

The Living CHURCH

August 16, 1959

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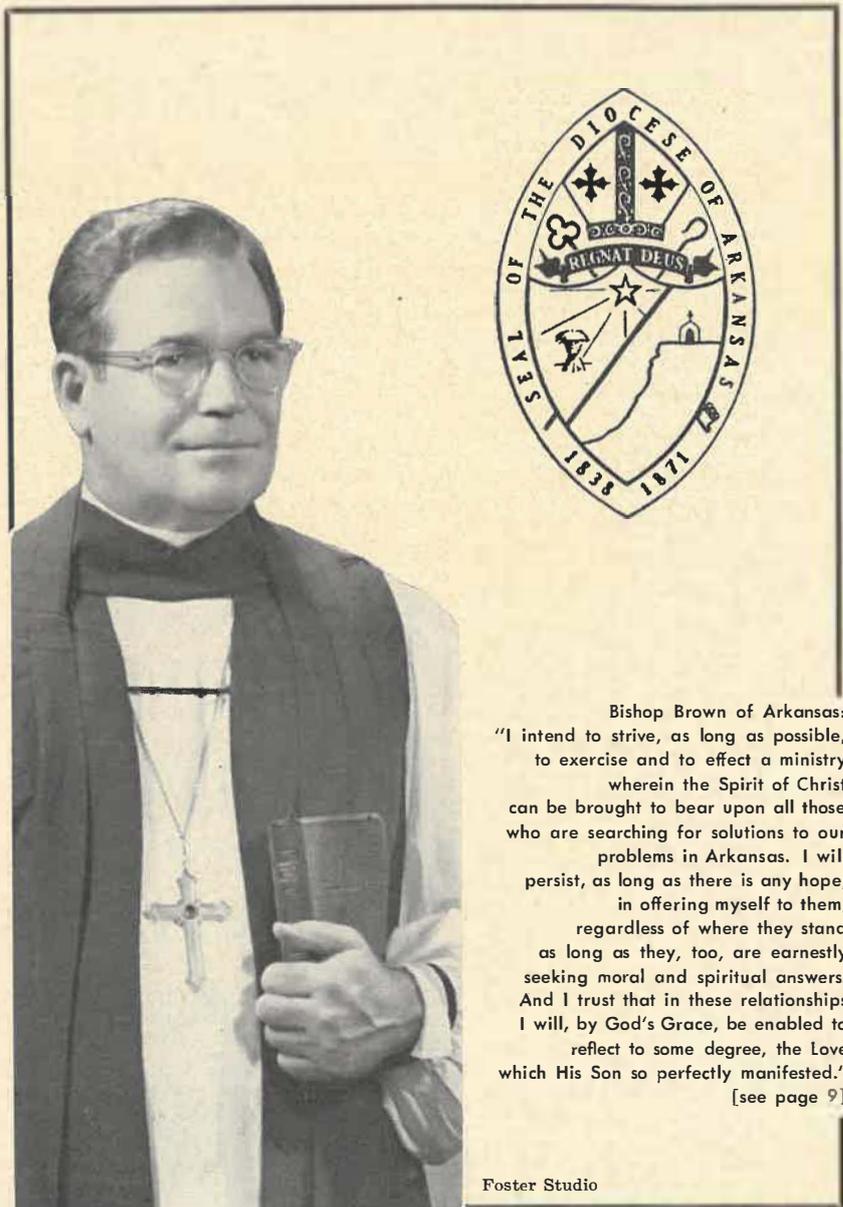
Slush Stories:
Dangerous Seedbed

page 10:

Morris Arnold:
Why I Am
an Episcopalian

page 5:

Visit of Khrushchev:
Good or Bad News?



Bishop Brown of Arkansas:
"I intend to strive, as long as possible,
to exercise and to effect a ministry
wherein the Spirit of Christ
can be brought to bear upon all those
who are searching for solutions to our
problems in Arkansas. I will
persist, as long as there is any hope,
in offering myself to them,
regardless of where they stand
as long as they, too, are earnestly
seeking moral and spiritual answers.
And I trust that in these relationships
I will, by God's Grace, be enabled to
reflect to some degree, the Love
which His Son so perfectly manifested."
[see page 9]

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The Living Church

Volume 139 Established 1878 Number 7

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

STAFF

Peter Day, editor. Rev. E. W. Andrews, executive editor. Alice Kelley, managing editor. Jean Drysdale, assistant to the editor. Rev. F. C. Lightbourn, S.T.M., literary editor. Very Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Roman Bahr, subscription manager. Lila Thurber, editorial secretary. Nancy Norris, copy editor.

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Allan E. Shubert Company, 3818 Chestnut St., Philadelphia 4. Chicago: 154 East Erie St. Miami Area: Dawson Co., 1206 Chamber of Commerce Bldg., Miami 32, Fla.; Los Angeles: 1350 N. Highland Ave.

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THINGS TO COME

August

16. Twelfth Sunday after Trinity
18. Meeting of the Central Committee, World Council of Churches, Island of Rhodes, to 29.
23. Thirteenth Sunday after Trinity
24. St. Bartholomew
26. Study Conference, National Canterbury Association, Colorado College, Colorado Springs, Colo., to September 2.
30. Fourteenth Sunday after Trinity

September

1. Anglican Church of Canada, General Synod, Montreal, Quebec, to 9 or 10.
- Episcopal Pacifist Fellowship, Annual Conference, Seabury House, Greenwich, Conn., to 4. (Changed from August 25-28.)
5. Election of Canadian Primate
6. Fifteenth Sunday after Trinity
13. Sixteenth Sunday after Trinity
16. Ember Day

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

SUBSCRIPTION RATES: \$8.75 for one year; \$15.75 for two years; \$21.00 for three years. Foreign postage, \$1.00 a year additional. Canadian postage, 50¢ a year additional.

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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.)

Bishop Carman's Admonitions

I read with much interest Bishop Carman's "semi-Godly admonitions" [L.C., July 26th]. It seems that the sound Catholic tradition he advocates in admonition number 6 is contrasted sharply with his repulsion of the use of the word "Mass" as indicated in admonition number 2. Let's be consistent. It is true that the word "Mass" is a colloquial word, but the best word the Church has found to give a name to this whole glorious action of worship.

(Rev.) D. A. FILKINS

Church of St. Michael and All Angels
South Bend, Ind.

President's Religion

It was with great pleasure that we read your editorial on religion and presidential candidates [L.C., June 14th].

Having read numerous "anti" answering letters, I could not resist making the observation that many of them seem to stem from prejudices and fears that probably render their authors less free to make fair decisions than the Roman Catholics they would ban from public office.

Thank you for introducing the uncommon thought that the sincerity of religious belief and a willingness to apply that belief in public office might be as much an asset as a deterrent to candidacy.

The positive Christian approach which you choose reflects credit not only on your publication but on the Church as a whole. It is for this that we are especially grateful.

EUGENE O. GOEB

West Allis, Wis.

Pastoral Care for Alcoholics

If the RNS news item headed "The Dangerous Spigot" [L. C., July 5th] purports to be a report of the 5th annual North Conway (N.H.) Institute of Alcoholism, it falls far short of the mark. One might conclude from all the quotes attributed to the North Conway Foundation's former president that the chief concern of those present was the problem of drunken driving. Such was not the case. I do not recall that this subject was mentioned except in passing reference. The official statement adopted at the conclusion of the institute makes no mention whatever of drunken driving. And why should it? The theme of the conference this year was "The Pastoral Care of Alcoholics and their Families." It seems a shame that your reporter failed to mention this theme. It might have helped to refute the charge often leveled at the Church that her clergy and people have little concern for the individual alcoholic and his/her family and little if any skill in helping alcoholics constructively to recovery and restoration.

(Rev.) JAMES T. GOLDER, Chairman
Committee on Alcoholism
Diocese of Olympia

Seattle, Wash.

August 16, 1959



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O GOD, whose word is a lantern unto our feet, and a light unto our paths: We thank thee for those who in every age have unfolded the Scriptures for their fellows; and we pray thee in the years to come to raise up faithful servants, who, by singleness of heart and devotion to truth, may yield to thy Church an ever clearer understanding of her sacred writings; through him who is thy Word Incarnate, Jesus Christ thy Son our Lord. *Amen.*

— F. C. L.

An Anniversary

We show this week an interior view of the Monastery of St. Catherine, Mount Sinai, in the Sinai Peninsula, now a part of Egypt. It was in this monastery, in 1859, that the biblical scholar Constantine Tischendorf discovered one of the most important of extant manuscripts of the Bible: the fourth-century "Codex Sinaiticus," as it is called, containing the New Testament in Greek complete, with the Greek Old Testament in part. It now reposes in the British Museum.

