

The Living CHURCH

July 26, 1959

25 cents

In England [page 7]:

**A Lump
Is Leavened**

In Oregon [page 4]:

**Semi-Godly
Admonitions**

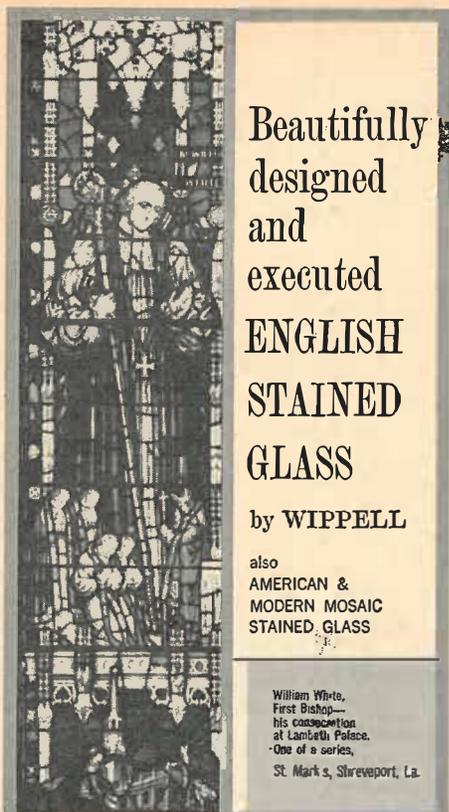
In California [page 4]:

**Episcopal
Presbyteries**

Like son, like father.
Fr. Warren M. Cassell, Jr., participates
in ordination, by Bishop Banyard, of
Fr. Warren M. Cassell, Sr. [page 13]



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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.)

Tape-Recording Exchange

The Rev. Harold Bacon, vicar of St. Paul's Church, Cross Stone, Todmorden, Lancashire, has written me indicating that he would like to exchange tape-recorded material useful for congregations or groups. I pass on his request with the suggestion that anyone interested in effecting such exchange of tape-recordings contact him directly.

(Rt. Rev.) JAMES A. PIKE
Bishop of California

San Francisco, Calif.

President's Religion

After reading the editorial "The Religion of Candidates" [L.C., June 14th], I am quite completely confused as to the role your weekly is seeking to play in the field of religious journalism. Are you attempting to be a kind of religious *Mad*?

We do need a bit of humor in religion even in these most serious and troubled times, and it may be that THE LIVING CHURCH is just the journal to meet this need.

Seriously, were you joking when you stated that you would not support, as a candidate for President of the U.S., anyone who refused to support the barbarous method of war?

Why do you find it impossible to support a candidate who seeks to obey the basic commandment, "Thou shalt not kill?" How, as a Christian, do you find it possible to support men who are willing to violate the commandment, "Thou shalt not kill" and, in war, to bomb, rape, stab, and atomically fry in bestial fashion multitudes of men, women, and children?

If the editorial is a joke, it really should have been identified as such.

Furthermore, if you are planning to turn THE LIVING CHURCH into a religious *Mad*, I would very much like to have a part in the change-over. Having spent many years in the field of graphic arts, I am sure I could help make the new journal madly appealing to Christian bayonet experts, Christian snipers, Christian mine planters, Christian germ distributors, and above all, the Christian bombardiers. WILLIAM OSBORNE HART
Madison, Wis.

When the USA elects a Roman Catholic President, that will be the beginning of the downfall of the USA.

Russia will then take over world leadership.
A. GRIBBEN
Toronto, Canada

You should remember, sir, that the Anglican doctrine of relations of Church and state, in theory and practice, are something of a different order than the doctrines of the papacy. Just recall the "Bull Regnans in Excelsis" [deposing Queen Elizabeth] by Pius V in 1570. He is now a canonized saint of the Roman Church. There is also a lot of difference between the Catholic Faith of Christ and the Roman Catholic Faith of

Christ. I wonder sometimes what those courageous souls who have left Rome and joined our Church think of us.

Do not our Anglican principles still stand true? To my mind we should be standing for them more firmly than ever.

We are founded on liberty within order. Let us witness for it and maintain it.

MELVIN ABSON

Geneva, N. Y.

Your recent editorial on the subject of religious tests for candidates for public office seems to me to miss the point entirely, at least insofar as your remarks concerning Roman Catholic candidates are concerned.

The Church of Rome, logically developing its basic premise, namely, that it is the one true Church, explicitly denies the right of religious freedom in its officially authorized and promulgated encyclicals, particularly "Quanta Cura," issued by Pius IX, Bishop of Rome, and dated December 8, 1864, and the "Syllabus of Errors" condemned at the same time, especially propositions 77 and 78.

The American Roman adjustment to the guarantees of religious liberty contained in the Bill of Rights is merely a temporary, practical measure, because Romanists are still in a minority in this country. This is very honestly admitted in a work by the late Monsignor Ryan, of Washington, entitled: *Catholic Principles in Politics*, wherein the author acknowledges the fact that if the Roman Church ever attained a majority in this country, it would logically be obliged to carry out the ramifications of its doctrine.

(Rev.) EDMOND T. P. MULLEN
Bay Shore, N. Y.

The doubt felt by numerous voters, who are quite as tolerant of the religion of Roman Catholics as are you, over the prospect of a Roman Catholic as presidential candidate is directly due to the other-than-religious record of that Church here and abroad.

The unfortunate and needless special problem confronting the Roman Catholic aspirant is that he must convince millions of Protestant and unaffiliated voters that his loyalty to his country's best interests will in every circumstance take precedence over his loyalty to his church.

If he can so convince them and he is indeed presidential timbre, he is certainly entitled to be president. WEAVER W. PANGBURN
Vineyard Haven, Mass.

Nothing More Wholesome

Thank you for your editorials [L.C., June 21st and 28th] describing and recommending Anglican periodicals to your readers.

The *Anglican Theological Review* has gained one interested reader. I have received and read the April issue.

May I add to your list:
Religion in Life (Abingdon Press, Nashville, Tenn.)

Journal of Religion (University of Chicago Press.)

Both of these have many articles by leading Anglican theologians and deserve well of your readers.

Nothing could be more wholesome for our churches than a large body of laymen who read theological magazines and make daily use of the *Interpreter's Bible*.

JOHN H. WOODHULL
Riverton, Conn.

The Living Church

Hunt for a Rector

(fiction)

by Bill Andrews

July 20, 1959. Finally, after a couple of postponements, three of us made a visit to the parish of Fr. A.B., one of the men the bishop asked us to consider as a possible rector for St. Martha's Church.

We went to both his services (he's cut out the late service for the summer). The eight o'clock was a simple Communion service without music or sermon. Fr. B. read it well, in a loud, clear, and rapid voice. He wore Eucharistic vestments, but there was nothing elaborate about his altar manners.

Between the eight and the nine-thirty services, we vestrymen of St. Martha's went back to our hotel for breakfast and a comparing of notes. John Lacey was quite emphatic. "He'll never do," he said. "Too high Church."

McGee almost exploded. "What do you mean, 'too high Church'? I'd say he was too low, if anything."

I looked from one to the other. "I must be dense," I said. "I think he celebrates the service just about the way Fr. Jones has been doing all along."

We decided to withhold judgment until we had heard him preach, and we hurried back to the church. The second service was a family Eucharist, well conducted, with good congregational singing led by a small choir. I noticed that the acolytes seemed well trained, and that everything went quite smoothly. He talked about the doctrine of the Church, and he was often over my head.

After the service, we introduced ourselves and explained our errand. He took us to his rectory for coffee, and we found him a courteous, dignified, somewhat diffident man.

Fr. B. asked us about St. Martha's, and we asked him some questions about his parish and his previous experience. Neither he nor we made any commitments. My impression was he was by no means eager to make a change.

On the way back we sorted out our impressions. It turned out that both John and Mac were much impressed by his sermon.

In the end, we decided that all we could do was bring a report back to the vestry, saying that John and Mac disliked his Churchmanship (though for opposite reasons), and that I disliked his preaching (but that I was in the minority on that point). Otherwise, everything we saw and heard indicated that Fr. B. was doing an excellent job in his present parish.

We'll have to file that report, and see how it compares with the reports of the vestry teams that are visiting two other men whom the bishop recommended.

July 26, 1959

The Living CHURCH

Volume 139 Established 1878 Number 4

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

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THINGS TO COME

July

26. Ninth Sunday after Trinity

August

- 2. Tenth Sunday after Trinity
- 6. Transfiguration
- 9. Eleventh Sunday after Trinity
- 16. Twelfth Sunday after Trinity
- 16. Meeting of the Central Committee, World Council of Churches, Island of Rhodes, to 29.
- 23. Thirteenth Sunday after Trinity
- 24. St. Bartholomew
- 25. Annual Conference of the Episcopal Pacifist Fellowship, Seabury House, Greenwich, Conn., to 28.
- 26. Study Conference, National Canterbury Association, Colorado College, Colorado Springs, Colo., to September 2.
- 30. Fourteenth Sunday after Trinity

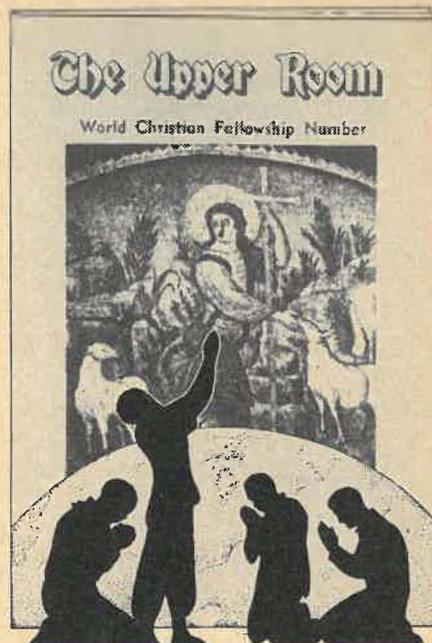
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The Living Church

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

Ninth Sunday after Trinity
July 26, 1959

EPISCOPATE

Prescription: Rest

Bishop Gray of Mississippi is reported to be responding favorably to treatment at University Hospital, Jackson, Miss. The bishop was taken to the hospital on July 9th with a sudden illness described as a circulatory ailment. The prescription for the bishop, when he is released from the hospital, is two months of complete rest. The bishop, who is 61, and has been Mississippi's diocesan since 1943, has not previously taken lengthy absences from his office.

