

# The Living CHURCH

October 11, 1959

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**LETTERS**

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

**Hypnosis**

I am astounded at THE LIVING CHURCH's irresponsibility in printing the article on hypnosis by Fr. Wittkofski [L.C., September 13th]. You are giving tacit encouragement to young priests to fall head-long into the grave temptation to "play God" which good priests and physicians must constantly resist. Hypnosis is in a sense a giving-up to the hypnotist (not to God) a part of a subject's will. Surely it is not the pastor's job to take over the parishioners' lives in this way. As a psychiatrist, I know that the use of hypnosis seriously distorts the normal doctor-patient relationship and it must likewise add a peculiar transference situation to a pastoral relationship.

Fr. Wittkofski says, himself, that this is "a dangerous technique which requires a good scientific background" and further "unless a priest has specialized training, he should



never attempt to use hypnotic techniques." I think there is a real confusion of roles here. A priest who has sufficient scientific background to understand such hazardous procedures is also a psychiatrist or clinical psychologist and he is functioning as such and not as pastor when he ventures into hypnosis. No doubt, there is a need in the Church for a few individuals fully trained in both fields, but most of us will find it a full time life's work trying to be good at one of them.

There is a further moral question here when a priest oversteps his role. If I apply a dangerous technique unwisely with tragic results at least my patient (or his survivors) has recourse through the courts or the medical society. A priest doing the same thing cannot very likely be sued or have his license to earn a livelihood suspended.

The general public does not need this article to know that hypnosis is sometimes used. They have been seeing real authorities on the subject quoted in almost every popular magazine for the past five years.

HENRY P. HARE, JR., M.D.

Dallas, Texas

**Open Communion**

Open Communion, I see, is with us again [L.C., August 23d ff.] This tender and heart-warming gesture toward those who do not understand what is offered them, and would not accept it if they did, deserves all the space you have been giving it. If Liberals would meet the following objections to the practice we might achieve a common mind:

I. Lack of historicity: no trace of the practice in the early liturgies, in the Fathers, or

*Continued on page 18*

# BOOKS

## 47,208 Sermons

**BEST SERMONS.** Volume VII, 1959-1960 (Protestant Edition). Edited by **G. Paul Butler**. Introduction by **Samuel McCrea Cavert**. Thomas Y. Crowell Co. Pp. xv, 304. \$3.95.

Who holds the record in America — if not in the world — for reading and evaluating the greatest number of sermons? Who else but G. Paul Butler, editor since 1943 of *Best Sermons*, Volume VII of which (1959-1960 Protestant Edition — *Great [Roman] Catholic Sermons* being in preparation) has recently appeared.

For this volume 7,785 sermons were read by Dr. Butler, making a total of 47,208 read by him in the period since 1943. Who else can say that he has read and considered nearly 50,000 sermons in the space of 16 years — an average of over 3,000 a year, 250 a month, 60 a week, and eight or nine a day?

Dr. Butler, however, does not spend all of his time reading sermons. An ordained Methodist minister, he is the religious and book editor of the New York *Daily Mirror*, having held five pastorates before becoming an editor.

Volume VII of *Best Sermons* contains 42 sermons by as many different preachers. These include "big" men, like Gerald



Kennedy, Martin Niemoeller, Paul Scherer, Ralph Sockman, Henry P. Van Dusen, but also of others not particularly well known — as yet, at any rate — for their homiletical prowess.

In Volume VII the Episcopal Church is represented by the Rev. Herman J. Smith, rector of St. Luke's Church, Charleston, W. Va., in a blank verse sermon entitled "The Death of Judas Iscariot," and by Nathan M. Pusey, President of Harvard University, in a sermon with the title, "Baccalaureate 1958." (Dr. Pusey is a layman of the Episcopal Church. The inclusion of several sermons by laymen is one new feature of Volume VII of *Best Sermons*, the other being the separation

*Continued on page 20*

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## TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

### Faults in Teaching

Visiting many classes in many Church schools, as I have been doing for some years, I have seen all kinds of teachers in action. Through this column I have reported some of the excellent points I have seen. This time, I give some of the faults frequently observed in schools both large and small. (To avoid the injunction, "Don't be negative," I have indicated a few better ways.)

(1) *Time Wasted.* By this we do not mean the skilled use of silences — waiting for thought to jell, or a devotional spirit to be felt, which are right uses of time. We mean such things as starting late (or dismissing before the bell rings), all the time spent on one item, not switching to the next promptly, allowing an "outside" remark to run away with the discussion, and poor use of the transition moments. True, we have little enough time left for classwork today. I ended my last Talk with the words, "Out of eternity, this hour is yours." Several friends have pointed out to me that this is an exaggeration. "We have barely 30 minutes left after the Family Service, and our rector is making this last longer and longer. What *hour*?" All the more reason to tighten up teaching procedures, and to remember the advice, "Don't grumble: kick!"

(2) *Roll call at the start.* Surely, with only a dozen or so children, you can remember them all and do this after the close. And as you do this, you may feel moved to jot down a word or two about special remarks just made.

(3) *No outline.* We can't say that if a teacher does not show a written outline he is unprepared. Many persons, from long experience, may have a plan of action formed clearly in their mind. But if you observe a teacher muddling along, obviously not getting results, you can feel fairly sure that he has made no working outline — either written or mental — for the session.

(4) *Materials not ready.* This is part of planning, and is simply good house-keeping. Is this teacher's class box in good order, or a jumble of broken crayons, past leaflets, and other scraps?

(5) *Teacher talks too much.* Why? There are probably at least two causes, both deep in the temperament of the teacher: He perhaps feels unsure of his relationship to the children, is a little embarrassed, and talks to cover it up. Or, he considers teaching to be mainly the

imparting of information, telling. Of both he is unconscious. A tape recording of a full period may surprise him and start him examining the ways.

(6) *Shrill, nervous, speaking voice.* Same causes and cure as above? The relaxed and confident teacher speaks quietly, and listens much.

(7) *Recitation by a few.* That's the easiest way, and there are always one or two who speak up, know the answers, or at least say what they know the teacher wants them to say. Why does a teacher do this? You would think his objective is to have the right words, the correct answer, spoken aloud in class. This is a lame form of the rule to "secure pupil response." There will always be the more alert students, but the problem is to direct and utilize their intelligence in the interplay of class fellowship. Some teachers keep on asking until they get the answer they want. If no one knows, or guesses correctly, he finally tells them the truth.

(8) *Only factual matters drilled on,* with little emphasis on meanings. Not just names, places, numbers, and details, but probing questions. "What did he mean by this? What would you have done? Why do you think so?"

The above are only external faults, visible to any visitor who knows good teaching from poor. If all were cured, there might still be inadequate spiritual leadership of the class. But they are signs, and point to needs. Such teachers need guidance, tactful observation, and encouragement.

The faults listed may seem trivial to some people. Many a teacher no doubt makes a strong impression on the children in spite of these faults. But how much better if these could be corrected. The cure? Not by calling attention to the faults, finally. Not even by describing better ways, or arranging for a visit to some model teacher. The only real cure for superficial and clumsy teaching is to deepen the motive for teaching.

When teachers see their great opportunity and responsibility, when they are truly humble and never satisfied, they will find ways. When they acquire a *will to teach better*, they will. St. Paul gives a clue when he wrote to Timothy, "Stir up the gift of God which is in you."

### 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 Communions, missionary societies, or emergencies.

October

11. St. David's, Wales
12. St. Edmundsbury and Ipswich, England
13. St. Helena
14. St. John's, South Africa
15. Salina, U.S.A.
16. Salisbury, England
17. San Joaquin, U.S.A.

# The Living CHURCH

Volume 139    Established 1878    Number 15

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

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## THINGS TO COME

October

11. Twentieth Sunday after Trinity
12. National Conference of Deaconesses, executive committee meeting and annual retreat and conference, to 15th
13. National Council meeting, Greenwich, Conn., to 15th  
Second Province Synod, Syracuse, N. Y., to 14th
17. House of Bishops interim meeting, Coopers-town, N. Y., to 22d
18. St. Luke
21. Sixth Province Synod, Minneapolis, Minn.
25. Twenty-second Sunday after Trinity
28. St. Simon and St. Jude

November

1. All Saints

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. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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October 11, 1959

# My Sister is Hungry too!

Hardly daring to hope, the little ones of China lift their eyes. Too often there is no one to see... no mother to dry their tears, no father to heal their hurts, for their parents have been torn from them by the horrors of war and famine.

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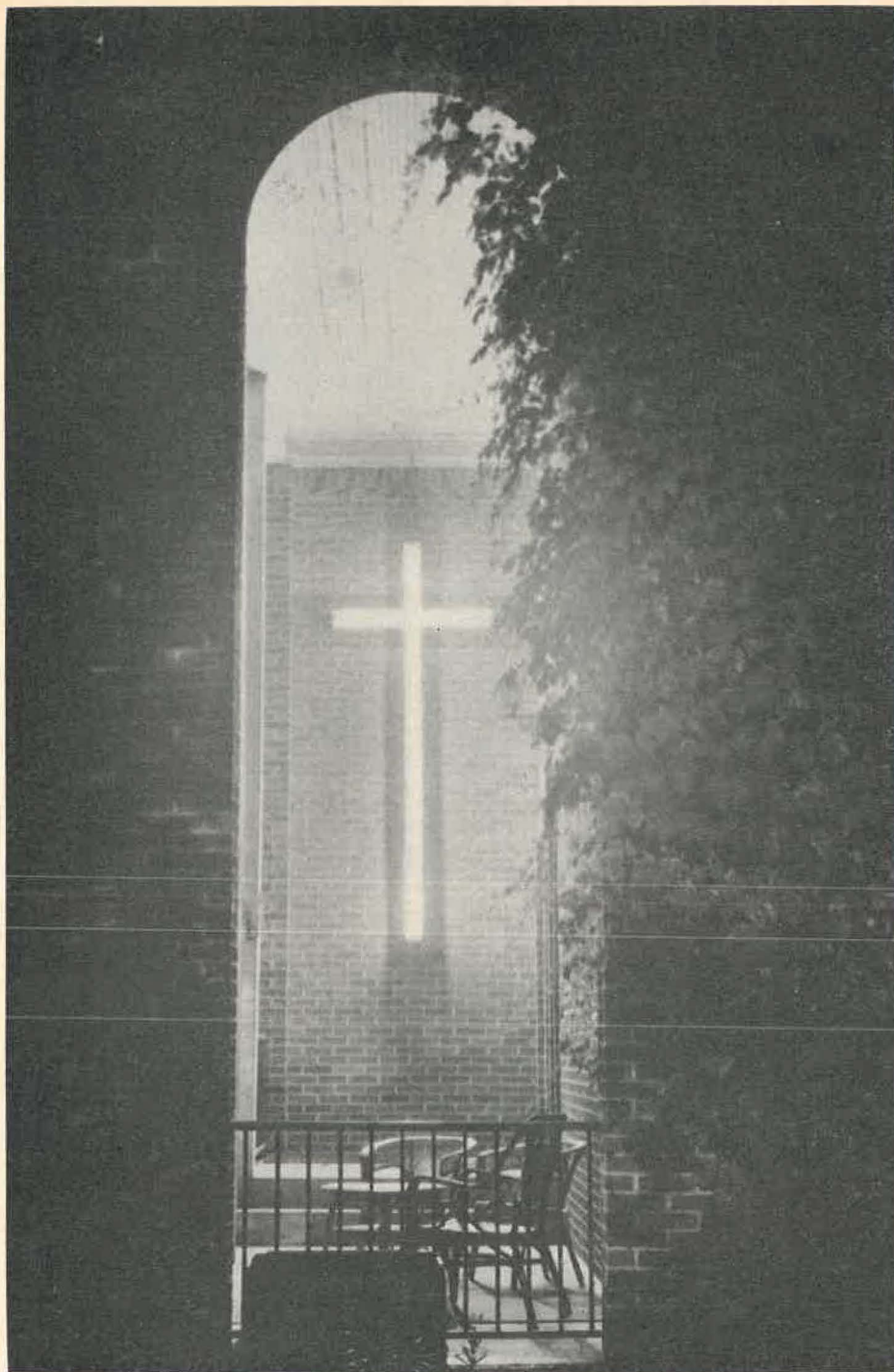
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Picture this week shows the Episcopal Church's Student Center at the University of North Dakota, Grand Forks, N. D. The photograph, a prize winner in the National Collegiate Contest, was taken by a student member of the Center.