RNS



The Living Church

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Twelfth Sunday after Trinity
August 16, 1959

PUBLIC AFFAIRS

Bishops See Opportunity In Mr. Khrushchev's Visit

Nikita Khrushchev's visit to the United States and President Eisenhower's visit to the Soviet Union are welcomed by the Presiding Bishop and three diocesan bishops. It is also endorsed by the Most Rev. Archbishop Iakovos, and Dr. Billy Graham. Opposition to the visit was expressed by the Roman Catholic Archbishop of Boston.

Presiding Bishop Lichtenberger told THE LIVING CHURCH:

"The invitation from President Eisenhower to Mr. Khrushchev to visit this country is, I think, good news. I don't expect that Mr. Khrushchev's visit will end the cold war, but it will provide an opportunity for him to see what we are like first-hand, and conversations between the President and Mr. Khrushchev might open up the possibility of better understanding on both sides."

Bishop Burrill of Chicago, in response to a query from THE LIVING CHURCH, said:

"It is good to hear that the President of the United States and Mr. Khrushchev of the Soviet Union are to exchange visits. Certainly if these two world powers are to live in peace together, there must be regular contacts made between the leaders of these nations, and at all other levels of communication, including the Churches. There is always hope for reconciliation between peoples or nations when communications are maintained. One of the great dangers of the past few years has been the sealing off of an entire people from contact with the rest of the world. I do believe that our leaders must be alert in whatever they do or say in these contacts. They must make it very clear that our stand in world affairs is based upon the laws of God and the rights of man."

Bishop Hallock of Milwaukee gave THE LIVING CHURCH the following statement:

"The exchange of visits between President Eisenhower and Mr. Khrushchev ought to be welcomed on all sides. No matter how skeptical we may be of Russian intentions to find a peaceful means of bringing an end to the cold war, any avenue that offers hope at all must be explored. I cannot see harm in these proposed visits, and I do see the possibility of much good by way of increased understanding. It will certainly behoove us, in our own self interest, to put our best foot forward and to give Mr. Khrushchev the



The Presiding Bishop
Expectations of better understanding.

kind of welcome that can win friends, and—who knows—perhaps influence them."

Bishop Pike of California made this statement by telephone to THE LIVING CHURCH:

"Anything that can reduce the danger of world conflict, especially now that the stakes are so high, is a good thing. The more cultural interchange, the more tourists (both directions), and the more exchange of visits by government leaders, the better. If we really have confidence in our way of life, we should want it observed by as many Russians as possible. This policy doesn't imply agreement with Soviet policy or methods. (We do business with Spain and provide her grants and loans, though we don't approve of totalitarianism.)

"Only one thing worries me. We have in this country so many people, e.g. refugees from Soviet tyranny who are personally (and understandably) bitter about Soviet atrocities that there may be danger of incidents which could undo much of the good the whole program could accomplish."

Religious News Service quotes Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America, as saying:

"[This is] another example of the persistent policy of our President and our government to explore and pursue every possible avenue that may lead to a lasting

world peace. We hope and pray that Mr. Khrushchev will come to this country in the same peace-motivated spirit with which Mr. Eisenhower invited him. We express this reverent thought knowing that the people of Russia, so many of whom have traditionally been and are today devout Eastern Orthodox brethren of our one Holy Church, yearn for a true and enduring peace."

RNS also reported that Dr. Billy Graham, recommends that President Eisenhower take Mr. Khrushchev to Church when the Soviet premier visits this country. Dr. Graham said the Russian premier's tour of America should give the people a chance to "show off their religion."

He warned, however, that this country "has a great deal of house cleaning to do before we can possibly impress Khrushchev." He referred particularly to slum areas in New York City, describing them as "worse" than the Communist leader thinks they are.

"We need to solve our crime and racial problems if we want to make an impression on the Soviets," he said, adding that the Russians are not going to be impressed by America's display of armed forces or modern "gadgets" making life easier.

Press reports quote Richard Cardinal Cushing as saying:

"I raise my voice against the proposed invitations to Khrushchev to visit our country and I call upon others who share the same sentiments to do likewise."

ETHIOPIA

Khrushchev Worries Copts

Leaders of the Coptic Church in Ethiopia view with concern signs of growing coöperation between Ethiopia and the Soviet Union. They wonder if a new joint trade and economic pact between the two nations may result in a change in the Ethiopian government's traditionally pro-Christian outlook.

Coptic officials noted a comment by the Soviet news agency, Tass, on the negotiations. Tass said that the emperor and Premier Nikita Khrushchev had "many useful talks on coöperation between the two countries in maintaining world peace and achieving the freedom and independence of the African peoples."

This coöperation is bound to grow, ob-

servers feel, under a long-term, low-interest loan granted by the U.S.S.R., and with the continuing trek of Ethiopian students to Moscow.

Coptic Church authorities recall that Emperor Haile Selassie overcame the attempt of his predecessor to introduce Islam as the state religion and that he has since personally encouraged Christian missionaries to work among the large pagan areas of the ancient kingdom.

Missionaries in the Ethiopian capital say they are still "as free as ever" to preach the Gospel and report that a strong evangelical church is growing under national Christian leaders. [RNS]

RACE RELATIONS

Farmville Churches Open To Private Schools

Official statements and comments are unavailable at press time, but it appears clear that churches of Farmville, Prince Edward County, Va., will give space for classrooms to be used by the Prince Edward School Foundation to provide education for white students in September to take the place of the public schools closed in the integration controversy.

The rector of Johns Memorial Church, the Rev. J. A. Vaché, only Episcopal church in Farmville, is on vacation at an unrevealed location, so THE LIVING CHURCH was unable to get a statement from him. However, correspondents checking unofficial sources in Farmville are sure that Johns Memorial is one of the churches offering space.

Bishop Gunn of Southern Virginia has declined to comment on the situation, and Bishop Rose, suffragan, has said he does not feel free to comment on a subject which is the diocesan bishop's concern.

The Foundation was established under the presidency of the former head of the county school board in an effort to provide education on a segregated basis. The county board of supervisors had refused to appropriate money for public schools rather than comply with court orders to integrate the schools.

No provision has been made for the education of Negro students. The Negro population of the county is approximately the same size as the white population.

On January 26, 1958, THE LIVING CHURCH carried a news item about the Farmville situation, reporting that at that time the rector and vestry of Johns Memorial had not been approached for the use of the church property for the private schools, and that Bishop Gunn had stated he opposed the use of Church buildings for any secular purposes except in case of emergency, such as a fire or other physical disaster. He also told our correspondent then that the rector and vestry at Farmville had agreed to inform him at once if any proposition for the private-school use of any of the church's property was made to them.

From Three to Zero

Little Rock's Trinity Academy was still on inactive status at press time, with no indication that it would be opened this fall. Begun last year in the school integration emergency, the Academy was from the start intended only to provide schooling for parishioners of Trinity Cathedral in the emergency. Last month the Cathedral vestry urged parishioners "to enroll in the public high schools of this city or in other schools of their choice" [L.C., August 9th].

By August 6th 2,250 students had enrolled in Little Rock's four public high schools. This is approximately 65% of normal enrollment. In addition, about 1,200 had enrolled at Raney High School, a private, white segregated school. Unexpectedly on August 4th, Raney's board announced the school was closing because of lack of funds. It was widely believed that many Raney students would register at public schools.

The only other private, all-white high school, Baptist High, announced that it would not hold any more classes at the same time Trinity Academy made its announcement.

Little Rock's public school board announced that its high schools will open August 12th.

Three Negroes were assigned to Central High School and three to Hall High, under the first use of an Arkansas pupil placement law which provides for assignment on the basis of such factors as educational aptitude, health, and availability of transportation facilities. Race is not a factor.

The president of the Arkansas branch of the National Association for the Advancement of Colored People charged the school board was not acting "in good faith" in making so few Negro assignments.

Constitution Reform

A national campaign to reform South Africa's constitution to guarantee "the liberties and rights of all races" in the country was voted in Capetown by a new committee that includes Dr. Joost de Blank, Archbishop of Capetown, and A. Van Der Sandt Centlivres, former chief justice.

The committee, which includes other leading opponents of South Africa's apartheid policies, was elected at a four hour multi-racial meeting from which the press was excluded.

Convened by Dr. de Blank, the sessions were attended by representatives of the African National Congress, the South African Institute of Race Relations, the Civil Rights League, the Liberal Party, and representatives of a number of Churches and women's organizations.

A resolution adopted by the meeting said that the Union's first 50 years of history, to be commemorated next May 13th,

do not warrant a jubilee celebration "but rather a solemn dedication to the task of improving the Union's achievements and rectifying mistakes."