Bishop Carman's Pet Peeves

In a light-hearted rejoinder to the liturgical directions recently issued by Bishop Pike of California [L.C., July 5th], Bishop Carman of Oregon has sent a list of "semi-Godly admonitions" to his clergy.

"I grow weary," Bishop Carman wrote, "of people with strong convictions about trivial matters. 'By your fruits ye shall know them.' That's a pragmatism without heresy! But I would hate to have such a philosophy interpreted . . . as indifference, as a lack of conviction about the Faith, or about the absolute *necessity* of growth."

In the same letter, Bishop Carman said, "I hope, as I am sure you do, that your bishop doesn't gain the reputation of being indifferent to the great goals we seek, or so 'middle of the road' as to be blind to lazy shepherds with neglected sheep on either side of the highway."

His "semi-Godly admonitions" attacked these practices:

- "(1) Starting services late. (I do it sometimes.)
- "(2) The use of the word 'Mass' in public announcements, either printed or spoken.
- "(3) Reading too fast or with a voice either ecclesiastically stentorian or esthetically inarticulate.
- "(4) Being incomprehensible on Sunday and invisible all week.
- "(5) High priced caskets.
- "(6) Low Church ordinations."

The letter was signed: "Your Bishop, The Executive Type."

In reply to questions from THE LIVING CHURCH, Bishop Carman said the list of admonitions could be labeled "pet peeves."



The Rev. William A. Norgren, priest of the Episcopal Church, fills the newly created position of director of Faith and Order Studies for the National Council of Churches. This new work will parallel on a national scale the activity of the Faith and Order Commission of the World Council of Churches. Object of Faith and Order Movement is to draw Christian Churches out of isolation into conference over points of agreement or disagreement in faith, order, and worship. Before entering GTS in 1950, the Rev. Mr. Norgren held a managerial post in a New York business firm. He did advance research at Christ Church, Oxford, England, from 1955 to 1959, where he was also a chaplain at Christ Church Cathedral.

Annette, Parkfield, and Cholame. Bishop Pike was asked by the Rev. John D. Riley, rector of the only parish in the area (St. James, Paso Robles), if some sort of "team ministry" could be developed. Discussions with the bishop produced a plan but no suitable name for the group which would describe a body representing more than a single parish or mission but less than a convocation or deanery.

Finally the title "presbytery" was chosen, and the bishop decided that he might as well go all out in Calvinist terminology by using the names "general presbyter" and "stated clerk" for the officers.

At Lambeth, Bishop Pike had talks with English Churchmen involved in discussions with the Church of Scotland (Presbyterian), and plans for such organization forms as "bishops in presbytery."

The bishop returned full of enthusiasm for his presbytery scheme, and the work at Paso Robles bore fruit in the form of reopened missions and generally stepped-up Church work.

In the months that followed, presbyteries were organized in several other communities (see the list below). Each presbytery had its own problems, but all involved the general idea of a team ministry.

At Bishop Berkeley Municipal Presbytery, the title of leadership is "moderator," and this office is held in rotation by the three priests of the participating parishes.

Lay participation in the presbyteries is large. Each parish has five lay delegates, and each mission has three. Areas being surveyed as likely fields for future work are represented by two lay delegates.

California Church leaders emphasize that the diocese is not being arbitrarily

He explained his reference to "Low Church ordinations" in these words:

"I suppose I said what I did because I feel that the Anglican Communion, as it is found in this particular province*, needs to make the point which all the accouterments of traditional ordination help make. Certainly, my remark was not intended to cast any doubts about the *validity* of what might be generally called Low Church ordinations. . . . I am of the opinion that we need to fly our apostolic banner occasionally where all can see it, ordinations and consecrations in particular."

MINISTRY

California's Presbyteries

Seven presbyteries have been established in the diocese of California, complete (in all but one case) with such officers as general presbyters and stated clerks.

Bishop Pike organized the first of these presbyteries at Paso Robles just before he went to Lambeth in 1958. A mission priest in the area had resigned, two missions were closed, and the work of the Church was crippled in a district including the towns of Paso Robles, Atascadero,

*The province Bishop Carman refers to is that portion of the Anglican Communion which is in the United States, i.e., the Episcopal Church. Editor.

"districted." Rather, they say, presbyteries are formed where special opportunities will be better fulfilled by this arrangement than by individual activity on the part of parishes and missions.

The presbyteries now in existence, in addition to Paso Robles, (for which Mr. Riley is general presbyter), are:

Costal: Towns of San Luis Obispo, Arroyo Grande, Morro Bay, Cambria. General Presbyter: the Rev. Claude C. Boydston, Jr., rector, St. Stephen's Church, San Luis Obispo.

King City: Towns of King City, Jolon, San Ardo. General Presbyter: the Rev. A. Paul Focht, rector, St. Mark's Church, King City.

Central Contra Costa County: Towns of Walnut Creek, Orinda, Lafayette, Danville, Pleasant Hill, Concord, and Moraga. General Presbyter: the Rev. Philip Dauntan, rector, St. Michael and All Angels' Church, Concord.

Central Salinas: Towns of Salinas, North Salinas, Gonzales, Alisal, and Corral de Tierra. General Presbyter: the Rev. Edward Hailwood, rector, St. Paul's Church, Salinas.

Southern Alameda County: Towns of Hayward, Fremont, San Leandro, San Lorenzo, and St. Cuthbert's Church, Oakland. General Presbyter: the Rev. Henry Praed, rector, All Saints' Church, San Leandro.

Bishop Berkeley Municipal Presbytery: Includes St. Mark's Church, Berkeley; St. Clement's Church, Berkeley; All Souls' Church, Berkeley, Good Shepherd Mission, Berkeley; and the dean of CDSP, the dean of St. Margaret's House, and the chaplain to Episcopal Students, University of California at Berkeley.

CHURCH ARMY

Stars and Years

A layman in the U.S. Air Force presented a layman in the Church Army with a fourth Church Army silver star at a service of the Holy Communion at St. Timothy's Church, Apple Valley, Calif. Recipient of the star, upon the 28th anniversary of his commissioning as a Church Army officer, was Capt. Raymond W. Lewis. Presenting layman was General Avelin Tacon, Jr., commanding general of George Air Force Base.

The Church Army was constituted in the U.S. in 1927.

RELIGIOUS DRAMA

Possibility to Be Studied

A 12-member planning commission, authorized at a Conference on Religious Drama sponsored by the National Council of Churches' drama committee and the American Educational Theater Association, will be set up to study possible formation of national interchurch organization for the advancement of religious drama, according to RNS.

At the meeting, which was held in Boston, the conference named a steering committee to select commission members who will represent Church, college, community, and other theater groups.

At press time, the National Council said no Episcopalian had as yet been appointed to the board.

BRIEFS

VOLLEYS AT FOREST HILLS: Like tennis balls flying in a hot rally, actions, responses, protests and reactions went back and forth at West Side Tennis Club, Forest Hills, N. Y. The issue was served on the "court" in the form of an inquiry by Ralph J. Bunche, U.N. under secretary for political affairs and a Nobel Peace Prize winner, as to whether he and his son would be accepted as members of the club, which is the annual host to the national lawn tennis championship tournaments. The club's president issued a statement that the club's policy was to exclude Negroes and Jews. Dr. Bunche reacted by announcing the correspondence to the press in a very restrained statement, but the press and organizations throughout the country volleyed back a storm of wrathful protest. Typical of the protests was that issued by Arthur A. Atha, an Episcopalian, who is executive committee chairman of the New York Protestant Council's department of Christian social relations. He said, "The right of a private club to accept or reject members whom it pleases is not in dispute. But it is tragic that a private club, or private home, or private citizen in this modern day, still makes color and/or race the basis for exercising this right." In a few days the West Side club's directors announced that the club had no racially restrictive policy, that it already had oriental and Jewish members, and that it would welcome applications from the Bunches. The president of the club resigned, and Dr. Bunche issued a final statement saying (1) that he was gratified with the action, and (2) that he doubted he and his son would apply for membership at West Side.

PRAYER BEFORE ACCELERATION. An English vicar has launched a campaign to get drivers to pray for ten seconds before starting off in their automobiles. The Rev. Vyvyan Watts-Jones, of All Saints' Church, Darlston, has composed a prayer which he hopes every British driver will copy and paste on the dashboard of his car. It reads:

"Help me, O God, as I drive, to love my neighbor as myself, that I may do nothing to hurt or endanger any of Your children. Give my eyes clear vision and skill to my hands and feet. Make me tranquil in mind and relaxed in body. Deliver me from the spirit of rivalry and from all resentment at the actions of others and bring me to my journey's end." [RNS]

R.C. REFORMATION? A "small but influential" group of Roman Catholics in Belgium, Holland, France, and Germany, are "pushing for internal reform in the light of what other Christians see and deplore in them," according to the Rev. Samuel J. Wylie, associate secretary in the National Council's Division of College Work. Fr.

Wylie has just returned from a month-long trip abroad. He said that this group looked upon the pope's proposed ecumenical council as an opportunity to press for "internal, evangelical, liturgical reforms," rather than as a meeting-ground for Romans and other Christians, with the hope, however, that such reforms would lead to future communication with non-Roman Christians. Fr. Wylie is the author of *New Patterns for Christian Action*, contemporary view of Roman and Protestant worship and social action.

