

The Living CHURCH

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June 23, 1957

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YOU Do
to Help
the U.N.?**

See P. 12

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SUMMER"**

Many, if not most people,
take advantage of summer
to visit the great outdoors
for pleasure — page 10.

RNS Photo

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The Living CHURCH

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

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CONTENTS

	ARTICLES	
"Thou Hast Made Summer"	James M. Malloch	10
What Can You Do?	Helen Mahon	12
Primitive Art at St. James'	Jean Speiser	14

DEPARTMENTS

Letters	3	Books	13
News	5	People and Places	17
Man Power	9	Editorials	20

Things To Come

- June
- 23. First Sunday after Trinity
 - 24. Nativity St. John Baptist
 - 29. St. Peter
 - 30. Second Sunday after Trinity
- July
- 4. Independence Day
 - 7. Third Sunday after Trinity
 - 9. Sewanee Summer Conference on Church Music, to 18th.
 - 14. Fourth Sunday after Trinity
 - 21. Fifth Sunday after Trinity
 - 25. St. James
 - 28. Sixth Sunday after Trinity

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

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MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

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

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LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Wanted: Errors

SPCK are going ahead with a third edition of my book, *The Call of the Cloister*, and want me to make corrections where necessary, and bring it up to date.

I should be most grateful if you could ask your readers to send me any errors they have detected, particularly in the sections devoted to the American religious communities.

PETER F. ANSON

Low Shore,
Macduff,
Banffshire, Scotland

Regained Faith

After reading "A Profile of Emily Gardiner Neal" [L. C., January 6th], I thought you might like to know that in my church we have an Order of St. Luke. This was started in July, 1956, with another and myself. Now we have 20 initiated members, and have a meeting every Friday for Holy Communion, Unction, Laying on of Hands, and a study group after the service.

I started this group because of help I received through St. Stephen's Church, Philadelphia, and Hale Sutherland, who sent me their lessons and many books for two years. I worked hard for three years and had a spiritual awakening through perseverance, concentration, using affirmations, and listening for that small voice. I regained faith — and overcame 50 supposed allergies, bursitis, partial loss of coordination, fear, anxiety, and lack of confidence.

In our work, we make personal contacts with those interested in our work, go to hospitals, help with flowers on the altar (deliver them to the sick), send cards and personal notes. Group therapy is wonderful: our caring and sharing with each other gives us comfort and strength.

We are using "A Reporter Finds God through Spiritual Healing" by Emily Gardiner Neal in our group as an addition to our library.

If there is anyone who is lonely or would like to help along these lines, write to me, Order of St. Luke, P.O. Box 1085, North Miami, Fla.

ADELE P. MILLER

Pastoral Consequences

May I first of all congratulate the Rev. H. Boone Porter on his excellent article entitled "The Liturgical Movement: Friend or Foe?" [L. C., June 2d]. And may I also say at the beginning that I heartily agree with Fr. Porter that this movement is primarily a blessing to the life of the Church. I am not a scholar in the field of liturgics, but only a parish priest who is a serious student of the subject. In my article, "A Disastrous Severing" [L.C., May 5th], I was basically concerned with examining the impact of the liturgical movement upon the average parish church and communicant. And so my article of necessity dealt with this movement as it

Continued on page 22

Many Churches have this problem . . . will you help solve it?



The church pictured above has a problem because it needs repairs and does not have sufficient money to make them. Many other Episcopal churches have problems because they are only partially built, and there are no more funds available to complete them.

The "remedy" for this problem is simple . . . and the basic ingredient of the prescription is *your interest*.

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Now, our permanent fund needs enlargement. We do not have enough money to meet the many worthy requests which arrive week by week. Won't you help relieve some of these "problems"? Even \$1.00 would be most gratefully received.

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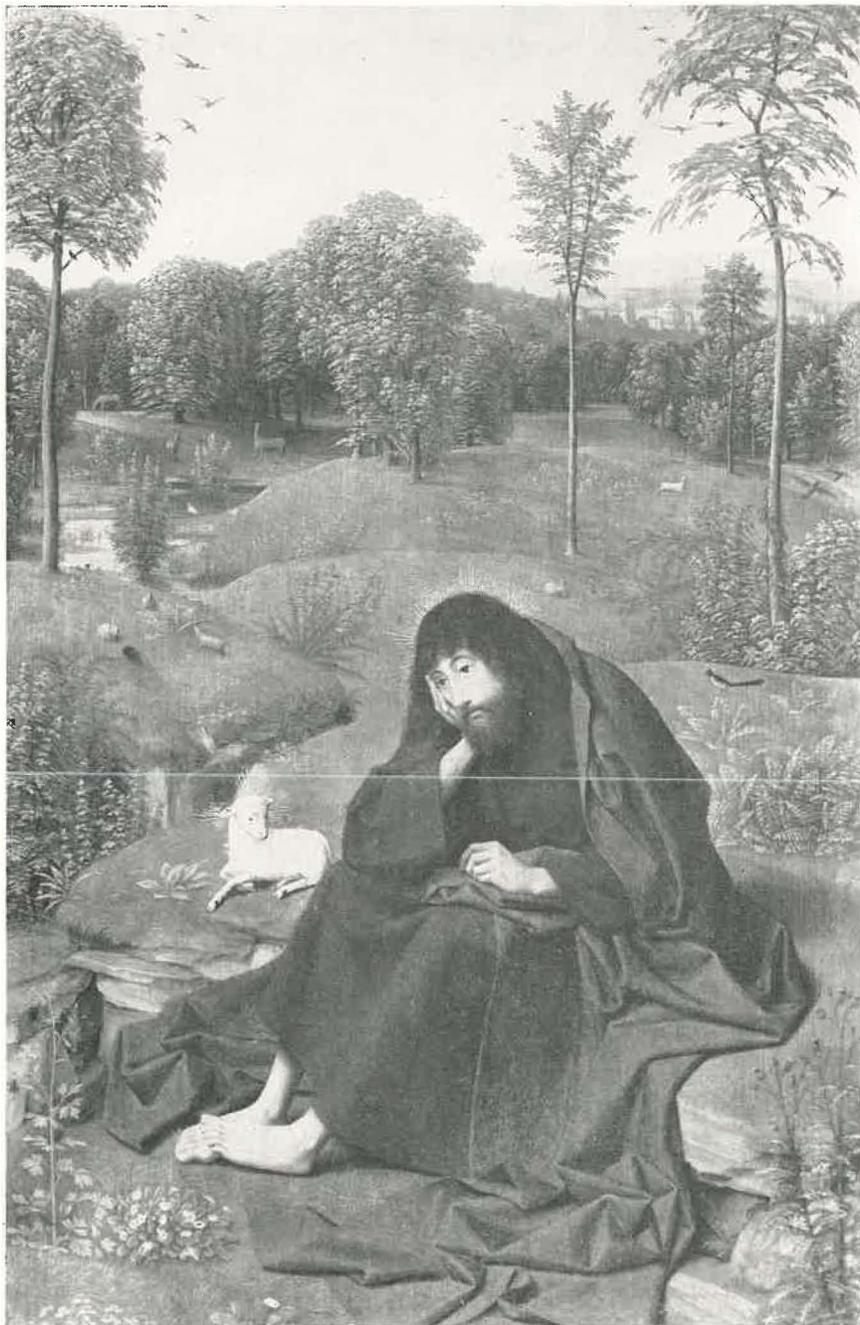
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ST. JOHN BAPTIST

Geertgen tot Sint Jans
(Dutch, ca. 1465-1493)

June 24th is the Nativity of St. John Baptist, on which the Church celebrates the birth of the Forerunner of Christ (Prayer Book, p. 242).

According to St. Luke 1:36, the Baptist was six months older than our Lord. June 24th, in our reckoning, is not exactly six months before December 25th, but in the Latin computation of dates (used at the time the Church commemorations were fixed), June 24th was the "eighth day before the Kalends [i.e., the 1st] of July," just as December 25th was the "eighth day before the Kalends [or 1st] of January."

The Dutch painter Geertgen tot Sint Jans pictured John the Baptist's environment in terms of medieval Holland. He represents the Baptist in meditative mood, oblivious of the natural beauty around him — the song of the bird behind him, the frisking of the animals on the green, the castle towers in the distance. He is intent only on the voice that bids him utter the immortal words:

"Behold the Lamb of God, which taketh away the sin of the world" (St. John 1:29).

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Scottish Presbyterians Study Church Integration Report

The General Assembly of the Church of Scotland (Presbyterian) commended to Church members for study a report [L.C., June 2d] proposing a system of Presbyterian bishops and Episcopal lay elders as a means of promoting closer relations between the two groups in Britain. The action was voted by an overwhelming majority of the delegates after three and a half hours of debate.

The report, issued late in April, was drafted as a result of conversations between representatives of the Church of England, the Church of Scotland, the Presbyterian Church of England and the Episcopal Church in Scotland.

Although commending the joint report for study, the Assembly stressed that it was no more than an exploratory document and that to receive it in no way committed the Church of Scotland to its arguments or conclusions. It was announced that the report would be thrashed out in informal study groups within the Church's presbyteries and parishes. Meanwhile, it was stated, the Committee on Inter-Church Relations would weigh the proposals and report to the 1958 General Assembly.

The Archbishop of Canterbury, Dr. Fisher, said it was a cause for "wonder and praise" that the Anglican and Presbyterian Churches in Britain had agreed to "study quietly" the controversial report and to "seek to find what the Holy Spirit will say to them through it."

In a sermon broadcast from St. Nicholas church at Sturry, near Canterbury, the Anglican primate described the report as "historic." He said it has "set a new standard for interchurch discussion and will always be known as a landmark in the work of Church union."

Dr. Fisher, referring to the "deep and passionate cleavage" which had existed since the Reformation between the Church of England and the Church of Scotland, said the report is a "rough sketch of how a bridge might be thrown across the chasm so that in time to come travellers might pass freely on their lawful occasions between the two Churches."

Speaking generally of Church union he said that though the unity of the Church had been broken a change was in progress and it was becoming daily more marked.

"There is increasing agreement," he said, "that those Churches should be recognized universally as real parts of the Catholic Church of Christ which sincerely and devoutly retain and use, according to the measure of their faith, the gifts which Christ gave to His Church."

Answering a series of questions after he had presented the controversial report, the Rev. Dr. A. C. Craig of Glasgow University said it was believed that the Presbyterian policy could be carried forward in an integrated Church and great service could be done to the Anglican Churches by giving some of that policy to them.

He agreed that some of the tensions occasioned by the report in Presbyterian circles still were unresolved but said he thought it was a miracle that they were so few.

Sir Thomas Taylor of Aberdeen, who seconded the motion to receive the report, said it was a document of historic significance. Declaring that the only thing to do was to receive the report and commend it to the Church for careful consideration, Sir Thomas asked: "Are we afraid to let this document loose on the presbyteries and congregations? Do we not trust our own people on matters of this kind, or are we, perhaps, going to safeguard the faithful by putting the document on the index of prohibited books?"

The Rt. Rev. Kenneth C. H. Warner, Bishop of Edinburgh, who followed the debate from the gallery, welcomed the Assembly's decision. "I think we should now in both Churches do all we can to encourage people to study the report and pray for a right judgment in this very important matter," he said. "I should like to see groups formed from both Churches meeting together to study it, and I think those of us who can should give as much guidance as possible because I feel both Churches know too little about each other."

The report has also received comment in Canada, where the Very Rev. Finlay Stewart, retiring moderator of the Presbyterian Church in Canada spoke critically of it before his Church's General Assembly. Promoters of organic unions among the Churches are trying to toss bishops and elders about as if they were "cheaper by the dozen," he said. [RNS]

Episcopal Churchnews Editor Named Cathedral Dean

The Rev. William S. Lea, editor of *Episcopal Churchnews*, has been named dean of St. John's Cathedral, Denver, Colo.

