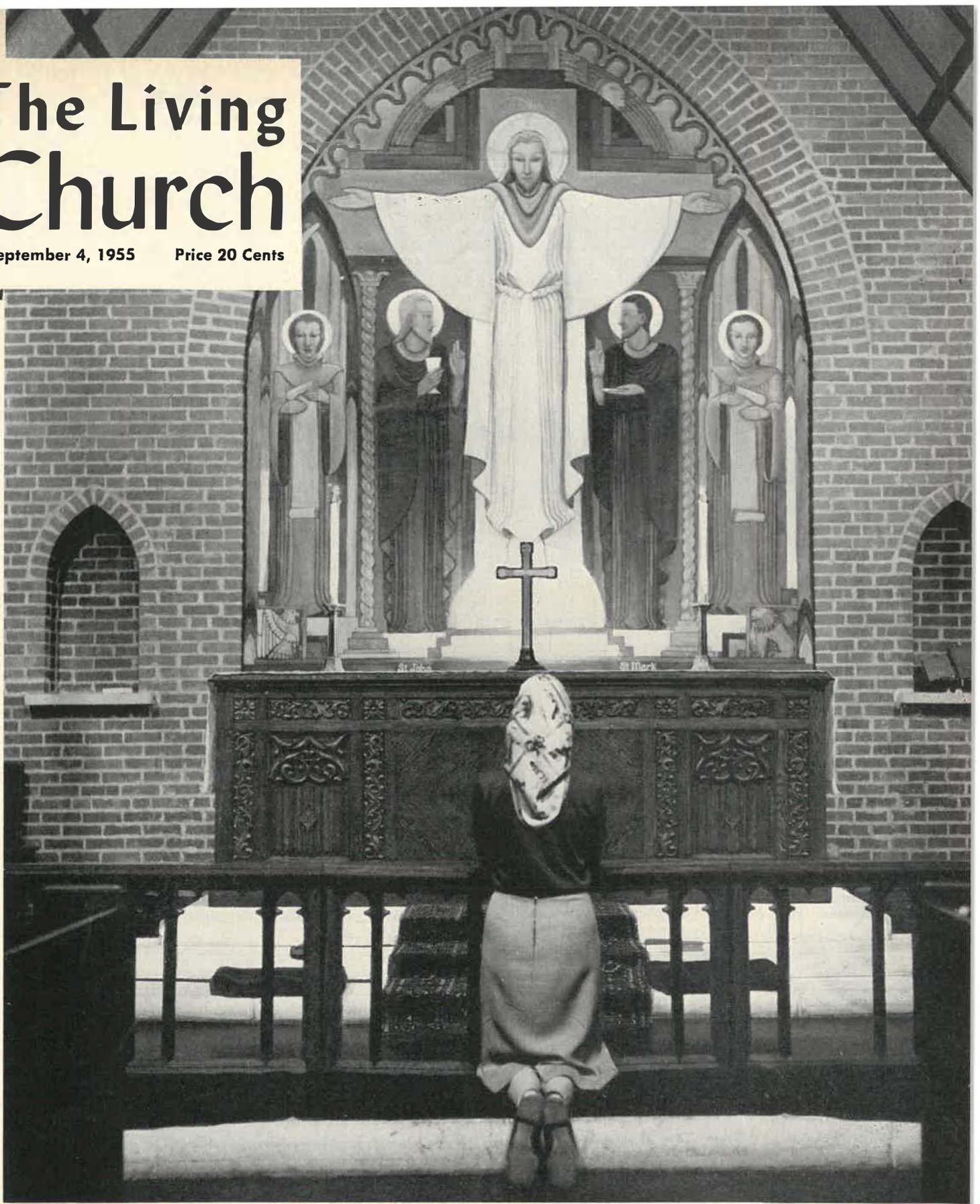


# The Living Church

September 4, 1955

Price 20 Cents

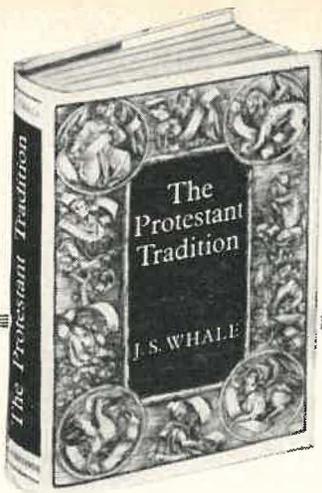


COLLEGE STUDENTS need religion [pp. 10 & 12].

## NO MIGHTY WORKS

## LETTERS

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



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#### Revolution in the Sunday School

I could scarcely believe my eyes when I read the issue of *THE LIVING CHURCH* covering the Seabury Series [August 7th]. I wondered if there were no one who had really read the courses issued so far, or who had failed to hear from the lips of official representatives of the Department of Christian Education, the fact that nowhere is it contemplated that the Virgin Birth of our Lord and His Bodily Resurrection from the dead, shall be explicitly stated because, and I quote from the answer made to a question in a clergy conference by one of the very top executives:—

"This is because clergy and people in the Church interpret the Creeds so differently and there is no real authority in the Church." I wonder if no one has realized the fact that Holy Orders, as this Church has held them since I have known it at least, really are played down. These are but a few of the things that I have noted after attending as many conferences as I could upon the New Curriculum, and after having read what has been published, word for word. Yet in *THE LIVING CHURCH*, with all of its traditions, I found nothing which expressed a word of alarm for the future of the faith of the Church. I do not like to write to the editor but I am forced by my conscience to make these comments.

One other point I should like to make, namely that each volume of this contains the imprimatur that the Seabury Series is the official publication authorized by General Convention for Christian Education in parishes and missions. I have been a member of nine General Conventions, and now expecting to go to my tenth. And, I do not know at what point the Seabury Series has been submitted to General Convention so that it might authorize it. The National Council did authorize it, and that is the accurate statement.

General Convention does not easily surrender to anyone, or delegate to anyone, the faith of the Church which is enshrined in the Book of Common Prayer. So far as I know there has been no action on the part of General Convention which rescinds or changes the invariable teaching of the historic Church that our Lord Jesus Christ was Incarnate of the Virgin Mary by the operation of the Holy Ghost, and God became man. And certainly, the Scriptures and the Prayer Book pile evidence upon evidence that our Lord rose in His Body on the third day and that there was an empty tomb. I am bound by my ordination vows to inject just a slight question about the New Curriculum which question seems to be regarded by many people as heresy.

(Rev.) DON FRANK FENN  
Rector, Church of St. Michael  
and All Saints

Baltimore, Md.

#### Editor's Comment:

(1) The Seabury Series positively teaches the Resurrection of Jesus Christ. (2) The Seabury Series does

not deny, but neither does it explicitly affirm, the Virgin Birth. We think it should, and eventually must, affirm it. (3) The Seabury series teaching about the ministry is good Prayer Book doctrine. While we have the highest regard for Fr. Fenn and his opinions, we think that he is using standards by which the Gospels of St. Mark and St. John would be judged heretical because they do not mention the Virgin Birth, and the Epistle to the Hebrews would be judged heretical because it skips over the Resurrection half a dozen times, taking Christ directly from the cross to heaven.

All of us fall into the error of taking an overly suspicious attitude toward things emanating from Church headquarters. Two editorials in this issue take up some of the problems involved here.

#### Mission Salaries

May I call your attention to an error appearing in the Analysis of Clergy Salaries [L. C., August 14th]. In the listing for the diocese of Western North Carolina it is indicated that no rectories are provided. Rectories are provided for all of the clergy of Western North Carolina.

You are to be complimented for printing this fine analysis by Fr. Hovencamp. It is already serving us well here in the diocese of Western North Carolina.

(Rev.) CHARLES L. MCGAVERN  
Chairman, Department of Missions  
Western North Carolina  
Tryon, N. C.

Having seen your article [L.C. August 14th] on the subject of missionary stipends, Bishop Bayne thought it might be of interest to you to know of the plan which was adopted by the diocese of Olympia, at its convention in May.

Under this plan, which goes into effect January 1, 1956, the minimum salaries are as follows: for deacons \$3000 per annum, for unmarried priests \$3300 per annum, for married priests, \$3600 per annum.

For each year of service, \$120 will be added to this minimum stipend, for a period of five years. After the five year period further increases will be at the discretion of the Department of Missions. Automobile allowances will be: \$600 for the first 6000 miles of automobile travel, and 5c per mile for each mile over that minimum. A vicarage is furnished, and the vicar assumes half of the utilities. . . .

For the first year, the diocese will assume 2/3 of the increase and the mission will assume the other 1/3. The self-supporting missions, of which we have a number in this diocese, will themselves assume the whole financial increase.