The conference called on all organizations represented and other individuals sharing like convictions to observe May 13th next year as a day dedicated to:

"Ridding the land of the scourge of poverty, and procuring for all South Africans a minimum wage, social security, and equality of economic opportunity;

"The enjoyment of all South Africans of those civil liberties which, throughout the civilized world, are regarded as inalienable human rights;

"A reform of the South Africans constitution, as agreed by a new national convention truly representative of all races, which will guarantee individuals the above-mentioned liberties and rights, grant political representation to men irrespective of race, and protect each racial community from domination." [RNS]

RELIEF

Beans by Bomber

An earnest of what will eventually amount to nearly a million pounds of relief supplies for the destitute in Cuba left St. Louis, Mo., on July 28th aboard two Naval Reserve patrol bombers. The token shipment included 5,000 pounds of beans from Colorado, 5,000 pounds of clothing, and a million vitamin tablets. The balance of the shipment was made in conventional ways by ship from New Orleans.

The Rev. Edwin Dahlberg, president of the National Council of Churches (of which CWS is a branch) dedicated the gifts. Also among Church leaders present at Lambert Municipal Airport near St. Louis were the Ven. Charles F. Rehkopf, archdeacon of Missouri, and Mr. Aubrey B. Hamilton, chairman of the department of Christian social relations of the diocese.

Bishop Blankingship of Cuba and other Cuban Church leaders, waiting when the planes arrived at Guantanamo Naval Base on July 29th, are overseeing distribution of the gifts among the more than 52,000 people in Oriente Province reported homeless and near starvation as a result of the Cuban revolution.

INDIA

School Again?

The Communist rulers of Kerala — India's only Red-dominated state — have met a Waterloo. They met it largely at the hands of Moslem, Hindu, and Christian communities [Roman Catholic, Syrian Orthodox, Syrian Mar Thoma, and Church of South India] who have steadfastly refused to become spiritually and educationally subservient to them [L. C., July 5th].

A proclamation issued by President Rajendra Prasad of India, announced

that the state's legislative assembly had been dissolved and all its powers assigned to the national parliament in New Delhi. [When India's parliament opened August 3d Communists staged a walk-out and a parade protesting the proclamation.]

The president's action climaxed two months of mass popular demonstrations, marked by strikes and picketing of government buildings, and sparked chiefly by Communist efforts to increase government control of private schools, most of them belonging to the Nair Hindu and Roman Catholic communities.

Clashes between police and demonstrators saw at least 15 Christians killed, and more than 10,000 sentenced to short jail terms. [It was reported at one point that the wife of the CSI bishop of Central Travancore had been arrested.]

It was expected that all the private schools, closed since early June, will now be opened.

The take-over in Kerala was effected under an article of the Indian constitution which authorizes presidential rule over any state in which government cannot be carried out in accordance with the charter.

HOLY COMMUNION

In a Torpedo Room

A service of the Holy Communion was held on the bottom of Lake Michigan during a submarine warfare exercise, which was part of the Navy's August 2d Operation Inland Seas.

The Rev. William H. Baar was the celebrant at the Eucharist aboard the USS Torsk. There were also Roman Catholic and general Protestant services. Recalling his experience from the time when the submarine submerged, Dr. Baar writes:

"From then on we felt that we were living in our own compact little world, a strange world many fathoms below the surface of the lake. Then, over the loud speaker came the words, 'Episcopal Communion Services are being held in the Forward Torpedo Room.' Here at the bottom of an inland sea was the Church, assembled for prayer and Eucharist. When I came to the words, 'It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee,' I looked about me at the torpedoed and the many controls. The men sat or knelt wherever they could find room.

"Suddenly there was a loud crash. Hand grenades were exploding thunderously around the submarine. We had been spotted by the planes (three squadrons from Glenview, Ill., Naval Air Station). Our whereabouts was telegraphed by the plane to one of the four Navy ships stalking us. Suddenly, the submarine lunged forward sharply, and I kept a firm hand on the chalice. The submarine was lost again in the green depths, and the planes and other ships had to go on playing the game of cat and mouse until they could find us once more. The compartment became very quiet at the words of consecration as Christ's Presence in this strange setting was profoundly realized."

August 16, 1959

BRIEFS

VACUUM: Deafening silence was response of LIVING CHURCH correspondents in the steel districts to telegrams asking for a round-up of Church actions in the nationwide steel strike. That this silence was not a product of reportorial inertia was verified by a statement to THE LIVING CHURCH wired by the Rev. G. Paul Muselman, executive secretary of National Council's Division of Urban-Industrial Work. He said, "As far as I know here [at '281'], no direct influence of the Church has been felt in the steel strike situation. This points up the desperate need for an effective Church program in the labor-management area."

BISHOP GRAY LEAVES HOSPITAL: Bishop Gray of Mississippi has been released from the hospital he entered after being stricken with a sudden circulatory illness [L.C., July 26th]. He plans to vacation on the Gulf Coast and "see some ball games in St. Louis."

IN GOOD FORTUNE, DISCONTENT: President Eisenhower has proclaimed October 7th as a National Day of Prayer, calling on Americans to "give thanks for the bounty of Providence which has made possible the growth and promise of our land." This is the eighth year such a proclamation, authorized by a Congressional resolution in 1952, has been made. The President also urged Americans to "remember that our God is the God of all men, that only as all men are free can liberty be secure for any, and that only as all prosper can any be content in their good fortune." He requested "vigorous concern for those who now endure suffering of body, mind, or spirit," and efforts "to relieve their distress and to assist them in their way toward health, well-being, and enlightenment." [RNS]

TRINITY-ON-THE-MALL? Toledo's experimental shoppers' mall (parts of two main streets closed to all traffic except pedestrians) ends at Trinity Church. Object of the painted, park-dotted mall is to entice shoppers back from outlying shopping centers in order to save downtown. Whether business at Trinity (which already lists over 2,000 communicants) will also increase is not yet evident. In reply to a

LIVING CHURCH query, the Rev. Gordon A. Riegler, assistant at the parish, said that Trinity was "not asked to participate" in the mall opening August 3d.

LICENSED CHURCH: A short time after getting a Pennsylvania license as an employment agency, Christ Church, Kensington, in an old industrial section of Philadelphia, found itself with a booming business.

The publicity attendant to the church getting the license — presumably the only one in the city — brought a near avalanche of letters, telephone calls, and callers wanting employment. The idea is that of the rector, the Rev. William Vaughn Ischie, Jr., 33, and was endorsed by his vestry. As an unofficial one-man employment bureau since the first of the year, Fr. Ischie found jobs for about 100 persons, all of the Kensington community, but only a few of whom were Episcopalians.

"It is not because they don't try, but because they lack contacts and get discouraged that some persons can't get jobs," Fr. Ischie observed. He applied for the license to operate a charitable or non-profit agency in the belief that the Church should serve "all sorts and conditions of men."

A PAIR OF FOSTER FATHERS: Bishop Swift of Puerto Rico expresses thanks, in his August news letter, to Bishop Brady and the diocese of Fond du Lac for their adoption of the missionary district of the Virgin Islands, of which Bishop Swift is bishop in charge.

Writes the bishop:

"This is in keeping with the National Council's new plan of personalizing missionary work and, just as has happened with Delaware and Puerto Rico, we shall all get to know each other much better. The only thing that troubles me as a bishop with two districts, both now adopted, is that I face the necessity as one individual for having two 'foster fathers'! I'm sure that you understand that — and how grateful we are."

SUFFER THE LITTLE SERMONS: Says theologian Markus Barth of the University of Chicago: a good sermon makes both the preacher and the congregation suffer.



U.S.S. Torsk: At the bottom of an inland sea, the Eucharist.

DISASTERS

Priests on the Scene

The Rev. Roger C. Bell, accompanied by Mr. Donald Cole, a student at Nashotah House and doing summer work in the diocese of Eau Claire, were enroute to St. Paul, Minn., when they came upon the July 30th wreck of the "400," crack passenger train of the Chicago and North Western Railway a few minutes after the accident occurred. Both Fr. Bell and Mr. Cole gave assistance in removing passengers from the wreckage, and Fr. Bell said prayers with those who were suffering from heart conditions. Over 100 were injured. The Rev. Bryce M. Bennett, Jr., rector of Grace Church, Menomonie, Wis., arrived on the scene a half hour after the wreck and also assisted passengers.

TOWN AND COUNTRY

Wisconsin Action

In an effort to evangelize more strongly in town and country areas, Wisconsin's three dioceses plan an institute for interested clergy to be held at Wisconsin Rapids, Wis., September 1st to 3d.

The bishops of Milwaukee, Eau Claire, and Fond du Lac are supporting the institute. National Council's Town and Country Division will participate and representatives of the Fifth Province will observe.

"This is Catholic action with a big C in a state that has long taught and spread the Catholic Faith of our Church," says the Rev. Harvey Buxton, chairman for publicity and promotion for the Tri-Diocesan Institute.

Although Institute planners disavow a follow-the-crowd program, they point out that Lutherans, Roman Catholics, and the State Federation of Churches in Wisconsin all have intensive town and country programs underway, and are making use of exhaustive studies, made by the University of Wisconsin, of ethnic and sociological situations peculiar to Wisconsin.

