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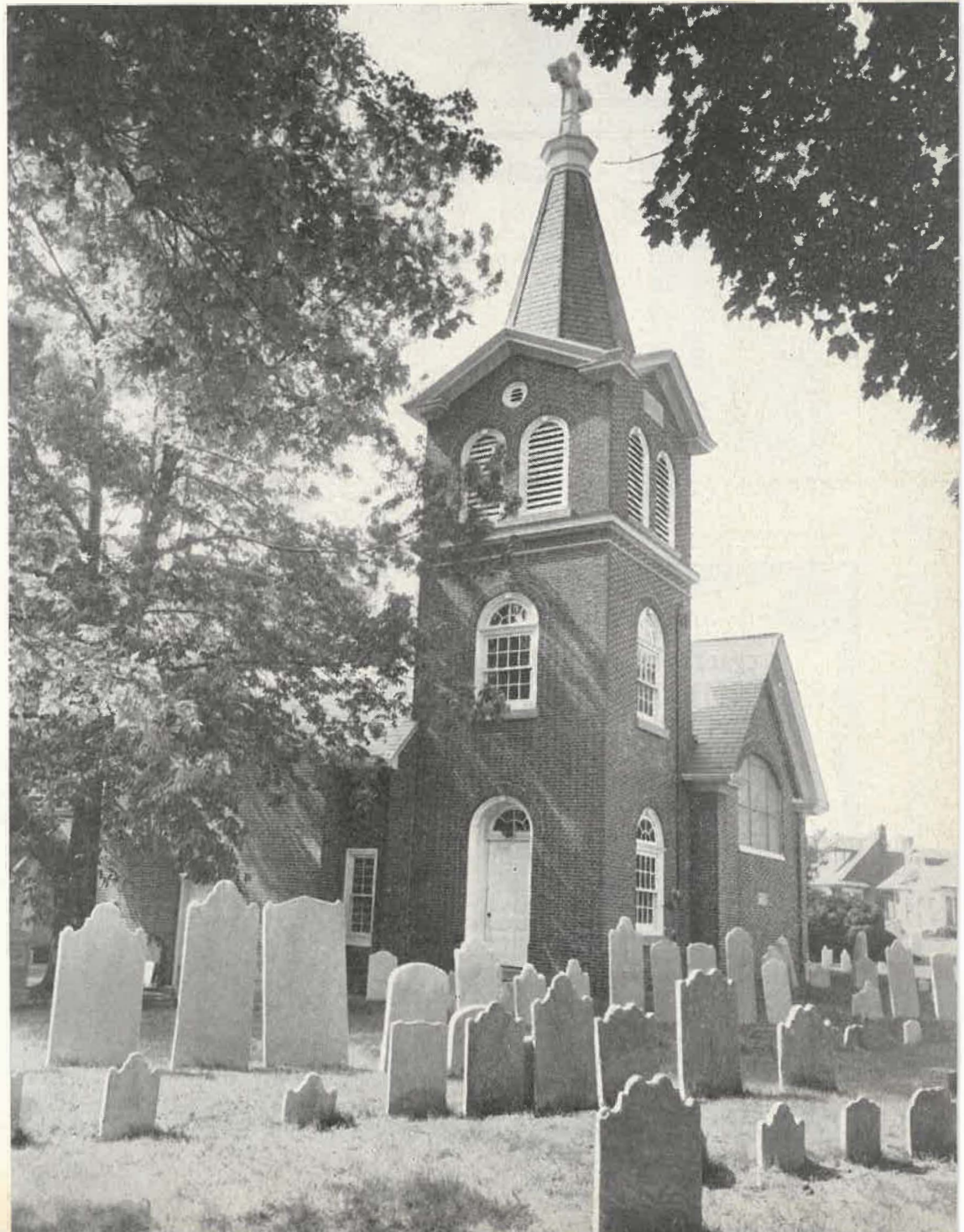
**The Money Crisis:  
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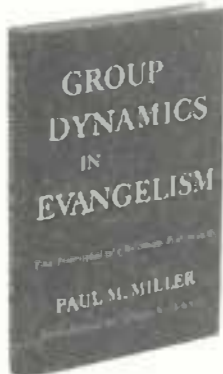
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# The Living Church

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

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REV. E. W. ANDREWS Executive Editor  
JEAN DRYSDALE Assistant to the Editor  
REV. F. C. LIGHTBOURN Literary Editor  
VERY REV. WILLIAM S. LEA Associate Editors  
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ALLAN E. SHUBERT COMPANY  
3818 Chestnut St., Philadelphia 4  
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## Things To Come

### August

- 24. St. Bartholomew  
Installation of the Rt. Rev. James W. F. Carman as bishop of Oregon.
- 28. 75th convention of the Brotherhood of St. Andrew, Chicago, Ill., to 31.
- 31. Thirteenth Sunday after Trinity

### September

- 7. Fourteenth Sunday after Trinity
- 14. Fifteenth Sunday after Trinity
- 16. Consecration of the Rev. David Shepherd Rose as suffragan of Southern Virginia, Petersburg, Va.
- 17. Ember Day
- 19. Ember Day
- 20. Ember Day
- 21. St. Matthew
- 28. Seventeenth Sunday after Trinity

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis. 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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# searching the scriptures

By the Rev. Robert C. Dentan, Ph.D.

## The State

1 Samuel 8:4-20; 1 Chronicles 28:2-7; Deuteronomy 17:14-20; Mark 12:13-17; Romans 13:1-7; 1 Peter 2:13-17;

Above the individual and the family stands the state. Since the state is not, of course, so basic an institution as the family, some primitive people manage to get along without it, but among civilized men it is always to be found in one form or another. Indeed, in some societies such as those of fascism or communism the state becomes so powerful that individuals are completely subordinated to it.

The attitude of the Old Testament toward the state is necessarily somewhat different from that of the New because of the different situation which then existed. In Old Testament times the people of God were a nation like other nations and needed, therefore, some kind of civil government. Although they at first experimented with a form of loose confederation (the rule of the "judges"), it was inevitable in the long run that they should adopt the institution of monarchy, the only practical and efficient form of government under the conditions of the ancient world. So the question of the attitude of the Old Testament toward the state really becomes a question of its attitude toward the king. Various positions are taken by different writers, but they can easily be reduced to three: negative (disapproval of kingship on principle), positive (enthusiastic approval of it as a divine institution), and mediating (a compromise which accepted monarchical rule as a practical necessity). Our three selections from the Old Testament exemplify these three different points of view.

The first (1 Sam. 8:4-20) pictures the people asking for a king in order to be like other nations (vss. 5 and 19f) and Samuel indignantly protesting that to have a king is to reject God (7) as well as to expose the people voluntarily to a useless and selfish tyranny (11-18).

The second selection (1 Chron. 28:2-7) represents the other extreme view and puts expressions on the lips of David which glorify the monarchy as God's own deliberate creation (vss. 4f and 6f) — although it is notable that even here the king addresses his people not as "subjects" but as "brethren" (2).

The third selection (Deut. 17:14-20) may be taken as representing the basic, considered position of the great men of Israel toward kingship, and therefore toward the state. For them it is a practical necessity which, it may be inferred, right-

ly commands the loyalty of its subjects. At the same time, it is not an end in itself; the king exists to serve his people, not himself (v. 16f), and is always subject to the higher law of God (18-20).

### Practical Good Sense

The Church in the New Testament was in a different position since it had no direct responsibility for civil government. Christians were a small group in the great body of the pagan Roman Empire. The question for them was whether or not they owed any loyalty to the actual "powers that be" — a government by unbelievers over which they had no control and of whose policies they must frequently disapprove. The answer which they gave was similar to that of Deuteronomy, at least in its practical good sense. Since civil government, whatever its form, obviously serves a socially useful function, it behooves Christians to support it, at any rate as long as it does not require them to violate the laws of God. The time would come when the empire would ask of the Church something which it could not give; then it would resist to the death. But, until that point was reached, the good Christian had also the obligation of being a good citizen.

Although Jesus' pronouncement about giving to Caesar what is Caesar's (Mark 12:13-17) has been subjected to a variety of interpretations, it seems sufficiently clear that He spoke in opposition to those among His own people who advocated armed revolt as a religious duty. As long as Caesar does not arrogate to himself the things of God, Jesus says, men should pay his taxes and accord him the respect which he demands.

### A Higher Conception

The advice of Paul is quite unambiguous (Rom. 13:1-7). The empire, for him, is God's arrangement for the well-ordering of society, and Christians, like others, owe it loyalty (v. 5), financial support (6), and reverence (7). Paul, himself a Roman citizen, had had sufficient opportunity in his wide travels to experience the benefits of strong and stable government. The point of view expressed in 1 Pet. 2:13-17 is the same. The believer's new found liberty in Christ should not lead to social anarchy, but to a higher conception of citizenship (v. 16).

The practical, common-sense attitude of the Bible toward the state and the responsibilities of its citizens still is valid and is one of our best safeguards against the excesses of the modern state in certain of its forms, particularly against the mystical, quasi-religious devotion which it sometimes dares to claim.



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# The Living Church

St. Bartholomew  
August 24, 1958

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

## GENERAL CONVENTION

### Program, Budget Personnel

The Presiding Bishop, who is chairman of the House of Bishops, and the Rev. Canon Theodore O. Wedel, president of the House of Deputies, have announced the members of the Joint Committee on Program and Budget for the 59th General Convention 1958.

Episcopal members are: Bishops Wright of East Carolina (convener), Burrill of Chicago; Doll, coadjutor of Maryland; Hunter of Wyoming; Powell of Oklahoma, and West of Florida.

Clergy members are: the Rev. Messrs. Edward H. Eckel of Oklahoma, George T. Masuda of Montana, Frank Rowley of West Virginia; the Very Rev. Sherman E. Johnson of California; the Very Rev. H. F. Williams of Western Massachusetts; and the Ven. Donald Wonders of Ohio.

The 12 laymen on the Committee are: Charles B. Crouse of Michigan, Major Claude L. Daughtry of Atlanta, Will G. Gaither of East Carolina, Dr. George Gibbs of Los Angeles, John H. Leach of Missouri, J. L. Caldwell McFaddin of Texas, Sterling F. Mutz of Nebraska, Theodor Oxholm of New York, Arthur W. Platt of Florida, Philip H. Stafford of Massachusetts, Brooke Thompson of Georgia, and Houston Wilson of Delaware.

The Joint Committee will meet the week of September 29 in Miami Beach.

## PUBLIC AFFAIRS

### Birth Control?

by Nanci Lyman

Resistance to an apparent ban on birth control therapy in New York City hospitals has been heavy. Chief among the opponents to the ruling of Dr. Morris A. Jacobs, a Roman Catholic, that a Protestant diabetic woman not be fitted with a contraceptive device at Kings County Hospital is the Protestant Council of New York. One of the leading Council spokesmen is Churchman Arthur Atha, lawyer and chairman of the Council.

Unwilling at first to meet with the Council delegation, Dr. Jacobs finally agreed to do so.



RNS  
Metropolitan Nikolai and Dr. Fry  
Will the Russian Orthodox join the Council?

Speaking for the Council, Mr. Atha pointed out to Dr. Jacobs that, in the Council's opinion, the ruling was in contradiction to a New York state law which, under certain conditions, allows the prescription and fitting of contraceptives.