Dr. Lea, 45, said he had accepted the post and would move to Denver in September. The cathedral is the largest Episcopal Church in the West. It has more than 4,000 baptized members.

Episcopal Churchnews, an unofficial bi-weekly, recently announced it is experiencing financial difficulties and may be forced to discontinue publication. A meeting has been called in Wilmington, Del., to discuss the magazine's future.

Dr. Lea said his reason for accepting the Denver post is that he wants to return to parish life. He succeeds Dean Paul Roberts, 70, who has retired after 22 years service. [RNS]

Degrees and Dedications At University of the South

Three bishops of the Church received honorary degrees at the commencement exercises June 10th at the University of the South, Sewanee, Tenn. Bishops Goddard and Clements, suffragans of Texas, and Moses, suffragan of South Florida, were given honorary Doctor of Divinity degrees, as was the Rev. Wilson W. Sneed of Atlanta, Ga. Approximately 100 students were graduated from the University's College of Arts and Sciences, School of Theology, and Graduate School of Theology.

Sewanee alumni returning for Alumni Day, June 6th, and commencement, were

shown newly remodeled St. Luke's Hall, home of the School of Theology, and the new Juhan Gymnasium, both of which were to be dedicated during the week.

'Revival' Stronger In Britain than U.S.

Disappointment in the religious revival in the United States was expressed by the Rev. Michael Fisher, an English Franciscan priest who has spent four months in this country recently. He added, "There is a great revival of religious organization, and a certain efficiency about the way in which the Church is going about its work, but in many ways, the religious revival in the Anglican Church in England has a depth which the American Church has not yet reached." The Parish and People Movement, the large number of parochial missions, the industrial mission and a large number of retreats, the growing recognition of the value of confession and spiritual direction, and a "sort of mission approach in the ongoing situation" were all cited by Fr. Michael as parts of Anglican work which appear less evident in the Episcopal Church.

Fr. Michael has spent most of his time here at Brown University, conducting a mission to students. He also visited Dartmouth and Yale, and conducted quiet days in churches in Rhode Island, New York City, Chicago, and San Francisco.

Comparing American and British students, Fr. Michael felt that in terms of their spiritual needs there is very little difference between them; "they have the same sort of conversations about the same sort of problems." While he found the American student immature in some areas of responsibility, he said the British students are immature in other areas. The English student "for the most part takes his work as a student more seriously, but the difficulty of arousing students to a sense of political concern exists in both countries."

"I think the students really want — desperately in some cases — a pattern for living," he continued. "They know this must include the ultimate values. They're conscious of the conflict which their society is perpetually creating for them and reluctant to accept the essential tension which must be an inevitable part of life."

In the United States, Fr. Michael "met an immense amount of friendship, a great deal of sincerity, and a real delight in discovering the way in which Christianity is meant to meet the whole person in his situation and is not merely tied up with Churchgoing." America, to Fr. Michael, seems to be "very self-conscious; confused by its wealth and its power and its possibilities in the world; very anxious to be loved and worried because it's criticized and not trusted by other countries."

Roman Catholic Gain in Ten Years is 36.8%

Roman Catholics in the United States and its territories now number 34,563,851, an increase of 989,834 in the past year, according to the *Official Catholic Directory for 1957*, published recently by P. J. Kenedy & Sons. (The 1957 Episcopal Church *Annual* gave the figure 2,910,081 for the number of baptized persons in the Episcopal Church, in the United States and territories. This was an increase of 95,515 over the figure in the 1956 *Annual*.)

The new Roman Catholic total represents an increase of 9,295,678, or 36.8%, over the 25,268,175 Roman Catholics reported in 1947. The 10-year Episcopal Church increase is 725,809, or 33.2%. (It is not known whether the figures represent exactly the same period. The 1957 Episcopal Church *Annual* reports figures collected in 1956 from the dioceses, and actually tabulated at the end of 1955. The time-lapse of the *Official Catholic Directory* is not known.)

36 Graduates, Two New Buildings at Berkeley

Thirty-six degrees and diplomas in course were awarded at the Berkeley Divinity School's 101st commencement on June 3d. Berkeley is in New Haven, Conn. Honorary degrees were given to the Rev. C. Lawson Willard of Trinity Church, New Haven, Conn., and the Very Rev. Paul Roberts, '12, recently retired as Dean of St. John's Cathedral, Denver.

Other events of the day included the blessing of the Senior gift, a set of green vestments, at the early Celebration, and the cornerstone-laying of two new buildings, Urban and Alumni Halls, preceding an Alumni Service in the afternoon and a dinner in honor of Dean Urban (on his retirement).

Unusual Summer Chapel Resembles Sailing Vessel

Visible for miles from its Cape Cod hilltop is the unusual spire of St. James the Fisherman, a chapel for summer residents of Wellfleet, Mass., and neighboring Truro and Eastham, which has just been completed. The hexagonal-shaped church is a single story, topped by a pyramid-shaped tower. The rough interior suggests the atmosphere of an old-time sailing vessel "below decks."

The Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New York City, who has a summer home nearby, will conduct the opening service July 7th and officiate during the summer.

The chapel has only a single large window facing east and a series of small, floor-level windows. Glass domes set beneath the open tower focus light on the altar, which is centrally located and surrounded by an octagonal communion rail. Undecorated for the most part, the chapel will have painted murals in the corners. Artists summering on Cape Cod have volunteered to paint these. An architect, an artist, and an engineer have donated their services for the chapel, which is estimated to have cost \$20,000. Presently seating 175, it can be expanded.



John D. Bell Photo

From a Cape Cod hilltop St. James the Fisherman chapel looks down over traditional Colonial spires.

Morehouse-Gorham Co. Opens New New York Church Goods Store

The Morehouse-Gorham Co., which for more than 70 years has been supplying clergy and laypeople with books, vestments, and church furnishings has opened a new church appointments store at 10 E. 41st St., New York City, next door to its familiar book shop.

The new department includes an altar and a miniature chapel. Along each wall are ranged a series of recessed glass cases containing gold and silver crosses, candlesticks and appointments used in the celebration of the Holy Communion. There is an arrangement of processional crosses in gleaming array, and a many-tiered case of collection plates. Candles range from tiny tapers to giant candles several feet tall — all displayed in a glass-top case. The altar is so constructed as to be adjustable in size and shape, with removable sections, to accommodate frontals and hangings of every kind.

The new store is prepared to supply, through Blunt & Wray of London (the oldest designers of church appointments in England), especially designed crosses, candlesticks, and other pieces for individual churches. This firm made the cross used on the high altar at Washington Cathedral. It can design and execute furnishings of a more modest sort also, through Morehouse-Gorham. In addition, Charles Grigsby, the manager of the appointments department of the New York store, will design plaques, appliques or embroidery designs from the vaguest of suggestions.

The store also includes a new vestment department, headed by Robert Richley. Bishop and altar boy alike may find the answer here to all such needs.

Appointments are in the front of the store and vestments in the rear, and this department, in turn, is adjacent, by means of a short passage or arcade, to the book store, which is the domain of Mrs. Mabel Hoover. The latter includes a display of seasonal greeting cards and calendars. A recent innovation is a miniature art gallery which will be entangled as the book store undergoes its planned remodeling.

On the mezzanine all the religious education material is grouped. Ardis Krisensky, a Windham House graduate, is in charge, and her assistant is Ann Chaplin, daughter of the General Theological Seminary's Dora Chaplin. The Church school supply department displays the Episcopal Church Fellowship series on one wall. Another is lined with books of all sorts with some religious theme — of interest to young readers. A large section is given to games and picture books and visual devices, and one corner contains a well stocked gift shop for Church school needs. The visual education department has a slide projector and screen so that cus-

tomers can inspect filmstrips and slides before ordering.

Overall head of the new store is Harold C. Barlow, company treasurer and sales manager, under the direction of Linden H. Morehouse, president, and Clifford Morehouse, vice-president — both grandsons of the founder, Linden Morehouse.

The New York store is the latest milestone in a series that began in Milwaukee in 1844, when the first Linden Morehouse opened a bookshop. At present, besides the New York store, there is a branch in Chicago, of which Alan Simms is manager, and one in San Francisco (a separate corporation), directed by George M. Day. The parent store in Milwaukee was closed in 1938.

Once Controversial Dr. Blunt Dies

The Rt. Rev. Alfred Blunt, former Bishop of Bradford, England, died June 2d in Yorkshire at the age of 77.

Dr. Blunt is considered to have sparked the explosion that led to the abdication of King Edward VIII in 1937, according to the *New York Times*. Speaking at his diocesan conference in 1936, he said that the King would abundantly need God's grace if he were to do his duty faithfully. "We hope he is aware of his need," he added. "Some of us wish that he gave more positive signs of such awareness."

At that time the British press had said nothing about the King's friendship with Mrs. Simpson, although American newspapers had been reporting it. When Dr. Blunt prepared his speech, he had never heard of Mrs. Simpson, although he did know of her when the speech was given, two months later. His references were intended to stress the absence of outward concern for religion by the King.

More recently, Dr. Blunt gave his opinion in 1955 that the "only solution" for the romance of Princess Margaret with Group Captain Peter Townsend was "to call it off."

Dr. Blunt was the author of a number of books and was considered a competent New Testament scholar.

American Spirituals in England

Muriel Smith, American soprano, will present a recital of American Negro spirituals as a feature of this year's music festival at England's Canterbury Cathedral, in July, sponsored by the Friends of Canterbury Cathedral.

This will be the first time that American spirituals have ever been performed in the 14th-century cathedral, seat of the Archbishop of Canterbury.

Miss Jones originated the starring role in "Carmen Jones," the American adaptation of Bizet's opera "Carmen" which changed the setting to the 20th-century American South and was presented on Broadway.



Above: Robert Richley, head of the vestments department at Morehouse-Gorham, with some customers. Below: Looking over the supply of candlesticks, from left: Charles Crisby, head of the church appointments department; Clifford Morehouse, vice president; and L. Morehouse, company president.

Photos by Jean Speiser



Film on Russian Visit For Rent from National Council

A Russian film about the visit of representatives of the National Council of Churches to Russia is available for rental through National Council. The film was sent to Bishop Sherrill, a member of the delegation, from the Russian Church.

It shows the Americans meeting Russian Churchmen and visiting Red Square, the Kremlin, city and country churches, the theological seminary, Moscow University, and a children's school. There are scenes of the Russian Orthodox Church at worship, and music by a seminary choir. Technical quality of the hour-long film is excellent.

The Presiding Bishop has added an opening preface to make clear to viewers the limitations and omissions of the film and to set it in proper perspective. It may be rented through the Division of Audio-Visual Education, 281 Fourth Ave., New York 10, for an \$8 fee.

"Open War" Charge Draws Ire of Many

The recent statement of the Archbishop of Canterbury that the Roman Catholic Church in Britain is waging "open war" against the Church of England [L. C., June 16th] has received comment from several sources, most of it adverse.

The *Universe*, a Roman Catholic weekly, asked Dr. Fisher to back his charge with facts. It claimed that the only "public attacks levelled against the Archbishop of Canterbury and the Anglican Church in Britain" were those which have come "from ministers of his own religion with pronounced modernist views, and a powerful section of the national press." It added that the Roman Catholic Church does not exercise any influence in these quarters.

The *Universe* also challenged the Bishop of Southwell, Dr. Barry, to let it make an open investigation of his charge of improper efforts by the "Roman hierarchy" to win converts in his diocese. Dr. Barry had said:

"I know of people in this diocese who have been marked down by the Roman hierarchy. People have been set upon them to try and seduce them from their Anglican allegiance. I could quote names, what they are offered by the priest is like something they can put in a bag and take home — something like they are offered by the Communist Party."