Institute speakers will be Prof. John Miller, chairman of the department of rural sociology of the University of Wisconsin, and the Rev. Boone Porter of the department of ecclesiastical history at Nashotah House.

COLLEGE WORK

Lost and Found

Although the university campus is still a place where some lose their religion, many students are finding religion at college. That many are finding it in the Episcopal Church and that some are planning to enter the Church's priesthood is shown in the annual report of the Rev. William H. Baar, the Episcopal chaplain at the University of Chicago.

During the past academic year, Fr. Baar reports, 12 men associated with the chap-

laincy have become or applied to become postulants. (Eight of these were confirmed during the past year or in the course of their early university life.) This will raise to 36 the number of men from the university who have become postulants during the past six years.

The 12 men, most of whom have been active in one of several Episcopal organizations on the campus, have been engaged in widely varying fields of study.

One was studying for the Ph.D. in statistical analysis. Another is a practicing insurance lawyer. Others are working for the Ph.D. in religion and arts or are enrolled in the Divinity School, at Chicago. Daniel Montague, who was graduated from the university some time ago, and has since been a provincial secretary for the Brotherhood of St. Andrew will enter Seabury-Western this fall. Nathan Scott, who was confirmed this year, is associate professor in the Federated Theological Faculty at Chicago and has been assisting in the establishment of the religion and arts curriculum.

There are 70 families of the administrative and teaching staff at Chicago who are affiliated with the Episcopal Church, and more than 350 students.

The Church's work on the campus is directed by faculty and students in cooperation with the chaplain, neighboring clergy, and the bishop of Chicago.

SOCIAL RELATIONS

Out of Court, into Church

A year ago Amarillo, Texas, decided to ask local clergymen to serve as probation officers for young first-time offenders.

The Rev. H. Evans Moreland, rector of St. Andrew's Church, Amarillo, has had one referral from the court so far, and describes his experience as "successful."

Juvenile court Judge Jerome M. Kolander worked out an honor system of voluntary probation whereby young people with no official "record" of trouble can stay out of state training schools and avoid the stigma of "having a record." A major provision of the program is regular Church and Sunday school attendance, with the offender referred to a clergyman of his Church. The clergyman pays frequent visits to the child's home, counsels the youngster and parents, and makes regular progress reports to the court.

The informal hearings cut the number of cases handled by the court in 1958 down to two-thirds of the 1957 number. Judge Kolander says the trend has continued in 1959.

LIVING CHURCH correspondent for Northwest Texas, Patricia Masterman (Mrs. John), covered Judge Kolander's court until six months ago, when David Masterman was born.

Writing from Amarillo, Mrs. Masterman says:

"In many informal hearings, the judge urges the going-to-church part of the volun-

tary probation to be a family undertaking. Judge Kolander has spoken to youth groups at St. Andrew's several times. Mr. Moreland says he 'highly commends' Judge Kolander."

Says Judge Kolander, a Lutheran, of the participation of the Churches in his plan: "It helps kids to understand and accept God. If they know the Ten Commandments, they don't have to know all the laws in the law books."

CRIME

From the Concert to Terror

The Rev. Fred-Munro Ferguson and his wife were threatened with a knife and told to "make tracks" from their automobile at about one a.m. Saturday, August 1st. Returning from a concert to their home in Upper Montclair, N. J., the Fergusons stopped on the Garden State Parkway when the engine of their car overheated. A motorist parked near by drew the knife when Mr. Ferguson refused to get him some gasoline. Mrs. Ferguson leaped from the car. Her screams attracted a policeman who caught the fleeing knife-wielder. The would-be assailant was arrested and booked on charges of atrocious assault with an offensive weapon. His case will come before the grand jury with the Fergusons as witnesses. Mr. Ferguson, a deacon, is curate of St. James' Church, Upper Montclair.

A little more than a month before the Fergusons' evening of terror another diocese of Newark priest, the Rev. John Ner Norton, blocked a housebreaking at his rectory (St. Mark's, Newark). His wife, wos was with him at the time of the attempted housebreaking, was killed in an automobile accident on July 20th [p. 15].

EAST CAROLINA

Group Insurance

The diocese of East Carolina, after carefully studying group insurance for the past year, has adopted a plan passed at the last diocesan convention. The group policy covers every clergyman and full time diocesan worker, and provides hospitalization benefits, plus a substantial sum for life insurance. Each insured selects his own beneficiary. The entire cost is borne by the diocese, and the premium has been set up in the diocesan budget.

ANGLICAN CYCLE OF PRAYER

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

August

16. Ngo-Hsiang (Hankow), China
17. Niagara, Canada
18. Niger, The, West Africa
19. Niger Delta, W. Africa
20. North Carolina, U.S.A.
21. North China
22. North Dakota, U.S.A.

This article is part of the Hale Memorial Sermon delivered by Bishop Brown at Seabury-Western last April. The sermon was scheduled for publication by the seminary on August 15th.

There is never-ending warfare in this life between the selfless, sacrificial, compassionate forces of good, and the forces of evil with all their greed and treachery and selfishness. This is not battle in a vacuum. It is waged on the field of history with man's immortal soul as the prize. Each age and each locality brings its armies to the field equipped with their particular ideologies.

In our time this conflict is joined on many fronts. The death struggle between democracy and communism is intensified daily, and we are warned to expect its tensions to continue for years to come. The eruption of racial conflicts continues to poison society's corporate body with suspicion and hatred and fear. The rising

tempest of nationalism, the contending forces of international capital and labor, the pressures of economic determinism, are all making their contributions to the conflict. And as the 1958 Lambeth Conference has pointed out, behind them is an increasing failure to appreciate man as the creation of God. One of the stark terrors of our age originates from the fact that we are learning not to think of our neighbors as human beings. More and more we are treating them as things. Those who are being humiliated will not accept such ignominy forever.

No wonder there is a wide-spread belief that this civilized world of ours is on the edge of a new Dark Age.

Men are divided into their various camps. Communications are breaking down all over the world. Suspicion is fast becoming the character of our age. And still the Church hesitates. There is a type of religious inhibition which is prevalent in many congregations today and

and segregated from the realities of this life. They draw a sharp line between religion in principle and religion applied. Not a few of them occupy the pews of the Church.

Of course, we cannot really be dismayed by such reactions. The world, as Dr. D. R. Davies has said, has always found it difficult to understand the Church — her witness, her message, and her appeal. The only way the world could understand would be for the Church to empty itself of its supernatural character.*

But why haven't people learned of the Christian ministry of reconciliation? Why haven't we been more emphatic in our teaching of it? This ministry is the one great characteristic mark of Christianity for our time, or for any other. It is the certain sound of the trumpet to a confused and confusing age.

Reconciliation — Christ's way — is not a ministry which is everywhere understood. Quite often it is defined as the acceptance of something we can do nothing about; as, for instance, being reconciled to a physical affliction. At other times it is explained as a type of conciliation which strives for peace at any price, even at the cost of principle or honor. Of course, Christian reconciliation is neither of these things. Reduced to its simplest form it is a restored relationship between God and man which originated in God, the Father, was completed in God, the Son, and is made effective in our hearts by God, the Holy Spirit. Its beginning and ending is love, with a Cross in the middle.

God took the initiative. The Word became flesh and suffered death at Calvary. In this way God healed the division between Himself and man which was caused by the sin of man. Since then, the Holy Spirit has revealed the glorious fact of this Atonement to each succeeding generation. And those who have responded have done so, first in gratitude and loving obedience to God; then, with a Spirit-inspired urge for healing the divisions which exist between man and man.

Look, then, at some of the elements which should characterize such a ministry.

First of all it seems to me, it should center in people. As the followers of Christ we can scarcely blind ourselves to this basic mark of our Lord's own ministry. The manner in which He laughed at a wedding feast, wept over Jerusalem, recounted the compassion of a good Samaritan, and explained that whatever was done for others was done for Him also, combine with an abundance of similar episodes recited in the Gospels to prove His primary regard for life situations.

To follow the suggestions of some and preach the good news of Divine Love apart from the needs and aspirations of people is, I feel sure, a blasphemy before the God who loves His children as only God can love. To keep clear of involve-

*On to Orthodoxy, page 184, Latimer House, 1948.

A Neighbor: Person or Thing?

by the Rt. Rev. Robert R. Brown, D.D.

Bishop of Arkansas

Satan in Hell: In the battle between good and evil, man's immortal soul is the prize.