A more practical than dogmatic approach should be taken, he said, because of the two primary considerations involved: (1) the health and safety of the mother; (2) the welfare of the child.

Dr. Jacobs considered these views at the meeting, but at that time could only say that he would consult with his board of directors on September 17.

Meanwhile, Mr. Atha will meet with the Council's board of directors on September 10. He will ask them to ratify the stand his delegation took at the meeting with Dr. Jacobs. He will also seek authorization to take further steps. "There are two questions we want answered and settled," Mr. Atha said. "We want to find out who's making the laws, and we want to know if the city has the right to nullify state laws."

The Church in New York has not taken a further stand. "No one has been authorized by the bishop to go further than the 1934 General Convention statement" [which countenances birth control for reasons of health], said the Rev. Hugh McCandless, chairman of the diocesan department of Christian Social Relations.

## WORLD COUNCIL

### Talks with Russians

Metropolitan Nikolai of Krutitsky and Kolomna will recommend that the Russian Orthodox Church join the World Council of Churches. He made this announcement after a two-day conference in Utrecht, the Netherlands, with WCC leaders. The Russian Orthodox refused to join the World Council when it was formed in 1948.

"We cannot express a firm decision on joining the World Council of Churches," Metropolitan Nikolai said. "We can only say the next stage will be one of consultation with Soviet Church leaders."

The Russian delegates, a joint statement said, will also report favorably on the conference to other autonomous Orthodox Churches of Eastern Europe which have remained out of the World Council.

The statement said that major topics discussed at the Conference were Christian unity and world peace. It was decided to suggest that further discussions be held aimed at reaching agreement on ways in which war may be prevented. Differing views on how world peace can be achieved and on the halting of nuclear weapons tests were revealed in the statement. The Soviet clergymen said their Church insists on an immediate halt with no conditions. Both sides, the statement said, "share the deep concern for world peace with justice and freedom."

The statement reported that the problem of religious liberty also was discussed at the conference. Later, Metropolitan Nikolai said that "satisfying one's religious desires is not being hampered in the Soviet Union, and one has the right to teach religion and the Christian faith."

Metropolitan Nikolai, head of the foreign affairs office of the Moscow Patriarchate, alternated in presiding at the meetings with Dr. Franklin Clark Fry of New York, president of the United Lutheran Church in America and chairman of the World Council's Central Committee.

Also in the World Council delegation were Dr. W. A. Visser 't Hooft, the Council's general secretary; and Greek Orthodox Metropolitan James of Melita, a member of the Council's Central Committee. [RNS]





RNS

Princess Margaret\*: History made and found.

## Routine for the Princess

by RUTH MARGARET OGLE

For Princess Margaret, worshipping God every Sunday in Church was routine on her month-long visit to Canada. The routine of the churches she attended, however, was variously altered, if only in the matter of meeting over-capacity crowds attracted by the presence of the royal visitor.

Admission to services was carefully controlled by advance issue of tickets.

The Princess' visit made history for the parish congregations she joined, but the churches in their way also reflected the country's history, and showed various evidences of former association with Margaret's family and country.

On the first Sunday (July 13) of her west to east tour she worshipped in Victoria's Christ Church Cathedral where, a few feet in front of her pew, stood the railing at which her mother and father were married and which had been sent to Victoria. Behind the altar hung a rich dossal of blue with crowns, a part of the decor at her sister's coronation. The bishop's chair, formerly used in St. Paul's Cathedral, London, bears scars of the blitz bomb damage. At the entrance to the church is a stone laid in 1929 by Winston Churchill.

Spending two weeks in British Columbia, this year celebrating its centennial anniversary, the Princess visited two other churches in that province. In the resort town of Kelowna on the shore of Lake Okanagan she attended Morning Prayer at St. Michael and All Angels'.

On a tour of the lush Frazier Valley she

upset the split-second timing that marked her every move, by requesting a detour to see the oldest church in the province.

In Banff she attended Morning Prayer at little picture-postcard St. George's in the Pines. On the altar there stand a pair of solid silver candle sticks especially made for St. George's, a gift from the late King George VI and Queen Elizabeth (now the Queen Mother) as a memento of their royal visit in 1939.

It was observed that Princess Margaret did not use the Book for hymns at matins, and sang clearly in good voice.

Invited to read the lesson (only one was used) for Margaret's visit was Premier E. C. Manning, governmental leader of the province. The premier, who is an old hand at public speaking and has been preaching fundamental Baptist sermons for more than 25 years, was coached by the youthful Irish rector, the Rev. George Hollywood.

The lesson, originally specified by the Canadian Prayer Book as Mark 10:1-31, was shortened by the rector so as to omit the opening verses in which "Christ disputeth with the Pharisees touching divorcement." This pruning, according to Mr. Hollywood, was done because the Townsend romance had been reopened by rumor several days earlier.

By the next Sunday the royal tour had moved down east to Ottawa where Her Royal Highness attended Christ Church Cathedral which had been host to her sister Queen Elizabeth, and the Duke of Edinburgh, on their visit last fall.

On August 10, the day before her departure for home, the Princess visited the Evangeline country in Nova Scotia. Her last service was in Annapolis Royal, settled by Champlain in 1605. Here she worshipped in historic St. Luke's.

## The Cover

In Philadelphia, Pa., effort is being made to preserve historic churches, many of which date back to the nation's founding. Pending legislation would give authority to the Department of Interior to purchase land immediately surrounding Gloria Dei Church, known familiarly as "Old Swedes," to ensure its preservation as a national shrine.

Benjamin Franklin and other early patriots are buried in the churchyard of Philadelphia's Christ Episcopal Church. Another bill would authorize acquisition of additional land for the Independence Shrine National Historical Park, in order that its borders may extend to Christ Church, and provide condemnation of a slum-ridden area now surrounding it.

Observing its 260th anniversary this month is another old church, Trinity, Oxford, which is described as an "island of antiquity" surrounded by modern homes [see cover].

## BRIEFS

**PROPAGANDA FOR DELEGATES:** Some delegates to the Triennial Meeting of the women of the Church are receiving propaganda barrages. One delegate has forwarded to LIVING CHURCH copies of the luridly racist *American Nationalist* and the more sedate newsletter of the extreme-right-wing Church League of America, mailed to her from various addresses. One issue of the newsletter is devoted to alleged left wing activities in the Episcopal Church. Newsletter names some Churchmen who have been repeatedly identified with leftist causes, then attempts to link to them responsible Churchpeople (Bishop Pike, Dean Sayre, Mrs. Wedel, to name three) who took stands on specific issues unpalatable to the Church League. Newsletter stretches guilt by association so greatly as to list as subsidizers of a "left wing publication," organizations and parishes which advertised in an issue of the *Witness* which carried an article by Mr. Melish. Incidentally, almost all of them are also advertisers in LIVING CHURCH, which perhaps, though the newsletter does not say so, involves us in guilt by association, since we are in part supported by advertisers who support another magazine which sometimes runs articles the Church League dislikes.

▽  
**OUT LIKE A LIGHT:** Col. Paul Rusch spent more than a month in St. Luke's Hospital, Tokyo, this summer, with an injured cartilage in his left knee. "I accidentally bumped it on a projected iron railing," he reports. "The leg went out like a light." The injury apparently is responding to treatment, and he expects to be in the States in September walking normally.

▽  
**MADAME PASTOR?** Swedish parliament has passed a bill permitting ordination of women in the state Lutheran Church, according to the National Lutheran Council. Law is not effective until approved by the Church's Convocation, which a year ago rejected a similar proposal. Polls show considerable lay support for the idea, but much clergy opposition. Bishop Bo Giertz is heading a committee to fight ordination for women.

▽  
**CONSECRATION DATE:** The Presiding Bishop has taken order for the consecration of the Rev. David Shepherd Rose, suffragan bishop-elect of Southern Virginia. The consecration will take place at 10:30 a.m., September 16, in St. Paul's Church, Petersburg, Va.

▽  
**TREASON TRIAL OPENS:** Trial of 93 South Africans accused of high treason for opposing *apartheid* opened this month in Pretoria. Defendants, including many well known Christians, could be sentenced to death. At last report, the defense fund had reached \$179,000.

\*Pictured signing Bible given to Mohawk Indians by Queen Anne in 1712. With her is the Rev. W. J. Zimmerman, principal of Mohawk Institute, Brantford, Ontario.

## Churchwoman in Brussels

In Brussels, Cynthia (Mrs. Theodore O.) Wedel, president of United Church Women of the National Council of Churches and member of National Council, shared the speaker's platform with Dr. Norman Vincent Peale and three prominent European church people at the opening of Laymen's Week in the World's Fair Protestant Pavilion. She is co-chairman of the U.S. committee for the Pavilion.

## POLAND

### Threats and a Raid

Archbishop Josef Gawlina, spiritual leader of Polish Roman Catholics in exile, has reported that "threats are being made again to arrest" Stefan Cardinal Wyszynski, Primate of Poland.

The archbishop's announcement came after what he described as "the brutal attack" by Communist police on the Primate's Institute for National Vows at the monastery of Jasna Gora. The raid resulted in the confiscation of printing equipment and a quantity of religious literature which the Polish authorities branded as "anti-State."

Cardinal Wyszynski was released from Communist confinement in October, 1956, more than three years after he had been arrested for alleged abuse of his ecclesiastical authority and anti-government activity. His release followed the emergence of the new "national Communist" regime headed by Wladyslaw Gomulka. [RNS]

### Eleven Tons of Relief

Warsaw Radio reports that flood victims in southern Poland recently received 11 tons of clothing and shoes, donated by the Polish National Catholic Church in the U.S.

## OLD CATHOLICS

### New Bishop in Serbia

In Belgrade, Dr. Milan Dobrovoljac was installed as the first Old Catholic Bishop in Serbia, Religious News Service reports. He was formerly head of the Association of Old Catholic Churches of Yugoslavia.

## AUSTRALIA

### Spiritual Emphasis

Australian armed forces have introduced a new course for officers and enlisted men in which emphasis is placed on the spiritual side of leadership. Courses are conducted in three sections: Church of England, Roman Catholic, and general Protestant.

## Soul-Trying Affairs

When Churchmen confer their composite thoughts may or may not be the will of God. However, "in Jesus Christ we can see what God would have us do." Recognizing these facts the Church's Joint Commission on Social Reconstruction makes its triennial report to General Convention, a report which covers such soul-trying matters as race relations, education, freedom of information, capital punishment, and Indian Americans.

Calling upon the Church "to evaluate its trends in the light of the Gospel, lest by merely conforming it lose its soul," the Commission suggests that its function be stated this way:

"The Commission should continually remind the Church of its prophetic role in society.

"That it shall be the function of the Commission to report to General Convention on its study and work in the area of the Church and Human Affairs and suggest action through the National Council and its duly constituted departments.

"That it shall be the function of the Commission to focus the thinking and influence of the Church in General Convention on concerns of practical matters in resolutions — not attempting to cover the whole field of social action but concentrating on two or three issues of priority significance."