Petty Persecution

The *Universe* said Bishop Barry's comments implied that actions have taken place in the diocese in the name of the Roman Catholic Church "which are utterly opposed to [Roman] Catholic principles. These things," it said, "are: priests or laymen have been detailed to bring in certain Anglicans at all costs, with the result that they have suffered petty persecution, and that false inducements — and Bishop Barry's words suggest even material enticements — have been offered them."

The *Universe* stated that "no pressure methods are justifiable in any circumstances."

"Therefore," it added, "the *Universe* has made a personal challenge to the Bishop of Southwell in these words: 'Will you enable the *Universe* to make an open investigation of your allegations by supplying it with the names which you say you possess?' In turn, the *Universe* promises to be impartial in its enquiry and to publish its findings without reservation, no matter what might come to light."

The need for improved press relations to offset attacks on the Church of England were urged in a resolution adopted by the Oxford Diocesan Conference recently. The resolution charged that certain newspapers have been waging a per-

sistent campaign against the Anglican Church for a number of years.

It urged the National Assembly, top body in the Church of England, to take steps to better relations with the press. At the same time, it said, the proposed reorganization of the Church Information Board gives an opportunity for supplying newspapers with better and more adequate information on Church teaching and work and correcting erroneous reports.

The Rev. Dr. Samuel Day, rector of Chinnor, said he had noticed a particular group of papers which made a special point of featuring conversions from the Church of England to some other religious body. Some sections of the press, he said, are "vilifying and, in a measure, persecuting the Church."

In an effort to lessen the tension caused by the charges and countercharges, four members of Parliament, two Anglicans and two Roman Catholics, joined in urging the avoidance of "statements and competitive statistics" likely to arouse ill-feeling between Christians of different Churches. Their plea was made in a letter published in the London *Times*. The four said "We ourselves believe much in common and pray for unity; we do not pretend, however, that unity can be built on a mere lowest common multiple of theology and dogma. Christian disunity causes great scandal; but what of that which is caused by lack of charity among Christians?"

Third Strike for Lightning At Baltimore Church

The tower of the Church of the Messiah, Baltimore, Md., was struck by lightning on June 2d. The church has been struck three times within 10 years.

This time a corner was knocked off of one of the pinnacles and damaged the roof. No estimate has been made as to the amount of damage. A fire truck rushing to the church sideswiped two automobiles, wrecking the rear of one car. The driver and his son were hurt.

In 1955 one of the pinnacles was knocked through the roof and imbedded in the floor of the church, damage amounting to over \$9,000.

Addition to GTS Plant For Married Students, Faculty

The General Theological Seminary on Manhattan's lower west side has purchased an apartment house located at 420 W. 20th St., directly opposite G.T.S. The 30 year old building contains 48 dwelling units which will eventually be made available to married seminarians and faculty members.

In recent years, a large increase in the number of students, including many who are married, and the growing size of its

teaching staff have created the need for a progressive building program. The first step in this program was taken last summer with the completion of the Clement Clarke Moore apartment building.

Currently, preliminary architectural drawings are being submitted for the reconstruction of the Ninth Avenue facade. This project will include the erection of new offices of administration, library, dean's residence, faculty and guest apartments, and graduate students' quarters.

Diocesan Conventions

Western Massachusetts

May 17th, 18th, Springfield

A special convention for the election of a new bishop of Western Massachusetts will be held September 25th. Bishop Lawrence, who is 68 years old, plans to retire on Thanksgiving Day. He has been bishop of the diocese for 20 years.

ELECTIONS. General Convention deputies: clerical, M. F. Williams, M. W. Eckel, A. G. Noble, P. H. Steinmetz; lay, R. W. Boyer, W. W. Yerrall, M. C. Jaquith, W. S. Dakin. Alternates: clerical, A. V. Bennett, R. L. Curry, D. R. Cochran, R. S. S. Whitman; lay, J. A. Van Lund, F. E. Punderson, F. P. Dill, R. L. Davenport.

Erie

May 24th, 25th, Oil City, Pa.

A campaign to raise \$500,000 as a Development and Advance Fund for missionary work in the diocese was approved by convention delegates. The campaign will be held in preparation for the celebration of the 50th anniversary of the diocese in 1960. It will be part of a three part program outlined by Bishop Crittenden in his convention address, the other parts being evangelism and historical highlights of the diocese.

GUEST SPEAKER: Bishop Gibson, Coadjutor of Virginia.

ELECTIONS. General Convention deputies: clerical, T. L. Small, Frederic Murray, B. H. M. Rutledge, J. M. Prittie; lay, D. H. Phillips, E. G. Potter, R. M. Garland, G. E. Hamilton.

Rhode Island

May 21, Providence

The convention authorized Bishop Higgins to name a commission on higher education to study the need for a junior day college, for which a charter has been granted by the state legislature. A possible site for the college is "Miramar," the Widener Estate in Newport, which has recently been given to the diocese. The estate, with an additional gift of \$150,000, was donated by Mrs. Eleanor Widener Dixon and her brother, George Widener, in memory of their mother, Mrs. Eleanor Elkins Rice. For the present the estate will be used for retreats, conferences, etc.

The convention voted to join the Rhode Island Council of Churches, and

approved preliminary plans for a reorganization of the council, board, and committee structure of the diocese. The ceiling on diocesan borrowing for construction and repair of missions was raised from \$200,000 to \$270,000.

MAN POWER

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

Iowa

May 14th, 15th, Waterloo

The Protestant Episcopal Investment Corporation of the diocese of Iowa has been formed, with a limited liability of \$500,000. Interest bearing debentures will be sold to Church members and the funds loaned to parishes and missions for capital improvements. A resolution asking the right of women to be elected to vestries and as convention delegates was voted down. It was decided that the work of St. Monica's School, Des Moines, a training school for neglected girls from 12 to 18 years old, could better be handled by other agencies. The convention voted to lease the school buildings to the Community Chest for use by other agencies.

GUEST SPEAKERS: Very Rev. Henry Hancock, dean of Cathedral of St. Marks, Minneapolis, and Bishop Lewis of Salina.

Easton

May 7th and 8th, Salisbury, Md.

The long-debated Vestry Act reform measure, by which antiquated laws relating to the Church in Maryland were brought up to date, had become law shortly before the diocesan convention. Pens used by the Governor in signing the Act were presented to members of a convention committee. Plans for a survey of the diocese under the direction of National Council's Unit of Research were approved by the convention.

ELECTIONS. General Convention deputies: clerical, R. P. Varley, Allan Whatley, C. H. Goodwin, Jr., N. C. Wilbur; lay, C. O. Hoffman, Roger Kingsland, J. H. Chapman, P. P. Heck. Alternates: clerical, W. L. Dewees, W. I. Peterson, H. V. Clary, Herbert Leswing, Jr.; lay, Harry Boulden, Jonathan Wilford, Sr., F. G. Schaefer, A. S. Gadd, Jr.

Northern Michigan

May 18th, 19th, Menominee.

Increased financial support throughout the diocese, the largest number of confirmations ever, and a 27% increase in Church school enrollment during 1956 were noted by Bishop Page in his convention address.

The delegates approved a resolution which would eliminate the financial aid now received from National Council during the two years 1958-59. A new canon defining a Church member in good standing and a communicant in good standing was adopted.

GUEST SPEAKER: Most Rev. W. L. Wright, Archbishop of Algoma, Can.

ELECTIONS. General Convention deputies: clerical, Herman Page, Reno Kuehnel, John Alford, J. W. Robertson; lay, F. L. Symmonds, William Fountain, Joseph Neudert, Kenneth Sannes.

A Responsive Chord In Connecticut

In a desire to awaken the diocese of Connecticut "to a deeper consciousness of the purpose and work of the Church," the Episcopal Crusade for Christ was undertaken this past Lent. This highly organized program called for clergy and laity to visit every communicant in Connecticut, explain the Crusade, and try to interest all Churchmen of the diocese in signing pledges for a very definite four-point Lenten rule of prayer, worship, and evangelism. Those signing pledges agreed to: (1) Pray daily using the special Crusade prayer; (2) Attend at least one Church service every Sunday in Lent, and as many weekday services as possible; (3) Endeavor to bring to each service at least one non-Church goer; (4) Try in Lent to bring someone to Baptism or Confirmation or both.

To carry out the Crusade, the bishop asked that in every parish and mission during the Epiphany season an Every Member Visitation be held not for money, but for participation in the Crusade. "I have no fears about such things as our financial problems," said Bishop Gray, "if we are truly meeting the fundamental responsibilities of membership in the Church."

Last fall, more than 1,000 lay leaders of the diocese heard the bishop explain the Crusade at regional dinners. During the fall the department of promotion prepared Crusade materials: posters, pledge-prayer cards "to be signed by individual members and returned to the bishop," identification buttons, and a suggested Crusade call in skit form which could be used in local churches as a part of the Crusaders' training.

Early in January, 1957, the kick-off Crusade rally was held at Christ Church Cathedral. About 1,200 clergy and laymen attended the rally at which the bishop spoke and the Crusader training skit was performed by professional actors.

Most of the participating churches held their Crusades on Sundays in February. As Lent began, signed pledged cards began pouring into diocesan headquarters. According to reports, Bishop Gray "made a point of looking at each card personally and wrote countless personal letters to participants."

Admittedly, there were strong grumblings from laymen in some quarters about the Crusade rule — particularly the points about bringing to each service at least one non-Church-goer and trying to bring someone to Baptism or Confirmation — but the reported record attendance at Lenten services (attributed to the Crusade) and the thousands of pledge cards returned seem to indicate that this Lenten Crusade struck a responsive chord among Connecticut Churchmen. Appraisal of the Crusade cannot be made prematurely, but it will be interesting to see, in view of rule #4, if there is a marked step-up in the Baptism and Confirmation statistics in the months to come.



Warren E. Tennant
Bishop Gray and diocesan staff members look through a portion of thousands of pledge cards returned to the bishop during the Crusade. From left: Morton Nace, Hervey Stetson, Bishop Gray.

"Thou Hast Made Summer"

The many uses and advantages of the warmer months, with their call to enjoy the great out-of-doors

By the Very Rev. James M. Malloch
Dean Emeritus, St. James' Cathedral, Fresno, Calif.



Harold M. Lambert

The family is the natural company for the sacred pilgrimage of summer.

I was greatly interested recently to discover a verse in the Bible which I had overlooked or forgotten. Reading through the 74th Psalm, I came suddenly upon the expression, "Thou hast set all the borders of the earth; thou hast made summer and winter."* God has made every season. He made the summer.

Many people have to use summer for hard work. It is their busy season. The warm sun, pouring its rays upon the earth, does something for their business in the summer which it does at no other time of year. When I first came to live in California's San Joaquin Valley, I said to Dean Briggs of the Fresno State College, "Summer here is pretty hard on human beings." "Yes," he replied, "but it is not hard on grapes and cotton." "Thou hast made summer."

Many, if not most people, take advantage of summer to visit the great out-of-doors for pleasure. They swim, they hike, they sit in the shade, they hunt and fish, they sleep soundly in the cool of the night in the mountains or at the seaside. The best recreation in the world is out-of-door recreation. It is natural. It is wholesome. It is healthful.

Many people take advantage of

*Verse 18 Prayer Book version; verse 17 King James Version.

summer to feast their eye on the beauties of nature. Blue skies, radiant sunshine, mountain meadows, rolling waves, snowy peaks, penetrating stars are things of beauty, and make a banquet for the soul in every age and among every people. Summer is a happy hunting ground for poets and artists.

Wise people use summer as a time in which to catch up with their reading. In this busy world it is difficult to find time enough to read enough.



One discovers too late that the great world of literature is rolling half noticed beneath his feet. Summer is an opportunity for the reading of good books and great books. An old teacher of mine used to say that the man who reads the great books can afford to ignore all other books. Even the lingering days of summer should not be wasted on poor literature.