*Suspicion is becoming
the character of our age,
and still
the Church hesitates*

which Christianity must solve if it is to have any relevance for these times. As St. Paul said, "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" (I Cor. 14:8)

We hear from many people that the Church should make no sound at all. When our integration problems flared in Little Rock, we were notified by people throughout the nation that we should stand clear of life's entangling issues and controversial questions. Other well meaning advisers from north and south alike counseled us to remain aloof from politics, economics, sex, and all the other contemporary social perplexities which beset the world. There were those who interpreted what the Church did, or failed to do, as the work of evil rather than of good and immediately applied the label of "Communism" where we failed to measure up to their own interpretation of events. All of these advisers preferred a Church which was ethereal, other-worldly,

→ The Arkansas diocesan seal, on this week's cover, bears the mitre, pastoral staff, and key to signify the episcopate. Lower right is representation of diocesan conference center, Camp Mitchell, at Petit Jean. Left and above diagonal is sheaf of wheat, taken from Arkansas state seal, and here representing harvest, with the star of Bethlehem above it. Year 1838 is when Leonidas Polk came to the area as missionary bishop; 1871 is when the present diocese was organized.

ment in social issues means to stand aside from life itself and turn apostate to the ministry of our Lord.

I am well assured that when God became man, He offered a new and definite concept of man which should be the goal of Christian society. Each individual's place in the world is made clear by the manner in which Christ specified the dignity, the value, and the importance of every individual. I believe His concept to be the foundation of today's freedom. His concern for all sorts and conditions of men is, to my mind, the very bulwark of our democracy. His love for people is the great characteristic which marks communism as a fraud and the misguided communist as a traitor to God and man.

From this conviction I cannot retreat. I feel sure that in spite of threat or plea, the Church must continue to preach its Christ-given Gospel of Love to, and for, the people who are caught up in the social complexities of life. And this means *all* people, including those who disagree with us. It means the segregationist as well as the integrationist. It means those who do or wish to do us harm. It means every sort and condition of man. The Gospel cannot be segregated either.

In the second place, the ministry of reconciliation must have an open mind. In every issue, the line between singleness of purpose and intolerance of mind is a very thin one. Singleness of purpose has a fixed goal but a flexible plan. Narrowness of mind permits no deviation from a strict path of procedure. This is the fact which, perhaps more than any other, has made Christian reconciliation so extremely difficult in the south today. Each person is fighting to defend his own previously prepared position. Only a small few are rushing into no-man's land to search for the truth.

I readily submit that we cannot hope to have infallible answers in this warfare between good and evil. Our finite little minds can never comprehend the mysteries of transcendental truths or translate them as the goals of human achievement. Neither are we always able with comfortable insight to point out and confess the vices within ourselves which so obviously exist in our enemies.

But we know that God chiefly speaks to his people through the conflicts of life. We are certain that prayer and devotional study can indicate His requirement for these times. And, if Divine revelation has not been apparent in some of our issues, we also know it could be that we have not been sufficiently objective to receive it.

Most especially, this ministry of reconciliation must reflect an approximation of the Divine Love. You and I must speak the truth in love: love, though our love be not returned; love even the unlovely; and love in spite of criticism, insult, or mockery. Age after worldly age has identified this type of warfare as foolishness, weakness, and faint heartedness. Yet the

pressure of its meekness, the gentleness of its resoluteness, and even the crucifixion of its convictions, have ultimately produced triumph. Where there is great love there are always miracles.

Assuredly the Church must oppose violence, the threat of violence, and the discriminatory motives which produce them. It must maintain its right to speak out forcibly, although in humility, against whatever is amiss in the temper and disposition of the age. And while there may be no concrete solutions, while the answers to today's problems may be extremely difficult to grasp, while sincere Christians may be having difficulty seeing even through a glass darkly; the Church must continue to uphold certain truths as self-evident. It must insist, first, that nothing permanent can ever be founded on suspicion, hatred, and fear; second, that nothing can be solved by locked minds which refuse to permit any light of objective intelligence to enter or exist; and, third, that nothing can grow out of a moral insensibility which witnesses with indifference these conflicts between good and evil.

At the same time the Church must beware of Pharisaism. Great care must be taken lest Judgment sit down like a death's-head at the feast of life and threaten by its presence, damn by its look, accuse by its smugness or otherwise create an impossible atmosphere of self-conscious inhibition. I do not so interpret the approach of Christ.

Most assuredly we Christians must bear witness to justice. Any failure to do so, any absence of indignation over some of the injustices in the world, might well be symptomatic of our own ignorance or indifference to what is good and what is evil. Yet, Christianity is not based upon condemnation. It is based upon love and forgiveness and reconciliation. Apart from them, judgment can only further separate the sinner from the forgiver.

I intend to strive, as long as possible, to exercise and to effect a ministry wherein the Spirit of Christ can be brought to bear upon all who are searching for solutions to our problems in Arkansas. I will persist, as long as there is any hope, in offering myself to them, regardless of where they stand as long as they, too, are earnestly seeking moral and spiritual answers. And I trust that in these relationships I will, by God's Grace, be enabled to reflect to some degree, the Love which His Son so perfectly manifested.

I believe that tomorrow is going to belong to the power which can break through all of today's negative barriers and beget understanding, love, and the compassionate heart. I pray that the ministry of reconciliation will provide that power. But I know that if it does it will be because the individual Christian has remembered that he is the selected of God, the commissioned of Christ, and the inspired of the Spirit.

Why I am an Episcopalian

by the Rev. Morris F. Arnold

The author, who has been rector of one of the nation's largest parishes, Christ Church, Cincinnati, since 1950, was elected suffragan bishop of California early this year, but declined [L. C., March 1st].

I am an Episcopalian because I want to belong to the Holy Catholic Church. I want to feel under my feet the firm foundation of the Holy Catholic Church, built upon the Apostles and Prophets, Jesus Christ Himself being the head cornerstone. The Episcopal Church is, and always has been, in the mainstream of the Holy Catholic Church, which is universal, holding earnestly the Faith for all time, in all countries, and for all people, and sent to preach the Gospel to the whole world.

I am an Episcopalian because I am happy in being really Protestant — truly free — a child of God, entrusted with the authority and responsibility which is the democratic birthright of my baptism — to have no one in this world between God and myself, save Jesus Christ our Lord, our only Advocate and Mediator. I believe in the universal priesthood of all believers — with the right of the individual conscience to interpret and, as St. Paul said, to "work out (my) own salvation with fear and trembling."

I am an Episcopalian because I believe in the Protestant principle of self-criticism for my Church. In any organization, divinely ordained or not, power can corrupt, and absolute power can corrupt absolutely. The constant practice or self-criticism is a continual safeguard against the Episcopal Church's accretion of power.

I am an Episcopalian because I treasure the worship of my Church. Its services are based on the Holy Scriptures, in which is enshrined the Word of God. Architecturally it is constructed to focus on the altar — the holy table around which, by our Lord's command, is reenacted by clergyman and congregation the eternal self-giving Deed of God. Its sacraments are the vehicles of the Real Presence of the Lord, its creeds the historic battle-cries of the armies of Jesus Christ down through the ages, its pulpit free to proclaim God's way of life.

Freedom and authority, beauty and movement, truth and reverence, doctrine and fellowship, creed and social action, love and forgiveness, all rooted directly in God through Jesus Christ.

This is what I have found and this is why I am an Episcopalian.

Worse Than Obscenity

Last week we commented on the campaign to stop circulation of the book, *Lady Chatterley's Lover*. One of the unstated reasons for our opposing censorship was the conviction that there is, in the literature of love, a type of writing that does more harm than obscenity. This is a type of writing which is completely legal, socially respectable, and often quite moralistic in tone.

We refer to a very common type of sentimental love story — the slushy, lavender-scented, moonlight-and-roses story of girl meets boy, girl loses boy, girl gets boy. Your most puritanical maiden aunt would not find such books and movies immoral. Perhaps no one except a literary critic would be shocked by them. No ministerial alliance will demand police action against their sale or exhibition.

They uphold, with great persuasiveness for some minds, a view of love, sex, and marriage which is completely secular, completely unchristian, and completely false to life.

By the thousands, our young people (and no few adults) drench their minds in glorifications of romantic love. Nothing, according to the romantic-trash formula, can transcend this love.

Innumerable adolescents are tortured by a sense of personal failure because they do not encounter, in their real lives, the rapturous romances which fiction calls the norm of youthful life.

Innumerable young adults approach marriage with a sense of dissatisfaction, because their intendeds and their courtships do not measure up to the standards of romantic fiction.

Innumerable young married people who have persuaded themselves that they had found "true love" in the sense that the slushy novels portray it are bitterly disappointed when they discover, in the daily give-and-take of real-life marriage, that neither they nor their partners are capable of sustaining the moonlight-and-roses mood indefinitely.

In all these failures to achieve in life the impossibilities of the world of romantic fantasy, there are seeds of torment. Many a marriage breaks up because unrealistic expectations are not fulfilled. Many other marriages drag on into sour apathy for the same reason.

The authoritarian claims of romantic fiction, endlessly stated and restated, have become articles of faith in the minds of masses of people. Those who followed the newspaper coverage of Princess Margaret's romance a few years ago remember how bitterly the romantically-minded condemned the Church because loyalty to the Church's teaching held the princess out of a marriage with a divorced man.