**O** LORD JESUS CHRIST, who art the Light of the world: Bless, we pray thee, the men and women of our universities, colleges, and schools, both those who teach and those who learn, and grant that as they seek thy truth they may in all things know and do thy will; Who livest and reignest with the Father and the Holy Ghost, God, world without end. *Amen.*

# The Living Church

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

**Twentieth Sunday after Trinity  
October 11, 1959**

## **URBAN WORK**

### **Stop the Bleeding!**

Eighteen priests of the Church have issued a ringing call to the Church to face its opportunities and responsibilities in the heart of America's great cities. Their statement begins:

"One of the most exciting missionary opportunities of our age lies open to the Church in the inner city. Unless the dioceses make a radical reassessment in their attitude toward this opportunity, our Church will lose the whole city. . . . Over the years, the missionary strength of the city church has issued forth from the grand old downtown parishes to sow the suburbs with mission upon mission and to people the young churches with leaders. Now some of these same grand old parishes stand hollowed out, bereft of new strength. . . .

"We issue our urgent call to halt this bleeding process, to reverse this trend. . . . Pour the vigorous maturity of the suburbs not only into the new suburbia, but also back into the new missionary country which the inner city has now become."

The statement, which was issued after a conference at Orleton Farms in southern Ohio, proposed a six point program:

- (1) Have an urban department in every diocese.
- (2) Alter missionary quotas of inner city parishes with waning strength and heavy local missionary demands.
- (3) Assist parishes without necessarily making them missions.
- (4) Make service the criterion for inner city missionary concentration rather than financial stability (the report speaks of this as the criterion of a hospital, not a business).
- (5) Encourage relationships of cooperation and sharing between inner city and suburban parishes.
- (6) Make the response to the inner city mission flexible and imaginative.

"A sincere response to this mission," the statement concludes, "will immeasurably deepen the spiritual life of the Church; a failure to respond may cost its soul."

The group met September 22d-24th. Sessions were informal, and the practical steps taken appeared to be limited to agreement to approach the diocesan bishops of the conferees with the statement. The Rev. Gordon S. Price, rector of Christ Church, Dayton, Ohio, told THE LIVING CHURCH that he had been misquoted in secular press reports which gave the impression that resolutions had been

drawn up for presentation and possible action at the October House of Bishops meeting.\*

## **DISASTERS**

### **The Children Escaped**

Forty children at the Blue Ridge School, St. George, Greene County, Va., providentially escaped injury when a tornado begotten by Hurricane Gracie struck without warning, damaged every building at the school, and left a total damage estimated at \$150,000.

Mr. Robert Morris, a maintenance worker at the school, was injured when a shed collapsed on him, and at press time was reported in a critical condition at University Hospital, Charlottesville, Va.

Most of the students were assembled in the gymnasium, a stone building, when the tornado struck at 4:30 p.m., September 30th. The roof was pierced by a flying tree, and some portions of the roof were torn off, but neither walls nor windows of the building were damaged. School officials gave thanks to God that the tornado had not struck five minutes later, when the school schedule called for the students to leave the gymnasium and assemble in the courtyard. The courtyard, after the three-to-four-minute assault by wind, was a shambles, and a heavy casualty list could not have been avoided if the children had been there.

Bishops Goodwin and Gibson, diocesan and coadjutor respectively of Virginia, visited the school the day after the storm, accompanied by Mr. E. Holcomb Palmer, director of the diocesan stewardship de-

\*Besides Mr. Price, these priests signed the statement quoted above: Morris F. Arnold, rector, Christ Church, Cincinnati; C. Julian Bartlett, dean, Grace Cathedral, San Francisco, Calif.; Laman H. Bruner, rector, St. Peter's Church, Albany, N. Y.; John M. Burgess, archdeacon, diocese of Massachusetts; Ned Cole, dean, Christ Church Cathedral, St. Louis; Stanley P. Gasek, rector, Grace Church, Utica, N. Y.; Gerald E. Gilmore, rector, St. Paul's Church, New Haven, Conn.; Alanson Higbie, rector, Church of the Advent, Cincinnati; Howard S. Kennedy, dean, Cathedral Church of St. James, Chicago, Ill.; Robert B. Hall, rector, St. Chrysostom's Church, Chicago, Ill.; Paul E. Langpaap, rector, Trinity Church, Seattle, Wash.; Paul Moore, Jr., dean, Christ Church Cathedral, Indianapolis, Ind.; Francis W. Tyndall, rector, Christ Church, Chicago, Ill.; John J. Weaver, dean, St. Paul's Cathedral, Detroit, Mich.; Milton L. Wood, rector, All Saints' Church, Atlanta, Ga.; Lloyd Gressle, dean, St. John's Cathedral, Wilmington, Del.; Reamer Kline, rector, St. Mark's, New Britain, Conn.

partment. Mr. Palmer reported that the bishops were warm in their commendation of the entire staff of the school, particularly Mr. Willits Ansel, the acting headmaster, and Mr. Maurice Browne, the principal. Panic was completely avoided, the children were kept calm. All electricity and telephone communication was cut off and all roads were blocked by fallen trees. A staff member walked six miles to the town of Dyke to get aid for the injured man. At Dyke, no phone lines were in operation, but he was able to get a car and drive to Charlottesville, bringing the first word of the disaster.

Mr. Palmer told THE LIVING CHURCH:

"The scene at the school was unbelievable. Thousands of trees were down, damage was everywhere. But the spirit at the school was wonderful. The faculty have notified all parents, and the school will continue to func-

**Storms howling over the face  
of the earth late last month  
spared much — but not all —  
Church property.  
See reports on this page  
and on page eight.**

tion despite the damage. But they are going to need financial help, and a great deal of it!"

He said that only part of the property damage was covered by insurance.

Mr. Palmer told of a dramatic scene at the school in a \$75,000 frame building, Boykin Hall, where at the time the tornado hit, there were nine girls, eight to eleven years old, and one house parent. When the winds began to rise, the house parent called all the girls downstairs, gathered them in a group in the middle of the living room, comforted them, and kept them calm while the roaring storm went through. It was only when they left the house after the tornado passed that they discovered that the whole roof and much of the upper part of the building had been torn off.

Blue Ridge School was founded about 30 years ago by an Episcopal clergyman to serve children of limited means. It is located in the heart of the Blue Ridge mountains and is supported by the diocese of Virginia and donations from interested

individuals, partly through an annual ball in New York City.

**Editor's Note:** Readers who wish to come to the aid of Blue Ridge School may send checks made payable to THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2, Wis., marked "for Blue Ridge School relief."

## In His Hand

by the REV. DEWOLF PERRY  
Rector, St. Michael's, Charleston, S. C.  
Upon the occasion of the visit of  
Hurricane Gracie to his parish

"This is an emergency, repeat, an emergency," announces the weather bureau on the radio. "A dangerous hurricane is approaching the Carolina coast, with winds of 125 miles an hour. The low country is threatened, all beach areas are being evacuated, hurricane Gracie is aiming at Charleston."

This is Michaelmas (September 29th) and St. Michael's Church is celebrating its patronal festival. The Holy Eucharist early in the morning is to thank almighty God for more than two centuries of parish life and to ask His blessing during the year to come. A meeting of the women of St. Michael's is scheduled in the afternoon to hear of the work of the Church in town and country. An organ recital is to present a first performance of a prelude on "St. Michael," written specially for the occasion. Only the Eucharist, our sacrifice of praise and thanksgiving acceptable to Him, is completed as planned. The rest of the day is altogether in the hands of the Lord of wind and waves.

In semi-darkness the priest stands at the altar with a small congregation who fought their way past falling trees and power lines, the only light being the candles on the altar. Rain lashes at the windows.

The whole ancient building shakes in the wind. The storm increases in intensity, the powers of nature humbling the pretensions of man.

In 1752 when the church was being built a hurricane swirled waters waist deep destroying the lime collected for mortar and floating away great timbers hewn for the structure.

The waters of Michaelmas, 1959, could rise that high if the tide were high, but it is to be low.

On Michaelmas in 1939, just after this same early service a sudden tornado without warning tore a great hole in the roof.

The storm today packs the same power.

In the war between the states federal guns aimed at this landmark, several shells exploding inside; in 1886 a great earthquake twisted the steeple, leaving it a bit askew and lower than before. St. Michael's and Charleston are accustomed to weathering trouble.

"So, by thy appointment, [His holy angels] may succor and defend us on earth." So rises to God the prayer of the

collect. "Therefore rejoice, ye heavens," are words read by the light of the epistle candle. "Behold the face of my Father which is in heaven" are words read by the light of the gospel candle. "Grant us thy help" are the words of the collect in time of calamity. "Therefore with angels. . ."

All life in the city, and in town and country round about, is centered on one object, survival. Water, used on occasion in the font, is now beating horizontally against the building — salt water — and flooding down from the steeple. The wind which had word for Elijah clutches at all it can grasp as if to tear it apart. The weather vane, 185 feet at the tip, sways crazily and when this is reported to the police to protect lives below a report goes out that the church has suffered damage. Port windows at the steeple's tip blow out letting in a deluge of water, and the rector, seeking to plug them, climbs up three times during the day and discovers the art of 18th century builders who could make a structure like this give rather than remain rigid, like a wooden boat at sea. The whole steeple shakes, strains, twists, but as it has always before, remains firm. When the storm has subsided and the wreckage is seen, many people forget to thank God that no lives were lost, but the bells of St. Michael's peal out to His glory the next day. In His hand are all the corners of the earth.

## USC "Faired Well"

"AS FAR AS CAN BE DETERMINED THERE WAS NO DAMAGE TO CHURCH PROPERTY IN THIS DIOCESE FROM RECENT HURRICANE. ALL AREAS WHERE STORM WENT THROUGH FAIRED WELL — PROPERTY AND CHURCHPEOPLE ALIKE."

The Ven. John A. Pinckney, archdeacon of the diocese of Upper South Carolina, sent this telegram to THE LIVING CHURCH.

For storm reports from the dioceses of South Carolina and Virginia see above.

## Vera and KEEP

Typhoon Vera, smashing and killing her way across Japan, left the Church's Kiyosato Educational Experiment Project with a loss estimated at \$21,000.

An emergency *riji* (directors' meeting) on Monday morning, September 28th, surveyed the damage at Seisen Ryo, KEEP's conference and project center on the slopes of Mount Yatsu about 70 miles southwest of Tokyo. No one had been hurt. Destroyed: two cabins, a garage, new horse stable, feed storage barn (KEEP's original structure). Roofless: the dormitory wing of the lodge — KEEP's largest building. Vera ripped off the entire roof of the new staff house and a large section of the church (St. Andrew's) roof. Some 60 windows were smashed at Seisen Ryo and at the outreach station of Minowa.

Dr. Paul Rusch, KEEP's director, ca-



St. Andrew's at KEEP, before typhoon. The church was one of a number of KEEP buildings damaged by the storm.

bled that a landslide cut off communication with the KEEP outreach station at Kashiyama, but that the outreach center at Oizumi was "ok."

## Five Japan Dioceses Hit

The Overseas Department of National Council has received a cable from Japan reporting that five of the Japanese Church's 10 dioceses were hit by typhoon Vera. The Presiding Bishop has sent a message to Japanese Churchpeople expressing the deep concern of the American Church and asking for a report of damage to lives and Church property. When this information is received, relief funds will be allotted from the Presiding Bishop's Fund for World Relief.

**Editor's Note:** Readers who wish to help KEEP and other Japan Church work which suffered from the typhoon may send checks through THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2, Wis. Please make checks payable to the Fund and mark them either for "Japan typhoon relief" or for "KEEP typhoon relief."

