

The Living CHURCH

July 5, 1959

25 cents

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A Visit to Formosa

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Puppets Tell Bible Stories

Edith High arrives in Tokyo:
Before grass roots, noodles.

[page 17]



Ryo Natomi

Practicing Our Religion

We learn by doing. Everybody knows that — except some Sunday school teachers. Every art, science, or skill is taught to the novice by helping him get into it with his body. Not by being watched, not by being told how, not even by seeing pictures and slides and models. We learn by handling, trying, feeling, copying, manipulating, acting.

Yet a great deal of our teaching is just a lot of talking. Sometimes it seems as though the whole of parish life is largely words, uttered or sung under dignified conditions. But still words, not life. Sentences, psalms, lessons, anthems, sermons, prayers. Sounds — graceful, well arranged, authentic, tinged with the secure sensation which comes from familiarity. But still only sounds until some action starts, and life is in motion.

If we learn to play the piano, or dance, or paint by going through the elementary motions, the same is true of religion. Let's hold up that theory for a moment and see if we can fit it to the Church school. "To learn by practicing." All right, how and where do we practice the Christian religion? A previous generation said that you practice your religion by "living it." That meant in the practical world, with people. Today we do not deny this, but we start this practice at the parish church.

First Steps

We practice by worship. The Christian religion might be described as a fellowship of skilled worshippers. This is practicing the Faith: to be with the brethren, to do as they do, and so gradually to know the inner secrets, and receive the Power.

All right then, let us outline some exact steps to start children practicing the Faith by skillful worship. First, we enter and kneel — the right position, and the purpose explained. Then a prayer to be said. In a parish whose rector had gone all-out for visual equipment, I found that no pupil or teacher could tell a prayer to say on entering church.

The "opening service" is often so clipped and barren that none of the commonest skills of worship are taught. Not long ago I visited a school to lead the prayers. I said to them, "The Lord be with you," and paused for the response. But not a sound came. They had never been taught.

Just go over the service of Morning Prayer or the Eucharist, and see in how many places you can help children do their part. First the Amens. Then the versicles. Then the three positions. Then the careful listening. It is good educa-

tional policy (yes, for all ages, always) to find the places in the Prayer Book, and follow every part of the service with the eyes. That is loyal, active participation. It sets a good example to others. And it means we are trying to give our whole selves — bodily position, eyes, and thought — to God's service.

Learning to Serve

Second, *service* projects, arising from our class discussions. These used to be more frequent — the canned goods or clothing for the poor, or for the old people's home, gifts and visits. Now we give to missions in Advent and Lent, by the Youth offering, and the Birthday offering. Vital schools vote money from their treasury for causes, and so learn by giving. But if, through neglect, your children are not led to do these things with meaning, they are missing part of their practicing.

Third, manners and group living. True, we haven't much time, yet our children are keenly conscious of their age group, and yearn to do things together. Guided group experience is a large sphere of modern teaching, and is especially the Christian way. We, therefore, employ the class urges, enthusiasms, plans, pressures, even clashes, as opportunities to practice the Christian religion. Your class is, indeed, a small world, and you are its guiding spirit. Christian citizenship? This is it, and here we practice it.

Fourth, private prayers. You cannot kneel by the child's bed, or in his prayer corner, as the parent can. But you can



provide subjects for intercession, and drill on prayers to use, and share experiences. Some schools actually require children to report weekly on their regularity in their private prayers.

The teaching of some specific prayers, to use for life, would be part of this. We suspect that thousands of adult Christians say little more than "Now I lay me" because their parents left them alone shortly after they could put themselves to bed, and because their Church school did not require them to memorize a single prayer.



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The Summary of God

CHRIST AND THE CHRISTIAN. By Robert W. Gleason, S.J. Sheed & Ward. Pp. 179. \$2.

The first word to be said about Robert W. Gleason's *Christ and the Christian* is that you should read it, and the next word is that you should read it carefully and with good attention. It is in that rare middle ground between philosophy and devotion, and will expect consent of your heart as well as a willing mind. Filled with imagination and insight, with the poetry of faith and moral urgency, it is a call to return to the Christ as the chief and central reality of our religion.

There is abroad among Catholics today a genuine desire to simplify and to utilize the truths of their faith. Fr. Gleason of Fordham has written a most thoughtful and refreshing book for serious Christians. He holds that the most urgent need today is the grace and power of Christ, not only as Redeemer of the human situation, but also as an example of human excellence. There is no dry philosophy here, and no mushy sentiment, but the authentic piety of the Christian. Protestants will rejoice with Catholics in this emphasis.

In a beautiful and bracing mood Fr. Gleason begs us to think of the Christ as the summary of God for man. He handles the Bible, he treats the Church, he considers moral discipline, quickened and revived in the light of Christ. His book, so sensitive and serious, will be of immeasurable aid to those who would live in the spirit. This is the gospel anew for our day, and Fr. Gleason, a most distinguished teacher.

JAMES DYAR MOFFETT

THE FATHERS OF THE CHURCH. Writings of St. John of Damascus (Vol. 37) and Sermons of St. Augustine (Vol. 38.) New York: Fathers of the Church, Inc. \$4.50 per volume.

Western Christians tend to have very little awareness of the Greek fathers and doctors of the Church. Too few realize how vital to the sound development of Christian thought was the work of such a theologian as St. John of Damascus (7th-8th cent.). This volume of the Damascene's writings includes his most important works, in a vigorous and fluent English translation.

The sermons of St. Augustine, in the second volume now under review, are "liturgical" in the sense that they were prepared for the feasts and seasons of the Christian year. The most learned bishop's sermons were surprisingly brief, and

very much to the point. Modern readers who may find St. Augustine's formal theological works formidable will have no trouble reading, and relishing, these sermons.

CARROLL E. SIMCOX

Reflection Books" is a recent series of paperbacks on religious and related topics. Each title measures about 6"x4"x1/2". Latest installments, which bring the total number thus far to 35, are: *The Modern Reader's Guide to Mark*, *The Modern Reader's Guide to Matthew and Luke*, and *The Modern Reader's Guide to John* — all by William Hamilton, who is Associate Professor of Theology at Colgate Rochester Divinity School; *Christian Faith and my Job*, by Alexander Miller — a new revision of his Haddam House book of the same title; J. H. Oldham's *Life is Commitment* — an authorized abridgment; and *The Existentialist Posture*, by Roger L. Shinn.

Published by Association Press, 291 Broadway, New York 7, N. Y., each title sells for 50 cents.

In Brief

THE GOSPEL OF MATTHEW. Volume I (Chapters 1-10). Translated with an Introduction and Interpretation by William Barclay. Westminster Press. Pp. xxvi, 412. \$2.50. **THE GOSPEL OF MATTHEW.** Volume 2 (Chapters 11-28). Translated with an Introduction and Interpretation by William Barclay. Westminster Press. Pp. xii, 417. \$2.50. Two more installments in "The Daily Study Bible Series." William Barclay is lecturer in New Testament and Hellenistic Greek at the University of Glasgow.

THE WORLD'S LIVING RELIGIONS. With Special Reference to their Sacred Scriptures and in Comparison with Christianity. An Historical Sketch by Robert Ernest Hume, Ph.D., D. Theol. Completely Revised, Scribners. Pp. xii, 335. \$3.50. An old standby, now revised by Charles S. Braden, professor emeritus of the history and literature of religions, Northwestern University, who explains in the Preface that the revision was limited to bringing the material up to date, Dr. Hume's value judgments, etc., being allowed to stand.

SEVENTEENTH-CENTURY AMERICA. Essays in Colonial History. Edited by James Morton Smith. Published for the Institute of Early American History and Culture at Williamsburg, Va., by the University of North Carolina Press. Pp. xv, 238. \$5. A documented study, in five parts. Part Four ("Church and State") contains three chapters: "The Anglican Parish in Virginia," by William H. Seiler; "The Church in New England Society," by Emil Oberholzer; and "The Anglican Church in Restoration Colonial Policy," by Philip S. Haffenden.

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THE MYSTERY OF THE LORD'S SUPPER. Sermons on the Sacrament preached in the Kirk of Edinburgh by Robert Bruce in A.D. 1589. Translated and edited by Thomas F. Torrance. John Knox Press. Pp. 198. \$3.75.

ADVENTURES FOR GOD. By Clarence W. Hall. Harpers. Pp. 265. \$3.75.

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MAN THE WHALE BOATS. By Paul D. Augsburg. Robert McBride. Pp. 135. \$2.75.

THE GOSPEL OF MARK. Its Making and Meaning. By Curtis Beach. Harpers. Pp. 121. \$2.25.

RAISING CANE ON HUCKLEBERRY. By Alice Cobb. Illustrated by William M. Hutchinson. Friendship Press. Pp. 137. \$2.95; paper, \$1.50.

SAINT JOHN THE BAPTIST AND THE DESERT TRADITION. By Jean Steinmann. Translated from the French by Michael Boyes. Harpers, 1958. Pp. 191. Paper, \$1.50. [Men of Wisdom Books.]

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JUNIOR COLLEGES AND SPECIALIZED SCHOOLS AND COLLEGES. Third Edition 1959. Sargent Handbook Series. Porter Sargent, Publisher, 11 Beacon St., Boston, Mass. Pp. 448. \$5.

JESUS AND HUMAN CONFLICT. By Henry A. Fast. Herald Press, Scottdale, Pa. Pp. viii, 209. \$3.75.

A GUIDE TO THE PARABLES OF JESUS. By Hillyer Hawthorne Straton. Eerdmans. Pp. 198. \$3.50.

PLANNED PARENTHOOD and Birth Control in the Light of Christian Ethics. By Alfred Martin Rehwinkel. Concordia Publishing House. Pp. xiii, 119. \$2.25.

THE CATHOLIC SPIRIT. By Andre Rétif, S.J. Translated from the French by Dom Aldhelm Dean. Hawthorn Books. Pp. 126. [Volume 88, Twentieth Century Encyclopedia of Catholicism.]

HOW TO STUDY ACTS. By Joseph M. Gettys, Professor of Bible, Presbyterian College, Clinton, S. C. John Knox Press. Pp. 219. Paper, \$2.

HOW TO TEACH ACTS. By Joseph M. Gettys. John Knox Press. Pp. 61. Paper, \$1.25.

CARAVAN FROM ARARAT, A Novel by James P. Terzian. Muhlenberg Press. Pp. 239. \$3.50.

CHRISTIAN MARRIAGE TODAY. A Comparison of Roman Catholic and Protestant Views, with special Reference to Mixed Marriages. By Mario Colacci. Foreword by Bernhard Christensen. Augsburg Publishing House. Pp. x, 182. \$3.50.

The Living Church

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

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THINGS TO COME

July

- Sixth Sunday after Trinity
- Seventh Sunday after Trinity
- Eighth Sunday after Trinity
- St. James
- Ninth Sunday after Trinity

August

- Tenth Sunday after Trinity
- Transfiguration
- Eleventh Sunday after Trinity
- Twelfth Sunday after Trinity
- Meeting of the Central Committee, World Council of Churches, Island of Rhodes, to 29.
- Thirteenth Sunday after Trinity
- St. Bartholomew

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.

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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.)

With Departure, Announcement

I received a letter from the Rev. Richard Pease, rector of Grace Church, Passaic, N. J., which read, "The persons listed below have recently moved to your community. In order that they may not get out of touch with the Church, I am sending you this information so that you may welcome them to your parish. I shall be glad to send a letter of transfer upon receipt of such a request."

The letter is a mimeographed form, with my name and the names of the family filled in. It probably took two minutes to fill out and mail. Yet this is the first such letter I have ever received, in some years of locating Episcopalian newcomers to our town by hearsay. I commend Fr. Pease with all my heart.

Undoubtedly others of the clergy follow some such practice — I have tried to do it by individual letters. But in such a community as ours, with new people constantly moving in, it is a real service both to parish and parishioner. May I appeal most earnestly for a more general exercise of at least this much continuing responsibility toward departing members of our parish families?

(Rev.) NIGEL LYON ANDREWS
Rector, St. Ann's Church
Old Lyme, Conn.

Gradually the news is getting around that all over the country the Episcopal Church has full-time and part-time chaplains and college associates appointed expressly to provide for her college-age membership a continuing life within the Church. And yet one is amazed to find out how much ground there is still to be covered in the spreading of this knowledge, and — even more — of how much stimulus is still needed to encourage parish clergy and/or parents to see that information concerning freshmen is sent to the appropriate Episcopal chaplain at an early date. Two years ago the Episcopal College Center for Stanford received only four names of forthcoming freshmen; last year we received 40 names. But after the academic year was under way we were able to secure from the university authorities religious preference cards for 247 undergraduate freshmen and 112 graduate freshmen (not to mention the upper classmen). Most of these were actual members of the Episcopal Church. Not all universities will allow access to the religious preference cards.

Needless to say, it means a great deal to the Church's efficient functioning on the campus if the chaplains receive names of freshmen before the academic year begins. It means a great deal if we can pay an early visit to the freshmen and introduce them personally to Canterbury — "the Episcopal Church on the Campus."

May I then, on behalf of Stanford Canterbury Association which usually has members from every state in the Union, request the hospitality of your columns to urge those who know of students coming up to Stanford in the fall to send to me their names, and if pos-

sible their Stanford or Palo Alto addresses, as early as possible.

(Rev.) JOHN W. DIDDINGTON
Chaplain, Stanford Canterbury Assn.
Palo Alto, Calif.