(Rev.) WALTER W. McNEIL, JR.  
Archdeacon of Olympia.  
Seattle, Wash.

# BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

## Wake Up, Smug Souls!

A review by the Rev. H. BOONE PORTER

**TOWARD A MATURE FAITH.** By Erwin R. Goodenough. Prentice-Hall. Pp. 180. \$2.95.

THE VOGUE for do-it-yourself has produced several religious books of a distinctive type. This book is of particular interest, however, because its author is neither a popular preacher nor a television performer, but a distinguished scholar and a recognized authority on the history of religion.

Prof. Goodenough is not an orthodox Christian, and disclaims all confidence in any revelation of God to man. He argues, nevertheless, that religious values, Bible-reading, and even prayer should have an important place in the life of intelligent modern skeptics. The "mature faith" which he outlines will appear tragically inadequate to Churchpeople. There is much of interest in this book, however, and much that is both challenging and stimulating. This sort of reading may wake up many smug souls who have never bothered to think clearly about their faith.

This volume is short, clearly written, and easy to read. In fact it is too much so. The author has simplified and popu-

larized his ideas to such an extent that dignity, seriousness, and persuasiveness are often sacrificed. Prof. Goodenough's former students (among whom this reviewer considers it a privilege to count himself) will unfortunately not find here that wide range of rich and provocative thought which has distinguished him as a great teacher.

### In Brief

**SING FORTH.** Edited by Ruth Moore. Seabury Press. Pp. 89. 50 cents; 5 or more, 45 cents each; 20 or more, 40 cents each; 100, 35 cents each.

A collection of songs (with some hymns) for use at camps, conferences, and elsewhere. Contains staffed pages at end for addition of extra favorites.

**LETTER TO A HOMOSEXUAL.** By Kenneth N. Ross. London: SPCK. Paper, 6d.

This *Letter*, by the vicar of All Saints', Margaret St., London, contains many of the things that the Church has to say to homosexuals, including the reminder that they are called to a life of chastity as are other Christians.

## Introduction to Hell

A review by HOWARD T. FOULKES

**INTRODUCTORY PAPERS ON DANTE.** By Dorothy L. Sayers. With a Preface by Barbara Reynolds, Lecturer in Italian in the University of Cambridge. Harpers. Pp. xix, 225. \$4.

DOROTHY L. SAYERS, known to all readers of detective stories, has added to her many other accomplishments a translation of the first two parts of Dante's *Divine Comedy* — "Hell" and "Purgatory." Now, under the title, *Introductory Addresses on Dante*, she has published a number of addresses on the interpretation of the *Divine Comedy*. The addresses were given in England to various audiences consisting mainly of students and non-Dante specialists.

While *Introductory Papers on Dante* cannot be wholeheartedly recommended to those who are reading Dante for the first time, nevertheless anyone who has even a passing ac-

quaintance with the *Divine Comedy* will find his understanding and appreciation deepened by reading these "Introductory Papers." Even scholars and those who have read widely in works written about Dante and his writings will find here a fresh approach and will come away with a clearer comprehension of what Dante had to say to us as well as to the people of his own day.

The author is well grounded in the Catholic faith and life in Italy during the Middle Ages. This reviewer does not know of anyone who has so well set forth the fourfold interpretation of the *Comedy*. Her chapter on "The meaning of Heaven and Hell" and "The meaning of Purgatory" are particularly enlightening.

No one can come away from reading this book without an urgent desire to re-read the *Divine Comedy* with the aid of the added insight so gained.

**A CATECHISM OF THE POLISH NATIONAL CATHOLIC CHURCH.** Prepared by Rt. Rev. Thaddeus F. Zielinski, Rev. Louis Orzech, and Rev. Albert Tarka. Available from Straz, 1004 Pittston Ave., Scranton 5, Penna. Paper, 50 cents.

The Catechism of the Polish National Catholic Church should be of particular interest to Episcopalians, as it sets forth the teaching of a Church now in communion with our own. It is good to have this Catechism available now in English. Most of it is an excellent exposition of the Catholic Faith and of fundamental Christian moral teaching. Much of it could be used with great advantage in the preparation of our own candidates for Confirmation, as it supplements the exceedingly sketchy Offices of Instruction in our own Book of Common Prayer.

Unfortunately the doctrinal teaching (in general excellent) is marred by the explaining away of the article on our Lord's return to judgment ("in our lifetime He makes us conscious either of our union with God or our separation from Him"—Question 88, p. 21) and by the dogmatic universalism, which assumes that because God is loving all men must ultimately be saved (Question 169, Pp. 34, 35).

WILLIAM H. DUNPHY.

### Books Received

**SCIENCE AND CHRISTIAN BELIEF.** By C. A. Coulson. University of North Carolina Press. Pp. 127. \$2.50.



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Talks  
With *Teachers*

The Rev. VICTOR HOAG, D.D., Editor



## Should I Teach?

WITH Church School opening in a week or two, there are still classes not sure of a teacher. Although everybody knows that a complete staff should be enlisted early in the summer, in very few parishes is this possible. There are bound to be some teachers wavering, some who will have to withdraw unexpectedly.

The wavering ones will be those who have been intending all year to quit. Very likely they have told the rector vaguely, "I'm afraid you'll have to get somebody else for my class next year." He has told them he couldn't get along without them, and to think it over. He still counts on them. He has no reserves.

Why do some teachers want to quit? Allowing for necessary causes of family or health, the truth is that they just haven't found any satisfaction in their teaching. They have been present fairly faithfully, but each class session has been a separate tussle, a weekly struggle to secure even an impression of order and learning. Annoyance and frustration have become the regular pattern.

"I just don't seem to be getting anywhere."

"The kids don't seem to care. The parents just dump them on us. How can we get any discipline?"

"The textbook isn't much good. I've stopped trying to follow it. I'm just not a teacher, anyway. I don't know enough."

And so it goes. The school is threatened with gaps or possible breaks in the staff. Others, too, who have not spoken up, may be wavering, wondering whether somebody else might not do better.

But there isn't anybody else, or so the worried rector thinks, as he goes back to his lists, and studies possibilities. As he talks with the uncertain ones, and as he makes his appeal to new ones, how can he make a case for teaching in the church school?

Teaching may be presented in three ways: As an appeal to one's loyalty, ability, or satisfaction.

The appeal to loyalty is often poorly phrased. The rector pleads "for my sake." Or, he insists that there are simply no other teachers in the parish. Again, he says "You ought to take your turn,"

as though it were an unpleasant chore, to be passed around from one person to another, and done doggedly.

The real appeal to loyalty is to that sense of duty which is somewhere hidden in everyone's religious emotion, which makes him feel that personal service, in some form, is part of religion. You cannot often tell people directly what they ought to do, but if you know them well you can lead them to commit themselves. "Here is a challenge; you can do it; you should; this is the call to you." Then, if the rector is wise enough to allow time for a real decision, on a high plane, he will end the interview with the words, "Don't say 'no' now. Say your prayers over it, and let me know in a day or so."

The appeal to loyalty is too often stretched to the breaking point, however, by the negligence of the parish administration. All through the year there is little semblance of teacher training, no supervision, and scant praise or encouragement. In enlisting new teachers, what assistance can honestly be promised?

The appeal to ability is to the person's education, zeal, culture, knack with children, or just plain personality. This one seems to be a vital person. The plea that he lacks knowledge of the Bible is brushed aside by the claim "You can learn that as you go along. It's all in the book. Just keep ahead of the lessons." As if factual knowledge of Bible narrative were a real knowledge of the Bible.

Yet this appeal is central, and should be stressed. Teachers are people. Teaching, more than most human works, is the use of personality to touch the lives of other persons. Knowledge can slowly be acquired, and skills learned. But the base is a personality sturdy, mature, and definite.

Satisfaction can be promised, but only those who have taught long and happily can know its meaning. The rewards of a teacher are the lives he has touched. The very difficulties of teaching make it an achievement, a creative act.

If the rector comes to you, which argument will make the greatest appeal? You know you should. You know you can. You know you will be blessed with a success that is not of this world. Can you refuse?

# The Living Church

Established 1878

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

**EDITOR:** Peter Day  
**ASSISTANT EDITOR:** Rev. Francis C. Lighthour  
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INTERNATIONAL .....			7

## Things to Come

SEPTEMBER							OCTOBER						
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25	26	27	28	29	30		23	24	25	26	27	28	29
							30	31					

### September

4. Thirteenth Sunday after Trinity.  
The General Convention of the Church, Honolulu, Hawaii, to 15th.  
Triennial Meeting of the Woman's Auxiliary, Honolulu, Hawaii, to 15th.
11. Fourteenth Sunday after Trinity.
18. Fifteenth Sunday after Trinity.
21. St. Matthew — Ember Day.
23. Ember Day.
24. Ember Day.
25. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.  
Day of Prayer Around the World, G. F. S.