## Aid by Air

American Church relief agencies have rushed a plane load of 17,000 pounds of supplies to victims of Japan's worst typhoon.

The supplies, consisting of food, clothing, blankets, and medicines, were the initial shipment sent to the disaster areas by Church World Service, overseas arm of the National Council of Churches; Catholic Relief Services-National Catholic Welfare Conference; and the American Friends Service Committee (Quaker).

Hardest hit by typhoon Vera was the Nagoya area of central Honshu. Heavy winds, floods, and landslides left about 1,300 dead, 1,200 missing, and thousands injured and homeless. Damage was estimated at more than \$112,000,000.



## Alert the Church!

Episcopal School Week will be observed in many parishes and missions throughout the Church from October 11th to 17th.

The Ven. Thomas H. Carson, S.T.D., archdeacon of the diocese of Dallas and chairman of the Division of Parish and Day Schools of the Episcopal School Association, says:

"The purpose of the observance is to alert the Church to the rapid growth of parish and day schools in the Church which now number over 300 in continental America and another 200 in parishes and missions overseas. A second purpose, equal with the first, is to relate the schools now in existence closer to the Church which has given them birth and sponsors them."

The committee which planned the observance suggested that parishes and missions having schools give special recognition to them on Sunday, October 11th, through sermons, special services at which the school staff and pupils and parents would be present, and in any other way which would relate the school more closely to the parish or mission. Through the week there will be exhibits in the various schools, parents' nights, parishioners' nights, and similar activities to enable the members of the Church to learn what is going on in their schools. Proper publicity in local papers, radio and television stations, and other media of public information was recommended by the committee.

Archdeacon Carson said in regard to

this first nationwide observance of Episcopal School Week:

"It is our hope in the Episcopal School Association that this recognition of the tremendous renewal by the Church in establishing and supporting parish and day schools in the years since the close of World War II will be recognized as a return by the Church to a fulfillment of the Divine Commission given by our Lord to the Church to provide a Christian education for her children as a major task in our generation."

## Three-Year-Old

by EDGAR L. SANFORD, JR.\*

A significant venture in Church-sponsored education is the Charles Wright Academy, a day school for boys in Tacoma, Wash. The Academy begins its third year of operation this fall with some 120 boys enrolled in grades kindergarten through seven.

The first executive officer of the Anglican Communion, the Rt. Rev. Stephen F. Bayne, Jr., is one of the Academy's founding fathers and the president of its diocesan board of trustees.

Bishop Bayne and Samuel H. Brown organized the Church Schools in the Diocese of Olympia. It is hoped that this new diocesan institution will eventually become the parent body for a number of Church schools. A local board of trustees, with Mr. Brown as president is respon-

\*Edgar L. Sanford, Jr., was appointed permanent headmaster last March. Mr. Sanford, a graduate of the Yale Law School, came to the Academy from the Taft School, in Watertown, Conn., where he has been a teacher of history. He is the grandson, son, and brother of Episcopal clergymen. His mother is the writer and lecturer, Agnes Sanford.

sible for the day-by-day administration of the Academy.

Mr. Brown and his wife are representative of many young parents in the Tacoma area who felt the need for greater discipline and breadth in education, and for deeper and more aggressive teaching.

The school's philosophy is summed up by the following passage from the *Statement of Purposes* of the parent corporation, authored by Bishop Bayne:

"The corporation shall aim at a thorough education as inclusive and fundamental as any school can give, and shall include the knowledge and practice of the Christian religion as a normal necessary part of the whole. Any schools established by this corporation shall be of the Episcopal Church, for the founders of this corporation believe that, in a world of diverse churches, allegiance must lie in one of them rather than in none. But the aim is not simply to make Episcopalians. . . . In the intellectual and academic standards of the schools the corporation shall provide the most complete education it is possible to give to prepare the students with knowledge and the means to acquire more, with training and discipline in the means of living, as Christians, in a democratic community, and with a foundation for the Christian standards of judgment by which civilization is maintained."

In 1957, the Academy's founding group purchased a 128-acre partially wooded site in Lakewood, a Tacoma suburb. The property included a rectangular, cinder-block building, previously a restaurant, which was converted to classrooms, a chapel, and offices. Second-hand desks were purchased from the public schools for one dollar apiece, and books and other equipment were donated. The school opened its doors for the first time on September 7, 1957 with grades kindergarten through four, and with an enrollment of 36.

Last year (1958-59) grades four and five were added, and enrollment swelled to 84.

It is expected that permanent quarters for a middle school (grades seven to nine) will be built within two years. The upper school, and perhaps boarding facilities, will be completed last.

## OREGON

### Offices to Eye Clinic

The building that formerly housed Oregon's diocesan offices will soon be occupied by the Devers Eye Clinic of the Good Samaritan Hospital.

The new address of the diocese, effective October 8th, is 1180 S. W. Military Lane, Portland 6, Ore. The site is the 13 acre Peter Kerr estate which was given to the diocese about a year ago. Since that time, the estate has been used as a diocesan conference center. Plans call for the building of the bishop's residence on the estate.

The Devers Eye Clinic received widespread attention this fall when Douglas McKay, former governor of Oregon and former Secretary of the Interior, left his eyes to it.



Four Trombones blared accompaniment to the hymn singing at outdoor community services held on four successive Sunday evenings last summer on the lawn of St. Michael and All Angels Church, Studio City, Calif. In preparation for the services, 40 volunteers rang 1,000 doorbells, a stage was built, and amplifiers and projectors were set up. Average attendance was 150. Hymn sing, devotional address by the rector, the Rev. Raymond K. Riebs (at right in the photo), a play period for children and refreshments for the adults preceded a showing of a film on the life of Christ at each service.

## Suffragan Requested

A special meeting of the council (or convention) of the diocese of Virginia, in session September 28th in All Saints' Church, Richmond, heard Bishop Goodwin's request for a suffragan and directed the secretary to seek the consents of the bishops and standing committees. It also called for the appointment by the bishop, with the advice of the executive committee, of a nominating committee.

The next regular annual meeting of the council is set for January 27, 1960, in Christ Church, Winchester.

Bishop Goodwin has already announced his retirement to be effective December 31, 1960.

## Change of Status

The Presiding Bishop has received notice from the standing committee of the diocese of Olympia that consents of the majorities of the bishops and of the standing committees have been received to the election of the Rt. Rev. William F. Lewis, D.D., Bishop of Nevada, as bishop coadjutor of the diocese of Olympia.

This change of status of Bishop Lewis on the rolls of the House of Bishops is effective October 1, 1959.

## PUBLIC AFFAIRS

### Letter from the President

President Eisenhower has acknowledged a telegram sent to him by Presiding Bishop Lichtenberger on the subject of Premier Khrushchev's visit and the matter of disarmament [L.C., October 4th]. The President said:

"Thank you very much for your message of the 17th. I am truly grateful for the support of the General Convention of the Protestant Episcopal Church, reaffirming the provisions of Resolution 106 of the Lambeth Conference of 1958, as it applies to the current visit of Premier Khrushchev to this country. I need not reiterate my own strong conviction that the understanding that will be gained by the American people as a result of this present visit cannot fail to be helpful as we face the problems that lie ahead of us."



St. Mark's, Shreveport: No cold feet.

## Closeness to God

St. Mark's, Shreveport, La., a three million dollar church and parish house was dedicated September 15th with nearly one thousand people attending. Many diocesan members of the clergy, city officials, and special guests were included.

Bishop Jones of Louisiana said:

"Nothing comparable has been erected along traditional Gothic lines anywhere else in the south in recent years. The quality of craftsmanship is suggestive of the best to be seen at Washington Cathedral. And the enthusiastic appreciation of the parishioners is indicative of the deep attachment which thousands will feel for this house of God in the decades to come."

The Rev. J. Lawrence Plumley, D.D., rector of St. Mark's, a native of Washington, D. C., served for two summers while in seminary as guide through Washington Cathedral and was ordained there. He said:

"It was always my dream and ambition to return to the cathedral in some ministerial position. It appears now that my ambition will never be realized but I have built a church comparatively as beautiful. One has the same feeling as he stands beneath its great arches as he has in the cathedral; a feeling of peace, calm, serenity, and a closeness to God."

When the first services were held at St. Mark's on May 2d, the church was completed.

Two memorial organs service the church. The larger, a \$100,000 unit, has 103 ranks of pipes and is equipped with a high power lift that raises and lowers the organ to allow the organist to see processions.

The church is equipped with wiring for television and tape recording.

The air conditioned building has a slate floor which covers a radiant heating system. Says the rector: "Nobody can have cold feet in this church."

The Gothic tower is not a Gothic waste of space. It has three rooms at three different levels for library and classes.

Brides will arrive at their own private

entrance under a canopy. The bridal room is predominantly pink. Two stained glass windows show the scene of Ruth and Naomi with the inscription "Thy people shall be my people. . ." and of Christ and the children in the inscription, "Train up a child in the way he will go."

A small chapel in the building holds about 80 people, and this is used daily for early morning services, and for overflow crowds.

## SOCIAL RELATIONS

### Chinese Americans

A conference on work of the Episcopal Church among Chinese in the United States, called by the Division of Racial Minorities of the Church's Home Department, met at the School of the Prophets in San Francisco late last month. In addition to the clergy and laity of the Episcopal Church, members of other Churches supporting work among the Chinese in the Bay Area were invited to participate.

A brief survey of the history of work among Chinese, their problems, and progress made over the past hundred years was presented; in addition, current issues, and new problems arising from the influx of refugees from Communist China and the large number of Chinese students coming to this country were studied.

At the last session of the conference a number of proposals were offered for furthering work among Americans of Chinese extraction. The group took note of the important role indigenous Churches played in meeting the existing needs of particular racial and ethnic groups. It also urged preparation of Chinese Americans for fuller participation in the larger society of the nation and in the life of the whole Church, and asked parishes to welcome Chinese Americans into full participation. Among the other proposals was the recommendation of the establishment in the Bay Area of a Church student center similar to Brent House at the University of Chicago.

This is the third conference in a series conducted by the Division of Racial Minorities. Earlier this year conferences were held in New York and Arizona to study work among Americans of Mexican extraction and Puerto Ricans. The fourth in the series on the Church's work among Americans of Japanese extraction will be held in Los Angeles next year.

## EDUCATION

### Dr. Mott: Windham House

Miss Johanna K. Mott became director of Windham House, the Church's graduate training center in the East for young women, on September 15th.

Miss Mott joined the Department of Christian Education in June, 1956, as executive secretary in the Leadership Training Division. She received the doctorate at the University of Oklahoma.

## Roman Plans "Unknown"

Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America, said in Geneva, Switzerland, that "officially" the Ecumenical Patriarchate in Istanbul "knows nothing" about reported plans for discussions in Italy next year between Roman Catholic and Orthodox representatives [L.C., October 4th].

At the same time, he announced in an interview that the Ecumenical Patriarchate will establish an Ecumenical Study Center for Christian unity discussions on Rhodes next year that will operate during July, August, and September.

Archbishop Iakovos was elected a president of the World Council of Churches at the Council's Central Committee meeting in Rhodes.

Declaring that he was speaking officially for the Ecumenical Patriarchate, Archbishop Iakovos said it had given no authorization for any conversations between

Orthodox and Roman representatives.

Nor, he added, did the Ecumenical Patriarchate give any authorization for unscheduled conversations which took place at the Rhodes meeting between a group of Orthodox delegates and two Roman Catholic priest-journalists.

Reverting to the reported plans for Orthodox-Roman Catholic discussions at Venice, he said, "No representatives have been named and there has been no official communication between the Patriarchate and the Vatican concerning such conversations. Officially, the Patriarchate knows nothing about plans announced by the Vatican Radio for conversations with Orthodox representatives in Venice next year."

He stressed that the Ecumenical Patriarchate would not consider the possibility of meeting with Roman representatives until it receives an official overture from the Vatican.