Hospitality Commonplace

The statement on page 8 [L.C., June 7], "An act of interdiocesan hospitality which took place recently in Indiana is described as 'a very rare thing in the Episcopal Church. . .'" amazes members of the Episcopal Church in this part of the country.

Interdiocesan hospitality is traditional throughout this province, due to several forces, institutions, centers, and the nature of the social and religious traditions of the southeast.

The Sewanee Summer Training Conferences, the first of their kind in the Church, proved to be a great training center for Christian education and Church work, where many of the teaching and training methods of today were first taught. Although continuing, the Sewanee conferences are now surpassed in size and numbers attending by the Kanuga Conferences in North Carolina. Kanuga has become the second great rallying ground for the Church in the southeast, and far beyond.

CHARLES E. THOMAS
Historiographer and Registrar
Diocese of Upper South Carolina
Greenville, S. C.

Summer Classes

Did it ever occur to the Rev. Victor Hoag to suggest to the children that classes be continued through the summer? In his Talks with Teachers [L. C., June 14] he suggests picnics, cook-outs, and parties. Why not classes through the year? Instead of a "flower garden," why not continue growth of children's souls during the summer? As long as we expect the young people to stop during the summer months they will do so. No wonder our adults do likewise.

(Rev.) GEORGE F. PACKARD
St. Mary's Church
Baltimore, Md.

A Profitable Study?

John Woodhull's letter [L. C., June 14] presents a most delightful suggestion for the clergy — in theory. In actual practice, however, is there a priest in the Church who has not at some moment wondered why he wasted four years of college and three years of seminary (plus often graduate study), when, with simply a high school education, he could have gained all the "necessary" knowledge he would require just by following the ingrained (and often, wrong) opinions of his leading parishioners whose sure knowledge of theol-



ogy and other ecclesiastical matters stems from their nine grades of grammar school and a nature of pure brass?

Long live the John Woodhulls who wish their clergy to have a certain, sure knowledge, but let us not defeat this concept by this other attitude so often found in congrega-

tions. It would be interesting to discover whether it was a lack of scholarship in the clergy which makes people react in this way in congregations; or has the lack of response on the part of people conditioned the clergy to care little for scholarship, because it seems an "unnecessary extra." Along with our other "studies" in the Church, one on this might be profitable for all of us.

(Rev.) ROBERT L. SEEKINS, JR.
Rector, Trinity Church
Troy, N. Y.

Words of Praise

Many thanks for your report on the Nippon Seikokai [L.C., May 24]. The special editors and benefactors who made the report possible are to be congratulated on a thorough and often moving job. Dr. Heim's article is particularly well done.

More such honest and complete interpretation of the mission overseas is desperately needed in the Church today. We hope you won't always have to wait for centennial celebrations to give us further fine reporting on other Anglican provinces!

(Rev.) THEODORE EASTMAN
Executive Secretary
Overseas Mission Society, Inc.
Washington, D. C.

The President's Religion

Your editorial [L.C., June 14] says, "In the present world situation, we would find it hard to vote for a Quaker or a member of Jehovah's Witnesses, or any other sect which binds its members to non-involvement in war."

I assume that the writer of this paragraph did not know that ex-President Herbert Hoover and Vice President Nixon are both Quakers.

You are mistaken in your conception of Quakerism. Quakers are not "bound" to anything, except to try to find out the will of God for them. In general, Quakers try to live in that power which takes away the occasion for war. And many Quakers have refused to take part in war, although there have been some young Quaker men, in every war in which the United States has engaged, who have decided to serve in the armed forces.

Any Quaker who runs for President of the USA has thought things through, I feel pretty sure, and decided he can become commander-in-chief of our armed forces under any circumstances. Another thing one can be sure of, too: he will not be in a position to be dictated to by anybody outside of our country.

SARAH N. GALLAGHER
East Greenwich, R. I.

How can you make a statement like this? Where have you been the past 70 years or more? Don't you know the one aim of the Catholic Church is to get control of this country? We can't afford to give them any opportunity no matter how good a person the candidate might be — as a president, he would be dominated by the Pope and the "Church."

Don't make such statements and put ideas in the public mind. Look what the Catholics have done in small communities. They even tell the judges of our country what to do.

E. JOHNSON
St. Paul, Minn.



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Altar Mural

The Church of St. Paul at Harlow New Town, Essex, England, shown as our picture this week, is another of the increasing number of church buildings of contemporary design that have been erected in recent years on both sides of the Atlantic. The mural over the altar, representing the two disciples at Emmaus (St. Luke 24:13ff), is the work of John Piper. The rector of St. Paul's is the Rev. Donald Knight.

O GOD,
whose blessed Son
did manifest him-
self to his disciples
in the breaking
of bread; Open, we
pray thee, the eyes
of our faith, that
we may behold
thee in all thy
works; through
the same thy Son
Jesus Christ our
Lord. *Amen.*

— *Book of Common Prayer,*
p. 166.

The Living Church

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

Sixth Sunday after Trinity
July 5, 1959

EPISCOPATE

Bishop Leaves for Africa

Bishop Gray of Connecticut left on June 21 for Africa. He will meet with the bishops of West Africa for a five-day conference, and then will go to South Africa, stopping to see the Bishop of Johannesburg.

In South Africa he will be the guest of the Archbishop of Capetown and will accompany him on a tour of Zululand. After that Bishop Gray will visit Liberia to inspect the Church's work there, the latter visit being in connection with his chairmanship of the committee of the National Council to survey overseas missions. He will return to the United States on August 5.

Mrs. Gray will accompany the bishop on the trip except during the visit to Zululand, and with them will be their son, Parke H. Gray, who is a medical student.

LITURGY

California Use

Bishop Pike of California has taken a long step in the direction of a standardized use [ceremonial practice] in the celebration of the Holy Communion in his diocese. In a customary* issued to the clergy of California, Bishop Pike outlined his preferences. These are already the use of the cathedral in San Francisco. The customary gives four different levels of force and authority to the use in different situations:

(1) Vicars called to the charge of missions in the future must agree to conform to the published use.

(2) Vicars now in charge of missions are not required to follow the use, but Bishop Pike reminds them that the bishop is rector of all missions, that the use is his preference, and that "he hopes that they will give serious consideration to what is the considered preference of the rector of their church."

(3) Since the bishop is not rector of parishes, he issues no order requiring observance of the use in parishes. He does urge it strongly upon rectors of parishes in one-church towns, saying, "Services conducted along these lines have, in the bishop's experi-

ence, the broadest possible appeal, taking into account those raised in high Church and low Church traditions (and in between); thus they are especially appropriate for communities in which we have only one church."

(4) In larger cities with several parishes, Bishop Pike says he is not "particularly concerned about the wide variety in the ceremony in use in the parishes."

The "California Use" as contained in the customary is strongly influenced by the thinking of the liturgical movement. It urges free-standing altars (that is, altars standing out from, rather than against, the wall of the church), and consecration from a position behind the altar and facing the people. The use also calls for a Gospel procession and for a ceremonial offertory procession of the bread and wine from a credence table at the back of the church.

The customary calls for the ante-Communion (service up to the offertory) to be conducted either from a stall in the choir or in the sanctuary. The Kyrie may be either three-fold or nine-fold. The Epistle should be read facing the people, preferably by a layman in a business suit who comes up from the congregation to the lectern for this part of the service. The Gospel is read from the pulpit, and, if the reader of the Gospel is also celebrant and preacher (which he normally would be in a small church), he remains in the pulpit for the creed, and then turns immediately to begin his sermon. Announcements, if any, are after the sermon.

The credence table at the rear of the church has the bread and wine covered with a fair linen cloth. After the alms are collected, the ushers bring forward the plates, while the bread and wine come next, borne by oblation-bearers, who may be of either sex. The alms are presented and placed on the altar, before the priest takes sufficient bread and wine. The Doxology or "All things come of Thee" is sung only when this point is reached, and the lavabo (washing of the celebrant's hands) takes place during the singing.

The congregation remains standing during the prayer for the Church, kneeling when the words "devoutly kneeling" are spoken in the invitation.

With the *Sursum Corda*, the celebrant moves behind the altar and faces the people. The "Blessed is He that cometh" is forbidden after the *Sanctus*, but per-



The Eucharist: the bishop has preferences.

mitted, either alone or with the *Agnus Dei*, after the prayer of humble access. A fraction, or breaking of the host, is permitted during the doxology of the Lord's Prayer.

After the Communion of the people, the vessels may be cleansed, wholly or in part. Except on greater feasts and during their octaves, the use of the *Gloria Patri* is preferred over the *Gloria in Excelsis Deo*.

The customary bans the use of tabernacles for the reservation of the consecrated elements, but permits the use of aumbries.† The bishop also expressed a marked preference for albs and surplices instead of cottas. Holy Communion may be celebrated in surplice and stole, but Bishop Pike hopes missions will introduce eucharistic vestments, and that he will be consulted as to their type before purchases are made.

Services may be said or sung, but Bishop Pike wryly urged the said service except when the celebrant has a good voice.

Sanctus bells are banned, and incense and copes may be used only after consul-

†Tabernacles are receptacles for the reserved sacrament upon the altar and aumbries are receptacles elsewhere in the church, usually in niches in the walls.

*A customary is a document stating rules and customs to be followed in liturgical practice.

tation with the bishop and the receipt of his consent.

On the subject of candles, the customary calls for two lights on the altar at all services. Additional lights on pavement standards or placed behind the altar may be used at the principle service of a Sunday or feast. Branched candlesticks already owned may be used, but no more should be added. Single-candle standards, both altar and pavement types, should be used. The candle section of the customary ends with this comment:

"There should be no Zoroastrian 'light worship.' If there must be a 'recessional' hymn, the candles should be extinguished at the beginning of it; or the candles may remain lighted until the congregation has 'given up' made its start to the door."

NATIONAL COUNCIL

New Duties in Norfolk

The Rev. Walton W. Davis, associate secretary of the Leadership Training and Children's Divisions of the Department of Christian Education of the National Council, has resigned to become rector of St. Paul's Church, Norfolk, Va. Mr. Davis will assume his new duties on the 15th of August.

REFUGEE YEAR

Prayers to Be Offered

Prayers for the success of the World Refugee Year were to be offered the world over during the weekend of June 26-28. The announcement was made by an international committee formed by 50 international voluntary agencies dealing with refugee problems. World Refugee Year will begin on July 1, and is under the sponsorship of the United Nations.

NORTH CAROLINA

Nominating Committee

A committee to receive nominations for bishop coadjutor of North Carolina has been appointed by Bishop Baker, the diocesan.

The Rev. James M. Dick, D.D., rector of the Church of the Good Shepherd in Raleigh and president of the standing committee of the diocese, will serve as chairman. Other members are the Rev. Moultrie Guerry, D.D., the Rev. Robert Ladehoff, and three laymen, Haywood Duke of Greensboro, David L. Howe of Charlotte, and Isaac D. Thorp of Rocky Mount.

The committee will hold three meetings in various sections of the diocese in early July to meet with those who wish to propose names for consideration. It will then collect data for presentation to the special convention which will elect the coadjutor on October 7.

MINISTRY

From G. P. to Specialist

A specialized "ministry of the word" will be the assignment of the Rev. G. Stoddard Patterson, who has just resigned as rector of St. Paul's Church, Milwaukee, and has accepted the position of minister-in-residence in the same parish.

He has been succeeded as rector by the Rev. Canon Gordon R. Olston, who has been associate rector since late in 1958.

In a letter to his congregation, Mr. Patterson quoted St. Paul on the variety of ministerial tasks. He went on to say:

"My hope has been that I might have an opportunity to devote more time to my various special interests, more time to give to what often is called the ministry of the word — preaching, writing, teaching, interpretation. . . I do not think of preaching as an activity in Christian ministry that is more important than other aspects of the work. It is simply that as a medical man may resign, so to speak, from the practice of general medicine in order to specialize. . . , so I wish to be, as it were, a 'specialist' in the practice of the ministry."

Mr. Patterson is 48, and he has been rector of St. Paul's since 1943. He was assistant at the church for three years before being called as rector.

Canon Olston is 36. He went to St. Paul's after four years' service as executive assistant to Bishop Hallock of Milwaukee. He is an honorary canon of All Saints' Cathedral.

Mr. Teeter Called to Integrated Mission

The Rev. John H. Teeter, who resigned as vicar of Trinity Church, Rocky Mount, Va., in April because the vestry voted to instruct its delegates to the diocesan convention to vote "against an integration in any way and at any time" of the youth camp, Hemlock Haven, of the diocese of Southwestern Virginia [L.C., April 26], has been named vicar of a racially-integrated mission. [The convention provided, with no reference to the future, that there would be no diocesan youth conferences in Hemlock Haven in 1959.]

Trinity Church achieved diocesan status at the diocesan convention in April and the vestry called Mr. Teeter to be its first rector. He turned down the call and was appointed by Bishop Marmion of Southwestern Virginia to be vicar of the Church of the Good Shepherd, Lynchburg, Va., which is racially integrated, and Christ Church, Brookneal, Va.

The appointment is effective August 1. Mr. Teeter also resigned, effective September 1, as managing editor of the *Southwestern Episcopalian*, official organ of the diocese. Before entering the ministry Mr. Teeter was a newspaper man in Des Moines, Iowa, and Chicago.



Mr. Teeter: After resignation, integration.

SOCIAL AFFAIRS

South Africa Fund

The South Africa Defense Fund reached the \$15,000 mark for money sent this year to South Africa's 91 opponents of apartheid charged with "treason." A \$3,000 check sent recently for legal defense and welfare made a total of \$50,000 contributed since 1957.