There are a few current books which should be read by all thoughtful people before this summer passes into astronomical history. In addition to these books, every religious reader should take with him on his vacation this and every summer, a good collection of poetry, and, above all books, a copy of the Holy Bible. The Bible, after all, is the source book of our Western tradition of religion, and the supreme and perennial volume of religious aspiration and inspiration. A good book of poetry and the sacred volume are the best literary companions anybody can take with him into vacationland in the summer time.

Oasis of Meditation

Many people of soul and spirit enjoy summer especially because it brings them a chance for reflection and meditation. It brings them an opportunity to think long thoughts beneath blue skies and amid springing flowers. The Psalmist exclaimed, "I will lift up mine eyes unto the hills; from whence cometh my help? My help cometh even from the Lord, who made heaven and earth" (Psalm 121). The good old summer time may be turned into an oasis of meditation. Meditation may be defined simply as thinking in the presence of God.

In a summer's meditation we be-

come aware of our unity with all of God's works. Getting back to nature, to the sensitive religious mind, is a matter of being out in the fields with God. Benjamin Ide Wheeler, for many years President of the University of California, said years ago in an address to the Brotherhood of St. Andrew: "The consciousness that an individual life is part of some greater whole is the impulse to that attitude we call religion."

Out in the fields with God, we become vividly conscious, if we are spiritually alive, of our relationship to the wholeness of things and of our dependence on the uncreated Creator upon Whom all created things depend. We realize with the noted scientist William G. Pollard that we are living in a created universe. Out in the fields with God, we become naturally, normally, and wholesomely religious.

Man's dependence places him under moral obligation to the Creator who gave him life. Strangely enough many people are blind to this obligation. They ignore the fact that the Ten Commandments include man's duties to God as well as his duties to his fellow men. Consequently they are only half moral at best.

A Superlative Joy

The Creator is a God of beauty and truth. There is a conspicuous order in things which pleases us and makes a summer amid the paintings and sculptures of God a superlative joy. "The beauty of God," said St. Thomas Aquinas, "is the cause of the being of all that is." There can be no conflict between religion when it is religion and science when it is science. Precision in science is reverence for the laws of God, His ways of doing things, and consequently indirect worship of the Author of all the fields of scientific investigation. Actually a reverent scientist is better equipped to enjoy God's great out-of-doors than anybody else. The old Romans who invented the word religion used it to mean both reverence for the gods and conscientiousness. Reverence and conscientiousness are fundamentally and eternally correlative.

God alone is the Giver of life, mortal and immortal. This mortal life has to be taken on God's terms. Immortal life has to be taken on the same terms. God is the creator and the sustainer. He is also the Saviour. Man wonders if there is a life beyond the grave, if there is a summer-land

fairer than day. The religious man does more than wonder about it. He prays about it. He asks the Giver of all life to grant him life everlasting. "Thou hast made summer."

Many people use the summer season for sightseeing. I suggest that one use part of his summer to visit churches that he has never seen before and churches that he has loved in other days, big churches and little churches, new churches and old churches, recently constructed buildings and historic monuments to the Faith. There is peace by the quiet lake. There is peace by the mountain stream. There is peace by the mysterious ocean. But the peace which passes all understanding is to be found within the warm, brown walls of old churches which have been used by other generations for no other purpose than to seek peace and pursue it.

Annual Sabbath

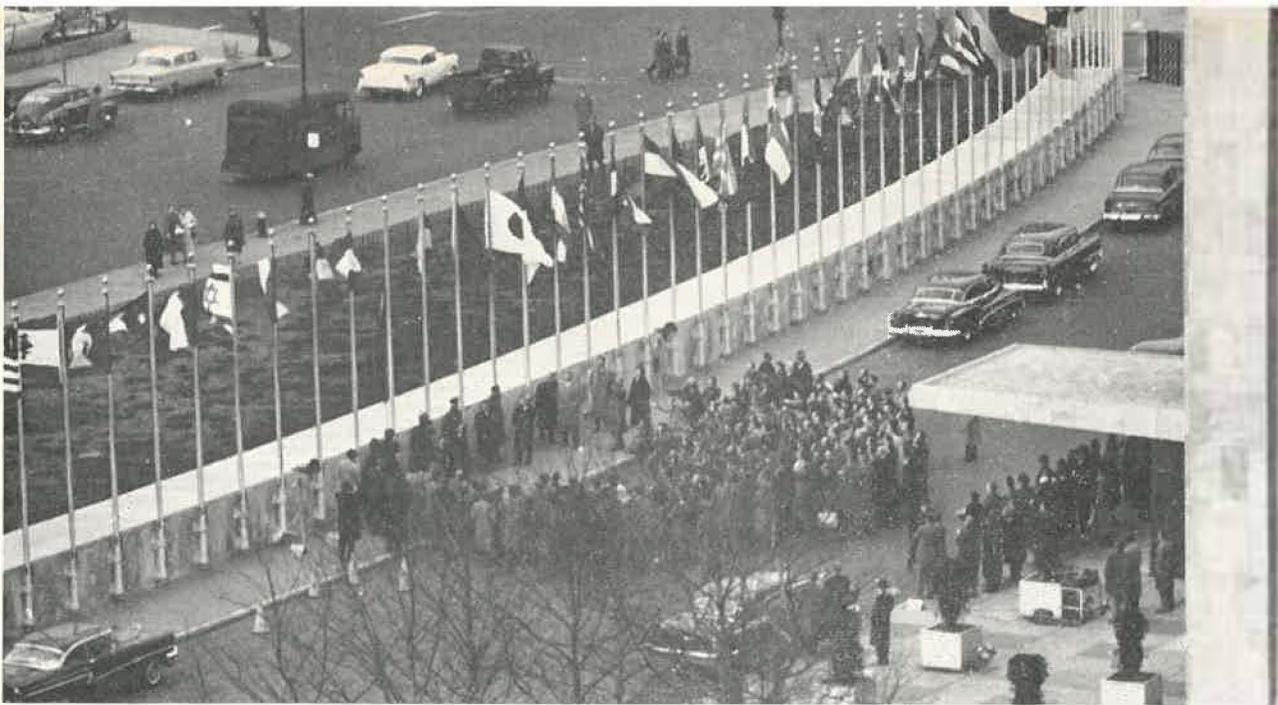
Summer is a wonderful time in which to get the whole family together. The family is the basic unit of mankind. It is the productive cell of society and civilization. Families should go on vacation together. The family is the natural company for the sacred pilgrimage of summer.

Summer is a holy season. God made man to work. He also made him to rest. Every Sunday should be a day



of rest and worship. It takes time to be holy, as the familiar hymn suggests. The violation of Sunday is one of the biggest mistakes of our times. Religion depends for its vitality and health upon its holy days, and the greatest of these is Sunday.

God does not cause the grass and the trees to toil all the year around. He does not obliterate the seasons. He does not want men to toil ever and rest never. He wants man to keep the Sabbath holy. The good old summer time is an annual Sabbath in a busy world. Preserve its symphonic loveliness by keeping part of it holy. "Thou hast made summer."



Last December the flags of Japan, Morocco, Sudan, and Tunisia were raised at the U.N.

United Nations

What can you do?

*as a Churchman and as an American to help the U.N.
become an instrument of peace?*

The whole world is on the march, terrible as an army with banners, and the goal is freedom. The future is big with promise and there is no reason for fainting or for despondency.”*

I thought of these words of John MacMurray’s as I walked past the United Nations one spring morning. The flags of 80 nations blew forward in the breeze.† Prince Wan of Thailand had adjourned temporarily the 11th session of the General Assembly with these words:

*From *Conditions of Freedom*, by John MacMurray (London. Faber & Faber).

†Ghana has since been added to the list of U.N. members.

“I think we can report to the peoples of the United Nations in whose name the Charter is concluded that the General Assembly has shown itself to be a resourceful and conciliatory instrument of peace, dedicated to the moral principles which it is determined to uphold with the support of member-states and of world public opinion.”

Serious students of the U.N. are weighing the results of the 11th session of the General Assembly, the longest and perhaps the most difficult in the life of the U.N. involving the complex questions of Hungary and the Middle East. There is widespread difference of opinion. We are asked

to be part of a *thinking* public opinion. Dr. Ahmed S. Bokhari, recent head of the U.N.’s Department of Public Information, said, “Public opinion concerning the U.N. should be on occasion and when necessary critical. The U.N. is not well served by indiscriminate adulation.”

Hence thoughtful articles contributed to *THE LIVING CHURCH*, such as that of Dr. Leland Henry [March 17th], Dr. Frederick Nolde [April 7th] and Andrew Cordier’s letter [April 21st] have stirred many of us up to a critical loyalty and a thinking public opinion regarding the U.N.

The last three General Conventions

By Helen Mahon

Executive Secretary, Girls' Friendly Society of USA

of our Church have called upon Churchpeople

"as a fundamental object of the foreign policy of our country to support and strengthen the U.N. in every reasonable and feasible manner to the end that there shall be a better and wider coöperation in outlawing the use of war and aggression, as implements of national policy and improving the standards of living of all men everywhere."

As Churchmen, we want, I believe, to see the U.N. get on with this job — and we want the U.S. to provide strong leadership and unqualified U.N. support. We face real dilemmas and difficulties. The 81 member nations are in widely different stages of development, really living in different centuries, as Vera Micheles Dean points out so clearly in her new small volume, *The Nature of the Non-Western World* (Mentor, 50 cents on newsstands). There is the dilemma of bloc-voting and the question of how the U.N. can secure compliance with its resolutions and the right of access to the territory of member states for official representation of U.N. officials and bodies.

It is to be hoped that the best minds of the world can be focused on finding solutions to these pressing questions.

Meanwhile, what can the average Churchman do in holding the faith that the U.N. can and must be an instrument of peace in a world where ICBM (Inter Continental Ballistic Missiles) pre-aimed can travel across the world 16,000 miles in 20 minutes? What can he do now to influence the action of our government?

I believe we can each give serious study to the work of the U.N. and its specialized agencies, perhaps choosing one area for our own interest and action. The U.N. Study Kit (available from the U.N. for \$1.00) opens several avenues for study and action.

We can join with the forces in our community working to increase knowledge of the U.N. Recently the city of Evanston, Ill., produced the Evanston United Nations Model Assembly — a unique event, said to be Evanston's biggest civic activity since the community proudly played host

to the second Assembly of the World Council of Churches in 1954. One Churchwoman admitted that she joined this activity out of a sense of duty, but stayed to learn and feel more strongly about the U.N. than she ever had before. Why not have more communities role-playing the U.N.? Your community might be the next.

This year is unusually critical in decisions with regard to constructive foreign aid programs. Individuals and Church groups can study this issue and make known their views at places where decisions are now being made. President Eisenhower has said, "We must use our skills and knowledge and at times our substance to help others rise from misery, however far the scene of suffering may be from our shores."

We can send letters and wires now to the President and Secretary of State and to our senators and congressmen encouraging a constructive program of foreign aid as an effort to wage peace.

The refugee problem haunts the Christian moral conscience. In camps outside of Hungary, refugees try to rouse the world by hunger strikes. The Churches and individuals have acted. We can and must do more.

Other issues which need our immediate study are Technical Assistance, the International Atomic Energy Agency, which awaits ratification by our government and the East-West Disarmament talks now going on in London. There is also worldwide discussion about putting an end to nuclear explosion tests. We are told that hundreds of people in the Scandinavian capitals have been standing in queues waiting to sign a statement saying, "We think Albert Schweitzer is right" in wanting to end atom bomb tests.

Yes, these questions must be faced by our people. There are things to do now in our communities, by our government, and through the United Nations. Christians cannot remove themselves from these struggles, but must make decisions to live with responsibility daily as citizens of an interdependent world.

BOOKS

A Curb and Clarion

THE ORGANIZATION MAN. By William H. Whyte, Jr. Simon and Schuster. Pp. 429. \$5.00.