The Commission also recommends that its name be changed to the Joint Commission on the Church in Human Affairs and that General Convention "urge the members of the Church in dioceses and parishes to study the matters presented in the report . . . in the light of the Gospel, seeking to know God's will in these human affairs and seeking by prayer and conference the guidance of the Holy Spirit in taking action appropriate to the prophetic nature of the Church."

The report says that the Commission does not maintain that "individuals or groups of Christians or even the Church in General Convention can or must tell our political leaders what to do, but . . . that the proclamation of the Gospel of the Church must ever prod our people toward the application of Christian principles to national problems."

The report then takes up major national problems one by one:

#### The Church and Peace:

"The peace of God for men in this world is given to all men who give themselves to God and His Church. The faithful Christian prays that this peace of God will be made known and available to all men and accepted by all men. . . .

"The missionary work of the Church, expressed in personal witness and corporate missionary effort, is God's front line in establishing His peace among men. Imperfect man can never create a perfect society. . . . The Church and only the Church can make men better. . . .

"This is not to say that secular factors are important in creating peace. Economical, sociological, and political factors are very important. The United Nations, for instance, must be supported in its reconciling efforts. . . .

"We call upon this General Convention and upon every member of the Church to do all in our power to carry the Church with its redeeming Gospel to all men and bear personal witness to Christ before all men."

#### Housing:

"The mobility of people in our generation is unprecedented. This movement of people has created many significant problems, one of which is the houses in which God's people dwell. *But housing is more than shelter; housing is a part of a family's way of life.*

"During the depression years of the 1930's when finance for home construction was lacking, and during the war years, when housing materials were used for other purposes, the housing conditions of the nation deteriorated to an alarming extent.

"The postwar years brought a housing boom. The urban redevelopment program was conceived as a means of improving living conditions, beautifying cities, and laying down blue-prints of the city beautiful for tomorrow.

"Tragically, though urban redevelopment has succeeded dramatically in changing the physical appearance of cities and in restoring property values, it has failed signally in creating either neighborhoods, or real communities. *Too often preoccupation has been with reconstructing space, instead of rebuilding for people and their families.*

"The cities of our land shape the destiny of our nation. As our cities are rebuilt, we have an unprecedented opportunity to plan for and build communities worthy of our contemporary concepts of democracy. Housing must and can be provided in each community for the typical range of income levels. Each neighborhood must also be open for every variety of American people. The institutions of community must be planned for and included in the rebuilding process so that adequate resources for a full life are integral parts of the new neighborhood."

#### Racial Relationships:

"In the face of distressing racial developments in many areas of the nation during the past two years, Churchmen and women have good reason to rejoice over notable instances of courageous and devoted action taken by Church leaders and groups. In one case it may have been amassing a number of congregations to testify to the fact of Christian brotherhood. In another it may have been a succinct, unequivocal statement issued publicly by a group of ministers. In a host of other, unpublished instances, Church leaders have gone quietly but effectively about their work of reconciliation.

"In spite of such examples, all too frequently isolated, the general atmosphere of racial relationships has remained somber, shot through with suspicion and intensified by a withdrawal of neighbor from neighbor when they suspect their disagreement on the subject of race — and even when they are of the same race and church connection.

"In this state of affairs the Church meets an opportunity and a challenge, in every part of the land. The mutual trust and respect so badly damaged can be best restored by estab-





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**Churchmen are urged to seek God's will in dealing with human affairs.\***

lishing free, uninhibited communication between disputants on racial issues, to the end of inatching opinions with facts, abolishing rumor and once more creating the feeling of neighborliness which Americans like to consider as typical of our national community.

"In this respect, the Church can serve as a channel of communication and reconciliation unmatched by any other influence in the land."

#### Education:

"Even in the United States, where there has been great progress, adequate education is still not available to all people who can profit from it; especially in the field of higher education, where there is still lack of equality of opportunity. . . .

"The Church looks on [education] not as a political issue but as a contribution to the advancement of the Kingdom of God. . . .

"The Church is concerned with the improvement of education in both public and private schools. Private schools have the advantage of being able to be more Christ-centered in their teaching. But private schools cannot do the big job of general education. The major task of the Church, therefore, is to support and improve the public school system. . . .

"While the Church recognizes the importance of technology and science, it confirms the basic and essential nature of the humanities and their necessity in developing Christian personality."

#### Responsible Society:

"The unemployment spread of 1957 and 1958 has reawakened bitter memories of the Depression of the 1930's and its accompaniment of widespread suffering. While this problem deserves and must receive from the

\*Some priests, as well as some laypeople, are engaged directly in work of social reconstruction. Photographed is the Rev. C. Kilmer Myers (now vicar of Lower East Side Missions, Trinity Parish, New York City and author of *Light the Dark Streets*) when he was serving in slum areas of New Jersey.

Federal and State governments the most urgent, determined attention, we must consider this as merely a problem for government. Economic suffering in families, like every other aspect of serious human need is a direct personal responsibility for any person sensitive to the needs of his neighbor. Especially is this the solemn obligation of the Christian.

"But economic suffering, for many millions of families, does not end when conditions of 'full' employment are restored. Nearly 30 million Americans live in families with incomes of \$2,000 a year or less. They may be farm or urban families, migrant or part-time workers; their numbers include the permanently handicapped, the hopelessly dependent, the uneducated and unskilled. These may, in many cases, be considered 'displaced persons,' American style.

"Theirs are not temporary economic disabilities but are built into our free enterprise system. These people are a permanent charge upon the conscience of a responsible and especially a Christian Society.

"Only piecemeal, and frequently belated attention is given to the problem of economic need, often in such fashion as to find the problem's growth far outstripping application of the remedy. Further, there are sharp variances of objectives and standards between states—or between a Federal purpose and a state's implementation of a program.

"The Calvinist influence seems still to permeate some of our programs of public assistance, as if economic misfortune were evidence of personal sin. Unemployment compensation in few instances compensates for involuntary unemployment. Public assistance laws in a number of states are shaped to the model of separate, faintly hostile kingdoms, rather than semi-autonomous units of one great nation. Workmen's compensation laws in some instances seem inspired more by a desire to attract industry than by the aim of protecting families against incapacitation of a worker on his job. Assistance to mothers of dependent children is sometimes administered in a spirit of rewarding mothers of praiseworthy character rather than providing children with opportunity for food, shelter and maternal affection, which are the birth-right of every child.

"The creation of the proper mood and standards of economic protection for the insecure remains one of the urgent responsibilities of the Church and its members.

"Labor, management, government and social scientists must never be satisfied until our economic life offers full opportunity for all to earn adequate income and to be constructive contributing participants in the economic process. This will not be achieved easily and we must not sacrifice freedom in our search, but as Christians it must be our goal."

#### Freedom of Information:

"We deplore the apparently unyielding policy in almost every branch of the Federal government—and to lesser extent in local and state governments—of withholding news that cannot conceivably come under the national security regulations, from the several mediums of mass communication.

"Freedom of the press is meaningless when news is withheld, distorted by governmental press agents, or slanted to conform to the editorial policies of newspaper and magazine publishers."

#### Salacious Literature:

"We are concerned about the continued and increased number of publications which depend for their great success upon the presentation in printed word and picture of very un-Christian views of God-created people and lurid descriptions of their uncontrolled, depraved behavior.

"We believe that the only real expression of our concern about the prosperity of salacious literature is not in book-burning but rather in soul-burning. The fire of the Holy Spirit of God can burn away this chaff from our modern scene when those who are called to be Christians are on fire with the desire to bring people to Christ. The more people who accept Jesus Christ as Lord and Saviour the fewer customers there will be for salacious literature."

#### Capital Punishment:

"Christian consideration of the subject is not motivated primarily by facts as to the deterrent value of the death penalty or other sociological factors but by the conviction that every human life is precious and redeemable in God's sight. Not only is the ever present possibility of the destruction of an innocent life by the miscarriage of justice abhorrent to the Church, but even in the case of a known offender, the death penalty forever prevents his Christian rehabilitation in this life."

#### Indian Americans:

"There is great uneasiness about present federal policies and legislation on Indians. The sale of their land and the drive for their relocation into urban areas has been of benefit to thousands of Indians but a disaster for thousands more. It is estimated that two hundred thousand of them are now living in cities. Their adjustment to this new culture and their incorporation into city parishes is of as much importance as is the missionary work on the reservation.

"The Commission notes with gratitude the work and resolution of dioceses and provinces for better legislation and public policies in this field. The whole Church should be continuously watchful for the assurance of fair play to Indians wherever they live. For the approximately two hundred fifty thousand who still own land on reservations, there should be public support for proper land development, and legislative guarantee of their own consent in decisions affecting their homes and property. For the two hundred thousand and more who are in cities, there should be assurance that they may participate fully in the life of the Church and the community, with full voice in decisions affecting them. The Commission recommends strongly that the Church give its continued attention, financial support, and study to the social as well as the spiritual ministry to Indians wherever they live."

#### ACU CYCLE OF PRAYER

##### August

24. St. Bartholomew's Church, Granite City, Ill.
25. Emmanuel Church, Elmira, N. Y.
26. ———
27. St. Andrew's Church, Beacon, N. Y.
28. Oratory of St. Mary and St. Michael, Gloucester, Mass.; St. Augustine's Church, Kansas City, Mo.; St. Augustine's Chapel, New York City, N. Y.
29. Mount Calvary Church, Baltimore, Md.
30. ———

by the Rt. Rev.  
Stephen Bayne, Jr.

Bishop of Olympia

## Struggle for Truth

Camel swallowing is a good deal less bother for Lambeth than gnat straining, apparently. Time and again, in the final days of our Conference, we surged forward in some broad general agreement, only to fritter hours away on petty drafting points. I write feelingly, having just emerged from three days of dueling on behalf of my committee, for it is the chairman's job to see his committee's work through to the end. The Conference can't force a committee to change its mind, but it can suggest changes (and does), and it can, of course, do what it likes with the resolutions each committee presents.

But the interesting thing is that, as in all such assemblies, great issues are seen and decided far more easily and swiftly than little ones. Imagine some hypothetical committee bringing in, say, the 8th Article of Religion as a resolution: "The Conference affirms that the Nicene Creed,

would be howled down; and then the chairman would suggest that perhaps the adverb wasn't really needed anyway — if it is to be "received and believed" that possibly would be enough (thus causing deep pain to some unhappy drafting committee who sat up till 3 a.m. working out the phrase to begin with). So out it goes. Then we tackle the problem of "received" and "believed" and decide, two hours and 27 speeches later, that "believed" is enough. Then some bright Australian moves to substitute "accepted" for both words. And so it goes. The mention of Apostles' Creed is seen to be needless since the Nicene includes it; then it is decided that the whole thing should be issued as a ringing call to the laity; then we ask the chairman to bring in a new draft in the morning.

This he does, by the simple artifice of taking the second half and putting it first, and inserting a semi-colon and making the first half a new second half; and all then vote unanimously for it, with the greatest good will.

I write thus far with gentle humor only. It is easy to burlesque, and easier still to miss the real point of such debate. For down underneath the endless picking at words, something quite marvelous and deeply moving is happening. The Conference must make its own the ideas and thoughts of its members. To agree "in general" is easy to do; and doesn't mean much. It is harder to agree in particular; man's only way to make somebody else's



## Unity and a Modern View

On August 10, the more than 300 bishops representing every race and color who had attended the five-week Lambeth Conference heard the Most Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church in the United States, preach the closing service in Westminster Abbey. He appealed for unity, and to the ministry to have a "temper of mind which, with due reverence for the past, has courage to be contemporary."