The defendants have been held for two and one-half years, since mass arrests in December, 1956, of 156 persons accused of having participated in peaceful demonstrations or organizations opposed to the South African government's program of total segregation of the 80% non-white population.

No Commission in R. I.

A Rhode Island General Assembly bill which would have set up a commission to study the legal status of confidential communications, including those between a clergyman and a parishioner, was vetoed in Providence, R. I., by Gov. Christopher Del Sesto.

The measure was one of 40 bills vetoed at the same time. Governor Del Sesto gave no reason for killing the study commission bill other than a blanket one reflecting his disapproval of a number of such measures. He said he vetoed them all because the legislature had paid little attention to study commission reports in the past. [RNS]

Crime and Punishment

by the Rev. MARTIN CALDWELL

The North Carolina House of Representatives laughed to death on June 18 a Senate-passed bill making it a crime to give birth to two or more illegitimate children. The bill would have given the state

power to impose two year prison sentences on women who give birth to two or more children out of wedlock. This was a watered-down version of a sterilization bill which had been defeated earlier in the year.

Although both bills originally received some support from Protestant groups, they were under constant attack from Episcopal Lutheran, and Roman Catholic clergymen throughout the state.

The ridicule began in the House chamber when Representative Tom Turner pointed out the unfairness of punishing only females. "Certainly two people must cooperate."

Representative I. C. Cranford then pointed out the fact that under the proposed law a woman could cross the state boundary, produce the child, return home, and not be liable for prosecution because the crime was not committed in North Carolina.

The Dangerous Spigot

Drunken driving is "fast becoming one of the greatest problems of our time," 75 persons attending the fifth annual North Conway (N.H.) Institute on Alcoholism were told.

The Rev. David A. Works, founder and retiring president of the North Conway Foundation, which is devoted to the study and cure of alcoholism, said "the Church must take another good, long look at this problem." Mr. Works is rector of Christ Church, North Conway.

He cited figures, to show that in New Hampshire young people 18 to 24 years of age are involved in more accidents than other age groups, and that in the youth bracket, 12 out of 19 fatal accidents involved drinking.

"These young people are not alcoholics," Mr. Works said. "Drinking, no matter how few drinks are taken, affects the judgment of the individual. Perhaps the

answer to this problem lies in total abstinence while driving."

Bishop Hall of New Hampshire said that "the Episcopal Church endorses moderation. We're not idealists and we know the answer to alcoholism is not to turn off the spigot."

Protestant, Roman Catholic, and Jewish clergymen also presented their views on drinking.

The Rev. Robert Regan, Jr., of the Methodist Board of Temperance said that "our problem is not just to label the alcoholic but to help him. . . . It is the Church's stand that alcoholism is a sickness, but the will is involved."

Rabbi Joseph Klein of Temple Emanuel, Worcester, Mass., said that in the Scriptures "abstinence is not looked on as a virtue. The fact of the matter is that Judaism looks with disfavor upon total abstinence."

Dr. Raymond G. McCarthy told the group that "alcohol is not the primary cause of alcoholism." He said that "millions of people in our society as well as in others have used alcoholic beverages in varying amounts for many years without complications."

Dr. McCarthy, associate professor of health education at the Summer School of Alcohol Studies, Yale University, said that "some scientists believe there are physical differences among people who develop alcoholism, as contrasted with the larger number who do not become alcoholics. Others believe there are emotional differences."

John Park Lee of Norristown, Pa., health and welfare secretary of the Board of National Missions of the United Presbyterian Church in the U.S.A., was elected president of the North Conway Foundation.

[RNS]

A Priest's Fast Action

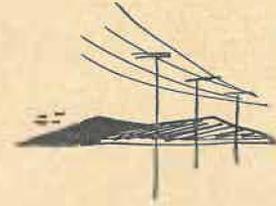
by the Rev. GEORGE L. GRAMBS

Through fast thinking and quick action, the Rev. John Ner Borton, rector of St. Mark's, Newark, N. J., probably saved his own and Mrs. Borton's lives, as well as the parish collection, when he was threatened on a recent Sunday evening by two suspicious-looking men who came to his door.

When he answered the doorbell of his home, he found two men about 35 to 40 years of age waiting to see him. The screen door to the vestibule was locked, and they tried to open it. They then said they would like to talk with him, and the rector said, "All right — you can." "May we come in?" they asked. He realized from what he had seen of them that they were thugs, so he denied them entrance. The smaller man then lowered his voice, pointed something in his pocket at Fr. Borton, and demanded that they be admitted. "Let us in, or we'll blow your head off," he said. The bigger man,

evidently the "muscle-man," tried to break the screen door with his fist, but failed. At that moment Mrs. Borton came toward the front door to see what was happening, and at that moment the man who had or pretended to have a gun turned his head. The same instant the threatened dominie crouched down, dashed inside the main door (at right angles to the screen door), and slammed it.

He quickly reached the phone and summoned the police, seven or eight of whom responded to his call, including detectives. The police commended Fr.



Borton for not admitting the thugs to his home. "If you had admitted them, by now you would be in either the hospital or the morgue. The thugs made their get-away in a car, and a young man who saw them dash from the porch, followed them in his car, but lost them.

The next day, Fr. Borton was called to headquarters to look over the mug shots the police had there, but he could not identify any as the guilty ones. The bigger man had his hat pulled down over his eyes and the smaller one he remembered only as having a swarthy complexion. The advice of the police was that he get a permit and buy himself a gun. (Fr. Borton does not have a gun as yet.)

Fr. Borton thought of how many clergy take chances in admitting strangers to their homes when the strangers are supposedly seeking charity. When the man made the threat of blowing off his head, he said he thought of many things, as does a person who is drowning. He is thankful his active ministry didn't end then instead of July 31, when he retires.

Tension Survey

A survey, sponsored in part by the NCC Department of Racial and Cultural Relations, points up a "resurgence" of racial violence and intimidation in the south during the four years since the Supreme Court decision on the schools. Documenting a "deterioration of law and order" in 11 Southern states under review, a three-agency study reported 530 cases of violence, reprisal, and intimidation, together with subtler forms typified by economic pressure, propaganda and lobbying. The two other groups participating in the study were the American Friends Service Committee (Southeastern Office) and the Southern Regional Council.

"The basic danger pointed up by this



Drinking needs another look by the Church.

study," said the Rev. Dr. Oscar Lee, executive director of the NCC department, "is the fact that this is the process by which all human rights — of all people — are eroded. This document is not a preaching. As objectively as possible, it tries to put together a record of what has been happening over the past four years. We hope that when the public reads the report and sees the significance of it, people will be motivated to move toward reconciliation and in the direction of securing the freedom and dignity of all people regardless of race."

Included among the 530 cases in the report were such headline incidents as the school bombing in Clinton, Tenn., the bus boycott and its reprisals in Montgomery, Ala., and Little Rock, Ark. Only incidents reported in the newspaper press were cited. The report credited significant segments in the south with "patience, responsibility, courage, and good will."

DEVOTIONAL ORGANIZATIONS

Clergy Society Elects

The Rev. Sherrill B. Smith, rector of St. Mark's Church, Mystic, Conn., was re-elected superior of the Brotherhood of the Way of the Cross at a recent meeting at Christ Church, Swansea, Mass. The Rev. Warren E. Traub, rector of St. John's Church, Ithaca, N. Y., was re-elected vice superior, and the Rev. Nigel Lyon Andrews, rector of St. Ann's Church, Old Lyme, Conn., was elected secretary-treasurer.

The Brotherhood of the Way of the Cross is a non-partisan devotional society for clergy. It was founded in Massachusetts in 1882.

UNITY

Canterbury on Unity

The Archbishop of Canterbury has called for further exploration of the question of authority and administration which divides Anglicans and Presbyterians. Speaking to the Canterbury diocesan conference, Dr. Fisher referred to the recent Church of Scotland's (Presbyterian) defeat by a vote of 300 to 266 of a "bishops in presbytery" plan which sought to establish a pattern of unity between Anglicans and Presbyterians [L.C., June 7 and 14]. Dr. Fisher said, in part:

"All of us within the general Church look to the Apostolic Church for the spirit and pattern of our various Church Orders. But in the course of history, that apostolic pattern has come to be interpreted differently in different communions.

"The present position of the Churches of the Anglican communion," he continued, "is that they seek humbly to offer their episcopal inheritance as part of their treasures which they can give to the enrichment of reuniting Churches, just as every other Church is invited and expected to offer its treasures also.

"Both Anglican and Presbyterian have tried

to prove their own system right, but I am thankful to say that the Church of England itself has never tried to pass that sort of judgment on anyone.

"But the Church of Scotland, or rather 300 out of 566 members of the General Assembly, obviously felt that there was in the proposals under discussion some denial of the full place of the Church of Scotland in the general Church of Christ and some slur cast upon its ministry.

"For myself, I do not think that any question of superior or inferior, greater or less, should arise between equally honest, sincere and competent disciples of Our Lord." [RNS]

WESTERN MASSACHUSETTS

Partnership Principle

The convention of the diocese of Western Massachusetts adopted a \$397,000 budget recommended for 1960 by the program and budget committee. The budget represents a 10% increase in the diocesan budget, and a 15% increase in diocesan giving to the national Church. A "partnership principle" was adopted whereby decreases or increases in budget receipts will be reflected by proportionate cuts or



additions to diocesan and national expenditures.

Resolutions passed favored:

- ✓ Abolition of nuclear warfare and the taking of steps toward disarmament in accordance with the resolutions of the Lambeth Conference, and General Convention.
- ✓ Abolition of capital punishment in the Commonwealth.
- ✓ Use of vacant beds in county tuberculosis sanatoria for the chronically ill.
- ✓ Recommendation of a study to be made by the department of Christian social relations on the possibility of the establishment of a Church-related home for the aged.

Other resolutions ordered the implementation of previous convention action by the diocesan council to make the minimum standard salary of \$3,780 for single clergymen and \$4,200 for married clergymen, with a travel and housing allowance of \$800. Consideration was asked for increasing salaries over the minimum to reflect higher living costs.

A new name was given the woman's auxiliary. It will be known as "Episcopal Churchwomen, Diocese of Western Massachusetts."

ELECTIONS. Standing committee: Rev. Roger Nichols; Denham Lunt. Diocesan council: Rev. David Cochran; Frank Punderson, Mrs. Russell Davenport.

More news on page 17

NO MERGER: The Supreme Court of India declared illegal the merger of the Travancore Church Council with the Church of South India. It upheld 30 churches of the Council, which is supported by the London Missionary Society (Congregational), against the CSI, and said the Council had no authority to carry out the merger on behalf of its member churches. Court also ruled the CSI had "no manner of right" to conduct services in the society's mission churches in the province of Travancore.

STEWARDSHIP OF ALCOHOL: Synod of the diocese of Nova Scotia said that abstinence from alcohol was misnamed "temperance" and said there should be "stewardship of alcohol, not prohibition."

AND NOW TO SLEEP: The president of the American Lutheran Church, Dr. Henry F. Schuh, Columbus, Ohio, has suggested a means whereby people troubled with insomnia could eliminate their dependence on tranquilizers.

The best way to get a good night's rest, he advised, is to confess one's sins to God in prayer and to accept His forgiveness. Then, he added, "you can roll over and go right to sleep." [RNS]

CADDY'S REWARD: Roy Fairman, Jr., 13, and an Episcopalian got \$5 for going to a Presbyterian church. Young Mr. Fairman, who frequently caddies for President Eisenhower at the Gettysburg Country Club, and his mother, also an Episcopalian, decided to go to the President's Church, the Gettysburg Presbyterian, on June 21. By so doing Roy got to the golf course too late to caddy for the President. However, President Eisenhower had seen Roy in church, later spotted him at the golf course, and handed him \$5, saying, "Here Roy. That's for going to church."

HALE AND YORK: The Archbishop of York, Dr. Ramsey, will deliver the Hale Memorial lectures, at Seabury-Western Theological Seminary on the evenings of October 19th through the 22d. His lectures will be on the general subject of "The Theology of the Anglican Communion of the Last 75 Years." The lectures will be taken from a book to be published by the seminary.

TV AWARD: Bishop Pike of California received a Robert E. Sherwood TV award in New York for his ABC program, *Bishop Pike*. The award was given on the basis of "calm, informed discussion of contemporary problems of freedom and justice." With the award went a plaque and \$1,000.

INTERNATIONAL

RUSSIA

Into an American Sanctuary

by GLENN D. EVERETT

A 12-foot high photograph of the interior of St. Elizabeth's Church, Burien, Wash., will greet visitors to the United States National Exhibition in Moscow this summer, it has been announced by the U.S. Information Agency.

The picture of a magnificent new sanctuary, designed by the architectural firm of Durham, Anderson, and Freed, is one of 100 photographs of contemporary American architecture selected for exhibit at the Moscow fair.

Among the photographs of U.S. architecture will be eight churches.

The huge photographs will be so arranged that Russian visitors will get a three-dimensional effect. It will be as though they were actually walking down a street in America and walking into the sanctuary of the church.

The "blow-ups" of the pictures are being made by a photographic firm in free West Berlin and are being shipped to Moscow.

Among some of the other church edifices to be pictured will be First Presbyterian Church, Stamford, Conn., the interfaith Chapel of the Massachusetts Institute of Technology, Zion Lutheran Church, Portland, Ore., the Church of St. John the Fisherman of Wellfleet, Mass.