It is not uncommon to hear the statement that only romantic love purifies sexual relations, and that nothing else — not even marriage vows — justifies an

effort to create a reality of love in the absence of a sentimental predilection toward that love.

We have no quarrels with the real beauties and real joys of "falling in love." In our culture, this romantic idea of falling in love is the accepted norm for choosing a mate, and we are by no means sure that the alternative norms provided in other cultures are any better.

But it is one thing to allow the free choice of men and women to work as well as it may in the choosing of a mate. It is something far different to allow flights of fancy, discontent with lost rapture, and the failure of unrealistic hopes for uniquely superb romantic relationships to smash at the foundations of family life and marriage.

It is just this which romantic fiction (no matter how moralistic) does so steadily and so effectively.

While the author of this article (male) was writing the above lines, an interested co-worker (female) supplied her own superb prescription as an antidote to romanticism's lies.

"Let them," she said, "re-read the Order for Holy Matrimony in the Prayer Book. Anytime a married person is distraught — because husband loses his job, or because wife needs long hospitalization, or just because they get on each other's nerves — he or she ought to say again 'I take thee . . . to have and to hold from this day forward, for better or for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part.'

"Note," our co-worker said, "that nothing is said about ceasing to love and to cherish when the beloved becomes unattractive, inconsiderate, unsuccessful, or hard to live with."

To which words of wisdom, we have no additions to make except to say that we aren't interested in a crusade against obscenity until somebody can figure out a way to censor the sentimental slush books, which are the greater danger.

They Can't Win

We've had some letters lately from Churchmen who were wrathful because the National Council's Annual Report was released in a handsomely printed jacket.

This is an issue on which the National Council staff simply can't win. If they do a handsome printing job on a report, they are criticized for being extravagant. If they had done a modest job on the report, they would have been criticized just as loudly for not using good corporate practice by making the report attractive and readable.

And, in either case, our time-and-motion-study experts assure us, the cash value of time spent criticizing and answering criticism will be greater than the difference between the cost of a modest printing job and an elaborate one.

We have no objections to criticizing the National Council headquarters staff. It is one of our favorite pastimes. But we think they ought to be defended against criticisms on trivia, especially when whatever they do will be, in somebody's eyes, wrong.

sorts and conditions

Christian Skills: Understanding the Hymns

LAST WEEK I visited New York for several days to dig up material for a special issue of *THE LIVING CHURCH* on an unusual subject — the Morehouse-Barlow Company, which has just changed its name from Morehouse-Gorham in recognition of the services of Harold Barlow, sales manager and treasurer.

THE OFFICERS of the company were very cooperative in letting me look into all kinds of records, including financial statements, balance sheets, inventories, old correspondence, copyright records — in fact, just about everything — so that *THE LIVING CHURCH* would be in a position to tell the people of the Church all about one of the most important influences on the Church's life for the past 75 years.

THE SPECIAL ISSUE will be that of September 20, 1959, taking the occasion of the Morehouse-Barlow Company's 75th anniversary. My survey of the company's activities has confirmed my previous impression that its impact on parish life is surpassed only by General Convention, the National Council, and the Church Pension Fund.

WHAT IS so unusual about such a project is that this great Church publishing house and supply firm is privately owned, most of the stock being held by the members of one family. It pays the same kind of taxes that are paid by any store or mail-order house and complies with all the laws about wages and hours. At the same time, it is evident to those who have had a chance to study the subject that the company is a noteworthy example of the lay ministry, serving the Church from generation to generation.

SEVEN YEARS AGO, the then Morehouse-Gorham Company turned *THE LIVING CHURCH* over to a non-profit corporation, the Church Literature Foundation, and the two enterprises have gone their separate ways since that time. Seven years ought to be long enough for *THE LIVING CHURCH* to achieve perspective and objectivity for reviewing the achievements of the company of which it once was a part.

SO, if you want to know all about Morehouse prices and profits, editorial attitudes and procedures, and all the other things that play such a large part in making Church life what it is today, be sure not to miss the September 20th issue of *THE LIVING CHURCH*. It will be an eye-opener!

PETER DAY

Thousands of our people, old and young, sing the Church's hymns in our services with almost no appreciation of the meaning of the words. They may sing them heartily, enjoying the feeling of the fellowship, and the united effort in common sounds. There is the physical enjoyment of the rhythm of the ones played in marked tempo, or the sentiments gently touched by the slow or melodious ones. (The tom-toms of the savage and the bass drum of the Salvation Army show us that the basis of religious music is tempo — the sensation of being carried along in a common tide of rhythm, to which the worshipper gives himself, by clapping hands, marching, dancing, or singing.)

Yet the hymns are primarily *words*, and for intelligent people are intended to express and deepen, in the companionship of music, our faith and devotion. Fashions of Church music may change through the years, but the theology of our religion is gathered up and stated, for popular expression, in our hymns. They are great poems of the faith first. Then music may be found. When our present hymnal was being produced, galley proofs of the accepted selection of the words of all the hymns were circulated, and musicians throughout the Church were invited to submit tunes. The words are official, approved. The music variable, almost optional, with often several tunes offered.

Singing with Sense

Our first problem is to fit the hymn to people's ages and mentalities. Here is the delicate matter of finding hymns for little children. Their experience and vocabulary being limited, we can hope that some simple but appropriate idea will be expressed and grasped. The idea that we should teach children "the great, old hymns" so that they will know them later in life applies only slightly. The words may be *partly* beyond them, but we should not give them all the complicated expressions of adults.

For the rest, can we teach hymns for their sense and poetic beauty, starting, perhaps, at the reading ages — say, fourth grade and up? Our prime difficulty here is that most of our hymns are cast in the idiom and theological emphasis of bygone generations. Just skim through the hymnal and note the dates when most of the hymns were written! Yet there are great treasures of the Faith here which can be utilized with careful teaching.

For the teacher, there are several possible approaches.

1. He may ask the class to take up

their Hymnals and go over the words of some hymns recently sung in their services. This is a fruitful source of enrichment in the time preceding great feasts. Thus, before Advent or Easter certain hymns may be studied, line by line, which were used in past years, and are about to be sung again. Older pupils and adults can be especially helped by this.

2. A few phrases of a hymn, to be sung the following Sunday, may be explained.

3. Selected verses of certain hymns may be taught as memory work, to equip our pupils with a mental store of the Church's literature for life. If these are prayer-hymns, useful in personal devotions, so much the better.

4. The most useful method would seem to be to accept the reminder of our new Series that the Hymnal is one of our resources, and find ways of calling upon it. This means, simply, that having raised some point in our lesson, we are able to reinforce it by turning to exact poetic allusions in some hymn. For this a specific guide, or detailed suggestions in the teachers' texts, might well be developed, since the lone teacher can hardly do it unaided.

Turn to Your Hymnal

Lacking such direction, a teacher can turn to his Hymnal and make selections for this kind of study. Here are a few lovely poems which need only to be read together: "New every morning is the Love," "Lord, for tomorrow and its needs," "O Love that will not let me go."

Some hymns need little explanation, such as: "Come, thou long-expected Jesus," "Sing, O sing, this blessed morn," [explain vs. 3.] and "O little town of Bethlehem."

Many of our hymns unfortunately end with somber references to death, and this may well be omitted, with children. In all cases, examination of the hymns as poems will reveal verses or references that may be wisely skipped. Often a single verse is worthy of study or memorizing. Bible allusions can be explained although many of the older hymns use unfamiliar O. T. terms.

For those who are Confirmed, surely the great Eucharistic hymns should be explained, and portions memorized.

This is a large subject, and can only be opened here. But skilled Christians should know the meaning of what they sing, and we can start them when young. It is hoped that teachers and clergy will examine the Hymnal as a source of teaching material.

BOOKS

Periodicals

HISTORICAL MAGAZINE OF THE PROTESTANT EPISCOPAL CHURCH. June 1959. Pp. 112-214. Paper, \$1.25; \$5 a year (5 Paterson St., New Brunswick, N. J.)

ANGLICAN THEOLOGICAL REVIEW. July 1959. Pp. 165-243. Paper, \$1; \$3.50 a year (600 Haven St., Evanston, Ill.)

The June number of the *Historical Magazine* contains, among other things, articles on "Bayard Hale Jones (1887-1957): Priest, Teacher, Liturgiologist," by George M. Alexander, "George Washington and the Methodists," by Paul F. Boller, Jr., and "Recent Books in Church History," by Robert S. Bosher.

The *Anglican Theological Review* for July 1959 contains, with other features, "Nationalism and Internationalism in the Early Church," by Robert M. Grant, "The

Epistle of Barnabas and the Tannaic Catechism," by L. W. Barnard, and "The Draft Liturgy of 1953 in Anglican Perspective," by the Rev. Reginald H. Fuller. In the last named article, Prof. Fuller advances some constructive suggestions growing out of a study of the Liturgical Commission's proposed revision of the American Liturgy.