"And when that is done," he added, "the Patriarchate will make the decision as to when and where the meeting will be."

"We are not interested," he said, "in the restoration of the unity broken by division with Rome, but in the unity of the Body of Christ. Unity can never be materialized if the Roman Catholic Church says, 'Come to Me.' It must recognize that it must also come to us or (any agreement) would represent submission on our part. We must meet in the humbleness of love and understanding of what our role in the world is. When Rome approaches us in this way, it will mean that it has decided to talk to us on this level."

Archbishop Iakovos remarked, "It is this attitude achieved in conversations with representatives of the World Council of Churches that makes us feel so free in talking with them."

He said during two weeks of July, the study center on Rhodes will devote itself to "pan-Orthodox" consultations among representatives of the Orthodox Churches. During the remaining weeks discussions will take place between representatives of Orthodox and other Communions. [RNS]

## BRIEFS

**CLERICAL MURDER:** Mailing list instructions prepared by the department of promotion of the diocese of Georgia include the following grim order: "(5) SPECIAL NOTE! Always KILL a family that transfers to another parish within the same city. This is the only way we can keep parish lists complete."



**LOCK UP THE PARENTS:** *The Church Record*, a weekly publication in Sydney, Australia, says juvenile "gangsterism" in Australia might be solved if the parents of delinquents were jailed. Charging parents with a share in the blame might strengthen their sense of responsibility toward the children. "There is little attempt to teach children how to live or to punish them when they disobey Christian rules."



**A RIGHT RESERVED:** State laws prohibiting the sale and use of birth control devices are a violation of civil liberties, says the American Civil Liberties Union. ACLU declares that such laws are contrary to the guarantees of the fourteenth amendment, infringe upon the rights "reserved to the people under the ninth and tenth amendments to live, enjoy liberty and pursue happiness free of unnecessary governmental restriction," and that governmental bans on dissemination of contraceptive information or advocacy of birth control methods violate the first amendment's protection of free speech. The issuance of the statement was prompted in part by a series of suits now in the Connecticut state courts which challenge as unconstitutional that state's statutes prohibiting the use of contraceptive devices or the counseling on their use.

**NO CHURCH TIE:** Hopkins Military Academy, Redmond, Wash., whose superintendent has been arrested for assault and contributing to the delinquency of minors, has no affiliation with any Church. An Episcopal Church priest has been conducting services at the school Sundays on a volunteer basis. "Col." T. H. Hopkins and his wife, Lenore, who is principal of the small military academy, have been named in indictments growing out of a disciplinary incident in which, authorities charge, a student was confined to a bathroom for being absent without leave, dressed in striped prison suit, and struck with swagger sticks. The delinquency indictment is based on the charge that Hopkins drank whiskey in the presence of students.



**OLYMPIA IS SLIGHTLY STUNNED:** Beret-wearing Canon Ernest Southcott, vicar of St. Wilfrid's, Halton, England, swept into Seattle from Canada late in September, held a diocesan conference on the ministry of the laity, and took off by plane for parts south. Said LIVING CHURCH's Olympia correspondent, "He left Seattle slightly stunned and greatly challenged." Canon Southcott, author of *The Parish Comes Alive*, was in a hurry. "Don't want to be gone from my parish more than one Sunday," he declared.



**COMMUNIST PROPAGANDA?:** In an editorial commenting on his refusal to participate in a segregationist rally in New Orleans, Bishop Jones of Louisiana wrote recently in his diocesan newspaper, *Churchwork*, "I am told that religion has nothing to do with social or political questions, and that Christianity should confine itself to 'good works.' This is like saying that Jesus Christ had nothing to say about

love or righteousness, mercy or justice. It seems to suggest that the Ten Commandments must not be applied to human situations, or that the Golden Rule is communist propaganda. This kind of foolishness would nullify both the Old and New Testaments and would remove every single page from the Prayer Book."



**UNRELAXED HOSTILITY:** The Rev. James C. L. Wong, who will be consecrated assistant bishop of Borneo, January 25th, has said that the Chinese Communists are showing no sign of relaxing their "hostile attitude" toward Christians. According to Fr. Wong the position of the Christians in China has become no worse in recent years, "but it remains the same — and that is bad." Fr. Wong has been rector of the Church of the Good Shepherd, Hong Kong, for the past 20 years.



**ONE LAST CHANCE GULCH:** The title of this Brief is, believe it or not, the new street address of the office of the diocese of Montana in Helena. City fathers a few years ago renamed Helena's main street after the historic name of the gold camp which became Helena. Bishop Sterling has been hungering after an office on the Gulch ever since he became Montana's diocesan. Montana's office now joins a distinguished company of odd-ball diocesan addresses. Items: One Joy Street (Mass.); Asylum Avenue (Conn.); Queen Emma Square (Honolulu); WOW Building (Nebraska); Rector Street (Newark); Benefit Street, Providence (Rhode Island). However, our real favorite among addresses is that of the Presiding Bishop of the Nippon Seikokwai, Japanese Anglican Church: 5, 3-chome, Nakayamate-dori Ikuta-ku, Kobe-shi. Or ask a policeman.



# Was James DeKoven A Saint?

*Gentle, quiet, and peace-loving, the priest  
was the storm center of the bitterest  
doctrinal controversy in American  
Church history*

**by a Sister of Saint Mary**

The Sisters of St. Mary were on hand in 1938 to save DeKoven's burial place from a sheriff's sale. [Visitors from nearby parishes and girls from Kemper Hall now join the sisters in observing an annual DeKoven Day.]



James DeKoven's statue stands in the reredos of a church in Providence, R. I., and a letter he wrote was enclosed recently as a holy relic in the altar of the Church of the Intercession, Stevens Point, Wis. The assistant dean of Seabury-Western seminary said in a sermon last autumn, "I have no hesitation in saying, 'Blessed James DeKoven, pray for us.'" Frederic C. Morehouse called him "the greatest product of the American Church." When James DeKoven's Christian brethren were denouncing him most vehemently, secular newspapers were demanding that he run for the U. S. Senate; and 14 years after his death a wooden cross inscribed with his name was being handed down from class to class at the General Theological Seminary.

Gentle, quiet, and peace-loving, he was the storm center of the bitterest doctrinal controversy in American Church history. His brilliant defense of the Catholic doctrine of the Eucharist in the House of Deputies prevented the General Convention from legislating the American Church into secthood. An anti-popery canon was narrowly defeated in the lower house in



The DeKoven Foundation (as seen from a plane above Lake Michigan). The campus of Racine College is now the site of a retreat house, conference center, and summer camp for the spiritual enrichment of the whole Church.

1871 after DeKoven spoke against it. Again, in New York in 1874, he spoke against the "doubtful doctrine" canon, pleading for comprehensiveness and tolerance, citing the "adjudicated words" of the highest ecclesiastical court in England in support of the doctrine of the Real Presence of Christ in the Eucharist. His bold words, called "strange and offensive" by a contemporary account, branded James DeKoven as "unsafe" and cost him eight years of anguish which may well have hastened his death at the age of 48.

Was James DeKoven a saint? Certain it is that he was of heroic dimensions. A Yankee aristocrat, his Winthrop ancestors included the first governor of the Massachusetts Bay Colony, a governor of Connecticut, and a chief justice of the Massachusetts supreme court. James was next to youngest of 10 children born to Henry Louis DeKoven, who retired from merchant shipping the year before James was born and became president of the bank in Middletown, Conn. When James was nine his father died, leaving a substantial fortune which included a large tract of land near Chicago. His mother evidently moved to New York, for James grew up in the parish of Grace Church, Brooklyn Heights, where one of the choristers was a dark-eyed girl eight years his senior who would one day found the Community of Saint Mary — Harriet Starr Cannon.

#### "Ragged School"

Graduating with honors from Columbia College, James went on to General Theological Seminary, where his love of fun and his zeal are glimpsed in accounts of a "ragged school" he founded for destitute boys in lower Manhattan and in a

story of a mock "heresy trial" with himself as defendant, grimly ironical in view of subsequent events.

When his request to work in the slums was denied by the Bishop of New York as a curious innovation, the young deacon accepted a teaching post at Nashotah House, which entailed shepherding the little flock of St. John's parish in nearby Delafield. Five years later, in the fall of 1859, he became warden of Racine College, in Wisconsin on the shores of Lake Michigan, where he labored for 20 years, declining many attractive offers from such parishes as Trinity, New York, Church of the Advent in Boston, and St. Mark's in Philadelphia.

Once, speaking to a despairing student, Dr. DeKoven said:

"Mere success is a poor thing. Duty is everything. It is singular but true, you know, that of all the clergy of the Church, I am the only one who can never hope under any circumstances to become a bishop."

It was too true. Accused of "ritualism" because his college chapel boasted a vested choir and daily evensong, scored as a "romanizer" because an estimated 10% of his students used the confessional, he was rejected as unfit for the episcopal thrones of Massachusetts, Milwaukee, Fond du Lac, and Illinois. Bitterest of all was the scurrilous attack designed to prevent his succeeding Bishop Armitage in his home diocese, a campaign launched by his former colleagues at Nashotah House and three of the leading rectors in the diocese. These last seem to have motivated by the fear that the building of a cathedral, which Dr. DeKoven had advocated, would reduce them to the status of bishop's agents.

Charges and counter-charges were

hurled in an atmosphere of mounting exasperation, anonymous letters were published in two Milwaukee newspapers and the convention threatened to dissolve in chaos.

Finally, Dr. DeKoven himself rose to speak before a hushed crowd, many standing. In the kindest tones of conciliation, he reiterated his position, without equivocation or compromise. When the vote was taken he was elected by the clergy and rejected by the laity. Eighteen years later Bishop Nicholson referred to the event as a "madly partisan deed" which had blighted the diocese, and asked for reparations at DeKoven's tomb.

#### Patristic Teaching and Plush Hassocks

If courage in the face of disastrous consequences is the mark of sainthood, James DeKoven qualifies for beatification. In an era when the rectors of leading parishes affected the jeweled stickpins and satin-faced lapels worn by railroad barons and steel tycoons, James DeKoven went calmly on insisting that auricular confession was part of the Church's armory, that a revival of the religious life was imperative and that self-denial is essential to the Christian calling. He seemed to be sweetly unaware that patristic teaching would not sit well among the plush hassocks.

If breadth of vision and magnanimity are marks of sanctity, James DeKoven was a saint. A man living within the college precincts wrote a refutation of DeKoven's position in regard to the Real Presence, reading the paper to him chapter by chapter in amicable discussion. One of the men who had misquoted and maligned him came to him a few years later in

*Continued on page 18*

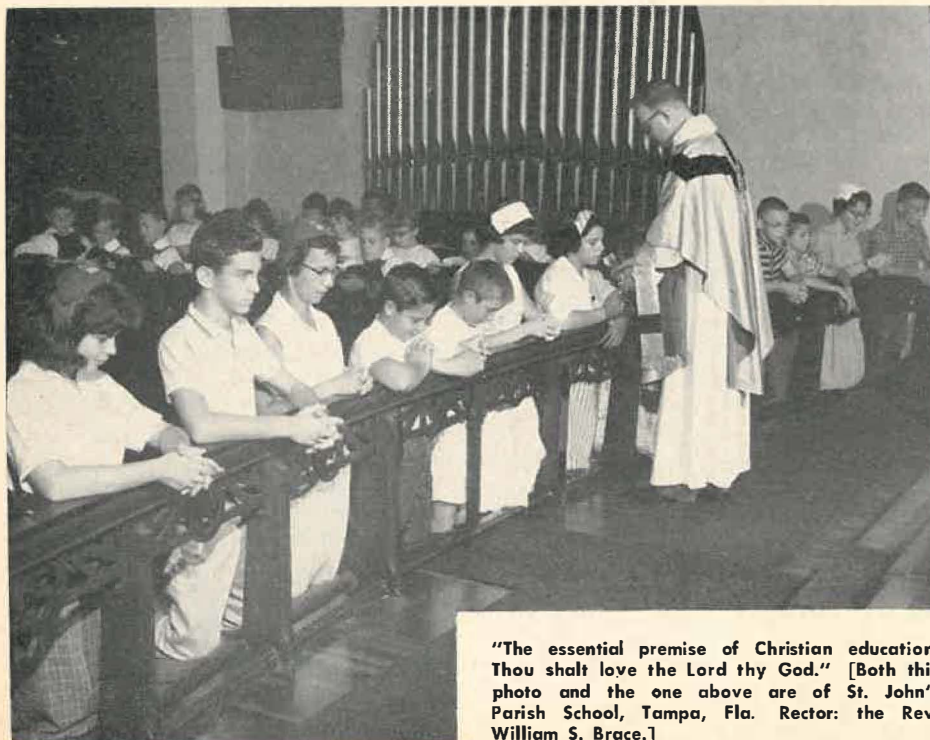
# THE PARISH DAY SCHOOL



The Church school teacher is "a committed Christian who understands his or her vocation in the light of the saving gospel."

is an institution gaining strength  
in the Church and  
destined to gain more.

by the Rt. Rev. John E. Hines  
Bishop of Texas



"The essential premise of Christian education: Thou shalt love the Lord thy God." [Both this photo and the one above are of St. John's Parish School, Tampa, Fla. Rector: the Rev. William S. Brace.]