### October

2. Seventeenth Sunday after Trinity.
3. Alcoholism seminar for clergy, North Conway, N. H., to 4th.
5. Consecration of the Rev. Robert Raymond Brown as Bishop Coadjutor of Arkansas, Trinity Cathedral, Little Rock.

## Reprint

"Revolution in the Sunday School" and other articles from the August 7th issue dealing with Christian education have been reprinted in a 20-page pamphlet. It may be ordered from THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis., at prices of 20 cents each for one to 10 copies, 17 cents each for 10 to 100, and 15 cents each for 100 or more. Postage additional unless payment accompanies order.

# SORTS AND CONDITIONS

MORNING Bible sessions at our house were actually begun on the initiative of the children. That is, they pointed out to us that some religious observances of kindergarten were left out of the program from first grade on, and suggested that a short morning session before school would fill up the gap.

WE HAD been using the shortest possible form of family morning prayer for some time, consisting of the Lord's Prayer, the Collect for Grace, and a blessing (Prayer Book, page 592). This was started as a Lenten discipline before the children were born and had become a part of the family schedule afterward. We added the reading of a Bible passage as the result of the discussion about school.

A CHILDREN'S Bible was used at first. After the lesson was read, there would sometimes be questions and arguments —not always related to what had been read. For example, how about the fine Jewish boy who liked to play with our children? How could we say Christianity was so important if we approved of him? Also, how about Roman Catholic and Protestant friends? Why were there so few Episcopalians if we had the best form of religion?

AFTER a while, we "graduated" to the Biblical books themselves. Even at 11 and 13, the children still seem to prefer other parts of the Bible to the Gospels for steady reading—Genesis, the early part of Exodus, the wonderful gory yarns of the Book of Kings, and the lively narrative of Acts.

TO MY amazement, the book of Proverbs came alive for the children rather more than it did for me. Prudent counsels for staying out of trouble struck them as a worth-while kind of thing to read. In contrast, the revolutionary ethics of the Sermon on the Mount were a thrill and a challenge to me, almost an annoyance to the children.

MOST of the time, in these sessions, it was evident that the one who was talking was the one who was learning. So, our morning Bible reading has probably been two-thirds parent education, one-third education of the children.

ONE YEAR, with a confirmation in the offing, we substituted the Offices of Instruction most of the time. A good bit of memorizing was done here, with special emphasis on the Creed and the Ten Commandments. When the next Confirmation comes up, we'll probably follow this course again.

SIBLING rivalry came into full play over the question of what to read next. Sometimes a whole month would go by with one child in full rebellion against the other's choice of Scripture! Meanwhile, however, the other child would

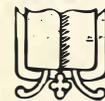
be determined to appreciate his own choice. Then again, mother and father have often hotly differed on the interpretation of a particular passage.

HOW TO GET the Gospels into the picture in anything more than snippets; how to get the prophets in at all; how to make the Epistles come alive—I have no answer for these things. Possibly it could be done a few verses at a time, with much talk between.

HOWEVER, I am told that the children seem to know quite a bit about their religion, including the Gospels and the person and work of Christ, when they are interrogated in Sunday school.

MANY TIMES, we have had to skip the Bible reading altogether. We never try to keep it up during vacations. However, everybody who is awake on a weekday joins in morning prayer, even if there are only two. Special prayers for individual needs are sometimes included, sometimes not. We are overly dependent on the Prayer Book at times when it would be better to use our own words.

THIS department has occasionally struggled with some of the problems involved in reading such things as the Genesis account of creation. If you are a fundamentalist, you simply say it all happened that way. If you are a modernist, you simply say that the biblical authors were primitive men with a primitive religion. But if you believe that the real author of the Bible is the Holy



Ghost, you cannot call Him an ignoramus even if His message is couched in the words and thought-forms of primitive people.

PERHAPS Salvation and problem-solving are two different things. God will take care of the former, but He leaves some of the latter to us. At any rate, there are real difficulties involved in Bible-reading today, and the critical approach has done little to resolve them. We need both more actual use of the Bible and more positive teaching concerning its authority and inspiration. The trouble is that it is hard to come by either one of these things without the other. The Bible of the critics is not a people's Book. Yet the Bible itself is really meant for the people as well as the critics. If you will make use of it in your own home, perhaps you will be making a contribution to the restoration of the Bible to its rightful place in the life of the Church.

PETER DAY.

**EPISCOPATE****That You, Angel?**

A Houston housewife was washing the breakfast dishes when the doorbell rang. She thought it was her husband who had probably forgotten something and was returning for it.

"That you, angel?" she called. "No indeed," a pleasant voice answered. "But I'm from the same department."

The caller was Bishop Quin of Texas.

**End of a Visit**

The visit of Bishop Gray of Connecticut to Australia was terminated by news of the death of his mother on August 7th. He returned immediately to the United States. He had visited four dioceses in Australia. Earlier he had conferred with the Ecumenical Patriarch of the Greek Orthodox Church in Istanbul and had preached in the cathedral in Calcutta.

**Consecration**

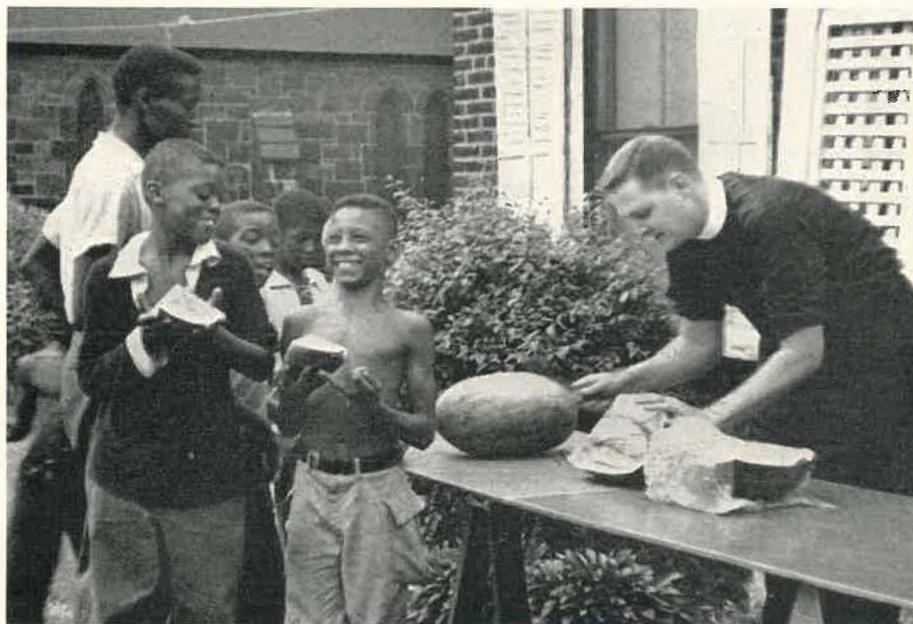
The Presiding Bishop has taken order for the consecration of the Rev. Robert Raymond Brown, Bishop Coadjutor elect of the diocese of Arkansas, to take place in Trinity Cathedral, Little Rock, Ark., on October 5th.

**DISASTERS****After the Flood**

Bishop Gray of Connecticut sent out a letter to all parishes and missions in the diocese after the recent flood, asking for a report on damage to churches and needs of Churchpeople. It asked what the parishes or missions might need in way of financial assistance for repair work, other than what insurance and local funds might provide. Mentioning the fact that public assistance to individuals might be forthcoming, the letter asked for information on the needs of Church members, so that the diocese could decide whether a diocesan fund drive would be necessary.

**URBAN WORK****Day Camp in City Parish**

Within the shadow of the Lackawanna R. R. station in Newark, N. J., the House of Prayer, a century-old parish, is making an effort to extend the blessings



FR. JANSEN & DAY-CAMPERS.

*At the doorstep were thousands of unchurched people.*

of the Church to its immediate neighbors. Faced with a dispersed membership which was growing smaller, the rector, the Rev. Frederick B. Jansen, and the vestry decided that the only action which the parish could take was to extend itself into the depressed and severely blighted area surrounding it. This decision was given practical implementation by a sizable gift from one of Newark's business men. Due to his quick generosity, a day camp program was established to make contact with the children of the area and give them a Summer of creative work and play.