In Brief

THE GOSPEL OF GOD. By Herbert Kelly. With a Memoir by Brother George Every, SSM, London: SCM Press. In America, Naperville, Ill.: Alec R. Allenson, Inc. Pp. 151. \$2.50. The reissue of a book first published in 1928. The Memoir contains a brief account of the beginnings of the Society of the Sacred Mission, which Fr. Kelly founded in 1894. The Bishop of Southwell has written a short Foreword. William Temple described Fr. Kelly as a great teacher, who "never taught better than when he wrote *The Gospel of God*."

THE SCREWTAPE LETTERS. By C. S. Lewis. Macmillan. Pp. 160. Paper, 75 cents. A paper edition in pocketbook size of C. S. Lewis' *Screwtape Letters*, originally published 1943.

THE PLACE WE LOVE. Being a History of Calvary Church, Conshohocken, Pennsylvania, 1858-1958. Presumably available from Calvary Episcopal Church, Fayette St. at Fourth Ave., Conshohocken, Pa. Pp. 71. Paper, no price given. Adequately described by title. Contains a few pictures.

Books Received

GOD IS INESCAPABLE. By David Wesley Soper. Westminster Press. Pp. 128. \$2.50.

JESUS IN THE BACKGROUND OF HISTORY. By A. I. Polack and W. W. Simpson. Robert M. McBride Co. Pp. 160. \$3.

THE CHURCH AS EMPLOYER, MONEY RAISER, AND INVESTOR. By F. Ernest Johnson and J. Emory Ackerman. Harpers. Pp. xvi, 183. \$4.

LET US PRAY. A Book of Prayers for Use in Families, Schools, and Fellowships. Prepared by the Committee on Public Worship and Aids to Devotion of the General Assembly of the Church of Scotland. Oxford University Press. Pp. 95. \$2.

BIBLICAL EXEGESIS IN THE QUMRAN TEXTS. By F. E. Bruce. Eerdmans. Pp. 82. \$2.50.

90 MEDITATIONS FOR YOUTH. By Alfred P. Klausler. Concordia Publishing House. Pp. 89. Paper, \$1.

THE STORY OF CHRISTIAN HYMNODY. By E. E. Ryden. Augustana Press. Pp. xiv, 670. \$5.95

PARENTS AND PRIESTS AS SERVANTS OF REDEMPTION. An Interpretation of the Doctrines of the Eastern Orthodox Church on the Sacraments of Matrimony and Priesthood. By Athenagoras Kokkinakis. Bishop of Elaia. Morehouse-Gorham, 1958. Pp. 205. \$4.

ACU CYCLE OF PRAYER

August

16. Christ, Portsmouth, N. H.
17. All Saints', Denver, Colo.
18. Sisterhood of the Holy Nativity, Fond du Lac, Wis.
19. St. Peter's, Fort Atkinson, Wis.
20. Church of the Good Shepherd, East Chicago, Ind.; St. Paul's, Shigawake, Quebec, Canada
21. The Rev. Charles A. Herrick, Brooklyn, N. Y.
22. Convent of St. Anne, Chicago, Ill.

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August 16, 1959

PEOPLE and places

Appointments Accepted

The Rev. Richard C. Allen, formerly rector of the Church of the Redeemer, Roanridge, Mo., with address at Parkville, has since the middle of June been general missionary of the diocese of Oklahoma.

The Rev. George M. Bean, formerly chaplain of the U.S. Military Academy at West Point, N. Y., will on September 1 become rector of St. Luke's Church, Montclair, N. J. Address: 75 S. Fullerton Ave.

The Rev. William R. Brown, who formerly was assistant at San Juan Mission, Farmington, N. M., will on September 1 become chaplain at the State Hospital at Fort Stanton, N. M. He will also serve churches in Fort Stanton, Glencoe, and Ruidoso. During the past summer he has been at work in Tucumcari and Fort Sumner, N. M.

The Rev. James E. Carroll, formerly associate priest at St. Mark's Church, Van Nuys, Calif., is now rector of All Saints' Church, Long Beach, Calif.

The Rev. William J. Clague, formerly rector of Holy Trinity Church, Pawling, N. Y., will on September 1 take charge of All Saints Church, Staten Island, N. Y. Address: 108 Gower St., Staten Island 14.

The Rev. George A. Detor, formerly vicar of St. Andrew's Church, New Paltz, N. Y., and Holy Trinity Church, Highland, and chaplain to the New Paltz State Teachers College, will on September 15 become associate dean at St. Matthew's Cathedral, Dallas.

The Rev. Albert W. Eastburn, formerly rector of Trinity Church, Hoboken, N. J., will on Sep-

tember 1 become rector of St. Luke's Church, Hope, N. J., and St. James', Delaware.

The Rev. Samuel A. Glasgow, formerly in charge of the Church of Our Saviour, Langdon, N. D., and the church at Walhalla, is now canon of St. Michael's Cathedral, Boise, Idaho. Office: Box 1751; residence: 1019 E. State St.

The Rev. John P. Gorsuch, formerly assistant at St. Alban's Church, Washington, D. C., will on September 1 become vicar of St. John's Church, Great Bend, Kan. Address: 2019 Polk St.

The Rev. Stanley H. Gregory, who was ordained deacon in April, is now vicar of All Saints' Church, Pratt, Kan., and St. Mark's, Medicine Lodge.

The Rev. Robert C. Hamlyn, formerly vicar of St. Stephen's Church, Coytesville, N. J., will on August 31 become assistant at Grace Church, New York.

The Rev. Warren E. Haynes, formerly rector of St. Mary's Church, Dyersburg, Tenn., will on September 15 become rector of St. Andrew's Church, Maryville, Tenn.

(The Rev. Mr. Haynes and Mrs. Haynes announced the birth of their first child, Paula Hayward, on June 1.)

The Rev. J. Harrison Hill, formerly vicar of St. Paul's Church, Goodland, Kan., in charge of the church at Colby, is now vicar of Grace Church, Anthony, Kan., and Christ Church, Kingman.

The Rev. Richard E. Horsely, who formerly served St. Paul's Church, Washington, N. C., and its field, is now vicar of All Saints' Church, Clarksburg, W. Va., and St. Andrew's, Fairmont. Address: 170 First St., Clarksburg.

The Rev. W. Christian Koch, formerly assistant at St. Clement's Church, El Paso, Texas, will on September 1 begin work as assistant chaplain at the Episcopal University Center at Tulane University Center at Tulane University and Newcomb College, New Orleans. Address: Chapel of the Holy Spirit, 1100 Broadway, New Orleans 18.

The Rev. Robert L. Leather, formerly curate at Emmanuel Church, Cumberland, Md., is now curate at Grace and St. Peter's Church, Baltimore, Md. Address: 707 Park Ave., Baltimore 1.

The Rev. Dr. Herbert Leswing, Jr., formerly

rector of Trinity Church, Elkton, Md., will on September 15 become assistant at St. Paul's Church, Englewood, N. J.

The Rev. Richard Allen Lewis, formerly rector of St. Andrew's Church, Breckenridge, Texas, and dean of the northwestern deanery of the diocese of Dallas, will on September 15 become rector of St. Christopher's Church, Dallas.

The Rev. John N. McLaughlin, formerly rector of Calvary Church, Suffield, Conn., will on September 1 take charge of St. Peter's Church, South Dartmouth, Mass.

The Rev. Douglas F. Pimm, formerly rector of St. Peter's Church, Hebron, Conn., will be dean of boys at the Bavaria, Kan., unit of St. Francis Boys' Homes in the district of Salina.

The Rev. Sheldon M. Smith, formerly curate at St. Mark's Church, Evanston, Ill., is now vicar at St. Anselm's Church, North Park Ridge, Ill. Address: 1636 North Western Ave., Park Ridge.

Ordinations

Deacons

Western Massachusetts—By Bishop Hatch: On June 13: Donald R. Lillpopp, assistant at St. Mary's, Palmer, and St. Peter's, Springfield; John H. Albrecht, Marquis fellow at Christ Church, Cranbrook, Bloomfield Hills, Mich.; William H. Freeman, curate, St. Stephen's Church, Lynn, Mass.; Thomas S. Flugstad, staff, Pomfret School, Pomfret, Conn.; Frank D. Baker, assistant, St. Michael's-on-the-Heights, Worcester; Jack M. Baker, assistant, St. John's, Northampton.

In background and experience, the group was typical of the men who are being ordained to the diaconate: The Rev. Jack Baker is a former Army chaplain and Baptist minister; the Rev. Frank Baker is a former schoolteacher at the Lenox School for Boys; the Rev. Mr. Lillpopp studied at St. Augustine's College, Canterbury, England, and worked for a summer at an international workcamp for boys from broken homes of East and West Germany.