PROPAGATION OF JUDAISM: A Jewish Information Society has been established in Chicago to propagate the faith. It is composed of prominent laymen and Orthodox, Conservative and Reform rabbis. Rabbi Sholom Singer of Highland Park, Ill., Reform, vice president of the group, predicted that it would eventually place Judaism alongside Protestantism and Roman Catholicism as a third major missionary force. [RNS]

ARMY AWARD: Among recipients of the Rural Ministers of the Year award was the Rev. Wilson Montgomery Stitt, who serves churches in Powhatan, Cumberland, and Amelia counties, in Virginia [diocese of Southern Virginia]. The Rural Ministers of the Year, from 13 southern states, were honored at the annual banquet of Emory University's Church and Community Workshop in Atlanta. The rural ministers are selected by the editors of the *Progressive Farmer*, and officials of the workshop.

THE DALAI LAMA'S PLAN: The Dalai Lama has appealed to religious groups the world over to unite in thwarting Communist aims in his occupied land. "Chinese suppression and control of religious life in Tibet," he said, "poses a threat to the freedoms of religious persons everywhere." In an exclusive 45-minute interview with Religious News Service, the Dalai Lama expressed conviction that moral opposition of the world's religious people will be effective against the Chinese action. He suggested an active propaganda campaign to inform people of the religious implications of the Chinese actions and the threat posed to religious life in all countries. [RNS]

OVERSEAS DIRECTOR OVERSEAS: A business trip this summer for Bishop Bentley, director of National Council's Overseas Department, includes stops in London, Singapore, India, the Middle East, Japan, Honolulu, and points in between. There will be conferences with bishops and missionaries, speeches and sermons. He is scheduled to return to New York on September 14th. He is expected to visit Bishop Mukerjee during the latter's convalescence [see page 6].

Federation Gets a Vote

Giving special attention to the future of the Orthodox Church in America, the National Church Congress of the Romanian Orthodox Church of America decided to set aside each Saturday for the religious education of its children. The program will be under the direction of local parish priests. Part of the same plan emphasizes educational material written in English for adults.

The Congress also:

- ✓ Decided to support stronger coöperation among Orthodox Churches in America and "to participate in eventual federation of Eastern Orthodox Churches in the U.S."
- ✓ Expressed its desire "to coöperate with the Roman Catholic Church on an equal basis and eventually to participate" at the ecumenical meeting called by Pope John XXIII "if other Orthodox and Christian Churches will be invited."
- ✓ Decided to continue active membership in the World Council of Churches and the National Council of Churches, "although serious reserve was expressed in regard to the Cleveland World Order Conference."
- ✓ Sent protests "to the free world leaders in regard to persecution of Eastern Orthodox clergy in Communist Romania." (The Romanian Orthodox episcopate of America is separated from the mother Church of Romania because of Communist interference.)
- ✓ Initiated a construction plan at the national headquarters in Grass Lake, Mich., to enlarge facilities for growing summer religious and education programs and camps.
- ✓ Selected St. Vladimir's Orthodox Theological Seminary in New York City as the institution for preparation of Romanian Orthodox candidates for the priesthood.

CHICAGO

Politics and Missions

The vestry of St. Mark's Church, Evanston, Ill., recently decided to resume its contributions to the diocesan (Chicago) missionary quota. The *Chimes of St. Mark's* monthly publication for parishioners of the church said:

"The convention held in May, 1959, was happily devoid of obvious political machine controls. Hopeful that this means that the long-standing domination of diocesan affairs by the machine is coming to a close, our vestry has unanimously decided to resume missionary contributions through diocesan quota."

St. Mark's voted to withhold support of the missionary quota of the diocese in the spring of 1958 because of what the parish considered the domination of diocesan affairs by a "political machine" [L. C., June 29th]. The Catholic Clerical Union was the organization charged with being a political machine and organizing bloc voting at diocesan conventions.

In September, 1958 [L.C., September 14, 1958], Bishop Burrill of Chicago, in a

Continued on page 11

INTERNATIONAL

ENGLAND

The Press and the Archbishop

Dr. Fisher, the Archbishop of Canterbury, has charged that some sections of the British press "try to undermine the authority of the Church."

Speaking before the Press Gallery Luncheon Club of the Houses of Parliament, Dr. Fisher referred especially to press criticisms of his rigid stand against divorce. He said:

"The Church declares divorce to be against the law of God and fatal for the nation's well-being. But there are some elements of the press which declare, 'That is all nonsense. Divorce is a jolly good thing and the more of it the better, and therefore every fresh example we can get, let us give it all the publicity in the world.'

"Because I say what I think, they think I am a good person to undermine. But they do not undermine me. I move about the country quite a lot, and I am told by people that the press here is trying to get at me. But they believe me and not the press."

Dr. Fisher went on to make a strong plea for closer understanding and coöperation between the press and the Church:

"The press and the Church ought to be working closely together, because fundamentally unless the press is far worse than I think it is we do both believe in the same general religion of applied Christianity. And if we both believe in that, we both ought to be working together."

Rebutting charges that sometimes he attacks the freedom of the press, Dr. Fisher called this "a most astonishing thing." "If ever I claim a little freedom to say what I think, some of the press accuse me of attacking the freedom of the press, but never hesitate to say what they think," he said. [RNS]

JAPAN

Honeymoon in Sapporo

Miss Agnes Miyoko Ueda, daughter of the Rt. Rev. and Mrs. Paul K. Ueda, was married to the Rev. Donald F. Burr, on July 4th, at Christ Church, Sapporo, Japan. The bride's father, who is bishop of Hokkaido, officiated.

Mr. Burr met Miss Ueda two years ago while he was working on a summer Church project, and she was working for the M.A. in education at the University of Michigan, Ann Arbor. Until recently Miss Ueda has taught English in Sapporo.

The groom is the son of the late Mr. and Mrs. John G. Burr, of Norwalk, Conn. For the past 10 years he has made his home with his foster-parents, Mr. and Mrs. Richardson Wright, of West Chatham, Mass. Mr. Wright is former editor of *House and Garden* magazine and a

Churchman. The Rev. Mr. Burr received the bachelor of sacred theology degree from GTS and was ordained to the diaconate this summer.

The bulletin of All Saints' Church, Boston, Mass., where Mr. Burr will serve as curate after spending the summer with the bride's family in Sapporo, said, "They and their families have faced the practical problems of an interracial marriage and are completely happy about it."

INDIA

Metropolitan Hospitalized

The Most Rev. Arabindo Nath Mukerjee, has been admitted to a hospital in India to undergo orthopedic surgery. It was expected that the surgery would "afford him better walking comfort than he has enjoyed hitherto," reports the Rev. Canon Emani Sambayya, India correspondent for THE LIVING CHURCH. Dr. Mukerjee is Bishop of Calcutta and Metropolitan of the Church of India, Pakistan, Burma, and Ceylon. Doctors expect that he will be able to move about by December. Until then the Rev. Canon Peter Thorman, superior of the Oxford Mission Brotherhood of Epiphany, will act as metropolitan's commissary in the diocese of Calcutta.

As bishop of Calcutta, Dr. Mukerjee has invited the General Council (the highest legislative body of the Church of India, Pakistan, Burma, and Ceylon) to meet at St. Thomas' School, Calcutta, from January 4th to 9th.

During the General Council, the new Prayer Book for the province will be given the first reading, as will the proposal for the formation of the diocese of Karachi (out of the diocese of Lahore).



The Rev. Mr. Burr and his bride.
From Hokkaido to Boston.

Some Aspects of the Church of England

The general religious situation is livened up, says the author, though some parts are still in the doldrums



**Coronation
of George VI:
Church
and State
relations
provide
both pageantry
and problems.**

RNS

**by the Rev. Canon
Herbert Waddams**

Like all living organisms, the Church of England has a highly complex life, and it would be difficult for any one person to give a balanced view of the whole. Nor could it be done without writing a substantial book. But there are parts on which personal comments may be of interest.

Of recent years, one of the most striking outward activities of the Church of England has been the attempt of the Church to discuss its relations first with the Presbyterians, and second, with the Methodists. These conversations can be traced back to the present Archbishop of Canterbury's sermon before the University of Cambridge, in 1946, when he suggested that, instead of thinking in terms of constitutional reunion, it would be more hopeful to approach the subject of unity by aiming at full communion with separated bodies and that they should "take episcopacy into their systems."

Much has been written about reports published by representatives of the Church of England and the Church of Scotland (Presbyterian) on the state of their unity talks. That anything substantial will result from these reports in the near future is unlikely.

It must be added, however, that quick

*Canon Waddams, now rector of St. James' Church, Manotick, Ontario, Canada, was from 1945 until this year the general secretary of the Church of England Council of Foreign Relations (recently renamed Church of England Council on Inter-Church Relations). THE LIVING CHURCH recently published his views on the state of the Anglican Communion [May 31st] and on the Lambeth Conference [June 7th].

results ought not to be expected in creating unity after several centuries of separation. If action is attempted before the public opinion of the Churches is ready for it, it may easily result in worse conditions at the end than at the start. Reports and conversations should be seen primarily as opportunities for public discussion and formation of public opinion.

It is here that the Church of Scotland has been active and the Church of England deplorably quiet. A real debate has taken place in Scotland: some bad feeling has been stirred up by irresponsible newspapers, but on the whole there has been a sober and careful discussion of the issues. In England, almost nothing has happened. One of the features of this situation has been that the Church of England apparently does not realize that, if the report were to be implemented properly, it would be likely to have a far more radical effect on English Church life than on Scottish Church life.

If "Bishops in Presbytery" were introduced into the Church of Scotland it would hardly affect the structure of Church government there. But if the eldership were seriously introduced into the Church of England it would completely change — and almost certainly for the better — the whole way in which most parishes work.

One report which was published was entitled "Anglican-Presbyterian," but in fact it remains Anglo-Scottish in essence. Much of what it contains does, of course, apply generally to Anglican-Presbyterian relations, but so far it has been a dialogue between the English and the Scots. This is not altogether satisfactory, and if the talks are to be continued it would seem desirable that they should really represent world-wide Anglicanism and not merely the English and Scots. They should also take into account relations between the Anglican Churches and the Calvinist or Reformed Churches of the continent of Europe.