The service in the crowded abbey opened with a procession heralded by fanfares of trumpets. The Epistle was read by the Most Rev. Michael Hinsuke Yashiro, Presiding Bishop of the Holy Catholic Church in Japan; Gospeler was the Most Rev. Walter Foster Barfoot, Archbishop of Rupert's Land and Primate of all Canada. The celebrant at the Holy Communion was Dr. Geoffrey Francis Fisher, Archbishop of Canterbury.

Bishop Sherrill urged that "between all our (Anglican) Churches and provinces there should be closer ties, a greater pastoral responsibility for one another. . . ." He said that the Church today was too concerned with "looking within" when, in order to resolve internal tensions, it needed to lose itself in the "demanding, inspiring task of reaching out."

## The Queen Speaks

Queen Elizabeth, in reply to an address by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, said at a Buckingham Palace reception for Anglican dignitaries that she hoped the Conference would promote unity among Christians, and noted that since the 1948 Lambeth Conference "real progress" has been made toward reunion. She also praised the bishops for "special attention" by the Conference to family life, commenting that the "greatest asset of a nation is its number of happy Christian families."

In his address, Dr. Fisher had said that the major topics under consideration by the Conference were "first" the Holy Scripture and "second" Church unity. This was the first time, he said, that the Conference had considered the authority and message of the Bible as a whole and that throughout Christendom there is a rediscovery of the authority of Holy Scripture and its message to mankind.

"It is my earnest hope," the Queen said, "that your present Conference may hope to bring more healing to the unhappy divisions among Christians and so hasten the fulfillment of the Divine prayer 'that all men be one.'"



Bishop Sherrill: Anglican Churches need closer ties.\*

RNS

and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed," etc. An hour's debate might suffice to warrant a strong-minded chairman to press for a vote on the principle; and it is reasonable to suppose that the idea would be accepted *nem. con.* Then we would start considering the wording!

"Your Grace, 'thoroughly' seems a curious word: perhaps it is American; surely, your Grace, 'fully' or 'completely' would be clearer." Then a scholarly suggestion that "ex animo" is more appropriate for a theological document; to which a luckless American might respond that "his people don't understand Latin, and wouldn't 'whole-heartedly' do?" This

thoughts his own is to say them in his own words; and this fumbling after understanding and communication is really a way of intense brotherhood. So I read it, at any rate; and remember the times when I wrestle with words, and remember how God speaks the Word and how we labor to hear it and understand it; and I am content with the hours of debate, for the sake of the truth we all are struggling to say.

\*Five episcopal leaders of the Anglican Communion. The Archbishop of Canterbury is at the center. Others from left, to whom he awarded the honorary doctor of divinity degree [L.C., August 3]: Bishop Sherrill, the Most Rev. Walter Foster Barfoot, the Most Rev. Arabindo Nath Mukerjee, Bishop of Calcutta and Metropolitan of India, Pakistan, Burma, and Ceylon, and the Most Rev. Michael Yashiro.



# Tithing



By Will H. Connelly

**M**any Churchmen are disturbed by the size of the budget proposals which are to be presented in Miami Beach this October, at General Convention. They look upon the suggested \$33,600,000 worth of asking as a crisis — and well they should.

As a matter of fact, however, the Miami Beach budgets do not represent a new crisis; they simply constitute a high point in a crisis which has continued for close to 170 years. The problem is also characteristic of the continuing financial crises in scores of dioceses and thousands of parishes.

This desperation for money can continue at all levels of Church life for another 170 years unless we make a decision to support our Church on the basis of *principle* rather than expediency.

Surprisingly enough, there is an orderly, scripturally-authorized means by which we can achieve this very thing. It can give true Anglican dignity to our method of Church support. It can end the use of budgets as a motive for giving at every level of Church organization. It can wipe out the need, once and for all, for fund drives and emergency askings by parishes, dioceses, and the general Church.

The answer lies in the principle of modern tithing. Not merely tithing for the individual, but tithing applied to the financial operations of all parishes and dioceses, as well as the general Church.

### Missionary Tithing

Because its aim is the spread of Christ's Kingdom, I believe "Missionary Tithing" would be an appropriate name for the Church-wide plan suggested herewith:

(1) *Communicants are taught how to give to God in gratitude by means of modern tithing: 5% (or more) of their net income is given to the Lord, through the Church, in obedience to the first and great commandment; 5% (or more) is given to secular charities; for the needs of others, in obedience to the second great commandment.*

(2) *Tithes and all other gifts of the*

*communicants are received by the parish and earmarked for:*

*Current Expenses, and  
Capital Needs.*

*Most of the monies are retained for the current and capital needs of the parish; a tithe of 10% or more is given to the diocese.*

(3) *The diocese receives these gifts from the churches and divides them between the diocese and the national Church. Each earmarks its funds according to:*

*Current Needs, and  
Capital Needs,  
and uses them for these purposes.*

Now let's see what might happen under such a plan beginning with the confirmed regular Church member:

### The Communicant

Eight years experience in Michigan\* has shown that modern tithing is embraced by members of congregations wherever it is well taught and consistently taught. The few people in the congregation who have always been tithers are joined by new tithers. They, in turn, bear witness to the spiritual joys of tithing and inspire others to become tithers.

In congregations where as few as one out of five have become tithers, financial problems simply melt away. (Even the non-tithers increase their measure of Church support.) The making of a budget becomes an orderly act of stewardship, instead of an agonizing process of dividing up an insufficiency, and the rector, at last, is decently paid. The "assessment," "share," or "proportion" for the diocese and national Church is first overpledged and then overpaid.

Our experience in Michigan indicates that tithing congregations support the Church at least twice as loyally as non-tithing congregations.

### The Parish

Now we come to some questions:

First, will parishes be willing to give as much as 10% for the work of the Church beyond the parish?

Second, will dioceses and the general

\*Mr. Connelly is chairman of the Communications Department of the diocese of Michigan. In writing this, and a previous, related article [L.C., August 10], he emphasizes that he is expressing his opinions as an individual, independent of his diocesan associations.

Will Connelly.

Tithing for not only communicants, but for parishes in their giving to the dioceses, is urged by author.



Church be satisfied to operate on as little as 10% of parochial income?

In my own diocese, our parishes and missions are giving about 8% of their current receipts for the support of the diocese and the general Church. Some of us who are trying to evaluate the idea of missionary tithing feel that most parishes would accept a 10% tithe:

(1) because they would at last know where they stand in their financial relationship to the diocese and the national Church;

(2) because they would be relieved forever of the uncertainties caused by recurrent diocesan and national fund-raising campaigns.

### One Out of Five

As things stand now, about one-fifth of the parishes in our diocese give more than 10% of their current receipts for the support of the diocese and the work of the general Church. There is the fear that if we adopt missionary tithing as a diocesan (and canonically approved) policy, Churches giving more than 10% would automatically reduce their giving to that figure, while the undergivers would continue to give less than 10%.

Some of us feel, therefore, that missionary tithing should be accepted, in principle by everybody concerned, and then achieved by means of evolution rather than revolution. Under such a plan, the churches giving 10% or more would agree to a program in which they would increase their giving by 1% (or more) a year until they attain or surpass the 10% tithe.

Now, to return to our second question:

Will dioceses and the general Church be satisfied to operate on as little as 10% of parochial income?

Some dioceses are asking for 20% to 50% of parochial income. The general Church is already getting 5% and pro-

*Continued on page 17*





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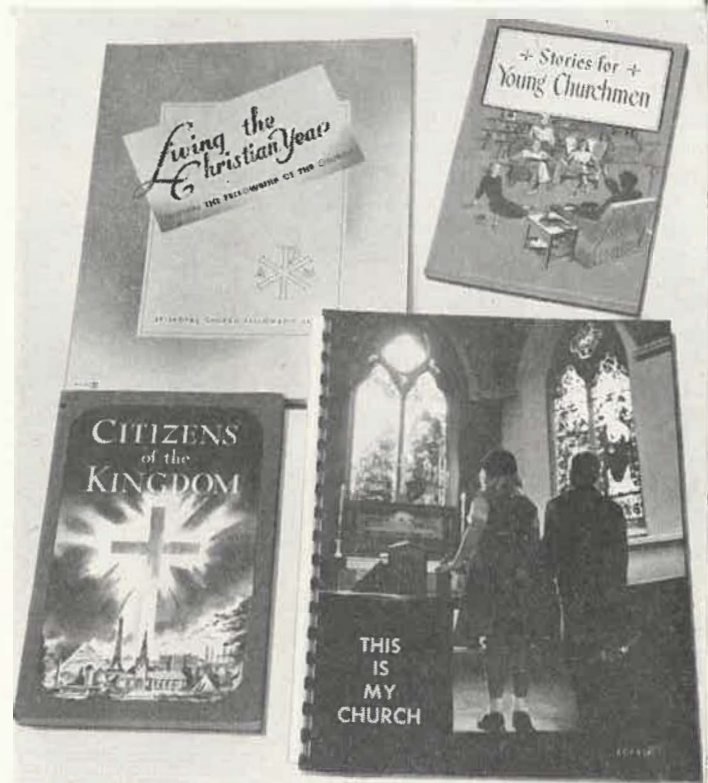
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"When ye shall see the abomination of desolation . . . standing where it ought not, then let them that be in Judea flee to the mountains." By following that advice, Nestorians survived, and their story is told in part three of this series on

# The Churches of the East

By Peter Day

III: The Great Church of Central Asia

Iraq and Iran have been intimately related through much of their history. Iraq is geographically descended from ancient Babylonia, and Iran from ancient Persia and Media; but both have usually been under the same imperial government. Their Christian history is the history of one Church, variously called East Syrian, Nestorian, Assyrian, Chaldean, or simply "the Church of the East."

Today, the great Church of the East consists of a few thousand souls here and there in the Middle East and in the United States. The 119th Patriarch, Mar Shimun the 23d, has his cathedral in Turlock, Calif., U.S.A. The home territory of his Church and nation is an inaccessible region right at the junction point of Iran, Iraq, and Turkey. Like the Maronites of Lebanon, the Nestorians have survived by following the advice of Jesus: "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, then let them that be in Judea flee to the mountains."

Iraq at the present time is an Arab country. The inhabitants are Semites, speak Arabic, and belong to the dominant Sunnite branch of Mohammedanism. In Iran, on the other hand, the dominant language is modern Persian; the racial stock, though mixed, is of Aryan background, and Shi'ite Mohammedanism prevails, along with smaller Mohammedan sects.

In past centuries, however, the ruler of any territory that included Babylonia set up his capital within that pleasant land. Seleucia-Ctesiphon, built from the ruins of Babylon, was the capital of the Parthian and later Persian empire. Its site

Mar Shimun the 23d.  
In California, memories of massacres.



is only 20 miles down the Tigris from Baghdad, the seat of many a later empire and the present capital of Iraq. Ctesiphon was once the see of the most energetic and powerful Church in the world.