The Rev. Mr. Freeman worked overseas for the USO before entering seminary. The Rev. Mr. Albrecht, who is a graduate of Cranbrook School, was a lieutenant in the Air Force from 1954 to 1956. The Rev. Mr. Flugstad is a Yale man —

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WANTED: Resident Nurse for Church boarding school for girls ages 11 to 18. Eastern Seaboard. Reply Box H-332.*

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MOTHER'S HELPER needed in exchange for room and board. Clergy home, two small boys, South Florida. Will answer all inquiries. Reply Box D-327.*

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

STAFF VACANCIES. Latin, Home Economics, Graduate Nurse. Episcopal School for Girls in midwest. Reply Box K-322.*

TEACHERS WANTED — School year 1959-60. Vacancies for maths and science, English and social science. Apply: Headmaster, St. Mary's School, for Indian Girls, Springfield, South Dakota.

POSITIONS WANTED

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EXPERIENCED Organist and Choirmaster available September 1. Full particulars please, stating minimum starting salary offered, also teaching facilities and opportunities for organ, piano and voice. Reply Box G-330.*

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THE LIVING CHURCH

The Living Church

first attending the university, then the divinity school.

Both of the Messrs. Baker studied privately under the supervision of the diocesan board of examining chaplains under a provision of Church canons governing those entering the ministry as older men.

Resignations

The Rev. Henry J. McGehee, who has been in charge of the Church of the Redeemer, Brookhaven, Miss., Holy Trinity Church, Crystal Springs, and St. Stephen's, Hazelhurst, has retired because of age. He will make his home at Crystal Springs, Miss.

DEATHS

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

The Rev. Canon Ernest Charles Earp, rector emeritus of the Church of the Redeemer, Bryn Mawr, Pa., and canon of Christ Church Cathedral, Philadelphia, 1929-1953, died July 24th while on a visit to England. He was 76.

Born in England and educated at Wycliffe College and the University of Toronto (Canada), he held honorary degrees from the University of Pennsylvania and the Philadelphia Divinity School.

Canon Earp served as rector of churches in England, Canada, and Bermuda before coming to the U.S., and was a World War I chaplain with the Canadian forces on the western front.

Surviving is his second wife, who was with him at the time of his death. His first wife died in 1955. A son, Gordon; a daughter, Mrs. John Stow; a brother; and four grandchildren also survive.

The Rev. Montraville E. Spatches, 78, vicar emeritus of St. James the Less Mission, Jamaica, N. Y., died July 20th.

Born in Key West, Fla., Fr. Spatches attended the divinity school at Fisk University, Nashville,

Tenn. He was ordained priest in 1905. Fr. Spatches served churches in Florida, Missouri, and Kansas. In Kansas he helped in the founding of two parochial schools. Before taking charge of St. James Mission, he served at St. Luke the Beloved Physician Church, New York. He was a member of the Confraternity of the Blessed Sacrament and of the American Church Union.

Surviving are his wife, Fredrana; a daughter, Mrs. Laurie V. Rodman; two sisters, Mrs. Althea Barrow and Mrs. Helen Saunders; and three grandchildren.

The Rev. James Edward Tripp, rector of the Church of Our Saviour, Chicago, Ill., died June 16th at the age of 51.

After serving in the Army Engineer Corps in the Korean war, Fr. Tripp, who had been a newspaperman and public relations man, gave up partnership in an advertising and publicity firm to study at General Theological Seminary. He was ordained in 1953, and he served churches in the diocese of Quincy before serving Chicago.

Fr. Tripp is survived by his wife, Marian; two sons, Brenden and Kevin; and his mother, Mrs. Esther Tripp.

Myrtle Malcolm Borton, 69, wife of the Rev. John Ner Borton, rector of St. Mark's, Newark, N. J., was killed in a three-car collision at Brielle, N. J., July 20th.

A lifelong resident of Newark, and the daughter of Thomas Malcolm, Mrs. Borton managed the Malcolm Foundry Co., Inc. — which was started by her father — until October, 1958. During World War I she was a member of the Women's Volunteer Motor Corps, and she participated in the dedication of the Tomb of the Unknown Soldier. She had also done hospital and YWCA work.

Mrs. Borton was in the news recently [L.C., July 5th] for her aid to Fr. Borton in foiling an attempted holdup of their home in Newark.

At the time of her death, Mrs. Borton was en route to her new home in Brielle, where the couple were planning to move permanently on July 22d from St. Mark's rectory in Newark, upon Fr. Borton's retirement after a ministry of 42 years. At the vestry's request, Fr. Borton rescinded

resignation and postponed retirement to remain rector of St. Mark's.

Surviving are Fr. Borton; a stepson, John E. Borton; and a stepdaughter, Mrs. Ronald Best.

Elizabeth P. Knight, daughter of the late Cyrus Frederick Knight, bishop of Milwaukee, 1889-1891, died July 17th in Santa Barbara, Calif. She was 88.

The Knight family moved to Milwaukee from Boston, Mass. Around 1920, Miss Knight went to California.

There are no immediate survivors.

George W. Van Slyck, a member of the vestry of the Church of the Resurrection, New York City, for approximately 30 years and clerk of the vestry for more than 25 years, died July 24th after an illness of six months.

Mr. Van Slyck, an attorney, had served the diocese of New York's departments of social relations and missions. He served as president of the board of the diocese's consultation service for more than 17 years.

Mr. Van Slyck is survived by his wife, Lois; two sons; and several grandchildren.

Eugene W. Stetson, former treasurer and member of the finance committee of the New York Protestant Episcopal City Mission Society, died July 20th after suffering a cerebral hemorrhage.

At the time of his death, Mr. Stetson was director of the Morgan Guaranty Trust Co., New York, and chairman of the executive committee of the Illinois Central Railroad.

Last May, after participating for more than 40 years in the affairs of St. James Church, New York, he received the Bishop's Cross of the diocese of New York in recognition of his services.

Mr. Stetson is survived by his wife, Iola Wise Stetson; two daughters, Mrs. Robert P. Hatcher and Mrs. John M. Haverstick; three sons, Eugene W., Jr., Charles P. Stetson, and Basil W. Stetson; and 15 grandchildren.

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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 8, 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 9 & 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
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)
Rev. F. Newton Howden, r
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
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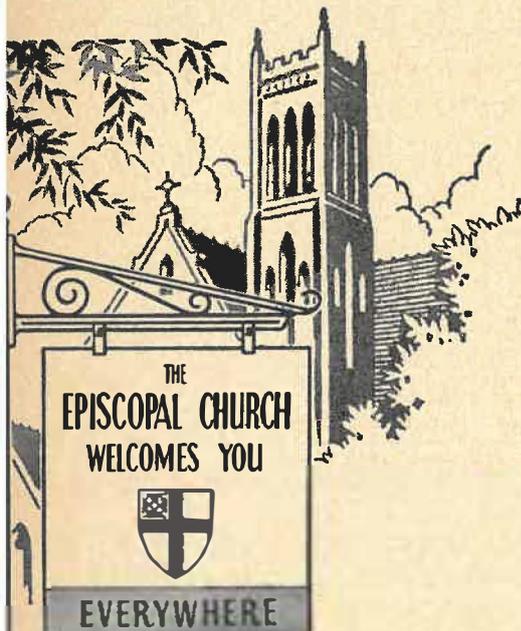
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ALL SAINTS' 335 Torpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

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

Continued on next page



KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

ATTEND SUMMER CHURCH SERVICES

Continued from page 15

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, MP 8:30, Family Eu, Ch S, and Parish Breakfast 9, (Nursery during 9), Cho Eu & Ser 11, EP & B 12:30; Weekdays H Eu 7, also Wed 6:15 & 10, also Fri (Requiem) 7:30, also Sat 10, MP 9:45, EP 5:30; C Sat 4:30-5:30 & 7:30-8:30 & by appt

NEW ORLEANS, LA.

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

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 (sung), 11 MP, HC & Ser; Daily 7 ex Sat 8:30; C Sat 5, Sun 8:30

MARBLEHEAD, MASS.

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

SOUTH HADLEY, MASS.

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

DETROIT, MICH.

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

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. K. Woodward, dean; Rev. R. S. Hayden, canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

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

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
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser; Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; EP Tues & Thurs 5:45. Church open daily for prayer.

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

ST. 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)

MOREHEAD CITY, N. C.

ST. ANDREW'S Rev. E. Guthrie Brown, 12
Sun HC 8, Ch S 9:30, MP & Ser 11 (HC 1S) HD HC 11 (as anno)

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

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

ST. PAUL'S 15 Roy St., at Queen Anne
Sun 8, 9:30 & 11; Wed & Fri 7 & 10

ETHETE, WYO.

(Near Lander and Riverton)
CHURCH OF "OUR FATHER'S HOUSE"
ST. MICHAEL'S MISSION
(To The Arapahoe Indians), Wind River Reservation
Rev. Timothy E. J. Sullivan, v
The Sunday Worship of God: HC & Ser 8

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankingship, 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

August 16, 1959