Under the direction of Willard Jones, a recreation leader in the Wilmington, Del., public schools, and Alden Powers of the University of Massachusetts, the camp won an enthusiastic response. Over 125 boys and girls of all age groups, various races, and national origins participated in the arts, crafts, and sports activities offered. The program, which was carried on five days a week, both mornings and afternoons, was begun each day with devotions and a brief Bible class led by the rector. Intercessions were offered for a variety of needs as requested by the boys and girls, including one request that a member of the camp surrender his knife, a potential weapon, to his parents.

Soon many of the children who are now friends of the parish will be moving in with their families to a 1600 family, low-income housing project only a

few minutes away from the church. Past experience has shown that these children convey their confidence and trust in the Church to their parents, neighbors, and other children. They are ambassadors of good will, and this sense of good will can be the first objective of any parish attempting to minister to city people.

Perhaps the most interesting lesson learned this summer by the House of Prayer is that at its very doorstep are thousands of unchurched people who are not antagonistic or hostile to the Church but who feel uncomfortable in the average "downtown" parish. In many cases these folk are simply waiting for an indication that the Church cares and is willing to take them as they are before committing themselves to parochial life.

**CONGRESS****Religious Rights Study**

Congress, through a Senate subcommittee, is to concern itself with religion and to determine whether rights guaranteed by the Constitution are being violated. Hearings are tentatively set to begin October 3d.

The first right to be studied is that guaranteed by the First Amendment: the right to freedom of religion ["Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."].

An eight-point questionnaire has been

sent to persons who desire to testify at the subcommittee hearings and to other persons interested in the study.

This is the text of the questionnaire:

(1) Personal identification (name, address, education, present occupation, past occupation, organization or group affiliation, and published writings).

(2) *a.* Do you regard the phrase "make no law respecting an establishment of religion" as a prohibition against any direct or indirect government aid to churches or religious sects?

*b.* Or do you regard the language as banning preferential treatment of any particular church or religious sect while permitting government aid to religion generally or to the various churches and sects on a nondiscriminatory basis?

(3) Do you believe the free exercise of religion protects atheists in propagating a disbelief in religion?

(4) Do you consider that the U. S. Supreme Court is correct in interpreting the religion clause in conjunction with the Fourteenth Amendment ("No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States . . .") as constituting a prohibition against acts by State and local governments as well as against acts by the Federal Government?

(5) Have you observed any significant instances in recent years of a denial of the rights expressed in the religion clause? If your answer is Yes, kindly enumerate the instances.

(6) *a.* If your answer to Question 5 is Yes, do you consider such instances as you cite as routine problems in the course of life in a democracy which can be handled satisfactorily by the courts?

*b.* Or do you consider them as evidence of a tendency to permit erosion of the rights expressed in the religious clause?

(7) If you have checked (6) *b*; do you think that the tendency could be corrected or eliminated by some congressional action?

If your answer is Yes, please indicate as specifically as you can the nature of the congressional action you have in mind.

(8) Speaking generally and considering the deep emotional nature of religious beliefs, do you feel that the present state of affairs in the United States with respect to the rights expressed in the religion clause is: Excellent, good, fair, poor.

One question expected to arise in the study will concern the legality of public aid to churches or to church schools. Other constitutional rights will be taken up in later hearings.

## LIBERIA

### Children Saved

Lucienne Sanchez, a member of St. Andrew's Church, New York City, is home on leave after two years in Liberia. Miss Sanchez went out to be secretary of the mission, but found that office work there was unlike office work anywhere else.

Besides serving as a banker for natives, who cannot read or write, Miss Sanchez organized a Save the Children campaign at the mission. She began by assuming care of a nine day old baby, later baptized Anthony Joseph Falla, whose



LUCIENNE SANCHEZ & FALLA  
*The office work was different.*

mother had died in childbirth. Since superstition prevents another mother from nursing a child who has lost its mother, such a baby seldom survives long. The natives do not bottle-feed their children. After successfully feeding Falla with powdered milk, Miss Sanchez tried it on other babies. Now on an average, 10 babies at a time are fed at the mission.

Falla has been brought to this country by Miss Sanchez as an example of what can be done for African children. She has learned to carry him as the Gold Coast women do, on her back. She expects to return to Liberia towards the end of this year.

## ENGLAND

### Bishop of Worcester Dies

The Bishop of Worcester, the Rt. Rev. William Wilson Cash, died July 18th, according to the London *Church Times*.

## CHINA

### Sacred Work

News of the Church behind the Bamboo Curtain is a rare thing, but a newsletter entitled *Sacred Work*, put out by the Chung Hua Sheng Kung Hui (Holy Catholic Church in China) sheds some light on how the Church there is surviving. The newsletter, which appeared in February, recently reached the Far Eastern Joint Office of the Division of Foreign Missions, National Council of Churches.

Statistics on the number of members in the Chinese Church show a great drop since 1949. At that time the Chung Hua Sheng Kung Hui reported 76,741 members. Today it reports only 42,000. The pamphlet points out, however, that in 1949 eight of the 14 diocesan bishops were English or American.

A news item in *Sacred Work* states that a tentative draft of a new Prayer Book has been drawn up.

The newsletter refers several times to the Three Self Patriotic Movement. This was a plan by which the Chinese Churches made themselves independent at the time when the Communists took over. The three points of the program are self government, self support, and self propagation.

Here is an excerpt from a translation of the newsletter:

"Our Church, which prizes its holy and Catholic tradition, believes that every people has the right within the unity of this tradition to organize its own Church body, and that all such national Churches are equal each to each and members one of another, since they are all united to Christ the Head, and one is not below another in rank. The Chung Hua Sheng Kung Hui should have had such a position from the time of its organization, but unfortunately it was seriously bound by imperialism, and was given only a subsidiary and colonial position within the body of the apostolic Church. Our Church was organized in 1912, with its own General Assembly, but until the Three Self Movement came, after liberation, our Church was dismembered and divided into spheres of influence by the various missionary societies. We did not even have one unified Book of Common Prayer, in spite of the efforts of the General Assembly and the National Committee. At that time the Chung Hua Sheng Kung Hui was not Chinese, for it had not become independent; it was not Holy, for it was still contaminated with imperialism and colonialism; and it was not Catholic, for it was not yet recognized as an equal member in the body catholic."

Bishop Chen, Chairman of the House of Bishops of the Chinese Church, gives these figures for the Church: 14 dioceses and one missionary diocese, 447 churches, more than 42,000 church members, and more than 440 church workers.

## ACU CYCLE OF PRAYER

### September

- Christ the King, Sturgeon Bay, Wis.
- Rev. John H. Lisle, H.M. Prisons, Nassau, Bahamas.
- Rev. Neal Dodd, D.D., Santa Barbara, Calif.
- Teachers of the Children of God, Sag Harbor, L. I., N. Y.
- St. Mark's, Waterville, Me.; St. Mary's, Amityville, N. Y.; St. George's, Derby, N. Y.
- St. Luke's, Catskill, N. Y.
- All Saints', San Francisco, Calif.

## No Mighty Works

ONE of the most interesting things about the new approach to the Sunday school advocated by the Department of Christian Education of the National Council is that it appears to represent a "third force" in Church life. The old alignment of schools of Churchmanship does not suffice to explain what the Department is trying to do. Recognized proponents of both the Catholic and the Liberal Evangelical points of view see in the Department's program a threat to things they regard as basic in the Church's ways and teachings.

It has long been a settled principle of Episcopal Church life that for the Church to attempt to do anything at all on the national scale is fraught with danger. Even the superb devotional readings of the Forward Movement have come in for criticism and charges of subversion every now and then from representatives of one end or another of the Churchmanship scale.

Some of us who are Catholics (as well as some of those of other schools of thought) have arrived at an opposite settled conviction. We think that the Church's greatest danger is not that it will do the wrong thing but that it will do nothing. We think that parochialism is a worse heresy than any that is likely to come out of the National Council and that the shameful failure of the Church to speak in audible tones to the people of this land is something for which we shall have to account to God. We do not think that God will be impressed by our earnest testimony that we were afraid of doing wrong, afraid of falling into the clutches of our fellow-Churchmen of other schools of thought, afraid of departing from the things we are sure He once approved. The Church's talents have been buried in the ground.

There are quite a few things THE LIVING CHURCH doesn't like in the policies of the National Council. There are some things we don't like about the Seabury Series, and at least one thing about it—the evasion of clear teaching about the Virgin Birth—that must be changed.

However, such criticisms and objections do not, as far as we are concerned, represent a corroboration of our fears and anxieties. We have a great deal more fear and anxiety about the life of the ordinary parish, in which the word "devoted" is a synonym for "incompetent." In Old Testament usage, a "devoted" city was one in which every living thing was destroyed and which was razed to the ground as an offering to God. Nowadays "devoted" is often used to describe teachers who cannot teach, choristers who cannot sing, and priests who cannot preach.