Nestorius, whose name is used to identify the Church of the East, was a Patriarch of Constantinople and never had any personal relationships with the Church that bears his name. But when the Council of Ephesus had condemned his teachings and deposed him from his see, some of his supporters found a haven in the semi-independent Kingdom of Edessa in Asia Minor. Here they came in contact with Christians of the adjoining Parthian (Persian) Empire.

Since the Persian Christians were outside the power of the Roman Emperor to enforce the decisions of the Ecumenical Councils, and since they were by no means averse to proving their independence of Roman influence, Nestorianism found a happy home in Babylonia and Persia.

The territory in which the Church of the East got its start was what is some times known as "East Syria." It was inhabited by a Semitic race using the Aramaic tongue as did the West Syrians and Palestinians, although in a different dialect. Translations of Greek and Hebrew religious writings were made into East Syrian Aramaic, and the Peshitta ("simple") version of the Bible is of great interest to scholars although hardly any of them believe (as some of the Nestorians insist) that the Aramaic Peshitta is the original of the New Testament and the Greek the translation.

The Nestorian Church of the Persian and later Arab empires flourished vigorously in spite of the fact that at no time in its history was it the official imperial religion. In the sixth and seventh centuries, according to the *Catholic Encyclopedia*, it "rivalled, and perhaps surpassed, in extent, wealth, and power, any other national Christian Church." It sent missionaries to China, Mongolia, and India. It had a university at Nisibis, Iraq, which was the envy of the ancient world, as well as other schools in other cities and towns. Although Zoroastrianism remained the official religion of Persia, many of the nobility and officials, including some members of the royal family, were Christians.

Proud that its liturgy, Scriptures, and literature were in the language spoken by Christ Himself, the Church of the East never adopted the Persian, nor at a later date the Arabic language. Under the Caliphate of Baghdad, in the next few centuries, the Christians prospered as a "people of the Book" (the Bible) even while the Zoroastrians were being driven out of Persia and down into India where about 100,000 Parsees (Persians) practice their refugee religion.

The Mongolian hordes, under Jenghiz Kahn and his successors, began to arrive

Continued on page 16



# EDITORIALS

## The Matrimony Report

There is no general enthusiasm for the present marriage canons of the Church — and even less general enthusiasm for changing them.

The report of the Joint Commission on Holy Matrimony [L.C., August 3] proposes only minor changes in the canons, and the statement on matrimony included in the report (it was drafted by Bishop Bayne and edited by the Commission) is far more of a call to recognize the complexities of the problem than a clear call to a solution of it.

We think the proposed changes need careful study and that the statement does more to confuse than to clarify the Church's stand on marriage.

Let us take the canonical changes. One recommendation is the deletion of Canon 18, Section 2 (d), which now reads: "Any person in whose favor a judgment has been granted under the provisions of this Canon [i.e., a judgment by a bishop that a previous marriage is annulled] may be married by a minister of this Church, *provided*, that if the marriage is proposed to be solemnized in another jurisdiction than the one in which said judgment has been granted, the said judgment shall have previously been submitted to and approved by the Ecclesiastical Authority of that jurisdiction."

The Commission does not, in its report, give reasons for favoring the deletion of this sub-section, but it is apparently an effort to eliminate the possibility that one bishop might over-rule the judgment of another.

This gain seems to us to be outweighed by the harm which deletion of the sub-section might cause. In practice, the provisions of Canon 18 are almost always followed by persons who wish to clear the way for a second (or third or fourth) marriage in the Church, and the decision is necessary to the solemnization of such a marriage. In other words, the judgment carries with it a license to action, and it seems to us undesirable to have such license bind a bishop who is not consulted on the case. It is true that the present Canon says that such judgments can only be given to a person "canonically resident" in the diocese of the bishop giving the judgment. However, the Canons nowhere provide anything resembling a definition of canonical residence of lay persons, so the restriction is without meaning.

One real (and we think salutary) pressure upon bishops making marital judgments is concern about scandal. When remarriages (especially remarriages of the socially prominent or notorious) take place in the Church, press reports of the matter often make bishops, clergy, and laity acutely uncomfortable. We think

no bishop should be able to inflict such scandal upon a brother and his diocese.

If canonists object that this is a limitation on the principle that each bishop should give full faith and credence to the acts of his brother bishops, we reply that such judgments are not binding even upon the priests who serve under the judging bishop. Canon 17, Section 4, gives every priest the unqualified right to decline to solemnize any marriage. We think the bishop of a diocese should, similarly, have the right to pass on all marriages within his diocese of persons whose former spouses still live. It is only after a marriage has taken place that the rule of "full faith and credence" must operate.

The other canonical change proposed by the Commission alters the list of impediments to marriage in Canon 17, Section 2 (b). The proposed amendment calls the alteration a "re-numbering," but much more than renumbering is involved. Subpoints on consanguinity, failure to reach puberty, and concurrent contract remain as at present. But in place of all the impediments to marriage specified in the present Canon, the amendment would substitute one blanket provision reading, "(4) Lack of free will and competent consent on the part of either party (including fraud, duress, mental deficiency, or insanity, and such defects of personality as to make such consent impossible)."

Omitted in the Canon if the proposed amendment carries will be the following: "Mistake as to the identity of either party; mental deficiency of either party sufficient to prevent the exercise of intelligent choice; impotence, sexual perversion, or the existence of venereal disease in either party undisclosed to the other; facts which would make the proposed marriage bigamous; attendant conditions: error as to the identity of either to make competent or free consent impossible."

Our reaction to these changes is mixed. A good many of the points omitted are clearly implied in the new wording. Some of them are points extremely difficult to determine. We would be glad to see the indefinite phrase "attendant conditions" go out of the Canon, but the phrase "free will" that is introduced is a questionable one in this context.

It is interesting that many of the specifics eliminated are directly sexual — perversion, unrevealed social disease, and perversion — but we are not sure there is any great significance to this fact.

Whether the amended Canon tends to liberalize or tighten up the handling of divorce (and it must always be remembered that a major use of this list of impediments to marriage is in judging the case of divorced persons) seems to us uncertain.

Altogether, we see neither major gain nor major loss in the amendment proposed, but we do feel that General Convention should realize that, in considering the amendment, it is being asked to revise, not merely renumber, the Canon's list of impediments.

In the statement on the teaching of the Church on matrimony, considerable space is devoted to a minimization of the central importance of procreation in marriage, which, it seems to us, is not merely questionable theology but questionable psychology as well. To argue, as the statement does, that the order in which

# High or Low

by The Very Rev. William S. Lea

purposes of marriage are stated in the Declaration of Intention defines the doctrine of the Church is to raise what may be mere accident to the level of dogmatic pronouncement.

It is interesting that, though the statement discusses certain "ambiguities" of the present canons on marriage (that impediments must be shown "to exist or to have existed" and that marriage is "in intention life-long"), the Commission does not propose any amendments to remove the ambiguities.

Altogether, both the amendments and the statement of the Commission probably reflect reasonably accurately the mind of the Church on matrimony — but tragically they reflect most accurately the confusion and uncertainty of that mind.

We know that there are strong and well-nigh-compelling reasons for this. The Church is torn between her yearning to witness for the Christian concept of marriage and her desire to reconcile her erring children to God. The demands of justice and the demands of mercy meet, apparently, head-on.

This issue is complicated by the fact that 20th century secular culture has firmly enunciated its own dogma on matrimony — that marriage exists for the pleasure, convenience, and psychological strengthening of the partners and should persist just so long as it seems to them to continue to be pleasurable, convenient, and therapeutic.

Against this, the Church bears witness to a concept of marriage which, like all of life, includes cross-bearing as well as pleasure, self-giving as well as self-gratification. It is, apparently, the mind of the Church today that this witness can best be given by a rather tolerant and ambiguous approach to those who are divorced. We hope that the Church, in adapting to the broken world of our times, can maintain clearly the distinction between being in the world and being of the world.

There remains one point which we have made before and which we feel can be dealt with firmly and clearly at General Convention. This is to exclude clergy from those who may seek episcopal judgments permitting their remarriage after legal dissolution of former marriages or their marriage to divorced persons.

The principal excuse for such liberal judgments as the present canons permit is the widespread ignorance of our lay people of the will of God and the law of the Church. Our clergy have no right to claim such ignorance.

If it is argued that to exclude clergy from this provision is to set up a double standard, we reply that this is a case where a double standard is exactly what is appropriate, just and desirable.

A clergyman is by education and by grace informed and strengthened for the living of the Christian life. He is a leader and teacher. And though we know that the best of clergymen remain, in the eyes of God, miserable sinners, we have the right to ask them to witness in their lives to the same attitude toward marriage which it is their duty to teach their people.

For that reason we propose that Canon 18, Section 2 (a), which permits the seeking of a judgment of marital status, be amended to read "Any person, being a *lay* member of this Church. . . ."

We were talking at the coffee hour (what a weak name for such a splendid thing) a Sunday or so ago about the various parishes which some of our people had visited during their vacations. It struck me as a little sad that the discussion so often hung on the matter of whether a certain parish was "high church" or "low church." I asked what was meant by these seemingly simple terms. That started the confusion.

The truth is that the average laymen uses these terms "high church" and "low church" without any understanding at all of what they mean. This confusion must be very pleasing to the Devil since it leads to so many uncharitable words and thoughts and makes the Church rather ridiculous in the eyes of the world. King Edward VII is reported to have said that the function of an archbishop was "to keep the parties in the Church from quarreling, and to prevent the clergy from wearing moustaches."

I, as an ordinary member of the Church, am tired of "parties" in the family of God. Real unity, like charity, begins at home, and until we come to a deeper understanding of each other it is foolish, really, to talk about the wider aspects of the unity of Christendom. Party churchmanship is for the most part trivial and pointless and he who asks "Are you High or Low?" does it with his tongue in his cheek.

This matter is one of growing concern to many of our parishes, as people travel about more and more and as the parish family is so often made up of people from many states and many different parochial traditions. It is a shame and a scandal when fellow-Churchmen who come into a parish are made to feel unwelcome or isolated because they have inherited a tradition which does not exactly fit into the locally established pattern. Where is our great "comprehensiveness?" Why do we have to explain if we make the sign of the Cross, or if we do not?

It has been said that in politics the various parties create the kind of tension which preserves stability. Of course we do not want to see the loss of freedom in a monotonous uniformity. We want to save the Church from such a fate. But, as an English friend has written, this is what our party traditions do not do.

He continues thus: "Freedom, in other words, should belong to persons and not to pressure groups, and a man should be expected to hold his own convictions, not those which are supposed to characterize the theological college he attended, or those which enable others to label him 'definite Catholic,' 'liberal Evangelical,' or any such thing. The niceties of churchmanship to be discovered in the advertisement columns of our Church newspapers may well cause bewilderment to the general reader; they strike dismay into the heart of one Churchman at least!"



# LETTERS

## Deliberately and Cautiously

At the forthcoming General Convention . . . a Presiding Bishop will be elected and thus a new president of the National Council and head at "281." The House of Bishops will nominate their choice and submit his name to the House of Deputies. It is to be hoped that the House of Deputies will move slowly, deliberately, and cautiously in accepting the nomination. . . . Let us hope that the provinces have thoroughly discussed this whole question and are prepared to make strong recommendations in both Houses.