In recent years many books have appeared analyzing the peculiar nature of contemporary American middle-class society as reflected in the white-collar worker. Some have been good, some indifferent, some bad. Now William H. Whyte, Jr., has in *The Organization Man* produced what may well prove to be the classic study in the field. It is a fascinating, provocative, infuriating, but hopeful book; perhaps one of the most significant volumes of the decade.

Whyte feels that to an alarming extent Americans have joined the League of Mediocrity. We have been so busy with our attempt to make society outwardly equalitarian, with our virtual worship of social conformity, with our desire to "belong," that we are no longer able to sustain a true perspective toward such virtues and consequently only suffer their defects. We have preferentially regarded



the social virtues for so long that they are threatening to crush our individuality.

More specifically, Whyte sees our problem in the form of a losing battle between the long-revered Protestant Ethic ("the sacredness of property, the enervating effect of security, the virtues of thrift, hard work, and independence") and what the author terms the Social Ethic ("a belief in the group as the source of creativity; a belief in 'belongingness' as the ultimate need of the individual; and a belief in the application of science to achieve belongingness"). Whyte pictures us as rejecting the old American Dream of Independence for a theory of group-living predicated on the "social usefulness" of man. The Organization Man has gradually replaced The Independent; pragmatism has taken over for ideation.

Of course Whyte is not so foolish as to maintain that the old idea is necessarily valid in its traditional form today or that

Continued on page 23



MOTHER AND CHILD — a sculpture in ceramic brick.

Primitive Art at St. James'

By Jean Speiser

In a two and a half-week (May 13th to 29th) exhibition and sale of primitive Haitian art at St. James', New York City, a net profit of \$1,600 was realized, which will be used for the work of the Church in Haiti. The showing brought the unrestrained praise and approval of critics both local and national. An average of 200 New Yorkers, unaccustomed to do their gallery viewing in a parish church, visited the show every afternoon including — by overwhelming demand — Sundays.

The project was not launched without some apprehension. Manhattan galleries had twice in years past attempted showings of Haitian art, which ended in failure. Furthermore, there were certain misgivings within parish ranks as to the suitability of St. James' sponsorship of anything so controversial as primitive art. (The first venture of the parish into the art world was a successful showing, in 1955, of paintings owned by members, at New York's Wildenstein Galleries.) Finally, by way of distraction, a giant showing of Picasso was to open the same week at New York's Modern Museum of Art.

But at the end of the first day of the show at St. James', over 20 of the 80 paintings had been sold and, in the next few days, the press broke out in paens of approbation for this audacious venture. The persons responsible for the project, Bishop Voegeli of Haiti, Mr. De Witt Peters, who started the Art Center in Haiti in 1944, Mr. Jason Seley, its American representative, and the Rev. William J. Chase, assistant at St. James', were on hand to see for themselves the justification of their faith in a project that was personally significant to each of them. (The exhibit has been at Washington Cathedral since June 17th, where it will continue to July 17th.)

To Bishop Voegeli, who went to Haiti in 1943, belongs the credit for bringing the Church into a partnership with Haiti in the exciting art movement. He gave immediate and enthusiastic support to the "primitive" artists discovered in 1944 by Mr. Peters, himself an artist who had gone to the island to teach English, and has purchased many of their canvasses for his own collection. When it was suggested that the artists do the murals for Holy Trinity Cathedral



Top left: ASCENSION by Castera Bazile. Painting is from Bishop Voegeli's personal collection.



Top right: CRUCIFIXION by Hector Hyppolite, who until he died in 1948, was a Voodoo priest.

Bottom: CHRIST BEFORE PILATE by Bazile, who was a muralist for the cathedral in Port-au-Prince.

Photos by Jean Speiser

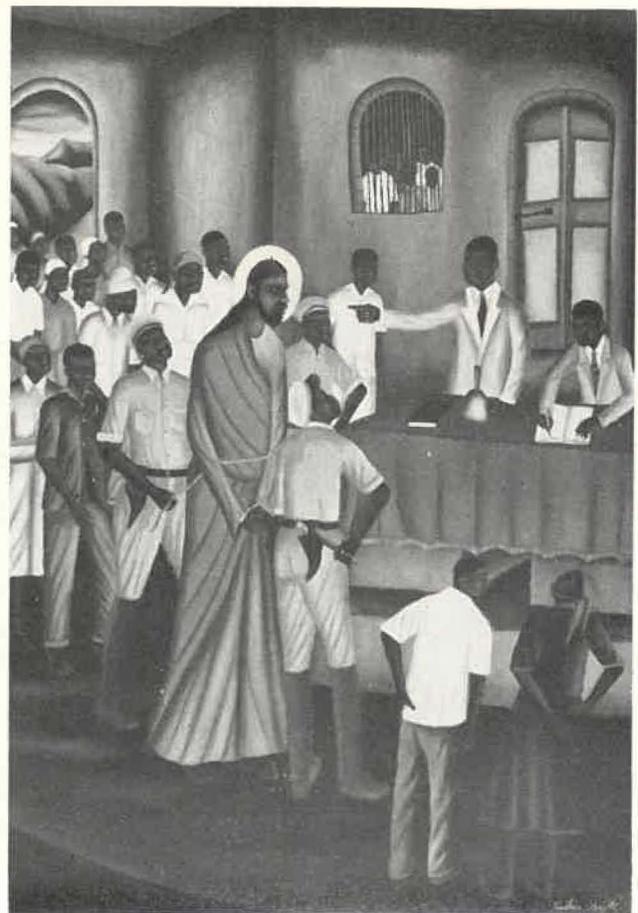
in Port-au-Prince, Bishop Voegeli, little knowing whether the young artists, whose skill on large surfaces was yet untried, were equal to the task, gave his blessing and support.

He asked only that the murals be done in terms meaningful to the Haitians. And they were. After looking at several completed murals, he commented: "Thank God, they made them Haitians!"

These muralists were represented in the St. James' show, some of them with the originals from which the murals were made. In addition, the works of 30 other self-taught Haitian painters were shown.

It has been observed that an analogy exists between the patronage of the young art movement in Haiti by the Episcopal Church, and that of the artists of Europe by the Roman Catholic Church during the Renaissance. The Church's patronage, of course, is on a smaller scale, but it is making possible related contributions in such areas as health and education.

Says Bishop Voegeli: "What has happened in the field of art is a parable of what the Church has tried to do in other fields."



No Gimmicks— Just Straightforward Witness

Magazines have long been sold with "gimmicks" of various kinds including bargain offers, combination offers, premiums, liberal commissions, etc., all designed to tempt the undecided customer into acting now. There is nothing wrong about such techniques, even for a Church magazine. Yet THE LIVING CHURCH, in its present campaign, is utterly rejecting all competitive and commercial gimmicks. To be sure, it is seeking a definite decision about a subscription at a definite price. But actually the decision sought is a religious and spiritual decision, and the object is not to make a profit for a private enterprise but simply to be useful to the Episcopal Church and its members.

The approach is so simple and straightforward that it sounds like a brand-new idea. It is this:

1. Every member of the Episcopal Church has a personal stake in the religion of Jesus Christ and the things being done all over the world to bring mankind to the joys of His service. THE LIVING CHURCH — together with other magazines, parochial, diocesan, and national — exists strictly for the purpose of keeping Churchpeople in touch with each

other and with the things that are being done to advance Christ's cause.

2. What could be more useful to your friends and fellow-Churchmen than letting them in on the fact that they can have a direct pipeline to the news, the work, and the thought of their Church all over the world?

3. What simpler and more direct way of doing it is there than going to the lay leaders of each parish and telling them how important a commitment to the whole cause of Christ is for their own spiritual growth and development; showing them how to get into the mainstream of the Church's life; and giving them the simple, one-two-three details about how to do it today?

It's simple, it's straightforward, but it has to be done systematically, conscientiously, and on a wide scale. People have to assume responsibility for leadership, make plans, recruit others, fire them with the vision of a commitment to the whole Church. That is why there must be an organized campaign.

There is nothing "commercial" about it. On the contrary, it is a matter of man-to-man witness about something of im-

portance to every active Churchman.

There is nothing partisan about it. Bishops, clergy, and laity of every school of thought have enthusiastically endorsed the campaign and accepted sponsorship in an effort to draw Churchpeople closer to each other and to a more effective worldwide Church concern and interest.

This is a great opportunity for Churchmen to work together in a cause that will make an impact on the life of each parish visited, each individual who enrolls as a subscriber, and on the whole program of the Episcopal Church.

The recruiting and training period for THE LIVING CHURCH Campaign is July and August. The visitation period is September. As this is written, top laymen are being asked to serve as diocesan chairmen in 45 dioceses, and their names will shortly be announced.

Your prayers are asked for the success of the campaign — that it may result in a more deeply dedicated, better informed, and spiritually alive body of Churchmen. For that is the reason why THE LIVING CHURCH exists: to help the Episcopal Church to abide and thrive as a living branch of the Church of Jesus Christ.

Campaign Sponsors

A number of bishops, priests, and other prominent Churchpeople have already agreed to serve as sponsors of THE LIVING CHURCH Campaign, even though Campaign preparations have, so far, touched only limited sections of the country in a preliminary way.

Bishops

Bishop Armstrong, Suffragan of Pennsylvania
Bishop Block of California
Bishop Brady of Fond du Lac
Bishop Burrill of Chicago
Bishop Burroughs of Ohio
Bishop Campbell of West Virginia
Bishop Carpenter of Alabama
Bishop Clough of Springfield
Bishop Craine, Coadjutor of Indianapolis
Bishop Crittenden of Erie
Bishop Donegan of New York
Bishop Dun of Washington
Bishop Emrich of Michigan
Bishop Hall of New Hampshire
Bishop Harte, Suffragan of Dallas
Bishop Hatch, Suffragan of Connecticut
Bishop Honaman, Suffragan of Harrisburg
Bishop Horstick of Eau Claire
Bishop Kellogg of Minnesota
Bishop Kennedy of Honolulu
Bishop Kirchoffer of Indianapolis
Bishop Lewis of Salina
Bishop Loring of Maine
Bishop McNeil of Western Michigan
Bishop Minnis of Colorado

Bishop Moses, Suffragan of South Florida
Bishop Mosley of Delaware
Bishop Page of Northern Michigan
Bishop Penick of North Carolina
Bishop Scaife of Western New York
Bishop Sherman, Suffragan of Long Island
Bishop Street, Suffragan of Chicago
Bishop Sterling of Montana
Bishop Stuart of Georgia
Bishop Walters of San Joaquin
Bishop Welles of West Missouri

Priests

Rev. Bernard Iddings Bell, Chicago, Ill.
Rev. John V. Butler, Princeton, N. J.
Rev. Gardiner M. Day, Cambridge, Mass.
Rev. Albert A. Chambers, New York
Very Rev. John C. Leffler, Seattle, Wash.
Very Rev. Howard S. Kennedy, Chicago, Ill.
Rev. James T. Kennedy, New York
Very Rev. James A. Pike, New York
Rev. Carroll E. Simcox, New York
Rev. Samuel M. Shoemaker, Pittsburgh, Pa.
Rev. Killian A. Stimpson, Milwaukee, Wis.
Rev. Walter H. Stowe, New Brunswick, N. J.
Very Rev. Malcolm DeP. Maynard, Milwaukee, Wis.