While no effort will be made to indoctrinate the Soviet citizens who come to the U.S. exhibition, it is expected that the 75 American guides, who have been selected for their fluent knowledge of Russian, will answer all questions of Russian visitors, including an explanation of American worship.

CANADA

A Queen Goes to Church

When Queen Elizabeth II and Prince Philip arrived to worship at St. Paul's Anglican Church, Gaspé, Quebec, the entire 3,500 population of the picturesque tourist center turned out to greet them. Archbishop Carrington of Quebec, Acting Primate of the Anglican Church in Canada, and the Rev. John Comfort, rector of St. Paul's, conducted the service. [RNS]

Acting Primate to Retire

The Most Rev. Philip Carrington, Archbishop of Quebec, and Acting Primate of All Canada, announced that he will retire in the course of the next 12 months.

In July, 1960, Dr. Carrington will have completed 25 years as bishop of the diocese of Quebec. He is Metropolitan of the Province of Canada (one of the Canadian Church's four provinces), and has



St. Elizabeth's, Burien, Wash., as it will be seen in Moscow this summer.

been Acting Primate of All Canada since the retirement of the Most Rev. Walter F. Barfoot last year. The election of a new primate is scheduled for September.

Dr. Carrington recently received the degree of Doctor of Literature from Laval University. The degree was conferred by the chancellor, His Excellency Archbishop Maurice Roy, who is Archbishop of Quebec and Primate of the Roman Catholic Church in Canada.

AUSTRALIA

Divorce Bill Opposed

The Brisbane synod of the Church of England in Australia went on record as being opposed to clauses in a new federal divorce bill which it said would make divorce easier in the Commonwealth.

It said the objectionable clauses in a measure tabled at the last session of the federal parliament included one which would reduce the period of desertion for which divorce could be granted from three to two years.

Another clause makes failure for one year to obey an order for restitution of conjugal rights a ground for divorce.

The synod named a committee to study the divorce bill as a whole so that the clergy and laity of the Brisbane diocese could be informed on other issues that affect the Anglican Church. [RNS]

INDIA

Blow to Christian Learning

by the Rev. EMANI SAMBAYYA

The Communist government in Kerala (India) has passed an Education Bill with a view to "educating" the future citizens of the state. This is in keeping with the normal practice of the Communists when they come into power. But Kerala has a strong concentration of Christians. The Roman Catholics, the Syrian Orthodox, the Syrian Mar Thoma, and the Church

of South India, maintain numerous educational institutions in the state. By means of colleges and schools the Churches nurture their young in the Faith and also make an impact on non-Christians.

The CSI dioceses of South Travancore, Central Travancore, and North Kerala are situated in the Kerala state. The diocese of Central Travancore alone has 13 high schools, 17 middle schools, two normal training schools, and 134 primary schools. The other two dioceses have similar numbers of schools.

After studying the provisions of the new Education Act the bishops of the concerned Churches have publicly protested against the new measure in strong terms. It is generally held that the new act is anti-Christian, and mainly directed against the Church. Christian teachers will in course of time be replaced by those who are sympathetic toward Communism. New text books with Marxist-ideas will be prepared and introduced into the schools. Thus Christianity will be seriously undermined in Kerala.

It is pointed out by the Christian leaders that the Kerala Education Act violates the liberties granted to a religious minority like the Christians by the Indian constitution. Article 30 (1, 2) of the constitution permits Christians to establish and administer schools according to their laws and customs. The general feeling of Christian leaders is that the new Education Act interferes with the right of the Church to manage its schools with respect to selecting teachers and enforcing discipline.

The Nair Society presumably has similar objections to the Education Act on the ground that its members are practising Hindus. In view of the prevailing opposition to the provisions of the new act a vast number of Church schools have refused to reopen after the summer vacation in June. Other political parties who are opposed to the Communist rule have made use of the agitation against the Education Act for a general protest against the Communist government.

There is no doubt that the Communist rulers are most eager to capture the schools; and it is equally clear that all sections of the Church are united in their determination to resist the state's interference with its responsibility to the young.

ENGLAND

New Bishop of Woolwich

The Rev. J. A. T. Robinson is to be Bishop of Woolwich (Suffragan Bishop of the diocese of Southwark).

One of England's leading young theologians, Dr. Robinson served his first curacy under the Rt. Rev. Mervyn Stockwood, the new Bishop of Southwark. In 1955 he was visiting professor and lecturer at Harvard.

Dr. Robinson, who has been dean of Clare College, Cambridge, since 1951, is the author of a number of books.



The Good Samaritan

Puppets make Bible stories come to life



Mrs. Williams found that puppets are one of

Making the puppets is half the fun; the heads can be made of stuffed cotton, like a rag doll, or from homemade papier mâché.



The Living Church



All photos by Hupeco

ost natural ways to get children to think with their hands, to express themselves clearly, and to concentrate.

The children in the Sunday school at St. Peter's Church, Huntington, W. Va., are always in for a treat when Mrs. Edward Hale Williams turns her magic skill to the telling of Bible stories.

Puppet shows are ever fascinating and Mrs. Williams, an artist at puppet making, uses her hobby to stimulate the imagination of the younger children and bring biblical characters to life.

A Sunday school teacher at St. Peter's, Mrs. Williams invites her pupils to her home to help make the puppets. When they are completed, a puppet show is presented for the junior department. A recent show, the story of the Good Samaritan, was received with great enthusiasm and joy by all the children.

Mrs. Williams started her hobby in 1921

in Minneapolis when her five children held a home Christmas celebration. By 1925, the children had taken such an interest in puppets that the family put together their first public show and presented it at the local high school. When her husband's work took the family to Rio de Janeiro in 1930, Mrs. Williams and her children carried the puppets with them, giving many shows for benefits as well as "just fun." When they went to Shanghai, China, and later to Long Island, N. Y., the shows were presented for churches and orphanages.

Then her children grew up, married, and left home, and Mrs. Williams gave up her hobby; but now, seeing the opportunities for teaching through the use of her beautiful, realistic puppets, Mrs. Williams is at it again! And the youngsters at St. Peter's couldn't be happier!

Editor's Note: To the above report on the puppets at St. Peter's, which was published in a picture-story in the West Virginia Diocesan Church News, Mrs. Williams adds this further information for LIVING CHURCH readers:

I have found puppets one of the most natural ways to get children to think with their hands, to express themselves clearly, and to concentrate. Of course they wouldn't like puppets if they thought they were good training, but they are fun too. The hand, clothed in a puppet, so easily becomes a live person. The pointer finger directs the head, the thumb and middle finger become the arms. The movements are as natural as the action of the hand. Any child with a hand or glove puppet on "good and tight" can make a magic living creature with natural movements, just unnatural enough to be funny.

Puppets are best for melodrama and rough comedy, like Punch and Judy, but they do bring to life the wonderful stories of Jesus, so full of reality and humor. There are many of the parables that would make good puppet shows. The house swept clean of the evil spirit, empty and garnished, and the seven awful devils creeping in — it would be a nightmare.

A trouble with our Good Samaritan show was that the boy who played the part of the Good Samaritan had to create a truly good and trustworthy character, and he was tempted to make the Samaritan stand on his head and kick the dear little donkey. Actors always try to get a rise out of their audience, and people love to laugh. But though artistically it was not perfect, I know those children will never forget the story. And they went one better — they made up a story of what happened to the thieves and how they got that way, and acted it with great effect. That was real creative thinking.

The best audience is always small children and quite old people. Why, I do not know. The best puppeteers are apt to be

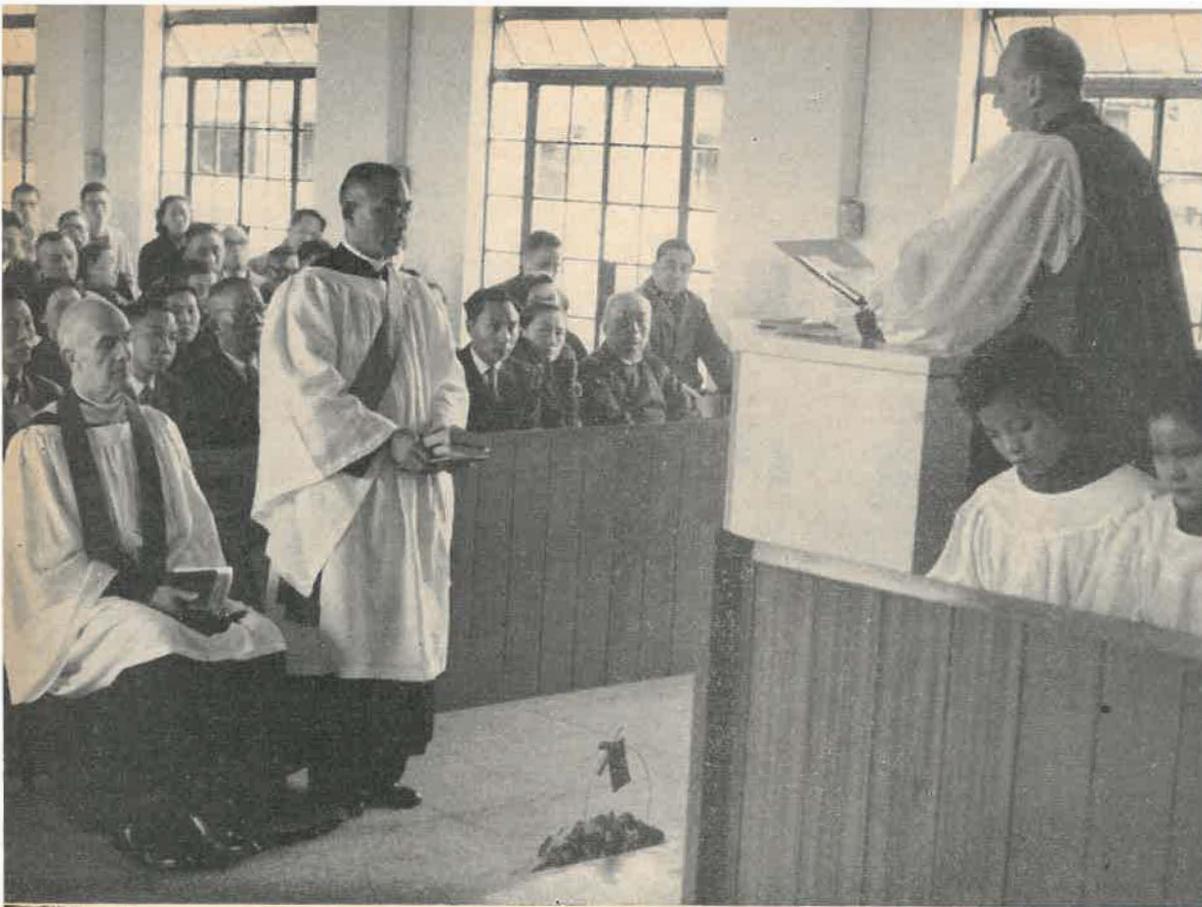
high school or college students. It takes great coordination and alert attention to produce a really good show. But very young children can amuse themselves for hours with simple puppets. They make up the plays and collect their own audiences. "You got to watch me. Then I'll watch you."

The making of the puppets is half the fun. The heads can be made of stuffed cotton, like a rag doll, or from homemade papier mâché. The commercial clays are too heavy to hold on the little weak fingers. The "head stuff" as the children call it, is made from the cheapest tissue, soaked and made sticky with wallpaper paste, squeezed out and molded in the hands till it can be worked. A gob of this fascinating stuff is stuck fast on the left pointer finger, and is punched and poked and molded into a head. The results are surprising. The partly finished head is put on a dowel stick to dry. This takes two or three days, and the children come every day to admire their own creations, and mold them into better shape. When they paint them with water colors that is the great surprise, as the heads come alive. The children admire their own heads, and always recognize their own children.

But now comes the hard part. A glove puppet has only the head and hands, easy enough, but this kind of puppet never satisfies the child who has worked complete people, with expressive legs. The legs aid expression, and can do many things — walk or jump — with the help of the other hand which is invisible, being covered with black. The complete puppet is a complicated job to make. The arms must be loose for free action, the hands natural but able to grasp things, the legs moving with a natural swinging motion, and the whole pose of the body showing the character of the actor. Everything of course somewhat exaggerated, but not enough to be grotesque.

The stage is especially enjoyed by the children, as it looks so festive, the red satin curtains such fun to open and shut, the backstage so secret. I find a fairly large space backstage is desirable so there will not be interfering and pushing. It is a lesson in getting along with one's neighbor.

In practicing plays, we put a large mirror in front of the stage, and do not use the black curtain at first; then we can see just how the actors look. The motions must be very slight and precise, or it is just wild confusion. The puppets can walk, sit, do acrobatics, fly through the air (all too easily), and have to be controlled a bit. It is quite hard work to move the puppets and speak the lines at the same time. But if the audience looks enthralled (we can see them though they can't see us) or, best of all, laughs spontaneously, or whispers, "Oh, my, he's dead. No he isn't!" when the Good Samaritan listens for the heartbeat, that is reward for all the work.



Left, St. John's Church, Taipei. Bishop Kennedy speaks to the Rev. Mark Ma, about to be ordained priest, while the author sits beside him.

Below, the hoped-for Church of St. Andrew-the-Fisherman.

At left, below, children of St. Paul's, Kaohsiung. Local authorities postponed tearing down the church for a while.