It may be a good and wise move on the part of the provinces to demand a thorough shake up in the office staff at "281," leaving only the ones who cannot be done without. . . .

(Rev.) OWEN LLOYD

Retired priest, diocese of Salina  
Anthony, Kans.

## Pro-Graham

The diocese of Chicago did not refuse to support the campaign that Billy Graham anticipates [L.C., August 3]. The diocese as a whole was never consulted. The Bishop received a questionnaire from the Chicago Federation of Churches (of which the Church in the diocese of Chicago is not a member, but several individual parishes are) asking him if our diocese would lend its support if Billy Graham came to Chicago for a crusade. The Bishop appointed a committee of himself, Bishop Street, and four priests. I was one of the priests. The committee passed a resolution saying "he does not preach the whole Gospel." I was the one dissenting member of the committee. The diocesan council then accepted the report of the committee.

The Church today faces many powerful adversaries including the sin of apathy. The primary task of the Church is to testify to our faith in the living God. God has chosen a man not in priests orders to take His Gospel into the world. . . . If Dr. Graham comes, and I hope and pray he does, and converts are made who express a desire to become full communicants of the Episcopal Church in Chicago we have said by our action, or at least the council has, we don't care to incorporate them into the Body of Christ here. . . .

(Rev.) CHARLES F. SCHREINER  
Rector, Christ Church

Winnetka, Ill.

## CSI

In preparation for the discussions of the Church on the Church of South India issues, THE LIVING CHURCH published [January 12] a superb editorial. . . .

Surely the issues at the Council of Jerusalem recorded in the Acts of the Apostles were as great as those in the case of C.S.I.; these issues were resolved in charity, dignity, and mutual respect.

Your fine editorial was at once forgotten. Most of the letters since then have been marked by astonishing rancor, complete lack of regard for the sincerity and integrity of other Churchmen, and ordinary nastiness. . . .

(Rev.) WARD McCABE

Executive Secretary,  
Department of College Work,

Province of the Pacific  
Mountain View, Calif.

August 24, 1958

# BOOKS

## In Every Library

**HOW TO FACE DEATH.** What Happens When We Die — And Afterwards. By Cecil Clark. London: Faith Press. New York: Morehouse-Gorham. Pp. 75. \$1.25.

If there is one experience which none of us can hope to escape, it is that of death. The only way to avoid dying is to avoid being born.

Cecil Clark, who is Resident Chaplain at the National Hospital, Queen's Square, London, with 20 years experience in a full-time job of ministering to people who are desperately ill, writes in *How To Face Death* of some of the fears and anxieties, the questions and doubts, that confront the ordinary man or woman in thinking about death.

Topics covered in 14 brief chapters by Fr. Clark include "The pain of dying"



(actually much less, he assures us, when the actual time comes than in anticipation), "What is the purpose of life?" "Is there a Purgatory?" "Can we call back the dead?" — the whole concluding with "A short account of the Christian faith."

The book is written in a simple, down-to-earth, unaffected style, undergirded by genuine spirituality and not without its flashes of humor (e.g., "where would the cartoonists be without heaven?" — p. 65).

*How To Face Death* should be in every parish library — indeed in every household.

FRANCIS C. LIGHTBOURN

## In Brief

### THE HANDBOOK OF PRIVATE SCHOOLS.

An Annual Descriptive Survey of Independent Education. Thirty-Ninth Edition, 1958. Porter Sargent, 11 Beacon St., Boston 8, Mass. Pp. 1248. \$10 postpaid. The latest edition of an important reference work in the field of education. "Presents, by articles, maps, cross-references and indexes, a complete survey of more than 2,500 private schools, their tuition, programs, scholarships, facilities, and administrative personnel." The publisher sees it as "the most complete edition in Porter Sargent history."

# sorts and conditions

NOBODY knows just when the first man appeared on earth, some hundreds of thousands of years ago, nor what his speech, his family life, and his religion were like. Primitive cultures change more slowly than civilized ones, but even the most primitive Australian blackfellow or Amazonian Indian of today has millenia of cultural evolution behind him.

ANIMISM, an awareness that souls and spirits are different from bodies, is found practically everywhere among primitive peoples who have been studied by anthropologists. Belief in the survival of the soul after death, perhaps with special powers over those still living, is practically universal. Plants and animals and natural phenomena are also regarded as possessing souls or as being possessed by spirits.

BUT there also seems to be a different type of primitive religious awareness. Although the Australian blackfellows did not discuss it with any old anthropologist who happened along, they took a few trusted white men into their confidence and told them of their belief in an "All-Father" whose mysteries were passed on in the tribe from men to men, without ever letting the women in on the secret. "Baiaime" or "Atnatu" (or whatever name he might locally have) "made everything," including himself. He ruled over a paradise into which the souls of the deserving dead were received. He was not a "spirit," nor a "soul," but more like an omnipotent man.

SIMILAR beliefs are found in primitive tribes in other parts of the world, although the Creator is not always manlike.

ANDREW LANG has referred in several of his books to "the survival of All-Fathers and creators, usually neglected, in the polytheistic and animistic religions of peoples much more advanced." Because of the very loftiness of the All-Father's character and interests, He is not a party to disputes nor can He be coerced into making the crops grow or the game be captured. Lesser gods and spirits, just because they are lesser, get a progressively greater amount of attention in sacrifice and ritual. Indeed, the knowledge of the All-Father is passed on as a man-to-man secret by the men of other tribes besides the Australians.

IS THIS what the first man believed in? The scientific answer is that we don't know. It is just one of the possibilities. PETER DAY



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## Churches of the East

Continued from page 12

about the beginning of the 13th century. In spite of the horror attached to Jenghiz' name by European Christians, religious toleration was the rule in his vast dominions. Some of the Mongol rulers who succeeded to portions of his empire were actually baptized by the Church of the East, and the Church's Patriarch at one time was a Mongol.

But the decivilizing results of Mongolian methods of warfare turned most of central Asia into a desert. Cities which had incurred their displeasure were razed to the ground, the entire population was murdered, and the ruins were turned into fields and grasslands. The elaborate irrigation system which had made Babylonia a garden spot was systematically destroyed, and the country has remained an arid grazing land until the 20th century. The Mongolian method was a bit slower than a thermonuclear bomb, but equally thorough.

It was not long until the Mongols found Mohammedanism a more congenial religion than Christianity, as did their successors, the Turks and Tartars. The Church, weakened along with all the rest of society by the breakdown of central Asiatic civilization suffered blow upon blow. The pious Mohammedan, Timur the Lame (Tamerlane), completed the destruction of the Nestorian Church about 1400, just at the time when Catholicism reached its peak in western Europe. Ctesiphon, the patriarchal seat, is now a desolate set of ruins. The little group of Christians who survived Timur's sword took up their abode in the distant mountains.

The strongest present-day survivor of the far-flung missionary activity of the Church of the East is the St. Thomas Church of Malabar, a group which lived in isolation from the rest of the Christian world for many centuries and has had a strange and colorful history of its own. Today, its ties are with the Syrian Jacobite Church rather than with the Church of the East.

British interest in Iraq and Persia resulted about 1906 in the establishment of an educational mission by the Archbishop of Canterbury at Urmia, where the remnant of the Nestorian Church was concentrated. Like other missions to the ancient Churches of the Near East, this was a mission of help, not of proselytizing.

In World War I, the Assyrian "mellet" or nationality group revolted against the Turkish Empire. Thus, "Assyria" became the smallest ally of Britain, France, and the U.S.A. After the war, Assyrian troops were used by the British against Kurds and Arabs in Iraq. In World War II, they were a key factor in the British victory over the Iraqi army leaders who attempted to make Iraq an ally of the axis powers. Serving as ground troops

protecting RAF bases, they defeated an Iraqi force fifteen times their number at Habbaniya air base, Iraq.

In 1923, one of the Assyrian leaders estimated that his people numbered about 70,000, most of whom were living a rugged tribal existence much like that of the neighboring Kurds. (The patriarch himself, who came into his hereditary office while still in boyhood, was educated at St. Augustine's College, Canterbury, England.) Some of the Assyrians belonged to the Uniat Chaldean Church, but they as well as the Nestorian majority recognized the Patriarch as their civil ruler and looked to the British to guarantee them a national home, or at least an autonomous status in Iraq.

But their warfare against the Turks, their use as police troops against Kurds and Iraqis, and their decisive role in nipping the World War II coup of Iraq's army left them in the worst possible relations with their immediate neighbors. Savage reprisals and massacres have reduced their numbers and forced many of the survivors to flee into Russia, Lebanon, and more distant lands. The immediate predecessor of the present Patriarch lost his life in such a massacre when he and 100 of the leading men of his nation were butchered at a supposedly peaceful meeting with a Kurdish chief.

An Encyclopedia published in 1909 says, "At present there are about 150,000 Nestorians," and later adds that there are also about 70,000 Chaldean Uniates. Twenty years later their number had been reduced by two-thirds, and it is undoubtedly even smaller today.



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The Living Church



## Canvass and Conflict

Fiction

by Bill Andrews

August 21, 1958

Jack Barton, last year's Every Member Canvass chairman, has returned from his long European vacation, and tonight we held the first meeting of our canvass committee. Inevitably, the conflict that flared last June came into the open again.

Barton spoke for the economy advocates, repeating his argument that last year's canvass produced a maximum return, that recession has since taken a severe toll of incomes of parish families, and that we must trim our financial sails accordingly. "Ninety per cent of last year's pledge total is all we can hope for," he insisted.

I countered with the argument that our average parishioner's pledge was too low and that we had not even seriously attempted to persuade them to tithe or accept some program of proportional giving.

The senior warden tried to straddle the issue and bring us together. "We certainly need more pledge income," he said. "Yet it is true that some people are feeling a pinch. Maybe we ought to set a fairly high asking budget, and then cut the real budget to fit when we see how far we fall short."

Then Bill Harding, one of the vestrymen, spoke up, "I think we're going at this problem wrong. Why worry about a budget at all at this stage of the game? It's just guesswork and propaganda. I don't pretend to know what we can expect to get from the canvass. Let's ask people for a fair, Christian share of their income for the Church."

Barton snorted in disgust. "Nonsense," he said. "People are economy-minded today, and we've got to go to them with a realistic program to show them where their money will go, and which will prove that the vestry is aware of the problems our people face. I want a budget to canvass from, and I want it to be an honest budget we expect to meet."

The senior warden seemed uncertain. "We've always had a budget," he said.

Luke Dean, the fifth member of our committee, backed Harding's proposal and so did I. "I don't suppose it will hurt to try something different," the warden said doubtfully. And so that's the proposal the committee will take to the vestry for final decision.

But it may not be easy to sell, for as we broke up, Barton said angrily, "You can do what you want. But I won't have anything to do with a canvass like that."

poses to demand considerably more at Convention in Miami Beach. In each case, these askings are the result of unrealistic programs which overlook the fact that the basic strength of the Church must be reserved for the basic work of the Church — at the parochial level.

Furthermore, all three levels of the Church can better realize their respective aspirations if they will seriously adopt the principle of tithing.