He was looking through a school annual in which his picture, together with dozens of others in grades ranging from one to twelve, was to be found. It was a school which — because of its avowed relationship with the Episcopal Church — was concerned that the Christian Faith should have pointed expression at least in areas of "religious studies"! Having moved all his life under the nickname of "Tito," the lad of eight suddenly came upon his own picture and read with some wonderment his full name beneath it: "John Stephen Hines." Turning to me he said: "Daddy, I've got two saints in my name. And, if Hines was a saint I would have three!"

This incident springing out of Church-related education has personally embarrassing overtones, but if we look past those it is possible to see here a rationale for the parish school movement now gaining significant strength in the Episcopal Church — and destined to gain more. For what this lad was saying was simply that he belonged to a "tradition" — appropriately symbolized for him in the names of two great Christian figures and to which he owed an unpayable debt by virtue of his redemption in Christ Jesus, and from which he would never be able completely

to escape! To be sure, the eight-year-old hardly saw it — and certainly did not express it — in this light and in this manner. Yet, the issue was seen, and, having been seen, was drawn forever! Dr. John Baillie was saying the same thing when, at the bicentennial celebration of Princeton University in 1956, he recalled:

"The first serious question that was ever asked me was asked when I was about five years old in the Highlands of Scotland. . . . The question, as you all know, was 'What is the chief end of man?' And the answer I was taught to give was, 'Man's chief end is to glorify God, and to enjoy Him forever.' It is within the context of that question and answer that what we call our western civilization has developed, and I believe our civilization to be doomed to swift disintegration and decay, if it should cease to be aware of itself as standing within that context. It is this fact which lays so heavy a burden of responsibility on all those institutions, from the primary school to the highest seats of learning, which are entrusted with the task of forming the minds of the rising generation."

### Education in Convulsion

For the past few years education in this country has been in a process of ferment and convulsion. Only a portion of this convulsion stems from dissatisfaction with "methods" in the classroom! The major source of concern has been with the "ends" of the educational process. To be sure, "Sputnik No. 1" frightened and dismayed many of us who had been casually going along without any interest in PTAs, and with an imperturbable confidence in public school education. For so long had education been a public monopoly, and the field of "experts," that we permitted our sense of individual responsibility for the educational process to atrophy! It took a world catastrophe to awaken us, even to perplexed self-searching. It took the acute question mark of national survival to stir our concerns as to the means and ends of education. On the local level it took the varied shades of a destructive delinquency, and the pathetic evidence of a shallow sensitivity, almost uniformly apparent among teenagers, to recall us from our costly unconcern. And a part of the result of our having been partially awakened is the attempted recovery of the role of the Church in the all but decisive area of education.

Looking back in retrospect we are able clearly to see that the founding fathers of this country properly concluded that their representative democracy required, for its effective functioning, an educated citizenry. For the most part the founding fathers were people who believed enormously in the Christian revelation, in its "decisive estimate" of the nature of God and Man!

They fought for, and created, a nation dedicated to "freedom" — and the "worth and dignity of man." *But*, they were not fooled, as many of their offspring have been fooled, as to what really constituted both that freedom and that dignity.

They knew that the only understanding of both of these, capable of surviving history's tragedies, would be one consonant with the Christian revelation of man, his sin, and the need of his reconciliation to God.

### Mightiness and Misery

They knew that freedom could survive only for men and women who were equipped to comprehend both the "mightiness and the misery" of man. They knew that no secular concept of democracy or of man's inherent worth would suffice. They knew that knowledge of a "tradition rooted and grounded in the God of Jesus Christ" was essential. They founded educational institutions for the purpose of creating intelligent and responsible citizens.

They founded a form of government cognizant of man's corrupted human nature. They anchored this government in necessary "checks and balances," the logical outcome of their doctrine of sin.

They separated the activities of state from the schemes of ecclesiastics, and that was good. But, there is nothing in history to indicate that our founding fathers expected the separation of the Christian meanings and education! This subsequent separation has helped to spawn the most devastating "revolution" known to western culture, and we shall be suffering from it for generations to come!

We share the uneasiness concerning "knowledge" which caused Francis Bacon to write:

"One general admonition to all: — that they consider what are the true ends of knowledge, — and that they seek it not either for pleasure of the mind, — or for contention; or for superiority to others, or for profit — or for fame . . . or power . . . or any of these inferior things; but, for the 'benefit and use of life!' And that they perfect and govern it in charity! For — it was from 'lust of power' that the angels fell, from 'lust of knowledge' that man fell, but of charity, there can be no excess."

At last we are beginning to see the realism of John Galsworthy's description of the "man of democracy," namely, "that he is going down the road followed at a more-or-less respectful distance by his soul."

When Columbia University was founded, in the churchyard of Trinity, New York, it was recorded that "the chief thing that is aimed at in this college is to teach and engage the child to know God in Jesus Christ . . . and to love and serve Him in all sobriety, godliness, and righteousness of life . . . and to train our youth up in all virtuous habits, and in all such useful knowledge, as may render them creditable to their families and friends . . . ornaments to their country . . . and useful to the public weal in their generation."

In *The Gauntlet*, James Street has London Wingo say: "It seems to me that at

times my mind, my reason, is challenging my spirit . . . throwing down the gauntlet . . . and daring my spirit to pick it up." This is not an inaccurate description of much that passes for education on secondary and college campuses today in this country — where the elimination of the seminal truths concerning man, as the Christian Faith holds them, from the norm of the educational process cannot but leave a seeking mind fragmented and confused. And unless we are content to allow our civilization to muddle its way into hopelessness and possible eventual annihilation, the Church must be prepared to take up that gauntlet, meeting the seeking student with a Gospel which can inform all the academic disciplines, and which exposes the student to what Dr. Reinhold Niebuhr has described as "answers which draw upon the whole wisdom of the ages for the solution of old problems in new dimensions."

The parish school movement aims specifically at the vast problem of educating successive generations in the substance of the Christian faith within the framework of skilled academic training and, as far as is possible, within a community sensitive to the requirements of Christian fellowship. This constitutes an admission which becomes a platform, namely, that the Christian faith has an indispensable contribution to make in almost every field of learning and that these contributions can be made only when the Church succeeds in securing the central place in the educational process.

### Traps to Avoid

To be sure, there are traps that must be avoided when the Church assumes such a vital responsibility for durable education. By no means can the Church escape the requirements of the highest standards of academic training, neither should the Church hide behind a screen of charity by expecting teachers to teach at a lower salary basis than the secular state provides.

In such Church-sponsored education, with its smaller classes, teacher-pupil relationships can be better achieved than public school education usually permits. But a more important point is the fact that the teacher is a committed Christian who understands his or her vocation in the light of the saving gospel. Such a commitment would permeate the relationship between teacher and pupil, providing the nurture for each individual child for which no adequate price can be paid. Such Church-sponsored education will know at once that it can rise no higher in its pursuit of truth than the vitality of the framework of worship in which the life of such a school must be cast. The essential premise of Christian education from which there is no retreat, is simply this: Thou shalt love the Lord thy God with all thy heart, strength, soul and mind. The child's ultimate destiny issues from this.

## Peace and Opposition

Christianity is permanently and implacably opposed to many things. It is against Buddhism. It is against Mohammedanism. It is against Hinduism and paganism. In the political realm it is against all forms of oppression, injustice, and callousness. In the economic realm it is against covetousness and greed. And in the long run it is against all political systems which fall short of the demands of the Kingdom of God.

Christianity is against communism as a godless philosophy with a false view of man and the universe. And the fundamental Christian objections against communism will remain even if relations between the United States and Russia become much friendlier and cozier than they are today.

Nevertheless, we believe that the present thaw in the cold war climaxed by Nikita Khrushchev's visit to the United States was made possible in no small measure by the persistent efforts of Christian leadership in this country over a period of years to keep this goal before our political leadership and the American people.

We are thinking of the interchange of visits three years ago between Russian and American Church leaders; of good offices exercised by the National Council of Churches, the World Council of Churches, and the Commission of the Churches on International Affairs; of the Cleveland Conference of late 1958, which stirred the wrath of so many spokesmen for a "tough line" with the communists. Such activities and efforts as these did not, of course, do the whole job, but their part in the total picture may well be much greater than the ordinary citizen realizes.

Although it is still too early to start rejoicing about the onset of an era of peace, it is a fact that political impossibilities have become possibilities in recent months, and that the Churches have helped to make these things happen.

Yet, even if all the great political issues endangering the world were laid to rest, Christianity would remain just as firmly and unyieldingly opposed to communism as the public was at the height of the cold war. Its opposition is not in the arena of worldly conflict but in the realm of the spirit. Christians wish no harm to communists — nor to Buddhists, Mohammedans, pagans, and materialists. In fact, we wish them well as our fellow human beings whom we are bound to love and help in every possible way. When, at one time or another in history, those of other faiths are our political enemies, we are still bound to love them; and when political struggles arrive at a truce, our intellectual and spiritual warfare continues unabated.

Our basic differences with Soviet Russia are not merely a matter of conflicting national interests; indeed, in such a conflict of interests, Christian insight is not quick to claim all the virtue for one side and

lay all the blame to the other. Christianity starts out with the assumption that all men — including ourselves — are sinners, and bends its major efforts to the task of preventing sinners from destroying each other.

There are many different shades of Christian opinion on most national and international issues. The mere fact that an individual espouses or opposes some particular action does not prove him to be either a good Christian or a poor one. Nevertheless, the intelligent application of Christian principles to political concerns is likely to lead to a fairly strong preponderance of Christian opinion on many occasions. And although this preponderant opinion is not to be mistaken for the voice of God, it represents a point of view that commands attention.

Public opinion tends to swing violently from one extreme to another. It would not be surprising to find within the next 10 years that intelligent Christian leadership must speak up in defense of small nations against policies pursued by the United States and Soviet Russia in happy collaboration. In the unfolding of history, it would not be too surprising to find the Churches speaking in America, as they once had to do in Hitler's Germany, against godlessness and oppression within our own country. The Church of Christ is on the side of humanity, first, last, and all the time. It testifies to God and salvation under both favorable and unfavorable conditions. As public opinion swings to and fro, the Church's fundamental message remains the same, and that message is not indissolubly linked to the interests of our own or any other country.

Rejoicing without qualification at the improvement in the climate of world affairs that Christian opinion has helped to bring about, the Church of Christ continues to bear witness to a Gospel that remains at war with communism and with every other enemy of the Lordship of Jesus Christ.

## Bread and Stones

Some 4,500 Churchpeople, mostly laymen, petitioned the last meeting of the House of Bishops for a statement reaffirming the historical and theological facts declared in the Creed, giving examples of published writings by priests of the Church which called these facts into question.