But What Are They Among So Many?

by Charles and Dorothy Gilson
Fr. Gilson is rector of St. John's Church,
Taipei, Formosa



Every frontier approached by the Kingdom of God is unique, and the situation on the beautiful island of Taiwan (Formosa) is unique in many and special ways. Here there is a great variety of peoples in a small space — a total of over 10 million people on this Pacific island which is shaped like a sweet potato; a population equal to that of Pennsylvania, but confined to an area one-third as large. There are aboriginal people, lowland people, who are predominantly Chinese, and people of Japanese descent due to the Japanese occupation of the island for several generations. Together this group constitutes about 80% of the population. Added to these are some two million refu-

gee Chinese who, within the past 10 years, have fled from their China mainland homes. Several thousand Americans, the majority of whom are here in governmental and military advisory capacities, with over 500 missionaries, represent about 20 Christian denominations. It is estimated that of this total population approximately 3% may possibly have some Christian interest or affiliation.

The span of advancement, then, ranges from the life and culture of primitive, tribal peoples to that brought to the island by representatives of the atomic age. These influences, added to the fact that this island is now the whole of Free China and the seat of the Chinese government, are bound to create problems and social upheavals far greater than the natural upheavals caused by earthquakes (of which over 300 are recorded annually), typhoons, and the rigors of subtropical to semi-frigid climatic conditions.

Overnight this subtropical paradise took on the aspect of great uncertainty when, in the fall of 1958, the Communists began shelling Kinmen (Quemoy) and Matsu, the islands between Taiwan and the China mainland. Recently the Communists said they wish to give evidence of their humanitarianism. Now they shell

“Holy Catholic Church.”

Our “Episcopal mission” is just the two of us, working with two recently ordained Chinese priests among the 10 million non-Christians in this 14,000 square mile island. There are others, of course, among the local residents who have refugeeed here from the China mainland. They are doing everything in their power to fill this need, including the supplying of two full-time lay workers. But what are we two, with two other priests and two lay workers, among so many? Fortunately there is a nucleus of at least 2,000 members of our Church among the refugees, and this number could possibly total from five to ten thousand if we can find them. We say “fortunately,” of course, but they, too, must be ministered to.

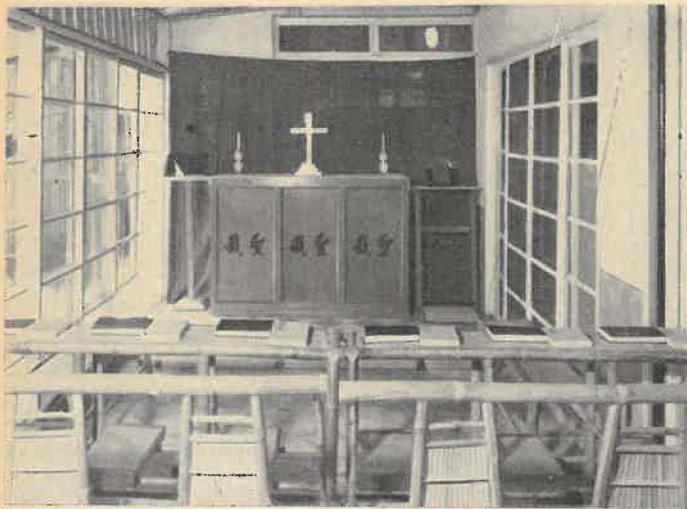
It was to this complex situation that Bishop Kennedy of Honolulu came for his eighth yearly visitation. His 10 day itinerary covered the island from north to south. He priested a deacon, relicensed lay readers, conducted a retreat, gave 20 public addresses and sermons, participated in 14 group conferences, officiated at Confirmation services in each of our five mission churches, and confirmed 77 persons. He was plied with luncheons, teas, and dinners of incomparable Chi-

stroke, and for months had been paralyzed and speechless. It was during his period of illness that this couple found the hope and assurance of Christian faith. Through it, even though medical skill offered him no hope whatever, he regained both mobility and speech. The joy, peace, thankfulness, and love for Christ, reflected in the faces of these people, who knelt before the bishop for the Laying on of Hands, was truly indescribable.

In Chiayi, the bishop visited, for the first time, the newest of the five congregations. This group has been gathered together by an energetic and faithful lay reader, Paul Chang, a man of great prominence and influence in the community. He started holding services in his own home and finally rented a small house. He furnished the living room with an altar, bamboo pews, and furnishings. St. Peter's Church, Chiayi, is now permanently established. We need a full-time man there. In Paul Chang's congregation there is at least one qualified potential candidate for our ministry.

At Kangshan many of the members of All Saints' Church are of Chinese military families. As at each one of the places visited by Bishop Kennedy, the All Saints' congregation entertained him at a dinner party. There were only 180 persons present at the dinner, because its cost was shared by the members and amounted to \$5 in local currency for each person (equivalent to 14¢ in U.S. currency.)

Continued on page 19



Grace Church, Tainan, is another example of a small living room in a small house made into a church.

these islands every other day, instead of every day!

These uncertainties of possible invasion have been added to those of raised hopes on the part of displaced persons whose families are still behind the “bamboo curtain,” and with whom they are completely out of touch. One good friend in a recent conversation said he had had no word of his wife and five children for eight years. “Do you suppose they are even still alive?” he asked us. One does not live under the threat of annihilation and the hope of reinstatement on the mainland without great need of a great faith. To do our share in trying to meet this need is the task of our Episcopal mission, known here as the Sheng Kung Hui (pronounced Shung Koong Way), the

nese food, and the incomparable hospitality of the Chinese people. In between all these activities, Bishop Kennedy made many official calls, including calls on President Chiang, and other officials.

At St. John's Church, Taipei, there were some 400 persons present for the Confirmation service, and the ordination to the priesthood of the Rev. Mark Ma. St. John's is the only one of our five churches on the island with a real “church” building, a beautiful brick and concrete structure set in the midst of rice fields. Among those confirmed at this service were Mr. and Mrs. Wu, a couple in their late sixties, who refugeeed here from the wealth and comfort of their mainland home. Both had been Buddhists. Since coming to Taiwan, Mr. Wu suffered a

“In 1949 the Communists completed the conquest of the mainland of China, thus driving free government out of one of the largest and most populous areas of the world. In order to salvage as much as possible of the old Chinese way of life, Generalissimo Chiang Kai-shek gathered the remnants of his military forces and as many civilians as feasible, about two million in all, and evacuated them to the nearby island of Taiwan (more commonly known as Formosa, the name given it by its Portuguese discoverers centuries ago). Here for more than ten years Chiang Kai-shek, with the help of the United States, has been strengthening his government of the Republic of China, both politically and militarily. In 1954 and 1958 his forces successfully withstood the Communists' shelling and harassment, thus proving to the world the strength and determination of Free China as represented in this small island complex.

“Here also in Free China, Christianity is striving to expand and strengthen itself. The Gilsons' article illustrates pointedly what our mission is trying to accomplish there, and the problems and challenges with which it is faced.”

Lt. Col. B. A. Spiller, G-4, MAAG, Taiwan, A.P.O. 63, c/o Postmaster, San Francisco, Calif.

Authority and Liturgy

Bishop Pike's "Customary," with its detailed liturgical instructions to his mission clergy (see page 7) is a stimulating, interesting, and somewhat worrisome document. Most of the things the bishop prescribes are good liturgics and good common sense. One might wish that all parishes and missions would make use of the offertory procession, the lay epistolers, and many other of the practices set forth in the customary.

We are delighted with the bishop's suggestions for defeating the congregation's tendencies toward "Zoroastrian fire worship," although we suspect that over the long run the congregations will beat him on this point.

What worries us is the further development of the monolithic trend toward "central Anglicanism," the growing concept that the Episcopal Church should by authoritative means crack down upon its extremists of both right and left and enforce conformity.

The trend toward the center is a good trend in Church life as long as it is chiefly a voluntary one. We are not so sure that it is a good trend if the tyranny of extremists is replaced by a tyranny of moderation.

There is a widespread belief in the Church that the bishop, by reason of his office, possesses a "*jus liturgicum*," a general authority over the conduct of Church services in his diocese of which the directions "Concerning the Service of the Church" on page vii of the Book of Common Prayer are examples. It is, however, an equally respectable opinion to believe that the real "*jus liturgicum*," or unwritten liturgical law, belongs to the normal celebrant of the congregation just because he is the person who presides over the worship of that particular place, and that the directions on page vii apply only to cases when both celebrant and bishop desire to depart from the written liturgical law of the Prayer Book.

Gregory Dix, in *The Shape of the Liturgy*, directly challenges the concept of the bishop's *jus liturgicum*: "We have heard a lot in England of late years of the bishop's *jus liturgicum*. The term is entirely unknown to the canon law or to any writer in any country before the later nineteenth century, when it comes into use among a certain group of Anglican ecclesiologists, who invented it as a means of lifting the dead hand of parliamentary statutes off Anglican worship. So far as the primitive bishop had any such right, he had it not so much as bishop but as celebrant. When he ceased to be the normal celebrant it passed as a practical fact to other people. If anyone were to say that from the sixth century to the eleventh it was habitually exercised much more by the copyists of liturgical MSS. than by bishops, it would not be easy to bring factual evidence to refute him. And in practice there is no doubt that it was exercised by the parish priest, 'doing the liturgy' for his flock under the guidance of tradition

from such MSS. as he had, which he did not feel much scruple about adding to or altering with his own hand."

Bishop Pike, a canonist of distinction, does not explicitly rest his case on the bishop's *jus liturgicum*. He says that this customary does not apply to parishes at all, except as advice, and that it applies to the present vicars of missions only as the "considered wish of the rector," i.e., the bishop. It applies to new missionaries as a contractual matter. There is a certain resemblance here to the practice regrettably followed by some vestries of trying to secure advance commitments about ceremonial from prospective rectors.

Well — perhaps the upcoming generation of clergy are, and ought to be, "organization men," functioning securely and happily only under a set of blueprints supplied from above. Perhaps people will spend less time debating secondary matters of ceremonial and liturgical minutiae if the decisions are made for them by the bishop. Perhaps liturgical uniformity is a goal so much to be desired in the Episcopal Church that the application of pressure by the bishop toward this end is justified.

Nevertheless, in spite of the inherent weaknesses of liberty, and in spite of many glaring examples of the failure of reasonableness and common sense to prevail in parish ceremonial usages, we still feel that the best motto for the Episcopal Church is the old saying: In essentials, unity; in non-essentials, liberty; in all things, charity.

Costs and Price

Annual income twenty pounds, annual expenditure nineteen nineteen six, result happiness. Annual income twenty pounds, annual expenditure twenty pounds ought and six, result misery." Mr. Micawber's famous words to David Copperfield apply to the economics of Church magazines as well. Last year, THE LIVING CHURCH operated in the black by a narrow margin, but costs have kept right on going up so that it now costs at least half a cent more each week to produce a copy of the magazine. Multiplied by a million copies per year, that ½ cent becomes a serious problem.

The necessary result is an increase of 25 cents a year in the subscription price, from \$8.50 to \$8.75 per year. Experience has shown us that the readers of the magazine appreciate the value of paying their own way, thereby securing independent, unsubsidized journalistic service.

In recent weeks we have called attention to the able service being given by a number of other Episcopal Church magazines, old and new. We believe that each of these has an important place in the life of the Church, but we also believe that the readers of THE LIVING CHURCH prefer to have their magazine maintain its particular standard of quality and quantity of coverage.

AROUND THE CHURCH

Three young people from the diocese of Milwaukee will receive a first-hand look at a "grass roots" Christian program in Japan this summer. The three are Edith High, a June graduate of Whitefish Bay High School; Winship Leadingham, a senior at Lawrence College; and Stephen Hall, a senior at Milwaukee Country Day School. They left in June to spend their summer vacations working with Paul Rusch at KEEP, the experimental project at Kiyosato, which is built around a program of faith, food, health, and hope.

Last year Dr. Rusch visited various churches in the Milwaukee area. During this tour the young people got the idea of volunteering their services for the summer. The Episcopal Churchmen of the diocese of Milwaukee also caught the vision of KEEP and earmarked their Advent offering for a chapel in Japan.

The three young Milwaukeeans are the first of 20 young Churchmen from various parts of the U.S. to arrive in Japan for a summer of work at KEEP. They landed at Haneda International airport on June 15, were introduced to young Japanese Church leaders, and were given a three-day orientation of Tokyo's sights, including visits to St. Luke's International Hospital [where they lunched on Chinese noodles, see cover], St. Paul's University, and St. Margaret's High School.

Miss High will spend most of her time with a group of public health nurses from St. Luke's College, going with them on their rounds of the villages. Mr. Hall and Mr. Leadingham will probably work on the farm and in the clinic.

In South Florida the growing population of senior citizens who are retired on a modest income is the object of a major study by the diocesan department of Christian social relations, according to its chairman, the Rev. Frank M. Butler. Many of those now retired on limited income had previously earned a good living in other areas.

A recent feature in the Miami *Herald* gave the story of some of the people with whom the Church works. One man, aged 93, lives in a public housing project where his rent is \$20.00 per month and his total income is \$67.00 per month on which he has to live, deducting the rent. Another man lives in a retirement hotel for room and board at \$97.50 per month; his total income is \$99.00 per month.

A couple with an income of \$110 to \$115 per month are in the "upper bracket" as they are living also in a public housing project. Experts in the field of geriatrics, both medical and social, are trying to solve some of these problems. A Churchman, Dr. John B. Liebler, son of the Rev. H. Baxter Liebler, of St. Christopher's Mission to the Navajos, Bluff, Utah, is one of South Florida's leading physicians in this area of work.