If, for instance, tithing were established throughout our national Church today, parochial receipts would be at least \$250 million instead of the present \$140 million. Under missionary tithing, the share of the National Council for the next triennium would be \$37,500,000 instead of the proposed sum of \$33,600,000 — and most dioceses would have an increase in diocesan income of close to 80%.

### What We Have to Gain

Under missionary tithing, as presented here:

The parish finally knows where it stands in relation to the diocesan and general Church. Instead of waiting anxiously each year to learn what its "assessment" or "share" will be from the diocese, it knows that 90% of its receipts belong to the parish and 10% belongs to the work of Christ beyond the parish.

The parish leadership is freed from the anxieties that invariably result from fund drive piled upon fund drive by the diocese and the general Church.

The people of the parish no longer receive their stewardship education in the form of emergency shots of adrenaline. They learn to give to God in gratitude through tithing as a faithful, continuous, lifelong act of worship.

Budgets are no longer offered at the parochial, diocesan, or national level as a motive for giving. (At each level a budget is prepared annually, as an act of stewardship, based upon conservative estimates of receipts, but the budget is never offered as a reason for giving.)

Under missionary tithing, the programs of the dioceses can grow only if they are successful in helping the parishes to grow. And the program of the general Church can grow only if they help the dioceses grow.

### ANGLICAN CYCLE OF PRAYER

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

#### August

24. N. Kwanto, Japan
25. Northern Michigan, U.S.A.
26. Northern Nigeria, W. Africa
27. N. Queensland, Australia
28. Northern Rhodesia, C. Africa
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# PEOPLE and places

## Ordinations

### Priests

**New York** — By Bishop Donegan, on June 24: The Rev. John R. McDonald, who is in charge of the Chapel of the Incarnation, New York; the Rev. Eric Snyder, assistant, St. Michael's Church, Amsterdam Ave., New York, and the Rev. Walter D. Dennis, assistant, Cathedral of St. John the Divine, New York.

**South Florida** — By Bishop Louttit: The Rev. Peter Tonella, on January 12; vicar, Church of the Holy Sacrament, Hollywood, Fla.; address: 6232 Filmore St., West Hollywood, Fla.

**Western New York** — By Bishop Zielinski of the Buffalo-Pittsburgh diocese of the Polish National Catholic Church, acting for the Bishop of Western New York: The Rev. Donald R. Salman, on June 30; assistant to senior diocesan mission in North Branford, Northford, and North Guilford, Conn.

### Deacons

**Australia** — By Bishop Powell of Maryland, acting for the Archbishop of Melbourne: Francis Ian Andersen, on May 7. The ordinand came to Baltimore last fall with his wife and two sons and has been working at Johns Hopkins for his doctorate in philosophy while teaching an undergraduate course in chemistry. The service of ordination took place at the Church of the Redeemer, Baltimore, where he has been assisting with the church school and the young people's work. After completing his studies in the summer of 1959, the Rev. Mr. Andersen will return to his work on the theological faculty of the University of Melbourne.

**California** — By Bishop Shires, Suffragan: On June 9, Alan Taylor, who will be a chaplain of the English Colony in Colombia, Central America. On June 29, Gary S. Anderson curate, St. Paul's, Burlingame, Calif.; Marlin L. Bowman, in charge, St. John's, Capitola; Martin W. Debenham, curate, Trinity Church, San Jose; Deane W. Kennedy,

to be a chaplain, U. S. Navy; Harold V. Sheffer, vicar, St. Thomas', Rodeo, Calif.; and George G. Swanson, curate, Holy Trinity Church, Menlo Park. By Bishop Pike, Coadjutor: John A. Tirrell, on June 24; to continue his studies.

**Massachusetts**—By Bishop Lawrence, Suffragan: Herman F. Nelson, Jr., on July 12; curate, St. Luke's, Kalamazoo, Mich.

**New York** — By Bishop Donegan, on June 11: Norman J. Catir, Jr., to be assistant at St. Paul's Church, Wallingford, Conn.; Oliver T. Chapin, chaplain, Bellevue Hospital, New York; Michael H. Dugan, curate, Christ Church, Gardiner, Mass.; Sheldon Flory, tutor, GTS, and assistant, St. Ignatius', New York; Edward B. Geyer, Jr., assistant, St. Peter's, Manhattan, N. Y.; Ronald D. Maitland, associate chaplain, Harvard; Louis L. Mitchell, Jr., vicar, Church of the Holy Communion, Lake Mahopac, N. Y., and Christ Church, Patterson; Charles O. Moore, assistant, St. James', Madison Ave., New York; Charles L. Poindexter, vicar, St. Francis' Church, Elmsford, N. Y., and St. Augustine's, Yonkers; Walter Rasche, perpetual deacon to be connected with St. Bartholomew's Church, Park Ave., New York; William S. Reisman, vicar, St. David's, Highland Mills, N. Y.; John Talbot, to do graduate work at Columbia University; Joseph B. White, assistant, St. Margaret's, Bronx; and John H. Widdows, assistant, Christ Church, Pelham Manor, N. Y.

**North Carolina** — By Bishop Penick, on June 29: Roderick L. Reinecke, to be Episcopal chaplain at North Carolina State College, Raleigh, N. C., and minister in charge of St. Paul's Church, Cary; John N. McAllister, in charge, St. Matthew's, Rowan County, N. C.; William B. Patterson, to be a graduate student at Harvard in September; William F. Scholl, Jr., in charge, Calvary Chapel, Burlington, N. C., and St. Andrew's, Haw River; Wallace H. Conrad, in charge, Church of the Good Shepherd, Coolee, N. C., and the Church of the Ascension, Fork; William G. Edwards, vicar, Chapel of Hope, Charlotte; and Joseph P. Burroughs, vicar, Calvary Chapel, Tarboro.

**Oklahoma** — By Bishop Harte, Suffragan of Dallas, acting for the Bishop of Oklahoma: The Rev. Carl W. Stokes, a former Methodist minister, on July 7; to be assistant at St. Luke's, Tulsa, and vicar of St. Peter's, Tulsa.

**Western New York** — By Bishop Zielinski of the Buffalo-Pittsburgh diocese of the Polish National Catholic Church, acting for the Bishop of Western New York, on June 30: H. Dwight Blakeslee, to be curate of Christ Church, Exeter, N. H.; Daniel R. Colley, vicar, Church of the Redeemer, Niagara Falls, N. Y.; Robert M. Demery, to work in the missionary district of Central America; John E. Holman, curate, St. Mark's, Buffalo; Frank T. Moore, curate, St. Simon's, Buffalo; and Donald M. Yeale, curate, Calvary Church, Williamsville, N. Y.

The ordination is believed to be the first in which a bishop of the Polish National Catholic Church acted as ordaining bishop for a Bishop of the Episcopal Church. In this case, Bishop Zielinski was acting for Bishop Scaife, who was in England attending Lambeth Conference. (The Rev. Donald R. Salman was advanced to the priesthood at the same service.)

## Deaconesses

Deaconess Celia E. Brown, formerly addressed at Dana House in New York, will begin work on September 2 as a second grade teacher at Holy Trinity Parish Day School, Melbourne, Fla. After August 26 she may be addressed at Box 1197 at the school.

## Organists

Mr. W. Ernest Wells, organist at Christ Church and St. Michael's, Philadelphia, for 15 years, has resigned to join the faculty of a boys' academy there. His successor, Mr. Robert W. Bush, 24, has been an organist since he was 12 years old. For the past three years he has been director of music at Girard College, a boys' school.

## Laymen

The historic connection between Iolani School, Honolulu, and St. John's University, Shanghai, will be renewed as Mr. James H. Pott, son of the founder of the university and former professor there, comes to Iolani to head the English depart-

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**MATURE PRIEST,** moderate Churchman considered good preacher, pastor, seeks parish in East, urban or suburban area. Reply Box R-185, The Living Church, Milwaukee 2, Wis.

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**PRIEST** 16 years, 45, married, 3 children, desires change. Parish preferred, will consider mission or curacy. Available September 1st. Reply Box E-177, The Living Church, Milwaukee 2, Wis.

**EXPERIENCED PRIEST,** 42, completing graduate work and Curacy; central Churchman; 15 years in town parish, mission field and teaching; wishes rectorship in medium size parish near good schools. Recommendations. Reply Box T-179, The Living Church, Milwaukee 2, Wis.

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## THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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## THE LIVING CHURCH

The Living Church



ment. Professor Pott recently served as vice president of Chung Chi College, Hong Kong.

Iolani School, which is an Episcopal Church School for Boys, will begin its 96th year in September with an enrolment of close to a thousand students.

### Births

The Rev. Kyle Boeger and Mrs. Boeger, of St. George's Church, Asheville, N. C., announced the birth of a son on July 21.

The Rev. Kenneth W. Whitney and Mrs. Whitney, of St. David's Church, Caldwell, Idaho, announced the birth of their fourth child and third son, Douglas, on July 28.

### Degrees Conferred

Mr. Harold W. Gilbert, headmaster of St. Peter's Choir School, Philadelphia, received the honorary degree of doctor of music from the University of Pennsylvania recently.



(Dr. Gilbert served on the commission that revised the Church Hymnal in 1940 and has done much research in Gregorian music.)

### Resignations

The Rev. Randolph F. Blackford, rector of St. Peter's Church, Talladega, Ala., has retired from the ministry. After September 1 he may be addressed at 2100 Seventy-Sixth St. N., St. Petersburg, Fla.

### Changes of Address

The Rev. Jose A. Gonzales, priest in charge of All Saints' Church, Guantanamo, Cuba, has been in the United States this summer serving as missionary in residence for the diocese of Virginia. He may be addressed at the Virginia Theological Seminary, Alexandria, Va. In October he will attend General Convention as clerical deputy from the district of Cuba.

The Rev. Yates C. Greer, who has been serving as rector of St. Michael's Church, Chickasaw, Ala., may be addressed at Selwyn College, University of Cambridge, Cambridge, England, after

September 1. He will be a fellow of the Church Society for College Work.

The Rev. Milton S. Leber should be addressed at Rynwood, Pen Ryn School, Cornwells Heights, Pa., rather than at All Saints' Church, Torresdale, Pa., where he is curate.

The Rev. Charles B. Upson, Sr., retired priest of the diocese of Chicago, formerly addressed in South Haven, Mich., and in Glenview, Ill., may after September 1 be addressed at 1240 Park Pl., Quincy, Ill.

The Rev. Frederick S. Wandall, who will be a graduate student at Christ Church, Oxford University, may be addressed after September 5 at Pussey House, Oxford, England. His permanent address is 901 S. Broadway, Pitman, N. J.

### Deaths

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

Alice H. Nutter, a deaconess of the Church for over 50 years, died in Philadelphia on July 24.

Born in Swampscott, Mass., in 1869, she entered the Church Training and Deaconess House, Philadelphia, and was set apart in 1904. Her parish work was performed in New York, Chicago, St. Louis, Philadelphia, and New Orleans. She retired in 1954, and has spent the past years at St. Anna's Home in Philadelphia.

Emily Brown Conner, LIVING CHURCH correspondent for the diocese of Texas since 1946, died July 28 after a heart attack.

Born Emily Nixon Brown, daughter of the Rev. Henry J. Brown, rector of Trinity Church, Houston, Texas, she was educated in the Sacred Heart Convent, Galveston, and married Philip Stephen Dangerfield Conner, a pioneer in silent motion pictures, in 1921.