Meeting at Miami Beach, Fla., as part of General Convention, the House of Bishops accepted the report of a committee to the effect that no formal action by the House was necessary, and quietly shelved the whole matter. "We asked for bread," one of the petitioners said, "and they gave us a stone."

Now the House of Bishops is about to meet in Cooperstown, N. Y. Following the advice of St. Luke about perseverance in such matters, we urge the House to give bread instead of stones to petitioners and others disturbed by reinterpretations of the Gospel which seem to deprive it of its historical foundation.

We do not wish to see any effort to hamstring free



theological inquiry, nor to attack any individual. What we should like to see is not a heresy hunt but an orthodox hunt. Questions have been raised by voices which must be taken seriously as to whether the Virgin Birth, the Resurrection, and the Ascension really happened. Such questions are exactly the kind of question the House of Bishops should answer. The bishops have been set apart by the Church as witnesses to the Resurrection and to the other mighty acts of God in Christ which have brought us salvation. Now would appear to us to be a strategically important time for them to give their corporate witness.

A statement by the House of Bishops on this subject would be, we think, the most meaningful and useful kind of pastoral letter that the bishops could issue at this time. Such great issues as relations between management and labor, between races, and between nations are always good subjects for pastorals, but since the special competence to the bishops to speak wisely in these areas is directly founded upon the Gospel and the light the Gospel throws on such questions, it would seem highly worth while for the bishops to explain just what the Gospel is.

If the bishops are of a mind to call for some great new Church effort in the area of missions or social relations or evangelism; if they wish to bring the good news of Christ to the inner city or the suburb or the factory or the farm, it seems relevant to ask: "What good news?"

We make bold to suggest that there be a moratorium on pastoral letters until a pastoral is issued on the central subject on which the bishops were ordained to speak.

## Parochial Schools

**T**HE LIVING CHURCH has had a long and very close connection with Church-related educational institutions. Two of our issues each year for many years have been devoted to these schools. Our Church School Essay Contest has become a feature of Church school life.

In the past, the Church-related school has usually been a boarding school, or a combined boarding and day school. Inevitably, the Educational Issues of THE LIVING CHURCH have reflected this fact.

The last decade has seen a revolution in the Church's role in education. In 1949, the Rev. Dr. Clarence W. Brickman of the national Department of Christian Education tells us, there were about 85 Church day schools.\* Today, he reports, there are 340.

In recognition of this growing field of Church service, the week beginning October 11th has been designated Episcopal School Week [p. 9], and we are proud to have a part in it. We call your attention to the article of Bishop Hines of Texas on page 14,

\*One of the 85, St. Luke's School of Trinity Parish, New York City, founded in 1945, supplied this week's cover picture. Begun with 13 children in the first three grades, the school now enrolls over 200 in nursery, kindergarten, and eight grades. A new building was erected in 1956.

which presents some serious thinking on the relationship of the Church to education.

The reasons for the flowering of Church day schools are many and varied. The 1950s have been years in which discontent with a completely secularized, completely state-dominated educational system has been one symptom of an "agonizing reappraisal" of education in general.

Some of secular education's more highly-publicized catastrophes have perhaps encouraged the Church school growth. The phenomenon of the "blackboard jungle" in some of our large cities has (through a combination of fact and exaggeration) alarmed many parents. The retreat from the extremes of "progressive education" has (again through a mixture of fact and exaggeration) created an image in many minds of a public educational system led by highly fallible theorists.

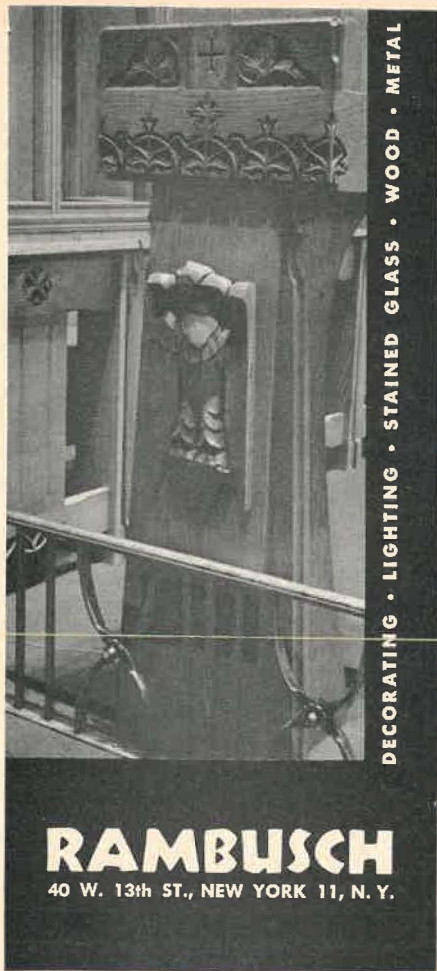
More recently, the excitement about sputnik and cries for the mass-production of technical geniuses has created a climate favorable to an educational plan flexible enough to challenge the abilities of the gifted child. This, in turn, has created more willingness to look elsewhere than to the public school for such flexible plans.

The rigorous demands, threats, pressures, and court actions of such separation-of-Church-and-state organizations as the POAU and the American Civil Liberties Union have, during this decade, somewhat limited efforts to keep a leaven of faith in the secular education lump. This fact, taken in conjunction with a growing interest in religion, has certainly contributed to the strength of the support of Church-related education. There is ironic justice in this, for the POAU people we have known are most unenthusiastic about seeing the Church's role in education enhanced.

There has been some behind-the-hand talk that the growth of the Church day schools is related to legal actions requiring the racial integration of public schools. No generalization about the Episcopal Church ever stands up (including this one), but we are convinced that this is a canard. Doubtless some individual parents have exploited Christian schools in pursuit of an unchristian social isolation, but we know of no responsible Episcopal educators or school administrators who have any interest in providing, under the cloak of the Church, a means of evasion of either the moral or the civil laws.

Whatever the reasons for the growth of Church day schools, the fact of that growth is a thoroughly good thing. We subscribe enthusiastically to a statement given us by Dr. Brickman as reflecting the thinking of the national Department of Christian Education, which reads: "[Church day school education grew] because of a desire to provide academic training in the context of the Christian faith, so that the whole child might be trained in mind, body, and spirit, not just in mind and body. People began to see that Churches and schools have the same mission."

We want the best for our children. There is, in many communities, good reason to believe that the best education will come from the historic source of education in western culture — the Church of Jesus Christ.



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## JAMES DeKOVEN

Continued from page 13

great need and was received without a word of reproach.

If triumph springing from defeat is the mark of heroic holiness, James DeKoven qualifies for the honors of the altar. The Community of Saint Mary which Dr. DeKoven summoned from Peekskill, N. Y., to take over Kemper Hall in Kenosha (near Racine) in 1878 was on hand in 1938 to save the Racine College campus from a sheriff's sale which threatened to let his burial place slip into secular hands. The sisters converted the 40-acre shrine into a retreat house, conference center, and summer camp for the spiritual enrichment of the whole Church. But the greatest victory of all is that, in the 80 years since James DeKoven died, the views for which he was despised have become dominant in the American Church. This is the miracle commemorated in a poem written by a member of the Seabury-Western seminary faculty. The title is the Latin motto of old Racine College, still to be seen carved and painted about the buildings:

VIGET RADIX

(To James DeKoven, 1831-1879)

"Let the root thrive," pleads the emblem  
Engraved upon the fireplace;  
But the soil was thinner than you thought,  
Or the winds harsher even than you knew,  
Or the gardeners lost your cunning.  
Time is in any case a wistful landholder:  
What grew in this earth were our memories  
And not the Great Tree watered by your dream.

School is out now.

Taylor Hall lies grey and frayed  
Like a Confederate uniform in a Northern  
attic.

The last sentence has been parsed, the last  
advice given

On the exports of Brazil, the last sleepy  
scholar

Has shut his book and shuffled down an oily  
corridor

Out along a brick path and out a creaking  
gate.

The last grade has been entered, and the  
records thrown away.

School is out now, the loose-legged lads gone  
home.

Yet all is not lost: something moves

In the stubborn soil and through the great  
gnarled limbs.

The Church's ancient budding life  
Quickens the bole, and throws even now a  
shoot

Into the big sky,  
Tended by white-crowned Sisters with their  
pale and gentle hands.

Though they walk softly, so as not to wake  
The spirits of the roistering pagan boys,

All is not lost: the root is fed  
By deep and unseen waters of Beatitude.

Like Joseph's lusty staff it strikes into the  
earth

And lives, and lives. . .

Take your rest, root-watcher,  
Beside a Della Robbia lake edged with your  
thousand leaves.

PAUL H. ELMEN

## LETTERS

Continued from page 2

in the Councils, and every reasonable inference from these against it.

II. Lack of rationality: no coherent theory of application. Which of the following mutually contradictory formulas is the true one?

(a) All baptized persons. In Western Christendom, baptism alone does not admit to the Eucharist: it must be preceded, in the case of adults, and followed, in the case of infants, by instruction, and accompanied by a profession of faith.

(b) All those who are communicants in their own Church. This formula equates the Eucharist with grape-juice rites; equates the apostolic ministry with other ministries; fails to cover the case of religious societies which have no communicants.

(c) All lovers of the Lord Jesus. This admits those who do not believe in the deity of our Lord.

(d) All who do truly and earnestly repent of their sins. There is no requirement of faith here, that is, of Christian faith. The earnest Ethical Culturist may repent of his sins, which he would term moral lapses.

(e) It is the Lord's Table, not mine. This formula renounces all claim by the Church to authority in rites and ceremonies.

III. Lack of rationality: faulty reasoning. If Archbishop Pecham's Constitution of 1281 is inapplicable to non-Churchmen because there were none at that time, that does not support a conclusion that non-Churchmen may be communicated without instruction and a profession of faith.

IV. Impolicy.

(a) Why communicate non-Churchmen without instruction and a profession of faith while imposing this requirement upon Churchmen?

(b) Is it reverent to communicate persons who do not understand what Communion is?

(c) Is the Eucharist a sacred rite for the faithful or a gadget to attract outsiders?

(d) Why assume that the outsider will respect a Church which admits to its most sacred rite those who have made no profession of belief?

SPENCER ERVIN

Bala-Cynwyd, Pa.

### The Ecclesiastical Authority

Please make the following correction in your news article on page seven of THE LIVING CHURCH for September 27, 1959, regarding the "Bishopless Diocese" of Western Michigan:

The standing committee is the ecclesiastical authority of the diocese, acting in accordance with the Canons of General Convention.

During the interim, the standing committee has, of course, worked closely with the executive council. The Rev. Charles E. Bennison, vice president of the executive council, is a member of the standing committee.

The president of the standing committee is the Very Rev. Francis J. Foley, rector of Grace Church, Traverse City.

I am not a member of the executive council.

THE STANDING COMMITTEE OF THE  
DIOCESE OF WESTERN MICHIGAN

Acting as the Ecclesiastical  
Authority thereof

by G. A. Stams

Secretary

Grand Rapids, Mich.

# sorts and conditions

AS the Trinity season closes, I recall that in a column about the inscrutability of God quite a few months ago I asserted that His tri-personal character is not a contradiction of his oneness, but a part of the perfection of His oneness.

AT THE TIME, I promised myself to try to follow out this train of thought more fully sometime during the Trinity season. The point I was trying to make in the previous column was that God cannot be analyzed and fitted into human thought-categories and logical classes. He is what He is.

BUT CHRISTIAN thought and experience say that He is three — the Father, the Son, and the Holy Ghost. He is three Persons in One Substance. The Athanasian Creed warns us that we must neither confound the Persons nor divide the Substance.

SCRIPTURE reveals to us that the Father is not the Son, and the Holy Ghost is neither Father nor Son; but that all three are God, who is One. A great deal of hard thinking and debating went on in the early Church about the divine nature as thus revealed; indeed, the issues involved in debate were the central subject matter of the great Ecumenical Councils.

ONE of the positions rejected by the Church was the idea that the one God was revealed to men under three different aspects — that the Trinity was not in God's own nature but in men's apprehension of His nature. On the contrary, the Church said, these distinctions of person exist within the Godhead itself, quite independently of mankind or of any created thing.