The Methodist conversations have gotten less far, and only an interim report has so far been made available. One of the complicating features here is not often mentioned, namely, the fact that there are a number of Methodist ministers who would like to become Anglicans but cannot be received into the Church of England ministry because they cannot be financially provided for during their

training and early ministry. If it could really be shown that the Methodists could fully make their contribution as a semi-independent group in connection and full communion with the Church of England, there might be a great future for a new relationship. But here again it will be necessary to wait for public opinion to come round to this view. It would, of course, not be an advantage if reunion with the Methodists meant that the peculiar gifts and abilities of the Methodist tradition were to disappear or cease to make a specific contribution to religious life in England.

As to the general religious situation in the Church of England, there are signs that it is livening up. Parts of the Church show lively activity, though some are still in the doldrums. An important change is beginning in the methods of giving, mainly as a result of learning from methods in the U.S. There are large problems still, but the lump is beginning to be leavened, and the financial efforts have brought a spiritual awakening with them.

There seems, however, to be a certain malaise in the higher circles of the Church, in the sense that they sometimes fail to put across their own sense of mission to people outside the Church. This is certainly partly due to the attitude of part of the popular press, which is more concerned to score points against Church leaders than to present them in a sympathetic, or even a fair light. The Archbishop of Canterbury suffers particularly from attacks of this kind, some of which can only be described as vicious. But, although the Archbishop's remarks are not always popular, they are always worth reading carefully and in full, and often put a point of view which is wholly his own and is founded on a clear Christian conviction [see also, page 6].

Unsettled problems still remain for the Church. The controversy about the "establishment" of the Church of England is stilled at the moment but is liable to break out again at any time, and is only just beneath the surface. This subject will continue to cause trouble and to be a source of weakness for the Church until the two main problems of the appointment of the higher clergy and the control of Church discipline are removed from the hands of the State. So far the issue has been evaded, but there can be no doubt that it will have to be faced.



Fr. Graves, St. George, and the dragon

*He whittled
as a boy;
now
his carving record
includes
a whole sanctuary*

The priest who is a woodcarver

By the Rev. Schuyler Pratt

Rector, St. Luke's Church, Hollister, Calif.

St. George's Church, Alisal, Calif., now fronts its two busy arterial streets with an almost life-size deep relief of St. George slaying the dragon. The wings of the old serpent are extended in the extreme effort of sin; the knight's steed is thrown back almost upon his haunches by the impact of the lance in the ravenous mouth; the shield of faith and the helmet of salvation work their protection to the saint. It is a typical conception of the hobby of woodcarving of the Rev. Frederick D. Graves* of Hollister, Calif., retired priest of the diocese of Los Angeles and permanent canon of St. James' Cathedral, Fresno, of the missionary diocese of San Joaquin.

Some other examples of Fr. Graves' work: The garden figure of St. Mary as the Handmaid of the Lord, at St. Paul's Church, Salinas, Calif., is like Fra Angelico's "Madonna of Humility" in showing the hands folded over the breast in

*Fr. Graves also writes religious verse and is interested in religious drama.

devotion. A pastoral staff for the Rt. Rev. Winfred H. Ziegler, retired Bishop of Wyoming, shows the seal of the district with the cowboy's rowel and the miner's lamp. Processional crosses have been made for All Saints' Sunday School, Carmel, Calif., and for St. Matthias' Church, Seaside, Calif., which has also a carving of its patron apostle showing his symbolic book and the primitive double-headed battle-axe of his martyrdom. A recent accomplishment is a modern altar for the new Church of St. Francis, Willow Glen, San Jose, Calif.

Appropriateness as well as accuracy of detail characterize the work which Fr. Graves has executed for friends throughout the country. A crèche carved for St. Christopher's Mission to the Navajos, Bluff, Utah, shows the Holy Family as Navajos, the Mother as a squaw with her baby on the cradle-board. The Wise Men from the east are Comanches from Texas, on Indian pony-back and in chiefs' full-feathered bonnets of state.

One crèche includes with the Holy Family the shepherds of youth, maturity, and old age; the Wise Men of the three races — white, black, and brown; the inn-keeper landlord visibly self-satisfied, his wife with a blanket for the baby in one hand and in the other a large pottery jug with one handle broken.

For the great fireplace of the parish hall of St. Mark's Church, King City, Calif., Fr. Graves carved "The Divine Companion": Christ the King as in Revelation, with crown of gold and golden girdle about the white robe which falls to His feet. "If any activities seem out of place before the Saviour," said the Rev. Eldon Bayard, then vicar, "they ought not to be carried on."

For St. Dorothy's Rest, the vacation and conference center under the Sisters of the Transfiguration, Camp Meeker, Calif., the saint is shown with her basket of heavenly flowers and fruits.

Pastoral staffs show the seals of Sacramento and of San Joaquin, the divine

monograms, and symbols of sacraments.

Fr. Graves began his woodcarving when his church was closed by influenza during the first world war and his doctor recommended some form of occupational therapy as an antidote to the temporary enforced inactivity. Prompted by his boyhood interest in whittling, he made a few small articles. His competence progressed. When the churches which he later served were in need of new furniture, he procured designs of woodwork for models.

In 1929, the late Lewis C. Sanford, then Bishop of San Joaquin, was anxious to replace a small, dark, and rather dismal altar with a larger, brighter, and meaningful one. He expressed surprise that he had never seen an altar on the theme from the Eucharistic Preface, "with angels and archangels. . . ." This was executed showing the six angels ministering to our Lord during His life on earth — at the incarnation, the Nativity, Temptation, Passion, Resurrection, and the Ascension, plus the angels of Creation and of Judgment.

An even more extensive project was the sanctuary of St. Stephen's Chapel at the University of Nevada at Reno, carved and painted as a memorial to his daughter while Fr. Graves was chaplain there. Gothic letters express the theme "all souls live to Him" through the text, "I am come that they might have life, and that they might have it more abundantly."

The life of the Lord is represented by the Nativity, the cleansing of the temple, the Crucifixion and the Resurrection. "All souls live to Him" is shown in the Transfiguration, the raising of the widow's son of Nain, and the vision of the Saviour to St. Stephen in his martyrdom at the gospel side. "The joyous life" in the social service profession of the memorialized daughter is shown at the epistle side in the Good Samaritan and the ministry of St. Francis of Assisi.

The door of the tabernacle shows the pelican feeding her starving young with her life blood. The cross has the ivy of immortality and the eternal radiance. A rood beam with the crucifixion group in color, a carved lectern and prayer desk, and walls painted with the seals of the state, the university, and of the missionary district of Nevada complete the work.

Fr. Graves always shows our Lord, when mature, with a full beard. His biblical characters are of Jewish type — angels, manly figures. Decorations are never included for mere prettiness, but always with symbolic meaning. He thinks of the Saviour as the model for all craftsmen.

ANGLICAN CYCLE OF PRAYER

July

26. Montreal, Canada
27. Mocsonee, Canada
28. Moray, Ross, and Caithness, Scotland
29. Nagpur, India
30. Nasik, India
31. Open

August

1. Nassau and the Bahamas, West Indies

BOOKS

Clarified Burial

PRAYER BOOK STUDIES. XIII — The Order for the Burial of the Dead. XIV — An Office of Institution of Rectors into Parishes. The Standing Liturgical Commission of the Protestant Episcopal Church in the United States of America. Church Pension Fund. Pp. vii, 52. Paper, 60¢.

This latest installment of the Liturgical Commission's *Prayer Book Studies* contains, in parallel columns, texts of present and proposed Offices for burial of the dead and institution of rectors, together with the usual introductory material — largely historical — that is in effect a growing commentary on the Book of Common Prayer.

The proposed revision of the Burial Office "presents no radical changes . . . but attempts to clarify and make more effective certain parts by some rearrangement and by a few additions and small deletions." One new psalm (23) has been added, bringing the present selection to seven, which in the suggested revision are numbered consecutively. The section after the scripture lesson has been amplified by the printing out of the Creed and Lord's Prayer and the moving of some other material to this point. In the service "At the Grave" the committal has been slightly altered by omission of the portion here bracketed ("Unto Almighty God we commend [the soul of] our brother departed, and we commit his body to the ground") and of the later reference to the earth and the sea giving up their dead. (In the latter matter, however, the corresponding committal "At the Burial of the Dead at Sea" has not been made to conform.)

New rubrics at the beginning of the office state that "members of the Church are properly buried from the Church, except for urgent cause" and that "before the service begins, the coffin shall be closed and covered with a pall or some other proper covering." In regard to cremation, "it is the considered judgment of the Commission that the present service is completely adequate to such a situation. . . ."

The present propers for a communion service at a burial are, in the proposed revision, moved from among the Collects, Epistles, and Gospels of the Church year to the Burial Office itself, and a set is provided for use at the Burial of a Child. In the latter office the last verse of the present scripture lesson has been omitted, as tending to suggest that children who have died become angels.

Title of the present Office of Institution of Ministers has been changed to Institution of Rectors, since it is, strictly speaking, appropriate only to self-support-

ing congregations (parishes). The Letter of Institution is moved into the service proper, where it is to be read, but the last paragraph (which at present "may be omitted, where it interferes with the Usages" of the particular diocese) is now omitted altogether, on the ground that the canons are in any case determinative in the dissolution of the pastoral relation.

What has been described as the one occasion on which a presbyter outranks a bishop (namely, the provision of the present Office of Institution that the newly instituted minister shall be the celebrant of the Eucharist, if there be one) is now to be no more: only "if he has been so appointed by the Bishop" shall the newly instituted "rector" act on this occasion as celebrant of the Eucharist, for which a proper Collect, Epistle, and Gospel are in the proposed revision provided.

FRANCIS C. LIGHTBOURN

MY FELLOW DEVILS. By L. P. Hartley. British Book Centre. Pp. 413. \$3.95.