Many of our good friends are criticizing the

Seabury Series with might and main—its educational philosophy, its theological presuppositions, its doctrinal statements, its art-work, its demands on parishes, teachers, and parents.

This is "devoted" criticism in something like the Old Testament sense—an almost instinctive effort to destroy anything new that comes forth in the name of the national Church. There is nothing alarming about criticism in itself. But this kind of criticism is alarming. It suggests that the Episcopal Church is coming to judgment and that it doesn't even meet our own standards of excellence, much less God's.

We like our Church as long as it is inert and passive; but the instant that it begins to move, we pounce on it as an enemy.

There is undoubtedly a milder explanation and interpretation of this phenomenon in Church life. Americans do the same thing to their government. Experienced negotiators between management and labor even have a technical term for the "ritual hostility" with which negotiations are invariably begun. Perhaps this show of hostility merely serves as a reminder to those in positions of responsibility that they are servants, not lords.

Basically, the validity of the Seabury Series stands or falls on the reality of the sacramental grace conferred in Confirmation: that grace which is believed to impart "the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and the spirit of holy fear." The new educational method seeks to stir up this grace within the people of the Church and to recognize its authority. This assertion of the priestly dignity of the laity appears to be too sacerdotal for some Liberals and too unclerical for some Catholics.

But the resurgence of the laity as a spiritual force in the life of the Church is one of the most significant developments of our times. It is the real key to the meaning of the liturgical movement which has swept over every Christian Communion, restoring the ancient concept of the Holy Communion as the "people's work" in which every man offers and every man receives. As it is the task of every layman to offer, so is it the task of every layman to teach. Those whom the Church has ordained to lead us in offering and teaching need have no fear. Their position is not being challenged. But, if they are ministers of Christ, so are we.

This is the "third force" of which we spoke as we began this editorial: the growing body of those who see the Church as a family, a people, a nation sharply distinct from the world around it; dedicated

to God, and to each other as the people of God. This is the Fellowship of the Redeemed, whose task it is to serve as the Redemptive Fellowship—Christ's body, empowered to speak and act in His name.

One expression of this new state of affairs is to be seen, as we have noted, in changes in liturgical thinking and practice. Every Christian communion has moved closer to a norm that by God's providence lies ready at hand in the worship of the Episcopal Church. And as worship has become more and more a matter of "common prayer," so instruction should become more and more a matter of "common conversation."

In 1955, this is a truly radical idea—a "revolution in the Sunday school." It is not, as the Department of Christian Education warns, something that can be launched in any parish without intensive preparation. The historic indifference of the laity to the things of God cannot be ignored, for many of us are not yet aware of the real meaning of our high calling as the people of God.

Yet, everything that is needed to make the "common conversation" of Christian people the saving, redemptive instrument that it ought to be is at hand today. Do you dare to attempt it? This was the kind of Christian education that turned an empire upside down in the days of persecution. The amazing thing is that an official Church agency has had the courage to lay such a program before the Church.

**T**HERE are certain questions of fundamental outlook in the Seabury Series that have to be dealt with in specific, rather than general terms. For example, the Rev. Don Frank Fenn charges in an article in *ACU News* that the courses are wrongly oriented in that "the underlying idea of the course lies in the assumption carefully stated as 'basic' that man's wants are its focus of interest." [See also Dr. Fenn's letter, p. 2.]

From the Catholic point of view, this question of orientation is pretty well settled by the Nicene Creed: "Who, for us men and for our salvation, came down from heaven, and was Incarnate. . . . And was crucified also for us."

There may be a certain failure of communication indicated by Dr. Fenn's substitution of the word "wants" for "needs," which is the word generally used in the Seabury materials. Try these two synonyms in the following sentence: "Every man/needs/wants/Salvation more than anything else."

A want is a conscious need. One of the central problems of Christian education is to turn the "need" of redemption into a "want."

A curious note of criticism of the Seabury materials which is also sounded by Dr. Fenn is as follows:

"The phrase, 'this redeeming fellowship,' which occurs and recurs and seems to be used many more times than the name of the Redeemer, is indicative of

one of the things that make me so uneasy. A fellowship can never redeem unless it be fellowship with the Redeemer."

We call this note "curious" because it seems to imply on the part of the critic a less than Catholic concept of the Church. What in heaven and earth is the Church if it is not the body of Christ, (as the Seabury series says it is)?

As far as the evangelical note of Christ-centeredness is concerned, the Seabury material is full of it. One characteristic passage (from *Families in the Church*) is as follows:

"The Christian faith teaches us that there is only one way to salvation and that is through surrender to our Lord within the life of the fellowship of His Church. We do not obtain salvation by being *good boys and girls, good men and women*. It is all too easy for an adult to encourage the growing conscience of a nine-year-old in terms of an impersonal law. 'You must not tell a falsehood; you must not break a promise; you must not steal.' But what is law for the *Christian*, even one nine years old? One who experiences the love of God as interpreted by Jesus Christ does not need to be concerned about a moral law for its own sake. His *law* comes from within.

"Parents of fourth-graders ought to look very seriously at their understanding of Christian behavior. Many of us calling ourselves Christians try to live up to goals which bind us and stifle us and make us anxious. Yet we have a Lord who said, 'Take my yoke [*my love, my suffering, my crucifixion, my conquest*] upon you and learn from me. . . . My yoke is easy, and my burden is light' (Matt. 11:29-30). We know that we cannot live the good life if we rely on our own efforts."

Will that do for a sample of Christocentricity? The quotation will, of course, be subject to a prompt flank attack for antinomianism (the doctrine that the Christian need have no moral standards). In context, however, it is a thoroughly scriptural part of a well-balanced Christian ethical outlook.

Another criticism of the Seabury Series which seems to miss the whole idea of the program is embodied in Dr. Fenn's statement that it is particularly ill-suited for very small churches. Graded materials, of course, imply the existence of a large enough group of children to be divided into grades. But the fact is that the method and the materials are easier to use in small churches than in large ones. A class of six with a very ordinary teacher could make more progress than a class of 20 with a skilled teacher. Three or four pupils would not be too few.

As we have indicated above, we think that there are some things that need to be changed or corrected in the Seabury Series. Further, we do not think that the series is the only material that should be considered for use in the Episcopal Church. Rather, our concern is that the material be approached and evaluated in a friendly and confident spirit rather than in the spirit of "uneasiness" that unfortunately seems to be the normal attitude toward new projects of the national Church. This is a more important principle than one might think. In Nazareth, Jesus Christ Himself "could do no mighty work because of their unbelief."

# The Freshman Is an Unsymmetrical Man

## *A reminder to college students*

By the Rev. Thomas V. Barrett

Rector, R. E. Lee Memorial Church  
Lexington, Va.

THERE are many reasons why young men and women seek a college education. But I am sure a most fundamental purpose ought to be the quest of proportion; the search for balance and symmetry of the mind and soul. All college graduates do not achieve this. Neither do all college teachers. But some make progress toward this goal; and I know that the people I have most admired and sought to emulate, are those who have in some measure achieved this symmetry in their lives. To possess this in perfection is not possible. To aim at this symmetry should be the desire of us all.

In these days when we speak of symmetry we think of objects which correspond to each other in size, shape, and location, arranged on both sides of a median line. We call a formal garden symmetrical, or a Church facade which has two identical towers. In an older sense the word meant an excellence of balance and proportion; a harmony in which the various parts of an object were held. Thus, in speaking of a "symmetrical man," I do not mean a man whose properties and talents are all exactly equal, but a man whose various properties and talents are held in harmony with each other, so that in his whole being he is excellently structured.

This is an age of unsymmetrical men. For while all ages have known men and women who were ill-proportioned, this age seems to have a super-abundance of such people. It is sorrowfully clear that modern man is a creature out of balance. He is too often like one of Picasso's most grotesque figures of a man with eyes "behind and before," with nose twisted, and body set awry. Although I hold no brief for Picasso, I might say, "What do you expect in this unsymmetrical age?" Is modern man a well-balanced creature, like Socrates, or Marcus Aurelius, or Thomas Aquinas, or some humble peasant in an age of great other-worldly faith? Does modern man see things in their proper relationship, or is he not too often a person whose inward life is "out of whack," whose judgment is faulty, whose chief damnation in this world is that he has lost the power to understand things and people in their proper relationship to one another?