The members of Christ Church, Shaker Heights, Ohio, occupied their new church building recently. Christ Church had suffered a disastrous fire in December, 1957. The new building is a Colonial style structure costing more than \$700,000. Dedication is scheduled for November of this year. The seating capacity is 750 including a balcony and adjoining chapel.

Fortieth anniversaries were recently celebrated by the Rev. Vivan A. Peterson, and the Rev. Canon Frederic G. Williams.

Dr. Peterson observed the 40th anniversary of his service as rector of St. James parish, Cleveland, Ohio. He went to St. James in 1919, after serving two curacies in the diocese of Milwaukee. He is senior priest in active service in the diocese of Ohio, and is LIVING CHURCH correspondent for the diocese of Ohio.

Canon Williams, rector of Grace Church, Clinton, Iowa, celebrated the 40th year of his ordination recently at a special service at Grace Church. He too had served in Wisconsin. Canon Williams was rector of Trinity Church, Mineral Point, Wis., and Church of the Redeemer, Superior, Wis. He was registrar and principal of the DeKoven School for Boys, Racine, Wis., for two years. Canon Williams has served on the standing committee of the diocese of Iowa, of which he was president for four years, and was also a member of the trustees of funds and donations for the diocese.

More than 3,000 people attended the Church's service inaugurating Pittsburgh bicentennial observances at Point Park in Pittsburgh. The Episcopal Church was given the privilege of having the first in a series of outdoor services at "the Point," a history-rich section where the Allegheny and Monongahela Rivers meet to form the Ohio River.

Under cloudless skies, 350 choristers, lay readers, seminarians, and clergy marched in procession from Trinity Cathedral in downtown Pittsburgh to the park.

Bishop Pardue of Pittsburgh paid particular tribute to the spiritual heritage of the city in his sermon.

Six conferences for young people in the diocese of Central New York covering the period June 29 to August 29, have been planned by the youth division of the department of Christian education.

The division under the leadership of the Rev. Richard M. Morris of North Syracuse, announced three of the conferences will be held at William Smith College at Geneva, one at Hobart College and two at the Holiday House campsite at Woodgate.

The conferences will work through small group discussion and Bible study, building on the areas of general concern in junior and senior high school groups.

The Sixth Annual Episcopal Music Conference, sponsored by the department of music of the diocese of Minnesota will be held at St. Timothy's House, on the campus of the University of Minnesota, July 5 through 10, 1959. The Rev. Dr. Massey H. Shepherd, Professor of Liturgics at the Church Divinity School of the Pacific, will lecture each day on the proper use of the liturgy and music in the Church. More information on the conference may be obtained from Mr. Dennis Lane, 4006 W. 44th St., Minneapolis 24, Minn.

Handling a bulldozer like a veteran, the Rev. George F. McCowan, vicar of Church of the Advent, Crestwood, Mo., broke ground recently for the new church building. The Rev. Mr. McCowan, who operated a bulldozer during a summer vacation a few years ago, insisted that shovels, while useful in a limited sort of way, are no longer used to dig basements. Therefore, one of the members of the mission provided the more modern and efficient tool. Church of the Advent was formed 18 months ago from the remnants of an old parish and the nucleus of a new mission in the neighborhood.

The cornerstone for the new Church of Our Saviour, across from Johns Hopkins Hospital, Baltimore, Md., has been laid by Bishops Powell and Doll, Maryland's diocesan and coadjutor.

The new building replaces the old one which had been destroyed by hurricanes in 1955 and 1956. With the changing of the neighborhood, the church will primarily serve the Hopkins community: staff, medical students, student nurses, doctors, nurses, and patients and their families.

The church will also house the All Angels' Mission to the Deaf.

Bishop Richards of Central America recently wrote a letter to the bishops of the Church expressing appreciation for the support given the missionary district of Central America through the Church School Missionary Offering.

Appropriations from the Church School Missionary Offering of 1959 have allowed the district to proceed with construction of a new combined parish house and district office in San Jose, and to purchase land in La Ceiba, Honduras, for a new mission. Recent requests submitted for additional appropriations included: (1) a new church and parish house in Siquires, Costa Rica, (2) a new parish house in Tela, Honduras, (3) purchase of a building lot for a bishop's residence in San Jose, Costa Rica, (4) purchase of a building lot for a church and parish house in San Salvador, El Salvador, and (5) a combined parish house and rectory in Guacimo, Costa Rica.

The district includes the republics of Costa Rica, El Salvador, Guatemala, Honduras, and Nicaragua.

sorts and conditions

SINCE returning to Milwaukee, I am getting to be known, around the diocese, as the man from Olympia. Whenever somebody talks over a matter of Church life with me, I start to say, "Well, the way they do it in Seattle is . . ." For instance, the diocesan department of promotion there is known as the department of evangelism and stewardship. The name well defines the program administered by Canon Rudolf Devik and his co-workers through many channels including TV, newspapers, and a first class diocesan magazine.

ANOTHER thing which I am impressing, willy-nilly, on my friends, is the importance of a well-thought-out approach to Church architecture and land requirements. Seattle has its share of architectural monstrosities and cramped situations, but it is plain that in recent years Church building has been in the hands of people who know that communicants come to church in automobiles that have to be parked somewhere, and that when they get to church they want both to hear the spoken voice of the celebrant and to make a ringing, reverberating sound when they sing.

ONE architectural problem that remains with the diocese and will have to be on the conscience of the new bishop is the huge, ugly, unfinished cathedral. It reminds me of the huge, ugly elm tree that stood in my yard until a kindly hurricane took it away, somehow, in spite of its buttresses that do not buttress anything, and its vast windows without a shred of stained glass, it has grandeur and dignity and gives testimony to the majesty of God.

THE CATHEDRAL parish, under the leadership of the Very Rev. John C. Leffler, dean, has undertaken a building project that will house the thriving Sunday school and parochial activities more adequately. The dean is proud of the fact that the money for this substantial program came mostly in the form of sacrificial pledges from people of modest income.

ONCE a casualty of the depression, St. Mark's Cathedral spent some time in the hands of the bankers. I remember a picture we published, in *THE LIVING CHURCH*, showing Dave Beck of Teamsters' fame lighting the match that burned the mortgage when the parish finally regained control of the property. You can still find Seattle residents who think quite a bit of Dave Beck, but not among the taxi drivers

I talked with. They felt that they were just a commodity in which he had cynically traded.

SEATTLE alcoholics can find a priest to help them in the person of Fr. Jimmy Golder, rector of St. Clement's. Fr. Golder has carried out an extensive program of service, to both men and women, that is becoming widely known. I visited St. Clement's one day just at the right time to be pressed into service helping Fr. Golder and the Rev. John S. Yaryan load a Ford pickup truck with folding chairs. St. Clement's, having prospered to the point where it could buy new chairs, was turning over the old ones to the new St. Matthew's mission, Auburn, of which Fr. Yaryan is vicar. He has recently entered the ministry from the business world.

WHEN Fr. Yaryan's truck pulled up in front of the Olympic Hotel to drop me off, I wondered what the doorman would think of my varied forms of return transportation — conventional cars, a sports car, a pickup truck, each piloted by a man in clericals. Then I reflected on his possible impressions of the men in clericals themselves — all things to all men, according to the apostolic model.

ONE of the Seattle clergy tells me that he has taken up motorcycle riding as a delayed fulfilment of a teenage frustration — the Rev. Poland H. Miller, rector of the Church of the Ascension. However, I didn't take advantage of this opportunity to give a new shock to the hotel doorman.

A MIDWESTERNER in Seattle revels in the abundance of magnificent flowers and foliage. Rhododendrons bloom riotously in many shades of pink, red, and purple. Holly grows up into beautiful trees packed tight with glossy green leaves. At any point where your view is not blocked by nearby buildings you can see the Olympics to the west, the Cascades to the east, and, on clear days, Mount Rainier to the south. You can catch fresh-water fish in the lake and salt water fish in the sound. Seattle claims to be the boating capital of the world, and I believe it.

OF COURSE, Seattle residents don't call Milwaukee "midwest." They call it "back east," along with such adjacent towns as Chicago, Boston, and New York.

CARRYING my message about the usefulness of bundles, advertising, and

subscriptions, I ran into some old friends from the days when they were students at Nashotah House and my father was teaching there: Warren R. Fenn, former Alaska missionary, who is recuperating from a heart attack and helping out with services at St. Paul's; and the Rev. Elmer Lofstrom, no longer generally known as "Lefty," who has a parochial empire all his own in West Seattle. Geographically somewhat isolated, St. John's has many of the aspects of a county-seat parish where the rector is the "parson," the representative of the Episcopal Church to an entire community.

AT the diocesan office near the cathedral, I had some interesting conversation with the only other Episcopalian in Seattle who was neutral in the then-forthcoming episcopal election — Bishop Bayne. If he had a personal choice for his successor, it was a well-kept secret.

AND, speaking of secrets, Bishop Bayne's own appointment as executive officer of the Anglican Communion was a secret kept for many weeks by the bishop, his wife, the standing committee, his secretary, and the mimeograph expert in the diocesan office. Miss Taylor and Miss Shoji had to pretend to go home at night and then sneak back to prepare the statements and releases on this momentous event so that people wouldn't ask them what they were up to. No leak occurred either in Seattle or anywhere else in the country, in spite of the fact that a good many people were in on the secret. Some of the parish clergy tell me that they knew something was going to happen, but they didn't know what.

HOME for the summer, I admire the issues of *THE LIVING CHURCH* that have been put out in my absence — the Japan issue, the parish administration number, the editorial discussing the religious ties of presidential candidates. They amply prove my point that *THE LIVING CHURCH* is a mighty useful magazine to the parish. How about a bundle, a group of subscriptions, or a Church services ad for your parish?

PETER DAY

ANGLICAN CYCLE OF PRAYER

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

July

1. Maine, U.S.A.
2. Manchester, England
3. Maryland, U.S.A.
4. Masasi, East Africa
5. Mashonaland, Africa
6. Massachusetts, U.S.A.
7. Matabeleland, Africa

FORMOSA

Continued from page 15

There would have been at least twice as many there if they could have afforded it.

At the Confirmation service at All Saints', one of the candidates did not appear. Toward the end of the service there was a slight commotion at the rear of the church caused by a woman assisting a young man to a bench-seat vacated for him. It was obvious that he was ill. He was grieved to realize he had missed the Confirmation service, and was near tears of disappointment. Before the closing hymn Bishop Kennedy went to the rear of the church and administered the sacrament of the Laying on of Hands; the young man was standing all the while in deference to the bishop coming to him. We were told, later, that he was in an advanced stage of tuberculosis.

All Saints' Church is at present in a corrugated metal building. The congregation, our largest on the island, has outgrown this building and must move. A piece of land has been procured in a more central location. The local people cannot possibly provide the wherewithal for the new building, so we will all continue to pray for the day when the needed funds will be granted us by our friends in America.

We have found many of the members of All Saints' skilled in various Chinese arts and crafts. It is the great dream and hope that, when the new church is built, the present building may be made available for the establishment of a Chinese crafts industrial center. This would not only make available many beautiful products of Chinese workmanship, but, more importantly, would provide a greatly needed source of income for many of these people.

In Kaohsiung there is more than just a need and hope for a new church building. The present St. Paul's Church is a temporary bamboo structure which has been condemned by the authorities and must be torn down. A call on the mayor and chief of police produced a temporary postponement of this action on our and the bishop's assurance that we have plans for the new church ready, and that the building will be constructed just as soon as the necessary money is available.

During his busy schedule in Kaohsiung the bishop made a call on a young man in a Chinese military hospital. The young man has a serious bone infection, and after three operations still seems to be no better. It was his family who, two years ago, began holding services in their small house. This was the beginning of All Saints' Church, Kangshan. The bishop's gracious visit went far to bring this young man out of his understandable discouragement.

On the trip from Kaohsiung to Tainan we took the bishop to an isolated fishing village on the southwest coast. There are some six or eight hundred people living

there, of whom nearly 200 are refugee mainland Christians. There is a church there, recently built, but due to a combination of circumstances including the inability of its sponsors to pay the builder, it has been closed and locked up for nearly a year. As a result, these people meet on Sundays in various homes where they hold worship services. They have asked us for leadership. This is an opportunity and obvious need that cannot be brushed aside. There are no budgetary provisions for our undertaking another church now, but we cannot refuse these people. Since the bishop left we have started negotiations for the rental, with option to buy, what we hope will be the Church of St. Andrew the Fisherman — solely on faith, of course.

Grace Church, Tainan, under the consecrated leadership of the Rev. Richard Yoh, is another example of a small living room in a small house made into a "church." The bamboo pews that fill the "nave" provide seating for only 35 people. At the Confirmation service there were nearly 100 people present overflowing out into the yard.

With all these limitations of space, facilities, and personnel, there is a joyousness and obvious sense of gratitude for the opportunity to worship God freely. It is a spirit which makes us feel deeply humble and grateful for the opportunity which has been given us.

Jesus Christ is very real in the lives of these people. In ordinary conversation and social intercourse, one hears constant references to Jesus Christ as a close and beloved friend. With such faith, no problem, hardship, or fear are too great to be faced.

We have great plans ahead. The United Thank Offering has just granted us funds to start a school. With compulsory public education, the available public and private schools are filled beyond capacity. So now the Blue Box, which has traveled the whole world over, will have a tangible share in the great future of this island. The women here know its use; they have translated the United Thank Offering Prayer into their own language, and pray constantly for "more laborers to come into the harvest."