RATHER, it is the other way around. When men assign some human event to the activity of one or another person of the Trinity, they are not telling the whole story. All three divine Persons are operative in every act of one of them. The Father is the Creator — but so is the Son, and so is the Holy Ghost.

THINKING OF GOD simply as God, existing eternally before the beginning of worlds and time, we may begin to catch a glimmer of what is involved in the oneness of a perfect, eternally self-existent being. The divine attributes of truth, righteousness, and love, those activities which even in their imperfect expression on earth are recognizable as manifestations of the divine will, belong to God as God. Within the godhead itself there are relationships. Love

implies someone to love and someone to be loved.

ACCORDINGLY, the threeness of God is part of the perfection of His oneness. The divine activity of God is a part of His being. And in essence, that activity consists of the eternal relationships between the Father, the Son, and the Holy Ghost.

IN THE nature of the Trinity we find the perfection of many of the opposite virtues which we try imperfectly to hold in balance in our own lives — perfect authority and perfect freedom; perfect equality and perfect subordination; perfect self-giving and perfect integrity; perfect justice and perfect mercy. A biologist writing in *Scientific American* some months ago defined a "deep truth" as a truth the opposite of which is also true. If the concept is applicable to biology, it is certainly equally applicable to the deep truths of our moral nature. We are not whole persons until we face the liberating and limiting experience of relationship with other persons.

OUR CIVILIZATION is one which shrinks from the claims of authority, of subordination and social distinctions. In feudal days these virtues were magnified at the expense of freedom and equality. But, in feudal times if a peasant died of starvation the landlord knew that he was responsible for his serf's woes. In our world of freedom, the grocer is not responsible for the hungry, nor the tailor for the naked. Devotion to freedom can open the door to inhuman irresponsibility.

WE HAVE a tendency to try to make God over in the image of our own society, relieving Him of authority and responsibility and power because we regard these virtues as less than virtuous. If God Himself is not to be blamed for the operation of His natural law, why should we be blamed for the operation of blind social and economic forces? We depersonalize our idea of God in order to justify our depersonalization of ourselves.

ACTUALLY, the whole created world is merely the by-product of the endless divine energy that flows between the Father, the Son, and the Holy Ghost. God's love, God's providence, God's justice and mercy are first and foremost the relationship of God to God. Out of the superabundance of this energy is fashioned the universe of stars and galaxies and minerals and trees and men.

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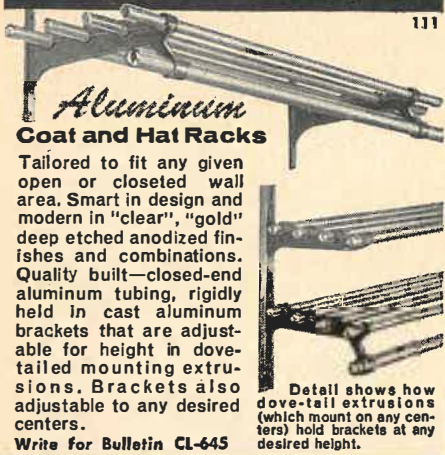
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## BOOKS

Continued from page 3

in two volumes of "Protestant" and "Catholic" sermons.)

The great majority of the sermons in this volume were preached in 1958 or 1959, only a few in 1955, 1956, or 1957.

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FRANCIS C. LIGHTBOURN

## In Brief

**ASSURANCES OF LIFE ETERNAL.** Compiled by Margaret E. Burton. Thomas Y. Crowell Co. Pp. 162. \$3.50. Prayers, poems, and other short pieces from a wide variety of contemporary and other writers on the general subject indicated by the title.

**NULLITY OF MARRIAGE.** New Edition — Revised and Enlarged. By F. J. Sheed. Sheed and Ward. Pp. xi, 132. \$3. A non-technical treatment of the law of nullity of marriage as it applies in the Roman Catholic Church and as compared with the law of England and the law of the state of New York. Cites specific cases, with a somewhat detailed Appendix on the Marlborough Case (Charles, Duke of Marlborough, and Consuela Vanderbilt).

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**THE HOLY SWORD.** The Story of Islam from Muhammad to the Present. By Robert Payne. Harpers. Pp. xiv, 335. \$6.

**THE TWO CULTURES AND THE SCIENTIFIC REVOLUTION.** The Rede Lecture, 1959. By C. P. Snow. New York: Cambridge University Press. Pp. 51. Paper, 75 cents.

**MOSES AND THE VOCATION OF THE JEWISH PEOPLE.** By André Neher. Harpers. Pp. 191. Paper, \$1.35. (Men of Wisdom Books, MW 7.)

**THROUGH THE YEAR WITH CHRIST.** Sermons on the Church Year. Gospels of the Third Series. By Edwin C. Munson. Augustana Press. Pp. xii, 289. \$3.75.

## THE LIVING CHURCH RELIEF FUND

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# PEOPLE and places

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The Rt. Rev. Dr. Robert E. Gribbin, retired Bishop of Western North Carolina, is now serving as locum tenens at the Chapel of the Cross, Chapel Hill, N. C.

The Rev. William D. Boyd, formerly rector of St. Mary's Church, Big Spring, Texas, in charge of St. John's, Lamesa, is now rector of St. Thomas' Church, Orange, Va., and chaplain at Woodberry Forest School. Address: Box 147, Orange.

The Rev. Louis M. Bradford, formerly curate at The Falls Church, Falls Church, Va., is now in charge of All Saints' Mission, Sharon, Va. Address: Box 4035, Alexandria, Va.

The Rev. Edward J. Bubb, formerly vicar of the Church of the Messiah, Winter Garden, Fla., is



now diocesan missionary at work with a new congregation in northeast St. Petersburg, Fla.

Fr. Bubb will continue to serve as chairman of the department of publicity.

The Rev. Charles W. Carnan, Jr., formerly rector of Trinity Church, Manassas, Va., is now rector of Walker's Parish (Grace Church), Cismont. Address: Cismont, Va.

The Rev. Frank Q. Cayce, formerly canon of

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St. Mary's Cathedral, Memphis, Tenn., is now rector of Cunningham Chapel Parish, Millwood, Va.

The Rev. Richard Cockrell, formerly curate at Christ Church, Grosse Pointe, Mich., is now assistant rector at St. Andrew's Parish, Ann Arbor, Mich. Address: 116 Fairview.

The Rev. H. Benton Ellis, formerly assistant at All Saints' Church, Winter Park, Fla., is now chaplain at the University of Miami, Miami, Fla.

The Rev. Herbert W. Florer, formerly curate at St. George's Church, Flushing, N. Y., is now chaplain at the Leake and Watts Children's Home, Yonkers, N. Y. Address: 463 Hawthorne Ave., Yonkers.

The Rev. Dr. Churchill J. Gibson, retired priest of the diocese of Virginia, formerly acting rector of Truro Church, Fairfax, Va., is now teaching Church history and Prayer Book at St. Margaret's School, Tappahannock, Va.

The Rev. Mercer-Logan Goodson, formerly assistant rector at Emmanuel Church, San Angelo, Texas, is now in charge of St. Mary's Mission, Texarkana, Texas. Address: Box 1397.

The Rev. Charles R. Greene, formerly assistant at the Church of St. James the Less, Scarsdale, N. Y., is now rector of St. Bartholomew's Church, Pittsboro, N. C., in charge of St. Mark's, Siler City.

The Rev. Richard J. Herschel, formerly curate at St. Peter's Church, Glenside, Pa., is now rector of St. Alban's Church, Box 253, Newton Square, Pa.

The Rev. Walter E. Hoskin, formerly vicar at St. Peter's Church, Borger, Texas, is now vicar at St. George's Church, Oklahoma City, Okla. Address: 9513 Stratford Dr.

The Rev. R. A. Laud Humphrey, formerly vicar of St. Andrew's Church, Cripple Creek, Colo., and the church at Woodland Park, is now curate at St. Luke's Church, Bartlesville, Okla., and chaplain of Jane Phillips Memorial Hospital.

The Rev. Frederick J. Hunter, formerly in charge of St. Titus' Church, Durham, N. C., and St. James', Pittsboro, is now in charge of St. Philip's Church, Salisbury, N. C. and Holy Cross Church, Statesville. Address: 814 W. Monroe St., Salisbury.

The Rev. Robert A. Jackson, formerly curate at All Souls' Church, Oklahoma City, Okla., is now vicar at St. Martin's Church, Pryor, Okla., and St. James', Wagoner.

The Rev. Holt M. Jenkins, formerly in charge of St. Mark's Church, Groveton, Alexandria, Va., is now assistant at Christ Church, Alexandria.

The Rev. Albion W. Knight, Jr., formerly vicar of Christ Mission, El Paso, Texas, is now part-time assistant at St. Paul's Church, Falls Church, Va. Address: 2424 Holmes Run Dr., Falls Church.

The Rev. S. W. Law, formerly vicar of St. Peter's Church, Conway, Ark., and All Saints', Russellville, is now vicar of the Church of the Redeemer, Parkville, Mo. Address: 7110 North 9 Highway, N. W., Parkville, Mo.

The Rev. Harold H. Leake, formerly vicar of St. Paul's Church, Claremore, Okla., is now vicar at St. John's Church, Durant, Okla.

The Rev. Robert E. Lenhard, formerly rector of St. David's by the Sea, Cocoa Beach, Fla., in charge of St. Luke's, Courtenay, is now rector of the Church of the Incarnation, Morrisville, Pa.

The Rev. J. Thomas Lewis, formerly rector of Christ Church, Eureka, Calif., is now rector of St. Paul's Church, Salinas, Calif. Address: 1071 Pajaro St.

The Rev. John G. Mainer, formerly associate rector of St. George's Church, Schenectady, N. Y., is now rector at the Church of Our Saviour, Chicago. Address: 580 Fullerton Pkwy.

The Rev. E. L. Malone, Jr., formerly rector of All Saints' Church, St. Thomas, Virgin Islands, is now curate at St. John's Church, Dallas, Texas. Address: 950 Tiffany Way, Dallas 18.

It is of interest that by coincidence the former curate at St. John's, Dallas, is now rector of All Saints', St. Thomas, Virgin Islands (the Rev. Raymond E. Abbitt).

The exchange of personnel was not, however, the result of "job-swapping." Fr. Malone went to his parent's home in North Carolina for terminal furlough after overseas work. Fr. Abbitt was meanwhile recruited for the Virgin Islands. When Fr. Malone returned to the diocese of Dallas, which he had left in 1953, the rector of St. John's needed someone to replace Fr. Abbitt.

The Rev. O. Worth May, formerly rector of St. Stephen's Church, Beckley, W. Va., will on October 15 become rector of Trinity Church, Covington, Ky. Address: 326 Madison Ave.

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in Europe of the Armed Forces Division of the Episcopal Church, is now also canon chaplain of the American Pro-Cathedral Church of the Holy Trinity, Paris.

The Rev. John McKee, formerly rector of St. Thomas' Church, Wharton, Texas, is now in charge of All Saints' Church, New Orleans, La. Address: 101 Moss Lane, New Orleans 23.

The Rev. William H. Mead, formerly a staff member of the Parishfield Community Church, Brighton, Mich., is now rector of the Church of St. John the Evangelist, St. Paul, Minn.

The Rev. Edward W. Mills, formerly curate at St. Paul's Church, Rochester, N. Y., is now rector of St. Francis' Church, Stamford, Conn.

The Rev. David K. Montgomery, formerly dean and rector of St. Paul's Cathedral, Springfield, Ill., will on October 18 become rector of St. Mark's Church, Waterville, Maine, in charge of Holy Cross Church, Pittsfield, and the Episcopal student work at Colby College, Waterville. Address: 10 Center St., Waterville.

The Rev. James B. Olmstead, Jr., priest in charge of St. Mark's Church, Clark Mills, N. Y., and St. Peter's, Oriskany, is now also instructor in the department of philosophy and religion at Hamilton College, Clinton.