You can think of a multitude of examples. The Worrier, for instance. The fretful person, constantly shuddering before various shapes and shadows and "things that go bump in the night," wringing his hands about communism, the Bomb, the segregation problem, the weather next Tuesday. He has lost his capacity to see the universe in its whole-



COLLEGE CHAPEL (Trinity, Hartford; Conn.): *Is pabulum as good as peanuts?*

ness. He sees things out of focus, and out of relationship to the whole of life.

Or the Specialist, for example—a particular curse, as well as a blessing to 20th century life. Specialists are needed in any society. The particular problem of the Specialist is to maintain his symmetry; to prevent himself from becoming a victim of departmentalitis, and losing his shape as a man. I once knew a man notably competent in mathematics, whose side-line activity was catching dogfish

to sell to biological laboratories. As far as I ever discovered he was thoroughly versed in two things; math and dogfish. They made up his world. He was an unsymmetrical man.

The Agnostic is another example of this unsymmetrical man. Of course, in a sense, we are all, I hope, agnostics; unknowing men before the ultimate mysteries of life, without precise answers to the most profound puzzles of the uni-

*(Continued on page 12)*

# DEATHS

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

## Walter Ashton, Priest

The Rev. Walter Ashton, honorary canon of St. Michael's Cathedral, Boise, Idaho, died July 25th at the age of 84.

He is survived by a daughter, Edith, with whom he made his home in Boise, and by a son Allan W., of San Francisco.

## John Beaufort Brown, Priest

The Rev. John Beaufort Boyce, associate chaplain at Riker's Island, New York City, for the Protestant Episcopal City Mission Society from 1946 to 1954, died July 17th in Manhattan at the age of 63.

Fr. Boyce is survived by his widow, the former Sadie Ruth Nelson, and two sons.

## Irvine Goddard Priest

The Very Rev. Irvine Goddard, rector emeritus of Emmanuel Church, La Grange, Ill., died August 2d in New York City. He was 77.

Fr. Goddard is survived by two granddaughters, Mrs. Thomas Inslee of St. Louis and Mrs. Robert A. Howie of Red Bank, N. J.

## Norman Van Pelt Levis, Priest

The Rev. Norman Van Pelt Levis, rector emeritus of the Church of the Incarnation, Philadelphia, died August 15th in Philadelphia. He was 83.

Survivors are two sons, Russell and Norman, Jr., and two grandchildren.

## Ian Benton

Ian Benton, a leading layman in El Paso, Tex., died in July. Originator and enthusiastic exponent of the "El Paso Plan" for Pension Fund reforms, Major Benton was active in many phases of laymen's work.

Survivors include his wife, Zuma Benton; a daughter, Margaret O. Benton of El Paso; a sister, Mrs. A. H. Thorp of England; a stepson, B. H. Stevens of New Mexico, and a grandson, Ian Mitchell Stevens.

## Mary Addison Ingle

Mary Addison Ingle died May 25th at her home in Washington, D. C. Daughter of the Rev. Osborne Ingle, who was for 40 years rector of All Saints' Church, Frederick, Md., she was the sister of the Rt. Rev. Addison Ingle, first Bishop of Hankow, China.

## Emily Carrison Thomas

Emily Carrison Thomas, wife of the Rt. Rev. Albert S. Thomas, retired bishop of South Carolina, died August 13th in Charleston, S. C.

Since the retirement of the Bishop in 1943, he and his wife have lived in Rockville, Wadmalaw Island, S. C.

Besides the Bishop, Mrs. Thomas is survived by a daughter, Mrs. Gerald W. Scurry of Columbia, S. C., and two sons, Dr. H. C. Thomas, a professor at Yale University, and Albert S. Thomas, Jr., an architect in Columbia, S. C.



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## Freshman

(Continued from page 10)

verse. But there are, so to speak, professional agnostics! And collegiate agnostics come a dime a dozen. They are so often unbalanced; out of proportion because they have shut the doors of their minds, so the truth cannot possibly get in.

A freshman is an unsymmetrical man. Any freshman. He may well look balanced from without. His external symmetry may be a thing of grace and beauty. But that is not very important. Inwardly, he is a person who has not learned to see things in a proper relationship. The freshman mind is like the taste of an infant to whom pablum tastes as good as peanuts, and peanuts not as good as a spoonful of dirt from under the porch. I do not say these things to insult freshmen, but to state plainly an everlasting condition. Admitting the condition means we are in a better position to acquire an education, and to strive for symmetry.

So whatever other reasons may be in collegiate minds, this is a primary reason for going to college: to achieve this symmetry. And colleges exist, if they exist for anything, to help young men and women seek this symmetry and proportion in their lives.

It is not enough that you should simply learn things, and go about gathering up miscellaneous facts as squirrels gather nuts. What is important is that you relate the facts you learn one to another, and to your whole experience.

This symmetrical man will be one who knows that football is not as important as philosophy, and that fraternity life is not as important to a college as a library. He will be a man who understands that a college cannot possibly be too intellectual, though it may nourish a deadening kind of intellectualism. He will be a man wise enough to know that all the attainments of learned men still leave us without precise formulas to solve the profound and elusive mysteries of human life and of the universe. He will be a man who has learned to relate the study of economics to the study of literature, and the study of literature to the study of psychology, and psychology to the study of the arts, including the moving picture he sees every week.

And there is involved in all this quest

### The Cover

A college student praying is a scene that would be approved of by the author of "The Freshman Is an Unsymmetrical Man." This week's cover was taken at St. John's, Norman, Okla., by a layman of the Church, Tom Ford.

the symmetry of the soul as well as of the mind. To be sure some people see man in two dimensions. A creature of mind and body. But this is to see man flattened out as in an abstract painting; to see man without depth and solidity and all his full, solid, proportion. For man is spirit as well as body and mind, difficult as spirit may be to define. There are doors within man to be opened upward.

This is to say that man without God is a flat man, a horizontal man, an unsymmetrical man; no matter how bright he is, or how much worldly knowledge is crammed into his head. The proportion—the symmetry we are seeking—can only be acquired when we give ourselves to the things of religion—to faith, to prayer, to worship, and to the service of God.

Without this spiritual dimension, man's knowledge is a vain, even a useless, and sometimes a destructive thing. Without this spiritual symmetry a man will never see things in their proper focus and relationship. He will laugh when it is time to cry, and play when it is time to work, and be doubting when he should be full of faith, and be full of faith when he should doubt. And he will be a man of fear when he should be a man of confidence. He will busy himself with a thousand inconsequential things while the urgent demands of life go unheeded. For the world is dominated not by physical force, nor by intellectual power but by spirit. And virtue must be added to knowledge, or man surely lacks that symmetry, that harmony of life which the noblest men have achieved.

The life of the mind and the spirit is a difficult life, in a way a strenuous life. Not without grief, not without burden. It is a rewarding life also through which you may attain that symmetry which is the hall-mark of maturity, and man's noblest achievement.

## SCHOOLS

### FOR GIRLS (Cont'd.)

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THE SISTER SUPERIOR

### COLLEGES

### CARLETON COLLEGE

Laurence M. Gould, D.Sc., President

Carleton is a coeducational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions:

Carleton College  
Northfield Minnesota

## Appointments Accepted

The Rev. Donald Clarke Aitken, formerly curate of All Saints' Church, Worcester, Mass., is now vicar of St. Mary's Church, Crystal Lake, Ill. Address: 210 McHenry Ave.

The Rev. Elmer P. Baker, formerly rector of the Church of the Resurrection, Baltimore, in charge of the Church of the Holy Evangelists, Baltimore, will on October 1st become rector of St. Mark's Church, Millsboro, Del.

St. Mark's Church was formerly served by the same rector as St. Paul's Church, Georgetown, Del. (The rector was the Rev. Glen B. Walter, now canon residentiary of the Cathedral Church of St. John, Wilmington, Del.) St. Paul's and St. Mark's will in the future have separate rectors. The rector of St. Paul's had not been chosen when this information was furnished.

The Rev. Matthew P. Bigliardi, formerly curate of Trinity Church, Seattle, Wash., is now vicar of Emmanuel Church, Mercer Island, Wash. Address: 2740 W. Mercer Way.

The Rev. William I. Cool, Jr., formerly canon of St. Paul's Cathedral, Oklahoma City, Okla., and for the past six months acting dean of the cathedral, is now rector of St. Matthew's Church, Randolph at Madison Sts., Enid, Okla.

The Rev. Mr. Cool will continue his work as chairman of the department of Christian education of the diocese of Oklahoma.

The Rev. Norman H. V. Elliott, formerly rector of St. Matthew's Church, Fairbanks, Alaska, is now district missionary of Alaska. Address: 903 Kellum Ave., Fairbanks, Alaska.

The Rev. H. W. Glazier, formerly rector of Calvary Church, Wadesboro, N. C., is now associate of St. Peter's Church, Charlotte, N. C. Address: 115 W. Seventh St., Charlotte 2.