With our plans for the future, we have great hopes. One of our young candidates is now attending seminary in the States, but we cannot possibly afford such expensive educational procedure for the numbers that are needed here. So we have planned to establish and develop our own educational program right here on the island, using whatever is available in existing facilities. God willing, we will have six new priests by the end of the next six years, under the program which is being set up. But we need more than six. We need 16, or 60. Even when there are that many more, no doubt the question will still be asked, "But what are we among so many?"

PEOPLE and places

Appointments Accepted

The Rev. Dr. Ainsley M. Carlton, formerly rector of All Saints' Church, Long Beach, Calif., is now rector of Christ Church, Seattle, Wash. Address: 1305 E. Forty-Seventh St., Seattle 5.

The Rev. Frank L. Carruthers, formerly rector of St. George's Parish, Newburgh, N. Y., and St. Thomas', New Windsor, will on September 15 become dean of St. Matthew's Cathedral, Dallas, Texas.

The Rev. Andrew P. Daughters, formerly assistant at St. Stephen's Church, Orinda, Calif., is now rector of St. Peter's Church, Carson City, Nev. Address: Box 560.

The Rev. Richard A. Hennigar, formerly assistant at St. Stephen's Church, Lynn, Mass., is now vicar of All Saints' Mission, Whalom, Mass.

St. Stephen's Church has the largest membership in the diocese of Massachusetts, having more than 2,000 communicants. In addition to serving on its staff, the Rev. Mr. Hennigar acted as chaplain for St. Barnabas' Guild for Nurses, served on the youth committee of the Lynn council of churches, and conducted a course on spiritual healing in the Lynn School of Religion.

The Rev. Herbert Lazenby, formerly rector of St. Luke's Church, Renton, Wash., will on August 1 become associate secretary in the National Council Division of Health and Welfare Service with special responsibility in the field of the Church's ministry to the aging.

His appointment by the Presiding Bishop grew out of a study made by the division for General Convention. The work was supported by a resolution of the convention and implemented by a special three-year grant from the UTO.

The Rev. Walter G. Martin, formerly rector of All Saints' Church, Nevada, Mo., will on July 15 become assistant at St. George's Church, 1600 E. Fifty-Eighth St., Kansas City, Mo.

The Rev. Michael G. Mayer, formerly chaplain at St. Mary's Hospital for Children, Bayside, N. Y., will on September 1 become assistant at the Church of St. Mary the Virgin, New York. Address: 144 W. Forty-Seventh St., New York 36.

The Rev. William H. Meiggs, formerly vicar of the Church of the Holy Cross, Middletown, R. I., is now curate at the Church of the Holy Trinity, Middletown, Conn. Address: 148 Broad St., Middletown, Conn.

The Rev. Edward C. Rorke, formerly rector of St. Stephen's Church, Olean, N. Y., will on September 1 become rector of Trinity Church, Geneva, N. Y. Address: 528 Main St.

The Rev. James Rowland, formerly rector of Christ Church, Duanesburg, N. Y., is now assistant at St. John's Church, Columbia, S. C. Address: 2410 Duncan St.

The Rev. William F. Scholl, Jr., formerly in charge of Calvary Chapel, Burlington, N. C., and St. Andrew's Chapel, Haw River, is now in charge of St. Andrew's Church, the Bronx, N. Y. Address: 351 Sound View Ave.

The Rev. Mr. Scholl had planned to serve as curate of St. Luke's Church, Durham, N. C., taking charge of the congregation of St. Titus in Durham. He has, however, gone to the diocese of New York.

The Rev. Ellsworth R. Stewart, who formerly served St. James' Church, La Grange, Texas, is now in charge of St. Barnabas' Church, Houston, Texas. Address: 811 Creager St., Houston 17.

Continued on next page

ACU CYCLE OF PRAYER

July

5. St. Peter's School, Peekskill, N. Y.
6. Church of the Ascension, Chicago, Ill.; St. Mark's, Oconto, Wis.
7. St. Luke's Chapel, New York, N. Y.
8. St. James', Port Daniel Centre, Quebec, Canada; St. Matthew's, Portland, Ore.; the Rev. U. T. Holmes, III, Baton Rouge, La.
9. St. Peter's, Rockland, Maine.
10. St. Mark's, Van Nuys, Calif.
11. St. Philip's, Buffalo, N. Y.; Holy Trinity, Three Rivers, Mich.

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The Rev. John S. Tyler, formerly vicar of Emmanuel Mission, Winchendon, Mass., is now vicar of St. David's Mission, Agawam, Mass.

The Rev. McRae Werth, formerly in charge of the Church of the Good Shepherd, Lynchburg, Va., and Christ Church, Brookneal, is now associate at St. Andrew's Church, Shipley at Eighth, Wilmington 1, Del.

The Rev. G. David White, formerly vicar of St. Paul's Mission, Farrell, Pa., will become rector of the Church of the Good Shepherd, Clinton, Mass., in August.

Congratulations are also in order because the Whites became parents of a baby boy in May.

The Rev. Newton C. Wilbur, who formerly served Emmanuel Church, Chestertown, Md., is now vicar of St. Faith's Church, Perrine, Miami, Fla.

Ordinations

Priests

Albany — By Bishop Brown, Suffragan: On April 25, the Rev. Alfred Sargent Lee, curate of St. Paul's Church, Albany, N. Y., and executive director of laymen's work for the diocese of Albany. On May 23, the Rev. Edward J. Fiebbe, curate, St. John's, Ogdensburg, N. Y.; and the Rev. Charles G. Rice, Jr., director of religious education at St. Paul's Cathedral, Buffalo.

Central Brazil — By Bishop Sherrill: On May 31, the Rev. Alfredo Rocha da Fonseca Filho; to be in charge of missions in Santo Andre, Maua, and Ribeirao Pires, State of Sao Paulo. Address: Caixa Postal 4436, Sao Paulo, S. P., Brazil.

Connecticut — By Bishop Esquirol, Suffragan, acting for the Bishop of Connecticut: On June 2 the Rev. Charles N. Robertson, III, vicar, Church of St. Thomas of Canterbury, Sherman, Conn.

Delaware — By Bishop Mosley: On June 6, the Rev. Albert H. Dickinson, curate, St. James' Church, Stanton, Del.

Lexington — By Bishop Moody: On May 31, the Rev. Robert Henry Johnston, chaplain, Kentucky Training Home, Frankfort, Ky.

Milwaukee — By Bishop Hallock: On June 6, the Rev. Arthur K. Kephart, curate, Trinity Church, Wauwatosa, Wis., and the Rev. Richard P. Kirchen, rector, Church of St. John Chrysostom, Delafield, Wis., and St. Mary's, Dousman.

Philippines — By Bishop Cabanquil, Suffragan: On May 30, the Rev. Gabriel P. Pogeyed, assistant, St. Benedict's Mission, Besao, Mountain Province; and the Rev. George A. Tamking, assistant, Mission of St. Mary the Virgin, Sagada, Mountain Province. On June 7, the Rev. Narciso Valentin Ticobay, assistant, Holy Nativity Mission, Lonoy, San Gabriel, La Union, Philippines.

Springfield — By Bishop Clough: On June 11, the Rev. Gerald H. McGovern, vicar of St. John's Church, Centralia, Ill., and St. Thomas', Salem; and the Rev. Fred L. Norman, vicar, St. John's,

Albion, Ill., and the Church of St. John the Baptist, Mount Carmel.

Virginia — By Bishop Goodwin: On May 23, the Rev. John H. Jordan, assistant, St. Stephen's, Richmond. By Bishop Gibson, Coadjutor: On May 23, the Rev. Dr. Robert H. Shaw, assistant, St. Paul's, Falls Church, Va. By Bishop Warnecke of Bethlehem, acting for the Bishop of Virginia: The Rev. Frederick J. Warnecke, Jr., who is serving St. Peter's, Tunstall, Va., and St. Timothy's, Richmond.

Deacons

Connecticut — By Bishop Gray, assisted by the suffragan, Bishop Esquirol: On June 11, David W. Brown, to be vicar of Trinity Church, Norwich, under Bishop Esquirol; Douglas T. Cooke, curate, St. John's, New Milford; Rowan A. Greer, III, curate, St. Paul's, Fairfield; John L. Gretz, curate, Trinity Church, Southport; Edmond G. Hawley, Jr., curate, Cathedral Church of St. Mark, Minneapolis, Minn. (also transferred to diocese of Minnesota); Nicholas H. Holt, curate, St. Andrew's, Meriden, Conn.; George J. Karney, Jr., curate, Church of the Good Shepherd, Hartford; Richard R. Losh, curate, Trinity Church, Torrington, as of September 11; Hugh F. Mitchell, curate, St. John's, West Hartford; Peter L. Stone, vicar, St. John's, Essex, Conn., under Bishop Esquirol; Peter J. Vandercook, curate, St. John's, Stamford; and Franklin E. Vilas, Jr., curate, St. Mark's, New Canaan.

Delaware — By Bishop Mosley: On June 8, Murray Lincoln Trelease, who will be a bush pilot missionary in the district of Alaska near Fort Yukon. Presenting the candidate was the ordinand's brother, the Rev. Richard M. Trelease, Jr.; preacher was the ordinand's father, the Rev. Dr. Richard M. Trelease, Sr. On June 13, Russell B. Myers, to be on the chaplain staff at Bellevue Hospital, New York; William Merrill, curate, Immanuel Church, Wilmington, Del.; and Donald V. Young, vicar, All Saints', Delmar, Del.

Eau Claire — By Bishop Street, suffragan of Chicago, acting for the Bishop of Eau Claire: On May 29, John Lyle English, vicar, St. Katherine's Church, Owen, Wis.

Indianapolis — By Bishop Craine: On June 11, Raymond S. Wood, Jr., curate, St. Paul's, Columbus, Ind.; Richard W. Daniels, curate, St. Paul's, Indianapolis; James W. Watkins, vicar, St. Matthias', Rushville, Ind.

Lexington — By Bishop Moody: On May 31, David F. Zimmerman, in charge, Church of the Advent, Cynthiana, Ky.

Milwaukee — By Bishop Hallock: On June 6, George F. Sexton, to be in charge of St. Alban's Church, Sussex, Wis.

Missouri — By Bishop Cadigan: On June 13, Richard J. Burns, Jr., vicar, Trinity Church, De Soto; William W. Finlaw, Jr., vicar, St. James', Macon, Mo., and St. Barnabas', Moberly;

Ordination to the diaconate was a family affair.

From left: Murray Lincoln Trelease, new deacon; the Rev. Dr. Richard M. Trelease, Sr., father and preacher at the ordination; the Rev. Richard M. Trelease, Jr., brother and presenter of the ordinand.



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and Lee M. Schlothauer, vicar of St. Paul's, Palmyra, and St. Jude's, Monroe City.

New York — By Bishop Donegan: On June 8, Frederick B. Stimson, Jr., former Wall Street broker, to be assistant at the Church of the Heavenly Rest, Manhattan; Charles R. Brace, assistant, St. George's, Flushing, N. Y.; John D. Cannon, assistant, St. Thomas', Manhattan; George M. Conger, work in Minnesota; Stephen S. Garmey, assistant, Church of the Ascension, Manhattan; Ernest A. Grant, headmaster, Grace Church School, Manhattan; Worrell H. Holby, Jr., assistant, St. John's, Yonkers; Richard M. Louis, assistant, Church of the Epiphany, Manhattan; Douglas S. MacDonald, Jr., assistant Church of the Redeemer, Pelham; William S. Maloney, Jr., assistant, St. Stephen's, Manhattan; Henry A. Reis, Jr., assistant, St. John's, Larchmont, and Robert O. Weeks, assistant, St. James the Less, Scarsdale.

Ohio — By Bishop Burroughs: On June 13, Jeffrey M. Richards, assigned to St. Paul's Church, Euclid Ave., East Cleveland; Wilbur R. Ellis, Holy Trinity Church, Bellefontaine; William N. Roller, St. Andrew's, Elyria; Roger K. Steinhauer, college work in diocese of Florida; John R. Huntley, assigned to St. Paul's, Bellevue, Ohio; Robert S. Shank, mission work at Tetlin, Alaska; and Eugene E. Smercina, assigned to St. Matthew's, Ashland, Ohio.

Pittsburgh — By Bishop Thomas, suffragan: On June 6, Richard E. Hayes.

Springfield — By Bishop Clough: On June 11, William N. Malloke.

Virginia — By Bishop Goodwin: On May 24, Arthur Earle Booth, to be in charge of St. David's

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West Virginia — By Bishop Campbell: On June 11, **Howard D. Fountaine**, to be in charge of Trinity Church, Shepherdstown, and St. Bartholomew's, Leetown; **James P. Barton**, St. Paul's, Weston; **Joseph A. Rickards, Jr.**, assistant, St. Johns, Charleston, W. Va., and **John C. Brownfield**, assistant, Trinity Church, Huntington, W. Va.

Marriages

Miss **Pansy Ella Wood** and the Rev. **Frank Bloxham**, rector of St. John's Church, Blackwood, N. J., were married on June 7 in Lincoln, N. C.

Miss **Carol Jane Sisson** and Lieut. (j.g.) **Leroy Collins, Jr.**, son of the governor of Florida and his wife, were married on June 10 at St. Andrew's Church, Tampa.

Miss **Nicole G. Schreiner** and the Rev. **A. Godfrey Lund, Jr.**, rector of the Church of the Epiphany, Ozone Park, L. I., N. Y., were married on June 6 in Millbrook, N. Y.