The Rev. Dr. Edward M. Pennell, formerly at St. Mary's Church, Daytona Beach, Fla., is now vicar of St. Catherine's Church, Temple Terrace, Tampa, as diocesan missionary. Dr. Pennell will also be student chaplain at the University of South Florida.

The Rev. Walter A. Perkins, formerly rector of All Saints' Church, Hoosick, N. Y., in charge of the church at Schaghticoke, is now rector of St. Peter's Church, Hobart, N. Y., in charge of churches at Stamford, N. Y., and Bloomville.

The Rev. Raymond A. Peterson, Jr., formerly assistant at Trinity Church, Covington, Ky., is now vicar at St. Stephen's Church, Coytesville, N. Y.

The Rev. John F. Putney, vicar of St. Andrew's Church, Normandy, Mo., is now also in charge of Prince of Peace Church, St. Louis. The Rev. Moss Armistead, a perpetual deacon, is assistant at Prince of Peace Church.

The Rev. Charles H. Ricker, formerly assistant at the Church of the Redeemer, Sarasota, Fla., is now vicar of St. Wilfred's Mission, Sarasota.

The Rev. Raymond O. Ryland, formerly rector of St. Stephen's School, Beaumont, Texas, is now chaplain of Casady Lower and Middle Schools, Oklahoma City, Okla.

The Rev. Georg T. Snell, formerly assistant at

St. Matthew's Church, San Mateo, Calif., will on November 1 become assistant at St. George's Church, Schenectady, N. Y. Address: 30 N. Ferry St., Schenectady 5.

The Rev. Dr. George C. Weiser, formerly vicar of St. Andrew's Church, Rogers, Ark., and St. Thomas', Springdale, is now rector of Cedar Run Parish, Casanova, Va. (Grace Church, Casanova, and St. Stephen's, Catlett) Address: Casanova.

The Rev. Paul R. Whiteside, formerly director of religious education at the Church of the Advent, Brownsville, Texas, is now engaged in the same work at St. John's Church, Oklahoma City, Okla.

The Rev. Edgar S. Wood, formerly rector of St. Margaret's Church, Carrollton, Ga., is now rector of Grace Church, Hopkinsville, Ky. Address: 2117 S. Main St.

## DEATHS

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

The Rev. Robert Alexander Brown, rector of Grace Church, Corona, L. I., died September 24th, at the rectory.

Fr. Brown was born in Bloomingburg, N. Y. He attended William and Mary College, and Virginia Theological School. Fr. Brown was priested in 1919 and served parishes in Baltimore and New York until 1942, when he became rector of Grace Church. He had been chaplain of the New York City Fire Department for 28 years.

Surviving are his wife, the former Marjorie Vail; a daughter, Priscilla; a brother; and two sisters.

The Rev. Robert Clyde Joudry, rector of Trinity Church, Whitehall, N. Y., died September 4th, in Whitehall, at the age of 64.

A native of East Boston, Mass., Fr. Joudry attended Colby College, Waterville, Maine, and Episcopal Theological School. He was ordained to the priesthood in 1920. Serving parishes in Ogdensburg, Schenectady, Sharon Springs, Cobleskill, Gouverneur, and Whitehall, Fr. Joudry spent his entire ministry in the diocese of Albany. He was an honorary canon of the Cathedral of All Saints', Albany.

Surviving are his wife, the former Hazel E. Miller, and three children.

Laura Croft, member of Trinity Church, Cranford, N. J., for 40 years, died September 18th, at Roselle, N. J.

Mrs. Croft was born in Kensington, London, England, in 1873. She was the mother of nine



children, including two priests; the Rev. Fred A. Croft, dean of St. John's Cathedral, Albuquerque, N. M., and the Rev. Sydney H. Croft, headmaster, San Miguel School, National City, Calif.

Margaret Louise Mahler, 80, a member of Christ Church, Raleigh, N. C., for more than 60 years, died August 5th at Rex Hospital, in Raleigh.

Miss Mahler, who was interested in parish activities, left a pecuniary gift which is to be divided among the educational fund of a North Carolina orphanage, the Virginia Silvester Bugg Fund of Christ Church, and the Memorial Fund of the Medical Foundation of North Carolina, Inc.

Surviving is Fred G. Mahler, a brother.

## ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

### October

11. St. Paul's, Brooklyn, N. Y.
12. Grace, Carthage, N. Y.; St. Andrew's, Turner Falls, Mass.
13. St. Gregory's Priory, Three Rivers, Mich.
14. Holy Trinity, Alhambra, Calif.; St. James', Port Daniel Centre, Quebec, Canada; St. Matthew's, Portland, Ore.
15. St. Paul's, Washington, D. C.; St. Paul's, Shigawake, Quebec, Canada
16. Grace, Sheboygan, Wis.; St. John's, Brooksville, Fla.
17. Church of St. Stephen the Martyr, Monte Vista, Colo.

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12:40; HC Tues & Thurs 11, HD 11 & 12:10

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Revs. S. Emerson, T. J. Hayden, D. F. Burr  
Sun 7:30, 9 (sung), 11 Sol & Ser, 7:30 EP; Daily 7  
ex Sat 8:30; C Sat 5 & 8, Sun 8:30

## 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. R. S.  
Hayden, canon; Rev. R. E. Thrumston, canon  
Sun 8, 9:30, 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, MP; HC Tues 7, Wed 10

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main St. at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8 & 10 (Sung); 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;  
Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
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 12:10;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed 12:10; ER Daily 5:45. Church open daily for  
prayer.

**SAINT ESPRIT** 109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, Ph.D., Th.D., r  
Sun 11. All services & sermons in French.

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing  
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

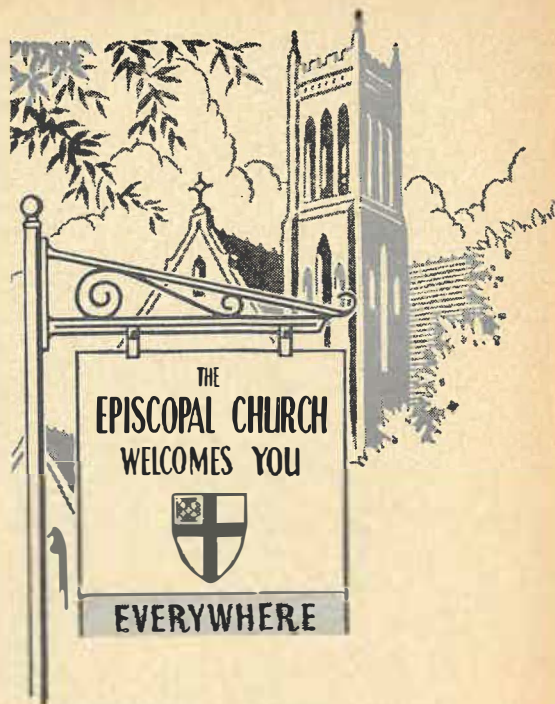
**ST. MARY THE VIRGIN** Rev. Greg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;  
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;  
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat  
2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c;  
Rev. C. O. Moore, c  
Sun Masses: 8, 9 (Sung) & 11 (Sol); 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, Organ Recital  
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;  
HD 12:10; Noonday ex Sat 12:10

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r  
**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat;  
Sat HC 8; C Fri 4:30 & by appt



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

**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; Int & Bible  
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by  
appt; Organ Recital Wednesday 12:30

**CHAPEL OF THE INTERSESSION**  
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, S.T.D., v  
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

## MOREHEAD CITY, N. C.

**ST. ANDREW'S** Rev. E. Guthrie Brown, r  
Sun HC 8, Ch S 9:30, MP & Ser 11 (HC 1S) HD HC  
11 (as anno)

## MUSKOGEE, OKLA.

**GRACE** Court Street at Sixth  
**ST. LAWRENCE** 506 Lawrence Street  
**ST. BASIL** Tahlequah  
Rev. J. L. B. Williams, M.A., r  
Sun 8, 9:30, 11, 5; Thurs 9:30. Tel. Murray 7-5416

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs  
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

## RICHMOND, VA.

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

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St., at Queen Anne  
Rev. John B. Lockerby; Rev. James F. Bogardus  
Sun 8, 9:30, 11; Daily: varied times.

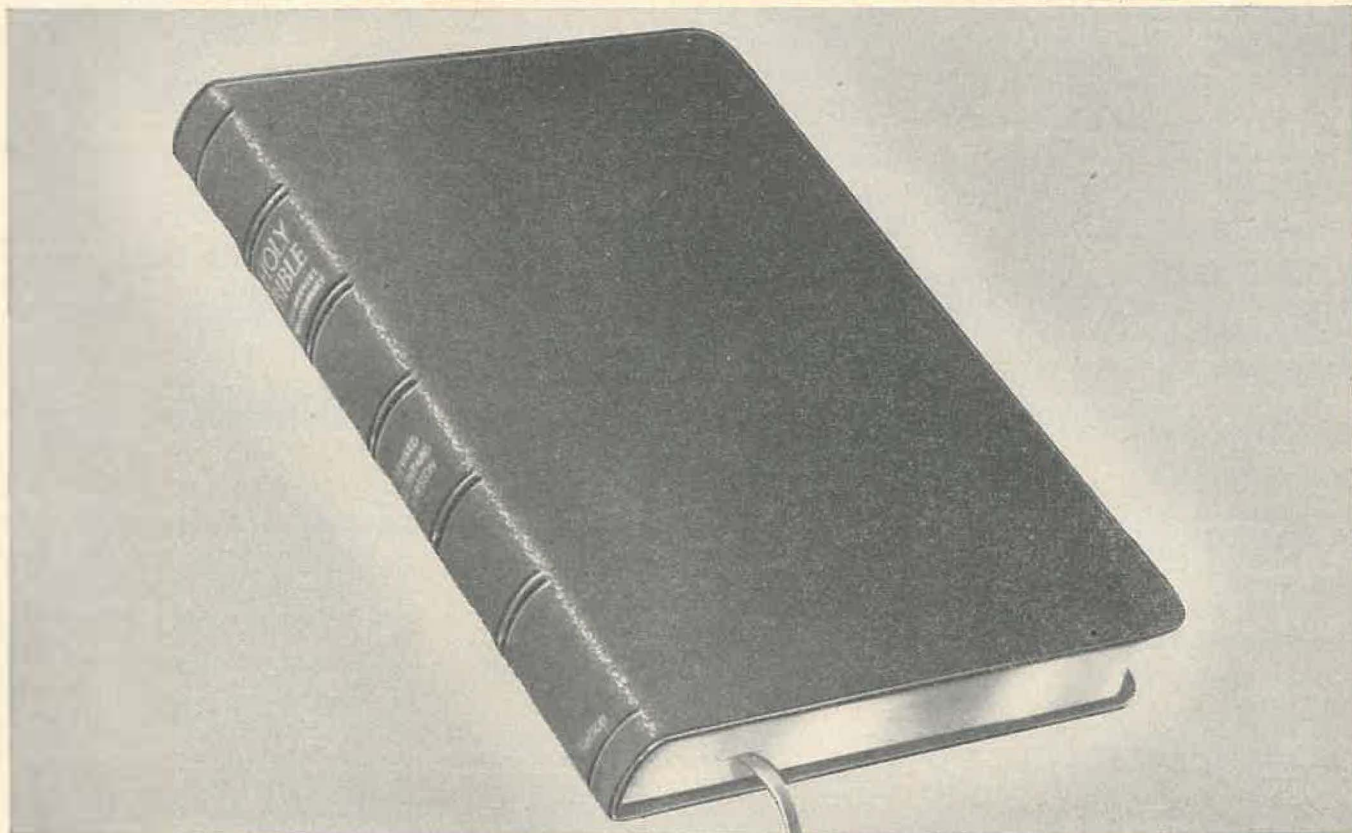
## WHITE SULPHUR SPRINGS, W. VA.

**ST. THOMAS'** (near) The Greenbrier  
Rev. Edgar L. Tiffany  
Sun 8 HC; 11 MP & Ser (1st HC)

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; 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; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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