The Rev. Leslie D. R. Hallett, formerly canon chancellor of St. Paul's Cathedral, Buffalo, has gone to Brazil, accompanied by his wife and two children.

Bishop Melcher of Central Brazil has assigned to the Rev. Mr. Hallett the task of opening a new work in the city of Belem, where there has been no Episcopal Church for some time.

The Rev. Walter W. Hannum, formerly in charge of St. James' Mission, Tanana, Alaska, is

now in charge of St. Stephen's Mission, Fort Yukon, Alaska.

The Rev. John E. Owens, Jr., formerly rector of All Saints' Church, Sunderland, Md. (All Saints' Parish, Calvert County), with address in Prince Frederick, Md., is now headmaster of St. James' School, Washington County, Hagerstown, Md.

The Rev. Joseph A. Pelham, who was ordained deacon in June by Bishop Emrich of Michigan and has been in charge of St. Cyprian's Church, Detroit, during July and August, is now curate of St. Paul's Church, Saginaw, Mich. Address: 400 N. Washington Ave.

The Rev. Winfield E. Post, formerly dean of St. Mark's Pro-Cathedral, Hastings, Nebr., is now rector of the Church of the Holy Communion, Lake Geneva, Wis. Address: 809 Geneva St.

The Rev. Dr. Herman S. Sidener, formerly rector of St. Paul's Church, Canton, Ohio, is now teacher of sacred studies at the Cathedral School, Garden City, L. I., N. Y.

The Rev. Eldridge H. Taylor, formerly rector of All Saints' Church, Baltimore, is now rector of St. Stephen's Church, Erwin, N. C.

The Rev. Kenneth R. Treat, who was ordained deacon in May, is now curate of St. Paul's Church, Chester, Pa. Address: 309 E. Ninth St.

The Rev. W. Bradley Trimble, formerly in charge of Emmanuel Mission, Lake Village, Ark., is now rector of St. Matthias' Church, Shreveport, La. Address: 3429 Lakeshore Dr.

## Resignations

The Rev. Dr. Charles L. Atwater has retired after 35 years as rector of Emmanuel Church, Chestertown, Md. He was senior priest of the diocese upon retirement.

The Rev. Donald C. Hagan, rector of Holy Trinity Church, Oxford, Md., has resigned his parish and may be addressed c/o Order of St. Francis, Little Portion, Mount Sinai, L. I., N. Y.

## Changes of Address

The Rt. Rev. Dr. Harry Lee Doll, formerly rector of St. Paul's Church, Baltimore, now Suffragan of Maryland, has his office at 105 W. Monument St., Baltimore 1; residence: 2 Hillside Rd., Baltimore 10.

As the result of diocesan convention action last May, the offices of the diocese of Easton have been moved from the residence of Bishop Miller of Easton to a new Colonial style office building at Goldsborough and Harrison Sts., Easton, Md. known as the Stevens Building. The diocese of Easton's new postal address is Box 358, Easton, Md.

Bishop Miller of Easton will move in October to the residence purchased for him by the diocese in the vicinity of St. Michael's, Md. The residence is about eight miles from Easton and is called "Fair Harbour." The old house in Easton is being sold.

The offices of the National Conference of Christians and Jews, Inc., and World Brotherhood, as well as the offices of Religious News Service, have moved from 381 Fourth Ave., New York 16, to 43 W. Fifty-Seventh St., New York 19.

The Rev. Clarke Bloomfield, who is serving the Church of the Good Shepherd, Lexington, Ky., has had a change of address from 241 Desha Rd. to 1220 Indian Mound Rd.

Chaplain (Comdr.) M. G. Tennyson, retired priest of the diocese of Los Angeles, may be addressed at 14623 S. Maclay St., San Fernando, Calif.

## Ordinations

### Priests

Albany—By Bishop Barry, on August 10th, at All Saints' Cathedral, Albany, N. Y. (Rev. Dr. C. V. Kling preaching):

The Rev. Walter B. Jerge, who will be rector of the Church of Our Saviour, Lebanon Springs, N. Y., and the Rev. David B. Terns, who will be rector of Christ Church, Rouses Point, and St. John's, Champlain. The Rev. G. E. DeMille presented both men.

Texas—By Bishop Quin: The Rev. Francis Parke Smith, Jr., on August 9th, at Christ Church,

# CLASSIFIED

## CHURCH FURNISHINGS

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CHURCH LINENS: Beautiful qualities imported from Ireland. Linen Tape, Transfers, Patterns, Plexiglass Pall Foundations. Free Samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

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ALTAR LINENS: Exquisite qualities of Irish Church Linens by the yard, or Madeira-embroidered Altar Linens of all types made up to fit your requirements. Nominal Prices. Plexiglass Pall Foundations \$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Ia.

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RECTOR WANTED for Central Wyoming parish. A community with an excellent future. Fine mile high climate. Prefer a Central Churchman—no extremes. Send biographical data. Reply Box H-249, The Living Church, Milwaukee 2, Wis.

MISSIONARY TEACHERS WANTED for Indian girls' school. Moderate salary, but great spiritual and educational rewards. Write Headmaster, St. Mary's School, Springfield, South Dakota.

## POSITIONS WANTED

CHAPLAIN: Small School, Institution, or Conv. Reply Box H-247, The Living Church, Milwaukee 2, Wis.

INSTITUTIONAL CHAPLAINCY desired in general, mental hospital or correctional institution. Have had clinical training. Reply Box B-248, The Living Church, Milwaukee 2, Wis.

WELL TRAINED Churchwoman, experienced teacher, Church organist, desires position as teacher of English or History in Church School for Girls. Reply Box D-245, The Living Church, Milwaukee 2, Wis.

## RETREATS

RETREATS AT HOLY CROSS, West Park, N. Y. For Priests: September 12-16. For Seminarists: September 19-23. Begins Monday 6 p.m. and closes Friday after breakfast. Apply Guestmaster, O.H.C.

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- (A) 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate (10 words or less) \$1.50.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
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- (D) Church services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

### THE LIVING CHURCH

407 East Michigan Street, Milwaukee 2, Wis.

# NOTICES

## DIED

SKINKER, ISABELLA NEILSON, daughter of the late Thomas Keith and Bertha Rives Skinker, of St. Louis, Missouri, died on July 19, at La Jolla Manor Hotel, La Jolla, California.

## NOTICE TO SUBSCRIBERS

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

**THE LIVING CHURCH**

**LIBERAL COMMISSIONS** are available to Church groups selling *The Living Church* — subscriptions or bundle plan. Write to Circulation Department, The Living Church, 407 E. Michigan St., Milwaukee 2, Wis.

## CHANGES

Cathedral, Houston; presenter, the Very Rev. G. M. Blandy; preacher, the Rev. H. J. Beadle; to be rector of Christ Church, Eagle Lake, Tex.

### Deacons

**Maryland**—By Bishop Powell: Robert Frank Butehorn, on July 8th, at Ascension Prince of Peace Church, Walbrook, Baltimore; presenter, the Rev. J. C. Wood; preacher, the Rev. C. C. Eads; to serve Trinity Church, Long Green, Md.

By Bishop Powell: Harry Elmer Shelley, Jr., on July 9th, at St. Bartholomew's Church, Ten Hills, Baltimore; presenter, the Rev. C. J. Harth, preacher, the Rev. Jack Malpas; to serve the Church of the Guardian Angel, Baltimore; address: 325 W. Lorraine Ave., Baltimore 11.

By Bishop Powell: James Daniel Mehring, on July 11th, at Trinity Church, Howard County, Elkridge, Md.; presenter, the Rev. G. V. Shriver; preacher, the Rev. M. D. Ashbury; to serve the Church of the Good Shepherd, Ruxton; address: Box 54, Ruxton 4, Md.

By Bishop Powell: Leslee Earl Schwindt, on July 20th, at Trinity Church, Long Green, Md.; presenter, the Rev. G. F. Packard; preacher, the Rev. W. D. White; to be in charge of St. Peter's Church, Lonaconing, Md.

### Marriages

The Rev. Raymond Whitney Barnes was married on April 15th to Susan Vance Butler at St. John's Church, Washington, where he is assistant.

### Births

The Rev. Luther D. Miller, Jr., and Mrs. Miller, of All Saints' Parish, Frederick, Md., announced the birth of Luther Deck Miller, III on July 24th.

The Rev. Harold F. Shaffer and Mrs. Shaffer, of St. Mary's Church, Sparta, N. J., announced the birth of their second child, Mary Ellen, on July 20th.