One expects literary merit in a book by L. P. Hartley and is gratified, though not surprised, to find it in *My Fellow Devils*. In 1947, Mr. Hartley was a winner of the James Tait Black Memorial Prize, England's highest literary award, and was decorated by Queen Elizabeth in 1956.

My Fellow Devils is a novel of modern people in the modern, not too pleasant, and, to this reader, slightly dull setting of the motion picture world. Religion is introduced into the story through the medium of the Roman Catholic Church. While it is obvious that the rigidity of papal authority is necessary to the development of the plot, the average non-Roman reader may sense the propaganda touch which is perhaps more evident in American fiction than among British writers. Mr. Hartley, a practicing Anglican, had the assistance of Monsignor Ronald Knox in the Roman Catholic theme. It is therefore a highly intelligent and appealing presentation. The two priests represented are an interesting contrast and suggest a possibly natural conflict between precept and practice.

The characters in the novel are well drawn, and, which seems a mark of literary excellence, become more alive as the plot progresses. There is always a danger that one may try too hard with a book of this kind to read between the lines, and by that means become over-analytical. On the other hand, it should not be read simply as a well-written and gripping story. One would like to ask the author how subtle he intends to be, or whether he means just to entertain. Hardly the latter, we suggest. The central character of the book seems in the end to have solved her own particular problem satisfactorily. Is that enough? The decision lies, no doubt, with the moral theologians.

MARION G. WHITE

The Burial Order

The draft Order for the Burial of the Dead [see also review, page 9] just released by the Liturgical Commission is an uneven piece of work. It includes a number of useful additions to both rubrics and prayers. It provides some needful elements that have been lacking. It does some minor rearranging of the order. But it has some real weaknesses.

Here are some of the additions that should prove useful:

(1) To the selection of psalms is added Psalm 23, which is appropriate, widely beloved, and often used at burials.

(2) A Collect, Gospel and Epistle for a requiem Communion for a child is supplied.

(3) That classic of Christian devotion, "May the souls of the faithful departed through the mercy of God rest in peace. And may light perpetual shine upon them," finally will get into the Prayer Book if the proposed order ever is adopted.

(4) Two thoroughly desirable rubrics are added at the opening of the service. They read: "The Minister shall from time to time advise the people that members of the Church are properly buried from the Church, except for urgent cause," and "Before the service begins, the coffin shall be closed and covered with a pall or some other proper covering."

(5) A fine prayer for optional use based on an old Roman collect with an ending by Bishop Lancelot Andrewes is given (see box).

When it comes to deletions from the Prayer Book order, we find ourselves less enthusiastic about the Commission's proposal. We would hate to see the fine opening sentence from Job ("We have brought nothing into this world . . . blessed be the name of the Lord") go out of the order, as the Commission proposes. Neither do we like the deletion, from the committal, of the words, "the earth and the sea shall give up their dead." The Commission explains that deletion by saying some people think it implies "the resurrection of the earthly physical body." Curiously the equivalent passage in the committal at sea is not omitted.

Similarly, the Commission removes the passage about the angels from the end of the Scripture lesson in the order for the burial of a child, saying that some people think the passage means the children become angels. In our opinion, the deleted passage is one of the least obscure and most easily understood of all the passages in the order's Scripture lessons.

We were a little alarmed by a preface comment by the Commission that it sought to add prayers "to broaden the base of comfort and faith offered to the mourners." This led us to brace ourselves to defend the centrality of the departed at a funeral against tepid blasts of sentiment and sermonizing. Actually,

the proposed order does much better than the preface led us to expect. Several of the new prayers do consider the departed, and only one of them seems to us to be really bad (the one on page 25 beginning "O heavenly Father, who hast given. . ."). Our view remains that the present Prayer Book order already carries about all the sermonizing in prayer that it can stand.

Congregational participation in the service should be much encouraged by the printing of the creed (still for permissive use) and the Lord's Prayer (to be required) in the part of the order to be said in the Church.

The Kyrie gets moved from the graveside to the service in the Church. There remains a minor confusion on this point in the rubrics, which say it shall be used at the graveside if it has not been said earlier. The preface says this is to allow for its omission if the requiem Communion is celebrated, but the rubric ignores the fact that the Kyrie now *must* be said in the burial order in the church. In other words, the rubric would require the use of the Kyrie and Lord's Prayer at the grave only in a situation which could not arise if the other rubrics were observed.

Altogether, we think the new order is a contribution to thinking about the Church's life of worship. It is



AN OLD ROMAN COLLECT

ALMIGHTY and everlasting God, who art Lord alike of the living and the dead: Regard all those for whom we now pour out our supplications, whether the present world yet holdeth them in the flesh, or whether, released from the body, the world to come hath even now received them; Give to the living, mercy and grace; to the dead, rest and light perpetual; Give to thy Church truth and peace; and to us sinners, penitence and pardon; through Jesus Christ our Lord.
Amen.

by no means perfect, but it is an improvement on the present order in many ways.

The new Liturgical Commission pamphlet (which also contains an Office of Institution of Rectors into Parishes, which we hope to discuss next week) is the tenth in a series of pamphlets covering 14 separate Prayer Book Studies. To do so much in 10 years, to do it so well, and to do it with such meager funds as the Church has made available to the Commission is a great achievement.

CHICAGO

Continued from page 6

pastoral letter, issued the "godly admonition" that "organized political activity cease forthwith in all organizations in the diocese." His other godly admonition in that pastoral was that "every priest of the diocese . . . urge his people . . . to accept their full corporate responsibility for the missionary work of the Church by supporting the missionary budget of the diocese, and through the diocese, the work of the whole Church."

CONNECTICUT

History on a Hilltop

An outdoor celebration of the Holy Communion on the site of an early (1763) Church of England edifice in Litchfield archdeaconry, was part of the tercentenary celebration of the Town of Woodbury,



Diocese of Connecticut photo by Warren E. Tennant

In Connecticut, colonial costumes and prayers for Elizabeth and Dwight.*

Conn. Nearly 400 communicants participated in the 8 a.m. service on a hilltop at Old Roxbury Center, many of them in colonial costumes. Some carried early Church of England leather-bound prayer books.

The service was according to the English prayer book of 1662, authorized for the occasion by Bishop Gray of Connecticut.

Among the prayers were those for "Elizabeth Thy Servant, Our Queen And Governor" — also for "Dwight, Our President."

It was in the old rectory for St. Paul's Church, Woodbury, now called "Glebe House," that Samuel Seabury was elected the first bishop of the Episcopal Church in the United States. The diocese of Connecticut plans a state-wide celebration this fall, marking the 175th anniversary of Bishop Seabury's consecration.

*From left: Rev. Richard Shepherd, vicar, Church of Epiphany, Southbury, epistoler at Woodbury's tercentenary celebration service; Ven. Nelson R. Pearson, archdeacon of Litchfield, rector, St. Paul's, Woodbury, and in charge of Christ Church, Bethlehem, who was gospeler and deacon; Rev. Lewis N. Tillson, rector, Christ Church, Roxbury, celebrant; Rev. S. C. Ripper, retired, diocese of Vermont, now residing in Roxbury, sub-deacon.

MILWAUKEE

Cathedral Changes

The Very Rev. Edward Jacobs, newly appointed dean of All Saints' Cathedral, Milwaukee, will be instituted on September 13th at 5 p.m. by Bishop Hallock of Milwaukee. Dean Jacobs, his wife, and children took up residence at the cathedral deanery in July. He assumes his new duties August 1st.

The new dean returns to the diocese of Milwaukee after serving six years as rector of St. Michael and All Angels', Cincinnati, Ohio. Before this he had served as priest-in-charge of St. Luke's Chapel of Grace Church, Madison, Wis. Previously he served churches in Chicago, Washington, D. C., and Nevada. From 1946-49 he served as a missionary in the Philippines.

Dean Jacobs is keenly interested in the pastoral implications of the liturgical movement. He has served on the board of

sorts and conditions

THE BLESSINGS of our civilization are multiplying at a furious pace. It used to be that we were anxious about our social status, but now a book has come out that invites us to be anxious about our anxiety about our social status.

PERSONALLY, I am all in favor of the fluid class system that prevails in this country, with its demands that people of all levels be friendly and polite to each other. Also I am quite reconciled to the idea that I want my children to have close friends who appreciate the finer things, have some brains and some manners, and in general believe that truth, beauty, righteousness, and love are worthwhile goals.

NO DOUBT there is a certain correlation between these values and the vague dividing lines of social status. But Christianity provides us with some pertinent checks about the significance of our social behavior which ought to keep us on an even keel.

FOR EXAMPLE, we know that pride and envy and avarice are deadly sins, and that the indulgence of these sins in our social relationships is a bad thing. We know that any God-given talents we may possess are held in trust from God for the service of our fellows. "Status-seeking" may be an effort to employ our talents more fully and to enjoy the world God has made more richly, and there is no great harm in that as long as it is kept within the bounds of what our religion tells us about our fellow man.

PERHAPS the real trouble with the sociological horror stories of today is an inadequate view of man. They suggest that his dignity depends on his college education, his clubs, his place of residence, his type of work, his income, or some combination of these things. But, really, it doesn't.

A MAN'S dignity depends primarily upon his being a child of God and, if there are gradations in dignity, the higher glory belongs to him who endeavors "to do his duty in the state of life to which it shall please God to call him." The prescription is the same for man in the 18th century and in the 20th, in a society of rigid classes, or in a dream society without any social distinctions whatever.

PETER DAY

ACU CYCLE OF PRAYER

July

26. St. Anne's, Calais, Maine; St. Ann's, N. Y., N. Y.; Grace, Cobleskill, N. Y.; St. John's, Monticello, N. Y.
27. Blessed Sacrament Mission, Green Bay, Wis.
28. All Saints', Fort Worth, Texas.
29. Order of St. Francis, Little Portion, N. Y.
30. Convent of St. John the Baptist, Mendham, N. J.
31. Church of the Ascension, Pueblo, Colo.