Laypeople

Miss Helen L. Atkins, Denver, Colo.
Walter C. Baker, New York City
George P. Blakney, Milwaukee, Wis.
Charles Brew, Milwaukee, Wis.
Henry Cobb, Mount Kisco, N. Y.
Alfred Elser, Milwaukee, Wis.
Mrs. Joseph de Fina, Rye, N. Y.
Inez J. Gardiner, Washington, D. C.
John H. Grace, Jr., Chicago, Ill.
Frederick Hasler, New York City
Mrs. Harold James, Prescott, Ariz.
Alan P. Jones, Fort Atkinson, Wis.
George P. Meade, New Orleans, La.
B. Franklin Miller, Seattle, Wash.
Emory Moore, Palatime, Ill.
Elizabeth Morehouse, Milwaukee, Wis.
Billy Nalle, New York City
R. F. Newman, Milwaukee, Wis.
Miss Ruth B. Orr, Pittsburgh, Pa.
Mrs. Thos. Harris Powers, Greenwich, Conn.
Willis L. N. Reese, Hewlett, L. I., N. Y.
Mr. and Mrs. Frederic Sammond, Milwaukee, Wis.
Margaret Sensenbrenner, Milwaukee, Wis.
Stuart E. Ullmann, Lake Bluff, Ill.
Mrs. Orville G. Waring, Plainfield, N. J.
Mrs. Theodore O. Wedel, Washington, D. C.
Edward K. Welles, Chicago, Ill.
W. N. Westerlund, New York City
C. J. Williams, Milwaukee, Wis.
Mrs. D. E. Williams, Chicago, Ill.

PEOPLE and places

Appointments Accepted

The Rev. Thomas G. Chase, formerly in charge of St. Mary's Church, Downsville, N. Y., and St. Margaret's Church, Margaretville, is now in charge of St. Paul's Church, Brant Lake, N. Y., and Christ Church, Pottersville, N. Y. He will also assist the canon missionary. Address: Brant Lake.

The Rev. Hans W. Frei, formerly professor of theology at the Episcopal Theological Seminary of the Southwest, Austin, Texas, will on July 1st become assistant professor of religion at Yale University. Address: 235 Bishop St., New Haven, Conn.

The Rev. Everett H. Greene, formerly vicar of Trinity Mission, Rockland, Mass., will on July 1st become rector of Zion Church, Avon, N. Y. Address: 33 North Ave.

The Rev. Harland M. Irvin, who formerly served

St. Thomas' Church, Rockdale, Texas, is now assistant rector at St. Luke's Church, 11 St. Luke's Lane, San Antonio 9, Texas.

The Rev. L. Stanley Jeffery, formerly rector of Grace Memorial Church, Lynchburg, Va., is now rector of St. Andrew's Church, Wrightsville Sound, N. C. Address: Wrightsville Beach, N. C.

The Rev. George R. Kahlbaugh, formerly assistant of Bethesda Church, Saratoga Springs, N. Y., is now rector of St. Paul's Church, Greenwich, N. Y. and St. Stephen's, Schuylerville.

The Rev. J. Robert Maceo, Jr., formerly curate at St. Luke's Church, Denison, Texas, is now in charge of St. Lawrence's Church, Grapevine, Texas.

The Rev. Wayne W. Mahan, formerly curate at the Church of the Incarnation, Dallas, Texas, is now rector at St. Alban's Church, Waco, Texas. Address: Columbus at Thirtieth.

The Rev. Thomas H. Morris, Jr., formerly associate professor of pastoral theology at the Episcopal Theological Seminary of the Southwest, Austin, Texas, is now associate rector of St. Mark's Church, 315 E. Pecan, San Antonio, Texas.

The Rev. Eric M. Robinson, formerly vicar of All Saints' Church, Tarpon Springs, Fla., is now vicar of St. Ann's Mission, Wauchula, Fla.

The Rev. John W. G. Schaefer, formerly assistant rector of the Church of the Redeemer, Chestnut Hill, Mass., will on August 1st become rector of St. John's Church, Sharon, Mass. Address: 23 High St.

The Rev. Paul E. Sutton, formerly vicar of St. Aidan's Mission, Michigan Center, Mich., will on July 15th become rector of Christ Church, East Tawas, Mich. Address: 206 W. Westover St.

The Rev. Frederick E. Taylor, formerly rector of St. Thomas' Church, Christiansburg, Va., is now assistant at St. John's Church, Roanoke, Va. Address: 2414 Fairway Dr. S.W.

Resignations

The Rev. J. Lyon Hatfield, rector of St. Stephen's Church, Bridesburg, Philadelphia, has retired. Address: 240 E. Gravers Lane, Chestnut Hill, Philadelphia 18.

A parish dinner was held in honor of the Rev. Mr. Hatfield on May 25th; there were gifts for him and his wife.

The Rev. Franklin C. St. Clair, who served for more than 22 years as rector of St. James' Church, Manitowoc, Wis., has retired. Address: c/o L. D. Sexauer, 390 Lake St., Antioch, Ill.

The Rev. George H. Seavey, vicar of the Church of St. John the Evangelist, Yalesville, Conn., has retired. Address: 1 Ash St., Derry, N. H.

The Rev. Dr. Montgomery H. Throop, rector of the Church of St. Mary Magdalene, Newark, N. J., will retire from the active ministry in September. Before beginning work in Newark in 1949, Dr. Throop lived for many years in China as a priest and scholar. He is the author of a number of religious works and has translated others into Chinese.

Changes of Address

The Rev. Peter Chase, of South Kent School, South Kent, Conn., is doing summer supply work at St. John's Church, Cold Spring Harbor, L. I., N. Y.

The Rev. William A. Hio, formerly addressed at St. John's Church, Nago, Okinawa, may now be addressed at Box 47, Naha CPO, Naha, Okinawa.

The Rev. Dr. Franklin Joiner, who retired a year and a half ago as rector of St. Clement's Church, Philadelphia, will be in charge of St. George's (English) Church in Paris from June 18th to July 25th. During that time he will live in the presbytery adjoining the church at 7 rue Auguste-Vaquerie.

The Rev. James L. Whitcomb, who recently retired as chaplain of St. Mary's School, Peekskill, N. Y., will reside with his wife at their home, Cold Spring Farm, RFD 1, North Bennington, Vt.

The Rev. Dr. Edgar Charles Young, who will resign his work as professor of Old Testament literature and languages at the Philadelphia Divinity School in September, plans to do parish work of a temporary nature. He will be professor

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emeritus of the seminary. His address remains: 200 N. Fiftieth St., Philadelphia 39.

Ordinations

(THE LIVING CHURCH will give a year's free subscription to each new priest when his ordination notice is published in this column. The same procedure will be followed for perpetual deacons. Clergy who received a year's subscription from THE LIVING CHURCH when they were senior seminarians will not receive another free year.)

Priests

Delaware — By Bishop Mosley: The Rev. Frederick S. Burford, III, curate of Calvary Church, Hillcrest, on May 25th.

Western New York — By Bishop Scaife: The Rev. Ronald S. Fitts, curate at St. James' Church, Batavia, N. Y., on June 1st; the Rev. Donald O. Dorrity, curate of Trinity Church, Buffalo, on June 2d.

Deacons

Albany — By Bishop Barry: Frederick Carleton McQuade, Jr., on May 30th; to be curate of the Church of the Messiah and vicar of St. Timothy's Chapel, Glens Falls, N. Y. Address: 296 Glen St.

Anglican Church of Canada — The Arctic, by Bishop Marsh: John Hoffman and John Marlow, on May 5th; Saskatoon, by Bishop Steer: George William Brook, Cecil Brian Dawkins, Peter Bertram Heritage, Randolph Scott Wood, on May 26th; Calgary, by Bishop Calvert: Harold Richard Hunt, on May 30th; Yukon, by Bishop Calvert: Stanley William Watson, on May 30th.

Easton — By Bishop Miller: G. William Truitt, on June 1st; to be curate of St. Peter's Church, Salisbury, Md.

Los Angeles — By Bishop Bloy: Robert B. Watts, on June 1st, at the Church of St. James-by-the-Sea, La Jolla, Calif., where he will serve in a part-time capacity.

The ordinand, former general counsel of the National Labor Relations Board, will continue his career in the aircraft field. He is vice-president of the Convair Division of General Dynamics Corporation in San Diego. The Rev. Mr. Watts will be ordained priest next year.

Newark — By Bishop Washburn: James H. Waring, on May 26th; to be curate of the Church of the Holy Communion, South Orange, N. J.

Missionaries

The Rev. Richard H. Baker, formerly vicar of the Church of St. Martin-in-the-Fields, Grand Island, N. Y., will on July 15th begin work on the island of Guam. Address: c/o The Diocesan Office, Queen Emma Square, Honolulu 13, T. H.

The Rev. Charles H. Clark, Mrs. Clark, and their two daughters sailed from the West Coast for Singapore the last week in May. The Rev. Mr. Clark will be on the faculty of the seminary in Singapore and will serve the American congregation at the cathedral there.

The Rev. H. Floyd Freeston and Mrs. Freeston sailed for the Philippines at the end of May after furlough in the United States. He is on the faculty of St. Andrew's Theological Seminary, Quezon City, Philippines.

Dr. Eleanor D. Mason left Idlewild airport for London and Geneva on June 4th. She was en route to India after furlough in the United States. Formerly stationed at the Women's Christian College in Madras, she will begin work among students in Bombay.

Miss Gertrude Sumners sailed from San Francisco in April to return to her work at St. Agnes School, Kyoto, Japan, after furlough in the United States.

Laymen

Miss Marjorie B. Munich, formerly director of the church school, junior choir, and other activities at Immanuel Church, Wilmington, Del., will become director of Christian education at St. Mary's Church, Ardmore, Pa.

Deaths

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

The Rev. Henry DeSaussure Bull, rector of the Church of the Holy Apostles, Barnwell, S. C., died at his home in Barn-

well on April 26th at the age of 71.

Ordained priest in 1915, Dr. Bull served, among other churches, St. Luke's and Christ Church, Charleston, N. C., and Calvary Church, Fletcher, N. C. From 1924 to 1951 he was priest in charge of St. Peter's Church, Plantersville, S. C., rector of Prince George parish, and was also in charge of All Saints' Church, Waccamaw.

For a number of years Dr. Bull had been a leader in the diocese of South Carolina, serving as president of the standing committee and chairman of the board of examining chaplains. He was a trustee of the University of the South, Sewanee, Tenn., and a deputy to many General Conventions.

Dr. Bull is survived by his widow, Mrs. Gertrude Cornish Bull, and seven children; Mrs. P. E. Grannis, Mrs. L. B. Terrell, Mrs. R. E. Quinn, Mrs. A. C. Clarkson, Jr., Mrs. George Asnip, Jr., the Rev. John H. Bull, and Henry D. Bull, Jr.

The Rev. Andrew P. Daughters, rector of the Church of Our Saviour, Pasco, Wash., is missing and presumed dead by drowning on April 23d. He was 36.

Fr. Daughters had registered at a Spokane hotel for the district convocation there, and had then left for a visit to district-owned Camp Cross, in which he had been actively interested. His car was found across a bay from the campsite, and a small boat drifted ashore the next day. At latest report the body had not been recovered.

Ordained priest in 1952, Fr. Daughters had served as vicar of the adjacent mission fields of Pasco and Kennewick. When the Church of Our Saviour, Pasco, became a parish, he was made its rector. He was a young people's advisor for the district at the time of his death.

Surviving are his wife, Carleen Mae, and four young sons.

The Rev. Thomas E. Little, vicar of St. Mary's Chapel, Philadelphia, Pa., for the last six years, died April 6th at the age of 44.

Fr. Little came to the chapel, which is affiliated with St. Mark's Church, after serving as rector of Trinity Church, Bristol, R. I., for a number of years.

After his ordination in 1941, he served parishes in Dixon and Eden, Wyo., Keokuk, Iowa, and Mendon and Quincy, Ill.

The Rev. James A. Paul, rector of Holy Trinity Church, New York City, and dean of the Manhattan Convocation from 1950 to 1954, died of a heart attack May 3d in New York. He was 51.

A native of New York, Dr. Paul held a Master's Degree from Oxford University. From his ordination in 1936 until his death he served several churches, all in New York City. He was curate of St. James' Church when the present Bishop Donegan was rector. From 1940 to 1951 he was vicar of Holy Trinity, a mission of St. James, and he was made rector when the church became a parish.