The Rev. Clarence W. Sickles and Mrs. Sickles, of St. James' Church, Hackettstown, N. J., announced the birth of their fourth child, Michael Paul, on August 3d.

Canon and Mrs. Charles R. Stinnette, Jr., of the Cathedral of St. Peter and St. Paul, Washington, announced the birth of Graham Long Stinnette on August 12th.

### Living Church Correspondents

The Rev. Harvey P. Knudsen, rector of St. Paul's Parish, Philipsburg, Pa., is now correspondent for the diocese of Harrisburg.

Fr. Knudsen will be handicapped in his work by the fact that he is more than a hundred miles from Harrisburg, Pa., serving a church on the extreme western edge of the diocese. He will be happy to receive items of news that might be of interest nationally, as well as clerical changes.

### Milestones

The Church of the Holy Innocents, Beach Haven, N. J., began the celebration of its diamond jubilee year on August 14th. For the first 48 years of its existence, the church offered summer services only; then it became a year-round mission, and last year, a parish. The Rev. W. Josselyn Reed is rector.

Ground was broken on August 14th for the first of two buildings of the Chapel of St. James the Fisherman in Wellfleet, on Cape Cod, in the diocese of Massachusetts. For the past five years the summer congregation has held services at the Congregational Church. According to plans, the annex to the chapel will be built first. The Very Rev. Dr. James A. Pike, dean of the Cathedral of St. John the Divine, New York, is in charge of the chapel.

### Other Changes

At the annual convention of the American Legion, department of Pennsylvania, the 2,400 delegates elected the Rev. Joseph Wittkofski, of St. Mary's Church, Charleroi, as department chaplain. Fr. Wittkofski will in his new capacity serve the 300,000 Legionnaires of Pennsylvania, who make up almost one-tenth of the country's entire membership.

### The Living Church Development Fund

Previously acknowledged	\$13,351.72
Anonymous, New York	300.00
\$25 each from: Mrs. E. C. A., Washington; L. N. H., Morristown	50.00
R. E. H., New Castle	15.00
\$10 each from: R. F. O., Vallejo; Mrs. L. I. N., Ironwood; Mrs. R. V. M., Santa Monica; E. R., Sweet Briar; H. M. D., Newark; Mrs. L. D. S., Charleston	60.00
\$5 each from: J. H. S., Buffalo; Mrs. E. A. P., Houston; R. L. J., Sacramento; J. S. H., Baltimore	20.00
Mrs. J. H. S., Binghamton	2.50
S. H., Cincinnati	2.00
	\$13,801.22

### THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

#### Korean Children

Previously acknowledged	\$ 327.50
In memory of Nathalie Eaton	195.00
Ethel Ramage	50.00
	\$ 572.50

#### Save the Children Federation

Previously acknowledged	\$2,164.80
Norma E. Minton	5.00
	\$2,169.80

#### St. John's Church, Calcutta

Previously acknowledged	\$ 19.00
Frances Engdahl	10.00
	\$ 29.00



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### LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r; Rev. Neal Dodd, r-em;  
Rev. Eugene Stech, c  
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily Mon, Wed, Thurs, Sat, 9; Tues, Fri 6:30;  
C Sat 4:30 & 7:30

### SAN FRANCISCO, CALIF.

**ADVENT OF CHRIST THE KING**  
Rev. Weston H. Gillett; 261 Fell St. nr. Gough  
Rev. Francis Kane McNaul, Jr.  
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily  
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;  
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

**ST. FRANCIS'** San Fernando Way  
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter  
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

### DENVER, COLO.

**ST. MARY'S** 2290 So. Clayton  
Sun Mass 7:30, 9, EP & B 8; Daily: As anno;  
C Sat 7:45-9:15

### BRIDGEPORT, CONN.

**ST. GEORGE'S** Clinton & Beachwood Aves.  
Rev. Delmar S. Markle, r  
Sun Eu 8; 10 (Choral); 11:30  
Church open 24 hours everyday.

### WATERBURY, CONN.

**TRINITY** Rev. Roger B. T. Anderson  
25 Prospect Street  
Sun H Eu 8 & 10; Daily as anno

### WASHINGTON, D. C.

**WASHINGTON CATHEDRAL** Mount Saint Alban  
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., Dean  
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;  
Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

### WASHINGTON, D. C. (Cont.)

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30; 11:15 Sol, Ev & B 8; Mass  
daily ex Sat 7, Sat 12; Prayer Book day 7 & 12  
Noon; C Sat 5-6

### FORT LAUDERDALE, FLA.

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

### MIAMI, FLA.

**ST. STEPHEN'S** 3439 Main Highway  
Sun 7, 8, 10; and Daily. C Sat 5-6 & 7-8

### ORLANDO, FLA.

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

### CHICAGO, ILL.

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

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. Clifford A. Buck  
Sun 8, 10:30; HC Weekdays 9

(Continued on page 15)

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



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(Continued from page 14)

EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Street  
Sun Eu 7:30, 9, 11; Weekdays Eu 7, also Wed 6:15,  
10; also Fri (Requiem) 7:30, also HD 10; MP 6:45;  
1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30  
& by appt

SOUTH BEND, INDIANA

**ST. JAMES'** 117 N. Lafayette Blvd.  
Rev. William Paul Barnds, D.D.  
Sun 8, 9:15, 11; Tues 8:15; Thurs 9, Fri 7;  
C Sat 11-noon & by appt

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Sun 7:30, 9:30, 11 & daily

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**ALL SAINTS'** (at Ashmont Station) Dorchester  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (sung), 11 MP & HC with Hymns;  
Daily MP 6:40, HC 7 (ex Thurs 6); C Sat 5-6

MARBLEHEAD, MASS.

**ST. MICHAEL'S** Summer St. at Washington  
Rev. Dgvid W. Norton, Jr., r  
Sun 8 & 11

DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c  
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,  
Wed, Sat & HD 9; C Sat 1-3, 7-8

ST. JOSEPH, MO.

**CHRIST CHURCH** 7th & Francis Sts.  
Rev. W. H. Hanckel, r  
Sun HC 9; MP & Ser 11; Thurs HC 12; HD HC  
10:30

KANSAS CITY, MO.

**ST. MARY'S** 13th and Holmes  
Rev. C. T. Cooper, r  
Sun Masses: 7:30, 9, 11

ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed  
10:30

**TRINITY** Euclid and Washington Ave.  
Rev. A. E. Walsmsley, r  
Sun 7, 9; Tues 6:45, Thurs 10; C Sat 5-6

SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL**  
Rev. Canon R. H. Miller, r; Rev. A. S. Bolinger, c  
Sun 8, HC 9:30 Sung Eu, 11 MP; Daily: HC 7:30  
ex Fri 9:30

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

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

GREENWOOD LAKE, N. Y.

**GOOD SHEPHERD** Rev. Harry Brooks Malcolm, r  
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Sun: Mass 8, 9:45, MP & Ser 11; The occasional  
Sacraments by appt

NEW YORK CITY

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112th and Amsterdam, New York City  
Sun HC 8, 9, 10, MP, HC & Ser 11, Ev & Ser 4;  
Weekdays MP 7:45, HC 8 also 10 Wed and Ev 5

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Rev. Irving S. Pollard, Minister in Charge  
8 & 9:30 HC, 11 Morning Service and Ser; Week-  
day HC Tues 10:30; Wed & Saints' Days 8; Thurs  
12:10; EP Tues & Thurs 6. Church open daily for  
prayer.

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

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

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
139 West 46th Street  
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD  
9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. M. L. Foster, c  
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 1S, MP 11; Daily 8:15 HC,  
Thurs 11, HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday  
Ser 12:05; 1:05 ex Sat, EP 3, C Fri & Sat 2-4,  
& by appt

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

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

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**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers, v  
292 Henry St. (at Scammel)  
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7:15;  
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5;  
C Sat 5:15

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30 EP;  
Daily 8, 5:30; Thurs & HD 10

POUGHKEEPSIE, N. Y.

**CHRIST CHURCH**  
Rev. Robert E. Terwilliger, Ph.D., r;  
Rev. Charles G. Newbery, c  
Sun 8 HC, 9:15 HC 2nd & 4th, MP 1st & 3rd,  
11 HC 1st & 3rd MP 2nd & 4th

UTICA, N. Y.

**GRACE** 193 Genesee Street  
Rev. S. P. Gasek, r; Rev. R. P. Rishel, c  
Sun 8 HC, 11 MP, HC & Ser; HC Wed 7; Thurs  
10; Fri 7:30; HD 12:10; Daily Int 12:10

PHILADELPHIA, PA.

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

**ST. PETER'S** Third and Pine Sts.  
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