August

1. Kofu Episcopal Church, Kofu City, Japan; Church of St. Augustine's-by-the-Sea, Santa Monica, Calif.; the Rev. John J. McCarthy, Ogdensburg, N. Y.

OSBORNE



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AROUND THE CHURCH



RNS

The Rev. Alan Humrickhouse, rector of Trinity Church, San Francisco, Calif., celebrated Mass using the setting of "Twentieth Century Folk Mass" (performed by professional musicians). Known as the "Jazz Mass," the music has been heard in churches throughout the country. Its composer is the Rev. Geoffrey Beaumont, who recently resigned as vicar of St. George's Church, Camberwell, England, to devote more time to music. A standing room only crowd of 1,000 worshippers heard the Mass at the San Francisco service.

At the laying of the corner stone of the new **St. James' Church, Hartford, Conn.**, the Rev. John H. Findlay (of Trinity Church, Wethersfield, Conn.), said:

"It is a common sight these days to see new churches being erected in suburbs and in the open country. But it is most unusual to see a new church being built in a city the size of Hartford. Such an undertaking is evidence on the part of the congregation to meet the challenge of the spiritual needs of this neighborhood and city."

The present senior warden is a superintendent in industry. The junior warden owns a small sheet metal works. The scoutmaster of the parish troop is a Negro and a third of the troops are Negroes. Two women serve on the vestry. A large portion of the parish is of Armenian descent and others are of Italian, Greek, and Syrian lineage. The only professional people in the congregation are school teachers. The senior warden emeritus, who served for 25 years, was a bus driver and president of the Hartford Central Labor Union. The former junior warden is a salesman for a hardware company.

The rector, the Rev. Donald C. Ellwood, is president of the Hartford clericus, chaplain of the Hartford Volunteer Firemen's Association, and a trustee of the Church Scholarship Society.

St. James' had its beginnings on the old campus of Trinity College, Hartford.

A three-story building has been leased by the diocese of Chicago to be a **down-town center** for the Church's work. The building is being remodeled and renovated, and occupancy is scheduled for September. There will be a chapel seat-

ing 64 persons and a reading room and library on the street floor. A full time priest will conduct daily services of Holy Communion and noonday intercessions, and a layman will be appointed in charge of the reading room.

The National Association for Practical Nurse Education has awarded its Winged Trophy Award to the **B. M. Spurr School of Practical Nursing**, Glen Dale, W. Va. The trophy recognizes the school's contribution to the National Recruitment Fund for Practical Nurse Education.

Reynolds Memorial Hospital, of which the school is a part, is an institution of the diocese of West Virginia.



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PEOPLE and places

Appointments Accepted

The Rev. George H. Quarterman, Jr., who was recently ordained deacon, will work in Hawaii. He is the son of the Bishop of Northwest Texas.

The Rev. Harold Sheffer, formerly vicar of St. Thomas' Church, Rodeo, Calif., is now director of the department of Christian social relations in the diocese of California. Address: 1055 Taylor St., San Francisco 8.

The Rev. Charles Shrewsbury, formerly vicar of St. Columba's Church, Inverness, Calif., is now vicar of St. Stephen's Church, Newport, Ore.

The Rev. Martin R. Tilson, formerly in charge of St. John's Church, Charlotte, N. C., is now rector. St. John's was organized on January 1, 1956, and became a parish on May 12 of this year. It has about 175 communicants.

The Rev. James R. Titcomb, formerly vicar of the Church of Our Saviour, McNary, Ariz., is now rector of St. Paul's Church, Winslow, Ariz. Address: 222 W. Maple, Winslow. He will continue to serve the church at Holbrook.

The Rev. Donald B. Walster, rector of the Church of the Redeemer, Pendleton, Ore., is now also vicar in charge of the skier's chapel at Tollgate, St. Olaf's. The new work is in a resort area.

The Rev. James C. Wardlow, formerly rector of St. Paul's Church, Harris Hill, N. Y., is now rector of St. James' Church, Sault Ste. Marie, Mich.

The Rev. Richard N. Warren, formerly rector of St. Peter's Church, Red Bluff, Calif., is now rector of St. Luke's Church, Woodland, Calif. Address: 326 Casa Linda Dr.

The Rev. James E. Wells, formerly rector of St. Paul's Church, Lewiston, N. Y., will on September 1 become parish canvass director for the diocese of Western New York. Address after September 15: 64 Orchard Terr., Orchard Park, N. Y.

The Rev. David W. Yates, formerly rector of the Chapel of the Cross, Chapel Hill, N. C., is now rector of Otey Memorial Parish, Sewanee, Tenn.

Ordinations

Priests

California — By Bishop Pike: On June 18, the Rev. George Swanson, assistant, Trinity Church, Menlo Park. By Bishop Shires, retired Suffragan of California and now archdeacon of California: On June 18, the Rev. Arden Clute, assistant, St. Mark's, Berkeley.

Long Island — By Bishop DeWolfe: On July 4, the Rev. Herbert W. Florer, Jr., to work Sundays at St. George's Church, Flushing, N. Y.; and the Rev. Thor R. Sirch, in charge, St. James', Long Beach, and St. Andrew's by the Sea, Belle Harbor, N. Y.

Louisiana — By Bishop Noland, Suffragan: On June 24, the Rev. Harvey Lee Marcoux, curate, Grace Church, Monroe; and the Rev. Paul A. Voney, locum tenens, Grace Church, Lake Providence.

Missouri — By Bishop Cadigan: On June 23, the Rev. Galen C. Fain, vicar, St. Paul's Church, Ironton.

New Jersey — By Bishop Banyard: On June 27, the Rev. Warren M. Cassell, Sr., assistant, St. Mary's Church, Haddon Heights, N. J. Fr. Cassell, a veteran of almost 30 years in the graphic arts industry and until recently director of printing for Seventeen magazine, became interested in the Episcopal Church when his son, the Rev. Warren M. Cassell, Jr., was studying for the ministry. The younger Fr. Cassell, who is vicar of Christ Church, Zillah, Wash., took part in his father's ordination service [see cover] which was held in Trinity Cathedral, Trenton, N. J.

Southern Virginia — By Bishop Rose, Suffragan, acting for the Bishop of Southern Virginia: On June 24, the Rev. Meadie A. Taylor, III, rector of Grace Church, Drake's Branch, and St. John's, Chase City. On June 28, the Rev. Clayton E. Crigger, in charge, St. Michael's, Colonial Heights, Va.

Southwestern Virginia — By Bishop Marmion: On June 11, the Rev. Thomas O. Edmunds, to become vicar, St. James' Church, Roanoke, September 1; and the Rev. Minor Lee Rogers, in charge of churches at Forest, Sedalia, and Boons-

boro. On June 24, the Rev. Jack Saunders Scott, in charge of churches at St. Paul, Va., and Nora, Va.

Tennessee — By Bishop Barth: On June 26, the Rev. Mallie C. Baker, in charge, St. James', Union City. On June 29, the Rev. William E. Baldrige, in charge, St. Anne's, Woodstock. On July 2, the Rev. Harry Evans Allen, Jr., in charge, St. Mark's, Copperhill.

Virginia — By Bishop Gibson, Coadjutor: On June 20, the Rev. Richard A. Watson, in charge, Good Shepherd, Hickory Hill, and Grace Church, Red Hill. On June 27, the Rev. Gardner W. Van Scoyoc, in charge, Emmanuel Parish, Fauquier County, and Ridley and Slaughter Parishes, Culpeper County, with address at Brandy Station, Va.

Western Michigan — By Bishop Washburn, retired Bishop of Newark, acting for the Bishop of Western Michigan: On June 20, the Rev. Kurt Miller Fish, at work in Sparta, Mich.

Ordinations

Deacons

Arkansas — By Bishop Brown: On June 25, Ralph E. Leach, Jr., to be assistant at Trinity Church, Pine Bluff; on June 29, Bobby Gordon Jones, assistant, Trinity Cathedral, Little Rock.

California — By Bishop Pike: On June 21, William H. Hogshead, Jr., to serve in the presbytery of Paso Robles, with particular responsibility for Parkfield, Annette, and Shandon; Donald W. Holly, vicar, St. Andrew's, Ben Lomond; Ernest E. Hunt, to serve in the Salinas Presbytery, particularly as vicar of Trinity Church, Gonzales, and the Church of the Holy Spirit, North Salinas; Walter E. Phelps, to be director of education of the Coastal Presbytery, including work as chaplain to Episcopal students at California Polytechnic Institute in San Luis Obispo; William R. Pothier, assistant, St. Stephen's, Orinda; George E. Ridgeway, vicar, St. Thomas', Rodeo; Llewellyn A. White, vicar, Church of the Nativity, Marinwood, and part-time associate of St. Paul's Church, San Rafael.

Colorado — By Bishop Minnis: On June 29, Warren Caffrey, to serve churches at Lamar and Las Animas; Horace A. Lycett, to serve in Steamboat Springs; Richard Palmer, Aspen; Jon M. Stark, Estes Park; Edgar A. Thompson, Manitou Springs.

East Carolina — By Bishop Wright: On June 27, Wallace I. Wolverton, Jr., to be assistant at St. John's, Fayetteville, N. C., in charge of St. Philip's, Fayetteville; on June 29, Conway D. Thornburgh, to serve churches at Hope Mills and Tolar-Hart, N. C.

Honolulu — By Bishop Kennedy: Peter Shinjo, ordained recently in Okinawa. (At the same time, Bishop Kennedy ordained to the diaconate Michael Yamamoto, acting for Bishop Yashiro, Presiding Bishop of the Nippon Seikokwai and Bishop of Kobe.)

In the course of the visit, Bishop Kennedy was presented with a scroll expressing appreciation for all that had been done for the lepers on Yagaji Island. They now have a regular priest to minister to them (the Rev. Luke Kimoto), a church, two busses, two moving picture machines, and an X-ray machine.

It used to take the Bishop several days to visit Izena Island, going by car, boat, and canoe. He now travels by Marine helicopter and makes the trip in one hour. He is provided with such transportation because he provides Episcopal ministrations to military personnel in the Far East.