Mrs. Conner wrote scenarios for silent films in Chicago and in Hollywood, and did free lance newspaper writing. She was active in St. Thomas Church, Hollywood. Her husband was an actor and singer in Chicago, and later in Hollywood.

Among other films, Philip Conner appeared in *Wuthering Heights* and *Union Pacific*.

In 1948, the Conners moved to Houston and were active at Christ Church Cathedral. Mr. Conner died in 1945. Mrs. Conner is survived by four sisters; Mrs. Fagan Cox, Mrs. Julia O. Griffiths, Mrs. Bessie Harrison, and Miss Lucy Brown, and a brother, Thomas M. Brown.

Stanley Carnell, rector's warden emeritus of Christ Church and St. Michael's, Philadelphia, Pa., died on July 30 at the age of 68.

He received emeritus standing after years of service to the parish and six years as warden to the Rev. W. Hamilton Aulenbach. A partner in a tire distributing company for many years, he is survived by his wife, two daughters, and two brothers.

William Spencer Raymond, III, 11-year-old son of the Rev. John T. Raymond, rector of St. John's Church, Lodi, Calif., and Mrs. Raymond, died July 21 from the recurrence of a brain tumor suffered in 1950.

In spite of a series of operations and semi-paralysis, he lived a fairly normal life, and was a member of a cub scout den and attended school until recently. Besides his parents, he is survived by two sisters, Betsy and Marjorie Ann.

Mary Jane Donnell Steidemann, wife of the Rev. Arthur R. Steidemann, assistant minister of Grace Church, Kirkwood, Mo., died in St. Louis, August 4.

She is survived by her husband and two daughters.

Jacob Biffle Walling, father of the Rev. Albert C. Walling II, who is rector of St. David's Church, Austin, Texas, died July 21 in Austin at the age of 61.

He was a director of safety of the Pantex Ordnance Plant in Amarillo, and was a retired member of the staff of the San Antonio office of the Texas Employment Commission. Besides his son, he is survived by his wife; a daughter, Mrs. William Dysand; one brother, Albert C. Walling, and one grandson.

### ATTEND SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

#### LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring  
Very Rev. C. Higgins, dean; Rev. W. Egbert, c  
1 blk E. of N-5 Hwy 67 — Sun 7:30, 9:25, 11

**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; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; IS, first Sunday; 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.

#### LOS ANGELES, CALIF.

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

#### SAN FRANCISCO, CALIF.

ST. FRANCIS OF ASSISI San Fernando Way  
Rev. E. M. Pennell, Jr., D.D.  
Sun 8, 9:15 & 11; HC Wed 7, HD & Thurs 9:15

#### DENVER, COLO.

ST. MARY'S 2290 S. Clayton (at Iliff)  
Sun Masses: 7:30, 9 (Sol), 11:15 (Sung), Ev & B 8; Weekdays: 7:30; C Sat 8-9:30

#### FAIRFIELD, CONN.

ST. PAUL'S Old Post Road  
Rev. Oliver Carberry, r; Rev. Russell Smith, c;  
Rev. Eaton V. W. Read, d  
Sun 8, 10; HD 10

#### WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon; MP 6:45, EP 6; C Sat 5-7

#### COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road  
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,  
Rev. George R. Taylor, Ass'ts; Rev. Warren I.  
Densmore, Headmaster & Director of Christian Ed.  
Sun HC 7, 8, 10 and Daily; C Sat 5-6, & by appt

#### CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. Donald C. Stuart  
Sun 7, 8, 9:15, 11, and Daily

#### FORT LAUDERDALE, FLA.

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

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# ATTEND SUMMER CHURCH SERVICES

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## LAKE WALES, FLA.

**GOOD SHEPHERD** 4th St. & Bullard Avenue  
Sun HC 8, Ch S 10; 1S HC 10; Others MP; Tues  
& HD HC 7; Thurs HC 10; C by appt

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &  
HD 10; C Sat 5-6

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;  
Fri 10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

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

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun: H Eu 7:30, 9, 11, MP 8:30, EP & B 12:30;  
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri  
(Requiem) 7:30; HD 10; MP 9:45, EP 5:30;  
1st Fri: HH & B 8:15; Sat: C 4:30-5:30, 7:30-  
8:30 & by appt

## NEW ORLEANS, LA.

**ST. ANNA'S** (Little Church Around the Corner)  
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r  
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.  
Spindler, M.A., S.T.B., c  
Sun 7:30, 9:15, 11 & Daily

## CHEVY CHASE, MD.

**ALL SAINTS'** 3 Chevy Chase Cir.  
Rev. C. E. Berger, Th.D., r; Rev. H. R. Johnson, Jr.,  
Th.B.; Rev. H. B. Lilley  
Sun 7:30, 9, 10; Daily 10

## OCEAN CITY, MD.

**ST. PAUL'S BY THE SEA** Third and Baltimore Ave.  
Rev. William L. Dewees, r  
Sun HC 6:30, 8, 9:30 Family Service, 11 MP & Ser;  
HC Daily 8, HD 10

## BOSTON, MASS.

**ADVENT** Mt. Vernon & Brimmer Sts.  
Sun Masses: 8, 9:20 (Family), 11 (Sung), EP 6;  
Daily: MP 7:10, Mass 7:30; also Thurs 9:30; Fri  
& HD 12; C Sat 12-1, 5-6, Sun 10:15

**ALL SAINTS'** (at Ashmont Station, Dorchester)  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;  
Rev. R. T. Loring, Jr.

Sun 7:30 Low Mass, 9 Sung Mass, 11 Mat, Low  
Mass, Ser; Daily 7 Low Mass (ex Sat 9); HD 10;  
EP 5:30 Sat only; C Sat 5 & 8 & by appt

## DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.  
Masses: Sun 7:30, 10:30, Daily: 6:30

## KANSAS CITY, MO.

**GRACE AND HOLY TRINITY CATHEDRAL**  
415 W. 13th St.  
Very Rev. D. R. Woodward, dean; Rev. Canon  
J. C. Soutar  
Sun 8, 11, and Daily

**ST. MARY'S** 13th & Holmes  
Rev. C. T. Cooper, r  
Sun Masses 7:30, 9, 11; Daily as anno

## ST. LOUIS, MO.

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

## OMAHA, NEBR.

**ST. BARNABAS** 129 North 40th Street  
Rev. James Brice Clark, r  
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL**  
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30,  
ex Fri 9:30

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8, 10; Daily 7, Thurs 10; C Sat 4:30-  
5:30

## COOPERSTOWN, N. Y.

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;  
C by appt

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdays: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

## ST. BARTHOLOMEW'S

Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,  
4 EP (Spec. Music); Weekdays HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed & Fri 12:10; EP Daily 6. Church open daily  
for prayer.

## HEAVENLY REST

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

## ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun: Low Masses 7, 9; High Mass 11; B 8;  
Weekdays: Low Masses 7, 8, (Wed) 9:30; (Fri)  
12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5,  
7:30-8:30

## RESURRECTION

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

## ST. THOMAS

5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC  
8:15; Thurs 11

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

## TRINITY

Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45; HC 8,  
12, Midday Ser 12:30; EP 5:15; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

## ST. PAUL'S CHAPEL

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

## CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, Ep 4; Weekdays HC daily 7 & 10,  
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

## ST. LUKE'S CHAPEL

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

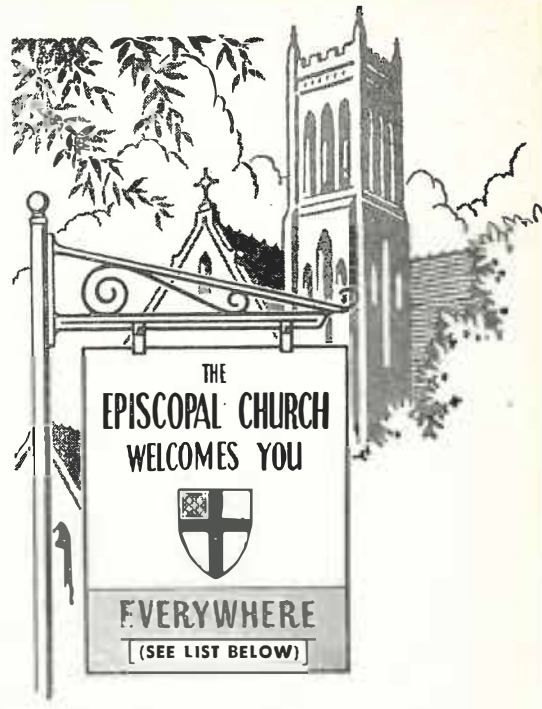
## ST. AUGUSTINE'S CHAPEL

292 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

## ST. CHRISTOPHER'S CHAPEL

48 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c  
Sun HC 8, 9, 10, 11 (Spanish), EP-8; Daily: HC 8  
ex Thurs at 8, 10, EP 5:30

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



## POUGHKEEPSIE, N. Y.

**CHRIST CHURCH** Academy & Barclay Sts.  
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D.  
Sun 8 HC & Ser, 10 HC & Ser (1st & 3rd), MP &  
Ser (2nd & 4th)

## UTICA, N. Y.

**GRACE** downtown Utica  
Rev. Stonley P. Gasek, r; Rev. Lisle B. Caldwell, c  
Sun HC 8, 9:15, HC or MP 11; Daily Lit 12; HC  
Wed 7 & Fri 7:30; HD anno

## ASHEVILLE, N. C.

**ST. MARY'S** 339 Charlotte Street  
Sun: Masses: 8, 9:30, 11; Daily Tues, Wed, 7:30;  
Fri 7, Sat 9, C 5-6. Phone AL 2-1042

## NAGS HEAD, N. C.

**ST. ANDREW'S BY-THE-SEA**  
Sun: HC 8, MP 10 & 11, EP 5; Wed HC 10; Fri HC 7

## FARGO, N. DAK.

**GETHSEMANE CATHEDRAL** 204 9th Street, South  
Very Rev. H. W. Vere, dean; Rev. T. J. McElligott  
Sun HC 8, MP 10, Wed HC 10

## PHILADELPHIA, PA.

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

## WAKEFIELD, R. I.

**ASCENSION** 159 Main St.  
Rev. James C. Amo, r  
Sun 8, 10; Wed 9; Sat 5-6

## RICHMOND, VA.

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

## SEATTLE, WASH.

**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.

**ST. JOHN'S CATHEDRAL** Grand at 12th  
Very Rev. Richard Coombs, dean  
Sun: 8, 9:15, 11; Daily: 7 (Tues & Thurs), 8  
(Mon, Fri, Sat), 10 (Wed & Hd), 8:45, 5:45

## WISCONSIN DELLS, WIS.

**ST. PAUL'S** Broadway and Elm  
Rev. Kilworth Maybury, v  
Sun: Parish Eu 8:45

## HAVANA, CUBA

**HOLY TRINITY CATHEDRAL** 13 y 6, Vedado  
Rt. Rev. A. H. Blankinship, bishop; Very Rev.  
E. P. Wroth, dean; Ven R. Gonzales, canon  
Sun 8 HC, 9 HC, 10:45; 8; Wed 7 HC; Thurs 9 HC