Dr. Paul was active in Church and civic affairs in New York, serving as a trustee of the Cathedral of St. John the Divine and president of the East Midtown Ministerial Association, as well as in other capacities.

He is survived by his wife, Jean Douglas Lithgow Paul; two sons, James and Douglas, and a daughter, Patricia.

The Rev. Harry L. Taylor, retired priest of the diocese of South Florida, died at Ormond Beach, Fla., on May 21st.

After his ordination in 1907, Dr. Taylor was an instructor at Episcopal Theological School and assistant at Emmanuel Church, Boston. He became curate of St. Luke's Church, New York City, in 1909, and rector of Trinity Memorial Church, Erie, Pa., in 1913. From 1919 to 1943 he was rector of St. Barnabas Church, Deland, Fla. Dr. Taylor also taught philosophy at J. B. Stetson University, Deland, from 1930 to 1953.

Deaconess Mabel Adams, resident of the Leamy Home, Philadelphia, Pa., died on March 15th at the age of 90.

A graduate of the Church Training and Deaconess House of Philadelphia, Deaconess Adams was set apart as a deaconess by Bishop Whittaker at the Church of the Saviour, Philadelphia, in 1897. She served in churches in Brooklyn, N. Y., and Philadelphia, in the Associate Mission, Mor-

gantown, N. C., and at St. Paul's Mission and St. Mary's Mission, Chester, Pa., until her retirement in 1930.

Deaconess Clara M. Carter, 96, former missionary and for 15 years head deaconess of the Church Training and Deaconess House, Philadelphia, died May 26th in Port Colborne, Ontario, Can.

Deaconess Carter was born in Port Colborne in 1861. She was set apart as a deaconess in 1897. Until 1902, when she was appointed a missionary to Alaska, she was head deaconess of the Training School for Church Workers in Boston. Deaconess Carter was superintendent of hospitals in Skagway, Alaska, from 1902 to 1904, and in Fairbanks from 1904 to 1907. From 1907 to 1913 she was deaconess-in-charge of St. John's-in-the-Wilderness, Allakaket, Alaska. She became head deaconess of the Church Training and Deaconess House, Philadelphia, in 1913, and retired in 1928.

At the time of her death, Deaconess Carter was residing with a niece in Port Colborne.

Marguerite Dunbar Shepard, a physician on the staff of the Cedarcrest State Tuberculosis Sanatorium, Newington, Conn., died April 29th in Hartford, Conn.

Dr. Shepard was the daughter of the Rev. Charles N. Shepard, for many years a professor at the General Theological Seminary. A 1937 graduate of the New York University Medical School, she had served on the staff of Belmont Hospital, Worcester, Mass., and as resident at Bellevue Hospital, New York, before accepting the position at Cedarcrest Sanatorium.

Surviving are her parents and one sister, Katherine Shepard, a member of the curatorial staff of the National Gallery of Art, Washington, D. C.

we congratulate

JOSEPH S. FARLAND, one of West Virginia's most prominent Churchmen, on being named by President Eisenhower to be the Ambassador to the Dominican Republic.

Mr. Farland, for many years active in Trinity Church, Morgantown, W. Va., is well-known throughout the diocese, particularly through his service as president of the Episcopal Churchmen's association, which position he resigned recently to go to Washington as a consultant in the State Department.

In his home church at Morgantown, the new ambassador has served eminently as a lay reader, a vestryman, and as chairman of Trinity's church building program.

The Rev. ROBERT B. HALL, rector of Trinity Church, Huntington, W. Va., who has been chosen

to be a Fellow at the College of Preachers, Washington, D. C. for the current term. Only nine clergymen in the United States are selected each year to attend. The College of Preachers, an institution of the Washington National Cathedral, is devoted to the post-ordination training of clergy, including theological lectures and critical preaching. Attendance is by invitation only.



REV. R. B. HALL

The Rev. W. DON BROWN, who for his many years of church coöperation in community progress and social betterment, was awarded the honorary degree of Doctor of Divinity at his alma mater, Occidental College, Los Angeles, Calif.

Born in Hackensack, N. J., in 1912, Dr. Brown was educated at the University of Hawaii and Occidental College. He studied for the priesthood at Berkeley Divinity School, New Haven, Conn., and Church Divinity School of the Pacific, Berkeley, Calif. He was ordained in 1938. He served at All Saints' Church, Oxnard, and at Trinity Church, Los Angeles, before becoming rector of Christ Church, Coronado.

OLD WEST CHURCH, West Pike Run, Pa. Recently Bishop Pardue of Pittsburgh dedicated a

memorial altar on the site of the old church grounds.

Historians generally agree that St. Thomas Church, commonly known as Old West Church, was the first Anglican congregation to be organized west of the Allegheny mountains. The parish was established in 1777.

Old West Church holds a distinction of historic importance. It was probably the only church in Pennsylvania established by law. When the congregation was organized, the area was part of the



Memorial altar on the site of Old West Church, Pa.

Commonwealth of Virginia. The Anglican Church was not disestablished in Virginia until 1786, the same time the area was incorporated into the state.

In recent years, those interested in the early church-life of the Commonwealth have made it possible to beautify the old church-yard and to erect an altar on the site of the church. The diocese of Pittsburgh has reconstituted Old West Church to serve as a living memorial. When funds permit, a new church will be erected on the site. Bishop Pardue has named the Rev. Joseph Wittkofski to be priest-in-charge of Old West Church.

ST. STEPHEN'S CHURCH, Columbus, Ohio. The building, which lies in the northern boundary of the Ohio State University campus, has received national recognition as one of the finest examples of contemporary church architecture. Begun in 1950, the building is a memorial to the late Rt. Rev. Theodore Irving Reese, Bishop of Southern Ohio from 1913 to 1931. It was dedicated in 1953; is now debt free, and therefore was able to be consecrated. The Rt. Rev. Henry Hobson, Bishop of Southern Ohio, officiated at the ceremonies.

The BUFFINGTON HOME, Eau Claire, Wis., established for old people who do not have the means to provide suitable homes for themselves, on the dedication of its new crypt chapel.

The chapel was named "Chapel of the Holy Family" by Bishop Horstick. The room, formerly used as an office by Byron Buffington, whose late wife gave their home to the diocese, has been completely redecorated. A sanctuary was built and an altar installed in the chapel which seats 12 people.

THE CHILDREN OF THE CATHEDRAL CHURCH OF ST. JAMES', South Bend, Ind., on their all-time-high annual Mite Box offering.

The young parishioners made the offering of \$5,402.07, which is believed to be the largest per capita offering of any diocese in the Church.

Bishop Mallett, who has "infected" his diocese with a special concern for missions, welcomed the speaker, the Bishop of Haiti, at the special service. Bishop Voegeli's address was a deeply moving one; his subject was the Church's battle against poverty, illness, and illiteracy in his jurisdiction.

The CHURCH OF ST. ANDREW, Richmond-town, Staten Island, on the erection of its new parish house. Colonial in its exterior with red brick walls, white window trim, and mansard roof, it is situated across the street from the church proper which was founded in 1708. Although the church has suffered two fires during the past 249 years, one wall of the original structure is still standing.

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EDITORIALS

“Faith” vs. “The Faith”

Though it is not our custom to engage in debate with other Church periodicals, a recent editorial in the *Witness* demands comment both because of its startling departures from the official teaching of the Church and because it is an example of a significant theological trend that is affecting the life of many Christian communions.

Entitled “The ACU and the Faith,” the editorial is an attempt to set forth in simple terms the concept of “demythologizing the Gospel” and distilling out the “Kerygma,” an effort associated with the name of Rudolf Bultman and other advanced theologians today. (The editorial skilfully gets the ideas across without resorting to either of these jaw-breaking words.) This same type of thinking recently led to a crisis in the United Lutheran Church, when three pastors were placed on trial for heresy and two of them were deposed. One has recently recanted and has been reinstated.

The *Witness* editorial faults the ACU for treating as Scripture some of the latest books of the New Testament, proceeding on the assumption that these books show a sort of fossilization of the Gospel into an inferior form of Christianity that the world has been subjected to until present-day biblical theology came along to set things straight. It points out that when St. Paul’s word “Faith” comes to mean “the Faith” in the pastoral epistles, “a living confidence in the power of God has become an intellectual reliance on a body of abstract statements.”

Actually, however, the editorial levels its chief objections not at the abstract ideas of Nicene theology but at the earthy historical assertions made by both Creeds alike — the Virgin Birth, the physical Resurrection from the tomb, the bodily ascension of Jesus. In doing so, in our opinion, the writer gets turned completely around on the question of what is early and what is late in Christian developments during the New Testament period.

The earliest writings in the New Testament are the epistles of St. Paul. As such, they present Christianity as seen through the eyes of the great apostle right at the time when he was preaching and teaching, some 19 years or so after the Resurrection. And in these

epistles, the Pauline concept of Faith is certainly central.

Yet St. Paul’s epistles do not represent the primitive proclamation (kerygma) of the Gospel. On the contrary, they represent that proclamation as it was being subjected to the pressures of history. It would have seemed quite unnecessary to St. Peter at Pentecost to appeal to the “Faith” of his hearers in the Pauline sense. He thought practically everybody was going to believe the Good News he had to tell them — except perhaps, a few hard-hearted ones who had a vested interest in the religious status quo.

It remained for St. Paul to experience and answer the problem of the sincerely religious man who tried to find salvation by obedience to the Old Testament Law, and to call that man to surrender to salvation as the free gift of God through Faith in Jesus Christ.

What was the Good News, the primitive Gospel that was preached to Paul? It is rehearsed by the Apostle himself at several places in his epistles, not as his own teaching but as something that he had received and was responsible for passing on. And basically, it was the news that God had raised Jesus from the tomb, had exalted Him in heaven, and would send Him to judge mankind and bring in God’s everlasting kingdom. St. Paul was quite specific about the crucifixion, the Resurrection, and the second coming as things that had been taught to him. But his own teaching on saving Faith could not have developed until the Church had discovered and mulled over the fact that some people did not believe the Gospel. Only when it was plain that the Jews in general were determined to rely on the Law and reject Christ’s offer of salvation by incorporation into His kingdom did personal Faith in Him stand out in clear contrast to trust in one’s own efforts to achieve righteousness and acceptance by God. It was St. Paul’s mission to force the Church itself to make up its mind between these alternatives, and to take the big next step of accepting Gentiles because of their Faith without trying to bring them under the Law.

Hence, the kind of faith that is meant by “the Faith” is actually more closely related than the Pauline concept to the original content of the apostolic message: “This Jesus hath God raised up, whereof we are all witnesses. . . therefore, let all the House of Israel know that God hath made that same Jesus, whom ye crucified, both Lord and Christ.” Though the Book of Acts is later in date than the Pauline epistles, its reconstruction of the primitive proclamation of the Gospel rings true to the “received Gospel” that is embedded in the epistles. And, like the Nicene Creed, the Gospel as first formulated was an assertion of facts that called for intellectual assent or “belief,” coupled with a call to individual repentance and conversion in consequence of this belief.

The details of Jesus’s life and teachings that are highlighted in the Gospels obviously stand at many

different levels of closeness to their original source. On purely historical grounds it may be reasonable to doubt parts of the story, or even the whole thing. Lots of people disbelieved it in the first and second centuries as well as in later centuries. These are the people we call "non-Christians" or "unbelievers."

The desire to set aside the historical account of what happened and yet retain the name of Christian and a certain quasi-Christian theology or emotional dynamic is also, interestingly enough, a very ancient one. The Johannine writings contended with it in New Testament times. It remains to be contended with today, and the *Witness* is to be complimented for accurately assessing what really is basic in the program of the ACU and accusing it of something of which it really is, and intends to be, guilty — the defense of the Christian faith.