Kentucky — By Bishop Marmion: On June 19, R. George Richmond, in charge, Church of the Redeemer, Louisville.

Louisiana — By Bishop Jones: On June 24, Carl H. Stolley, Jr., curate, Grace Church, New Orleans; on June 25, Robert F. Evans, St. Alban's Mission, Monroe. By Bishop Noland, Suffragan: On June 24, Albertus Lee DeLoach, III, to serve in Denham Springs and Port Allen.

Michigan — By Bishop Crowley, Suffragan: On June 27, John F. Smith, to be assistant at St. Christopher's, Detroit; on June 29, Roy A. Welke, Jr., to serve churches at Cheboygan and Rogers City.

Minnesota — By Bishop Kellogg: On June 20, Robert D. Fenwick, to serve the church at Montevideo; Edward L. Sheppard, Catfield and Rush-

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August 2d
in THE LIVING CHURCH
the second of the semi-annual
Educational Issues for 1959

ford; Rollin B. Norris, assistant, St. Luke's, Minneapolis; George T. Friedkin, assistant, Church of the Messiah, St. Paul, Minn.; Kelsey C. Batchelder, to serve churches at Olivia and Hutchinson; Elmer T. Henry, New Hope; Kenneth S. Umbecker, Hallock and St. Vincent, Minn.; Hugh P. Turton, Hoyt Lakes; Richard F. Grein, Elk River and Hassan; Paul L. Berg, Benson and Appleton; Conrad A. Nordquist, Jr., Warroad.

Nebraska — By Bishop Brinker: On June 29, Robert E. Hodgson, to be in charge of St. Luke's, Plattsmouth; and Terence E. Keefe, St. Hilda's Mission, Kimball.

North Carolina — By Bishop Baker of North Carolina: On June 21, Charles W. Maclin, to be in charge of churches in Cary and Fuquay Springs. On June 25, Phillip C. Cato, to be in charge of the church in Kannapolis; William C. Spong, in charge Christ Church, Rocky Mount; Robert A. Croxson, to be an instructor of Virginia Episcopal School, Lynchburg, Va.

Oregon — By Bishop Carman: On June 17, Duane S. Alvord, curate, St. Mark's, Medford; John R. Day, student chaplain, Oregon State College, Corvallis; Philip Getchell, curate, St. Matthew's, Portland; Jack L. Hilyard, curate, St. Michael and All Angels, Portland; David Kenworthy, to serve St. John's Church, Christiansted, St. Croix, in the Virgin Islands; and John H. Walsted, curate, St. Paul's, Salem, Ore. On June 24, Charles H. Osborn, a graduate of the Anglican Theological College, Vancouver, B. C., temporarily assigned as assistant to the city missionary in Portland; he has taken special training for overseas missionary work.

Pittsburgh — By Bishop Thomas, Suffragan: On June 13, Thomas H. Schultz, who is interested in the Order of the Holy Cross.

Quincy — By Bishop Lickfield: On June 20, Benjamin H. Hunter, vicar, St. Stephen's, Peoria, Ill., and Donald H. Langstraat, curate, Trinity Church, Rock Island, Ill.

Sacramento — By Bishop Haden: On June 19, Harry R. Sorensen, to be in charge of churches at Galt, Calif., and Sutter Creek; on June 20, William S. Taylor, Gridley and Paradise, Calif.

San Joaquin — By Bishop Walters: On June 20, Hubert Miller, to serve in Lemoore, Calif.; and Ronald Swanson, in Corcoran.

South Florida — By Bishop Louttit: On June 28, Edward H. Tickner, assistant, St. Andrew's, Lake Worth; on July 4, Samuel J. Browne, to serve St. Augustine's, St. Petersburg; on July 5, Nelson W. Pinder, St. John the Baptist, Orlando. By Bishop Moses, Suffragan: On June 24, Leroy D. Soper, to serve in Pine Castle, Fla.; on June 28, Charles H. Hay, assistant, St. Paul's, Winter Haven; on June 29, John E. Harris, assistant, St. Peter's, Charlotte, N. C.

West Virginia — By Bishop Campbell: On June 24, David C. Bane, in charge, St. Paul's, Elm Grove.

Western New York — By Bishop Scaife: On June 29, James F. Erkman, curate, St. James', Batavia, and Bruce H. Jacobson, curate, Trinity Church, Buffalo.

Missionaries

The National Council's Overseas Department has announced a number of new appointments to the Church's mission fields. The appointees and their families recently completed a ten-day meeting with members and officers of the department at Seabury House.

Among the new appointments announced at the conference were the following:

The Rev. Edmond L. Browning, who formerly served the Church of the Redeemer, Eagle Pass, Texas, will serve in Okinawa. His wife and their three children will be with him.

The Rev. William C. Buck, formerly on the staff of St. Matthew's Cathedral, Dallas, Texas, will serve in Haiti.

Mr. Henry C. Burrows, Jr., organist, choir-master, and youth director, will serve at the College St. Pierre, the Church's secondary school at Port-au-Prince, Haiti. His ordination was to take place sometime this summer.

Mr. and Mrs. James A. Dator will serve in Japan. Mr. Dator, who will be on the faculty of St. Paul's University, Tokyo, earned the Ph.D. this year from American University.

The Rev. D. Curtis Edwards, Jr. and Mrs. Edwards will serve the Indian congregation at Tanana, Alaska. They have three children. He is a 1959 graduate of the Episcopal Theological Seminary of the Southwest.

The Rev. Dr. Noah E. Fehl, formerly associate professor of history and philosophy of religion at Seabury-Western Theological Seminary, will go to Hong Kong with Mrs. Fehl late this summer to work for the Bishop there.

Mrs. Ione Williams Hanger, a widow, who has been teaching in Nebraska, will serve in Liberia.

Mr. James A. Hense, teacher and probation officer, will serve in Puerto Rico at St. Just's School.

Mr. and Mrs. Thomas M. Ireland will go to the missionary districts of Puerto Rico and the Virgin Islands, where he will serve as treasurer. Mr. Ireland is an accountant and has had several months of training in the finance department of the National Council.

The Rev. William R. Jones and Mrs. Jones will be part of the "missionary reserve" forces. He will spend several months studying Japanese at

Yale University before they go to Okinawa. He formerly was assistant at St. Andrew's Church, Yonkers, N. Y. She is a registered nurse.

Miss Marilyn J. Kean, formerly director of Christian education at Grace Church, Grand Rapids, Mich., will work at the House of Bethany, Cape Mount, Liberia.

The Rev. Robert F. McClellan, a 1959 graduate of CDSP, will serve with his wife in Cordova, Alaska. They have a daughter who will accompany them. The Rev. Mr. McClellan has had practical experience as a truck driver, mechanic, construction worker, forest ranger, fire fighter, library assistant, and nursery school teacher. His wife is a speech therapist.

The Rev. Steele W. Martin, formerly rector of St. Mary's Church, East Providence, R. I., was at one time a fellow and tutor at GTS. Accompanied by their daughter, the Martins will serve in Porto Alegre, Brazil, where he will be the only full-time faculty member at the seminary.

Dr. and Mrs. Samuel C. Z. Pickens will go to South India, where as the first appointee of the National Council to the Church of South India he will work at St. Martin's Hospital, Ramnad. First he will spend a year at the missionary language school in Bangalore. Mrs. Pickens is a registered nurse.

Mr. William R. Quinn, Florida businessman, industrial engineer, and management analyst, will serve as administrative assistant to the Bishop of the Philippines. His wife and their sons accompanied him.

Mrs. Paula I. Renner, a widow, who has been principal of All Saints' Parish School, St. Thomas, Virgin Islands, will continue this work under National Council appointment.

Mr. Dwares T. Rieger, teacher and educator, will serve as headmaster of St. Just's School in Puerto Rico. Mrs. Rieger and their three children accompany him.

Mr. and Mrs. Albert N. Roberts, Jr., with their young son, will go to the district of Southern Brazil, probably to Renner School in Montenegro. He has been doing graduate work in Erie, Pa. Mr. Roberts grew up in Brazil; Mrs. Roberts is a former Salvadorean.

The Rev. Alfred H. Smith, Jr., a 1959 graduate of CDSP, will serve one of the Indian missions in Alaska.

The Rev. N. Carlyle Spitz, formerly assistant at Holy Trinity Church, New York, will be an instructor at the seminary at Mont-Rouis in the missionary district of Haiti.

The Rev. Archie C. Stapleton, a 1959 graduate of the School of Theology of the University of the South, will work in Sagada in the Philippines, with responsibilities at the mission and at St.

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The Living Church

Mary's School. Mrs. Stapleton and their three children will accompany him.

The Rev. Iver J. Torgerson, who was recently ordained deacon, will be associate rector of St. Christopher's Church, Kailua, Hawaii. The Rev. Mr. Torgerson served in Hawaii while he was in the armed forces. He will be accompanied this time by his wife and their two children.

The Rev. Richard N. Walkley, who formerly served the Church of St. Mary Magdalene, Fayetteville, Tenn., will serve St. Timothy's Mission, Tanacross, Alaska, with the help of Mrs. Walkley.

The Rev. Laurance W. Walton, Jr., formerly curate at St. Stephen's Church, Wilkes-Barre, Pa., will serve in the district of Central America, with Mrs. Walton.

Other appointments announced at the same time by the National Council have previously been reported in our columns.

Marriages

Miss Norma Sweetser, daughter of the Rev. Robert F. Sweetser and Mrs. Sweetser, of Sheboygan, Wis., was married on June 13 to the Rev. John D. Bloomer, rector of St. George's Church, Macomb, Ill.

Miss Ann Page Keane, of Portland, Ore., and the Rev. John Bright, vicar of St. Andrew's Church, Portland, were married on June 28.

Miss Nedah Louise Haden, daughter of the Bishop of Sacramento and his wife, was married on June 26 to Mr. David E. Egan, whose father is commercial attache to the American Embassy in Rio de Janeiro. The couple will live in Carmichael, Calif.