Miss **Eleanor Anne Schlicher** and the Rev. **Adam S. Tannous**, curate of Christ Church, Reading, Pa., were married on June 7 at Christ Church.

Births

The Rev. **Russell Jay Amend** and Mrs. **Amend**, of St. Andrew's Church, Williston Park, L. I., N. Y., announced the birth of a son, **Russell John**, on June 2.

The Rev. **Alden Besse** and Mrs. **Besse**, of St. Luke's Church, Altoona, Pa., announced the birth of a daughter, **Linda**, on April 13.

The Rev. **Canon Hebert W. Bolles** and Mrs. **Bolles**, of Christ Church Cathedral, Indianapolis, announced the birth of their second child and first daughter, **Anne Elizabeth**, on April 10.

The Rev. **William S. Douglas** and Mrs. **Douglas**, of St. Stephen's Church, Houston, announced the birth of their second daughter, **Martha**, on June 2.

The Rev. **Richard B. Lindner, Jr.** and Mrs. **Lindner**, of St. Hilda's Mission, Sao Paulo, Brazil, announced the birth of their third daughter, **Grace Shirley**, on May 23.

Diocesan Positions

At the recent convention of the diocese of **Easton**, **Bishop Miller** appointed new deans of convocation as follows: Northern, **Very Rev. J. Daniel Gilliam**; middle convocation, **Very Rev. Paul F. Williams**; southern, **Very Rev. Waldo I. Peterson**.

The Rev. **Henry H. Breul**, rector of St. David's Church, Topeka, Kan., will also be youth director of the diocese of Kansas, after September 1.

The Rev. **William S. Van Meter**, formerly rector of St. Paul's Church, Schenectady, N. Y., is now executive secretary of the department of Christian social relations of the diocese of Chicago.

In Schenectady, **Fr. Van Meter** directed one of the research centers of the Division of Urban-Industrial Church Work. Recently, he won acclaim from both management and labor for his leadership in organizing 40 clergymen for supervision of balloting during contract negotiations.

Seminaries

The **Very Rev. Dr. Walter C. Klein**, formerly sub-dean of **Seabury-Western Theological Seminary** and professor of Old Testament literature and Semitic language, is now dean of **Nashotah House**, **Nashotah, Wis.**

Church Army

Mr. Robert J. Smith, a member of St. Stephen's Church, Pittsfield, Mass., was commissioned a captain in the Church Army recently, and **Mr. Linwood R. Wrenn**, of Trinity Church, Milford, Mass., father of the Rev. **William C. Wrenn**, was commissioned as a first lieutenant.

Degrees Conferred

The Rev. **Walter K. Malone**, rector of St. John's Church, Huntingdon Valley, Pa., received

the earned degree of doctor of sacred theology from **Temple University** on June 11. His thesis was **The Impact of Naturalism and Higher Criticism upon the Episcopal Church; 1860-1900**.

The Rev. **William W. Swift**, rector of St. Luke's Church, Fort Madison, Iowa, received the degree of doctor of divinity from **Blackburn College**, **Carlinville, Ill.**, on May 30. He was at one time professor of religion there.

Changes of Address

The Rev. **Douglas B. Northrop**, formerly addressed in **Tacoma, Wash.**, where he served All Saints' Church, and in **Lake Arrowhead, Calif.**, may now be addressed at **1369 E. Thirty-Fifth St., San Bernardino, Calif.**

Resignations

The Rev. **Dr. George T. Lawton**, honorary canon of the **Cathedral of St. John, Quincy, Ill.**, has retired as priest in charge of the **Church of the Redeemer, Princeton, Ill.**, and secretary of the diocese of Quincy. Address: **331 W. Belden Ave., Chicago 14**.

The Rev. **Louis A. Parker**, rector of **St. Anna's Church, New Orleans**, has retired and is now rector emeritus. Membership of the church has just about tripled during his eight years as rector, and a new mission was started in **Chalmette**. (The mission appropriately enough was named **St. Mary's**, for the daughter of **St. Anna**.) Civic leaders of **New Orleans** joined in honoring **Fr. Parker** upon his retirement.

The Rev. **Roderick Reinecke** has given up his work at the year-old mission, **St. Paul's, Cary, N. C.**, to devote full time to his work as **Episcopal chaplain at North Carolina State College, Raleigh**. Address: **804 Dixie Trail, Raleigh**.

Depositions

Ralph C. Lasher, presbyter, was deposed on June 5 by **Bishop Banyard** of **New Jersey**, acting in accordance with the provisions of **Canon 60**,

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PRIEST, Seminary Graduate, 12 years' experience in the parish ministry, desires change to southwest or west. Married, three children. **Prayer Book Catholic**. Reply Box W-316.*

ORGANIST-CHOIRMASTER available this summer. **Trinity Church, Waterbury, Connecticut**, is acquiring priest-organist. Because of strain on budget, **Trinity** feels obliged to find new position for present organist. Salary, \$1200 plus pupils and fees. Apply to church.

ORGANIST-DIRECTOR available September for full-time position. Communicant, music degrees, sixteen years experience. Midwest and east preferred. Reply Box H-313, **The Living Church, Milwaukee 2, Wis.**

PRIEST, 52, married, **Prayer Book Churchman**, builder, desires parish or mission in east, where a preaching, teaching and pastoral ministry acceptable. Available September 1st. Reply Box C-314, **The Living Church, Milwaukee 2, Wis.**

SKILLFUL YOUNG Organist-Director. Excellent training and background desires full-time position in metropolitan area. Married, communicants, presently employed. Best references. Reply Box G-305, **The Living Church, Milwaukee 2, Wis.**

*In care of **The Living Church, Milwaukee 2, Wis.**

RETREATS

RETREATS AT HOLY CROSS, WEST PARK, N. Y., For Priests: September 7-11 and September 21-25. For Seminarians: September 14-18. Retreats begin at 6 P.M. on the Mondays and close after breakfast on the Fridays. Each retreat limited to eleven persons. Apply **Guestmaster, O.H.C.**

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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THE LIVING CHURCH

The Living Church

Section one, and Canon 64, Section three (b); renunciation of the ministry; action taken with the advice and consent of the standing committee of the diocese.

Virgil Michael Miller, presbyter, was deposed on April 24 by Bishop Moody of Lexington, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the standing committee of the diocese; renunciation of the ministry.

Other Changes

Dr. Virginia Nelle Bellamy, who has been serving as professor of ecclesiastical history in the Lexington Seminary in Kentucky for the past six



Dr. Virginia Nelle Bellamy
Archivist of the Church Historical Society

years, is now archivist of the Church Historical Society of the Church. The archives are located at the Episcopal Theological Seminary of the Southwest, Austin, Texas.

The Rev. Dr. John M. Krumm, chaplain of Columbia University, will spend the Michaelmas term in residence at Oxford University. He will also compile an edition of his sermons and fulfill several preaching engagements. Dr. Krumm planned to leave on July 1 for a trip around the world before taking up residency at Oxford in the fall. He will be on sabbatical leave from Columbia during his time abroad, returning to his post on January 1, 1960.

The Rev. Richard L. Kunkel, rector of St. Andrew's Church, Baltimore, Md., is now also warden of the Guild of All Souls, succeeding the late Rev. Everett B. Bosshard.

The Rev. Charles F. Schilling, rector of St. Paul's Church, Augusta, Ga., has been elected to the board of governors of the American Red Cross.

Living Church Correspondents

Mrs. Christine F. Heffner, 107 W. Fourth St., Ellsworth, Kan., is now correspondent for the district of Salina.

DEATHS

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

The Rev. Herman A. Berngen, rector pro tem of St. Elizabeth's Church, Burien, Wash., was killed June 13, in an automobile accident in Seattle. According to the King County coroner, Fr. Berngen suffered a mild stroke, apparently lost consciousness, and died of internal injuries as a result of the accident.

Fr. Berngen was born in Chicago in 1910. He attended Seabury-Western Theological Seminary and was ordained to the priesthood in 1934. Fr. Berngen served churches in Illinois and Wisconsin. From 1945 to 1952 he was vicar of St. Augustine's Chapel, Trinity Parish, New York

City, where he began the ministry which has been continued by the Rev. Kilmer Myers and made famous in the book *Light the Dark Streets*.

In 1952, Fr. Berngen became vicar of St. Elizabeth's Church, Burien. He refused the rectorship and had expressed the wish to return to the urban ministry.

The Rev. Frank Maples, senior active priest of the diocese of Missouri, died June 15, at Storm Lake, Iowa, while on vacation. The Rev. Mr. Maples had retired the previous day from charge of St. Paul's Church, Palmyra, and St. Jude's Church, Monroe City, Mo.

Mr. Maples was born in England in 1877. He was ordained to the priesthood in 1928, and served Holy Cross Church, Poplar Bluffs, Mo., from 1927 to 1928, and St. Augustine's Church, St. Louis, from 1928 to 1951. Before his ordination, Mr. Maples was active for a number of years in the Congregational ministry.

Mr. Maples came to the United States as a young actor and appeared on the stage for many years.

He is survived by his wife, and two children.

Charles Culp Burlingham, who was chief warden of St. George's Church, New York City, died June 6, at his home in New York, at the age of 100.

Mr. Burlingham, an attorney, was one of New York's crusaders for civic virtue. He took an active part in the election of two reform mayors of New York, John Furroy Mitchell in 1913, and Fiorello H. LaGuardia in 1933.

In a statement submitted to a diocesan convention in 1922, Mr. Burlingham said the Eighteenth Amendment produced class antagonism and hatred. At the same time, he said it should be obeyed as long as it was law.

He also offered resolutions at six successive General Conventions on the admission of women as vestrymen.

Mr. Burlingham is survived by a son, Charles Burlingham, a daughter, Miss Anne Hoe Burlingham, five grandchildren, and 12 great-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.

LITTLE ROCK, ARK.

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

GLENDALE, CALIF.

HOLY APOSTLES' 1003 So. Verdugo Rd.
Rev. Robert Spicer-Smith, r
Sun Masses 8, 9:30, 11 (1, 3, 5S); C by appt

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. NICHOLAS 17114 Ventura Blvd. (at Encino)

Rev. Harley Wright Smith, r;
Rev. George MacFerrin, Ass't.
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult education: Tues 8; Penance Fri 7 to 8 & by appt

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 4th St.
Revs. R. C. Rusack, r; G. F. Hartung; J. C. Cowan
Sun: 7:30, 9:15, 11; Daily MP & HC

NORWALK, CONN.

ST. PAUL'S-on-the-Green
Rev. Anthony P. Treasure, r; Rev. Ronald A. Smith, c
Sun 8, 9:30 (Sol), 11, EP 6:30; Daily MP 8, EP 6;
Weekday Masses Tues 7:15, Wed 8:30, Thurs 10,
Fri 7:30; HD 8; C Sat 5-6

WATERBURY, CONN.

TRINITY 25 Prospect St.
(across from Roger-Smith Hotel)
Sun HC 8, 9:30; Tues & Thurs 9; Wed 10;
C Sat 5-5:30

WASHINGTON, D. C.

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

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

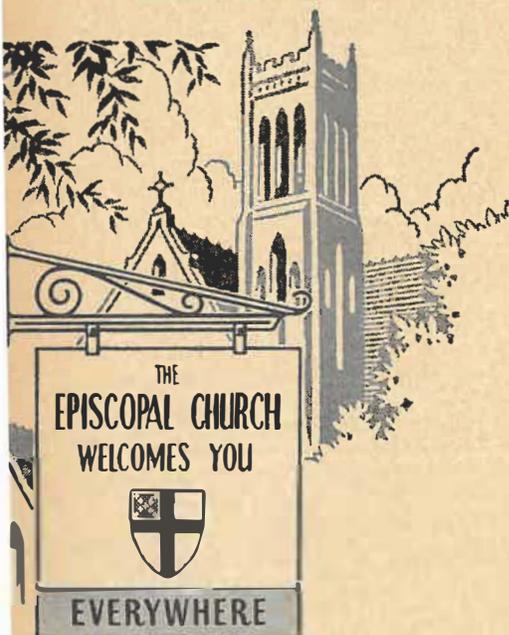
LAKE WALES, FLA.

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

COCONUT GROVE, MIAMI, FLA.

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

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 23

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 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. Porker, M.A., r-em
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

ST. GEORGE'S 4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r
Rev. John B. Austin, Assistant
Sun 7:30, 9:15, 11; Wed & HD 9:30

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, MP 10:45, 11, 7:30; Daily 7, (ex Sat 8:30) & Wed 10; EP 5:45; C Sat 5 & 8

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. J. C. Soutar, Rev. R. S. Hayden, canons
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

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

The Living Church

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
12th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdays: MP 7:45; HC 8 (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 8 & 9:30, MP & Ser 11; Thurs HC & Healing Service 12 & 5:30; HD HC 7:30 & 12

ST. IGNATIUS' Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 9; Thurs 7:30; C Sat 4-5

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

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

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

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

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

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

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. Uyeki, 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)

MUSKOGEE, OKLA.

GRACE Court Street at Sixth
Rev. J. L. B. Williams, M.A., r
Sun 8, 10, 5; Weds 5:45; Tel. Murray 7-5416

PORTLAND, OREG.

ST. MICHAEL & ALL ANGELS
N.E. Broadway & N.E. 43rd
Rev. Eric G. Gratton, r
Sun 7:30, 10, 11; Wed 10:30; Fri & HD 7

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

ETHETE, 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 Wyoming; 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

HAVANA, CUBA

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev. William H. Wagner, canon
Sun 8:30, 10:45; Thurs 10:30