Yet, it happens that the Episcopal Church really does declare that the two Creeds are "thoroughly to be believed and received." The New Testament does contain accounts of the historical events which the *Witness* asks us to set aside, and it presents them as history, not mythology. It even contains fervent exhortations to oppose the kind of theological trend exhibited in the *Witness* editorial.

Thus it seems a little odd for the *Witness* to invite those who believe in the Virgin Birth, the Empty Tomb, etc., as historical events, to line themselves up with the ACU and march sadly out of the Episcopal Church in order to make room for the Church of South India. Not only is it extraordinary that the editor thinks the majority of Episcopalians would agree with him. It is even more extraordinary that he thinks his position would be popular with the Church of South India, a body with rather strong fundamentalist leanings.

When St. Paul talked about what we call "the Faith," he called it "the Gospel," and said, "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." There are uncounted thousands of Evangelicals, both within the Episcopal Church and in the Protestant denominations who are just as serious about the historicity of these things as St. Paul and the ACU.

In dealing with the "spiritualizers" of his day, who wanted to demythologize the kerygma in their own way, the author of the Fourth Gospel did not exalt fact above truth, or the event above the meaning of the event. Instead, he showed that the greatest spiritual heights are achieved in the union of fact and truth, of the event and its meaning: "The Word was made flesh, and we beheld His glory, . . . full of grace and truth."

We of today must also make clear that the Creed we stoutly defend is not just a shibboleth for detecting heresy but a way of entering into the truth that makes us free and lifts us up into the knowledge of the

glory of God in the face of Jesus Christ. There is no real conflict between "the Faith" and a living personal Faith in Jesus Christ. Indeed, the two are as inextricably united as body and soul.

Summer Project for Laymen

A most practical piece of church equipment is the sign outside the church building bearing the name of the church, the name of the rector, and the hours of services. Yet in many parishes the church sign, if we are not mistaken, is either incomplete or woefully out-of-date. To fix it up would be a worthwhile summer project for the laymen of the parish.

What information should a church sign contain? Obviously, it should list, first of all, the name of the church and the name of the Christian body represented, so that it may be known whether it is an Episcopal Church or some other kind. The name of the rector should, of course, appear and, we think, the rector's street address, with perhaps his telephone number. Certainly the street address of the rector should be given. People have a right to know where the rector may be found, and the clergy want it to be known where they can be reached.

In a fairly large church in a city, where the parish house with its various offices is obviously next door, there may not be the same imperative need of listing the rectory address on the church sign. But even here there would be no harm in doing so, for parish offices are not open at all hours of the day or night; yet it may be just in these off hours that the need for a clergyman is most urgent.

The church sign will normally give the hours of services, both for weekdays and for Sundays — and they should be the right hours.

Some church signs are lighted, so that they are visible at night. This may not always be desirable or practicable; yet the dividends that it may well bring in the long run, though difficult to assess numerically, may be very real and ought at any rate to be considered. A lighted sign at least shows every passer-by that the church is on the alert, 24 hours of the day and night.

So, if your church sign needs revision or overhauling, this would be a most useful project for the vestry, or some other men's group in consultation with the vestry. It might be the last visible touch needed to an otherwise very neat and trim-looking church plant.

LETTERS

Continued from page 3

popularly affects the worshipping community of Christians. It is here, as the liturgical movement is understood and worked out on the parish level, that my criticisms lie.

I am in basic agreement with the theological principles of the liturgical movement as expressed in the works of Fr. Gabriel Hebert and Dr. Ramsey, the Archbishop of York. Such books as Hebert's *Liturgy and Society* and Ramsey's *The Gospel and the Catholic Church* have indeed pointed me back to the centrality of the Eucharist in the life of the Church and to the meaning of the Church as the expression of the Gospel of God. In my own parish, a weekly parish Eucharist has been the focus of parish life for almost three years. My concept of Holy Scripture has been almost entirely informed by the liturgical movement as represented by such theologians as Hebert and Ramsey.

Yet I still feel that there are dangerous trends to be seen resulting from the movement's translation onto the parish level. For the first four criticisms which I made (equating the corporateness of the Church with numerical attendance at services; neglecting the doctrine of the Communion of Saints; laxity in preparation for Communion; and

the neglected practice of private prayer and meditation), I refer the reader to the Archbishop of York's essay on "The Parish Communion" in his *Durham Essays and Addresses*. As Fr. Porter pointed out, Dr. Ramsey is indeed a friend of the liturgical movement. Thus this essay is all the more important for its warnings.

As to the last criticism, that the Movement has used ends (the worship of God) in the conscious attempt to pursue secondary purposes (more people for the parish church), I call attention to the bishop of New York Lent Book for 1957, *The Parish Comes Alive*, by the Rev. Ernest W. Southcott. Canon Southcott is a parish priest and is closely associated with the "Parish and People" group in the Church of England. As Fr. Porter stated, this group has emerged as the principal expression of the liturgical movement within Anglicanism. Thus it should be noted with much interest that Canon Southcott advocates regular celebrations of the Eucharist in private homes as a means of evangelizing the unconfirmed who might attend the services. This, of course, is not his only reason for pressing the theory of the "House Church," but it certainly is presented in his latest book as a major purpose. Again I must remark that the Church has no business consciously using the principal means of the Church's worship as an

evangelistic technique. This, however, is not to say, as Fr. Porter implied, that I am opposed to zealous evangelism. Far from it.

Finally, let me say again that my critique was not of the liturgical movement, but of certain pastoral consequences resulting from a misunderstanding and misapplication of the movement on the level where it must live — the parish church. Despite the general excellence of the liturgical movement itself, it will most certainly be misunderstood (Fr. Porter charges me with such misinterpretation) by the parish priest and laity unless the pastoral defects which I mentioned are answered with careful teaching and sound pastoral methods.

(Rev.) WILLIAM S. SPILMAN
Rector, Trinity Church

Tallah, La.

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THE LIVING CHURCH

The Living Church

BOOKS

Continued from page 13

the newer concept is wholly without benefits. He rejects the idea of "getting ahead at any cost," but he is nonetheless alarmed by this new social doctrine which tends to trap everyone at a compromise level of median desire and accomplishment. Such compromise, Whyte argues, produces only corruption, and his section on "The Organization Man in Fiction" proves the point unanswerably.

Whyte has done a brilliant job. He writes well, summons up telling examples to bolster an idea, and repeatedly brings us face to face with some of our more flagrant social deceptions. Our over-specialized educational system gets a thorough going-over. Our willingness to sacrifice our families and our lives to The Organization is called by its proper, unpleasant name. Our unwillingness to think, our fear of individual assertion, our distrust of brilliance and disagreement, our literary equivocation, and what is most important, our unawareness of the dangers of these attitudes, are all trenchantly examined one by one.

The result is disturbing and not a pretty picture at all. But then, stultified middle-class society with its worship of the norm and its reverence for the all-round-good-fellow is not very pretty either. And what makes the impact of this book even more shattering is a realization of the fact that those people about whom

it is primarily written, those people for whom its message should be a curb and clarion are precisely those who will condemn it as being disruptive, erratically individualistic, and disloyal to society as a whole. Their comments can only serve to bolster the author's frightening premise.

ROBERT H. GLAUBER

THE PRAYER BOOK PATTERN, A Consideration. By **Caroline Adams**. Macmillan. Pp. x, 178. \$2.50.

Caroline Adams, as the dust-cover of *The Prayer Book Pattern* informs us, is the *nom de plume* of a "solitary" in the Welsh Church. That is to say, she is one of that growing number of British nuns who feel called to serve God in the loneliness of the hermits' life, thus following the path of the medieval English anchoresses. This fact lends considerable interest to this brief book. Few of us who live elbow-to-elbow with our fellow Churchmen have so intense an awareness of the corporateness of worship as does this veiled authoress.

This book, rightly subtitled "A Consideration," is a mixed collection of devotional, historical, theological, and practical comments on Anglican worship. As with so many books dealing with contemporary liturgical problems, any reader will often find himself disagreeing with the writer, but any reader will also find many important things presented here in a provocative and stimulating way. Here

and there a passage has exceptional literary beauty.

One cannot but be struck by the fact that this writer has been nurtured in a land where the Prayer Book is actually used. One is left wondering wistfully what the "pattern" of the Prayer Book really can mean in the American Church. Over here the term "Prayer Book Churchman" is glibly employed, but how many of our people, clerical or lay, are touched by the directions for Daily Morning and Evening Prayer, or by the required observances of feasts and fasts?

H. BOONE PORTER, JR.

Books Received

WHITGIFT AND THE ENGLISH CHURCH. By V. J. K. Brook. Macmillan. Pp. 190. \$2.50.

THE WILL AND THE WAY. A Study of Divine Providence and Vocation. By Harry Blamires. Macmillan. Pp. xi, 128. \$3.

THE TWO CITIES. A Study of God and Human Politics. By John A. Hutchison. Doubleday. Pp. 190. \$3.50. [Christian Faith Series.]

LANGUAGE AND RELIGION. A semantic preface to a philosophy of religion. By Ben F. Kimpel. Philosophical Library. Pp. 153. \$3.75.

DETERMINED TO LIVE. By Brian Hession. Doubleday. Pp. 239. \$3.50.

THOUGHTS FOR TIMES LIKE THESE. The application of the Judeo-Christian ethic to some of our modern problems in social relations, politics, and religion. By S. Ralph Harlow. Philosophical Library. Pp. x, 181. \$3.

TRIUMPHANT KINGDOM. By Marley Cole. Criterion Books. Pp. 256. \$3.50. [The story of Jehovah's Witnesses.]

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Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily
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Continued on page 24

LITTLE ROCK, ARK.

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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 23

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& HD 9; C Fri & Sat 4:30-5:30

ORLANDO, FLA.

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5:30, 7:30-8:30 & by appt

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Thurs HC 12; HD HC 10:30

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The Living Church

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ex Fri 9:30

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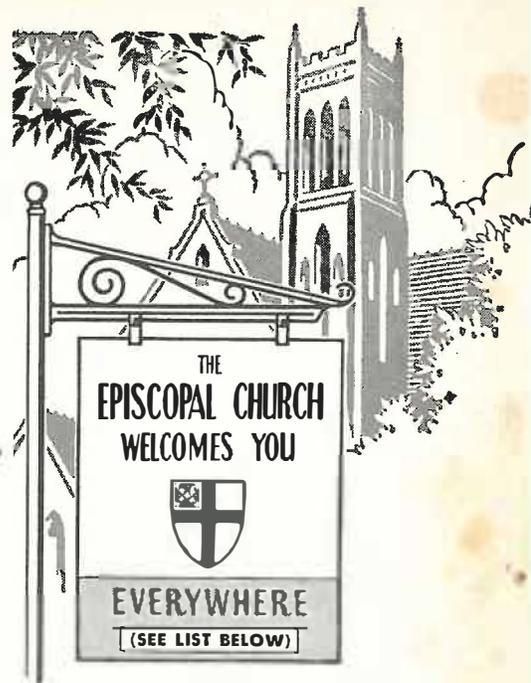
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NEW YORK, N. Y. (Cont'd)

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EPIPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, r
Sun 8, 9:30, 11; Wed HC 7:30, Int 9:30, 10

SPOKANE, WASH.

CATHEDRAL OF ST. JOHN THE EVANGELIST
Very Rev. Richard Coombs, dean
Sun 8, 9:30, 11; Daily 8, 8:30, 5:45; Wed & HD 10

KENOSHA, WIS.

ST. MATTHEW'S 5900 7th Ave.
Sun HC 7:30, 9:15 & alternate 11; Tues 7; Thurs
& HD 9; EP 7 Nov. thru April

RAWLINS, WYO.

ST. THOMAS' 6th at Pine
Harold James Weaver, r
Sun HC 6:30, 8, MP 11; Wed HC 10