Births

The Rev. Roberts E. Ehr Gott and Mrs. Ehr Gott, of St. John's Church, Mount Prospect, Ill., announced the birth of their fourth child, Paul Lincoln, on July 4.

The Rev. James M. Gibbs and Mrs. Gibbs, of St. John's Church, Lockport, Ill., announced the birth of a son, Stephen James, on May 3.

The Rev. Dr. William W. Swift and Mrs. Swift, of St. Luke's Church, Fort Madison, Iowa, announced the birth of their second son and third child, Charles Lawder, on June 5.

Seminaries

The Rev. Dr. Frederick C. Grant has become professor emeritus of biblical theology at Union Theological Seminary after 21 years of service. He has received a Fulbright Award and will lecture at Oxford University during the coming academic year on The Hellenistic Background of the New Testament. He will also lecture on the Epistle to the Hebrews at St. Augustine's College, Canterbury. Address: Randolph Hotel, Oxford, England.

Church Army

Sister Daisy Kitchens of the Church Army, formerly on the staff of St. Anne's Mission, El Paso, Texas, is now at St. Matthew's Church, Rapid City, S. D. Part of her support comes from funds provided by the Urban-Industrial Division of the National Council for research purposes. The purpose of this project is to seek out and demonstrate ways of meeting the needs of Indians moving into urban areas.

Living Church Correspondents

The Rev. Charles E. Wilcox, rector of St. Luke's Church, Tulsa, is now correspondent for the diocese of Oklahoma. Address: 550 S. Zurich.

DEATHS

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

The Rev. Thomas McCandless, rector emeritus of St. Michael's Church, New York City, died July 8th, at St. Luke's Hospital, New York, at the age of 82.

The Rev. Mr. McCandless was born in Glasgow, Scotland. He was a graduate of Yale University, and was ordained to the priesthood in 1907. He served on the staff of the New York City Mission for four years, and was curate of St. Michael's Church from 1911 to 1919. He became rector of St. Michael's in 1919 and retired in 1949.

Mr. McCandless was a past vice president of the City Mission Society, a trustee of St. Luke's Home

for Aged Women, and past president of Sister Catherine's Home, New York City.

Surviving are two sons, the Rev. Hugh McCandless, rector of the Church of the Epiphany, New York City, and John A. McCandless; a brother, Joseph McCandless; two sisters, Mrs. Clarence Mattick, and Mrs. John Santaus; five grandchildren; and five great-grandchildren.

Livingston Ludlow Biddle, Sr., who was accounting warden of the Church of the Redeemer, Bryn Mawr, Pa., died July 7th, in Bryn Mawr Hospital, at the age of 80.

Mr. Biddle attended St. Paul's School, Concord, N. H., and was a graduate of Princeton University. He was interested in the arts, and was the author of *The Understanding Hills*, a volume of verse.

Mr. Biddle was a world traveler, and big-game hunter.

Surviving are his wife, the former Rosalie Eugenia Carter Law, and two sons, Livingston L. Biddle, Jr., and Ernest L. Biddle.

Louisa Wagner Heffern, widow of the Rev. Dr. Andrew D. Heffern, died at Flourtown, a Philadelphia suburb, on July 7, at the age of 91. Dr. Heffern had been a professor at Philadelphia Divinity School from 1900 until his death in 1920.

Mrs. Heffern was one of the original members of the board of the Church Farm School, Glen Loch, Pa.

Surviving are two daughters, Miss Louise Heffern, and Mrs. Nathanael B. Groton.

Margaret Hughes Madara, wife of the Rev. Guy Herbert Madara, died June 4th, at Englewood Hospital, Englewood, N. J. Since retiring as rector of All Saints' Church, Bergenfield, N. J., the Rev. Mr. Madara has been serving as priest-in-charge of St. Mark's, Paterson, N. J.

Mrs. Madara is also survived by a daughter, Mrs. Mary McBride, and two grandchildren.

ATTEND SUMMER CHURCH SERVICES

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

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Rev. Anthony P. Treasure, r; Rev. Ronald A. Smith, c
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Fri 7:30; HD 8; C Sat 5-6

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MP 6:45, EP 6; C Sat 5-7

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Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;
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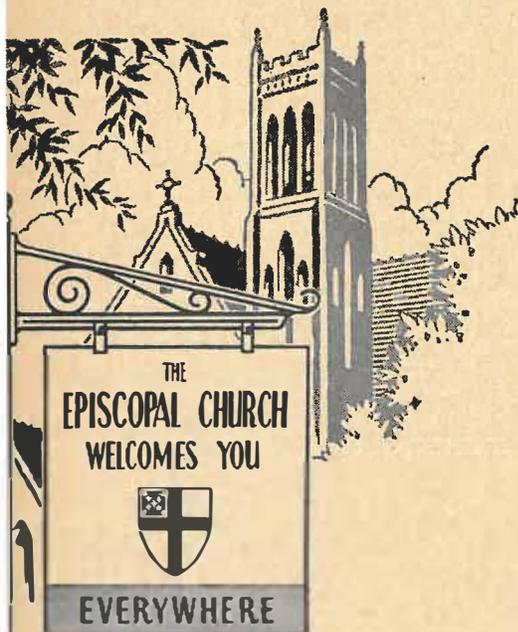
FORT LAUDERDALE, FLA.

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

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Ave.
Sun HC 8, Family Service 9:30, 1 S HC 11; others
MP; HC Tues & HD 7; Thurs HC 10; C by appt

Continued on next page



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.

ATTEND SUMMER CHURCH SERVICES

Continued from page 15

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Headmaster & Director of Christian Ed.
Sun: 7, 8, 10 HC; Daily HC 7:30; C Sat 4:30

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick, r
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys:
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-
5:30 & 7:30-8:30

EVANSTON, ILL.

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

NEW ORLEANS, LA.

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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. Osborne Littleford, r; Rev. Frank MacD.
Spindler, c; Rev. E. Maurice Pearce, d
Sun 7:30, 9:15, 11 & Daily; also Fri (Requiem) 7:30

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9:30; Daily 7, 9:30; C Sat
5:30-6:30, 7:30-8:30

OLD ST. PAUL'S Charles St. at Saratoga
Rev. F. W. Kates, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser; Daily 12:10 to
12:40; HC Tues & Thurs 11, HD 11 & 12:10

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, R. T. Loring
Sun 7:30, 9 (sung), 11 MP, HC & Ser; Daily 7
ex Sat 8:30; C Sat 5, Sun 8:30

MARBLEHEAD, MASS.

ST. MICHAEL'S Washington St. at Summer
Rev. David W. Norton Jr., r
Sun 8 & 11. Church built in 1714.

SOUTH HADLEY, MASS.

ALL SAINTS' 5 Woodbridge Street
Rev. Maurice A. Kidder, v
Sun: HC 8, 9:30 HC (1 & 3), MP (2 & 4)

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
Sun 8, 9:30, 11 & daily as anno

The Living Church

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hahenschild, S.T.D., r
Sun HC 8, 9, 11 15, MP; HC Tues 7, Wed 10

OMAHA, NEBR.

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

ROCHESTER, N. H.

REDEEMER 57 Wakefield St.
Rev. Donald H. Marsh, r
Sun 8 HC, 10 HC 1 & 3, MP 2 & 4; C by appt

NEWARK, N. J.

GRACE Broad & Walnut Sts.
Rev. Herbert S. Brown, r; Rev. George H. Bowen, c
Sun: Masses 7:30, 9:15 (Sung); Daily 7:30 (ex
Fri 9:30); C Sat 11-12, 5-5:30, 7:30-8

SEA GIRT, N. J.

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

TOMS RIVER, N. J.

CHRIST CHURCH Washington St., opp. Central Ave.
Rev. Luman J. Morgan, r
Sun 8 HC, 10 1st & 3rd S, 10 MP

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

ST. JOHN'S 51 Colonial Circle
Rev. G. C. Backhurst, r
Sun HC 8:30, MP 11

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; Weekdays HC
Tues 12:10; Wed & Saints' Days 8; Thurs 12:10;
EP Tues & Thurs 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.

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

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

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

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

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

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

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

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, 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

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeke,
B.D., c
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
9:15 Ch S, 10:15 Children's Service, 11 HC (1st &
3rd), MP (2nd & 4th)

MOREHEAD CITY, N. C.

ST. ANDREW'S on U. S. Highway 70
Sun HC 8, Ch S 9:30, MP & Ser 11 (HC 15) HD HC
11 (as anno)

PHILADELPHIA, PA.

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

MIDLAND, TEXAS

Halfway between Dallas and El Paso
HOLY TRINITY 1412 W. Illinois Ave.
Rev. George Morrel; Rev. K. C. Eade
Sun 8, 9:30, 11

RICHMOND, VA.

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

VIRGINIA BEACH, VA.

GALILEE Rev. Edmund Berkeley, r
Sun HC 8, MP & Ser 9:15, MP & Ser 11; Thurs
HC 10, Healing Service 10:30

SEATTLE, WASH.

ST. CLEMENT'S 1501 32nd Ave. So.
Rev. James T. Golder, r
Sun HC 8 & 11; Tues 7; Thurs & HD 9; C Sat 7-8

ETHELE, WYO.

(Near Lander and Riverton)
CHURCH OF "OUR FATHER'S HOUSE"
ST. MICHAEL'S MISSION
(To The Arapahoe Indians), Wind River Reservation
Rt. Rev. James Wilson Hunter, D.D., Bishop of Wy-
oming; Rev. Timothy E. J. Sullivan, v; Ven. Howard
L. Wilson, Archdeacon of Wyoming; Mr. Lawrence
Higby, Dir. of Church Community Activities
The Sunday Worship of God: HC & Ser 8, Sun
School Mat 10:30, Ev with Hymns & Meditation 7;
Wed & Prayer Book HD HC 10 (or earlier as anno,
in case of HD), Daily Mat 7, Ev (with music) 5

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